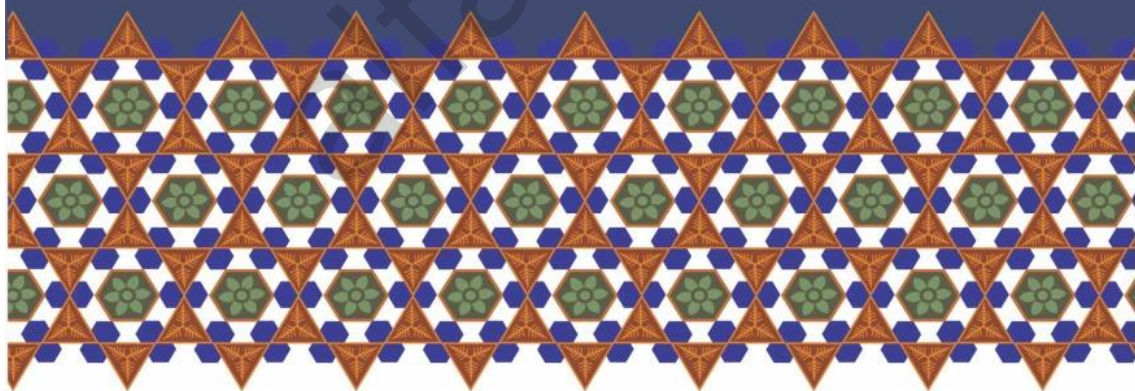




SULTAN BAHOO

A LIVING LEGACY



DR. Z. A. AWAN

alfaqr.net

SULTAN BAHOO

A LIVING LEGACY



BY

DR. Z. A. AWAN



AL-ARIFEEN PUBLICATIONS

LAHORE PAKISTAN

Head Office: Darbar Hadrat Sakhi Sultan Bahoo Distt. Jhang.

Postal Address: P.O. Box No.11, GPO Lahore. E-mail: alarifeenpublication@hotmail.com,

Web: www.alfagr.net, www.sultanbahoo.net/

SULTAN BAHOO A LIVING LEGACY

Written by:
Dr. Z. A. Awan



© 2018

All rights reserved
Alarifeen Publications
Lahore, Pakistan

ISBN: 978-969-9290-18-3

PRICE

(In Pakistan)	250	PKR
(UK)	3	£
(Elsewhere)	4	\$



Al-Arifeen Publications
LAHORE PAKISTAN

Head Office: Darbar Haqrat Sakhi Sultan Bahoo Distt. Jhang.
Postal Address: P.O. Box No.11, GPO Lahore. E-mail: alarifeenpublication@hotmail.com,
Web: www.alfaqr.net, www.sultanbahoo.net/

Contents

Foreword	5
Historical Background	7
Three Significant Spiritual Systems	9
Preface	13
Introduction	17
Friends - Fellowship of Allah (ﷻ)	21
The Path	25
Poetic Piety (Style; Substance of Sanctity)	31
Sultan Bahoo (رحمۃ اللہ علیہ) - Spiritual Symbolism (From Temporal Symbolism to Spiritual Symbolism)	35
A Noteworthy Note	39
Spiritual Symbolism (Self-Discovery: Cognition)	41
Sultan Bahoo (رحمۃ اللہ علیہ) - <i>Kalima</i> for <i>Kalaam</i>	43
Conclusion	61

alfaqr.net

Foreword

It is an immense pleasure for me to express my feelings about the book “Sultan Bahoo: A Living Legacy” by Dr. Z. A. Awan. The book unfolds Sultan Bahoo (رحمۃ اللہ علیہ)’s concepts of Islamic beliefs. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is one of the renowned Sufis of Indo-Pak sub-continent and his literary work constitutes 140 Persian prose (also carrying Persian poetry) and one Punjabi poetical book. On the same time it is unfortunate that very small literature is available about him in English. Therefore, the contribution of Dr. Z. A. Awan is commendable who has already translated the Punjabi Abyāt of Sultan Bahoo (رحمۃ اللہ علیہ) “Heart Deeper than Ocean”.

The poetical touch existing in the Dr. Z. A. Awan’s writings makes them more interesting to read. Furthermore, his writings are attractive for a common person and a scholar alike. I am confident that his writings will bring the attention of English readers and scholars towards Sultan Bahoo (رحمۃ اللہ علیہ) and hence a great treasure of Islamic mysticism is going to unfold. Sufi mystics have tremendous contribution in transforming the societies. Therefore, Sufi literature needs to be explored especially in the environment when we witness the rise of extremist ideologies across the globe whether East or West. Dissemination of Sufi teachings of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) would help uplifting the humanity in masses to subside the pessimistic attitude of people towards each other and to bring peace in the world.

Prof. Dr. Muhammad Saleem Mazhar

Dean, Faculty of Oriental Learning,
University of the Punjab, Lahore

alfaqr.net

Historical Background

1879: Hali Musaddas accuses the inhabitants of sub-continent deserted Islam - forgotten the glory of *Deen-Al-Islam*.

For now our every deed ignoble shows our actions are the meanest of the low. The fair name of our fathers is eclipsed our every step disgrace the place we dwell.

Dishonoured is the honour of the past Arabia's greatness is beyond call.

There is no deity but Allah (ﷻ).

Quintessence:

Language of experience becomes language of love

1289: Amīr Khusrow (Parrot of India)

Clear as sada in is sunny by him.

India the home of true Muslim (Islamic) life

Happy Hindustan with its splendour of religion where the *shāriah* enjoys perfect honour, dignity

In learning new Delhi rivals Bukhara

Islam has been made manifest by the rulers from Ghazna, the every share of the ocean you see Islam in its glory everywhere

Muslims here belong to the Mangoli creed but sincerely respect all four schools (doctrines).

They have no hostility with Shrijeltes—zardutes.

With heart and soul are they devoted to the path of the community and the *Sunnah*.

alfaqr.net

Three Significant Spiritual Systems

A. Nabi - Nūr

The most inspiring-inspiration of Sultan Bahoo (ﷺ), absorption in *Nūr -Nabi* (ﷺ).

(5:15): “‘O’ people of the Book! There has come to you. Our messengers revealing to you much that you used to hide in the book

And passing over much; there has come to you; from Allah (ﷻ) a new light and a clear Book”

(33:46): “And as one who invites to Allah (ﷻ) grace by His (ﷻ) permission and as a lamp spreading light (*Nūr*)”.

(33:56): “Allah (ﷻ) and His (ﷻ) angles send blessings on the Prophet (ﷺ) ‘O’! Ye that believe send your blessings on him (ﷺ) and salute him (ﷺ)”

It is the contemplation of light (ﷺ) (*Nūr*) of lights (ﷻ) in our inspiring imploring prayer; ‘O’ Lord! Increase light within me and bestow me with radiance of deed and action of humanity with ever increasing illumination in my soul - spirit.

These submissions were made by Sultan Bahoo (ﷺ) to guide his disciples and believers, the cognizant to be fully benefited for their spiritual stages.

B. Spiritual Sacrifice: Abraham - Ismā'il

(37: 103) “So when they had both submitted their wills and he had laid him prostrate on his forehead for sacrifice”

The submission and its divine confirmation is the most pleasant phenomenon which Allah (ﷻ) acknowledges in an inspiring tradition to establish the utmost spiritual sincerity of His (ﷻ) faithful friends. A momentous unprecedented ‘ideal standard’ of supreme sacrifice of ‘Father-son’ is a repetitive revolution celebrated every year in “His (ﷻ) own House”. It is so delightfully cherished by him (ﷻ) that this festivity is his (ﷻ) ‘*sunnah* of submission’ to be blessed with spiritual strength; the Hajj (Pilgrimage- pleasure) *Eid-e-Qurban* (Nearness). The unforgettable continuity of spiritual sacrifice of Hamza (رضي الله عنه) in the battle of ‘Uhud’. Prophet (ﷺ) distressfully wept at the sight of ‘somatic sacrosanct’, the holy spirit. In fact it proved to be the ‘pillar of the piety prophet-hood’. The momentous martyrdom of Hussain (رضي الله عنه), the sunny son of Hadrat Ali (رضي الله عنه) is the resounding resonance for Sultan Bahoo (رحمته الله) cognizance.

