

# Kalīd At-Tawhīd

THE KEY OF MONOTHEISM



SULTĀN AL-‘ĀRIFĪN SULTAN BAHOO

*TRANSLATED IN ENGLISH AND GLOSSARY BY*

M. A. KHAN

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# *Kalīd At-Tawhīd (Khurd)*

Written by: Sultān Al-‘Ārifīn Sultan Bahoo

## The Key of Monotheism

Translated in English and Glossary by:

M. A. Khan

Al-Arifeen Publications  
Lahore, Pakistan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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*I dedicate this translation to Sufi Muhammad Hussain (رحمۃ اللہ علیہ) who spent whole of his life in practically propagating the teachings of Honourable Sultan Bahoo (رحمۃ اللہ علیہ). He himself was a symbol of these teachings. He had carried out this arduous task of spreading the message in Karachi, interior Sindh and Baluchistan. Whenever I had to pass Ism Allah Dhāt or any literature to anyone in Karachi or Sindh, he would make sure someone would personally deliver it to that person. Whenever I came to Pakistan, often I got opportunity to meet him and learnt a lot. His personality was illuminated.*

M. A. Khan  
Luton, UK

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## Publisher's Note

*Kalīd At-Tawhīd (Khurd)* (The Key of Monotheism) is an inspiring work of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). It is a book through which the desirous of Allah Almighty (ﷻ) can attain Divine-union. Moreover, it is called by Sultan Bahoo (رحمۃ اللہ علیہ) as *mushkil kushā* (succour/remover of difficulties) and the guide to take desirous in *majlis Muḥammadī* (ﷺ) (convention/congregation of Prophet Muḥammad (ﷺ)).

This book is another fruit of Mr. Said Amir Khan Niazi's vision to preserve the actual teachings of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ). The translation of Persian manuscript in Urdu by Mr. Niazi is mainly based upon the manuscript written by Shahbāz-e ‘Ārifān Sayyad Peyr Muḥammad Bahādar ‘Alī Shāh (رحمۃ اللہ علیہ). However, manuscripts of Khalīfah Gul Muḥammad Sindhī, Muḥammad Sādiq of Shingli Bala and an anonymous writer are also compared by Mr. Niazi to extract accurate Persian text and its subsequent translation in Urdu.

The English translation of this book is the result of consistent efforts put by Mr. M. A. Khan to make the readers aware of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ)'s teachings. Along with publishing research on diverse areas of Sufism, he has translated numerous manuscripts, including Sultan Bahoo's Persian books *Nūr Al-Hudá (Kalān)* (Light of Guidance), *‘Ayn Al-Faqr* (Eye of Spiritual-Excellence) and Punjabi *Abyāt ‘Abyāt Bahoo*. His on-going work on the translation of other books shows his devotion to promoting Sufi literature among English readers.

For an easy understanding of the readers, footnotes have been provided in this book on the places that demand a compulsory explanation for the specific ideas, especially for the readers having newer interaction with the Sufi terminologies and teachings. The translated version also has a Glossary at the end for a better understanding of the translation of the specific terms. Furthermore, endnotes are provided to explain various types of *dhikr* (remembrance)

in the book, i.e., Islamic creed (*kalimah Tayyab*), Islamic declaration (*Kalimah Shahādat*), *sift 'īmān mufasssil*, *'īmān mujmal*, *lāhawl walā qūwwah* and so on. Similarly, the procedure of performing *dhikr* of the personal name of Almighty *Ism Allah Dhāt* is also explained.

For this first edition, feedbacks and comments by the readers would be highly appreciated for the possible inclusion in the next edition of the book for improvements. Hopefully, the addition in the shelf of Sufi books will bring a new flavour for the English readers opening up new horizons for research and analysis of 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 (رضی اللہ عنہ). 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 (جبرئیل علیہ السلام), 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-Murtada’ (رضی اللہ عنہ) 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 (رحمته الله عليه), Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته الله عليه), Muḥay Ad-Dīn Ibn Al-‘Arabī (رحمته الله عليه) and other such great personalities. However, the religious environment was going through the eclipses by the conceptual fissures simulated by the juridical experiments of Emperor Akbar and later on by Dārā Šikuh. In such time, Sulṭān Al-‘Ārifīn Sultan Bahoo (رحمته الله عليه) came forward to provide way forward to come out of that turmoil with re-realisation of Islam's universal rationales, and broader and steadier worldviews described by Sufism.

Sultan Bahoo (رحمته الله عليه) 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 (رحمته الله عليه) 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 (رحمته الله عليه). *Abyāt Bahoo* – a collection of poetry in a dialect of Punjabi language – earned him most popularity in the region. Till the end of twentieth century, most of his Persian works remained unknown (specifically in context of his philosophy). Considerable efforts are being invested recently in bringing this invaluable treasure to the fore. Tens of his books are available now.

Each verse in his Punjabi *Abyāt Bahoo* ends in the beautiful echo of *Hoo*. When recited in ardour, this echo penetrates deep into the depths of listeners’ souls. It has been illuminating the inner selves of generations of learned as well as simple unlettered villagers. Mothers recite to their children, and folk singers draw passion and enthusiasm



from this echo, to keep their concerts warm and alive. *Hoo*'s echo has in fact earned him immense influence in South Asia.

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

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

## ABOUT AUTHOR

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

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## Translator's Note

*Kalīd At-Tawhīd (Khurd)* (The Key of Monotheism) is a subtle Persian prose work of Sultān Al-‘Ārifīn Sultan Bahoo (سید باهو) based on *tasawwuf* and the concept of Oneness of Allah Almighty (ﷻ). It is primarily divided into two parts,

- 1- Key of monotheism,
- 2- Spiritual-condition of pre-eternity and step by step commentary on entire creation.

In this book, verses from glorious Qur’ān, *Hadīth* and *Hadīth Qudsī* and some other quotes are used to describe the secrets of Sufism. Each sentence carries an ocean of knowledge with concealed sciences of secrets and codes.

In the pre-eternal world, when Allah Almighty (ﷻ) addressed the spirits of entire creation, it is mentioned in the book, how spirits were categorized into worldly adorn, seeker of the hereafter and the passionate lovers of Allah Almighty (ﷻ). There is discussion about very topmost levels and states of monotheism, annihilation in Allah (ﷻ) (*fanā fī Allah*) and subsisting with Allah (ﷻ) (*baqā billah*), with purification, *faqr Muḥammadī* (فقر محمدی) (spiritual-excellence of Prophet Muḥammad), Islamic Divine law (*sharī‘at*), spiritual-path (*tarīqat*), recognition of Allah Almighty (ﷻ) (*ma‘rifat Ilāhī*), science of alchemy of elixir (*‘ilm kīmīyā aksīr*), science of invocation of spiritual of the grave by recitation of glorious Qur’ān by the graveside of any perfect friend of Allah (ﷻ) (*kāmil walī*), remembrance of Allah (ﷻ) (*dhikr*) by illuminated soul, knowledge of absorption, knowledge of exegesis (*tafsīr*), knowledge of spiritual-excellence, contemplation of *Ism Allah Dhāt*, contemplation of *ism Muḥammad*, and contemplation of sanctified names. In addition, evil nature such as self-conceit, suspicion, hazards, lies, *khannās* and *khartūm* have been discussed.

This book serves as a perfect guide on every state for the desirous, scholar, abstinent and pious, sinner and devotee, wayfarer of spiritual-

path and *murshid* (Sufi master). Describing virtues of studying this book, Honourable Sultan Bahoo (رحمته) says it is the remover of every difficulty of the desirous of spiritual-excellence. A person studying it regularly will have nothing concealed, and he will become free of all the desires besides Allah (رحمته). If any destitute reads it, he will become prosperous. If any perplexed and confused person reads it, he will access perpetual tranquillity i.e., his self (*nafs*), soul, spirit, and secret (*sirr*) will become one. If any inferior reads it, he will become perfect.

Although Persian language is delightful in itself, however, the fluency and textual taste of The Key of Monotheism's original Persian manuscript has its unique pattern. Flow in the poetry is like a flowing ravine, and poems are like camels moving in the desert in a straight line leading to their destination. On one hand rhyming in the poetry is beautiful and on the other hand the balance of words in the prose is shaded with a certain poetic expression that immerses the readers in its charming spell.

Some examples of terms used are presented here,

*'Ilm kīmiyā aksīr* (science of alchemy of elixir),

*'Ilm da 'wat taksīr* (science of invocation of the spiritual of grave)

*Dhikr Allah rušan ḡamīr* (remembrance of Allah Almighty (رحمته) by enlightened soul)

*Rušan ḡamīr faqīr* and *bar nafs amīr*.

In this book, there is also a chunk of poetry as can be witnessed in almost every work of Sultān Al-Ārifīn Sultan Bahoo (رحمته). Some examples are also as following,

*Har keh tālib Ḥaqq bavad man hāzeram*

*Ze ebtedā tā entehā yak dam baram*

*"For every desirous of Ḥaqq, I am here, I shall take him from beginning to the topmost within a moment"*

*Az payghambar Bahoo talqīn šod*

*Har hidāyat rāz raḥmat dīn šod*

*"Bahoo was instructed by the Prophet (ﷺ), His instructions of each point is fortified faith."*

*Bar dar dorveyš ru har subḥ wa šām*

*Tā torā ḥāsīl šavad maṭlab tammām*

“Present yourself at the door of dorveyš, so that you could attain your every objective.”

Status and honour of Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) amongst respected Sufis are as high as falcon amongst birds. In his poetry, falcon is mentioned ample times. Honourable Sultan Bahoo (رحمۃ اللہ علیہ) considers the qualities of falcon paramount for a *murshid*.

Sultān Al-‘Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) uses title of falcon for himself as well and says,

*Jā’ey keh man raseydam imkān nah heyč kas rā*

*Šahbāz lāmakānam ānjā kojā magas rā*

“The status in the intimacy of God at which I have reached, there isn’t any chance of going there. I am a falcon of *lāmakān* (state of Divine-illumination) where flies do not have access.”

Similarly, in his Punjabi poetry, he mentions,

“I am the royal falcon and fly in the oceans of Divine-mercy - Hoo,

My utterance resembles Divine-Command (Kun) - ‘Be’ can alter the Command of the Pen (Destiny) - Hoo,

What good are Plato-Aristotle to me then - Hoo,

Millions of wealthy and generous like *Hātīm* stand at Bahoo’s gate like beggars - Hoo”<sup>1</sup>

Falcon is used metaphorically due to its unique qualities as it refrains from the company of low spirited birds. Falcon does not make a nest (does not gets stuck in the status of material world), does not consume carrion, is honourable, fearless, has higher objectives, high flying, brave, self-respecting, and free natured. This is the reason that one of the titles of Sayyad Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ) is *Bāz Ullah Ashhab*. The literal meaning of this title is brown falcon. Sufis describe that it means such person who has authority in (every) situation, the one who is apparent amongst men. He helps vulnerable and remains familiar with ‘*ārifs*’ (people having Divine-recognition). And he possesses best qualities.

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<sup>1</sup> Sultān Al-‘Ārifīn Sultan Bahoo *Heart Deeper Than Ocean* (Lahore: Al-Arifeen Publications, 2017), 224.

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 etc., due to their extensive use in the existing literature.

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

Al-Qur'ān instead of Al Qur'ān

Ash-Shams instead of Ash Shams

'Ayn al-'ayn instead of 'ayn al 'ayn

'Abd Ar-Razzāq instead of 'Abd Ar Razzāq

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

Characters	Arabic	Persian
ء	'	'
ا	Ā	Ā
ب	B	B
پ	-	P
ت	T	T
ث	TH	S
ج	J	J
چ	-	Č
ح	H	H
خ	KH	KH
د	D	D
ذ	DH	Z

ر	R	R
ز	Z	Z
ژ	-	Ž
س	S	S
ش	SH	Š
ص	S	S
ض	D	Z
ط	T	T
ظ	DH	Z
ع	'	'
غ	GH	GH
ف	F	F
ق	Q	Q



TRANSLATOR'S NOTE

ک	K	K
گ	-	G
ل	L	L
م	M	M
ن	N	N

,	W, Ū	V
ہ	H	H
ی	Y, Ī	Y

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## The Key of Monotheism

All the praises are for Sustainer (*Rabb*) of the universes; hereafter is for the pious; and blessing and salutation be upon Prophet (ﷺ), his family, companions, and decedents.

Furthermore, extreme fine, delicate, and pious points about the Allah Almighty's (ﷻ) attributes are recorded in this book in accordance with Qur'ān, *Hadīth* and further exquisite and respectful verses. Its author, *faqīr* Bahoo (ﷺ) son of Bāzayd (ﷺ) tribe *A'wān* from Shore Fort says in the ruling era of Emperor of Islam Shāh Aurangzeb – whom Allah Almighty (ﷻ) may bestow eternal tranquillity (*jam'iyat*) for the sake of honour of *nūn wa sād*<sup>2</sup> that he kept the religion alive, he is a slave of Prophet Muḥammad (ﷺ) on the state of knowledge of certitude (*'ilm al-yaqīn*) in following Islamic Divine law (*sharī'at*) and has honour of well establishing the religion of Prophet Muḥammad (ﷺ) – this book is named 'The Key of Monotheism (*Kalīd At-Tawḥīd (Khurd)*)' and it is titled as succour/remover (*mushkil kushā*) for all forms of difficulties. Whoever studies this book<sup>3</sup> day and night, nothing

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<sup>2</sup> These are among *hurūf muqatī'āt* (disjointed letters) of exalted Qur'ān. Commentators have described them as deep secrets of exalted Qur'ān. As Honourable 'Alī Al Murtada (ﷺ) says,

"Every book has a special secret and the secret of this book (Qur'ān) is *hurūf muqatī'āt*."

Imām Al-Qurtubī (ﷺ), Honourable Qatādah (ﷺ) and Abū Tālib Makkī Al-Mālkī (ﷺ) have described *Sād* as one of the names of Allah Almighty (ﷻ) through which Allah Almighty (ﷻ) has taken sworn of oath. Whereas 'Alāmah Ismā'īl Bin Mustafā Haqqī (ﷺ) in *Tafsīr Rūḥ Al-Bayān* says that *Sād* points towards the face of Exalted Prophet Muḥammad (ﷺ).

*Nūn* has been described by 'Alāmah Ismā'īl Haqqī as the name of Allah Almighty (ﷻ) and Exalted Prophet Muḥammad (ﷺ). It indicates a point that is the status Oneness.

