

Congregations of Prophet ﷺ



A Study of
Sultān Al-‘Arifīn Sultan Bahoo’s Classic Text

By:
Sahibzada Sultan Ahmed Ali

Translated in English and Glossary By
M. A. Khan



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Dedicated to Honourable Sultān Nūr Aḥmad (رحمۃ اللہ علیہ), (d. 1919 CE) honoured as the seventh heir of the Shrine of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ).

He produced Sufi poetry in Persian as well as Punjabi. Following Sarwarī Qādirī spiritual-order, he mentored hundreds of thousands of people in the entire region. Under the mentorship of Honourable Sultan Muḥammad Asghar Ali (رحمۃ اللہ علیہ) (1947 – 2003 CE) – in my childhood days – I learned many unprecedented devotional accounts of Sultān Nūr Aḥmad (رحمۃ اللہ علیہ) and his faqīrs. His poetry and manuscripts of Honourable Sultan Bahoo (رحمۃ اللہ علیہ), reproduced by himself, are among some of his best legacies.

Mentored by himself, his magnificent son Honourable Amīr Sultān (رحمۃ اللہ علیہ) (d. 1350 H) was honoured with the eighth heirship of the Shrine of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). Amīr Sultān’s (رحمۃ اللہ علیہ) contributions in the construction works at Shrine, with magnificent artwork, reflect his profound appreciation of aesthetics that beautifully mirror the exquisite principles of Sultan Bahoo’s (رحمۃ اللہ علیہ) metaphysics; central among them being the noble Name “Allaho”.

Names of great people like Sultān Nūr Aḥmad (رحمۃ اللہ علیہ) – who devoted his entire life in preserving and spreading the prime objective of his life – live forever.

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About Sultān Al-‘Ārifīn Sultan Bahoo

Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) was born in AD 1629 in Shorkot, a town in District Jhang, Pakistan. His father, Muḥammad Bāzayd (رحمۃ اللہ علیہ), was a pious jurist and commander of Shorkot Fort in Mughal Emperor Shah Jahan’s army. Sultan Bahoo (رحمۃ اللہ علیہ) belonged to A’wān tribe in 31st line descendants of Honourable ‘Alī (عليه السلام). When *Sādāt* – descendants of Prophet (ﷺ) – left their homeland, it was the forefathers of A’wān who, being closer to *Sādāt*, helped and companied them in difficult times.

Before Sultan Bahoo’s (رحمۃ اللہ علیہ) birth, his mother Honourable Bībī Rāstī (رحمۃ اللہ علیہ) had a dream in which she was given glad tidings that she will have a son. It was also revealed upon her that her son will be a friend of Allah (ﷻ) by birth and he will unveil treasures of Allah Almighty (ﷻ) to illuminate the people. In that vision, she was advised to name him ‘Bahoo’. Sultan Bahoo (رحمۃ اللہ علیہ) received initial spiritual-training from his pious mother.

There is a beautiful depiction from glimpse of Sultan Bahoo’s (رحمۃ اللہ علیہ) life, which reveals the ardour of his spiritual pursuit. He was seeking for an accomplished spiritual master for thirty years. Finally, he is blessed with an extraordinary bestowal, where Honourable ‘Alī Al-Murtaḍā’ (عليه السلام) holds his hand and takes him in the presence of Prophet (ﷺ). Prophet (ﷺ) is pleased to see him and says, “*Hold my hand*”. His spiritual-oath (*bay‘at*) is administered on the hand of Prophet (ﷺ). Following the order from Prophet (ﷺ), Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ) bestows him *talqīn* i.e., transfers the spiritual-excellence into his heart through spiritual-concentration. Following the intuitive command of Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ), he has physical oath

(*bay'at*) and enters into the discipleship of Shaykh ‘Abd Ar-Rahmān (ﷺ), descendant of Shaykh ‘Abd Al-Qādir Al-Jīlānī (ﷺ), in Delhi.

When fervencies of the renaissance had almost reconstituted European thought, here in Subcontinent, the reins of Mughal Empire came in the hands of Aurangzeb Alamgir in AD 1658, who would rule it almost for half a century onwards. Here, Sufī intellect had been drawing its light from the teachings of Imām Abū Ḥāmid Al-Ghazālī (ﷺ), Shaykh ‘Abd Al-Qādir Al-Jīlānī (ﷺ), Muḥay Ad-Dīn Ibn Al-‘Arabī (ﷺ) and other such great personalities. However, the religious environment was going through the eclipses by the conceptual fissures simulated by the juridical experiments of Emperor Akbar and later on by Dārā Šikuh. In such time, Sultān Al-‘Ārifīn Sultan Bahoo (ﷺ) came forward to provide way forward to come out of that turmoil with re-realisation of Islam's universal rationales, and broader and steadier worldviews described by Sufism.

Sultan Bahoo (ﷺ) describes that owing to the delight emanated by the unveiling of secrets and spiritual-influence of Beloved in his heart, he was not left with enough time to engage with the knowledge earned through the letters and ink or syntaxed worship formulas. His being, he says, is absorbed in the deep sea of Oneness from pre-eternity till post-eternity. In perspective of knowledge, Sultan Bahoo (ﷺ) is uniquely blessed with spiritual-excellence and did not go through formal school or *madrasah* instruction.

He adheres to *Ḥanafī* school of jurisprudence and *Māturīdī* school of theology. Authorship of around 139 Persian works is associated with Sultan Bahoo (ﷺ). *Abyāt Bahoo* – a collection of poetry in a dialect of Punjabi language – earned him most popularity in the region. Till the end of twentieth century, most of his Persian works remained unknown (specifically in context of his philosophy). Considerable efforts are being invested recently in bringing this invaluable treasure to the fore. Tens of his books are available now.

Each verse in his Punjabi *Abyāt Bahoo* ends in the beautiful echo of *Hoo*. When recited in ardour, this echo penetrates deep into the depths of listeners’ souls. It has been illuminating the inner selves of

generations of learned as well as simple unlettered villagers. Mothers recite to their children, and folk singers draw passion and enthusiasm from this echo, to keep their concerts warm and alive. *Hoo*’s echo has in fact earned him immense influence in South Asia.

Focusing on re-annotating the entire interpretations with Exalted Qur’ān and *Hadīth*, Sultan Bahoo (رحمۃ اللہ علیہ) revitalises the central concepts like Oneness and passionate love (*‘ishq*). He emphasises on re-energizing the rituals with their ideal objective and seeks completion of *sharī‘at* in *faqr* (spiritual-excellence); a term used in Prophetic traditions. Sultan Bahoo (رحمۃ اللہ علیہ) dedicates an entire treatise *‘Ayn Al-Faqr* to this subject. Sultan Bahoo’s (رحمۃ اللہ علیہ) metaphysics conceives spiritual-excellence (*faqr*) within total compliance of Exalted Qur’ān and *Hadīth*. It breeds power and action instead of leading to passiveness and evasions from the challenges of life. In our times, we hear the echoes of Sultan Bahoo’s (رحمۃ اللہ علیہ) *faqr* in Allama Muhammad Iqbal’s (رحمۃ اللہ علیہ) poetry.

In his book *‘Aql-e Beydār* (awakened intellect), passionate love and perfect intellect are considered to be identical. Like Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ) and Muḥay Ad-Dīn Ibn Al-‘Arabī (رحمۃ اللہ علیہ), he emphasises on contemplative remembrance (*dhikr*) of Almighty’s beautiful names to step into the realm of spiritual observation of Ultimate Reality. He marks the centre of entire spiritual curriculum at the most beautiful name “*Allaho*” (*Ism Allah Dhāt*). He realises that all material or nonmaterial realities, in the realm of existence, owe their sustenance to *Ism Allah Dhāt*. Prime focus of all works of Sultan Bahoo (رحمۃ اللہ علیہ) is in fact to provide with an exegesis of this Name of the Absolute Self. Reflective contemplation of *Ism Allah Dhāt*, he says, opens to desirous of Allah (ﷻ) the witnessing of the Absolute Reality, and perpetual presence in convention of Prophet Muḥammad (ﷺ).

In Sultan Bahoo’s (رحمۃ اللہ علیہ) epistemology, mere intellect cannot entirely perceive Divine-essence and spiritual knowledge. Strict abidance of Islamic Divine law (*Sharī‘at*) and guidance of an accomplished Sufi master are intercessory to witness the Divine-Reality. He describes that objective of human being is to quest for intimacy with the Essence of

Allah Almighty (ﷻ). Run of entire worlds from the non-existence to the realm of existence owes to the passion of the universal matter of,

“I was a hidden treasure, therefore I willed to be known”.

In one of his most famous works *Nūr Al-Hudá*, Sultan Bahoo (رحمۃ اللہ علیہ) says that with special bestowal, Almighty Allah (ﷻ) bestowed him at the spiritual-state of perfection, for the guidance of His creation, by virtue of which he thus proclaims to bring the desirous of Allah (ﷻ) in union with the Ultimate Beloved in a single merciful gaze. In one of the most beautiful quadruplets, engraved atop the tomb entrance door, he says:

“O desirous of Haqq come over I am present here. I shall take you to Allah (ﷻ) the very first day you come. O desirous of the Truth come, so that I may bring you in union with the Beloved God.”

Objective of all sciences, Sultan Bahoo (رحمۃ اللہ علیہ) says, is for witnessing the Divine-Reality.

Thoughts of friends of God, like Sultan Bahoo (رحمۃ اللہ علیہ), provide with one of the best refuges in today’s circumstances. Union and Oneness is nexus of Sultan Bahoo’s (رحمۃ اللہ علیہ) thoughts; thus asserting that God is one; the nucleus around which all sciences of the cosmos and sciences of the soul revolve. Here, everything stands on the declaration (*Kalimah Shahādat*) of one truth, “*There is no god but God*”. All sciences are looked upon as branches of a single tree of Oneness.

Teachings of Sultān Al-‘Ārifin Sultan Bahoo (رحمۃ اللہ علیہ) are taught in the higher education institutions across the world. His Punjabi *Abyāt Bahoo* have penetrated deep into the South Asian Sufi literature, and have been translated into many languages as well. His teachings are of interest for anyone interested in learning Islamic mysticism.

Sultān Al-‘Ārifin Sultan Bahoo (رحمۃ اللہ علیہ) departed from this temporal abode in AD 1691. His tomb is located in District Jhang, Pakistan, which is visited round the year by hundreds of thousands of people from all schools of thought to benefit from the Divine blessings being showered upon him.

Honourable Sultan Bahoo’s (رحمۃ اللہ علیہ) ninth descendent Honourable Sultan Muhammad Asghar Ali (رحمۃ اللہ علیہ) (1947 - 2003) breathed a new spirit in Sultan Bahoo’s (رحمۃ اللہ علیہ) legacy. To expand the outreach of his literature legacy, for instance, Sultan Muhammad Asghar Ali (رحمۃ اللہ علیہ) patroned the establishment of Al-Arifeen Publications, which has published Urdu and English translations of a number of Sultan Bahoo’s (رحمۃ اللہ علیہ) Persian books. His illustrious son, Honourable Sultan Muhammad Ali, is not only leading this publication enterprise with his patronage but also providing guidance to the desirous of Allah Almighty under practical training as per *Sarwarī Qādirī* spiritual-order.

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Publisher's Note

Majālis An-Nabī (Khurd) (Congregations of Prophet) is an exceptional literary composition of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). Its theme is very significant because the honour of presence in the convention of Exalted Prophet (ﷺ) is highly regarded in the state of spirituality in all Sufi paths. The convention of Prophet (*Nabī*) (ﷺ) or convention of Muḥammad (ﷺ) means innermost convention of Exalted Prophet (ﷺ) where honour of meeting with Exalted Prophet (ﷺ) and viewing his (ﷺ) illuminated beauty is attained. In order to study *Majālis An-Nabī*, it is important for the reader to be familiar with the Sufi traditions of presence in the convention of Exalted Prophet (ﷺ) and its importance in Islam. It is important to know the fundamental concept and belief about convention of Exalted Prophet (ﷺ) to take benefit from this book. Therefore, concise assessment of Islamic teachings regarding convention of Exalted Prophet (ﷺ) and its concept is presented in the first part.

In the teachings of Sultan Bahoo (رحمۃ اللہ علیہ), convention of Prophet Muḥammad (ﷺ) is an important area of interest and he continuously discusses it in his different books and writings. Therefore, selected quotes from his various books are presented in second part of this book for the ease of the reader in order to understand the concept of convention of Exalted Prophet (ﷺ) which will enable one to get maximum benefit from this elegant writing. Third section consists of a brief summary of the book and fourth section consists of the English translation of the elegant book “*Majālis An-Nabī (Khurd)*.”

Mr. M. A. Khan has completed another brilliant task by translating the book *Majālis An-Nabī (Khurd)* into English. In addition, he has also translated other parts of this compilation consisting of introduction to Prophet's (ﷺ) life and his convention in transitional world (*barzakh*)

and selected quotes from the books of Sultan Bahoo (ﷺ). Earlier on, he has translated Sultan Bahoo's Persian books *Nūr Al-Hudá*, *Kalīd At-Tawhīd (Khurd)* and *'Ayn Al-Faqr* and Punjabi poetry *Abyāt Bahoo*. He has paid special attention in translating the Sufi terminologies to reflect the closest meaning of Sultan Bahoo's (ﷺ) writings. Like in previous books, a glossary has been added at the end of this book for ease of the readers. We would highly appreciate any feedback and comment from our respected readers, which would be helpful to further improve the next edition of this book.

Translator's Note

In his book '*Majālis An-Nabī (Khurd)*' Sultān Al-‘Ārifin Sultan Bahoo (رحمۃ اللہ علیہ) elaborates on a particular sequence which guides the desirous upon the path of Allah Almighty (ﷻ). This book unfolds the secrets how to access the majestic court of Allah Almighty (ﷻ) and privileged presence in the court of Exalted Prophet (ﷺ). These are achievable only by attaining the highest spiritual-state through Islamic-meditation (*murāqabah*) under the guidance of a perfect Sufi master (*murshid*). The purpose of writing this book, as described by Sultan Bahoo (رحمۃ اللہ علیہ) in the first part of the book and also evident from its name, is that it guides a desirous to attain the presence in the court of Exalted Prophet (ﷺ).

The book explains the path to court of Exalted Prophet Muḥammad (ﷺ) for the desirous of Allah (ﷻ); the perfect *murshid* takes his desirous to the exalted court through adoption of *sharī‘at*, *dhikr Allah* and progress through various stages of *murāqabah*, and spiritual-discipline respectively.

Transliteration of Arabic and Persian terms is an important aspect while translating the Sufi literature. In the present work transliteration scheme of UN standard has been consulted (Romanization System from Arabic letters to Latinized letters, 2007; New Persian Romanization System, 2012). However, a few common nouns are omitted from transliteration, e.g., name of Almighty God Allah (ﷻ), *Hoo*, the author name Sultan Bahoo etc., due to their extensive use in the existing literature.

In transliteration from Arabic to English, keeping pronunciation in consideration, hyphen is used after a definite article before names in Arabic. For example,

Al-Qur’ān instead of Al Qur’ān

Ash-Shams instead of Ash Shams

‘Ayn al-‘ayn instead of ‘ayn al ‘ayn

‘Abd Ar-Razzāq instead of ‘Abd Ar Razzāq

Transliteration Scheme for Arabic and Persian Letters (with few amendments) is as following,

Characters	Arabic	Persian
ء	’	’
ا	Ā	Ā
ب	B	B
پ	-	P
ت	T	T
ث	TH	S
ج	J	J
چ	-	Č
ح	H	H
خ	KH	KH
د	D	D
ذ	DH	Z
ر	R	R
ز	Z	Z
ژ	-	Ž
س	S	S

ش	SH	Š
ص	S	S
ض	D	Z
ط	T	T
ظ	DH	Z
ع	’	’
غ	GH	GH
ف	F	F
ق	Q	Q
ک	K	K
گ	-	G
ل	L	L
م	M	M
ن	N	N
و	W, Ū	V
ه	H	H
ی	Y, Ī	Y

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**Prophet's (ﷺ) Life and His
Convention in the Transitional World
(‘*Ālam Barzakh*)
A Conceptual Analysis**

Explained & Compiled by
Sahibzada Sultan Ahmed Ali

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Honour of Seeing the Sacred Face of Exalted Prophet (ﷺ)

The fortunate people, according to Islamic faith, whom had the honour of seeing the illuminated face of Exalted Prophet (ﷺ) in his life-time are known as companions (*Sahābī*). Saying of Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله عليه),

“If hundreds of thousands friends of Allah are accumulated, who have attained their perfect state and levels, even then they cannot reach the dust of a companion’s feet.”

This is why eminent jurists, compilers of Prophetic traditions and Qur’ānic commentators believe that seeing the illuminated blessed face of Exalted Prophet (ﷺ) is among the highest states.

This is the reason that hearts of friends of Allah (رحمته الله عليه) (*awliyyā’ Allah*) overflow with the passion to have the honour of seeing the sanctified face of Exalted Prophet (ﷺ). Seeing Exalted Prophet (ﷺ) in any situation or condition is indeed true and real. However, the situations or conditions do change. For example, condition at the time of apparent life of Exalted Prophet (ﷺ) is different from present. Now, Exalted Prophet (ﷺ) bestows the sanctified view from his illuminated grave to the desirous according to their share which is a different condition.

Various Stages of Human Life

Glorious Qur’ān mentions all states and ranks of human life. However, some people become victims of strife and suspicions as how could this be possible that favour can be attained from an auspicious being that has departed from the mortal life? Its sole solution is to dive into glorious Qur’ān as it mentions many aspects of human life. For example one aspect is mentioned in these words, (Qur’ān, 76:1);

“Surely, there has passed over man a period of time when he was not a thing worth mentioning”.

At another place Qur’ān elaborates on another aspect (7:172),

“And (call to mind) when your Rabb brought forth the human race from the loins of the Children of Adam (ﷺ) and made them bear testimony to their own souls (and said:) ‘Am I not your Rabb?’ They (all) said: ‘Why not! We bear witness (that You alone are our Rabb.’ This He did)”.

This condition has passed over our spirits. Though it persists in our spiritual conscious even after descending from world of *lāhūt*¹ to physical world (*nāsūt*), it cannot be mentally understood until we harmonise our intellect with our spirit. When relation between intellect and spirit gets established, memory of spirit manifests on intellectual memory and intellect witnesses memory of spirit. Therefore, human being is unable to know the condition of that (spiritual) life until and unless he awakes his spirit. As Qur’ān has mentioned that even before residing into this body, human being has passed over another life, therefore, there remains no question about its authenticity. Similarly, glorious Qur’ān mentions another point (23:12),

“And indeed, We originated (the genesis of) man from the extract of (chemical ingredients of) clay.

Ibid (15:26),

“And indeed, We originated man’s (chemical) genesis from that dry sounding clay which, (first) having grown old (and under the heat of the sun and other chemical and biological effects), had turned into black stinking mud.”

Afterwards glorious Qur’ān mentions another process (23:14),

“Then We made that zygote a hanging mass (clinging to the uterus like a leech). Then We developed that hanging mass into a lump, looking chewed with teeth. Out of this chewed lump, We built a structure of bones which We clothed with flesh (and muscles). Then (changing him) into another form, We developed him (gradually) into a new creation. Then Allah (ﷻ), the Best of creators, brought (him up into a strong body).”

¹ State of illumination of Almighty (ﷻ).

This is also a condition of the body which goes through womb of mother and no wise person would deny this state. Journey of human lifespan starts as per Qur'ān (76:1),

“Surely, there has passed over man a period of time when he was not a thing worth mentioning”

i.e., from pre-eternity to spirit, from spirit to body of Adam (ﷺ) which was created with soil and from that it comes to the evolutionary process of body which passes through the womb of mother. Additionally, regarding that aspect glorious Qur'ān mentions (2:36),

“And (eventually) We ordained: ‘Go down (and live in the earth); you will remain enemies to each other, and now in the earth you have been destined a dwelling place and sustenance for a fixed time.”

Allah Almighty (ﷻ) further commands (7:25),

“(Allah (ﷻ)) said: ‘You will spend your life in the very same earth, and will die in it, and from the same will you be brought forth (on the Day of Resurrection)’.”

Ibid (29:57),

“Every soul is to taste death and then to Us you will be returned.”

In glorious Qur'ān, the elaboration of human life from ‘sending down’ to ‘returning back’ is clear evidence that human life is not mere single event but it is a continuity which progresses through various phases of its journey as Sultān Al-‘Ārifīn Sultan Bahoo (ﷺ) mentions in his *Abyāt Bahoo*,

*“We were taken from sky (‘arsh) and placed on ground - Hoo,
We were expelled from original abode, as it was destined - Hoo,
‘O’ world leave me, do not dispute, my heart is already grieving -
Hoo,*

We are aliens, farthest is our homeland Bahoo; our grief increases with every breath - Hoo.”²

² Sultān Al-‘Ārifīn Sultan Bahoo, *Heart Deeper Than Ocean* (Lahore: Al-Arifeen Publications, 2017), 71.

What is *Barzakh*?

Meaning of *barzakh* is partition veil. As *barzakh* is veil present between two phases as described in Qur'ān (55:19-20),

*“He is the One Who has made the two seas flow that join each other; There is a barrier between them; they cannot breach limits.”*³

Similarly it is further stated in Qur'ān (23:100),

“And ahead of them is a barrier (erected) till the Day (when) they will be raised up (from the graves).”

Imām At-Tabarī (رحمته الله) mentions various quotes in *Tafsīr At-Tabarī* that Honourable Dahāk (رحمته الله) states,

“Between this world and hereafter, there is another world which is called barzakh.”

Honourable Mujāhid (رحمته الله) says,

*“Barzakh is a World between death and resurrection.”*⁴

It means that life from grave to the day of judgement is described as *barzakh*. Imām Muḥammad Bin Aḥmad Al-Qurtubī (رحمته الله) states the meaning of *barzakh* in *Tafsīr Al-Qurtubī* as,

*“Between this world and hereafter, from the time of death and resurrection interval is barzakh. He who had died, entered into the barzakh.”*⁵

A'la' Hadrat Imām Aḥmad Raḍā Khān Qādirī (رحمته الله) elaborates in *Fatāwā Raḍawiyyah* on *barzakh* in the following words,

*“That is why scholars describe the relation between world and barzakh same as that between womb of mother and world. Then barzakh has same relation with hereafter which the world has with barzakh.”*⁶

³ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

⁴ Muḥammad Bin Jarīr At-Tabarī, *Jāma' Al-Bayān Fī Tāwīl Al-Qur'ān*, vol. 19, (Beirut: Mu'assasah Ar-Risālah, 1420H), 71.

⁵ Muḥammad Bin Aḥmad Al-Qurtubī *Al-Jāma' Li Ahkām Al-Qur'ān*, 2nd ed., vol. 12, (Cairo: Dār Al-Kutub Al-Misriyyah, 1384H), 150.

⁶ Aḥmad Raḍā Khān Qādirī *Fatāwā Raḍawiyyah*, vol. 9, (Lahore: Raza Foundation Jamia Nizamia Rizvia), 707.

There are various stages in the journey of human body which began perpetrating on him prior to the creation of spirit. However, after the death, this body is buried into the grave. According to glorious Qur'ān, the process of life does not seize after internment of grave, but another dimension of life manifests on human. According to Allama Iqbal (رحمہ اللہ)،

“The imprudent ones consider death is the end of life

This apparent evening of life is the morning of perpetual life!”

It means neglectful person considers death as end of life whereas this dusk of life always gives message of dawn of eternal life. Glorious Qur'ān describes it as transitional era (*barzakh*).

Therefore, we need to understand that phase between death and resurrection, according to glorious Qur'ān, is described as *barzakh*. In *barzakh*, human lives a life. However, that life is different from what we are living in this world.

From Glorious Qur'ān, *Hadīth* and other sources, effort is made in this chapter to clarify reality of life in transitional world (*barzakh*).

Life of Transitional World (*Barzakh*) in the Light of Glorious Qur'ān, *Sunnah* and Quotes of Theologians and Jurists

Allah Almighty (ﷻ) commands in exalted Qur'ān (9:101),

“Soon shall We torment them twice. Then they will be turned towards a greater torment (on the day of rising).”

Honourable Qatādah (رحمہ اللہ) interprets ‘Soon shall We torment them twice’ in *Tafsīr At-Tabarī*,

*“One punishment in this world and the other punishment in the grave.”*⁷

Many distinguished Qur'ānic commentators and *Hadīth* narrators copied Honourable Ibn ‘Abbās (رضی اللہ عنہ) that Exalted Prophet (ﷺ) stood up to deliver Friday sermon and said,

*“O so and so get out you are hypocrite, O so and so get out you are hypocrite. Exalted Prophet (ﷺ) called those hypocrites by name and expelled them from masjid and humiliated them.”*⁸

⁷ *At-Tabarī Jāma' Al-Bayān Fī Tāwīl Al-Qur'ān*, vol. 14, 443.

On the same day, for some reason, Honourable ‘Umar Fārūq (رضي الله عنه) was not present in the masjid. When he returned back, hypocrites were leaving the masjid and they were hiding from sight of Honourable ‘Umar (رضي الله عنه). They perceived that he had known the reality of the incident. Therefore, one person said to Honourable ‘Umar (رضي الله عنه), as mentioned in *Tafsīr Al-Kabīr*, *Al-Qurtubī*, *Dur Manthūr* and *Ibn Abī Hātim*,

“O ‘Umar (رضي الله عنه) glad tiding for you that Allah Almighty (ﷻ) has humiliated hypocrites today. Hence this was their first punishment that they were expelled from the masjid by Exalted Prophet (ﷺ) and their second punishment will be the punishment in the grave.”⁹

Similarly, Allah Almighty (ﷻ) commands in Qur’ān (40:46),

“They are brought before the fire of Hell morning and evening. And the day when resurrection occurs (a voice will command) ‘Cast the people of Pharaoh into the most miserable chastisement’.”

Now, two situations are mentioned here. Firstly, they are brought before fire morning and evening. Secondly, on the day of judgement people of Pharaoh will suffer from severe punishment. Commenting on this verse, Imām Al-Qurtubī (رحمته الله) mentions in *Tafsīr Al-Qurtubī*,

“Most of the scholars interpret ‘they are brought before the fire of hell morning and evening’ as proof of punishment in the grave that will continue until the day of judgement.”¹⁰

Honourable Mujāhid, Ikramah, Muqātil and Muḥammad Bin Ka‘b (رضي الله عنه), all of them said,

“This sacred verse is evidence about punishment of the grave in the world. Do not you see it is said regarding the punishment of hereafter, on the day of judgement people of Pharaoh will suffer from severe punishment.”¹¹

⁸ ‘Abd Ar-Raḥmān Bin Muḥammad Ibn Abī Hātim *Tafsīr Al- Qur’ān Al- ‘Adhīm*, 3rd ed., vol. 6, (Saudi Arabia: Maktabah Nizār Mustafā Al-Bāz), 1870.