C. Spirit of Faith: Belief

Revolution through faith is the fruit of perfect faith for faithful. After a believer has acquired an opportunity to the excellence of essence, then he will be blessed by direct divine spirit of Prophet (ﷺ) (*Imani Irfan*), “Cognition of Faith”

The pious peasant has no knowledge of reason but just one singular yearning for His (ﷻ) nearness makes him more successful (Amateur) than a superior scholar (professional) framework. One can easily conjecture the distinguish destination of Sultan Bahoo (رحمته الله) as a sublime “*Sultan-ul-Ārifeen*” (King of gnostics). He

inspires 'Peasant purity with attributive, heavenly innovative cultural connectivity by visionary meditation of 'HOO'.

alfaqr.net

alfaqr.net

Preface

I am deeply indebted to a generous guidance from Sultan Bahoo (رحمۃ اللہ علیہ) family especially Sultan Muhammad Ali (Patron-in-Chief) and Sultan Ahmad Ali (Secretary General *Ishalee Jamaat & Aalmi Tanzeem-ul-Ārifeen*) to make this presentation to enlighten; especially the English World regarding the technique and illuminating inspirations of ‘*an Ārif*’.

Sultan Bahoo (رحمۃ اللہ علیہ) is an eminent friend of Allah (ﷻ) who made many miraculous contributions while elucidating the injunctions of Qur’ān Kareem with enforcement of *Shāriah* of Prophet (ﷺ).

There is a misnomer and conjectural misunderstanding created by orientalists and some occidental schools of thoughts, that Sufism, mysticism are some doctrines of Islamic institutions. In fact the entire Qur’ānic commandments and *Shāriah* of Prophet (ﷺ) abundantly ascertain the spirit of *Deen-Al-Islam* is just the spiritualism in every way. Thus system is the reality of the truth of Islamic Message – Mission of Prophet (ﷺ). Allah (ﷻ) revealed ‘spiritual scripts’, which were further disseminated by the ‘Spiritual ‘Soulful Spirit’ (رحمۃ اللہ علیہ) in constructing a state-society based upon a fabulous fabric of *Shāriah* of spiritualization. The committed companions inspired by their spiritual leader (رحمۃ اللہ علیہ) to be cognizant of whole world. Indeed Allah (ﷻ) bestowed them with spiritual organization of ‘*Al-Ārifeen*’ (*Ishalee Jamaat & Aalmi Tanzeem-ul-*

Ārifeen). They were the ones who lived and loved just for Him (ﷺ) and his Prophet (ﷺ). They were desirers with invincible conviction of *Qur'ān-Sunnah* and blessed by the association of God (as it is called in *Qur'ān Hezbollah*). The divine dedication with intrinsic enlightenment made them triumphant for both the worlds. The *Ummayyada 'Abbassides'* were fully benefited, but with the passage of time, the large lacunas generated gaps of negligence from the 'Norms of Spiritualism' of *Qur'ān-Sunnah*. This further increased the determination so out of proportion, that Muslims started killing their own brethrens so mercilessly that blood shedding of innocents was beyond measures. A chaotic destruction further ensued that many movements couldn't succeed due to lack of operations in spiritual reality.

This presentation is a 'Reason for Reminder' once again by a dearest special friend of Allah (ﷻ), who is a graceful gift of God in this continent and is known as *Sultan-ul-Ārifeen*, a born sanctified, 'Wali Allah', blessed by divine knowledge in a revelatory reason of 'Cognitive Comprehension'. The voluminous literature with a cultural format is so unique in spiritual impetus for a 'Self-Searching Seeker' 'Al-Ārif' to be cognizant with prescribed prescriptions of 'Ārifana Kalaam'. Sultan Bahoo (ﷺ) who pleads and appeals for the healing head, heart to be awake to get the real vision of guidance from the spiritual values of *Deen-Al-Islam*, especially the cognition of your Creator, The Oneness, the Lord of Providence, the Provider (ﷻ). Sultan Bahoo (ﷺ) did leave and have a live legacy as a *Mujahid* (Defender of Faith *Shāriah*) as well as a 'Mujaded' (Revitalization of *tawheed*; Spiritual values of Prophet (ﷺ)).

If you happen to visit/chance the divine dwellings of Sultan Bahoo (ﷺ) which are transcendent Gnostic gardens of "HOO" (Honor). You will be recognized with a bequest of "Bahoo (ﷺ)"

grace”. It would be an intrinsic incentive to develop an integrated ‘Self – Soul’ system for the sacred enslavement to Allah (ﷻ) and His Prophet (ﷺ).

Dr. Z. A. Awan

alfaqr.net

alfaqr.net

Introduction

The advent of *Deen-Al-Islam* progressed with divine pioneer-ship of Prophet (ﷺ) under the guidance of Qur'ān and Allah (ﷻ). The last revelation reference regarding its completion is still in vague with impeccable integrity of practically kept Muslim societies and nations intact (58 countries) in its performance, but with failing fraternity. It is an established fact that there will be no more revelations and Prophets (ﷺ) because Prophet (ﷺ) warned the future 'Ummah' with his (ﷺ) index figure to closeness of Day of Judgment.

The dynamic dimensions of *Deen-Al-Islam* will remain in an articulate continuity for the guidance as well as its eternal purity of values, which were executed fourteen centuries ago.

Islam blessed Indo-Pak sub-continent in its own time as compared to other countries of Africa and Asia, but amazingly this part of world is still serving the cause - Mission of our Lord (ﷻ) with a divine design in deference to its principles Commandments. It is a matter of deep distress that Muslims are so abominably and painfully delinked, distracted not only by their 'internecine intricacies' but are equally vulnerable to foreign conspiracies. The Colonialism to neo subservience to almost economic subjugation has submerged us in socio-economic depriving dependency. Muslims are bestowed with many gifts from Lord (ﷻ), but still in a state of chaos and crisis of even hunting, killing their own brothers.

There are evident evidences that marking of a spiritual code of life to ritualism has completely debased us from our original glory. It is an authentic declaration that Prophet (ﷺ), *Al-Faqro-Fakhree* (الفقر فخرى و الفقر منى) is mercilessly ignored that entire fabric of Islamic institutions turned into a broken breakthroughs.

In 1947 a new Muslim state-society emerged as a miraculous happening. It is predicted that it could be another last chance to establish supremacy, sovereignty of *Kalima-tul-Haq* of *Ahkhammul-Hakiemeen* (95:08). This part of world also became the victim of circumstances, but could be a blessing in disguise by the Grace of Lord (ﷻ) ‘never give up from His (ﷻ) Mercy’.

The Mughuls, Ghaznavi, Ghaznies and the British had their respective regime but the friends of Allah (ﷻ) are still ruling from their ‘Rosy Rosaries’, the Mission of *Al-Faqro-Fakhree* their shrine (Spirituals Gardens) is Sultan Bahoo (ﷺ), Chishties-Hujvaries (ﷺ), Mian Meer (ﷺ), Nizam-ud-Din (ﷺ); the burning flame of Bhit-Shah (ﷺ) are still alive and active through their adherents. These *Aulia-Ikram* (Friends-of-Allah) and their fellowship of Allah (ﷻ) were attacked many times for annihilation but still serving in legendary legacies as ‘*Hezbollah*’ (association of God). They are constantly animating the movements in its zestful spirit by their followers in reviving the message of Prophet (ﷺ).

This presentation will apprise the ‘Respected Readers’ with a critical appraisal of inception of this Islamic state. Society is substantiated by Sultan Bahoo (ﷺ) as it could be ascertained from ‘*Abyāt-e-Bahoo*’ (Sufi poems of Sultan Bahoo (ﷺ) in Punjabi language). The establishment of this ‘Pure Land’ is *La-ilaha-illa-Hoo*’ (لا اله الا هو) There is no sovereign but Him (ﷻ) (*HOO*) and Muhammad (ﷺ) is His (ﷻ) ‘*Nabi Nūr*’.

The faith (Belief) pronouncement of Prophet (ﷺ) mission - message '*Al-Faqro-Fakhree*'. The spiritualism is my code of conduct to please my Lord (ﷻ). It is through this that Prophet (ﷺ) 'Perfection' confirmed the perfect *Deen* of Allah (ﷻ) on this earth (final) for the benefit of this mankind (*Al-Maida*). Therefore, it is only through spiritual perfectionism revival; reconstruction can eliminate imperfection to regain the folding glory of Muslim civilization. The modern mobilistic ritualistic Muslim may be practicing the 'Belief ', but not faithful to faith, because there is an utter failure to apprehend the prevalent misdemeanour of Muslim miscreants who are violating their own conscience for self-destruction. The deliberate dishonouring Allah (ﷻ) laws and His prophet (ﷺ) *Shāriah* made them sub-standard subhuman with debased destiny.