<sup>3</sup> Whoever studies this book with intention of gaining knowledge to apply upon himself in practical life. Questions, which come to mind, are resolved through insight by the

will remain concealed from him and he will not have any other desire besides Allah (ﷻ) (will become *lā yaḥtāj*). If any destitute reads it, he will become prosperous; if a perplexed and astonished person studies it, he will attain eternal tranquillity and if inferior reads it, he will become perfect (in knowledge). Such a person who studies this book will not have the need of oath of elegance (*bay'at*)<sup>4</sup> (physically) from Sufi master (*murshid*); with its study, he will recognise the discipline of the path of spiritual-excellence (*faqr*) in his innermost and apparent. This book is a complete guide for both beginner and accomplished one. If an illiterate studies it, he will become learned scholar of Qur'ānic commentary. He will acquire four forms of sciences from this book,

1. Science of alchemy of elixir (*'ilm kīmīyā aksīr*)<sup>5</sup>,
2. Knowledge which leads to the meetings with the sacred spirits (*'ilm da'wat taksīr*),
3. Knowledge of remembrance (*dhikr*) of Allah (ﷻ) with illuminated soul (*'ilm dhikr Allah ruṣān ḍamīr*),

---

grace of Allah Almighty (ﷻ) and the spiritual power that is bestowed to the author of the book.

<sup>4</sup> *Bay'at* on the (physical) hand of *murshid* means that by the study of this book, need to access the knowledge of the spiritual-path is highlighted and also one becomes able to distinguish between fake *murshid* and *murshid kāmil*. It does not mean the one, at the very basic level, would have the need for *murshid* and one at higher level does not have the need. Without *murshid* one is easily led astray by Satanic interferences and hindrances. Exalted Qur'ān states (9:119),

“O believers! Fear Allah (ﷻ) persistently and remain in the (company) of those who uphold the truth.”

Saying of Prophet Muḥammad (ﷺ);

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

<sup>5</sup> Alchemy of elixir is a substance through which any metal can be transmuted into gold. Honourable Sultan Bahoo (ﷺ) is informing the person, who reads and holds this book *Kalīd At-Tawḥīd (Khurd)* as *murshid kāmil*, that he can access the science of alchemy of elixir from this book. He will access such knowledge that he will succeed in converting worthless brass of his body into gold. He will also attain such spiritual-influence that he would be able to turn brass of others into gold. Like one of the popular spiritual-miracle of Honourable Sultan Bahoo (ﷺ) is that he transformed the soil of his field into gold. Sultan Bahoo (ﷺ) describes gaze of *murshid* and contemplation of *Ism Allah Dhāt* as alchemy of elixir as well.

4. The knowledge of absorption with which desirous (*tālib*) becomes person of spiritual effect and exemplary such that he overpowers his base-self (*'ilm istighrāq bā tāthīr sāhib nadhīr bar nafs amīr*).

This book is a touchstone for sincere disciples, desirous with certitude, those having recognition of Allah Almighty (ﷻ) (*'ārifs*) with certainty, beloved of *Haqq*<sup>6</sup> people in union (*wisāl*), scholars with ability (*tawfīq*) and people annihilated in Allah (ﷻ) (*fanā fī Allah*) at the level of spiritual-excellence (*faqīr*) immersed in the extremely deep river (*'amīq*) of Oneness. This book is like *bay'at*<sup>7</sup>. From this book whoever would not acquire the treasure (of union of *Haqq*) without struggle and worldly and religiously spiritual-authority (*tasarruf*) then the burden of his demand would be upon his own neck. Such kind of great and accomplished spiritual-authority could not be acquired by anyway else; people reached at point of death or died for the purpose of acquiring such type of spiritual-authority but they were not able to take *tasarruf* (spiritual-authority) under their own authority because such *tasarruf* is not for the ordinary public. For the person who has intellect and possesses wisdom and consciousness, it is a categorical proof that this book has been written with the command and merciful glance of Allah Almighty (ﷻ) and with approval from the court of Prophet Muḥammad (ﷺ) and it is written with his permission that every letter of this book bestows privileged presence (*hudūrī*) of witnessing *Haqq*. And its every line is among the secret of those secrets which are present in observing the blessed manifestations of illumination (*nūr*) of *Haqq* Divine Self (*Dhāt*). These secrets are revealed from its every line with the auspiciousness of *Ism Allah Dhāt*, verses of Qur'ān and *sharī'at* of Prophet Muḥammad (ﷺ). The reader of this book comes out of the darkness of evil and actual Divine-recognition appears within the mirror of his heart. It means that inferior *murshid* orders the desirous to remain engaged in outwardly activities so that he could remain battling

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<sup>6</sup> Glorious name of Allah Almighty (ﷻ).

<sup>7</sup> This book provides the teachings that are attained by taking *bay'at*. The knowledge which could be acquired from this book is the knowledge which could be acquired by *bay'at*.

day and night with the enemies of Allah (ﷻ) i.e., base-self and devil (Satan); whereas perfect *murshid* (*murshid kāmīl*) severs the heads of all other than *Haqq* (i.e., material desires and temptations) with one strike of the sword of *Ism Allah Dhāt* so that the desirous remains secure from such battle. Spiritual-authority of *Ism Allah Dhāt* is steadfastness (*istiqāmat*), which is far beyond the miracles (*karāmāt*) and states<sup>8</sup> (*maqāmat*) because steadfastness is the immersion in monotheism where body remains in this world but one's sight is on the accountability place of the day of judgement. This way, contemplation of *Ism Allah Dhāt* inflicts base-self with torture and similarly the spirit gets terrorised from this (material) world. This favour (*fayḍ*) of Divine-grace (*fadl Allah* (ﷻ)) is accessed from the court of *murshid kāmīl* from Allah Almighty's (ﷻ) bestowal of ability. Allah Almighty (ﷻ) commands (Qur'ān, 11:88),

“*And my capability comes only from Allah's (help).*”

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 the most.*”

This ability of Divine-grace's favour is bestowal of Allah (ﷻ). Such states are called accumulative pious endowment (*majmū'ah al-ḥasanāt*); however, the person of accumulative pious endowment cannot reach the basic level of a *faqīr*, a person of *Dhāt* who has intimacy in *fanā fī Allah*. It is said,

“*Good deeds of pious people are at the level of sins according to people of intimacy (qurb).*”<sup>9</sup>

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<sup>8</sup> States (*maqām*) or station is distraction from the actual journey towards *Dhāt* of Allah Almighty (ﷻ). Honourable Sultan Bahoo (ﷻ) instructs the desirous not to focus on states or stations but to focus on the steadfastness as the desire of states and spiritual-miracles diverts the desirous away from (straight path of) Allah Almighty (ﷻ).

<sup>9</sup> The pious people offer prayer and perform good deeds for the fear of hell or the love of paradise, whereas, for people of intimacy praying for anything other than *Dhāt* of Allah Almighty (ﷻ) is sin. Pious people have either fear of hell or love of paradise; whereas, for the people of intimacy fear and love are only for *Dhāt* of Allah (ﷻ). That



What is spiritual-discipline (*silk sulūk*)? What are striving or spiritual-struggle (*mujāhadah*) and witnessing (*mushāhadah*)? What is meant by spiritual-exercise? What are states of intimacy, union, (Divine)-love, desire, tranquillity, and recognition (*ma'rifat*) of annihilation in Allah (ﷻ) (*fanā fī Allah*), subsisting with Allah (ﷻ) (*baqā billah*) etc.?<sup>10</sup> Entire *faqr*, favour, blessings, greatness, honour, honour of seeing Prophet Muḥammad (ﷺ), knowledge of everything, at once manifestation of knowledge of eighteen thousand (18,000) universes, all those states that fulfil every aim and, if desirous so desires, he could remain immersed in the illumination of Oneness all the while, if he wishes to remain in the convention/congregation of Prophet Muḥammad (ﷺ) (*majlis Muḥammadī* (ﷺ)) to be honoured with his illuminated view and then remain servant in privileged presence, the path of illumination of his presence is that which opens from the shrines of friends of Allah (ﷻ) (*awliyyā' Allah*), Prophets, or martyrs, from which desirous meets every spiritual and attains tranquillity by meeting spirituals, with all aforementioned states and state of intimacy and *ma'rifat*, absorption in illumination of oneness, privileged presence in *majlis Muḥammadī* (ﷺ), meeting and shaking hands with every spiritual of the grave etc., all these states are unfolded in the form of witnessing spiritual-occurrences (*tajalliyyāt*) by the contemplation of *Ism Allah Dhāt*, contemplation of the name of the leader of the universe Prophet Muḥammad (ﷺ), contemplation of Islamic creed (*Kalimah Tayyab*),

“*There is no one worthy of worship besides Allah (ﷻ) and Muḥammad is the Prophet (ﷺ) of Allah (ﷻ)*”<sup>11</sup>,

contemplation of ninety-nine (99) names of Almighty (ﷻ), with auspiciousness of Glorious Name (*Ism A'dḥam*) and with

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is why the good deeds of pious people are at the level of sins according to people of intimacy.

<sup>10</sup> Recognition in state of annihilation in Allah (ﷻ) and subsisting with Allah (ﷻ). After the state of *fanā* one attains state of *baqā* which is state of immortality and state of eternal existence.

<sup>11</sup> لا اله الا الله محمد رسول الله

contemplation of every name (Divine-attributes). Such *murshid* who is unable to show all these spiritual-influences (*hādīrāt*) within a breath in the beginning, it is understood that he is incomplete and inferior *murshid*. Though he is engaged in the spiritual-struggle but he is unaware of the secret; although he is striving, yet he is unaware of witnessing; though, he is in exercise to invoke spiritual-influence (*da‘wat*) but unaware from enlightened breath; though, he has attained state of spiritual-disclosure (*kashf*) but ignorant of discovering; although, he is at the level of performing miracles but unaware of mercy. In fact according to people in state of intimacy he is indulged in sins, even according to public he is on the straight path. Such as in chapter *Al-Kahaf* in Exalted Qur’ān regarding Prophet Moses (ﷺ) and Honourable Khidr (عليه السلام) the reality of incident is mentioned that Honourable Khidr (عليه السلام) had ripped the planks of boat, killed the child and straightened the weaken wall. Often some people are considered as people of Allah (ﷻ) in union with Allah (ﷻ) by the public but in the innermost they are slaves of desires of their base-self .

#### Couplet

Expecting repentance from an immoral person is also crime  
because a launderer never cleans his dress properly.

Saying of Exalted Prophet (ﷺ),

*“Foolish is such person who follows desires of his base-self but expects forgiveness from Rabb.”*

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?”*

I am surprised at those who are apparently counselling others but in the innermost they are disgraced by their base-self. In the public’s view they are seen as people of Divine-favour but in the innermost their level is as women on menstruation. It means that such *murshid* who has neither accessed discipline of privileged presence nor invocation of spiritual of the graves (*da‘wat qubūr*) nor he is immersed in the illumination, he is powerless, without innermost (unawaken innermost)

and far away from *ma'rifat* of Allah Almighty (ﷻ), although he is apparently proud of disclosure (*kashf*) and spiritual-miracles. *Murshid kāmīl* honours whichever desirous, overpowers him over his *base-self*; his (*murshid kāmīl*'s) method of approaching *Hāqq* is through the concentration of glance. His concentration is better than the concentration of Honourable Khidr (عليه السلام) because with his glance dust transforms into gold. Yes! It is certain that such *faqīr* whose predominance is in both worlds, if he wishes, he can turn the earth like bow and level it's both ends from east to west and pull them like bow with the power of Almighty and target the universe with the arrow of fate to cause injury so that the entire universe either dies off with starvation or faces sudden death. Such friend of Allah (ﷻ) (*wālī Allah*) has the power to remove rebuking, backbiting, oppressiveness, infuriation, wrath and agony from public and bear the pain himself from the public but he would not cause them any suffering. The stamina of such *faqīr* is enormous due to auspiciousness of absorption in monotheism's Divine-illumination and *majlis Muḥammadī* (ﷺ). If *murshid kāmīl* wants to engage desirous of Allah (ﷻ) in spiritual-struggle (*riyādat*), he can engage him in servitude for many years; and if he would turn to bestow favour then he can take desirous of Allah (ﷻ) from all states of beginning and ultimate within a moment. Saying of Exalted Prophet (ﷺ),

*“The life of world is a moment and there is no comfort in it and there is submission in it for us.”*

#### Poem

O desirous! Leave yourself and move forward and immerse in Divine-illumination as there is no need of desire of (Divine)-union or (Divine)-presence.

Do you know if there is no (Divine)-union then what happens? Polytheism and desires of base-self occur. O desirous refrain from polytheism and vanity.

When the desirous' need is fulfilled from the court of *Haqq* then Divine-throne ('*arsh*) and Divine-chair (*kursī*) and every level of creation come within his reach.

Guide of the true path should be such *murshid* who immerses desirous in Oneness of Almighty the Greatest.

*Murshid* should be such guide who prevents desirous from desires of their base-self.

Bahoo (ﷺ) himself is *murshid*, desirous, and soul sacrificial in the true path where all over the world he could not find enlightened desirous of *Haqq*.

Whoever is seeker, seeks selfish desires as whoever claims to be desirous of *Haqq*, is boastful liar.

If someone is genuine desirous, I am present to fulfil his desire. I will take him from the beginning to the utmost within a moment.

Know it that domination over both worlds, taking every desirous to the state of visible spiritual-revelation, acquiring education and be able to lecture on every subject is an easy task but imprisoning base-self (*nafs*) is an extremely difficult and arduous task. Whoever wants to recognise Allah Almighty (ﷻ), acquire *ma'rifat* of His intimacy and attain knowledge of invisible spiritual-occurrences of spiritual-revelations and undeniable-revelations (*futūḥāt lāraybī*), and messages with detailed answer (of questions from the Divine-court) from the One Who is nearer than jugular vein, then he needs to watch his self (*nafs*), recognise it and talk to it. Saying of Exalted Prophet (ﷺ),

“*He who has recognised his nafs verily he has recognised his Rabb.*”<sup>12</sup>

*Nafs* becomes happy and grows big by studying literal knowledge and performing mystical-exercise. As *nafs* is concealed within the

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<sup>12</sup> مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

body, therefore, concealed innermost burns the *nafs* with spiritual endeavours of the innermost and it gets ruined by the effects of contemplation of *Ism Allah Dhāt*'s fire. Whosoever does not initially capture his *nafs* and take straight to the Divine-path and he wants to recognise Allah Almighty (ﷻ) and acquire *ma'rifat* of Allah Almighty's (ﷻ) intimacy, I swear by God, it is difficult for him to reach Allah Almighty (ﷻ) because he is person of *nafs* and caprice. Know it that states in trans, suspicions and all kinds of hazards are vein thoughts and *faqīrs* with enlightened heart are immersed in annihilation in *Dhāt*. And the one, who is present in body around the heart and contaminates his tongue with lies by agreeing to the *khannās* and *khartūm* (kinds of Satan), that is *nafs*. You don't know, *nafs* is the emperor in the body's suburb and Satan is its minister. That is the reason the appearance of a person of *nafs* seems confused and in state of discontent. If the whole of the world is given to him even then that covetous person will not be satiated (i.e., his desire for more is never fulfilled). You must know that *nafs* is like temptation and every action of the person of *nafs* is in devastation, revolting and in turmoil. Know it that *nafs* sucks blood of a person by perpetrating tyranny on him. Thus, desire (*hawā*) is the base of people of *nafs*.

