

‘AYN AL-FAQR

EYE OF SPIRITUAL-EXCELLENCE



SULTĀN AL-‘ĀRIFĪN SULTAN BAHOO

TRANSLATED IN ENGLISH AND GLOSSARY BY
M. A. KHAN

‘Ayn Al-Faqr

Written by: Sultān Al-‘Ārifīn Sultan Bahoo

Eye of Spiritual-Excellence

Translated in English and Glossary by:

M. A. Khan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I would like to dedicate this book to my sons Sakib
Mohammed Raghif, Mohammed Ghalib,
Mohammed Atif and Mohammed Akib and
specially my granddaughters Anayia, Ayiza, Saffa
and Zainah.*

M. A. Khan
Luton, UK

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Publisher's Note

Enriched with classical Sufi ideas, '*Ayn Al-Faqr* is one of the masterpieces in prose-writing by Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). The literal meaning of '*Ayn Al-Faqr* is 'the eye of *faqr*'. *Faqr* is described as the highest state in the union with Almighty Allah (ﷻ), which is spiritual-excellence. Therefore, this book provides a pervasive awareness about the realities of human beings' external and innermost states as observed by the sight of spiritual-excellence.

The writings of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) are enriched with spiritual experiences and provide complete guidance for a questing desirous of Divine recognition and unison. The readers and scholars interested in the literature of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) are taught how to fly as a falcon in the sky of spiritual realm and path of spiritual-excellence (*faqr*). Even though the book is in a prose form, the poetic stanzas in the book add honour and deep understanding. The book consists of ten chapters with distinguish headings.

Sultān Al-'Ārifīn educates his readers regarding dangers and difficulties faced by the Divine desirous on the path of spiritual-excellence. Whilst his spiritual message is the core of his teachings, there are also discussions on Islamic-law, theology as well as social, cultural and political aspects. Like his famous work in Punjabi '*Abyāt Bahoo*', his Persian books also contain the tales and daily-life examples of his era and region, making them interesting for scholars and common persons alike.

The Persian books of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) have been unknown to the English audience especially the West until recent past. One of the reasons is that original Persian manuscripts of majority of his books are still not available. In addition, there is a lack of quality English translation of the books whose manuscripts are available. Mr. M. A. Khan has placed his utmost efforts to get the original versions

translated into English while maintaining the essence of ideas put forth in these books.

Efforts put by the translator while translating the book and providing English readers access to the Persian and Sufi literature from the mystical perspective with unique spiritual terminologies used in this book are highly commendable. The translator, Mr. M. A. Khan, has translated the very deep spiritual concepts of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) in a very simple and concise manner. This is the result of consistent and arduous work of Mr. M. A. Khan on the manuscripts of Sultan Bahoo (رحمۃ اللہ علیہ). In addition to publishing a number of articles on Sufism, he has translated numerous works of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) into English including Persian book *Nūr-ul-Hudá (Kalān)* and Punjabi Abyāt '*Abyāt Bahoo*'.

To simplify the readings, footnotes have been added in this book where deemed necessary for a clear and concise understanding of spiritual concepts and contexts. A glossary prepared by the translator is provided at the end of the book that explains the specific Sufi terminologies.

For this first edition, feedbacks and comments by the readers would be highly appreciated for the possible improvements in the next edition of the book. Hopefully, this book will bring a new flavour to the English readers opening up new horizons for research on the intellectual and spiritual legacy of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ).

Sahibzada Sultan Ahmed Ali
Chairman, Al-Arifeen Publications

About Author

Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) was born in 1629 AD 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 by birth and he will unveil treasures of Allah Almighty (جبار), to illumine 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-Murtadā’ (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-Raḥmān (رحمۃ اللہ علیہ), descendant of Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ), 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 1658, who would rule it almost for half a century onwards. Here, Sufi intellect had been drawing its light from the teachings of Imām Abū Ḥāmid Al-Ghazālī (رحمہ اللہ), Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمہ اللہ), Muḥayy Ad-Dīn Ibn Al-‘Arabī (رحمہ اللہ) 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 Śikuh. In such time, Sultān Al-‘Ārifīn Sultan Bahoo (رحمہ اللہ) came forward to provide way forward to come out of this turmoil with re-realisation of Islam's universal rationales, and broader and steadier worldviews described by Sufism.

Sultan Bahoo (رحمہ اللہ) 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 (رحمہ اللہ) 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 (رحمہ اللہ). *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 Muḥayy 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 (رحمۃ اللہ علیہ) 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 (ﷻ).”

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 (ﷻ) 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 (ﷻ)”*. All sciences are looked upon as branches of a single tree of Oneness.

Teachings of Sultān Al-‘Ārifīn 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-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) departed from this temporal abode in 1691 AD. 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 the 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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Translator's Note

In '*Ayn Al-Faqr*, Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) described the delicate points of spirituality appealingly and precisely. Sultan Bahoo (رحمۃ اللہ علیہ) wrote '*Ayn Al-Faqr* at the age of 56, he mentioned in the in the last chapter of '*Ayn Al-Faqr* that it was written in the reign of Aurangzeb Alamgir in 1085 AH.

The language style and layout of contents presented in the '*Ayn Al-Faqr* are highly impressive, standardized and subtle. The principles of worship and the pearls of righteousness have been assimilated in such a philosophical and established manner that a keen reader belonging to any era gets an ever-lasting and extensive spiritual enlightenment from it. Besides providing a comprehensive guideline about the spiritual-path, this book also extends detailed knowledge about the *Qādirī* spiritual-order and its tradition in the South Asian region.

The book is a beautiful and excellent blend of prose and poetry. Mostly, the book is in prosaic form but almost all of the pages are embellished with a poetic taste. In this refined piece of knowledge, he inferred so many verses of the Glorious Qur'ān, a vast number of narrations from the Sacred Narration (*Hadīth Qudsī*), traditions of the Prophet Muḥammad (ﷺ) and the sayings of the Sufis.

It is worth pointing out that special arrangements were made for the children in the lineage of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) to learn this book on the academic and spiritual patterns in the Persian language. It implies that the study of this book inculcates the ability to understand the spiritual-excellence and spiritual-status of Honourable Sultan Bahoo (رحمۃ اللہ علیہ).

In this English translation, I have relied on Persian text and Urdu translation of '*Ayn Al-Faqr* by Mr. Said Amir Khan Niazi. The reason to rely on this work is that Mr. Niazi first compiled several Persian manuscripts and then comparatively analysed them to extract the most authentic text out of them. Then he made a translation of that authentic

text. Mr. Niazi's work primarily stands on the manuscripts by Khalifa Gul Muhammad Sindhi, Ghulam Mustafa, Muhammad Hassan, Molvi Noor-ud-din Kunjahi and publication by Molvi Nizam Uddin Multani. These all were compared to extract the original text and then the text was again translated.

Often the researchers face a problem while interpreting the works of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) in the specific and general form because they want to comprehend his expressions in the light of the contemporary terminologies, which in fact is entirely different. In order to better understand the meanings of the terminologies employed by Honourable Sultan Bahoo (رحمۃ اللہ علیہ), one needs a separate and in-depth scholarly work based on Qur'ān and *Hadīth*. I have tried my utmost to delve into his teachings and then translate the terminologies. After coming back from the UK, residing at the Shrine of Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) has provided me an opportunity to interact with *dorveys faqīrs* there and learn the deep meanings described by Sultan Bahoo (رحمۃ اللہ علیہ). I am very thankful to all the spiritually enlightened people for the guidance they provided in this regard.

I am highly indebted to the research team of MUSLIM Institute, assigned at Sultan Bahoo Desk, which contributed their valuable efforts in the editing. I am also grateful to them for proof reading and providing feedbacks.

Last but not least, 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, *Hoo*, *Allaho* the author name Sultan Bahoo (رحمۃ اللہ علیہ) etc., due to their extensive use in the existing literature.

In transliteration from Arabic to English, keeping pronunciation in consideration, the 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 follows:-

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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EYE OF SPIRITUAL-EXCELLENCE (‘*AYN AL-FAQR*)

‘Ayn Al-Faqr

Written by: Sultān Al-‘Ārifīn Sultan Bahoo

Eye of Spiritual-Excellence

Translated by: M. A. Khan

Eye of Spiritual-Excellence

In the name of Allah (ﷻ), Compassionate the most Merciful.

(Qur’ān 1:1),

“All praise be to Allah (ﷻ) alone, the Sustainer of all the worlds.”

His self is pure of any decline or loss.

(Qur’ān, 30:19),

“He is the One Who brings forth the living from the dead, and brings forth the dead from the living.”

Allah Almighty (ﷻ) commands (Qur’ān 42:11),

“There is nothing like Him and He alone is All-Hearing, All-Seeing.”

Salutations be upon the pious personage (Exalted Prophet (ﷺ)) who is leader of the leaders; honoured above all creations of eighteen thousand universes and exalted Prophet (ﷺ) for guidance and true faith; in whose honour Allah Almighty (ﷻ) mentions in *Ḥadīth Qudsī*,

“Beloved! If you were not to be then I would not have created heavens.”

Regarding him, Allah Almighty (ﷻ) commands (Qur’ān 3:31),

“(O Beloved!) Say: ‘If you love Allah (ﷻ), follow me. Allah (ﷻ) will then take you as (His) beloved’.”

That honourable personage is Muḥammad (ﷺ) Prophet of Allah blessings and salutations be upon him, his progeny, companions and his entire household.

Be known! This book is named ‘*Ayn Al-Faqr*’ because it keeps desirouses of Allah Almighty (ﷻ) and annihilated in Allah *faqīrs* upon straight path by guiding them on every general or special state (*maqām*) – be it state of beginning or accomplished one – and by honouring them with witnessing of Providence’s secrets and witnessing illumination of disclosures (*tajallī*) of *Dhāt*’s oneness, takes them to the status of

knowledge of certitude (*‘ilm al-yaqīn*), vision of certitude (*‘ayn al-yaqīn*) and truth of certitude (*ḥaqq al-yaqīn*) where they attain love of Almighty *Ḥaqq* and secrets of this *Ḥadīth Qudsī* manifest upon them,

“I was a hidden treasure; I willed that I be recognised. Hence I created creation for My recognition.”

Then they neither turn away from Islamic-law (*sharī‘at* of Prophet Muḥammad (ﷺ)) nor get filthy with delusion (*istidrāj*) or religious-innovations (*bid‘at*) by adopting wrong manners. Allah Almighty (ﷻ) commands (Qur’ān, 7:182),

“But those who deny Our revelations, We shall soon lead them gradually towards catastrophe in such an imperceptible manner that they will not even notice it.”

Prophet (ﷺ) said,

“Such path that is rejected by sharī‘at is path of ignorance (zindīq).”

Such path which is rejected by Islamic-law is the path of infidelity, Satan, temptations of base-self and disgraced world. People need to beware of it. Exalted Prophet (ﷺ) said,

“Whoso desired anything, he remained deprived from goodness. And whoso desired Allah (ﷻ), became owner of entirety.”

One who searched for something, never benefited from it; and one who quested for Allah (ﷻ), everything become available to him. These few discourses of visible and innermost flight excursion are for such spiritual-discipline (*silk sulūk*) whose objective and desire is *faqr*.

*“Run towards Allah (ﷻ).”*¹

The conduct of seeker of worldly material (*dunyā*) is

*“Run from Allah (ﷻ).”*²

Which is condemned (*mardūd*).

Poem

My being has become eye of Oneness (*‘ayn tawḥīd*) by immersing into Oneness of Almighty *Ḥaqq*; due to that I cannot see anything besides absolute Oneness.

¹ ففروا الى الله

² ففروا من الله

By commencing on the path of *sharī'at*, I have reached the status beyond Divine-throne ('*arsh*) and Divine-chair (*kursī*) and witnessed every state of secret of Oneness very well.

O Desirous! Continuously study Oneness in every letter and line until you attain the state of truth of certitude

Hadīth,

“Only that thing appears from the pot which exists in it.”

Know it! *Faqīr* Bahō (ﷺ) says that desirous on path of truth should know that clue of Allah Almighty (ﷻ) is not found in east or west, south or north, up or down, at moon or sun fire, earth, air or water, day or night, conversation or debates, accomplishing knowledge, ignorance, time of spiritual-condition of exhilaration, description, present time, beauty, repeated recitation (*wird waḍḥā'if*), glorification or letters, abstinence, fear of God, piety, begging from door to door, being clothed in rags or remaining silence. Be wise and remember that the secret of Allah Almighty (ﷻ) is only concealed in the breast of person of secret (*sāhib rāz*). If you come, the door is open; and if you don't come, then Allah Almighty (ﷻ) is Carefree.

Mathnavī

*Ilāhī*³! Your secret manifests in the breast of every person of secret; door of Your mercy⁴ is open for everyone. Whoso comes humbly to Your court, how can he remain deprived?”

River of monotheism of *Ilāhī's* Oneness remains stormy all the while in the heart of believer (*mu'min*). Whoso wishes to attain truth and union (*wisāl*) with God, then first of all he needs to find perfect complete master (*murshid kāmīl mukammāl*) because *murshid* owns treasures of heart. With the contemplation of *Ism Allah Dhāt* and effectiveness of remembrance (*dhikr*) of Allah (ﷻ), body of *faqīr* becomes full with Divine-illumination (*nūr Ilāhī*). A person who

³ Name of Allah Almighty (ﷻ) (الهي).

⁴ The court of perfect *murshid* is the door of mercy which remains open for everyone all the time. Whoso enters it humbly, succeeds and attains the ultimate objective.

becomes acquainted with heart, he never remains deprived of auspiciousness of *Haqq*⁵.

Hadīths,

“First acquire companionship of acquainted with path then walk on the path.”

“He has no faith that has no murshid.”

“Satan surrounds the one who has no murshid.”

What is heart? Heart is broader than fourteen realms. In *Hadīth Qudsī* Allah Almighty (ﷻ) commands,

“I can neither be encompassed in the earth nor in the heavens; I can only encompass in the heart of pious Muslim.”

Prophet (ﷺ) said,

“Undoubtedly, Allah Almighty (ﷻ) sees neither your faces nor your deeds, instead He sees your hearts and intentions.”⁶

What is the recognition of a perfect *murshid*? (*Murshid* makes) desirous of Allah (ﷻ) carefree from both the worlds. What is the recognition of a perfect *murshid*? Within a moment, he bestows desirous of Allah (ﷻ) absorption (*istighrāq*) in state of annihilation in Allah (ﷻ) (*fanā fī Allah*). He neither tells stories nor engages desirous of Allah (ﷻ) in verbal *dhikr*. What is the recognition of a perfect *murshid*? His single gaze is far more effective than eternal worship. What is the recognition of a perfect *murshid*? By holding the hand of desirous of Allah (ﷻ), (*murshid kāmīl*) takes him to the state of peace and safety. Command of Allah (ﷻ) (Qur’ān, 3:97),

“Whoever enters it, attains safety.”

O manikin! Attempt to come out of state of manikin and attain the state of man. What is state of manikin? State of manikin is that a person fights with enemy of God all the while i.e., with base-self and Satan; and state of a warrior (*ghāzī*) is that the person cuts off the head of rivals of *Haqq* with a single strike and purifies the *naḥs* from lust and temptation (*hawā wa hawas*) so that life is spared from fighting and

⁵ Name of Allah Almighty (ﷻ). See glossary for details.

⁶ Here the heart refers to the spiritual-heart which is described as soul (*fawād*).

quarrelling all the while and he attains steadfastness. As steadfastness (*istiqāmat*) is better than spiritual-miracle (*karāmat*) and status (*maqāmat*).⁷ What is the recognition of a perfect *murshid*? (Perfect *murshid*) bestows the desirous with special privileged-presence (*ḥudūrī*) in the court of Almighty *Ḥaqq* because engaging desirous in *dhikr* without bestowing privileged approved state amounts to hundred sins and thousands of loses because perfect *murshid* is person of absorption and *dhikr* is the name of longing and separation (*hijar-o-firāq*) and distancing. What does person illuminated by name of Almighty God (*ṣāhib musammá*) has to do with *dhikr* of name? Hence, perfect complete *murshid* in union is the one who purifies desirous of Allah (ﷻ) from all other than Allah (ﷻ) and ends his perplexities and relieves him from exercise of pretence. Allah Almighty (ﷻ) commands (Qur'ān, 49:13),

“Surely, the most honourable amongst you in the sight of Allah (ﷻ) is he who fears Allah (ﷻ) the most.”

Upon the path of *Ḥaqq* there is neither need for endeavour of secret nor conversation or advice and sermon. Allah Almighty (ﷻ) commands (Qur'ān 2:44),

“Do you command others for piety and forget yourselves, whilst you (also) recite the Book (of Allah (ﷻ))? So, do you not think?”

O ignorant scholar! One gaze of perfect *murshid* is better than thousands of years of worship because knowledge of discussion (*qīl wa qāl*) is absolute headache; but, there is bestowal of recognition of union (*ma'rifat wiṣāl*) in the gaze of perfect *murshid*. However, if perfect *murshid* wants to engage desirous of Allah (ﷻ) through abstinence and spiritual-exercise (*riyāḍat*), then *murshid* can engage the desirous in

⁷ Sufis categorize *taṣawwuf* in three categories,
Taṣawwuf karāmat (spiritual-miracles),
Taṣawwuf maqāmāt (status),
Taṣawwuf istiqāmat (steadfastness).

Upon the path of *Ḥaqq*, one observes various states and levels. When desirous of Allah (ﷻ) does not like or stay on any state or level and accomplishes all of the states and levels, he becomes favourite of *Ḥaqq*. Such wayfarer is called steadfast person.

spiritual-exercise for twelve or twenty four or upto forty years. However, if *murshid* wants, he can bestow union with *Haqq* within a moment without engaging the desirous in *dhikr*, reflection (*fīkr*) and abstinence. Where there is enduring union in absorption of annihilation in Allah (ﷻ) and subsistence with Allah (ﷻ) (*baqā billah*); what is the need of endeavours of many years there?

Poem

When name and body become one, then concealed secret appears.

This is such state where everything besides Allah (ﷻ) becomes void; name in body and body in name get pierced together.

Poem

Immerse your body in contemplation of *Ism Allah* and conceal like *alif* is concealed within *bism Allah*’s *bism*.⁸

When desirous of Allah (ﷻ) makes *Ism Allah* his costume and *Ism Allah* becomes his spirit, then his life becomes symbol of *Hoo*⁹ and he represents *Hoo* in self and traits. *Hadīth*,

“Whoso recognised his self (*nafs*), verily he recognised his Sustainer; meaning whoso recognised his self from annihilation, verily he recognised his Sustainer from subsistence.”

Therefore, it is required that breath of desirous of Allah (ﷻ) pierced with *Ism Allah* (*qidam*) and *Ism Allah* (*qidam*) with his breath.

Poem

After thirty years of research, Khāqāney became aware of the secret that a breath taken in contemplation of *Ism Allah* is better than the kingdom of Solomon (ﷺ).

⁸ As per rule of Arabic language, letter *alif* is silent in *bism Allah* (بسم الله)

⁹ Name of Allah Almighty (ﷻ). See details in glossary.

Reply of Bahoo (بہو)! How is a moment with God? Person needs to immerse in annihilation in Allah (ﷻ) because let alone breath of moment, even centuries don't account for consideration there. Therefore, this narrative of Khāqāney is inaccurate.

When some *faqīrs* engage in *dhikr* of Allah (ﷻ) then influence of *dhikr Allah* continuously flows in their body. With that their hearts become (spiritually)-enlightened; their sight becomes blessing of grace and by prevailing over their *nafs*, they are relieved and renounced from worldly avarice and temptations of Satan and by turning towards their Sustainer they attain their fortune from the intimacy of *Haqq*. Such *dhikr* invokers (*dhākir*) are beauty of both the worlds. On the contrary some *faqīrs* gain popularity in public by engaging in *dhikr* of Allah (ﷻ) and by becoming slave of base-self's temptations, they trap people in their web (of deceit) for purpose of worldly wealth. Recognition of both (kinds of) *faqīrs* is attained by mentioning worldly material (*dunyā*) because perfect *faqīr* mentions worldly material with contempt with which heart attains cleanliness and purity. On the contrary seeker of worldly material *faqīr* mentions worldly material with sincerity and with which love for worldly material emerges in his heart. Listen! Costume of ignorant is ignorance which is the dress of Satan. Costume of scholar is knowledge and costume of knowledge is wisdom of word of Allah (ﷻ) which secures from satanic ignorance. And *faqīr's* costume is Divinely-praised illumination of recognition with which witnessing (*mushāhadah*) and authority (*taṣarruf*) of both worlds is attained. The difference between scholar, ignorant and *faqīr* is that level of ignorant is general, scholar's level is special and level of '*ārif* with Allah *faqīr* ('*ārif billah faqīr*) is most special. Polytheism, infidelity, ignorance and religious-innovation appear from the costume of ignorant. Command of *Ilāhī*, sayings of Prophet (ﷺ) and words of Glorious Qur'ān and *Hadīth* appear from the costume of scholar. And any narrative coming out from the costume of *faqīr* is about *Ism Allah*, recognition of (nothing) besides Allah (ﷻ) (*illallah*) and beauty (*jamāl*) of *Ilāhī*. *Hadīth*,

"Such thing comes out of a pot which is present in it."

Command of Allah (ﷻ) (Qur’ān, 18:24),

“And remember your Rabb¹⁰ when you forget¹¹.”

Listen! Such *murshid* who is immersed in annihilation in Allah (ﷻ) and honoured within presence of Almighty God, what kind of difficulty or complication is for him to immerse desirous of Allah (ﷻ) in Oneness and to honour with honourable presence in convention of Prophet (ﷺ)? For him, this task is easier than placing desirous of Allah (ﷻ) in struggle of *dhikr*, reflection, piety and renunciation. Trade of absorbed-one is hand to hand. Hence he holds the hand of desirous and places him in trust of God by taking him to the presence of Almighty God. A *murshid* who doesn’t have such power, he cannot be called *murshid* because he is bandit and bandit in feminine and Satan is also feminine. Allah Almighty (ﷻ) commands (Qur’ān, 48:10),

“Allah’s hand is over their hands.”

Poem

Place your hand in hand of some masculine so that you can become a masculine because guidance is not within anyone’s jurisdiction except masculine.

But the condition is that, desirous should see through ‘ayn (*Ism Allah*) because *Allaho* is (true) guide and for purpose of guidance Allah Almighty (ﷻ) has created Exalted Prophet Muḥammad (ﷺ). Satan can never be in form of persons of guidance (*ahal hidāyat*). Saying of Prophet (ﷺ),

“Undoubtedly Satan cannot adopt my form; whoso has seen me undoubtedly has seen me.”

Allah Almighty (ﷻ) commands (Qur’ān, 17:65),

“Assuredly, you will not be able to overpower those who are My servants.”

¹⁰ Name of Allah Almighty (ﷻ) (Sustainer).

¹¹ Sufis explain it as one has to remember his Sustainer (*Rabb*) by becoming unaware of one’s ownself.

Therefore complete and accomplished *murshid* is example of Exalted Prophet Muḥammad (ﷺ) (person of guidance) and imperfect *murshid* is example of Satan (cursed). When *murshid* – having spiritually enlightened sight – concentrates upon desirous of Allah (ﷻ) then heart of desirous becomes alive and engrosses in *dhikr* of Allah (ﷻ) by itself; with that his *nafs* suffers from burning sensation and disgrace and his neighbours consider him insane. He becomes estranged from public and becomes one with God and upon his tongue is this anthem of passion:

Poem

O Bahoo (ﷻ)! Whoso sees us, runs far away from us because we are *faqīr* and people run away from spiritual-excellence (*faqr*) but *faqīr* has no concern with them because spiritual-excellence is without want (*lā yaḥtāj*).

Hadīth,

“Nothing (besides Allah (ﷻ)) can make people of Allah (ﷻ) *faqīrs* neglectful from *dhikr* of Allah (ﷻ) and turn their concentration towards itself for a moment.”

Poem

O Bahoo (ﷻ)! People of Allah (ﷻ) *faqīrs* are carefree from mentioning both the worlds because they are free from desire of both worlds.

Allah Almighty (ﷻ) commands (Qur'ān, 53:17),

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

Wayfarers of spiritual-path are of two kinds. Wayfarer absorbed and wayfarer beloved. *Faqīr* doesn't have any concern with both of them because he is person of spiritual-revelations (*sāhib wahm*), beloved person with spiritual-authority (*tasarruf*) possessing the spiritual-ownership of the world (*mālik al-mulkī*). When desirous of Allah (ﷻ) reaches this state then he is terrified from all other than *Ḥaqq* and falls in love with *Ḥaqq*; and he runs away from everything besides Allah

ﷻ); and by yearning and longing he remains in burning sensation day and night due to separation with which his *nafs* dies.

Honourable Ibrāhīm Bin Ad/ham (رحمته) says,

“Until you don’t make your children orphan, your wives widow, ruin yourself in dust like dog, spend your house and household goods in the cause of Allah (ﷻ), keep eye on the command (Qur’ān, 3:92),

‘You can never attain to piety,’

And attain friendship of Allah Almighty (ﷻ) visibly and in the innermost as (Qur’ān, 5:54),

‘He will love and who will love Him,’

And from Allah Almighty (ﷻ) you don’t attain certificate (as in Qur’ān, 98:8),

‘Allah (ﷻ) is pleased with them and they are pleased with Him,’

Then how beloved of yours can be content with you?”

Faqīr Bahoo (رحمته) says that upon the path of *faqr* there is need of steadfastness and not desires of base-self or spiritual-miracle because steadfastness is special state and spiritual-miracle is state of menstruation and puerperal haemorrhage. Listen O my dearest! What does desirous of Allah (ﷻ) has to do with menstruation and puerperal haemorrhage? First access perfect soul (*qalb salīm*) and then surrender (*taslīm wa ridā*) to the will of God.

Poem

Those who are slaughtered with knife of surrendering to the will of God, they are bestowed a new life every moment from the invisible.

Exalted Prophet (ﷺ) said,

“Angels don’t enter in the house where there is dog.”

Heart is like house, *dhikr* of Allah (ﷻ) is like angel and *nafs* is like dog. Allah Almighty’s (ﷻ) gaze of mercy doesn’t cast upon the heart which has become shelter for satanic hazards and selfish desire by the love for darkness of worldly material (*dunyā*); and the heart, upon which Allah Almighty’s (ﷻ) gaze of mercy doesn’t cast, that gets filled

with avarice, jealousy and pride by being blackened and stray. Due to jealousy Qābīl killed Hābīl¹², avarice made Prophet Adam (عليه السلام) eat grain and had him evicted from paradise and arrogance took Iblīs¹³ to the state of curse. Such heart, which becomes house of avarice, always remains filled with avarice, jealousy, pride and arrogance and remains perplexed due to disgraced material world. Saying of Prophet (عليه السلام),

“Faith and material world (dunyā) cannot co-exist in one heart as water and fire cannot co-exist in one pot.”

Poem

If upon the tongue, there is recitation of praising to God but heart is immersed in worldly thoughts then what kind of influence such praising will have?

Faqīr is the one that when he closes his eyes, he witnesses eighteen thousand universes in both worlds. Allah Almighty (عليه السلام) commands (Qur’ān, 53:17),

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

Exalted Prophet (عليه السلام) said,

“I seek Allah’s (عليه السلام) refuge from humiliating poverty (faqr-e mokib).”

The meaning of this saying of Prophet (عليه السلام) is that Almighty God grant us refuge from such kind of *faqr* that bows their heads down in front of worldly people for acquisition of worldly material (*dunyā*). Such *faqīr*, who accumulates worldly wealth and relies upon wealth, is as if he is Pharaoh; whoso resorts to stinginess is as if he is Qārūn; whoso takes pride over it is as if he is Namrūd; and whoso respects it is as if he is Shaddād. Allah Almighty (عليه السلام) commands (Qur’ān, 5:54),

“They will be kind towards the believers (but) strict towards the disbelievers. They will toil in the way of Allah (عليه السلام) and will never fear any reproaches of the reprovers.”

¹² Qābīl and Hābīl both were sons of Prophet Adam (عليه السلام).

¹³ Name of Satan before he was cursed.

Listen! Allah Almighty (ﷻ) has made you noblest as Allah Almighty (ﷻ) commands (Qur’ān, 17:70),

“And We have indeed honoured the children of Adam (ﷺ).”

And created you to worship Him as command of Allah Almighty (ﷻ) (Qur’ān, 51:56),

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

As created for His servitude and recognition (*ma’rifat*). Hence, devotee (‘*ābid*) is the one who takes himself to this level of worship. Allah Almighty (ﷻ) commands (Qur’ān, 15:99),

“And worship your Rabb till you attain the station of certainty of faith.”

Discourse of Honourable Shaykh Muḥay Ad-dīn Shāh ‘Abd Al-Qādir Al-Jīlānī (ﷺ),

*“He who has intended to pray after attaining objective after union (*ḥuṣūl al-wuṣūl*)¹⁴ has certainly committed infidelity and has committed polytheism with Allah Almighty (ﷻ).”*

Listen! Such person who exits state of servitude (‘*abūdiyyat*) and reaches state of providence (*rabūbiyyat*) and annihilates in Allah (ﷻ) (*fanā fī Allah*), he remains immersed in witnessing of beauty of *Ḥaqq*, then what use is of his worshipping and striving?

Poem

By becoming headless I remain immersed in incomparable and matchless *Dhāt* of *Ḥaqq*.

This is such state where there is even no sign of existence of body and union.

Until you don’t annihilate your own being, you will remain in total confinement of your *nafs*.

As such, how can you reach up to state of ‘be with Allah (ﷻ)’¹⁵?

¹⁴ Please see glossary ‘*ḥuṣūl al-wuṣūl*’.

Saying of Honourable 'Alī (عليه السلام),

*"Whatever I see, I see Allah (ﷻ) (in it) because reality of everything is Allah (ﷻ)."*¹⁶

Allah Almighty (ﷻ) commands in *Hadīth Qudsī*,

"I treat My slave in accordance with his perception; now however My slave wants, he can have My presumption."

So when he presumes My *Dhāt* within his being then undoubtedly he accesses Me. Allah Almighty (ﷻ) commands (Qur'ān, 51:21),

"And in your selves. So do you not notice?"

However, only human being can walk upon this path. If human being opens his spiritual foresight he remains immersed in witnessing *Dhāt* of *Haqq* otherwise Allah Almighty (ﷻ) commands in *Hadīth Qudsī*,

*"In term of creation, donkeys and human are same creation."*¹⁷

Such person who has not attained *ma'rifat* of Almighty *Haqq* and he doesn't know spiritual-discipline of spirituality (*tasawwuf*), he remains arrogant even if he has studied thousands of books as his tongue is alive but his heart is dead¹⁸, he is merely animal carrying burden of knowledge. Allah Almighty (ﷻ) commands (Qur'ān, 50:16),

"And We are nearer to him than his jugular vein."

¹⁵ Prophet (ﷺ) said that in absorption with Allah (ﷻ), one of his condition is such that no archangels or Prophet can enter there. It is quoted in a *Hadīth*,

"One night Prophet (ﷺ) got up and came out of the house, Honourable 'Āyshah Siddiqah (رضي الله عنها) curiously went after him and saw Prophet (ﷺ) went and set in Jannat Al-Baqi', Honourable 'Āyshah (رضي الله عنها) turned back. By hearing slight sound, Prophet (ﷺ) said, 'who is it?' Honourable 'Āyshah (رضي الله عنها) said, 'I am 'Āyshah' (رضي الله عنها). Said, 'Who 'Āyshah' (رضي الله عنها)?' She said, 'Abū Bakr's daughter'. Prophet said, 'Who Abū Bakr (رضي الله عنه)?' She said, 'Slave of Muḥammad (ﷺ)'. Prophet (ﷺ) said, 'Who Muḥammad (ﷺ)?' Upon this Honourable 'Āyshah (رضي الله عنها) became quite and returned back. When Prophet (ﷺ) returned back and this topic was discussed, Prophet (ﷺ) said, 'With Allah (ﷻ), one of my conditions is such that where neither any anchangels nor any Prophet can enter.'"

¹⁶ Everything came into existence by the power of Almighty God.

¹⁷ I.e., they are related to same four elements which are water, fire air and soil.

¹⁸ Dead refers as that is deprived of spiritual-awakening.

Poem

Such person, who purchases *Ism* Allah in compensation of his life, sees *Dhāt* of *Haqq* with open eyes.

Hadīth,

“You reflect upon His (Allah Almighty’s ﷻ) signs and do not reflect upon His Dhāt.”

Poem

Allah Almighty (ﷻ) is nearer than the jugular vein, why do you consider Him far apart? It is you far from Him, otherwise His is in front of you.

Allah Almighty (ﷻ) commands (Qur’ān, 57:4),

“Wherever you are, He is with you.”

Allah Almighty (ﷻ) is always with you but you are blinded from his sight and you have strayed. Allah Almighty (ﷻ) commands (Qur’ān, 17:72),

“And whoever remains blind in this (world) will be blind in the hereafter as well.”

However, people attain knowledge but merely to earn livelihood in this world and to gain closeness to kings. Allah Almighty (ﷻ) commands (Qur’ān, 94:1-2),

“Have We not broadened your breast for you? And We have taken off the load from you.”

Knowledge is such which opens the breast and not the one which is attained in schools because with that jealousy and malice emerge in person’s being. Listen O knower of truth! Access company of God and eradicate image of everything save Allah (ﷻ) from your heart so that besides the *Dhāt* of *Haqq* nothing else should remain in heart and according to commands of Allah Almighty (ﷻ), (Qur’ān, 55: 26-27),

“Whoever is on the earth will perish. And the essence (Dhāt) of your Rabb, Who is the Master of glory and splendour and the Master of bounty and honour will remain.”

Only His appearance should remain in your heart.

Poem

He knows me and He is my custodian and He remains
Merciful upon me. How can these oxen and donkeys know
Oneness of *Ḥaqq*.

When *Ism Allah* gets imprinted upon the heart and disclosure
(*tajallī*) of *Ism Allah* flares up by prevailing over the heart then base-
self (*nafs*) dies after getting defeated and heart becomes alive and
contemplator (of *Ism Allah*) gets terrified. Quote of Shaykh Muḥayy Ad-
Dīn Shāh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله عليه),

*“At this state desirous has affection for Allah Almighty (رحمته الله عليه) and is
terrified from all besides Allah Almighty (رحمته الله عليه).”*

Poem

When imprint of *Ism Allah* appeared upon the forehead then
it took to the state of truth of certitude by immersing in
annihilation in Allah (رحمته الله عليه).

Exalted Prophet (ﷺ) said,

*“Material world (dunyā) be congratulatory to you, hereafter also be
congratulatory to you, my Master is sufficient for me.”*

Ḥadīth,

*“Whoever desired dunyā, acquired dunyā; whoever desired
hereafter, accessed hereafter; and whoever desired Allah (رحمته الله عليه), he
became owner of everything.”*

In *Ḥadīth Qudsī* Allah Almighty (رحمته الله عليه) commands,

“Relinquish the nafs and acquire Allah (رحمته الله عليه).”

Poem

I have taken out desire of *dunyā* and hereafter from my heart;
because in the house, either grief of *dunyā* and hereafter will
remain or elegance of friend.”

Ḥadīth

“Passionate love (*‘ishq*) is a fire which burns everything to ashes except passionately beloved (*maḥbūb*).”

Only one *Dhāt* manifests in everything’s external and in the innermost. That is why, whenever ‘*ārif billah* speaks, *Ism Allah* comes out of his mouth. Wherever he sees, he sees *Ism Allah*. Allah Almighty (ﷻ) commands (Qur’ān, 2:115),

“So whichever direction you turn to, there is the presence of Allah (ﷻ). Surely, Allah (ﷻ) is Infinite, All-Knowing.”

And whenever he (‘*ārif billah*) hears, he hears *Ism Allah* because, “Undoubtedly Allah has encompassed everything.”

At this state passionate lover feels glorified upon spiritual-excellence (*faqr*). Saying of exalted Prophet (ﷺ),

1- “I am glorified upon *faqr* because *faqr* is my special wealth. Due to *faqr* I am honoured over entire Prophets and Rasūls¹⁹.”

2- “Love for *faqīrs* is from the morals of Prophets (ﷺ) and hatred for *faqīrs* is from the morals of Pharaoh.”

3- “Whoso has seen a *faqīr* to hear his discourse, on the day of judgement Allah Almighty (ﷻ) will raise him amongst Prophets and Rasūls (ﷺ).”

Saying in *Ḥadīth Qudsī*,

“When anyone gets occupied with *My dhikr* then I accompany him.”

Regarding the rewards for deeds, learning an issue of Islamic-jurisprudence (*fiqh*) is better than one year’s worshipping; remaining engaged in *dhikr* of Allah (ﷻ) for a moment is better than learning thousand issues of *fiqh* as knowledge of issues of *fiqh* is base of Islam. If recitation of Exalted Qur’ān and external worshipping were omitted, their compensation (*qaḍā*) is possible; but compensation of breath is impossible. Exalted Prophet (ﷺ) said,

¹⁹ *Rasūls* are the Prophets (ﷺ) who have Divine Books. They are sent by Allah Almighty (ﷻ) for His creation to propagate His commands. They are bestowed with new *sharī‘at* and book. Last of them is Prophet Muḥammad (ﷺ). There will be no new prophet after him until the day of judgement.

- 1- *“Such person who doesn’t fulfil his eternal obligations (fard), Allah Almighty (ﷻ) doesn’t acknowledge his timely obligation.”*
- 2- *“Breaths are numbered and any breath that is passed without dhikr of Allah (ﷻ) is deceased.”*

Poem

Guard the breath because breath is a whole universe.
According to wise one single breath (passed in contemplation
of *Ism Allah*) is better than whole of universe.

Don’t ruin your age in pity and remorse; consider spare of
breath time dear because the sword of time is cutting it.

At the time of death when, by the grace of Allah (ﷻ), breath is
friend of person then besides desire of *Ilāhī* every other desire is
misleading. Saying of exalted Prophet (ﷺ),

*“Best of all desires is desire of Allah (ﷻ) and best of all
remembrance is remembrance of Allah (ﷻ).”*

Allah Almighty (ﷻ) commands, (Qur’ān, 18:28),

*“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.”*

Allah Almighty (ﷻ) commands in *Ḥadīth Qudsī*,

*“Whoso seeks Me, verily, he accesses Me; whoso accesses Me, he
recognises Me; whoso recognises Me, he falls in love with Me; whoso
loves Me, he becomes My passionate lover (‘āshiq); whoso
passionately loves Me, I kill him; whoso I kill, his compensation
becomes necessary upon Me and his compensation is I.”*

Saying of exalted Prophet (ﷺ),

“Anyone who strives in quest for anything, he accesses it.”

In *Ḥadīth Qudsī* Allah Almighty (ﷻ) commands,

“Verily within the body of a person there is a piece which is in *fawād*, *fawād* is in soul (*qalb*), soul is in spirit (*rūh*), spirit is in secret (*sirr*), secret is in concealment (*khafī*) and *khafī* is in *anā*²⁰.”

When any *faqīr* reaches the state of *anā* by becoming *fanā fī Allāh* then condition of absorption (*sukr*) appears upon him and three forms of illumination of monotheism manifest from his body; from his forehead illumination of monotheism manifests, his eyes get illuminated with illumination of monotheism and his heart glows with illumination of monotheism. If he remains engaged in worshipping with all of these three limbs then he remains person of *ma‘rifat* otherwise (illumination of monotheism) is seized. That is why his forehead remains occupied with prostrations, his sight remains upon *sharī‘at* and his heart remains full of certitude in the obedience of Prophet (ﷺ). *Anā* is of two kinds,

- 1- Rise by the command of Allāh (ﷻ).²¹
- 2- Rise with my command.²²

Faqīr remains associated with these two kinds of *anā* as Honourable Bāyazīd Bastāmī (رحمته الله) said,

“Glory be for me and whose honour is beyond my glory.”²³

And Shāh Manṣūr (رحمته الله) said,

“I am *Ḥaqq* (truth).”²⁴

Anā is a secret and whoso accesses it he accesses the greatest secret (Allāh (ﷻ)). When Exalted Prophet (ﷺ) reached this status, he said,

“*Ilāhī! Glory is for you, I have been unable to worship You as it is the due right to worship You and have not been able to access Your ma‘rifat as it was due right of Your ma‘rifat.*”

Hence it is learnt that this state is also imperfect; therefore, move ahead and reach the state of no fear²⁵ regarding which Allāh Almighty (ﷻ) commands in (Qur’ān, 10:62),

²⁰ Highest state of *faqīr*. See glossary for detail.

²¹ قم باذن الله

²² قم باذنی

²³ سبحانی ما اعظم شانی

²⁴ انا الحق

“Beware! Verily, the friends of Allah will not have any fear, nor will they grieve.”

Be wise and remember that this is *faqr* which is glory of Prophet (ﷺ) and due to that Allah Almighty (ﷻ) bestowed this reward and said, (Qur’ān, 3:110),

“You are the best community brought forth for mankind.”

‘Rise by the command of Allah (ﷻ)’ is the status of Prophet ‘Īsā’ (Jesus) (ﷺ) and ‘rise with my command’ is the status of *ummah* of Exalted Prophet Muḥammad (ﷺ). Tongue of Prophet Jesus (ﷺ) was immersed in the illumination of monotheism and *faqīr*s from *ummah* of Exalted Prophet Muḥammad (ﷺ) are immersed from head to toe whole heartedly in the illumination of monotheism in such manner that they are neither God nor they are separate from God. In the state of absorption in monotheism *faqīr*’s condition is like spark and fire or salt in food because whatsoever immerses in salt becomes salt or like water in milk. Exalted Prophet (ﷺ) said,

“In absorption with Allah (ﷻ) one of my conditions is such that where neither any archangel can enter nor any Rasūl Prophet.”

Allah Almighty (ﷻ) commands (Qur’ān, 48:1-2),

*“(O Esteemed Beloved!) Surely, We decreed for you a clear victory so that Allah forgives, for your sake, all the earlier and later sins.”*²⁶

When Exalted Prophet (ﷺ) reached this state, he resorted to worship and thanksgiving so excessively that anyone else dare have such power? He used to say,

“Should I not be thankful slave of Allah (ﷻ).?”

Exalted Prophet (ﷺ) said,

*“Every such innermost is evil which contradicts its visible.”*²⁷

²⁵ لَا تَخَفْ

²⁶ The interpretation would be,

“Surely, We decreed for you opening (of veils), so that Allah (ﷻ) removes the darkness, for your sake, (of) all the earlier and later (people who are to come).”

²⁷ When person’s innermost is contrary to his outwardly self or when innermost is contradictory to *sharī‘at*.

Poem

Initially acquire knowledge then take step in arena of *ma‘rifat*; because there is no place for ignorant in the court of *Haqq*.

Exalted Prophet (ﷺ) said,

“Such person who adopts abstinence and spiritual-exercise without knowledge, eventually he will die insane or will die the death of infidel.”

Poem

Knowledge of *Haqq* is shining illumination, there isn’t any other illumination like it. Knowledge has to be with practice otherwise there isn’t any need for impractical knowledge which is merely like donkey laden with weight.

Allah Almighty (ﷻ) commands (Qur’ān, 99:7-8),

“Then he who will have done even an atom’s weight of good will see it. And he who will have done even an atom’s weight of evil will see it.”

Poem

Knowledge of innermost is butter and external knowledge is milk. How can butter be without milk and without *murshid* (*peyr*) where would piety come from?

Such is knowledge which takes upto known (*ma‘lūm*)²⁸ and makes aware otherwise according to saying of Prophet (ﷺ),

“Knowledge is great veil.”

Poem

Knowledge, which is source of meeting beloved, is not found in books because syllabus knowledge is of no use upon the path of union.

Regarding scholars of mere debate Allah Almighty (ﷻ) commands,

²⁸ Here it refers to *Dhāt* of Almighty *Haqq*. See glossary for further explanation.

“Their example is of that donkey which is laden with books.”

Poem

Don't ask for secrets of *ma'rifat* from people of religious-seminary (*madrakah*) because the bookworm cannot become sagacious if it eats the book.

Exalted Prophet (ﷺ) said to Abū Dhar Ghifārī (رضي الله عنه),

“O Abū Dhar (رضي الله عنه)! Walk alone (because) Allah Almighty (ﷻ) is alone in the heavens, you remain alone on the earth. O Abū Dhar (رضي الله عنه)! Verily Allah Almighty (ﷻ) is paragon of elegance and likes elegance. O Abū Dhar (رضي الله عنه)! Do you know I remain engrossed in which concern and grief, what is that thing for which I am longing for?”

Honourable Abū Dhar (رضي الله عنه) said,

“O Exalted Prophet (ﷺ)! Inform me of your sorrow and concern.”

Prophet (ﷺ) said,

“Aah! Aah! Aah! I am longing to meet with those of my brothers who will come after me; they will possess the honour like prophets and their status is as that of martyrs in the court of Ilāhī. For the pleasure of Ilāhī they will adopt isolation from their parents, siblings and children; they will resign from their wealth and property; they will adorn themselves with courteousness and humility. They will not incline towards dunyā for selfish desires and acquisition of worldly material. They will gather in masjids by immersing in love of Ilāhī and their hearts will be concentrated towards Allah Almighty (ﷻ); their spirits will be from Allah (ﷻ); their knowledge will be for Allah Almighty (ﷻ). When anyone amongst them will become ill, his illness will be greater than thousand years of worship in the court of Ilāhī. O Abū Dhar (رضي الله عنه)! If you want then I can narrate further about their honour?”

Honourable Abū Dhar (رضي الله عنه) said,

“O Prophet (ﷺ)! please elaborate further.”

(Prophet (ﷺ)) said!

“When anyone amongst them will die, it will be as if anyone from heavens has died because their due respect is indispensable upon Allah Almighty (ﷻ). O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?”

“Yes O Prophet (ﷺ), Please elaborate further,” (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said,

“If any lice gets in their cloths and bites them, due to that pain Allah Almighty (ﷻ) will bestow them reward for seventy Hajj (pilgrimages), seventy ‘umrah (lesser form of pilgrimage) and rewards as freeing forty slaves from the progeny of Prophet Ismā‘īl (عليه السلام) and those slaves would be so costly that each slave would be worth twelve thousand dinar. O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?”

“Yes Prophet (ﷺ), please elaborate their honour further,” (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said,

“When anyone from those lovers will perform dhikr of Allah (ﷻ), then Allah Almighty (ﷻ) will write one million states with each of his breath. O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?”

“Yes Prophet (ﷺ), please elaborate further,” (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said,

“When anyone amongst them will perform two cycles of prayers on mount Arafat then reward of Honourable Prophet Noah (عليه السلام) age of thousand years will be written for him. O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?”

“Yes Prophet (ﷺ), please elaborate further,” (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said!

“When anyone amongst them will glorify Ism Allah Dhāt then on the day of judgement in the court of Ilāhī such glorification will be greater than even if the worldly mountains become gold and silver and go

along with him. O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?"

"Yes Prophet (ﷺ), please elaborate further," (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said!

"Whoso would see them with veneration, Allah Almighty (ﷻ) will like this action more than looking towards house of Allah (ﷻ) (Ka'bah); whoso would see them with veneration it is as if he would see Allah (ﷻ); whoso would dress them, it would be as if he has dressed Allah (ﷻ); and whoso would give them food to eat it is as if he would feed Allah (ﷻ). O Abū Dhar (رضي الله عنه)! If you want then I can narrate further?"

"Yes Prophet (ﷺ), please elaborate further," (said Abū Dhar (رضي الله عنه)).

(Prophet (ﷺ)) said!

"Such sinner who is persistent on sin and he is limitless sinner; if he (sinner) comes into their gathering his sins will be forgiven before he gets up. Thus, you should know that people of (spiritually-illuminated) heart sometimes have intuition and witness (mukāshafah) the spiritual-revelations of angelic secrets in form of true dreams; and sometimes in awakening meanings manifest upon them in form of witnessing and this is from highest states and these states are from states of prophethood. Verily true dreams are forty-sixth part of prophethood. Thus you should remain cautious of their affairs; if you would make a mistake about it, your fault will exceed the limits and you will fall in destruction. Ignorance is better than such intellect which inclines towards their denial; because whoso denies the affairs of friends of Allah, it is as he denied the prophets and he got complete eviction from faith."

This verse also came regarding the *faqīrs*, Allah Almighty (ﷻ) commands (Qur'ān, 18:28),

"Stay tenaciously in the companionship of those who remember their Rabb morning and evening, ardently seeking His pleasure. Your looks must not but focus them. Do you seek the charisma of the worldly life? 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.”

Furthermore, this verse is also about *faqīrs*, command of Allah Almighty (ﷻ) (Qur’ān, 33:4),

“Allah (ﷻ) has not made for any man two hearts inside his breast.”

It is cited in *Risālah Ghauth Al-‘Ālam Muḥay Ad-Dīn* that Allah Almighty (ﷻ) says,

“To Me such is not faqīr who has nothing in his possession; on the contrary faqīr is such whose order applies upon everything for whatever thing he says ‘happen.,’ ‘so it happens.’ O Ghauth Muḥay Ad-dīn (ﷺ)! Tell your friends and companions,

‘Anyone who desires My love, he needs to adopt faqr because when faqr reaches its perfection then there is only Allah (ﷻ).’

O Ghauth Muḥay Ad-Dīn (ﷺ)! Tell your friends,

‘Consider inviting faqīrs sufficient because verily faqīrs are My companions and I am their companion.’

O Ghauth Muḥay Ad-Dīn (ﷺ)! When you see any faqīr in the state that he is burning in the fire of spiritual-excellence (faqr) and down trodden with the impact of starvation, you access his closeness because there isn’t any curtain between Me and him.”

Prophet (ﷺ) said,

1- *“According to public, faqr is absolute reproach but it is priceless treasure in the sight of Allah Almighty (ﷻ).”*

2- *“Even a suspicious (shaqī) faqīr is better than thankful prosperous (ghanī).”*

3- *“Faqr is facial illumination in both the worlds.”*

Honourable Bāyazīd (ﷺ) was asked that what is *darveyšey* (path of *darveyš*) and *faqīrī* (path of *faqīr*)? He replied,

“Darveyšey faqīrī is such that if faqīr is provided with gold and silver present in the whole world and everything of eighteen thousand universes, he will instantly spend it upon the path of God.”

Darveyšey and faqīrī have seventy thousand states. Until faqīr does not traverse through those seventy thousand states, doesn’t become

allegeable to show others these (state's) sights' display, he cannot be called *faqīr darveyš*. Until *faqīr darveyš* doesn't become familiar with all of these states and moves ahead, he can never be a *faqīr darveyš*. If he is exercising *darveyšey* without such strength and power, he is doing it for ostentation and not for God.

Where there is treasure there is also snake and where there is flower there is also thorn.

Faqīr turns away from affairs of eighteen thousand universes and moves ahead and reaches above Divine-throne ('*arsh*) and becomes familiar with everything created; and in the religion of spiritual-discipline such is called *darveyš faqīr*. When *faqīr* passes through those seventy thousand states and moves ahead from Divine-throne and Divine-chair ('*arsh wa kursī*), then his status is beyond intellectual comprehension. This is a secret between slave and God, no one knows it besides Allah Almighty (ﷻ) because He is the wisest *Dhāt*.

Poem

We immersed in the river of passionate love with such dignity that our head always remained above Divine-throne ('*arsh*).

Faqīr Bahoo (رحمہ اللہ) says that on the night of *mi'rāj*²⁹ when Exalted Prophet (ﷺ) mounted on Burraq, Angel Gabriel (عليه السلام) humbly presented to Exalted Prophet (ﷺ) the creation of eighteen thousand universes fully decorated and equipped on the station of lote tree (*sidrah al-muntahā*)³⁰ beyond Divine-throne and Divine-chair. When Exalted Prophet (ﷺ) reached highest praised state³¹, Allah Almighty (ﷻ) asked,

²⁹ Journey of Prophet (ﷺ) towards Allah Almighty (ﷻ).

³⁰ It is situated at the top end of creational universe.

³¹ سدرۃ المنتہی محمودا نصیرا قاب قوسین او ادنی

(Qur'ān: 53:14), "At the At the farthest Lote tree - *sidrah al-muntahā*"

Praised state or state of *Maḥmūd* is (Qur'ān: 17:79), "Your Rabb will certainly raise you to a station of praise and glory."

“O Muḥammad (ﷺ)! I have placed eighteen thousand universes in your control and made you inspect them; and presented entire creation in your charge; you spell out what did you like and what would you like to take?”

Prophet (ﷺ) replied,

“God Almighty! I liked Ism Allah and Your love and from You, I ask for You.”

Allah Almighty (ﷻ) said,

“O Muḥammad (ﷺ)! In which thing is My love? What do I like? What is that thing which has attained my intimacy (qurb) and between Me and it there is no veil?”

Prophet (ﷺ) said,

“That (thing) is faqr fanā fī Allah baqā billah.”

Saying of Exalted Prophet (ﷺ),

“Ilāhī grant me life of miskīn³², death of miskīn and my accountability be amongst miskīn.”

When Prophet (ﷺ) found faqr in unity with God Almighty, he said,

“Leader of the nation is servant of faqīrs.”

Prophet (ﷺ) said,

“When faqr reaches its perfection then there is only Allah.”³³

Allah Almighty (ﷻ) commands, (Qur’ān, 47:38),

“And Allah (ﷻ) is Independent and you are dependent.”

Prophet (ﷺ) said,

“Undoubtedly Allah Almighty (ﷻ) loves free of want (ghanī) faqīrs.”

Qāb Qawsayn is described as two semi circles or rainbows that become one circle or even closer when joined together with both ends. State of annihilation in illumination of *Dhāt*.

³² Its literal meaning is the humbled one, recipient of alms. Sultān Al-‘Ārifīn Sultan Bahoo (رحمته) describes it as the one who abodes by Allah Almighty (ﷻ).

³³ اذا تم الفقر فهو الله It is top most of spiritual-excellence (faqr) as on such state faqīr attains state of fanā fī Allah and baqā billah.

Hence *faqr* adopted by Prophet (ﷺ) was intentional (*ikhtiyārī*) and not unintentional (*idtarārī*). When Almighty *Ḥaqq* asked,

“O Muḥammad (ﷺ)! What is that thing which you don't like?”

Prophet (ﷺ) said,

“God Almighty! I don't like every such thing which You dislike?”

Allah Almighty (ﷻ) Said,

“What is that thing which I don't like?”

Prophet (ﷺ) said,

“God Almighty! Your disliked thing is *dunyā* (material world) because value of *dunyā* in Your sight is not as a wing of mosquito; therefore, whoso likes *dunyā*, he is disliked in Your Majestic court.”

Saying of Prophet (ﷺ),

“*Dunyā* is accursed and whatsoever in it, except *dhikr* of Allah (ﷻ).”

Listen! *Faqīr Bahō* (ﷺ) says that *faqr* has three letters (in Arabic), *fiqh* (Islamic-jurisprudence) also has three letters, ‘*ilm* (knowledge) also has three letters, ‘*amal* (actions) also has three letters, tolerance (*ḥilm*) also has three letters and *Ḥalīm*³⁴ is Allah Almighty's (ﷻ) name. Mix all of these together with water of *sharī'at*, add spiritual-path (*tarīqat*), recognition (*ma'rifat*), reality (*ḥaqīqat*) and passionate love ('*ishq*), fill up the goblet and drink it. After that, step in the arena of *faqr* and forget both the worlds. Allah (ﷻ) is sufficient besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*). Without taking this step, path of *faqr* cannot be walked upon; as thousands and thousands desirous of *Ilāhī* immersed in perplexity of monotheism, became absorbed and by suffering from falling from grace (*raj'at*) died in sense of deprivation. Therefore, in sleep, awaking, in state of ecstasy or state of consciousness, in every state remain acting upon *sharī'at* of Prophet Muḥammad (ﷺ) and consciously adopt company of *Ilāhī*.

³⁴ Its literal meaning is the One Who is forbearing.