Their misguidance is being checked by repeated reminders by friends of Allah (ﷻ), who are venerated in Qur'ān *Kareem* as well as by Prophet (ﷺ) with attested traditions that rejection and remembrance and observance of His (ﷻ) laws can still open the avenues of forgiveness with the mercy of the Merciful.

(10: 62) "Behold! Verily on the friends of Allah (ﷻ) there is no fear nor shall they grieve".

Prophet (ﷺ) tradition; My (ﷻ) companions (*Aulia-Ikram*) are beacon of light, because they have scarified everything for My (ﷻ) pleasure; therefore, their relationship towards you could be of great assistance.

The conviction of Allah (ﷻ) friendship has the enlightenment of entire teachings (*Kalaam-Ilahi*) has the spiritual significance of '*Kalima*' to serve His (ﷻ) cause for our salvation. The illuminative literature emphasizes that modern ceremonial, congenital life

should be rejected to recognize the world of ‘*Kalima*’ which guides the ‘Seeker’ to meditate in the devotional part of life. These environmental evidences are inserted to glorify His (ﷺ) sign to have an access to spiritual sensations.

The conclusive practical formation, which is full of activation for revolutionary reformation with sense of spiritualism in a well organized movement of “*Al-Ārifeen*”. Its re-emergence awakens the Muslims in general, with a renewed message that we the custodians are ‘Stopping Out’ from our gardens with a spirit of disseminating the perfumed purity from ‘Blessed Bahoo’. The guidance of *Al-Faqro-Fakhree*’ is a clarion call under the leadership of direct descendants of Sultan Bahoo (ﷺ) (Sultan Muhammad Ali and Sultan Ahmad Ali). May Allah (ﷻ) bless them with enormous rewards for their eminent endeavours. This is indeed an inheritance from a born ‘*Wali Allah*’ a legacy from the spiritual legend to educate the mankind. It is evident an opportunity from Lord’s providence to establish the self-purification with an obligation to serve *Al-Ārifeen*.

Friends - Fellowship of Allah (ﷻ)

An excellence essence for Essence

A divine distinction of devotion

(4:125) “Who can be better in *Deen* than one who submits his ‘whole-self’ to Allah (ﷻ), does good and follows the way of Abraham (ﷺ), the true in faith? For Allah (ﷻ) did take Abraham (ﷺ) for a friend”.

Allah (ﷻ) association bestows with the governance of temporal spiritual affairs of mankind, with manifestation of His (ﷻ) light. Therefore, they became blessings for the believer for teaching this truth.

(38:45) “And commemorate Our servants Abraham (ﷺ), Isaac (ﷺ), Jacob (ﷺ) posers of power; vision”.

Friends of Allah (ﷻ)

**A blessed bondage, with Creator's close companionship,
indeed a fellowship of friendship for both worlds**

This is a fortification of this supreme spiritual felicitation which is an intrepid inspiration beyond limit and measure.

(5:56) “As to those who turn (for friendship) to Allah (ﷻ), His (ﷻ) messenger (ﷺ) and the (fellowship of believers) it is the fellowship of Allah (ﷻ). That must certainly triumph.”

(44:57) “As a Bounty from your Lord (ﷻ), that will be the supreme achievement”

(57:12) “one day shall you see”

The believing men:

The believing women:

(57:12) “How their lights runs forward before them. And by their right hands; their greetings will be good news for you this Day! Gardens beneath which flow rivers, to dwell therein forever, this is indeed the highest achievement!”

The above mentioned verses clearly confirm for the righteous faithful inspirational illumination of their intellects as an eternal institution of co-habitation of divine friendship; fellowship signifying as Allah (ﷻ) messengers and believers in common faith of prayer. Charity with full humbleness of dedication being the embodiments of slave, servants just worship their Creator. They have life of spiritualism in their divine pursuits to please Him (ﷻ) forever. When you become accepted as an entity, then protection from sins and satanic schemes is endowed with special blessings

from Him (ﷻ). If He (ﷻ) puts you in tests of traumatic tragedies, then surrender, submission is purified just for His (ﷻ) cause. They fight all distress, dismay with patience and solitude.

They will always be the best believer (righteous) because they are always very alert against the ‘Satanic Seductions’; the best of all they would be very fortunate to be blessed with ‘Glad Tidings’ in the present life and also for the hereafter. There is an absolute certainty in Allah (ﷻ) promise and this is indeed the greatest reward from His (ﷻ) bountiful blessings, why were they successful? Because they preferred Allah (ﷻ) and His Prophet (ﷺ) commandments with submission and spirit of *Sunna Seera*. Therefore, they set up their priorities of life in conjunction with the pleasure of their Creator (ﷻ). They were bestowed with a sound spiritual character of ‘*Khashiat Ilahi*’ (Feel His (ﷻ) Presence) with purification of heart and soul.

Why Allah (ﷻ) choose His (ﷻ) friends because they just choose Him (ﷻ). The most illuminating injunction of immense importance is that righteous friends are strengthened by Allah (ﷻ) with His (ﷻ) holy sanctity. A spirit of ‘Highest Reward’ from ‘Himself (ﷻ)’ whenever a ‘Seeker’ offers his heart-soul in sincerity of full faith with a determined commitment, then Allah Almighty (ﷻ) accept it and in return engraves it for further fortification with divine spirit of ‘His (ﷻ) Good Pleasure’, that is indeed the crown of felicitations. It will be a party of Allah (ﷻ), who will sacrifice everything for His (ﷻ) sake.

(58:22) “you will not find any people who believe in Allah (ﷻ) and the last day. Having there who oppose Allah (ﷻ) and His (ﷻ) messengers even though they were their fathers and their sons as their brothers or their kindred.

For soul He (ﷺ) has written faith in their hearts and strengthened them with a spirit from Himself (ﷺ). And He (ﷺ) will admit them to the Gardens beneath which rivers flow to dwell therein forever. Allah (ﷻ) will be well pleased with them and they with Him (ﷻ) truly it is the purity of Allah (ﷻ) that will achieve felicity.”

‘*Khanqas*’ mausoleums (shrines) are institutional residences of friends of Allah (ﷺ), from where they preach; practice the art; science of divine devotion to the will; pleasure of their Provider (ﷻ). Their life is not just for flesh but to have a mission for the emancipation of spiritual way of life which will regulate a commanding code to further the cause of *Deen-Al-Islam*. This system serves the needs of impoverished, unorganized folks devoted to co-habitation of connectivity for the repository of Allah (ﷻ) blessings. These sacred sanctions are bestowing the benedictions to enlighten the believers as well as illumination for the fortunate ones.

The Path

(a) **‘Allah-Hoo’ (Shāriah):** The code of life which friends of Allah (ﷺ) follow; the *Shāriah* are world of mine (ﷻ): ‘Aqwal’

(b) **‘Abdo-Hoo’ (Tāriqa):** The code of life which comes out of *Shāriah* for the main Mission. It is the God (ﷻ) given law which has to be obeyed by all Muslims. The *Tāriqa* are my (ﷻ) actions: ‘Aamali’

(c) **‘Ba-Hoo’ (Hāqiqa):** The reality (prescription), spiritual experiences can be helpful in cognition with soul satisfaction. The *hāqiqa* is my (ﷻ) interior state: ‘Ah-wali’

In the past Christians concepts though borrowed from Greeks. The tripartite Division of ‘via purgative’ (to *Deen* - Purification) leads to ‘via contemplation’ (the meditation for mediation) and finally ‘via illumination’ (the state of getting the truth of reality).

All those realities are seamlessly connected in a monolithic entity that must be accomplished throughout the life of the believers to become friend of Allah (ﷻ). It can be further finalized and realized by adopting the mission that law without truth is ostentation and truth without law is hypocrisy. This internal mutual relationship may be compared to that of body and spirit.

When the spirit leaves the body that living life becomes a corpse which has to be disposed of before it starts stinking.

There are certain essentials for the attainment and purification of soul for the success of salvation.

(87: 14) “But those will prosper who will purify themselves”

(87:15) “and glorify the name by the Guardian / Lord (ﷺ) and lift their (hands) hearts in prayer”.

a) Renunciation b) Repentance c) Remembrance d) Resolution

The benefits of remuneration (asceticism) austerity, of asceticism are the early stages of the path which could lead to perfection; but cannot be taken into consideration as a mark of perfection. Therefore, to renounce the world affairs this is based upon secondary causes. This could give us the means of familiarity with His (ﷺ) magnificence. The deeper remuneration means to focus your efforts in an intense intrinsic manner though repentance; the fear of Allah (ﷻ) is the beginning of the wisdom of intellect (soul). It is to restrain of guarding once tongue, hands, head and heart from evil, sinful situation which leads into piety of a righteous conduct (*Haqooq-ul-Ibad*) to deal with the human rights.

