

Kaleed-ul-Tauheed Khurd (The Enlightenment of Wisdom)

Kaleed-ul-Tauheed (Khurd)

The Key To Divine Oneness
(BRIEF)

English Translation with Persian Text

Author
Sultan Bahoo



Translated
Mrs. Ambreen Moghees Sarwari Qadri



KALEED-UL-TAUHEED (KHURD)

THE KEY TO DIVINE ONENESS

(BRIEF)

English Translation with Persian Text



KALEED-UL-TAUHEED (KHURD)

THE KEY TO DIVINE ONENESS
(BRIEF)

English Translation with Persian Text

Author
Sultan Bahoo

Translated

Mrs. Ambreen Moghees Sarwari Qadri

SULTAN-UL-FAQR PUBLICATIONS LAHORE
PAKISTAN

Sultan-ul-Faqr Publications Regd. Lahore, Pakistan.

© All Copyright reserved with translator and
Sultan-ul-Faqr Publications (Regd.)

No part of this book may be used or reproduced or used in any
manner whatsoever without written permission except in the case
of brief quotations embodied in critical articles and reviews.

Published in Pakistan with the permission of the copyright owner.

First Edition August 2023

ISBN 978-969-2220-29-3



**Sultan-ul-Faqr Publications Regd. Lahore,
Pakistan.**

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@tehrekdawatefaqr.com

www.sultan-bahoo.com www.sultan-ul-faqr-publications.com

www.tehrekdawatefaqr.com

Dedicated to my Spiritual Guide,
The Universal Divine Man
and Reviver of Islam of His Era

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

Without his favour and kindness

I am nothing



CONTENT

	Page No.
Preface	07
Short Biography of Sultan Bahoo	09
Kaleed-ul-Tauheed (Khurd) English Translation	15
Explanation of Ranks of Creation in the Pre-existence	30
Terminology	59
Original Persian Text	



PREFACE

The work of perfect Saints is a message from the Divine, specifically for His men and generally for the entire humankind. It tells them the ways and means to be connected with their Creator. Sultan Bahoo's entire life and struggle served the same purpose. Each of his books contains Divine secrets that were never disclosed. His diction is like holding the hand of the reader and making him tread the spiritual path. *Kaleed-ul-Tauheed* (*Khurd*) is one of the Divine messages, expressed beautifully and explicitly. Following it ensures purgation of self and enlightenment of soul.

Originally being in Persian, Sultan Bahoo's work was restricted to a limited audience. His spiritual heir and the present leader of his spiritual order, the *Sarwari Qadri* order, my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman took the revolutionary step to get his books translated in English and Urdu language. He blessed me with the opportunity to translate them in English. However, first he ensured that the correct Persian script of the books should be deduced from the available published and unpublished scripts and manuscripts. Thus, he made efforts to get them collected from different sources like libraries, booksellers and specially from the descendants of Sultan Bahoo. His services for spreading Sultan Bahoo's message worldwide are unprecedented.

To deduce the correct script for the translation of *Kaleed-ul-Tauheed* (*Khurd*), he provided following scripts to my fellow disciple Mrs. Fatimah Burhan Sarwari Qadri. Sultan Mohammad Ahsan Ali Sarwari Qadri, translator of the book in Urdu, proofread the script and made the required improvements.

MANUSCRIPT BY;

- 1- Shahbaz-e-Arifan Pir Sayyid Bahadur Ali Shah Kazmi Al-Mashhadi¹, written in 1383 AH.
- 2- Sultan Noor Mohammad, written 7th *Rajab* 1320 AH. Obtained from the Persian department of Government College Lahore.
- 3- Mohammad Raza Akhund, year of writing the script is not mentioned.
- 4- Mohammad Shahbaz, year of writing the script is not mentioned.

PUBLISHED SCRIPTS;

- 1- Persian script with Urdu translation by Dr. K.B Naseem published in January, 1999 AD.
- 2- Persian Script with Urdu translation by Dr. Bashir Ahmad Aarbi published in June 1996 AD.

The book in hand is the first ever English translation of *Kaleed-ul-Tauheed (Khurd)* along with its Persian script. I am thankful to Sultan Mohammad Ahsan Ali Sarwari Qadri for formatting the book and incorporating the final corrections.

May Allah accept our efforts and make this book a source of guidance for all the seekers of Allah on their path to Allah. Ameen

Lahore
August, 2023

Mrs. Ambreen Moghees Sarwari Qadri
M.A. Mass Communication
University of The Punjab

¹ Pir Sayyid Bahadur Ali Shah (1801-1934 AD/1216-1352 AH) is the spiritual leader of *Sarwari Qadri* order and is blessed with grand treasure of *Faqr* directly from Sultan Bahoo. He stayed at the shrine of Sultan Bahoo for forty years and during that stay compiled the manuscripts of his books. The mentioned manuscript is one of those.

SHORT BIOGRAPHY OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo was born on Thursday, 1st of *Jumada ath-thani* in 1039 AH (17 January, 1630 AD) at dawn, in the reign of Mughal Emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the *Awan* tribe of the progeny of Ali ibn Abi Talib. *Awans* are Ali's children from wives other than Fatima bint Mohammad. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saint. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of annihilation in *Hoo*², his name Bahoo (one with *Hoo*هو) was revealed to her. Sultan Bahoo says:

نام باهو مادر باهو نہاد
زائکہ باهو دائی با هو نہاد

Explanation: Bahoo's mother named him Bahoo because Bahoo has always remained with *Hoo*هو.

Sultan Bahoo was a Saint by birth. He remained engrossed in heavenly experiences and doubtless revelations from his early age. Sultan Bahoo gained his early mystic education from his mother. A non-Muslim would immediately recite shahada and accept Islam if his eyes fell upon the luminous face of Sultan Bahoo, such was the intensity of Divine theophanies radiating from him.

² The Divine Essence.

Sultan Bahoo states in his books, “I searched for a spiritual guide for thirty years but in vain.” It was because he already held such elevated levels of *Faqr* where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Ali ibn Abi Talib came and took him to the Mohammadan Assembly where the People of Cloak, the Rashidun Caliphs and Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took oath of allegiance at the sacred hand of Prophet Mohammad who entrusted him to Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his spiritual guide in his books. He says, “When al-Ghawth al-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took oath of allegiance at the hand of Shaikh Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of *Faqr* to Sultan Bahoo in just a single meeting.

The splendour of Sultan Bahoo is beyond anyone’s speculation. He is blessed with the extremities of *Faqr* and stationed at the status of Sultan-ul-Faqr V. He says, “Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall’Allahu alayhi wa’alihi wasallam* has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me ***Mustafa Sani*** and ***Mujtaba Akhir Zamani*** with his pearl divulging tongue.” (Risala Roohi Sharif)

The spiritual order of Sultan Bahoo is *Sarwari Qadri* order. *Qadri* order reaches up till Prophet Mohammad through Shaikh Abdul Qadir Jilani. There are two offshoots of *Qadri* order; *Zahidi Qadri* and *Sarwari Qadri*. Sultan Bahoo declares only *Sarwari Qadri* order the proper and real *Qadri* order. He says:

- ❖ *Qadri* order has two offshoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *majdhub* devotee while the status of a *Sarwari Qadri* is that of a beloved devotee. (Kaleed-ul-Tauheed Kalan)

He describes the status of *Sarwari Qadri* spiritual guide and devotees in these words:

- ❖ What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in Divine light of gnosis and grants him presence of Mohammadan Assembly just by his glance, the contemplation of *Ism-e-Allah Zaat*, the invocation of shahada or by his spiritual attention. This is the first day lesson of *Qadri* followers. The guide who neither knows this lesson nor takes his disciples to the holy assembly is not the perfect *Qadri* spiritual guide. His state of ecstasy is just his vain thought. The true *Qadri* disciples are eternally drowned in the Divine light of gnosis and union with Allah. (Kaleed-ul-Tauheed Kalan)

Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضر م ز ابتدا تا انتہا یک دم برم
طالب بیا! طالب بیا! طالب بیا! تا رسا نم روزِ اوّل با خدا

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

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

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

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. However, at some places where he mentions the Divine secrets, his diction becomes complicated. Nevertheless, his writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If the reader continues reading them with complete faith and true intention, he will be guided towards the perfect *Sarwari Qadri* spiritual guide who is the real spiritual successor of Sultan Bahoo in the contemporary age.

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

- (1) Abyat-e-Bahoo (Punjabi poetry) (2) Divan-e-Bahoo (Persian poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mehak-ul-Faqr (Khurd) (13) Mehak-ul-Faqr (Kalan) (14) Asrar-e-Qadri (15) Aurang

Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Liqa (Khurd) (19) Fazal-ul-Liqa (Kalan) (20) Miftah-ul-Arifeen (21) Nur-ul-Huda (Khurd) (22) Nur-ul-Huda (Kalan) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (Kalan) (30) Deedar Bakhsh (Khurd) (31) Kashf-ul-Asrar (32) Mohabbat-ul-Asrar (this book is also known as Tarfa-tul-Ain) (33) Saif-ur-Rehman (34) Talmeez-ur-Rehman (35) Ganj-e-Deen.

Among these, following books have been published in English by Sultan-ul-Faqr Publications:

1. Risala Roohi Sharif (along with exegesis, second edition 2023)
2. Kashf-ul-Asrar (2015)
3. Ganj-ul-Asrar (2015)
4. Shams-ul-Arifeen (2016)
5. Sultan-ul-Waham (2016)
6. Ain-ul-Faqr (2016)
7. Ameer-ul-Kaunain (2017)
8. Mohkim-ul-Fuqara (2017)
9. Kaleed-ul-Tauheed (Kalan) (2017)
10. Qurb-e-Deedar (2018)
11. Nur-ul-Huda (Kalan) (2019)
12. Nur-ul-Huda (Khurd) (2021)
13. Ganj-e-Deen (2021)
14. Talmeez-ur-Rehman (2021)
15. Ain-ul-Arifeen (2021)
16. Aqal-e-Baydar (2023)
17. Taigh-e-Barhana (2023)

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them '*Faqr*'. *Faqr* is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring *Faqr*

under the guidance of a *Sarwari Qadri* spiritual guide. He declares the invocation and contemplation of *Ism-e-Allah Zaat* the key to ultimate sanctity and purgation of soul after which the soul is blessed with the vision of Allah and presence in the Mohammadan Assembly which are the most elevated spiritual stations.

Sultan Bahoo says in his books that despite all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of *Faqr* for the future guidance of seekers. Hence, on the 1st of *Jumada ath-thani* in 1102 AH (1st March, 1691 AD) he passed away without transferring the Trust to anyone. Afterwards Sultan Bahoo entrusted it spiritually to Sayyid Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jumada ath-thani*.³

After Sultan Bahoo, the Sarwari Qadri order is continued as:

- Sultan-ul-Tariqueen Sultan Sayyid Mohammad Abdullah Shah Madni Jilani
- Sultan-ul-Sabireen Sultan Pir Mohammad Abdul Ghafoor Shah Hashmi Qureshi
- Shahbaz-e-Arifan Sultan Pir Sayyid Mohammad Bahadur Ali Shah Kazmi al-Mashhadi
- Sultan-ul-Auliya Sultan Mohammad Abdul Aziz
- Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali
- Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman

³ To read complete biography and teachings of Sultan Bahoo study the books *SHAMS-UL-FUQARA* and *MUJTABA AKHIR ZAMANI* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *SUFISM-THE SOUL OF ISLAM* and *THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER* respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title *SULTAN BAHOO* in Urdu as well as English.