⁹ Ibid.

¹⁰ Al-Qurtubī *Al-Jāma‘ Li Ahkām Al-Qur’ān*, vol. 15, 318-319.

¹¹ Ibid, 319.

It means that this verse provides evidence on punishment of the grave that they are apprehended in the grave and they are brought in fire. Imām Fakhar Ad-Dīn Muḥammad Bin ‘Umar Ar-Rāzī (رحمته الله) writes in *Tafsīr Al-Kabīr* on reality of punishment of the grave and says,

“Our companions have adduced evidence of punishment of the grave from this verse. They said the verse demands chastisement on them and it does not mean punishment on the day of judgement because Allah Almighty (ﷻ) commands that the day when judgement will establish, on that day people of Pharaoh will be entered into severe punishment. And it does not even mean punishment of the world because there is no evidence of bringing them for punishment in the world morning and evening; therefore, it proves that punishment is after death and before the day of judgement. This explains regarding the evidence of punishment of grave to those people.”¹²

Hāfidh Ibn Kathīr Ad-Damishqī (رحمته الله) (d. 774 AH) writes regarding this verse,

“This verse regarding punishment of the grave is a big evidence for ahal Sunnah.”¹³

It means according to Qur’ān *barzakh* is a world where there is life and punishment is delivered in it. Therefore, where Allah Almighty (ﷻ) has prepared punishment in *barzakh* for sinners and hypocrites, there, He has also stated glad tidings for believers. Imām Muḥammad Bin ‘Isā At-Tirmidhī (رحمته الله) copies *Hadīth* in *Sunan At-Tirmidhī* that Exalted Prophet (ﷺ) said,

“Verily grave is one garden from the gardens of paradise or one of the trenches from the trenches of hell.”¹⁴

¹² Fakhar Ad-Dīn Muḥammad Bin ‘Umar Ar-Rāzī *Mafatīḥ Al-Ghayb*, 3rd ed., vol. 27, (Beirut: Dār Aḥyā’ At-Turāth Al-‘Arabī, 1420H), 521.

¹³ Ismā‘īl Bin ‘Umar Ibn Kathīr *Tafsīr Al-Qur’ān Al-‘Adhīm (Tafsīr Ibn Kathīr)*, vol. 7, (Beirut: Dār Al-Kutub Al-‘Ilmiyyah), 132.

¹⁴ Muḥammad Bin ‘Isā At-Tirmidhī *Sunan At-Tirmidhī*, 2nd ed., vol. 4, (Cairo: Mustafā Al-Bābī Al-Ḥalabī, 1395H), 640 (*Hadīth* no. 2460).

Hadīth and Quotes of Companions (Ashāb) Regarding Punishment and Reward in Transitional World (Barzakh)

It is narrated in *Sunan At-Tirmidhī* by Honourable Abū Hurayrah (رضي الله عنه) that when Munkar Nakīr ask the corpse,

“What you had been saying about this great person (Exalted Prophet ﷺ)?

He says,

He is slave of Allah (ﷻ) and His Prophet Muḥammad (ﷺ); I bear witness that there is none worthy of worship except Allah (ﷻ) and undoubtedly Honourable Muḥammad (ﷺ) is Allah’s (ﷻ) (special) slave and Prophet.

Then the grave is widened seventy yards in longitude and latitude. Then for him it will be filled with illumination and it is said to him to go to sleep. He says that I want to go home to tell my family.

Angels say,

Sleep like bride (nam kanawmatil ‘arūs) who will only be awakened by dearest person among the family members.”¹⁵

The term ‘urs was deduced from this *Hadīth*, as in the grave angel says to believer ‘sleep as newly wedded bride.’ When an ‘ārif (recogniser of Allah (ﷻ)) goes into his grave, he does not face punishment. Rather his night in the grave is like wedding night. That is why Sufis do not mourn; they are immersed in union (*wisāl*) of Allah Almighty (ﷻ). Those who attain closeness of their beloved Exalted Prophet (ﷺ), mourning for such people of union is not carried. However, on the contrary their ‘urs is celebrated owing to rejoicing of their union with Allah (ﷻ). Exalted Prophet (ﷺ) further said,

“Even that Allah Almighty (ﷻ) will make him rise on the day of judgement from his sleeping chamber. And if he is hypocrite, he says that whatever he heard from people he said the same and he does not know. Angels will say we knew that you will say this, then order is given to earth to squeeze.

¹⁵ Ibid, vol. 3, 375 (*Hadīth* no. 1071).

It closes on him (i.e. squeezes him) to such an extent that his ribs will pass through one another, such excruciating punishment will remain till the day of judgement.”¹⁶

Those who have been unable to answer Munkar Nakīr to affirm Oneness of God (ﷻ) and about Prophet's (ﷺ) prophethood then earth will be tightened upon them, with that their ribs will pass through one another which will be excruciating punishment and it will continue until the day of judgement.

From the above mentioned conversation, a question arises that life in *barzakh* has been explained but what about those people who have been burnt, eaten by beasts or have drowned or died by other similar situations. How will they be punished? They would not have any grave. Under such circumstances, how their grave be described as either garden of paradise or trench of hell?

‘Alāmah Ibn Abī Al-‘Iz Al-Ḥanafī (رحمته الله) answers this question in *Sharah Al-‘Aqīdah At-Tahawīyyah*,

*“Be known that punishment of grave is punishment of barzakh. So anyone who died and he was eligible for punishment then his share of punishment will reach him. Either he was buried or not; any beast has eaten him or burnt. Even if he was turned into ashes and wind has blown him away; either he was hanged or drowned into river; even then his spirit and his body will be punished as if buried one receives.”*¹⁷

Therefore, infidel suffers from punishment and believer attains reward. From all of these elucidations, it is understood that Allah Almighty (ﷻ) and His Prophet Muḥammad (ﷺ) confirm life of *barzakh*.

Mutual Connection of this World and Transitional World

Therefore, it should be kept in mind that there is life in *barzakh*. However, the passing of that life depends upon one's spiritual condition

¹⁶ Ibid.

¹⁷ Muḥammad Bin ‘Alā’ Ad-Dīn *Sharah Al-‘Aqīdah At-Tahawīyyah*, 1st ed., vol. 1, (Egypt: Dār As-Salām, 1426H), 396.

and faith. For instance, if one is without belief, he will be punished; and rewarded if he is a believer. This is the reason when one believer visits grave of another believer, he goes with this perception that buried person is aware of his situation. As ‘Alāmah Shaykh Walī Ad-Dīn Abū ‘Abd Allah Muḥammad Bin ‘Abd Allah Al-Khaṭīb At-Tabrīzī (رحمته الله) (d. 747 AH) copied a magnificent *Hadīth* as an evidence in *Mishkāṭ Al-Maṣābīḥ*,

“Um Al-Mu’minīn (mother of the believers) Sayyadah ‘Āyshah Siddīqah (رحمته الله) said, ‘when I enter the house where Exalted Prophet (ﷺ) was buried and I used to take off cover from my face i.e., entering without veil and said that there was no one besides my husband (Exalted Prophet (ﷺ)) and my father Honourable Abū Bakr Siddīq (رحمته الله).”

When Honourable ‘Umar (رحمته الله) was buried, by God I wouldn’t enter until my clothes were tied up (with veil) due to modesty from Honourable ‘Umar (رحمته الله).’¹⁸

In this narration, belief of Um Al-Mu’minīn Sayyadah ‘Āyshah Siddīqah (رحمته الله) is apparent. Honourable Sayyadah ‘Āyshah Siddīqah (رحمته الله) was believer and companion and Sayyadnā ‘Umar Fārūq (رحمته الله) was also companion of Prophet Muḥammad (ﷺ) and believer. Hence it is understood that when a believer (male or female) visits another believer’s grave, their belief is that, from the grave, one is aware of other’s condition.

Honourable Ans Bin Mālīk (رحمته الله) narrates that Exalted Prophet (ﷺ) said that when corpse is placed into grave and his companions turn their back and go away,

“Even he hears their footsteps.

Then two angels visit him to sit him up and they ask him,

What did you use to say about this person Muḥammad (ﷺ)?

Hence he will say,

¹⁸ Muḥammad Bin ‘Abd Allah At-Tabrīzī *Mishkāṭ Al-Maṣābīḥ*, Kitāb Al-Janā’z 3rd ed., vol. 1, (Beirut: Al-Maktab Al-Islāmī), 554 (*Hadīth* no. 1771).

I bear witness that he is servant of Allah (ﷻ) and His Prophet Muḥammad (ﷺ).

Then he will be asked,

Look your place of sitting was in hell; Allah (ﷻ) has turned it into sitting place in paradise for you.

(It means this is for the sake of recognition of Muḥammad (ﷺ); if you do not recognise, your abode would have been hell.)

Exalted Prophet (ﷺ) said, hence he will see both of those places.

Whereas infidel and hypocrite will say that he doesn't know. 'I used to say the same, which people had said.'

Hence he will be told,

You neither knew by intellect nor recited the Qur'ān.

Then he will be struck by iron mallet between both ears, with which he will scream and his screaming will be heard by everything near him besides jinn and humans.”¹⁹

Point to note in this *Ḥadīth* is that Exalted Prophet (ﷺ) spoke about consciousness of corpse; that to whom we bury into grave - by saying corpse - that also passes a life in the grave. In its explanation Exalted Prophet (ﷺ) stated about connection of world of *barzakh* with this world that after burial in grave corpse hears even the sound of his colleagues' footsteps. Furthermore, narrations of noble companions (رضي الله عنه) of Prophet (ﷺ) also confirm life of *barzakh*. As Imām Aḥmad Bin Al-Ḥusayn Al-Bayhaqī (رحمته الله) copied a narration that,

“Honourable Salmān Fārsī and Honourable ‘Abd Allah Bin Salām (رضي الله عنه) met and one said to other that if you die before me then let me know what happened there. Other person asked that does alive and dead meet with each other? Said yes! Spirits of Muslims are in paradise and they have authority to go where ever they want.”²⁰

¹⁹ Muḥammad Bin Ismā‘īl Al-Bukhārī *Ṣaḥīḥ Al-Bukhārī*, 1st ed., vol. 2, (Dār Tawq An-Najāh, 1422H), 90.

²⁰ Aḥmad Bin Al-Ḥusayn Al-Bayhaqī *Shu‘ab Al-‘Imān*, 1st ed., vol. 2, (Riyadh: Maktabah Ar-Rushd, 1423H), 489 (*Ḥadīth* no. 1293).

A'la' Ḥaḍrat Imām Aḥmad Raḍā Khān Qādirī (رحمته الله) copied the same sacred Ḥadīth in *Fatāwā Raḍawiyyah* and further mentioned,

“Elucidation of the Ḥadīth by Muḡhīrah Bin ‘Abd Ar-Raḥmān (رحمته الله) in which he states that the person who said it was Honourable Salmān Fārsī (رحمته الله).

It means that Honourable Salmān Fārsī (رحمته الله) had said to Honourable ‘Abd Allah Bin Salām (رحمته الله) that if you die before me then inform me of what happened there and I if I die before you then I will inform you as of what happened there.”²¹

It is as believers have the authority that even though they are passing life of *barzakh*, yet they can establish their link with people in the world.

Martyrs are Alive in their Graves

Similarly, in exalted Qur’ān, after declaring two different commands, it is informed regarding martyrs:

(2:154),

“And do not say about those who are slain in the cause of Allah (ﷻ) that they are dead. (They are not dead.) They are rather alive but you have no perception (of their life).”

(3:169),

“And do not (ever) think that those who are slain in the way of Allah (ﷻ) are dead. Rather, they are alive in the presence of their Rabb. They are served with sustenance.”

Therefore, in *Surah Al-Bakarah*, it is stated that do not call them dead and in *Surah ‘Āl-‘Amrān* it is stated that do not think of them dead; rather they are alive and received sustenance from the court of their Sustainer.

Ibid (3:170),

“They rejoice in these (blessings of eternal life) that Allah (ﷻ) has conferred on them of His bounty, and they also feel pleased (on

²¹ Qādirī *Fatāwā Raḍawiyyah*.

finding) their successors who have not (yet) joined them, for they shall also have neither any fear nor any grief."

It means that martyrs are rejoicing in their graves for the reward Allah Almighty (ﷻ) has bestowed them in form of *"neither any fear nor any grief"* because Allah Almighty (ﷻ) never ever wastes the reward of believers.

Bodies of Exalted Prophets are in Perfect Condition in Their Graves

Regarding noble Prophets' life in *barzakh*, in *Sunan Ibn Mājah* it is narrated by Sayyadnā Abū Dardā' (رضي الله عنه) that Exalted Prophet (ﷺ) said,

*"Undoubtedly Allah Almighty (ﷻ) has forbidden bodies of noble Prophets for earth (to consume). Prophets of Allah (ﷻ) remain alive and they are provided with sustenance."*²²

According to basic Islamic belief, all the Prophets are alive in their sacred graves and by the command of Allah Almighty (ﷻ) they visit from one place to another. In *Hadīth* there are many narrations regarding it.

*"Honourable Abū Dardā' (رضي الله عنه) narrates that Exalted Prophet (ﷺ) said, 'Verily Allah Almighty has forbidden bodies of Prophets upon earth (i.e.) from altering their bodies. Prophets of Allah Almighty (ﷻ) are alive and they receive sustenance'."*²³

Means that bodies of Prophets don't turn into soil in the soil of grave rather their bodies remain intact.

In Glorious Qur'ān an incident regarding Honourable Prophet Solomon's (عليه السلام) is mentioned that after his death, his staff was eaten away by termites but his blessed body remained intact.

As Per Glorious Qur'ān (34:14),

²² Muḥammad Bin Yazīd Ibn Mājah *Sunan Ibn Mājah, Kitāb Al-Janā'z*, vol. 1, (Aleppo: Dār Aḥyā' Al-Kutub Al-'Arabiyyah), 524.

²³ Ibid, (*Hadīth* no. 1706).

“And when We decreed Solomon’s death, nothing made them (the jinn) aware of his death except a termite of the earth which kept eating his staff. Then, when his body came to the ground, it became known to the jinn that if they had known the unseen, they would not have been in that humiliating torment.”

Scholars of the past and commentators of exegesis have relied upon this sacred verse that after the physical death, the condition of the bodies of Exalted Prophets does not alter in any way or form as was in the case of Honourable Prophet Solomon (ﷺ) that after his death he was standing by the support of his staff. His body was not like bodies of ordinary people which alter and get decomposed with the passage of time. After a long time, termite gradually ate away the staff. When staff fell, his body also came to ground but all parts of his body like flesh and bones remained intact in their original place. Similarly Honourable Prophet Moses (ﷺ) remained perfectly intact in his illuminated grave and performed his prayer as its reference is mentioned in the *Ḥadīth* with description of the journey of *mi‘rāj* (accession to heavens). As Honourable Ans Bin Mālik (رضي الله عنه) narrates in *Ṣaḥīḥ Muslim* that Exalted Prophet (ﷺ) said,

“On the night of mi‘rāj I passed by Honourable Prophet Moses (ﷺ) near red hill where Honourable Prophet Moses (ﷺ) was standing in his illuminated grave performing prayer.”²⁴

Exalted Prophet (ﷺ) is Witness of Our Situation

Imām Jalāl Ad-Dīn As-Suyūṭī (رحمته الله) copies verse (3:169) in *Al-Ḥāwī Lil Fatāwá* and says,

“And do not (ever) think that those who are slain in the way of Allah (ﷻ) are dead. Rather, they are alive in the presence of their Rabb. They are served with sustenance.”

And writes,

²⁴ Muslim Bin Al-Ḥāj Al-Qushayrī *Ṣaḥīḥ Muslim* (Beirut: Dār Aḥyā’ At-Turāth Al-‘Arabī), 1845.

“And Prophets are superior, and they are assigned destiny and are greatest. But there is not any prophet whose prophethood has combined with row of martyrdom; therefore, those words would necessarily enter generally in the verse.”²⁵

Means one who is prophet, he is both prophet and martyr.

Following are few blessed verses in which Exalted Prophet (ﷺ) is described as witness and martyr. (2:143),

“And (Our exalted) prophet (ﷺ) bears witness to you.”

(4:41),

“Then how it will be on the day when We shall bring one witness from each Ummah (Community), and, (O Beloved,) We shall bring you as a witness against them all?”

(33:45),

“O (Esteemed) Prophet (ﷺ)! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings and a Warner,”

In these verses, Exalted Prophet (ﷺ) has been called as witness and martyr.

Grace of Exalted Prophet (ﷺ) is Continued

‘Alāmah Ismā‘īl Ḥaqqī (رحمته الله) writes in reference to Imām Abū Ḥāmid Al-Ghazālī (رحمته الله),

“Exalted Prophet (ﷺ) has the authority that, along with spirits of companions (رضي الله عنهم), he can visit whichever part of the world he desires.”²⁶

Honourable ‘Umar Bin Dīnār (رحمته الله) says that a person on entering into an empty house should say,

“Peace be upon Prophet (ﷺ).”

Mullā ‘Alī Al-Qārī (رحمته الله) elaborates on it,

²⁵ ‘Abd Ar-Rahmān Bin Abī Bakr Jalāl Ad-Dīn As-Suyūfī *Al-Ḥāwī Lil Fatāwā*, vol. 2, (Beirut: Dār Al-Fikr, 1424H), 182.

²⁶ Ismā‘īl Bin Mustafā Ḥaqqī *Rūḥ Al-Bayān*, vol. 10, (Beirut: Dār Al-Fikr), 99.

“It is because sacred spirit of Exalted Prophet (ﷺ) is present in the houses of Muslims.”²⁷

Mullā ‘Alī Al-Qārī (رحمته الله) quotes Imām Al-Ghazālī (رحمته الله),

“When you go to masjid, pay salām (peace and blessings) upon Prophet (ﷺ) because Prophet (ﷺ) is present in masjids.”^{28 29}

Sa‘īd Ibn Musayyab’s (رحمته الله) incident has been quoted by many *Hadīth* narrators. When incident of *Ḥarrah* occurred i.e., Yazīd massacred people of Medina and unleashed atrocities upon them, disrespected shrine (*Rawḍah*) of Prophet Muḥammad (ﷺ) and *Masjid Nabwī* (ﷺ) and call for prayer and prayers were abandoned, Sa‘īd Ibn Musayyab (رحمته الله) said that he hid beneath the pulpit,

“Between the days of Ḥarrah I kept on hearing call for prayer (adhān) and ‘aqāmat from the sacred grave of Exalted Prophet (ﷺ) even that situation of people got normalised.”³⁰

Imām Jalāl Ad-Dīn As-Suyūṭī (رحمته الله) copied this narration in *Al-Ḥawī Lil Fatāwá* and further narrated,

“Hence, this report is evidence on life of Prophet (ﷺ) and on life of all of the Prophets”³¹

Besides Imām As-Suyūṭī (رحمته الله), many other Qur’ānic interpreters, jurists and orators’ opinion prove that Prophets and last of the Prophets Muḥammad Mustafá³² Aḥmad Mujtabá³³ Prophet (ﷺ), martyrs and believers are alive in their graves.

²⁷ Mullā ‘Alī Al-Qārī *Sharah Ash-Shifā*, vol. 2, (Beirut: Dār Al-Fikr), 118.

²⁸ Ibid.

²⁹ Mullā ‘Alī Al-Qārī. *Mirqāt Al-Mafatīḥ Sharah Mishkāṭ Al-Maṣābīḥ* (Beirut: Dār Al-Fikr).

³⁰ As-Suyūṭī *Al-Ḥawī Lil Fatāwá*, vol. 2, 180.

³¹ Ibid.

³² Name of Prophet Muḥammad (ﷺ).

³³ Name of Prophet Muḥammad (ﷺ).

It is special compassion of Allah Almighty (ﷻ), a great favour of the merciful Exalted Prophet (ﷺ) that he rewards his slaves according to their capabilities in accordance with his personal honour.

Glorious Qur'ān verifies this reward and grace upon the *Ummah* of Exalted Prophet (ﷺ) (62:2-4),

“He is the One Who sent a (Glorious) Prophet (ﷺ) amongst the illiterate people from amongst themselves who recites to them His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. Indeed, they were in open error before (his most welcome arrival). And others of them also who have not yet joined these people. And He is Almighty, Most Wise. This (arrival of the noble Prophet (ﷺ)) as well as his spiritual benevolence) is Allah's (ﷻ) bounty which He grants whom He likes. And Allah (ﷻ) is Most Bountiful.”

Those people who were from the *Ummah* of Exalted Prophet (ﷺ) and they were stray before appearance of Exalted Prophet (ﷺ) and those who were to come after Exalted Prophet's (ﷺ) physical life, Allah Almighty (ﷻ) graced them by sending His beloved amongst them to purify them through recitation of verses of Allah Almighty (ﷻ) and bestow them with book and wisdom (*hikmat*).

Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته الله) elucidates this verse in *Tafsīr Al-Kabīr*,

“It is such that Exalted Prophet (ﷺ) would educate his noble companions and people who came later on, will also get education.”³⁴

Imām Al-Qurtubī (رحمته الله) elaborates upon these verses and states,

“Exalted Prophet (ﷺ) purifies them and educates them and those believers, who will come later on, would also be purified and educated.”³⁵

There are hundreds of such evidences and events mentioned by *awliyyā'*, jurists, *Ḥadīth* narrators and Qur'ānic interpreters that when

³⁴ Ar-Rāzī *Mafatīḥ Al-Ghayb*, vol. 30, 539.

³⁵ Al-Qurtubī *Al-Jāma' Li Ahkām Al-Qur'ān*, vol. 18, 92-93.

they were stuck in any difficulty in knowledge and there was no way out, they would incline towards court of Prophet (ﷺ). Some say that in state of dream and other say that in state of awakening Exalted Prophet (ﷺ) would educate them and bestow them spiritual-concentration. Therefore, blessed words of Qur’ān (62:3),

“Others of them also who have not yet joined these people,”

Blessed life of Exalted Prophet (ﷺ) is proof of presence of *awliyyā’* in the convention of Prophet (ﷺ) and attaining education and spiritual-concentration from his sanctified court.

General public has good opinion about possibility of seeing Exalted Prophet (ﷺ) in the dream. As cited in *Ṣaḥīḥ Al-Bukhārī*, it is good news for those passionate lovers of Exalted Prophet (ﷺ) who are desirous of seeing his beautiful face; honourable Abū Hurayrah (رضي الله عنه) narrated that Exalted Prophet (ﷺ) said,

*“Whoso has seen me in dream, very soon he will see me in awakened state.”*³⁶

From Deobandi school of thought, a renowned *Ḥadīth* narrator and commentator of *Ṣaḥīḥ Al-Bukhārī*, Allama Shaykh Anwar Shāh Kashmīrī (رحمته الله) (d. 1352 AH) writes in commentary of *Ṣaḥīḥ Al-Bukhārī*,

“According to me seeing Exalted Prophet (ﷺ) in awakened state is possible for such person who has been granted this auspiciousness from Allah (ﷻ). In reference to Ḥāfidh As-Suyūṭī (رحمته الله), he was abstinent and strict compared to some of his contemporary because he saw Exalted Prophet (ﷺ) twenty two times (actually seventy five times). He also requested Exalted Prophet (ﷺ) regarding authenticity of some Ḥadīth, and when Exalted Prophet (ﷺ) said that they are authentic, Ḥāfidh As-Suyūṭī (رحمته الله) treated them authentic. And Shadhilī asked him to pay a visit to ruler of the time for his atonement. Ḥāfidh As-Suyūṭī (رحمته الله) refused to do so and said if he would visit the court of the ruler then he would be deprived of the Exalted Prophet’s (ﷺ) intercession

³⁶ Muḥammad Bin Ismā‘īl Al-Bukhārī *Ṣaḥīḥ Al-Bukhārī*, vol. 9, *Kitāb At-Ta‘bīr*, 33.

and due to that Ummah would suffer from a big loss. 'Alāmah Sha'rānī (رحمہ اللہ) had also seen Exalted Prophet (ﷺ) in awakening state and with eight colleagues studied *Ṣaḥīḥ Al-Bukhārī*; among those eight, one was Al-Ḥanafī. Therefore, seeing Exalted Prophet (ﷺ) in awakening state is proven and its denial is ignorance."³⁷

Imām 'Abd Ar-Ra'uf Al-Munāwī (رحمہ اللہ) (d. 1031H) state in *Fayḍ Al-Qadīr*,

“‘Ārifīn see Exalted Prophet (ﷺ) in awakening state; even that Honourable Shaykh Abū Al-‘Āṣ Al-Mursī (رحمہ اللہ) said, ‘If Exalted Prophet (ﷺ) go away of my sight for a moment then at that time I do not consider myself among *faqīrs*³⁸ and in one narrative is that he would not consider himself among Muslims.’”³⁹

Few Experiences of Sufis and Virtuous People

Our knowledge about sacred self of last of the prophets Prophet Muḥammad (ﷺ) is imperfect. His status and honour is beyond our comprehension. Centuries passed upon his *Ummah* i.e., starting from companions, *tābi'īn*, and *tabbā' tābi'īn* and coming down to this last era has reached. In this last era, about sixty years ago by the shrine of Shahbāz-e 'Ārifān Sayyad Muḥammad Bahādar 'Alī Shāh (رحمہ اللہ)⁴⁰ there

³⁷ Muḥammad Anwar Shāh Kashmīrī *Fayḍ Al-Bārī 'Ala' Ṣaḥīḥ Al-Bukhārī* vol. 1, (Beirut: Dār Al-Kutub Al-'Ilmiyyah), 292.

³⁸ *Faqīr* is a Person at the level of *faqr* (spiritual-excellence).

³⁹ 'Abd Ar-Ra'uf Bin Tāj Al-'Ārifīn Al-Munāwī *Fayḍ Al-Qadīr Sharah Al-Jāma' Al-Saghīr*, 1st ed, vol. 4, (Egypt: Al-Maktabah At-Tijariyah Al-Kubrā, 1356H), 280.