(47:17) “But to those who receive guidance, He (ﷻ) increases the light of guidance and bestows on them their piety and restraint”.

The spiritual progressive steps make the future steps more enlightened to excel in future spiritual endeavours. One should assume the universal criticism of well begun is half done. The meaningful, victorious life turns into inspirational illumination to please Allah (ﷻ) for His (ﷻ) nearness.

The repentance pleases Him (ﷺ) with an excellent approach to fight inequalities and lower instincts, and submission to sincere surrender of every aspect of life with heart and soul is akin to His (ﷺ) remembrance.

(2:160) “Except those who spent and made amends, and openly declare the truth, to them I (ﷻ) turn, for I (ﷻ) am oft-returning, most Merciful.

The repentance has a secret of constant call of requesting for forgiveness which pleases Allah (ﷻ). A tradition would surprise the believers, if you do not ask for forgiveness to Allah (ﷻ) then it would be His (ﷻ) displeasure”.

(28:67) “But any that in this life had repented believed and worked righteousness will have hopes to be among those who achieve salvation”.

The path of penitence, patience and reverence are essential landmarks to achieve austerity; because it is just like crossing many endless desserts infested with hidden beasts, which can derail and destroy the objectives of piety. This also brings us to be an essential requisite to be over cautions regarding ‘*Muamellat*’ (daily dealing); therefore, your fellow believers must be safe from your tongue and hand. The demonstration of decency and attitudes should be in equilibrium; because if you fail or lack any of them, then all good deeds how hardly earned will be transformed in favor of oppressed and you will be penurious pauper and could get into hell fire. Qur’ān Kareem mentions many times about ‘*Salat*’ and ‘*Zakat*’ simultaneously for the purification of soul and assets.

Prophet (ﷺ) many valuable traditions are significant of five pillars of *Deen-Al-Islam* is these actions deeds are for individual ‘command’ commitments. A spiritual seeker prays with devotional

dedication of superrogatives can further the stage of soul; success towards Allah (ﷻ) pleasure. This was also a regular practice of Prophet (ﷺ) and his compassionate companions to have an intimate contact with their Lord (ﷻ).

Remembrance:

(2:152) “Then do ye remember Me (ﷻ), I (ﷻ) shall remember you! Be grateful to Me (ﷻ) and reject not faith”.

Allah (ﷻ) graceful benediction to His (ﷻ) servants

I (ﷻ) treat My (ﷻ) servants according to their opinion and I (ﷻ) am with them when they remember Me (ﷻ). If they remember Me (ﷻ) in persons I (ﷻ) remember them likewise, if they remember Me (ﷻ) in a gathering, I (ﷻ) remember them in a better gathering of angels. (Al-Bukhari)

Spiritual Remembrance (*Dhikr* - *Tasbeeh*)

He who recites ‘*Tasbihāt*’ of His (ﷻ) attributes will be bestowed with excellent spiritual benefits. The ‘*Dhikr*’ after each prayer is the substitution for blessings including charitable deeds. It is for those who cannot afford charity; prophet (ﷺ) informed his companions (رضي الله عنهم) regarding the enormous value one can accomplish through this.

The celebrating remembrance of ‘His’ ‘*Ism-e-Zaat*’ ‘The Essence’ formulated in ‘*Kalima*’. The most enlightened enrichment is verse of Allah (Throne; Reverence of ‘His (ﷻ) Glory’ and request for intercession. (2:255)).

There are several traditions of performing ‘*Dhikr*’ may be in groups or in congregations which will be unlimited. Infinite shower of blessings of Mercy and His (ﷻ) pleasure upon them. The angels

not only cover this sacred assembly of friends of Allah (ﷺ) but also report that Your (ﷻ) servants were seeking Your (ﷻ) pleasure - presence.

Reflective—Resolution:

It is time to enter into ‘Inner self’ with unconditional allegiance to the will and cause of Allah (ﷻ). There should be gracefulness of sublime superiority, which is making our quest for nearness more productive. ‘The state of Taste’ certainly takes over the suggestions of shadows of true reality gives awareness that everything obeys the name of the ‘Divine Lights’. His (ﷻ) all creations venerate Him (ﷻ) just for His (ﷻ) pleasure.

Everything including thunder; however, powerful instrument of devastating destruction is in resolution to praise Him (ﷻ) diligently; what glaring, dazzling manifestation of His (ﷻ) supreme sovereign. The declaration of His (ﷻ) glorious glory is in absolute unison from mountains - binds to all creations of many walls of wonder; known or hidden! See created things are totally dependent upon Allah (ﷻ) for their existence. This weakness is to be construed as their strength. That develops into the domain of ‘*Irfan*’ which is only to be perceived by an ‘*Arif*’ ‘*Irfan-e-Ilahi*’ (from cognition to recognition).

The prophetic prayers envision many ‘glances of gracefulness’ this initiation will develop spiritual intimation of manifestation of that momentous ‘Nascent Nearness’ of reality of righteousness; the fruitful feelings of truthful inspirations.

alfaqr.net

Poetic Piety

(Style; Substance of Sanctity)

Descriptive;

Narrative;

Reflection;

It is the comprehension of science and art of linguistic literature of any practical philosophical piety or spiritual will substantiate a believer's cognizance to be enlightened for the spiritual soul of a seeker (The ecstasy of intrinsic intellect).

a) **Allegory:** It is this figure of descriptive language that creates an impression. These images of impressive intellect are developed through abstract perception, which provides details related to sight, sound, touch, taste, smell including movements. In *Deen-Al-Islam* it has strict limitation other than calligraphy and floral designs.

b) **Similes:** are used as comparisons of two essentially unlike entities; e.g.: He runs like a wind.

c) **Metaphors:** The writing or expressive creations of one aspect in another terms: e.g.: As in all the 'World Stage'.

d) **Alliteration:** Repetition of initial consonant sounds of words, e.g.: Right lemon. Vowels rhyme; e.g.: Date, tale, sweat, soul.

e) **Commutations:** There could be positive, neutral, negative which can affect people how to respond or react i.e. illustrations-famous admired or notorious - prudent, timid (N) cowardly (NC).

f) **Sound devices:** Inspiring achievements of musical qualities.

g) **Sama:** Holy music - motivation by listening to divine poetical performances.

h) **Rhythm:** Rhythm are poetical – musical - stressed or unstressed are repetitive of identical sounds-voices that develop the composition of correspondence of two renewed refinement. The whole spirit becomes a personification of all ears into one sublime sensation (Ear).

The voice of self (unveils the veil) - Radiant Heavenly Veil.

The common folk listener to performance (*Na't* – Prophets (ﷺ) praise) the voices listen with desire and pleasing joy. The spiritual soul listens with divine feeling; that unveils and gets into the ‘taste’ for this could be a ‘Sweet Connectivity’.

a) **Harmony:** It is an agreeable succession of arranged tunes. It has also succession of single tune having rhythmical formations with a symmetrical whole creating a tune of harmony by the composition of natural air with the union of ‘Breathier’.

b) **Melody:** This is a concord of consonance a design of unified composition transpires air aesthetically ‘Pleasing’ to a starring sound.

The above mentioned sound sensations are basically bestowed as a gift of God (ﷻ) to the talented transcending souls.

The source of sound waves (human voices, drum, beats etc.) which only a ‘human ear’ (has a miraculous machine of listening which is limitless) can perceive and appreciate. In fact it is a special gift of God (ﷻ), the harmonic melodious sensations are produced in enormously exquisite exuberant waves which only ‘Heart-Ear’ can detect with divine distinction of musical notes.

The sublime spiritual ovation of Prophet (ﷺ) by the fortunate folks of *Medina* at its outskirts was a ‘Spellbound-Sight’ of a

spiritual musical welcome in the divine desert culture of Arabia. This devotional applause was a sacred 'Landmark' in the life of a charming charismatic personality of Prophet (ﷺ). The youngsters were enchanted by the spiritual beauty of an awe inspiring Prophet (ﷺ). They felt him the most 'beloved love of their lives'. A concert was orchestrated by the local faithful youngsters by their sweet singing with enthralling 'Drum Beats'.

It was indeed the most pleasing delight for the Prophet (ﷺ).

The '*Abyāt*' of Sultan Bahoo (رحمۃ اللہ علیہ) sung in flute emit such sweet sensation touching the pure perception of 'Trance' and 'Peace'. This 'Fine Finesse' is so mesmerizing that entire soul feels its 'Taste Tranquillity' in an atmosphere of calm caressing soft breeze in early hours of vigil. This is indeed a divine dessert for a starving soul.