Chapter One

Exegesis of *Ism Allah* and Monotheism of Annihilation in Allah (ﷻ)

Listen! Torah, Psalm, Bible and mother of books that means distinguisher from false (*Furqān*), these four books are merely exegesis of *Ism Allah*. What is *Ism Allah*? *Ism Allah* is actual sanctified *Dhāt* which is un-parallel, unique, without any doubt, unprecedented and in its honour it is stated (Qur’ān, 112:1),

“Proclaim: ‘He (Hoo) is Allah (ﷻ), Who is the One.’”

Such person becomes beloved of Allah Almighty (ﷻ) who memorises *Ism Allah Dhāt* by reciting it. By reciting *Ism Allah* and performing its *dhikr* inspired knowledge (*‘ilm ladunnī*) emerges as indicated in command of Allah Almighty (ﷻ) (Qur’ān, 2:31),

“And Allah (ﷻ) taught Adam (ﷺ) the names of all.”

Allah Almighty (ﷻ) commands (Qur’ān 6:121),

“(The meat of the animal) over which the Name of Allah (ﷻ) has not been pronounced. Verily, it is a sin (to eat that meat).”

Remember! Reaching state of *Qāb Qawsayn* in presence of Providence (*Rabb*) and having unveiled conversation with Allah Almighty (ﷻ) by Prophet (ﷺ) – after going through Divine-throne and Divine-chair, Divine-tablet and Divine-pen (*lawḥ wa qalam*) – was merely due to auspiciousness of *Ism Allah* because *Ism Allah* is the key of both worlds. Realms of seven earth and seven heavens, standing without columns, are merely due to auspiciousness of *Ism Allah*. Whichever prophet attained status of prophethood and accessed victory over infidels and remained safe from their chaos was due to auspiciousness of *Ism Allah* because their (Prophets’ (ﷺ)) slogan always had been,

“Allah (ﷻ) is our helper and supporter.”

Intercessory of connection between person and Master (God) is *Ism Allah*. All *awliyyā’ Allah*, *ghauth* (spiritual of upper category), *qutb* (highest cadre in spiritual-pivot) and people of Allah (ﷺ) attained *dhikr*, reflection, spiritual-revelation (*ilhām madhkūr*)³⁵, immersion in monotheism, Islamic-meditation, intuition (*kashf*), spiritual-miracles (*karāmat*) and entire status of *‘ilm ladunnī* (inspired knowledge) from *Ism Allah*; because with *Ism Allah* inspired knowledge (*‘ilm ladunnī*) opens up and after its study there doesn’t remain any need of other knowledge.

Poem

Whoso attains stability with *Ism Allah*, he attains relief from
bondage of other than Allah (ﷻ).

Allah Almighty (ﷻ) commands (Qur’ān, 5:25),

“So put us apart from wicked people.”

Saying of Prophet (ﷺ),

- 1- *“Don’t get associated with religious-innovators (ahal bid‘at).”*
- 2- *“Religious-innovators are dogs of hell.”*

Listen! With the *dhikr* of attributes (of Allah (ﷻ)) delusion (*istidrāj*) (also) emanates; but with the *dhikr* of *Ism Allah* there is never any diversity, transgression or delusion because glorious majestic *Ism Allah* has four letters (in Arabic), *alif*, *lām*, *lām*, *hay*. When *alif* is removed from *Ism Allah* (الله), it becomes *Lillah* (له) (for Allah (ﷻ)); similarly by removing first *lām* there remains *Lahoo* (له) (for *Hoo* actual *Dhāt*) and by removing second *lām*, there remains *Hoo* (هو) (actual *Dhāt*). All these four glorious names are *Ism Allah Dhāt*. Allah Almighty (ﷻ) commands (Qur’ān, 2:255),

“Allah (ﷻ)! None is worthy of worship but He (Hoo).”

Allah Almighty (ﷻ) commands in Qur’ān (2:257),

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

³⁵ Reply from Allah Almighty (ﷻ). See glossary for details.

Allah Almighty (ﷻ) commands in Qur’ān (73:9),

“*There is no God but He (Hoo). So take Him alone as Guardian.*”

In the glorious Qur’ān, *Ism Allah* is quoted four thousand times; due to its auspiciousness entire Qur’ān is disclosure of *Ism Allah*. Such is *murshid kāmīl* who knows the path of *Ism Allah* and *Ism Muḥammad* (ﷺ) and doesn’t know besides them. And such is genuine desirous who doesn’t desire anything besides desire of Allah Almighty’s (ﷻ) sanctified and pious *Dhāt*.

Poem

Sky is given by Him and He will roll it back but *Ism Allah* will remain forever.

Remember! When Almighty *Ḥaqq* Willed to manifest His-self, then made *Ism Allah* to appear from His *Dhāt* and from it illumination of Muḥammad (ﷺ) manifested. When from His Divine nature, saw in the mirror of illumination of Muḥammad (ﷺ), by seeing it, became inclined, yearned, passionate lover and fascinated, He upon Himself, and got titled as *Rabb Al-Arbāb* of *Ḥabīb Allah*³⁶. And from the illumination of Muḥammad (ﷺ), entire creation of eighteen thousand universes got created. In *Ḥadīth Qudsī* Allah Almighty (ﷻ) commands,

“*Beloved! If you were not to be then I would not have manifested My Providence.*”

First of all the one who recited creed (*kalimah*) upon Prophet (ﷺ) was Allah Almighty (ﷻ) Himself, then blessed spirit of Honourable Abū Bakr Siddīq (رضي الله عنه) and then spirit of Honourable ‘Alī (رضي الله عنه) became Muslim in the womb of his mother and recited *kalimah*³⁷ and afterwards further honourable companions were honoured with miracle of faith. Listen! Every breath of every living being – be it human or *jinn* or bird like cockerel or peacock – enters and leaves with *Ism Hoo*, (breath) of some is known and (breath) of others is deprived. Whose

³⁶ Title of Prophet (ﷺ), meaning beloved of Almighty God.

³⁷ لا اله الا الله محمد رسول الله

(breath) is known is *dhikr* invoker (*dhākir*) and whose (breath) is deprived is dead.

Poem

Beginning is *Hoo* and utmost is *Hoo*, whoso reached up to *Hoo* became recogniser of Allah (ﷻ) (*‘ārif billah*); and by annihilating in *Hoo* became actual *Hoo*³⁸.”

Allah Almighty (ﷻ) commands (Qur’ān, 57:3),

“*He is the One Who is the First and the Last. And He is Manifest and Hidden.*”

Poem

O friend! Your being is a veil from which further hundreds of thousand veils emerge. If being is eliminated, then God will manifest.³⁹

I am neither abstinent nor pious nor virtuous, neither real passionate lover nor waking up in early hours, I am immersed in annihilation in Allah (ﷻ) (*gharq fanā fī Allah*) *faqīr*. For accountability of your *nafs*, become Islamic-judge (*qadī*); and to kill that infidel (*nafs*), become brave Muslim warrior. Adopt will of *Ilāhī* so that friend meets friend and alien meets alien. Don’t make excuse or argument for pleasure of *nafs*. If anyone wants to take up spiritual-exercise (*riyādat*) then one needs to exercise in *sharī‘at* for twelve years, keep night vigil perpetually and always remain in fasting; then for twelve years exercise on spiritual-path (*tarīqat*) and three times divorce all other than Allah (ﷻ); and then for twelve years exercise in reality (*ḥaqīqat*) and besides desire of *Ḥaqq* don’t keep any other desire in heart; then for twelve years exercise in *ma‘rifat* and always remain immersed in *ma‘rifat* of Almighty Glorious *Ḥaqq* then one will somehow reach the state of passionate love and love and sight of one’s heart will open and observe

³⁸ When anything is burnt in fire of passionate love, then nothing is left besides that fire. Similarly, when a drop of water falls in ocean then the drop becomes ocean.

³⁹ When one annihilates himself then one’s *nafs* dies and only God manifests in one’s innerself.

visible and innermost. But without perfect *murshid* if (one) bangs (his) head on exercise rock it will be futile because without the guidance of *murshid* no one has reached up to God; as perfect *murshid* is like ship captain who is aware of entire knowledge and disasters regarding ship navigation. If there is no navigator pilot on the ship, it will sink. Perfect *murshid* himself is ship and its captain. Only person of spiritual-wisdom can understand this hint.

Poem

O Bahoo (ﷺ)! God is nearer than your jugular vein; it is you who is separate from Him, otherwise He is always with you.

And this is exactly in accordance with the verse (Qur'ān, 50:16),
“And We are nearer to him than his jugular vein.”

Passionate love is of two forms one is real passionate love (with God) and second metaphorical love. Real passionate love (with God) is that nothing else is remembered besides remembrance of *Ḥaqq*. And mundane love is becoming absorbed (*majdhūb*) by immersing in *dhikr*, reflection, absorption (*sukr*), rupture (*wajd*), fascination (*jadhb*) and ecstasy (*mastī*) and in state of madness keep talking about beloved. Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations (*Allah bas mā siwa' Allah hawas*).

Poem

If I am in state of sleep, even then I am God's friend by immersing in monotheism; and if in awakening state then I am conscious in His intimacy and friendship.

People in union with *Ḥaqq*, in sleep or awake, remain happy in every state. How can these unaware people know the spiritual-condition of absorbed.

Praise be for Allah (ﷻ)! Allah Almighty (ﷻ) is with me and I am with Allah Almighty (ﷻ). There is no god besides *Hoo* (actual self).

Poem

Bahoo (عليه السلام), son of Mā’ī Rāstī’s (عليه السلام), is sincere in true faith;
his both eyes always remain engrossed in (Divine)-sight.

Mā’ī Rāstī (عليه السلام) is equipped with truthfulness (*rāstī*); Allah’s
pardon and mercy be upon her.

Ḥadīth,

“Seeker of worldly material is eunuch, desirous of hereafter is feminine and desirous of Divine Master is masculine.”

Who is called masculine man? Such is masculine man in whose heart besides Master there isn’t any other desire, neither for worldly material nor for worldly beauty, neither for houri and servants nor for fruit or *Burrāq*⁴⁰ and nor for pleasure of paradise because all these are useless things according to people of Divine-sight; as *Ism Allah* is imprinted in their hearts and they are immersed in state of *Ism Allah*’s absorption form the day of grand convention (*alast*); and those people who have made *Ism Allah* as their body and spirit, they have been free from sorrow and grief in both worlds. When accountability of people’s good and bad deeds will occur on the day of judgement then for a person whose heart would have *Ism Allah* imprinted and he would have merely once sincerely contemplated *Ism Allah*, one side of scale pan will tilt (towards good deeds) with the weight of *Ism Allah* even if his sins would be equal to fourteen realm of heaven and earth. Angels will request,

“Almighty God! Due to which deeds this person’s good deeds scale pan has become heavy?”

Almighty *Ḥaqq* will command,

“This slave is My desirous and he used to remain immersed in contemplation of Ism Allah. O angels! You are among veiled (ones) and are unaware of real worshiping of Ḥaqq and exercise of contemplation of Ism Allah Dhāt. I am his companion and he is My companion, you are unaware of this hint.”

⁴⁰ A flying horse with human face that carried Exalted Prophet (عليه السلام) from Earth to Heavens and back to Earth on the night of *mi’rāj*.

Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*).

Honour of *Ism Allah Dhāt* is such that if anyone, for entire life, remained engaged in worship like prayers, fasting, pilgrimage (*hajj*), Islamic-taxation (*zakāt*) and reciting glorious Qur'ān and became highly regarded scholar and mentor but remained unaware of *Ism Allah Dhāt* and name of leader of the universe Muḥammad (ﷺ) and never got engaged in these two *dhikrs* of sanctified names then (all that) was of no use, his entire life's worship was ruined and wasted.⁴¹

Prophet (ﷺ) said about such kind of people,

"They died in the same condition as they were born, and they will be raised in the same condition as they died."

Allah Almighty (ﷻ) commands, (Qur'ān, 2:40),

"And fulfil the promise (made) to Me; I shall fulfil the promise (made) to you."

In the world, there are many wise learned scholars, experts in issues of *fiqh*, observers of night vigils and continues fasting abstinent and devotees of seclusion in recluse, *hājī* (pilgrim) and Muslim warrior, *ghauth*, *qutb*, people of Allah (ﷻ) *walī Allah*, people of piety, people with authority to issue religious-ruling (*fatwā*) *shaykhs*, repeated recitations/remembrance (*wird wadhā'if*) initiators, people of spiritual-exercise and witnessing, poor humble, patient, content, people of gratefulness in Divine-presence, people of union with Allah (ﷻ), fortunate and characterfull believer Muslims, people of motivation and determination, quiet and night vigil observing conscious but all of these are immersed in absorption of their own being. Everyone (among them) worships his *nafs*, only few worship God. However! Such is called '*ārīf* with Allah (ﷻ) annihilated in Allah (ﷻ) *faqīr* ('*ārīf billah fanā fī Allah*

⁴¹ Rituals described here are tenants of Islam which are mandatory. These are physical rituals and they apply to physical body and their reward is paradise. One has to go through accountability process on the day of judgement and then crossing of *Pul Sirāt* over the hell fire. One has to adopt *faqr* if one quests for and attaining intimacy and union with Allah Almighty (ﷻ). Otherwise mere physical rituals are not enough to have union with Almighty God.

faqīr) who is annihilated in Prophet (ﷺ) (*fanā fī Rasūl*), annihilated in spiritual-excellence (*fanā fī faqr*) and annihilated in *Hoo* (*fanā fī Hoo*).

Poem

O Bahoo (ﷺ)! Whoso is blessed with companionship of *Ism Allah Dhāt*, his being is eradicated and he is annihilated in Allah (ﷻ).

He has no grief left and he has become free from grief forever. Such *fanā fī Allah faqīr* remains conscious and free of grief even in state of absorption.

Listen! Such is perfect and complete (*kāmil mukammal*) *murshid* who writes impression of *Ism Allah* and name of leader of the universe Muḥammad (ﷺ) (*Ism Muḥammad* (ﷺ)) and hands it over to desirous of Allah (ﷻ) and makes him witness spiritual-influence of these sanctified names. Undoubtedly, whatever desirous of Allah (ﷻ) will see from spiritual-influence (*ḥāḍirāt*) of these sanctified names, that will be absolute truth and (desirous) will remain steadfast upon the true path. Any person, who turns away from such *murshid*, actually turns away from *Ism Allah Dhāt* and name of leader of the universe Muḥammad (ﷺ) (*Ism Muḥammad* (ﷺ)); and such person who turns away from these two sanctified names, it is as if he is turning away from Islamic-creed (*Kalimah Tayyab*) as *Kalimah Tayyab* is combination of these two sanctified names. And whoso turns away from *Kalimah Tayyab*, he becomes reprobate (*murtad*) and reprobate's worship like prayers, fasting and *hajj* is not accepted. Quote of Honourable ‘Alī (ﷺ),

“Whoso has taught me a single letter, he is my master (*mawla*), meaning teacher.”

And whoso reads first lesson from teacher, reads *Ism Allah*; because a teacher teaches *bism Allah* first of all and *bism Allah* is *Ism Allah Dhāt*. Listen! *Nafs* and tongue are creation and soul (*qalb*), body and spirit are also creation; whereas, *Ism Allah* is non-creation. Therefore, non-creation should be remembered through non-creation. What is the

difference between name (*ism*) and *musammá*? Person of name (*ism*) is person of *dhikr* and person of *musammá* is person in (state of) absorption. Person of name (*ism*) is at the state of creation and person of *musammá* at the state of non-creation. *Dhikr* is forbidden upon person of *musammá*⁴² because visually and by innermost that person remains immersed in state of *fanā fī Allah* all the while. Such person, who is in state of absorption from the very first day, his body is moulded in *Ism Allah* as an artist is encompassed in (his) drawing impression.

Poem

O Bahoo (بھو)! When artist is encompassed is his impression
then impression becomes artist. If you want to be familiar
with house of secrets, then don't be negligent of artist.

Prophet (ﷺ) said,

"A momentary reflection (tafakkar) is better than worship of both worlds."

This reflection is extreme reflection of *fanā fī Allah Dhāt* through contemplation of *Ism Allah Dhāt* and it is not the reflection of display of creation and states of authorities over creation through *dhikr*. Quote of Honourable Abū Bakr Shiblī (رحمہ اللہ),

"When a person inclines towards Allah Almighty (ﷻ), due to fear of His anger, then Allah Almighty (ﷻ) accepts him. Then he calls out 'Allah' by getting separated from nafs. Then he gets separated from soul and spirit and calls out 'Allah' as Allah Almighty (ﷻ) said to His beloved (Prophet ﷺ),

'You leave these infidels playing nonsense and concentrate towards Allah.'

Then that person says 'Allah' and his spirit becomes ocean of Ilāhī."

⁴² For such person, engaging in anything other than complete focus on *Dhāt* amounts to polytheism.

When recognizer of Allah (ﷻ) in union in annihilation in Allah *faqīr* (‘*ārīf billah wāsil fanā fī Allah faqīr*) writes impression of *Ism Allah* on his heart with contemplation, then he sees that his body has disappeared by immersing in *Ism Allah*; and instead of body, *Ism Allah* has appeared; then all of his witnessing, visually and innermost, is from *Ism Allah*. Then joy of *dhikr adhkār*⁴³ doesn’t remain in his body and his heart also doesn’t get joyous in *dhikr adhkār* due to burning sensation of *Ism Allah*. Whichever direction he sees, he sees only *Ism Allah* whether he looks towards *Ism Allah* or not. He doesn’t like anything besides Allah (ﷻ). He only sees Allah (ﷻ) in everything’s flesh and blood and bestowal of Providence concludes upon him. His *nafs* becomes soul, soul adopts the form of spirit, spirit becomes secret (*sirr*), *sirr* becomes concealed (*khafī*), *khafī* transforms into *anā* and *anā* transforms into hidden of concealed (*makhfī*); it is called ‘absolute monotheism’. By reaching at this state, beginning becomes utmost as beginning is illumination of monotheism from which illumination of Muḥammad (ﷺ) was created. Spirit was created from illumination of Muḥammad (ﷺ) and from spirit illumination of light, name, body, soul, *nafs*, soul’s shape (*qālib*), purpose, meanings and body of four elements⁴⁴ were created. Hence *murshid* is the one who takes the desirous from pre-eternity (*azal*) stage by stage, destination by destination and status by status towards post-eternity (*abad*); and then from post-eternity brings him back to pre-eternity stage by stage, destination by destination and status by status; and by immersing him in illumination of monotheism, makes him reach his reality. As *murshid* in not unaware of any destination, status, path or custom from pre-eternity to post-eternity, instead the entire display from pre-eternity to post-eternity is within reach of his single glance. Saying of exalted Prophet (ﷺ),

“Love for homeland is foundation of faith (‘īmān).”⁴⁵

⁴³ Plural of *dhikr*.

⁴⁴ These four elements are fire, water, soil and air.

⁴⁵ In spiritual context, homeland means original homeland where one’s spirit belongs to. It is *lāhūt lāmakān*.

Murshid is the one who makes desirous of Allah (ﷻ) enter in unique status of Oneness of monotheism. What is unique status? It is the status from where illumination of Muḥammad (ﷺ) manifested from illumination of God first time with total will and sincerity. Listen! *Murshid* is the one who makes the desirous of Allah (ﷻ) reach the state of subsistence (*baqā*), by making him enter in the unique status. One having understanding will understand this hint. Thus, this is the reality that when any perfect complete *murshid* bestows imprint of *Ism Allah* to any desirous of Allah (ﷻ), then in a moment *murshid* immerses desirous in *Dhāt* of monotheism. He never leaves him in (status of) attributes because merely taking him to the status of attributes, without taking him to monotheism, is absolute polytheism.

Poem

Although angel has intimacy in the court of *Ilāhī* but it doesn't have access to status of 'be with Allah (ﷻ)⁴⁶.

If you attain absorption in perfect monotheism then beware! Don't take any action against *sharī'at* or prophetic tradition because exalted Prophet (ﷺ) said,

"If you find someone flying in the air or eating burning charcoal or walking on the water but abandoning my sunnah, then beat him with shoe because he is Satan and whatever he is doing is merely trickery (makr) and delusion (istidrāj)."

Poem

O Bahoo (بھو)! Establish prayer on-time as a person, who doesn't offer prayers on time, is a sinner.

Such *faqīr* who remains engaged in *Ism Allah*, even if he is absorbed or devoid of senses visibly, in reality he is united with Allah Almighty (ﷻ). The reiteration (*wird*) upon every general or special active living being is *Ism Allah*.

⁴⁶ لِي مَعَ اللَّهِ

Poem

This is love that doesn't let the heart take rest; otherwise who doesn't want contentment?

If anger appears on the face of any person by mentioning name of Allah (ﷻ) (*Jalla Jalāluhu*)⁴⁷, it is as if such person doesn't like the name of Allah Almighty (ﷻ). Such person is enemy of God; even though at hearing name of Allah (ﷻ), reciting *Jalla Jalāluhu* is mandatory (*kifāyah*) because reciting *Jalla Jalāluhu* is worship. It is compulsory for every Muslim person of Allah (*ahal Allah*) to be angry at the name of Satan, materialistic world (*dunyā*) and people of material world. (The day of) judgement will establish when there will be no one in the entire universe who will recite or like the name of Allah Almighty (ﷻ). Person who prevents from *Ism Allah Dhāt* and *dhikr* of Allah (ﷻ) is not without two reasons; either he is hypocrite or infidel, envious or arrogant. Leader of both the worlds is *Ism Allah Dhāt*.

Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*). (Imprint of *Ism Allah* is given in Fig. 1)

⁴⁷ Illustrious great majestic.

Chapter Two

Disclosures (*Tajalliyyāt*) and Analysis on Status of *Nafs*, Satan and Alien besides Allah (ﷻ)

Be known that disclosure (*tajallī*) is the name of light and disclosure is of fourteen forms and manifests upon fourteen statuses. It should be remembered that every form of disclosure is recognised by signs, impressions and the affects that it leaves on the body. Upon the path of *Haqq* the harshest status from all of the statuses is that of disclosure; as when it concerns recognisers (*‘ārifs*), people in union (*wāsil*), persons who have attained recognition of *Dhāt* of Allah Almighty (ﷻ) (*muḥaqqiq*), monotheists, *dhikr* invokers and desirous, by getting struck in the river of disclosure’s whirlpool, they went astray in such manner that they never reached the safe shores. Some became apostate (*murtad*), some fell victim to name and fame, some became polytheists, some others become fuel of hell in accordance with their status after getting drowned in religious-innovation and delusions.

- 1- First disclosure is of *sharī‘at* which is associated with external sight and it appears upon forehead.
- 2- Second disclosure is of spiritual-path (*tarīqat*) from which illumination of soul (*qalb*) emerges.
- 3- Third disclosure is of reality (*ḥaqīqat*) from which illumination of spirit emanates.
- 4- Fourth disclosure is of recognition (*ma‘rifat*) from which illumination of secret (*sirr*) emerges.
- 5- Fifth disclosure is of passionate love (*‘ishq*) from which illumination of secret of *Ilāhī* emerges.
- 6- Sixth disclosure is of *murshid* from which illumination of love and sincerity with spiritual guide emerges.
- 7- Seventh disclosure is of spiritual-excellence (*faqr*) from which illumination of *Dhāt* emerges,

8- Eighth disclosure is of angels from which illumination of praising emerges.

9- Ninth disclosure is of insanity from which insanity and lunacy emerge.

10- Tenth disclosure is of *nafs* from which lust and sensual desire emerge.

11- Eleventh disclosure is of Satan from which ability of transgression and committing sin emerge.

12- Twelfth disclosure is of sun from which illumination of lightening emerges.

13- Thirteenth disclosure is of moon from which illumination of reflection emerges.

14- Fourteenth disclosure is of images of names such as *Allah* (الله), *Lillah* (لله), *Lahoo* (له), *Hoo* (هو), ninety-nine name of Almighty Allah (سُبْحَانَكَ), *ism faqr* and *Ism Muḥammad* (مُحَمَّدٌ). Illumination brighter than Lenten divulges from each letter of these images.

Beware O desirous! Neither be contented on states of disclosures nor be proud of them; move ahead as saying of Prophet (ﷺ) is,

“Cessation⁴⁸ is forbidden upon the hearts of awliyyā’ Allah.”

Nafs is like Ogre.

Poem

O Bahoo (بھو)! *Nafs*, the son of ogre, has no other cure besides burning it in the fire of passionate love to such extent that it becomes subservient.

Thus, disclosure shines upon the face of follower of *sharī‘at*, in the heart of person of spiritual-path (*tarīqat*), in the eyes of person of reality (*ḥaqīqat*) and in the whole body, from head to toe, of the person of recognition (*ma‘rifat*). Remember that besides these, there are two visible disclosures as well which are called satanic and that of *nafs*. One disclosure is of gold and silver which is satanic and the other is disclosure of female which is of *nafs*. Exalted Prophet (ﷺ) said,

⁴⁸ It is forbidden to be contented on any particular state for wayfarer of spiritual-path.

“Women are created as Satan for us, I seek refuge in Allah (ﷻ) from their evil.”

Besides them, there are two more visible disclosures. One (disclosure) is of day and the other is of night. Allah Almighty (ﷻ) commands (Qur’ān, 78:10-11),

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

In both of these disclosures, keep check on *nafs* and perceive Allah Almighty’s (ﷻ) omnipresent all the while.

Poem

O Bahoo (ﷻ)! If I mention about disclosures in detail then all the volumes will be filled with them.

Until desirous of Allah (ﷻ) doesn’t become person of Divine-presence by immersing in Oneness and doesn’t die before death in accordance with the saying of Exalted Prophet (ﷺ), he remains in grief on every state; and for the purpose of achieving status, carries on labouring.

Poem

O Bahoo (ﷻ)! When patient of passionate love’s fever was brought to a physician, then the physician gave him life taking medication.

Alas how sad! Alas how sad.

Poem

Even after death, Bahoo’s (ﷻ) breath remains alive with *dhikr* of ‘*lā ilaha*’ (negation of all other than God). Such breath which passes with ‘*ilah*’, is superior to all forms of worship.

Special disclosure is that which emerges with (longing) pain of love of Allah (ﷻ). When desire of seeing Allah (ﷻ) emerged in the heart of Honourable Moses (ﷺ), he pleaded Allah Almighty (ﷻ),

“Manifest before me, I want to see You.”

Allah Almighty (ﷻ) commanded,

“O Moses (ﷺ) you have behaved rudely in My court by making this request to Me; because it was My promise that when My beloved final Prophet Muḥammad (ﷺ) and faqīrs of his ummah will not have seen Me, no one else will be able to do so.”

Due of overwhelming extreme passion, Honourable Moses (ﷺ) requested again (Qur’ān, 7:143),

“O Rabb, show me so that I may savour Your Sight.”

Allah Almighty (ﷻ) commanded,

“I will manifest but you wouldn’t be able to sustain it.”

Honourable Moses (ﷺ) replied,

“Ilāhī I will be able to sustain it.”

(Allah Almighty (ﷻ) commanded,

“Come to mount Toor and perform two cycles of prayer and sit on your (folded) knees.”

When Prophet Moses (ﷺ) acted upon the command, disclosure occurred. Mount Toor turned into pieces and Prophet Moses (ﷺ) fainted and fell down and remained unconscious for three days and three nights as Allah Almighty (ﷻ) commanded (Qur’ān, 7:143),

“And Mūsá (ﷺ) (Moses) fell down unconscious.”

Allah Almighty (ﷻ) commanded,

“O Moses! Didn’t I mention that you will not be able to sustain it?”

Later Allah Almighty (ﷻ) said,

“O Moses (ﷺ)! Disclosure of illumination was showered upon you and you became unconscious and unveiled My secret as well; but in the last era similar disclosures will shower daily seventy thousand times upon the hearts of faqīrs from the ummah of My beloved Prophet Muḥammad (ﷺ) but no discrepancy will emerge in them and instead they will be pleading and requesting,

‘Ilāhī our passion and our love is in the same state as it was before.’”

Because such fire of passionate love is aflame in their hearts which doesn't get satisfaction anywhere else besides the heart of *darveyš* passionate lovers. If, God forbid, any of them – due to influence of overwhelming passion – helplessly makes a sigh from his chest then from east to west the entire universe would get burnt and nothing would be left over. When illumination of passionate love's disclosure illuminated upon the face of Prophet Moses (عليه السلام), those got affixed on his face. Allah Almighty (ﷻ) commanded,

“O Moses (عليه السلام)! Veil your face.”

Whatsoever veil Prophet Moses (عليه السلام) placed on his face, that got burnt with disclosure of love. Prophet Moses (عليه السلام) used veils made of gold, silver and iron but all of them turned to ashes, nothing sustained. Then Allah Almighty (ﷻ) commanded,

“O Moses (عليه السلام)! If you will place thousand such veils on your face, all will burn but if you would place veil made of a piece of cloth from patched cloak of ‘ārīf billah fanā fī Allāh faqīr on your face, that will never get burnt.”

So it happened that way. (He) took a piece of rag from patched cloak of an ‘ārīf billah fanā fī Allāh faqīr dressed in patched cloak and made a veil of it and placed it on the face and that veil never got burnt. Prophet Moses (عليه السلام) pleaded,

“My Providence! Why this veil didn't get burnt?”

Command from Allah Almighty (ﷻ) came that O Moses (عليه السلام)! That veil was made from clothing of those *darveyšes* in whose being, there is nothing besides Allah (ﷻ). They have kept themselves annihilated in disclosure of *sirr*'s (secret) illumination by immersing in *dhikr* of Allah (ﷻ). There is only one desire in their being and that is desire of spiritual-excellence (*faqr*) because *faqr* is the secret of Allah Almighty (ﷻ) and Allah Almighty (ﷻ) is the secret of *faqr*. Actual human is only *faqīr* and everyone else is animal. Command of Allah Almighty (ﷻ) is in *Ḥadīth Qudsī*,

“*Human is My secret and I am human’s secret.*”⁴⁹

As it was in past, same is in present.

Poem

I prostrated to my beloved at such time when there was neither pulpit, nor *masjid*, neither *Ka’bah* nor any other state, neither *nafs* nor Satan, neither infidelity nor Islam, neither body nor life, neither spirit nor bones, neither prophets nor *awliyyā’*; there was no sign of anyone, everything was inexistent but I was annihilated in *Ḥaqq* in Oneness of *Ḥaqq*.

As it was previously same is in present.

Poem

What are you asking me about reality of beginning? In beginning there was neither (command of) happen (*kun*) nor pen, neither Divine-throne (*‘arsh*) nor Divine-chair (*kursī*); there was only self of Almighty God. Where was I? Where were the people? And where were you? I was with God by immersing in absolute monotheism and God was with me. This is state of Magnificence (*Kibriyā*) as the absolute monotheism is state of Magnificence. There were neither six dimensions nor below nor above. It was only *Dhāt* of Almighty *Ḥaqq* present with His Divine-power.

O Bahoo (ﷺ)! House (*makān*) of Almighty *Ḥaqq* is in *lāmakān*. This is a concealed secret which is revealed only upon passionate lovers.

Exalted Prophet (ﷺ) said,

“*Safety is in oneness, there are calamities on calamities in multiplicity.*”

⁴⁹ This *Ḥadīth Qudsī* is cited in *Sirr Al-Asrār*.

Poem

Whatever is there besides seeing of *Haqq*, it is carrion that is why passionate lover always remains desirous of (Divine)-sight.

O Bahoo (ﷺ)! Path of notoriety (will) remain safe as passionate lovers remain safe in reproach.

It was commanded,

“O Moses (ﷺ)! Your sight will never overpower or dominate over faqīrs who are immersed in annihilation in Allah (ﷻ).”

Hence it is understood that clay of *darveyš* and *faqīrs* is taken from dust of passionate love and illumination of secret’s disclosure. I have seen it written in *Zād Al-Mujtabá*⁵⁰ that when Allah Almighty (ﷻ) willed to create passionate lovers from His Divine-power knowledge then upon the dust of earth casted the sight of benevolence, mercy, passion and craving, luxury and pleasure, courage, delight and griefless and purified it. Then casted illumination of secrets, passionate love and love, with that it trembled and entire universe became ecstatic started to dance and began to plea,

“We are passionate about your sight.”

Passionate lovers were created from that pure dust. Listen! When Prophet Moses (ﷺ) was in the womb of his mother, in desire of seeing, he requested, (Qur’ān, 7:143),

“O Rabb, show me so that I may savour Your Sight.”

Allah Almighty (ﷻ) commanded (Qur’ān, 7: 143-144),

“And when Mūsá (ﷺ) (Moses) came at the time (set) by Us and his Rabb spoke to him, he submitted: ‘O Rabb, show me so that I may savour Your Sight.’ Allah (ﷻ) said: ‘By no means can you look upon Me, but look towards the mountain. So if it stays firm in its place, then soon will you behold My beauty.’ When his Rabb unveiled the Light on to the mountain, (He) crushed it into sand particles and Mūsá (ﷺ)

⁵⁰ A book that is unavailable in present time.

(Moses) fell down unconscious. Then when he recovered, he submitted: ‘Holy You are and I turn to You in repentance and I am the first of those who believe.’ I have exalted you and chosen you above the people by My Messages and My speech. So hold fast to whatever I have bestowed upon you and be amongst the grateful.”

Witnessing (*mushāhadah*) is of fifteen forms, fourteen forms of witnessing are of fourteen realms of mortal world (*nāsūt*) and fifteenth form of witnessing is of *lāhūt lāmakān* beyond both worlds. *Lāhūt* is state of actual *Dhāt* (of Allah Almighty (ﷻ)) where there is only monotheism of Allah Almighty (ﷻ). Every state’s exegesis is distinct. Therefore, fourteen forms of witnessing i.e., of praising verbally, base-self, soul, spirit, moon, sun, *jinn*, angels, Satan, fire, air, water, earth, image of *shaykh* are of mortal world (*nāsūt*) whereas fifteenth form of witnessing is of the state of annihilation in Allah (ﷻ) and subsisting with Allah (ﷻ) (*fanā fī Allah baqā billah*) which is absolute monotheism. Here *faqr* is accomplished and it is said,

“When faqr perfects then there is only Allah (ﷻ).”

When desirous of Allah (ﷻ) immerses in the state of monotheism then he gets detached from the fourteen states of mortal world (*nāsūt*).

Poem

Hell fire is forbidden upon such person who sees any *faqīr* in morning and in evening.

Bahoo (ﷻ) is intimate with God and due to that he is servant of those who are intimated with God. *Bahoo* (ﷻ) has affection with them and due to that he always remains in their company. People call *Bahoo* (ﷻ) as ‘*Bahoo*’ because his hereafter is full of peace. And safety is for such who adopted path of guidance. Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*).

Poem

You yourself are disclosure; therefore, don’t quest for further disclosure because by coming into disclosure of *sirr*, you have become disclosure yourself.

Appearance of all illumination is from illumination of that (*Dhāt* of *Haqq*); whatsoever is seen here is refulgence of that illumination.

The illumination of disclosure which Prophet Moses (عليه السلام) saw on Mount Toor, I exactly see visible that illumination of visible disclosure.

Bahoo (عليه السلام) is Allah Almighty's (ﷻ) intimate, keeping in pace, and companion; if you had sight of seeing *Haqq* then you would have been seeing Him only.

Exceptionally special disclosure is such which appears from letters of *Ism Allah*.

Poem

You are estranging from God by immersing in your selfish arrogance. In such condition of blindness, how can you attain His recognition (*ma 'rifat*)?

(Diagram of *Ism A 'dham* is given in Fig. 2)

On the day of judgement, passionate lovers will be made to stand at the station of disclosure (*tajallī*) and Allah Almighty (ﷻ) will command,

“Open your eyes and see Me.”

Every passionate lover will be presented to the court of *Haqq* thousand times and each time he will attain disclosure. Every time when he will attain disclosure, he will become unconscious and will remain unconscious for seventy thousand years. When he will regain consciousness, he will plea,

“Will this pleasure not transpire again?”

Then disclosure will occur again and he will become unconscious again. Similarly he will remain unconscious for seventy thousand years each time and then he will regain consciousness; but upon passionate lover *fanā fī Allah faqīrs* disclosure transpires in such manner from court of *Haqq* that their entire body from head to toe fills with illumination of disclosure. Therefore, it is copied that one day

Honourable Rābi‘ah Baṣrī (ؓ) was sitting in the company of friends of Allah at her house. It was night time and there was darkness in the house but the situation was such that she didn’t have even a single coin to purchase oil for lighting oil lamp. Everyone in the company was perplexed for being deprived of seeing each other. Honourable Rābi‘ah Baṣrī (ؓ) recited *Ism Allah* and blew over her fingers and a lamp brighter like sun emerged from between her fingers; by seeing that, all friends of Allah in the congregation became astonished. Hence it is established that entire body of *fanā fī Allah faqīrs* is disclosure because spiritual-excellence (*faqr*) is the name of actual *Dhāt* to *Dhāt* disclosures illuminated from illumination of *Ilāhī*.

Poem

Bahoo (ؓ) has become disclosure of illumination by immersing, from head to toe, in the disclosures of illumination.

I call myself illumination because illumination appears from me.

We arrange disclosure of *Dhāt* and you arrange eyes worthy of sight because grumbling is sin during sight of beloved. These are people of Allah (ﷻ) *faqīrs* whose body is full of illumination; otherwise body of general public is of four elements.

When *faqīr* wants fire (element) of his body to transform him into fire then he combines fire of his body with fire. When he wants water (element) of his body to transform him into water then he combines water of his body with water. And when he wants air (element) of his body to transform him into air then he combines air of his body with air. And when he wants earth (element) of his body to transform him into earth then he combines earth of his body with earth. Body of *faqīr* is subtle which is created from dust of passionate love; he is (in state of) discontent without the *Dhāt* of beloved; until he doesn’t see his beloved, he remains perplexed in his passion from pre-eternity (*azal*) until post-eternity (*abad*). Four elements don’t have yearning due to suffering from passion;

- 1- Air,
- 2- Sun,
- 3- Moon,
- 4- Passionate lover.

Listen! *Faqīr* cannot annihilate in Allah (ﷻ) until he doesn't relinquish eleven things,

- 1- Abandoning *aksīr*⁵¹,
- 2- Abandoning *taksīr*⁵²,
- 3- Abandoning sciences,
- 4- Abandoning *dhikr*,
- 5- Abandoning reflection,
- 6- Abandoning hope of paradise,
- 7- Abandoning fear of hell,
- 8- Abandoning love for material world (*hub dunyā*) and worldly wealth and possession,
- 9- Abandoning attracting public (*rujū'at khalq*),
- 10- Abandoning name and fame,
- 11- Abandoning company of worldly people.

Until he doesn't stay away from these things, he can never reach state of *faqr fanā fī Allāh*. Path of Providence can't be accessed without abandoning metaphorical beloved (*jāney*)⁵³, killing *nafs* and taking oath of submission (*bay'at*) on hand of perfect *murshid* because material world is mortal. Exalted Prophet (ﷺ) said,

“Life in the world is merely a day's life and we have to fast in it.”

Saying of Exalted Prophet (ﷺ),

“Material world is declining shadow.”

⁵¹ Knowledge of turning soil into gold with gaze.

⁵² Knowledge of invoking spiritual of grave in order to attain favour from him.

⁵³ It means something that is endeared to person be it his own self or anything else.

Chapter Three

Mention of *Murshid*, Desirous and Spiritual-excellence of Annihilation in Allah and Subsisting with Allah (*faqr fanā fī Allah baqā billah*)

Who is called perfect *Murshid*? What are *murshid*'s specialities and what traits does he possess? How does *murshid* immerses desirous in monotheism and how does he take him in congregation of Exalted Prophet Muḥammad (ﷺ)? What can be acquired from *murshid*? And what state and status does *murshid* possess? *Murshid* is possessor of spiritual-authority (*taṣarruf*) *fanā fī Allah baqā billah faqīr*, who transforms dead soul to living and kills living *nafs*. *Murshid* is free of want (*lā yaḥtāj*). *Murshid* is like such philosopher's stone (*sang-e pāras*) which if touches iron, iron becomes gold. *Murshid* is like touchstone. His gaze is favour bestowal like sun which eradicates bad attributes from body of desirous. *Murshid* is like a dyer. *Murshid* is like betel leaf vendor who selects useful leaves. *Murshid* is of graciousness and possesses graciousness like Exalted Prophet (ﷺ). He is such kind that kinder than parents; leader and guide of the path towards God; such gem giver like ruby and gem mine; wave of benevolence such as river of pearl; destination opener as like key for padlock; carefree from wealth and material of material world; free of envy; humble *darveyš* who keeps desirous dearer than himself. *Murshid* is like body washer who remains in search of such dead desirous who has died before death and by becoming evidence of 'die before death'⁵⁴; whose *nafs* is dead but soul is alive and who starves upon the path of spiritual-excellence (*faqr*); otherwise worthless seeker follows his own desires. *Murshid* is like potter, in front of whom clay never resists even whichever

⁵⁴ (موتوا قبل ان تموتوا) Die before death is when a person's *nafs* has no desire left and it conforms to the command of soul. It accepts truth and rejects evil like in the state of actual death.

treatment he treats it with. *Murshid* has to keep his sight towards God (*Khodā beyn*) and desirous has to be sincere in certitude (*sādiq al-yaqīn*). *Murshid* is the name of companion wayfarer. Therefore, Exalted Prophet (ﷺ) said,

“Initially seek a companion wayfarer then walk upon the path.”

Poem

Murshid of present era are mammonish, *murshid* who turn soil into gold by gaze are rare.

Murshid of present day are mammonish and womaniser; mammonish, womaniser, dark hearted and self-centred.

O Bahoo (ﷺ)! *Murshid* in union with Allah are burning in passionate love; they remain burning in passionate love every moment, all the time with every breath.

Listen! Person’s body is like milk. In milk, there is butter milk (*lassey*), yogurt, butter and also gee. Similarly in a person’s body there is base-self (*nafs*), soul, spirit and secret (*sirr*) and all these four are accumulated at one place. *Murshid* has to be like that lady who adds appropriate amount of butter milk (*lassey*) into milk and leaves it for whole night and yogurt sets. In the morning she churns yogurt and butter emerges and butter milk separates. Then she places butter on fire and impurity gets separated from butter and gee emerges. *Murshid* shouldn’t be lesser than (such) woman, because (such) woman takes process of milk to the topmost. Similarly task of *murshid* is to identify, within desirous body, the station of *nafs*, station of soul, station of spirit, station of secret (*sirr*), station of grace of *Ilāhī*, station of knowledge of *sharī‘at*, station of spiritual-path, station reality, station of recognition (*ma‘rifat*), station of *khannās*⁵⁵, *khartūm*⁵⁶, Satan, envy,

⁵⁵ A Satan which places suspicion within the heart. As Allah Almighty (ﷻ) commands (Qur’ān, 114:4),

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

⁵⁶ A Satan which extracts good thoughts from the heart. He has a trunk like elephant with that it sucks any pious thoughts from the heart. Allah Almighty (ﷻ) commands (Qur’ān, 68:16), “Now We shall brand him on the snout.”

jealousy and arrogance to show them separately. Or (*murshid* should be) like butcher who slaughters goat and takes off its skin, separates its arteries from meat and throws impurities far away from the meat. Similarly *murshid* has to be perfect and complete like it, otherwise desirous has to turn towards following four *murshid*,

- 1- *Murshid* of *sharī'at*,
- 2- *Murshid* of spiritual-path (*tarīqat*),
- 3- *Murshid* of reality (*ḥaqīqat*) and,
- 4- *Murshid* of recognition (*ma'rifat*).

What is *murshid* of *sharī'at*? Islam's five basic tenants i.e., Islamic-creed (*Kalimah Tayyab*), prayer, fasting, pilgrimage (*hajj*) and Islamic-taxation (*zakāt*). What is *murshid* of spiritual-path (*tarīqat*)? Placing collar of servitude round the neck and becoming carefree in both worlds. What is *murshid* of reality (*ḥaqīqat*)? Risking one's life in order to kill one's ego with one's own hands. And what is *murshid* of *ma'rifat*? Possessing secrets and being person of secret. Such *murshid* who doesn't take desirous of Allah (ﷻ) upon these status, he is deceitful and a liar. When you see any *faqīr* makes excessive struggle in abstinent (*zuhd*), piety, solitude and worship but remains unaware of his innermost (*bāṭin*) then be aware that he is still bewildering in desert of darkness. His hereafter is like dung beetle. *Faqīrs* are of two forms,

- 1- Person of innermost,
- 2- Person of stomach.

Such person who keeps his stomach empty but remains unaware of his innermost, his end is futile; as whatever a person of innermost consumes twofold illumination emerges within his body due to it. Food of *faqīrs* is illumination, their stomach is oven, their soul is *Bayt Al-Māmūr* (house of God for angels), their sleep is state of (being in) Divine-presence, according to them abstinent desirous is labourer of paradise and their hereafter is pardoned. *Murshid* are also of two forms,

- 1- *Murshid* of spiritual-sight (*sāhib naḍḥar*),
- 2- *Murshid* of riches.

Or it can be said one type of *murshid* is *faslī sāley*⁵⁷ and the second one is *murshid waslī lāzawālī*⁵⁸. *Murshid* is like tree which bears the brunt of cold and hot climate and provides comfort and good living to those sitting in its shadow. *Murshid* should be the one opposing the *dunyā* and religious friendly; and desirous has to be person of certitude who wouldn't fear to sacrifice his life and wealth for *murshid*. *Murshid* has to be like prophet of Allah and desirous has to be like friend of Allah. Exalted Prophet (ﷺ) said,

“Relinquishing material world (dunyā) is the root of all worships and love for material world is the root of all badness.”

Intercessory (*wasīlat*) is better than (academic) mastery (*faḍīlat*) because academic excellence can't prevent a person from committing sins whereas *wasīlat* prevents person from committing sin. As Honourable Prophet Joseph (عليه السلام) (Yusūf) was saved from Zulaykhā's wrongdoings by *wasīlat*. Exalted Prophet (ﷺ) said,

“Murshid amongst his disciples is like a prophet amongst his community.”

Such is described as *murshid* who, with single glance, would cause to forget knowledge and bestow awareness of both worlds because with his single glance complete knowledge becomes visible upon an ignorant and whatever he didn't know (earlier) starts reading it.

Poem

If you are possessor of knowledge and steadiness or great wisdom but without intercessory (*wasīlat*), then you are upon the path of Satan reprobate.

Exalted Prophet (ﷺ) said,

“Intermediary (wasīlah) is a ladder.”

Command of Allah (ﷻ) (Qur'ān, 5:35),

“Keep looking for means to Him.”

⁵⁷ *Murshid faslī sāley* (مرشد فصلی سالی): Such *murshid* who acquires some portion of wealth/crop from his disciples every year at the time of new crop.

⁵⁸ *Murshid waslī lāzawālī* (مرشد وصلی لازوالی): Such *murshid* who honours his desirous with Allah Almighty's (ﷻ) imperishable union.

Hadīth,

“Disciple (murīd) is one who has no desire.”

O Bahoo (ﷺ)! What is instruction (*talqīn*⁵⁹) and what is described as instruction? Instruction is the name of relinquishing everything other than Allah (ﷻ) and divorcing it. Instruction is the name of trust (in Allah (ﷻ)) (*tawakkal*), whoso doesn't have trust, he is not person of instruction. *Dhikr* of Allah (ﷻ) and name of Allah (ﷻ) is like a lion. Wherever lion resides, no other animal ever goes there due to its fear. Similarly when *dhikr* of *Ism Allah* settles down within the body of desirous, glimpse of hazards and suspicions never occur in it; and if they occur, then it is a sign that the influence of *dhikr* of *Ism Allah Dhāt* hasn't appeared yet on him. *Murshid* is described as recogniser (‘*ārif*). Exalted Prophet (ﷺ) said,

“Whoso recognised his Sustainer (Rabb), verily his tongue became mute.”

Exalted Prophet (ﷺ) said,

*“Whoso recognised his Sustainer (Rabb), verily his tongue increased in length.”*⁶⁰

Recognisers (‘*ārif*s) are of three forms,

- 1- ‘*Ārif* of *dunyā* (material world),
- 2- ‘*Ārif* of hereafter
- 3- And ‘*ārif* of (God the) Master.

Recogniser of *dunyā* is seeker of worldly material, wealth, honour, fame and public's inclination towards him (*rujū‘at khalq*); seeker of selling bones of his disciples, making mausoleums, displaying fun of traversing heaven and earth, becoming miracle performer having close meetings with worldly king. Such form of desire is linked with status of eunuch; therefore, recogniser of *dunyā* is eunuch, its seeker is also eunuch. Secondly, ‘*ārif* of hereafter is devotee, abstinent, knowledgeable, pious and virtuous; upon whom fear of hell remains

⁵⁹ Passing instruction and teaching though spiritual-concentration.

⁶⁰ It means that such person speaks on subtle points of *ma‘rifat* without any hesitation.

overwhelming and he remains in worship for sake of paradise all the while. His status is feminine and its seeker is also feminine.

Poem

O abstinent! Why are you frightening me from the hell fire?

Such fire is within me if that is placed in hell, hell will burn to ashes.

Thirdly, ‘*ārif* of (God the) Master ‘*ārif billah* is person of Divine-presence immersed in the Oneness of *Ilāhī*, away from material world and hereafter and delighted by engaging with Allah Almighty (ﷻ) (*ishtighāl Allah*). Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*). In the name of Allah Almighty (ﷻ) first (Arabic) letter is ‘*alif*’, in the word *insān* (human) *alif* also comes first, in *Aḥad*⁶¹ (One) *alif* comes first, in Aḥmad (ﷻ) also *alif* comes first; hence *insān* (human being) is described as secret (*sirr*) possessor. As in *Ḥadīth Qudsī* Allah Almighty (ﷻ) says,

“*Human is My secret (sirr) and I am his secret (sirr).*”

And secret (*sirr*) is the name of spiritual-excellence (*faqr*). Moreover, Exalted Prophet Muḥammad (ﷺ) is human being. Such is human who follows Exalted Prophet Muḥammad (ﷺ). Hence human is owner of state of prophethood and dedicated to *sharī‘at*. First letter of Allah Almighty’s (ﷻ) name is *alif* and first letter of Adam’s (ﷺ) name is also *alif*. Hence such is human who possesses state of Adam (ﷺ) otherwise he is mere rational animal because human is favourite of Allah Almighty (ﷻ) and Prophet (ﷺ) as he remains far away from pleasures of material world (*dunyā*) and Satanic and sensual pleasures. Such person who becomes acquainted with worldly desires, Satan and foolish *nafs*, he is far away from Allah Almighty (ﷻ) and Exalted Prophet (ﷺ). There are two paths of absorption (*istighrāq*); one path goes towards convention of Muḥammad (ﷺ) (*majlis Muḥammadi*) and

⁶¹ احد

the other goes towards monotheism of annihilation in Allah (ﷻ) and subsisting with Allah (ﷻ) (*tawhīd fanā fī Allah baqā billah*). Person in access to convention of Muḥammad (ﷺ) is a recogniser (‘*ārif*) and the one absorbed in monotheism is *mu‘ārif*⁶². ‘*Ārif* is a perfect (*kāmil*) *murshid* and *mu‘ārif* is complete (*mukammal*) *murshid*. Such is *murshid* who is perfect and complete. ‘*Ārif murshid* attends convention of Muḥammad (ﷺ) with physical body consisting of four elements⁶³ and *mu‘ārif murshid* attends with spiritual body. When Exalted Prophet (ﷺ) speaks to any *mu‘ārif*, *mu‘ārif* is not visible to people in the convention and they ask,

“O Exalted Prophet (ﷺ)! with whom you are in conversation indirectly?”

He replies,

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

In *Ḥadīth Qudsī* Allah Almighty (ﷻ) says,

“Verily, there are My friends who are concealed beneath My robe and none other than Me knows them.”

Whoso Allah Almighty (ﷻ) makes *mu‘ārif* and grants spiritual-excellence of annihilation in Allah (ﷻ) (*faqr fanā fī Allah*), makes him salacious and learned scholar of innermost knowledge and closes the path of performing spiritual-miracles upon him; because in *faqr* there are two paths,

- 1- One is of graciousness,
- 2- And other path is of spiritual-miracles.

Graciousness also has two paths,

- 1- One is of perfection of graciousness,
- 2- And the other is of arrogance.

⁶² A person who introduces others with recognition of Allah Almighty (ﷻ).

⁶³ Fire, soil, water and air

Satan doesn't come toward perfection of graciousness. He is treading upon the path of arrogance and spiritual-miracle because he was captured in punishment of selfishness and said (Qur'ān, 7:12),

“I am better than he.”

There is no use of supplication and malediction in the path of *faqr* because there is delay in supplication and malediction but in spiritual-excellence of annihilation in Allah (ﷻ) and subsisting with Allah (*faqr fanā fī Allah baqā billah*) tasks are accomplished by spiritual-revelations (*wahm*) and absorption. *Faqīrs'* spiritual-revelation (*wahm*) is mercy of God which is established until post-eternity and absorption of *faqīrs'* is wrath of God, I seek refuge in Allah (ﷻ) from it. Body of *murshid* is like mirror as per saying of Exalted Prophet (ﷺ),

“Believer (mu'min) is believer's mirror.”

Mirror never makes a mistake. It displays its onlooker's actual complexion and looks; displays black as black, red as red and yellow as yellow, as however it is. *Murshid* initially assesses the need of desirous; whether it is *Haqq* or alien to *Haqq*? Therefore, he joins *Haqq* with *Haqq* and evil with evil. Exalted Prophet (ﷺ) said,

“Everything inclines towards its own reality.”

Fear from seeker who is (like) spy⁶⁴. Saying of Honourable 'Alī (عليه السلام),

“Friends of nowadays are spies of defects.”

As a goldsmith tests gold by placing it in fire, similarly *murshid* places desirous in test in order to certify him. Exalted Prophet (ﷺ) said,

“Verily Allah Almighty tests believers (mu'mins) with grief and misery, as gold is tested by placing it in fire.”

Person's enemy is his stomach as per discourse of Honourable 'Alī (عليه السلام),

“Person's enemy is his own stomach.”

Faqīr is the one who doesn't resort to covetousness, if anyone gives him something he doesn't refuse and if he gets something he doesn't

⁶⁴ Such person whose intention is always on to find faults in *murshid*.

save it. For *faqr* there is ‘meeting’ and for that there is knowledge of spiritual-miracles. What is meeting and what is spiritual-miracle? Spiritual-miracles are related to mortal world (*nāsūt*) and meeting is related to illumination of Allah’s (ﷻ) self (*lāhūt*). Spiritual-miracles is the name of displaying trickery to people and meeting is the name of being honoured in the presence in convention of noblest of the prophets Aḥmad Muḥtabá (ﷺ)⁶⁵. Furthermore, meeting is the name of becoming recognizer of Allah (ﷻ), annihilation in Allah (ﷻ), subsisting with Allah (ﷻ) (*fanā fī Allah baqā billah ‘arīf billah*) in the state of providence by immersing in monotheism. Whoso accesses presence in convention of Exalted Prophet (ﷺ) in the state of *sharī‘at*, what could he know about the situation of presence of convention of Exalted Prophet (ﷺ) in the state of spiritual-path⁶⁶? Whoso has access to presence in the convention of Exalted Prophet (ﷺ) in state of spiritual-path, how could he know the situation of presence in the convention of Exalted Prophet (ﷺ) in the state of reality (*ḥaqīqat*)? Whoso has access in the convention of Exalted Prophet (ﷺ) in the state of reality, how could he know the situation of presence in the convention of Exalted Prophet (ﷺ) in the state of recognition (*ma‘rifat*). Whoso has access to the presence in the convention of Exalted Prophet (ﷺ) in the state of *ma‘rifat*, what can he tell about the situation of the convention of Exalted Prophet (ﷺ) in the state of passionate love (*‘ishq*)? Whoso has access to the presence in the convention of Exalted Prophet (ﷺ) in state of passionate love, how could he know about the presence in state of love? Whoso looks good in sight of Allah (ﷻ), becomes unique with God and both worlds remain in his view. Whoso has access to the presence in state of love, how could he know the reality of presence in annihilation in Allah (ﷻ)? Hence everyone knows reality of the situation in relation to his own status; however, *faqīr* annihilated in

⁶⁵ Muḥtabá (ﷺ) is name of Prophet Muḥammad (ﷺ) which means the choosen one.