⁴⁰ Honourable Muḥammad Bahādar 'Alī Shāh (رحمہ اللہ) is *Kaḍhmī* Sayyad. He was born in AD 1801 in a village Hasuwali, Tehsil Shorkot, Jhang, Pakistan. His actual *bay'at* (oath) was established with Honourable Sultan Bahoo (رحمہ اللہ) by two connections such as Sayyad Muḥammad 'Abd Al-Ghafūr Shāh (رحمہ اللہ), and Sayyad Muḥammad 'Abd Allah Shāh (رحمہ اللہ). Honourable Muḥammad Bahādar 'Alī Shāh (رحمہ اللہ) was bestowed with spiritual-treasure directly from Honourable Sultan Bahoo (رحمہ اللہ) and due to that Shāh (رحمہ اللہ) was honoured by being direct vicegerent of Honourable Sakhī Sultan Bahoo (رحمہ اللہ). He had lit up the lamp of Sultan Bahoo's (رحمہ اللہ) identity, favour of Bahoo (رحمہ اللہ) which will brighten

is the shrine of Honourable Shaykh ‘Abd Al-Qādir Shāh (رحمۃ اللہ علیہ), and towards the feet side there is aisle where there is a shrine of a dorneyš Miān Sajāwal (رحمۃ اللہ علیہ). Here I would like to mention an interesting incident of his death and then another after his death which often honourable *murshid* Sultan Muḥammad Asghar Ali (رحمۃ اللہ علیہ) used to mention,

“Miān Sajāwal (رحمۃ اللہ علیہ) was a faqīr of Honourable Shaykh ‘Abd Al-Qādir Shāh (رحمۃ اللہ علیہ), who spent whole of his life serving him as he was his close confidant and became aged. One day he was lying on his bed when someone gave him news of Honourable Shaykh ‘Abd Al-Qādir Shāh’s (رحمۃ اللہ علیہ) death that,

‘Miān Sajāwal (رحمۃ اللہ علیہ), Shaykh is gone.’

As he was lying on the bed; he pulled sheet over himself and addressed himself,

‘O life come out, the beloved has departed, why you are here?’

*As he uttered those words, his spirit departed his body. That was the reason his grave is at the feet of his *murshid*.”*

There is another similar incident,

“Once at the shrine of Shāhbāz-e ‘Ārifān Honourable Sayyad Muḥammad Bahādar ‘Alī Shāh (رحمۃ اللہ علیہ), Shāhbāz-e ‘Ārifān Honourable Sultān Muḥammad Abdul Aziz (رحمۃ اللہ علیہ) and vicegerents of Sultān of Awliyyā’ Honourable Shaykh Qāsim Shāh (رحمۃ اللہ علیہ) were performing tarāwīḥ (special prayer in Ramadān at night) in the masjid. In order to listen the recitation of Qur’ān, many women with veils came to aisle near the grave of ‘Miān Sajāwal (رحمۃ اللہ علیہ). It is common practice that after completion of four cycles of tarāwīḥ prayer, supplications are made and then loudly recitation is carried, ‘Salutations be upon Prophet Muḥammad (ﷺ).’ As the four cycles were completed and people got up by reciting ‘Salutations be upon Prophet Muḥammad (ﷺ)’ the women near the aisle created an uproar and ran out from there. When they were asked about the reason of their noise, they said that they heard the sound of ‘Salutations be upon Prophet Muḥammad (ﷺ)’ from the

people of eager for centuries. He passed away in 1934 and his shrine is in Ada Qasim Abad, Dist. Jhang, Pakistan.

masjid, same sound of ‘Salutations be upon Prophet Muḥammad (ﷺ)’ was coming from the floor of aisle where grave of Miān Sajāwal (رحمۃ اللہ علیہ) was located.”

Narrative of Sa‘īd Ibn Musayyab (رحمۃ اللہ علیہ) on the incident of Ḥarrah mentions about the self of Prophet (ﷺ) whose status and honour is not known to anyone besides Allah Almighty (ﷻ). Aforementioned incident is evidence of honour of Exalted Prophet’s (ﷺ) slaves that Allah Almighty (ﷻ) has granted life to them in their graves.

Sayings of Sufis about Life of Exalted Prophet (ﷺ)

Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) says about himself,

“Dast bay‘at kard mā rā Mustafá (ﷺ)

Khavānd ast farzand mā rā Muḥtabá (ﷺ)

Šod ijāzat Bahoo rā az Mustafá (ﷺ)

Khalq rā talqīn be kon bahar az Khodā”⁴¹

“Honourable Prophet Muḥammad (ﷺ) administered my bay‘at on his hand, described me as his son, and gave me the responsibility to instruct the creation of God.”

Sultān Al-‘Ārifīn Honourable Sakhī Sultan Bahoo (رحمۃ اللہ علیہ) had presented whole chapter in his book *Aql-e Beydār* about elucidation on life of Exalted Prophet (ﷺ) in which he states,

“The existence and life of the entire Ummah (community) and the all love which is active within the flesh and bones, depend upon the ‘aqīdah (doctrine) of life of Exalted Prophet (ﷺ). Whoso is not convinced with the life of Exalted Prophet (ﷺ) and considers him as dead, dust be in his mouth and he be humiliated with blackened face in here and hereafter. He is deprived from the intercession of Prophet Muḥammad (ﷺ), he is a fibbing hypocrite. He is not from the Ummah of Exalted Prophet (ﷺ) because Exalted Prophet (ﷺ) said,

⁴¹ Sultān Al-‘Ārifīn Sultan Bahoo *Risālah Rūḥī Sharīf*. 18th ed. (Lahore: Al-Arifeen Publications, 2018), 27.

'A liar is not from my Ummah.'

That wretched liar is unaware of science of spirituality and the path of disposal (*tasarruf*). In fact death of Prophets and awliyyā' Allah is their state of mi'rāj (accession to heavens or utmost level) and witnessing of privileged presence (*ḥuḍūrī*) because after death Prophets and awliyyā' progress in the state of traversing and they attain eternal life, with that they remain living forever and maintain contact in both ways between Rabb and His servants. Therefore, when someone sincerely remembers Prophet (ﷺ) and questions by saying out 'O Exalted Prophet (ﷺ)' then undoubtedly Prophet Muḥammad (ﷺ) along with throng of companions, Imām Ḥasan (رضي الله عنه) and Imām Ḥusayn (رضي الله عنه) comes immediately and the caller sees them with his naked eyes, places his head at his feet and makes feet's dust collyrium for his eyes. However, if insincere and uncertain person prays sets of two cycle of prayers all day and night, even then he will remain captive by his egocentric veils. But murshid kāmīl, with his spiritual-grace, takes his desirous in the majlis of Honourable Prophet Muḥammad (ﷺ). How could foolish people with dejected heart know this reality? Even if they engage their life in studying knowledge."⁴²

Sultān Al-ʿĀrifīn Sultan Bahoo (رحمته الله) mentions in *Kalīd At-Tawḥīd* (*Kalān*),

"Know it that Honourable Prophet Muḥammad (ﷺ) bestows the treasure of favour of Divine-recognition (ma'rifat Ilāhī⁴³) to each ordinary and special member of the Ummah and with his particular favour and grace showers kindness upon them in both worlds. Vision of such kind intercessor of Ummah (Prophet Muḥammad (ﷺ)) is good fortune and delight of the faith. Remember that Allah Almighty (رحمته الله) created Prophet (ﷺ) for guidance of the creation. How cursed Satan can have the power to be called leader?

⁴² Sultān Al-ʿĀrifīn Sultan Bahoo *'Aql-e Beydār*, 8th ed. (Lahore: Al-Arifeen Publications, 2019).

⁴³ *Ilāhī* is attribute of Allah Almighty (رحمته الله) which means the One Who is worshipped.

Satan runs away from Ism Allah Dhāt, Kalimah Tayyab, 'There is no God besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah (ﷻ),' recitation of Qur'ān, speaking about issues relating to fiqh, commentary of Qur'ān, mercy of Allah (ﷻ) - that eye of 'ārīf is the eye of Allah's (ﷻ) mercy - and recitation of 'lāḥawl' (no power) like infidels run away from Islamic faith.

However, it is understood that faithless cursed hypocrite is uncertain that he does not become happy and overjoyed upon hearing the name of Prophet (ﷺ) and does not believe in life of Prophet (ﷺ) (ḥayāt An-Nabī (ﷺ)) with certainty. It is understood that bad one's faith is on religion of Satan. Exalted Prophet (ﷺ) said,

'I fear for my Ummah's weakness of certainty.'

So, such person who denies life of Prophet (ﷺ), how could he be true believer (mu'min) Muslim from the Ummah of Prophet (ﷺ)? Whoever he is, he is liar, faithless and hypocrite. Exalted Prophet (ﷺ) said,

'A liar is not from my Ummah.'

It means that he is ill fated, uncertain person who is obedience of cursed Satan.

Learn the lesson regarding faith in life of Prophet (ﷺ) from Arabs; they plead at the door of the sacred shrine of Exalted Prophet (ﷺ),

'O Sayyad Al-Abrār⁴⁴ Prophet (ﷺ) get resolved our so and so matter from the court of Allah Almighty (ﷻ).'

And they receive their answers of their questions in details and in accordance with their trust and belief, their matter gets resolved.

He, who does not have faith in life of Prophet (ﷺ), is ruined and disgraceful in both the worlds. The person who considers Exalted

⁴⁴ Name of Prophet (ﷺ).

Prophet (ﷺ) dead, his heart is dead and his wealth of faith and belief has been looted by Satan.’’⁴⁵

At another place, he further elaborates,

“Such person who is denier of life of Prophet (ﷺ), convention of Exalted Prophet (ﷺ) and taking bay‘at on the hand of rightly guided murshid kāmīl in the innermost, is an infidel because Allah Almighty (ﷻ) commands, (Qur‘ān, 5:35),

‘O believers! Fear Allah (ﷻ) persistently and keep looking for means to Him’’’⁴⁶

Honourable Imām Aḥmad Raḍā Khān Qādirī (رحمۃ اللہ علیہ) states,

*“Be harsh with enemy of Ahmed”*⁴⁷ (رحمۃ اللہ علیہ)

What respect is there for heretics

Mention him in every conversation

Make a habit of provoking Satan

With rage, hearts of faithless be burnt

Repeat ‘O Exalted Prophet (ﷺ) massively upfront’’’⁴⁸

That is the reason honourable companions had mentioned many affirmations and evidences regarding honourable self of Exalted Prophet (ﷺ) that after his departure from this mortal world, he bestows favour upon his *Ummah* from his grave.

Sayyad Aḥmad Kabīr Rifā‘ī (رحمۃ اللہ علیہ), the founder of *Rifā‘ī* spiritual-order, is perceived as high-ranking personality in the world of Sufism. Imām As-Suyūṭī (رحمۃ اللہ علیہ), Imām ‘Abd Ar-Ra‘uf Al-Munāwī (رحمۃ اللہ علیہ), Shaykh Shihāb Ad-Dīn Al-Khifajī (رحمۃ اللہ علیہ) and various other narrators have stated about him,

“Imām Ajal Qutb Akmal Sayyad Aḥmad Kabīr Rifā‘ī (رحمۃ اللہ علیہ) used to send salām to Exalted Prophet (ﷺ) through pilgrims every year. When

⁴⁵ Sultān Al-‘Ārifīn Sultan Bahoo *Kalīd At-Tawḥīd (Kalān)*, 18th ed. (Lahore: Al-Arifeen Publications, 2018).

⁴⁶ Ibid.

⁴⁷ Name of Prophet (ﷺ).

⁴⁸ Aḥmad Raḍā Khān Qādirī. *Ḥadā‘iq Bakhshish* (Lahore: Shabbir Brothers), 124-125.

he visited in person and stood in front of sacred shrine and pleaded 'When I was away, I would send my spirit so that it would kiss the earth as it was my deputy. Now it is body's turn and body itself is present. Bestow me your hand so that my lips would benefit.' It was narrated that sacred hand appeared for him; he kissed it. Many congratulations for him."⁴⁹

In another narration it is said that,

*"Hand of Exalted Prophet (ﷺ) appeared; he kissed it and people saw it"*⁵⁰

Some knowledgeable have said that there was gathering of ninety thousand people in *Haram Nabwī* (ﷺ) amongst them Ghauth Al-A'dham (ﷺ) Shaykh 'Abd Al-Qādir Al-Jīlānī (ﷺ) was also present. Everybody saw that scene; some thought that the day of judgement had commenced. Later on, regarding the incident Shaykh 'Abd Al-Qādir Al-Jīlānī (ﷺ) was asked at Baghdad and he affirmed it. A person enquired that people of God were envied? He replied that in the heavens angles were also envious. While saying this, tears rolled from his eyes.

Methods of Presence in Convention of Exalted Prophet (ﷺ)

1- Cleanliness of Soul (qalb)

There are many ways to access presence in the court of Exalted Prophet (ﷺ). One of them is purity of heart as Baba Bulleh Shāh (ﷺ) said,

*"Clean the forecourt of your heart
Then see how beloved meets there."*

Similarly, when a person needs something, he becomes impatient for that. Honourable Sultān Al-'Ārifin said,

⁴⁹ Shihāb Ad-Dīn Aḥmad Bin Muḥammad Bin 'Umar Al-Khifajī *Nasīm Ar-Rayaḍ Fī Sharāḥ Ash-Shifā' Al-Qādī 'Iyād*, vol. 4, (Beirut: Dār Al-Kutub Al-'Ilmiyyah), 543.

⁵⁰ 'Abd Ar-Raḥmān Bin Abī Bakr Jalāl Ad-Dīn As-Suyūṭī *Al-Ḥawī Lil Fatāwā*. vol. 2, 314.

“Inner being is full of yearning and inside needs have become more intense – Hoo”⁵¹

Therefore, restlessness of passionate love and love is to be invoked in the heart because this is one of the methods of piety.

Here I would like to mention an event regarding piety of *murshid* Honourable Sultān Sayyad Muḥammad Bahādar ‘Alī Shāh (رحمۃ اللہ علیہ). Once he was kind upon a desirous and gave him good news that on that night he would see leader of both the worlds (Exalted Prophet (ﷺ)) on the condition that he had to go to some pious place where there was not filth or stench around that. That passionate lover cleaned his room and by reciting salutations upon Exalted Prophet (ﷺ) went to sleep. However, he did not see Exalted Prophet (ﷺ). In the morning, he visited Shaykh Sultān Sayyad Muḥammad Bahādar ‘Alī Shāh (رحمۃ اللہ علیہ) and said, ‘O Shaykh! You had promised, but I have not seen.’ Shaykh Ṣaḥib (رحمۃ اللہ علیہ) said that Exalted Prophet (ﷺ) did come but there was smell of tobacco in the room. Due to that he (desirous) was not honoured to see him (ﷺ). Then that passionate lover ran to home, asked his wife and she told him that *huqqah*⁵² was not inside the room. He then asked that how could there be smell of tobacco? She replied that while she was taking out the *huqqah* she spilled its water in front of the door.

As a poet said,

*“Raftam keh khār az pā kašam, mahmil nehān šod az nazar
Yak laḥadḥ ghāfil gaštam wa sad sāleh rāham dower šod”*

“I stopped to take out thorn from my foot and camel’s pillion got out of sight;

I got neglectful for a moment and got hundred years away from the path.”

Therefore, first thing is the cleanliness of the heart.

⁵¹ Bahoo, *Heart Deeper Than Ocean*, 44.

⁵² A traditional form of hookah or shisha used to heat or vapourize and then smoke the tobacco.

2- Recitation of Salutations (*Salawāt*) in Abundance

Second important method to access the court of Exalted Prophet (ﷺ) is recitation of salutation (*salawāt*) by being excessively respectful, day and night and by keeping heart and mind inclined toward Exalted Prophet (ﷺ).

The *Sarwarī Qādirī* spiritual-order, I belong to, has some specific salutation (*salawāt*) that are to be recited in certain numbers at a particular time. There are some specific terms and conditions to recite those salutations. If those are recited by the approval of *murshid* then one is graced with seeing Exalted Prophet (ﷺ). Therefore, recitation of salutations is also a source to view the exalted face of Exalted Prophet (ﷺ). As there is *Hadīth* narrated by honourable ‘Abd Allah Bin Mas‘ūd (رضي الله عنه),

*“The one who will be nearest to me on the day of resurrection will be the one who invoked most blessings on me.”*⁵³

Similarly once Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله) was asked about the closest path for presence in the *majlis* of Honourable Prophet Muḥammad (ﷺ). He replied,

“In the morning and evening, salutations to be recited abundantly upon the auspicious being (Prophet (ﷺ)) who is most exalted in the entire universe.”

How ‘*ārifīn* (plural of ‘*ārif*) are bestowed with such status that they are graced with view of Exalted Prophet (ﷺ) in awakened state? Its first step is seeing Exalted Prophet (ﷺ) in dream. As Sultān Al-‘Ārifīn Honourable Sultan Bahoo (رحمته الله) says that such person who is bestowed with presence in court of Exalted Prophet (ﷺ), he is appointed at the highest state of *faqr* (spiritual-excellence) because there is no any higher status than this state of any ‘*ārif faqīr* that he remains in the convention of Exalted Prophet (ﷺ) every moment.

⁵³ At-Tirmidhī *Sunan At-Tirmidhī*, 2nd ed., vol. 2, 354 (*Hadīth* no. 484).

3- Seeking and Spreading Knowledge

Similarly, *shaykhs* have described knowledge to be one of the paths to the court of Exalted Prophet (ﷺ). Imām Al-Āa'mah Fī Al-'Aqīdah Sayyadnā Abū Al-Ḥasan Al-Ash'arī (رحمته الله) initially was a grand debater from *Mu'tazilah*. One day he appeared to a huge gathering and called *Mu'tazilah* as a stray school of thought and presented the reason that Exalted Prophet (ﷺ) had ordered him in dream to defend his faith from deviant *Mu'tazilah*.⁵⁴

Similar eyewitness incident is of our honourable teacher Shaykh Al-Qur'ān Mevlana Manzoor Ahmed (رحمته الله) (of Nawan Jandanwala, Pakistan). The place where he used to teach *Ṣaḥīḥ Al-Bukhārī*, *Ṣaḥīḥ Muslim* and *Sunan At-Tirmidhī*, there were beds on which people used to sit. Once he instructed the people to only enter into that place in the state of ablution and to talk only about Exalted Prophet (ﷺ) and knowledge. He cleansed that place and fixed its boundary to regulate the entry. Rugs were laid instead of beds. He was asked about the reason of such change. He told that Exalted Prophet (ﷺ) had been compassionate to him, honoured his view, and told him,

“Manzoor Ahmed! When you teach Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim, I come over to see your lectures.”

Now on that spot there is shrine of honourable teacher where he used to serve the *Ḥadīth* until his last moments.

It means knowledge is also a method to access court of Exalted Prophet (ﷺ). If one is sincere in knowledge, serves the faith and invokes respect and love of Exalted Prophet (ﷺ) in people's heart, then under such circumstances it is not far off that Exalted Prophet (ﷺ) bestow his slaves with his own view. The amount of love, Exalted Prophet (ﷺ) has for his slaves, cannot be described in words. Following is a *Ḥadīth* regarding this,

⁵⁴ Abū Al-Qāsim 'Alī Bin Al-Ḥasan Bin Hibah Allah Ibn 'Asākir *Tabyīn Kadhib Al-Muftarī Fīmā Nusib Illa' Al-Imām Abī Al-Ḥasan Al-Ash'arī* (Beirut: Dār Al-Kutub Al-'Arabī).

“Honourable Abū Hurayrah (رضي الله عنه) narrates that Exalted Prophet (ﷺ) said that in my Ummah there are many people who love me, who will come after me; amongst them everyone would have desire to see me, even in return of their household and property”^{55 56}

4- Exercising *Sunnah* of Exalted Prophet (ﷺ) on Every Step

One of the principle of presence in convention of Exalted Prophet (ﷺ), as described by eminent Sufis, is to act upon the *sunnah* of Exalted Prophet (ﷺ) on every step. As Honourable Sultan Bahoo (رحمته الله) mentioned in his literary master piece ‘*Nūr Al-Hudá*’,

*“Special person of ummah is such who follows Exalted Prophet Muḥammad (ﷺ) on every step and reaches his conversation and Exalted Prophet (ﷺ) describes him as his ummatī.”*⁵⁷

5- Spiritual-Concentration of Perfect *Murshid*

Similarly, Sultān Al-‘Ārifīn Sultan Bahoo (رحمته الله) states another method for presence in the court of Exalted Prophet (ﷺ),

“Rabb (Lord) is neither on the Highest Throne nor in the Ka‘bay - Hoo,

Rabb (Lord) is not found in knowledge, books or arch of mosque - Hoo,

Rabb (Lord) is not found while travelling thousands miles or swimming in Ganges - Hoo,

*Since I pledged to mentor Bahoo, I am relieved of all woes (of search) - Hoo.”*⁵⁸

Hence, one path is spiritual-concentration (on the heart) by *murshid kāmīl* because sight of *murshid kāmīl* is illuminated with illumination of Prophet (ﷺ) and his chest gets broadened by the auspiciousness of Prophet’s (ﷺ) chest. Therefore, when *murshid kāmīl* passes gaze of

⁵⁵ Muḥammad Bin ‘Abd Allah At-Tabrīzī *Mishkāṭ Al-Maṣābīḥ*, (Beirut: Dār Al-Kutub Al-‘Ilmiyyah).

⁵⁶ Al-Qushayrī *Ṣaḥīḥ Muslim*, vol. 4, 2178.

⁵⁷ Sultān Al-‘Ārifīn Sultan Bahoo *Nūr Al-Hudá (Kalān)*, 9th ed. (Lahore: Al-Arifeen Publications, 2018), 523.

⁵⁸ Bahoo, *Heart Deeper Than Ocean*, 227.

concentration, the true desirous is bestowed with the sight of Exalted Prophet (ﷺ).

Shaykh Ruz Bahan Baqali Sheyrazi (رحمته اللہ علیہ) of Iran, a pious person with spiritual-awakening, has written a commentary of Qur'ān named 'Ayrā'is Al-Bayān. He was such a great scholar in science of *Ḥadīth* that many scholars and *Ḥadīth* narrators would visit him to have lectures on *Ḥadīth*. His routine was to listen *Ḥadīth* by bowing his head. His silence was the proof that *Ḥadīth* is accurate and in that way *Ḥadīth* narrators would get certification about that *Ḥadīth*. If he raised his head, that was the sign that particular *Ḥadīth* is not of high rank. Once some *Ḥadīth* narrators read a *Ḥadīth*, recorded as high value in the books, he roused and said that the particular *Ḥadīth* was not proven from Exalted Prophet (ﷺ). *Ḥadīth* narrator provided references of few books and said that such and such skilful critics had certified that *Ḥadīth*. By hearing that, Honourable Shaykh Ruz Bahan Baqali (رحمته اللہ علیہ) said,

"Should I look at your books or should I look the one Ḥadīth belongs to? Look over, Exalted Prophet (ﷺ) is standing there and he (ﷺ) is saying that Ruz! This is not my Ḥadīth rather it has been attributed to me."

This spiritual-miracle is inscribed on the shrine of Honourable Shaykh Ruz Bahan Baqali (رحمته اللہ علیہ) in Shiraz and amongst people of Shiraz it is well known, generation after generations. Sometime indication of a *faqīr* becomes books; however, *faqīr*'s indication is not always from a book and his glance of spiritual-concentration becomes biggest indication.

From the teachings of Honourable Sultan Bahoo (رحمته اللہ علیہ), it is known that when desirous becomes complete in his sincerity, it becomes obligatory for *murshid* to present him in presence of leader of the both worlds, Exalted Prophet (ﷺ).

6- Further Methods of *Dhikr*

Besides above mentioned methods, there are particular repeated remembrance (*wird wadhā'if*) and reflections (*murāqabah*) through which a person can have presence in the court of Exalted Prophet (ﷺ).

In different spiritual-paths there are different forms of *wadhā'if* that are applied and respected Sufis have mentioned about their effectiveness.

Conclusion

From the above discussion, it is established in accordance with Qur'ān and *Sunnah* that,

- Life of *barzakh* is grace and blessing for believers while suffering with punishment for hypocrites.
- Bodies of Prophets do not decompose in earth.
- 'Do not say about those who are slain in the cause of Allah (ﷺ) that they are dead (i.e., they are not dead.) They are rather alive but you have no perception (of their life).'
- Even today respected Sufis are graced and favoured by the merciful gaze of Exalted Prophet (ﷺ) outwardly as well as in the innermost. Up to this day, by his elevated status, Prophet (ﷺ) is bestowing his favour to his servants according to their capability.

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**Selected Quotes on Congregation of
Prophet (ﷺ) from the Books of Sultān
Al-‘Ārifīn Sultan Bahoo (رحمته الله)**

*Note: From available books, only selected quotes have been included in
this section in order to keep the discussion brief.*

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Selected Quotes from the Book ‘*Ayn Al-Faqr*’⁵⁹

Convention of Exalted Prophet (ﷺ) can be Joined with Both Physical and Innermost Bodies

‘*Ārif murshid* attends convention of Muḥammad (ﷺ) with four elements of physical body and *mu’ārif*⁶⁰ *murshid* attends with spiritual body. When Exalted Prophet (ﷺ) speaks to any *mu’ārif*, he is invisible to people in the convention and people ask,

“O Exalted Prophet (ﷺ)! With whom you are in conversation with, without reference?”

He replies,

“He is a *mu’ārif* who is apparently sitting on earth far from here but in innermost he is sitting by me with his spiritual body because he is my passionate lover and beloved of Allah Almighty (ﷻ).” (p. 147)

Reaching the Convention of Prophet Muḥammad (ﷺ) through Islamic-Meditation (*Murāqabah*)

Murāqabah is such an activity through which a person witnesses spiritual circumstances of privileged presence (*ḥudūrī*) and Divine-secrets (secrets of *Ilāhī*) by dying before death and is honoured with the *ḥudūrī* of *majlis Muḥammadī* (ﷺ). (p. 239)

Level of Annihilation in *Shaykh* (*Fanā Fī Shaykh*) is also Attained to Reach the Convention of Exalted Prophet (ﷺ)

One form of *murāqabah* is *fanā fī shaykh* in which image of *shaykh* appears and takes the person of *murāqabah* to convention of Exalted

⁵⁹ Sultān Al-‘Ārifīn Sultan Bahoo ‘*Ayn Al-Faqr*, 40th ed. (Lahore: Al-Arifeen Publications, 2021).

⁶⁰ Recogniser of Allah (ﷻ).