Poetic piety depicts the '*Ārifana Kalaam*' (cognitive commands) by an '*Ārif*' (cognizant).

'*Hoo*' is not a formula but a spiritual splendour which is a unique divine gift from the Glorious (ﷻ); that opens many avenues of intellectual inspiration. It transforms the stumbling soul to develop spiritual quest. If succeeds then meditating mediation inspires the 'Seeker' for the stage of evocative essence of divine presence. The proposition of Sultan Bahoo (رحمۃ اللہ علیہ) regarding rejection of conventional ceremonial ways of life is to gain the composite poetical preponderance of '*Hoo*' to be an inspiration of self-soul helps to practice intensely that achievement could be felt for higher stage.

The imagery of taming a 'wild horse' in a 'house' of vain desires with 'Satanic salvations' full of 'Toxic Emotions' can be tackled through pious piety to ride on it. There are two hundred divine demonstrations of '*Abyāt*' which is in firm formation to inform regarding the basis of essence of Allah (ﷻ) cognition. It transpires

such a resounding resonance which can enrich a ‘Seeker’ with a solace of satisfaction.

It is imperative to concentrate on author’s personal perfection in ‘Actualization’ by reminding reverberations of ‘Bahoo’ vs. ‘Hoo’ i.e. *Hoo* is in, ‘*Hoo*’ is also within. Therefore, the ‘Spot Seat’ in my heart-soul constantly to be blessed with divine delight of ‘*Hoo*’ to become a ‘*Ba-Hoo*’. It is ‘*Illla-Hoo*’ who raised me from lower lights to higher lights of reality.

These illuminations made me to say ‘I sacrifice-self to the Oneness of the One-only (*Wahid-Ahid*)’.

The poetical predictions of Sultan Bahoo (رحمۃ اللہ علیہ) in which he elucidates expressive emotions of nascent of nearness. It is his firm fellowship with Allah (ﷻ) that his *Nida-e-Sultani*, nearness to the ‘Nectar-Nearnest’ that is definitely a reflection of ecstasy of divine delight.

It is indeed an enigma for a novice his confluence of connectivity to the truthful reality. The Gnostic becomes more humble with every hue because the access is more inspiring in achieving ‘divine delight’. The ‘Gnostic’ acknowledges the ‘Reality of Reasoning’ with new innovations of hidden course. Finally, it comes to unveiling the deeds are ordained into divine design. Allah Almighty (ﷻ) honours him with ‘I (ﷻ) the Lord’ the most high, am his expression. That is why he speaks by ‘Me (ﷻ)’ so I (ﷻ) become his hands to just work for monolithic allegiance.

Sultan Bahoo (رحمۃ اللہ علیہ) - Spiritual Symbolism

(From Temporal Symbolism to Spiritual Symbolism)

The external elicitation (disposition) of a stimulus is from the surrounding environment while the internal development of disposition (Entre Milieu) is determined through subjective-objective, emotional, motivational activities. There are relative degrees of influences of different conditions that enter into thinking (sentiments, feelings of sadness, deprivations, success achievement and accomplishment). An amazing confluence of corroborative, synergistic system, work with forces of electro chemic mechanical phenomena. It all happens in human stimulus-response (S.R) Association when a stimulus that qualifies as a sign results from the behaviours of an organism for which it acts as a ‘Sign’ it is called a symbol. The stimulating response makes a ‘thought process’ (as one thinks something to eat).

Then there is ‘Deemed Behaviour’ which means reading writing with computational strikes that develops a ‘Perpetual Pattern’ which manifests the organization of ‘cognitive’ ‘elements’ i.e. compunction, ‘self-reproach’ which represents the reality.

Reality Representation

There is also very significant phenomenon which acts constantly in the ‘brains cerebral areas’ that formation of a structural, functional systems, the synaptic flexible electro-chemical signals. The gradient functions of electro-chemical waves in the brain-neurons can operate in a remarkable wondrous ways which can lead to the formation of ‘heart and soul’; therefore, the ‘spiritual stage’ might emerge- originate from ‘nearness of nervous network’ which anastomosis the intensity of cognition and perceptual pattern that is constructed with sensory excitation. Therefore, thinking frequently is described in terms of storage retrieval and transmission of items of knowledge and information. The information in question is held freely to be translatable from one coding to another without impairing the junctions, what matters in this approach is how event are combined and what other combinations might have accrued. This perceptual re-organization develops an ability to discover creative intellectual functions (intellect is the highest form of Intelligence).

The cognition (*Ārifana*-Association) comes into being with determination of highest form of intellect as mentioned in other references of ‘Retention of Intellect’ with durable disposition of immediate and long term gratification that gives the ‘Seeker’ a principle of ‘Pleasing Pleasure’. It also refers that all the mental faculties activities associated with thinking and knowing, remembering, communicating in all the eventualities, ‘associative Adherence’.

The highest form of cognition takes up visionary form of ‘Internalization’ of ‘Intrinsic Intellect’ to discover the deepest realms of spiritual system, as referred by ‘Allama Iqbal’ (رحمہ اللہ).

“Apne man Mein Doob Kar, Pa Ja Suragh-e-Zindgi”

Then submerge yourself in your own world and then many veils would be lifted with frequency of cognition. This is the stage – state when an '*Ārif*' gets the secrets of '*Irfan*' a world only known to him.

alfaqr.net

alfaqr.net

A Noteworthy Note

‘*Ārif*’: Gnostic

‘*Irfan*’: Cognition

‘*Mā’rif*’: Cognitive Connectivity

He (ﷻ) is a light!

How can I see (Perception) Him (ﷻ)?

For the faithful maybe enlightened light can see Him (ﷻ).

‘*Ārif*’ (Gnostic): The closest, nearest association assembly of ‘*Ārif*’ – Allah, who acknowledges spiritual sublime of illumination (*Nūr-e-Nabi*). The thoughtful intellect of an ‘*Ārif*’ develops through cognizance of ‘Receptive Perception’ from heart-soul; in consonance with confluence into a stage of ‘*Irfan*’ which further progresses through ‘*Wijdan*’ (Vision) into ‘*Mārifat*’.

Cognitive Connectivity: Cognizance germinates from the deep decrement. Finally, it blossoms into unveiling of the hidden with many inspiring ‘Tastes of Resonance’ that enhance the illuminating vision of many unseen stage. Then ‘Gnostic’ may be rewarded ‘Trail Chain’ factors for fortified exaltations. This is the felicitation of ‘*Bahoo*’ of *Hoo* - He (ﷻ).

These metamorphic significant transformations of ‘*Ārif*’ attract the faithful righteous Muslims towards ‘*Mā’rif*’ as ‘Cognitive Confidant’ of association of ‘*Al-Ārifeen*’ (*Aalmi Tanzeem-ul-Ārifeen*).

The ‘Gnostic’ gages into His (ﷺ) presence from his nothingness but he returns (if) illuminated on a ‘Receptive Radiant’ with resolution of reality.

alfaqr.net

Spiritual Symbolism

(Self-Discovery: Cognition)

Knowing others is wisdom

But; knowing the ‘Self’ is enlightenment

The word symbol comes from Greek ‘Symbolism’ which means contract taken, insight and ways of identification. It is the contract to identify with the help of whole ‘A part’ or parts. This is also based upon complementation. It has an esoteric and exoteric simultaneously unveiling the revealing functions. The concept spiritual symbols are in literal sense represents divine realities which does embrace the types meanings, allegory, alliterations of figurative personification of metaphors which reveals the initial ‘initiation’ to recognize the ‘Cognition’.

The development of Sultan Bahoo (رحمۃ اللہ علیہ) Spiritual entity is based upon his sanctified ‘*Abyāt*’ with the supporting voluminous literature. The spiritual manifestations of *Qur’ān-Sunnah* were remarkably retrieved from the cognitive commentaries through imagery of cultural countryside landscapes of nature-nurture; ‘Neatness’.

The vehicle of cultural concepts leads the ‘Seeker’ towards ‘His (ﷻ) closeness’ of Essence-Attributive ‘*Zaati-Sifaat*’ (the spiritual

landmark). He made a systematic symbolic which endeavours to inspire the folks who live and love the land of purity of purifying water. 'Punjab' (The land of five rivers), the miraculous merging of 'Ravi-Chenab' (*Rejection-commitment*). The 'Twin-Tunes' is a fascinating inspiration about the Creator's wondrous world, full of His (ﷻ) wonders. The merging communion not only depicts the beautiful panoramic lush green grass with pastures of flavours of freshness is the food for 'Purgative Purification'. This junction of rhythmic remembrance is an inspiring-taste for a cognizant who keeps him in convergence as a yearning soul with image of intrinsic, turns to visionary feelings. This is a masterful mesmerizing message improvisation made Sultan Bahoo (رحمۃ اللہ علیہ) a '*Sultan-ul-Ārifeen*'.