⁶⁶ Because he is at a lower state as compared to spiritual-state.

Allah (ﷻ) (*fanā fī Allah*) knows and recognises the situation of presence of every state. Saying of Exalted Prophet (ﷺ),

“Who recognises Allah (ﷻ), nothing remains concealed from him.”

Such is described as scholar who is actual desirous of *Haqq*. Such is called *mawla’na* who is desirous of Master (God). Such is called wise who becomes complainant against his own *nafs* and calls it to accountability. And such is called learned who leaves everything besides love of Allah Almighty (ﷻ) and becomes graceful friend of Allah Almighty (ﷻ) because saying of Exalted Prophet (ﷺ),

“Whoso acquired knowledge for the sake of material world (dunyā), is an infidel; who acquired knowledge for argument, is a hypocrite; and whoso acquired knowledge for will of Allah (ﷻ), is a Muslim.”

Exalted Prophet (ﷺ) said,

“Such person is dumb Satan who remained silent from speaking the truth.”

Thus knowledge is also of two forms,

- 1- Knowledge of profound recognisers (‘ilm ‘āriffiyat),
- 2- Borrowed knowledge (‘ilm ‘āriyat),

‘Ilm ‘āriffiyat is knowledge of providence which makes person desirous of Divine-view (seeing Providence); whereas ‘ilm ‘āriyat makes a person seeker of worldly carrion. *Hadīth*,

“Material world (dunyā) is a dream and its luxuries and pleasures are night discharge.”

Such knowledge, which is studied for worldly livelihood, that takes to the status of Abū Jahl⁶⁷; and such knowledge, which is acquired for Allah (ﷻ) and His Prophet (ﷺ), that takes to the state of Muḥammad (ﷺ). Exalted Prophet (ﷺ) said,

“Excuse is something but ignorance is nothing.”

⁶⁷ Its literal meaning is father of ignorance. It is actually title given to a Meccan polytheist pagan leader – in the time of Exalted Prophet (ﷺ) – known for his opposition towards Exalted Prophet (ﷺ) and the early Muslims in Mecca. The title ‘Abū Jahl’ is used for ignorant persons whose hearts are dead and they always keep on opposing the meesage of the Truth.

Murshid has to be scholar and desirous has to be student, there is no place for ignorant. It is mentioned in *Hadīth Qudsī*,

“Allah (ﷻ) doesn’t make ignorant (His) friend.”

Who is ignorant and who is called ignorant? Ignorant is such who is captive of worldly sensuality person of avarice, seeker of base world and enemy of scholars and word of Allah (ﷻ) (Qur’ān); therefore, he (ignorant) is infidel. Allah Almighty (ﷻ) commands (Qur’ān, 2:39),

“And those who disbelieved and deny Our Revelations.”

(Qur’ān, 11:6),

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

(Qur’ān, 65:3),

“And whoever puts his trust in Allah (ﷻ), then He (Allah (ﷻ)) is Sufficient for him.”

(Qur’ān, 3:37),

“Verily, Allah (ﷻ) provides sustenance without measure to whom He wills.”

Hence let the causes go and trust in cause of causes. *Murshid* takes (the one) upon the path of cause of the causes instead of cause. When sustenance is predestined then why there is perplexity for it? When Sustainer deposes (sustenance) Himself then curiosity is for what? Allah Almighty (ﷻ) commands (Qur’ān, 43:32),

“We distribute amongst them economy.”

(Qur’ān, 14:27),

“And Allah (ﷻ) puts into action whatever He wills.”

(Qur’ān, 5:1),

“Allah (ﷻ) ordains what He wills.”

But *darveyš* attains steadfastness upon the path of *darveyšes* on such night when there is starvation; because the night of starvation is the night of *mi’rāj* for *darveyš*. Exalted Prophet (ﷺ) said,

“*Darveyš* is bestowed with *mi’rāj* in the night of starvation.”

Misery and bewilderment pitches its tent on the place where *darveyš* sleeps in state of hunger. If there would not have been any *darveyš*, the

entire cities and settlements would have been deserted. From Divine-throne (‘*arsh*) to the lower world (*taht ath-thara*), any settlement, that exists, is due to *darveyšes*’ auspiciousness, supplication and presence. Thus, such *murshid* who is person of *faqr*, person of Allah (ﷻ) annihilated in Allah (ﷻ) and subsisting with Allah (ﷻ) (*fanā fī Allah baqā billah faqīr*), all the while he remains in refuge of Allah Almighty (ﷻ). As Exalted Prophet (ﷺ) said,

“Destitute is in the refuge of Allah Almighty (ﷻ).”

It is not simple task to become a *murshid* because (one) has to immerse in recognition (*ma‘rifat*) of *Ilāhī* and has to annihilate oneself and it is exactly in compliance with this verse (Qur’ān, 1:260),

“And when Abraham (عليه السلام) (Ibrāhīm) said: ‘My Rabb, show me how You bring the dead to life.’ Allah (ﷻ) said: ‘Do you not have faith?’ He submitted: ‘Why not! but my heart is blessed with gratifying calm.’ Allah (ﷻ) ordained: ‘Well, take four birds and tame them to feel attached to you; then 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.’”

Poem

Grave said to Bahoo (ﷺ); O Bahoo (ﷺ)! This is very good solitude for intimacy of God.

Sayings of Exalted Prophet (ﷺ),

“Die before the death.”

“When you are perplexed in your affair then seek assistance from people of grave.”

Ilāhī! Seize the spirit of passionate lovers by Your Divine-nature because Azrael (عليه السلام) (‘*Azrā’īl*) is a forbidden stranger (*ghayr mahram*) for them. Thus, who is called *murshid*? (The one) who turns soul spiritually alive and kills base-self (*nafs*); and when he casts sight of absorption and wrath upon desirous, it would bring base-self back to

life and kill the soul⁶⁸. Such is described as *murshid* who is so perfect in status of *faqr* that he has forbidden upon himself all besides Allah (ﷻ) and from pre-eternity (*azal*) to post-eternity (*abad*) be unveiled pilgrim (*hājī*) dressed in *ihrām*⁶⁹. Such *murshid* is perfect and successful; because even if he seems apparently involved in sin, in the innermost that would be real rewarding act as such is mentioned in the incident of Prophet Moses (ﷺ) and Honourable Khidr (ﷺ). Allah Almighty (ﷻ) commands (Qur’ān, 18:78),

“(Khidr (ﷺ)) said: ‘This is the parting between me and you. Now I shall impart to you the truth of the matters about which you have not been able to keep patience.’”

Thus Honourable Khidr (ﷺ) told Prophet Moses (ﷺ) the reality of damaging the boat, repairing of the wall and killing the child. This incident is recorded in *Surah Kahf*. Here conduct of Prophet Moses (ﷺ) represents outer (*dhāhir*) knowledge and conduct of Honourable Khidr (ﷺ) represents knowledge of innermost (*bātin*). Thus scholars and (their) seekers are at the state of tradition of Prophet Moses (ﷺ) and *faqīr fanā fī Allāh murshid* are at the state of Honourable Khidr (ﷺ). Therefore, events like that of Honourable Khidr (ﷺ) keep on appearing from *faqīrs*. *Murshid* is like physician and desirous is like patient. When physician treats any patient, he prescribes him sweet and bitter medicines; and it is necessary for the patient to take such medication so that he can become healthy. There are four (Arabic) letters in *murshid mīm* (m), *ray* (r), *shīn* (sh) and *dāl* (d).

Letter *mīm* (m) = kind (*sāhib murawwat*),

Letter *ray* (r) = carry out rigorous spiritual-exercise (*riyādat kaś*),

Letter *shīn* (sh) = person of passion (*ahal šuq*),

Letter *dāl* (d) = empathetic (*sāhib dard*).

Listen! Saying of a pious person is,

⁶⁸ It means that the base-self (*nafs*) becomes alive and soul becomes ineffective.

⁶⁹ A particular two sheets dress for pilgrimage.

“Performing supererogatory prayers (nawāfil) is work of widows; supererogatory fasting is saving food; pilgrimage is going on excursion of the universe; and seizing heart is the task of men”.

This faqīr (ﷺ) says,

“Performing supererogatory prayer is piety of spirit; supererogatory fasting is pleasure of Raḥmān; pilgrimage is evidence of belief; seizing hearts is task of imperfect person; by being honoured with sight of Ilāhī and recognising Allah Almighty (ﷻ) is task of incomplete person; and by exiting human nature and annihilating oneself and actually becoming annihilated in Allah (ﷻ) subsisting with Allah (ﷻ) (fanā fī Allah baqā billah) is the task of men.”

Thus *murshid* should be manly, person of seclusion (*sāhib tajarrud*)⁷⁰, having heartache (of passion) striving in the path of Allah Almighty (ﷻ) as mentioned in Qur’ān (4:76),

“Fight in the way of Allah (ﷻ).”

Thus the statuses of *murshid* are not hereditary rather these are sacrificing head and utilising it upon the path of *Haqq*. Statuses of *murshid* are not to be sold in exchange for cash and property. *Murshid* possesses very special statuses. My *murshid* is most special and my devotion is powerful. There are four statuses,

- 1- General status,
- 2- Special status,
- 3- Very special status,
- 4- And most special status.

Most special status is status of secret (*sirr*). My master (*murshid*) is most special and my devotion is powerful.

⁷⁰ Calibacy. See glossary for further detail.

Chapter Four

Opposing the *Nafs* and its Seizure by the Grace of *Ilāhī*

Be known! Pleasure of God is going out against *nafs*. What is *nafs* and what are its habits? *Nafs* is like snake and its habits are like infidels. Initially mantra should be read over it and then one's hand should be laid on it so that it can come under control. Snake was asked,

“Why you come out of the burrow?”

Snake replied,

“When someone recites the name of Allah Almighty (ﷻ) at my door then it becomes obligatory for me to sacrifice on the name of Allah Almighty (ﷻ).”

Nafs is like snake and body of a person is like burrow, *dhikr* of Allah (ﷻ) is like mantra. Infidel *nafs*' habit is such that until it is not captivated within the enclosure of *sharī'at* by reading mantra of Islamic-creed (*Kalimah Tayyab*)⁷¹ over it, it does not embrace Islam or become Muslim. Islam is truth and infidelity is evil.

Poem

Put your *nafs* to death if you want prosperity and if you want unity with *Haqq* then remove thoughts of your wife and children from your heart.

Reply from Bahoo (ﷻ) to Bahoo (ﷻ): If I put *nafs* to death then *nafs* becomes truthful person and without killing *nafs*, no one can access passionate love of *Haqq*.

Reply from Bahoo (ﷻ) to Bahoo (ﷻ): If I put *nafs* to death then *nafs* becomes guide *murshid* and it takes me to state of Magnificence (*Kibriyā*) upon tour of every state.

⁷¹ لا اله الا الله محمد رسول الله

Reply from Bahoo (عليه السلام) to Bahoo (عليه السلام): If *nafs* becomes subservient then it proves to be dearest than one’s own self. How can foolish disrespectful fool know the reality of *nafs*?

Reply of Bahoo (عليه السلام) to Bahoo (عليه السلام): O *nafs*! If you relinquish luxury and pleasure then you will become friend of Allah and Allah Almighty (سبحانه) will fulfil your every task.”

Reply of Bahoo (عليه السلام) to Bahoo (عليه السلام): If I sever the neck of *nafs* then it will be wasted; and if I purify it from sensual desires then it will become my friend and I will become its friend. If secret of Oneness (*sirr wahdat*) is water then *nafs* is ravine.

Reply of Bahoo (عليه السلام) to Bahoo (عليه السلام): *Nafs* is mad ogre, I have to kill this ogre; if I dominate myself then I will kill it.

I am disgusted from infidel and infidelity as I have embraced Islam,
“I bear witness there is no god besides Allah (سبحانه) who is One and He has no partner and I bear witness that Muhammad (صلى الله عليه وسلم) is His servant and His Prophet.”

Allah Almighty (سبحانه) commands (Qur’ān, 20:47),
“And peace be upon him who follows guidance!”

It is necessary for desirous of Allah (سبحانه) to oppose *nafs* all the while all the time and not to be neglectful from it at any time because *nafs* is infidel. In any situation keep up animosity with *nafs* even it is in dream, state of awakening, in state of absorption or in state of consciousness because this bandit is a deadly enemy and highway loss incurring bandit upon the path *Haqq*, don’t let it have respite. Prophet (صلى الله عليه وسلم) said,

*“We have returned from smaller jihād (struggle) towards major jihād.”*⁷²

Nafs is of two forms, such as transparent body (*wujūd latīf*) and physical impure body (*wujūd kathīf*). Impure body is of those who possess *nafs ammārah*, *lawwāmah* or *mulhimah*. (*Nafs*) *ammārah* is the name of bandit Satan, *lawwāmah* is its subordinate and *lawwāmah*’s

⁷² رجعنا من جهاد الاصغر الى جهاد الاكبر

subordinate is *mulhimah* and all of these three have agreement. Transparent body (*wujūd latīf*) is of those whose *nafs* is satisfied-self (*nafs muṭma'innah*) and such is described as *muṭma'innah* which is obedient visibly as well as in the innermost. Obedience is subordinate to spirit (*rūḥ*) and spirit is obedient to grace and Divine-help (*tawfīq Ilāhī*) and (possessor of) *tawfīq Ilāhī* is the person who accesses *dhikr* and reflection, remains engaged with Allah Almighty (ﷻ) (*ishtighāl Allah*) and absorbed in state of *faqr fanā fī Allah*. All the Prophets, Sufis, *awliyyā'*, believer Muslims, people of belief (*īmān*) possess *nafs muṭma'innah* and person who possesses *nafs muṭma'innah* is person of recognition (*ma'rifat*).

Poem

O Bahoo (ﷻ)! Secret of Oneness of *Haqq* unveils upon such person who, by becoming person of *ma'rifat*, becomes recognised (*ma'rūf*) in annihilation in Allah (ﷻ) (*fanā fī Allah*).

No veil remains between him and Allah Almighty (ﷻ) and then friend sees the friend and reality sees the reality.

Lose yourself within yourself, don't become religious-innovator (*ahal bid'at*) and refrain from both worlds.

Poem

O Bahoo (ﷻ)! God is One, heart is also One; seek that One and become one by joining Him, so that only that actual One remains.

Nafs of infidels, hypocrites, sinners, condemned accursed alcoholics is *ammārah*. Command of Allah Almighty (ﷻ) (Qur'ān, 4:43)

“Do not go near prayer in a drunken state.”

A person possessing *nafs muṭma'innah* is person of spirit; and person of spirit is person of *dhikr*, person of ecstasy (*wajd*), person of passion, person of yearning, person of absorption, person of immersion

and *fanā fī Allah* person of monotheism. Person in state of *fanā fī Allah* doesn't have *nafs* as it is apparent from this *Hadīth* of Prophet (ﷺ),

“I have a time with Allah (ﷻ).”⁷³

Therefore, Honourable Rābi‘ah Basrī (رضي الله عنه) was asked,

“What is your opinion about *nafs*, Satan and world?”

She replied,

“I am immersed in monotheism of *fanā fī Allah* to such an extent that I neither have any awareness of *nafs* nor awareness of Satan nor of material world (*dunyā*).”

Poem

O Bahoo (بھو)! People are made destitute by their *nafs* otherwise if a person gets free from *nafs* he becomes free of want (*lā yahtāj*).

Thus friends of Allah are free of want and *awliyyā’ Allah* (اولياء الله) are described as people of spiritual-excellence (*faqr*). *Faqr* itself is free of want and everything is dependent on it. *Faqr* doesn't have *nafs* (base-self) but it has *nafas* (breathing). *Nafas* is called as *pās anfās* (inhaling and exhaling). And such special *dhikr* is described which is carried out with every breath, inhaling and exhaling such that no breath is without *dhikr* of Allah (ﷻ). Whose heart is dead and breath is sad, he is person of *nafs ammārah*.⁷⁴

Poem

No one is greater in caprice than *nafs* because, like Pharaoh, it keeps making claims of being god.

Command of Allah Almighty (ﷻ) (Qur’ān, 79:40-41),

“But as for him who feared standing in the presence of his Rabb and forbade (his ill-commanding)-self its appetites and lusts, Paradise will surely be (his) abode.”

⁷³ Prophet (ﷺ) said in *Hadīth* that I have a time with Allah (ﷻ) where there is no one else present.

⁷⁴ This heart is actually spiritual heart which is described as soul (*fawād*).

Men are of two kinds,

- 1- Person of *nafs*, slave of lust,
- 2- Person of Allah Almighty (ﷻ), obedient person slave of God.

Nafs, materialistic world (*dunyā*) and Satan, these three are infidel and they are like corrupt executioner. Upon whom wrath of Allah (ﷻ) descends, he becomes person of *nafs*, lustful, caprice and seeker of material world (*dunyā*), beauty admiring ogre, reflection of beautification, in accord with Satan, by remaining immersed in food, drink and sins becomes dark hearted, empty from passionate love and illumination of *Ilāhī* and deprived from knowledge of *ma‘rifat* and gets buried in the grave of (his physical) body by becoming dejected hearted. Command of Allah Almighty (ﷻ) (Qur’ān, 64:15),

“Your riches and your children are merely a trial.”

What is called *nafs*? Which prevents from the path of God. Craving for otherness (other than God) is called *nafs*. Material world (*dunyā*), *nafs* and Satan are bandit Satan on our path; who could be bandit on Satan’s path? Satan’s bandit upon the path of Satan is arrogance. From what does arrogance emerge? (It emerges) by the wrath of Allah Almighty (ﷻ) (*Jalāl*) and from wickedness. My leader is Exalted Prophet (ﷺ), who is the leader for Prophet (ﷺ)? His leader is guidance of *Ilāhī*. From what does guidance of *Ilāhī* emerge? With affection from elegance of *Ilāhī*. Betterment is from Allah (ﷻ) and wickedness is also from Him.⁷⁵

Poem

I made dust as human; and I made fire as Satan. I have done this and I have done that (former and later) but no one understands it.

Abstention and piety, prayers and fasting, exercise of pilgrimage and Islamic-taxation (*zakāt*) are against *nafs*; does *nafs* die with these (practices)? I say that it doesn’t die. *Dhikr*, reflection, striving (*mujāhadah*), witnessing (*mushāhadah*), Islamic-meditation

⁷⁵ Wickedness of evil comes from the attribute *Qahhār*.

(*murāqabah*), accountability (*muḥāsabah*) and union with Allah Almighty’s (ﷻ) Majestic court in state of *fanā fī Allah* (*wiṣāl ḥudūr madhkūr*) are against *nafs*; does *nafs* die with these (practices)? I say that it doesn’t die. With repeated glorification of God (or praising of God certain times daily/*wird wadhā’if*), *dhikr* (remembrance), praising, recitation of Glorious Qur’ān and (attaining) knowledge of issues of Islamic-jurisprudence (*fiqh*) are against *nafs*; does *nafs* die with these? I say that it doesn’t die. Wearing dress made of thick rough material, wearing patched cloak, adopting isolation from public, remaining silent, keeping pious friendship and maintaining elegant virtues; does *nafs* die with these? I say that it doesn’t die. Retreating in seclusion and remaining unconcerned from everything and wandering around is against *nafs*, does *nafs* die with these? I say that it doesn’t die. Knowledge, education, teaching, learning activities and knowing God is against *nafs*; Does *nafs* die by these? I say that it doesn’t die.

Poem

If *nafs* sits on throne and becomes a king even then, regarding its habits, it will remain being a grinding mill licking dog.

If *nafs* remains hungry then it doesn’t have the strength for devotion and it is left behind from devotion; if it fills its stomach then it becomes lustfull and (in state of) mayhem. After all, what is its cure? Allah Almighty (ﷻ) commands (Qur’ān, 2:286),

“Allah does not put under stress any soul more than its endurance.”

Renunciation and religious-exercise is better for such *nafs* which remains in peace in state of hunger and attains pleasure in *dhikr* and devotion. Such *nafs* which isn’t happy with *dhikr* and devotion and instead it remains suffering from restlessness, suspicions and discord then for him being a food-lover is better on the condition that by his food-loving – instead of symptoms of evil – power of devotion and obedience emerge; otherwise it is necessary to remain half hungry and half satiated stomach. It is appropriate that *nafs* is provided with perpetual diet of *dhikr* of Allah (ﷻ) to consume as food, digged grave below the ground to make a house for living, shroud to be worn as

dress and show it display of the day of judgement. So that its heart becomes cleansed and accesses contentment, becomes purified from every kind of resentment and impurities, all veils get uplifted between him and Allah Almighty (ﷻ), becomes calm by refraining from quarrelling and brawling and becomes proof of die before death⁷⁶. What is *nafs*? *Nafs* is like fat swine that befriends infidels and remains indulged in self and selfishness. Listen! In a person's body there are hundreds of pigs in existence, they are to be killed or they are to be left tied with rope. *Nafs* is sometimes intercessory to God; sometimes repulsive caprice; sometimes righteous king; sometimes strayed in frenzy of arrogance; sometimes learned scholar, *mufīl*, *qaḍī* (judge) ombudsman for accountability; sometimes it takes bribe and lives unlawful earning; sometimes *murshid*, person who provides guidance; sometimes captured in selfishness, greed and jealousy; sometimes becomes king of recognisers (*Sultān Al-'Ārifīn*) passionate lover and be passionately beloved; and sometimes a beggar and greedy creation. Masculine *faqīr* is the one who doesn't give it (*nafs*) any chance to be negligent from obedience at any time; doesn't fulfil any of its desires; keeps opposing it and keeps fighting it by saying,

"O nafs! You have neither done any action which could get you deliverance from Almighty God on the day of judgement nor you have recognised Almighty God as it was His right to be recognised."

Hearts of Prophets (ﷺ) and friends of Allah had been melting with fear of Almighty God like gold in melting pot. Many pious people neither slept even for whole of their life nor they rested their side on the ground nor they provided any worldly pleasure to *nafs* so that on the day of judgement they should not be ashamed in front of Almighty God and His Prophet (ﷺ). O desirous! It is important for you to keep an eye on *nafs*' activities in every situation and keep rejecting its every desire. Saying of Prophet (ﷺ),

"Supplication of victim is accepted."

Exalted Prophet (ﷺ) said,

⁷⁶ موتوا قبل ان تموتوا

“Victim's supplication is accepted swiftly.”

Hence *faqīrs* are victim of *nafs*. Saying of Prophet (ﷺ),

“Fear from the plea of oppressed because there is no curtain between him and God.”

Thus the oppressed are *faqīrs* people of Allah (ﷻ) who are traumatised by their *nafs* and they remain engaged in *dhikr* of Allah (ﷻ) all the time. Fear from *faqīrs* because they remain conscious, *fanā fī Allah* in Divine-presence and are acknowledged in sight of Allah (ﷻ) even in state of lust. *Nafs* is like beast in time of rage, like a child at the time of sinning, like Pharaoh at the time of abundance of auspiciousness, like Qārūn⁷⁷ at the time of generosity, like insane dog at the time of hunger and like proud donkey when it is well fed.

Poem

Nafs is like dog if its stomach is fill and like a donkey when well fed.

Nafs will become disobedient if you fill its stomach and it will become restless and will shout and scream if you starve it. At the time of sin if you invoke *nafs* for the sake of God and the Exalted Prophet (ﷺ) and all the Prophets, *Sufis*, *awliyyā*’, pious people, recite verses of Qur’ān and *Hadīth*, remind it the fear of death and grave, interrogation by Munkar Nakīr⁷⁸ and situation regarding record of deeds, remind it regarding issues of deeds, narrate issues of Islamic-jurisprudence, remind the day of judgement’s atmosphere of each one for himself, remind the straight bridge (*Pul Sirāt*), hell and paradise and Divine-view, it will never refrain from committing sin because *nafs* will not refrain from disobedience until it attains grace (*tawfīq*) of *Ilāhī* and

⁷⁷ He was a very wealthy person in the contemporary era of Prophet Moses (ﷺ). His wealth was such huge that keys of his treasures were being carried on seventy camels. When he was asked to pay *zakāt*, he refused and in retaliation hired a whore to make a false allegation against Prophet Moses (ﷺ) in order to discredit him. Prophet Moses (ﷺ) made a supplication to Allah Almighty (ﷻ) to allow the earth to swallow him and his wealth until the day of judgement and so happened.

⁷⁸ These are two angels who visit everyone in the grave and ask questions.

intercessory (*wasīlat*) of taking spiritual-oath (*bay'at*) on the hand of perfect and complete *murshid*. Because whenever a desirous intends to commit sin, undoubtedly perfect and complete *murshid* becomes aware and he comes in between desirous and sin and through spiritual-revelation (*ilhām*) or message, he prevents the desirous by his hand from committing sin. This is the reason intercessory (*wasīlat*) is better than honour of mastery (*faḍīlat*). Mastery is dependent on people of *nafs* whereas intercessory isn't dependent on anyone, it is carefree. *Nafs* is dominant upon mastery and intercessory is dominant over *nafs* and *nafs* is dominated. Mastery is like gold and silver and intercessory of *murshid* is like steel hence (like) sword.

Poem

Nafs is avarice, therefore, it demands milk, sugar and conquering of the world. O Bahoo (بھو)! *Faqīrī* (path of *faqr*) is better than kingdom of Aurangzeb; that is why desirous of Allah (ﷻ) only pleas for Allah (ﷻ) from *faqīr*.⁷⁹

O Bahoo (بھو)! *Nafs* is infidel or merciless. Hence it is difficult for infidel to break *zunnār*⁸⁰; and for merciless it is difficult to consume permissible (*halāl*). When *nafs* becomes Muslim, it's difficult for it to consume pork and wearing *zunnār* round the neck. Adornment with wealth is act of worldly people and to strike upon the *nafs* with steel sword is the action of people of faith, people of Allah (ﷻ). Striving (*jihād*) against infidel *nafs* for sake of wealth is envy and hypocrisy whereas slaying the *nafs* is desire of God Almighty. Living *nafs*⁸¹ is either Satan or evil spirit of wilderness. What is *nafs*? What is Satan? And what is material world (*dunyā*)? *Nafs* is king (within the body of person), Satan is its minister and *dunyā* is the mother of both of these, which nurtures them. Prophet (ﷺ) said,

⁷⁹ Desirous requests name of Allah Almighty (ﷻ) from *faqīr* because the one who has accessed *Ism Allah Dhāt*, he has everything in his accessibility.

⁸⁰ A cord worn by idol worshipers.

⁸¹ Living *nafs* refers to *nafs* in state of base-self (*nafs ammārah*) and it takes control of person's actions and its rebelliousness nature is far from over.

“Undoubtedly Satan persists on domination over human.”

That means, Satan doesn’t want anything other than dominating the human being. Such house is house of Satan which inhabits love of *dunyā*.

Allah Almighty (ﷻ) commands (Qur’ān, 79:37- 39),

“Then he who transgressed the limits, and preferred the life of the world, Hell will truly be (his) abode.”

Four guardian angels (*mu’akkal*) become deputy of *nafs* in the hearts in which Satan takes abode,

- 1- *Khannās*,
- 2- *Khartūm*,
- 3- Suspicion,
- 4- Hazards.

Sincerity (*sidq*) is against *nafs*. For sincere person of absorption, Divine-presence (*hudūrī*), dream and state of awakening are same. Allah Almighty (ﷻ) commands (Qur’ān, 17:44),

“And there is not a single object but glorifies Him with His Praise.”

But the condition is that his location (center for glorifying and praising Almighty should) be heart not (and heart should not be abode) of *nafs* ogre. Such *nafs* which joins spirit, it becomes spirit and worships Allah (ﷻ) for sake of Allah’s (ﷻ) pleasure. Therefore, Honourable Rābi‘ah Baṣrī (رحمته) was asked,

“You worship Allah for which reason? Fear of hell or hope of paradise?”

In her reply, she pleaded,

“Almighty God! If I worship You due to fear of hell then You place me in hell. If I worship You in hope of paradise then You forbid paradise for me. And if I worship You merely for Your desire then don’t close Your sight (upon me) and Your elegance (jamāl).”

It is said that one day Shaykh Shīblī (رحمته) came out of his revered place and went on to sit in the house of eunuchs. His disciples asked,

“Honourable! What is this?”

He replied,

“There are three groups of people, men women and eunuch. Man was Bāyazīd (بایزید), women was Rābi‘ah Basrī (ربیعہ بصری); I am not amongst both of them and due to that I set here.”

Hence people of *dhikr* and reflection are women, people of absorption are men and people of *dunyā* are not amongst both of them, that’s why, they are eunuchs. Listen! Iblīs (Satan) said,

“I had obeyed.”

Voice (in reply) came,

“I have cursed.”

Prophet Adam (آدم) said,

“I have wronged.”

Voice came,

“I have pardoned.”

Worship with self-admiration and arrogance is bad, sin committed with excuse is better (than such form of worship). If you want to reach the destiny easily then take yourself out of way, so that *nafs* becomes ashamed.

It is noted that one day a pious person was sitting and his *nafs* came and set in front of him on the prayer mat in his own form and looks. The pious person said,

“When I saw my own form sitting in front of me, I said,

‘Who are you?’

He said,

‘I am your nafs.’

I wanted to hold it tight and beat it hard but nafs spoke in shrewdly manner and said,

‘You cannot beat me like this, if you want to beat me then go against me.’”

Poem

Do you know what is *nafs*? *Nafs* is hidden infidel in your inner who is only befriended by infidels.

Remain vigilant from *nafs*, Allah Almighty (ﷻ) may secure from its mischief.

Stanza

Your encounter is with *nafs* infidel; capture it in your trap because it is a rare prey. If a black cobra gets inside your sleeve even then it is better than such *nafs* which becomes your companion.

Do you know, what is *nafs*? *Nafs* is greed. Until you divorce greed three times, you can never be in union with God Almighty.

Poem

Bird loses its life in greed because that naive couldn't see net (trap) behind grain.

Greed is like net and material world (*dunyā*) in like grain upon which envious seeker of *dunyā* gets mad. Person without greed never gets entrapped in it. If entrapped, it will be only fool and mindless *nafs* infidel because it is not frightened. One who has love for Allah Almighty (ﷻ) and spiritual-excellence (*faqr*), he keeps his neck high by being without greed and carefree. Greed is the name of sadness and grief and *faqr* is free from grief because it is in uniqueness with God. Such (person) who is needy (without greed), he is friend of Allah Almighty (ﷻ).

Poem

O Bahoo (ﷻ)! Whoso remains in grief due to material world (*dunyā*), he is mean and worldly meanness nurturers him.

Material world (*dunyā*) is called Satan and people of *nafs* are in pursuit of satanic wrongdoing. It is narrated that one day Honourable Hātim Asam (ﷻ) was introspecting his *nafs* and asked it,

“O *nafs*! Your age is sixty years and days of your age come up to be 21,600.”

As he said so, in aghast, he said ‘ah’ and fell unconscious. When he regained consciousness, his devotees enquired,

“What was the reason that you became unconscious?”

He replied,

“I scrutinised all the days of my life and addressed my nafs that it has been 60 years when you came into this world. From that if you take away the time of underage, 16200 days are remaining. Oh nafs! You must have committed 20 sins per day? Nafs replied,

‘No.’

I said that you had committed ten? It replied,

‘No.’

Then I said that you must have committed one (sin)? It replied,

‘Yes.’ Then I said,

‘If upon each sin, you had been collected one stone and by now it would have been a mountain. And if you had been collecting a fist of dust upon each sin, it would have become a very big mound. O nafs! Even with the fear of hereafter how have you committed so many sins? How you disregarded such awe that due to single error of your father Adam (عليه السلام), he was sent to worldly prison as reprehension. Why haven’t you remembered the command of Ilāhī (Qur’ān, 20:121),

‘And Adam (عليه السلام) made a mistake in his Rabb’s command.’”

(When the state of Allah Almighty’s (ﷻ) affairs of taking into account is such) how can vulnerable son of Adam (عليه السلام) have the hope of exemption from the sins? ‘Azāzīl (Satan) got mark of curse due to single sin and he was named as Iblīs. In the entire universe command of Allah Almighty (ﷻ) was issued (Qur’ān, 38:78),

“And surely, My curse is on you till the Day of Resurrection.”

Hence faith of such person is strong whose *nafs* is weak. Such person who captures his *nafs*, it is as if he captures *nafs* and sensual desires.

Poem

O Bahoo (ﷻ)! When *nafs* is filthy then what good is in wearing pious dress on the body? When the heart is full of polytheism then what good is use of prostration?

Those people who have established their *nafs*, they are followers of Satan. They are enemies of God as well as His slaves. Remember! *Nafs*

and Satan are each other’s companions and they are both infidels. Satan runs far away from such a person who imprisons his *nafs*.

Example

If two thieves go into a house for stealing and one of them gets captured and the other runs away then due to fear of being caught, he (the one who ran away) will not go near the captured thief because he sees his own loss getting closer to him. Satan remains closer to such person who doesn’t imprison his thieving *nafs*. It results in him being away from Allah Almighty (ﷻ).

Example

Nafs is like king and Satan is example of its vizier. If king gets captured, vizier would run far away from him. Such person is a fool who doesn’t imprison his *nafs*.

Example

If falcon and sparrow live in one house falcon is tied up then sparrow has no fear from it. Similarly if *nafs* is imprisoned then that person (whose *nafs* is imprisoned) has no fear from it.⁸²

Allah Almighty (ﷻ) commands (Qur’ān, 18:35),

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

Within the constraint of *sharī‘at*, person’s *nafs* is *ammārah* (base-self) and Allah Almighty’s (ﷻ) command is that this (*nafs*) is your enemy kill it. *Ilāhī!* Grant me the sight so that I can see it and kill it. Within the constraint of spiritual-path (*tarīqat*), *nafs* is accusing-self (*lawwāmah*); trample upon its pleasures and desires and move ahead. Within the constraint of *ḥaqīqat*, the *nafs* is *mulhimah*; soften it like wax with passionate love and *dhikr* of Allah (ﷻ) so that it dies before the death. Within the constraint of recognition (*ma‘rifat*) *nafs* is *mutma‘innah* (satisfied-self) which is real obedient, sincere, exceptionally special monotheist, acquainted with secrets of Prophet Muḥammad (ﷺ), disgusted with every other besides Allah Almighty

⁸² With contemplation of *Ism Allah Dhāt* whole body of desirous attains influence of *Ism Allah Dhāt* and person’s soul overcomes his *nafs*.

(ﷻ) and always remains in repentance (reciting *astaghfār*). (Qur’ān, 2:285),

“O our Rabb! We seek Your forgiveness and to You (we all) have to return.”

What is attained from satisfied-self (*mutma’innah*)? *Lāmaqām*, witnessing of absolute *faqr fanā fī Allah* (is attained).

Poem

Nafs mutma’innah is dearer than one’s self, recognise it and don’t be neglectful of it.

Upon the path of *Haqq, faqīr* has to progress on daily basis and has to be spirit-burning and not money orientated. Learn about reality of *nafs*.

Example

Nafs is like person and Satan is like breath. Breathes are inhaled and exhaled if a person is alive; and if he dies, the inhaling and exhaling of breath stops. Similarly when someone’s *nafs* dies, path of Satan is closed upon that person. There is no benefit in the path of Satan.

Heart is a soft inhabitation and all forms of objectives are attained from habitation. Every worship takes place in habitation and every sin in deserted place. Habitation is in front of you, why are you going towards deserted place? *Nafs* is enemy, don’t fulfil its need; for you its death is better than its life. Recognition (*ma’rifat*) of honourable God Majestic is attained through illumination of heart (soul), not from the darkness of the heart; because remaining engaged in darkness even for a single night is harmful for a person. As a blind person cannot walk upon straight path even if he tries and is unable to see neither snake nor thorns nor wells nor pits nor he is able to know what is in front of him whether it is good or bad? Such person attains will and love of Allah Almighty (ﷻ) who captivates his *nafs*; and such person remains accessing will and love of *nafs* and Satan who doesn’t capture his *nafs*. O Bahoo (ﷻ)! Consider *nafs* as a dog and don’t nurture that dog; don’t behave devilishly by following Satan. Allah Almighty (ﷻ) commands (Qur’ān, 36:60),

“O Children of Adam (ﷺ)! Did I not take this covenant from you not to worship Satan; no doubt he is your open enemy.”

Such person whose heart’s inclination is towards *nafs*, his heart turns black and negligence emerges in it. When *nafs* and heart become one then spirit (*rūḥ*) becomes helpless and weak; and when heart and spirit become one then *nafs* becomes poor obedient by becoming weak and helpless. *Faqīr* Bahoo (ﷺ) says that single guidance of *Ilāhī* is better than thousand enemies of *nafs* and Satan. Such heart is separate from *nafs* and Satan which has Divine Merciful eye. Allah Almighty (ﷻ) commands (Qur’ān, 3:26),

“You bestow sovereignty on whom You will, and You take away sovereignty from whom You will.”

Hence, what is *nafs* and Satan? Partners to God⁸³ and accursed from the (Divine)-court. *Nafs* and Satan are companions of such who is astray⁸⁴. Prophet (ﷺ) said,

“Allah (ﷻ) bestows guidance to whoever, there is no depravity for him; and whoever He strays, there is no guidance for him.”

Grace of Allah Almighty (ﷻ) is perpetual since the day of pre-eternity (*azal*). Therefore, single leniency by judge (*qadī*) is better than thousand witnesses and single Divine-guidance is better than accompanying thousand pious renunciations (*zuhd wa taqwa*). Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*).

Poem

Your single favour is sufficient for me than my knowledge and deeds; because single leniency by judge is better than thousand witnesses.

⁸³ There is no partner to God. This statement refers to the fact that *nafs* and Satan behave as partners of God. They are accursed and are expelled from the court of Almighty Allah.

⁸⁴ As base-self tries impose its own will and rebels against Will of Almighty God; therefore it is companion of astrayed.

Command of Allah Almighty (ﷻ) (Qur’ān, 12:21),

“And Allah (ﷻ) is the Master of His work.”

Everyone is in captivity of Allah (ﷻ) the Wise (*Hakīm*), be that *nafs*, *Satan*, worldly material (*dunyā*) or anything else. Saying of Prophet (ﷺ),

*“No action of Wise (*Hakīm*) is without wisdom.”*

Hence, *nafs* is like a thief and desirous of Allah (ﷻ) is like gatekeeper who is aware of risks of thief. Perfect and complete (*kāmil mukammal*) *murshid* is with authority of command by the command of Allah Almighty (ﷻ). Therefore, if any thief enters his sovereignty (*wilāyat*) then he kills it at once and the sovereignty of body (*wilāyat wujūd*) remains place of peace. Saying of Prophet (ﷺ),

“Country belongs to the one who dominates it.”

If *nafs* gets engaged in sin and wrongdoing and heart forgets *dhikr* of Allah (ﷻ) then there is no greater sin than this. Therefore, it is important that by forgetting *nafs*, *Satan* and material world (*dunyā*), immerse your soul (*qalb*) and spirit (*rūh*) in *dhikr* of Allah (ﷻ) in such manner that you remain in witnessing passionate love and love (*‘ishq wa maḥabbat*) of *Ilāhī* and secrets of *Ilāhī* perpetually; so that no sign of avarice, jealousy, arrogance, sensuality and lust remains in your body. Whatever you do, do it for Allah Almighty (ﷻ), whatever you wear, wear for Allah Almighty (ﷻ) and whatever you drink⁸⁵, drink for Allah Almighty (ﷻ). By leaving partial intellect (*‘aql juz*) attain complete intellect (*‘aql kul*) and keep intact your consciousness and understanding as recogniser with Allah (ﷻ) (*‘ārif billah*) ascertains *nafs* and person of *nafs* takes (*nafs*) as its friend. Listen! On the day of judgement when people of love, passion, passionate for Divine-sight passionate lovers will rise from their graves then Allah Almighty (ﷻ) will command,

“Pitch their tents on the side of hell.”

⁸⁵ Whatever is permissible.

When these people will go and sit in those tents then fire of hell will come in their sight then the hell fire will get cold and it will get extinguished into ash. It will not have the nerve to raise its head (in defiance). This lowness of hell fire will be source of comfort for the creation of God and the creation of God will attain deliverance from punishment of hell. This will be the purpose of pitching their tents in front of hell fire (so that creation of God takes the sigh of relief). Thus, material world (*dunyā*) is like fire and avarice is like hell fire. When *faqīrs* people of Allah (ﷻ) pass over people of material world and look at them mercifully then avarice from the bodies (of people of *dunyā*) is eliminated; because if people of Allah (ﷻ) engage in the *dhikr* of Allah (ﷻ) even for a moment, this engagement becomes source of eternal comfort for people of *dunyā*. Therefore, (people of *dunyā* need to come near to people of Allah (ﷻ) so that they should be relieved from hell of worldly avarice and hell fire of hereafter because Command of Allah Almighty (ﷻ) is,

“Whoso takes My name and name of My beloved Honourable Muḥammad (ﷺ) with complete sincerity and certitude of heart and affirms verbally,

There is no god besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah⁸⁶

I will not punish him because beloved don’t punish beloved and friends don’t punish friends.”

Therefore, Allah Almighty (ﷻ) commands in *Ḥadīth Qudsī*,

“I am merciful to My devotee (‘abd) more than his siblings and parents, hence if you become My desirous then you will access Me.”

Devotee (‘abd) is the person who worships. *Faqīr Bahō* (رحمۃ اللہ علیہ) says that Islamic-creed (*Kalimah Tayyab*) has three levels,

- 1- There is no god (*lā ilāha*),
- 2- Besides Allah (*illallāh*),
- 3- Muḥammad (ﷺ) is *Rasūl* of Allah (*Muḥammad ar-Rasūl Allah*).

⁸⁶ لا اله الا الله محمد رسول الله

From thousands upon thousands desirous merely some reach up to *lā ilaha*, some upon to *illallah* and some reach up to Muḥammad *ar-Rasūl Allah*. *Lā ilaha* is negation (*naḥī*) (and it is) mortal, *illallah* is affirmation (*athbāt*) (which is) perpetual. By reciting *lā ilaha* at the time of death, whole life's sins are eradicated as entire sins are annihilated by entering in (state of self) negation. One reaches (state of) affirmation by reciting *illallah*; and by reciting 'Muḥammad Ar-Rasūl Allah', one reaches topmost of level of prophethood⁸⁷. Hence hell fire is forbidden upon prophets. This is state of being a perfect beloved (because this is the state of spiritual-excellence)⁸⁸. Allah Almighty (ﷻ) commands (Qur'ān, 3:97),

"Whoever enters it attains safety and protection."

Prophet (ﷺ) said,

"When faqr reaches its perfection then there is only Allah (ﷻ)."

Hence creation is *lā* (negation) and *Ism Allah* is non-creation. *Nāsūt* (mortal world) is creation and people of Allah (ﷻ) *faqīrs* are not of *nāsūt*.⁸⁹ Man is the one who remains perfect in *sharī'at*, establishes in innermost at such ultimate state of *faqr* which cannot be uttered verbally and remains immersed in *dhikr* and reflection all the while; caution by Prophet (ﷺ) is,

"Exercising dhikr without reflection is like dog's barking."

And he remains immersed in love of *Ilāhī* all the while. Allah Almighty (ﷻ) bestows such absorbed perfect *faqīrs* with their objective prior to the day of judgement or illuminates and honours them with disclosure (*tajallī*) of illumination. One day Honourable Gabriel (ﷺ) came to Prophet (ﷺ) and said,

⁸⁷ Person annihilates in Prophet (ﷺ).

⁸⁸ Person attains state of annihilation in illumination of *Ism Allah Dhāt* and hence his *murshid* bestows him sight of sacred tablet (*lawḥ mahfūdḥ*) from tablet of his soul (*lawḥ damīr*). Such person attains status of annihilated in Prophet (ﷺ) and remains with him all the while as he becomes passionate lover.

⁸⁹ Their actual being doesn't belong to mortal world.

“O Prophet (ﷺ)! I have seen an incident which I have never seen before. It happened to be that in a city an idol worshipper was sitting in front of an idol and was saying,

‘O my Divine Providence! O my Divine Providence!’

Voice came from the station of Divine Providence,

‘O My devotee! I am present.’

I requested Almighty God!

‘He is idol worshiper; why are You answering him?’

Allah Almighty (ﷻ) said,

‘O Gabriel (ﷺ)! He doesn’t have the recognition of his Providence (Rabb) but I know who his Rabb is. How can I neglect My name? There is no mistake in My court as in reality I am the Providence; therefore, whoso invokes Me⁹⁰ I acknowledge his request.’”

O Abū Al-Faḍl! Observe this mode of mercy of that Carefree and don’t become arrogant due to your piety. A similar incident is that once a friend of Allah met an angel and asked,

“Where are you going?”

Angel replied,

“A Jew has passion for catching fish and there are no fish in the water. Allah Almighty (ﷻ) has ordered me to catch fish from the river and place them in that water so that the Jew can achieve his objective and doesn’t get disappointed from the court of Almighty Haqq.”

When attitude of Allah Almighty (ﷻ) towards His enemies is of such nature then certainly His friends cannot be deprived of His mercy. Allah Almighty (ﷻ) commands (Qur’ān, 47:11),

“That is because Allah (ﷻ) is the Protector and Helper of those who believe, and for sure the disbelievers do not have any protector and helper.”

Remember! When Allah Almighty (ﷻ) deposed Iblīs from status of Mercy to lowest level (*asfal safilīn*)⁹¹ of state of curse and evicted him

⁹⁰ Invokes *Ism Allah* (ﷻ).

⁹¹ أسفل سافلين (Qur’ān, 95:5)

“Then We returned him to the lowest state of the low.”

from state of highest place (*'illiyyīn*) to lowest place (*sijjīn*)⁹² then Iblīs, *nafs* and *dunyā* made a pact amongst them in order to take children of Adam (ﷺ) to humiliation and death and they took oath (*bay'at*) with each other. *Iblīs* said,

"I will prevent children of Adam (ﷺ) from obedience and worship and will incline them towards sins."

Dunyā said,

"I will make myself attractive in their view and entice them towards myself; and by involving them in avarice and calamity, I will kill them and keep them away from Majestic God."

Nafs said,

"I will turn them insane with sensual desires and lust and then I will ruin and astray them (from straight path) through ogling (dirty look)."

It is important for desirous of Allah Almighty (ﷻ) to recognise these three from their actions and prevent oneself from immoral activities. When in the being of a worshiper *'arīf billah* illumination of knowledge of *sharī'at* (Islamic-law), spiritual-path (*tarīqat*), reality (*ḥaqīqat*), and recognition (*ma'rīfat*) enters by the grace and ability of *Ilāhī*, and soul (*qalb*) becomes alive and immerses in state of *fanā fī Allah* (annihilation in Allah) with *dhikr* of Allah (ﷻ), and within his being qualities like respect for order to adopt path of *ma'rīfat* (*amr ma'rūf*), trust in Allah (ﷻ) (*tawakkal*), shyness, patience, fear, hope, passionate love, monotheism, Oneness and loneliness (*tajrīd*) and *tafrīd*⁹³ emanate, then these condemned three get ward off from him. It is better for a *faqīr* to be hanged on the crucifixion than to take him to house of a person of material world (*ahal dunyā*). If anyone had to attain *Ḥaqq* through obedience, striving and piety than Iblīs would have attained it because he was abstinent, devotee and obedient but abstinence and striving created arrogance and ego in his being and due to that he got condemned. If anyone had to attain *Ḥaqq* through

⁹² From عليين (Qur'ān, 83:18) to سجين (Qur'ān, 83:7).

⁹³ Separation from whole world except Almighty.

knowledge and honour then Bal‘am Bā‘ūr⁹⁴ would have attained it because in his place of worship there were twelve thousand pen and inkpots busy all the time in taking his literary points and from one end of the world to the other everything upside down was recorded. If *Haqq* had to be attained through excessive wealth and property then Qārūn would have acquired it because limit of his treasures went beyond bottom of the earth. If *Haqq* had to be attained by making a claim of being god then Pharaoh would have attained it as he claimed to be god and due to that claim he got drowned in river Nile. And if *Haqq* had to be attained by being ignorant then Abū Jahl would have attained it. The secret of attaining *Haqq* lies in love and sincerity which should be solely for Allah Almighty (ﷻ). Therefore, love and sincerity took out the dog of *Ashāb Kahf*⁹⁵ from dogs’ category into human category; regarding which Allah Almighty (ﷻ) commands in glorious Qur’ān (18:22),

“‘Sixth was their dog’. These are the estimations made without seeing.”

If you are offspring of Adam (ﷺ) then don’t be less than dog in love of Allah Almighty (ﷻ). There are three forms of faqr,

- 1- *Faqr fanā lā ilaha* (annihilation in spiritual-excellence of ‘no god’/negation of any god),
- 2- *Faqr baqā billah* (besides Allah) (spiritual-excellence of immortality),
- 3- *Faqr* ultimate of *Muhammad Rasūl Allah* (ﷺ), which is the leader.

Faqr is unique with Allah (ﷻ) and it is alien to all besides Allah Almighty (ﷻ). There is no match of uniqueness and alienness. Until annihilation (*fanā*) is not attained, no one can reach up to subsistence (*baqā*). There are four forms of sensual pleasures in the body of human which are all mortal; only fifth pleasure of Almighty *Haqq* is eternal,

- 1- Pleasure of eating and drinking,

⁹⁴ He was a legendary character in the period of Prophet Moses (ﷺ), whose malediction caused Prophet Moses (ﷺ) to remain in the wilderness for forty years.

⁹⁵ People of the cave. See glorious Qur’ān (18:9) for further details.

- 2- Pleasure of sexual intercourse ,
- 3- Pleasure of ruler-ship,
- 4- Pleasure of knowledge and honour.

When fifth pleasure of Almighty *Haqq* dominates the body of desirous of Allah Almighty (ﷻ) then other four pleasures become subdued and they never seem good; as food doesn't seem appetising to a sick person. Within a person's being there are ten elements, amongst them nine are on one side and the tenth is on other side. Hence hands, feet, eyes, ears, tongue are on one side and stomach is on other side. When stomach is hungry then nine are satiated and when stomach is full with food then these nine remain hungry. Whose *nafs* become satisfied-self (*nafs mutma'innah*) by being obedient, whether he remain hungry or satiated, his innermost sight remains bright in every situation.

Poem

When sight of secret (*sirr*) and heart join together and wear crown of uniqueness then people of union attain their ultimate objective (*mi'rāj*). Then even if their stomach is full, they are entirely illumination because they have attained perpetual union in the court of Almighty *Haqq* and that is such state where there isn't any lethargy, neither body nor spirit, neither *dhikr* nor reflection, neither prayer mat nor beads and neither elegant robe nor turban; it is just my heart which is in prostration and immersed in beloved's sight."

Prophet (ﷺ) said,

"Prayer is *mi'rāj* of believers (*mu'mins*)."

This is state of *sharī'at* and state of *sharī'at* is like flowing spring; state of spiritual-path (*tarīqat*) is like clouds; state of *ḥaqīqat* is like rain which is blessing of Almighty God; state of *ma'rīfat* is like ravine; and state of passionate love annihilated in Allah (ﷻ) is like deep river (*'amīq*). River *'Amīq* never gets impure whatever amount of sewerage or filth falls in it. If thousands of canals or ravines are taken out of it, there wouldn't be any shortage in it. If thousand ravines are made to

fall in any canal, it becomes a river. *Sharī‘at* is first door, *tarīqat* is second door, *ḥaqīqat* is the third door, *ma‘rifat* is the fourth door and state of passionate love and love is unique place. Such person, who accomplishes state of *sharī‘at*, *tarīqat*, *ḥaqīqat* and *ma‘rifat*, is merely a doorkeeper and he is strange to *Ḥaqq* until he doesn’t enter unique place of passionate love and becomes acquainted with secrets. Thus it became obvious that *shaykhs* of (spiritual)-states with honorific title (*makhdūm*) are deprived (of these secrets).

Poem

Distance from *Ḥaqq* is embarrassment for you; one with perplexed heart can never reach up to presence of *Ḥaqq*.

Heart is also of two kinds,

- 1- One is of people of soul (*ahal qalb*)
- 2- And the other is of seized people (*ahal salb*).⁹⁶

Heart of people of soul (*qalb*) is full of illumination of *dhikr* of Allah Almighty (ﷻ) and it is (spiritually) alive and heart of seized people is neglectful of *dhikr* of Allah Almighty (ﷻ) and it is ashamed, disgraced and embarrassed in both of the worlds. In whose body *dhikr* of soul (*qalb*) continually appears, great veil shatters in pieces from him. Invoker of *dhikr* of soul (*dhākir qalb*) is eternally satiated and remains immersed in passionate witnessing beyond Divine-throne (‘*arsh*) and he doesn’t croak like a frog by getting confused.

Poem

You should be ashamed of such *dhikr* in which there is *ḥabs-e dam*⁹⁷ but the result isn’t according to *dhikr*.

Person of *dhikr* (*dhākir*) is the one who is dominated by *dhikr* such that his peace and comfort of day and night vanishes and he doesn’t have any recollection of *dhikr* and reflection. *Dhākir* is patient and thankful. Such *dhākir*, who hasn’t attained presence (*ḥuḍūrī*), remains amidst hazards. Prophet (ﷺ) said,

⁹⁶ Heart of seized people is dejected.

⁹⁷ The *Dhikr* which is exercised by withholding breath in the chest for longer period.

“Prayer is not without concentration of soul.”

Poem

When stomach is without food then perfect *mi'rāj* is attained.

This is also imperfect state because forbearance and thankfulness is virtue of widowed women. When husband of a woman dies then other women console her by saying not to lament and be patience and thankful. *Dhāt* of Allah Almighty (ﷻ) is Alive and In-existence (*Hayy wa Qayyūm*), He is not dead. Patience and thankfulness is that a person should withdraw from *dunyā* and people of *dunyā*, love of *dunyā* and wealth and become patient. And he should be thankful that *Al-ḥamd lillah* (All praises are for Allah (ﷻ))! Allah Almighty (ﷻ) has granted him such *faqr* which is heritage of Prophets (ﷺ). Allah Almighty (ﷻ) commands (Qur'ān, 2:153),

“Certainly, Allah (ﷻ) is with those who observe patience.”

(Qur'ān, 34:13),

“O family of David (ﷺ) (Dā'ūd)! Keep giving thanks (to Allah (ﷻ)). And very few of My servants have been grateful!”

Hence consider it that no one adopts patience and thankfulness upon *faqr* besides real person of *dhikr* (*dhākir ḥaqīqī*) and person of patience by verification (*sābir taḥqīqī*). Material world and any worldly auspiciousness is not auspiciousness in true sense because on the day of judgement, all of these would be felt bitter. Allah Almighty (ﷻ) commands (Qur'ān, 7:31),

“Eat and drink, but do not spend extravagantly because certainly He does not like the extravagant.”

This sanctified verse is in relation to liabilities.

Poem

Passionate love is path of *faqr* and not the path of wisdom or advice; wise is the one who is perfect in passionate love.

You have to access such knowledge which takes you in union with *Ḥaqq* even if you had to bear reproach and disgrace.

The knowledge, you are studying, is mere ignorance because with that only worldly name and fame is attained which is absolute immaturity.

Thick course rug is better than worldly pomp and glory because with that (there is) eternal intimacy of carefree God.

Prophet (ﷺ) said,

“Reforming nafs is the method of abstinent; reforming soul (qalb) is the method of those who are inclined (towards Almighty God) and reforming spirit (rūḥ) is the method of recognisers (‘ārifīn).”