KALEED-UL-TAUHEED (KHURD)

ENGLISH TRANSLATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, the Most Beneficent.

◀ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ

وآلِهِ وَأَصْحَابِهِ وَأَهْلِ بَيْتِهِ أَجْمَعِينَ

Meaning: All praises are for Allah, the Lord of worlds. It ends well for the God-fearing. Blessings and salutations upon the last Prophet Mohammad, his sacred Progeny, Companions and People of the Cloak.

Afterwards, says the writer of this book, Fakir Bahoo son of Bazayd Mohammad who belongs to the *Awan* tribe and resides in Qila Shor, that this book is based on the subtle Divine secrets and contains the benedictions of Allah. It is written completely in compliance with the injunctions in the verses of Quran and the Hadiths. I have written this book in the reign of Muslim Emperor Aurangzeb who is the slave of Prophet Mohammad and firmly follows Mohammadan religion and sharia with knowledge of certainty. May the king of Islam be blessed with power till eternity by the grace of Allah and His Prophet.

I have named this book as *Kaleed-ul-Tauheed* (Key to Divine Oneness) and titled it as the problem-solver for every problem. Whoever keeps reading this book day and night, nothing will remain hidden from him and he will become independent of all the desires. If an indigent will read it, he will be blessed with affluence. If a perplexed person will read it, he will gain eternal peace and stability. And if an imperfect keeps studying it, he will

attain perfection and will be absolved of the need to pledge allegiance to a spiritual guide because by reading this book he will come to know about the exoteric and esoteric aspects of the path of *Faqr*. This book is sufficient for a beginner to make him proficient. Even if an ignorant will read it, he will become an excellent scholar and exegetist. A sincere reader can gain four kinds of knowledge from this book:

- 1- Knowledge of alchemy of elixir
- 2- Knowledge of *dawat* of augmentation
- 3- Enlightening knowledge of invocation of Allah
- 4- Effective knowledge of engrossment that makes one a man of sight who rules the self.

This book is a strong touchstone for the earnest disciples, true seekers, verified Mystics, those united with Allah, scholars blessed with Divine favour and the Fakirs who are annihilated in Allah and immersed in the deep ocean of Oneness. This book is a pledge. One who could not find the mystic treasure as well as authority upon the religion and the world from this book without any effort, his objections may create troubles for him. Such a grand authority cannot be found from any other source. Many searchers reached near death in the quest of this authority but could not achieve it. This authority is not for the public.

On reading this book, a wise and conscious person will immediately understand that it is written under the kind attention of Allah by His order and permission of the Holy Prophet. Every word of this book reveals Divine observations and blesses with presence as it is written in the state of Divine presence. Its each sentence contains secrets of Allah known through the observation of theophanies of His light. These secrets are disclosed upon the reader by the benediction of *Ism-e-Allah Zaat*, verses of the Holy Quran and by following the Mohammadan sharia. Hence, the reader gets rid of falsehood and the mirror of his inward is enlightened with Divine knowledge.

The imperfect spiritual guide keeps his disciples busy in physical deeds and devotions thus they remain occupied in fighting against the enemies of Allah, that is the self and Satan. On the contrary, the perfect spiritual guide beheads these enemies with the sword of contemplation of *Ism-e-Allah Zaat* so that the disciple is relieved from the fight once and for all. The contemplation and authority of *Ism-e-Allah Zaat* grants perseverance which is superior to miracles and fighting. It drowns in Divine Oneness in such a way that the body of the seeker is in the world but his attention is towards the accountability of the doomsday. His self is reprimanded and soul is disgusted of the world. This beneficence is also the bestowal of the perfect spiritual guide by the favour of Allah. As is the verse of Quran:

◀ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ (١١:٨٨)

Meaning: And I am favoured by none but Allah. (11:88)

Allah says:

◀ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (٢٩:١٣)

Meaning: Surely the most honourable amongst you in the sight of Allah is he who fears Allah the most. (49:13)

Favour of Allah is His actual beneficence and bestowal. Reaching the level mentioned in the verses is called the comprehensiveness of all pieties. However, the man comprehensive of all pieties can never reach the level of Divine nearness where the man of Essence who is annihilated in Allah is stationed in the very beginning. The Holy Prophet said:

◀ حَسَنَاتُ الْأَبْرَارِ سَيِّئَاتُ الْمُعْرِيبِينَ

Meaning: Good deeds of the pious ones are like sins for the near ones.

Which is the genuine spiritual path? What are real devotions and spiritual observations? What is asceticism? What do we mean by Divine closeness, union, love, longing, *jamiat*, gnosis, annihilation in Allah and becoming immortal with Him? *Faqr* is the spiritual path that has entire beneficence, all the blessings, grandeur and reverence. It honours with the vision of the Holy Prophet and reveals the knowledge of each and everything of eighteen thousand realms in an instant. Hence, the seeker achieves all his objectives. He can immerse in the light of Oneness whenever he wishes and can have presence in the Mohammadan Assembly where he is honoured with the celestial vision of Prophet Mohammad and sacrifices his life thousand times for him. This is the path of Divine light and presence which unfolds through (*dawat* recited at) the graves of Saints, Prophets or martyrs. The seeker meets all the souls and gains *jamiat* through this meeting, esoterically and exoterically. All the aforementioned levels of Divine closeness, gnosis, immersion in light of Oneness, presence of Mohammadan Assembly and meeting all the souls are achieved by the contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad*, shahada, ninety-nine beautiful names of Allah including the greatest name (*Ism-e-Azam*) and contemplation upon the verses of Holy Quran that bless with the observation of theophanies. If the spiritual guide cannot grant such presence in a single step and a moment, it proves that he is imperfect. He may be an ascetic but is unaware of the Divine secret. He may remain busy in mystic endeavours but is deprived of spiritual observations. Even if he recites *dawat*, he has no knowledge of the alive breath. He may have the power of unveiling but is ignorant of the One Who unveils. He may show miracles but is not aware of the actual kindness of Allah. People may consider him on the right path but for the beloveds of Allah, he is a sinner. This reality can be understood from the incident of Prophet Moses and Khidr mentioned in chapter *al-Kahf* of the Quran in which Khidr damaged the boat, killed the child and built

the falling wall. There are many whom people consider as the men of union with Allah but they are imprisoned by their self and its desires.

از سیه کاران امید توبه جرم دیگر است

جامه خود را همان بهتر نشوید گلخنی

Explanation: To expect repentance from the sinners is another sin. A washerman never washes his own dress cleanly.

The Holy Prophet said:

◀ أَلَا حَقُّ مَنْ اتَّبَعَ الْهَوَىٰ وَتَبَتَّىٰ عَلَى اللَّهِ السُّغْفَرَةُ

Meaning: Foolish are the people who follow the desires of their self and wish forgiveness from Allah.

Allah says:

◀ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ (2:44)

Meaning: Do you command others for piety and forget yourselves, whilst you (also) recite the Book (of Allah)? So, do you not have wisdom? (2:44)

I am surprised at the people who outwardly advice others to piety but inwardly their self is indulged in wrongness. They appear to people as the men of beneficence but esoterically they are utterly impure. I am referring to the so-called spiritual guides who neither know the path of Divine presence nor have any knowledge about *dawat* recited at shrines or immersion in Divine light. They are inwardly powerless and deprived of gnosis of Allah, though outwardly they show miracles and are arrogant upon it.

The perfect spiritual guide blesses his seekers in such a way that he makes them commander over their self. They traverse the spiritual path by the effect of his miraculous sight. His attention is better than that of Khidr as he can convert gold and silver into dust by the power of his sight. It is a fact that the Fakir rules both the worlds. He can turn the earth into a bow by bending the corners of east and west in the shape of an arc. Stretching this bow, he may release the arrow of destiny by the Divine power targeting the world and can injure it in such a way that the entire creation may die of hunger or a sudden calamity. The true men of Allah possess such majestic powers even then they bear the reproach, back-biting, anger, impudence, abusive behaviour and miseries inflicted by the people but never hurt them in return. This is because the Fakirs are magnanimous by the blessing of their immersion in the light of Oneness and presence of Mohammadan Assembly. If the perfect spiritual guide wishes, he may keep the disciple busy in devotions for years but if he decides to bestow, he can make the seeker of Allah cover all the stations from eternal beginning till the end in just a moment. The Holy Prophet said:

◀ الدُّنْيَا سَاعَةٌ لَيْسَ فِيهَا رَاحَةٌ فَأَجْعَلْ فِيهَا طَاعَةً

Meaning: The worldly life is for a moment in which we have no rest rather it should be spent in devotions.

از خود گذر کن طالبا رو غرق نور

احتیاجی نیست وصلش با حضور

Explanation: O seeker! Surpass yourself and drown in Divine light, then you will not need further union or presence.

بی وصل دانی چیست شد شرک و با هوا

از هوا و شرک طالب باز آ

Explanation: Do you know what is meant by being deprived of Divine union? It means to be indulged in polytheism and desires of self. O seeker! Refrain from these two.

شد مطالب طلب طالب را ز حق
زیر پائے عرش و کرسی هر طبق

Explanation: When Allah fulfils every objective of His true seeker, all the spheres of the earth and skies along with the Throne and the Chair come under his feet.

مرشدی باشد پچنین رهبر خدا
طالبان را برد وحدت کبریا

Explanation: The spiritual guide should lead the seekers towards Allah in such a way that they attain oneness with the Almighty.

مرشدیکه برو بر راه خدا
طالبان را باز دارد از هوا

Explanation: The spiritual guide who leads the seekers on the path to Allah, also prevents them from the desires of self.

باهو خود مرشد و خود طالب و خود جانفشان

طالب حق را نیابد در جهان صاحب عیان

Explanation: Bahoo himself is the spiritual guide as well as the seeker and the sacrificer. However, he could not find any true seeker and a man of sight in the world.

هر که طالب با مطالب خوشتن

هر که دعویٰ کرد طالب لافزن

Explanation: One who claims to be a seeker of Allah but wishes to fulfil his personal desires, he surely is a liar.

هر که طالب حق بود من حاضرم

ز ابتدا تا انتها یک دم برم

Explanation: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment.