That is why, whoever segregated *nafs* from desires, has attained *ma'rifat* of intimacy of Allah (ﷻ). The one who has segregated *nafs* from desires, has conceded to the Will of Allah (ﷻ). He who has segregated *nafs* from desires, he has attained privileged presence of *majlis* of Prophet Muhammad (ﷺ). He, whose *nafs* got away from desires, is illuminated soul (*rušan damīr*) like an appearing mirror which sees the view of both worlds. Well done, welcome! Come! He who has segregated *nafs* from desires has attained subsistence (*baqā*) of spirit and convention of Prophets (ﷺ) and *awliyyā*'.

The blessing of separating *nafs* from desire is attained from bestowal ('*attā*) of *murshid kāmīl*. *Murshid kāmīl*, on very first day, gives lesson to desirous of Allah (ﷻ) to make his *nafs* obey his

command and be among people of *Suffah*<sup>13</sup> or to annihilate the egotism and being of *nafs*. This task is accomplished with the spiritual-influence of *Ism Allah Dhāt*. Everyone's body has a state and persons of every state such as person of *nafs*, soul (*qalb*), spirit (*rūh*), secret (*sirr*) and person of the ability of Divine-illumination have their distinct appearances with which they are identified. Therefore, the appearance of evil-self (*nafs ammārah*) is identified by its harshness and rudeness; whatever it will say, will be of ignorance even if it is educated to whatever extent. It means that its conversation will have wrath, irritation and infuriation. The appearance of *dhikr* invoker with purified soul and cleaned heart is identified by the fact that he will have love and sincerity and his conversation will be impressive and the listener will enjoy it and his (listener's) heart will get enlightened. Person of spirit remembrance (*ahal rūh dhākir*) can be identified by the fact that his every word will be full of sincerity and will be pure from hypocrisy, that will bestow the effects of Oneness with Allah Almighty (ﷻ). Person of secret (*sirr*) *dhikr* will be identified by the fact that every utterance of his tongue will be about witnessing of secrets of *Rabb*; his body is in this world but his spirit is in state of illumination of *Dhāt* (*lāmakān*). His conversation is effective which manifests modesty and politeness into listener's body. And person of ability (*tawfiq*) can be identified by the fact that he always has his head bowed with humbleness and humility in obedience and devotion, remains in state of prostration in front of Divine-One and worships with sincerity. His conversation is effective with which infidel natured evil-self becomes Muslim.

When these entire features gather within the physical body then overall body becomes pious-natured and capability of witnessing manifests within it; so that figure of Divine-illumination emerges within the body. The imperishable figure of Divine-illumination is recognised by the fact that every word from his mouth manifests

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<sup>13</sup> Name of a platform in the Exalted Prophet Muḥammad's (ﷺ) *masjid* in Medina where many companions used to sit in order to concentrate upon their innermost to purify their hearts and souls. Some scholars believe that term Sufi is derived from the word *Suffah*.

Divine-illuminations due to the witnessing of *Rabb* and intimacy in privileged presence. On the very first day, person of illumination desirous opens intimacy with privileged presence from the state of illumination. The person of illumination immerses in perfect Divine-illumination during day and night due to sincerity, *faqr* and *sharī‘at*; although, he is apparently in conservation with the public. He is awake by perpetually remaining engaged in the *dhikr* of Allah (ﷻ); although, people perceive him asleep. This statement of mine is in accordance with my (spiritual)-state<sup>14</sup>. Saying of Exalted Prophet (ﷺ),

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

It is said,

“*The night of starvation is the accession to heavens (mi‘rāj) of faqr.*”

He who does not trample sensual desires of his *nafs* and does not mount over his *nafs*, it is impossible for him to reach these states of innermost. Even if he apparently spends his whole life in spiritual-exercises, he will never gain any benefit from it. Allah Almighty (ﷻ) commands (Qur‘ān, 79:40-41),

“*But as for him who feared standing in the presence of his Rabb and forbade (his) nafs its appetites and lusts, paradise (Jannat Al-Māwá) will surely be (his) abode.*”

Poem

Scepticism, dangers, ill thoughts, greed and jealousy are the food and power of bad charactered base-self (*nafs*).

How could idol worshipers with dead breath (*mordah dam*) be able to recognise *nafs*?

How could an ordinary person be able to recognise *nafs*? *Nafs* can only be recognised by perfect ‘*ārif* (‘*ārif kāmīl*).

How could be an arrogant be person able to recognise *nafs*? Only a person of privileged presence is able to kill base-self (*nafs*).

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<sup>14</sup> The author is describing his personal experience.

I made accountable the *nafs* with Divine-ability (*tawfīq Ilāhī*) and acquired the reality of each science from the court of Exalted Prophet (ﷺ).

When the future (*'āqibat*) of fire-natured *nafs* became illuminated, then heart, body and every limb were pardoned.

The one whose *dhikr* and reflection is without privileged presence, he should get tame his base-self and immerse in illumination.

The *nafs* of Prophets is pious like Prophets and *nafs* of *awliyyā'* is pious like *awliyyā'*.

Dejected person's *nafs* is wicked even if his tongue recites definitive *Hadīth* and Qur'ān.

*Nafs* is Satan which is awful evil and is from the family of bad ones; *nafs* was the one who evicted Adam (ﷺ) from paradise.

If you want your *nafs* to be your friend then immerse in the deep river of monotheism.

The reflection (*murāqabah*), by closing his eyes, of a person with satisfied-self (*nafs mutma'innah*) is like eating his heart out. Such perfect reflection and spiritual-disclosure (*mukāshafah*) are absorption in deep river of monotheism. The one who has not reached this reflection, neither his *nafs* has become obedient and Muslim nor he has reached the stage of a true believer (*mu'min*). The stage of true believer is eliminating one's being and annihilation of reprobate *nafs* by engrossing in *ma'rifat* of Allah (ﷻ). It is said,

*“The one who has recognised his nafs from its extinction, verily he has recognised his Rabb from subsistence.”*

Person of evil-self, who engages in reflection by placing cover over his face and closing his eyes in public, is self-ostentation. Although he remains unaware of public and is unconscious, even then he is merely a person of tradition and alist (*ahal taqlīd*) and not a person of monotheism (*ahal tawḥīd*). *Murshid kāmīl* should be recognised by the



fact that the desirous is honoured with eight factors by *murshid kāmīl* due to which the desirous does not commit errors. If an error is committed, he would not become reprobate. Those eight elements are; four of them are related to outwards which purify desirous being and those four elements are as follows;

1. Speaking truth,
2. Consuming permissible (*halāl*) food,
3. Obedience,
4. Courage and ability (*himmat tawfīq*).

Courage and ability is to refrain from forbidden actions which are against Almighty's obedience and *sharī'at*. The four elements are of innermost and those are;

1. *Dhikr zawāl* which is such a *dhikr* whose activation makes the creation from east to west incline towards *dhākir* and all specific and ordinary people become his desirous and disciple. Entire worldly public, worldly emperors, their entire subjects, their nobles and ministers obey *dhākir's* command and become his servants. These are the initial states and are lower, mean and despicable in view of *faqīr*.
2. *Dhikr kamāl* (excellent remembrance) is such *dhikr* that with its influence the angels of heavens and earth, angels carrying the Divine throne and four archangels obey the *dhākir* with the command of Allah Almighty (ﷻ) and keep revealing delightful glad tidings to him. He sees angels and thousands of thousand invisible throngs around him by his spiritual-concentration. This honour is also attained with the grace and blessing of Allah Almighty (ﷻ) and concentration of *murshid kāmīl*.
3. *Dhikr hāl* (spiritual-condition/spiritual-status): Due to this *dhikr*, *dhākir* shakes hands and meets all of the spirits born on the day of pre-eternity.
4. *Dhikr aḥwāl* (mystical elation): With this *dhikr*, *dhākir* immerse in witnessing the manifestations of imperishable spiritual-occurrence of Divine-illumination and moves on (becomes unaware) from his life.<sup>15</sup>

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<sup>15</sup> Honourable Sultan Bahoo (ﷻ) classified the state of becoming unaware in *Risālah Rūhī Sharīf* as a state of absorption.

Whatever he sees, he sees the beauty of Almighty (ﷻ). Intellect and imaginations cannot reach the beauty of Allah Almighty (ﷻ) because union of Divine-beauty is *ma'rifat* of Divine-view.

Whoever reaches these imperishable states, he immerses in monotheism and becomes illumination of privileged presence. A person with vain thoughts cannot reach the level of *dhikr aḥwāl. Murshid kāmīl*, on the very first day, gives desirous the lesson of knowledge of imperishable state of *ma'rifat* of immersing in illumination and on same day initiates the knowledge of spiritual-instructions (*talqīn*). The wisdom is that (in *murshid's* knowledge of instruction) there is *Ilāhī's* secret and witnessing of absorption in *lāmakān* which is concealed within the heart (but it appears with the effect of knowledge and instruction).

Highest state of any spiritual-path cannot reach the initial state of *kāmīl Qādirī* because *kāmīl Qādirī* immerses the desirous in illumination of *ma'rifat* of Allah Almighty (ﷻ) and then honours him with privileged presence in *majlis Muḥammadī* (ﷺ) with the glance of contemplation of *Ism Allah Dhāt*, strike of *Kalimah Tayyab* (with rhythmic blows of Islamic creed onto the heart) and with concentration of innermost. This is the very first day lesson within the *Qādirī* order. Such a person who does not study this lesson and does not take the desirous to the privileged presence in *majlis Muḥammadī* (ﷺ), he could not be a *kāmīl Qādirī*<sup>16</sup>. Such person's state of absorption of spiritual elation (*hāl*) is merely vain thought because *Qādirī* is perpetually immersed in illumination of *ma'rifat*.

Union (*wisāl*) is of two kinds,

- 1- First is manifestation of spiritual-revelation (*ilhām*) and;
- 2- The second is perfect absorption in manifestation of union.

Such *murshid*, who is unable to take the desirous to these states and does not make him dominant upon *ghauth* and *qutb*, is imperfect and incomplete. *Kāmīl Qādirī* is like lion expert-valiant; even the lion is

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<sup>16</sup> Such teachings and instructions are the responsibility of *Shaykh*. These are initiated with the spiritual-concentration.

ashamed in front of him. What power does fox, jackal or dog have to say a single word in front of a lion?

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## Spiritual-Condition of Pre-Eternity and Step by Step Commentary on Entire Creation

Stanza

The stage I have reached, there is no possibility for anyone else to reach.

I am falcon of *lāmakān*, there is no place for flies.

There is no access even for Divine-throne, Divine-chair, Divine-tablet and Divine-pen (*lawḥ wa qalam*) and both the worlds to that path.

There is neither any space for angles nor any for greedy people.

These are statuses of perfect witnessing that is based upon *sharī'at*, help from Prophet Muḥammad (ﷺ) and commentary of Qur'ān and *Ḥadīth*.

In short, when Allah Almighty (ﷻ) willed to express the reality of “*be*’, and it thereupon happens (*kun fayakūn*),” He commanded (in *Ḥadīth Qudsī*),

“*I was a hidden treasure, I Willed to be recognised; therefore, I created creation.*”

Afterwards from the veil of illumination two Divine-hands emerged, left hand and right hand. Almighty *Ḥaqq* glanced towards left hand with gaze of rage and majesty then Satanic fire came into existence; and gazed at right hand with pleasure, mercy, tranquillity, affection, kindness and favour then the illumination of Prophet Muḥammad (*nūr Muḥammadī*) (ﷺ), brighter than the sun, came into existence. Later on, Allah Almighty (ﷻ) commanded, “*be (kun)*,” then entire spirits of creation and beings stood respectfully according to their status by status, classification by classification, row by row towards the

command of Allah Almighty (ﷻ), attentively; as spirits are by the command of Sustainer. Then Allah Almighty (ﷻ) commanded (Qur’ān, 7:172),

“*Am I not your Rabb (Alastu birabbikum)?*”

Inferior and superior, all spirits replied (Qur’ān, 7:172),

“*Why not (bala).*”<sup>17</sup>

After announcing ‘*bala*’, some spirits became regretful. These were the spirits of infidels, polytheists, hypocrites, and liars. Whereas some spirits, after announcing ‘*bala*’, became extremely happy and delightful from the sound of ‘*alast*’. These were the spirits of Prophets, *awliyyā*’, true believers, and Muslims. After that Allah Almighty (ﷻ) commanded,

“*O spirits! Whatever you want, ask Me for it, so that I shall bestow you.*”

All of the spirits pleaded,

“*Almighty (ﷻ)! We want You from Yourself (Your Dhāt).*”

At such, from the left hand, Allah Almighty (ﷻ) presented world, worldly elegance and adornment to the spirits. First of all Satan, with the company of ill-natured evil-self (*nafs ammārah*), entered into the world and worldly elegance. As Satan entered into the world, he shouted twenty four slogans; by hearing them, nine portions of spirits moved towards Satan and joined his discipline. Those twenty four (24) slogans are;

1. Melodious music and singing<sup>18</sup>,
2. Adoring beauty,
3. Adoring lust,

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<sup>17</sup> Allah Almighty (ﷻ) commands (Qur’ān, 7:172),

“*They (all) said: ‘Why not! We bear witness (that You alone are our Rabb).*”

Point to note is the reply “*we bear witness*” means that the spirits were witnessing Allah Almighty (ﷻ). The question here is in what form spirits were witnessing? According to Sultan Bahoo (ﷺ), as mentioned in *Risālah Rūhī Sharīf*, Allah Almighty (ﷻ) manifested His illumination from *Ism Allah Dhāt*.

<sup>18</sup> That keeps one engaged with base-self and takes away from Allah (ﷻ)

4. Drinking liquor,
5. Religious-innovation (*bid'at*),
6. Abandonment of prayers,
7. Songs and musical instruments such as tambourine, rebeck, oboe, daff, kettledrum and further sound of unpleasant instruments,
8. Abandonment of congregational prayer,
9. Negligence,
10. Arrogance,
11. Greed,
12. False egoism,
13. Jealousy,
14. Janity,
15. Hypocrisy,
16. Backbiting,
17. Pretence,
18. Infidelity,
19. Ignorance,
20. Lie,
21. Ill thoughts,
22. Bad looks,
23. Bad actions,
24. Sound of temptations.