Poem

O Bahoo (ﷺ)! When *dhikr* of God establishes in the heart, then no veil of *nafs* and sensuality remains.

Chapter Five

Mention of Scholars, *Faqīrs* and *Dhikr* of Allah (ﷻ)

Scholar is the one who is heir to the Prophets and signs of Muḥammad (ﷺ) and trustee of God. What is the meaning of student (seeker of knowledge)? Obedience. What is the meaning of scholar? One who comes out of general status and reaches special status. What is the meaning of an accomplished person (*fāḍil*)? Whose general favour is like favour of river water. What is the meaning of astute? Who makes accountable his *nafs* by opposing it. All of these are attributes of practicing scholar perfect *faqīr darveyš*. Knowledge is of two kinds,

- 1- One knowledge is *Raḥmānī*, whose teachings are relinquishing of *dunyā* and submissive people access it.
- 2- Second knowledge is satanic, whose teachings is avarice, jealousy, arrogance and love of *dunyā*, which is accessed by religious-innovators (*ahal bid'at*).

What is the meaning of desirous of God? Who has circumnutating heart, person of guidance having truthfulness in his heart as was truthful Honourable Abū Bakr Ṣiddīq (رضي الله عنه), such like person of justice Honourable 'Umar Bin Khattāb (رضي الله عنه), like person of bashfulness Honourable 'Uthmān (رضي الله عنه), like person who submits to the will of Allah (ﷻ) Honourable 'Alī (رضي الله عنه), like Master of prophets, pure hearted and last of the prophets trustee Prophet of *Rabb* of Universes, person of *sharī'at* and secret (*sirr*) Honourable Prophet Muḥammad (ﷺ) because all of these are masculine desirous of God, the Master. Allah Almighty (ﷻ) commands (Qur'ān, 58:11),

“(Those) who are given knowledge.”

Knowledge should be for acting upon, not merely as a burden. Prophet (ﷺ) said,

“Knowledge is a point; its abundance is its exegesis in practice.”

Knowledge becomes troublesome for the scholar who doesn’t act upon his knowledge. Prophet (ﷺ) said,

“*Scholars are legacy of Prophets (ﷺ).*”

Such scholar are legacy of Prophets who follow Prophets step by step; and there is no sinfulness, lies, jealousy, arrogance and avarice in their being, rather on the contrary, they should be guide of the true path. Prophet (ﷺ) said,

“*If scholars didn’t have jealousy, they would have been appointed upon the status of prophets (ﷺ).*”

Scholar is the one who,

- 1- Divorces *dunyā* three times,
- 2- By adopting greatest *sunnah* of Exalted Prophet (ﷺ), spends his house and household goods in the path of Allah Almighty (ﷻ),
- 3- Adopts virtues of Prophet Muḥammad (ﷺ) and remains without avarice and without hypocrisy, becomes devotee, worshipper of God and compassionate.

As much knowledge he studies, he increases as much amount of practice and devotion. There is excessive ignorance in the one who hasn’t much practice, devotion and compassion within him. The meaning of knowledge is ‘to know’. The one who is unaware, he is a house of ignorance full of sins and wrongdoing. What is the difference in scholars and *faqīrs*? Possessor of *faqr* is scholar; and scholar is friend of Allah Almighty (ﷻ); and the one who is friend of Allah, he is attached to God. Scholars are seekers of knowledge and *faqīrs* are desirous of God. Scholar’s sight remains upon the words in page lines and person of *ma‘rifat faqīr* (*sāhib ma‘rifat faqīr*)’s sight remains upon *Ma‘rūf*⁹⁸. Scholar says that remember the issues, *faqīr* says that leave the knowledge and exercise *dhikr* of Allah (ﷻ) abundantly. Scholar remains captive in perplexity and waits for the acquisition of sustenance and wealth and *faqīr* remains disgusted from material world (*dunyā*) and worldly people (*ahal dunyā*). Scholar says that hold the hand of such worldly person who is pious and good reputed and *faqīr*

⁹⁸ Here it refers to Allah Almighty (ﷻ). See glossary for detail.

says that holding the hand of worldly people is absolutely forbidden. Saying of Prophet (ﷺ),

“*Dunyā is carrion and its seekers are dogs.*”

There are three groups in the world,

- 1- Worldly people (*ahal dunyā*),
- 2- Knowledgeable people (*ahal 'ilm*),
- 3- People of *faqr* (*ahal faqr*).

When dawn breaks in the morning and *muezzin* calls for prayers, it is as if trumpet of Isrāfīl (عليه السلام) (*sūr Isrāfīl*) is blown and day of judgement has commenced. Worldly people are being taken towards the hell fire because they have been engaged in avarice, sensuality and satanic wrongdoing. People of knowledge are being taken towards paradise. And people of *faqr* have been prepared for the sight of *Ilāhī* because they are masculine men immersed in *dhikr* of monotheism.

Poem

When (they) died, they were immersed in *dhikr* of Allah (ﷻ);
and when (they) rose they were immersed in *dhikr* of Allah (ﷻ).

Scholars are intellectual and wise and *faqīrs* are people in access of Divine-presence and (they are) people of spiritual-revelation (*wahm*). People of wisdom are deprived of gaze of God because they remain studying written work day and night. Heart is favourable in sight of Allah Almighty (ﷻ). What is the recognition of favourable heart? Favourable heart in the one that is full of pain (of compassion), acquirer of Divine-presence, seeker of death, distressed, steadfast upon straight path, engrossed in engaging with Allah (ﷻ) (*ishtighāl Allah*), immersed in the monotheism of eternal *Rabb* and disgusted from unpleasant satanic activities. ‘I seek refuge with Allah (ﷻ) from the accursed Satan’.⁹⁹ ‘In the name of Allah (ﷻ) the Most compassionate, the Most Merciful’.¹⁰⁰ In *bism Allah*, there are three forms of names of

⁹⁹ أعوذ بالله من الشيطان الرجيم

¹⁰⁰ بسم الله الرحمن الرحيم

Ilāhī. First form is the name ‘Allah (ﷻ)’ second form ‘*Ar-Rahmān*’ and the third form is ‘*Ar-Rahīm*’. Name Allah (ﷻ) is inscribed only on aforesaid heart. *Ar-Rahmān* is written on the heart of every *mu’min*, hypocrite and infidel because due to this (attribute of Allah Almighty (ﷻ)) everyone attains sustenance. *Ar-Rahīm* is inscribed only upon the heart of *mu’min* Muslim. Scholars say that study knowledge of Arabic grammar (*nahw wa sarf*) as this knowledge of principle is enough; and *faqīr* says that immerse in annihilation in Allah (ﷻ) (*fanā fī Allah*) and forget the knowledge, O ignorant¹⁰¹! Scholar says that acquire vast knowledge and become acquainted with king and judge (*qadī*) and *faqīr* says that adopt path of trust in God (*tawakkal*) and willingly remain upon the will of God. Scholar says that the ignorant person is same as Abū Jahl and *faqīr* says that inspired knowledge (‘ilm ladunnī) is a letter (of alphabet) and its study is extremely simple. Allah Almighty (ﷻ) commands (Qur’ān, 18:65),

“*And had taught him infused knowledge (inspired knowledge).*”

Scholars have driven in nail of material world (*dunyā*) in their hearts and *faqīrs* have driven nail of *dunyā* in the earth. Scholar is intellectual and wise and *faqīr* is impassioned passionate lover in Divine-presence with *Haqq*. *Faqīr* is knowledgeable of the innermost by immersing in Oneness of *Ilāhī* through *dhikr*, reflection and remaining engaged with Allah (ﷻ); and scholar remains deprived of knowledge and auspiciousness of innermost *ma’rifat* by being neglectful of engaging in *dhikr* and reflection. *Faqīr* is servant and scholar is honourable (being served). Scholars are advisors and *faqīrs* are *masīh*¹⁰². *Masīh* brings dead of graves back to life. *Faqīr* makes hearts become alive getting them engaged with Allah (ﷻ) (*Ishtighāl Allah*). Dead brought back to life by *masīh* (Prophet Jesus (ﷺ)) would attain life for a day or for a moment; but the hearts which became alive by *faqīrs* with *dhikr* of

¹⁰¹ Here knowledge refers to literal knowledge which is based on mere reasoning and logic; whereas knowledge of innermost is based on spirituality which supersedes intellectual reasoning.

¹⁰² Name of Prophet Jesus (ﷺ).

Allah (ﷻ) and *pās anfās*¹⁰³ attains life until post-eternity (*abad*). Rise by the command of Allah (ﷻ)¹⁰⁴. Command of Allah (ﷻ) (Qur’ān, 39:29-30),

“All praise belongs to Allah (ﷻ) alone. But most of them do not know. (O My Esteemed Beloved!) Surely, you will pass away but they will certainly die.”¹⁰⁵

Beneath the ground is total sorrow. There is total carefreeness in *faqr* and desire of God the Master; whereas there is total avarice in the need of knowledge. *Faqīr* remains restless and uneasy by falling in passionate love. Knowledge without *ma’rifat* is (tasteless) like food without salt. Knowledgeable recognises Almighty God by argument because in knowledge¹⁰⁶ there is only expounding. Hence it is said that,

“Knowledge is biggest veil.”

Faqīr recognises Almighty God without expounding; as in *faqr* there is ecstasy¹⁰⁷ because (in state of) *faqr* company of Almighty God is accessed without any argument. Servant is greater than honourable (being served). Prophet (ﷺ) said,

“Leader of the community is servant of the community and (he) is greater than all of them.”

The status of scholars is of far higher but *faqīr* says that undoubtedly status of scholars is far higher but (they are) unaware of path of *tasawwuf*. Scholar’s sight remains affixed upon the worldly pleasures and *faqīr*’s sight is affixed upon the fear of the day of judgement. Scholar says that how good is hereafter and paradise is so beautiful; and *faqīr* says that besides sight of *Ilāhī* any other sight is

¹⁰³ *Pās anfās* refers to inhaling and exhaling with *dhiqr of Ism Allah*. See glossary for details.

¹⁰⁴ قم ياذن الله

¹⁰⁵ The two cases cited in the verse cannot be same. Likewise it is said that the departing from this mortal world of the Exalted Prophet (ﷺ) and the death of others can never be same or alike; both are far different in reality and appearance. This example has been given in order to refute the idea of equality and likeness with regard to the glory and dignity of the prophethood.

¹⁰⁶ Here it refers to literal knowledge.

¹⁰⁷ It refers to the state when innermost is awakened.

contemptible and ugly. Scholar says that how foolish, out of sense and insane is *faqīr*; and *faqīr* says how alienated is scholar from Almighty God. Scholar says that studying knowledge is enough – logics and meanings; and *faqīr* says that merely acquiring knowledge besides remembrance of *Ḥaqq* is wastage of life and naivety. Who is called desirous of God (*tālīb Mawla’*) *faqīr*? *Mawla’* has four Arabic alphabetic letters and with their influence four qualities establish in the desirous of God the Master.

Mīm (m) = with letter ‘m’ desirous doesn’t provide his *nafs* (base-self) its objective and pleasure and remains immersed in witnessing of *ma’rifat*.

Waw (w) = with letter ‘w’ (desirous) remains immersed in Oneness of *Dhāt* of *Ḥaqq*.

Lām (l) = with letter ‘l’ (desirous) becomes eligible of seeing (*Dhāt* of *Ḥaqq*) and remains cut off from affairs of worldly carrion.

Yā (y) = with letter ‘y’ (desirous) remains in remembrance of *Ḥaqq* in such manner that besides remembrance of *Ḥaqq* he doesn’t remember his property, children or even his own being.

Who is called student? *‘Ilm* (knowledge) has three letters.

‘Ain (‘) = with the influence of letter ‘’, captive in matters relating to intellect,

Lām (l) = with the influence of letter ‘l’, neglectful of glorifying Almighty God, seeker of material world, immersed in worries about livelihood,

Mīm (m) = and with influence of ‘m’ seeker of father’s heritage.

Uneducated abstinent (*zāhid*) is fuel for hell due to unawareness. Your need is practical knowledge¹⁰⁸ which bestows you uniqueness with *Ḥaqq* otherwise knowledge without practice is mere insanity. Exercising renunciation (*zuhd*) without knowledge is as sowing seeds in saline (land). Similarly, without *zuhd* knowledge is like a corpse in grave. Scholar says that from where does *faqīr* attains knowledge of invisible spiritual-occurrences (*wāridāt ghaybī*). *Faqīr* says that my

¹⁰⁸ Here it means the knowledge which is practiced upon.

teacher is Immortal and In-existence (*Hayy wa Qayyūm*). Saying of Prophet (ﷺ),

“My Rabb has taught me whatever I have been taught.”

Means that teachings of knowledge and respect are provided by his *Rabb*. Life is in knowledge; comfort is in *ma‘rifat*, passion (*šūq*) is in love, delight is in *dhiḳr*, witnessing (*mushāhadah*) is in striving (*mujāhadah*), *faqr* is in pleasure, yearning is in longing, agreement is in knowledge, darkness and obscurity are in ignorance; and honour and respect are in *ma‘rifat*. *Darveyš* person of love is unable to attain Divine-presence (*ḥudūrī*) until he doesn’t adopt separation and seclusion from public. Until he doesn’t make friends as enemies and his children as great orphan, he can never reach the state of Divine-presence (*ḥudūrī Haqq*). *Faqīr Bahoo* (رحمہ اللہ) says that desirous of Allah (ﷻ), by adopting morale of Muḥammad (ﷺ), should always treat creation of God with morality. If Divine-presence (*ḥudūrī Haqq*) was to be accessed by seclusion and spiritual-exercise then chickens would have accessed it. Whosoever destined Divine-presence, he has attained by company of people of Allah (ﷻ) because they are immersed in the monotheism. Whoever attained union with *Haqq*, he was human and not any jinn or angel. The path of Almighty God is finer than hair because in that path (one has to) annihilate in *Dhāt* of Allah (ﷻ) which is in accordance with command of Almighty *Haqq* (Qur’ān, 7:40),

“Until the camel passes through the eye of a needle.”

Faqīrī (adopting *faqr*) is matter full of pain and it is not delicious morsel of halva from mother or aunts house; instead (one) has to be burned day and night with fire of passionate love. Prophet (ﷺ) said,

“Darkness of heart increases by seeing the face of tyrant.”

Prophet (ﷺ) said,

“Everything has a key and key of paradise is love of faqīrs.”

Hence Shaykh Vājed Kermāney says that on the day of judgement, *darveyš* will be ordered by the Majestic court of *Ilāhī* to go to scale (*mīzān*) and straight bridge (*Pul Sirāt*) and find those people who have served or befriended them in the world; they have the authority to take them through scale and straight bridge to paradise with them. On the

day of judgement a person will be presented in the Majestic Court of Allah Almighty (ﷻ) who had carried out all forms of worships like prayers, fasting, *hajj* and *zakāt*. Angels will be ordered to take him to hell for punishment. He will plea that he was adherent to faith of Muḥammad (ﷺ) and carried out pious deeds; due to which crime he is being sent to hell for punishment. (Allah Almighty (ﷻ)) will command that he was avoiding His (Allah’s (ﷻ)) *darveyš* in the world and now He is avoiding him and throwing back his worshipping and obedience at his face. Then another person will be presented in the Majestic court of providence who will be full of sins and faults. Angels will be ordered to take him to paradise. He will be surprised and amazed that due to which such deed he is being sent to paradise? (Allah Almighty (ﷻ)) will command that whatever he was earning in the world he would spend that on *darveyš* due to love for them and remained engaged in their love day and night. This is due to auspiciousness of their supplication He (Allah Almighty (ﷻ)) is sending him to paradise. There is no such blessing or mercy of Almighty God that is beyond blessing of the company of *faqīrs* because,

“*Faqr is free of want.*”¹⁰⁹

There is starvation going on in the house of *faqīr* but he doesn’t demand anything because ‘*faqr* is free of want’. *Faqīr* has gaze of alchemist (*kīmīyā naḍḥar*) but he doesn’t practice alchemy because ‘*faqr* is free of want’. *Faqīr* spends his entire possession on the path of Allah (ﷻ) and by relinquishing becomes free from any constraint; then he has no concern with *dunyā* because ‘*faqr* is free of want’. *Faqīr* doesn’t have inclination towards material world or worldly people or envy for others besides Allah (ﷻ) because ‘*faqr* is free of want’. The tongue of *faqīr* is sword of Allah Almighty (ﷻ); he is person of words¹¹⁰; Allah Almighty (ﷻ) fulfils his every desire; but he doesn’t wish for anything because ‘*faqr* is free of want’. *Faqīr* has accessed

¹⁰⁹ الفقر لا يحتاج

¹¹⁰ It means that the words, that come out of his mouth, are approved.

status of Muḥammad (ﷺ)¹¹¹, that is the reason he doesn't need anything because 'faqr is free of want'. It is essential for a *faqīr* to attain knowledge if he is ignorant; and if he is a scholar, he should attain *ma'rifat* until he recognises Almighty God. There are two stages in *faqīrī*; either one studies and becomes learned scholar or recognises the *Dhāt* of Almighty God. Where there is *Dhāt* of Immortal and In-existence (*Ḥayy wa Qayyūm*), there is no room for established practices. If you are negligent then be attentive and if you are asleep then be awake. Sayings of Prophet (ﷺ),

- 1- "My eyes sleep but my heart doesn't fall asleep."
- 2- "I see my Rabb with the illumination of my heart."

Poem

My God is awaking and I am sleeping; how can I access God
in my sleep?

Whosoever comes through the path of knowledge, he becomes aware of perfect *faqr*. Whosoever neither came from the path of knowledge nor became aware of *faqr*, knowledge for him is as punishment of hundred sins. *Faqīr* doesn't attain anything until he attains purification of *nafs*, cleansing of soul and disclosures of the spirit. Prophet (ﷺ) said,

"Everything has its cleansing tool and the tool for cleansing of heart is *dhikr* of Allah (ﷻ)."

Nafs has four houses in the body of a person,

- 1- First is tongue, which he contaminates with absurd talk.
- 2- Second house is heart which he keeps as shelter for seeds of doubts and hazards.
- 3- Third house is navel which he keeps fill with lust and caprice.
- 4- Fourth house is surrounding of heart which he decorates with avarice, jealousy, arrogance, sensuality, vanity, hypocrisy, rancour and grudge.

¹¹¹ *Faqr* is from Prophet (ﷺ) and by being *fanā fī Rasūl*, *faqīr* becomes annihilated in Prophet (ﷺ).

These four houses remain ablaze with fire which doesn’t extinguish without *dhikr* of Allah (ﷻ). Scholars are uninformed about devastations of these houses because they haven’t adopted the path of *ma’rifat* of passionate love and they went along the path of avarice, jealousy and arrogance. Person with spiritual-insight (*sāhib nadhar*) remains immersed in studying illumination of soul.

Poem

Even if I would die and got buried under ground (even then) my soul, physical body and innermost would remain in the *dhikr* of Allah (ﷻ).

When the angels of grave (Munkar Nakir) will come to me then I will show them my secret intentions.

Then they will say to me that, “*O the one who is asleep, your grave is extremely nice seclusion chamber, attain Allah Almighty’s (ﷻ) companionship.*”

O Bahoo (ﷺ)! *Faqir’s* grave is better than dispirited person (*mordah del*)¹¹² because whatever you desire from it you will attain it easily.

Prophet (ﷺ) said,

“*Awliyyā’ Allah don’t die but they transfer from one house to another house.*”

Saying of Prophet (ﷺ),

“*Death is a bridge which unites beloved (ḥabīb) with beloved.*”

Poem

O Bahoo (ﷺ)! When body is dead and heart is alive then person is beloved of Allah Almighty (ﷻ).

¹¹² Such heart which is without life i.e., without *dhikr* of Allah Almighty (ﷻ). Such heart is drowned in worldly matters and it is neglectful of Allah Almighty (ﷻ).

And if body is alive and heart is dead then person remains deprived of intimacy of *Ḥaqq*.

Allah Almighty (ﷻ) commands (Qur’ān, 64:11),

“*And he who believes in Allah (ﷻ), He guides his heart.*”

Poem

My Prophet Honourable Muḥammad (ﷺ) is so elevated that due to his connection, Allah Almighty (ﷻ) has pardoned all of my sins.

Allah Almighty (ﷻ) commands, (Qur’ān 5:118),

“*If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.*”

(Qur’ān, 3:74),

“*He specifies His mercy for whom He wills and Allah (ﷻ) is the Rabb of Infinite Bounty.*”

Hence *darveyš faqīr* is the one who distributes his daily earning among people. Whatever he accesses – even if it is in form of gifts offerings or in any other form – he spends in the path of Almighty God. If he receives (anything) in the day he doesn’t save a single dime for the night and if receives anything in the night he doesn’t save it for the morning. *Faqīr darveyš* has to be possessing spiritual-powers (*taṣarruf*). Attainment of Almighty *Ḥaqq* is in two elements,

- 1- One is in the mastery (*faḍīlat*); therefore, in prescribed course knowledge,
- 2- The other is in grace of Allah (ﷻ) (*faḍl Allah*); therefore, in *faqr* and *ma’rifat*.

Hence mastery is hopeful of grace of Allah (ﷻ). Scholar is dependent upon *faqīr* but *faqīr* isn’t dependent upon scholar because he has knowledge of grace (*fayḍ*). Allah Almighty (ﷻ) commands (Qur’ān, 18:65),

“*And had taught him infused knowledge (inspired knowledge).*”

Moreover, knowledge is a status whose destination and objective isn’t *Dhāt* of Almighty *Ḥaqq*.

Poem

Illuminate your heart with illumination of Oneness of *Ḥaqq*’s passionate love by keeping it pure from every desire save desire of *Ilāhī*.

(When you would do so then) O my dearest! Your body will die but your heart will become alive and you will become total spiritual-disclosure (*tajallī*).

Eye of your heart will become seer¹¹³ by being illuminated and you will reach the state of truth of certitude (*Ḥaqq al-yaqīn*) with in a moment.

No matter how much knowledge is accessed, Divine-union is not attained until one becomes one body and likeminded (*ham wujūd wa ham khayāl*).

Whoso hasn’t attained union in Oneness of *Ḥaqq* he remains complete ignorant even after achieving hundreds of high academic attainment in conversation.

When you know that Allah (ﷻ) is prosperous and carefree and everyone is destitute and helpless in front of Him; are you not ashamed that by abandoning prosperous, you are begging in front of destitute and helpless? Whatever you want, beg Allah Almighty (ﷻ). Listen! You know that Allah Almighty (ﷻ) is mighty and powerful and everyone is old and weak in front of Him; and Allah Almighty (ﷻ) is your helper then why are you frightened from powerless? Saying of Prophet (ﷺ),

“*Even a particle cannot move without will of Allah Almighty (ﷻ).*”

Faqīr darveyš has attained such unity with Allah that when he immerses in contemplation of *Ism Allah* then heaven says,

“*Alas! I wish I was earth and that faqīr would sit on me and engage in this (contemplation of Ism Allah).*”

¹¹³ Seer of *Dhāt* means disclosure of illumination of *Dhāt* upon the soul (*fawād*), where soul sees the illumination.

And earth says,

“All praises are for Allah (ﷻ) that I am enjoying the pleasure of Allah’s *dhikr*.”

When person’s all organ of the body such as veins, flesh, hair, bone marrow, breath, soul, spirit, secret (*sirr*) etc., immerse in contemplation of *Ism Allah Dhāt*, voice comes from the Majestic court of *Ilāhī*,

“My slave I am present.”¹¹⁴

Then the angels enviously proclaim,

“We have spent our entire life glorifying in state of bowing and prostration but Almighty Allah (ﷻ) has never addressed us, ‘My slave I am present’. Alas we wish! We would have been slaves.”

Hence O slave! Recognise yourself so that you would be integrated amongst favourites.

Poem

When one or two people engage in *dhikr* of Allah (ﷻ) on earth then heaven prostrates to earth.

At that time, person of *dhikr* (*dhākir*) is established at such state in company of Almighty *Haqq* that in his blood, spirit, veins and flesh there is only Allah (ﷻ). And it happens when the veil of duality is removed from in between. Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations (*Allah bas mā siwa’ Allah hawas*). This *faqīr* Bahoo (ﷺ) says that whoso has desire of seeing and (be in state of) intimacy of Allah Almighty (ﷻ), he should adopt *faqr* and remain engaged in *dhikr*, reflection, passionate love, and *ma’rifat*. Whoso has desire of paradise, *houri*¹¹⁵ and servants he should remain establishing worship, religious exercises, renunciation (*zuhd*), God fearing (*taqwa*), prayers, fasting, recitation of Qur’ān, performance of pilgrimage (*hajj*) and paying of Islamic-taxation (*zakāt*) as these actions are code of Islamic belief. Whoso has desire of hell, he has to adopt sensual desires, animalistic desires, satanic wrongdoings, utter whatever comes

¹¹⁴ لیبیک عیدی

¹¹⁵ Black eyed beauties of paradise.

on tongue, consume whatever comes in front of him without having any regard of permissibility or forbidden (*ḥalāl wa ḥarām*) and be sincere with infidels because he is a disobedient and hypocrite. Saying of Exalted Prophet (ﷺ),

“A person is from whoso he befriends.”

Listen! One day Bāyazīd (ﷺ) was in conversation with Allah Almighty (ﷻ) and Allah Almighty (ﷻ) said,

“O Bāyazīd (ﷺ)! You are working hard, struggling, making spiritual-exercises (riyāḍat) and striving (mujāhadah); do you want to access Divine-throne (‘arsh) through these?”

(Bāyazīd (ﷺ)) replied,

“Almighty God! Divine-throne is state of spirituals and I am not spiritual.”

Then voice came,

“Do you want to reach up to the Divine-chair (kursī)?”

(Bāyazīd (ﷺ)) replied,

“Ilāhī! Divine-chair is the state of archangels and I am not archangel.”

Then voice came,

“Do you want to access heavens?”

(Bāyazīd (ﷺ)) replied,

“Ilāhī! Heavens is the abode of angels and I am not an angel.”

Then voice came,

“Do you want paradise?”

(Bāyazīd (ﷺ)) replied,

“Ilāhī! Paradise is the abode of abstinent and I am not abstinent.”

Then voice came,

“Do you want hell?”

(Bāyazīd (ﷺ)) replied,

“Ilāhī! Hell is the abode of deniers and I am not a denier.”

Then voice of kindness and pleasure came,

“Do you want Us? And if you cannot attain Us what will you do?”

As this was heard, Honourable Bāyazīd (ؒ) took a sigh, placed his head in prostration and presented his spirit to God (and passed away).

Poem

(He) was immature that he died with single sigh; passionate lover is such who remains burning each moment in passionate love.

I am immersed in remembrance of *Ḥaqq* in such a manner that if my spirit is burned in hell fire, I wouldn't be even aware of it.

If your head is severed upon the path of passionate love, you shouldn't object as passionate lovers would sacrifice their head but would they never unveil the secret.

O Bahoo (ؒ)! Don't ask for remuneration as labourer asks for remuneration, you only ask for the will of God.

Such is called *faqīr fanā fī Allāh* who immerses in monotheism of *Ḥaqq* in such a manner that even he wouldn't have requirement of God because requirement of Allāh (ﷻ) is for such who is separate from God; *faqīr* is in unity and is at one with Allāh (ﷻ). What is intercessory between God and person? (It is) *murshid*. What is attained from *murshid*? Love. What is love? Confidant with secret of secrets. What is attained from confidante with secret of secrets? State of fear of death. What is attained from state of fear of death? State of astonishment? What is attained from state of astonishment? State of annihilation (*fanā*). What is attained from state of annihilation? State of hope and subsistence (*baqā*). What is attained from state of hope and subsistence? State of 'death before dying'¹¹⁶. What is attained from state of 'death before dying'? State of 'verily *awliyyā*' Allāh do not die'¹¹⁷. *Faqīr* is the one who has surrendered to the will of God, on the

¹¹⁶ موتوا قبل ان تموتوا

¹¹⁷ ان اولياى الله لا يموتون "Verily *awliyyā*' Allāh don't die" is a first part of *Ḥadīth* and its second part is "they transfer from one abode to another abode."

contrary he is excluded from God’s decree (*qadr wa qadā*)¹¹⁸. O *faqīr*! Welcome. Prophet (ﷺ) said that once Gabriel (عليه السلام) came over to him and informed that,

“Muslim says that it is Allah Almighty’s (ﷻ) gratitude that I was born as a Muslim and not born as a Jew. Jew says that it is gratitude of Allah Almighty (ﷻ) that I was born as a Jew and not a Christian. Christian says that it is gratitude of Allah (ﷻ) that I was born a Christian and I was not born a Zoroastrian. Zoroastrian says that it is gratitude of Allah Almighty (ﷻ) I was born as a Zoroastrian not a hypocrite. Hypocrite says that it is gratitude of Allah (ﷻ) that I was born a hypocrite not as a polytheist. Polytheist says that it is gratitude of Allah (ﷻ) that I was born a polytheist and not as a faithless. Faithless says that it is gratitude of Allah (ﷻ) that I was born a faithless and not as an infidel. Infidel says that it is gratitude of Allah (ﷻ) that I was born an infidel and not as a dog. Dog says that it is gratitude of Allah (ﷻ) that I was born a dog was not as a pig. Pig says that it is gratitude of Allah (ﷻ) that I was born a pig and not born as the one who relinquishes prayer.”

It is copied that one day Shaykh Jalāl Ad-Dīn Tabrīzī (رحمته الله) visited Qaḍī Dīwān – also called as Najam Ad-Dīn Thanā’ī – and asked what was honourable Qaḍī doing? He was informed that Honourable Qaḍī was performing prayer. Shaykh Jalāl Ad-Dīn Tabrīzī (رحمته الله) asked whether Honourable Qaḍī knew how to perform prayer? As Honourable Qaḍī heard this he instantly went up to him and said,

¹¹⁸ Exclusion from decree or fate means that *faqīr* surrenders to the will of God and fate or destiny don’t apply to him. In addition, he accesses state of death before dying and decree is applicable to the life prior to death. Furthermore, he surrenders his desire in Will of Allah Almighty (ﷻ) and fate is of no meaning for him. As for those who are captivated by their *nafs*, there is command in *Ḥadīth Qudsī*,

“O Son of Adam (ﷺ)! I desire something and you desire something but only that occurs what I desire. If you submit yourself to My desire, I will be sufficient for you in your desire. If you do not submit yourself to Me (by disobeying Me), I will tire you in what you desire and (at the end of the day) only that occurs what I Wish.”

“Sir! What did you say?”

Honourable Shaykh replied,

“I said this because scholars’ prayer is different and faqīrs’ prayer is different. As scholars would not perform their prayer until they turn towards direction of Ka’bah (Qiblah) and if they are unable to find the direction of Qiblah then they resort to guess work and whichever direction their heart is content they would turn towards that direction and perform their prayer. However, faqīrs would not perform their prayer until Divine-throne (‘arsh) isn’t in front of their eyes.”

In short, Honourable Qaḍī returned back home and at night in his dream he saw Shaykh Jalāl Ad-Dīn (رحمته الله) laying his prayer mat at Divine-throne (‘arsh) and performing his prayer. By seeing this awe-stricken scene he woke up and immediately went to Shaykh and pleaded that,

“Honourable! I am regretful, pardon me.”

Shaykh replied,

“O Najam Ad-Dīn (رحمته الله)! This, what you saw me with laying prayer mat upon Divine-throne and performing prayer, is darveyš’ lowest state, (and their) actual status is far beyond that. If I disclose that status upon you then you wouldn’t be able to keep yourself composed and you would die due to excessive illumination (nūr). Darveyšes reach seventy thousand status beyond that and five times daily they reach Divine-throne and perform their prayer along with inhabitant of Divine-throne and they return from there into Ka’bah and they see the display of entire universe from between their two fingers.”

Hence O darveyš! It is compulsory for you that you must reach up to this status of darveyš because when darveyš passes through these statuses then his station is *lāmakān* where no one knows his status besides Allah Almighty (رحمته الله).

Stanza

Passionate lovers of *Ilāhī* don’t have any need of renunciation (*zuhd*) and God fearing (*taqwa*) and solitude because their business is with grief of Oneness’s passionate love which takes them to every destination and state.

This *faqīr* Bahoo (ﷺ) says that besides absorption in (state) of annihilation in Allah (*fanā fī Allah*) and subsisting with Allah (ﷻ) (*baqā billah*) entire states are of Satan. It is copied that once Honourable Shaykh Junayd Baghdādī (ﷺ) and Honourable Shaykh Shīblī (ﷺ) got out of the city and went towards desert. When it was time to perform their prayer, they performed ablution and intended to pray, a woodcutter came along and offloaded bundle of wood from his head. He performed his ablution and joined the congregational prayer. Shaykh Junayd (ﷺ) realised by his innermost wisdom that he is a friend of Allah (ﷻ) and they appointed him Imām to lead the prayer. He made the bowing and prostration very lengthy. When prayer completed then he was asked that O Honourable! What was the cause of prolonging bowing (*rukūʿ*) and prostration (*sujūd*)? He replied that when he was reciting praise to Almighty God (*tasbīh*), he didn't raise his head from the state of prostration until he attained the answer from court of Almighty *Ḥaqq* 'I am present O my slave' (*labbayk 'abdī*) and that was the reason delay accrued (in his prostration). A prayer, in which one doesn't access detailed answer (*jawāb bā sawāb*), is not a prayer but merely perplexity of heart because Almighty God is Immortal, Alive and Omnipotent (*Ḥayy wa Qayyūm*)¹¹⁹. Prayer is not idol worshipping as infidels and idol worshippers prostrate to dead statues. Saying of Prophet (ﷺ),

“Prayer is not without concentration of soul (ḥudūrī qalb).”

Prayer is (state of) incomparable with Almighty God and it is not (a state of) perplexity or separation. *Faqīr* Bahoo (ﷺ) says that people who perform prayers only access the answer 'I am present My slave' in state of prostration at the time and time of their prayer; but *ʿarīf billah faqīr* attains the answer 'I am present My slave' every moment, every hour and all the time. Allah Almighty (ﷻ) commands (Qurʾān 2:152),

“So remember Me and I will remember you.”

¹¹⁹ It means that He is not a statue or corps (who cannot answer).

If I once say ‘*Yā Allah* (ﷻ)’ then Allah Almighty (ﷻ) replies twenty times by spiritual-revelations (*ilhām*) ‘I am present My slave’. This status of spiritual-revelation is also simple; (whereas) a person has to immerse in Oneness in annihilation in Allah (ﷻ) (*fanā fī Allah*).

Poem

There was a time when neither Adam (ﷺ) nor Eve (ﷺ) had existence nor Noah (ﷺ) nor Moses (ﷺ), nor Toor nor Prophets nor *awliyyā*’; but I was in actual state of illumination.

At that time there was nothing, everything was nonexistent but I was in seclusion with Almighty God at the state of Magnificent (*Kibriyā*)¹²⁰.

Listen! As fire and water can’t be together, similarly Almighty God and selfishness¹²¹ cannot be together.

Ghazal

Almighty God and ogre *nafs* got together at one point; passionate love (‘*ishq*) killed ogre *nafs*. O (you) drowned in your ego, you are being unaware of Almighty God as your innermost has been alienated from Almighty God. Hearts of chosen people of *Ilāhī* are lit oil lamp, desirous of *Ḥaqq* are pulled upon their every rotation. Life of helpless passionate lover remains hinged in the thoughts of beloved; therefore, he remains singing melodies of passionate love all the time.

O Bahoo (ﷻ)! What is *faqr* and what is called *faqr*?

¹²⁰ *Kibriyā* is attribute of Allah Almighty (ﷻ) which means the Magnificent, the Greatest, the Grandeur.

¹²¹ Selfishness or arrogance are associated with *nafs* and Satan. Anyone having such qualities is unable to be with Almighty God or be friends of Allah. Just like fire and water cannot be together, a person with evil qualities cannot access union with Almighty *Ḥaqq*.

Poem

What are you asking me about reality of *faqr* as Divine-throne and Divine-chair (‘*arsh wa kursi*) are beneath it.

Faqr’s discovery is in ten elements; from them nine are on one side and one on the other side.

Poem

Every person has ten things which he keeps very dear. If nine of them have full stomach and one is hungry, then the person remains as intelligent and well mannered.

And if nine are hungry and one have full stomach, then by being engaged in other then *Haqq*, the person remains deprived from witnessing of secrets.

Those nine things are two ears, two eyes, two hands, two feet and mouth; and tenth thing is stomach which is linked with *nafs* and it is a very bad affliction, you (should) sever its neck.

If stomach is full of food then person remains slave of Satan, *nafs* and sensual desires. If you have desire for Almighty God then you should separate from these.

Saying of Prophet (ﷺ),

“*Everything has an excuse and excuse of sin is seeking forgiveness (astaghfār).*”

It means that Prophet (ﷺ) has said,

“*Such person who seeks forgiveness after committing sin, Allah Almighty (ﷻ) forgives him.*”

Stomach is Satan for educated people; and passion for people of Allah (ﷻ) because they consume from this universe and work for hereafter just like camel consumes thorns and carries load. Prophet (ﷺ) said,

“*Witnessing (mushāhadah) is attained by striving (mujāhadah).*”

Allah Almighty (ﷻ) commands (Qur’ān, 78:31),

“Surely, the god-fearing will triumph.”

Saying of Exalted Prophet (ﷺ),

“Humans are of two kinds,

1- *Spiritual-scholars (practicing scholar),*

2- *Teachers.*

And the rest of people are mere animals.”

Saying of Exalted Prophet (ﷺ),

“All scholars die the death of sincere.”

Special *faqīr* is the one who fears his *Rabb* all the time. Allah Almighty (ﷻ) commands (Qur’ān, 67:12),

“Indeed, those who fear their Rabb unseen, for them is forgiveness and great reward.”

If knowledge had attained mastery without practice then Iblīs would have acquired it and he would not have fallen victim to straying. A person who attains knowledge and falls into religious-innovation (*bid‘at*), then you should understand that he is filthy jinn. He should not be trusted because Satan had acquired knowledge for 50,000 years and for 50,000 years he was teaching angels but Allah Almighty (ﷻ) commands (Qur’ān, 2:34),

“He refused and showed arrogance, and became one of the disbelievers.”

If grace of Allah Almighty (ﷻ) would have been in ignorance then Abū Jahl would have been upon the path of *Haaqq*. Path of *Haaqq* is not related to knowledge or ignorance rather (it is related to) pure love of *Ilāhī* and this is attained by such (person) who has destined grace of *Ilāhī*. A person of love is the one who perceives Allah Almighty (ﷻ) omnipresent (*hādīr wa nādīr*) every moment. If you want Allah Almighty (ﷻ) to remain pleased with you then adopt company of *Ilāhī* by remaining engaged in monotheism of *ma‘rifat* (contemplation of *Ism Allah Dhāt*) with absolute sincerity. If you want Prophet (ﷺ) to remain pleased with you then you adopt relinquishment of material world (*dunyā*) and attempt to pursue *sharī‘at* of Prophet (ﷺ). And if you want scholars to be pleased with you then serve them with wealth by

being their servant. And if you want *faqīrs* people of Allah (ﷻ) to be happy with you then have a pact with them by cleansed soul because *faqīr*’s sight is always on the heart. Give them your heart and also take their heart¹²² because this is the eternal wealth. If you want to attain *Haqq* and attain union with *Haqq* then you accumulate four *mīm* (letter m),

First *mīm* (m) = don’t provide *nafs* its desire,

Second *mīm* (m) = become a brave man and fight (obstructions in) life bravely,

Third *mīm* (m) = by falling in passionate love yearn for sight (of Almighty Allah (ﷻ)),

Fourth *mīm* (m) = become acquainted with secrets.

Besides this, accumulate 12 *shīns* (letter ‘sh’). Four *shīns* are for scholars, four *shīns* are for *faqīrs* and four *shīns* are for worldly people. *Faqīr*’s four *shīn* are,

- 1- Be shamed from disobedience of Almighty God,
- 2- Passion in vocation of Allah (ﷻ) (contemplation of *Ism Allah Dhāt*) (*ṣuq-e shaghl Allah*),
- 3- Night vigil and heart awakening,
- 4- Refraining from lust and sensual desires.

For scholars following are four *shīns*,

- 1- Guarding the religious provisions,
- 2- Protecting *sharī‘at*,
- 3- Attaining wisdom,
- 4- Not to be stingy, to be free from envy.

Following are four *shīns* for worldly people,

- 1- Satanic evil,
- 2- Lack of shyness,
- 3- Haste (acting hastily) as it is Satan’s method,
- 4- Evil of fire worldly avarice.

People of (Allah Almighty’s (ﷻ)) love remain away from sins and wrongdoings.

¹²² Giving heart means losing heart in love; and taking their heart means becoming their beloved.

If love of *Ilāhī* – as small as opium seed – is destined, it is better than superiority in issues of Islamic-jurisprudence (*fiqh*) and seventy years of piety and worshipping; because with love a person immerses in monotheism of Providence by being acquainted with secrets of *Ilāhī* whereas by the knowledge of worship, arrogance and haughtiness emerges in the person and he is deprived of secrets of *Ilāhī* and monotheism of Providence. Allah Almighty (ﷻ) commands (Qur’ān, 2:165),

“Love them as it is Allah’s (ﷻ) due alone. But those who believe love Allah (ﷻ) the most.”

What do people of guidance have to do with people of religious-innovation (*bid’at*)? Allah Almighty (ﷻ) commands (Qur’ān 28:56),

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

(Qur’ān, 2:7),

“Allah (ﷻ) has set a seal on their hearts and their ears, and there is a blindfold (set) over their eyes. And for them there is a severe torment.”

(Qur’ān, 2:18),

“They are deaf, dumb and blind. So they will not return.”

(Qur’ān, 35:18),

“And no bearer of burden will bear another’s burden.”

Saying of Exalted Prophet (ﷺ),

“Someone’s abandoning religious-innovation (as little as) iota is better than worship of both worlds.”

A person who is captured in religious-innovation, misguidance and ignorance, is like Abū Jahl and he can never be relieved from ignorance. Only one factor can prevent him from ignorance which is that he accepts obedience of Prophet (ﷺ). Listen! If anyone is denier of life of Prophet’s (ﷺ) life¹²³ then his faith (‘*īmān*) is seized.

¹²³ Life of Prophet (ﷺ) means Prophet’s life in grave. As it is mentioned in the exalted (Qur’ān 2:154), *“And do not say about those who are slain in the cause of Allah (ﷻ)*

Poem

Prophet (ﷺ) has intrusted *ummah* to Almighty *Haqq* and attained eternal life.

Life of *nafs*, life of heart, life of spirit, life of secret (*sirr*), life of passionate love (‘*ishq*), life of love, life of *dhikr* and reflection, life of religion and life of *faqr fanā fī Allah* depend on the factor that person perceives Immortal and In-existence (*Hayy wa Qayyūm*) *Dhāt* of Allah Almighty (ﷻ) with him all the while and considers Prophet (ﷺ) as alive. Prophet (ﷺ) said,

“Faith is naked, piety is its dress, modesty is its beauty and knowledge is its fruit.”

Faqīr is peace loving. Prophet (ﷺ) said,

“A person cannot be a believer (mu’min) until he doesn’t like for his believer brother what he likes for himself.”

Such person indulges in hypocrisy, infidelity, sins and materialistic love whose religion and faith becomes dead. I seek refuge in Allah (ﷻ) from it. This diagram of *Ism Allah Dhāt* is remover of difficulties (*mushkil kushā*) in both worlds (please refer to Fig. 3).

that they are dead. They are rather alive but you have no perception (of their life).”

Those who are killed on the way of Allah Almighty (ﷻ) are not dead and how can Prophet (ﷺ) be dead his grave. Spiritually awakened people attend his conventions and this process will continue until the day of judgement.

Chapter Six

States of Islamic-Meditation (*Murāqabah*) and Witnessing, Dream and its Interpretation and Absorption in Annihilation in Allah (ﷻ) (*Fanā fī Allah*)

What is called Islamic-meditation (*murāqabah*)? What is *murāqabah* and what is attained from *murāqabah*? *Murāqabah* is such an activity which separates (one) from rival and immerses in the Oneness of Almighty God. *Murāqabah* is name for love of *Ilāhī*. *Murāqabah* grants eternal absorption of state of Immortal and In-existence (*Ḥayy wa Qayyūm*). *Murāqabah* is such an activity from which person dies before death and witnesses spiritual-situation of presence (*ḥudūrī*) and secrets of *Ilāhī* and is honoured with the presence in court of Exalted Prophet (ﷺ) (*majlis Muḥammadī* (ﷺ)). *Murāqabah* of a believer (*mu'min*) entrusts him with secrets of recognition (*ma'rifat*) and *murāqabah* of a hypocrite and infidel drops him in the lowness of the lower world (*taḥt ath-thara*).

Poem

Hypocrite neither attains knowledge and wisdom nor reality and certainty. Hypocrite *darveyš* remains absolute denier; he is neither for *dunyā* nor for religion.

Murāqabah is of many kinds,

- 1- General *murāqabah*,
- 2- Special *murāqabah*,
- 3- Very special *murāqabah*,
- 4- Most special *murāqabah*,
- 5- *Murāqabah* of passionate love (*'ishq*),
- 6- *Murāqabah* of love,

7- *Murāqabah* annihilating in Allah (ﷻ) subsisting with Allah (ﷻ) (*fanā fī Allah baqā billah*) immersed in monotheism such that (one) remains aware neither of (his own) self nor the creation nor destination nor status; (one is) completely immersed in monotheism.

Murāqabah is like spirit of spiritual (spirit of person of grave) and body of *murāqabah* exerciser is like grave. Spirit of *murāqabah* exerciser returns back into his body within a moment, after traversing beyond heavens and earth, Divine-throne (‘*arsh*) and Divine-chair (*kursī*), Divine-tablet and Divine-pen (*lawḥ wa qalam*), just like the spirit of spiritual returns into grave. Hence such is described as person of *murāqabah* who is not seeker of anything else besides the *Dhāt* of Allah Almighty (ﷻ); (he) immerses in beauty of *Ilāhī* and love of *Ilāhī* in such a way that this saying applies to him,

“Your flesh is my flesh and your body is my body.”

Actual (manifestation) (‘*ayn*) immersing in beauty of actual *Dhāt* (*Jamāl ‘ayn*);¹²⁴ it is total pardon; Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*). Sitting and standing, in every state, (he) is with Allah Almighty (ﷻ). *Murāqabah* is like sun. When sun tears apart the darkness of night, it lights up every corner of heaven and earth. Or *murāqabah* is like glowing moon with cluster of stars. When *murāqabah* exerciser opens his eyes, whichever direction he looks at, due to lustre of his eyes, burns veil of everything, besides Allah Almighty (ﷻ), to ashes.¹²⁵ *Murāqabah* is of many forms, for example,

- *Murāqabah* of *dhikr* and reflection,
- *Murāqabah* of *ḥudūr madhkūr*,
- *Murāqabah* of annihilation in *shaykh* (*fanā fī shaykh*),
- *Murāqabah* of annihilation in Allah (ﷻ) (*fanā fī Allah*),
- *Murāqabah* of annihilation in *Hoo* (*fanā fī Hoo*),
- *Murāqabah* of annihilation in *faqr* (*fanā fī faqr*),

¹²⁴ It is as a drop immerses in ocean or as gee is present in milk.

¹²⁵ In the state of *murāqabah*, one sees illumination of Allah Almighty (ﷻ) which burns all forms of veils and no veil is left between the desirous and Allah Almighty (ﷻ).

- *Murāqabah* of annihilation in name of Muḥammad (ﷺ) (*fanā fī ism Muḥammad* (ﷺ)),
- *Murāqabah* of annihilation in *nafs* (*fanā fī nafs*),
- *Murāqabah* in ninety nine names of Almighty Allah (ﷻ),
- *Murāqabah* of open eyes,
- *Murāqabah* royal falcon,
- *Murāqabah* of imposter as that like cat (closes its eyes) in order to catch mouse.

Such person who sees animals, wealth and status in *murāqabah* then understand that such *murāqabah* is of common animal mortal form; which means he is still bewildered in worldly jungle and *dhikr* of Allah (ﷻ) has not yet influenced him. Its remedy is that he should withdraw from worldly desires and pleasures. Such person who sees, in state of *murāqabah*, gardens, rivers, greenery, houses, palaces, houri and servants as like paradise then understand that there is darkness, rust, dirt and filth over his heart which can never be cleansed without the gaze of perfect *murshid*; and due to darkness his heart has become shelter for *khannās* and *khartūm*. It is, therefore, understood that his *dhikr sultānī* is not real. What is the recognition for real *dhikr sultānī*? Such person in whose body *dhikr sultānī* activates, neither anything else comes out of his tongue besides *dhikr* of Allah (ﷻ), word of Allah (ﷻ) (Qur'ān), word of Prophet (ﷺ) (*Ḥadīth*) and mention of *awliyyā'* Allah nor his eye would raise towards any other woman (*ghayr maḥram*)¹²⁶ because looking at any other woman amounts to disobedience of Almighty God and is ashamed at such disobedience. Such person, special *dhikr qalbī* activates in whose being, eye of his heart opens up and he doesn't look at anything else besides *dhikr* of Allah (ﷻ) and *Ism Allah Dhāt*. His heart becomes generous; love for *dunyā* doesn't influence his heart. His five senses get shutdown and he attains revelation of hearts (*kashf al-qubūr*). His heart shines like mirror by being purified from resentment. Such person in whose being *dhikr*

¹²⁶ It refers here to any woman with whom one's marriage is permissible. (Leaving out wife because one is already married to her)

of spirit (*dhikr rūḥ*) activates, eye of his spirit opens and shines. He attains presence (*ḥudūrī*) in the court of Prophet (ﷺ) (*majlis Muḥammadī* (ﷺ)) and reaches status of ‘death before dying’ and becomes person in access to revelations of the graves (*kashf al-qubūr*). Then (he) always remains in fear of Almighty God by being astonished; jealousy and strangeness exits his body forever. Such person in whose being *dhikr* of secret (*dhikr sirr*) activates, eye of his secret (*sirr*) opens up and he becomes *faqīr* person of secret, observer of the states of pre-eternity and post-eternity (*azal wa abad*). From moon to fish everything remains within his observation but he doesn’t have concern with anything because it is said,

“*Faqr has no concern with anything besides Allah* (ﷻ).”

Even though from Divine-throne (‘*arsh*) to bottom of the earth (*taḥt ath-tharā*) everything obeys him; if (he) wish (he) can turn it topsy-turvy or if (he) wishes (he) can let it remain as it is. Such kind of *faqīr* person of *murāqabah* is called person of authority *mālik al-mulkī faqīr*¹²⁷. Such form of *murāqabah*, which entangles *murāqabah* exerciser in perplexity of wealth, is as that of a cat as it (pretends) to catch a mouse. Four forms of *murāqabah* are activated at four places,

1- *Murāqabah* of *sharī‘at*: It is associated with obedience, worship and observation of mortal world (*nāsūt*). In this form, *murāqabah* exerciser sees state of *nāsūt*, sees the world.

2- *Murāqabah* of angelic universe (*malakūt*): It is related to repeated recitations (*wird waḍḥā’if*) and observation of angelic universe. In it, person of repeated recitation attains piety like angels and he accesses attributes of angels. Whatever *murāqabah* exerciser sees it, he sees (from) angelic universe because he becomes harmonized with the attributes of angels.

3- *Murāqabah* of *jabrūt*¹²⁸: It is associated with *dhikr* of Allah (ﷻ) and observation of *jabrūt*. *Murāqabah* exerciser sees *jabrūt* and state of

¹²⁷ Such *faqīr* has the ownership of the world because he has surrendered his desires in the Will of Allah Almighty (ﷻ) and adopted *faqr* (spiritual-excellence). See glossary for detail.

¹²⁸ Limit of arcangel Gabriel (ﷺ). See glossary for details.

Angel Gabriel (عليه السلام) in it due to spiritual-influence (*hādirāt*) of *dhikr* of Allah (ﷻ).

4- *Murāqabah* of *lāhūt*: It is associated with deeds of *ma'rifat* and observation of *lāhūt*. Whatever *murāqabah* exerciser sees in it, he sees state of *lāhūt*.

Besides these, there is further a fifth *murāqabah* which is related to presence (*ḥudūrī*) by immersing in annihilation in Allah (ﷻ) and state of providence. In that (*murāqabah*), whatever *murāqabah* exerciser sees, he only sees *Dhāt* of *Ḥaqq*, he doesn't see anything else besides monotheism of *Dhāt* of Providence. Here he sees Allah Almighty (ﷻ) manifesting every day in new Glory as Allah Almighty (ﷻ) commands (Qur'ān, 55:29),

"Every moment His Glory manifests anew."

And this is his abode.

Poem

When Almighty God classes you as His slave by His grace
and favour; then your falling in sins is absolutely unfair.

God is always with you but you need spiritually-illuminated
innermost as only spiritually-illuminated innermost is worthy
of *ma'rifat* of *Ḥaqq*.

How could seeker of worldly carrion people with dejected
heart know that people of (Divine)-sight negate their selves
and remain immersed in (Divine)-sight all the while.

For Bahoo (رحمته الله) passionate love for his passionately beloved
is sufficient because of that he (Bahoo (رحمته الله)) keeps his eye
upon *lāmakān* by taking abode in *lāhūt*.

For pious of mortal world (*nāsūt*) seeing Allah Almighty (ﷻ) in
their dream is permissible as Imām A'dham (رحمته الله) (Imām Abū Ḥanīfah
(رحمته الله)) had seen Allah Almighty (ﷻ) in his dream and people of *sharī'at*
had considered it permissible. And for people of providence seeing
Allah Almighty (ﷻ) is permissible in such *murāqabah* in which

murāqabah exerciser becomes unaware of himself and that is in accord with glorious verse in which Allah Almighty (ﷻ) commands (Qur’ān, 18:24),

“And remember your Rabb when you forget.”

In another glorious verse Allah Almighty (ﷻ) commands (Qur’ān, 17:72),

“And whoever remains blind in this (world) will be blind in the Hereafter as well, distracted from the path.”

Such person who becomes unaware of himself by immersing in *murāqabah* and comes out of moments’ *murāqabah* and can’t remember what he has seen; so be aware that he has seen actual *Dhāt Ilāhī*. This state is of such frenzied passionate lover who remains burning like moth in fire of passionate love by being unconcerned about himself. But this is also an average state because he has not yet immersed in the Oneness and accessed uniqueness with *Haqq*; (he is) perplexed like tresses over the shoulder and (he is) immature and incomplete. *Murāqabah* has to be exercised like a diver dives in the ocean and brings out pearl every time. If one sleeps and his sleep is like awaking, his ecstasy is attentiveness, absorption is within his control that whenever he wishes he appears in the prophets’ and *awliyyā*’s gathering and when he wants he can drown in single *murāqabah* in the innermost and remain immersed in presence (*ḥudūrī*) for up to twelve years or forty years and when he comes out of *murāqabah* he feels as if he hasn’t spent a moment (in that state of absorption); for such *murāqabah* exerciser it is incumbent that he remains steadfast upon the *sharī‘at* in reverence of Muḥammad (ﷺ) and doesn’t omit compulsory religious duties like prayers or fasting in order to carry them out later on. *Murāqabah* has to be as strong as arrow so that it hits (target) where it is intended.

Poem

If your objective is *Ka‘bah* and that is at the travel of thousands of years but if passionate love is your guide then that distance is not even half of the step.

During *murāqabah* observation of four forms is attained. Such person who remains day and night in *dhikr*, reflection, worshipping and *murāqabah* but in the innermost contains love for *dunyā* in his heart, whatever he sees in *murāqabah* is observation of *nāsūt*'s false and mortal universe. And such person who physically or in innermost remains immersed all the while in *dhikr*, reflection, passionate love and love of *Ilāhī*, whatever he sees is observation of absolute Oneness of Almighty. Such person who remains suffering from fear of Almighty God in outer and in the innermost all the while, whatever he sees in *murāqabah* is mere observation of paradise. Such person who renounces prayer and remains engaged in eating and drinking, whatever he sees in *murāqabah* is his fantasy which appears to him (resembling his thoughts) which is merely his most cruel *nafs*' satanic illusion. Saying of Prophet (ﷺ),

“Everything has inclination towards its origin.”