Prophet (ﷺ) and benefits him to attain his desired objectives. Whoso has not reached this status, he is not *fanā fī shaykh*. (p. 249)

Purpose of Having *Murshid Kāmil* is to Access Convention of Exalted Prophet (ﷺ)

Poem

It is important for wayfarer on the spiritual-path (*sālik*) that he must take a *murshid kāmil* as his guide so that he (*murshid kāmil*) bestow awareness with secrets of *Ilāhī* and then grant him perpetual presence in the convention of Exalted Prophet (ﷺ). (p. 291)

Responsibility of *Murshid*

Poem

O Bahoo (عبداللہ)! *Murshid* is the one who would take desirous to the convention of Exalted Prophet (ﷺ) by keeping him on the path of *Haqq*. (p. 357)

Selected Quotes from the Book *Amīr Al-Kawnayn*⁶¹

Three Steps in States of Spiritual-Excellence (*Faqr*) and their Topmost

There are three states of *faqr* in which there are unlimited invisible treasures.

- 1- First and basic step of *faqr* is (spiritual) path.
- 2- Second step is spiritual-concentration with which, whenever a desirous desires, he can reach every state and every destination anytime. This second level of spiritual-concentration is ability.
- 3- Third step is, by immersing in annihilation in illumination (*nūr*) of Allah (ﷻ), having perpetual presence (*ḥudūrī*) in convention of Exalted Prophet (ﷺ) in innermost. (p. 57)

Convention of Exalted Prophet (ﷺ) is the Final Criteria of True and False Desirous

In *ḥudūrī* of convention of Exalted Prophet (ﷺ), a person may face two states; either the person becomes praiseworthy (*mahmūd*) or becomes condemned (*mardūd*) because convention of Exalted Prophet (ﷺ) is a criteria, by reaching there hidden falsehood in the body of false person opens up and concealed truth from the body of truthful person also opens up. By the sight of convention of Muḥammad (ﷺ), body of truthful person turns into complete illumination and he attains endless perpetual presence (*ḥudūrī*) in convention of Exalted Prophet (ﷺ).

(Elucidation: According to Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) criteria of truthfulness is very high. According to him truthful is the

⁶¹ Sultān Al-‘Ārifīn Sultan Bahoo *Amīr Al-Kawnayn*, 5th ed. (Lahore: Al-Arifeen Publications, 2019).

only one who does not have any desire other than Allah Almighty (ﷻ). Therefore if a desirous, desiring status or outwardly publicity, somehow reaches the convention of Exalted Prophet (ﷺ), he seeks only states due to fault of his desire. On the contrary a true desirous never requests anything other than Allah Almighty (ﷻ) in the convention of Exalted Prophet (ﷺ); therefore, he is bestowed with a permanent status in the convention of Exalted Prophet (ﷺ). At this state, rejected (*mardūd*) does not mean the same as commonly used for strayed people; instead it is such that he fails to attain permanent *ḥudūrī* of the convention of Exalted Prophet (ﷺ) and such loser is called rejected. The meaning of *maḥmūd* would be in the same way that he is praised and is bestowed with permanent *ḥudūrī*.)

Only Pure can Access the Convention of Exalted Prophet (ﷺ)

Convention of Exalted Prophet (ﷺ) has nature of paradise and only pure can enter in paradise. (p. 69)

Traits of *Faqīr*

‘*Ārif billah faqīr*’ (*faqīr* having recognition of Allah (ﷻ)) is the one who is annihilated in Allah (ﷻ), person in intimacy of *Raḥmān*⁶² and is resident of *lāhūt lāmakān*, goes into *ḥudūrī* without using mind⁶³ and speaks with Allah Almighty (ﷻ) without utilising tongue and remains in convention of Exalted Prophet (ﷺ) forever. (p. 143)

What is Requirement for Perfection of *Murshid*?

Requirement of *murshid*’s perfection is that first of all, in the innermost, he takes desirous of Allah (ﷻ) into *ḥudūrī* of Exalted Prophet (ﷺ) and gets him bestowed with spiritual-concentration of

⁶² Attribute of Allah Almighty (ﷻ).

⁶³ As the mind gets connected with heart that is inclined only to Allah Almighty (ﷻ).

Exalted Prophet (ﷺ). Afterwards, it is compulsory for desirous to accept him *murshid* as such *murshid* is totally perfect. Such *murshid*, who does not have these qualities, is imperfect and taking spiritual-concentration from imperfect *murshid* is forbidden. (p. 169)

Beginning and Topmost of Spiritual-Discipline

Remember that beginning of every state of spiritual-discipline is Divine-intimacy (intimacy of *Ilāhī*) and its topmost is convention of Exalted Prophet (ﷺ). (p. 331)

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Selected Quotes from the Book ‘*Aql-e Beydār*’⁶⁴

***Awliyyā’ Allah* Appear in Convention of Exalted Prophet (ﷺ) with Various Forms of Bodies**

Some *dhikr* invokers appear in the convention of Exalted Prophet (ﷺ) with pure (physical) body, some appear with the body of satisfied self (*nafs mutma’innah*), some appear with body of purified soul (*qalb salīm*), some appear in convention of Exalted Prophet (ﷺ) from straight path with spiritual body. Some are aware of their status and some are not. However, it is definite that *dhikr* invoker definitely appears in the convention of Exalted Prophet (ﷺ) with at least one body all the time, though apparently he is in conversation with public. (p. 189)

Attainment of Convention of Exalted Prophet (ﷺ) and Auspiciousness of *Ism* (name) *Muḥammad* (ﷺ)

Ism Muḥammad (ﷺ) has four letters (in Arabic) *mīm* (m), *hay* (h), *mīm* (m), *dāl* (d),

With the spiritual-authority of letter

mīm (m) = witnessing of *majlis Muḥammadī* (ﷺ);

With the spiritual-authority of letter

hay (h) = *ḥudūrī*’s honour in the convention of Muḥammad (ﷺ);

With the spiritual-authority of letter

mīm (m) (appearing second time) = *maḥwiyyat* (absorption) in annihilation in illumination of Prophet Muḥammad (ﷺ);

And with the spiritual-authority of letter

⁶⁴ Bahoo ‘*Aql-e Beydār*’.

dāl (d) = *dawām dam ba dam* (continuous in every moment)
intimate in conversation with secret (*sirr*) of Muḥammad (ﷺ). (p. 233)

**With Cleanliness of Heart, Convention of Exalted Prophet
(ﷺ) is Attained**

Poem

To whom people of (illuminated) heart call heart, you keep it
clean as with its cleanliness people of heart are honoured with
ḥudūrī in convention of Prophet (ﷺ). (p. 279)

Selected Quotes from the Book *Asrār Al-Qādirī*⁶⁵

What is Topmost of Spiritual-Excellence (*Faqr*)?

Topmost of *faqr* is that the body and physique of *faqīr*, by immersing in contemplation of *Ism Allah Dhāt*, become illumination of annihilation in Allah (ﷻ) and with form of secret (*sirr*) he reaches state of spiritual-excellence in the *ḥudūrī* of convention of Exalted Prophet (ﷺ). (p. 93)

Taking *Bay‘at* on the Hand of Exalted Prophet (ﷺ) in Innermost by the Bestowal of *Murshid Kāmil*

Further, innermost is that, person walks step by step in obedience of Exalted Prophet (ﷺ) to take himself to the *ḥudūrī* of convention of Exalted Prophet (ﷺ) in innermost and takes *bay‘at* upon his hand to attain spiritual-concentration and education. These statuses are attained by the bestowal of person of innermost, the *murshid kāmil*. (p. 149)

⁶⁵ Sultān Al-‘Ārifīn Sultan Bahoo *Asrār Al-Qādirī*, 5th ed. (Lahore: Al-Arifeen Publications, 2018).

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Selected Quotes from the Book *Kalīd At-Tawhīd (Kalān)*⁶⁶

A Section of *Awliyyā’ Allah*

Awliyyā’ Allah ‘ārif billah faqīr (recogniser of Allah (ﷻ) *faqīr*) always remain immersed in *ma‘rifat* of *Illallah*⁶⁷ and, by having honour of *hudūrī* of convention, always remain present in the court of Prophet Muḥammad (ﷺ). Such kind of *faqīrs* remain carefree in the world and the hereafter. (p. 159)

One Who Reaches Convention of Exalted Prophet (ﷺ) Becomes Secure from Sins

Poem

Such person whose heart’s illuminated eye opens up, he attains *hudūrī* in the convention of Exalted Prophet (ﷺ) and becomes pure from pride and arrogance. (p. 69)

Who is Friend of Allah (ﷻ) (*Wālī*)?

Such is called friend of Allah (ﷻ) who always remains approved in sight of Allah Almighty (ﷻ) and remains present in the convention of Exalted Prophet (ﷺ), whose heart has been cleansed by the *dhikr* of Allah (ﷻ) and who has the honour of meeting and having company with all Prophets and *awliyyā’ Allah*. (p. 93)

⁶⁶ Bahoo *Kalīd At-Tawhīd (Kalān)*

⁶⁷ By negating everything, including their ownselves, other than Allah Almighty (ﷻ).

Detail of Nine Places of Convention of Prophet (ﷺ)

Know it that the special convention of Exalted Prophet (ﷺ) takes place at nine places; the convention of each place is perfect according to its level;

- 1- First convention of Exalted Prophet (ﷺ) takes place at pre-eternity (*azal*),
- 2- Second convention of Exalted Prophet (ﷺ) at the state of post-eternity (*abad*),
- 3- Third convention of Exalted Prophet (ﷺ), at the sanctuary of the honourable shrine of Exalted Prophet (ﷺ) (in Medina),
- 4- Fourth convention of Exalted Prophet (ﷺ) either inside *Ka'bah* or at the sanctuary of *Ka'bah* or on mount 'Arafāt where *labbayk* (*talbiyyah*) and the pray of *hajj* is accepted,
- 5- Fifth convention of Exalted Prophet (ﷺ) at throne ('*arsh*),
- 6- Sixth convention of Exalted Prophet (ﷺ) at *Qāb Qawsayn*,
- 7- Seventh convention of Exalted Prophet (ﷺ) in heaven where if anything is consumed then one would neither remain thirsty and hungry nor become sleepy,
- 8- Eighth convention of Exalted Prophet (ﷺ) at *Hawḍ Kawthar*, where Exalted Prophet (ﷺ) offers a non-alcoholic drink (*sharāb tahūrā*) by his own blessed hands and with that the body becomes purified and it attains state of abandonment, trust in God, monotheism, loneliness (*tajrīd*), *tafrīd*⁶⁸, grace, and the companionship of Almighty *Haqq*,
- 9- The ninth convention of Exalted Prophet (ﷺ) takes place at the state where the desirous of Almighty is bestowed with the view of Almighty and immerses in the manifestations of Providence.

Whoever annihilates himself in state of *ma'rifat* of *faqr*, he attains the utmost level of subsistence with Allah (ﷻ). Exalted Prophet (ﷺ) said,

⁶⁸ Separation from whole world except Almighty.

“Whoso has recognised his Sustainer, verily his tongue is muted.”

If a person, who reaches any of the nine places and conventions, pleads to Exalted Prophet (ﷺ) regarding desires for wealth or materialism, then he falls from the level of praiseworthy (*maḥmūd*) and becomes reprobate (*mardūd*). (pp. 111-113)

Seven States Attained from Convention of Exalted Prophet (ﷺ) and Permanent Routine of Convention of Exalted Prophet (ﷺ)

The desirous of Allah (ﷻ) attains seven states from *majlis Muḥammadī* (ﷺ),

- 1- The state of pre-eternity,
- 2- The state of post-eternity,
- 3- The state of world. And there are four states within the worldly state i.e.,
- 4- *Hudūrī* in *majlis Muḥammadī* (ﷺ) in the sanctuary of Medina within the shrine of Exalted Prophet (ﷺ),
- 5- State of approval in *majlis Muḥammadī* (ﷺ) in the sanctuary of *Ka‘bah*.

Two states are above heaven i.e.,

- 6- The *hudūrī* in *majlis Muḥammadī* (ﷺ) upon greatest Divine-throne and,
- 7- *Hudūrī* in *majlis Muḥammadī* (ﷺ) upon the deep river of illumination of Allah Almighty (ﷻ) (*Daryā-ye Žarf*) of absolute Oneness, whose each wave is unique wave of the illumination of Allah’s (ﷻ) *ma‘rifat*.

Beside these states, in *lāmakān* (illumination of Almighty Allah (ﷻ)) there is one more convention of Exalted Prophet (ﷺ), which can neither be exemplified nor be spoken about. In all above-mentioned conventions, continuous *dhikr* of Islamic-creed is being performed. (p. 149)

Guidance of *Murshid* is Necessary to Access Convention of Exalted Prophet (ﷺ)

By outwardly deeds and repeated recitations (*wird wadhā'if*) desirous of Allah Almighty (ﷻ) can never access *hudūrī* in convention of Exalted Prophet (ﷺ) even if he bangs his head on rock of exercise because the path of innermost only opens up by the help of spiritually awakened *murshid*⁶⁹; upon such path desirous of Allah (ﷻ) gets bestowed with *hudūrī* in a moment in the convention of Exalted Prophet (ﷺ) and comes in union with Allah (ﷻ) (*wāsil billah*). (p. 151)

Two Categories of *Awliyā' Allah* in the Convention of Exalted Prophet (ﷺ)

Person practicing contemplation of *Ism Allah Dhāt* meets with Prophets and *awliyā' Allah* in the convention of Exalted Prophet (ﷺ). Some he knows and others he does not know. Those he knows, they are friends of Allah (ﷻ); due to majestic power of *dhikr Allah*, they become rapturous, then passionate and remain in state where their innermost prevails over their outer senses. And those, he does not know, they conceal themselves beneath the Robe of Allah Almighty (ﷻ). Regarding them it is mentioned in *Hadīth Qudsī* where Allah Almighty (ﷻ) commands,

“Verily some of my friends remain concealed beneath My robe, no one knows them besides Me.” (p. 265)

A Significant Condition for *Hudūrī* in Convention of Exalted Prophet (ﷺ)

Poem

⁶⁹ Such *murshid* who is approved in *hudūrī* in convention of Prophet Muḥammad (ﷺ). He is at such spiritual-status that he can bring true desirous into the convention of Prophet Muḥammad (ﷺ).

Leave stage and stratum so that you become masculine and, by immersing in monotheism, get honoured in *ḥudūrī* of convention of Exalted Prophet (ﷺ). (p. 305)

Murshid Kāmil's First Lesson on First Day

Murshid kāmīl provides this lesson to desirous of Allah (ﷻ) on the first day that, by purifying his *nafs* from lust and sensuality, visit congregation of Prophets and *awliyyā'* and meet them. (p. 373)

Four Gazes Attained from the Convention of Exalted Prophet (ﷺ) and Some Special Rewards

When any desirous attends convention of Exalted Prophet (ﷺ), four gazes⁷⁰ affect him.

- 1- By the efficacy of the gaze of Honourable *Siddīq Akbar* (رضي الله عنه), sincerity emerges and lies and hypocrisy exit from his body.
- 2- By the efficacy of Honourable 'Umar Fārūq's (رضي الله عنه) gaze power of justice and accountability of *nafs* emerge in his body and perils and sensual desires are completely eradicated from the body.
- 3- By the efficacy of Honourable 'Uthmān's (رضي الله عنه) gaze respect and modesty emerge in his body and disrespect and immodesty exit from his body.
- 4- By the efficacy of Honourable 'Alī's (رضي الله عنه) gaze, knowledge and guidance in spiritual-excellence emerge in his body and his body gets purified from ignorance and materialistic love.

Afterwards he becomes capable to have spiritual-concentration (*talqīn*). Then Exalted Prophet (ﷺ) administers his *bay'at* and takes him to the stratum of *murshid* which is without decline, fear, grief or falling from grace (*raj'at*). (p. 417)

⁷⁰ These four gazes are of the four rightly guided caliphs of Islam (1) Honourable Abū Bakr *Siddīq* (رضي الله عنه) (2) Honourable 'Umar Fārūq (رضي الله عنه) (3) Honourable 'Uthmān Ghanī (رضي الله عنه) (4) Honourable 'Alī Ibn Abī Tālib (رضي الله عنه).

Had there been no *Hudūrī* in Convention of Exalted Prophet (ﷺ), what would have Happened to the Desirous of *Haqq*?

Had there been no *hudūrī* of convention of Exalted Prophet (ﷺ) and immersion in supreme stage of *fanā fī Allah* in Divine-view of Allah Almighty (ﷻ) in innermost, all the desirouses would have astrayed from the path of *Haqq*. (p. 417)

Sign of *Murshid Kāmil* and Sincere Desirous

Murshid kāmil is the one who does not know any other spiritual-discipline besides profound recognition (*ma'rifat*) of negating everything besides Allah (ﷻ) and *hudūrī* in convention of Exalted Prophet (ﷺ). And sincere desirous is the one who does not request *murshid* anything other than profound recognition (*ma'rifat*) of negating everything besides Allah (ﷻ) and *hudūrī* in convention of Exalted Prophet (ﷺ). (p. 449)

Who is Person of Awakened Soul (*Sahib Qalb*)?

Person of awakened soul is the one who has access in perpetual *hudūrī* of convention of Exalted Prophet (ﷺ). (p. 601)

Selected Quotes from the Book *Mehk Al-Faqr (Kalān)*⁷¹

Two Conditions of Profound Recogniser (‘Ārif Billah)

‘Ārif billah never remains without two conditions; either, by immersing in Oneness, he remains delighted in the passion of *Ilāhī* or he always remains in the convention of Exalted Prophet (ﷺ). (p. 93)

Attainment of Convention of Exalted Prophet (ﷺ) through Contemplation of *Ism Allah Dhāt*

Abstinent is the one who remains in the convention of Exalted Prophet (ﷺ) all the while; and this state is attained by the contemplation of *Ism Allah Dhāt*. (p. 103)

Access to Convention of Prophet (ﷺ) in *Murāqabah* by the Auspiciousness of Contemplation of *Ism Allah Dhāt*

The *murāqabah*, whose base is contemplation of *Ism Allah Dhāt*, never remain without witnessing of *Dhāt* of *Haqq* and perpetual *ḥudūrī* in convention of Muḥammad (ﷺ). And if *murāqabah* exerciser is unable to have witnessing of illumination of *ma‘rifat Ilāhī*, then understand that he is uncertain and faithless and his heart is full of hazards, *khannās*⁷², *khartūm*⁷³ and cursed Satan. If *murāqabah* exerciser cannot attain *ḥudūrī* of *majlis Muḥammadī* (ﷺ) by the auspiciousness of contemplation of *Ism Allah Dhāt* then understand that he is unfortunate. (p. 133)

⁷¹ Sultān Al-‘Ārifīn Sultan Bahoo *Mehk Al-Faqr (Kalān)*, 5th ed. (Lahore: Al-Arifeen Publications, 2016).

⁷² Satan that adduces scepticism in the heart.

⁷³ Satan that takes out good thoughts from heart.

Murāqabah

Murāqabah is the practice that bestows witnessing of actual witness which, by bestowing cleanliness of innermost to *murāqabah* exerciser, gratifies him with intimacy of *Ilāhī* and *ḥudūrī* in convention of Prophets and friends of Allah; and from the path of traversing, by bestowing him witnessing of *Ilāhī*'s secrets within a moment, makes him immortal. (p. 157)

Fortunate Desirous of Master

If desirous of Master in the beginning requests from *murshid* for *Ism Allah Dhāt* and attains *ḥudūrī* in convention of Exalted Prophet (ﷺ) then his body becomes strong, his stamina becomes vast and his soul (*fawād*) gets approval in the sight of Prophet (ﷺ) by appearing into the convention of Exalted Prophet (ﷺ). (p. 187)

Attainment of Convention of Exalted Prophet (ﷺ) by the Auspiciousness of Concealed *Dhikr*

One of the speciality of person of concealed *dhikr* is that whenever the desire to meet Prophets and *awliyyā*' emerges in his heart, his desire gets fulfilled in dream or in *murāqabah* and he gets answers of his questions by meeting them. (p. 281)

***Ḥudūrī* of Convention of Exalted Prophet (ﷺ) through Knowledge**

Scholar is the one, who attains two things from knowledge,

- 1- *Ḥudūrī* of exact⁷⁴ convention of Exalted Prophet (ﷺ) which is source of pleasure,
- 2- And basic tenants of Islam; prayer, fasting, *dhikr* and reflection (*fikr*), glorification and *ma'rifat* of Oneness of Master's complete spiritual-excellence.

⁷⁴ Exact convention means that it is actual convention of Prophet Muḥammad (ﷺ) as it has been authenticated to the level of truth of certitude.

Scholar who reaches up to these two status i.e., attains *ma‘rifat* of *Ilāhī* with *ḥudūrī* in exact convention of Exalted Prophet (ﷺ) and *dhikr* and glorification, then he and his knowledge become guidance for the creation. (p. 455)

What is the Utmost of Spiritual-Excellence of Prophet Muḥammad (ﷺ) (*Faqr Muḥammadī* (ﷺ))

Utmost of world is hell and fire, and utmost of spiritual-excellence of Prophet Muḥammad (ﷺ) is paradise of Almighty God’s *ma‘rifat*, *ḥudūrī* of convention of Exalted Prophet (ﷺ) and honour of Divine-view. (p. 455)

Access to Convention of Prophet (ﷺ) and Attainment of Destination with Contemplation of *Ism Allah* and Contemplation of *Ism Muḥammad* (ﷺ)

Be known that in the beginning of spiritual-discipline (*sulūk*) desirous of Allah (ﷻ) pleads and begs to Exalted Prophet (ﷺ) for rectification of spiritual-conditions. And for this purpose with *murāqabah* of either contemplation of *Ism Allah Dhāt* or contemplation of *Ism Muḥammad* concentrates towards convention of Muḥammad (ﷺ), then by getting into trance with influence of *dhikr Allah* he enters the convention of Exalted Prophet (ﷺ) and attains detailed answer to his plea and request. And when he comes out of *murāqabah* into conscious then, by the graciousness of Prophet (ﷺ), reaches to the truthful destination and from Almighty God, as answer in innermost, his entire objective appears in detail by which his all desires get fulfilled. (p. 477)

Day and Night of *Murshid Kāmil*

Poem

Gaze of men of God makes desirous of Master the person of innermost sight day and night and takes them in convention of Prophet (ﷺ) through path of *sharī'at*. (p. 569)

Person of Secret *Murshid Kāmil*

Person of secret *murshid kāmil* is the one who turns desirous of Allah Almighty (ﷻ) into recogniser of Allah (ﷻ) ('*ārif billah*) without *dhikr*, reflection, striving and exercise merely with *barzakh* (transitional state) of *Ism Allah*⁷⁵ or with innermost sight and concentration, and honours him with presence in the convention of Prophet (ﷺ) with ambient illuminated Prophet Muḥammad (ﷺ) and provides him kiss on the hand of Exalted Prophet (ﷺ) respectfully and have him allegiance (*bay'at*) upon the hand of Exalted Prophet (ﷺ) and further provides him status from his court. (p. 617)

Seven Persons who Remain Deprived of Convention of Prophet (ﷺ)

Seven persons remain deprived of convention of Prophet (ﷺ);

- 1- Abandoners of prayer and congregation,
- 2- *Faqīr* who invents things which are not norms and practices of *sharī'at*,
- 3- People who consume alcohol,
- 4- Scholars without awakened innermost,
- 5- Materialistic worldly people and those who are friend of materialistic world, even in the public eye they are *ghauth* or *qutb*,
- 6- People who like beauty (in other women) and melody,
- 7- Backbiter infidels.

Sign of the person, who attains *ḥudūrī* in convention of Exalted Prophet (ﷺ), is that his bad traits turn into good traits. (p. 627)

⁷⁵ *Barzakh* of *Ism Allah* is when a person immerses *Ism Allah Dhāt* and its illumination turns whole body into illumination. He witnesses the one whose body turned into reflection of illumination of *Ism Allah Dhāt*.

Auspiciousness of *Ism Allah Dhāt* to Access the Convention of Prophet (ﷺ)

Poem

Every *dhikr* opens up with *dhikr* of *Ism Allah* and *dhikr* of *Ism Allah* is attained by *bay‘at* on the hand of leader of the entire universe Prophet Muḥammad (ﷺ).

When this greatest *dhikr* of *Sarwarī Qādirī* order achieves calm in the exalted and revered body of any desirous then his every step in outer and innermost follows the footstep of Prophet Muḥammad (ﷺ). With the help of this *dhikr*, in innermost, he meets Prophet Muḥammad (ﷺ), as he takes himself into the convention of Prophet Muḥammad (ﷺ) with such *dhikr*. (p. 645)

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Selected Quotes from the Book *Kalīd At-Tawhīd* (*Khurd*)⁷⁶

Purification of *Nafs* for the Attainment of Convention of Muḥammad (ﷺ)

Whoso separated *nafs* from sensuality, he attained ever living existence (*baqā*) of spirit and convention of Prophets and *awliyyā*'. Ability of separating *nafs* from sensuality is attained by the bestowal of *murshid kāmīl*. *Murshid kāmīl* gives lesson to desirous of Allah (ﷻ) on the first day to make his *nafs* subservient and join the people of purity (*saffā*) or annihilate the arrogance and existence of base-self (*nafs*). This task accomplishes by the spiritual-occurrences (*hādīrāt*)⁷⁷ of *Ism Allah Dhāt*. (p. 26)

Reason of Superiority of *Qādirī* Spiritual-Order

Any spiritual-order's topmost cannot reach the *kāmīl Qādirī*'s beginning because, by the sight of contemplation of *Ism Allah Dhāt*, strike of Islamic-creed (*Kalimah Tayyab*) and concentration of innermost, *kāmīl Qādirī* immerses desirous in the illumination of *ma'rifat Ilāhī* to honour him with *ḥudūrī* in convention of Muḥammad (ﷺ). This is the very first day lesson in *Qādirī* order. Whoso does not read such lesson and bestow desirous with convention of Muḥammad (ﷺ), he cannot be a *kāmīl Qādirī*. (p. 18)

⁷⁶ Sultān Al-‘Ārifīn Sultan Bahoo *Kalīd At-Tawhīd (Khurd)*, 19th ed. (Lahore: Al-Arifeen Publications, 2019).

⁷⁷ I.e., *Lillah, Lahoo, Hoo, faqr* and Islamic-creed.

Attainment of Convention of Prophet (ﷺ) and afterword it's Rewards

Whoso becomes acquainted with Almighty by attaining *Ism Allah* and its reality (*kunah*), he permanently reaches *ḥudūrī* of convention of Muḥammad (ﷺ). His spirit attains immortality (*baqā*) and he can show display of both the worlds on back of his nail. (p. 40)

Difficult Responsibility Imposed upon *Murshid*

It is easy to become *murshid* but by taking desirous to every objective to topmost level of *ma'rifat* and taking into *ḥudūrī* of convention of Exalted Prophet (ﷺ) by immersing him in illumination of Oneness is very difficult task. It is easy to become desirous but presenting oneself to *murshid*⁷⁸ and adopting respect and modesty is very arduous task. (p. 60)

⁷⁸ Surrendering one's will in the will of *murshid* and abide by any order from *murshid* without hesitation.