Anyone who would adopt any of these qualities, then his spirit is from that particular group which heeded Satan's call. They are still the same as they were then according to the saying of Exalted Prophet (ﷺ),

*"Same is now as it was then."*<sup>19</sup>

Allah Almighty (ﷻ) commands (Qur'ān, 3:26),

*"(Say) And You (Allah ﷻ) dishonour whom You will."*

Allah Almighty (ﷻ) commands (Qur'ān, 2:268),

*"Satan makes you afraid of poverty and enjoins you to commit indecency."*

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<sup>19</sup> الان كما كان

Whoso obeyed Satan, he acquired worldly status; he liked the (material) world, reached in it, never turned towards *Huq* and immersed in the (material) world. The rest of spirits remained present in front of Divine *Huq* modestly. Allah Almighty commanded with favour and mercy, ‘O spirits! Ask Me for whatever you desire, so that I would grant you.’ Those spirits replied that Almighty (ﷻ)! ‘We want You from Your *Dhāt* (Yourself)’. At that point Allah Almighty (ﷻ) presented to them from the right hand side, paradise, *hourie*<sup>20</sup>, and all the blessings, its elegance and adornment and the entire display. Upon that, nine portions of the (rest of) spirits entered the paradise. The very first spirits which entered into the paradise were of people of piety and people of purity. They gave melodious call of piety. As the pious spirits – who were the people like learned scholars, pious and abstinent people – heard the sound of piety, they entered into the paradise and remained in obedience of the *sharī‘at* of Exalted Prophet Muḥammad (ﷺ). That call of piety is,

*“Allah (ﷻ) is the greatest, Allah (ﷻ) is the greatest, Allah (ﷻ) is the greatest, and Allah (ﷻ) is the greatest. I bear witness that there is no one worthy of worship besides Allah (ﷻ), I bear witness that there is no one worthy of worship besides Allah (ﷻ). I bear witness that Muḥammad (ﷺ) is Prophet of Allah (ﷻ), I bear witness that Muḥammad (ﷺ) is Prophet of Allah (ﷻ). Come towards prayer, come towards prayer. Come towards betterment, come towards betterment. Allah (ﷻ) is the greatest, Allah (ﷻ) is the greatest. There is no one worthy of worship besides Allah (ﷻ).”*

The remaining one portion of spirits kept standing in front of Almighty (ﷻ). In the privileged presence in *majlis Muḥammadī* (ﷺ) they were so enamoured of the sight and immersed in *fanā fī Allah* and *baqā billah* (ﷻ) that no worldly call or the call of hereafter reached

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<sup>20</sup> Black-eyed exquisite beauties.



their ears. They become such 'ārif with Allah (ﷻ) ('ārif billah) person of faqr that the saying of Exalted Prophet (ﷺ) regarding them is,

“Faqr is my glory and faqr is from me.”

It is said,

“(Material) World is prohibited upon seeker of hereafter, hereafter is prohibited upon the seeker of world, and both world and hereafter are prohibited upon desirous of Allah (ﷻ).”

Saying of Exalted Prophet (ﷺ),

“He who attained Allah Almighty (ﷻ), he attained everything.”

Such murshid cannot be called perfect murshid (kāmil murshid) who is unable to teach desirous these three states and statuses and then provide him with spiritual witnessing from the influence of contemplation of *Ism Allah Dhāt*, contemplation of *Ism Muḥammad* (ﷺ) of the leader of universe, and contemplation of *Kalimah Tayyab*. Desirous of such murshid always remains in state of discontent and confusion.

Couplets

Bahoo (ﷺ) attained spiritual-instruction from the Prophet (ﷺ), every point of his spiritual-instruction is unambiguous faith.

Bahoo (ﷺ) is bestowed with permission from the court of Prophet (ﷺ) that he should give (spiritual)-instruction of intimacy of God to creation.

When I inspect desire of desirous, I find that most among them are seekers of worldly material like dog.

When anyone desires Allah (ﷻ) from Bahoo (ﷺ), he bestows him with immersion in state of *fanā fī Allah*.

What is tranquillity (*jam'iyat*)? Many people of intimacy have commented on its basics while commenting on tranquillity in their books. Its conclusion is that when a small amount of yogurt milk (*lasī*) is added to milk then the milk sets and that set milk is called yogurt.

When yogurt is churned then butter comes out of it and when butter is heated on the fire then pure milk oil (*ghee*) emerges. Similarly, within the body of *'arifs*, there is a collective code of that immortal *Dhāt*<sup>21</sup>. Author (Sultān Al-'Ārifīn Sultan Bahoo (ﷺ)) says no! I do not say wrong that tranquillity is noble favour and exquisite dress of Divine-intimacy (*qurb Ilāhī*) and Almighty's (ﷻ) favour upon favour which is particularly illumination of *ma'rifat* of *Ilāhī*'s (God's) monotheism. Every such person dresses up in tranquillity (*jam'iyyat*) who is approved in the view of Allah Almighty (ﷻ) and honoured with privileged presence in the *majlis Muḥammadī* (ﷺ). Every such person is dressed up in contentment that vacates worldly carrion and comes into perpetual worship. Life is engaging in *dhikr* and for a hazardous person with dejected heart<sup>22</sup> there is no servitude but embarrassment. It means that the material world (*dunyā*) is the state of sensual desire and hereafter is the state of lust. Person of tranquillity is unconcerned with both of these states. Allah (ﷻ) is sufficient, besides Allah (ﷻ) is temptation (*Allaho bas mā siwa' Allah hawas*). Other meaning of tranquillity is that it is the key for everything and eighteen thousand (18,000) universes are like a lock. Since tranquillity is the master key for all the creation, therefore, when the key enters the lock it opens every state. Thus, it is understood that tranquillity is within *Ism Allah Dhāt*. When one attains depth (*kunah*) of *Dhāt*, one does not have the desire of witnessing the states of Divine-attributes (*siffāt*), (spiritual)-revelations<sup>23</sup> and spiritual-miracles. Tranquillity is an illumination, Divine-illumination (*nūr Dhāt*), with which both worlds came into existence and *Qādirī* person of tranquillity is a *fanā fī Allah faqīr* who has overpowered his *nafs* and he is illuminated soul (*ruṣan ḍamīr*).

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<sup>21</sup> Within the spirit there is secret (*sirr*) which is the same trust Allah Almighty (ﷻ) placed within our spirit at the occasion of “*Alastu Birabbikum*.”

<sup>22</sup> One whose inner is occupied with all forms of suspicions and hazards.

<sup>23</sup> *Kashf wa karāmāt* is translated as spiritual-revelations and spiritual-miracles because in English, miracles are also used for *mu'jizah*. However, *mu'jizah* can only be performed by Prophets, therefore, in order to address this confusion spiritual is added to clarify any ambiguity. Spiritual-miracle is subordinate to *mu'jizah* of Prophets.

Both of the worlds are within his captivity<sup>24</sup> and his tongue always remains in effective eternal knowledge of commentary of Qur'ān. Tranquillity (*jam'iyyat*) is a *nūr Ilāhī* whose roots emerge from sincerity, certainty and kernel of Almighty's *ma'rifat*. With Divine-ability, this illumination of certitude is attained by monotheism. Tranquillity is such secret of the secret's illumination which manifests like sun from the depth of the heart and spreads the illumination of favour. This illumination of tranquillity shines in such a manner that in its light display of both worlds could be seen on the back of a nail. What is called tranquillity? Know it that tranquillity (*jam'iyyat*) has five letters and each of its letters bestows complete auspiciousness of contemplation and spiritual-power to the heart. Person of tranquillity seizes five states from its each letter within his control and spiritual-power. Hence, he has no desires and remorse left in his heart. Whatever he knows he remains steadfast on it. According to knowledge of certainty the state of tranquillity is comprehensive knowledge which is from the *Dhāt* of Immortal and In-existence (*Hayy Al-Qayyūm*). Five treasures and five states, within which there are all forms of spiritual-powers and auspiciousness, are as follows;

1. States of pre-eternity (*azal*), spiritual-power of pre-eternity, auspiciousness of pre-eternity and (spiritual)-treasure of pre-eternity;
2. State of post-eternity (*abad*), auspiciousness of post-eternity and treasure of post-eternity;
3. State of (mortal) world, spiritual-power of world, auspiciousness of world and treasure of world;
4. State of hereafter, spiritual-power of hereafter, auspiciousness of hereafter, and treasure of hereafter;
5. Spiritual-power of glorious treasures of the sates of auspiciousness and intimacy of Oneness of *fanā fī Allah* and *baqā billah*.

This is the complete tranquillity. Such *murshid* who bestows the desirous with spiritual-power of each and every form of tranquillity on the very first day by the spiritual-influence of *Ism Allah Dhāt*, *Ism Muḥammad* (ﷺ) and *Kalimah Tayyab*,

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<sup>24</sup> When a person reaches the state of *faqīr* (at the state of spiritual-excellence), he has no desire left, and he becomes free of want and the creation obeys his commands.

“*There is no one worthy of worship besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet (Rasūl) of Allah (ﷻ)*”;

he is the *murshid kāmīl* from the path of certitude otherwise he is inferior and immature one who is uneventful, bragger and heretic. Allah (ﷻ) is sufficient, besides Allah (ﷻ) is temptation (*Allaho bas mā siwa’Allah hawas*).

Do you know, according to influence and delay, what is the difference among activities of *Raḥmān* the Merciful, doings of human, and Satan? I am surprised at such community whereby remembrance of Allah Almighty (ﷻ) is upon everyone’s tongue or they have memorised exalted Qur’ān and recite it or speak on the issues of *fiqh* (Islamic jurisprudence) but lies from their tongue, malice, greed, jealousy and arrogance from their heart and body never go away. The wisdom behind it is that they do not utter the name of Allah Almighty (ﷻ) with sincerity. They do not learn the word of Allah (ﷻ) (Qur’ān) for love of Allah Almighty (ﷻ) but they would swiftly repeat *Allah Hoo, Allah Hoo* like fast hurricane wind, as if it was some kind of customary ritual. The one who attains *Ism Allah*, its reality and is acquainted with it, he attains perpetual privileged presence in *majlis* of Prophet Muḥammad (ﷺ). His spirit attains subsistence and he can show the display of both worlds on the back of his nail. Such person who is acquainted with *Ism Allah Dhāt*, he takes bat of sincerity and brings the ball of *ma’rifat* from every ground of both the worlds. *Ism Allah* is such greatest name that from beginning to utmost, witnessing of illumination of privileged presence’s complete *ma’rifat* is concealed within the contemplation of this name with one condition that contemplator of *Ism Allah Dhāt* immerses within the study of heart in the same way as a reader immerses in the pages of a book. Such *‘arif* is called immersed who has both wings for (spiritual) flight.

#### Couplets

Attend student of mystics’ (*dorveys’*) door morning and evening, so that you acquire every objective.

Even if he (smacks) your head, bow your head in front of him and hand over to him whatever you have.

The wealth you would hand over to *dorveyš*, will last forever and with his glance, you will be emperor of the universe (will become free from want).

Whoever is approved in view of *dorveyš*, his spiritual-state is above the level of Divine-throne.<sup>25</sup>

What is the difference between the levels of *dorveyš* and *faqīr*? The levels of *dorveyš* are that Divine-tablet (*lawh mahfūdh*) remains within his study of apparent sight. Person with such status is called astrologist i.e., he is at the level of astrologist; however, the status of *faqīr* is *fanā fī Allah* that is the level of absorption in monotheism of Immortal and In-Existence *Dhāt*. The state of *dorveyš* is of a patient and the state of *faqīr* is of a physician. With the gaze of *dorveyš*, suspicions regarding activities of *dorveyš* emerge within heart. *Dorveyš*'s activity is that with the gaze of *dorveyš* destitute fisherman turns into an emperor. Glance of *faqīr* makes desirous the leader of both worlds by making him spiritually-enlightened; and by becoming desirous of immersing in manifestation, he (desirous) engrosses in witnessing of *ma'rifat* of Divine-illumination in such a manner that even if kingdom of Prophet Solomon (عليه السلام) is given to him, he would never accept it because in innermost he is masculine and his heart is discontent from the love of material world, materialistic people and from gold and silver (wealth). You must know that rage, mental absorption, drawing outrage and unreasonable furry emerge in scholars as they study knowledge without intercessory<sup>26</sup>, and due to excessive study<sup>27</sup>. Whereas *faqīr* attains *ma'rifat* of *Ilāhī* and illumination of insight from *Ism Allah Dhāt*. Therefore, people with anger and wrath and people of enlightened

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<sup>25</sup> When a person reaches the state of *fanā fī Allah*, he moves on to state of *baqā billah* (subsisting with Allah (ﷻ)).

<sup>26</sup> Without the supervision of *shaykh*.

<sup>27</sup> Physical knowledge is based on mere reasoning and it is not conclusive. Excessive study does not provide one with contentment and one remains in state of discontent. Until a scholar attains innermost meanings, he remains in state of outrage.

vision do not adapt each other's gathering. The person who abandons wrath and furry, attains *ma'rifat* of Almighty and vision of heart (*nūr basīrat*). Similarly, a person who relinquishes altercation, he achieves union in Almighty's *ma'rifat*. Saying of Exalted Prophet (ﷺ),

“*He who has recognised his Rabb, verily his tongue is muted.*”<sup>28</sup>

It means that when a person utters *Yā Allāho* once with complete sincerity, certainty, and certitude of heart then all stages of pre-eternity, post-eternity, world, hereafter and *ma'rifat* of God manifest upon him and entire perpetual auspiciousness come within his grasp. I am surprised at those callous people who chant loudly *dhikr* of ‘*Allāh Hoo*’, ‘*Allāh Hoo*’ day and night but they are ignorant of the reality of *Ism Allāh Dhāt*, and by falling from grace (*raj'at*) they are wandering in (in the state of) religious-innovation (*bid'at*) and confusion, and their mind is filled with sensual desires. It is known that their solitude is an entrapment for the public and for them there is misery below the ground (in grave). Their chamber (*zāwiyah*) is a veil behind which they<sup>29</sup> hide in order to seize the king and his nobles to make them their disciple and seeker and remain troubled. Know it that *Ism Allāh Dhāt* is pious, this *Ism A'dham* neither effects the body until it is not honourable (due to pious actions) nor benefits without exceptional sincerity and perfect *murshid*. Know it that *faqīr* is the one who possesses the status of ‘*ayn al-ayān* (actually seeing with naked eyes); both worlds are impatient and distressed for him and are wholeheartedly his passionate lover. I am surprised at those fools who call each other ‘desirous’ and ‘*murshid*’ but they are ignorant of the reality of being a desirous and *murshid*; both of them are immature fools. *Murshid* exemplifies as Allāh Almighty's (ﷻ) beloved Prophet Muḥammad (ﷺ) and desirous exemplify as his sacrificial companions whose diet was sight of Prophet Muḥammad (ﷺ) day and night and

<sup>28</sup> Sultan Bahoo (ﷺ) describes in *Abyāt Bahoo*,

“*Those whose spirit has imbibed love till bone-marrow, they remain silent - Hoo, Though thousands of tongues in every hair yet they wander about speechless - Hoo,*”

<sup>29</sup> Those who are inclined towards worldly carrion (*dunyā*) and they seek wealth and fame by putting out camouflage to deceive materialists.

they were disheartened from infidelity, polytheism and religious-innovations. Such person who adopts infidelity contrary to *sharī'at* of Prophet Muḥammad (ﷺ) and follows the actions contrary to the actions of blessed companions is accursed one; how could he become eligible to be a *murshid*? The path of *murshid* emerges from Qur'ān and *sharī'at*; and it appears from witnessing of privileged presence through Qur'ānic verses and *Ism Allah Dhāt* and that is called the (path of) *fanā fī Allah*.