You must know that it is easy to become dominant upon both the worlds, elevate every seeker to the level of unveiling, learn the knowledge and then impart it to others, but it is extremely difficult to gain control over the self. Whoever wishes to have recognition, gnosis and closeness of Allah, wants to receive the right answers of his questions from Him through inspirations, wishes to have unveiled vision of Allah Who is nearer to the jugular vein and converse with Him about the knowledge of hidden experiences and doubtless revelations, he ought to first recognize his self and converse with it. The Holy Prophet said:

◀ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

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

The self becomes arrogant and happy on acquiring excessive knowledge and performing physical worships. Since the self is a

hidden entity in our spiritual being, it is burnt and destroyed by the hidden and spiritual devotions only. One who does not control the self and set it aright by the contemplation of *Ism-e-Allah Zaata*, it is impossible for him to reach Allah. He will always remain imprisoned by his self and its desires. The spiritual states of the people occupied by their self are just their vain thoughts as they are always surrounded by satanic whispers, illusions and apprehensions. The self of the people of alive inward who are annihilated in Allah and have His gnosis, is in compliance to their inward and this consequently rids them from the satanic whisperer and obsessions. If the tongue tells lies, it is because of the inciting self. You must know that the self is the king in your existence and Satan is its vizier. That is why, the people dominated by their self remain perplexed and worried. Even if the entire world is given to them, they will not be sated and will greed for more.

Do you know that the self is like the windstorm, hence all the deeds of people dominated by the self are wasted rather are a cause of chaos and tribulations. Self is a tyrant that drinks blood of the man. Its base is totally on desires. One who severs from the desires of self, he gains the gnosis of Allah reaching the station of submission to the Divine will and is blessed with presence in Mohammadan Assembly. One who becomes dominant upon the self and its desires, his inward is enlightened and like a clean mirror shows him the spectacle of both the worlds. Bravo and welcome to such a person! He who crushes the desires of self, his soul becomes immortal and meets the souls of Prophets and Saints. Getting rid of the desires of self is possible by the beneficence of the perfect spiritual guide. The first lesson that the perfect spiritual guide gives to the seeker of Allah is to dominate his self and make it obedient or annihilate it by crushing its ego and frenzy so that he is included among the pure people. The seeker learns and acts upon this lesson by the invocation and contemplation of *Ism-e-Allah Zaata*.

Every person is stationed at one of the following spiritual levels; either he is a man of self, man of inward, man of soul, man of secret or a man of Divine favour and can be recognized by the attributes specific to these levels. Thus, the man of inciting self can be recognized by the attributes that he will be rude, abusive and whatever he says depicts his ignorance even if he is an educated person. That is to say, his conversation is mostly outburst of his anger and impudence. Whereas the sign of men of pure inward whose inward keeps invoking Allah, is that they always speak sweetly with love and sincerity. Their conversation is not only effective and pleasing but also enlightens the listener. The men of soul whose soul does invocation of Allah can be recognized by the attributes that their conversation is free of hypocrisy and based on sincerity. It has spiritual efficacy that raises the listener to Divine closeness. The sign of men of secret is that they are always conversing about the secrets of Divine observations in the state that their body is in the world while the soul is in the station of no station. The efficacy of their words creates modesty and obedience in the listener. The man of Divine favour can be recognized by the attributes that he is perpetually in the state of obedience, servitude and humility. He keeps worshipping Allah with truthfulness. By the effect of his conversation, the infidel inciting-self becomes an obedient Muslim. When the self, the soul, the inward and the secret (inner part) adopt good attributes, they turn to light that manifests in the existence of the seeker. The light of Allah is eternal and its manifestation in the existence can be recognized by the sign that whatever such a seeker says is a form of light of Allah owing to his Divine closeness, presence and observations. The seeker blessed with eternal light, achieves presence and closeness of Allah in the very beginning of his journey due to his station of light. The man of Divine light has the best morals, he follows sharia and the path of *Faqr* and ever remains immersed in the light of Allah, though outwardly he seems to be talking with

people. My words are just according to my experience. One who does not crush the desires of self under his feet, can never get control over his self. The Holy Prophet said:

◀ تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي (بخاری-۳۵۶۹)

Meaning: My eyes sleep but my inward does not. (Bukhari 3569)

◀ مِعْرَاجُ الْفَقْرِ لَيْلَةُ الْفَقَاةِ

Meaning: The night of starving is Miraj of *Faqr*.

Without getting the self under control, it is impossible to attain the esoteric stations even if one spends the entire life in physical devotions, none of his efforts will bear any fruit. Allah says:

◀ مَنْ خَافَ مَقَامَ رَبِّهِ وَكَفَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٧٩﴾ (٢١-٢٠: ٤٩)

Meaning: For him who feared standing in the presence of his Lord and forbade (his inciting) self its appetites and lusts, paradise will surely be (his) abode. (79:40-41)

نفس وسوسه و خطرات یا اوہام بد
قوت قوت نفس را حرص و حسد

Explanation: Satanic whispers, apprehensions and evil thoughts are the powers of inciting self and its food is covetousness and jealousy.

کی شناسد نفس را اہل صنم
کی شناسد نفس را آن مردہ دم

Explanation: How could the idol worshippers who have dead inward recognize the self?

کی شناسد نفس را آن مرد عام
می شناسد نفس را عارف تمام

Explanation: It is not possible for common people to recognize the self, only the perfect Mystic can do this.

کی شناسد نفس را اہل غرور
قتل سازد نفس را اہل حضور

Explanation: The arrogant people can never recognize the self. Whereas the men of Divine presence not only recognize but also kill it.

نفس را تحقیق کردم از خدا
ہر حقیقت یافتم از مصطفیٰ

Explanation: I have understood everything about the self by the grace of Allah and found its reality from the Holy Prophet.

نفس ناری عاقبت چون نور شد
قلب قالب ہر اعضا مغفور شد

Explanation: When the self which has fiery nature, eventually turns into light, every part of the spiritual and physical existence of the seeker is forgiven.

ہر کہ فارغ ذکر فکرش شد حضور
می برآید از نفس خود شو غرق نور

Explanation: One who elevates to Divine presence crossing the stage of invocation and reflection, gains salvation from the self and drowns in the Divine light.

انبیا را نفس صورت انبیا
اولیا را نفس صورت اولیا

Explanation: The inner self of Prophets also has the attributes of Prophets while that of Saints has the attributes of Saints.

مردہ دل را نفس چوں جن خبیث
گرچہ خواند بر زبان نص و حدیث

Explanation: The self of a person having dead inward is like the wretched devil even if he keeps reciting verses of the Quran and Hadiths.

نفس و شیطان بد بلائے اہل زشت
نفس آدم را بر آورد از بہشت

Explanation: The self and Satan are the humongous monsters who make people evil. It was the self that turned Adam out of the paradise.

گر تو خواہی نفس را با خود رفیق
غرق شو دریائے وحدت بس عمیق

Explanation: If you want to make the self your companion (on the journey towards Allah), drown it in the deep ocean of Oneness.

For the people of peaceful self, immersing in the state of meditation with closed eyes is like drinking the blood of their heart. Such a meditation ensues unveiling and is possible only by drowning in the ocean of Oneness. One who does not attain this station, his self never becomes an obedient Muslim and he does not elevate to the rank of a true believer. True believer is the one

who is engrossed in gnosis of Allah after annihilating his reprobate self and making it naught. The Holy Prophet said:

◀ مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبَقَاءِ

Meaning: One who recognized his self by annihilating it, recognized his Lord by gaining immortality with Him.

When a man of inciting self performs meditation covering his face with a cloth and closing the eyes, he is just pretending and selling himself in front of people. Even if he appears to be so engrossed in meditation that renders him unaware of his surroundings, he is only an emulator rather than a man of Oneness. The sign of perfect spiritual guide is that he bestows eight blessings upon the true seeker of Allah due to which the seeker never commits a mistake and even if he does, he is not rejected in the court of Allah. Four of the eight blessings are related with the physical being of the seeker that are; telling the truth, earning lawfully, obedience and the fourth is courage and Divine favour. That is, the courage to crush the desires of self and the Divine favour to renounce everything forbidden in sharia by Allah. The four blessings related with the inward of the seeker are; the declining invocation that attracts the entire creation from the east to the west towards the invoker. Hence all the special and common people of the world, disciples and seekers, kings and aristocrats come under his command and become his obedient slave. However, this is just the initial level and is inferior and worthless in the view of Fakirs. Second is the invocation of marvels that makes all the angels present on the earth and in the heavens including the angels holding the Throne and the four archangels, subordinate to the invoker. They give good tidings to the invoker through inspiration by Allah's ordainment. He can even see the hidden armies of thousands of angels around him through spiritual sight. This is also the bestowal of the perfect spiritual guide by the kindness of Allah. Third is the invocation of spiritual experience which allows the

invoker to meet all the souls created in the pre-existence and shake hands with them. Fourth is the invocation of spiritual states that drowns the invoker in the observation of theophanies of eternal light of the Essence crossing the boundaries of life. Whatever he views during this state, cannot be comprehended by the intellect. Such engrossment in the gnosis and vision of Divine beauty is called the eternal Divine union. One who reaches this station, attains perpetuity. And whoever attains the perpetual ranks, immerses in the light of Divine Oneness and presence. The invocation of spiritual states never lets the invoker indulge in vain thoughts at any stage.

Perfect spiritual guide is the one who immerses the true seeker in Divine light eternally on the very first day by imparting him the lessons of gnosis of Allah. He gives the spiritual education and persuasion to the seeker in the very beginning as it reveals the Divine secrets that are hidden in his inward and lets him have Divine observations by elevating him to the station of no station. The final level of every other order cannot even touch the initial level of the real *Qadri*⁴ order. The perfect *Qadri* spiritual guide immerses the seeker in the light of gnosis of Allah and grants him presence in the Mohammadan Assembly by the power of his sight, contemplation of *Ism-e-Allah Zaat*, strokes of shahada or just by his spiritual attention. This is only the beginning of a follower of *Qadri* order. The spiritual guide who does not impart this lesson and does not grant presence in the Mohammadan Assembly to his disciples, he is not the perfect *Qadri* spiritual guide. His spiritual ecstasy is fake and just a pretence. The genuine *Qadri* followers are perpetually immersed in the light and gnosis of Allah and blessed with His union. There are two stages of Divine union; union with the theophanies of light and getting the inspirations, completely immersing in these theophanies. The guide who cannot elevate his disciples to these

⁴ Whenever Sultan Bahoo mentions real *Qadri* order, he refers to the *Sarwari Qadri* order.

levels and make them superior to *Ghawth* and *Quth*, he is surely imperfect and unaccomplished. The prefect *Qadri* spiritual guide is the great lion rider. Rather, even the lions are powerless in front of him. Thus, how could the foxes, jackals and dogs dare before him!

EXPLANATION OF RANKS OF CREATION IN THE PRE-EXISTENCE

جائیکہ من رسیدم امکان نہ پہنچ کس را شہباز لامکانم آنجا نہ جا مگس را
لوح و قلم و عرش و کرسی کو نین راہ نیابند فرشتہ در نگنجد آنجا نہ جا ہوس را

Explanation: The level of Divine Oneness which I have attained, none else has access to that level. I am falcon of the station beyond all stations, the flies can never reach there. The Guarded Tablet, Pen, Throne, even both the worlds cannot find way to this station. Neither the angels nor the desires of world can stay here.

With the help of Prophet Mohammad, I am going to narrate an authentic incident based on evidences from the Holy Quran, Hadiths and sharia.