Selected Quotes from the Book *Nūr Al-Hudá (Kalān)*⁷⁹

Purpose of Writing the Book *Nūr Al-Hudá*

This book is intercessory for taking to the *ma‘rifat* of *illallah*⁸⁰ and bestowal of honour in *hudūrī* of convention of Exalted Prophet (ﷺ). This book is guidance for public and purifies the innermost; however, the desirous, who studies it, has to be truthful in devotion, respectful and modest. (p. 57)

Distinction of the Book *Nūr Al-Hudá*

This book is about those remaining miracles of Exalted Prophet (ﷺ) whose knowledge (this) *faqīr* has attained in innermost by reaching into the convention of Muḥammad (ﷺ). This book is illuminated with knowledge of miracles and it unveils remaining secrets with complete certitude and trust. (p. 393)

What should be the Actual Aim and Objective of Sincere Desirous?

Remember that during witnessing, sight should remain on *ma‘rifat* of Oneness of Almighty *Haqq* and *hudūrī* in convention of Exalted Prophet (ﷺ) because these are the actual objectives; beside these, every state is of estrangement and humiliation. In both of these states there is accomplishment of love and Will of Allah Almighty (ﷻ). (p. 79)

⁷⁹ Bahoo *Nūr Al-Hudá (Kalān)*.

⁸⁰ Negating everything save Allah Almighty (ﷻ).

Who Attains *Faqr Muḥammadī* (ﷺ)?⁸¹

That person can lift the burden of spiritual-excellence (*faqr*) who always remains in sight of Allah Almighty (ﷻ) and remains in the convention of Exalted Prophet (ﷺ) all the time, and eradicates all files of indecency from his heart besides desire of *Ilāhī*. (p. 137)

Secret *Faqīrs* are Rare that Remain Unknown

In this world, there are many learned scholars and many abstinent, pious, God-fearing and jurists but remaining unknown, secret person with awakened innermost *kāmil faqīr* is one among the thousands who is perfect in eternal *ḥuḍūrī* of convention of Exalted Prophet (ﷺ) or he is perfect in absorption in annihilation in Allah (ﷻ) and absorption in illumination of *Dhāt* (of Allah Almighty (ﷻ)) or perfectly approved in view of *Ilāhī* or by becoming estranged from brothers, sons and other relatives, inhabits perfectly like spirituality of graves in some quite deserted seclusion. (p. 147)

Capability of the *Murshid* who Knows Signs of *Ism Muḥammad* (ﷺ)

Such *Murshid* who knows reality of *Ism Muḥammad* (ﷺ) by grace of contemplation, takes the desirous of Allah (ﷻ) in the convention of Muḥammad (ﷺ) within a moment. (p. 155)

Attainment of Convention of Prophet Muḥammad (ﷺ) through Tradition (*Sunnah*) of Exalted Prophet (ﷺ)

Such person who follows the footsteps of Exalted Prophet (ﷺ) day and night, at last he reaches in the convention of Exalted Prophet (ﷺ) and there he studies total knowledge of Qur'ān and *Ḥadīth*. Such path of *sharī'at* is the path of grace and unfolding the reality. (p. 237)

⁸¹ Spiritual-excellence of Prophet Muḥammad (ﷺ).

Attainment of Convention of Exalted Prophet (ﷺ) through Steadfastness upon Faith

Poem

Courageous desirous of Master is the one who, by attaining steadfastness in faith and by walking step by step, reaches the convention of Exalted Prophet (ﷺ). (p. 315)

Do Not Deny Convention of Exalted Prophet (ﷺ)!

Any person, who denies convention of Exalted Prophet (ﷺ) and conceals *ma‘rifat* of Almighty *Haqq*, is infidel and religious hypocrite. (p. 237)

Objective of Knowledge and Destiny of Scholars Who Mislead People

Objective of every knowledge and study is convention and meeting with Prophets but this knowledge is destined for *awliyyā’ Allah* as *awliyyā’ Allah* are heirs of Prophets. This knowledge is not destined for those scholars who are hypocrite, heirs of *nafs* and slaves of sensual desires because sensual desire keeps them away from *ma‘rifat Ilāhī* and convention of Prophets. Objective of knowledge is accord with Allah Almighty (ﷻ) and disagreement with Satan. Such knowledge and such scholar is friend of Allah Almighty (ﷻ), mean of deliverance and source of taking into the *hudūrī* of convention of alive⁸² Exalted Prophet (ﷺ). (p. 335)

Extremely Important Advice for Novice Desirous Accomplishing His Destination

Novice desirous, person of spiritual-influence, people of *murāqabah*, person with no veils and one who sees dream should recite salutations upon Exalted Prophet (ﷺ) (*salawāt*) or *lāḥawl* or Islamic

⁸² Alive in his life in *barzakh*.

declaration or Islamic-creed (*Kalimah Tayyab*), when they reach convention of Exalted Prophet (ﷺ) with the help of contemplation of *Ism Allah Dhāt* through spiritual-authority, contemplation, spiritual-concentration and *tafakkur* (seeing *Ism Allah Dhāt* upon the heart). By doing so if it is real convention (of Exalted Prophet (ﷺ)) it will exist anyway and if it is condition created by Satan, *nafs* and insanity then it will disappear and go away. (p. 433)

Recognition of Convention of Exalted Prophet (ﷺ) Granted to Sincere Desirous with Sincere Spiritual-Status

Recognition of accurate convention of Exalted Prophet (ﷺ) is that there is declaration of Qur'ān and *Ḥadīth*, *dhikr* of killer sword *Kalimah Tayyab*, repetition of salutations upon Exalted Prophet (ﷺ), and seeing Prophet (ﷺ) (leader of the *Ummah*, intercessor of sinners) Honourable Muḥammad Exalted Prophet (ﷺ) with sight of certitude and reliable eye. This seeing is not merely with crude idea, on the contrary it is legitimate and detailed answers and union of actual beauty which is only bestowed to '*ārif billah*'. (pp. 435-437)

Distinction between Convention of Exalted Prophet (ﷺ) and Gathering of Satan and Effective *Wird* (Repeated Recitation) for the Purpose

'*Aql kul*'⁸³ is bestowed to clean hearted and wise desirous of Allah (ﷻ) from the presence of Almighty *Ḥaqq*; with its help, he recognises and certifies (gets authenticity) between congregation of *Ḥaqq* and evil i.e., between convention of Exalted Prophet (ﷺ) and satanic gathering otherwise he could suffer from perplexity. Due to this reason he recites salutations upon Exalted Prophet (ﷺ), *lāḥawl*, *subḥān Allah* and *Kalimah Tayyab*. If that is special convention of either convention of Exalted Prophet (ﷺ) or meeting of Prophets and *awliyyā' Allah* then

⁸³ Knowledge and wisdom regarding *Dhāt* of Almighty Allah (ﷻ).

with the recitation of such sayings, contentment remains same by remaining in same state forever. And if that meeting is satanic evil, then by hearing *Kalimah Tayyab* it escapes. When desirous of Allah (ﷻ), in the innermost, reaches the real convention by the Divine-grace (grace of *Ilāhī*) then he attains *Haqq* because in that convention there is no mention of evil and he comes to understand *Haqq* and evil very well. (p. 479)

What is Called Knowledge of *Tasawwuf* and What is its Benefit?

Knowledge of *tasawwuf* is the name of entering in the convention of Exalted Prophet (ﷺ) and meeting with all Prophets and *awliyyā’ Allah*, in innermost, which is attained through *ḥādīrāt* of *Ism Allah Dhāt*. The benefit of *ḥudūrī* of this path is honour of *ḥudūrī* which is possible by the gaze and (spiritual)-concentration of *murshid kāmīl*. (p. 481)

Reward to Member of Community (*Ummah*) acting upon *Sunnah* of Exalted Prophet (ﷺ)

What is called *Ummah*? Special *ūmmatī* (member of community) is the one who follows Exalted Prophet Muḥammad (ﷺ) step by step and reaches his convention and Exalted Prophet (ﷺ) affirms him as his *ūmmatī* by his sacred blessed tongue. (p. 523)

One Who has Jealousy of *Awliyyā’ Allah* is a Fool

I am surprised at those foolish people who cannot reach convention of Exalted Prophet (ﷺ) and they are deprived of the path of *ma’rifat* in innermost but, due to jealousy, cannot look at those who reach the convention of Exalted Prophet (ﷺ). (p. 523)

Two Status of *Kāmīl Murshid*

Murshid has two status,

- 1- Outwardly strictly follows *sharī‘at* of Prophet Muḥammad (ﷺ),

2- In innermost he always remains present in the convention of Exalted Prophet (ﷺ).

He keeps desirous of Master engaged in contemplation of *Ism Allah Dhāt* outwardly and, in the innermost, he takes them to the convention of Exalted Prophet Muḥammad (ﷺ). (p. 573)

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Selected Quotes from the Book *Shams Al-‘Ārifīn*⁸⁴

Status of *Shaykh* ‘Abd Al-Qādir Al-Jīlānī (رحمته اللہ علیہ)

Murshid should be such person with spiritual-sight as my mentor Muḥay Ad-Dīn (رحمته اللہ علیہ) (Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته اللہ علیہ)) that with one gaze he immerses some desirous, from thousands upon thousands, into *ma‘rifat* of negating all besides Allah (ﷻ) and bestows some with eternal *ḥudūrī* of the convention of Exalted Prophet (ﷺ).

Literal Knowledge and Knowledge of Innermost are Inseparable

Such *faqīr*, who does not befriend literal knowledge, cannot find a place in convention of Prophets in the innermost rather he remains evicted from convention of Prophets. Likewise literal scholar who, in innermost, does not acquire *ma‘rifat Ilāhī* and *dhikr* of Allah (ﷻ) from *faqīr kāmīl*, he remains deprived of *ma‘rifat Ilāhī* because without desire of *Ilāhī* neither love of the material world (*dunyā*) goes away from heart nor without contemplation of *Ism Allah Dhāt* darkness, resentment, rust, hazards of polytheism and filth of infidelity go away from the heart.

Benefits of *Murāqabah* of Contemplation of *Ism Allah Dhāt*

Exceptional *murāqabah* is *murāqabah* of contemplation of *Ism Allah Dhāt* because it is based upon actual *dhikr* (contemplation of *Ism Allah Dhāt*), reflection (*fīkr*⁸⁵) and glorification of Allah Almighty (ﷻ) (*tasbīḥ*). Status of person of *murāqabah* is so great that the wayfarer of guidance of *Ilāhī*, during dream, in innermost witnesses convention of

⁸⁴ Sultān Al-‘Ārifīn Sultan Bahoo *Shams Al-‘Ārifīn* , 16th ed. (Lahore: Al-Arifeen Publications, 2019).

⁸⁵ *Fīkr* is imagining of *Ism Allah Dhāt* in the heart.

Exalted Prophet (ﷺ) and meets Prophets and *awliyyā'* in the convention.

Attainment of Great Levels through *Murāqabah*

States of love and *ma'rifat* and meeting and convention of Exalted Prophet (ﷺ) are attained through *murāqabah* which is destiny of person of love scholar (who has certitude by witnessing). Rejected people with dejected heart remain deprived of states of *murāqabah*. *Murāqabah* bestows believers with eternal *ḥudūrī* in the convention of Exalted Prophet (ﷺ) that is why *murāqabah* is *mi'rāj* for believers just like prayer is *mi'rāj* for believers. *Murāqabah* and *ma'rifat*, for '*ārif billah* (profound recogniser), have status of arms because his sight always remains on *ma'rifat* of *Ilāhī*.

Outwardly in the World but in Innermost in the Convention of Exalted Prophet (ﷺ)

Desirous who is person of contemplation, *murāqabah* and *dhikr Allah* (contemplation of *Ism Allah Dhāt*) take him in whichever meeting he wants to be present. In the innermost he is in the *ḥudūrī* of convention of Exalted Prophet (ﷺ) but outwardly it seems as if he is lifeless corpse. Being present in convention of Exalted Prophet (ﷺ) in this manner is level of general and novice desirous but when, in *murāqabah*, outer and innermost become one then desirous of Allah (ﷻ) becomes highest and perfect '*ārif billah*.

Traits of *Awliyyā' Allah* are Illuminated by the Illumination of Prophet (ﷺ)

Be known that, for perfects (plural of perfect/*kāmil*), convention of Exalted Prophet (ﷺ) on any level is like sun; and desirous (who is present) in *ḥudūr* is like particle which never gets separated from sun but it remains illuminated by the illumination of sun.

Summary of the Book
Majālis An-Nabī (Khurd)
Congregations of Prophet (ﷺ)

Written by: Sahibzada Sultan Ahmed Ali

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The book *Majālis An-Nabī (Khurd)* (Congregations of Prophet (ﷺ)) is divided into three chapters. The first chapter is summary of the overall guide in terms of what needs to be done and how in order to achieve the Congregation of Prophet (ﷺ). The second chapter guides the reader through a step by step process of the journey and a way to evaluate progress and take necessary measures when required. The third and final chapter of the book reiterates in further detail the importance of *Sufi* master (*murshid*) in this journey, and what to expect of him throughout the journey.

The first chapter titled ‘Congregations of Prophet (ﷺ)’ summarises for the reader the core and the only difficulty that needs to be resolved in order to attain the congregation and the solution to this very challenge. According to Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) that core difficulty is to be able to control the base-self (*nafs*). While introducing *nafs* and the harms caused by it, Sultan Bahoo (رحمۃ اللہ علیہ) has also identified key attributes of *nafs* and how each of these attributes performs so the readers can relate their *nafs* being at play for themselves and be able to control it. Sultan Bahoo (رحمۃ اللہ علیہ) then provides the solution to control the *nafs*, which is the contemplation of *Ism Allah Dhāt*. In brief but enough detail the stage wise effects of contemplation are described and how it solves the issues of *nafs*. Sultan Bahoo (رحمۃ اللہ علیہ) then acknowledges this challenging path and advises the reader to complete this journey in the guidance of a *murshid kāmīl*, the *shaykh*, the *Sufi* master.

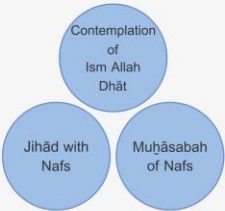
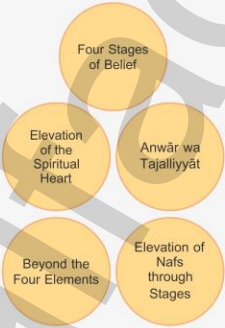
In the beginning of the second chapter ‘Commentary on *Murāqabah* (Islamic-meditation)’ Sultan Bahoo (رحمۃ اللہ علیہ) very briefly explains the method of *murāqabah* and how with the help of *murshid kāmīl* one can enter the congregation and actualise the *murāqabah*. The remainder of the second chapter is a step by step guide in an unwrapping way with details being unwrapped as the chapter progresses. The reader is given enough information throughout this chapter about each stage and how

to validate the progress. This unwrapping of details process and validation phenomena is consistent throughout the book.

At a higher level Sultan Bahoo (رحمۃ اللہ علیہ) has explained three stages; annihilation in *shaykh* (*fanā fī shaykh*), annihilation in Prophet Muḥammad (ﷺ) (*fanā fī Muḥammad* (ﷺ)) and annihilation in Allah (ﷻ) (*fanā fī Allah*), and what is the evidence of arriving at these stages essentially providing a mechanism of evaluation. At the same time, he has elaborated what affects will be occurring on the *nafs* while this progress is being made, and how to keep check on *nafs* throughout this journey, a concept called accountability (*muḥāsabah*). Unwrapping these details, Sultan Bahoo (رحمۃ اللہ علیہ) explains the reader the concept of continuously being in struggle (*jihād*) with *nafs*, and how the contemplation of *Ism Allah Dhāt* will help in elevation of the spiritual-heart. Further unpacking these concepts, Sultan Bahoo (رحمۃ اللہ علیہ) lays out the staged progress of spiritual-heart and the ways to evaluate this progress. Concepts such as stages of certitude (*yaqīn*) and types of spiritual-disclosure (*tajalliyyāt*) are explained before providing the reader the understanding of the 1070037 number of the stages between spiritual-path (*tarīqat*) and recognition (*ma‘rifat*) and the dangers of being stuck at any of these stages (*maqāmāt*). Sultan Bahoo (رحمۃ اللہ علیہ) has also made sure to inform the reader about the challenges that are put up by Satan for the wayfarer of the spiritual-path (*sālik*) in order to deceive the *sālik*, and how to recognise these deceptions and further necessitates the fact that a *murshid kāmīl* is necessary to steer the *sālik* out of these challenges.

Just before concluding the second chapter Sultan Bahoo (رحمۃ اللہ علیہ) sheds some light on the reality of *nafs* and how it came into existence. This explanation helps reader to understand all described challenges that *sālik* would experience due to the very nature of *nafs*.

In the final chapter of the Book ‘Commentary on *Shaykh* and *Murshid*’, Sultan Bahoo (رحمۃ اللہ علیہ) has explained the importance of *murshid kāmīl* for this journey, and in this chapter as well provided the guidance to the *sālik* in terms of how *murshid kāmīl* will guide them through this journey.



- Milestones
- Stages
- Continuous Actions
- Guidance by Murshid Kāmil

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Majālis An-Nabī (Khurd)
Congregations of Prophet (ﷺ)

Written by: Sultān Al-'Ārifīn Sultan Bahoo

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Congregations of Prophet (ﷺ)

Allah Almighty (ﷻ) says in Exalted Qur’ān (24:35),

“Allaho is the illumination (nūr) of the heavens and the earth.”

His illumination is such that entire creation came into existence with it and the same illumination became secret of entire creation and according to explicit and decisive dictum of Qur’ān and *Ḥadīth* became such a Sustainer and absolute Creator of *jinns*, human, animals and birds that He provides sustenance to everyone as promised. As Allah Almighty (ﷻ) commands (Qur’ān, 11:6),

“And there is no moving creature on the earth but (that) its sustenance is upon Allah (ﷻ).”

Thousands upon thousands, beyond numeration and limitless times blessings and salutations be upon the leader of all the leaders Prophet of Sustainer of universes the last of the Prophets Exalted Prophet of Allah Muḥammad (ﷺ) in whose honour Allah Almighty (ﷻ) commands (Qur’ān, 9:33),

“Allah (ﷻ) is He who has sent His Prophet (ﷺ) with guidance and the Dīn (Religion) of truth.”

Afterword, author Bahoo (ﷺ) son of Bāzayd (ﷺ), A‘wān tribe, resident of Shore forte, says few words according to explicit and decisive dictum of Qur’ān and *Ḥadīth* about attaining the witnessing (*mushāhadah*) of recognition of Allah Almighty (ﷻ) (*ma‘rifat Ilāhī*) and immersive commentary of Qur’ān by the spiritual-influence (*ḥādīrāt*) of actual name of Allah Almighty (ﷻ) (*Ism Allah Dhāt*) to the person of spiritual-discipline (*silk sulūk*) who truly contemplates *Ism Allah Dhāt*, imperishable union of Divine-illumination (*nūr Ilāhī*) and honour of privileged presence (*ḥudūrī*) in the convention of Exalted Prophet Muḥammad (ﷺ) (*majlis Muḥammadi* (ﷺ)). By the command of Allah Almighty (ﷻ) and with the consent of Exalted Prophet

Muḥammad (ﷺ) this book is named and titled as “*Majālis An-Nabī (ﷺ)*.”

It is said,

“*Faqīr’s tongue is the sword of Raḥmān (the most Merciful)*.”⁸⁶

Such person is worthy of status of ‘the sword of the Merciful (*Sayf Ar-Raḥmān*)’ who always remains engrossed in the study of explicit and decisive dictum of Qur’ān, *Hadīth* and knowledge of the Islamic law (*fiqh*) and commentary and perpetually recites Qur’ān.

Be known! The person, who will completely go through this book,⁸⁷ would be manifested by endless and perfect witnessing of recognition (*ma’rifat*) of *Ilāhī*’s secrets. In fact such person who will perpetually study this book day and night, he will not be in need of a physical Sufi master (*murshid*)⁸⁸; because with its study, the reader will become effective and spiritually enlightened and in innermost (*bāṭin*), undoubtedly, he will become favourite in the eyes of the Exalted Prophet (ﷺ); he will take spiritual-oath (*bay’at*)⁸⁹ on the sacred hand of the Exalted Prophet (ﷺ) and then he will attain knowledge and spiritual-instructions (*talqīn*) (by the sanctified gaze) from his court

⁸⁶ لسان الفقراء سيف الرحمان

⁸⁷ By discipline of innermost and its practice in accordance to knowledge attained from this book.

⁸⁸ ‘Physical or *murshid* in person,’ this phrase is often mentioned in Sultan Bahoo’s (رحمۃ اللہ علیہ) literature. It means the knowledge, which is provided by a *murshid* physically, is available in these books. But in terms of guidance, *murshid* is must needed as per the following *Hadīths*, Prophet Muḥammad (ﷺ) said:

“*Initially find a companion on the path then embark upon the path.*”

It is important to have a *kāmil murshid* who has authority to secure one’s straight path towards Allah Almighty’s (ﷻ) union because dangers of *nafs* (base-self) and Satan are always lurking above a desirous.

⁸⁹ In *Sarwarī Qādirī* Sufi order the term *Sarwarī* is derived from *Sarwar Kawnayn* (رحمۃ اللہ علیہ) (master of both worlds here and hereafter Prophet Muḥammad (ﷺ)) and it is inducted because desirous disciple of *Sarwarī Qādirī* order is blessed with grace of *bay’at* upon the sanctified hand of Prophet Muḥammad (ﷺ). The disciple desirous, accompanied by his *murshid*, is presented in front of Prophet Muḥammad (ﷺ) and *bay’at* is administered. Ultimately, that sacred gaze changes the entire life of that desirous.

which opens invisible secrets upon him and the states of entire level will manifest upon him with such a clarity that no veil will remain. Whatever is written in this book is Allah's (ﷻ) word which is Divinely inspired knowledge ('ilm ladunnī) by Allah's (ﷻ) power, a spiritual-revelation (ilhām) from the Exalted Prophet (ﷺ), a revelation of illumination of *ma'rifat* of *illallah's* (none besides Allah (ﷻ)) pardoned discourse from the court of Almighty heard through spiritual-revelations and a message from the court of Exalted Prophet Muḥammad (ﷺ) which is then written down. The knowledge of witnessing the most Merciful excellence and the knowledge of favour (*fayḍ*) is attained with the study of this book. In fact, this book is a judicial verdict (*fatwā*) to exterminate base-self (*nafs*), with its study Divine *ma'rifat* is attained and with its favour spirit attains delightfulness, breaths engage in the *dhikr* (remembrance) of Allah (ﷻ) and heart becomes alive and remains forever in remembrance of *Ism Allah Dhāt*. So the reader has no sensuality and lust (*hawā wa hawas*) left in him. This book is written in accordance with the explicit and decisive dictum of Qur'ān and *Hadīth* for assistance, guidance, education and spiritual-instructions of desirous (*tālib*) of *Haqq*. This written work is an opener of the souls (*qulūb*⁹⁰) and there are all states of spiritual-elation (*hāl wa ahwāl*) that bestow contentment to a person in Allah's (ﷻ) shadow (*dhil Allah*) because the person in Allah's (ﷻ) shadow is a source of prosperity for the creatures of God because he is desirous of Allah (ﷻ). Therefore, due to these reasons, attaining eternal privileged presence in the court of Exalted Prophet Muḥammad (ﷺ) (*majlis Muḥammadī* (ﷺ)) and *ma'rifat* of Almighty *Haqq* (ﷻ) from beginning to topmost is eternal purpose of writing this book.

Poem

Ma'rifat is a secret among God's secrets, obtained by

⁹⁰ Plural of *qalb*.

recognisers (‘*ārif*) from the court of Prophet Muḥammad *Mustafā*⁹¹ (ﷺ).

Know it that! ‘*Ārif* with Allah (ﷻ) (‘*ārif billah*) are never without two conditions; when they awake, they are vigilant in obedience and devotion and when they sleep, they are immersed in witnessing of *Ḥaqq* and remain respectful. This status is achieved with the wealth and auspiciousness of Islamic Divine law (*sharī‘at*) of Exalted Prophet Muḥammad (ﷺ) and person becomes fair-minded, righteous, just and trustworthy amongst the creatures of God. And he spends his life and wealth in the path of God, the religion of Exalted Prophet Muḥammad (ﷺ).

Poem

Crave for the *majlis Nabwī* (ﷺ) day and night; only masculine perfect (*kāmil*) *murshid* can take to this unique illumination.

The one, who denies this special path, becomes an infidel and becomes disgraced.

A *kāmil murshid* is a person of soul (*qalb*), while an inferior *murshid* is like a dog (*kalb*).

Murshid kāmil is perfect (*kāmil*) due to his roaring heart; inferior *murshid* is inferior because of being ostentatious.

Bahoo (ﷺ) remains annihilating his *nafs* and with *dhikr* and reflection immerses in Allah (ﷻ) with peace.

Recognise! Such person is called pious ‘*ārif* who initially ties the Honourable Prophet Solomon’s (ﷺ) chain of obedience around the neck of his lustful giant *nafs* and keeps it in prison of annihilation in *Hoo* (*fanā fī Hoo*) and then absorbs it in contemplation of *Ism Allah Dhāt*. With such action, the flame of faith (‘*īmān*) rises from the illumination

⁹¹ Name of Prophet Muḥammad (ﷺ).

of his belief, enlightens him, and he becomes the ruler of his *nafs* and then five states open up to him,

- 1- First state, negation (*naft*),
- 2- Second state, affirmation (*athbāt*),
- 3- Third, state of contemplation of *Ism Allah Dhāt*,
- 4- Fourth, state of recitation of Qur'ān and,
- 5- Fifth state, recitation of *du'ā sayfī*⁹² with *asmā' husnā*⁹³ without declining or falling from the grace (*raj'at*). In fact, such person accesses revelations of the graves (*kashf al-qubūr*) and becomes worthy of guidance. He is desirous of Allah Almighty (ﷻ), becomes favourable in the sight of Exalted Prophet Muḥammad (ﷺ), and his innermost flourishes.

A learned scholar, intellectual and a wise person is the one who rectifies and straightens his *nafs* and tests it with all calamities. Exalted Prophet (ﷺ) said,

“Blessing is surely such that Allah Almighty (ﷻ) tests true believers (mu'mins) with all kinds of disasters and calamities like gold is tested by being placed in the fire.”