#### Couplets

The one who makes himself extinct and becomes *fanā fī Allah* with God, it is permissible for him to move beyond his life and attain Divine-view.

Intellect and imagination have no access up to the beauty of Almighty (ﷻ); *ma'rifat* of Divine-view is called union.

Without Divine-view of Almighty (ﷻ), *ma'rifat* isn't acknowledged, '*arif*'s have no one to mention besides God.

The one deprived of Divine-view here is black-hearted; the love of material world is the darkness of the heart and a major sin.

Saying of Prophet (ﷺ),

*"The root of all the evils is the love of worldly carrion (dunyā)."*

Allah Almighty (ﷻ) commands (Qur'ān, 17:72),

*"And whoever remains blind (to the truth) in this (world) will be blind in the Hereafter as well, distracted from the path (of deliverance)."*

However,

#### Couplet

Heart's eye is different which is capable of Divine-sight; this eye is not capable of Divine-sight which is contaminated with sensual desires.

Such ‘ārīf who entered this reflection and spiritual-revelation, it is as if he has perished his spirit.

Couplet

Know it that the tongue that speaks the truth is different and the tongue that is boastful is different.

Sayings,

1. السَّكُوتُ إِحْرَامٌ عَلَى قُلُوبِ الْأَوْلِيَاءِ  
“Calmness is *iḥrām* to awliyyā’ Allah’s hearts.”
2. السَّكُوتُ تَأْجُ الْمُؤْمِنِينَ وَرِضَايُ رَبِّ الْعَالَمِينَ  
“Calmness is true believer’s crown and Will of Allah Almighty (ﷻ).”
3. السَّكُوتُ مِفْتَاحُ الْعِبَادَةِ  
“Calmness is the key for devotion.”
4. السَّكُوتُ مَقَامُ الْجَنَّةِ  
“Calmness is level of heavens.”
5. السَّكُوتُ مِنْ رَحْمَةِ اللَّهِ  
“Calmness is the mercy of Allah Almighty (ﷻ).”
6. السَّكُوتُ حِصَانٌ مِنَ الشَّيْطَانِ  
“Calmness is the fortress of security from Satan.”
7. السَّكُوتُ خَيْرٌ مِنَ الْبَشْرِ  
“Calmness is the betterment and prosperity for human.”
8. السَّكُوتُ سُنَّةُ الْأَنْبِيَاءِ  
“Calmness is the tradition of Prophets.”
9. السَّكُوتُ نِجَاتٌ مِنَ النَّاسِ  
“Calmness is a source of deliverance from the malice of public.”
10. السَّكُوتُ قُرْبُ الرَّبِّ  
“Calmness is the intimacy of Rabb.”
11. السَّكُوتُ غَرَقٌ فِي التَّوْحِيدِ وَالتَّوَرُّقِ  
“Calmness is the name of immersing in the illumination of monotheism.”

This calmness is suitable for such person who perpetually remains in witnessing of privileged presence. Such person of calmness is called resident of *lāhūt lāmakān*. Calmness is actually the name of exiting



from body and soul and immersing in *lāmakān*. Such calmness, which is not in accordance with this principle, is pretence and is the place of victim of public inclination (*rujū‘at khalq*)<sup>30</sup>. Such calmness is the satanic deceit and hoax of evil-self (*nafs ammārah*). Satan deceives ‘*ārif billah faqīr walī Allah* with seven forms of deceptions,

1- First is calmness without engaging in *dhikr Allah* (contemplation of *Ism Allah Dhāt*),

2- Second is adopting seclusion in wild desert so as to keep away from congregational prayer,

3- Third is pretending and accumulating wealth in vast amount with the deceit that the wealth is merely for the help of needy, *dorveyšes*, beggars, widows, orphans, poor helpless and down to earth people, not for himself. All of this is the satanic evasive excuse,

4- Fourth, when the wealth is excessive, deny paying prescribed Islamic taxation (*zakāt*),

5- Fifth satanic deceit is to act against scholars and knowledge,

6- Sixth satanic deception is that Satan tells desirous of Allah (ﷻ),

“*Your status has been raised above than your murshid’s (shaykh’s) status, look at your status.*”

Then by showing him satanic illusions, makes him reprobate from the court of *murshid*,

7- Seventh satanic deception is that Satan tells the desirous that,

“*You are me and I am you, therefore, there is no need of outwardly worship and there is no need to contemplate Ism Allah Dhāt of providence because Ism Allah Dhāt is merely name and your duty is only seeing me.*”

If desirous has acquired certitude by *bay‘at* of *murshid kāmīl*, then he certifies that every such action is deception of hypocrite accursed Satan; that is why with recitation of *lāḥawl walā*<sup>31</sup> he kills Satan and throws him away from himself. Such *murshid kāmīl* has to be the companion on this path who possesses Divine-help and remains with

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<sup>30</sup> Please see its explanation in glossary.

<sup>31</sup> لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“*Lāḥawl walā qūwwah illā billah*”

(There is no power or strength without Allah(ﷻ)).

him (desirous) in words and deeds of inner and outermost and in every situation by riding on his neck<sup>32</sup>; and by entrusting his affairs to Allah Almighty (ﷻ), he takes himself out from in-between.

If your worldly affairs are resolved according to your desire, then you would never have faith in Divine providential. Allah Almighty (ﷻ) commands,

*“And Allah (ﷻ) puts into action whatever He Wills and whatever He Wills orders for it.”*

Within the person’s body *nafs* is filthy Yazīd and the spirit is auspicious Bāyazīd (بایزید)<sup>33</sup>. If spiritual person holds the sword of contemplation of *Ism Allah Dhāt* and *dhikr* of *Kalimah Tayyab*,

*“There is no one worthy of worship besides Allah (ﷻ) and Muḥammad (ﷺ) is the Rasūl (Prophet) of Allah (ﷻ)”*<sup>34</sup>,

in his hand and engages in remembrance of Allah Almighty (ﷻ), it is as if he kills accursed infidels like Shaddād, Namrūd, Qārūn and Pharaoh<sup>35</sup> day and night. And if *nafs* is alive in his body and his heart is dispirited and he is holding sword of negligence in his hand and is negligent from the remembrance of Allah Almighty (ﷻ); it is as if he is

<sup>32</sup> Term of speech for being so close and guiding the desirous from such close distance.

<sup>33</sup> "در وجود آدمی نفس یزید پلید و روح بایزید سعید است"

Persian prose of Honourable Sultan Bahoo (بہو) is rich in the sentences that give poetic flavour. In the above sentence, examples of two personalities are given and one’s nature is applied upon *nafs* while the other’s upon spirit.

Yazīd was such tyrants who martyred and imprisoned family members of Exalted Prophet Muḥammad (ﷺ) for sake of power despite the fact that he used to recite creed of Exalted Prophet Muḥammad’s (ﷺ). This is the reason that Yazīd’s nature was filthy. Bāyazīd Bastamī (بایزید) is a renowned pious Sufi who had nothing in his heart besides passionate love of Allah (ﷻ). This is the reason that his nature was fortunate.

By using these examples and metaphors, Sultān Al-‘Arifīn Sultan Bahoo (بہو) has informed the desirous that if he would follow *nafs*, his nature would become filthy like that of Yazīd; in contrast, if he would follow his spirit, his nature would become fortunate like that of Bāyazīd (بایزید).

<sup>34</sup> لا اله الا الله محمد رسول الله

<sup>35</sup> All of those infidels were claiming to be god in various times in the past.

killing Prophets (ﷺ), *Nabī*<sup>36</sup> and *Rasūls*<sup>37</sup> and respectable Sufis. People of *nafs* Yazīd and people of spirit Bāyazīd (ﷺ) do not befit each other's society. Which group do you consider you are with, either with the group of Yazīd or Bāyazīd (ﷺ)? The path of *ma'rifat* of Almighty is as if turning head into feet and feet into head<sup>38</sup>. According to the saying of Exalted Prophet (ﷺ) it is like,

“*Instead of feet, walking by head.*”

Poem

Person acquainted with Allah Almighty's (ﷻ) secrets (*sirr*) is always free of the head<sup>39</sup>, that head is different which speaks to Divine *Haqq*.

You sacrifice head<sup>40</sup> and immerse in the company of Allah (ﷻ); that the heads of ordinary people are different because those are filled with sensual desires.

If I reveal entire secrets, the offices of *alast* will become insufficient for their commentary (to be accommodated).

If you want to attain secrets of Almighty Allah (ﷻ) then eradicate every vestige besides Allah (ﷻ) from your heart.

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<sup>36</sup> *Nabī* refers generally to Prophet. They may or may not be granted new *shar'at* or separate book.

<sup>37</sup> *Rasūls* are the Prophets 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.

<sup>38</sup> Person upon the path of Allah Almighty's (ﷻ) *ma'rifat* behaves against worldly norms and therefore, the materialistic people perceive him as upside down head over toes.

<sup>39</sup> A person who has reached the state of Divine-secret (*sirr*), his spiritual heart (*fawād*) takes over the body, and his intellect submits to the rule of heart because heart takes advice from spirit and intellect acts upon the command of heart.

<sup>40</sup> Sacrifice of head in this context means complete surrender to the command of heart.

After that, you will become eligible for being acquainted with the secrets of Allah (ﷻ) and to burn heart and soul with (lamenting) sigh each moment.

Being on this path without (longing) pain is unmanly because the cure of people of heart lies with (longing) pain.

Recognize that the interpretation of the state of *ma'rifat* of Divine-union is extinction of *nafs*, life of soul and subsistence of spirit. It means that filth and darkness of innermost are entangled and entwined with innermost's cleanliness and illumination and they are alternate for each other. Such as Allah Almighty (ﷻ) commands (Qur'ān, 3:27),

*“You make the night enter into the day and You make the day enter into the night.”*

Though sun dives into darkness, and when it emerges darkness vanishes from its light. Similarly, the sun of spirit does not remain concealed in the darkness of dark *nafs*, because wayfarer of the spiritual-path (*sālik*) becomes aware of disciplines on the path of his destination by the spiritual-influences of *Ism Allah Dhāt*, *Ism Muḥammad* (ﷺ) and *Kalimah Tayyab*,

*“There is no one worthy of worship besides Allah (ﷻ) and Muḥammad (ﷺ) is the Prophet of Allah (ﷻ).”*

Therefore, it is established that sin is the task of a person of *nafs* and forgiveness is the task of Allah Almighty (ﷻ). If anyone repents, he comes out of sin. Understand it that human is like a drop of water and he is born out of drop of water and lust ruins the human with that drop of water in such a manner that it changes him from intellectual to stupid and from human to animal. Therefore, in such harsh circumstances, *murshid kāmīl* should be helper, who takes him out of lust and retribution of *nafs*. *‘Ārif’s* sensuality is from the passion of illumination of privileged presence and auspiciousness of the intimacy of *Ilāhī*. Intellectualness is that the lust should be kept in control. Until you do not step aside from lust and selfish desires, you will not be able to step on Divine-throne of Almighty.

### Couplet

If you have the desire for heavens, do not follow the desires  
of your *nafs*.

The one who closes the path of desires of *nafs*, he becomes 'arif of *Haqq*. 'Arifs are of four kinds and four bodies, and *ma'rifat* is also of four types.

1. 'Arif of *ma'rifat* of pre-eternity,
2. 'Arif of *ma'rifat* of post-eternity,
3. 'Arif of *ma'rifat* of world,
4. 'Arif of *ma'rifat* of hereafter.

These four types of *ma'rifat* are great veils for real 'arif. Most special *ma'rifat* and 'arif of utmost comes out of these four types of *ma'rifat* and states and then immerses in *fanā fī Allah Dhāt*.

### Poem

Man is the one who immerses in Divine-illumination; how  
can arrogant people reach to illumination of *Haqq*?

These levels are not eligible for liars, because liars always  
remain in need of revolt and plead.

These liars remain immersed in the quest of worldly carrion  
like dogs; therefore, take them out of 'arifs' category.

O Bahoo (عزیز) for God sake unveil this secret that *ma'rifat* is  
bestowed from the court of Mustafá (Prophet Muḥammad  
(ﷺ)).

These statuses are attained by courage of God's lion royal rider  
persons. Seekers of world, dogs, are not eligible of *ma'rifat* of Divine-  
sight.

Know it that any such person can attain *tajrīd* (abandonment of  
outwardly desires) and *tafrīd* (inwardly not expecting any reward for  
deeds) whose *murshid kāmīl* takes him through seven hundred and  
thirty one million and thirty thousand (731,030,000), even uncountable  
levels, of innermost during a day and night or maximum during a week  
in a breath and at first step; with which his body attains life of both the

worlds and one million or equalling the total amount of hairs on the body or huge amount of illuminated figures appear from his body by the contemplation of *Ism Allah Dhāt* from the omnipotence (*qudrat*) of Almighty. With each illuminated figure, he contemplates *Ism Allah Dhāt* and always remains engrossed in it. His body solidifies with *ma'rifat* and he becomes worthy of guidance and leading public<sup>41</sup>. All these statuses, levels, features and manifestation of Divine-illumination are a, b, c (basics) of basic principle of knowledge of *faqr* and *ma'rifat Ilāhī*. Whoso is unaware of the basic principles of *ma'rifat Ilāhī*, how would he know about perfect topmost of *ma'rifat Ilāhī*? Whoso is perfect in attaining this principle, he sees in reflection or dream the *majlis* of Prophets (ﷺ), *awliyyā'* and *Sultān Al-Fuqarā'*<sup>42</sup>. *Sultān Al-Faqr* is form of illumination which is always present in the *majlis Muḥammadī* (ﷺ); or he sees the stage of abandonment and reliance (on Allah Almighty (ﷻ)), surrenders to the Will of Allah Almighty (ﷻ), monotheism, *tajrīd* and *tafrīd*, Oneness of *fanā fī Allah*, *baqā billah*'s purity, which is the highest privileged presence in *majlis Muḥammadī* (ﷺ). *Tajrīd* is that *sālik* leaves all of the states behind, becomes isolated, and is relieved from *nafs* and Satan. He always remains favoured in the privileged presence in Allah Almighty's (ﷻ) court. At this state of privileged presence and approval, *nafs* becomes courteous by attaining status of satisfaction (*mutma'innah*). Satan does not have such power to reach this status of approval and privileged presence (*mandhūrī wa huḍūrī*). Moreover, such is called *tafrīd* when *sālik* becomes alone in solitude. Although, apparently he is engaged with general public day and night, yet in the innermost he is completely immersed in solitude and state of Divine Providence. This path is not related to conversation but this path of witnessing and privileged presence is attained by the (spiritual)-concentration of perfect *murshid* and with grace and blessings of Allah Almighty (ﷻ). To whom Allah

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<sup>41</sup> This is status of a *murshid* who provides guidance to public regarding the straight path of *ma'rifat*.