When Allah decided to unveil the secret of Divine command 'Be! And it becomes,' He said according to a *Qudsi* Hadith:

◀ كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأُعْرَفَ

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

For this purpose, when Allah looked towards His left with wrath, there appeared the fire of Satan. Then He looked towards His right with favour and grace, mercy and compassion, kindness and affection, there manifested the Mohammadan light brighter and

more magnificent than the sun. After this, Allah gave the command of ‘Be’ and all the souls were created. They arrayed themselves in queues according to their respective status, ranks and the groups they belonged to. Then, they waited for His command respectfully as the soul itself is from the Lord’s command⁵.

At this point Allah said:

◀ أَلَسْتُ بِرَبِّكُمْ (٧:١٧٢)

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

All the souls, whether superior or inferior, replied:

◀ قَالُوا بَلَىٰ (٧:١٧٢)

Meaning: They said, “Yes!” (7:172)

Some souls repented at their extemporaneous declaration and denied it. These were the souls of infidels, polytheists, hypocrites and mendacious persons. On the other hand, some souls were delighted on hearing the call of “Am I not your Lord?” and saying ‘yes’ to this call. Then Allah said to all the souls, “O souls! Ask Me anything you want. I shall grant you.” All the souls replied, “O Allah! We seek only You from You.”

Then Allah presented the spectacle of the world with all its beauties and charms on the left side of souls of infidels and seekers of world. First of all, the cursed Satan rose up from amongst them and entered the world with the help of inciting self. On entering the world, he raised twenty-four calls (or it can be said that he created twenty-four categories of lust in the world to attract souls). On listening to these attractive calls, nine parts of the total souls entered the world following Satan. These twenty-four calls are:

1. Melody (dance, music and singing)

⁵ Sura Al-Isra, verse 85

2. Worshipping handsomeness and good looks
3. Egotism and following the desires of self
4. Drinking wine
5. Heresy
6. Leaving salat
7. Developing new musical instruments like tambourine, drum, trumpet, bugle, clarinet etc.
8. Leaving prayer in congregation
9. Negligence
10. Narcissism
11. Lust
12. Jealousy
13. Hypocrisy
14. Arrogance
15. Discord and schism
16. Backbiting
17. Polytheism
18. Infidelity; negating Allah and being rebellious
19. Ignorance
20. Lie
21. Distrust and suspicion
22. Evil eye
23. Talking evil and clapping
24. Covetousness which is the base of all satanic attribute.

Whoever in the world has any of these satanic attributes, belongs to the group of souls who followed these calls of Satan in the pre-existence. The Holy Prophet said:

◀ أَلَا نَكُنَّا كَان

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

Allah says:

◀ تَذِلُّ مَنْ تَشَاءُ (٣:٣٦)

Meaning: (O Allah!) You dishonour whom You will. (3:26)

◀ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ (٣:٢٦٨)

Meaning: Satan makes you afraid of *Faqr* and enjoins you to commit indecency. (2:268)

Whosoever followed Satan and became fond of this mortal world, got drowned in the world and was ruined.

Other than the nine parts of souls who chose the world, the remaining one part kept standing before Allah respectfully. Allah said with kindness and grace:

“O (steadfast) souls! Ask Me whatever you want so I shall grant you.”

These souls again replied, “O Allah! We seek only You from You.”

On this, Allah Almighty presented the spectacle of enchanting paradise adorned with its houris, castles, delicious foods and all other paradisiacal blessings, on His right Hand. Nine parts of the remaining souls entered paradise. The souls who entered the paradise first of all, were those of pious and self-disciplined people (i.e. the seekers of hereafter). They raised the call of piousness in a melodious voice. Souls of all the pious ones entered the paradise on hearing their call and gained perseverance upon the Mohammadan sharia. These were the souls of theologians, ascetics and abstainers.

The remaining souls kept standing before Allah reverently. Neither did they pay any heed to the call towards world nor to the call towards paradise. Being annihilated in Allah and immortal with Him, they were passionately engrossed in Him only. These were the souls of immortal Fakirs and Mystics who truly follow Prophet Mohammad and are blessed with presence in the Mohammadan Assembly. The Prophet said about them:

◀ الْفَقْرُ فَخِرِي وَالْفَقْرُ مِنِّي

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

◀ الدُّنْيَا حَرَامٌ عَلَى أَهْلِ الْعُقْبَى وَالْعُقْبَى حَرَامٌ عَلَى أَهْلِ الدُّنْيَا وَالْدُّنْيَا وَالْعُقْبَى

حَرَامٌ عَلَى طَالِبِ الْمَوْتِ

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.

◀ مَنْ لَهُ الْمَوْتُ فَلَهُ الْكُلُّ

Meaning: One who finds Allah, finds everything.

The spiritual guide who does not impart the knowledge of these three levels to the true seekers of Allah and cannot elevate them to their eternal rank, he is not the perfect spiritual guide. His disciples remain perplexed and deprived of *jamiat*. What do we mean by *jamiat*? Infinite books are required to explain *jamiat*. However, its essence can be understood through a simple example; when a small amount of curd is added to the milk, it converts into curd after a while. It can be said that when milk got *jamiat*, it converted into curd. When the curd is churned, it gives butter; when butter is heated, it converts to pure ghee. The Divine Essence is comprehensively present in the existence of the Mystics eternally. I would not be wrong if I say that *jamiat* is a subtle dress of kindness and power of Allah made of the light of His gnosis and Oneness. Only that seeker is made to wear the dress of *jamiat* who is always desirable in the court of Allah and perpetually present in the Mohammadan Assembly. He is the one who has become pure of the filth of carcass world and has adopted perfect servitude. Perfect servitude can be adopted by the invocation (of *Ism-e-Allah Zaat*) which is the source of life of the inward. People with dead inward remain surrounded by

the satanic thoughts, they are not the men of servitude but the embarrassed ones. World is the station of desires of self while hereafter is the station of lust, the men of *jamiat* are not related to any of them. Only Allah! Everything other than Allah is lust.

Further explanation of *jamiat* is that it is the key of totality while the eighteen thousand worlds and their creations are the 'part' which is like a lock. When the key of *jamiat* is put in the lock of 'part', all the levels and stations are unlocked. It should be evident that *jamiat* is found in *Ism-e-Allah Zaat*. Whoever reaches the core of *Ism-e-Allah Zaat*, does not need to observe different levels of acquiring the Divine attributes, unveiling and miracles. *Jamiat* is the rarest Divine light that makes the self dominant upon both the worlds. The man of *jamiat* is actually the Fakir annihilated in Allah who rules the self and possesses enlightened conscience. Both the worlds are the captive of Fakirs. They are ever discussing the exegesis of Quran and Hadiths, and their exegesis contains spiritual efficacy. *Jamiat* is a light whose origin lies in the truthful verification of the essence of gnosis and Oneness by the kindness of Allah. The hidden Divine light of *jamiat* rises from the inward like the sun of beneficence and luminates the existence. It spreads the light so brightly that the spectacle of both the worlds can be seen on the finger nail. What exactly is *jamiat*? Know that *jamiat* has five alphabets (according to Arabic script i.e. ج، م، ی، ع، ت). Its every alphabet corresponds to a particular spiritual level and grants the ultimate blessings of contemplation and authority. The man of *jamiat* gains authority over the five spiritual levels, hence all his desires are fulfilled and there remains no regret in his heart. He practically gains everything that he knew theoretically.

The final level of *jamiat* is comprehensive of the entire knowledge because it bestows the verified knowledge of the Eternal with verification and grants authority over the five Divine

treasures as well as five stations which are the ultimate blessings. These five stations and treasures are:

- (1) The station of pre-existence and authority over its blessings and treasures.
- (2) The station of eternity and authority over its blessings and treasures.
- (3) The station of world and authority over its blessings and treasures and whatever is present on the earth.
- (4) The station of hereafter and authority over its blessings and treasures.
- (5) Authority over all the Divine treasures after gaining the ultimate blessing of closeness of Allah and reaching the level of annihilation in Allah and immortality with Him. Here *jamiat* is perfected and accomplished.

The spiritual guide who takes the true seekers of Allah to the final level of *jamiat* crossing all the waystations by the beneficence of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and *shahada* on the very first day, is verily perfect. Whereas the spiritual guide who cannot do this is imperfect, liar and untrustworthy. Only Allah! Everything other than Allah is lust.

Do you understand what is the difference between timing and efficacy of Divine acts and that of satanic and human acts? I am amazed at the nation whose all common and special members keep reciting Allah's name or have learnt the Quran by heart or are the scholars of Islamic law and jurisprudence, even then they tell lies and their inward is not pure of spiritual diseases like hypocrisy, greed, arrogance, jealousy etc. The reason is that they do not remember Allah sincerely, neither they learn the Quran and its knowledge as desired by Allah. They speedily recite Allah's name just as a ritual or habit, like the wind blows. One who invokes Allah's name reaching its essence, recognizes

Allah. His self annihilates, inward is sanctified and soul becomes immortal. He is blessed with the eternal presence of Mohammadan Assembly and views both the worlds on his thumbnail. Whoever acknowledges the grandeur of Allah's name, achieves the gnosis of Allah in both the worlds owing to his veracity. Allah's name is so grand and majestic that it includes the eternal beginning and end as well as the entire gnosis and light of Divine observations and presence. True invoker of Allah's name engrosses in reading his inward like the scholars keep reading the books. Such engrossment is essential for a Mystic like wings for a bird.

بر در درویش رو هر صبح و شام
تا ترا حاصل شود مطلب تمام

Explanation: Visit the Dervish day and night if you want to achieve all your goals.

گر ترا بر سر زند سر پیش نه
آنچه داری ملک با درویش ده

Explanation: Do not object if he treats you harshly and present him whatever you own.

داده درویش یابی جاودان
از نظر درویش شد شاه جهان

Explanation: By giving your every possession to the Dervish you will be blessed with eternal life in reward. His single glance can make you the king of the world.

هر که مقبول است درویش از نظر

شد مراتب او ز بالا عرش تر

Explanation: Whoever becomes favourite of a Dervish, his levels are raised above the Throne.

What is the difference between the ranks of a Dervish and a Fakir? The status of a Dervish is that he keeps studying the Guarded Tablet with his physical eyes. A person with such a status is called an astrologer which means he only has command over astrology. However, the status of a Fakir is annihilation in Allah which is the level of drowning in the Oneness of the Ever-Living (*al-Hayy*) and the Self-Existing (*al-Qayyum*). Dervish is like a patient while the Fakir is the physician. The sight of Dervish may produce satanic whispers in the inward. A Dervish is powerful only to the extent that he can raise a poor fisherman to the status of a king but a Fakir can enlighten a person with his powerful sight making him ruler upon both the worlds and immerse him in theophanies of light of Essence, Divine observations and gnosis. This immersion is so deep that if the person is offered sovereignty over the entire Solomon Empire, he will not accept it because he has become strong inwardly and tired of worldly wealth and people.

You must know that wrath and infuriation are produced in the scholars due to excessive book reading and gaining knowledge without the medium of perfect spiritual guide. Contrarily, invocation of *Ism-e-Allah Zaat* opens the inner eye of the Fakirs and grants it sight through the light of gnosis of Allah. The men of sight never join the company of men of wrath. Whoever suppresses his wrath and anger, gains the spiritual sight through gnosis of Allah. Similarly, whoever leaves verbosity, elevates from gnosis to union of Allah. The Holy Prophet said:

◀ مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ

Meaning: He who recognizes his Lord, becomes silent.