There is nothing severe and more terrifying than conforming *nafs* towards obedience. In order to cure the illness of *nafs*, a physician of heart is needed because at times stomach is full, *nafs* becomes Pharaoh; in the state of hardship and starvation, the *nafs* is like a mad dog; it is like senseless and unwise animal at times it is full of lust; and in the times of generosity, it is like Qārūn⁹⁴.

⁹² *Du'ā sayfī* is a powerful prayer consisting of collection of other supplications. Honourable Gabriel (ﷺ) taught this prayer to Exalted Prophet (ﷺ) who then taught it to Honourable 'Alī (ﷺ). It has been recited by people of various Sufi orders.

⁹³ Although attributes of Allah Almighty (ﷻ) are limitless yet their principles are defined, and they are ninety nine in number. They are also known as *Asmā' Siffāt*.

⁹⁴ A wealthy and greedy person in the time of Prophet Moses (ﷺ). Mentioned in Qur'ān (28:76),

“No doubt Qārūn was of the people of Moses (ﷺ) but he oppressed them. And We gave him so much of treasures that it was hard for a powerful party of strong men to (carry) his keys whilst his people said to him: ‘Do not be arrogant and conceited (out of rejoicing). Verily, Allah (ﷻ) does not like those who gloat.’”

Poem

You are confronted with infidel *nafs*; catch it in net as it is a unique prey.

If a black cobra is in your sleeve, it is better than the *nafs* which is with you.

Be known that! Purification of *nafs* is attained by the contemplation of *Ism Allah Dhāt* and then it attains the virtues of satisfaction and soul attains cleanliness. After cleanliness, soul attains disclosure (*tajallī*) of spirit (*rūh*) and the spirit attains disclosure of secret (*sirr*). When these four (i.e., *nafs*, soul, spirit and *sirr*) attain mutual agreement and become compatible with each other then the person of *nafs* prevails his *nafs* and dominates it. These statuses are of annihilated in Allah (ﷻ) *faqīr* (*fanā fī Allah faqīr*). Allah Almighty (ﷻ) commands (Qur'ān, 18:35),

“And he entered his garden, doing wrong to his *nafs*.”

Know it that! Without taking spiritual-oath (*bay'at*) from a *kāmil murshid*, opposing *nafs*, being vigilant of its conditions and controlling it by imprisoning is complicated and arduous task; though, there is no benefit by banging your head on the stone of spiritual-exercises for whole life. It is because the *nafs* is king and Satan (devil) is its favourite minister. *Murshid kāmil* initially separates both of these ogres from within the body; with that desirous of Allah (ﷻ) gets relief from satanic sins and lustful desires. Allah Almighty (ﷻ) commands (Qur'ān, 45:23),

“Have you seen him who has made his desire his god?”

These two (*nafs* and Satan) could possibly be killed merely by the Divine-ability (*tawfīq Ilāhī*). Hence, when *nafs* adapts to innermost and apparent obedience, it is clear that *nafs* has been tired and separated from Satan. Then it adapts servitude day and night and its tongue repeats requests for forgiveness (*astaghfār*). Allah Almighty (ﷻ) commands (Qur'ān, 11:88),

“And my capability (*tawfīq*) comes only from Allah’s (help)”⁹⁵

Recognition of opposing the *nafs* is that by the remembrance of death and the state of grave, *nafs* concentrates on the accountability of the day of judgement in the hereafter. It recognises Allah Almighty (ﷻ) and remains immersed in recognition of illumination of Allah Almighty (ﷻ) and *Ism Allah Dhāt*. Whoever recognised *nafs* (evil tendencies), he kept himself pure from sensual desires; whoever recognised God, he immersed himself in *ma‘rifat* of Allah Almighty (ﷻ).

Poem

No knowledge is better than exegesis and no exegesis is better than its effectiveness.

Know it that! Knowledge is like milk and Allah’s (ﷻ) *ma‘rifat* is like butter.

Poem

Knowledge of innermost is like butter and apparent knowledge is like milk. How can butter be without milk and spiritual mentor (*peyr*)⁹⁶ be without *mentor*?

⁹⁵ وَمَا تُؤْفِقُنِي إِلَّا بِاللَّهِ

⁹⁶ *Peyr* is word of Persian language used for elders and in Urdu it is used for sage or spiritual mentor. The quote ‘how can a *peyr* be without *peyr*’ means how can a spiritual mentor be without spiritual mentor.

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Commentary on *Murāqabah* (Islamic-Meditation)

According to researches on innermost, a correct Islamic-meditation (*murāqabah*) based on *dhikr*, reflection and repeated remembrance, free from apprehensions created by false satanic hazards, *nafs* hazards, and accidents of the mortal world (*dunyā*) is such that when the desirous concentrates on his innermost and initiates such *murāqabah* with contemplation of *Ism Allah Dhāt* then he should recite three times *Bism Allah Ar-Rahmān Ar-Rahīm*⁹⁷, three times salutations upon Exalted Prophet (ﷺ) (*salawāt*), three times *Āyat Al-Kursī*⁹⁸, three times *salāmun qawlum mir rabb ir rahīm*⁹⁹, three times four *qul*, three times *surah Al-Fātiḥah*, three times *astaghfār*, three times *Kalimah Tamjīd*, three times *Kalimah Tayyab*¹⁰⁰ (Islamic-creed)¹⁰¹ and then he has to focus on his sight upon *Ism Allah Dhāt* and *ism Muḥammad* (ﷺ). Then, he should close his eyes and make a strong intention for the attainment of *ma'rifat* of 'illallahu' in the congregation (*majlis*) of Prophets and *awliyyā' Allah* then undoubtedly *murshid kāmīl* will take him in his own company into the presence of the *majlis*. In innermost, the credibility of *majlis* of Prophets' and *awliyyā' Allah*'s indication is that the recitation of Qur'ān, *dhikr* of Merciful and account and narration of *Ḥadīth Qudsī* and *Ḥadīth* of Exalted Prophet (ﷺ) is carried out there. When in few days, by the help of Almighty *Ḥaqq* (ﷻ), the desirous of Allah (ﷻ) is acquainted with spirits of the Prophets, companions and *awliyyā' Allah*, then he does not need to draw

⁹⁷ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

⁹⁸ Qur'ān, 2:255

⁹⁹ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

¹⁰⁰ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

¹⁰¹ Islamic-creed, also known as *kalimah*, is a declaration which means, "There is no God but Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah (ﷻ)." Declaring Islamic-creed verbally is the very first condition of being Muslim.

outwardly and inwardly protective circle (*hisār*)¹⁰² around him because by that time desirous has attained Divine-truth. Despite that, when desirous of Allah (ﷻ) concentrates within his heart, he sees images of *Ism Allah* (الله), *Ism lillah* (لله), *Ism lahoo* (له), *Ism Hoo* (هو) and *Ism Muḥammad* (ﷺ) and letters of *Kalimah Tayyab*,

“*Lā ilaha illallahu Muḥammad Ar-Rasūl Allah*”¹⁰³

inscribed in beautiful calligraphy. When he attains such kind of contemplation and power at his disposal (*taṣarruf*) then the disclosures of Divine-providence manifest upon him and he attains whatever he desires from the tablet of his soul (*lawḥ damīr*). In fact, Divine-tablet (*lawḥ mahfūdh*) is seen as dots on the tablet of his soul. And all sorts of sciences such as external knowledge, innermost knowledge, spiritual-revelation and Divinely inspired knowledge enlighten from the tablets of his soul. Even these states are initial stages of the ‘*ārif*’.

I am amazed at those who claim to be in the state of annihilation in *shaykh* (*fanā fī shaykh*) but they are at the stage of annihilation in devil (*fanā fī Satan*). They claim to be in *maqām mahmūd* of *fanā fī Muḥammad* (ﷺ) but they are at the level of carrion and reprobate. They claim of *fanā fī Allah*’s state of freedom but they have fallen into the state of wealth’s tribulation and disorder. What is the level of *fanā fī shaykh*? What is the level of *fanā fī Muḥammad* (ﷺ) and how could the state of *fanā fī Allah* be recognised? The state of *fanā fī shaykh* is when desirous of Allah (ﷻ) brings the image of the *shaykh* to his contemplation and authority then *shaykh*’s image appears in the desirous’ innermost and it takes the desirous of Allah (ﷻ) to that level where desirous of Allah (ﷻ) wants to reach. Indeed this is the stage of *fanā fī shaykh*. If that is not the case, then contemplating the image of *shaykh* is idol worshipping. The state of *fanā fī Muḥammad* (ﷺ) is when desirous of Allah (ﷻ) brings *ism Muḥammad* (ﷺ) to his

¹⁰² Draws a protective circle around him by recitation of certain prayer as instructed by *murshid* to prevent any satanic interference physically or in form of suspicions for sake of distraction.

¹⁰³ لا اله الا الله محمد الرسول الله

contemplation and authority, at that moment, the spirit of Exalted Prophet Muḥammad (ﷺ) appears along with the spirits of companions and embraces him; with that, the virtues and nature of Exalted Prophet Muḥammad (ﷺ) manifest from the body of desirous and the desirous completely exits evilness. The state of *fanā fī Allah* is such that when a desirous of Allah (ﷻ) brings *Ism Allah Dhāt* to his contemplation and authority then *Ism Allah Dhāt* influences his body in such a manner that from head to toe his entire body gets filled with *ma'rifat* of Allah (ﷻ) and Oneness of greatest illumination of Allah (ﷻ). And if he dives in the innermost, he becomes so absorbed that he could not remember anything from pre-eternity (*azal*) to post-eternity (*abad*). Such spiritual-influence is also attained by the spiritual-concentration of *murshid kāmīl*. When a person in innermost is apprehensive regarding Divine-path of spiritual-excellence (*faqr*) of Exalted Prophet Muḥammad (ﷺ) (*faqr Muḥammadī* (ﷺ)) and becomes suspicious, undoubtedly he becomes an infidel and a reprobate. I seek refuge in Allah (ﷻ) from that. Such a person, who is unaware of this path of *Haqq* in innermost, is on the evil path.

Recognise! With study of apparent knowledge and outwardly devotions and exercises, *nafs* gains pleasure, feels sweetened and becomes extremely happy. *Nafs* finds satisfaction and becomes fat with the name, fame and public inclination. Whereas, influence of contemplation of *Ism Allah Dhāt*, *dhikr*, reflection, *ma'rifat* of *illallah's* absorption in *murāqabah* and, in innermost, inclination to privileged presence of the *majlis Muḥammadī* (ﷺ) seem bitter like poison to *nafs*; and therefore, *nafs* does not adopt it. It is wise that with contemplation of *Ism Allah Dhāt*, *ma'rifat* of *illallah*, *dhikr*, and privileged presence in *majlis Muḥammadī* (ﷺ), secret of Oneness of illumination of Divine-intimacy emerges from person's body because he comes into the perfect Divine-intimacy and spiritual-revelation of Divine-intimacy and *ma'rifat* of Almighty descend upon his heart. Know it that! For *nafs*, presence in Divine-intimacy is wrath of Allah Almighty (ﷻ) i.e., with the Divine-intimacy *nafs* has to adapt courtesy,

modesty, piety, and knowledge of innermost cleanliness and sincerity of *majlis Muḥammadī* (ﷺ). Such kind of privileged presence is called incarceration of *nafs*, accountability, innermost justice and impeachment.

Recognise it that! *Nafs* of ‘*ārif*s, at the time of satiation, praises Allah Almighty (ﷻ) and thanks to Him for His auspiciousness; at the time of hunger and starvation, it demonstrates patience and remains generous and carefree with *dhikr* and reflection. In the presence of *majlis* of Exalted Prophet (ﷺ), it witnesses illumination of Allah Almighty (ﷻ) and remains in such contentment in the absorption of *ma‘rifat Ilāhī* it remains as a fish finds contentment and comfort in the water. At the time of generosity, *nafs* of ‘*ārif*s becomes miraculous, virtuous and tenders for the creation of Allah Almighty (ﷻ) and remains compassionate. At the time of lust it is conscientious, *fanā fī Allah* person of *ḥudūr*¹⁰⁴ and is accepted in Allah Almighty’s (ﷻ) sight; and by being modest, it is free from physical pleasures, selfish desires and arrogance because the ‘*ārif*s of Allah (ﷻ) restrain their *nafs* from desires due to fear of God. Allah Almighty (ﷻ) commands (Qur’ān, 79:40-41),

“And (he who) forbade (his ill-commanding) self its appetites and lusts, Paradise will surely be (his) abode.”

Allah Almighty (ﷻ) has bestowed to ‘*ārif*s with such a grace and power of pure Divine love and passion by the path of certainty that they become enlightened people at the level of spiritual-excellence (*faqīr*) and rule over their *nafs*.

Poem

If your *nafs* becomes your friend; fear from it as it is not going to be religious?

If *nafs* is alive, do not be without its fear because it is your enemy in both the worlds.

¹⁰⁴ A person in Allah Almighty’s (ﷻ) presence in the state of annihilation in Allah (ﷻ).

Know it that! There are four elements in a person's body; *nafs*, soul, spirit and secret of Allah (ﷻ). *Nafs* and the people of *nafs* can be recognised by their worldly conversations and sensual desires. Soul and the people of soul¹⁰⁵ can be recognised in the condition of absorbed innermost with the *dhikr* of purified innermost. Spirit and the person of spirit can be recognised with recitations of Exalted Qur'ān, *Hadīth*, and issues of Islamic law (*fiqh*). Secret and the people of secret can be recognised by witnessing of *ma'rifat* of Almighty (ﷻ). In short, a person is imprisoned by ten ogres (giant demon).

Poem

Recognise ten ogres of everyone and capture each ogre with caution.

Nine ogres can be captured by capturing one ogre of stomach; he, who captured the ogre of stomach, has no grievance left.

Stomach of the men of Allah (ﷻ) is full of illumination from *dhikr*, reflection, *ma'rifat Ilāhī* and cleanness of the heart.

Such person overpowers his *nafs* who keeps taking accountability (*muḥāsabah*) on his *nafs* with justice and fairness. Justice is also of two kinds;

1- One is apparent justice; according to *sharī'at*, its responsibility falls upon judge (*qāḍī*) and emperor. Regarding that Exalted Prophet (ﷺ) said,

"A moment's justice is better than the prayers of both worlds,"

2- Second one is justice of innermost which is spiritual-reflection (*tafakkur*) of *nafs*' accountability. Responsibility of this justice falls upon people of Allah (ﷻ). Regarding this Exalted Prophet (ﷺ) said,

"A moment's spiritual-reflection is better than the prayers of both worlds."

Actual accountability of *nafs* is *dhikr* and reflection. Praise to those emperors who do justice with public and benefit them during the day

¹⁰⁵ People with enlightened and illuminated soul.

and do justice with their *nafs* at night. Such kings are *awliyyā' Allah*. Allah Almighty (ﷻ) commands (Qur'ān, 78:10-11),

“And We (have) made the night a covering. And We (have) made the day (a time) for (earning) livelihood.”

Livelihood's efforts of day are related to battle and weapons. Exalted Prophet (ﷺ) said,

“We are returning from minor jihād¹⁰⁶ to major jihād.”¹⁰⁷

Satan is a dog who is appointed over you by Allah Almighty (ﷻ). If you are engaged in battle with others beside him, you are wasting your time. You should stay away from the friends of that dog; they will prevent you from Allah Almighty (ﷻ). Exalted Prophet (ﷺ) said,

“Better amongst you is the one who benefits others.”

Both of the states are accumulated in one state; both states are Prophetic tradition (*sunnah*), a just emperor as well as a person of Allah Almighty (ﷻ).

Poem

Neither every head is worthy of sovereignty nor every heart is the treasure of Allah (ﷻ).

Treasure of heart is the result of knowledge.

Poem

First acquire knowledge and then come here; as there is no place for the ignorant in the Divine-court.

Recognise! Any such path which is rejected by *sharī'at*, is a path of infidelity. The actual definition of *sharī'at* is in explicit and decisive dictum, Qur'ān and *Hadīth*; and Qur'ān is *Ism Allah* and *dhikr* of Allah (ﷻ). Exalted Prophet (ﷺ) said,

“Among all the obligations (farā'id) the first obligation is exalted dhikr of Allah (ﷻ).”

¹⁰⁶ *Jihād* means struggle.

¹⁰⁷ رجعنا من جهاد الأصغر الى جهاد الأكبر

Exalted Prophet (ﷺ) said,

“Greatest dhikr is ‘there is no god besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah (ﷻ).”

When *dhikr* of Islamic-creed influences someone’s body then he abandons egoism and becomes ecstatic. Islamic-creed is a certified intercessor and guide; it is a guide and a companion on the path, and undoubtedly in *majlis Muḥammadī* (ﷺ) it honours with illuminated sight. It is not easy to become a *dhikr* invoker (*dhākir*); within *dhikr* there is a greatest secret and witnessing of Divine-providence’s illumination.

Know it that! Every stage of Divine-self (*Dhāt*) and Divine-attributes (*sifāt*) opens up with *sharī‘at*, *Ḥadīth*, *Qur’ān*, and *Ism Allah Dhāt*. There is nothing out of *sharī‘at*, *Ḥadīth*, *Qur’ān*, and *Ism Allah Dhāt*. Whoever is acquainted with *Ism A’dḥam* (Glorious Divine-Name) and *Ism Allah Dhāt*, he reached *ma‘rifat Ilāhī* and became *‘arīf billah*. A person, who negates *sharī‘at*, *Qur’ān*, *Ḥadīth*, Glorious Divine-Name and *ma‘rifat Ilāhī*, is deprived of the blessing of Almighty (ﷻ) and lacks faith. Although, for whole life, if he keeps on study and learns knowledge, he would never benefit from it because knowledge is linked with practice. And regarding the science of *Qur’ān* and its verses, it is quoted in the *Ḥadīth*,

“Surely Qur’ān is the proof of Allah Almighty (ﷻ) upon the creatures of God.”

Acquire your every need from *Qur’ān* that every fact is within *Qur’ān*. Therefore, *ma‘rifat Ilāhī*, reality of *nafs*, soul, spirit and secret, all are present in *Qur’ān*. Allah Almighty (ﷻ) commands (*Qur’ān*, 6:59),

“With Him are the keys of the unseen; no one (by one’s own effort) knows them but He. And He knows (directly) whatever is in the land and in the sea. And not a leaf falls but He knows it. There is not a grain in the folds of the earth’s darkness, nor anything green or dry but (has been recorded) in the enlightening Book.”

Arabic proverb is,

“An ignorant’s belief is like a donkey’s genital.”

Know it that! When heart comes to life with the treasure of secrets, witnessing of Divine-illumination, *dhikr* of Allah (ﷻ) and *ma'rifat Ilāhī*, then it completely transforms into the image of a complete person within the body and dresses up costume of four factors¹⁰⁸. When the heart becomes conscious then the outward five senses are shut down because the eye of innermost is the heart itself. With the influence of contemplation of *Ism Allah Dhāt*, soul takes over the body from head to toe; in fact the heart dresses up spirit's costume. Regarding conscious soul, Exalted Prophet (ﷺ) said,

“My eyes asleep but my heart does not sleep.”¹⁰⁹

The meaning of sleeping at night is not the ‘sleeping of heart’ so heart does not become negligent rather heart gets engaged in remembrance of Allah Almighty (ﷻ). As far as meaning of sleeping during the day is concerned, it is the serving of links from the public regarding yourself and prevent yourself from them.

Poem

Why do you not try to bring your heart back to life? Why do you not drink this sweet drink?

Once heart is alive, it never dies; when it awakes, it never sleeps.

Similarly, when heart remains awake during sleep and pulsates and it opens tongue with *Ism Allah* and recites repeatedly “*Ya Allah, Ya Allah*” then with the influence of Allah's (ﷻ) *dhikr* the person of soul¹¹⁰ attains Divine-union by witnessing *ma'rifat Ilāhī*. Allah

¹⁰⁸ This sentence refers to four factors i.e., fire, air, soil and water. As in Islamic tradition the physical body of Prophet Adam (ﷺ) was made up by these factors.

¹⁰⁹ Prophet Muḥammad (ﷺ)'s soul (*fawād*) was awake even in his sleep and that was the reason Prophet Muḥammad (ﷺ) would perform prayer after waking up. The Prophet (ﷺ) went for the prayer without performing a new ablution. (*Ṣaḥīḥ Al-Bukhārī, Kitāb Al-Munāqib*, 3569).

¹¹⁰ Person whose heart is engaged in *dhikr* all the time. It is attained with contemplation of *Ism Allah Dhāt* because in this form of contemplation one exercises *dhikr* by the heart. Note that it is not where heart beats louder and people claim it as *dhikr* by heart.

Almighty (ﷻ) is glorified from him and commands with grace and mercy,

“O angels! Look at my devotee friend who is asleep in ignorance with reference to people, but how he is remembering Me in (his) innermost? And by concentrating towards Me, he is engaged in dhikr and witnessing of seeing the Divine-beauty.”

When a person’s heart recites “Ya Allah”, Allah Almighty (ﷻ) replies,

“My devotee, I am present, ask me whatever you want, I will bestow you.”

Allah Almighty (ﷻ) commands (Qur’ān, 2:152),

“So remember Me, I shall remember you.”

How would *dhikr* invoker of soul (*dhākir qalbī*) knows that he is sleeping and his heart is engrossed in *dhikr* of Allah (ﷻ) and he is then obtaining detailed answers in the (state of) intimacy of Allah Almighty (ﷻ). It can be known like as soon as *dhikr* invoker of soul falls asleep, he immerses in the Oneness of Allah (ﷻ) and enters in the intimacy of Allah Almighty (ﷻ). Undoubtedly, he attains the presence of Exalted Prophet Muḥammad (ﷺ) and is present and acknowledged in the convention of Exalted Prophet Muḥammad (ﷺ). Such person who does not possess these (spiritual)-conditions of states, he cannot be categorised as *dhikr* invoker of soul. Recognise! When heart becomes alive, *nafs* dies. When the heart becomes alive and *nafs* is dead then four factors of one’s body die.

Poem

I was four, then became three, then became two and since passed through dualism, I have become one.

Four factors are following four birds,

1. Cockerel of lust,
2. Pigeon of desires,
3. peacock of make up,
4. Crow of temptation.

These four birds are slaughtered and they die off with the life of heart according to this verse (Qur'ān, 2:260),

“And (also recall) when Abraham said: ‘My Rabb, show me how You bring the dead to life.’ Allah (ﷻ) said: ‘Do you not have faith?’ He submitted: ‘Why not! (I do believe,) but (I wish) my heart is blessed with gratifying calm.’ Allah (ﷻ) ordained: ‘Well, take four birds and tame them to feel attached to you; then (slaughter them and) place a piece of each of them on each hill; then call them. They will come to you at high speed. And know that surely Allah (ﷻ) is All-Mighty, All-Wise.’”

Whoever reaches up to these levels, attains perfect soul (*qalb salīm*) and he submits in front of the Divine-truth. This is the path of Exalted Prophet Muḥammad (ﷺ), this is the *sharī‘at* of Exalted Prophet Muḥammad (ﷺ), and this is the straight path. According to this verse (Qur'ān, 18:28),

“(O My servant!) Stay tenaciously in the companionship of those who remember their Rabb morning and evening, ardently seeking His pleasure, (keen on the glimpse of His sight, and eagerly aspiring to glance at His radiant Countenance). Your (affectionate and caring) looks must not but focus them. Do you seek the charisma of the worldly life (shifting your attention away from these self-denying devotees)? And (also) do not follow him whose heart We have made neglectful of Our remembrance, and who follows but the urge of his (ill-commanding self) and his case has exceeded all bounds.”

You should know that knowledge of certitude (*‘ilm al-yaqīn*) is the state of intellectual wisdom; it means that the belief of scholars is upon knowledge.

Poem

Narrative of knowledge of sight (*‘ilm al-‘ayn*) is well-being; uneducated abstinent (*zāhid*) is a bandit Satan¹¹¹.

¹¹¹ Whoso embarks upon the spiritual-path of *faqr* without the knowledge of *sharī‘at* and spiritual knowledge, he will become insane and die as an infidel. It is said,

Beyond that is second level which is eye of certitude (‘*ayn al-yaqīn*’) such as absorbed in Oneness of Divine-truth (*Ḥaqq*), rapturous in sighting disclosure of illumination, the house is deserted but hereafter is in content with pleasure and mercy of Allah Almighty (ﷻ).¹¹² The third state is truth of certitude (*ḥaqq al-yaqīn*). Whosoever attained *Ḥaqq*; he expelled evil from his body. *Faqīr* at this state is called beloved. Apparently he is among people but in the innermost he is with his Creator. He is at the perfect state of,

“*When faqr is accomplished, then there is Allah (ﷻ)*”¹¹³.

He (beloved) has knowledge regarding permissible (*ḥalāl*) and forbidden (*ḥarām*). He keeps check on his *nafs* in the morning and evening. He is disgusted from infidelity and remains sincere with Islam. Fourth level is visible illumination (*nūr al-mubīn*). This is level of annihilation in Allah (ﷻ) and subsistence with Allah (ﷻ) (*fanā fī Allah (ﷻ) baqā billah*). If a person of this level comes to the level of separation (*hijar*), he remains burning in the longing fire of separation of the beloved; if he comes to the level of union and loses courage, he gets confused and (becomes) grief-stricken; although at the level of union, sadness is polytheism and infidelity and he would want to run away from Divine-union (*wisāl*). Saying of Muḥay Ad-Dīn Shāh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله) is,

“*He who has intended to pray after attaining objective after union (ḥusūl al-wusūl)*¹¹⁴ *has certainly committed infidelity and has committed polytheism with Allah Almighty (ﷻ).*”

“*Such person who adopts abstinence and exercise without knowledge, eventually he will die insane or will die the death of infidel*” (‘*Ayn Al-Faqr*, p.16).

Sultan Bahoo (رحمته الله) says,

“*He who tries to attain faqr (spiritual-excellence) without knowledge is an infidel, will die insane – Hoo.*”

¹¹² Person in state of absorption seems in outlook unclean and untidy but he is totally content within his innermost. He seems insane but inwardly he is conscious.

¹¹³ إذا تم الفقر فهو الله

¹¹⁴ Please see glossary ‘*ḥusūl al-wusūl*’.

And he, who turned away from Allah Almighty (ﷻ), is known as the cursed Iblīs. Allah Almighty (ﷻ) commands (Qur’ān, 6:79),

“I have indeed turned my face single mindedly towards that (Being) who has created the heavens and the earth beyond compare (and beware) I am not from among the polytheists.”