<sup>42</sup> King of persons of spiritual-excellence.

Almighty (ﷻ) Wills, grants blessing. Allah Almighty (ﷻ) commands (Qur'ān, 28:56),

“The truth is that whoever you (beloved) like (to bring on to the path of guidance), you do not yourself bring him on to the path of guidance<sup>43</sup>. Instead, (it so happens that) whomever Allah (ﷻ) pleases, He makes him tread the path of guidance (through your mediation)”

It is said,

“Making effort is my duty and completing it is the task of Allah Almighty (ﷻ).”<sup>44</sup>

When *sālik* completely attains knowledge, *faqr*, *ma'rifat* of monotheism, *tajrīd*, and *tafrīd* and there is no desire remaining in his apparent and innermost then all spiritual states and stages of *Dhāt* and Divine-attributes (*siffāt*) come within his spiritual-authority. It is called ‘pearl of tranquillity.’ Pearl of tranquillity has two signs,

1- *Sālik* is attentive outwardly in *sharī'at* and in the innermost he is immersed in reflection in such a way as if he is dead.

2- By being honoured with Divine-sight, he immerses in the witnessing of Providence and sight of manifestation of Divine-illumination.

Whosoever doubts it, he is an infidel, and his abode is the hell-fire. If you come, door is open. Only royal falcon desirous of Divine-sight comes through this door. Greedy and avarice seeker of *dunyā* vulture avoids passing through this door.

Couplets

That eye is needed which is worthy of Divine-sight; carrion  
seeking eye is not worthy of (Divine)-sight.

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<sup>43</sup> Exalted Prophet (ﷺ) is the mercy for whole universe and it was his desire that everyone be accessing guidance but Allah Almighty's (ﷻ) Will was to let those who have adopted deviant path of hypocrisy and disrespect of Prophet (ﷺ) be punished in hell-fire.

<sup>44</sup> One has to make an attempt to peruse a task and it is the Will of Almighty God to approve or reject one's efforts because Allah Almighty (ﷻ) knows best and one has to be pleased with the Will of God and hold on to trust (*tawakkal*) in God.

How can a blind see the sun; that there are many veils between him and the sun?

Person having (innermost) eye is the person of spirit and the blind one is the person of evil-self. The gathering of the person of evil-self covered with filth is not suitable for person of pious spirit.

Know it that there is nothing worse and humiliating in the world other than ignorance. It means that knowledge is for practice. Knowledge without practice is like sterile women without pregnancy. Yes, this is right that from beginning to utmost, mastering fourteen sciences and becoming an accredited scholar is an easy task; however, becoming a practising scholar (*'ālim bā 'amal*) with devotion, piety, and God-fearing is extremely difficult. And having apparent and innermost devotions, becoming cautious in *sharī'at*, practising night vigil is easy task but becoming person of *dhikr* (*dhākir*) with (spiritually) alive heart is difficult and complicated. Alive *dhikr* is concealed (*khaftī*). Person of concealed *dhikr* severs his *nafs* with the sword of *dhikr* day and night. Being person of concealed *dhikr* is also easy but being person of *madhkūr* with Allah (ﷻ) and spiritual-revelations of privileged presence is difficult and complicated. Being person of spiritual-revelations of *madhkūr*<sup>45</sup> in Providence's privileged presence is an easy task but having large stamina within the body for *ma'rifat* of Almighty is quite difficult. Entering *majlis Muḥammadī* (ﷺ) and attaining privileged presence is easy but it is extremely difficult to attain *wilāyat* and guidance of *Muḥammad* (ﷺ), nature of *Muḥammad* (ﷺ), virtues of *Muḥammad* (ﷺ), possession of *Muḥammad* (ﷺ), abandonment and reliance of *Muḥammad* (ﷺ), surrender to the will of *Muḥammad* (ﷺ), and adopting total *faqr* of *Muḥammad*<sup>46</sup> (ﷺ). Becoming king and colonising country of (as vast as that of) Prophet Solomon (ﷺ) spreading from east to west is easy but

<sup>45</sup> Whoso is bestowed reply from Divine *Dhāt* in from of *ilhām* (spiritual-revelation).

<sup>46</sup> The purpose of getting harmonized with such virtues of Exalted Prophet Muḥammad (ﷺ) is to attain the status of *fanā fī Rasūl* (*fanā fī Muḥammad* (ﷺ)).



to restore justice, beneficence and giving Muslims their rights is very difficult. Becoming *murshid* is an easy task but taking desirous to the ultimate of *ma'rifat* by making him achieve every objective and taking to privileged presence in *majlis Muḥammadī* (ﷺ) by immersing in the Divine-illumination of monotheism is extremely difficult task. Becoming desirous is an easy task but adopting respect and modesty and presenting oneself to *murshid* is difficult task. To be a *shaykh* (*peyr*<sup>47</sup>) is easy task but helping disciple in hard time is difficult and hard task. To be a disciple is easy but it is difficult to relinquish one's desires. It is said,

*"Disciple is the one who does not have any desire."*

Saying of the *shaykhs*,

*"In the court of murshid, desirous should be like a corpse in the hand of a bather."*<sup>48</sup>

It means that when desirous enters *majlis Muḥammadī* (ﷺ), four glances<sup>49</sup> influence him.

- 1- With the glance of Honourable Abū Bakr Ṣiddīq (رضي الله عنه), sincerity is generated in him and lies and hypocrisy exit his body.
- 2- With the glance of Honourable 'Umar (رضي الله عنه), justice and critical analysis of *nafs* are generated within the body and hazards and desires of *nafs* get eradicated from his body.
- 3- With the glance of Honourable 'Uthmān (رضي الله عنه), respect and modesty are generated within his body and disrespectfulness and immodesty are eradicated.

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<sup>47</sup> *Peyr* is a word of Persian language used for older and it is also used for sage or *murshid*. The quote how can a *peyr* be without *peyr* means how can a *murshid* be without *murshid*.

<sup>48</sup> In presence of *shaykh*, desirous has to be in a state of complete submission to *shaykh*'s orders as dead body does not say anything or move in front of its bather.

<sup>49</sup> These four gazes are of the four rightly guided caliphs of Islam (1) Honourable Abū Bakr Ṣiddīq (رضي الله عنه) (2) Honourable 'Umar Fārūq (رضي الله عنه) (3) Honourable 'Uthmān Ghanī (رضي الله عنه) (4) Honourable 'Alī Ibn Abī Ṭālib (رضي الله عنه).

4- With the glance of Honourable ‘Alī (عليه السلام), knowledge and guidance of *ma‘rifat* are generated within his body and love of *dunyā* and ignorance are eradicated.

After that he becomes worthy of spiritual-instruction (*talqīn*) and Exalted Prophet (عليه السلام) elevates him to the level of *murshid*<sup>50</sup> by administering his oath (*bay‘at*). The levels of *murshid* are imperishable and without fear, grief and falling from grace (*raj‘at*). Such person cannot be called *murshid* who, on the very first day, cannot take desirous to the *majlis Muḥammadī* (عليه السلام), grant auspiciousness from the noble companions of Exalted Prophet (عليه السلام), grant him *bay‘at* from Exalted Prophet (عليه السلام), and without exercise (*riyādat*) take him to the *wilāyat* and guidance in a moment by privileged presence by mere contemplation of *Ism Allah Dhāt*. If, in the innermost, highest levels of intimacy of *fanā fī Allah* were not present in *majlis Muḥammadī* (عليه السلام), then all those on the path of *ma‘rifat* would have gone astrayed. Innermost is such that whatever is seen in innermost according to *naṣ* (explicit and decisive dictum), *Hadīth*, and Qur‘ān, that should appear on body; otherwise, innermost would be nullified because *sharī‘at* is the appearance of innermost.

Know it that, when someone grants you permission or restrains you regarding any religious or worldly activity in your dream or reflection then at that point if you recite first,

“*There is no one worthy of worship besides Allah (الله) and Muḥammad is the Rasūl (Prophet) of Allah (الله)*”,

then recite salutations upon Prophet (عليه السلام), then recite,

“*Lāḥawl walā qūwwah illā billah Al-‘Alī Al-‘Adhīm (There is no power and strength besides Allah (الله) Who is the Greatest)*”,

And then by reciting *surah Al-Fātiḥah*, supplicate blessings upon the spirits of Prophets, companions of the Prophets, *awliyyā’*, *faqīrs*, jurists and *dorveyš*, then you are desirous of purified innermost. One who does not possess these traits, is associated with *jinn* or Satan.

<sup>50</sup> This is the state of a *Sarwarī Qādirī murshid* who is elevated to the status of *murshid* by the Exalted Prophet Muḥammad (عليه السلام).

Know it that reflection (*murāqabah*) is related to four factors, which are merely four *mīm* (m);

First *mīm* (m) = *murāqabah maḥabbat* (reflection of love). Witnessing of secrets of Providence opens up with reflection of love. This reflection is performed with the contemplation of *Ism Allah Dhāt* “*Allaho*” (الله).

Second *mīm* (m) = *murāqabah ma‘rifat* (reflection of *ma‘rifat*). Monotheism i.e., illumination of *Ilāhī* emerges from reflection of *ma‘rifat*. This reflection is performed with *Ism Lillah* (الله).

Third *mīm* (m) = *murāqabah mi‘rāj as-salāt* (reflection of prayer)<sup>51</sup>, with which witnessing transpires within the heart, and *dhikr* of longing and tranquillity activates with which entire body turns into minute particles and from the tongues of every hair *dhikr* of Allah Almighty (الله) initiates. This reflection is performed with contemplation of *Ism Lahoo*” (له).

Fourth *mīm* (m) = *murāqabah majmū‘ah al-wujūd* (reflection of entire body). Seven limbs immerse in witnessing of unique illumination with reflection of entire body with which the initiator of reflection dominates and overpowers his *nafs* and Satan. Initiator of reflection never exits reflection until he meets each and every one among the congregation of Prophets and *awliyyā’*. Though, he remains in reflection in innermost for seventy years but apparently among the people his closed eyes are merely like a single blink of eye. This reflection (*murāqabah*) of seven limbs is absolutely complete and accomplished reflection for reflection initiator. In fact, from every limb of reflection initiator, seventy thousand (70,000) figures appear due to *dhikr Allah* (الله) *madhkūr* and as he ends his reflection and regains consciousness, all those figures return back into the body. Some people of reflection know these levels whereas others do not. This reflection is initiated with the contemplation of *Ism Hoo* (هو).

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<sup>51</sup> Such prayer in which one meets *Dhāt* and attains intimacy. As *Hadīth* describe prayer is *mi‘rāj* for true believer.

Four highest forms of *dhikr* emerge by contemplation of *Ism Hoo* merely known as (*dhikr*) privileged presence immersed in Divine-illumination (*ḥudūr gharq nūr*);

1- *Dhikr ḥāmīl*; it is accessed by the spiritual-concentration of *murshid kāmīl*,

2- *Dhikr sulṭānī*; this *dhikr* relives *dhākir* from his desires of *nafs*,

3- *Dhikr qurbānī*; it relives initiator from satanic hazards,

4- *Dhikr khaftī* (concealed *dhikr*); with this *dhikr*, *dhākir* perpetually remains in the *majlis* of Prophet (ﷺ). Such person who does not possess this *dhikr*, his reflection is rejected and he is black hearted seeker of worldly carrion (*dunyā*); he is stuck in hazards. Person of material world (*ahal dunyā*) can never attain intimacy of Allah Almighty (ﷻ) even if he attains the status of respect and honour or he is the custodian of shrine and mausoleum. Such a person who sights on greatest reward (pleasure of Allah Almighty (ﷻ)) in hereafter, he is relieved from *nafs* and rejected Satan and attains virtuous of the Merciful. Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations (*Allaho bas mā siwa' Allah hawas*).

Know it that the light of guidance is attained by Bible (*Injīl*), Psalm (*Dabūr*), Torah, Qur'ān, *Ḥadīth Qudsī*, *Ḥadīth* of Prophet (ﷺ), knowledge of brief faith (*'īmān mujmal*), knowledge of distinctly explained faith (*'īmān mufasssil*) and knowledge of “*subḥān dhi al-mulk ... war rūḥ*”<sup>52</sup>, “*subḥān Allah wal ḥamd lillah .... Al-'Alī Al-'Adḥīm*”<sup>53</sup>, and knowledge of both Islamic creeds i.e., *Kalimah Ṭayyab*<sup>54</sup> and *Kalimah Shahādat*<sup>55</sup>. All these are linked with verbal affirmation and certainty of heart, and knowledge of astrology is limited to draw orbits.

<sup>52</sup> سبحان ذى الملك ... والروح

“Pure is He (Allah (ﷻ)), the Owner of the Kingdom and the Sovereignty; Pure is He, the Owner of Honour, and Greatness, and Reverence, and Power, and Superiority, and Might; Pure is the Real King Who is Alive - there is neither sleep nor death for Him; He is the Utmost Pure, and the Exalted, the Master of all Angels and of the Spirit; O Allah (ﷻ)!! Save us from the fire – O Saviour, O Emancipator, O Protector”,

<sup>53</sup> سبحان الله والحمد لله ... العلى العظيم

<sup>54</sup> لا اله الا الله محمد رسول الله

<sup>55</sup> اشهد ان لا ... عبده ورسوله

Whereas knowledge of will and conquest of invisible (spiritual)-revelations, which can only be accessed by the company of Prophet Muḥammad (ﷺ) through (spiritual)-revelations, is above the manifestation which descended upon Prophet Moses (Mūsá) (ﷺ) in form of detailed question and answer session on the Mount Sinai, and it is an entire guidance knowledge of Divine-illumination's manifestation knowledge of Almighty's privileged presence that is nearer to jugular vein.