I mean to say, whoever invokes Allah's name only once with sincerity, complete faith and truthfulness, the gnosis of Allah is revealed upon him along with entire knowledge of pre-existence, eternity, the world and the hereafter just on invoking the name and all the eternal blessings are bestowed upon him. I am surprised at the foolish and callous people who recite Allah's name loudly day and night but do not know the essence of *Ism-e-Allah Zaat*. Hence, remain perplexed and indulged in heresies being demoted spiritually. They are obsessed with the desires of their self. It is evident that their seclusion is a ruse to trap people, their inner is rotten and their closet is a veil for them. Their wish to conquer the creation and make the kings and aristocrats their disciples and followers has ruined them.

Ism-e-Allah Zaat is pure. It is the greatest name of Allah (*Ism-e-Azam*) that does not affect without the great existence (of the perfect spiritual guide). *Ism-e-Allah Zaat* neither gains stability in the existence of the seeker nor benefits him if it is not granted by the perfect spiritual guide and if the seeker is not truly sincere.

Get to know that perfect Fakir is the man of high ranks and views everything clearly. Both the worlds are anxiously eager to behold him and are passionately in love with him. Strange are the people who foolishly consider one another the spiritual guide and the disciple but are utterly unaware of the reality of being the spiritual guide and the disciple. No doubt, they are stupid and unwise. The spiritual guide should be like the Holy Prophet while the disciple must be like his great Companions who were ready to sacrifice their life for him. Their strength and nourishment was beholding the sacred face of the Holy Prophet. They repented from infidelity, polytheism and heresies. One who

is against the Mohammadan sharia, is an infidel. While, the one who is against the Companions, is accursed. How can such a person be considered eligible for the rank of spiritual guide! The path of spiritual guidance is based on Quran and sharia and leads to Divine observations and presence through the verses of Quran and *Ism-e-Allah Zaat*. This is the path of annihilation in Allah.

ہر کہ فی اللہ گشت فانی با خدا

از جان گذشت آنچه بیند شد روا

Explanation: One who annihilates himself in Allah sacrificing his life for Him, whatever he views is right.

عقل و فکرش کی رسد فی اللہ جمال

معرفت دیدار سرا گویند وصال

Explanation: The intellect can never comprehend the vision of Divine beauty. His vision and gnosis are actually (the beginning of) His union.

جز تقایش معرفت منظور نیست

عارفان را جز خدا مذکور نیست

Explanation: True Mystics never invoke anyone but Allah and seek nothing but His vision and gnosis.

ہر کہ ایجا نہ بیند دل سیاہ

حب دنیا دل سیاہی سر گناہ

Explanation: A black-hearted person is deprived of the vision of Allah. The blackness of his inward is due to the love of world which is the biggest sin.

The Holy Prophet said:

◀ الدُّنْيَا جِيفَةٌ وَطَالِبُهَا كِلَابٌ

Meaning: The world is carrion and its seekers are dogs.

◀ مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ

Meaning: One who recognizes his Holy Lord, becomes silent.

Allah says:

◀ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى (١٧:٧٢)

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

آن چشم دل دیگر بود بیند روا

نه که این چشم بود با سر هوا

Explanation: The inner eyes capable of Divine vision are unique and different from the physical eyes that are filled with lust.

Whoever achieves these levels of unveiling and meditation, becomes the Mystic immortal with Allah. In other words, he surpasses the boundaries of the world.

آن زبان دیگر بود با حق بیان

این زبان لاف زن دیگر بدان

Explanation: Keep in mind! The tongue that describes the truth is not the same as the one that tells lies.

Hadith:

◀ السَّكُوتُ تَأْتِجُ الْمُؤْمِنِينَ وَرَضَايَ رَبِّ الْعَالَمِينَ

Meaning: Silence is the crown of true believers and pleases the Holy Lord of all the worlds.

◀ السَّكُوتُ مِفْتَاحُ الْعِبَادَةِ السَّكُوتُ مَكَانُ الْجَنَّةِ السَّكُوتُ مِنْ رَحْمَةِ اللَّهِ السَّكُوتُ
حِصَاةٌ مِنَ الشَّيْطَانِ السَّكُوتُ خَيْرٌ مِنَ ابْتِشَامِ السَّكُوتُ سُنَّةُ الْأَنْبِيَاءِ السَّكُوتُ
نَجَاتٌ مِنَ النَّاسِ السَّكُوتُ قُرْبُ السِّرِّ السَّكُوتُ غَرْقٌ فِي التَّوْحِيدِ النُّورِ

Meaning: Silence is the key of all the worships. Silence is a home in the paradise. Silence is a blessing of Allah. Silence is a fortification against Satan. Silence is the best for a person. Silence is the Sunna of the Prophets. Silence is source of salvation for mankind. Silence leads close to Divine secret. Silence drowns in the light of Divine Oneness.

Silence suits to the person who is always in the state of Divine observations and presence. Such a man of silence resides in the station of no station. In mystic terms, silence actually means soul's leaving the body and immersing in the station of no station. If the state of silence is not like this, then it is just cunningness and is intended to impress and attract the people. Such a silence is satanic ruse and a deceit of the inciting self.

Satan tries to trap an immortal Mystic using seven tricks; first is that he convinces him to adopt silence without involving in Divine deeds. Secondly, he asks him to seclude himself in a desert and in this way prevents him from joining the congregational salat. Thirdly, tempts him to gather wealth by convincing him that he is doing so not due to his own covetousness rather to spend it on the indigent, Dervishes, Fakirs, widows, orphans and the deserving ones. In fact, all these are satanic ruses. Fourth tactic of Satan is that when a person gathers enough wealth, he makes him a denier of zakat. Fifth trick is that Satan says to him that his level has raised above his spiritual guide's rank. When he views his level, Satan shows him devilish spectacle and makes him hostile towards his spiritual guide. Sixth ruse is that Satan turns him against the scholars and knowledge. Seventh trick is that Satan ensures him that he has accomplished the status of "I am you and you are me"

i.e. oneness with Allah, hence he does not need to perform any kind of physical worship or contemplation of *Ism-e-Allah Zaat* as it is just a name and all he needs is the vision of Allah which he has already gotten. If the seeker is true and has taken oath of allegiance to the perfect spiritual guide sincerely, he comes to know with verification that all these are the traps of cursed Satan. Thus, he recites *Hawqala* and gets rid of Satan. In the spiritual path, one must be led by the perfect spiritual guide who is the man of Divine favour and accompanies his disciples in all the physical and spiritual conditions and is well aware of all their states, words and deeds. He entrusts all his affairs to Allah and does not interfere.

کار جهان چنانکه تو خواهی اگر شود

ایمان سناوری بخداوند کردگار

Explanation: If everything in the world is done according to your wish, you will not believe in Allah.

Allah says:

﴿يَفْعَلُ اللَّهُ مَا يَشَاءُ (۱۴:۲۷)﴾

Meaning: Allah does whatever He wills. (14:27)

﴿يَحْكُمُ مَا يُرِيدُ (۵:۱)﴾

Meaning: Allah ordains what He wills. (5:1)

In the existence of man, the self is Yazid while the soul is Bayazid, the Saint. When the man of soul engrosses in Allah, he holds the sword of *Ism-e-Allah Zaat* and shahada in his hand and kills the infidel elements in his existence day and night who are like the cursed Shaddad, Nimrod, Korah and Pharoah. Contrarily, if the inciting self is active in the existence, the inward of the man is dead and he remains oblivious from Allah. It is as if he

has held the sword of oblivion in his hands and is killing the Prophets, Messengers and Sufis. The people of soul who are like Bayazid, never like to have company of the people of self who are like Yazid. Which group do you think you belong to? The path of closeness and gnosis of Allah is traversed by converting head into feet rather forgetting the head and feet. The Holy Prophet said:

◀ يَمْشِي عَنِ الرَّاسِ بِدُونِ الْأَقْدَامِ

Meaning: The path towards Allah is travelled headlong instead of on steps.

صاحب ستری بود بی سر مدام

آن سر دیگر بود با حق کلام

Explanation: The man of Divine secrets is always without head. The head needed to converse with Allah is not the physical one.

آن سر را غرق با هدم خدا

عام را سر دیگر است با سر هوا

Explanation: The head that converses with Allah is ever engrossed in Allah. The head of common people is different as it is filled with desires.

گر بگویم ستر رازی هر چه هست

دفتری باید رقم روز الست

Explanation: If you ask me to write all the secrets, it will require myriads of books just to write about the day of Divine covenant.

گر تو خواهی از خدا اسرارِ هو

آنچه باشد غیر حق از دل بشو

Explanation: If you wish to know the secrets of *Hoo* directly from Allah, cleanse your inward from everything other than Allah.

بعد از آن لائق شوی رازِ اله
هر دم جان و جگر در سوز آه!

Explanation: Then you will become eligible to hold the Divine secrets. After gaining the secrets, your soul will keep sobbing in pain every moment.

In the path towards Allah, one who does not bear pains is not considered true man. The people of inward have the remedy of this pain and that remedy is the pain itself.

Know that the spiritual states experienced during the journey of gnosis and union of Allah comprise of annihilation of the self, enlivening of the inward and immortality of the soul. The inner darkness and filth are intertwined with the light and purity of esoteric being and are each other's substitute as well. As is the verse:

◀ تَوْدِجُ اللَّيْلِ فِي النَّهَارِ وَتَوْدِجُ النَّهَارِ فِي اللَّيْلِ (۳:۲۷)

Meaning: You make the night enter into the day, and You make the day enter into the night. (3:27)

Although the sun drowns in the darkness but then rises from the same. Its light makes the darkness vanish. Similarly, in the darkness of self, the sun of soul is hidden. It rises by the power of contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and

shahada on the very first day. Hence, the seeker becomes aware of every waystation of the path to Allah and the destination.

To err is human, to forgive is Divine. One who repents from the sin, is absolved from it. Do you know that human is like a drop of water. He is born of a drop of semen and this drop creates lust in him which entraps him to the extent that he loses his wisdom and becomes inhuman from a human, rather an animal. In such severe circumstances, he needs the perfect spiritual guide who rids him from the evil of lust and inciting self. The Mystics have passion for Divine presence instead of lust. By the benediction of closeness to Allah, they can control all kinds of lust. Unless you crush all the desires and lusts under your feet, you cannot step on the Divine Throne.

ترا گر بهشت آرزوست
مرو در پی آرزوی هوا

Explanation: If you wish for paradise, do not follow the desires of self.

Whoever puts an end to the desires of self, becomes a Mystic. There are four kinds of Mystics complying to four levels of gnosis, and their manifestation is also of four kinds. Mystic having gnosis of pre-existence, Mystic having gnosis of eternity, Mystic having gnosis of the world and Mystic having gnosis of the hereafter. These four levels of gnosis are the greatest veil for the true Mystic. When he surpasses these four stations and their gnosis, then he attains the special gnosis of Allah and becomes the accomplished Mystic engrossed in Allah and annihilated in His Essence.