Sultan Bahoo (رحمۃ اللہ علیہ) - Kalima for Kalaam

(23:16) “Therefore, exalted be Allah (ﷻ), the king, the reality there is no deity but He (ﷻ), the Lord of Throne of Honours”.

The veil of impurities, inequalities has to be unveiled; therefore, further integrated approach is entering into a facilitation of spiritual system through *Kalima*. If you find *Kalima* inspiration in *Kalaam* of Sultan Bahoo (رحمۃ اللہ علیہ) especially ‘*Abyāt*’, it seems evident that his deep spiritual insight for Qur’ānic explanation enriches the ‘Seeker’ with divine inspiration of ‘For Excellence’. It also reveals miraculous marvels of *Kalima* in the light of ‘*Seerat*’ and indeed a spiritual success.

(3:18) “There is deity but He (ﷻ), that is the witness of Allah (ﷻ), His (ﷻ) Angels and those endured with knowledge standing firm on justice, there is no deity but He (ﷻ), the exalted in Power; The Wise”.

Sultan Bahoo (رحمۃ اللہ علیہ) submissions describes ‘*Kalima*’ as a source of ‘Seeker’ because it is this connectivity (intuition-vision) of Spiritual System the binding force which forms a linkage of magnetic like attractive relationship. The ‘*Kalima*’ mentioned in divine designs an expressive formulation of supremacy of ‘*tawheed*’ (Oneness) with manifestation of attributive - ‘All Powerful’ who encompasses everyone - all creations. It is also

taken of concrete connection of ‘*Kalaam-e-Ilahi*’, ‘*awaz-Mustaqeemi*’ ‘Call for straight Path’ to attain ascertain through ‘*Ism-e-Azam*’ (cognition for essence).

Sultan Bahoo (رحمۃ اللہ علیہ) tenders an overwhelming essentials of ‘*Kalima*’; that enlightenment could be a means for the nearness of the Nearest (ﷻ).

Those who have attained the essence of ‘*Kalima*’ through ‘His (ﷻ) mercy, they have started a journey of excellence of intellect with the emergence of intrinsic spirit for the nearness of Allah (ﷻ). It also increase their knowledge of creation and its existence in the form of light, spiritual sounds of divine design; the power of the Providence, the Lord.

Sultan Bahoo (رحمۃ اللہ علیہ) inspiring contributions has differential distinctions for substantive essentialities: (*Zaat*) essence and (*Sifa*) the attributive. The incredible power of ‘Be’; ‘It is’ or all creations which develop existential forms, to make this world again to be for ‘His (ﷻ) Praise’ are in practical pleasing states ‘Remembrance-Heart resonance’.

The presentation verifies that ‘*Kalima*’ in reality is replete in an enormous spiritual ‘Treasures’ that scholastic systems cannot fully appraise its divine value; therefore, remembrance in dedication will bless the ‘Seeker with ‘Cognition’ to become a ‘Cognizant’. This spiritual state is just like fermentation of milk by ‘yogurt’ a transformation not only subjected to pious purity but also to disseminate the seeds of spiritualism. The most popular ‘*Bait*’ of ‘Jasmine implantation’ which unfolds the ‘Arena of Actualization’. This ‘Taste’ substantiates the self-soul blossomed into His (ﷻ) Glorification with ‘Fabulous Fragrance’ of ‘*Kalima*’.

The acknowledged form of spiritualism which is being imparted by Sultan Bahoo (ﷺ) is to explore and discover the Majesty of ‘Ism-e-Azam’, the ‘Greatest Essence’. If this is accomplished the ‘Seeker’ will excel in many objectives of ‘Spiritual Sustenance’. This is indeed a resounding reverberations of divine melody which emancipated the soul with ‘Intrinsic insight of ‘Kalima’.

Kalima as Means of Salvation

There would be millions who will pass through different path with ‘His (ﷺ) Mercy’; whereas, many would attain the status of friends of Allah (ﷻ) to be invited for special spiritual place and this is due to the abject attainment of ‘Kalima’.

The final accomplishment for the fortunate one (Blessed by Allah (ﷻ) through His (ﷺ) Prophet (ﷺ)) these souls leave this mortal world and get into immortal infinity. This is a fact that the state of nearness to Oneness which can further develop the possible closeness as envisaged by the seeker (transcended).

The ritualistic practice though taken in a very nascent initiation but you cannot achieve your goals until and unless it is being practices as disciple to discover its secrets which depends upon how hard you can dedicate yourself with diligence? It is only possible just by the guidance of Haḍrat Ali (رضي الله عنه), the Lion of Allah (ﷻ) who can enrich his disciple with intuitive intimate practices for the realization of ‘Zaat-Ilahi’. The spiritual intricacies, a ‘Seeker’ could perceive by the ‘Kun Kalima’ is ‘Amar-Ilahi’ which ultimately can bring an acknowledgement of Him (ﷻ).

This ‘Transcendental Trance’ aspect of Prophet (ﷺ) absorbed him in the ‘Cave of Hira’ then hidden ‘secrets’ were revealed for his ‘Recovery’. It was the ‘Resonant Resounding Spiritualism’ ‘Awaza-e-Azam’ of ‘Kalima’. These divine directions were though

an *Amr* of Allah (ﷻ) but an inspiring source of revelation for the future instructions for '*Kalaam-e-Ilahi*'.

alfaqr.net

Kalima – Manifestation

28

بزرگی نوں گھت وہنٹ لوڑھائیے ملے رج مکالا ھو
لا الہ گل گہٹاں مڑھیا مذہب کی لگدا سالا ھو
الا اللہ گھر میرے آیا جیں آن اٹھایا پالا ھو
اساں بھر پیالا خضروں پیتا باھو آب حیاتی والا ھو

Drown your venerability in the river and be humble - *Hoo*,

I have worn the jewellery of *La-ilaha* around my neck therefore I have no doctrine (*Maktab*) - *Hoo*,

Il-Allah Just Allah (ﷻ) inspired my heart and it has taken away all the trepidation from me - *Hoo*,

We have taken ‘O’ Bahoo (رحمۃ اللہ علیہ), the immortality goblet from *Khidhr* - (*Mūrshid*) - *Hoo*.

Explanation:

‘*Wahdat*’ (Worship)

‘*Nabuwat*’ (Submission)

Baangi (*Asmani*) - Call for Faith Nida-Sultani (Nearness)

It is a profession of faith with proclamation with complete commitment of ‘self’ for the cause of *Deen-Al-Islam*.

‘*La Ilaha*’ (‘*Nafi*’: Negation): Transition

'Il-Allah' ('Asbat': Affirmation): Eternal

It is an intrinsic denial, rejection and removal of all ailments, adversities of darkness by abject affirmation of unconditional obedience to Oneness (spiritual surrender) and to the prophet (ﷺ) *Shāriah*. The ritualistic scholars are not serving truly according to the divine desire. Therefore, it is the tradition of 'Bahoo' (عبد) who can deliver the goods of cognition for the cognizance of '*Allah Ho-Hoo*'.

alfaqr.net

Kalima – Nabi Nūr

148

کلمے دی کل تد بیوسے جداں کل کلمے ونج کھولی ہو
عاشق کلمہ اوتھے پڑھدے جتھے نور نبی دی ہوئی ہو
چودہ طبق کلمے دے اندر کیا جانے خلقت بھولی ہو
اسانوں کلمہ پیر پڑھایا باہو جنڈ جان او سے توں گھولی ہو

We got the meaning of ‘kalima’ when the
‘kalima’ opened the heart - *Hoo*,

Lovers recite ‘Kalima’ where light of the Nabi-
Prophet (ﷺ) illuminates - *Hoo*,

All the fourteen Realms lie within ‘Kalima’, how
can commoners know it - *Hoo*,

Spiritual mentor taught me *Kalima Bahoo* (رحمۃ اللہ علیہ), I
sacrifice my life for him - *Hoo*.