Even for a person at this state, union (*wisāl*) is polytheism.

Poem

Becoming desirous of Divine-union is extreme short-sightedness; when beloved lives in heart, then what is separation and what is union?

In this claim, there is egotism. When someone reaches these states then he is called as person of (spiritual)-states. The straight-path of Exalted Prophet Muḥammad (ﷺ) upon which there are revelations of innermost is that with *dhikr* of *Ism Allah Dhāt* or *dhikr* of *naḥfī athbāt* (negation and affirmation) - “*There is no one besides Allah (ﷻ)*” - sudden revelations overwhelm desirous of Allah (ﷻ).

At that point, body needs vast courage because the state of disclosure (*tajallī*)¹¹⁵ of the Merciful i.e., state of disclosure of actual Oneness of *Dhāt*, state of prophetic spiritual-disclosure, state of disclosure of *naḥf*, state of satanic disclosure, state of disclosure of *qalbī dhikr* (*dhikr* performed by soul), stage of disclosure of *dhikr rūḥī* (*dhikr* performed by the spirit), spiritual-stage of disclosure of *dhikr sirrī* (*dhikr* of state of secret), state of disclosure of the archangels and state of disclosure of insanity of *jinn* from world of invisible, in spiritual-path the sum of all these stages from whole to fraction appear upon desirous of Allah (ﷻ) just within a moment.

Disclosure is also of two kinds. One is disclosure of Divine-illumination (*nūrī*) which is illumination of *Ilāhī*, illumination of Allah’s Prophet (ﷺ), illumination of soul, illumination of spirit, illumination of secret, illumination of angels and the illumination

¹¹⁵ There are many kinds of disclosure (*tajallī*). In spiritual mechanism, with the disclosure, many forms of spiritual-unveiling manifest upon the soul.

which reflects from earthly illumination manifesting from people of Islam. When all of the illuminations accumulate within the body outwardly and in innermost then such path of contentment, abandonment, reliance, patience, thankfulness, passion, heart's contentment, grace of obedience, *dhikr*, reflection, love, annihilation and subsistence, absorption of *ma'rifat Ilāhī* and knowledge of outer and innermost *sharī'at* is attained which is limitless. The second manifestation is fire (*nārī*) and it is fire of *nafs* i.e. anger, rage, grudge, malice and satanic fire with which sins like greed, temptations and need for materialism emerge. With these (sins), wishes such as inclination towards creation, worldly progression in states, subdue worldly public and invisible worlds i.e., having craving of being one with *jinn*s and ogres, consumption of liquor, carrying out activities forbidden by Allah Almighty (ﷻ), adopting religious innovations, becoming reprobate by abandonment of prayers, pilgrimage (*hajj*), Islamic taxation (*zakāt*) and sincerity to infidel and *yahūd* are extrapolated. When all these fires accumulate in a body, stages of Pharaoh emerge; heart turns pitch black and difference between good and evil deeds vanishes. All these are states of fire and illusions of imposters (*istidrāj*). Here, whatever you see, do not trust it because all this is reprobate and against *sharī'at*. May curse be upon it.

Know it that! Every state from the Divine-throne (*'arsh*) to beneath the earth is a test for you. Whatever state restricts you from the intimacy of your Creator and diverts your attention towards itself is bandit, Satan; as the state of the angels is also subservient to human and human is for worshipping of the Merciful. Allah Almighty (ﷻ) commands (Qur'ān, 51:56),

“And I created the jinn and human beings solely to adopt My servitude.”

All one million, seventy thousand and thirty seven (1,070,037) states of whole and part, and states of disclosures of Divine-illumination and fire are found within spiritual-path and they are far away from the Divine-truth, but the person of spiritual-path assumes them to be on the state of Divine-presence, which is beyond Divine-reality (*ḥaqīqat*) and *ma'rifat*. Therefore, a person who progresses

through these levels and moves beyond, he enters the friendship of *walī Allah*. Allah Almighty (ﷻ) commands (Qur’ān, 2:257),

“Allah (ﷻ) is the Guardian of the believers. He brings them out of (all kinds of) darkness and takes them towards the nūr.”

Darkness is fire and Divine-illumination of Allah (ﷻ) is illumination (*nūr*). Allah Almighty (ﷻ) commands (Qur’ān, 24:35),

“Allah (ﷻ) is the Light (illumination) of the heavens and the earth. The likeness of His illumination (which is glowing in the world in the form of Muḥammad’s (ﷺ) Light) is as a niche-like (sacred breast) wherein is glowing the lamp (of Prophethood), the lamp contained in a crystal globe (the radiant heart of the Prophet Muḥammad (ﷺ)). This globe is (as dazzlingly bright owing to reflection of Allah’s (ﷻ) illumination) as a glittering star. (This lamp of Prophethood) is lit with the sacred olive tree (i.e., either due to the blissful communication of Divine-Revelation from the Realm of divinity, or owing to the blissful genealogical tree of the Prophets and the Messengers). It is neither (merely) eastern nor western (rather universal and cosmic in its generously infinite luminosity. The likeness of this lamp of Prophethood is as if) its oil (i.e., Light, due to its genuine and inherent potential capability) is glowing, though no fire (or the radiation of celestial miracles and Divine-Revelation) has even touched it yet. (So it) is illumination upon illumination (i.e., the illumination of Prophethood upon the illumination of the Holy Essence, denoting a Self-Embodying double Light). Allah (ﷻ) takes to (the gnosis of) His illumination whom He wills. And Allah (ﷻ) explains similitudes for (the guidance of) people and Allah (ﷻ) is Well Aware of everything.”

This is such a Divine-illumination which is matchless. This Divine-illumination is a cold fire which is red; and fragranced and due to excessive water it fills the glass body of chandelier like rose water. In the person’s body, the glass chandelier is the heart in which the tree of olive is ‘Divine love’. Its oil is absorption in *ma’rifat Ilāhī*, with which the beacon of illumination of faith illuminates within the lamp of heart.

With this illumination light, the eye witnesses hereafter. Allah Almighty (ﷻ) commands (Qur’ān, 100:11),

“Indeed, their Rabb will be Well Aware of their (deeds) on that Day.”

O, person of vision! You observe it yourself with your vision of innermost.

Know it that! Thousands upon thousands desirous have turned insane, they have fallen victim to *raj’at* (falling from Divine-grace in spiritual journey), became unaware of themselves and died being insane. Few out of thousand desirous have reached to grounds of *ma’rifat* and *ḥaqīqat* with the ball of peace. Thus, *murshid* needs not to have desirous of Allah (ﷻ) to have spiritual-concentration towards spiritual-states (*maqām*) and even if he does so, within a day and night he should show him the display of the states and bring him out of spiritual-path (*tarīqat*) and enter him into the state of reality (*ḥaqīqat*). Otherwise, if for forty one years desirous keeps on strolling in spiritual-path (*tarīqat*), finally he burns with confusion and gets ruined. And if he comes out of the spiritual-path safely after forty one years, then he is a beloved, otherwise, *tarīqat* is only house of insanity and insanity is complete strangeness from Divine-truth; whereas vigilance is a complete uniqueness with the Divine-truth. This path of *faqr* is very difficult; therefore, under these circumstances, the *murshid* has to be remover of the difficulties (*mushkil kushā*). It is said,

“On this path one has to walk, without feet, on his head.”

O person of endeavours (*mujāhadah*)! Take off wraps of dreams from your eyes as awakening of heart is needed to witness the Divine-truth in the innermost. Prophet Muḥammad (ﷺ) said,

“My eyes asleep but my heart doesn’t.”

Poem

Close your both eyes like falcon so you can hear your lost inner voice.

Know it that! When the cursed Satan sees that desirous of Allah (ﷻ) is about to attain Allah’s (ﷻ) intimacy and he is about to exit the level

of spiritual-path and enter the state of reality and *ma'rifat*, he gathers all the Satans of stages and levels and produces satanic illusions in front of desirous and displays Divine-throne and Divine-chair ('*arsh wa kursī*), Divine-tablet and Divine-pen (*lawḥ wa qalam*), nine heavens, seven earthly spheres, paradise, hell and *houries* and he sits on the gold throne and claims to be god like Pharaoh. And he tells the desirous that he (desirous) has worshipped him (Satan) enough and he has accepted it. Then, he fills a bowl with his urine and offers it to desirous to drink that as it is a drink of paradise (*sharāb tahūrā*). If the desirous drinks from that bowl, he enters in the fire of Satan by drinking Satan's urine. Satan tells him that he is relieved from all forms of religious obligation (*fard*), *sunnah*, *wājib* and *mustahib* and says, "*Seeing me (Satan) is sufficient because you have become my illumination and I have become your illumination; now, whatever comes to your tongue you would utter it and whatever comes in front of you would eat it. Now you become a qalandar¹¹⁶ of religious innovator people.*" This is the reason that he enjoys melodious music and sound (as worship).

Listen! Those who awake from sleep and are unable to recognize satanic illusion due to their ignorance, lack of knowledge, and imperfection, by being unaware of innermost, they classify satanic view and illusion as union with Divine *Dhāt* (*mi'rāj*) in front of their disciples and desirous and further claim that 'now they no more need physical form of worship. That is how they mislead their followers (*murīdīn*) and disciples. Such perverters accompany their misleading guide to the state of great curse at the stage of seizure of states (*salb*). Allah Almighty (ﷻ) commands, (Qur'ān, 36:60),

"O Children of Adam! Did I not take this covenant from you not to worship Satan? No doubt he is your open enemy."

O dearest! Remember, you don't know what is base-self (*nafs*)? And from where base-self was created? When the knowledge of,

¹¹⁶ *Qalandar* here refers to those imposters who don't adopt *sharī'at* and they make false claim of being *qalandar*. Who claim to be *qalandar* but their innermost is empty from Divine-illumination and filled with satanic fire. This is not in any way refutation of genuine illuminated ones. If one claims to be a *qalandar*, he must follow the instructions of permissible and forbidden (*halāl wa ḥarām*).

“Taught the knowledge of names to Adam (عليه السلام),”¹¹⁷

appeared upon Prophet Adam (عليه السلام) by Sustainer and he saw and read the inscribed *Kalimah Tayyab* upon Divine-throne,

“There is no God but Allah (ﷻ) and Muḥammad (ﷺ) is Prophet of Allah (ﷻ),”¹¹⁸

He was surprised and asked how is the name of “Muḥammad” (ﷺ) with Allah Almighty’s (ﷻ) name? Allah Almighty (ﷻ) commanded,

“O Adam (عليه السلام)! Prophet of Allah (ﷻ) Muḥammad (ﷺ) is from your descendants, he is the last of the Prophets and on the day of judgement he will be your intercessor”.

Prophet Adam (عليه السلام) felt a sense of envy in his heart that how could a son intercede his father. With such envious feeling the base-self came into existence within the body of Adam (عليه السلام) and with base-self, temptation and greed came into existence and due to that reason Prophet Adam (عليه السلام) ate the grain of wheat and was evicted from paradise. Jealousy was hatched from temptation and due to that reason Qābīl killed Honourable Hābīl (عليه السلام) and Qābīl become an infidel. With jealousy, vanity was born which is a total satanic costume. With the joy of vanity, semen was released and with semen bandit world was born. This bandit had four sons, *khannās*¹¹⁹, *khartūm*¹²⁰, suspiciousness and hazards. Such a person who does not sever his links with this satanic tribe of Satan progeny, can never be able to reach *ma’rifat* of Sustainer neither he can be free from desires and the sensuality of base-self (*nafs*). Honourable Junayd Baghdādī (رحمته الله) says,

“Such person is not truthful in his claim of love who is not patient upon suffering from one’s Divine master.”

¹¹⁷ علم آدم الاسماء

¹¹⁸ لا اله الا الله محمد الرسول الله

¹¹⁹ A Satan who inserts suspiciousness in the heart. As per Qur’ān (114:4),

“From the evil of the slinking whisperer (Satan) who hides himself withdrawing.”

¹²⁰ Satan who has a trunk like elephant with that he sucks any pious thoughts from the heart. Qur’ān (68:16),

“Now We shall brand him on the snout.”

In reply to that, Honourable Bāyazīd Bastāmī (رحمۃ اللہ علیہ) says,

“Such person is not truthful in his claim of love if he does not enjoy the pleasure of suffering from one’s Divine master.”

In its reply Shaykh Shīblī (رحمۃ اللہ علیہ) says,

“Such person is not truthful in his claim of love who is not thankful at the suffering from his Divine.”

In reply, Honourable Rābi‘ah Baṣrī (رحمۃ اللہ علیہ) says,

“Such person is not truthful in his claim for desire of his Sustainer unless he does not forget the suffering from his Divine master by being engrossed in sight of his Sustainer.”

The author (Sultan Bahoo (رحمۃ اللہ علیہ)) says that such a person who becomes spiritually enlightened (*ruṣān ḍamīr*) at this stage, he attains the union with Allah Almighty (ﷻ) in the state of Divine-reality (*ḥaqīqat*) through real Divine-witnessing (*mushāhadah ḥaqīqī*). He remains in conversation with Almighty Allah (ﷻ) day and night and people perceive that he is talking to them.

Be known that! Human body has four forms of *nafs*. Satisfied-self (*nafs muṭma‘innah*) belongs to Prophets and friends of Allah because their duty is attainment of secrets of Allah Almighty (ﷻ) and in the *ma‘rifat* of *Haqq* they are always mindful of Allah Almighty’s (ﷻ) Will and at the time of suffering they resort to patience. Accusing-self (*nafs lawwāmah*) belongs to devotee-Muslims (*mu‘min*) as their function is to worship, to engage in the ordering of *ma‘rifat*, to refrain from forbidden things, to remain absorbed in *dhikr Allah*, to recite the glorious Qur’ān, to love Allah Almighty (ﷻ) and to fear from God. Inspiring-self (*nafs mulhimah*) belongs to the truthful because their job is to be sincere and to have desire for their Divine master. They conceal people’s mistakes. Base-self (*nafs ammārah*) belongs to infidels, their activities are to commit minor and major sins like temptation, wrath, malice, grudge, lie, bloodshed and consuming forbidden and they and resort to polytheism and infidelity.

The author (Sultan Bahoo (رحمۃ اللہ علیہ)) says that after death base-self denies (that it has) committed sins and blames spirit for all the minor and major sins and says,

“I have no idea of sins because the sin and life are related to spirit. If some sins are committed after death then I am responsible but why am I being puzzled and confused by declaring culprit for the accusations for sins in life?”

The author says one who has filthy spirit, like spirit of infidels and hypocrites, then he is also filthy due to its company and influence. The one whose spirit is pure, why will he have a fear of accountability?

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Commentary on *Shaykh* and *Murshid*

Be known that! What are the differences between a *kāmil murshid* and an immature *murshid*, and a genuine desirous and a fake desirous? Who is called a *murshid kāmil* and a genuine desirous disciple? A courageous *murshid* fulfils desires of desirous of Allah Almighty (ﷻ) and grants him love of Almighty (ﷻ). By the glance of *murshid*, the body of desirous fills with such an illumination that with its influence, all desires besides Allah (ﷻ) exit his body. In the innermost, witnessing of state of reality (*ḥaqīqat*) and pleasure of his certainty opens up at once to him. The veil, in front of him, uplifts and no curtain remains between him and Allah Almighty (ﷻ) and he attains perpetual absorption. This is the excellent glance of *murshid kāmil*. A *murshid* who himself is carrion and his desirous are alcoholics, religious innovators and disgraced, he (such *murshid*) is oxen of oil press¹²¹. Firstly, *shaykh* (*murshid*) does not allow his disciple to consume forbidden. Even if the disciple eats carrion, that carrion does not settle in his digestive system and exits his body through mouth. The sign of *shaykh* is that he does not worry about worldly material. Initially, at first, *shaykh* should cut seven hairs of his disciple with scissor; by cutting those seven hairs, seven forms of influences emerge in the body (of desirous),

- 1- The influence of removing first hair eradicates avarice from his body,
- 2- The influence of removing second hair is that jealousy remain no more in his body,
- 3- The influence of removing third hair eliminates arrogance,
- 4- The influence of removal of fourth hair is that disciple's *nafs* dies,
- 5- The influence of removal of fifth hair is that the disciple becomes illuminated soul and becomes spiritually influential,

¹²¹ I.e., working hard and achieving food and shelter in return, like an animal.

6- The influence of removal of sixth hair is that the passion of disciple increases and he observes night vigil and sleep of negligence is erased from his body,

7- And with the removal of seventh hair, fourteen realms of heavens and earth manifest upon disciple and Divine-tablet (*lawh mahfūdh*) comes within his perpetual study.

Such *shaykh* who takes his disciple to these seven stages by cutting his seven hairs, he is a perfect and complete *murshid* (*kāmil mukammil shaykh*) otherwise he is merely a barber. The author says no, I have not said wrong, he (the latter one) is *shaykh* of the physical world (*nāsūt*), inferior and immature; it is forbidden for such *murshid* to take any gifts in the form of offerings from any of his disciples. *Shaykh* should be like my *Shaykh* Muḥay Ad-Dīn Shāh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله عليه).

There is none worthy of worship besides Allah (ﷻ) and Muḥammad (ﷺ) is Prophet of Allah (ﷻ). Blessings of Allah Almighty (ﷻ) on Muḥammad (ﷺ), his descendants, companions, *Ahal Al-Bait* and his wives.¹²²

¹²² لا اله الا الله محمد الرسول الله

صلى الله تعالى على محمد و على اله ا اصحابه و اهل بيته و ازواجه اجمعين

Glossary

Prepared by: M. A. Khan

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Abad: ابد Post-eternity. End without ending.

‘Ārif Billah: عارف بالله ‘Ārif is the one who has the recognition of his ownself and Allah Almighty (ﷻ). As saying of Prophet Muḥammad (ﷺ),
“One who recognizes his nafs, recognizes his Rabb.”
 ‘Ārif billah remains in presence of Allah Almighty (ﷻ) all the while. Imām Al-Ghazālī (رحمته) explains the traits of ‘ārif,
*“Real ‘ārif is such who worships only for Allah Almighty (ﷻ) and he has to be only desirous of Allah (ﷻ). He does not have the desire for houri, servants, exotic fruits. He has no fear of hell fire and does not run away from its calamities and tries to finds refuge in worship.”*¹²³

‘Arsh: عرش Divine-throne, Throne of Allah Almighty (ﷻ).

Astaghfār: استغفار Forgiveness.

Athbāt: اثبات Affirmation.

‘Ayn Al-Yaqīn: عين اليقين Eye of certitude, actually seeing with naked eyes. Accepting after watching.

Azal: ازل Pre-eternity, time without beginning. In order to differentiate *azal* and *abad*, pre-eternity is used for beginning time (*azal*) and for *abad* post-eternity is used.

Baqā Billah: باق بالله Subsistence with Allah (ﷻ). Chittick¹²⁴ describes *baqā* as subsistence.

Bay‘at: بيعت Pledge of allegiance. In Sufism, it is described as spiritual-oath/ oath of repentance. Surrendering one's desires to the will of *murshid* and renouncing all forms of sins and adopting repentance. As stated in Qur’ān: (9:119),
“O believers! Fear Allah (ﷻ) persistently and remain in the (company) of those who uphold the truth.”

As per Prophetic tradition *bay‘at* is formal way to enter a specific spiritual-order. It means submission by the disciple for the spiritual-elation.

Dhākir: ذكّر Invoker of God’s name, *Dhikr* invoker, one who initiates and continues *dhikr*. Allah Almighty (ﷻ) commands in Qur’ān (16:43),
“So if you yourselves do not know, then ask the people of remembrance (ahal adh-dhikr)”.

¹²³ Abū Hāmid Muḥammad Al-Ghazālī *Ahyā’ Al-‘Ulūm* (Karachi: Darul Ishaat, 2015).

¹²⁴ William C. Chittick. *Sufism: A Beginner's Guide*, (Simon and Schuster, 2007).

Dhākir Qalbī: ذَکِرِ قَلْبِی *Dhikr* invoker of soul. He is a person whose heart recites *dhikr* on a continuous basis, non-stop, day and night; he does not move lips to exercise *dhikr* and it is exclusively carried out by heart.

Dhāt: ذات Entity, essence, actual self. This term is mostly used for Divine Self.

Dhikr: ذَکَر Remembrance, repeated recitals recollection.

Dhikr Rūhī: ذَکَرِ رُوحِی *Dhikr* performed by the Spirit.

Dhīl Allah: ظِلُّ اللّٰهِ Literal meaning of *dhīl* is shadow or reflection. This term is used in Islamic literature to describe a person in Allah's (ﷻ) shadow.

Dorveyś: درویش Student of mystics.

Dunyā: دُنْیَا Material world. Anything which takes a desirous away from the path of Allah (ﷻ) is described as *dunyā*. Therefore, wherever the word *dunyā* or material world is mentioned it should be viewed in this context. Allah Almighty's (ﷻ) commands (Qur'ān, 2:86),

"It is they who have purchased the worldly life for the Hereafter. So neither will their torment be lessened, nor will they be helped."

(Qur'ān, 3:185),

"And the worldly life is nothing but illusory wealth."

Fanā fi Allah: فَنَاءِی فی اللّٰهِ Annihilation in union with Allah (ﷻ). One annihilates in *Dhāt* of Allah (ﷻ), as drop disintegrates in ocean.

Fanā fi Muḥammad (ﷺ) / Fanā Fī Rasūl: فَنَاءِی فی رَسُوْلِ مُحَمَّدٍ (ﷺ) Annihilation in Prophet Muḥammad (ﷺ). Such a person who is deeply in love with Exalted Prophet (ﷺ). The person adopts each and every element of *Sunnah* due to which personality of Exalted Prophet (ﷺ) dominates his character.

Fanā fi Satan: فَنَاءِی فی شیطان Annihilation in Devil (Satan).

Fanā fi Shaykh: فَنَاءِی فی شَیْخ Annihilation in *Shaykh*. One who adopts *Shaykh's* personality, by that one progresses in spiritual journey and is inseparable spiritually with his *Shaykh*. In the views of Honourable Sultan Bahoo (رحمۃ اللہ علیہ).

"My whole body be an eye; I will never be satisfied in beholding my spiritual mentor (murshid) - Hoo,

Every bit of me be millions of eyes, I would constantly view my mentor, by closing one and opening another - Hoo,

Even then my incessant zeal wouldn't subside, where would I go? - Hoo,

*Sight of my "murshid" is, Bahoo, like millions of pilgrimages - Hoo."*¹²⁵

i.e., if my body turns into eyes, I would not be satisfied by seeing my *murshid* in whom I see the reflection of Divine manifestation. Even if each hair on my body

¹²⁵ Bahoo, *Heart Deeper Than Ocean*, 53.

has hundred thousand eyes, I will open one and close the other so that my view does not get abstracted with blinking of the eye. For viewing, Divine light manifests on the face of perfect spiritual master. With such form of observation, if I am not satisfied than to whom should I turn to? My *murshid's* view for me is like thousand million pilgrimages to Mecca.

Faqīr: فقير Person at the level of *faqr* (spiritual-excellence) in spiritual context. In mundane terms it means pauper. Spiritually, *faqīr* is the one who attains *faqr* i.e. spiritual-excellence. Its plural is *fuqarā*. *Faqīr* remains destitute by choice and not by chance, he can have *dunyā* (material world) if he wishes but instead he sacrifices it for his *Rabb* and His pleasure. He does not have love for material things in his heart.

Faqr: فقر Ultimate stage of utmost mystical level, spiritual-excellence, some if not all of orientalists describe *faqr* as poverty which is inaccurate in the terms of spirituality. Sultan Bahoo (رحمۃ اللہ علیہ) states in his Persian books, “When *faqr* perfects it does not have any form of need for such he has to ask or request someone. Its name is without want or without any need”¹²⁶, “World is grief and *faqr* is the name of Allah (ﷻ)”¹²⁷. Exalted Prophet (ﷺ) said, “*Faqr* is from me and *faqr* is my glory.”

Farā'id: فرائض Religious obligations.

Fatwā: فتویٰ Islamic judicial verdict.

Fayd: فیض Favour, grace. Blessings of Allah Almighty (ﷻ).

Ghauth: غوث Spiritual of upper category. It means the one who reaches to help out while called by someone in difficult times. In Sufism, *ghauth* is the one who can reach to his disciples anytime. It the highest spiritual position in the *takwinī* system as explained in Sufism. There are other positions in the system as well.

Hādīrāt: حاضرات Presence, spiritual-influences, occurrences. It also means invoking spirits. The spiritual-disclosures (*tajalliyyāt*) during the witnessing is also referred by Sultan Bahoo (رحمۃ اللہ علیہ) as *hādīrāt*. Sometimes Sultan Bahoo (رحمۃ اللہ علیہ) uses this term in a broader context.

Hāl wa Ahwāl: حال و احوال Spiritual-elation. *Hāl* is described as spiritual status and *ahwāl* is its plural. Schimmel has defined it as a gift or grace that descends from God into a man's heart. Mevlana Rūmī (رحمۃ اللہ علیہ) says, “The *hāl* is like the unveiling of the beauteous bride.”¹²⁸

¹²⁶ Bahoo *Mehk Al-Faqr (Kalān)*, 339.

¹²⁷ Ibid, 261.

Halāl: حلال Permissible.

Haqīqat: حقیقت Its literal meaning is reality. It is also described as Divine-reality. Mullā

‘Alī Al-Qārī (رحمته اللہ علیہ) narrates while explaining the path of salvation that there is an outer (*dhāhir*) which is called *sharī‘at*. This is the path of common persons. Then there is spiritual-path (*tarīqat*) which is path of special persons. And then there is gist which is defined as *haqīqat*. It is the path of very special persons. Sufis have narrated the *tarīqat*, *haqīqat* and *ma‘rifat* as innermost parts of *sharī‘at*. Most of the Sufis have described the *ma‘rifat* before *haqīqat* whereas Sultān Al-‘Arifīn Sultan Bahoo (رحمته اللہ علیہ) has described the stage of *haqīqat* before *ma‘rifat*. In his book *Mehk Al-Faqr*, he states,

“Know it! *Sharī‘at* is narration (*qāl*), *tarīqat* is practice (*af‘āl*), *haqīqat* is absorption (*aḥwāl*) and *ma‘rifat* is union (*wiṣāl*).”¹²⁹

However, Sultān Al-‘Arifīn Sultan Bahoo (رحمته اللہ علیہ) has categorically described that all the status of innermost (*tarīqat*, *haqīqat* and *ma‘rifat*) can only be attained through the path of *sharī‘at*.