مرد آن باشد که باشد غرق نور
کی رسد با نور حق اهل غرور

Explanation: True man is the one who is immersed in the light of Allah. How can the arrogant reach the Divine light!

فتنه و فریاد دائم در طلب
این مراتب نیست لائق ز اهل کذب

Explanation: The liars are also not eligible for these levels. They are always complaining, creating chaos and coveting for more.

دعوی کردند جیفه همچو کلب وار
از میان عارفان کلش بر آر

Explanation: They make big claims to possess the carrion world like the dogs bark. These dogs can never be included in the group of Mystics.

باجو بهر از خدا عارف نما
معرفت حاصل شود از مصطفی

Explanation: O Bahoo! For Allah's sake guide us how to become true Mystic and gain the gnosis of Allah from the Holy Prophet.

These levels are also achieved by the help and power of the true men of Allah who are the great lion-riders. The seekers of world are like dogs and are not worthy of the gnosis of Allah. Know that the stations of isolation and separation are attained by the one who crosses seventy-three crore, ten lakh and three thousand, rather infinite waystations in just one day and night or at the most in one week by the favour of the spiritual guide. If

the spiritual guide wishes, he can make him travel all the stations in just one moment in a single step. Then the seeker is blessed with eternal life in both the worlds. By the contemplation of *Ism-e-Allah Zaat*, ten lakh or more rather uncountable forms of Divine light manifest in the existence of the seeker by the Divine power. Every form immerses him in the light. He keeps immersing and then coming out of this state and during this process his existence becomes mature by gaining gnosis of Allah. Thus, he becomes capable to guide people on the path to Allah. All these stations and levels of viewing the forms of Divine light and theophanies of the Essence are just the initial lesson of the knowledge of *Faqr* and gnosis of Allah. One who does not learn the initial lesson of *Faqr* and gnosis of Allah, how can he attain the final level! Whoever learns this initial lesson properly, he gains presence in the assembly of Prophets, Saints and *Sultan-ul-Faqr* in dream or during meditation. *Sultan-ul-Faqr* is the Divine light that is ever present in the Mohammadan Assembly. He also achieves the levels of renunciation (of everything other than Allah), trust upon Allah, submission to the Divine will, Oneness, isolation, separation, annihilation, immortality and purgation. Eventually, he is honoured with presence in the Mohammadan Assembly.

Separation is the stage where the seeker is inwardly separated from each and everything by crossing all the spiritual stations and gaining salvation from the self and Satan. Being successful in the court of Allah, he is blessed with Divine presence and attains the desirable station of peaceful self. Then he forever remains obedient to Allah. Satan has no access to this desirable level of Divine presence. Isolation is the state in which the seeker esoterically becomes alone and engrossed in Lordship, however physically lives among people and interacts with them. This path is not related with verbosity rather with spiritual states and observations. It is the bestowal of spiritual guide and

beneficence of Allah, He grants it to whomever He wills. As Allah says;

◀ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ (٢٨:٥٦)

Meaning: The truth is that whoever you like (to bring on the path of guidance), you do not yourself bring him on to the path of guidance. Instead, whomever Allah pleases, He makes him tread the path of guidance. (28:56)

It is said;

◀ أَسْعَى مِنْنِي وَالْإِسْلَامُ مِنَ اللَّهِ تَعَالَى

Meaning: My task is to make efforts, accomplishment comes from Allah.

When the Mystic gains complete knowledge of *Faqr*, gnosis, Oneness, isolation and separation, he is relieved from all needs, esoterically as well as exoterically. He gains authority over all the spiritual states and levels of acquiring the Divine attributes and closeness of the Essence. This is called the essence of *jamiat*. There are two signs of gaining the essence of *jamiat*; outwardly the seeker follows sharia vigilantly, while inwardly he remains so much engrossed in the state of meditation as if he is dead but actually he is drowned in beholding Allah and observing the theophanies of Divine light. Whoever doubts it, turns infidel and ends up in the hell fire. If you come towards Allah, you will find the doors open. One who enters this open door, becomes the seeker of vision of Allah and the falcon of Mystic. One who refuses to enter, becomes the seeker of world and the vulture full of greed and covetousness.

دیدہ باید لائق دیدار او

این ندیدہ در طلب مردار جو

Explanation: Real eyes are those which are capable of the vision of Allah, not those which are ever pursuing the carrion pleasures of the world.

کور چشمی کی بہ بیند آفتاب

کور را از آفتابش صد حجاب

Explanation: How could a blind person see the bright sun! For him the sun is hidden behind hundred veils.

The men of soul are blessed with real eyes whereas the men of inciting self are spiritually blind. The sacred men of soul and the filthy men of inciting self never stay in each other's company.

You must know that nothing is worse and disgraced in the world than ignorance. However, knowledge must be practised upon. Without practise, knowledge is like the infertile woman. Believe that it is easy to gain authority over the fourteen kinds of knowledge from the beginning till the end and be accomplished in them but it is very difficult to become a practitioner scholar and a man of servitude and piety. It is easy to vigilantly follow sharia, stay up at night and perform all devotions, esoterically and exoterically, but it is very difficult to become the invoker having the alive inward. The alive inward is owned by the secret invoker who kills the inciting self day and night with the sword of invocation. It is also easy to become a secret invoker but it is very difficult to become the man of Divinity blessed with presence and inspirations. That may also be easy but it is very difficult to be magnanimous enough to gain the gnosis of Allah and then hold its secrets in one's existence. It is easy to be honoured with the presence and service of the Mohammadan Assembly and be blessed with the vision of Allah in the light of kindness of Prophet Mohammad but it is very difficult to adopt the sainthood and righteousness of Prophet Mohammad, his beautiful morals and manners, attributes and authority, renunciation

of the world, complete trust upon Allah and submission towards Allah like him. In short, it is very difficult to acquire the comprehensive Mohammadan *Faqr*. It is easy to become the king of the world and gain authority over the Solomon Empire from east to west but it is very difficult to do justice and be kind to all the Muslims and give them their right. It is easy to become the spiritual guide but it is very difficult to fulfil all the objectives of the seekers and at the same time make them accomplished in gnosis of Allah, immerse them in the light of Oneness and grant them presence of the Mohammadan Assembly. It is easy to become a seeker but it is very difficult to be obedient and modest and entrust oneself completely to the spiritual guide. It is easy to be a pir and cut the hair of the disciples as a ritual but it is very difficult to spiritually reach the disciple at the time of trouble to help him. It is easy to become the disciple but very difficult to renounce the desires. The Holy Prophet said:

◀ التَّوَّابُّ لَا يُرِيدُ

Meaning: True disciple has no desires.

It is the saying of spiritual leaders:

◀ الطَّالِبُ عِنْدَ الْمُشِيدِ كَالْمَيِّتِ بَيْنَ يَدَيِ الْعَاسِلِ

Meaning: The seeker should be to the spiritual guide just like the corpse is to the corpse washer.

When a seeker enters the Mohammadan Assembly, first of all his being is blessed with four kinds of efficacy by the spiritual sight of four sacred personalities. By the efficacy of spiritual sight of Abu Bakr Siddiq, the seeker is blessed with the attribute of veracity, as a result hypocrisy and lie are removed from his being. By the spiritual sight of Umar ibn Khattab, the seeker adopts the attributes of justice and self-accountability hence the sensual desires and satanic apprehensions are eliminated from his inward. By the efficacy of spiritual sight of Usman ibn Affan,

he becomes modest and obedient and gets rid of immodesty and disobedience. By the spiritual sight of Ali ibn Abi Talib, the seeker is blessed with the Divine knowledge, righteousness and *Faqr*, as a result he is liberated from ignorance and love of the world. Thereupon the seeker becomes eligible for spiritual persuasion. The Holy Prophet takes oath of allegiance from him personally and grants him the eternal and non-declining rank of the perfect spiritual guide which is the level where there is no fear or grief.

If the guide cannot grant presence of Mohammadan Assembly to the seekers of Allah on the very first day, neither lets them have the blessing of spiritual attention of the great Companions nor honour of taking oath of allegiance at the sacred hand of the Holy Prophet, then he is not eligible for the rank of spiritual guide. He cannot grant them sainthood and righteousness in a single moment through the path of Divine presence gained by the contemplation of *Ism-e-Allah Zaat* without any struggle or devotion.

If the inward way had been without the honour of presence of Mohammadan Assembly and the great levels of Divine closeness and annihilation in Allah, all the travellers of this path would have gone astray. Inward is considered right when whatever is seen inwardly, manifests outwardly as well and perfectly complies with the teachings of Quran, Hadith and sharia. Otherwise, it is false. As, sharia reveals the inward of a person.

You must know that if during dream or meditation or in the inward, someone orders you to perform any good deed or forbids you from bad deeds or commands you to execute any worldly or religious venture then recites shahada, sends blessings and salutations upon the Holy Prophet, recites *Hawqala* and says *Fatiha*⁶ for the sacred souls, then undoubtedly he is someone

⁶ Islamic ritual of sending blessings to the dead by reciting sura *al-Fatiha* of the Quran once, sura *al-Ikhlās* thrice and then sending blessings upon the Holy Prophet.

from the earlier Prophets, Companions, Saints, Fakirs, jurists or the pure Dervishes. Otherwise, he is a devil or a jinn.

Meditation is related with four things. First is Divine love; meditation with Divine love makes one observe secrets of Allah.

It is performed by the contemplation of *Ism-e-Allah Zaat* ﷲ.

Second is the meditation of gnosis of Allah which manifests the light of Oneness. It is performed by the contemplation of Divine name ﷲ (Lillah). Third is the meditation of Miraj of salat which

reveals Divine observations upon the inward. As a result, invocation continues in the whole body of meditator that blesses him with an ineffable pleasure and passion for Allah. His every cell becomes alive and starts reciting Allah's name that renders him amazed. This meditation is performed by the contemplation

of Divine name ﷲ (LaHoo). Fourth is the meditation that is

comprehensive of entire existence. It immerses the body of meditator from head to toe in the observation of beautiful light of Allah. He becomes dominant upon the inciting self and Satan. Unless he meets all the Prophets and Saints, he does not come out of the state of meditation. Although, he spiritually spends seventy years in the state of meditation but to the common beholders it seems as if only a moment equal to the blink of an eye or utterance of a word has passed. At the final level of meditation, the entire existence of the meditator is perfected.

During meditation, seventy thousand forms of Divine light appear from his each body part, engrossed in the invocation of Allah. When the meditator returns to the state of vigilance, all these forms of Divine light go back in his body. Some meditators having these levels are aware of this while some are not. This meditation is performed by the contemplation of Divine name ﷲ

Hoo that is also *Ism-e-Allah Zaat*.

By the contemplation of *Hoo*, four of the highest levels of invocation start which are called ‘absolute immersion in the light of Divine presence’. First is the overpowering invocation that can be acquired only from the perfect spiritual guide. Second is the kingly invocation that liberates the seeker from the desires of self. Third is the sacrificial invocation that grants salvation from the satanic apprehensions. Fourth is the secret invocation that grants eternal presence of the Mohammadan Assembly. One whose invocation does not ensue these blessings, his meditation is rejected because he is the seeker of carcass world and his inward is blackened due to apprehensions. It is impossible for the seekers of world to have closeness of Allah, even if they have attained the highest worldly ranks and are respected as superiors of shrines and monasteries. Those who keep the grand kingdom of hereafter in their view, are blessed with the desirable attributes and get salvation from inciting self, cursed Satan and worldly desires. Only Allah! Everything other than Allah is lust.