Explanation:

The Illuminating enlightenment for supreme spiritual submission to essence is through Nabi-Nūr - ‘Light of Nubuwa’, the spirit sings: O eye of entire ‘circle of existence’, ‘O point of the Qur’ān and the Furqan’. ‘Sahib Laulak’ can open the avenues for fourteen realms cognition and spiritual prosperity. It is also a cognizance through heaving heart for ‘Hoo’.

alfaqr.net

Kalima - The Lion of Allah (ﷲ) - Spiritual

Sovereign - Maula Ali (رضی اللہ عنہ)

150

کلمیں دی کل تداں پیوسے جداں مرشد کلمات دیا ھو
ساری عمر وچ کفر دے جالی بن مرشد دے دیا ھو
شاہ علی شیر بہادر وانگن وڈھ کلمیں کفر نوں سٹیا ھو
دل صافی تاں ہووے باھو جاں کلمات لوں لوں رسیا ھو

We get the cognition of ‘Kalima’ only when
‘Mūrshid’ (mentor) taught us - *Hoo*,

Entire life was spent in infidelity, if spend
without guidance of spiritual mentor - *Hoo*,

Kalima is like *Shah Ali* (رضی اللہ عنہ), the brave lion, that
eliminated denial - *Hoo*,

Heart is purified Bahoo (رحمۃ اللہ علیہ), only when ‘Kalima’
runs through every cell - *Hoo*.

Explanation:

The Lion of Allah (ﷲ) - Spiritual Sovereign - Maula Ali

Hadrat Ali (عليه السلام) was specifically blessed by the Prophet (ﷺ) to disseminate esoteric wisdom of spiritual insight of practices which is indeed the 'living powerful force' to be the enlightenment for all hidden veils of divine domains.

He (عليه السلام) is also a technocrat as a living legend to resolve the intricacies of legal - judicial systems. The bravery at 'Badr' the incredible victory of 'Khyber'; there is no conqueror "*Fatah*" but Ali (عليه السلام) and no sword but '*Zulfiqar*'. Believers earn spiritual blessing by reciting *Salam*- Salutation on *Ahle-al-Bait* of Prophet (ﷺ).

Sultan Bahoo (رحمته الله) has a remarkable affinity to Ali (عليه السلام). This is due to his 'Unique Award'; the height of *Kalima* cognition satiates his soul.

Kalima - Gnostic Kalima

103

زبانی کلمہ ہر کوئی پڑھدا دل دا پڑھدا کوئی ھو
جھتے کلمہ دل دا پڑھئیے اُتھے ملے زبان نہ ڈھوئی ھو
دل دا کلمہ عاشق پڑھدے کی جانٹ یار گلوئی ھو
ایہہ کلمہ اسانوں پیر پڑھایا باھو میں سدا سہاگن ھوئی ھو

Everybody recite *Kalima* verbally, but nobody recites it from heart - *Hoo*,

When heart recites *Kalima*, verbal utterance has no value - *Hoo*,

Lovers who recite *Kalima* with their hearts, how can tongues-twisters understand it - *Hoo*,

Mūrshid taught me this *Kalima* (of heart) Bahoo (رحمۃ اللہ علیہ), and I became blessed forever - *Hoo*.

Explanation:

The recitation of ‘*Kalima*’ as a verbal statement has the only significance that it could be just a promising proclamation! Whereas, the cardiac cognosy establishes the commitment for ‘*Wahdat*’ as a law, and ‘*Nubuwaat*’ as spiritual code of conduct for a sincere submission.

The concept of '*Sadaa-Suhagan*' is a remarkable cultural connectivity of alliterative symbolic relationship of an eternal bliss. All blessings of '*Kalima*' is a favour from '*Mūrshid*' whose kindness rewarded me with cognition of closeness to Essence.

alfaqr.net

Kalima - Medicine for all Epidemics

202

ہو دوا نہ دل دی کاری کماں دل دی کاری ہو
کماں دور زنگار کریندا کلمیں میل اتاری ہو
کماں ہیرے، لعل، جواہر، کماں ہٹ پساری ہو
ایتھے اوتھے دوہیں جہانیں باہو کماں دولت ساری ہو

No remedy is enough for heart, 'Kalima' is cure
of hearts - *Hoo*,

'Kalima' cleans rust and 'Kalima' takes away
defile - *Hoo*,

'Kalima' is jewels, ruby, diamond, alchemy
'Kalima' - *Hoo*,

Here and hereafter Bahoo (رحمۃ اللہ علیہ), 'Kalima' is entire
wealth - *Hoo*.

Explanation:

It does clear, cure all ailments, afflictions, infirmities and melodies with frequent disturbances to the developing spiritual soul. The perennial piety with devotional remembrances can attain cognitive consistencies.

There is also a reminder for the cognizant soul that the value, and worth of ‘*Kalima*’ is blessing for both the worlds; therefore, it should not be measured with temporal affluence.

alfaqr.net

Kalima - Garden in Grave

152

کلمے نال میں ناتی دھوتی کلمے نال ویاہی ھو
کلمے میرا پڑھیا جنازہ کلمے گور سہائی ھو
کلمے نال بہشتیں جاناں کلمہ کرے صفائی ھو
مژن محال تنہاں نوں باھو جنہاں صاحب آپ بلائی ھو

With ‘Kalima’ I have bathed (absorbed) and married with it - *Hoo*,

‘Kalima’ led my funeral (*Janaza*) prayers, and my grave decorated with it - *Hoo*,

With ‘Kalima’ there is purification, and it would facilitate my entry into Heavens - *Hoo*,

Returning is impossible for those Bahoo (رحمۃ اللہ علیہ), whom love invites - *Hoo*.

Explanation:

One of the most adorable symbolic simile of flavoured-flowers-sweetness Sultan Bahoo (رحمۃ اللہ علیہ), ‘Living God Gifted’ masterful perfection of expression of alliterative expression regarding spiritual delight, especially in the personified purity of ‘Nectar Nearness’.

There is a spiritual journey toward Him (ﷻ) in a state of ‘Satisfied Soul’ (*Nafs-ul-Mutmaina* 89:27). The soul has been

blessed with an inspiring admirable invitation for a dearest friend from a Glorious friendship to be an honourable guest forever.

alfaqr.net

Kalima – Success for Salvation

151

کلمے لکھ کر وڑاں تارے ولی کہتے سے راہیں ہُو
کلمے نال بجھائے دوزخ جتھے اگ بلے از گاہیں ہُو
کلمے نال بہشتیں جاناں جتھے نعمت سخ صباہیں ہُو
کلمے جیہی کوئی نال نعمت باہُو اندر دوہیں سرائیں ہُو

‘*Kalima*’ carried many millions of people through the seas and directed hundred of saints on the path - *Hoo*,

‘*Kalima*’ extinguishes the fire of hell that burns deep down - *Hoo*,

‘*Kalima*’ takes to Paradise and blesses with grace every day - *Hoo*,

Nothing else can bless with grace like ‘*Kalima*’ Bahoo (رحمۃ اللہ علیہ), in both the worlds - *Hoo*.

Explanation:

There are many millions who will get relief from Hell’s raging fire because they might have submitted as a diligent slave servants of Qur’ān and *Sunnah* with service to mankind but those who are ‘foremost in faith’ and attained ‘spiritual sublime’ will be blessed

with heavenly gardens. There is nothing like ‘*Kalima*’ it definitely surpasses all the treasures of kingdom of God.

alfaqr.net

Conclusion

The clarion call with concentrated concern for every ‘*Kalima*’ reciter is what has gone wrong with us? The unbelievers are also equivocally wondering what made Muslims so awfully misguided miscreant missiles to the extent of terrorism; despite of many ideal sacred avenues which are still in vogue in practicable practice daily five times consistently constant ‘Repeated Reminders’ of five times daily prayers with five loudest clear calls with weekly congregations to revive and reform, yearly monthly Ramadan for resolution of your soul, an annual pilgrimage with sacrificial resolution, Muslims tongue and hands are sacred. This code of life now turned into ritual rhetoric because for whom we are doing is not pleased with us, obviously the ‘Ignorant’ are ignored.

There is no doubt Islam is the only civilization just for the ‘Just’. The *Deen* (refined religion) is for peace and prosperity for all mankind until there is a design by the enemies of ‘Holiness’ (ﷺ) for provocation, aggressive assaults to create disaster; destruction for mankind. They were held accountable and did face the consequences here in this world for deliberate disobedience and ‘Hell Fire’ on Dooms Day.

There is another permanent parameter that modern mechanical Muslims possess the major wealth of world, if they unite themselves to earn His (ﷺ) mercy and guidance of His prophet (ﷺ).