Haqq: حق Glorious name of Allah Almighty (رحمته اللہ علیہ). It literally means truth. It is also the Name of Almighty (*Al-Haqq*). Often referred as the ‘The Real Himself’ or ‘The Truth’.^{130 131}

Haqq Al-Yaqīn: حق یقین Truth of certitude.

Harām: حرام Forbidden.

Hawā wa Hawas: هوا و هوس Sensuality and lust, desire, caprice. A person’s desire becomes endless and he is never satisfied with what he has and he is always craving for more. His mind is engaged in ways to accumulate excessive wealth and property in order to quench his thirst or worldly material.

Hijar: حجر Separation.

Hisār: حصار Protective circle. Sultan Bahoo (رحمته اللہ علیہ) uses this term where desirous makes protective circle through verses of exalted Qur’ān prior to imitating spiritual-practice like reflection or *dhikr* so that desirous is protected from any satanic interference externally or in the innermost.

Hoo: هو Hoo is exalted name of Almighty’s (رحمته اللہ علیہ) essence. According to Sufis, the contextual meaning of *Hoo* is such experience with Almighty *Haqq* when there is

¹²⁸ Annemarie Schimmel *Mystical Dimensions of Islam* (University of North Carolina Press, 1975).

¹²⁹ Bahoo *Mehk Al-Faqr (Kalān)*.

¹³⁰ Chittick *Sufism: A Beginner's Guide*.

¹³¹ K. Z. Sands *Sufi Commentaries on the Qur’ān in Classical Islam* (London and New York: Routledge, 2006).

only He. Only He and nothing else. This exalted name is used on many places in exalted Qur’ān like (59:23),

“Allah is He (Hoo) apart from Whom there is no God.”

In the spiritual-order of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ), the *dhikr* of *Hoo* is the topmost *dhikr* as it is the name of *Dhāt* of Allah Almighty (ﷻ). Meaning of name of Sultan Bahoo (رحمۃ اللہ علیہ) ‘Ba-Hoo’ is ‘with *Hoo*’. *Ism Hoo* is used in exceptional manner in Sultan Bahoo’s (رحمۃ اللہ علیہ) four liner poetry. In some of the practices in his spiritual-order, the desirous are instructed to contemplate *Ism Hoo* and imagine writing it on limbs of their body like upon forehead, eyes, chest etc.

Huḍūrī: حضوری Privileged-presence. Special privilege approved state in the court of Allah Almighty (ﷻ) or the convention/congregation of Prophet Muḥammad (ﷺ) (*majlis Muḥammadi* (ﷺ)). In some cases, it also means fully focused revelations of Divine secret of Allah Almighty (ﷻ). For the sake of simplicity it was translated as presence in the Majestic court of Almighty (ﷻ).

Huṣūl Al-Wuṣūl: حصول الوصول Literal meaning of *huṣūl* is acquisition or attaining something. Here it refers to the objective i.e., to reach ultimate state of Divine-illumination. Word *wuṣūl* is derived from *wisāl* which means Divine-union. The term *huṣūl al-wuṣūl* thus means attaining the ultimate state of Divine-union. The meaning of the verdict given by Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ) is that any thought of worship amounts to polytheism and infidelity at this state. As it is described in Qur’ān regarding *mi’rāj*, (53:17),

“His eye neither inclined aside nor overstepped the limit.”

This is clear indication of not to take the eyesight away from Allah Almighty (ﷻ) after attaining the prime objective even for other worships.

First meaning: Worship is never seized rather difficulty of worshipping is eliminated.

Mullā ‘Alī Al-Qārī (رحمۃ اللہ علیہ) explains such situation and states,

*“And however it is copied from some Sufis that when devotee wayfarer reaches the state of ma’rifat then trouble of worshipping is eliminated. Some eminent scholars have stated its meaning that the word difficulty is extracted from word “kulfah” whose meaning is ‘struggle’. And ‘ārif billah worships without any struggle and effort, rather he accesses delight through worship.”*¹³²

Thus the actual meaning of seizing of worship is that the trouble of worship is seized.

Second meaning: The statement is related to wayfarer’s’ innermost, instead of exterior.

¹³² Mullā ‘Alī Al-Qārī *Sharah Al-Fiqh Al-Akbar*, vol. 1 (Karachi: Qadimi Kutub Khana), 122.

As, researcher and translator of Sultān Al-‘Ārifīn Sultan Bahoo’s (رحمته) books, Said Amir Khan Niazi (رحمته) states,

“If any non-desirous of Allah Almighty (ﷻ) reads this statement, he will surely think how can this be? No one can attain union with Allah Almighty (ﷻ) beyond Exalted Prophet (ﷺ). He never abandoned worship nor any of other Prophets (ﷺ) or compenions had done anything like that, then how can it be admissible? However, desirous of Almighty God knows very well that this statement of Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته) is in relation to the innermost and its implication can never be upon person’s outer because, on human’s outer, sharī‘at is applicable untill the existence of his body in this world. No matter in the innermost how grater status a person is appointed, if one deviates minutely from sharī‘at, then he is deprived of status in the innermost.”¹³³

Ilāhī: الإلهي Attribute of Allah Almighty (ﷻ).

Ilhām: الإلهام Spiritual-revelation. The spiritual-revelation (ilhām) manifests upon Sufis whereas *Ilhām* for the Prophets (ﷺ) is defined as Divine-revelation (wahī) in order to differentiate the status of Prophets (ﷺ) which is unique and no one other than Prophets (ﷺ) can acquire. Spiritual-revelation cannot be the source of objective or binding religious rule. It is a mean of illumination and clarification for those who receive it and their followers. There are different types of spiritual-revelations like intuition (kashf), true dream, infusion (ilqā’) etc.

‘Ilm Al-‘Ayn: علم العين Knowledge of sight.

‘Ilm Al-Yaqīn: علم اليقين Knowledge of certitude. Scholars are at this state where they attain certitude from their knowledge.

‘Ilm Ladunnī: علم لدني Inspired knowledge. Mullā ‘Alī Al-Qārī (رحمته) explains¹³⁴,

“Knowledge is an elimination in qalb (soul) of believer which is energised from lantern of prophethood’s lamp holder. This knowledge is the name of comprehension of sayings, actions and spiritual-status of Exalted Prophet (ﷺ) from which guidance of Allah Almighty’s (ﷻ) actual self, attributes and actions is attained. If this knowledge is attained through intercession of human being then this knowledge is through professional means and if it is attained without any intercession then it is ‘Ilm ladunnī.”

‘Imān: الإيمان Faith.

Ism A‘dham: اسم اعظم Glorious name (actual name of Allah Almighty (ﷻ)) According to Sultan Bahoo (رحمته) *Ism Allah* is *Ism A‘dham* and same was the take of Imām Abū Ḥanīfah (رحمته). Once Bāyazīd Baṣṭamī (رحمته) was asked which name of Allah (ﷻ) is

¹³³ Said Amir Khan Niazi *Tafhīm Al-Kalām* (Lahore: Al-Arifeen Publications).

¹³⁴ Al-Qārī. *Mirqāt Al-Mafatīḥ Sharah Mishkāt Al-Maṣābīḥ*.

glorious (*Ism A'dhām*)? He said if you tell me the smaller, I will tell you the glorious name. He meant to say that all names of Allah (ﷻ) are Glorious.

Ism Allah Dhāt: اسم الله ذات Actual name of Allah Almighty (ﷻ).

Istidrāj: استدراج Illusions of infidelity and imposters. It literally means step by step. In the Sufi context, it is used for devaluation of those who do not follow Islamic Divine law and such is described as merely trickery.

Kalimah Tayyab: كلمه طيب Islamic-creed. Every Muslim remembers or at least reads six basic creeds and *Kalimah Tayyab* is the first among them. It is written on 'arsh. Prophet Adam (عليه السلام) recited it and prayed through its blessings. In the teachings of Sultan Bahoo (رحمته الله), a great emphasis is paid on its *dhikr* and contemplation.

Kashf Al-Qubūr: كشف القبور A renowned Sufi practice in which certain verses of glorious Qur'ān are recited by the grave side of a Prophet (ﷺ), companion of Prophet (ﷺ), martyr or *walī Allah* through which one is able to meet and speak with the person in grave. As Imām Al-Hadīth Imām Ibn Hajar Al-'Asqalānī (رحمته الله) described the incident when Shaykh 'Abd Al-Qādir Al-Jīlānī (رحمته الله) met Imām Ahmad Bin Hanbal (رحمته الله) on his (Imām Ahmad Bin Hanbal's) grave¹³⁵. Sultan Bahoo (رحمته الله) also uses the term '*da'wat qubūr*' for this process and desirous is formally trained for knowledge of *da'wat qubūr* in his spiritual-discipline. Such method is described in many books of Sultan Bahoo (رحمته الله). It is advised not to embark upon *da'wat qubūr* without prior permission of a perfect *shaykh*.

Khannās: خناس A Satan who inserts suspiciousness in the heart, as per Qur'ān, (114:4),
"From the evil of the slinking whisperer (Satan) who hides himself withdrawing."

Khartūm: خرطوم Satan who has a trunk like elephant with that he sucks any pious thoughts from the heart. Exalted Qur'ān describes (68:16),
"Now We shall brand him on the snout".

Kursī: كرسی Divine-Chair.

Lāhūt: لا هوت State of illumination of *Dhāt*. Illumination of Allah Almighty's (ﷻ) *Dhāt* and it is above last point of creation (*sidrah al-muntahā*), lote tree, and it is closeness of Allah Almighty (ﷻ) and it is the station where is the abode of human illuminated being. Levels of existence are described as human realm (*nāsūt*), the Kingdom (*malakūt*), the Omnipotence (*jabrūt*), and the Divine world (*lāhūt*)¹³⁶.

Lāmākān: لامكان Its literal meaning is no-space. The spiritual world beyond space and time.

¹³⁵ Ibn Hajar Al-'Asqalānī. *Ghibtah An-Nādhīr (Shan-e Ghauth A'dhām)* (Lahore: As-Suffah Academy).

¹³⁶ Sands *Sufi Commentaries on the Qur'ān in Classical Islam*.

Lawḥ Ḍamīr: لوح ضمير The tablet of the soul (*qalb*), consciousness or whole body of desirous.

Lawḥ Mahfūdh: لوح محفوظ Sacred tablet of Almighty God. Such tablet which contains entire information including destiny and fate etc. Allah Almighty (ﷻ) commands (Qur’ān, 85:21-22),
“It is indeed the Glorious Qur’ān, (Inscribed) in the very Well-guarded Tablet (Lawḥ Mahfūdh).”

Lawḥ wa Qalam: لوح و قلم Divine-tablet and Divine-pen.

Majlis: مجلس Congregation, convention.

Majlis Nabwī/Majlis Muḥammadī (ﷺ): مجلس نبوی / مجلس محمدی Congregation of Prophet (ﷺ). According to Sufis, the spiritual congregation of Prophet Muḥammad (ﷺ) is held many times a day. Spirits of All the Prophets (ﷺ), companions (رضی اللہ عنہ) of exalted Prophet (ﷺ), *Aḥal Al-Bayt* (رضی اللہ عنہ) and *Awliyā’ Allah* are present in such congregations. Honourable Sultan Bahoo (رحمۃ اللہ علیہ), has described on many places that the highest status of a Sufi is that he accesses the occurrences of illumination of *Dhāt* of Allah Almighty (ﷻ) and presence in the congregation of exalted Prophet (ﷺ).

Maqām: مقام State on spiritual level.

Ma’rifat: معرفت Recognition. Its literal meaning is to recognise something or someone. Sufis use this term for recognition of Allah Almighty’s (ﷻ) *Dhāt*. One who attains *ma’rifat* of Allah Almighty (ﷻ), he becomes ‘*arif*.

Ma’rifat Ilāhī: معرفت الہی Recognition of Allah Almighty (ﷻ).

Mi’rāj: معراج Accession to heavens, acquiring the utmost or ultimate level.

Mu’arif: معارف A recogniser of Allah (ﷻ) who remains in the congregation of Exalted Prophet (ﷺ) in spiritual form.

Muḥāsabah: محاسبہ Accountability.

Mujāhadah: مجاہدہ Endeavours, striving, struggle against one’s evil self, striving towards opposing one’s base self. This word basically originated from *juhud* which means struggle.

Mu’mīn: مؤمن True believer.

Murāqabah: مراقبہ Reflection, trance. Meditation is not its suitable translation because with meditation one can only reach the acts of *nafs* whereby the *murāqabah* (Islamic-meditation) enables one to contemplate *dhikr* in breathing without engaging any of the five senses and it actually takes its invoker to the Divine *Dhāt*

by the guidance of *murshid kāmīl* whereby the invoker remains in deep control inwardly and totally unaware outwardly.

Murshid: مرشد Sufi master. Word ‘*murshid*’ is derived from the word ‘*rushd*’ which means guidance. The literal meaning of *murshid* is guide or mentor. In Sufism this word refers to the spiritual mentor who guides the disciples and desirous of Allah Almighty (ﷻ) on the straight path and prepares them for presence in the noble court of Prophet Muḥammad (ﷺ) and Almighty *Ḥaqq*.

Murshid Kāmīl: مرشد کامل Perfect spiritual master. Such Sufi master who can lead his disciples in any condition anywhere and can get their problems resolved faced by them during the spiritual journey. According to Sultan Bahoo (رحمۃ اللہ علیہ), true or perfect (*kāmīl*) *murshid* can only be one who is bestowed the state of *murshid* from the court of Prophet Muḥammad (ﷺ).

Mushāhadah: مشاہدہ Witnessing. Witnessing the disclosures (*tajallīyyāt*). This is often used for witnessing illuminations of Allah Almighty (ﷻ) with the eye of innermost which is *fawād* (soul). Witnessing of seeing the Divine-beauty.

Mushkil Kushā: مشکل کشا Succour / remover of the difficulties. It is also a title of Honourable ‘Alī (علیہ السلام). This term is often used for *murshid kāmīl* who is appointed at such state from the court of Exalted Prophet (ﷺ). He is like a shepherd who keeps his sheep safe from dangers, and if he sees danger, he rescues them and guides them upon the right path.

Nabī/Rasūl: نبی / رسول Prophet. Word ‘prophet’ is used for its translation because ‘messenger’ seems far shorter than what a *Nabī* or *Rasūl* is. They are higher than other people and they are the chosen people who are sin-free. No one can reach their status. There is no prophet after the last Prophet Muḥammad (ﷺ).

Nafī: نفی Negation. Usually it is considered in first part of Islamic-creed where worship of idols and fake proclaimed gods is negated. Sultan Bahoo (رحمۃ اللہ علیہ) also uses this term in similar sense on most of the places. In his spiritual-discipline, *dhikr* of Islamic-creed is carried vocally and the emphasis of *lā* is placed before *illallah* i.e., anything besides Allah (ﷻ) is negated because without negation affirmation stands null and void. However, on some places *naḥī* is used in some special meanings like negating desires of base-self, arrogance, etc. And when the *sālik* (wayfarer of the spiritual-path) reaches a special status, he negates each and everything except *Dhāt Ḥaqq* that there is only He, nothing except His *Dhāt*. This is status of *fanā* after which there is status of *illallah* that is *baqā*.

Nafs: نفس Base-self, ego. *Nafs* is also described as breath, living being and life. In general term *nafs* is associated with base-self. Spirit is not *nafs* but *nafs* is breath in this context. Usually *nafs* is associated with *nafs ammārah* only, however, it has other states as well like *nafs lawwāmah*, *nafs mulhimah*, *nafs muṭma’innah* etc.

Nafs Ammārah: نفس اماره Evil-self, animal-self. In exalted Qur’ān it is stated (12:53),
“Certainly, the self-commands much evil except the one on whom my Rabb bestows mercy.”

Nafs Lawwāmāh: نفس لوامه One’s accusing-self. It is described in exalted Qur’ān (75:2),
“And I swear by the blaming (accusing) self, reproaching (itself for evil deeds).”

Nafs Mulhimah: نفس ملهم One’s inspiring-self, intellect. Exalted Qur’ān (91:8),
“Then He inspired it with (discrimination between) vice and virtue”

Nafs Muṭma’innah: نفس مطمئنه Satisfied nafs. Qur’ān (89:27),
“O contented (pleased) self!”

Nāsūt: ناسوت Mortal world, physical world.

Nūr: نور Illumination.

Nūr Al-Mubīn: نور المبين Visible illumination.

Nūr Ilāhī/Nūr Dhāt: نور الهی / نور ذات Divine-illumination, illumination of Allah Almighty (ﷻ).

Nūr Ma’rifat: نور معرفت Illumination of ma’rifat.

Qādirī: قادری Name of spiritual-order derived from *Shaykh* ‘Abd Al-Qādir Al-Jīlānī (ﷺ).
Qādirī Sufi order is wide spread in the Muslim world. It played a significant role in spreading Islam. It has a great influence in shaping the Muslim societies in South Asia where it is widely followed even today. *Sultān* Al-‘Ārifīn *Sultan Bahoo* (ﷺ) is among the most influential Sufis of *Qādirī* order in this region.

Qalb: قلب Wherever *qalb* or soul is mentioned in spiritual context, it means the spiritual self or soul. It does not mean the physical heart, which is on the left of the centre of the body which pumps the blood.

Qalb Salīm: قلب سليم Perfect soul or heart, in which there is no other desire besides Allah Almighty (ﷻ). As stated in Qur’ān (26:89),
“But he alone (will be the gainer) who appears before the presence of Allah (ﷻ) with a heart protected (from) and pure.”
 Qur’ān (37:84),
“When he appeared before his Rabb with a purified and submissive heart.”

Qalbī Dhikr: ذکر قلبی *Dhikr* performed by Soul.

Qurb: قرب Intimacy, closeness.

Qurb Ilāhī: قرب الهی Divine-intimacy.

Raj’at: رجعت Falling from Divine-Grace in spiritual journey. In the interpretation of spiritual-order of *Sultan Bahoo* (ﷺ), desirous may face four kinds of *raj’at*,

1) Momentary *raj'at*: It can last from few seconds to few days. Such kind of *raj'at* ends as soon as there is atonement by the desirous or he asks for forgiveness over the innermost loss.

2) Temporary *raj'at*: It can last from few weeks upto months or even few years. In such kind, there is atonement as well as punishment over the mistake for salvation from the *raj'at*.

3) *Raj'at* upto last breath: In such kind of *raj'at*, desirous cannot have salvation uptill his death. However, *murshid kāmīl* removes the punishment at the time of death and desirous finds salvation at the time of death. In some kinds of mistakes, *raj'at* is for all kinds of levels and states; and in some kinds, *raj'at* for some special matters, levels or states whereas other matters and states keep on as normal routine and desirous can have spiritual-elevation for those.

4) Permanent *raj'at*: This is the hardest level of *raj'at* and there is no salvation at the time of death or even after death and one remains indulged in loss all the time. In the same kind of *raj'at*, there is another level that no one from his descendants can achieve the treasure of *wilāyat* and *faqr*.

All these four kinds of *raj'at* are dependent of the intensity of mistake by the desirous and displeasure of *murshid kāmīl*. However, it should be remembered that there are such fortunate desirous as well who never face *raj'at* in their life which is possible only by the Divine-ability.

Ruṣān Ḍamīr: روشن ضمیر Enlightenment of soul, illuminated soul or spiritually-enlightened.

Rūḥ: روح Spirit.

Salb: سلب Seizure of the spiritual-powers and states. Where one's belief ('*īmān*') is seized and he becomes reprobate.

Sayf Ar-Raḥmān: سيف الرحمن Tongue becomes 'Sayf Ar-Raḥmān' means that whatever comes out of his tongue acts like sword i.e., leaves a mark 'on events' (he can change the course of destiny just by saying so).

Sharāb Tahūrā: شراب طهورا A drink of paradise.

Silk Sulūk: سلک سلوک Spiritual-discipline. *Silk* means the path. *Sulūk* means to travel on a path. Here it refers to the path of reaching Almighty God through spiritual-exercises, which is observed by desirous. There are numerous forms of *sulūk* disciplines.

Sirr: سر Literally, it means secret. Sufis often use this term to describe a specific secret that is placed within the spirit. It is narrated in *Ḥadīth Qudsī* that Allah Almighty (ﷻ) says,

"Human is my *sirr* (secret) and I am his *sirr* (secret)."

Self disclosure leads one towards this secret. Unveiling this secret is considered as one of the highest spiritual-state. Chittick describes it as,

“Inmost mystery or secret heart.”¹³⁷

Tafakkar: تفكر Spiritual-reflection.

Tafrīd: تفرید It actually means separating the things. Sufis use this term to describe having separation from whole world except Almighty Allah (ﷻ). When one expects no reward for his deeds. Abandonment of desire for deeds in favour of being at one with Divine *Dhāt*.

Tajallī/Tajalliyyāt (plural): تجلیات Literally it means occurrence or appearance. In Sufism, it is usually used to describe spiritual-occurrence, disclosure, unveiling. However, it is a mechanism with which many forms of unveiling manifest upon the soul. It is a very broad term and used for many occurrences like *tajallī* of *Dhāt* and *tajallī* of *siffāt*, *tajallī* *Rahmān* and *tajallī* of Satan. Sometimes viewing and observing is also described as *tajallī*. As the process of unveiling continues, the occurrences keep on increasing.

Tajrīd: تجرید Loneliness. Sufis use this term to describe abandonment of outwardly desires. Isolating the spirit from influence of Satan, *nafs* and physical body and having Divine-union.

Tālib: طالب *Dorveyš* in quest of recognition of Allah Almighty (ﷻ). The desirous for Allah Almighty (ﷻ). There are three kinds of *tālib*, *tālib* of this material world (*dunyā*), *tālib* of hereafter and *tālib* of Allah (ﷻ).

Talqīn: تلقین Passing instruction and teaching through spiritual-concentration. Inspiration, suggestion, spiritual-discipline passed by *murshid*.

Taṣarruf: تصرف Spiritual-power. Power of *Shaykh* to bring about events, having the authority to utilise power. Power to bring about things to happen at his disposal.

Tawfīq: توفیق Divine-ability and Divine help bestowed with the glance of *murshid kāmīl*.

Walī Allah / Awliyyā' Allah (plural): ولی الله / اولیاء الله Friends of Allah (ﷻ). Allah Almighty commands (Qur'ān, 10:62),

“Beware! Verily, the friends of Allah will not have any fear, nor will they grieve.”

Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته الله علیه) states,

“In the science of making one word from another, structure derived from ‘waw, lām, yā’ (walī) alludes towards intimacy (*qurb*). Hence every such person is a walī who is in intimacy of Allah Almighty (ﷻ).”¹³⁸

He further states,

“And some ‘ārifīn (plural of ‘ārif) had said that wilāyat is the name of (*qurb*) intimacy. Hence such person is walī of Allah Almighty (ﷻ) who is in extreme

¹³⁷ Chittick. *Sufism: A Beginner's Guide*.

¹³⁸ Ar-Rāzī *Mafatīh Al-Ghayb*.

closeness, who has immersed in ma'rifat of Allah Almighty (ﷻ) in such condition that he would not have any other thought in his heart besides Allah Almighty (ﷻ). Hence he has attained complete wilāyat."

Imām 'Alī Bin Muḥammad Bin 'Alī Al-Jurjānī says,

"Word wilāyat is derived from walī, which means closeness."

"And such is called walī, who is recogniser of Allah Almighty's (ﷻ) attributes as far as it is possible he adopts regularity in obedience."

*"And he refrains from sins and turns away from worldly desires."*¹³⁹

Wilāyat: ولايت Spirituality, Gods' encompassing power, sanctity, state of friendship with God. *Wilāyat* is such that Allah Almighty (ﷻ) sends his word to his friends (*awliyyā*) through (*ilhām*) spiritual-revelation. This *ilhām* is actually from Allah Almighty (ﷻ) and from Allah Almighty (ﷻ) truth flows from his tongue¹⁴⁰.

Wisāl/Waṣl: وصل/وصل Unification or union with Allah (ﷻ).

Zahid: زاهد Abstinent, devout the one who resorts to *zuhd* (renunciation).

¹³⁹ 'Alī Bin Muḥammad Bin 'Alī Al-Jurjānī *Kitāb At-Ta'rīfāt* (Karachi: Qadimi Kutub Khana), 177-178.

¹⁴⁰ 'Abd Al-Qādir Al-Jīlānī Al-Ghunyah *Litālibī Tarīq Al-Ḥaqq*, 2nd ed. (Beirut: Dar Sader Publishers).

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His Excellency Sahibzada Sultan Ahmed Ali is in the tenth blood line among the royal house of famous Sufi saint Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). He is the Secretary General of Islahee Jamaat (Edifying Movement) & Aalmi Tanzeem-ul-Arifeen, an international organization aimed at promoting Sufism and spreading a message of love and peace in the world in the light of the Exalted Qur’ān and the *Hadīth*. This organization is working for edification of individuals and the society as per the spiritual teachings of *Sarwarī Qādirī* spiritual-order.

H.E Sahibzada Sultan is Chairman of a renowned research think-tank called MUSLIM Institute based in Islamabad and London. He is also the Chairman of the Advisory Board of peer-reviewed quarterly journal MUSLIM PERSPECTIVES. Part of the Institute, he also overlooks the operations of the online oxford-style debate platform The MUSLIM Debate.

H.E Sahibzada Sultan has represented Pakistan on many forums and conferences around the world. He has been invited regularly to present papers and deliver lectures in different international conferences and seminars by national and international think-tanks, universities and academic institutions. His series of lecture can be accessed on different social media platforms and websites like Alfaqr TV, Alaqr.net etc.

H.E Sahibzada Sultan actively writes on multiple subjects ranging from international relations, to the stability of Pakistan, to Islam, metaphysics, Sufism, cultural heritage, diplomacy, theology, and literature. He has published well over a hundred articles on different topics pertaining to intellectual and social issues.

With the approval of Federal Cabinet of Government of Pakistan, Survey General of Pakistan has included Junagadh State in the new Political Map of Pakistan. After that, H.E Sahibzada Sultan has been

appointed as Dewan (Prime Minister) of Junagadh State by His Highness Nawab of Junagadh in recognition of his services.

H.E Sahibzada Sultan is a philanthropist and has rendered considerable services in the field of social welfare for the betterment of humanity, to eradicate poverty, to promote education for the needy, to convey the message of peace, love and harmony (for every creation of God).

H.E Sahibzada Sultan is a leader and a person who has God gifted foresightedness and sagacity. He has been an excellent sportsman especially in the field of horses.

In recognition of his services, international think-tank Institute of Peace and Development (INSPAD) has ranked him in the list of ten most influential Muslims of the year 2020.



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