Such person who remains absorbed in being engaged with Allah (ﷻ) (*shaghl Allah*) (i.e., contemplation of *Ism Allah Dhāt*) he attains certainty of heart and he spends his entire time in the company of *Ilāhī*; both worlds become his slaves but he is mere desirous of God the Master. He has only desire of God the Master; he has no sorrow or slave. *Murāqabah* is like sun; when it rises, it illuminates the world from east to west and entire cities, bazaar and surroundings become visible but honour of desirous of Allah's *Dhāt* is outstanding that he wouldn't bear to see anything from six dimensions. How can that be such eye which rises in any other direction besides seeing the beloved. When *murāqabah* exerciser engages in *dhikr* of Allah (ﷻ) and *dhikr* of Allah (ﷻ) doesn't immerse him in monotheism of *Dhāt* then that is not *dhikr* of Allah (ﷻ), on the contrary, it is customary hobby to earn wealth and property. One (form of) *murāqabah* is of *shaykh* in which image of *shaykh* appears in presence of *murāqabah* exerciser and takes him to the convention of Prophet (ﷺ) and honours him with his aim and objective. Such person who doesn't reach this state is not at the state of annihilated in *shaykh* (*fanā fī shaykh*). When desirous of Allah (ﷻ) sees *Ism Allah* in his *murāqabah* then *Ism Allah* makes him reach

the state of ‘ayn¹²⁹ where he sees his purpose and immerses in His (Allah Almighty’s (ﷻ)) sight such that he neither remembers *dhikr* nor reflection nor his own being nor comfort nor sorrow nor poverty nor starvation nor *nafs* nor taste nor *ḥudūr madhkūr*¹³⁰; neither remembers dimension nor distance, nor decree (*qadr wa qaḍā*) nor avarice nor sensuality. Hence at which state he reached and what he remembered? Merely pleasure, delight and love. When passionate lover reaches such state, his task is accomplished and *dhikr* and reflection become forbidden (*ḥarām*) for him. Whatever he sees he sees special (*Dhāt of Haqq*). Such person who sees infidels with infidel girdle in dream or *murāqabah*, it signifies that either he is dominated by *nafs* or beginning of Islamic-creed¹³¹ has not manifested upon him or Satan is showing him meetings of infidels daily so that he loses interest and turns away from the path of Almighty God. He needs to recite *lāḥawl*¹³² and *salawāt*¹³³ as his *wird*¹³⁴ so that he remains secure from satanic hazards and suspicions in his dreams and *murāqabah* and he attains illuminated soul (*ruṣān ḍamīr*). *Murāqabah* has seven stages,

- 1- *Murāqabah* of ignorant: this is mere deceptive and fraudulent.
- 2- *Murāqabah* of religious-innovators and melodious people: this is also deception and delusion.
- 3- *Murāqabah* of *dhikr*: in this (*murāqabah*) stages of *dhikr* are disclosed and spiritual-condition manifests upon *dhikr* invoker (*dhākir*).
- 4- *Murāqabah* of reflection: in this, stages of spiritual-conditions manifest upon person in reflection (*tafakkār*): regarding such reflection Prophet (ﷺ) said,

“Momentary reflection is better than worship of both worlds.”

¹²⁹ Actual, exact reflection, vision, eye.

¹³⁰ In the presence of Almighty God, one attains replies to any question raised in one’s heart.

¹³¹ لا اله الا الله

¹³² لا حول ولا قوة الا بالله العلي العظيم.

¹³³ Salutations upon Exalted Prophet (ﷺ).

¹³⁴ Repeated recitations/remembrance

5- Perfect *murāqabah*: in this (*murāqabah*) the *murāqabah* exerciser attains perfection and he becomes person in possession of knowledge of recognition (‘*irfān*’) by becoming ‘*ārif billah*’.

6- Complete *murāqabah*: this form of *murāqabah* is performed by *mu’ārif* persons *rūḥ Allah*¹³⁵.

7- *Murāqabah faqr*: this is *murāqabah* of such eternal *faqr* regarding which Prophet (ﷺ) said,

“*When faqr perfects then there is only Allah (ﷻ).*”

This *murāqabah* is performed by *faqīr* annihilated in Allah (ﷻ) (*fanā fī Allah faqīr*) who is immersed in *Dhāt* of Oneness. *Murāqabah faqr* is better than the *murāqabah* of all Honourable Prophets (ﷺ) because glory of all of the Prophets is Exalted Prophet (ﷺ) and glory (*fakhar*)¹³⁶ of Exalted Prophet (ﷺ) is *faqr* as Prophet (ﷺ) said,

“*Faqr is my glory and faqr is from me.*”

Tongue of *faqīr fanā fī Allah* is tongue of majestic power of God as Exalted Prophet (ﷺ) said,

“*Faqīrs’ tongue is sword of Allah (ﷻ).*”

Because after the command of ‘*kun*’ by Allah Almighty (ﷻ) (was written), the remaining ink (of that command) which was left on the point of Divine-pen was placed upon the tongue of *faqīrs*. Prophet (ﷺ) said,

“*Faqr is colour (of ink) for both worlds.*”

When ink of *faqīrs’* tongue shines on their face, with that shine both worlds become undignified in view of *faqr* by being disgraced. Such desirous of God the Master masculine *faqīrs* are neither God nor they are separate from God. Saying of Exalted Prophet (ﷺ),

“*Whatever comes out of vessel is what is in it.*”

¹³⁵ It is such person whose heart immerses in spirit and he clearly sees imprint of *Ism Allah* upon his heart.

¹³⁶ The reason pride is not used here is because it relates sometimes to arrogance which is negative and against the norm of *sharī‘at* and prophetic tradition; therefore, glory is used to suite the context.

Satan never has the power to transform into few of these forms; in form of Almighty God, in form of Exalted Prophet (ﷺ), in form of sun or the moon, in form of Shrine of Prophet (ﷺ) or Medina or *Ka’bah* house of Allah (ﷻ) or in form of glorious Qur’ān because all of these forms are guidance and Satan cannot adopt form of guidance or the guide. Satan and his path are evil and evil cannot connect with *Haqq*.

Poem

I have become headless by sacrificing my head upon the path of *Haqq*; my body is here but my spirit is with Allah Almighty (ﷻ).

In state of dream or *murāqabah*, if anyone gives call for prayer (*adhān*), leads the prayer as *imām* (leader), recites Qur’ān, performs *dhikr*, makes ablution or takes bath or he is present in the convention of Prophet (ﷺ), all of this signifies that his *nafs*, soul and spirit have become one and he has been honoured with guidance of Allah Almighty (ﷻ).

Poem

Bahoo (ﷺ), by immersing in *Hoo* (actual *Dhāt*), has become immortal; there is no astonishment that whoso sees actual *Dhāt* he becomes immortal.

Stanza

O Bahoo (ﷺ)! Such person who claims to be a *darveyš* but doesn’t get disgusted from both worlds then realise that in reality he is condemned and he is immersed in evil to such an extent that no one likes to mention his name.

Murshid needs to have desirous of Allah (ﷻ) carry out spiritual-exercise in *murāqabah* but not the exercise of renunciation and God fearing but exercise of contemplation and reflection. In this exercise *murshid* should make (desirous) carry out forty seclusion (sessions), twenty seclusions, ten seclusions, five seclusions or two days seclusion

or one day's seclusion of *murāqabah* of contemplation of *Ism Allah Dhāt*. And if *murshid* wants to bestow gratitude then he can bestow (desirous of Allah) his entire desires and objectives from the time of morning prayer to sun rise; having desirous of Allah sitting in front of him and by matchless excellent favour take him through all states into illuminated congregation of Prophet (ﷺ) and make him person of sincerity forever. Otherwise, at that time if sincerity sins then the path of spiritual-discipline and presence (*hudūrī*) in congregation of Prophet (ﷺ) will be seized. I seek refuge in Allah (ﷻ) from it. If *murshid* isn't perfect then what is use of desirous' certitude? Because certitude is the name of visualising with spiritual-perception, not such blind *murshid* like blindfolded ox of oil man. *Murshid* has four (Arabic) letters *mīm* (m), *ray* (r), *shīn* (sh) and *dāl* (d).

Letter *mīm* (m) = man of God who is separate from himself and servant of Prophet Muḥammad Mustapha (ﷺ), purified person.

Letter *ray* (r) = wouldn't tolerate (anything relating to) otherness besides Allah Almighty (ﷻ), Oneness of Allah (ﷻ).

Letter *shīn* (sh) = passionate person, spiritually-alive heart, in passionate love and '*ārīf billah* immersed in monotheism.

Letter *dāl* (d) = forever immersed in *fanā fī Allah* person of Divine-presence.

Desirous (*tālīb*) also has four letters; *tā* (t), *alif* (a), *lām* (l) and *bay* (b).

With letter *tā* (t) = divorces entire (worldly) affairs besides Allah (ﷻ).¹³⁷

With letter *alif* (a) = immerses in *Dhāt* of *Rabb* the providence and remains steadfast upon the principle of Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation' (*Allah bas mā siwa' Allah hawas*).

Letter *lām* (l) = eligible of (being present in) Majestic court, disgusted from public affairs.

¹³⁷ Divorcing worldly affairs means relinquishing all else besides Allah Almighty (ﷻ). Anything that takes one away from Almighty God is perceived as worldly affair.

Letter *bay* (b) = pure from evilness, respectful and successful¹³⁸, sincere, immersed in quest of God from morning to evening and from evening to morning, keeping his heart pure from (everything else) besides God, remaining loyal with *murshid* like as ravine water remains loyal with ravine.

A person who doesn't have such attributes, he is neither a *murshid* nor desirous; sensual desires are dominant upon him. Such is called perfect *murshid* who scrutinises desirous of Allah (ﷻ) with a single glance like gold is tested on touchstone or bullion dealer checks currency or royal rider tests horse or sun scrutinises ruby stone or scholar tests grammar. Perfect complete *murshid* exemplifies *Ka'bah* in whose sanctity if a pious person enters he remains pious and if a bad person enters he remains bad because with a single glance fortunate becomes chosen fortunate and wicked becomes damned wicked¹⁰⁰. Bullion dealer never makes a mistake; if thousand seals or thousand rupees are placed in front of him and amongst them only one is genuine while the rest are counterfeit, he will only pick out one and reject the rest. Gold can never be examined until it is bought to goldsmith's shop and placed in fire (melting pot). *Murshid* is verifying person (*sāhib tahqīq*) and due to that he instantly recognises people of attribute (*siffāt*) and people of *Dhāt* like when a scholar picks out wrong words from the book, that copy of book gets corrected. Similarly *faqīr* invokes *dhikr* of Allah (ﷻ) in the heart (of desirous) by making desirous disgusted from all other than Allah (ﷻ); due to that he (desirous) becomes person (who) glorifies (God).

Poem

O Bahoo (ﷻ)! Men of God remain immersed all the while in sight of beauty of *Ilāhī*; therefore, single gaze of *murshid* with sight of God is ample from solitude and seclusion's forty days in recluse.

¹³⁸ Successful in obtaining one's objectives.

O Bahoo (بھو)! Such person who claims to be desirous of God the Master, for him no other activity is better than taking a perfect *murshid* as his (spiritual)-guide.

Prophet (ﷺ) said,

“Such obedience is impermissible for public in which there is disobedience of Creator; therefore, accept (what is) clean and leave (what is) unclean.”

Beware! By making *sharī‘at* as your beloved, get disgusted from religious-innovation (*bid‘at*). Sincerity is necessary for desirous of Allah Almighty (ﷻ). Allah Almighty (ﷻ) commands (Qur’ān, 14:52),

“Allah (ﷻ) is the Only One God.”

Such person is empty from sincerity in whose heart there is love of material world (*dunyā*). Allah Almighty (ﷻ) commands (Qur’ān, 5:73),

“(Disbelievers say) Allah (ﷻ) is the third of the three (gods).”

From these three gods one is *dunyā* which is held very dearer than God by worldly people. Second is son that was sacrificed by Prophet Abraham (عليه السلام) on the path of *Haqq*. And third is Allah (ﷻ) whom immature fools don’t recognise even though everyone will have to return back to Him. Allah Almighty (ﷻ) remains with person all the time but person has forgotten Him. I seek refuge in Allah (ﷻ).

Poem

My friend! Leave out question and answer or (as per Glorious Qur’ān, 7:143),

“O Rabb, show me.”

Answer came,

“By no means can you look upon Me (directly),”¹³⁹

¹³⁹ This Qur’ānic verse clearly indicates that ‘reply after request of seeing *Dhāt*’ was conditionally accepted with the caution that ‘you will not be able to see’. This caution ‘you will not be able to see’ cannot be interpreted as ‘no one can see the *Dhāt* of Almighty *Haqq*’.

move ahead and lift the veil. What yesterday’s promise has to do with you?

First of all Prophet (ﷺ) was honoured with sight of *Ilāhī* and afterwards rest of the Prophets (ﷺ) were honoured with sight of *Ilāhī*.

Whatever I see I don’t disclose to others because that is a secret which is not disclosed to other than one who sacrifices his life.

Murāqabah is message of special presence (*ḥudūr*) and *murāqabah* exerciser is person who is pardoned. Prophet (ﷺ) said,

“O ‘Alī (عليه السلام)! Close your eyes and listen in your heart dhikr of ‘there is no god beside Allah (ﷻ).’¹⁴⁰”

Whoso attains perfection in *murāqabah* he doesn’t have the need to avert the eyes away. He only sees *Ḥaqq* like an expert diver dives into the water and he only sees water every way.

Poem

Such person who immerses in monotheism, his own being gets extinction and he becomes monotheism¹⁴¹ by himself.

Faqr is neither inheritance for seven generations that someone could get it as inheritance nor with verbal conversation reality of *faqr* could be reached.

Faqr is bestowal of wave like river wave in whose wait *faqīrs* remain waiting for lengthy period of time and it is destined for the one whom Allah Almighty (ﷻ) bestows.

Poem

I remember very well the advice of my *shaykh* of the spiritual-path that besides remembrance of God everything is devastation.

¹⁴⁰ State of negation and affirmation.

¹⁴¹ It means he annihilates in Oneness and attains state of *baqā billah*.

Allah Almighty (ﷻ) is distributing wealth amongst dogs, auspiciousness amongst donkeys and we are sitting watching the fun.

World is of two forms one is permissible (*halāl*) and the other is forbidden (*harām*) and both of them are bad because upon the permissible there is going to be accountability and upon the forbidden there is going to be punishment. Worldly people will be stopped on the *Pul Sirāt* (straight bridge over hell) and will be questioned as to where they had spent it? Whenever someone holds worldly money in his hand and loves it and befriends it then Satan says that he has become his slave because *dunyā* is Satan's inheritance. There are three signs of worldly people,

- 1- He is envious and envy is like hell fire.
- 2- He remains accumulating the wealth and prosperity which is like hell fire but he would not spend it and remains unfortunate. Later on that wealth comes to use of others or gets ruined.
- 3- After death he suffers from sense of deprivation that at that time his accumulated wealth and property becomes his enemy and it remains stinging (or biting) him like snakes and scorpion. I seek refuge in Allah (ﷻ) from it.

Thus, the reality is that worldly people are Satan. How can *dhikr* invoker of *Rahmān* has any relation with Satan? *Dunyā* is evil and *dhikr* of Allah (ﷻ) is *Haqq*. Prophet (ﷺ) said,

“Dunyā is cheating and fraud and it is acquired by cheating and fraud.”

People are fine to be away from *dunyā*. When you affirm, ‘there is no god beside Allah’¹⁴² then why are you begging from others? Why are you becoming a polytheist by pleading to other? I seek refuge in Allah (ﷻ) from it. Hereafter is forbidden for worldly people; *dunyā* is forbidden for people of hereafter; and for people of Divine-sight both

¹⁴² لا اله الا الله

dunyā and hereafter are forbidden¹⁴³. As much as a person befriends *dunyā* so much he goes away from Divine-intimacy because between slave and God the Master the veil is *dunyā*. Exalted Prophet (ﷺ) said,

“Dunyā is conflict and this conflict is veil between servant and Master.”

Whoso loves *dunyā*, *dunyā* turns him madly in its love; (by doing so) it embroils him (in such manner) that he can never get freedom from it. That is the reason *dunyā* is never acceptable to friends of Allah Almighty and His beloved Prophet (ﷺ).

Poem

Why is the colour of gold yellow? Because in front of courageous people yellowish spreads upon its face.

Such is masculine desirous of Master who makes ablution from *dunyā* and bath from hereafter and doesn't hesitate in spending his property, wealth, children, household life, and heart on the path of Allah (ﷻ). Hence *dhikr* invoker of heart (*qalb*) is such who doesn't have any desire in his heart other than Allah (ﷻ) otherwise he is dog (*kalb*).

Poem

O Bahoo (ﷻ)! Life has to be sacrificed if a need arises to sacrifice your life upon the path of Allah Almighty (ﷻ) because life is not dearer than Allah Almighty (ﷻ); therefore, I have presented my life to Allah Almighty (ﷻ).

Within person's body four forms of *dhikr* activate,

- 1- *Dhikr* of tongue,
- 2- *Dhikr* of heart,
- 3- *Dhikr* of spirit,
- 4- *Dhikr* of secret.

¹⁴³ Those who worship for sake of earning material gains or for pleasures of paradise are worshipping other than Almighty God, their objective is actually the creation and not Almighty God.

Each one of these four forms of *dhikr* has its own form which meets and obeys *murāqabah* exerciser during *murāqabah*. Human body consists of four elements¹⁴⁴. From them form of air is different, soil is different, water is different and fire is different; and seventy further forms emerge from each of these forms which meet *faqīrs* physically and in the innermost. *Faqr* is not dependent upon anything other than Almighty Allah (ﷻ) but everything is dependent upon it. 280,000 forms come out of *faqīr*'s body and meet him; and after that *faqīr* reaches the state of *faqr* and all of these forms are honoured with state of *faqr* because they are also monotheist *dhikr* invoker. Prophet (ﷺ) said,

“In Oneness there is peace and in multiplicity there are calamities.”

When *faqīr* reaches this state he becomes isolated, he never suspends his prayers, becomes *imām* himself and entire innermost forms stand behind *imām*. In this manner he performs congregational prayer in accordance with prophetic tradition.

Poem

Faqīr performs his prayer in such a manner that he is *imām*, he is performing behind *imām*, and by doing so he gets engaged in secret conversation with Allah Almighty (ﷻ).

Even by reaching such topmost state of *faqr*, he never takes a minute action against *sharī‘at* as he keeps his outer self in common state and his innermost at special state. Prophet (ﷺ) said,

“Method of identifying people is their dress.”

Those with earthly dress (body) are human; with dress of water are angels; in windy dress are martyrs; and in dress of fire are *jinn*s. Thus, *murāqabah* is the name of unanimity because duality (by being in two minds) is hypocrisy. What relation does *murāqabah* has with worldly people? As due to *murāqabah* and *faqr* worldly kings abdicated their kingdom, left their homes and adopted life of poverty and life of orphan and took horse of their *nafs* on the course of monotheism. After that

¹⁴⁴ Air, soil, water and fire.

they never withdrew from passionate love and lounging for *Ilāhī* and they won the game of hereafter and presented their selves to Almighty Allah (ﷻ). Apparently they had died but by the innermost they haven’t died. They are such pilgrim (*hājī*) people of Allah (ﷻ) that there is no curtain between them and Allah Almighty (ﷻ). Amongst them some wrapped *ihrām* (dress of pilgrims) round their *nafs* for ten years, some for forty years and some remained in state of *murāqabah* day and night for whole of their lives.

Poem

I am seeing *Ka‘bah* and *Ka‘bah* is seeing me because my body and spirit (*tan man*) have become direction and *Ka‘bah*.

Ihrām (dress of pilgrims) is the name of causing little trouble, awakened heart and night vigil. *Ihrām* exemplifies shroud. *Ihrām* is state of dying before death.

Poem

Come here and jump in the fire of passionate love and give your life away because task of *darveyš* is to lose his life in passionate love.

Darveyš faqīr has seventy lives and in each life there are thousands of eternal lives.

When you don’t know the religion of passionate love, why don’t you learn knowledge of passionate love from any *darveyš*?

Don’t boast in front of us because we are the owner of great *faqr*; Allah (ﷻ) is our helper so what fear do we have?

Leave knowledge of sagacity and attain knowledge of innermost because overall science of sagacity comes in its single word ‘*kun*’.

When heart isn't awakened how can there be Divine-sight?
Prostration (in front of wall)¹⁴⁵ isn't prostration of seeing.

Such is *faqīr* in whose heart secrets of both worlds appear.

Poem

I keep taking my own accountability because I am annihilated
in Allah (ﷻ) (*fanā fī Allah*) *faqīr* and all the while I access
my beloved's company.

O Bahoo (ﷻ)! Springs of pre-eternity (*azal*) and post-eternity
(*abad*) remain in front of my innermost eye; when I prostrate,
I find actual *Dhāt* in front of me.

If you want to see actual *Dhāt* in front of you and want to
have conversation with Him then sever the neck of your *nafs*.

O Bahoo (ﷻ)! Such person who is in unity with *Dhāt* of
Haqq, *ma'rifat* is forbidden for him; whoso is glorified upon
state of *ma'rifat*, is an incomplete '*ārīf*.

Ma'rifat is an average state; state of *lāmakān* is far ahead of it.

Poem

There are two gods in your body which you take dearly; in
such manner how could you reach only One God who has no
partner?

Stanza

O Bahoo (ﷻ)! Passionate lovers have a secret which no one
knows besides God. When I killed both gods from my body,
then accessed sole Almighty God who has no partner. Such
body is condemned which has two or three gods present in it.
Thus, I severed link with two gods and attained One Merciful
Rabb.

¹⁴⁵ It is in reference to physical walls of *Ka'bah* in front of whom Muslims prostrate
externally as compulsion in *sharī'at*. However, for innermost prostration, soul has to
access the Divine-view.

In solitude Satanic interruption is created.

Poem

Beloved is on your side and you are seeking Him in solitude?
Seek thousand times repentance from such solitude and see
beloved sitting by you.

Even intimacy, union and presence are veils.

Poem

In the path of desire, intimacy is negligence and presence is distancing from *Dhāt* of *Ḥaqq*. Due to that Bahoo (عبدالله) has annihilated in *Dhāt* of *Ḥaqq* and become actual illumination (*nūr*).

Solitude is greatest deceit.

Poem

O Bahoo (عبدالله)! Do you know that solitude is a bandit which
has closed mouths of thousands of people?

When you would make your guide and your beloved your
companion then truth of my word will become apparent that
‘besides Allah (الله) everything is mortal’.

O heart! Rejoice and drink to your heart’s content because
sāqī has bestowed you goblet of passion.

Listen! Knowledge is accessed by knowledge. Similarly *faqr* is accessed by *murāqabah*. *Faqīr* can’t be in union with Allah (الله) without being absorbed in *murāqabah*. With knowledge intellect is accessed and from intellect two things are accessed.

1- Food,

2- Study of book.

Death is achieved with *murāqabah* and from death statuses of friends of Allah are attained. *Faqīr* accesses death in life and life in death. These statuses are of person who has accessed *Dhāt*. What is

knowledge of attributes and what is *murāqabah* of *Dhāt*? *Faqīr* has two conditions in *murāqabah*.

- 1- If *faqīr* is in condition of absorbed in annihilation in Allah (ﷻ) then he is prosperous, person who takes pleasure and yearning and he is at the state of *lī ma ‘ Allah*¹⁴⁶ where no one has capability to reach.
- 2- And if he is in state of departing or separation then he becomes perplexed and dies.¹⁴⁷

In the state of absorption, nothing suits him. This is state of decrease and increase (*qabḍ wa bast*) where there is neither eternal union nor eternal separation. Allah Almighty (ﷻ) commands (Qur’ān, 2:245)

“And Allah (ﷻ) alone decreases and increases (*qabḍ wa bast*) and towards Him will you be returned.”

Poem

Don’t become polytheist or infidel and adopt path of truthfulness because *faqīr* doesn’t tread upon any other path by leaving path of *sharī‘at*.

People become infidel or polytheists due to excessive wealth; (because) no destitute ever made a claim to be God, whoso has made a claim was worldly person.

Poem

You have taken *dunyā* as your objective and god; whereas *dunyā* is condemned in views of passionate lover people of Allah (ﷻ).

Prophet (ﷺ) said,

“Worldly life is momentary where we have to live in state of submission (to God).”

¹⁴⁶ لى مع الله (ﷻ) (I have a time with Allah (ﷻ))

¹⁴⁷ State of death is letting the body to be controlled by soul (*qalb*) and not by *nafs*. This amounts to killing the desires of base-self and total submission to the Will of God. On this state the *nafs* faces death whereas innermost becomes alive.

Stanza

O Bahoo (بھو)! *Dunyā* is crop of hereafter which has to be spent upon the path of Almighty God. If anyone has saved a dime then he is surrounded by thousands of veils and sins.

Faqīrs are of four kinds,

- 1- *Faqīr* who has (spiritual)-awareness (*sāhib āgāh*),
- 2- *Faqīr* with spiritual-sight (*sāhib negāh*),
- 3- *Faqīr* on the (spiritual)-path (*sāhib rāh*),
- 4- *Faqīr* accompanied (*sāhib hamrāh*).

Who is accompanied person (*sāhib hamrāh*)? Amongst you he who wants *dunyā* or amongst you who wants hereafter? Such is *faqīr* who doesn't want either of the two; neither *dunyā* nor hereafter. He rejects both of them. Listen O scorched-heart! Access consistency and steadfastness in desire of *faqr fanā fī Allāh* by ignoring *dunyā* and hereafter so that any *faqīr*, having truth of certitude and guide in faith, helps you. Allāh (ﷻ) is sufficient besides Allāh (ﷻ) is temptation (*Allāh bas mā siwa' Allāh hawas*). Spiritual-path which has total authority (*taṣarruf*) over time¹⁴⁸ and *lāmakān* is only *Qādirī* order. And *Qādirī* are of two forms;

- 1- *Zāhidī Qādirī*
- 2- Other is *Sarwarī Qādirī*.

Sarwarī Qādirī order is that which is accessed by this *faqīr* because this *faqīr* was present in the convention of Prophet (ﷺ) and Prophet (ﷺ) administered his spiritual-oath (*bay'at*) and cheerfully said to endeavour in guiding creation of God.¹⁴⁹ After passing spiritual-instructions (*talqīn*) Prophet (ﷺ) held this *faqīr*'s hand and passed it

¹⁴⁸ Authority over time means time until the day of judgement.

¹⁴⁹ Word *himmat* is translated as endeavour which means to utilise power and ability in order to guide public merely by casting of gaze instead of placing them in painstaking spiritual-exercises. In Sufism *himmat* means when one is fully attentive towards Allāh Almighty (ﷻ) for one's own spiritual elevation or for others' spiritual benefits.

over to Honourable Peyr Dastgeyr (ﷺ)¹⁵⁰. Honourable Peyr Dastgeyr (ﷺ) had honoured and ordered to provide spiritual-instructions (*talqīn*) to creation of God. It is excellence of his spiritual-gaze that afterwards whenever this *faqīr* casted spiritual-concentration upon outer or the innermost of any desirous of Allah (ﷻ) – without putting him through *dhikr* exercise, struggle in exercise and merely by help of contemplation of *Ism Allah Dhāt* and contemplation of *Ism Muḥammad* (ﷺ) – took him to the convention of Prophet (ﷺ). Then wherever the desirous raised his eye he saw *Ism Allah Dhāt* and no veil remained in front of him. *Sarwarī Qādirī* order is not low-spirited. This spiritual-order grants extreme grace; whereas, in some other spiritual-paths people burnt some of their desirous to ashes by the fire of *Ism Allah Dhāt*, some were not able to bear the burden of *Ism Allah Dhāt* and became helpless and some got condemned and became apostate.¹⁵¹

Poem

Person's body is like long necked dispenser and spirit in it is like liquor; or person's body is like flute from which sound comes.

Do you think human as merely imperfect and dust? O (you)!
Don't take this chandelier empty because there is an illuminated lamp in it.

Some desirous accessed eternal presence (*ḥudūrī*) in convention of Prophet (ﷺ) with contemplation of *Ism Allah Dhāt* and they remained established upon that condition of presence but I am progressing every day and my statuses progress every day and every moment; and by the will of Allah Almighty (ﷻ) this progress will remain forever because order of *Sarwar* (leader of both worlds) is permanent and eternal. No one taught literal knowledge to Exalted Prophet Muḥammad Arabi (ﷺ)

¹⁵⁰ One of the titles of Shaykh 'Abd Al-Qādir Al-Jīlānī (ﷺ). Literal meaning of *dastgeyr* is helper or succorer.

¹⁵¹ Because they denied *Ism Allah Dhāt* as they were blinded by the veil of ignorance and ended up becoming apostate.

and me¹⁵² because we are bestowed knowledge of presence (*hudūri*)¹⁵³ with whose spiritual-occurrences (*wāridāt*) and spiritual-revelations (*futūḥāt*) such vast knowledge manifested in the innermost and upon the outer, that many offices are required for its documentation. But elders’ saying is,

“*Whatever is said has to be short but comprehensive.*”

Such desirous of Muḥammad (ﷺ) whose veils, in innermost, are removed by the gaze of Prophet (ﷺ), upon him the path of *faqr fanā fī Allah* opens up and he reaches state of Honourable Uways (ؒ). It is called *Uways* because by the innermost and outwardly he remains immersed in being engaged in (contemplation of *Ism Allah Dhāt* with right sincerity and with certitude of Muḥammad (ﷺ)). Such is *Zāhidī Qādirī* order in which desirous of Allah (ﷻ) is taken through excessive renunciation and exercises and after twelve or thirty years of exercise Honourable Peyr Dastgeyr (ؒ) exalts him and honours him with eternal presence (*hudūri*) by presenting him to Prophet (ﷺ). This is the dignity of *Zāhidī Qādirī* order. Basic level *Qādirī* is at the highest level of the other spiritual-dynasties¹⁵⁴ and *Qādirī* of highest level is at the state of beloved of Muḥammad (ﷺ) i.e., at the state of *fanā fī Allah baqā billah*. If anyone has enmity with (*Qādirī* of highest level) or his disciple desirous then his faith (‘*īmān*’) gets seized and he reaches the level of Satan (Iblīs). I seek refuge in Allah (ﷻ) from it. Whoso suspects or falls in suspicion about it, he becomes infidel. I seek refuge in Allah (ﷻ) from it because deputy of Prophet Muḥammad (ﷺ), heir of Prophet Muḥammad (ﷺ) and key to both worlds is Honourable

¹⁵² Author (Sultān Al-‘Arifīn Sultan Bahoo (ؒ)) was *ummī* (i.e., he was not formally taught literal knowledge) and didn’t have any form of formal education, yet he authored 140 books on Sufism in great depth with fine details.

¹⁵³ Of Majestic court of *Haqq*.

¹⁵⁴ Because desirous of *Sarwarī Qādirī* spiritual-order is bestowed *Ism Allah Dhāt* from the very outset whereas desirous of other spiritual-orders cannot grant *Ism Allah Dhāt* to their disciples in the beginning and they take them through rigorous spiritual-exercises for very long period of time.

Mahbūb Subhānī¹⁵⁵ Shāh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله) (Allah (رحمته الله) sanctify their secret). Whoso doesn’t have this faith he is member of satanic group who remains perplexed and confused in both worlds. Topmost (state) of *murāqabah* exerciser is absorption in river of monotheism (*Žarf*). What is river *Žarf*? River *Žarf* is river of monotheism which always remains and flows in front of Prophet (ﷺ). Such person, who dives in it by the command of Allah Almighty (رحمته الله) and His Prophet (ﷺ), he becomes recluse *fanā fī Allah faqīr*. River *Žarf* is river of *faqr* and due to that person of *faqr* is without want because by diving in river *Žarf* he gets purified from all besides Allah (رحمته الله). Allah (رحمته الله) is sufficient and besides Allah (رحمته الله) is temptation (*Allah bas mā siwa’ Allah hawas*). In his body complete *Haqq* establishes and evil gets eradicated. *Faqīr* is the one who establishes seven forms of *dhikr* and reflection,

- 1- *Dhikr* and reflection of death; with that he becomes alienated from all besides Allah Almighty (رحمته الله).
- 2- *Dhikr* and reflection of angels of grave (Munkar Nakīr); with that he remains in Oneness with Allah Almighty (رحمته الله).
- 3- *Dhikr* and reflection of grave; with that he torments his infidel *nafs* from punishment of grave so that his *nafs* becomes Muslim.
- 4- *Dhikr* reflection record of deeds; with that his tongue refrains from slandering.
- 5- *Dhikr* reflection of day of judgement; with that his heart remains engaged in contemplation of *Ism Allah Dhāt (ishtighāl Allah)* by reminding the cries of ‘each one is for himself’.¹⁵⁶
- 6- *Dhikr* reflection of *Pul Sirāt* (straight bridge over hell); so that it becomes easier to cross over that path (*sirāt*) by taking his faith (‘*īmān*) across *sirāt* of *dunyā*. Due to that his heart remains pure from love of material world (*dunyā*).

¹⁵⁵ Attribute of Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله). Literally it means beloved of Allah Almighty (رحمته الله).

¹⁵⁶ نفسی نفسی

7- *Dhikr* reflection in desire of God the Master; with that he neglects pleasures of paradise and fear of hell and he immerses in reflection of *fanā fi Allah* in such manner that he even doesn't remember these seven forms of *dhikr* reflection. Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*).

Such *faqīr* who doesn't know these seven *dhikr* and reflection, *faqīrī* is forbidden for him. When morning dawn breaks, *Faqīr* perceives it as day of judgement and he find creatures of eighteen thousand universes involved in accountability of good and bad deeds; considers Almighty God as Judge and Prosecutor on his *nafs*; and when night falls, he perceives night as his grave and he stays awake by perceiving himself alone. Hence in his outer and in the innermost he spends his day and night in this manner. (Please see Fig. 4).

Chapter Seven

Dhikr of Allah (ﷻ), Dhikr of Kalimah Tayyab Verbally, by Soul, by Spirit, by Secret (Sirr) such like Vocal Dhikr and Concealed Dhikr

1- Regarding honour of *dhikr*, Prophet (ﷺ) said,

“Such person who exercises dhikr and such person who doesn’t exercise dhikr their conditions are like alive and dead; such as the person who exercises dhikr is alive and the one who doesn’t exercise dhikr is dead.”

2- Prophet (ﷺ) said,

“Verily angels of Allah Almighty (ﷻ) go around to find the people of dhikr. When they find any group engaged in dhikr of Allah (ﷻ) then they call each other towards such desired dhikr invokers. Thus they cover people in dhikr with their wings up to heavens of world.”

3- Honourable Mu‘adh (رضي الله عنه) says that last words of Prophet (ﷺ) at the time of departing (from this mortal world) were that I requested him, *“Which is the dearest deed in the court of Ilāhī?”*

Prophet (ﷺ) said,

“When you are about to die and upon your tongue dhikr of Allah (ﷻ) activates.”

4- This is also narrated from Honourable Mu‘adh (رضي الله عنه) that he requested,

“O Prophet of Allah (ﷺ)! Bestow me some advice.”

(Prophet (ﷺ)) replied,

“Keep fearing Allah according to your ability and exercising dhikr of Allah (ﷻ) near every rock and every tree (meaning everywhere).”

5- Saying of Prophet (ﷺ),

“Shall I not let you know about such practice which is better than all of your practices; and it is most liked near Allah (ﷻ); and it is highest state from all of your states; and in the path of Almighty God it is better than spending gold and silver; and it is even better than that upon the path of Allah Almighty (ﷻ) you fight with enemies, you cut their necks and they cut your necks?”

Honourable companions requested,

“Why not! Definitely let us know of that practice.”

(Prophet (ﷺ)) Replied,

“Such practice is dhikr of Allah (ﷻ).”

Dhikr should be conducted like *sanmater*. *Sanmater* is a bird that collects pile of twigs for firewood and it sits in pile and starts *dhikr* of *Hoo*. When with every breath it strikes *Ism Hoo*, due to *dhikr* of *Hoo* fire erupts in its body and it overlap twigs and in that (fire) the (bird) burns to ashes. Later when it rains there, from that ash an egg appears from which a chick is born. When this chick grows up to size of its father, it exercises the *dhikr* of *Hoo* like its father and burns to ashes and this sequence carries on forever. Hence *dhikr* invoker *faqīr* dies every moment before his death. What is *faqr*? *Faqr* is the name of home desertion as Prophet (ﷺ) deserted his house and gave everything of the household as charity in the path of Almighty God and divorced *dunyā* three times; even neither left oil for the oil lamp for the house nor floor mat used for laying sleeping mat on the floor. Such is called *faqīr* who gives back to God what is given by God and whatever God has given him returns to God. Prophet (ﷺ) said,

1- *“There isn’t any other credible practice for a person other than dhikr of Allah (ﷻ) in order to have deliverance from punishment of God.”*

Honourable companions pleaded,

“Isn’t even struggle (jihād) in the name of Allah (ﷻ) better emancipator than dhikr of Allah (ﷻ)?”

(Prophet (ﷺ)) said,

“Yes! Not even jihād, even though if you are cut into pieces by the sword.”

2- *“If a person spends a house full of money in the path of Allah (ﷻ) and other (person) carries on with dhikr of Allah (ﷻ); amongst them the person who exercises dhikr of Allah (ﷻ) is better.”*

3- *“Allah Almighty (ﷻ) says that you will know person of grace on the day of judgement.”*

(Companions) pleaded,

“Who are those persons of grace?”

(Prophet (ﷺ)) said,

“Those who arrange gatherings of dhikr of Allah (ﷻ) in masjids.”

4- *“There are two chambers in the heart of every person; angel lives in one chamber and Satan in the other. When a person exercises dhikr of Allah (ﷻ) then Satan runs far away from him; and when he becomes neglectful from dhikr of Allah (ﷻ) then Satan overpowers him and infects him with suspicions.”*

5- *“Whenever you pass through gardens of paradise, nibble from them.”*

Noble companions pleaded,

“Why not O Prophet of Allah (ﷺ). But what is meant by gardens of paradise?”

(Prophet (ﷺ)) Said,

“Sittings (where) dhikr of Allah (ﷻ) (is exercised).”

6- *“When people disperse from any sittings without dhikr of Allah (ﷻ), it is as if they had got up by corps of dead donkey and on day of judgement they will have great sense of self-reproach for this deed.”*

7- *“Such person amongst you who left without dhikr of Allah (ﷻ), he has nothing besides embarrassment.”*

8- *“When anyone lies on the floor and is neglectful of dhikr Allah (ﷻ), he has nothing besides embarrassment.”*

9- *“People of paradise shall not have any regret besides that time in which they would have been neglectful of dhikr Allah.”*

10- *“Invoke dhikr of Allah (ﷻ) to such an extent that people call you insane.”*

11- *“One mountain calls other mountain by its name and enquires that has any invoker of dhikr Allah passed over it? If it says yes, then other congratulates it.”*

12- *“Who remains engaged in dhikr Allah on earth will be granted highest paradise and whose tongue always remains moist with glorifying dhikr Allah, they will enter paradise happily.”*

In *Ḥadīth Qudsī* Allah Almighty (ﷻ) commands,

“I am with My slave when he remembers Me in his lips. I treat My slave according to his perception. When he remembers Me then I am in his meeting. When he remembers Me in his heart then I remember him in My heart. When he remembers Me in a meeting, I remember him in a better meeting.”

Honourable Abū Dhar Ghifārī (رضي الله عنه) narrated saying of Prophet (ﷺ) that Allah Almighty (ﷻ) commands,

“When a person performs one deed then I grant him reward of ten deeds, rather more than that; and if he commits one sin, his one sin will be written or even He will be pardoned. Such person who walks towards Me a tip of finger then I walk a yard towards him. If he walks a yard towards Me then I walk two yards towards him. If he comes walking towards Me then I run towards him. Whoso meets Me in any corner of the earth by being free from polytheism, I meet him by granting (him) pardon.”

Listen! If any person fasts for whole of his life, performs (his daily) prayers, performs pilgrimage (*hajj*) and remains occupied with worship of recitation of Qur’ān day and night which is better than performance of entire worship but variably doesn’t affirm Islamic-creed then he is surely not a Muslim. None of his worship is accepted because his all forms of worship are delusion (*istidrāj*) of an infidel. *Dhikr* of Islamic-creed is better than all from of *dhikr*,

“There is no god besides Allah (ﷻ) and Muḥammad (ﷺ) is Prophet of Allah (ﷻ).”

Worship is dependent on *dhikr* of Allah (ﷻ) and people of *dhikr* are dependent upon people of *faqr* and people of *faqr* aren't dependent upon anyone. Hence whoso hasn't attained certitude of heart, he isn't even a *dhikr* invoker. God forbid if he is considered as a believer (*mu'min*) Muslim. God-fearing, cleanliness and certitude of heart emanates by *dhikr* of Allah (ﷻ). Sign of loving Allah (ﷻ) is *dhikr* of Allah (ﷻ) and sign of malice with Allah (ﷻ) is negligence from *dhikr* of Allah (ﷻ). Prophet (ﷺ) said,

"Everything has its cleansing procedure and heart's cleansing procedure is dhikr of Allah (ﷻ)."

Allah Almighty (ﷻ) commands (Qur'ān, 2:285),

"All embraced faith in Allah (ﷻ), His angels, His Books and His Messengers. 'We do not differentiate between any of His Messengers (in believing).'"

Always remain fearing Allah (ﷻ). Allah Almighty (ﷻ) commands, (Qur'ān, 4:164),

"And Messengers whose annals We have narrated to you earlier; and We sent those Messengers whose details We have not related to you."

Allah Almighty (ﷻ) commands (Qur'ān, 4:164),

"And Allah (ﷻ) spoke to Moses (ﷺ) (Mūsá) directly."

In a *Hadīth Qudsī* Allah Almighty (ﷻ) commands,

"When you see that My slave is negligent of My dhikr then I veil him."

Prophet (ﷺ) said,

"Dhikr Allah is sign of belief ('īmān), deliverance from insincerity and a protective fort against Satan."

Prophet (ﷺ) said,

"Best of all is dhikr of Allah (ﷻ)."

Saying of Prophet (ﷺ),

"Undoubtedly there are ten benefits in apparent dhikr,

1- Cleansing of heart,

- 2- Deliverance from negligence,
- 3- Physical health,
- 4- Battle with enemies of God,
- 5- Proclamation of faith,
- 6- Deliverance from satanic hazards,
- 7- Negation of sensual desires,
- 8- Concentration towards Allah (ﷻ),
- 9- Turning against other than Allah (ﷻ) and,
- 10- Uplifting of veils (existing) between person and Allah Almighty (ﷻ).”

Faqīr Bahoo (رحمته) says, what is *dhikr*? What is called *dhikr*? What is attained from *dhikr*? And which state or status *dhikr* invoker attains? *Dhikr* is the name of piety, like one’s wealth becomes pure and *ḥalāl* by (handing out) Islamic-taxation (*zakāt*) similarly person’s body becomes pure and clean with *dhikr*. As detergent cleans cloths, in the same manner *dhikr* Allah cleans the person. As fire consumes wood, similarly *dhikr* of Allah (ﷻ) erases sins. As rain turns dead grass alive and lush green similarly *dhikr* of Allah (ﷻ) bestows a person new life. As light erases darkness in the same manner *dhikr* of Allah (ﷻ) erases inauspiciousness. As salt makes the food tasty similarly *dhikr* of Allah (ﷻ) makes person loved by everyone. As *takbīr*¹⁵⁷ makes slaughtering of animal permissible (*ḥalāl*) similarly *dhikr* Allah purifies a person. *Dhikr* Allah is first and prayer is afterwards. In prayers, first of all there is *dhikr* Allah then *takbīr taḥrīmah*¹⁵⁸ is also *dhikr* Allah and in the end, the entire prayer there is *dhikr* Allah. Prophet (ﷺ) said,

“Most excellent *dhikr* Allah is Islamic-creed (*Kalimah Tayyab*),

“There is no god besides Allah (ﷻ) and Muḥammad (ﷺ) is Prophet of Allah’.”¹⁵⁹

After that is the recitation of Glorious Qur’ān and,

¹⁵⁷ الله اكبر (Allah (ﷻ) is the Greatest)

¹⁵⁸ To initiate the prayer or congregational prayer.

¹⁵⁹ لا اله الا الله محمد رسول الله

“I begin with the name of Allah (ﷻ) who is most compassionate the merciful.”¹⁶⁰

Hence *bismillah* is also *dhikr Allah*. Allah Almighty (ﷻ) commands (Qur’ān, 96:1),

“(O Beloved!) Read with the Name of Allah (ﷻ), Who has created.”

Beginning of revelation of Qur’ān is also with *Ism Allah* which is *dhikr Allah*. It is insisted up (conducting) *dhikr Allah* while one is at the end of life on the death bed; as it is said that at that time either *Kalimah Tayyab* “there is no god besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah” should be recited or name of Allah Almighty (ﷻ) should be mentioned or Islamic-declaration (*Kalimah Shahādat*) should be recited and all of these are remembrance (*dhikr*) of Allah. Such record of deed will be given in right hand where on the top of the list there would be the name of Allah Almighty (ﷻ). When deeds will be weighed on deeds weighing scale, such will be heavier that will contain *Ism Allah*. When someone will conduct *dhikr Allah* while crossing over *Pul Sirāt*, hell will be frightened from him and he will cross over safely; and when someone will conduct *dhikr Allah* at the door of paradise, ecstasy of love of Almighty Allah (ﷻ) will encompass him and he will be bestowed eternal witnessing (*mushāhadah*) of spiritual-disclosures (*tajalliyyāt*) of sight of *Ilāhī*. Such person who makes fun of *dhikr Allah*, becomes angry, has enmity with *dhikr Allah* he is cursed and he is not without three facts; either he is infidel or hypocrite or sinner. And these three groups i.e., infidels, hypocrites and sinners were present in the time of Prophet (ﷺ). Such person who prevents from *dhikr Allah*, belongs to them. *Dhikr Allah* is the base of faith and it is stability of the faith. When Prophet (ﷺ) and his companions used to start battle with infidels, firstly they would chant slogan of *dhikr Allah*. In the innermost, battle with *nafs* is also fought with the weapon of *dhikr Allah*.

¹⁶⁰ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Poem

Every pore of the body of *dhikr* invokers of *Ilāhī* has tongue which always remains engaged in *dhikr Allah*. Their hearts, their bones, their flesh and blood and their bodies remain engaged in *dhikr Allah*.

Their hearts keep boiling like boiling pan with heat of fire of passionate love. Sometimes they are full of passion and other times they are calm, they spend their days and nights in this manner.

It is important for a wayfarer (*sālik*) of spiritual-path that he should take a guide (perfect *murshid*) as his master, so that such *murshid* grants him awareness of secrets of *Ilāhī* and bestows him eternal presence (*ḥudūrī*) in congregation of Prophet (ﷺ).

Rooftop of passionate love is very high, in order to reach it use ladder of *Ism Allah Dhāt* which will take you to each level and each state even up to *lāmakān*.

What is the sign of activation of *dhikr Allah* and awakening of heart? It is that heart of *dhikr* invoker remains alive after death and his spirit remains in it. Alive heart never dies. Earth and worms never consume his flesh even if thousands of years had passed. This is not that heart whose pulsating you feel in body on the upper left side of stomach. God forbid, this is the dog on the path of soul (*qalb*). This animal heart exists in all infidels, hypocrites, sinners and *mu'min* Muslim. Heart is of three forms,

- 1- One is the heart of friends of Allah which remains glittering by illumination of *dhikr Allah* all the time and in that fire of passionate love and passion remains bursting into flame. There isn't any other desire in it besides desire of *Ilāhī*,
- 2- Second heart is of infidels which is filled with darkness of love of *dunyā*. People of such heart are outwardly believer (*mu'min*) but in the innermost they are infidel, ostentatious, and are obedient of wealthy worldly people.

3- Third heart is seized heart of people of *dunyā*. Owner of such hearts are deprived of recognition of *Ilāhī* and (are) disgraced, unaware of innermost beast of burden like donkey.

Shaykh (*peyr*) and disciples sell their ancestor's bones by being drunk in inclination towards creatures (*rujū'at khalq*)¹⁶¹. Such heart in which fire of love of *Ilāhī* remains bursting into flames, that remains overwhelmed in passion from head to toe. Thirst for union with beloved bestows him such pleasure as like fire heat during winter. Saying of Prophet (ﷺ) said,

“Pleasure of reflections (*afkār*) is better than pleasure of *dhikr*.”¹⁶²

Dhikr with reflection (*fikr*) is such that it dominates *dhikr* invoker in such a manner that if *dhikr* invoker is neglectful of *dhikr* even then *dhikr* isn't negligent of him whether that be *dhikr* of heart (*qalb*), *dhikr* of spirit, *dhikr* of secret (*sirr*), verbal *dhikr*, *dhikr* of *habs-e dam*, *dhikr* of *pās anfās*, or whatever (form of *dhikr*). What is *dhikr*? Such is *dhikr* which unifies with God, spirit, soul (*qalb*), congregation of Muḥammad (ﷺ) (*majlis Muḥammadi*), congregation of every Prophet, *awliyyā'*, Sufis and *sharī'at* of Muḥammad (ﷺ) and it alienates from *nafs*, Satan, wrongdoing, sinning, love of *dunyā* and people of *dunyā*. Such is *dhikr* which immerses *dhikr* invoker in Oneness of Almighty *Ḥaqq* in the beginning and takes him into congregation of Muḥammad (ﷺ), or dignified companions and respected *awliyyā'* or makes him witness entire states from Divine-throne (*'arsh*) to Divine-chair (*kursī*). And when *dhikr* invoker gets free from absorption of *dhikr*, he becomes virtuous and for him hunger or satiation, sleep or awakening, ecstasy or alertness become the same. Such person who has not reached this state, even if he has episode of spiritual-elation (*hāl*) or he is unaware of himself, he is totally blank and understand it that Satan or *jinn* has slapped him to unconsciousness because as soon as *dhikr* invoker

¹⁶¹ Some materialistic (so called) *shaykhs* and disciples consider worldly gains as their primary objective. They auction the noble name of their pious famous ancestor. Their opportunistic trend has diverted many young desirous of *Ḥaqq* away from spiritual dimension of Islam and defamed this dignified path.

¹⁶² *Afkār* is plural of *fikr* (reflection).

initiates *dhikr*, Satan tries to hinder his path by creating and bringing in front of him states of heaven and earth, Divine-throne and Divine-chair (*‘arsh wa kursī*) through delusion (*istidrāj*)¹⁶³. When you see any religious-innovator, sinner or stray person, you shouldn’t have altercation with him instead you should battle with the one who has afflicted him into this religious-innovation; fight with the one who has afflicted him into sinning; advise the one who has made him stray. Allah Almighty (ﷻ) commands,

1- (Qur’ān, 28:56), “*The truth is that whoever you like, you do not yourself bring him on to the path of guidance. Instead, whomever Allah (ﷻ) pleases.*”

2- (Qur’ān, 14:27), “*And Allah (ﷻ) puts into action whatever He wills.*”

3- (Qur’ān, 5:1), “*Surely, Allah ordains what He wills.*”

4- (Qur’ān, 3:26), “*You confer honour on whom You will, and You dishonour whom You will.*”

Ignorant person is like deserted land because no seed can ever germinate in it. Scholar is like wetland. *Dhikr Allah* is like seed. *Ma‘rifat* is like pair of oxen. Spiritual-reflection (*tafakkur*) is like plough. *Sharī‘at* is like thorn enclosure, spiritual-path (*tarīqat*) is like crop. Reality (*ḥaqīqat*) is like clusters. *Ma‘rifat* is like grain. Passionate love is like cooked chapatti. *Faqr*, hunger and love of *Ilāhī* are like food. Not taking step on this path is task of person of mortal world. Intellect is such which leads up to Almighty God. Knowledge is such which grants Oneness of *ma‘rifat* of *Ilāhī*. If *dhikr* invoker activates *dhikr* by being aware then entire states of Satan and hazards of *nafs* get eradicated and real states come forth; then wherever he sees, he sees states of guidance. This is path of actual *mi‘rāj*. If anyone sees anything on the contrary, then that is the path of religious-innovation and delusion.

¹⁶³ Many imposters who do not follow path of *sharī‘at*, practice non-Islamic rituals, seize *jinn*s or guardian angels (*mu‘akkal*) and access their powers to display delusions to ignorant people.

Poem

Such is *dhikr* with which traversing in status of guidance is gained; as soon as *dhikr* activates, beloved appears in front.

Such *dhikr* invoker on whom path of Prophet (ﷺ) doesn't appear during *dhikr* then understand that he is blackened hearted who accompanies bad people.

Such is special *dhikr* which is practiced with each breath; tatters wearing people with fraudulent dress are not *dhikr* invokers.

No veil remains in existence in front of invokers of *dhikr Allah* because they remain immersed forever in state of *fanā fī Allah*.

Desirous is in need of such body which has pleasure and calmness in *dhikr* of Allah Almighty (ﷻ). He doesn't need low-spirited and small-minded body. It is ascertained that *dhikr Allah* is the dress of 'ārif people of love because people of love are poor and beloved of Almighty God. Who is poor? Whose body is pure from all other than Allah Almighty (ﷻ)? People of love are *miskīn*. Who is *miskīn*? Whose abode is with Allah Almighty (ﷻ)? Whose abode is with Allah Almighty (ﷻ)? *Faqīr*. Who is *faqīr*? *Dhikr* invoker. Who is *dhikr* invoker? He is such regarding whom Allah Almighty (ﷻ) mentions in the *Ḥadīth Qudsī*,

“Whoso activates My *dhikr* I am in his congregation.”

People of love are orphans. Such is called orphan whose parents are dead and who doesn't have any hope besides Almighty God and in the court of *Ilāhī* his status remains progressing daily. Thus the body of person of *dhikr* should not be low-spirited and it has to be pure because *Ism Allah* is pious and it takes calmness in pure body. Such person who initiates *dhikr Allah* in accordance with order of his *murshid* but his dress (heart) remains unclean by love of *dunyā* then *Ism Allah* will only have effects for few days because with pollution, filth and resentment his heart has become rusty and blackened that is why his heart remains

blackened as it was blackened before. In such situation what can *murshid* do to him? *Dhikr* is like soap and body of desirous is like filthy cloth which should be kept washing day and night with water of fear of God and with soap of *dhikr Allah*; otherwise what will *murshid* do? Listen! The reason why scholars are unable to find *Ism A‘dham* from Glorious Qur’ān is that because *Ism A‘dham* can only settle in great body (*wujūd A‘dham*). If anyone finds *Ism A‘dham* and he also initiates its *dhikr* but it will not have any effect on him; it is because if one’s body is impure (not great) what effect will *Ism A‘dham* have on it? Without *Ism A‘dham dhikr* doesn’t activate. And *Ism A‘dham* can only settle in great (purified) body which is possessed by either complete perfect *faqīr* or practicing scholars (‘*ulamā ‘āmil*)¹⁶⁴ and these practicing scholars are perfect *faqīrs*. Such person who doesn’t have belief in *Ism A‘dham* and he doesn’t have belief in Allah Almighty (ﷻ), he is a fool. *Ism A‘dham* is granted to such person who has *Dhāt* manifesting from him (*sāhib musammā*)¹⁶⁵ and whoso has *Dhāt* manifesting from him, he is such person who has *Ism A‘dham* manifesting from him. Forbidden morsel never enters the stomach of practicing scholars and perfect *faqīrs* even if everything in the heavens and earth becomes forbidden in outer and the innermost, because these people are custodians of *wilāyat*¹⁶⁶; from east to west entire universe is in-existence due to them. They consume food merely to abort their rights of obligation from burdening creation of the universe (otherwise they don’t have the need to consume food). Like a prophet has right upon *ummah*, in the same manner practicing scholars and perfect *faqīrs* have their rights upon creature. Perfect *faqīr* is such in whose body royal *dhikr* (*dhikr sultānī*) and *dhikr hāmīl*¹⁶⁷ activate. What is called

¹⁶⁴ Practicing scholars are those who have practically adopted spiritual-discipline. They are not merely literal scholars rather they practice their knowledge and attain spiritual-states.