(Unity-Faith-Discipline)

The materialistic means are replete with replenishment (Gold BW) mineral mines with green gold. The spiritual guidance is shining like 'Bright Sun' from '*Haramain Shareefan*' (Sacred Sanctities) with annual Hajj (Pilgrimage) reminding Human Rights charter as beacon of light intact for the last fourteen hundred years. We are bestowed with 'Best' but alas! At present, we are among the lowest of the lowest, a total debasement of 'Beliefs'. How can Muslims make mass murders by lethal weapons, the unaware youngsters and innocent children in schools? The whole universe is shedding tears on this unprecedented savagely of one's own species with worst than animal 'Beastly' nature.

Islamic teachings apprise us that this form of retribution is due to violation of 'promise' deliberate disobedience to your Creator, Provider and earning this wrath, while with full awareness that Who (ﷻ) commands and controls everything.

The past history also appraises us that events of such magnitude never occurred despite of internecine incidents. In the past century the oceanic movements (activist - militants) were instrumental in getting rid of colonialism because Allah (ﷻ) enlightenment will always remain alive and well in full manifestation for all times to come. There are residual remnants of neo-colonialism, which generated many by-products in the form of altercations that tuned 'Power Possesses' into 'Imperialistic 'Designers' designs leading towards a societal secularism. This transformation of Muslim societies indulged either into imperial intimations or the tyranny of democratic deception to develop a socio-economic state structure for the few, at the cost of losing intrinsic Islamic identities. The dangerous disintegration is developing due to mass scale confusing conflicting concepts, what will be good for us? State Church dichotomy to enter into scientific-industrial economy of the West with innovative means to upgrade living life standard style at any

cost. There is a gross negligence of all morality codes to obey the dominance of vain desires. An old saying if you loose your health you lost something; but if you loose your character (values) you lost everything even your own protection from the Provider (ﷻ).

It is an honourable obligatory task for me to apprise the general reader, the teachings of impressive inspiration of Sultan Bahoo (رحمۃ اللہ علیہ) a living legend with live legacy of a dear friend of Allah (ﷻ) who is venerated by Him (ﷻ) as a '*Sultan-ul-Ārifeen*' Leader (Guide of Gnostics).

He is gifted by God (ﷻ) as an embodiment and a paragon of practical preacher of *Al-Islam* (Heroic Deeds; voluminous literature 9 Prose - Poetry) made him a '*Zinda-Mūrshid*' (Alive Spiritual Master). The innovative sublime spiritual systems, presented by him for the novice as well as for knowledgeable seeker, simultaneously.

His (رحمۃ اللہ علیہ) central theme regarding is man-world (life) relationship. A man who is overwhelmed with animal nature (brutalities) searching water on a 'sandy sand surface' will remain like that till he gets on awareness for his improvement to submit his transitory weak will to the Will of his Creator Lord (ﷻ). This world is full of deception, disillusionment for the people who rely on it, are to be cursed for their steep ignorance despite of guidance. If you do not reform then you will face 'Hell Fire' with accountability on Dooms Day, ignorance will be of no excuse.

Secondly, the 'Greed' has made modern man subservient to this mortal world while this accused world is created for his service.

Thirdly, those scholars are promoting 'Ritualistic Religion' which is based upon their ceremonial teachings also for their vested interests. Sultan Bahoo (رحمۃ اللہ علیہ) enormous contributions are regarding scholars selfishness; an illuminating incident of Hussain (رحمۃ اللہ علیہ)

martyrdom by ‘Muslims’, who were those? Eighteen thousand scholars at that time were probably preaching Hussain (رضی اللہ عنہ) ‘grandfather *Sunna- Seera*’!

جے کر دین علم وچ ہوندا تاں سر نیزے کیوں چڑھدے ھُو
اٹھارہ ہزار جو عالم آہا اوہ اگے حسینؑ دے مردے ھُو
جے کچھ ملاحظہ سرورؑ دا کردے تاں خیمے تمبو کیوں سڑدے ھُو
جیکر مندے بیعت رسولی تاں پانی کیوں بندے کردے ھُو
پر صادق دین تنہاں دے باھُو جو سر قربانی کردے ھُو

Had *Deen* (Divine Religion) been in knowledge, why the heads would have been hanged high on spears - *Hoo*,

Eighteen thousand scholars were there, they would have laid down their lives for Hussain (رضی اللہ عنہ) - *Hoo*,

Had they had any respect for Prophet (ﷺ), they would not have burnt camps - *Hoo*,

Had they accepted pledge to Apostle (ﷺ), water would not have been refused - *Hoo*,

Only those were truthful in their faith Bahoo (رحمۃ اللہ علیہ), who sacrificed their heads - *Hoo*.

Finally the sublime submission of Sultan Bahoo (رحمۃ اللہ علیہ) inspires regarding a soul full of faithfulness can attain intrinsic insight to enlighten the spirit of cognition. The ‘Nasty *Nafs*’ (Satanic Seduction) radicalization into ‘*Qalb Quest*’ (*Muttaqi*) is like taming the wild horse (vain desires) for the mount. This glorious attainment could begin in with rejective repentive way to inspirations for His (ﷺ) remembrance (*Haqooq Allah*) through reflection of service to

mankind (*Haqooq-ul-Ibad*). The attainment of height to have a heavenly heart, which could be submitted by ‘*Ārif Allah*’ asceticism’ a dwelling place of ‘*Hoo*’. Those committed obeisance makes the lordship pleasure to bless His (ﷺ) servant a spiritual system with onward legacy to attain His (ﷺ) eternal enlightened friendship.

The revolutionary re-emergence of Sultan Bahoo (رحمۃ اللہ علیہ) spiritualistic - *Faqr* (فکر) movement is again a blessed benediction from Almighty Allah (ﷻ). The preaching and practice of ‘*Al-Ārifeen*’ (*Tanzeem-ul-Ārifeen*) being patronized by direct descendent, Sultan Muhammad Ali and being supervised by Sultan Ahmad Ali are quite invigorating for millions of Muslims throughout a ‘National awareness’ program. Their presentations are based upon the factual sermons under Qur’ān and *Sunnah*. The basic promises are the establishment of Sultanate of ‘*Kalima-tul-Haq*’ - Supreme Sovereignty of Oneness with *Shāriah* of Prophet (ﷺ); a formation of ‘State Society’ based upon profession of faith with sublime sanctity ‘*La-Ilaha-Ilah Hoo*’, ‘*Kalima*’ an everlasting reliable relationship to seek His (ﷺ) pleasure.

It is imperative to envision with strong realization that Allah (ﷻ) revelations are ‘spiritual script’ revealed on the ‘Spiritual Soulful Soul’ (روحانی). He was a personification of ‘*Al Faqro-Fakhree*’ ‘My pride is austerity! Spiritualism’. Prophet (ﷺ) ‘Message-Mission’ succeeded with ‘pure perfection’. Therefore, you can only succeed by adhering to ‘Perfection’ to improve upon for corrections which could help us to regain the glory of *Deen-Al-Islam*.

It seems logical a ‘Rule of Righteousness’ can only be generated to be prevalent for welfare of this mankind. The ‘*Tanzeem*’ of ‘*Al-Ārifeen*’ is an ‘Organic Composition’ working diligently on the principles of Prophet (ﷺ) teachings with a ‘Spirit’ of ‘Team work’

as we know that he gathered dear friends of Allah (ﷺ) who were always triumphant due to a ‘Divine Fellowship of Fraternity’.

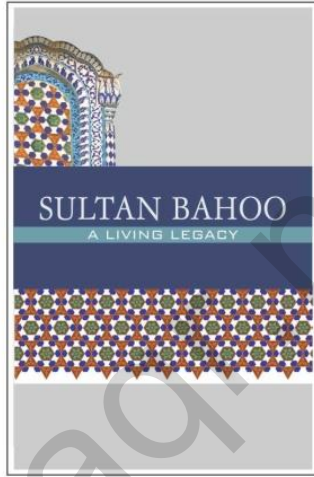
alfaqr.net

alfaqr.net

About Writer

(Dr. Z. A. Awan)

- Lecturer (Zoology), G. C. Lahore, Pakistan (1964-1968)
- Diploma from Heidelberg University, Germany (1965)
- Research Scholar, University of Hull, UK (1968-1972)
- Instructor, Baltimore Polytechnic Institute, USA (1975-1995)
- President, Islamic Society Baltimore, USA (1982-1986)
- Director, SC Academy Douglas, USA (1995-1998)
- Consultant Teaching Cell, University of Maryland, USA (1995)



Al-Arifeen Publications
LAHORE PAKISTAN

ISBN 978-969-9290-18-3