Which superior knowledge cursed Satan has due to that he overpowers learned scholars, academics, *faqīr*, *darveyš*, *ʿārif* and those at the level of Divine-union? The Author (Sultān Al-ʿĀrifīn Sultan Bahoo (ﷺ)) says that the ingenuity is such that Satan enters and exits the human body seventy times and within every hair there is an entrance for Satan. Thus, Satan enters the body of dispirited desirous and teaches evil-self the knowledge of covetousness. Covetousness invokes *khannās*, *khartūm* (kinds of Satan), superstitions, and hazards within the body. Due to this knowledge, Satan overpowers people and people obey him and become his obedient servant and they do not come out of greed and covertness because Satan holds the key of knowledge of covertness for them. Satan cannot enter the bodies of three kinds of people;

1- Body of such as a person who recites *Kalimah Tayyab* in the state of illumination of belief (*ʿīmān*) and with certitude of heart and repeats verbally,

“*There is no one worthy of worship besides Allah (ﷻ) and Muḥammad is the Rasūl (Prophet (ﷺ) of Allah (ﷻ))*,”<sup>56</sup>

because Satan gets burnt with the fire of illumination of *Kalimah Tayyab* and, therefore, he runs away (from person reciting *Kalimah Tayyab*);

2- Within the body of such person who has contemplation of *Ism Allah Dhāt* present in his heart;

3- Such person who recites,

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<sup>56</sup> لا اله الا الله محمد رسول الله

*“Lāḥawl walā qūwwah illā billah Al-‘Alī Al-‘adhīm (There is no power and strength besides Allah (ﷻ) Who is the Greatest).”<sup>57</sup>*

Besides them, there are two further groups in whose bodies Satan cannot enter;

1. Practicing religious scholar (*‘ulamā ‘āmil*);
2. Perfect *faqīr (faqīr kāmil)*.

Both of them are secured from Satan’s knowledge and deception because they are sincere with Allah Almighty (ﷻ). Allah Almighty (ﷻ) commands (Qur’ān, 15:42),

*“Surely, you will in no way be able to influence My servants.”*

Other people who are present in the world and are entrapped in the worldly desires, they are in the reckoning of Satan like sheep and goats are in the reckoning of shepherd. Allah Almighty (ﷻ) commands (Qur’ān, 36:60),

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

Saying of Exalted Prophet (ﷺ),

*“Human Satan is severe than the jinn Satan.”*

Command of Allah Almighty (ﷻ) (Qur’ān, 113:5),

*“And from the mischief of every envious person when he envies.”*

This blessed book has ended with the grace of Allah Almighty (ﷻ).

O Allah (ﷻ), pardon the one who has written this book, who kept this book with him, who read it with respect, who looked at it with the virtuous belief and Salutation upon Prophet Muḥammad (ﷺ) who is far greater than the entire creation, he is illumination from Your Divine-illumination, is secret of Your secrets, send salutations upon his family, companions, his pious wives, his children, his household and have mercy upon us of all, O the great merciful.

*Āmīn.*

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<sup>57</sup> لا حول ولا قوة الا بالله العلي العظيم

## Glossary

**Abad:** ابد Post-eternity. End without ending.

**Abdāl:** ابدال Men of God who are forty in numbers. They remain in the world all the time. They are among *rijāl al-ghayb*. Friends of Allah (ﷻ) are of two kinds; one is *walī* by exposition and other is by origination. *Walī* by exposition is every pious Muslim who has accessed intimacy of Allah Almighty (ﷻ). Whereas *walī* by origination is the one who has power of authority over the universe. *Walī* by exposition is one from every forty pious Muslims and *walī* by origination are exceptional such as *ghauth*, *qutb*, *abdāl*, etc. People of this group are secured from fear and grief on day of the judgement or fear of worldly hazards.<sup>58</sup>

**Ahal Taqlīd:** اصل تقلید Literal meaning of *taqlīd* is following someone step by step. It is usually used in the context of *fiqh* (Islamic Jurisprudence). However, Sultān Al-‘Ārifīn Sultan Bahoo (رحمته) uses this term in the context of spiritual-order. In *Sarwarī Qādirī* order, there is no concept of *taqlīd* for spiritual-path as the desirous are taught the lesson of witnessing on the very first day. Instructions are given to them through spiritual-gaze of *murshid kāmīl*. They follow the path by witnessing instead of *taqlīd*.

**‘Ālim Bā ‘Amal:** عالم باعمل Practicing scholar, spiritual scholar. Scholar who acts upon the knowledge and is practicing spirituality as well as *sharī‘at*.

**Allaho bas mā siwa’ Allah hawas:** اللہ بس ماسوئی اللہ ہوس Allah (ﷻ) is sufficient and besides Allah (ﷻ) are temptations. For a person who has trust in Allah Almighty (ﷻ), for him Allah Almighty (ﷻ) is sufficient and all besides is mere temptation. Its social perception is that whatever human being does, it should be for sake of Allah Almighty (ﷻ) and not for the sake of worldly materialistic temptations. Such as a person has to expel any thought from heart besides Allah Almighty (ﷻ) and should make one’s aim and purpose only love and Will of Allah Almighty (ﷻ). One’s sight should always remain upon Oneness of *Haqq*. Even thoughts of hereafter and *hourie* (black-eyed beauties of paradise) are perceived as lower factors in contrast to desire of Allah Almighty (ﷻ). In Islam actual purpose of entire worship and struggle is to harmonize with Will of Allah Almighty (ﷻ) and attain His intimacy. This concept echoes frequently in the writings of Sultan Bahoo (رحمته).

<sup>58</sup> Ahmed Yaar Khan Naeemi *Tafsīr Nūr Al-‘Irfān* (Gujrat: Naeemi Kutab Khana, 2013).

**‘Amīq:** عميق Literal meaning of ‘amīq is depth of something. Sultān Al-‘Ārifīn Sultan

Bahoo (رحمته) usually uses this term with word ‘river’ as ‘river amīq’. River amīq means such deep and vast experience of Oneness where neither anyone has reached its bottom nor acquainted with its beginning and topmost. ‘Ārif dives into this river in search of pearls of ma‘rifat. Shaykh ‘Abd Al-Qādir Al-Jīlānī (رحمته) began his first sermon in Baghdad with the same concept,  
*“Diver of reflection in the ocean of heart dives upon pearls of ma‘rifat. Hence he brings them out to the shores of breast.”*<sup>59</sup>

**‘Ārif Billah:** عارف بالله ‘Ārif is the one who has the recognition of his ownself and Allah Almighty (رحمته). As saying of Prophet Muḥammad (ﷺ),

*“One who recognizes his nafs, recognizes his Rabb.”*

‘Ārif billah remains in presence of Allah Almighty (رحمته) all the while. Imām Al-Ghazālī (رحمته) explains the traits of ‘ārif,

*“Real ‘ārif is such who worships only for Allah Almighty (رحمته) and he has to be only desirous of Allah (رحمته). He does not have the desire for hourie, servants, and exotic fruits. He has no fear of hell fire and does not run away from its calamities and tries to find refuge in worship.”*<sup>60</sup>

**‘Arsh:** عرش Divine-Throne, Throne of Allah Almighty (رحمته).

**‘Attā:** عطا Bestowal.

**‘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:** با Immortality, remaining in existence, subsistence.

**Baqā Billah:** با بالله Subsistence with Allah (رحمته). Chittick<sup>61</sup> 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 (رحمته) 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.

<sup>59</sup> Shāh ‘Abd Al-Ḥaqq Muḥaddith Dehlawī *Zubdah Al-Asrār*

<sup>60</sup> Abū Ḥāmid Muḥammad Al-Ghazālī *Ahyā’ Al-‘Ulūm* (Karachi: Darul Ishaat, 2015).

<sup>61</sup> William C. Chittick. *Sufism: A Beginner’s Guide*, (Simon and Schuster, 2007).



**Da'wat:** دعوت Sultān Al-'Ārifīn Sultan Bahoo (رحمۃ اللہ علیہ) uses this term in a specific meaning in his writings. i.e., invocation. It is an exercise to invoke spiritual-occurrences of the name of Allah Almighty (جبار) or recitation of any particular *surah* of Exalted Qur'ān. In the spiritual context it is a practice which is exercised by reciting Exalted Qur'ān on the shrine of a *walī Allah* (رحمۃ اللہ علیہ) in a specific manner and the spirit of the mystic in the grave meets with the *da'wat* initiator and helps him in resolving his spiritual hurdles.

**Da'wat Qubūr:** دعوت قبور Invocation of spiritual of the grave. A renowned Sufi practice in which certain verses of glorious Qur'ān are recited by the grave side of a Prophet, companion of Prophet (رضی اللہ عنہ), 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 (رحمۃ اللہ علیہ) described the incident when Shaykh 'Abd Al-Qādir Al-Jīlānī (رحمۃ اللہ علیہ) met Imām Aḥmad Bin Ḥanbal (رحمۃ اللہ علیہ) on Imām Aḥmad Bin Ḥanbal's grave<sup>62</sup>. Sultan Bahoo (رحمۃ اللہ علیہ) also uses the term *kashf al-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 (رحمۃ اللہ علیہ). It is advised not to embark upon *da'wat qubūr* without prior permission from a perfect *shaykh*.

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

**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.

**Dhikr Ḥāmil:** ذکر حامل 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*. *Nafs* dies and spirit becomes alive.

**Dhikr Kamāl:** ذکر کمال Excellent remembrance. With its influence, the angels of heavens and earth, angels carrying the Divine-throne and four archangels with the command of Allah Almighty (جبار) obey the command of the *dhākir* and keep passing Divine-inspiration of contentment to him. He sees with his spiritual-concentration angles

<sup>62</sup> Ibn Ḥajar Al-'Asqalānī. *Ghibṭah An-Nāḍhir (Shan-e Ghauth A'dham)* (Lahore: As-Suffah Academy).

and thousands of invisible throngs around him. This honour is acquired with the grace and blessing of Allah Almighty (ﷻ) from *murshid kāmīl*.

**Dhikr Qurbānī:** ذکر قربانی Sacrificial *dhikr*. In this *dhikr* all limbs of the *dhikr* invoker get detached and they all are engaged in the *dhikr*.

**Dhikr Sultānī:** ذکر سلطانی Royal *dhikr* of *Yā Hoo* which is the *dhikr* of Allah Almighty's (ﷻ) *Dhāt*. It is bestowed in the *Sarwarī Qādirī* Sufi order.

**Dhikr Zawāl:** ذکر زوال With this *dhikr* entire creation from east to west becomes alert towards the *dhākir* and becomes his desirous and devotee.

**Dorveys:** 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."*

**Faḍl Allah:** فضل الله Divine-grace.

**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 (ﷺ):** 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.

**Faqīr:** فقیر 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 orientalist describe *faqr* as poverty which is inaccurate in the terms of spirituality. Sultan Bahoo (رحمته) 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"*<sup>63</sup>,

<sup>63</sup> Bahoo *Mehk Al-Faqr (Kalān)*, 339.

“World is grief and faqr is the name of Allah (ﷻ)”<sup>64</sup>

Exalted Prophet (ﷺ) said,

“Faqr is from me and faqr is my glory.”

**Fawād:** فؤاد The eye of innermost or spiritual heart. Following verses contain term *fawād* 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),

“And the soul of Moses’s (ﷺ) mother felt empty (of patience).”

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

**Fiqh:** فقه Islamic jurisprudence/Theology.

**Futūḥāt Lāraybī:** فتوحات لا ريب Undeniable revelations.

**Ghauth:** نُوحُوت 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 *takwīnī* system as explained in Sufism. There are other positions in the system as well.

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

**Hāl wa Ahwāl:** حال واحوال 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 (رحمته) says,

“The *hāl* is like the unveiling of the beauteous bride.”<sup>65</sup>

**Hālāl:** حلال Permissible.

**Haqīqat:** حقیقت Its literal meaning is reality. It is also described as Divine-reality. Mullā ‘Alī Al-Qārī (رحمته) 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

<sup>64</sup> Ibid, 261.

<sup>65</sup> Annemarie Schimmel *Mystical Dimensions of Islam* (University of North Carolina Press, 1975).

Sultan Bahoo (رحمۃ اللہ علیہ) has described the stage of *ḥaqīqat* before *maʿrifat*. In his book *Mehk Al-Faqr*, he states,

“Know it! *Sharīʿat* is narration (*qāl*), *tarīqat* is practice (*afʿāl*), *ḥaqīqat* is absorption (*aḥwāl*) and *maʿrifat* is union (*wisāl*).”<sup>66</sup>

However, Sultān Al-ʿĀrifīn Sultan Bahoo (رحمۃ اللہ علیہ) has categorically described that all the status of innermost (*tarīqat*, *ḥaqīqat* and *maʿrifat*) can only be attained through the path of *sharīʿat*.

**Hāqq:** حق Glorious name of Allah Almighty (رحمۃ اللہ علیہ). It literally means truth. It is also the Name of Almighty (*Al-Hāqq*). Often referred as the ‘The Real Himself’ or ‘The Truth’.<sup>67 68</sup>

**Hawā wa Hawas:** هوا و ہوس 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.

**Himmat Tawfiq:** ہمت توفیق Courage and ability. If the situation is incompatible, desirous of *Hāqq* turns the situation compatible and with courage he remains occupied in the *dhikr* and reflection.

**Hoo:** هو Hoo is exalted name of Almighty’s (رحمۃ اللہ علیہ) essence. According to Sufis, the contextual meaning of *Hoo* is such experience with Almighty *Hāqq* when there is only He. Only He and nothing else. This exalted name is used on many places in exalted Qurʾān like (59:23),

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

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

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

<sup>66</sup> Bahoo *Mehk Al-Faqr (Kalān)*.

<sup>67</sup> Chittick *Sufism: A Beginner’s Guide*.

<sup>68</sup> K. Z. Sands *Sufi Commentaries on the Qurʾān in Classical Islam* (London and New York: Routledge, 2006).

**Ihrām:** اِحرام 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 (ﷻ).

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

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

**'Ilm Da'wat Taksīr:** علم دعوت تفسیر Such a knowledge which leads to the meetings with the sacred spirits of all Prophets, noble senior companions of Prophet Muḥammad (ﷺ), *awliyyā'*, *ghauth*, *qutb*, *abdāl* and *autād* through invocation of Qur'ānic verses and from them outwardly and regarding innermost spiritual treasures are accessed; and meeting with creation of eighteen thousand (18,000) universes and entire angels and access to fulfilment of any desires in support of one's spiritual quest.

**'Ilm Kīmiyā Aksīr:** علم كيميا اكسير Knowledge or science of alchemy of elixir. Science of alchemy of elixir is such knowledge through which any metal can be transmuted into gold. In this book, Sultān Al-'Ārifīn Sultan Bahoo (ﷻ) is informing the person who reads and holds it as a *murshid kāmīl*, that he can access the science of alchemy of elixir from this book. One will access such knowledge that he will succeed in converting his worthless brass of his body into gold. He will also attain influence to be able to turn brass of others' into gold. Like one of the popular *karāmat* of Sultan Bahoo (ﷻ) is that he transformed the soil of his field into gold. Sultan Bahoo (ﷻ) describes gaze of *murshid* and contemplation of *Ism Allah Dhāt* as alchemy of elixir as well.

**'Imān Mufasssil:** ایمان مفصل Detailed faith. Literal meaning of *mufasssil* is 'detailed'. Here detailed faith refers to the detailed description of Islamic faith. It is given in endnotes along with English translation.