Following are collectively the source of light of righteousness;

- (a) Knowledge of Gospel
- (b) Knowledge of Psalms
- (c) Knowledge of Taurah
- (d) Knowledge of Quran
- (e) Knowledge of *Qudsi* Hadiths
- (f) Knowledge of Hadiths of the Holy Prophet
- (g) Knowledge of *Iman al-Mujmal*⁷
- (h) Knowledge of *Iman al-Mufassal*⁸
- (i) Knowledge of the verses;

⁷ The creed meaning: “I believe in Allah (as He is) with all His names and attributes and I accept all His commands, by pledging with my tongue to do them and confirm with all my heart.”

⁸ The creed meaning: “I believe in Allah, His angels, His books, His Messengers, in the Last Day and in the fact that everything, good or bad, is decided by Allah Almighty, and in the life after death.”

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعُظْمَةِ وَالْهِيبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ
وَالْجَبَرُوتِ سُبْحَانَ إِلَهِ الْاَزَلِ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوْهُ قُدُّوْهُ رَبَّنَا وَرَبُّ
الْمَلٰئِكَةِ وَالرُّوْحِ

*“Subhana zil Mulki wal Malakuti Subhana zil Izzati wal Azmati
wal Haibati wal Qudrati wal Kibriyae wal Jabarooti Subhan
al-Malikil Hayee Allazi la Yanaamo wa la Yamooto Suboohun
Qudoosun Rabbana wa Rabbul Malaikati wr Roohi”*

Meaning: Glory be to the Master of all kingdoms, physical or spiritual. Glory be to the Master of respect, magnificence, majesty, power, greatness, and might. Glory be to the King who is forever alive, He neither sleeps nor dies. He is the most Praised One, the most Holy. He is the Lord of the angels and the souls.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
*“Subhan Allahi wal Hamdullilahi wa la illaha ilAllahoo
waAllahoo Akbar wa la Hawla wa la Quwwata illa billah-
al’alii-al Azeem”*

Meaning: Glory be to Allah and all praise is for Allah and there is no God but Allah, Allah is the Greatest. There is no might nor power except in Allah, the most High, the most Great.

- (j) Knowledge of shahada “There is no God but Allah, Mohammad is the Messenger of Allah.”
- (k) Knowledge of the second *Kalima*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*“Ash-hadu an-la illaha ilAllahoo wahdahoo la shareeka Lahoo
wa ash-hadu anna Muhammadan Abduhoo wa Rasooluhoo”*

Meaning: I bear witness that there is none worthy of worship except Allah, He is One and has no partners and I bear witness that Mohammad is His beloved slave and Messenger.

The knowledge of all *Kalimas* is related with verbal affirmation and inward verification.

- (l) Knowledge of numerology and science of making impressions.
- (m) The hidden knowledge of spiritual experiences which is gained only by the spiritual company of the Holy Prophet. The Divine Power inspires this knowledge closer than the jugular vein.

True follower of Prophet Mohammad is blessed with Divine presence and vision of light of theophanies which is better than that was granted to Prophet Moses at Mount Sinai. Thus, he converses with Allah and gets answers of his questions, this blesses him with the entire knowledge of righteousness.

Which is the knowledge that gives Satan the power to dominate the scholars, Fakirs, Dervishes, Mystics and Saints? The writer answers that there is a path in each hair of a human through which Satan enters and leaves his body seventy times a day. Satan enters the body of person having dead inward and teaches his inciting self the lesson of covetousness. Covetousness arouses satanic whispers, obsessions, apprehensions and evil thoughts in his existence. Hence, through the knowledge of covetousness, Satan dominates people and they become his obedient. Then, they never get rid of greed and covetousness. Thus, Satan's key is the knowledge of covetousness. However, Satan cannot enter the body of three kinds of persons;

- (1) The person whose faith is in the form of Divine light because he always recites the second *Kalima* with inward verification and

keeps reciting shahada **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**. The fire of light of shahada burns the Satan.

(2) The person upon whose inward *Ism-e-Allah Zaat* is engraved.

(3) The person who keeps reciting *Hawqala*.

Two other groups i.e. the practitioner scholars and the perfect Fakirs are safe from Satan. He cannot dominate them with any knowledge, trick or ruse because they perpetually remain in the company of Allah with complete sincerity. As Allah says to Satan:

◀ **إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ (١٧:٦٥)**

Meaning: Assuredly, you (Satan) will not be able to overpower those who are My true slaves. (17:65)

Other than them, Satan has command over all the worldly people who are seekers of the world and run after its pleasures. He keeps an eye on each and every one of them like the shepherd keeps eye on every sheep in the herd. Allah warns in the Quran;

◀ **أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (٣٦:٦٠)**

Meaning: O children of Adam! Did I not take this covenant from you not to worship Satan, no doubt he is your open enemy. (36:60)

The Holy Prophet said;

◀ **شَيْطَانُ الْإِنْسِ أَشَدُّ مِنْ الشَّيْطَانِ الْجِنِّ**

Meaning: Satan in human form is more dangerous than Satan in the form of jinn.

The verse of Quran;

◀ **مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (١١٣:٥)**

Meaning: (I seek refuge in the Holy Lord) from the mischief of every envious person when he envies. (113:5)

تَمَّتْ بِالْخَيْرِ

The book ends here.



TERMINOLOGY

ANNIHILATION

Annihilation is translated from Arabic word fana (فنا).

Annihilation and immortality are two stages that form a compound in spirituality, annihilation alone is incomplete. It is related with purification of the self. Annihilation has various stages and continues according to the spiritual capacity until nothing but Divine Essence adorns the man within. The three levels are annihilation in the spiritual guide, annihilation in the Holy Prophet and annihilation in Allah.

APPREHENSIONS

It is used for the mystical term *khatarat* (خَطَرَات) which are the thoughts that become an obstacle in the spiritual way.

BELIEVER

The Arabic word *Mumin* (مُؤْمِن) is translated as the believer or faithful. A believer can be distinguished from a Muslim as a Muslim accepts Islam verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the believer reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Following verse explains the difference:

◀ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَكِنَّا لَا بِلَايَدٍ خُلِ الْأَيْمَانُ فِي

قُلُوبِكُمْ (٣٩:١٣)

Meaning: The bedouins say, “We have believed.” Say, “You have not (yet) believed. Rather say, ‘We have accepted Islam.’ And the belief has not yet gone into your inwards.” (49:14)

CONTEMPLATION

Mystically, contemplation refers to spiritual practice of *Tasawur* (تصور) which is to contemplate the name of Allah ﷻ in a particular manner after taking oath of allegiance at the hand of perfect spiritual guide. When the seeker elevates spiritually, his contemplation also elevates and becomes stronger.

DAWAT

Dawat (دعوت) is a spiritual act to communicate with the souls of shrines to seek their help and beneficence. Its knowledge is called *ilm-e-dawat*.

DAY OF DIVINE COVENANT

In pre-existence, Allah created the souls of mankind from Divine light of Prophet Mohammad. Then He asked the souls:

أَلَسْتُ بِرَبِّكُمْ (٧:١٧٢) ◀

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

قَالُوا بَلَىٰ (٧:١٧٢) ◀

Meaning: They said, “Yes!” (7:172)

The promise made that day (though time was not created then) is translated as Divine covenant and it is called the day of Divine covenant.

DIVINE BEAUTY

For the Divine attribute *al-Jamal* (جمال) that includes all the attributes of Allah related with His beneficence, mercy, benevolence, compassion, kindness and forgiveness.

DIVINE COMMAND ‘BE! AND IT BECOMES’

‘Be! And it becomes’ is the command of Allah and is mentioned several times in the Quran. Transliteration is *Kun Fayakun* (كن فيكون). The word or command spoken by Allah when He decides upon a thing is *Kun* (كن) which means ‘Be!’ and immediately ‘it becomes’ which is for the Quranic phrase *Fayakun* (فيكون).

DIVINE FAVOUR

For the Quranic term *toufeeq* (توفيق) meaning the help and strength provided by Almighty Allah to the seeker to perform any task, to cross any spiritual station or pass a trial.

DIVINE LIGHT

Arabic *Nur* (نور), refers to the non-creation Divine power which enables the seeker to have vision of Allah. The Unknowable and Transcendent Divine Essence first of all manifested Himself in the form of *Nur* and that was the *Nur* of Mohammad which is the foundation of creation and is concealed in everything of the cosmos. Whoever reaches the *Nur* in his inner being by following the spiritual path, comes in light from darkness and finds the Reality.

DIVINE LOVE OR LOVE FOR ALLAH

The Persian mystic term *Ishq* (عشق) is translated as the Divine love or love of Allah. It is not the love of Allah amongst other loves such as love of family, wealth, world, hereafter etc. rather it is specific to that intense love for Allah which dominates and removes the love for all other things except Him. Only the Divine love is true love.

DIVINE MAJESTY

For the Divine attribute *al-Jalal* (جلال) that includes all the attributes of Allah related with His wrath, power, magnificence, might etc.

DIVINE UNION

For the Arabic term *visal* (وصال), becoming one with Allah after annihilating in Him.

DIVINE VISION

Beholding Allah with the inward eyes on spiritually reaching the realm of Divinity. It is from the Quranic word *Līqa* (لقاء) and in Persian it is *Deedar-e-Elahi* (دیدار الهی).

ESOTERIC BEING

For the Arabic term *Batin* (باطن). The Mystics have revealed that the spiritual or esoteric being of a human has seven layers or parts:

- 1) The self (*nafs* نفس)
- 2) The inward (*qalb* قلب)
- 3) The soul (*ruh* روح)
- 4) The secret (*sirr* سرّ)
- 5) The hidden (*khafī* خفی)
- 6) The concealed (*akhfa* اخفی)
- 7) The core (*Ana* انا) which is the Divine Essence.

The spiritual journey of human starts from *nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within himself. The esoteric being also includes all the spiritual realms of Sufi cosmology.

FAKIR

Fakir (فَقِير) comes from the Arabic word *Faqr* (فَقْر). He is the one who travels the path of *Faqr*.

FAQR

Faqr (فَقْر) is the path that leads the seeker of Allah to Divine closeness and vision. Prophet Mohammad was blessed with it on the night of Miraj and it is his Sunna. He said:

أَلْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي ◀

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

GNOSIS

The Arabic word *marifa* (مَعْرِفَة) is translated as gnosis of Allah.

It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming one with the Essence having His ultimate gnosis. Since Allah is Infinite, His *marifa* is also endless.

The invocation and contemplation of Allah's personal name ﷲ are the foundation of *marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

HAWQALA

Prayer for safety from Satan;

◀ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Meaning: There is no might nor any power except with Allah, the Exalted, the Great.