¹⁶⁵ His body reacts like mirror from where illuminations of *Dhāt* manifest. As Allah Almighty (ﷻ) commands in *Ḥadīth Qudsī*,

“I become his eyes, he sees from Me; I become his tongue he speaks from Me.”

¹⁶⁶ State of friendship with Almighty God.

¹⁶⁷ This *dhikr* activates within one’s body, bones, limbs, hair features, and organs without one’s efforts all the while with the grace of *murshid kāmīl*.

dhikr ḥāmil? Such is *dhikr ḥāmil* which activates within every organ of the body such as in bones, veins, bone-marrow, skin, soul, spirit and secret (*sirr*) etc., automatically without thinking about it. Allah Almighty (ﷻ) commands (Qur’ān, 2:152),

“So remember Me, I shall remember you.”

According to *faqīr* even these status of *dhikr Allah* are very easy. O person of soul (*qalb*) listen! Leave *dhikr* and become desirous of One who is being remembered (*madhkūr*) and Who is the objective (*maṭlūb*)¹⁶⁸. Listen O person of heart!

Poem

Your heart is the greatest *Ka‘bah*, purify it from idols (alien thought)¹⁶⁹; your heart is sanctified house (*Bayt Al-Muqaddas*) don’t turn it into outlet of sculpture.

Saying of Prophet (ﷺ),

“Hearts are of three forms such as perfect soul (*qalb salīm*), inclined soul (*qalb munīb*), witnessing soul (*qalb shahīd*). Such is *qalb salīm* in which there is nothing besides recognition of *Ilāhī*. *Qalb munīb* is such that it turns away from everything and concentrates towards Allah Almighty (ﷻ). And *qalb shahīd* is such that which remains immersed in witnessing beauty (*jamāl*) of *Ilāhī* and remains witnessing manifestation (*tajalliyyāt*) of *Dhāt* in everything.”

Poem

O Bahoo (ﷻ)! A momentary *dhikr* of soul (*dhikr qalbī*) is better than excessive prayers, fasting and other form of obedience.

Neither prayer nor fasting nor supererogatory prayers (*nawāfil*) nor obligations (*farā’id*) are better than *qalbī dhikr*. Saying of Prophet (ﷺ),

¹⁶⁸ Here it refers to *Dhāt* of *Ḥaqq*.

¹⁶⁹ Any form of thoughts besides Almighty God. Heart is the abode of Allah Almighty (ﷻ) and it should be empty from all other thoughts except Allah Almighty (ﷻ).

“In the heart of people of love such fire (of passionate love) exists in comparison to which hell fire is much cooler.”

Such heart in which there is no love of *Ilāhī*, that will burn in fire of hell. Fire of hell will burn those who would not have been burnt in fire of passionate love. Haven’t you heard,

“Fire is fearful of such person in whose heart there is burning fire of passionate love.”

Poem

When I jumped in the fire of passionate love, with fire of my heart, heart of hell got burnt.

Such heart which is neglectful of secrets of *Ilāhī*, that cannot be called as heart because that is merely a fist of dust.

Heart is a house of Almighty God; why do you consider house of *jinn* and evil spirit as heart?

Heart is greatest *Ka‘bah* which is greater than that *Ka‘bah* made of dust and water; thousands of such *Ka‘bah* are encompassed into the *Ka‘bah* of heart.

Faqīr Bahoo (رحمۃ اللہ علیہ) says that the structure of heart is like water lily. It has four chambers by its side; in each section there is *wilāyat* broader than fourteen realms of heavens and the earth. One chamber is in the lower part of the heart in which there is secret (*sirr*) of *lāmakān*. Each chamber is full of treasures of *Ilāhī*. Every chamber has a curtain and on every curtain there is a satanic *mu‘akkal*¹⁷⁰. First curtain is of negligence due to which person keeps forgetting death. Second curtain is of avarice. Third curtain is of envy and fourth curtain is of arrogance. *Khannās*, *khartūm*, hazards and suspicions are in agreement with all of them. In every chamber there is treasure of *Ilāhī*. First treasure is knowledge, second treasure is *dhikr Allah*, third treasure is *ma‘rifat* of

¹⁷⁰ Evil satanic forces. They are not same as guardian angels. Satan was from fire and was leaders of the angels. These satanic *mu‘akkal* were also created from fire and not from illumination. They delve into evil and they follow Satan.

Ilāhī and fourth treasure is *faqr fanā fī Allah baqā billah*. Allah Almighty (ﷻ) commands (Qur'ān, 114:5-6),

“Who whispers into the hearts of mankind, whether he comes from the jinn or mankind.”

There are four things for riddance of satanic *mu'akkals*.

- 1- First knowledge of *sharī'at*,
- 2- Second is *dhikr* of spiritual-path (*tarīqat*),
- 3- Third is reflection (*fikr*) of *ma'rifat* with which *nafs* is disconnected and,
- 4- Fourth relinquishing sins and love of *dunyā*.

These heavy curtains of the heart are not removed until perfect *murshid* casts his gaze upon it. Heart is treasury of secrets of *ma'rifat* of Oneness of *Ilāhī* because there is manifestation of *Dhāt* and providence in it. Be wise and remember! Allah Almighty (ﷻ) commands (Qur'ān, 33:4),

“Allah (ﷻ) has not made for any man two hearts inside his breast.”

Poem

O Bahoo (ﷻ)! Whether study knowledge of Arabic grammar or principles of *fiqh*, don't receive anything else from them besides union with *Haqq*.

For knowledge of *faqr*, it is sufficient to say that eradicate everything from heart besides desire of Almighty God.

Allah Almighty (ﷻ) commands in *Hadīth Qudsī*,

“When you perform My *dhikr*, it is as you are thanking Me and when you are being neglectful of My *dhikr*, it is as if you are committing infidelity.”

Poem

Heart, breath and spirit have to be immersed in the one (same) reflection (*fikr*) as due to that special *dhikr* activates in the heart.

Such consciousness should be awakened within you that your single breath shouldn’t be neglectful of presence (*ḥudūrī*) of *Ḥaqq*.

In presence (*ḥudūrī*) one faces hundreds of hazards even if that *ḥudūrī* is in *lāmakān* in union of *Ḥaqq*.

Even in the state of *ḥudūrī* there are calamities of polytheism and haughtiness; therefore, by annihilating yourself become *fanā fī Allah*.

On the path of knowledge when illuminated secrets and illumination of *Ilāhī* descend upon scholar or when tongue of believer (*mu’min*) adopts accord with his heart or heart of *mu’min* adopts unity with tongue then illuminations of passionate love make abode in his heart; but if heart and spirit disagree with each other then illumination of love don’t emerge in the heart. Who can remain steadfast upon passionate love? Such person remains steadfast who doesn’t step back from consistency.

Poem

O Bahoo (بھو)! This is the only secret of passionate lovers of *Ilāhī* that they always remain immersed in the *dhikr* of *Hoo*; as their task is to always remain immersed in *dhikr* of *Hoo* with every breath.

Hearts are also of three forms,

- 1- One is like mountain which never moves from its place. That is the heart of passionate lovers.
- 2- Second heart is like tree which remains firm on its root and,
- 3- Third heart is like leaves which remain turning with wind but they don’t scatter.

Same link is of reality of Adam (آدم) with Almighty *Ḥaqq* that whatsoever disaster descends upon person from court of *Ilāhī*, that cannot disperse him from absorption of *Ḥaqq*. Thus, such is accomplished desirous disciple who doesn’t get disheartened from any word or deed of *shaykh (peyr) murshid* outwardly or by the innermost.

Such like Shaykh *San'ān's* (رحمته الله) all desirous and disciples got disheartened from him but Shaykh *Farīd Ad-Dīn 'Attār* (رحمته الله) remained steadfast (and he wasn't disheartened). Such kind of accomplished disciples are very rarely found. This *faqīr Bahoo* (رحمته الله) says that I have been in search of perfect *murshid* for thirty years and now I am in search for many years for desirous but I am unable to find a desirous.

Poem

No one has asked me for desire of God otherwise I would have taken him up to Divine-throne and Divine-Chair ('*arsh wa kursī*).

Then no veil would have remained in front of him upon the path of Almighty God and he would have become 'with Almighty God' by parting from besides Allah (رحمته الله).

Such passionate lover who attains union with God, he doesn't die but he offers his life to Almighty God with love.

O Bahoo (رحمته الله)! For guidance *murshid* has to be such who is of lounging pain *faqīr* immersed in *fanā fī Allah*.

If there is *dhikr Allah* then it should be with passion and heat of fire of passionate love. As even a single speck of fire of passionate love generates such burning sensation and ague¹⁷¹ that its heat generates absorption (*sukr*) because pleasure of *dhikr Allah* is like being warmed by fire in winter, with which passion is generated. On the contrary, in the fire of fever (heat), there isn't any tranquillity or rest rather there is bewilderment, headache, perplexity and death. In path of *madhkūr hudūr*¹⁷² states of union, love and *faqr* are for later and separation from self and creation of God are first of all. Until you are not totally annihilated in state of annihilation, you can never reach God. When shaker of sugar is mixed in water and cooked on fire, its name become

¹⁷¹ Malaria or other illness involving fever with shivering.

¹⁷² In the presence of Almighty God, one attains replies to any question raised in one's heart.

halva and its name doesn’t remain shaker, sugar or water. Similarly sugar and shaker is like monotheism; water is like person; and halva is like *ma ‘rifat* and person of union immersed in *fanā fī Allah baqā billah faqīr*. Immersion in *fanā fī Allah baqā billah* is called *faqr*. For *faqīr* immersed in *fanā fī Allah*, hell is like warm tub which provides rest and pleasure in winter and paradise, for him, is like forbidden state because without seeing of Master (God) how can states of honour be accessed? There are many seekers of *nafs* but people of sorrow desirous of seeing Master (God) are very few.

Poem

Where do you go for circumambulation of *Ka ‘bah*? Don’t go there, piety is here; why are you smashing your head on rocks? God is here.¹⁷³

Beware of *nafs* infidel that it places you in trouble with every trick and excuse.

Poem

Drink full goblet of monotheism of Oneness and forget both, world and hereafter.

What is *faqr*? *Faqr* is fine sand upon which water is sprinkled. With it, neither back side nor feet get dusty nor feet have pain while walking on it. What is *faqr*? *Faqr* is that you don’t have avarice; if someone offers you something don’t refuse it and if you receive something don’t save it. O Bahoo (بہو)! Be a *faqīr* and correct your outer with good morals. Saying of Prophet (ﷺ),

“Generate morals of Almighty God within your inner.”

If you remain concealed then in innermost be like Honourable Khidr (علیہ السلام) and if you live openly in public then live by the example of Exalted Prophet (ﷺ). When Prophet (ﷺ) resorts to humbleness as,

¹⁷³ This is not the denial of circumambulation of *Ka ‘bah*. There the message is that Almighty God is within heart, one has to find His Majestic *Dhāt* there.

“O Rabb of Muḥammad (ﷺ)! How I wish You had not created Muḥammad (ﷺ),”

Then who can dare speak with raised head (in defiance)? Thus it is learnt that selfish person is an Iblīs and be sure that claimant of *faqr* person of shop (where he imitates *faqr*) is colleague of Satan. Prophet (ﷺ) said,

“Person who remains quiet from speaking truth is a dumb Satan.”

Such is desirous of Allah who is first of all a human (‘*ādmī*’)¹⁷⁴, then respectful¹⁷⁵ and wise¹⁷⁶, hazardous¹⁷⁷ and follower¹⁷⁸, silent by wearing symbol of total submission round the neck, and all the time remains immersed in contemplation of *barzakh*¹⁷⁹ of *fanā fī shaykh* and of *barzakh* of *fanā fī Allah*. Diagram of *barzakh Ism Allah Dhāt* is given in Fig. 5.

¹⁷⁴ ‘*Ādmī*’ is derived from the word Adam i.e., the one synchronized with the attributes of Prophet Adam (ﷺ).

¹⁷⁵ He has to be respectful in such a way that when he attains the recognition of *Dhāt*, his heart would submit unconditionally to *murshid* who leads him to such path.

¹⁷⁶ Wise person attains recognition of *Dhāt* by grace and gaze of *murshid*.

¹⁷⁷ This can be defined as knowledge of certitude of sight. There is hazard of satanic suspicion which remains lurking and desirous remains prone to danger.

¹⁷⁸ Such that devotion and submission remain his priority and he remains steadfast. He becomes disciple by taking oath upon the hand of *shaykh* and enters the circle as desirous and disciple.

¹⁷⁹ Partition or veil.

Chapter Eight

Condition of *Dhikr* of Passionate Love, Love and Union of *Faqr* Annihilated in Allah (*Fanā Fī Allah*)

Be known that passionate love (*‘ishq*) is the name of high flying. Fly cannot reach the rank or status of moth (which encircles the lamp) or falcon even if it rubs its hands, bangs its head or takes flight thousands of times. Similarly, abstinent cannot become person of secret no matter how much exercises he carries out. Be known that no *imām* of a religious school has ever passed knowledge of passionate love because passionate love is hefty burden. Custom of passionate love is alienated from whole of the world. Be known that passionate love is desirous of death because it has to reach *lāmakān*¹⁸⁰. Death of passionate lover is cause for union like farmers’ cause of happiness is agricultural crop. Passionate lover is a *faqīr*. *Faqīr* is related to which faith or community? *Faqīr*’s faith is farming. What is farming faith? Whatever seed a farmer cultivates, he takes its harvest. Saying of Prophet (ﷺ),

“Deeds are dependent upon intentions.”

Passionate love is like goldsmith which shows impure gold as impure and pure gold as pure.

Anthem of passionate love

Every topmost is my beginning. No one is confidant with my secret. Where is fly and where my falcon is? I am moth of his passionate love; I am alien from my life.

Both worlds are single step of my base, Allah (ﷻ) is sufficient for me. I don’t need anything because I have severed the neck of my *nafs*. I am moth of his passionate love; I am alien from my life.

¹⁸⁰ One can reach there only after death (death before dying).

Abstinent is very far from union with *Ḥaqq*. He is unaware of status of union of passionate lover because his close pursuit is limited to this world. On the contrary I am moth of Oneness of *Ḥaqq*. I am alien from my life.

Beyond Divine-throne (‘*arsh*) drums are beaten of my glory and splendour because my livelihood is within Oneness of *Ḥaqq*. Listen O my friend! Listen to me carefully that Oneness of *Ḥaqq* is my abode. I am moth of passionate love’s fire; I am alien from my life.

Wash away this knowledge from your heart and make *Ism Allah* habitual practice (*wird*) of spirit with complete passion so that you become ravine of Oneness of *Ḥaqq*. I have surrendered my spirit to beloved because I am moth of his passionate love; I am alien from my life.

O scholar! Entrust your knowledge to these ignorant oxen and donkeys and you relinquish everything besides passionate love of *Ḥaqq*. I am moth of his passionate love; I am alien from my life.

O Bahoo (بھو)! I have become confidant of *Yā Hoo* (*Dhāt* of *Ḥaqq*). When my destiny awoke then I attained company of beloved because I am moth of his passionate love; I am alien from my life.

If fire of passionate love burns me, why should I resist? I am not a bulbul¹⁸¹ that I would sing songs of separation because I am moth of his passionate love; I am alien from my life.

Be known that passionate lover *faqīr* is secret of God. Whoso accesses this secret, he recognises it and adopts his company. Such person access that secret who doesn’t bother about (sacrificing) his head. Whoso unveils this secret, his head is taken away by the secret¹⁸².

¹⁸¹ Bulbul is a singing bird. It is often translated as nightingale which is not appropriate. It is medium sized passerine songbirds present mostly in Asia and Africa.

¹⁸² The person who unveils the secret; the secret possesses the head of such person.

Remember that *Ism Allah* is mentioned in Qur'ān's precise verses four thousand times. Such *faqīr* who initiates *dhikr* of *Ism Allah* by certitude of heart and verbal affirmation with passion and love and engages in contemplation of *Ism Allah Dhāt* with each inhaling and exhaling breath, it is as if he completes recitation of Qur'ān four thousand times with each breath. Such *ḥāfīdh Rahmānī*¹⁸³, *ḥāfīdh Qur'ānī*¹⁸⁴, resident of *lāmakān*, immortal *dhikr* invoker is beloved of Allah Almighty (ﷻ) who loves Allah Almighty (ﷻ) and Allah Almighty (ﷻ) loves him. Entire Glorious Qur'ān is in *Ism Allah*. Therefore, entire Glorious Qur'ān is in *bism Allah* as beginning letter of Glorious Qur'ān starts with 'bā'; *bism Allah Ar-Rahmān Ar-Rahīm*¹⁸⁵ (In the name of Allah (ﷻ) I begin who is compassionate the merciful). And the final letter is 'sīn' (s), *min al-jinnah wan-nās*¹⁸⁶. *Faqīr* possesses the objective (*Dhāt* of Allah (ﷻ)) (*sāhib taḥsīl*)¹⁸⁷ and scholar is a commentator. *Faqīr* is harmonized with power (nature) of Allah Almighty (ﷻ) and scholar is harmonized with nature of Prophet (ﷺ). Prophet (ﷺ) and emperor who is shadow of Allah (ﷻ) (*dhil* Allah), both are person of authority ('*ulī al-amr*). Nature of Prophet (ﷺ) and that of '*ulī al-amr* is obedient to Allah Almighty's (ﷻ) power i.e., *faqr*. *Faqīrs* annihilated in Allah (ﷻ) (*fanā fī Allah*) are annihilated as far as aliens beside Allah (ﷻ) are concerned.

Poem

If in state of union fear of everything is adhered then attaining
faqr annihilated in Allah (ﷻ) is impossible.

If *faqīr* remains away from God then he is needy; and if he reaches the state of 'when *faqr* reaches its perfection then there is only Allah

¹⁸³ Such person who has memorised the Merciful by observing the mirror of *Rahmān*.

¹⁸⁴ One who has memorised the entire Glorious Qur'ān.

¹⁸⁵ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

¹⁸⁶ مِنَ الْجِنَّةِ وَالنَّاسِ

¹⁸⁷ Person with recognised qualification.

(ﷺ)’ then by being exhibiter of this command of Allah Almighty (ﷻ) commands (Qur’ān, 47:38),

“And Allah (ﷻ) is Independent and you are dependent,”

He is established at the states of (Qur’ān, 2:20),

“Surely, Allah (ﷻ) is All-Powerful to do everything,”

And he remains accessing his every objective. At this state he resorts to seclusion by separating from *nafs* and worldly reprobate. In such auspicious seclusion he is neither God nor he is separate from God. His such condition can be expressed as ‘face is in mirror or mirror is in front of face’ or ‘mirror is in front of mirror’ or ‘if rain drop falls in the river it doesn’t remain drop but it becomes river’. In *Ḥadīth Qudsī* Allah Almighty (ﷻ) says,

“Human is My secret and I am his secret.”

What is *faqr*? *Faqr* is heritage of Exalted Prophet Muḥammad (ﷺ) whose beginning is *sharī‘at* and its topmost is also *sharī‘at*. Such is perfect and firm person who never steps out of *sharī‘at* in any situation even if he is, by accessing the secrets from the time of grand convention (*alast*), in state of absorption and ecstasy or in state of decrease and increase (*qabḍ wa bast*) or state of passionate love or love. If he would step out of *sharī‘at* then his entire statuses will be seized even if he is seen wandering in state of absorption. Sustenance has been distained; therefore, why is there wandering for it? Almighty God Himself dispatches it then what is its search? Sustenance seeks out person as like death. Death never spares person anywhere; like death, sustenance never spares a person anywhere. In the path of *faqr* person is faced with three difficult states. First is state of *dunyā*; in that there is difficulty in getting rid of public inclination (*rujū‘at khalq*) and worldly people¹⁸⁸. This is the state of mortal world (*nāsūt*) and if a person engages in it then he will remain as person of *nāsūt*. Second is state of hereafter; in that innermost witnessing is attained. If anyone observes splendour of paradise in dream or *murāqabah* and he happens to like them then he remains as a person of angelic universe (*malakūt*) and

¹⁸⁸ Worldly people are those whose purpose in the world is to worry about their worldly affairs and material gains.

person of *jabrūt* (world of Gabriel). Therefore, upon the path of *faqr* it is necessary for desirous of Allah (ﷻ) that he should neither rely nor sit back by being contented with whichever state he faces rather on the contrary he should move ahead to state of *lāhūt*; because when a person reaches *lāhūt* then desirous of God the Master becomes masculine. And whoso attained God the Master, he became absolute owner (of everything)¹⁸⁹. Allah (ﷻ) is sufficient besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*). What is *faqr*? *Faqr* is such a precious thing for which Makhdūm Jahāniyān Jahāngāšt (ﷺ) had searched fourteen realms but couldn't reach status of *faqr*. If in *faqr* there was detachment (*insirām*) (from within) it would have been unknown¹⁹⁰. For sake of *faqr* Sultān Ibrāhīm Bin Ad/ham (ﷺ) abdicated his throne and adopted wandering, gave up his son and reached the state of *faqr*. Honourable Bāyazīd Bastāmī (ﷺ) spent whole of his life in abstinence and spiritual-exercise to such an extent that he pulled skin of his *nafs* but couldn't reach up to the state of *faqr*. Honourable Bahā Ad-Dīn (ﷺ) and Shāh Rukn-e 'Ālam (ﷺ) lost their lives upon the path of *faqr* but couldn't reach up to the state of *faqr*. Honourable Rābi'ah Baṣrī (ﷺ) reached up to the state of *faqr* in her sleep. And Honourable Muḥay Ad-dīn Shāh 'Abd Al-Qādir Al-Jīlānī (ﷺ) was honoured with the state of *faqr* in his mother's womb and by being person of *faqr* and by following *sharī'at* of Prophet Muḥammad (ﷺ) reached the status of beloved and from the Majestic Court of *Ilāhī* attained the title of '*Muḥay Ad-dīn*' (reviver of the faith). Hence *faqr* has status of owner of world (*mālik al-mulkī*). *Faqr* isn't linked with status of *ghauth*, *qutb*, spiritual-revelation or spiritual-miracles but with the *Dhāt* of Almighty

¹⁸⁹ The one who has attained union with Almighty God, and is synchronized with Divine-attributes with the blessings of Allah Almighty (ﷻ), everything belongs to him and he becomes owner of everything.

¹⁹⁰ The meaning of whole of this sentence is that if *faqr* was cut off or obscure then it would have been unknown. The knowledge of *faqr* has been passing on breast by breast from person to person because it is passed on from *murshid* by his spiritual concentration and it cannot be taught like formal education.

Ḥaqq. Faqr is bestowal of *Ilāhī*, whom Allah Almighty (ﷻ) desires He bestows, even if anyone gets satiated with food and drink or adopts starvation.

Poem

I reached status of *faqr* with great ease, observed *faqr* very well, accompanied *faqr* and embraced *faqr*.

I was person of *faqr*, I am person of *faqr* and I will remain person of *faqr*, my hereafter is also *faqr*.

Saying of Prophet (ﷺ),

“Ilāhī grant me life of miskīn and take my life in state of miskīn and in the day of judgement keep me in state of miskīn.”

Faqr is neither attached with buying and selling nor boasting nor sermonizing nor remaining silent nor wearing patched cloths nor with *sharī‘at* nor spiritual-path nor *ḥaqīqat* nor *ma‘rifat* nor absorption nor unconsciousness nor religious-innovation (*bid‘at*) nor deviating from religious code nor wearing leather skin nor consuming liquor nor establishing practices nor being conscious nor in state of absorption nor levels nor states nor education nor ignorance nor six dimensions nor *dhikr* nor reflection nor presence and union (*ḥudūr wiṣāl*) nor worshiping and pious traits nor time nor spiritual-condition nor elations nor *murāqabah* nor accountability nor self-scrutiny, instead *faqr* is the name of attaining annihilation from one’s own self and becoming annihilated in Allah (ﷻ) and subsisting with Allah (ﷻ) (*fanā fī Allah baqā billah*) in *Dhāt* and this status is merely bestowed to someone by mercy of Prophet (ﷺ).

Poem

O Bahoo (ﷻ)! Hundreds of thousands disclosures (*tajalliyyāt*) of illumination of *Ilāhī* shower upon my heart.
How did Prophet Moses (ﷺ) remained alien from those

disclosures (*tajalliyyāt*) and kept demanding ‘I want to see You’¹⁹¹ upon Mount Toor?

Prophet Moses (عليه السلام) was honoured with conversation with Allah Almighty (جبار) when he used to go to mount Toor but *faqīrs* from *ummah* of Prophet (صلى الله عليه وسلم) remain honoured in presence of *Haqq* all the while.

Poem

O Bahoo (عاشق)! We remain embracing in presence of *Haqq* all the while whereas Prophet Moses (عليه السلام) had to prostrate upon rocks at mount toor in order to attain presence of *Haqq*.

What need do I have to request ‘I want to see You’ as I am immersed *fanā fī Allah faqīr* in outwardly and by the innermost.

Allah Almighty (جبار) commands (Qur’ān, 3:110),

“You are the best community.”

(Qur’ān, 50:16),

“And We are nearer to him than his jugular vein.”

Beginning of *faqr* is yearning and craving and topmost of *faqr* is absorption in states of *fanā fī Allah* in *Dhāt*.

Beginning of *faqr* is knowledge and topmost of *faqr* is access up to (Qur’ān, 59:22),

“Allah (جبار) is He besides Whom there is no God: the Knower of the unseen and the seen. He alone is Most Kind, Ever-Merciful.”

Beginning of *faqr* is,

*“Run towards Allah (جبار),”*¹⁹²

And topmost of *faqr* is (Qur’ān, 112:1),

“(O Esteemed Messenger!) Proclaim: ‘He is Allah (جبار), Who is the One.’”

¹⁹¹ رب أرني

¹⁹² ففروا إلى الله

Beginning of *faqr* is pre-eternity (*azal*) and topmost of *faqr* is post-eternity (*abad*). Beginning of *faqr* is silence and top most of *faqr* is suppressing one’s grief in yearning. Beginning of *faqr* is coarse robe and topmost of *faqr* is transparent robe. Beginning of *faqr* is *wilāyat* and topmost of *faqr* is limitless. Beginning of *faqr* is abandonment, average *faqr* is distinction and topmost of *faqr* is immersing within monotheism. Beginning of *faqr* is desire and desirous, average *faqr* is objective and demand, topmost of *faqr* is soul and the body which prevail over *nafs*. Beginning of *faqr* is veiled, average *faqr* is absorbed and topmost of *faqr* is beloved. Reality of *faqr*’s secrets is only prescription of heart whose discovery is difficult without perfect *murshid* because state of *faqr* can neither be accessed by study of words, lines, and pages of any book nor by immersing in *dhikr*, reflection and absorption in spiritual-condition. Beginning of *faqr* is annihilation, average *faqr* is the path which is separate from both the worlds (here and hereafter) and topmost of *faqr* is unity with Almighty God. Entire universe consists of three types of people,

- 1- People of *dunyā* who provide information about *dunyā*.
- 2- Scholar people of hereafter who provide information about pleasure of *hourī*, servants and fruits of paradise.
- 3- *Faqīrs* people of *faqr* who provide information about Allah Almighty (ﷻ).

Worldly avarice is punishment of hereafter. Concern of hereafter is total veil for accomplished desirous of *faqr*. Relinquish both of these (avarice of *dunyā* and concern of hereafter), this is better for you because cutting off association with worldly affairs comes first of all and then there is union with *Haqq*. For *faqīrs*, immersing in monotheism is better than thousand levels of Moses (ﷺ) (*Mūsā*) *Kalīm Allāh*¹⁹³ acquainted with conversation of *Ilāhī* because immersing in monotheism is status of Prophet Muḥammad (ﷺ) which is *mi‘rāj* of *faqr*. *Dunyā* and hereafter, both are forbidden upon person of *faqr*.

¹⁹³ Attribute of Prophet Moses (ﷺ). Literal meaning is the person who speaks to Allah Almighty (ﷻ).

Initial *faqr* is servitude (*‘abūdiyyat*) and ultimate *faqr* is providence (*rabūbiyyat*).¹⁹⁴

Poem

I was four, then became three, then became two and when I
came out of dualism then I attained unity with God.¹⁹⁵

Beginning of *faqr* is tears and topmost of *faqr* is passionate love. Beginning of *faqr* is contemplation and topmost of *faqr* is spiritual-authority (*tasarruf*). Saying of Exalted Prophet (ﷺ),

“Very soon (time will come when) *faqr* will be perceived as infidelity.”

Faqīr is the one in whose being *sharī‘at* is concealed even if apparently he is in (state of) totally absorbed in illumination of Allah Almighty (ﷻ) (*mast alast*), in his innermost he is residing *lāmakān*. Beginning of *faqr* is knowledge of certitude (*‘ilm al-yaqīn*) and eye of certitude (*‘ayn al-yaqīn*) and topmost of *faqr* is truth of certitude (*ḥaqq al-yaqīn*). Beginning of *faqr* is *anā* and topmost *faqr* is annihilation, die before death. Hence whoso dies, everything goes away from him. *Faqīr* is such who doesn’t fail in obligations (*farā’id*) even if those obligations are eternal, timely, monthly, harvest seasonal or annual. Most prominent obligation from entire obligations is considering Almighty God as omnipresent and most prominent prophetic tradition (*sunnah*) is to give away household in the path of Allah (ﷻ). Beginning of *faqr* is sincerity and certainty and topmost of *faqr* is accompanying Allah Almighty (ﷻ). It is copied that once in dream Honourable Rābi‘ah Baṣrī (ﷺ) was asked by Prophet (ﷺ),

“O Rābi‘ah (ﷺ)! Do you have love for me?”

¹⁹⁴ When *faqīr* reaches the state of *faqr*, he dresses in servitude (*‘abūdiyyat*), his worship is Divine-view and he is in state of *fanā fī Allah*. This state is described as *rabūbiyyat*.

¹⁹⁵ I was four: desirous, *murshid*, Prophet (ﷺ) and Allah Almighty (ﷻ). Then I became three (*fanā fī shaykh*). Then I became two (*fanā fī Rasūl*). And then I became One in state of *fanā fī Allah*. Another explanation is about *nafs*, soul (*qalb*), spirit (*rūḥ*) and secret (*sirr*).

Honourable Rābi‘ah (رَبِيعَةُ) said,

“O Prophet (ﷺ)! Can this be possible that I don’t have love for you? Yes, however, my heart is engrossed in love of Allah (ﷻ), and I am immersed in state of *fanā fī Allah* in monotheism to such an extent that I am unaware of friendship or enmity.”

Listen! Body of *faqīrs* is example of Almighty God’s power of authority. Whatever they say, that happens. Secret (*sirr*) of *faqīrs* is beyond lote tree (*sidrah al-muntahā*). *Faqīr* Bahoo (بَاهُو) says that state of *faqr* is unique state of absorbed in *fanā fī Allah* which is greater and beyond all leaders of community (*nuqabā*), followers of leaders’ commands (‘*aqabā*), *abdāl*, *awtād*, *akhyār* (people in passion of better status), ‘*amdā* (homeless nomad), *ghauth*, *qutb*, *shaykh*, *mashā’ikh* ¹⁹⁶, worshiper, devotee (*zāhid*) and abstinent (people of *taqwa*) because *faqīr* is custodian of *wilāyat* of Oneness. *Faqīr* is unique masculine man by graciousness of Allah Almighty (ﷻ) who is obedient to Prophet (ﷺ) who is) honourable of *Qāb Qawsayn wa adna*’s ¹⁹⁷ highest command. Unique *faqīr*’s name is *nūr al-hudā* (light of guidance).

Poem

My beloved has embraced me, I actually see Him. Wherever I
face difficulty, I resolve it easily.

Allah Almighty (ﷻ) commands (Qur’ān, 59:1),

“Whatever is in the heavens and whatever is in the earth glorify Allah (ﷻ) and He alone is Almighty, Most Wise.”

Poem

If from (name) Bahoo’s (بَاهُو) veil of first two letters *bā* (b)
and *alif* (a) is uplifted then *Hoo* remain.

¹⁹⁶ Plural of *shaykh*.

¹⁹⁷ قاب قوسين أو أدنى

(Qur’ān, 53:9)

“A distance measuring only two bow-lengths was left (between Allah (ﷻ) Unveiled and His Esteemed Beloved), or even less than that.”

No veil has remained in front of Bahoo (ﷺ) and from Bahoo (ﷺ) he has become *Yā-Hoo* because he remains immersed in *Yā Hoo* all the while.

Such person, in whose body *dhikr* of *Hoo* activates, his body casts into (mould of) illumination (*nūr*) of *Dhāt*.

His body and spirit and his entire body becomes disclosure (*tajallī*) of *nūr* and he reaches *lāhūt lāmākān*.

Prophet (ﷺ) said,

“Concentrate and reflect into signs of Allah (ﷻ) but don’t concentrate and reflect into His Dhāt.”

Poem

Bahoo (ﷺ) smoulders his life and essence with *dhikr Hoo* as to burn in passionate love is in fate of passionate lovers.

Allah Almighty (ﷻ) commands (Qur’ān, 2:255),

“Allah (ﷻ)! None is worthy of worship but He (Hoo).”

Poem

Such person who wants to attain friendship with Allah Almighty (ﷻ), he needs to remain engaged perpetually in eternal prayer (contemplation of *Ism Allah Dhāt*).

His body, his heart, and his head, in fact every limb of his body should remain immersed in contemplation of *Ism Allah Dhāt*.

O Bahoo (ﷺ)! Even eternal prayer is a veil for us because we are such life daring who remain in presence (*hudūrī*) of *Haqq* all the while.

If someone reaches this state, it is paramount for him to wait from one time to another time for (daily) timely prayers otherwise his such status is seized and he becomes victim of delusion (*istidrāj*). I seek refuge in Allah (ﷻ) from it. Be known that passion and love of *Ilāhī* is

a lit lantern whereas inclination of creatures (*rujū‘at khalq*), spiritual-revelations and spiritual-miracles (*kashf wa karāmat*) are like storm. Whoso will not secure the lantern of *Ilāhī*’s love in chamber of *sharī‘at* then it will be extinguished, storm will extinguish it and its light will be ruined. There are five elements which are cause of decline for person of belief. Whoso will not close them, path of *faqr* will not open to him. What are these five elements? They are five senses such as sense of listening, seeing, tasting, smelling and touching. These five are thieves which are companions of *nafs* within the body. These five should be made to repent such as repentance of ears, repentance of eyes, repentance of tongue, repentance of hands and repentance of feet. Such things whose listing is improper don’t listen to them; such things which are not right to look at them don’t look at them; such things which are not right to speak about don’t speak of those things; such things which are not right to hold don’t hold them; and where it is not right to go don’t go there. Listen! Learned scholars, Islamic-judge (*qadī*), *muftī*, and ruler kings call people to account thousands of times in accordance to *sharī‘at* but they never once take account of themselves in their entire lives. These are only *faqīrs* who take account of their selves all the time. In this accountability, *qadī* of passionate love passes order for *nafs* to be killed. *Muftī* of love passes decree that *nafs*’ neck to be cut-off. Ruler of *dhikr* and reflection passes order that *nafs* to be chained and imprisoned with chain of sincerity with Allah (ﷻ) and imprisoned. And *sharī‘at* of Muḥammad (ﷺ) gives gestures and glad tidings to place collar of worship round the neck of *nafs*. I am surprised at those people who take accountability of others and punish them with imprisonment but they don’t take accountability of their own selves. Prophet (ﷺ) said,

“*There will be time upon my community (ummaḥ) when they will be reciting Qur’ān and they will be performing their prayers in masjids but their hearts will be empty from belief (īmān).*”

Listen! Neither resorting to piety in abundance and acquiring vast knowledge is obligatory nor obedience in abundance is; however, acting upon the knowledge and refraining from sins is obligatory. Piety and knowledge is with such (person) who prevents himself from sins

because refraining from sins is obligatory. Such person who spends his nights in prayers and his days in fasting but doesn't abstain from sins and remains drowned in sins all the time then his prayers and fasting is of no benefit. Thus it is learned that knowledge shouldn't be learned from seeker of *dunyā* because it is said,

"Company has its influence."

Allah Almighty (ﷻ) commands (Qur'ān, 16:125),

"(O Glorious Prophet!) Invite towards the path of your Rabb with wisdom and refined exhortation."

Similarly spiritual-instruction shouldn't be attained from *dunyā* seeker *murshid* or such *murshid* who associates with kings, rulers and nobles because such company will definitely have an effect on his (*murshid's*) body. Prophet (ﷺ) said,

"Love of dunyā is darkness."

Such person runs after worldly desires who is shameless. If any worldly person asks any desirous of Allah (ﷻ) to accept *dunyā* or otherwise he will cut his head off; it is better for desirous of Allah (ﷻ) to accept death but not to accept *dunyā* because *dunyā* is enemy of Almighty God and wrath of Almighty Allah (ﷻ) is upon it. Allah Almighty (ﷻ) orders *dunyā* daily seventy times,

"Beware! Don't go near my friends, stay away from them and present yourself as ugly and black faced in front of them so that my friends refrain from you and they wouldn't want you, they repent from you and they don't keep any association with you. I don't like your friends, you shouldn't like My friends."

Thus any scholar who acquires worldly benefit from his knowledge, benefit of faith goes away from him. Such person who accumulates wealth by pretending that he will be able to fulfil the needs of needy Muslim destitute and helpless; this is merely a fraud with which he wants to accumulate more wealth. People of *dunyā* don't find pleasure in obedience, *dhikr*, reflection and seclusion.

Poem

O Bahoo (بھو)! Prophet (ﷺ) divorced *dunyā* three times; how can it be permissible to accept a woman who has been divorced three times?

Divorce *dunyā* once, twice and thrice. Such person who perceives *dunyā* as good, he is a hypocrite.

Be known that begging is of two kinds,

1- Request for (what is) forbidden; this request is forbidden. Regarding this Prophet (ﷺ) said,

“Begging is forbidden.”

Begging for satanic demands, begging for sensual desires, begging for food and begging for worldly pleasures or similar further requests are all forbidden.

2- Beg for (what is) permissible; this request is permissible. Begging which is requested in love of *Ilāhī* for desire of Allah Almighty (ﷻ) is absolutely permissible. If such request would have been forbidden then Allah Almighty (ﷻ) would never had commanded (Qur’ān, 93:10),

“Nor reproach any beggar seeking help at your door.”

Request of *faqīr* is *dhikr* of Allah (ﷻ) and *dhikr* of Allah (ﷻ) is permissible. The one who shows the path of good deeds is also the one who does good deeds but what are the traits of *faqīr*? *Faqīr* always remains in battle and struggles (*jihād*) against *nafs* infidel due to which his *nafs* remains restless and perplexed. He is a warrior (*ghāzī*) passionate lover who always remains pleased in will of God and he is *muftī qadī* taking accountability of his *nafs*. Passionate lover is in agreement on decree of fate in desire of God from the day of pre-eternity (*azal*) and always remains engaged in *dhikr* of Allah (ﷻ) and doesn’t remain neglectful from *dhikr* of Allah (ﷻ) even for a moment. It is paramount for such passionate lover *faqīr* that he resorts to begging with purity of heart. Begging which is forbidden for such *faqīr* whose traits are not like this because such is sensualist illegitimate.

Poem of Bahoo (رحمۃ اللہ علیہ)

We humiliate our *nafs* with begging on door to door because
it is our enemy and we are its enemy.

Begging is permissible for such student who acquires knowledge
merely for the will of Almighty God rather than for worldly desires.
Body of such student is evidence of his outer and his innermost.
Begging is forbidden for such person who acquires knowledge for
worldly desires. Allah Almighty (ﷻ) commands (Qur'ān, 4:77),

“Say, ‘The enjoyment of this world is little’.”

And its (worldly interests’) seeker is miser.

It is necessary for desirous of Allah (ﷻ) to set imprint of ninety
nine names of Allah (ﷻ) by imagination upon his heart so that his heart
gets purified from love of *dunyā*.

“There is no god but Allah (ﷻ) and Muḥammad (ﷺ) is His
Prophet.”

“I bear testimony that none is worthy of worship besides Allah (ﷻ)
and I testify that Muḥammad (ﷺ) is servant and Prophet of Allah.”

Such person who sets ninety nine glorious names of Allah (ﷻ) upon
his heart and studies them; he becomes person of love and passion.

(Please see Fig. 6)

Poem

O Bahoo (رحمۃ اللہ علیہ)! *Alif* Allah (ﷻ) is sufficient for you, don’t seek
bā (alien to *Haqq*), remove imprint of everything from your
heart besides Almighty Allah (ﷻ).

O Bahoo (رحمۃ اللہ علیہ)! Our belief (*īmān*) is *dhikr* Allah which is
destined by the grace of Prophet (ﷺ).

I had intended to go and perform circumambulation of
Ka’bah, and a voice came from *Ka’bah* that first purify your
heart (from all besides God) and then come to me.

Ka‘bah always remains in the view of a person who keeps his heart clean; and clean heart is the one who opposes the *nafs*.

Allah Almighty (ﷻ) commands (Qur’ān 96:5),

“Who taught man which he did not know.”

Prophet (ﷺ) said,

“My Rabb has taught me whatsoever I have been taught.”

Elucidation of *Kalimah Tayyab* (Islamic-creed)

Best of all *dhikrs* is *dhikr* of *Kalimah Tayyab*,

“There is no god but Allah (ﷻ) and Muḥammad (ﷺ) is His Prophet.”

Prophet (ﷺ) said,

1- *“Such person who invokes *dhikr* of *Kalimah Tayyab*¹⁹⁸ by stretching *lā* (mad) after prayer, fire of hell is forbidden for him.”*

2- *“Such person who performs *dhikr* of *Kalimah Tayyab*, his dwelling place will be paradise.”*

3- *“*Kalimah Tayyab* لا اله الا الله محمد رسول الله has twenty four letters and day and night have twenty four hours. When a person recites *Kalimah Tayyab* لا اله الا الله محمد رسول الله then with every letter, his sins of every hour get burnt and eradicated like fire burns timber.”*

Sayings of Exalted Prophet (ﷺ),

1- *“Allah Almighty (ﷻ) said that *Kalimah Tayyab* is His refuge, whoso comes to this refuge he is secured from His wrath.”*

2- *“Such person who recites forty time لا اله الا الله محمد رسول الله in one session, his sins of seventy years get pardoned.”*

And reason for it is that entire knowledge of basics and topmost is placed in faith (*dīn*) and faith is within *Kalimah Tayyab*. All the books¹⁹⁹ are elucidation of *Kalimah Tayyab*. Your beloved is always with you, if you want to see Him then seek Him in the mirror of your heart; but remember that such mirror which becomes black with pollution of rust and resentment, in that heart illumination of lustre of

¹⁹⁸ لا اله الا الله محمد رسول الله

¹⁹⁹ Torah, Psalm, Bible and Glorious Qur’ān.

beloved doesn't appear. Therefore, you need to keep your heart clean from resentment because in pure heart bad hazards don't appear. Such person who recites لا اله الا الله محمد رسول الله hundred times, Allah Almighty (ﷻ) forbids hell fire on his seven limbs. When a person engages in *dhikr* of *Kalimah Tayyab*, *Kalimah Tayyab* goes and shakes the column of Divine-throne ('*arsh*) and command comes from court of Allah Almighty (ﷻ),

"O column stop!"

Column pleads,

"Ilāhī until You don't pardon the dhikr invoker, how can I stop?"

Command comes from Allah Almighty (ﷻ),

"I have pardoned him."

Kalimah Tayyab is the key to paradise. Saying of Exalted Prophet (ﷺ),

"Such person who performs dhikr of لا اله الا الله محمد رسول الله in abundance, fire of hell will never burn him."

Prophet (ﷺ) said,

1- *"There are ample people who recite kalimah (as customary ritual) but those who recite it sincerely are very few."*

2- *"Whoso has recited لا اله الا الله محمد رسول الله, he has entered paradise without accountability and punishment."*

Such person who doesn't have certitude of heart, his verbal affirmation is of no use. Prophet (ﷺ) said,

"Affirm verbally and confirm with heart."

If upon rupee coin there is perfect and clear stamp of Islamic-creed²⁰⁰ but if silver or gold (in the coin) is impure, when it is heated on fire and placed in water then in case of it being pure it displays its purity and if it is impure it turns back and by being embarrassed and remains quiet. Hence everything depends upon certitude of heart. Where from certitude of heart is destined? From *dhikr* of soul (*qalb*). Where from *dhikr* of soul (*qalb*) is attained? From *shaykh murshid* in union (*wāsil*). Who is called *shaykh murshid* in union? *Shaykh murshid*

²⁰⁰ لا اله الا الله محمد رسول الله

in union is the one who brings heart back to life and kills *nafs*. How can it be known that this *shaykh* is the one who brings heart back to life? Like tongue apparently is piece of flesh similarly heart apparently is also piece of flesh. As tongue loudly calls the name of Allah Almighty (ﷻ) similarly heart also calls the name of Allah Almighty (ﷻ) loudly which is heard by person himself and people sitting by can also hear it; but identification of *shaykh* is that he keeps alive *sunnah* of Prophet (ﷺ) and eradicates religious-innovations. Such heart which is captive in love of *dunyā*, remains occupied in pleasures of sensual desires and doesn't refrain from worldly carrion, it is paramount that polish of *dhikr* of Allah (ﷻ) is applied to it so that it becomes desirous of God the Master. *Murshid* is bearer of Master's attributes. Honourable ‘Alī (عليه السلام) said,

“Whoso had taught me a letter, he is my Master.”

And that letter is not any different letter from (Glorious) book Qur’ān. Such person who recognises that letter, no veil remains between him and Allah Almighty (ﷻ) provided that he practices upon *sharī‘at* of Muḥammad (ﷺ) according to Glorious Qur’ān and *Ḥadīth*, (and he) is scholar who values knowledge. Such is man whose innermost is in possession of state of *lāhūt*, outwardly practices *sharī‘at* of Muḥammad (ﷺ) and doesn't tread fraction of hair against *sharī‘at*. Such kind of brave man guiding leader *murshid* possessing contemplation of *Ism Allah Dhāt* makes desirous of Allah (ﷻ) reach up to his quest within a moment. Such person doesn't like anything alien other than Allah Almighty (ﷻ) in whose body *dhikr* of *Ism Allah* effects; and in whose body effect of *dhikr* of *Ism Hoo* is continued, he finds attachment with *Hoo* (*Dhāt* of Almighty *Ḥaqq*) and he gets frightened from aliens besides Almighty Allah (ﷻ). As gazelle adopts company of gazelle, similarly *Bahoo* (بهاء) is in company of *Yā Hoo*. Be known that in view of friends of Allah – people of *dhikr* of Allah (ﷻ) immersed in *fanā fī Allah faqīr* – family, parents, siblings, children, kith and kin, friends, wealth, property etc., all are worldly fun which has to annihilate eventually. He never likes worldly pomp and glory because

his sight remains on day of judgement. He only likes *faqr* which is imperishable treasure care free of status and country. Allah Almighty (ﷻ) commands (Qur'ān, 78:37),

“None will dare converse with Him.”

Such *faqīr* who turns away from *dhikr* of Allah (ﷻ) and considers anything else or dwelling as his property, he is absolute infidel; he has no portion in *faqīrī* and *dorveyşey*. O children of Adam (ﷺ)! Don't be lower than dog because dog doesn't claim of anything or any place as its property. Anything which is endowment for public interest, like *masjid*, cannot be anyone's property. Person of Allah *faqīr* has no property and is, like *masjid*, place for prostration of special people of Almighty God.

(Please see Fig. 7)

Chapter Nine

Mention of Liquor, Reality of Friends of Allah and Relinquishment of besides Allah (ﷺ)

Allah Almighty (ﷻ) commands (Qur'ān, 4:43),

“O believers! Do not go near Prayer in a drunken state.”

Be known that liquor drinker is friend of Satan and his confidant. Drinker of liquor, mother of all evil, gets ruined in both worlds. If you want to drink liquor then drink liquor of passionate love and love from Allah Almighty (ﷻ) and His beloved *Sāqī Kawthar*²⁰¹ Exalted Prophet Muḥammad (ﷺ) of which these liquor drinkers are deprived. Such person who drinks liquor it is as if he had committed adultery five times with his mother inside *Ka'bah*, upon him seventy five times curse of Almighty God. Such person who smokes opium (*afeem*), he is immature fool. Opium poppy (*post*) smoker is enemy of Almighty God and friend of Iblīs. Such person who smokes tobacco, he is fulfilling infidel's customs and he is at the state of Namrūd. Such person who drinks boza²⁰², prayer and fasting is disgusted from him. *Dunyā* is infidelity and melody which is enormously liked by alcoholics. Infidels prostrate in front of idols and they sing and dance; they are captivated in false deceptive delusion (*istidrāj*).

Prophet (ﷺ) said,

1- *“A lying person is not from my community (ummah).”*

2- *“If I have the fear, that fear is of my ummah's weakness of faith (īmān).”*

²⁰¹ Cup-bearer at the spring of *Kawthar* is the title of Exalted Prophet Muḥammad (ﷺ).

²⁰² A kind of beer fermented from rice and malted barley.

Poem

O Bahoo (بھو)! Curse be upon alcoholic people of melody;
 Almighty God ruin them. Don't consider those non-praying
 sinners as human rather consider them as swine and donkeys.

Beware! Don't keep company of those Satans. Be known that melody and dance are opposite to each other. Dance is appropriate for such *faqīrs* who are immersed in monotheism by being free of *nafs* and caprice. Madness of melody associates with Satan; and dance without melody and ecstasy in *dhikr* of Allah (ﷻ) honours with passionate love and love of *Ilāhī*. Dance is incumbent upon such *Faqīr* who enters into dance from the start of *sāmā*²⁰³ and he would have fever due to heat of *dhikr* of Allah (ﷻ). If that bout of ecstasy is real then he will instantly die from that fever; and if that bout is weak and of lower state then he will become unconscious and he will not make any move and his body will become cold like corpse. If that bout is lowest then initially smoke will come out of his mouth like smoke comes from fire; afterwards fire will get burst into flame with that his body will burn into ashes; and then from that fire a bit of flesh will emerge which will initiate *dhikr* of Allah (ﷻ); and with vibration of *dhikr* of Allah (ﷻ) he will return back to his original form; or either during dance cloths on his body will burn with the heat of *dhikr* of Allah (ﷻ) and he will get dressed in new cloths. Such dancer who cannot reach this state then be known that he is captive in declining wilderness by suffering from satanic mischief. I seek refuge in Allah (ﷻ) from it. Such person who is destined absorption and ecstasy of *Ilāhī*, why would he need any other ecstasy? Hence it is learnt that alcoholic is (in state of) deprived ecstasy of *Ilāhī*. They never gulped from the ecstasy of *Haqq* on the day of grand convention (*alast*); they haven't reached up to reality of *Haqq*; they are non-serious regarding that. They had purchased hell fire by their own hands and by leaving faith of Muḥammad (ﷺ) they have adopted paedophilic obscenity. Exalted Prophet (ﷺ) said,

²⁰³ Such state activates with devotional state of ecstasy.

“If I have any fear for my ummah, it is that they don’t get involve in practices of people of Prophet Lūṭ (عليه السلام).”

One who doesn’t pray (is from) religious-innovators (who) don’t accept *dhikr* of Allah Almighty (ﷻ). Allah Almighty (ﷻ) commands (Qur’ān, 3:31),

“(O Beloved!) Say: ‘If you love Allah, follow me. Allah will then take you as (His) beloved.’”

Besides love of *Ilāhī* the value of all other states of traversing (through various states) is just like as if you walk on water and you are piece of grass blade; and if you are flying in the air then you are a fly; but if you can please Prophet (ﷺ) then that is a lot. Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*). Listen! Attainment of worldly interest is destiny of stingy and narrow-minded people. *Dunyā* is eternal humiliation because worldly property and wealth is satanic wealth for which worldly people remain extremely perplexed. *Faqīrs* of Allah Almighty (ﷻ) maintain such form of sincerity with Allah (ﷻ) as worldly people have with Satan; even though Allah Almighty (ﷻ) commands (Qur’ān, 36:60),

“O Children of Adam (عليه السلام)! Did I not take this covenant from you not to worship Satan; no doubt he is your open enemy.”

Strange oddity is having enmity with God and confidence in *dunyā* and Satan. I seek refuge in Allah Almighty (ﷻ) from it as *dunyā* is the name of perfect perplexity that it entangles its seekers in hardship and mischief. On the contrary, *Ism Allah* is the name of perfect contentment (*jam’iyyat*); therefore, it bestows its friends the contentment in both worlds; praise be for Allah (ﷻ). (Astonishing thing is that) people refrain from *Dhāt* (*Ism Allah Dhāt*) and they adopt suspicions and dangers. They sleep in negligence and they awake with avarice even though person has to be accountable for every speck; despite that people are stuck to the robe of lies and deceit. Worldly avarice is wholly punishment. Person of avarice is ruined. O Bahoo (بھو)! People of *dunyā* are fools because they are engaged in glorifying worldly material day and night as if worldly wealth and property are their

objective, purpose and god. Seekers of *dunyā* are condemned. Worldly pleasure is like wet dream. *Dunyā* is forbidden upon men of Almighty God. *Dunyā* is shameless woman and its seeker is unfaithful.

Poem

Woman – even if she prostrates in adoration or is *dhikr* exerciser or worshipper – refrain from her because there is no benefit from her.

Although *dunyā* possesses beautiful colourful designs; however, its beauty is like snake’s pretty skin.

O Bahoo (بھو)! Even though *dunyā* is cash gold; however, its seeker is donkey oxen and desirous of Master is unaware of it. *Faqr* and *dorveyşey* is the name of venerable which Allah Almighty (ﷻ) doesn’t bestow anyone besides His Prophets (ﷺ), friends, people of sincerity and people of certitude pious people in faith. Prophet (ﷺ) said,

“*Believer (mu’min) is mirror of believer.*”

What is *dunyā*? What is called *dunyā*? Any such thing that makes a person neglectful from Allah Almighty (ﷻ). Hence wealth and property is source of generosity if it is with contentedness. No destitute has ever made a godly claim; whoso had done it was worldly person. The reason Prophet (ﷺ) used to spent worldly wealth is that in case he wouldn’t be accounted amongst worldly people. Imām Al-Muslimīn Imām A‘dham (ﷺ) (Imām Abū Ḥanīfah) didn’t accepted being a judge (*qadī*) even for a single day so that on the day of judgement he wouldn’t be accounted amongst judges. Everyone considers *dunyā* bad but likes adopting that bad thing. Everyone believes Allah Almighty (ﷻ) with highest reverence and as one’s Creator but people refrain from going closer to Him. This is absolutely accurate that worldly people have two hearts and two faces; pale faces.

Poem

If entire earth becomes gold even then pale faced worldly person will not be satiated and he will remain pale faced or blackened face and will never incline towards path of *Haqq*.

Dunyā and wealth, both are cause of humiliation because they both don't have faith and religion.

Poem

O Bahoo (بھو)! *Dunyā* is an infidel and it is destined for infidels. People of *Haqq* don't pay attention to it because they love Allah Almighty (ﷻ).