**'Imān Mujmal:** ایمان مجمل Its literal meaning is outline or summary of faith. Here it refers to the brief description of Islamic faith. Its Arabic text along with English translation is provided in endnotes.

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

**Ism Hoo:** اسم هو Hoo is exalted name of Almighty's (ﷻ) essence. Please see explanation of *Hoo*.

**Istighrāq:** استغراق Absorption. Its literal meaning is getting absorbed in something such that forgetting anything else. In spirituality absorption is attained when one becomes unaware of his outermost whereas, in his innermost one is fully conscious. Many translators use the term intoxication, as with intoxication one is devoid of outer and inner senses, however, absorption is where outer senses are seized and innermost awakening is activated.

**Istiqāmat:** استقامت Steadfastness. Being consistent upon the spiritual-path and having consistency in attitude and in actions.

**Jam‘iyyat:** جمعیت Tranquillity, contentment. Such activities which are for the sake of Allah Almighty (ﷻ) and for purification of soul. Tranquillity is fundamental on the path of *faqr* and until one does not access this state, it is not possible for him to progress upon this path.

**Jannat Al-Māwā:** جنت المأوى State of paradise.

**Kalid At-Tawhīd:** كليل التوحيد The key of Monotheism.

**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 (ﷺ) recited it and prayed through its blessings. In the teachings of Sultan Bahoo (رحمته), a great emphasis is paid on its *dhikr* and contemplation.

**Karāmat:** كرامت A miracle performed by a friend of Allah (ﷻ) that is subordinate of Divine-miracle (*mu‘jizah*) performed by a Prophet. Therefore, spiritual-miracle will be used for *karāmat* in order to differentiate between *mu‘jizah* and *karāmat*.

**Kashf:** كشف Spiritual-disclosure. It is disclosed upon person's heart that may be seen with open eyes. *Ilhām* is thought that comes within person's heart and the person experiencing has faith in it i.e., believes it to be truth. Usually there is only information in *ilhām* whereas, *kashf* includes seeing as well.

**Khafi:** 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 (ﷻ) Essence. At this state *faqīr* annihilates in Allah (ﷻ) and he doesn't see anything besides Divine-view even he doesn't see himself.

**Khafi Dhikr:** خفي ذكر Concealed *dhikr* with which nothing remains concealed or hidden from its initiator. This is initiated with contemplation and performed by breathing in with *Allaho* and breathing out with *Hoo* without moving lips or the tongue and without making sound.

**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”.

**Kunah:** کن Depth, basis, reality, deep knowledge. Deep understandings of highest point of knowledge on a particular subject. The Oneness of Allah Almighty (ﷻ), before the manifestation in multiplicity. The same condition is approached by *faqīr* of higher status and that state remains until the day of judgement.

**Kursī:** کرسی Divine-Chair.

**Lā Yahtāj:** لا يحتاج it is a Divine-attribute meaning that Allah Almighty (ﷻ) needs nothing. This attribute shall only be possessed by a desirous when he has no other desire besides Allah Almighty (ﷻ).

**Lāhūt:** لا اُحوت State of illumination of *Dhāt*. Illumination of Allah Almighty’s (ﷻ) *Dhāt* and it is above last point of creation (*sidrah al-muntahā*), lote tree, and it is closeness of Allah Almighty (ﷻ) and it is the station where is the abode of human illuminated being. Levels of existence are described as human realm (*nāsūt*), the Kingdom (*malakūt*), the Omnipotence (*jabrūt*), and the Divine world (*lāhūt*)<sup>69</sup>.

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

**Lawh Damīr:** لوح ضمیر The tablet of the soul (*qalb*), consciousness or whole body of desirous.

**Lawh 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 (*Lawh Mahfūdh*).”

**Lawh Wa Qalam:** لوح و قلم Divine-tablet and Divine-pen.

**Madhkūr:** مذکور Whoso is bestowed reply from Divine *Dhāt* in from of *ilhām* (spiritual-revelation) and is mentioned in the *huḍūrī*, as Allah Almighty (ﷻ) states (Qur’ān, 2:152),

“So remember Me, I shall remember you.”

This state of *dhikr* becomes *dhikr madhkūr*.

**Majlis:** مجلس Congregation, convention.

**Majlis Nabwī/Majlis Muḥammadī** (مجلس نبوی / مجلس محمدی): (مجلس محمدی): Congregation of Prophet (ﷺ). According to Sufis, the spiritual congregation of Prophet Muḥammad (ﷺ) is held many times a day. Spirits of All the Prophets (ﷺ), companions (رضی) of exalted Prophet (ﷺ), *Ahal Al-Bayt* (رضی) and *Awliyyā’ Allah* are present in such

<sup>69</sup> Sands *Sufi Commentaries on the Qur’ān in Classical Islam*.

congregations. Honourable Sultan Bahoo (رحمۃ اللہ علیہ), has described on many places that the highest status of a Sufi is that he accesses the occurrences of illumination of *Dhāt* of Allah Almighty (ﷻ) and presence in the congregation of exalted Prophet (ﷺ).

**Majmū‘ah Al-ḥasanāt:** مجموعہ الحسنات Accumulative pious endowment.

**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 ‘*ārif*’.

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

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

**Mordah Dam:** مردہ دم Dead breath. Such breath which is taken in negligence is infidel breath. Exalted Prophet (ﷺ) said,

“Breaths are limited. Any breath taken without *dhikr* of Allah Almighty (ﷻ) is dead.”

A Punjabi sentence of Sultan Bahoo (رحمۃ اللہ علیہ), written on this concept in his *Abyāt Bahoo* has become a proverb,

جو دم غافل سو دم کافر

“A moment of negligence is a moment of heresy (*kufr*)”<sup>70</sup>

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

**Mu‘jizah:** معجزہ Literally it means marvel or wonderwork. In Islam, it refers to the miracle performed by a Prophet (ﷺ).

**Mukāshafah:** مکاشفہ Spiritual-disclosures. The word *mukāshafah* has its origin in the word *kashf*.

**Mu‘min:** مؤمن True believer.

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

**Murshid:** مرشد Sufi master. Word ‘*murshid*’ is derived from the word ‘*rushd*’ which means guidance. The literal meaning of *murshid* is guide or mentor. In Sufism this

<sup>70</sup> Bahoo *Heart Deeper Than Ocean*.



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 Kāmil:** 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 Bahō (ﷺ), true or perfect (*kāmil*) *murshid* can only be one who is bestowed the state of *murshid* from the court of Prophet Muḥammad (ﷺ).

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

**Mushkil Kushā:** مشکل کشا Succour / remover of the difficulties. It is also a title of Honourable ‘Alī (ﷺ). This term is often used for *murshid kāmil* 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).

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

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

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

**Naṣ:** نص An explicit and decisive dictum of Qur’ān and *Ḥadīth*.

**Nūr:** نور Illumination.

**Nūr Baṣīrat:** نور البصيرة Enlightened vision, vision of heart. Reality of matters and visible factors; awareness of innermost becomes known. It also means illumination of *Dhāt*.

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

**Qabḍ wa Bast:** قبض و بسط It is described in Exalted Qur’ān (2:245),

“And Allah (ﷻ) alone decreases (*qabḍ*) and increases (*bast*) (your sustenance) and towards Him will you be returned.”

In spiritual context, it is also described as being alienated spiritually or seizure of spiritual-power due to known or unknown reason, which becomes reason of displeasure of Allah Almighty (ﷻ) and *nafs* dominates and overpowers spirit. Therefore, sensual desires take over all control of spirit which deviates from inclining towards Allah almighty (ﷻ). It is considered as *qabḍ*. Whereas, when Allah Almighty (ﷻ) increases power of spirit by His manifestation which overpowers *nafs*, that state is described as *bast*.

**Qādirī:** قادري Name of spiritual-order derived from *Shaykh* ‘Abd Al-Qādir Al-Jīlānī (ﷺ).

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

**Qalb:** قلب Soul. 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.

**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.

**Qurb Ilāhī:** قرب الإلهي Divine-intimacy.

**Qutb:** قطب Highest cadre in spiritual pivot. They are amongst invisible people *rijāl al-ghayb*.

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

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

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

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

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

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

**Rūḥ:** روح Spirit.

**Rujū'at Khalq:** رجوعات خلقت Public inclination. When one gets busy in the fame, honour, wealth and other material benefits received from public and loses the path of spiritual journey. There can be two issues in terms of the public inclination,

- 1- Innermost states are seized while only externally pomp and glory remains.
- 2- Only existing states remain whereas further progress is seized.

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

**Sāhib Naḍhīr:** صاحب نظیر Exemplary person.

**Sāhib Tāthīr:** تاثیر Person of spiritual effect.

**Sālik:** سالک Wayfarer of the spiritual-path, student of spiritual-discipline.

**Sharī'at:** شریعت Islamic Divine law.

**Silk Sulūk:** سلوک 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.”<sup>71</sup>

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

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

**Tajrīd:** تجرید Loneliness. Sufis use this term to describe abandonment of outwardly desires. Isolating the spirit from influence of Satan, *nafs* and physical body and having Divine-union.

**Tālib:** طالب *Dorveyš* in quest of recognition of Allah Almighty (ﷻ). The desirous for Allah Almighty (ﷻ). There are three kinds of *tālib*, *tālib* of this material world (*dunyā*), *tālib* of hereafter and *tālib* of Allah (ﷻ).

**Talqīn:** تلقین Passing instruction and teaching through spiritual-concentration. Inspiration, suggestion, spiritual-discipline passed by *murshid*.

**Taṣarruf:** تصرف Spiritual-power. Power of *Shaykh* to bring about events, having the authority to utilise power. Power to bring about things to happen at his disposal.

**Tawakkal:** توکل Reliance in God, trust in God.

**Tawfiq:** توفیق Divine-ability and Divine help bestowed with the glance of *murshid kāmīl*.

**Walī Allah / Awliyyā’ Allah (plural):** ولی الله/اولیاء الله Friends of Allah (ﷻ). Allah Almighty commands (Qur’ān, 10:62),

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

Imām Fakhar Ad-Dīn Ar-Rāzī (رحمته) 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).”<sup>72</sup>

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

<sup>71</sup> Chittick. *Sufism: A Beginner's Guide*.

<sup>72</sup> Ar-Rāzī *Mafatīh Al-Ghayb*.

*closeness, who has immersed in ma‘rifat of Allah Almighty (ﷻ) in such condition that he would not have any other thought in his heart besides Allah Almighty (ﷻ). Hence he has attained complete wilāyat.”*

Imām ‘Alī Bin Muḥammad Bin ‘Alī Al-Jurjānī says,

*“Word wilāyat is derived from walī, which means closeness.”*

*“And such is called walī, who is recogniser of Allah Almighty’s (ﷻ) attributes as far as it is possible he adopts regularity in obedience.”*

*“And he refrains from sins and turns away from worldly desires.”<sup>73</sup>*

**Wilāyat:** ولايت Spirituality, Gods’ encompassing power, sanctity, state of friendship with God. *Wilāyat* is such that Allah Almighty (ﷻ) sends his word to his friends (*awliyyā*) through (*ilhām*) spiritual-revelation. This *ilhām* is actually from Allah Almighty (ﷻ) and from Allah Almighty (ﷻ) truth flows from his tongue<sup>74</sup>.

**Wisāl/Wasl:** وصال/وصل Unification or union with Allah (ﷻ).

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<sup>73</sup> ‘Alī Bin Muḥammad Bin ‘Alī Al-Jurjānī *Kitāb At-Ta‘rīfāt* (Karachi: Qadimi Kutub Khana), 177-178.

<sup>74</sup> ‘Abd Al-Qādir Al-Jilānī *Al-Ghunyaḥ Liṭālibī Tarīq Al-Ḥaqq*. 2<sup>nd</sup> ed. (Beirut: Dar Sader Publishers).

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## 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 (Prophet (ﷺ)) of Allah (ﷻ)”

iv. 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. State of Belief ('Īmān) in Brief ('Īmān Mujmal)**

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ، إِفْرَارًا بِاللِّسَانِ وَتَصَدِيقًا بِالْقَلْبِ  
*"I believe in Allah (ﷻ) with all of His Names and attributes and I accept all His commands by giving undertaking to do them by affirming by my tongue and confirming with my soul (qalb)."*

**vii. State of Belief in Detail ('Īmān Mufassil)**

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ  
 بَعْدَ الْمَوْتِ.

*"I believe in Allah (ﷻ) glorified and exalted, His angels, His books, His prophets, day of the judgement and in destiny that all goodness and badness is from Allah (ﷻ) I believe in resurrection after death."*

**viii. Glorification in Prayer Taravīh**

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ط سُبْحَانَ ذِي الْعِزَّةِ وَالْعِزَّةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ  
 وَالْجَبْرُوتِ ط سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ط سُبُوْحُ فُدُوسِ رَبَّنَا وَرَبِّ الْمَلَائِكَةِ  
 وَالرُّوْحِ ط اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ يَا مُجِيبُ يَا مُجِيبُ يَا مُجِيبُ.

*"Glory be to the owner of the earth and the heavens. Glory be to He Who commands respect and honour and magnificent and awe and power and greatness and omnipotence. Glory be to the sovereign, The ever-living. Who does not sleep and He does not die. He is most praised. He is extremely pious and sanctified. Our (Rabb) providence is of angels and spirits. O Allah (ﷻ) save us from the hell fire. O Protector, O protector, O protector."*

**ix. Method of Contemplating Ism Allah Dhāt**

Due to instructions of most revered beloved Prophet Muḥammad (ﷺ), Sultān Al-‘Ārifīn Sultan Bahoo (رحمته) has given special credence to concealed dhikr (dhikr khafī). 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 and there should be no movement of tongue and no sound should be 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, *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 *faqīrs* 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

“*Muhammad Sarwar sallay ‘alā*”

and kissing the thumbs, thumbs nails are placed over the eyes. Besides that in travels and after *maghrib* prayer *faqīrs* recite loudly,

“*Allah Hoo*”

and its method is as follows,

“*Allah Hoo Hoo Allah Allah, Hoo Hoo Allah.*”

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# Kalīd At-Tawhīd

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SULTĀN AL-'ĀRIFĪN SULTAN BAHOO

Kalīd At-Tawhīd (Khurd) is an inspiring work of Sultān Al-'Ārifīn Sultan Bahoo (1629-1691) based on taḡawwuf, especially the concept of Oneness. This book serves as a guide for seekers of spiritual path whether one be a desirous or scholar, abstinent or pious, sinner or devotee, wayfarer of spiritual-path, or even a Sufi master. The English translation of this book (The Key of Monotheism) is a result of consistent efforts made by Mr. M. A. Khan to give readers the opportunity to become aware of Sultan Bahoo's teachings. He has paid special attention to translate the unique Sufi jargon keeping in view their contextual usage by Sultan Bahoo.

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