HOO (هُوَ)

Hoo (هُوَ) is the Essence of Allah. It is used many times in the Quran for Allah:

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

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

IMMORTAL WITH ALLAH

Baqa Billah (بِقَا بِاللَّهِ): At this station the seeker even crosses the station of ‘annihilation in Allah’. He gains immortality with Allah on being attributed with His attributes. At this level he is called ‘the Mystic immortal with Allah (*Arif Billah* عَارِفُ بِاللَّهِ)’ and is acceded to the throne of Divine guidance and persuasion as the perfect spiritual guide.

INSPIRATION

Ilham (إِلْهَام): It descends upon the inward of a person from the spiritual world and can be either Divine or satanic. The type of inspiration depends upon the state of inward because if it is cleansed by the invocation and contemplation of the Divine names (*Ism-e-Allah Zaat* and *Ism-e-Mohammad*) then inspiration

is pure. If inward is strayed from the right path and engulfed in sensual desires then the inspiration is from misleading sources.

INVOCATION

Invocation is translated from Arabic/Quranic term *dhikr* (ذِكْر) that means to remember Allah through repeated recitation of His name. In *Sarwari Qadri* order, invocation is done with breaths instead of tongue.

ISM-E-ALLAH ZAAT

Ism-e-Allah Zaat (اَللّٰهُ) is translated literally as 'the personal name of Allah'. It represents the Essence and all the Divine attributes and is His most powerful name. Its invocation and contemplation is given by the perfect spiritual guide of *Sarwari Qadri* order after a disciple pledges allegiance. It is the quickest way of closeness to Allah because of its miraculous powers.

ISM-E-AZAM

Ism-e-Azam (اِسْمِ اعْظَم) literally means the greatest name of Allah amongst His ninety-nine beautiful names. It is the name which contains all His powers and whose recitation solves all the problems. Mystics confirm that *Ism-e-Azam* refers to *Ism-e-Allah Zaat* اَللّٰهُ because no other name of Allah is more powerful than the Divine name اَللّٰهُ.

ISM-E-MOHAMMAD

It means the name 'Mohammad' (مُحَمَّد) of the Holy Prophet which is comprehensive of all his attributive names. In *Sarwari Qadri* order its contemplation is given for the spiritual elevation of the seekers.

JAMIAT

jamiat (جمیعت) is a mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

MEDITATION

Meditation stands for the Arabic word *muraqaba* (مراقبه).

Muraqaba comes from *raqibun* which means the watchful, careful observer, vigilant, wakeful. *Ar-Raqib* is one of the beautiful names of Allah which means the One Who is Ever Watchful. Literally *muraqaba* means to watch over, to take care of or to keep an eye. Mystically, it is to prevent the inward from everything other than Allah by focusing entire attention upon *Ism-e-Allah Zaat*.

MIRAJ

Arabic word *Miraj* (معراج) means ascension to Allah. The Holy Prophet is blessed with the ultimate *Miraj* where he beheld Allah directly without any veil and enjoyed absolute union. Through his mediation, the true seekers of Allah are also blessed with *Miraj* according to their respective levels.

MOHAMMADAN ASSEMBLY

One of the most elevated stages of *Faqr* is presence in the Mohammadan Assembly which is beyond words. In fact, it is the truth of certainty and is gained through the medium of perfect spiritual guide and by doing the invocation and contemplation of *Ism-e-Allah Zaat* under his supervision. In his writings Sultan Bahoo condemns those who do not believe in eternal existence of Prophet Mohammad.

MYSTIC

There are three levels of Mystics (*Arif عارف*):

- Mystic (*Arif عارف*): Mystic is the seeker of Allah who remains engrossed in the Divine vision and has found eternal presence in the Mohammadan Assembly. He performs all the devotions while beholding Allah.
- Mystic annihilated in Allah (*Arif Allah عارف الله*): The seeker who has annihilated in the Essence of Allah by negating everyone and everything even himself for Allah. He is at the station of annihilation in Allah.
- Mystic immortal with Allah (*Arif Billah عارف بالله*): After absolute annihilation in Allah, the seeker becomes immortal with Him and is termed as immortal Mystic or the Mystic immortal with Allah. Here the seeker becomes perfect and is appointed at the throne of Divine guidance and persuasion.

OATH OF ALLEGIANCE

Oath of allegiance refers to mystic term *al-bayah* (بيعت). When a person takes *bayah* to the spiritual guide, he becomes disciple and hands over himself to his spiritual guide in exchange of spiritual guidance. This, in fact, is a pact between Allah and His slave through the medium of spiritual guide. It eternally bonds the spiritual guide with the disciple.

OBSESSION

In Arabic *khurtum* (خرطوم) which literally means the intoxicating wine of grapes but in *Faqr* it is a thought or belief against sharia or *Faqr* which occupies the mind in such a way that terminates all the moral and spiritual values. Sharia and *Faqr* have their

respective principles which must be followed by the seeker to reach destination. If anything against these principles dominates a person it is called 'obsession'.

ONENESS OF ALLAH

Refers to the basic pillar of Islam *Tauheed* (توحيد). Believing in it is the prerequisite to enter Islam. The shahada 'There is no God but Allah' is not only the verbal proclamation of Oneness of Allah but a believer's whole life revolves around it. Its profundity is only perceived by the Mystics, that is why the Holy Prophet said:

◀ قَابِلُونَ لَإِلَهِ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ كَثِيرًا وَمُخْلِصُونَ قَلِيلًا

Meaning: There are many who recite shahada "There is no God but Allah, Mohammad is the Messenger of Allah" verbally but only a few say it sincerely.

For the Mystics Oneness means that only Allah exists and none else. They are annihilated in Oneness to become one with Him and see Oneness of Allah everywhere.

PERSUASION

Talqeen (تلقين): The scholars guide people through religious education, discussions and arguments. However, in *Faqr* the perfect spiritual guide enlightens and enlivens the inward of the seeker by his spiritual glance in accordance to the Sunna of the Holy Prophet and this is called 'persuasion'. Perfect spiritual guide purifies the seekers by his spiritual glance and guides towards straight path by persuasion as well as with exhortation. Difference between education and persuasion is that the former is imparted usually through books and lectures while the latter is to inspire the Divine knowledge into the inward. Both education and persuasion to a seeker are responsibilities of the perfect spiritual guide.

PRESENCE

‘Divine presence’ is translation of mystic term *Huzoori* (حضورى).

It is the presence of soul and inward of the seeker before Allah specifically during prayers and generally all the time. Divine presence is gained by the invocation and contemplation of *Ism-e-Allah Zaat*.

QUDSI HADITH

Words of Allah stated by the Holy Prophet.

REFLECTION

Refers to the mystic term *fikr* (فكر). It is the power of thought and cognition which is one of the means to obtain the gnosis of Allah.

SATANIC WHISPERER

Satanic whisperer (*khannas* خَنَّاس) is a hidden attacker as mentioned in sura *an-Nas*. It refers to Satan in the form of men or jinn who whisper evil suggestions to the seeker of Allah esoterically.

SELF

Self refers to the Arabic word *nafs* (نفس). The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer incites man to commit sin and is called *an-nafs al-ammarah* (نفسِ امّارة) i.e. the inciting self. On purification, it elevates to next layer which blames and repents on committing sin. It is called *an-nafs al-lawwamah* (نفسِ لوامه) i.e. the repenting self. The third layer inspires before committing sin and is called *an-nafs al-*

mulhimma (نفسٍ ملهمه) i.e. the inspiring self. Whereas, fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* (نفسٍ مطمئنه) i.e. the peaceful self.

SEPARATION AND ISOLATION

The Arabic mystic term *tajrid* (تجريد) is referred to as 'separation'. This mystic level is gained after complete inner detachment from everyone other than Allah.

The Arabic mystic term *tafrid* (تفريد) is referred to as 'isolation'.

This mystic level is attained by negating one's own self. *Tajrid* and *tafrid* are two basic levels before reaching the level of *Tauheed* i.e. Oneness.

SHARIA

Sharia (شريعة) is the set of Islamic laws derived from the Quran and Hadith.

SPIRITUAL ATTENTION

Refers to the mystic term *tawajjuh* (توجه) i.e. the powerful attention of spiritual guide towards his disciples, through which he cleanses their inwards, solves their inner problems, teaches them wisdom and elevates them spiritually by making them experience different spiritual states.

SPIRITUAL GUIDE

Spiritual guide is English term for the Arabic word *Murshid* (مرشد). *Murshid* is Quranic term and is also one of the attributive names of Allah. Literally it means the one who guides towards righteousness. *Murshid* is not only the spiritual guide of the seekers of Allah but also their spiritual doctor who treats their

inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

SPIRITUAL SIGHT/GLANCE

Persian word *nazar* (نظر) is translated as the spiritual sight while the Sufi term *nigah* (نگاه) as the spiritual glance. It is specific for the effective sight and glance of the perfect spiritual guide with which he cleanses and purifies the soul and inward of his disciples as well as imparts the inner knowledge and elevates them spiritually. It is not bounded by time and space. If the spiritual guide is perfect, his sight can affect his disciples wherever they are.

SPIRITUAL STATE

Refers to mystic term *haal* (حال), (plural *ahwal*), the esoteric states temporarily experienced by the seeker due to the attention of spiritual guide or upon contemplation of *Ism-e-Allah Zaat*.

STATION OF NO STATION

Refers to the Persian term *La-Makan* (لامکان) where nothing but Allah exists.

SULTAN-UL-FAQR

The term *Sultan-ul-Faqr* (سلطان الفقر) or ‘Sultan of *Faqr*’ was first introduced by Sultan Bahoo in his famous work *Risala Roohi Sharif*. There are seven personalities who hold this status. They are ranked at the highest degree of excellence in oneness with Allah and are distinguished among all the Saints. The sacred personalities are; Fatimah bint Mohammad, Shaikh Hasan of Basra, Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq

Jilani, Sultan Bahoo and Sultan Mohammad Asghar Ali, while the manifestation of the seventh soul is yet not known.⁹

TRUST UPON ALLAH

Arabic word *Tawakkal* (توكل) is translated as trust upon Allah.

Tawakkal is specific for Allah. It is to trust only upon Allah in all matters and in all states.

UNVEILING

Arabic *kashf* (كشف), manifestation of the hidden upon the seeker.



⁹ The status of *Sultan-ul-Faqr* is discussed in detail in chapter 10 of *SUFISM-THE SOUL OF ISLAM*.

The work of perfect Saints is a message from the Divine, specifically for His seekers and generally for the entire humankind. It tells them the ways and means to be connected with their Creator. Sultan Bahoo's entire life and struggle served the same purpose. Each of his books contains Divine secrets that were never disclosed. His diction is like holding the hand of the reader and making him tread the spiritual path. **Kaleed-ul-Tauheed** (*Khurd*) is one of the Divine messages, expressed beautifully and explicitly. Following it ensures purgation of self and enlightenment of soul.



Sultan-ul-Faqr Publications (Regd.)

Kaleed-ul-Tauheed Khurd (The Enlightenment of Wisdom)

www.sultan-ul-ashiqeen.com
www.sultan-ul-ashiqeen.pk
www.sultan-bahoo.com
www.sultan-bahoo.pk
www.sultan-ul-faqr-publications.com
 E-mail: sultanulfaqrpublications@tehreekdawatefaqr.com



Rs: 400