Such person who raises name of Allah Almighty (ﷻ), people fight with him; but the person who raises the name of *dunyā* and Satan, no one objects about it even though saying ﷻ Glory of God is magnificent after hearing the name of Allah Almighty (ﷻ) is not a sin but it is duty (*fard kifāyah*)²⁰⁴. Therefore, it is learnt that such person who is offended by mentioning the name of Allah Almighty (ﷻ), he is worldly person or person of Satan or arrogant person of *nafs*. He is one of the three. I seek refuge in Allah (ﷻ) from it. A person who loves someone, he finds sweet taste from his name but if anyone takes the name of his enemy then he feels angry. Similarly, when name of *dunyā* and Satan is mentioned in front of people of *faqr*, they get extremely grieved. Similarly, scholars get overjoyed on provision of sustenance and land or by being called over by nobles and kings. Allah Almighty (ﷻ) may grant us refuge from avarice and *dunyā* seeking scholar. Don't listen to his conversation; don't follow his bad deeds because heritage of worship and prosperity has gone out of his hands; and at door of worldly people, nobles and rulers in the hope keeps roaming in perplexity. Scholars become victim of destruction and bad state at that time when their trust from word of Allah (ﷻ) goes away and they concentrate towards worldly people. I seek refuge in Allah Almighty (ﷻ) from it. Allah Almighty (ﷻ) grant refuge from deedless scholar and from impatient *faqīr* with lack of trust (in God). Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*). Although *faqīrs* had been living on eating leaves of trees

²⁰⁴ Such duty which if performed by one will be considered as by all.

and grass for twelve years, they died due to starvation and poverty, but they never went to the door of any worldly ruler. Practicing-scholars (‘*ālim bā ‘amal*) are experts in *faqr* and starvation. Spiritual-scholar is a perfect *faqīr* because *faqr* and starvation are his strength (food) and he accompanies the One Ever Alive²⁰⁵. Although if *faqīr*’s stomach is full as like cauldron and he drinks water like sand; even then *faqīrs*’ tongue is like sword. As much as they eat they exercise *dhikr* of Allah (ﷻ) so much and kill their *nafs*. Whether *faqīr* is on the state of beauty (*jamāl*) or majesty (*jalāl*), none of his breath is without *dhikr* of Allah (ﷻ). *Faqīr*’s eating is like fire wood in oven because whatsoever enters his stomach, by the fire of passionate love’s flame, burns into illumination. Their state is neither of perpetual presence (*ḥudūrī*) nor of perpetual further distancing. Sometimes they are warm (passionate) and sometime they are cold. Such *faqīrs* are men who are familiar with every letter, very point and Arabic phonetics²⁰⁶.

Poem

Passionate lovers are bestowed knowledge by passion that with its illumination they become familiar with Arabic phonetics.

Ḥadīth,

“*Man is base structure of both worlds.*”

Scholars say:

Poem

People give elms to *faqīr* (who is) seeker of *dunyā* because they go to their door and take the name of Allah Almighty (ﷻ).

I study issues of faith and also understand them but it is you who don’t trust your own precept and practice.

²⁰⁵ حي لا يموت Who is alive and never dies.

²⁰⁶ Vowel marks placed under or over the Arabic letters.

Worldly wealth inclines *dorveyš* towards itself when *dorveyš* loses the honour of knowledge by his own hands.

Worldly wealth shuts the door of *Haqq* upon *dorveyš*. He is surely not a *dorveyš* who is happy on receiving worldly wealth.

Darveyšey is called *dorveyšey*, not as *darpeshey*.²⁰⁷

Poem

Someone asked a *faqīr* that what was his name? (*Faqīr*) said!
Go and ask Almighty *Haqq*, I am nameless *faqīr* without any sign.

Look at tablet of heart that honour is in which of the thing? Honour is in *faqīrī*. *Faqīrī dorveyšey* is neither related to conversation nor giving statements nor with reading and writing of Islamic-jurisprudence's (*fiqh*'s) issues and nor with narration of storytelling, instead *faqr* is to access *ma'rīfat* of *Ilāhī*, immersion in monotheism of Providence, be respectful by adopting silence, to disassociate with aliens to *Haqq*, to inhabit body and spirit by the *dhikr* of inhaling and exhaling (*pās anfās*), to dive into river of *lāhūt lāmakān* and to take out pearls of wisdom and discernment by confining to orders of *sharī'at*, and repenting from associating with people of tyrannical world. Prophet (ﷺ) said,

"By looking at the face of a tyrant, third portion of faith is wasted."

It means that such as a person who sees the face of a tyrant one, third of his faith goes away. *Ilāhī!* You have flown river of lust within my body and then You are asking me to refrain from it. *Ilāhī!* Until You don't side with me I can't resolve this puzzle. You have made *nafs* and Satan my mortal enemies and then You have commanded that I should struggle against them. *Ilāhī!* I cannot see them, grant me

²⁰⁷ *Darveyš* is the one who begs door to door in order to humiliate his *nafs* therefore, he is called *dorveyš*. *Dorveyš* is pearl trader who is trading *Ism Allah Dhāt* for pleasure of God as per *Abyāt Bahoo*

"The jewelers are wandering in the streets, but nobody is there to buy these diamonds - Hoo."

Illuminated inner vision so that I can see them and by externally and in innermost I could struggle against them. *Ilāhī!* I need company of Your grace. *Ilāhī!* You have made my entire body full of avarice, sensuality and caprice and then You command that (I) should remain without caprice. *Ilāhī!* I can’t access deliverance from them without Your mercy.

Poem

Such amount of intellect and distinction is sufficient for desirous of *Ḥaqq* that they do not take anything to heart besides Almighty God.”

There is passion in *sharī‘at* which is against satanic mischief and (it is) condition of Islam; such as to publicise and promote instruction of *ma‘rifat* (*amr ma‘rūf*) and be ashamed from disobedience of Almighty God, consume permissible (*ḥalāl*), speak truth, refrain from major or minor sins, establish enclosure of obligations (*fard*), necessary (*wājib*), prophetic tradition (*sunnah*), desirable (*mustaḥib*), and take help and grace of Allah Almighty (ﷻ) as companion in forte of worship. In spiritual-path (*ṭarīqat*) there is fast speed like flight of royal falcon that it flies and reaches objective state. In reality (*ḥaqīqat*) there is demonstration of love such as only Allah Almighty (ﷻ), whatever is happening that is His Miraculous power. My friend! Don’t say a single word here because goodness is from Him and mischief is from Him. Goodness for creation of Allah (ﷻ) is Muḥammad (ﷺ) and mischief is Satan; which one do you want among them (goodness or mischief)? And in *ma‘rifat* there is consolation; as much as one is ‘*ārīf* so much one is modest. Such person who doesn’t have information about these four states, he is oxen donkey and he is unaware of spiritual-discipline of *tasawwuf* and *faqr*.

Poem

Whatsoever bad you see I am worse than that; in this worse poverty I have accessed Almighty God.

Be known that in all of these states there is decrease and increase (*qabd wa bast*) and absorption (*sukr*); and in state of spiritual-path there is absolute absorption like unconsciousness time of death, in sudden death; I seek refuge in Allah Almighty (ﷻ) from it. Desirous of basic, medium or highest level has to begin guarding himself when he steps into spiritual-path and he has to recognise his situation. When he is overcome by ecstasy, he should start to recite salutation upon Prophet (ﷺ) with it he will remain in peace because *sharī'at* is like breath and spiritual-path is like step and step is only taken when intention of journey is made. *Tarīqat* (spiritual-path) is called *tarīqah* (procedure) of path and upon the way there is need to have water as well as all kinds of provisions for the journey otherwise one could be reaching point of death. *Sharī'at* is like boat and spiritual-path is like river which remains in storm as the deluge of Prophet Noah (عليه السلام) and it remains turning everything tippy-turvy. In such delicate time there is a need of helper *murshid* who rescues the boat from stormy waves and ecstatic water by becoming favourable wind. Any desirous, who gets ruined, does so in the whirlpool of spiritual-path (*tarīqat*), because in the spiritual-path intense form of absorption (*sukr*) emerges. During (the journey upon the) spiritual-path some get entangled in spiritual-revelations and spiritual-miracles and they ruin their prospects on the path, some get drowned in the traversing in states, some suffer from astonishment of absorption, some become absorbed (*majdhūb*) by getting burnt with heat of *dhikr*, some are surrounded by suspicions and hazards of *khannās* and *khartūm*, some suffer from unconsciousness and madness and become disgusted from their home and abandon their prayers, some get captivated in absorption of majestic power (*jalāl*) or absorption of beauty (*jamāl*), some die by drowning in the river by becoming insane due to absorption in the spiritual-path, some hang from the tree and die by placing noose round their neck and some go into desert and die with hunger and thirst. In the spiritual-path, fire of absorption burns the desirous with such severity that he neither gets rest in the day nor gets calmness at night. Hence he spends time in

humbleness, animal hide²⁰⁸ or keeps injuring his heart (due to being unsatisfied). There is polytheism and (becoming) polytheist in spiritual-path because in spiritual-path there are two ways; either symbol of curse is placed round the neck or collar of worshipping, servitude and providence with which intimacy and union is destined. Stay away from avarice of pleasure in the spiritual-path. It can take desirous forty years in spiritual-path²⁰⁹ but if *murshid* is complete and perfect, he can take out of spiritual-path into state of reality (*ḥaqīqat*) within a moment. In the (state of) reality (*ḥaqīqat*), there is respect, in the court of Almighty God there is presence (*ḥudūrī*) and union with which desirous remains good natured and contented (*bā jam ‘iyyat*). Beyond that further states of Allah Almighty’s (ﷻ) grace and blessings keep on opening up until there is no requirement left. Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations (*Allah bas mā siwa’ Allah hawas*). Islam is truth (*Ḥaqq*) and infidelity is evil.

Poem

O Bahoo (ﷻ)! Humbleness is very good thing and such is humble who remains performing *fard*, *wājib* and *sunnah*.

Perpetual obligation only becomes successful if with that thirty fasts and five (daily) prayers are observed because treasure of path of *faqr* is within five tenants of Islam.

There is immense amount of public inclination (*rujū‘at khalq*) within spiritual-path; therefore, *jinn*, angels, human, wealth and property incline towards person of spiritual-path²¹⁰. These are not only inclinations of creation but a test of person on the spiritual-path from Allah Almighty (ﷻ). In the maze of spiritual-path thousands if not limitless desirous get destroyed. Perhaps some of desirous reach the

²⁰⁸ By dressing in robe of *shaykh*.

²⁰⁹ In order to reach up to state of reality (*ḥaqīqat*).

²¹⁰ There are vast number of people in spiritual-path who attract all forms of creation – like *jinn*, sataic *mu’akkals*, rich and famous people – in order to accumulate wealth and property. Those people struggle in various kinds of spiritual-exercises to lure creation towards them.

shores of their objective safely by the favour of Allah Almighty (ﷻ) and auspiciousness of perfect *faqīrs* and that is on the condition that any favour bestowing *murshid* like Prophet (ﷺ) helps that poor person and remains guarding him all the while. How can such *murshid* help the desirous who is imperfect himself and (he) is captived in worldly carrion by suffering from helplessness in the spiritual-path?

Poem

O Bahoo (ﷻ)! Such is *murshid* who makes desirous walk upon the path of *Haqq* and takes him into convention of Prophet (ﷺ).

It is necessary for a *faqīr* to be without pretence, for scholar to be without avarice and for wealthy to be generous. Patience is difficult for a *faqīr*, generosity is difficult for a scholar, justice is difficult for a king and to be bribe free is difficult for a judge. Similarly tasks of exceptional people to be carried out by general public are difficult and it is difficult for exceptional (people) to carryout tasks of general public. Exceptional is *faqr* and general is worldly wealth and property. If exceptional (person) is provided with wealth and property, he doesn't accept it and if general (person) is provided with destitution and status of *ghauth* and *qutb*, he doesn't accept it. Allah Almighty (ﷻ) commands (Qur'ān, 42:7),

“One party will be in Paradise and the other in Hell.”

(Qur'ān, 51:56),

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

People of servitude²¹¹ are knowledgeable and people of recognition²¹² are people of *ma'rifat*. Hence person of servitude is (at the) beginning (state) and person of *ma'rifat* is at topmost (state). How can a person at beginning state know (spiritual)-condition of person of topmost (state)? *Sharī'at* is of two forms and spiritual-path (*tarīqat*) is

²¹¹ اهل يعبدون

²¹² اهل يعرفون

also of two forms. *Sharī‘at* of beginning is Islam. Allah Almighty (ﷻ) commands (Qur’ān, 18:110),

“Say: ‘I look like you only as a man. It is I to whom the Revelation has been transmitted.’”

And *sharī‘at* of topmost is commands. As Allah Almighty (ﷻ) commands (Qur’ān, 53:3),

“And he does not speak out of his desire.”

First spiritual-path is path but when desirous reaches state of reality (*haqīqat*) then in the majestic court of *Haqq* he becomes respectful and quiet like as when people reach in front of mortal king they become respectfully quiet waiting for his orders. Ahead of *ma‘rifat* is the *sharī‘at* of command. Here *sharī‘at* is state of spiritual-revelation (*ilhām*) where voice of *ilhām* is clearly being heard like one person calls other person. This status of *ilhām* is of Prophets. Ahead of *sharī‘at* of message is path of reward which is the status of exceptionally special and it is not general status. Here spiritual-path completes and moulds into passionate love of monotheism of *Ilāhī*. Such person who reaches this state of spiritual-path, he becomes ‘*ārīf billah*, passionate lover of Almighty Allah (ﷻ), in union with Allah Almighty (ﷻ) and becomes *sāhib ‘afū*²¹³ *mu‘ārīf*. Here spiritual-path is pure Oneness having not limit.

Poem

In this state there is absolute Oneness, everywhere there is absolute Oneness; and if besides Oneness you sees anything else then that is idol worshipping.

Prophet (ﷺ) said,

“Anything, that makes you neglectful of Allah Almighty (ﷻ) and attracts you towards itself, is your idol.”

By reaching here, *faqr* is *sharī‘at*, *faqr* is spiritual-path (*tarīqat*), *faqr* is reality (*haqīqat*), *faqr* is *ma‘rifat*, *faqr* is passionate love (*‘ishq*), and *faqr* is none besides Allah Almighty (ﷻ). Be known that *faqr* is an

²¹³ Person of recognition having tolerance.

ocean full of lethal poison. Whichever person reaches this ocean and drinks goblet of poison, he dies and becomes martyr. Here he doesn't die but reaches the state of die before death and surrenders his self to Almighty God. Allah Almighty (ﷻ) commands (Qur'ān, 40:44),

“And I consign my affair to Allah (ﷻ). Surely, Allah (ﷻ) is Ever-Watchful of the servants.”

Be known that Honourable Abū Bakr Ṣiddīq (رضي الله عنه) is *sharī'at*, Honourable 'Umar Fārūq (رضي الله عنه) is spiritual-path (*tarīqat*), Honourable 'Uthmān (رضي الله عنه) is reality (*ḥaqīqat*), Honourable 'Alī (رضي الله عنه) is *ma'rifat*, and Exalted Prophet (ﷺ) is secret (*sirr*). Honourable Abū Bakr Ṣiddīq (رضي الله عنه) is sincerity, Honourable 'Umar Fārūq (رضي الله عنه) is justice, Honourable 'Uthmān (رضي الله عنه) is modesty, Honourable 'Alī (رضي الله عنه) is munificent generosity and Exalted Prophet (ﷺ) is *faqr*. Honourable Abū Bakr Ṣiddīq (رضي الله عنه) is air, Honourable 'Umar Fārūq (رضي الله عنه) is water, Honourable 'Uthmān (رضي الله عنه) is fire, Honourable 'Alī (رضي الله عنه) is dust and Prophet (ﷺ) is spirit of these four elements collectively. Human is such who is testimony of *Ḥadīth Qudsī*,

“Human is My secret and I am human's secret.”

(Perfect) human is Exalted Prophet (ﷺ) and due to his relation rest of public attains state of humanity; and in accordance to everyone's status everyone reached his desire and became free from wishes of both worlds.

Poem

Honourable Abū Bakr Ṣiddīq (رضي الله عنه) became person of sincerity,
Honourable 'Umar Fārūq (رضي الله عنه) became person of justice,
Honourable 'Uthmān (رضي الله عنه) became person of modesty, Master
chevalier Honourable 'Alī (رضي الله عنه) won stake of *faqr*.

Allah Almighty (ﷻ) bestow them reward in both worlds. *Āmīn. Ḥadīth*,

“Travellers of path of *Haqq* walk on (their) head instead of feet.”²¹⁴

Poem

To which extent I can state virtues of passionate lovers that I have become headless and reached up to traversing in *lāmakān*.

When passionate lover of Allah *fanā fī Allah faqīr* reaches this state then he becomes such perfect in *murāqabah* as when he closes his eyes for *murāqabah*, he reaches his desired state, and when he opens his eyes he finds himself at the same place where he sat to initiate *murāqabah*. He reaches wherever he wants and in whichever congregation he wants. In this manner he reaches topmost of spiritual-path. What is the difference between beginning and topmost of spiritual-path? Beginning spiritual-path is in (state of) ‘face to face’ and topmost spiritual-path is ‘trance’, surrendering own self to Almighty God and display of truth of certainty in state of Magnificent (*Kibriyā*)²¹⁵, neither (he is) God and nor separate from Almighty God.

Poem

O Bahoo (بہو)! Pleasure of spring is with beloved if beloved is not accompanying then what is use of spring?

All this is perplexed and cause of affliction. Worldly people have been burdened from it but destitute is in security of Allah Almighty (ﷻ) and is free from burden²¹⁶. I seek refuge in Allah (ﷻ) from narrative without practice. One point is not accommodated within thousands of books but thousand books are accommodated in single point and that point is *Ism Allah Dhāt* which is apparently a single word but both worlds are on one side and it is on other side. Humans are of three kinds,

1- Veiled people (*mahjūb*), mere rational animals,

²¹⁴ It means the person has to surrender his own will and his desires and follow orders of *murshid*.

²¹⁵ Allah Almighty’s (ﷻ) attribute of Magnificence.

²¹⁶ Burden of reproach or insult.

- 2- Absorbed people (*majdhūb*), insane (*majnūn*) fools and
- 3- People of love beloved human which is the status of Prophet (ﷺ).

Dung beetle dies with the fragrance of rose and amber; and pure and clean human reaches point of death by the smell of corpse. Thus scholar in the company of person of Allah *faqīr* is like person of fragrance; and person of worldly carrion is like dung beetle, stinking slanderer.

People are of three kinds,

- 1- First such *faqīrs* that Allah Almighty (ﷻ) has made them drink the goblet of *dhikr*, reflection, union, Oneness, subsistence and ecstasy of passionate love and made them alien from other than Allah Almighty (ﷻ); and turned them such medley in His love that besides desire of Master (Allah (ﷻ)) no other desire is left in their body. These are masculine desirous of Allah Almighty (ﷻ).
- 2- Secondly those whom Allah Almighty (ﷻ) has bestowed auspiciousness of knowledge, serenity, practice (in deeds) and piety and passed them on to Prophet (ﷺ) by making them intellectuals, men of wisdom, the erudite and inheritor of Prophets. In the words and deeds they follow the footsteps of Prophet (ﷺ) and remain recluse²¹⁷.
- 3- Thirdly such people who are fond of wealth, property and worldly beauty; Allah Almighty (ﷻ) has separated them from His self and they have been given status of hypocrites, dog, pig, donkey and handed over to infidels.

Hence it is essential for desirous to be fair and pious in order to recognise himself that which group he belongs to. *Faqīrs* are of two kinds,

- 1- One is relinquishing *dunyā* and is relinquished;
- 2- And the other is free from *dunyā*, freeness.

Who is recluse and who is free from *dunyā*? Such is recluse who becomes a destitute for sake of accumulating worldly wealth and he relinquishes *dunyā* and stays away from it but keeps friendship with worldly people. Such person is not a recluse but he is vaunting

²¹⁷ Such person who has relinquished *dunyā*.

hypocrite in costume of recluse for sake of worldly wealth. Such is not a real *faqīr*. Saying of Exalted Prophet (ﷺ),

“Some *faqīr* relinquish *dunyā* for the sake of *dunyā*.”

Such *faqīr* is relinquish and is free who abandons both *dunyā* and people of *dunyā* and whatever gifts and offerings he receives he spends in the way of Allah Almighty (ﷻ). Whoso has such quality, he is king of relinquishing *faqīr* (*sultān at-tārikīn faqīr*). When *faqīr* becomes completely recluse and free then he accesses contentment (*jam‘iyyat*) and always remains in state of contentment (*jam‘iyyat*) whether he remains stationary and established at a state or remains traversing all the while. Such *faqīr* is called *Sultān Al-‘Ārifīn Shāh-e Jāvidān*²¹⁸. Only Almighty God is accommodated in his sight, besides Almighty God nothing charms him. Whatever he gets from *dunyā*, he spends in the path of Allah Almighty (ﷻ).

Analogy

“Allah Almighty (ﷻ) alienated Prophet Abraham (ﷺ) from tribe of infidels and made him incomparable with His self (Allah (ﷻ)) and separated Abū Jahl from incomparable Ka‘bah and alienated him.”

Poem

O Bahoo (ﷻ)! From pre-eternity (*azal*) my name was written in list of those passionate lovers who have neither concern with *masjid* and *kunshat* (Zoroastrian fire temple) nor with hell and paradise.

Even if entire world becomes air, lamp of Almighty God’s chosen people never gets extinguished.

Such lamp that is lit by God, one who blows to extinguish it burn his own beard.

Two (kinds of) people are free of want, one is king and the other is beggar. Both of these are strange people; neither anyone has been strange like them nor will be (like them). According to someone’s

²¹⁸ Everlasting king.

saying, *faqīr* is free of want because he is in companionship of such *Dhāt* which is free of want and the kings are free of want because they have wealth in abundance, although their kingdom is mortal and *faqīr*'s kingdom is eternal. In hell when people of hell will be petitioning and people of paradise will be enjoying the pleasure of houri and palaces, at that time in the paradise *faqīrs* desirous of seeing (Allah ﷻ) will be burning in fire of passionate love and afflicted by pang of separation²¹⁹ and they will bewail in such severity that people of paradise and the people of hell will be astonished by their pleading and their lamenting. When their plea will reach the Majestic court of Almighty *Haqq* then it will be commanded,

"I have made you reach the paradise then what is the pleading for?"

They will request,

"Ilāhī like for the people of paradise hell is disliked place, similarly to us paradise is like hell. In our hearts fire of Your passionate love and affliction by pang of Your separation is aflame such that the paradise will burn into ashes if we take a single sigh of absorption. We are passionate for Your sight, for us paradise is like carrion."

Upon that there will be command for sight. Almighty *Haqq* the praised will say,

"You have suffered lots of grief for sake of My sight, now! See Me now, I will not withhold (My sight) from you."

When people (those who are) seeing Allah Almighty (ﷻ) will get satiated from seeing Allah Almighty (ﷻ), they will remain in ecstasy of seeing *Ilāhī* for many years. This is the reason of *faqīr*'s ecstasy and this is the symbol of seeing *Ilāhī*. In a narrative it is mentioned that one day Honourable Prophet Jesus (ﷺ) ('Īsā') saw *dunyā* in form of a widow woman such that her back was bowed but she had colourful sheet over her head. On one of her hand there was henna and her other hand with blood on it. He (ﷺ) asked her,

"O accursed! Why your back is bowed?"

She replied,

²¹⁹ Here separation refers to being out of union or absence of Divine-view.

“O Rūḥ Allah²²⁰! I have killed my own son and in his sorrow my back is bowed.”

He (Honourable Jesus (ﷺ) (‘Īsa)) asked again,

“Why have you taken colourful sheet over your head?”

She replied,

“With that I can attract the hearts of young people.”

He further asked,

“Why your hand has blood on it? What have you done?”

She replied,

“Little while ago I have killed my husband.”

He further asked,

“Why have you painted your other hand with henna?”

She replied,

“I have taken a new husband.”

Honourable Jesus (ﷺ) (‘Īsa) was rather astonished. She said,

“O Jesus (ﷺ) (‘Īsa)! Further astonishing thing from it is that when I kill the father, son becomes my passionate lover; and when I kill the son then father becomes my passionate lover; and when I kill some one’s brother then the other brother becomes my passionate lover. O Rūḥ Allah! Most astonishing thing is that I have killed thousands of husbands but no one has learned lesson from it and no one has been harsh with me. However, whoso is masculine, he doesn’t want me; and whoso wants me, I don’t want him.”

Listen! *Dunyā* is asset of Satan. Whoever takes worldly money in his possession then Satan says to him,

“Remember that you have handed over you faith and belief to me because worldly money is my asset. Whosoever lays his hands on my asset, he enters my faith and by falling in sins, and he gets expelled from faith of Muḥammad (ﷺ).”

This *faqīr* says that entire worldly wealth in form of gold and silver etc., and entire good deeds like prayers, fasts, *ḥajj*, *zakāt*, recitation of Glorious Qur’ān, donating alms and charity, memorising issues of *fiqh* and save everything of both worlds, it isn’t worth a breath of *faqīr* in

²²⁰ Name of Prophet Jesus (ﷺ).

passionate love who is immersed in poverty and starvation because all this is perishable but breath of *faqīr* in imperishable. Person of good deeds is a labourer²²¹ and *faqīr* is person of presence (*ḥuḍūr*). *Faqīr*'s faith is the faith of Prophet (ﷺ) and faith of Prophet (ﷺ) is crop of paradise. What is crop? It is called crop such like sowing seed and cultivating crop. Prophet (ﷺ) said,

“Dependence of deeds is upon intentions.”

What does *rāfiqī*²²² and *khārjī*²²³ sinners' person of *dunyā* has to do with faith? Faith of Prophet (ﷺ) was the faith of Honourable Prophet Abraham (عليه السلام) i.e., relinquishing *dunyā* and becoming desirous of Majesty *Rabb* and not the seeker of *dunyā* avarice person of interruption of hazards and same was the faith of Honourable Imām Abū Ḥanīfah (رحمته الله). Be known that when dirham gets seal stamped on it then Satan picks it up, kisses it and says,

“Whoso will befriend you, he will be my person.”

O dearest! If you want to meet Allah Almighty (ﷻ) then you must take off this evil dirham and dinar, from your head, which is heavier than Mount Qāf. Take off this collar of curse from your neck and get out of this satanic system. It doesn't befit a person to reject auspiciousness of *faqr* of Muḥammad (ﷺ) and became like dog (who is) seeker of bone. If anyone does that then he is not a person but a dog. Prophet (ﷺ) said,

“Dunyā is carrion and its seekers are dogs.”

Such is called carrion which decomposes and stench comes from it and even it is not accepted by executioner and it is only useful for dogs' consumption. Whoso adopted path of *faqr* and remained away from *dunyā* for thousand years but if in his heart just this thought comes that '*dunyā* is a good thing' then he is still seeker of worldly carrion. Still he is seeker of high status and he is not desirous of (spiritual)-path. It is

²²¹ He practices good deeds for hereafter and he is labouring for paradise. His aim is to earn himself paradise and not intimacy of Almighty God.

²²² A sect which insults companions of Exalted Prophet (ﷺ) and mothers of believers.

²²³ A sect which considers itself as true Muslim and all others as infidels.

copied that one companion of Prophet (ﷺ) was in such a state of destitution that there was only one sheet in his house with which both husband and wife would cover their private parts²²⁴. Prophet (ﷺ) ordered him to take four hundred dirhams for household expense. He consulted his wife and his wife didn't find it appropriate to bring enemy of God worldly dirham in the house. Companion said,

“If I don't take the dirham then I will be committing disobedience of Prophet (ﷺ); what shall I do?”

Wife said,

“Come, lets perform two cycles of supererogatory prayers (nawāfil) and make supplication that ‘Ilāhī take us away from dunyā so that we don't bring Your enemy in our house’.”

They did accordingly and surrendered their spirit to Allah Almighty (ﷻ); but now such an era has come that people perform *nawāfil* for worldly dirham. I seek refuge in Allah (ﷻ) from it.

Poem

O Bahoo (ﷺ)! What is worldly dirham? It is shackles in feet,
whoso got trapped in that, (he) doesn't get freedom from it.

In the path of Master, there should never be avarice. Avarice is the first sin which appeared in the world. Satan (Iblīs) beats the drum of avarice daily as the sound of avarice is poured in his ears. It is copied that a king had married his daughter with a *faqīr*. When she reached *faqīr's* house and she had not yet taken her shoes off, she saw an oat bread there. She enquired,

“Why this bread is lying here?”

Faqīr replied,

“Last night I got two breads; I had eaten one and saved the other one.”

By hearing this princess started to cry. *Faqīr* said,

“Are you crying because you are a princess and now have come to the house of a destitute?”

²²⁴ As prescribed in *sharī'at*.

Princess said,

“No! I am crying because you are not a darveyš. Within you, there is no trust in God even equal to that of a dog as you save the bread for later on. Now I am forbidden upon you.”

Then she told her father,

“This faqīr is not darveyš but greedy person without trust in God who saves gold and wealth for sake of avarice. (He is) Iblīs of path of Almighty God whose heart is not focused towards Allah Almighty (ﷻ), he is caprice and caprice is enemy of Allah Almighty (ﷻ) and is accursed.”

Tomorrow, on the day of judgement, worldly people will be denying and say,

“Ilāhī! If I had come across a faqīr or darveyš in the world then I would have given my entire wealth as charity in your path.”

Be known that it is Almighty God Who places (idea) in the heart of begging faqīr to go and beg to that worldly person as he is His treasurer. If he gives that beggar faqīr something then he is giving to Almighty God. In addition, whatever is to be given to faqīr, It is Allah Almighty (ﷻ) Who gives him. If anyone perceives that so and so has given him, then he becomes an infidel. I seek refuge in Allah (ﷻ) from it. And if anyone thinks that he has given to so and so then he becomes an infidel as well because It is Almighty God who gives and It is Almighty God Who has given it. Once Honourable Sultān Bāyazīd Bastāmī (رحمۃ اللہ علیہ) asked a shroud thief regarding the conditions of the dead bodies, he replied,

“O Honourable! I have opened one thousand and one graves and taken off the shrouds of dead bodies but besides two dead bodies I have never seen anyone’s face towards direction of Qiblah (Mecca).”

Honourable Sultān Bāyazīd Bastāmī (رحمۃ اللہ علیہ) said,

“Your saying is right, they all were people of dunyā. Whoso loves dunyā, his face is never towards Qiblah direction because his faith and his direction is worldly dirham.”

Saying of Prophet (ﷺ),

“Relinquishing *dunyā* is the root of entire worship and loving *dunyā* is the root of all the evils.”

Faqīrs are of four kinds,

- 1- Person of stomach (*ṣāhib batān*),
- 2- Person of native country (*ṣāhib waṭan*); whatever their native country was in the beginning, same native country is at the topmost,
- 3- Person (in access) of meanings (*ṣāhib ma‘nī*) and,
- 4- Person (in access) of text (*ṣāhib matn*).

In addition, following are also four kinds of *faqīrs* i.e.,

- 1- Person who is surprisingly amazed (*ṣāhib ḥayrat ḥayrān*),
- 2- Person who cries due to his sins (*ṣāhib jurm jaryān*),
- 3- Person of passionate love who burns his spirit (*ṣāhib ‘ishq jān beryān*),
- 4- Person of passion, *dhikr* invoker of soul at state of Oneness in ecstasy (*ṣāhib šuq dhākir qalb dar waḥdat wajd jaryān*)²²⁵.

²²⁵ Person of passion who remains immersed in *dhikr* of soul (*qalb*) all the time; and he remains in state of rapture at state of Oneness.

Chapter Ten

Faqr Annihilated in Allah and Relinquishing Dunyā besides Allah (ﷻ)

Poem of Bahoo (ﷻ)!

Such person who immerses in *fanā fī Allah*, he becomes illumination (*nūr*) from head to toe and knowledge, *dhikr* and presence (*ḥudūrī*) become veil for him.

It is disrespectful for people of presence (*ḥudūr*) to concentrate towards *dhikr* and knowledge as when a person appears before a metaphorical king it is disrespectful for him to call the king by his name. Similarly presence (*ḥudūrī*) is also separation from Oneness and it is polytheism until a person doesn't immerse in Oneness, doesn't immerse in monotheism, doesn't become incomparable with Almighty God by getting separated from any alien besides Allah (ﷻ) and, until he doesn't become *fanā fī Allah* by immersing in the passionate love and doesn't forget knowledge and *dhikr*.

Poem of Bahoo (ﷻ)!

What is knowledge and *dhikr*? Merely pain and sorrow but where there is treasure of *Dhāt Ilāhī* what need is there for such pain and sorrow?

Hadīth,

“Pleasure of reflections (*afkār*) is better than pleasure of *dhikr*.”

Hadīth,

“Knowledge is the greatest veil.”

Be known that some wayfarers (*sālik*), desirous, or *murshid* consider themselves as people in access of presence (*sāhib ḥudūr*) and awareness but in reality they are very far from *ḥudūrī* of Almighty *Haqq* and they are unaware. Their condition is like that of blindfolded

oxen that goes round the well all day long and thinks that it had travelled a long journey but when it opens its eyes it finds itself at the same place by the well from where it had started its walk.

Poem of Bahoo (بھو):

Such person claims of being in access of presence (*ḥudūr*) who is very far from presence (*ḥudūrī*) because presence (*ḥudūrī*) is the name of eradicating one’s being.

Faqr has three (Arabic) letters such as *fay* (f), *qāf* (q) and *ray* (r);

Letter *fay* (f) = annihilation (*fanā*) of *nafs*,

With letter *qāf* (q) = acquaintance (*qurbat*) of grave and,

With letter *ray* (r) = spirituality (*rūḥāniyat*) of ‘die before death’.

If twelve thousand persons of *da‘wat*, persons exercising *wird wadhā‘if* and reciting praise of God come together, they cannot reach the status of *dhikr* invoker (*dhākir*). If twelve thousand *dhikr* invokers come together, they cannot reach the status of *sāhib madhkūr ilhām*.²²⁶ If twelve thousand *sāhib madhkūr ilhām* get together, they cannot reach the status of person absorbed in Islamic-meditation (*murāqabah*). If twelve thousand persons absorbed in *murāqabah* get together, they cannot reach the status of *fanā fī Allah faqīr* because monotheist immersed in monotheism is destined eternal life in both worlds and he is established at the state of ‘when *faqr* reaches its perfection then there is only Allah’ (الله). Allah (الله) is sufficient and besides Allah (الله) is temptation (*Allah bas mā siwa’ Allah hawas*). If someone performs *dhikr* of Allah (الله) verbally twelve thousand times, it is better that he invokes once *dhikr* of Allah (الله) with the tongue of soul (spiritual-heart). If someone exercises *dhikr* of Allah (الله) twelve thousand times by the tongue of soul, it is better that he exercise once by the tongue of spirit (*rūḥ*). And if someone exercises *dhikr* of Allah (الله) twelve thousand times by the tongue of spirit, it is better to exercise *dhikr* of Allah (الله) once by the tongue of secret (*sirr*). Ahead of secret (*sirr*) is

²²⁶ *Sāhib madhkūr ilhām* means a person who accesses *dhikr* of soul and sees *Ism Allah* appearing in his heart through *ilhām* and *Ism Allah* takes over his spirit.

state of *faqr* and when *faqr* perfects then there is only Allah (ﷻ). Sin, worship, sleep, awakening, absorption and vigilance are same there²²⁷. What is the sign of *faqr ḥudūr*? Neither there is intellect (it is beyond intellect) nor *wird*, nor *dhikr* nor reflection; there is only appearance of *Dhāt* of *Ḥaqq* and where there is secret (*sirr*) of *Hoo* (*Dhāt* of *Ḥaqq*) there is only voice of *madhkūr* (*Dhāt Ḥaqq*). As there is no noise at metaphorical king's residence because he doesn't like noise, disturbance or interference, similarly there is no noise or disturbance where there is the *Dhāt Lam Yazal*²²⁸. Such person can never be a *faqīr* who suffers from interference by noise and disturbance of his name and fame. In the gathering of *faqīrs* there is *dhikr* of Almighty God, mention of Prophets or mention of friends of Allah (*awliyyā*). It is said,

“*Mention of awliyyā' is worship.*”

If a *faqīr* has to speak, he should merely speak about Allah Almighty (ﷻ), Prophet (ﷺ) or *awliyyā'* Allah, otherwise it is better (for him) to remain quiet. Listen! This *faqīr* Bahoo (ﷺ) says that *faqīr*'s betterment is that he should never go to the door of worldly people even if his neck is taken off; however, for love of Allah Almighty (ﷻ) doing such thing is admissible for him. Such *faqīr* who goes to the door of any king or worldly person then expiation for his sin is that his beard and his head should be shaved from some barber and he should be made to ride on a donkey and humiliated by handing over to frivolous boys in streets, neighbourhood and towns and it should be announced that this is such *faqīr* who has rebelled from Almighty God by having no trust in Almighty God and by being hopeless and goes to the doors of worldly people for sake of receiving votive offerings. Alongside that, he should be cautioned against such activity. Such *faqīr* is sincere with worldly people, from whom path of *faqr* has been seized and who has become attracted to *dunyā* and worldly people by being destitute and accursed from the Majestic Court of Almighty God. His

²²⁷ At such state of *fanā fī Allah*, ability of sin erodes from person's memory and that person cannot commit sin in the state of *fanā fī Allah*.

²²⁸ Eternal and imperishable *Dhāt* Wich doesn't face annihilation.

faqīrī (path of *faqr*) is evil, false, and illusion. I seek refuge in Allah Almighty (ﷻ) from it. *Dunyā* is like river and worldly people are like fish or crocodile, scholars are like teal; and teal, even by remaining in water, doesn't get polluted from it; and *faqīrs* are like heron which remains on the river bank and consumes its sustenance from the river but never places its foot in the river or immerses in the river. *Faqīr* doesn't access honour from *dunyā* because his honour is from Majestic court of *Haqq*. Worldly person is ashamed because his honour is from wealth. Thus what has honour to do with (those who are) ashamed? Listen! A vizier left his ministry and adopted path of *faqr* with perfect belief and sincerity. One day king passed by from his direction and asked his vizier,

“Why have you left my ministry and what have you achieved?”

He replied,

“I have five benefits from faqīrī (path of faqr).

- 1- *One is that you would sit and I would remain standing respectfully with folded hands, you would never ask me to sit; but now when I perform four rak‘āt²²⁹ (cycles) of prayers, Allah Almighty (ﷻ) makes me sit twice.*
- 2- *Secondly, you would sleep and I was staying awake protecting you from your enemies; but now I sleep and Allah Almighty (ﷻ) is protecting me.*
- 3- *Thirdly, you would eat and wouldn't give me to eat; now Allah Almighty (ﷻ) doesn't eat but He feeds me and He gives me unlimited sustenance.*
- 4- *Fourthly, if you had died, the public would call me to account; but now I have no such fear because Allah (ﷻ) is Alive and In-Existing (Hayy wa Qayyūm Dhāt).*
- 5- *Fifthly, due to your wrath and fury I would fear for my life and I wasn't safe from your oppression and tyranny; but now I am secure from that fear because Allah Almighty (ﷻ) is (most) forgiver.”*

²²⁹ Single iteration of prescribed cycles of prayer.

It is copied that Honourable Bāyazīd Bastamī (رحمۃ اللہ علیہ) would fast during the day and would perform supererogatory prayers (*nawāfil*) at night. In one night he had apprehension in his prayers. He asked the servant,
“Search the house, it seems that there is dunyā present in my house.”

Servants sworn and said,
“We neither have seen any money in this house for past twelve years nor have tasted food to our heart’s content.”

He said,
“My apprehension couldn’t be without reason.”
 When servants swept the house, a date came out from under the leg of bed which they presented to him. By seeing it he said,
“If such amount of wealth is present in a house then that is a house of a merchant.”

Faqīr Bahoo (رحمۃ اللہ علیہ) says that *faqīrs* are of four kinds,
 1- One whose outer is perplexed but innermost is prosperous as that of Honourable Khidr (عليه السلام).
 2- Second whose outer is prosperous and innermost is perplexed as that of Honourable Prophet Moses (عليه السلام)²³⁰,
 3- Third kind is those whose outer is prosperous as well as their innermost as that of Honourable Muḥammad (ﷺ).
 4- And forth are those whose outer is perplexed and their innermost is also perplexed as like that of Bal‘am Bā‘ūr.

Hence it is important for *faqīr* that when his *nafs* demands *dunyā*, then he should say to it to remain within its limits (and ask), “Your punishment is that you go to worldly people and beg them and get hundreds of scolding because you have abandoned reliance on Almighty God. If you cannot do this then leave the worldly desire.” If

²³⁰ Here the example is being referred as a desirous who follows *shar‘at* in the outer but doesn’t have the knowledge of innermost. Following verses mention about it (Qur’ān: 18:65-66),

“Then both found one of Our servants upon whom We had bestowed from Our Presence mercy and had taught him infused knowledge (inspired knowledge). Moses said to him: ‘Can I stay with you under this that you will teach me some of that knowledge, which has been conferred on you for guidance?’”

any worldly person comes to see him then he should say to his *nafs*, “It is absolute worldly person, first you should have hundred (times) shoes smacked over your head so that worldly impurity exits your body; after that come near me otherwise get away.” If his loyalty with Almighty God is true then he will accept *nafs*’ humiliation and his veils will go away (from him) and he will become recluse and free of want *faqīr*; otherwise satanic apprehensions will surround him on seeing face of worldly person and he will become bandit of the path of *faqr*. I seek refuge in Allah (ﷻ) from it.

It is copied that a *faqīr* adopted solitude and kept only a date with him for his means of living. When he would become helpless, due to poverty and hunger, he would boil that date in a cauldron, make decoction of it and all of the people in the gathering would drink it. In this way he and his companions lived on the date for fifty years. When that date finished, then the *darveyš* surrendered his spirit over to Almighty God, (and) died but he never stepped on the door of worldly person. Saying of Prophet (ﷺ),

“Desirous of Allah Almighty (ﷻ) never mentions the name of three things with love,

- 1- *Mention of dunyā,*
- 2- *Mention worldly people and,*
- 3- *(He) doesn’t have affection for sensual desires.”*

Poem

O Bahoo (ﷻ)! What do you understand *faqr* as? *Faqr* is the name of living in *lāhūt* each moment and for that eternal quietness (*sakūt*) is needed.

Allah Almighty (ﷻ) commands (Qur’ān, 1:4),

“(O Allah!) You alone do we worship and to You alone do we look for help.”

It is narrated from Imām Bahlī (ﷺ) that Prophet (ﷺ) said,

“Such a time will come on my ummah that people will be Muslim during the day and they will sleep at night in state of infidelity (kufr); and some people will be Muslim when they will sleep but they will be

infidel when they will wake up. This will happen because they will talk meaningless excessively and they wouldn't consider it bad. In that period faith of such person will be intact and he will refrain from polytheism and infidelity that will sit in the gathering of practicing scholars ('ulamā 'āmil) and perfect faqīrs and listen to words of Allah Almighty (ﷻ) or will remain engaged in knowledge and dhikr of Allah Almighty (ﷻ)."

Allah Almighty (ﷻ) commands in *Hadīth Qudsī*,

"O Muḥammad (ﷺ)! Live in the world like a traveller and consider yourself among companion of graves."

Hadīths,

- 1- *"World is paradise of donkeys."*
- 2- *"World is dog's house."*
- 3- *"Worldly luxury and pleasure is pride of infidels."*
- 4- *"Worldly pleasure is swine's meat."*
- 5- *"World is darkness of the heart."*
- 6- *"Passionate love is a fire which burns impression of everything other than Allah (ﷻ)."*

Poem

O Bahoo (ﷺ)! Thanks to Allah Almighty (ﷻ) that martyr of passionate love never dies because he immerses his self in *fanā fī Allah*.

Saying of Prophet (ﷺ),

"On the day of judgement, among you, such person will be my confidant who would have spent his life in faqr and hunger and reflection (tafakkār)."

Prophet (ﷺ) said,

"Faqr and hunger is the essence of worship."

(It is) on the condition that this *faqr* and hunger is according to *sharī'at*; otherwise with this exercise person gets captivated in delusion by becoming infidel, mad and insane. If anyone traverses entire heaven and earth and sees the display of everything topsy-turvy from *māh tā*

*māhī*²³¹ without compliance with way of *sharī‘at* and immersing in *fanā fī Allah* then that is mere straying. I seek refuge in Allah (ﷻ) from it. It is copied that once a pious person was immersed in remembrance of *Ḥaqq* and a group of Muslims passed by him. Pious person asked,

“O Muslims! Where are you going?”

They replied,

“We are going for struggle (*jihād*) against infidels.”

Pious person’s *nafs* asked him,

“We should also go and join these fighters and become Muslim warrior.”

Pious person said (to his *nafs*),

“O *nafs*! I know that you are deceiving me and want to get rid of the burden of misery on the path of *faqr* and want to relax.”

Nafs said,

“I am not doing any wrong in that.”

Pious person said,

“You are enemy of faith, what is your concern with *jihād*? Tell me the truth what you want?”

Nafs said,

“Truth is that you keep slaughtering me – day and night every moment, every hour – with sword of *faqr*, hunger, passionate love and *dhikr* of Allah (ﷻ); it is better that I get killed once by infidel’s sword in battle field and escape from punishment of every moment.”

Faqīr Bahoo (ﷻ) says that a speck of love of *Ilāhī* is better than overall worship of *ḥajj*, battle against infidels, Islamic-taxation (*zakāt*), prayer, fasting, supererogatory prayers (*nawāfil*) and worship of entire *jinn*, human, ogre, fairy, angels provided that, this path of sincerity and love, *faqīr* has to be truthful, steadfast and be firm in belief because perfect *faqīrs* take their affairs to accomplishment of passionate love; with that their breast remains enriched by disclosure (*tajallī*) of illumination because hundred thousand secrets are revealed every moment upon the heart of a person who possess passionate love.

²³¹ It means higher up from moon to the depth of ocean.

It is copied that a pious person sent a lot of money to another pious person. He sent him message,

“What kind of friendship is it that you are sending to friends of God such thing which is concluded by Allah Almighty (ﷻ) as His enemy? There are many more of its seekers, give it to them.”

Hence *faqīr* is such who wouldn't look at *dunyā* and people of *dunyā* even with squint eye because heart gets blackened by looking at *dunyā* and people of *dunyā*.

A pious person was secluded in seclusion. King of the time came to see him and presented some money as offering. *Darveyš* said,

“O enemy of God! What occasion is this in which you are treating me with rancour, insincerity and hypocrisy? Take this (money) away from me, there are many of its seekers. Whoso has reliance upon Almighty God, they never touch it.”

Allah Almighty (ﷻ) commands (Qur'ān, 4:77),

“Say, ‘The enjoyment of this world is little’.”

Faqīr Bahoo (رحمۃ اللہ علیہ) says that the seeker of *dunyā* is not without two aspects; either he is hypocrite or (he is) pretence. *Dunyā* is Satan and the seekers of *dunyā* are Satans. *Dunyā* is evil and mischief and seekers of *dunyā* are miscreants. *Dunyā* is insincere and seekers of *dunyā* are hypocrites. *Dunyā* is menstrual blood and its seekers are in menstruation. *Dunyā* is falsehood and its seekers are great liars. *Dunyā* is polytheism and its seekers are polytheists. *Dunyā* is filth and its seekers are foul. *Dunyā* is curse and its seekers are accursed. Be known that such person keeps dirham or dinar dearer than his life who is faithless, unwise and ill-mannered. *Dunyā* is ignorance and its seekers are ignorant. *Dunyā* is sinful and fornicator woman and its seeker is its pander who sees his own woman committing adultery and obscenity with other men openly. Saying of Prophet (ﷺ),

“Pander will never go to paradise.”

Hence *faqīr* is such who is masculine man and not the pander or eunuch. *Dunyā* is the name of generality and public of all over the world is its obedient and its slave who remains immersed in its search in the morning and evening. People of Allah (ﷻ) are special and

general *dunyā* is forbidden upon them. Who is special and who is called special? Such is special who has obtained liberty from general *dunyā*. Such person who becomes free from *dunyā*, he becomes sincere with Almighty God the Glorious and Magnificent. Such is *darveyš* with wisdom and *faqīr* in access to presence (*ḥudūr*) whoso keeps his heart pure from impurity of love of *dunyā*. Such person is passionate person who divorces sensuality; who divorces worldly wealth, is person of passion; whoso divorces all besides Allah Almighty (ﷻ), is yearning (and) longing person; and whoso gets freedom from all of these calamities, is passionate lover of Almighty *Ḥaqq*.

Poem

O Bahoo (بھو)! Do you not know what is *dunyā*? *Dunyā* is painful calamity which makes you negligent from *dhikr* and reflection of *Ḥaqq*.

O Bahoo (بھو)! What is *dunyā*? *Dunyā* is the name of duality (and) such person who adopts duality he places his self upon the path of Satan.

Allah Almighty (ﷻ) commands (Qur’ān, 6:11),

“Say: ‘Travel through the earth and see what has been the end of those who denied’.”

It is said that *dunyā* is merely passtime amusement. Such person who has friendship with Allah Almighty (ﷻ), Satan keeps enmity with him; and such person who keeps friendship with *dunyā*, Allah Almighty (ﷻ) keeps enmity with him. Hence it is known that whether it be a scholar or an ignorant, if he has inclination towards *dunyā* then he is false in friendship with Allah Almighty (ﷻ). If a single falus or dirham emerges from pocket of any perfect *faqīr* or spiritually-practical scholar after death then perceive it that in the desire of *Ḥaqq* he was false and he has gone empty handed from love of Almighty God, without achieving his purpose. It is needed to have that falus or dirhim be turned red in fire and marked on his forehead so that it could become proof of his being a worldly person. Such person who befriends money indeed he doesn’t have friendship with God the Glorious and Magnificent. I

seek refuge in Allah (ﷻ) from it. Sadly you have become such blind, by becoming victim of negligence, that you have forgotten death and grave. This is burden of money which has descended upon you as wrath and anger of Almighty God. Prophet (ﷺ) said,

“Life of the world is one day and we have to fast in it.”

Poem

For people in intimacy of *Haqq*, name of Allah Almighty (ﷻ) is sufficient because that keeps them immersed all the time in passionate love of Oneness of magnificence.

Be known that it was dirham of *dunyā* which had enmity and battled with Prophet (ﷺ). If Abū Jahl had been poor, he would have obeyed Prophet (ﷺ). Honourable Imām Ḥasan (رضي الله عنه) and Honourable Imām Ḥusayn (رضي الله عنه) were killed, it was dirhim of *dunyā* that did so. If Yazīd (acursed) was poor he would have been obedient to Honourable Imām Ḥusayn (رضي الله عنه) as scentified Imāms where apple of eye of mother of believers Honourable Fāṭimah Az-Zahra' (رضي الله عنها) and Prophet (ﷺ) and children of Honourable ‘Alī (رضي الله عنه). Hence *dunyā* is Abū Jahl and Yazīd and not Rābi‘ah (رضي الله عنها) and Bāyazīd (رضي الله عنه). *Dunyā* is killer of noble companions (رضي الله عنهم) and killer of Imām (رضي الله عنه). Where is dignity in abundance of *dunyā*? *Dunyā* is wrath of Allah Almighty (ﷻ) (it causes bloodshed) and its seeker is ignoble and enemy of *Dhāt* (of Allah Almighty (ﷻ)). *Dunyā* is religious-innovation (*bid‘at*) and its seeker is heretic. It is this *dunyā* that makes claim to be god. *Dunyā* is example of flirting woman who is disgraced in both worlds, wretched and untrustworthy. Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations (*Allah bas mā siwa’ Allah hawas*). Gold, silver, camels, horses, oxen, donkeys, elephants, servants, soldiers etc., were throng and treasure of Abū Jahl and heretic Yazīd; and patience, gratitude, *dhikr*, reflection, pleasure and delight, passionate love, prayer, fasting, *faqr*, hunger and companions (رضي الله عنهم) *mu’min* Muslims, Glorious Qur’ān and *Ḥadīth* were the army and treasure of Prophet (ﷺ) and Honourable

Imāms (عليه السلام). Large drum, dohl, daf and *sharna* (bugal) were means of announcement of Abū Jahl and acused Yazīd; and call for prayer (*adhān*) and owerful rallying call of *dhikr* of Allah (ﷻ) were method of announcement of Prophet (ﷺ) and Hounerable Imāms (عليه السلام). Worldly kingdom and its method of announcement is evil and mortal; and kingdom and announcement method of faith of Muḥammad (ﷺ) is eternal (and will remain in existance) because Islam is true and upright. *Ilāhī!* You help such who helps faith of Muḥammad (ﷺ). There is no god beside Allah and Muḥammad (ﷺ) is Prophet of Allah²³². Allah Almighty (ﷻ) commands (Qur’ān, 61:13),

“Help from Allah (ﷻ) and a near victory, and, give this good news to the believers.”

(Qur’ān, 12:64),

“Then Allah alone is the Best Protector, and He alone is the Most Merciful of all the merciful.”

Hadīth Qudsī,

“Besides Allah (ﷻ) there is no friend or any intersession.”

(Qur’ān, 17:33),

“We have certainly given his heir the authority.”

Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*). Exalted Prophet (ﷺ) had four kinds of armies;

- 1- First was army of honourable companions,
- 2- Second was army of angels and martyrs,
- 3- Third was the army of knowledge and,
- 4- Fourth was the army of trait and serenity.

Two of those armies were visible i.e., armies of honourable companions, angels and martyrs; and two armies were of innermost i.e., knowledge, trait and serenity. Those who had held faith esteemed, they were offered wealth, gold and government by Abū Jahl in exchange for their faith but they never endured to look towards that direction; and

²³² لا اله الا الله محمد رسول الله

they sacrificed their life upon the path of Allah Almighty (ﷻ) and His Prophet (ﷺ). And some people resorted to hypocrisy, sometime they become believer (*mu'min*), other time they become infidel and sometime they would suffer from hesitations. When Prophet (ﷺ) departed from *Ka'bah* by the command of Allah Almighty (ﷻ) and migrated towards Medina then every person of love and every loyal companion obeyed him and migrated; and never objected to sacrificing their selves, property and their head upon Prophet (ﷺ). On the contrary those people upon whom love of their country, their land, their property, their wealth and their kinsman overcame, they stayed away and were deprived from serving migration; but those companions who were people of love and they were from amongst group of *faqīrs*, they were passionate lovers of Prophet (ﷺ) and that was the reason they migrated with him (Prophet (ﷺ)). Whoso was deprived of *sunnah* of migration, did so due to worldly envy.

Allah Almighty (ﷻ) commands (Qur'ān, 3:152),

“Amongst you were some who desired the gains of this world, and some others who sought reward in the Hereafter.”

Allah Almighty (ﷻ) commands (Qur'ān, 79:37-39),

“Then he who transgressed the limits, and preferred the life of the world. Hell will truly be (his) abode.”

Prophet (ﷺ) said,

“None amongst you is believer (mu'min) until he doesn't hold me more beloved than his parents and all of the people.”

If heavens and earth are filled and decorated with gold and total kingdom is bestowed, the person of faith will ignore that wealth and decoration and would not sell his faith in its exchange because faith of Muḥammad (ﷺ) is far superior to both worlds. Both the worlds can be sacrificed upon the faith because the faith of Muḥammad (ﷺ) is conduit of *Kalimah Tayyab* and *Kalimah Tayyab* is superior than both worlds. There is no god beside Allah (ﷻ) and Muḥammad (ﷺ) is

Prophet of Allah.²³³ Topsy-turvy, Divine-throne (‘arsh), Divine-chair (kursī), Divine-tablet (lawḥ mahfūdḥ), from the sky to deep ocean, in short everything is present in *dhikr* of Allah (ﷻ) Islamic-creed (Kalimah Tayyab).

Poem

O Bahoo (ﷻ)! *Lā ilaha*²³⁴ (there is no god (besides Allah (ﷻ))) is written on every believer’s (*mu’min*’s) heart and *Muḥammad Rasūl Allah* (Muḥammad (ﷺ) is Prophet of Allah)²³⁵ is written upon the tongues of every person of paradise.

Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*).

Period between Prophet Adam (عليه السلام) and Prophet Noah (عليه السلام) is 2022 years. Period between Prophet Noah (عليه السلام) and Prophet Abraham (عليه السلام) is 1100 years. Period between Prophet Abraham (عليه السلام) and Prophet David (عليه السلام) is 570 years. Period between Prophet David (عليه السلام) and Prophet Moses (عليه السلام) is 500 years. Period between Prophet Moses (عليه السلام) and Prophet ‘Īsā’ (Jesus) (عليه السلام) is 1187 years. And period between Prophet Jesus (‘Īsā) (عليه السلام) and Prophet (ﷺ) is 600 years. Therefore, the period between Prophet Adam (عليه السلام) and blessed birth of last of the Prophets Honourable Muḥammad (ﷺ) is 5,979 years. Honourable Ans Bin Mālik (رضي الله عنه) narrated that Prophet (ﷺ) said,

“In my community (ummah) there will be forty abdāl all the time and their number will remain forty all the time until the day of judgement. Twenty two will be in Syria and eighteen in Iraq. When anyone from them will die, his replacement will be selected from other people. When the day of judgement will be established then they all will be taken away from the world at once.”

²³³ لا اله الا الله محمد رسول الله

²³⁴ لا اله

²³⁵ محمد رسول الله

Honourable ‘Abd Allah Bin Mas‘ūd (رضي الله عنه) narrated that Prophet (ﷺ) said,

“Allah Almighty (ﷻ) will create three hundred persons whose hearts will be like Prophet Adam (عليه السلام); (He) will create forty persons whose hearts will be like Honourable Moses (عليه السلام); (He) will create seven persons whose hearts will be like Honourable Abraham (عليه السلام); (He) will create five persons whose hearts will be like Angel Gabriel (عليه السلام); (He) will create three persons whose hearts will be like Angel Michael (عليه السلام); (He) will create one person whose heart will be like Angel Isrāfīl (عليه السلام), when he will die then from three one will come on to his place. When anyone will die from three then one from five will become his replacement. When anyone will die from five then one from seven will become his replacement. When anyone will die from seven then anyone from forty will become his replacement and when anyone will die from forty then anyone from three hundred will become his replacement. And when anyone will die from three hundred then anyone from general Muslims will be his replacement. Catastrophies from ummah will keep on diverting due to auspiciousness of these people.”

Allah Almighty (ﷻ) commanded to Prophet (ﷺ),

“O Muḥammad (ﷺ) I created Adam (عليه السلام) prior to your father Adam (عليه السلام) and granted him 1,000 years of age. When he died then I created further 15,000 Adam and each one of them was granted age of 10,000 years. After that your father Adam (عليه السلام) was created.”

It is copied in commentary *Asrār Al-Fātiḥah* that one day Honourable Ḥasan Baṣrī (رضي الله عنه), Honourable Mālik Bin Dīnār (رضي الله عنه), Honourable Shafīq Balkhī (رضي الله عنه) and Honourable Rābi‘ah Baṣrī (رضي الله عنه) gathered in a session and conversation started regarding sincerity. Honourable Ḥasan Baṣrī (رضي الله عنه) said,

“Such person is not sincere in desire of Master, who doesn’t remain patient at any affliction from Master.”

Honourable Rābi‘ah Baṣrī (رضي الله عنه) said,

“There is odour of ostentatiousness in this speech. Discussion should be beyond this.”

Honourable Shafīq Balkhī (رحمۃ اللہ علیہ) said,

“Such person is not sincere in desire of Master who does not access enjoyment at any pain from Master.”

Honourable Rābi‘ah Baṣrī (رحمۃ اللہ علیہ) said,

“There is odour of ostentatiousness in this speech as well.”

Honourable Mālik Bin Dīnār (رحمۃ اللہ علیہ) said,

“Such person is not sincere in desire of Master who is not thankful at any pain from Master.”

Honourable Rābi‘ah Baṣrī (رحمۃ اللہ علیہ) said,

“Such person is not sincere in desire of Master who forgets the pain which is from Master by immersing in witnessing (mushāhadah) of objective (Allah Almighty (جسٹس اللہ)).”

Faqīr Bahoo (رحمۃ اللہ علیہ), in reply to these honourable awliyyā’, says,

“Such person is not sincere in desire of Master who does not forget his self and witnessing (mushāhadah) and does not immerse in monotheism of Master.”

It is copied that once Shaykh Bāyazīd (رحمۃ اللہ علیہ) and Dhunnūn Miṣrī (رحمۃ اللہ علیہ) went to meet Imām Al-Muslimīn Honourable great Imām (رحمۃ اللہ علیہ). Honourable great Imām (رحمۃ اللہ علیہ) asked his servant,

“Bring clear large tray full of honey and place a hair on top of it.”

Servant complied with the order. Imām A‘ḍham (رحمۃ اللہ علیہ) (Imām Abū Ḥanīfah) said,

“Honourables! Make comment on this tray, honey and hair.”

Honourable Bāyazīd Baṣṭamī (رحمۃ اللہ علیہ) said,

“Paradise of Almighty God is far more transparent than this tray; luxuries of paradise are sweeter than this honey; and crossing over Pul Sīrāt is finer and delicate task than this hair.”

Honourable Dhunnūn Miṣrī (رحمۃ اللہ علیہ) said,

“Faith if Islam is far cleaner and brighter than this tray; remaining within the parameters of Islam is sweeter than this honey; and

practicing on Islam and keep adopting steadfastness is finer than this hair.”

Honourable great Imām A‘dham (رحمته الله) said,

“Knowledge of Almighty God is clear and brighter than this tray; knowledge regarding issues of Islamic-jurisprudence (fiqh) are sweeter than honey; and points of knowledge are finer than this hair.”

Honourable Imām A‘dham’s (رحمته الله) servant said,

“Seeing the faces of guests is clear and transparent than this tray; serving guests is sweeter than this honey; and being gracious to guests is finer than this hair.”

The author of the book *Nafa‘ Al-Muslimīn* said,

“Seeing the face of awliyyā’ Allah is clear and transparent than this tray; lighting up lamp of Ilāhī’s love is sweeter than this honey; and surveillance of Sharī‘at of Muḥammad (ﷺ) is a task finer than this hair.”

Faqīr Bahoo (رحمته الله) says in reply to these honoured awliyyā’ Allah i.e., Honourable Imām A‘dham (رحمته الله), Nafa‘ Al-Muslimīn’s author, and Honourable Imām A‘dham’s (رحمته الله) servant that being satiated by luxuries of paradise is task of donkey nafs. Study of knowledge without practicing it is task of immatures. Seeing the face of guests is dangrous act. Accessing Haqq without love and effort is dangrous thing. Stepping in Islam insincerely is far more hatefull than pretence. Imprint of Ism Allah is sweeter than honey and immersing in annihilation in Allah (ﷻ) (fanā fī Allah) by annihilating oneself is finer than this hair.

Poem

Fully safe hereafter is dependant upon will of Ilāhī for which there is need of *ma‘rifat* of Ilāhī; and relation of *ma‘rifat* of Ilāhī is with essence of worship and not with its shell.

Once Allah Almighty (ﷻ) said to Prophet Moses (عليه السلام),

“O Moses (عليه السلام)! Perform such worship which is related to My Dhāt; well how do you worship?”

Prophet Moses (عليه السلام) replied,

“Ilāhī! I study knowledge, I establish prayer, fasting and I pay Islamic-taxation (zakāt) and I pay elms and charity.”

Allah Almighty (ﷻ) said,

“O Moses (ﷺ)! All these deeds are for nafs to have physical comfort, for pleasure of auspiciousness of paradise and for deliverance from hell fire.”

Prophet Moses (ﷺ) requested,

“Ilāhī! What is that special worship which is related to Your Dhāt?”

(Allah Almighty (ﷻ)) said,

“My special worship is engaging in dhikr of Allah (ﷻ) with love and sincerity.”

Allah Almighty (ﷻ) commands (Qur’ān, 4:103)

“So, when you have finished your Prayers, remember Allah (ﷻ) standing, sitting and on your sides.”

People take interest in issues of *fiqa* because with that (by becoming *muftī* and *qadī*) they earn wealth and property (but they refrain from concealed *dhikr*). Concealed *dhikr* is unsheathed sword, with that battle with *nafs* is fought.

Poem

O Bahoo (ﷻ)! What is *faqr*? *Faqr* is such thing with which pride of *nafs* annihilates; and knowledge is such thing with which pride and pretence emerge within self-esteem.

Prophet (ﷺ) said,

“Jealousy burns good deeds as fire burns timber.”

O Bahoo (ﷻ)! What is that thing which is better than both worlds and far more expensive than gold and silver but people are unaware of it? That thing is knowledge, such knowledge which is to be practiced, such practice from which *ma‘rifat* is attained, such *ma‘rifat* which immerses in monotheism of Allah (ﷻ) the most high the sublime, such monotheism which opens up with *pās anfās* (breathing in and out with *dhikr of Ism Allah*), such *pās anfās* with which most special status of truth of certitude is attained, such most special status which is state of

fanā fī Allah in state of *lāhūt lāmakān* where grace of Allah Almighty (ﷻ) is accurate. What is accurate grace of Allah Almighty (ﷻ)? Accurate grace of Allah Almighty (ﷻ) is that the person is absorbed in intimacy but attentive in *sharī‘at* of Muḥammad (ﷺ) and is person of love, person of annihilation in passionate love and person of monotheism (who has attained recognition of *Dhāt* of Allah Almighty (ﷻ)) by the will (of Allah Almighty (ﷻ)). Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa’ Allah hawas*).

Poem

Knowledge is abundant and your age is short; therefore,
adopt such engagement which is most essential.

When you see path of innermost and disclosure is not opening upon any desirous with *dhikr*, reflection and Islamic-meditation (*murāqabah*) and he has ended up being person of excursion and his firm faith is not solidifying then ask him that in the beginning of night or middle of night or last part of night, he should go to shrine of any spiritually alive heart *faqīr darveyš* or immortal *ghauth* or *qutb* and stand by the feet side of grave or ride upon the grave like horse and recite Glorious Qur’ān as much as he has memorised. As soon as he will do that, grave will take him to convention of Muḥammad (ﷺ) with lightning speed or immerse him in monotheism of Oneness; but such will happen only by the orders and permission of ‘*ulī al-amr murshid kāmīl*’²³⁶, otherwise he will remain hollow and fruitless. Prophet (ﷺ) said,

“When you become perplexed in your affairs then ask people of grave for help.”

If desirous becomes frightened from awe of the grave and is unable to practice it then understand that he is not (actually) desirous of *Haqq* because he is still covet for his life.

²³⁶ Such perfect *murshid* whose command prevails over everything as per Qur’ān (4:59),

“O believers! Obey Allah (ﷻ) and obey Prophet (ﷺ) and those who hold command amongst you.”

Poem

O Bahoo (بھو)! You listen my speech with ears of your heart
that you have to sacrifice your life upon the path of *Haqq* so
that you can drink goblet of happiness.

Affectionate, acquainted with secrets and affectionate love is called *murshid*. *Murshid* is like sword; such desirous should go to him who can have his head separated from his shoulders. *Murshid* is like knife; such desirous should go to him who can have his self-slaughtered by his own hands. *Murshid* is like angel of death Azrael (عزرائیل) (‘Azrā’īl); such desirous should go to him who has no covet for his life. *Murshid* is like enclosure of *faqr* and hunger; such desirous should go to him who can endure *faqr* and hunger. *Murshid* is like hanging noose; such desirous should go to him who can go to gallows to be executed. *Murshid* is like fire; such desirous should go to him who can burn infidel *nafs*. Such desirous who wants to be devoted with *murshid*, he needs to keep his eye on love and not upon good or bad deed; keeping an eye upon good and bad deed is the work of spies and not that of desirous of Master. A venerable pious man had thousand such desirous who could place prayer mat on flowing water and perform their prayer. Someone asked him,

“*How many amongst them are desirous of firm faith?*”

He replied,

“*You can verify yourself.*”

That person went among those desirous and, verified them and told that venerable pious man,

“*Amongst them there are forty desirous who are of very special firm belief.*”

That venerable pious man asked,

“*How many from those forty are best people of firm belief?*”

He replied,

“*(There are) twenty.*”

He asked,

“*How many from twenty?*”

(Person) replied,

“Ten”

Pious man asked,

“How many from ten?”

He replied,

“Five”

He asked,

“How many from five.”

He replied,

“They are two and those two are such that there are very few like them in the universe.”

Venerable pious man said,

“You don’t have the eye to examine desirous, for me it is sufficient that these two are capable of giving evidence.”

Be known that worthy of secrets desirous are extremely difficult to find who can be made people of secrets of *Ilāhī*. Desirous of this period are absconders. Their objective is worldly related and they find peace in it.

Poem

O Bahoo (بھو)! Desirous of this era are absolute ignoble; they don’t have desire for that *Dhāt* (of Allah Almighty (ﷻ)).

There are many shopkeepers (who sell their piety) people of avarice and people of *nafs murshid* and desirous but amongst thousand there is single *murshid* or desirous that would be virtuous person. Allah Almighty (ﷻ) commands (Qur’ān, 4:59),

“O believers! Obey Allah (ﷻ) and obey the Messenger (ﷺ) and those who hold command amongst you.”

Thus *murshid* is like decree of command from the Majestic court of Almighty God and desirous is like obedient passionate lover who makes *kabāb* of his being (in state of lounging) in fire of passionate love. *Murshid* is like river and desirous is like waves, neither wave separates from river nor river separates from waves. Same state is that of annihilated in *shaykh* (*fanā fī shaykh*) desirous. *Murshid* is like eye and desirous is like sight; neither sight separates from eye nor eye

separates from the sight. Knowledge is like martyr and *faqr* is like martyrdom. In knowledge there is free food, free clothing, free drink and sleeping in peace. Knowledge is the name of perplexed tongue and *faqr* is the name of burning of beings in starvation.

Poem

Such knowledge that cannot adorn your innermost, ignorance is far better than that.

Knowledge is deliverance, ignorance is sin and disgrace and *faqr* is flowing river. Buyer of gem of ignorance is Satan; acquainted with knowledge is *Rahmān*; gem of *faqr*'s mine is *lāmakān* and for gem of animal eating and drinking is (sole) purpose of their life's satisfaction.

Answer of *faqīr* Bahoo (رحيم): State of gem of knowledge is eye and tongue; state of gem of *faqr* is secret, breast and spirit; state of gem of ignorance is essence of perplexity. I seek refuge in Allah (ﷻ) from it. Satan is total darkness. For *faqr alif* (a) (Arabic letter) is needed i.e., *Dhāt* of Allah (ﷻ) 'Allah is One'. Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptation (*Allah bas mā siwa' Allah hawas*). Then four *bay* (b) (Arabic letter) are needed,

First *bay* = (برکت/*barkat*) auspiciousness of 'with the name of Allah (ﷻ) the merciful the most compassionate'²³⁷,

Second *bay* = (بنائے اسلام/*banā'-ey Islam*) article of Islam,

Third *bay* = (بہی را بگزار/*badey rā bagozār*) refraining from evil and,

Fourth *bay* = (بند کند/*band konad*) closing of sensual desires.

Then seven *tay* (t) (Arabic letter) are needed,

First *tay* = (ترک/*tark*) abandonment,

Second *tay* = (توکل/*tawakkal*) trust in Allah (ﷻ),

Third *tay* = (تکبیر تحریمہ/*tabkīr tahrīmah*) *tabkīr* to initiate the prayer or congregational prayer,

Fourth *tay* = (تواضع/*tawāḍu'*) hospitality,

Fifth *tay* = (تسليم/*taslīm*) submission,

²³⁷ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sixth *tay* = (تَكَبَّر نَكَد) /*takabbur nakond*) freedom from arrogance and,

Seventh *tay* = (تَيَّار شَوَد بَر مَوْت و قَبْرِ بَاخَبَر) /*tayyār šavad bar mawt wa qabr bā khabar*) preparedness for death and grave.

Allah (ﷻ) is sufficient and besides Allah (ﷻ) is temptations (*Allah bas mā siwa' Allah hawas*). If there were no knowledge, practitioner in spiritual-exercises and perfect *faqīrs*, then children would have been engaged in playing, youngsters in arrogance, ecstasy of sensual desires and elders would have been engaged in backbiting and gossips and they would never refrain from jugglery, ecstasy in desire and backbiting. *Dhikr* is the name of exuberance of heart. Patience is the name of silently suffering. *Dhikr* should be carried out quietly and with respect. Better is the one who becomes unconscious of his own self and not be ostentatious. *Faqīr* drinks river but remains silent even if it is absolute immersion in absorption. This point of Oneness of *Illah* (i.e., this book '*Ayn Al-Faqr*') is written in the rein of Shāh Aurangzeb Alamgir in 1085H. This book '*Ayn Al-Faqr*' is eloquent master piece authored by Sultān Al-'Arifīn Burhān Al-Wāsilīn *wāsil* with *Hoo faqīr fanā fī Allah baqā billah* Honourable Sultān Bahoo (ﷻ) son of Muḥammad Bāzayd (ﷻ), tribe *A'wān*, resident of Dera Sarang Baloch. Public's condition is that like of a blind by birth person (and they) reach edge of grave without *ma'rifat*.

Poem

O Bahoo (ﷻ)! What reality of these bad character people you are asking me, they are involved in evil-doing from generations.

On the contrary people of *ma'rifat* are those people who accessed *Haqq* and (in lounging) they made *kabāb* of their being. Allah (ﷻ) knows the truth²³⁸. *Ilāhī!* Pardon him who has written this book, who has kept it with him and who studied it and also pardon who has looked at it with graceful firm belief.

²³⁸ واللّٰهُ اعْلَمُ بالصّواب

(O Allah Almighty (ﷻ)! Forgive those who have worked on translating, proof reading, reviewing, designing and editing this book and pardon their ancestors, parents, their siblings and guide their offspring towards this sanctified path of spiritual-excellence. *Āmīn*).

Blessings and salutations be upon well-wisher of creation, illumination of His illumination, secret of His secret Prophet Muḥammad (ﷺ), his progeny, his companions, his *Aḥal Al-Bayt* and all of the rest with Your Mercy O Mercy of the compassionate.

(English translation was completed on Thursday May 28, 2020 at 4.51am at Shrine of Ḥaḍrat Sultan Abdul Aziz (ﷺ), Jhang, Pakistan.)

Glossary

Abad: ابد Post-eternity. End without ending.

‘**Abd:** عبد Devotee, slave, bondsman. Devotee engaged with outwardly worship.

‘**Ābid:** عابد Abstinent, devotee. The one who resorts to renunciation.

‘**Abūdiyyat:** عبودیت Servitude of Sustainer, state of being bondsman of Allah Almighty (ﷻ).

‘**Afū:** عفو Forgiveness, ignoring the mistakes of others, remission of sins. Honourable Sultan Bahoo (رحمۃ اللہ علیہ) has used this term for the Sufi master who forgives and ignores mistakes of desirous. In spiritual context it refers to the condition when a desirous doesn’t speak what he has in his heart but tries to pretend in presence of perfect *murshid*; and *murshid*, being fountain of generosity, does not take action but mends his intentions and forgives him.

Ahal Bid‘at: اہل بدعت People of religious-innovation. Religious-innovation is adducing something in faith which has no precedent in Qur’ān or *Ḥadīth* or adopting practices which have no validity as per Islamic tradition.

Ahal Hidāyat: اہل ہدایت Upright people on guidance such as *sharī‘at* abiding friends of Allah Almighty (ﷻ).

Ahal Rabūbiyyat: اہل ربوبیت Annihilation in Providence (*Rabūbiyyat*), people in servitude of Sustainer. On this state, *faqīr* reaches the state of *faqr* where he dresses in servitude (‘*abūdiyyat*) and his worship is Divine-view perpetually in state of *fanā fi Allah*.

Ahal Šuq: اہل شوق Its literal meaning is people of passion. Here it refers to the people who are in passion of being with Allah Almighty (ﷻ) and due to their passion they remain occupied in contemplation of *Ism Allah Dhāt*.

Akhyār: اخیار Good or pious people. These are among *rijāl al-ghayb*. They are forty in number.

Alast: الست It refers to the day of grand convention when Allah Almighty (ﷻ) commanded (Qur’ān, 7:172),

“‘*Am I not your Rabb?*’ They said: ‘*Why not! We bear witness*’.”

‘**Amdā:** عماد These are also among *rijāl al-ghayb*. There are four of them at a time in the world and their name is Muḥammad. They perform their assigned duties in various continents.

Amr Ma‘rūf: امر معروف Order to adopt righteousness or recognition. In view of spiritual dimension *ma‘rūf* is derived from ‘*ārif*’ and meaning would be as of *ma‘rifat*. Therefore, in spiritual context it means to order people to adopt the path that leads to state of *ma‘rifat* where one attains true recognition of Allah Almighty (ﷻ). The terms is derived from the Exalted Qur’ān (3:110),
“You are the best community brought forth for (the guidance of) mankind: you you enjoin righteousness, forbid evil and believe in Allah (ﷻ).”

Anā: أنا Topmost state of *faqīr*. At this state *faqīr* attains state of *fanā fī Allah* and reaches the state of *baqā billah* (subsisting with Allah Almighty (ﷻ)). He enters state of absorption (*sukr*).

‘Aqabā: عقباً They are also among *rijāl al-ghayb*

‘Aql Juz: عقل جزئي Partial intellect. This refers to the intellect which is merely based on material knowledge attained physically and relating to five senses. Since it doesn’t encompass the spiritual dimension, such intellect is unable to comprehend the ultimate Truth or Reality.

‘Aql Kul: عقل كلي Complete intellect. It is beyond the intellect based on five senses; invisible or hidden knowledge. This could only be visible with inner eye. Allah Almighty (ﷻ) grants keys to this invisible knowledge to whom He wills. Such knowledge is also known as *‘ilm ladunnī* or inspired knowledge i.e., the knowledge acquired through perfect *murshid* who bestows righteous Islamic law-abiding desirous with such knowledge. It is a special grace of Allah Almighty (ﷻ).

‘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.”*²³⁹

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

Astaghfār: استغفار Forgiveness.

Athbāt: اثبات Affirmation.

‘Ayn: عين Actual, exact reflection, vision, eye.

²³⁹ Abū Hāmid Muḥammad Al-Ghazālī *Ahyā’ Al-‘Ulūm* (Karachi: Darul Ishaat, 2015).

‘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: بقا بالله Subsistence with Allah (ﷻ). Chittick²⁴⁰ 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.

Bayt Al-Māmūr: بيت المأمور The actual Ka‘bah. Spiritual Ka‘bah above the Glorious Divine-throne (‘*arsh*) of Allah Almighty (ﷻ) where angels perform circumambulation.

Burhān Al-Wāṣilīn: برهان الواصلين Proof or sign for people in intimacy of Allah Almighty (ﷻ).

Dāmīr: ضمير Soul, *fawād*.

Daryā-ye Žarf: دریای ژرف *Žarf* means deep and *daryā* means river. In Persian this word refers to deep river. Honourable Sultan Bahoo (رحمۃ اللہ علیہ) uses this word to mention Allah Almighty’s (ﷻ) river of monotheism.

Dhākir: ذاک 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)”.

Dhākir Ḥaqīqī: ذاک حقیقی Person of actual *dhikr* of *Ism Allah Dhāt*.

Dhākir Qalbī: ذاک قلبی *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: ذکر Remembrance, repeated recitals recollection.

²⁴⁰ William C. Chittick. *Sufism: A Beginner's Guide*, (Simon and Schuster, 2007).

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

Darveyš: درویش Person who adapts begging in order to humiliate his *nafs*.

Dorveyš: درویش Student of mystics.

Dunyā: دنیا 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 (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.”

Faḍilat: فضیلت Attaining honour or mastery like that in academic or scholarly work.

Fanā fi Allah: فنا فی الله 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: فنا فی محمد/فنا فی رسول 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 Shaykh: فنا فی شیخ 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.”²⁴¹

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 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.

²⁴¹ Bahoo, *Heart Deeper Than Ocean*, 53.

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”*²⁴²,

“World is grief and faqr is the name of Allah (ﷻ)”.²⁴³

Exalted Prophet (ﷺ) said,

“Faqr is from me and faqr is my glory.”

Faqr Idtarārī: فقر اضطراری *Idtarārī* refers to something that is by command of Allah Almighty (ﷻ) and one doesn't have his choice involved to adopt that thing. Here it means adopting *faqr* by the command of Allah Almighty (ﷻ).

Faqr Ikhtiyārī: فقر اختیاری *Ikhtiyārī* refers to adopting something by choice. Here it means that adopting the path of spiritual-excellence (*faqr*) by relinquishing love of worldly material from heart by one's own choice. One leaves the comforts of material world for sake of Allah Almighty (ﷻ).

Farā'id: فرائض Religious obligations.

Fard: فرض Obligation. Incumbent upon faithful to comply with the command of Allah Almighty (ﷻ).

Faṣlī Sāley: فصلی سالی Literally *faṣlī* means seasonal (with respect to crop) and *sāley* means annual. In this book, this term is used for such *murshid* who acquires some portion from his disciples every year at the time of new crop.

Fatwā: فتویٰ Islamic judicial verdict.

Fawād: فواد The eye of innermost or spiritual heart. Following verses contain term

faṭwād used for soul (spiritual-heart), Qur'ān (53:11)

“(His) soul did not take it contrary to what (his) eyes beheld.”

Qur'ān (11:120)

“And We are relating to you all the news of the Prophets whereby We strengthen your (most purified) soul.”

Qur'ān (28:10),

²⁴² Bahoo *Mehk Al-Faqr (Kalān)*, 339.

²⁴³ Ibid, 261.

“And the soul of Moses’s (عليه السلام) mother felt empty (of patience).”

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

Fikr/ Tafakkār: فِكْر Reflection, contemplation. Its literal meaning is thought or being conscious of something. In spiritual context, it refers to moving on from intellectual knowledge towards actual purpose which is intimacy of Allah Almighty (ﷻ). Immersing in *Dhāt* of Allah Almighty (ﷻ) by attaining state of annihilation. Reflecting in one’s innermost by contemplation of *Ism Allah Dhāt*. Honourable Sultan Bahoo (رحمته) highlights in his Punjabi *Abyāt*,

*“Be thoughtful (fikr) of remembrance, as it is sharper than sword - Hoo,
With sigh they inspire their soul and contemplate (fikr) upon mysteries - Hoo,
True remembrance causes thoughtfulness (fikr) and doesn’t let forgetting Beloved
for a single moment - Hoo,
Contemplation (fikr) allows peace none and moves soul like trees removed from
roots - Hoo,*

Proclaim Truth Bahoo, Rabb save us from affliction of contemplation (fikr) - Hoo.”

Ghanī: غَنِي Free of want, independent (of), rich person, prosperous. In spiritual context, it refers to the one whose innermost is content and who doesn’t have any worldly desire save passionate love of Allah Almighty (ﷻ). *Ghanī* is also attribute of Allah Almighty (ﷻ).

Ghauth: غَاث 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.

Ghāzī: غَازِي Muslim warrior.

Ghazwah: غَزْوَة Battle in which Prophet Muḥammad (ﷺ) personally participated.

Habs-e Dam: حَبْس دَم Literal meaning of *habs* is to withhold and *dam* refers to breath. In spiritual context, this term is used to describe the *dhikr* which is exercised by withholding breath in the chest for longer period.

Hādirāt: حَاضِرَات Presence, spiritual-influences, occurrences. It also means invoking spirits. The spiritual-disclosures (*tajallīyyāt*) during the witnessing is also referred by Sultan Bahoo (رحمته) as *hādirāt*. Sometimes Sultan Bahoo (رحمته) uses this term in a broader context.

Hāfidh Qur’ānī: حَافِظِ قُرْآنِي One who has memorised the entire Glorious Qur’ān.

Hāfidh Raḥmānī: حَافِظِ رَحْمَانِي Such person who has memorised the Merciful by observing the mirror of *Raḥmān*.

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 (رحمہ اللہ) says,
*"The hāl is like the unveiling of the beauteous bride."*²⁴⁴

Halāl: حلال Permissible.

Haqīqat: حقیقت Its literal meaning is reality. It is also described as Divine-reality. Mullā 'Alī Al-Qārī (رحمہ اللہ) 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-'Ārifīn Sultan Bahō (رحمہ اللہ) 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 (ahwāl) and ma'rifat is union (wisāl)."'*²⁴⁵
 However, Sultān Al-'Ārifīn Sultan Bahō (رحمہ اللہ) 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 (رحمہ اللہ). It literally means truth. It is also the Name of Almighty (*Al-Haqq*). Often referred as the 'The Real Himself' or 'The Truth'.^{246 247}

Haqq Al-Yaqīn: حق اليقين Truth of certitude.

Hārām: حرام Forbidden.

Hawá 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: حیر Separation.

Hijar-o Firāq: حیر و فراق Separation and absence of beloved.

²⁴⁴ Annemarie Schimmel *Mystical Dimensions of Islam* (University of North Carolina Press, 1975).

²⁴⁵ Bahō *Mehk Al-Faqr (Kalān)*.

²⁴⁶ Chittick *Sufism: A Beginner's Guide*.

²⁴⁷ K. Z. Sands *Sufi Commentaries on the Qur'ān in Classical Islam* (London and New York: Routledge, 2006).

Hilm: حلم Tolerance, serenity. Attribute of being able to tolerate any form of intolerant and humiliating behaviour of public with extreme tolerance because love of Allah Almighty (ﷻ) is in one's heart which bestows him serenity.

Hoo: هو Hoo is exalted name of Almighty's (ﷻ) essence. According to Sufis, the contextual meaning of *Hoo* is such experience with Almighty *Haqq* when there is 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 (ﷻ), 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 (ﷻ) ‘Ba-Hoo’ is ‘with *Hoo*’. *Ism Hoo* is used in exceptional manner in Sultan Bahoo's (ﷻ) 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.

Hudūr Madhkūr: حضور مذکور In the presence of Almighty God, one attains replies to any question raised in one's heart.

Hudūri: حضوری Privileged-presence. Special privilege approved state in the court of Allah Almighty (ﷻ) or the convention/congregation of Prophet Muḥammad (ﷺ) (*majlis Muḥammadī* (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).

Hudūri Qalb: حضوری قلب Generally it means fully focused. In spiritual context, it means as soul being present in the Majestic court of Almighty God whereby it accesses detailed reply. Such replies appear upon the soul without words or sound in form of spiritual-revelations. Being present in this state is without any other desire or thought in mind.

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 (ﷺ) 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 (ﷺ) 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.”²⁴⁸

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.

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

“If any non-desirous of Allah Almighty (جبار) reads this statement, he will surely think how can this be? No one can attain union with Allah Almighty (جبار) beyond Exalted Prophet (ﷺ). He never abandoned worship nor any of other Prophets (ﷺ) or companions 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 (رحمہ اللہ) 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.”²⁴⁹

Ihrām: (حرام) Unstitched white cloth sheets wrapped around the body during *Hajj* or *‘umrah* that has its visual figures and a spiritual figure. In spiritual context it refers to the pious dress that is wrapped around *nafs* to make it obedient and satisfied.

Ilāhī: (إلهی) Attribute of Allah Almighty (جبار).

Ilhām: (إلهام) 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.

Ilhām Madhkūr: (إلهام مذکور) Spiritual-revelation in form of reply from Allah Almighty (جبار). At this state when any question is raised within the heart of *faqīr*, its answer manifests upon his heart immediately.

²⁴⁸ Mullā ‘Alī Al-Qārī *Sharah Al-Fiqh Al-Akbar*, vol. 1 (Karachi: Qadimi Kutub Khana), 122.

²⁴⁹ Said Amir Khan Niazi *Tafhīm Al-Kalām* (Lahore: Al-Arifeen Publications).

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

‘**Ilm ‘Āriffiyat:** علم عاريف Knowledge of profound recognisers.

‘**Ilm ‘Āriyat:** علم عاريت The literal meaning of ‘āriyat is borrowing something temporarily. This term is used here to describe the borrowed knowledge. Like literal knowledge.

‘**Ilm Ladunnī:** علم لدني Inspired knowledge. Mullā ‘Alī Al-Qārī (رحمته الله) explains²⁵⁰,
“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.”

Inṣirām: انصرام Severed, detached, cut off.

‘**Irfān:** عرفان Knowledge of recognition (ma‘rifat) of Allah Almighty (ﷻ).

‘**Ishq Wa Maḥabbat:** عشق ومحبت Passionate love and love.

Ishtighāl /Shaghl Allah: اشتغال/شغل الله Literal meaning of *ishtighāl* or *shaghl* is dopting hobby or getting engaed with something. In spiritual context, it is getting engaged with Allah Almighty (ﷻ) i.e., occupying in contemplation of *Ism Allah*.

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

Isidrāj: 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.

Jabrūt: جبروت Limit of archangel Honourable Gabriel (عليه السلام). At its peak is lote tree (*sidrah al-muntahá*). It is above the angelic universe (*malakūt*) which is highest state in Divine-attributes and below *lāhūt lāmakān*. *Jabrūt* is the final state of creational universes.

Jadhb: جذب Absorption.

²⁵⁰ Al-Qārī. *Mirqāt Al-Mafaṭīḥ Sharah Mishkāt Al-Maṣābīḥ*.

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 (عليه السلام), companion of Prophet (عليه السلام), martyr or *walī Allah* through which one is able to meet and speak with the person in grave. As Imām Al-Ḥadīth Imām Ibn Ḥajar Al-'Asqalānī (رحمته الله) described the incident when Shaykh 'Abd Al-Qādir Al-Jīlānī (رحمته الله) met Imām Aḥmad Bin Ḥanbal (رحمته الله) on his (Imām Aḥmad Bin Ḥanbal's) grave²⁵¹. 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*.

Kathīf Wujūd: كثيف وجود Body of matter, impure body. It is usually referred to the physical body of those who have *nafs ammārah*, *lawwāmah* or *mulhimah*.

Khaḥf: خفي Its literal meaning is concealed or hidden. In Sufism, it refers to the realm within one's being after the level of secret (*sirr*), which is related with illumination of Allah Almighty's (رحمته الله) Essence. At this state *faqīr* annihilates in Allah (رحمته الله) and he doesn't see anything besides Divine-view even he doesn't see himself.

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".

Khodā Beyn: خدا بین One whose sight is always towards Almighty God.

Kifāyah: كفایه Collective duty, community obligation. *Fard kifāyah* is obligatory for all Muslims; however, if some people perform it, others are exempted.

Kursī: كرسی Divine-Chair.

Lāhūt: لاھوت State of illumination of *Dhāt*. Illumination of Allah Almighty's (رحمته الله) *Dhāt* and it is above last point of creation (*sidrah al-muntahā*), lote tree, and it is closeness of Allah Almighty (رحمته الله) and it is the station where is the abode of human

²⁵¹ Ibn Ḥajar Al-'Asqalānī. *Ghibṭah An-Nāḍhir (Shan-e Ghauth A 'dham)* (Lahore: As-Suffah Academy).

illuminated being. Levels of existence are described as human realm (*nāsūt*), the Kingdom (*malakūt*), the Omnipotence (*jabrūt*), and the Divine world (*lāhūt*)²⁵².

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

Latīf Wujūd: لطيف وجود Transparent body. It refers to the inner self i.e., spirit (*rūh*).

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 وقلم Divine-tablet and Divine-pen.

Madhkūr Ḥudūr: مذكور حضور One whose *dhikr* is being activated i.e., *Dhāt* of Allah Almighty (ﷻ). After *dhikr*, desirous reaches the state where *Dhāt* manifests in front of *dhikr* invoker and *dhikr* invoker is bestowed with Divine-presence.

Mahbūb: محبوب Beloved

Mahjūb: محجوب Veiled.

Majdhūb: مذهب Absorbed. A person who is so absorbed that he is unaware of his outer self but inwardly he is conscious. Person in state of total *jadhb* is described as *majdhūb*. It is also translated as intoxicated or insane, both of these meanings do not apply in spiritual context because they only apply on physical mental health. However, a person who is absorbed in disclosures (*tajallī*) of Majesty (*Jalāl*), he cannot sustain it and becomes unconscious of his physical senses but his spiritual senses are awoken up and he gets immersed in that state.

Majlis: مجلس Congregation, convention.

Majlis Muḥammadī (ﷺ): مجلس محمدی (ﷺ) 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 (رضي الله عنه) of exalted Prophet (ﷺ), *Ahal Al-Bayt* (رضي الله عنه) and *Awliyyā’ Allah* are present in such congregations. Honourable Sultan Bahoo (رحمته الله عليه), 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).

Majnūn: مجنون Insane.

²⁵² Sands Sufi Commentaries on the Qur’ān in Classical Islam.

Makhdūm: مخدوم One who is served. Honorific title of Sufis.

Makhfi: مخفی State of concealment, hidden or concealed. In this state no one recognises the *faqīr* besides Allah (ﷻ). His status is concealed from others. As Allah Almighty (ﷻ) says in *Ḥadīth Qudsī*:

“I was a concealed (makhfi) treasure and I Willed to be known so I created creation so that I can be known.”

Makr: مكر Pretence, cheat.

Malakūt: ملكوت Universe of angels. State of *malakūt* is universe of angels, this is also universe of creatures. Status of reaching this universe is attained by *dhikr* of attributes of Allah Almighty (ﷻ) and person of this state is in contact with angels etc. One can face satanic and demonic exposure or influences in this universe. If one wants to act upon spiritual-practices without perfect *murshid*, one can easily be lured by Satan into religious-innovations (*bid‘at*) even after reaching this universe.

Mālik Al-Mulkī: مالك المكي Literally it means the one who possesses the ownership of a country or world. King of the world. A *faqīr* having such status means he has the ownership of the world because he has surrendered his own desires in the Will of Allah Almighty (ﷻ) and adopted spiritual-excellence (*faqr*). So whatsoever belongs to Allah Almighty (ﷻ), *faqīr* owns it as he is annihilated in Allah Almighty (ﷻ).

Ma‘lūm: معلوم Known. In spiritual context, this word is used for *Dhāt* of Allah Almighty (ﷻ) as knowledge is meant for reaching up to the Known.

Maqām: مقام State or 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 *‘ārīf*.

Ma‘rūf: معروف Literal meaning is the one has fame or recognition. It is also referred to the actions that are better. In *taṣawwuf* it is undertaken as informing other of knowledge of recognition of Allah Almighty (ﷻ) and this is the best way towards pleasure of Allah Almighty (ﷻ). Thus this word is meant for recognition of Almighty God.

Mast Alast: مست الست Absorbed in Divine-love. A person absorbed in such a way as was the case at the day of grand convocation (*alast*). Spirits of entire creations were witnessing illumination of Allah Almighty (ﷻ) from *Ism Allah Dhāt* on that day.

Mastī: مستی Absorption.

Maṭlūb: مطلوب Objective, desired. In spiritual context, it refers to the ultimate objective that is *Dhāt* of Allah Almighty (ﷻ).

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

Miskin: مسكين Its literal meaning is the humbled one, recipient of alms. Sultān Al-‘Arifīn Sultan Bahoo (رحمته) describes it as the one who abodes by Allah Almighty (ﷻ).

Mizān: ميزان Pair of scales on the day of judgement for weighing deeds.

Mu‘akkal: مؤكل They are like angels. Amongst them are good and evil; the good are known as guardian angels. Evil would perform evil tasks and they are described as satanic *mu‘akkals*.

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

Mufti: مفتي Scholar in *fiqh* who is authorised to give religious verdict (*fatwā*).

Muḥaqqiq: محقق Researcher. Such person who practically verifies the attained knowledge.

Muḥāsabah: محاسب Accountability.

Mujāhadah: مجاهد 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‘min: مؤمن True believer.

Murāqabah: مراقبه 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 (رحمته), true or perfect (*kāmīl*) *murshid* can only be one who is bestowed the state of *murshid* from the court of Prophet Muḥammad (ﷺ).

Murtad: مرتد Apostate.

Musammá: مسمىٰ It's literal meaning is the person whose being is in harmony with attributes of a particular name. Sultan Bahoo (رحمۃ اللہ علیہ) uses this term to describe a person whose body reacts like mirror from where illuminations of *Dhāt* manifest. As Allah Almighty (جبار) commands in *Ḥadīth Qudsī*, “*I become his eyes, he sees from Me; I become his tongue he speaks from Me.*”

Mushāhadah: مشاہدہ Witnessing. Witnessing the disclosures (*tajalliyyāt*). This is often used for witnessing illuminations of Allah Almighty (جبار) 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 (عليه 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 (جبار) 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 امارہ 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 Lawwāmah: نفس لوامرہ 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 ملہم One’s inspiring-self, intellect. Exalted Qur’ān (91:8), “*Then He inspired it with (discrimination between) vice and virtue*”

Nafs Mutma’innah: نفس مطمئنة Satisfied *nafs*. Qur’ān (89:27),

“O contented (pleased) self!”

Nahw wa Sarf: نحو صرف Syntax and morphology.

Nāsūt: ناسوت Mortal world, physical world.

Nawāfil (plu)/Nafl: نوافل / نفل Sperategatory prayers, additional prayer which are not compulsory or prophetic tradition (*sunna*).

Nuqabā: نقاب They are three hundred in numbers and they are from invisible men of Almighty God. They are also among *rijāl al-ghayb*.

Nūr: نور Illumination.

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

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

Pās Anfās: پاس انفاس Breathing in and out with *dhikr* of *Ism Allah*. Inhaling with *Allaho* and exhaling with *Hoo*. This method is exercised in *Sarwarī Qādirī* spiritual-order.

Pul Sirāt: پل صراط Straight bridge over the hell fire that reaches the heavens.

Qāb Qawsayn: قاب قوسین Two semi circles or rainbows that become one circle or even closer when joined together with both ends. State of annihilation in illumination of *Dhāt*. State of *mi’rāj* where illumination of Prophet (ﷺ) came into existence from the illumination of *Ism Allah* from *Dhāt* of *Hoo* and that illumination called out ‘*Yā Hoo*’. Another explanation eludes that the physical eye is perceived as semicircle; and when physical eye and eye of the soul (*qalb*) are aligned, their sight becomes exceptional.

Qabḍ wa Bast: قبض و بسط Literaly it means decrease and increase. It is described in Exalted Qur’ān (2:245),

“And Allah (جبار) alone decreases (*qabḍ*) and increases (*bast*) (your sustenance) and towards Him will you be returned.”

In spiritual context, it is being alienated spiritually or seizure of spiritual-power due to known or unknown reason, which becomes reason of displeasure of Allah Almighty (جبار) and *nafs* dominates and overpowers spirit. Therefore, sensual desires take over all control of spirit which deviates from inclining towards Allah almighty (جبار). It is considered as *qabḍ*. Whereas, when Allah Almighty (جبار) increases power of spirit by His manifestation which overpowers *nafs*, that state is described as *bast*.

Qaḍā: قضا Compensating the obligation by carrying out the lapsed ritual on later time.

Qādirī: قادری Name of spiritual-order derived from *Shaykh* ‘Abd Al-Qādir Al-Jīlānī (رحمته).

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 (رحمۃ اللہ علیہ) is among the most influential Sufis of *Qādirī* order in this region.

Qadr wa Qadā: قدر و قضا Destiny, predestination. Decree by Allah Almighty (ﷻ) which transpires in form of fate.

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”

Qalb Munīb: قلب منیب Soul which is in recognition of Allah (ﷻ) and occupied with secrets of recognisers (‘*ārif*s).

Qalb Salīm: قلب سليم Perfect, protected or pure soul. In such soul, 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 with a heart protected (from) and pure.”

Qalb Shahīd: قلب شہید Witnessing soul.

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

Qālib: قالب Body, structure. Cover of soul (*qalb*).

Qidam: قدم Old, ancient, eternal. Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) has used this word for *Ism Allah*. At the time when creation didn’t come to existence, there was only *Ism Allah*. Therefore, the station of *qidam* is prior to the time and space.

Qīl wa Qāl: قیل و قال Word of speech, verbal discussion.

Qudrat: قدرت Nature, authority. Generally this term means nature of Allah (ﷻ). One form of nature reflects in form of climate changes; whereas, other form of this power reflects in Divine-miracles.

Qurb: قرب Intimacy, closeness.

Raj’at: رجعت Falling from Divine-Grace in spiritual journey. In the interpretation of spiritual-order of Sultan Bahoo (رحمۃ اللہ علیہ), 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.

Rasūl: رسول Rasūls are the Prophets (ﷺ) who have Divine Books. They are sent by Allah Almighty (ﷻ) for His creation to propagate His commands. They are bestowed with new *shar‘at* and book. Last of them is Prophet Muḥammad (ﷺ). There will be no new prophet after him until the day of judgement.

Riyādat Kaš: ریاضت کاش One who resorts to struggle.

Rūḥāniyat: روحانیت Spirituality.

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

Rūḥ: روح Spirit.

Sābir Taḥqīqī: صابر تحقیقی Patience by verification.

Sādiq Al-Yaqīn: صادق الیقین Truthful in certitude.

Sāhib ‘Afū Mu‘ārif: صاحب عفو معارف One who has tolerance and provides recognition of Allah Almighty (ﷻ) to others because he has knowledge of recognition. One who is in state where he makes ‘ārif.

Sāhib Āgāh: صاحب آگاه Informed person, well informed.

Sāhib Baṭan: صاحب بطن Person of stomach.

Sāhib Dard: صاحب درد Person who feels the pain of others. Sympathetic person.

Sāhib Hamrah: صاحب همراه Accompanying person on the journey. *Faqīr* who is in company (on the straight path). He is not in desire of *dunyā* or paradise in the hereafter but in quest of *Dhāt* of Allah Almighty (ﷻ).

Sāhib Hayrat Hayrān: صاحب حیرت حیران Astonished person. Knowledgeable person's topmost of knowledge is perplexity.

Sāhib 'Ishq Jān Beryān: صاحب عشق جان بریان Literally, *jān beryān* refers to a person who is in grief or is burnt. Here this term refers to a person whose spirit is grilled in passionate love. Person of passionate love who burns his spirit in fire of passionate love.

Sāhib Jurm Jaryān: صاحب جرم جریان Person guilty of continuous dripping of any liquid. A person who cries all the while for forgiveness of his sins.

Sāhib Ma'nī: صاحب معنی Meaningful person.

Sāhib Matn: صاحب متن Person is possession of text.

Sāhib Murawwat: صاحب مروت Regarding person.

Sāhib Negāh: صاحب نگاہ Person with awakened innermost who can impart spiritual-influence on others through his gaze.

Sāhib Rāh: صاحب راه Person of path.

Sāhib Rāz: صاحب راز Person of secret. It refers to perfect Sufi master who is acquainted with secrets of Allah Almighty (ﷻ).

Sāhib Tahqīq: صاحب تحقیق Researcher, person who verifies, philosopher. In spiritual context it is person with spiritually awakened innermost. He is perfect *murshid* who can judge a person merely by a glance.

Sāhib Tahsīl: صاحب تحصیل Person with recognised qualification.

Sāhib Tajarrud: صاحب تجرد Celibacy. Unmarried due to not having any sensual desire. Celibacy should not be taken as those compelled to remain unmarried but their sensual desires remain the same and they become paedophile.

Sāhib Waṭan: صاحب وطن Person who has home country.

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

Sang-e Pāras: سنگ پارس Such stone which, if rubbed with any metal, transforms metal into pure gold. Only perfect *faqīr* can recognise it. Also it is known as philosopher's stone.

Sāqī: ساقی One who has authority to award goblet of *ma'rifat*. Cupbearer is its literal meaning but Sufis use it in poetic form as a symbol.

Shāh-e Jāvidān: شاه جاودان Eternal emperor.

Shaqī: شقی Suspicious person who suspects everything.

Silk Sulūk: سلك 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.*”²⁵³

Sukr: سكر State of ecstasy, absorption. This state is achieved when passionate lover sees passionately beloved and due to *jamāl* (beauty) of beloved, he is unable to remain composed and gets absorbed.

Sultān Al-‘Ārifīn: سلطان العارفين King of profound recognisers.

Sultān Al-Faqr: سلطان الفقر King of spiritual-excellence.

Sultān At-Tārikīn: سلطان التاركين King of those who have relinquished sensual desires.

Tafakkar: تفكر Spiritual-reflection.

Tafrīd: تفريد 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*.

Taḥt Ath-Thara’: تحت الثرى Bottom of earth or lowest level of earth.

Tajallī/Tajalliyyāt (plural): تجلي/تجليات 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 *sifāt*, *tajallī Raḥmān* 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: تجريد 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.

²⁵³ Chittick. *Sufism: A Beginner's Guide*.

Talib: 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: تلقين Passing instruction and teaching though spiritual-concentration. Inspiration, suggestion, spiritual-discipline passed by *murshid*.

Taqwa: تقوى For sake of pleasing Allah Almighty (ﷻ), refraining from what is even allowed such as in the month of *Ramḍān* one refrains from food water which is *ḥalāl*. People of *taqwa* are those who refrain from permissible actions for sake of Almighty God.

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.

Taslīm wa Riḍā: تسليم ورضا Surrender and acceptance to the will of God.

‘Ulamā ‘Āmil: علماء عامل Spiritual-scholar, scholars who practice upon their knowledge. In spiritual context, it refers to the scholars who are on the practical spiritual-path and their innermost is illuminated.

‘Ūlī Al-Amr: اول الامر Person of authority. One who has spiritual power over everything bestowed by Allah Almighty (ﷻ) such like perfect *murshid*. Allah Almighty (ﷻ) commands (Qur’ān, 4:59),
“O believers! Obey Allah and obey the Prophet (ﷺ) and those who hold command (‘ulī al-amr) amongst you.”

Wahm: وهم Thinking, conceiving. In spiritual context it refers to inspiration or spiritual-revelation. Condition of desirous of Truth which he attains such that when any question arises in his mind or heart, the answer manifests upon his heart from court of Allah Almighty (ﷻ).

Wajd: وجد Ecstasy, state of rupture, state of extreme joy or delight.

Walī Allah / Awliyā’ Allah (plural): ولي الله / اولياء 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) 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).”*²⁵⁴

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

²⁵⁴ Ar-Rāzī *Mafatīḥ 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.”²⁵⁵

Wāridāt Ghaybī: واردات غیبی Invisible spiritual-occurrences or appearances upon the soul (*qalb*) without any effort.

Wasīlah/Wasīlat: وسیله / وسیات Intercessory, means of approach. When a friend of Allah intercedes for a desirous, Allah Almighty (ﷻ) listens to the plea of His friend. As per Qur’ān (5:35),

“O believers! Fear Allah persistently and keep looking for means to Him and strive hard in His way so that you may prosper.”

Waslī Lāzawālī: وصلی لازوالی It is used for such Sufi master who honours his desirous with imperishable union of Allah Almighty (ﷻ).

Wilāyat: ولایت 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 tongue²⁵⁶.

Wird Wadhā’if: ورد وثائف Repeated recitations/remembrance.

Wisāl/Wasl: وصال / وصل Unification or union with Allah (ﷻ).

Zāhid: زاهد Abstinent, devotee. The one who resorts to *zuhd*.

Zindīq: زندق Ignorance, atheism, unfaithfulness.

Zuhd: زهد Abstinence. Renunciation of worldly desires for sake of Allah Almighty (ﷻ).

Zunnār: زنار Infidels girdle, costume, robe, cord worn by idol worshipers.

²⁵⁵ ‘Alī Bin Muḥammad Bin ‘Alī Al-Jurjānī *Kitāb At-Ta‘rīfāt* (Karachi: Qadimi Kutub Khana), 177-178.

²⁵⁶ ‘Abd Al-Qādir Al-Jīlānī *Liṭālibī Tarīq Al-Ḥaqq*. 2nd ed. (Beirut: Dar Sader Publishers).

Figures



Fig. (1), Ref: P. 42



Fig. (2), Ref: P. 51



Fig. (3), Ref: P. 118



Fig. (4), Ref: P. 144



Fig. (5), Ref: P. 163




Fig. (6), Ref: P. 179



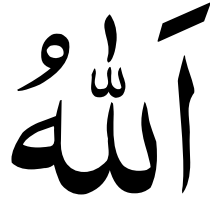
Fig. (7), Ref: P. 183

Endnotes

i. Images of Ism Allah Dhāt



Lillahi



Allaho



Hoo



Lahoo

ii. Image of *Ism Muḥammad* (ﷺ)

مُحَمَّدٌ

Muḥammad

iii. Islamic-creed (*Kalimah Tayyab*)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

“There is no one worthy of worship besides Allah (ﷻ) and Muḥammad is the Rasūl (ﷺ) (Prophet) of Allah (ﷻ)”

iv. Islamic Declaration or Declaration of the Faith
(*Kalimah Shahādat*)

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

“I bear witness that there is no one worthy of worship besides Allah (ﷻ) He is One and He has no partner and I bear witness that Muḥammad (ﷺ) is His servant and prophet.”

v. *Lāḥawl Walā Qūwwah Illā Billah*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

“Power of prevention from sins and ability of good deeds is solely from Allah (ﷻ) glorified and exalted be His name Who is superior of all and He is Magnificent.”

vi. Method of Contemplating *Ism Allah Dhāt*

Due to instructions of most revered beloved Prophet Muḥammad (ﷺ), Sultān Al-‘Ārifin Sultan Bahoo (رحمۃ اللہ علیہ) has given special credence to concealed *dhikr* (*dhikr khaḥfī*). Procedure of this *dhikr* is mentioned here.

Initially desirous has to perform ablution or if possible has to take a shower. Then apply perfume on the body and sit facing *Qiblah* with imprint of *Ism Allah Dhāt* in hand while placing right hand on the heart. Breathe in with *Allaho* and breathe out with *Hoo*. Mind that during this process lips should be closed, no movement of tongue and there should be no sound produced. Breathing has to be normal.

In the *Sarwarī Qādirī* spiritual-order, this sacred *dhikr* with contemplation is exercised minimum for half an hour in the morning and half an hour in the evening. Best time for the *dhikr* is *tahajjud* time (very early in the morning prior to *fajr* prayer). In addition, in the evening after *‘ishā* prayer and after *dhikr*, without engaging in any conversation, one has to take rest in the thought of *Ism Allah Dhāt*. However, in case of other busy schedule morning and evening timing details are as follows. Morning time starts from midnight up until twelve noon and evening time starts from twelve noon up to midnight. *Dhikr* with contemplation should be performed in between any of the above times. However, the *dhikr* should be carried out all the while (or maximum time). It is important to have the permission from *murshid kāmīl* to perform this *dhikr*.

In *Sarwarī Qādirī* spiritual-order vocal *dhikr* is also exercised when there are a number of *faqīr* in a gathering. While performing vocal *dhikr* (*dhikr bil jahr*), *Kalimah Tayyab* is recited three times loudly as three times,

“*lā ilaha illallaho*”

and on fourth time

“*Muḥammad Sarwar ṣallay ‘alā*”

and kissing the thumbs and placing thumbs nails over the eyes.

Besides that in travels and after *maghrib* prayer *faqīr* recite loudly,

“*Allah Hoo*”

and its method is as follows,

“Allah Hoo Hoo Allah Allah, Hoo Hoo Allah.”

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‘AYN AL-FAQR

EYE OF SPIRITUAL-EXCELLENCE



SULTĀN AL-‘ĀRIFĪN SULTAN BAHOO

Eye of Spiritual Excellence (‘Ayn Al-Faqr) is considered as a masterpiece of Sultān Al-‘Ārifīn Sultan Bahoo (1629-1691). It is primarily written for the desirous of Truth and Ultimate Reality. Based on the tradition of Qādirī Sufī order, this book has been taught to Sufi disciples of Sultan Bahoo, especially among his descendants, as part of the primary syllabus. The present work translated by Mr. M. A. Khan is an effort to introduce this classic text to the English readers. Mr. Khan has rendered great efforts in translation of Sufi texts, especially the translation of complex Sufi terminologies that are used in a unique manner by Sultan Bahoo.

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