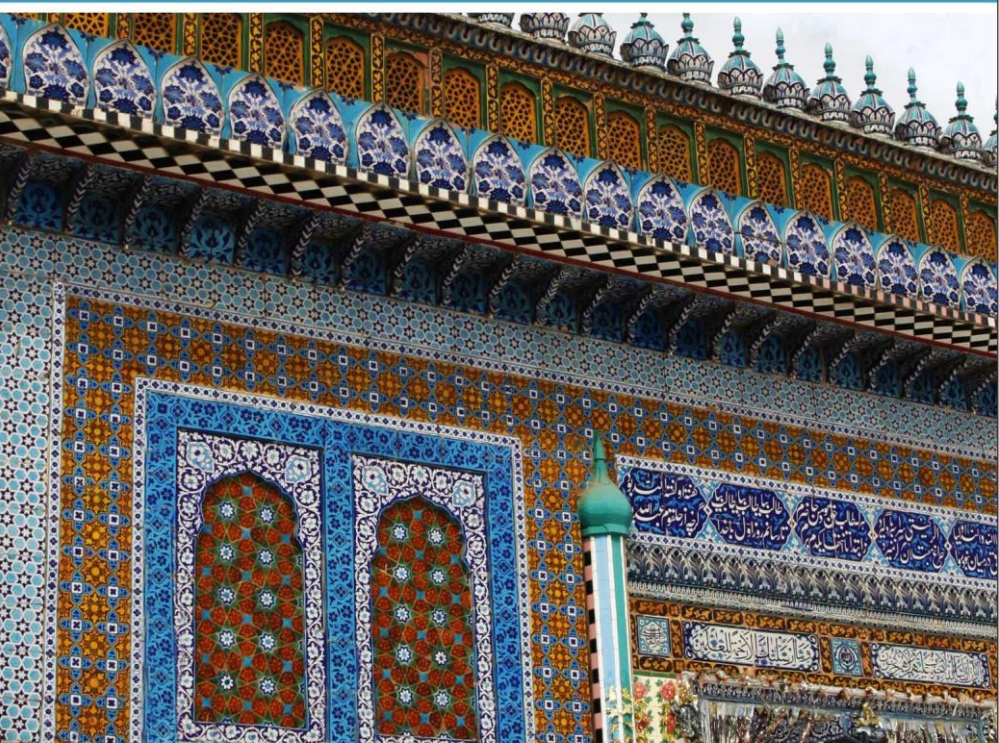


Intellectual Dimensions of Hadrat Sultan Bahoo

SEMINAR PROCEEDINGS



Compiled by: Sahibzada Sultan Ahmed Ali



MUSLIM Institute
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Proceedings of the Seminar
Intellectual Dimensions of
Haḍrat Sultan Bahoo

Held on May 7, 2013
At Allama Iqbal Auditorium, Faisal Mosque
Campus International Islamic University,
Islamabad,

Compiled by: Sahibzada Sultan Ahmed Ali

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Introduction of MUSLIM Institute

The MUSLIM (Mission of Unity Stability and Leadership In Muslims) Institute is a non-governmental, non-political and not for profit think-tank dedicated to promote peace, stability, prosperity and leadership particularly in Muslims and the World at large. The Institute brings together researchers, intellectuals and policymakers for threadbare critique of prevailing as well as emerging social, political, economic, cultural and leadership challenges faced by the Muslim world; and also to further explore solutions to the same. It aims at assisting decision-makers through input for formulating policies to counter the challenges and also promoting awareness among masses to motivate them play their role in this regard. For the purpose, the Institute hosts seminars, conferences, cultural events, briefings, presentations, round table discussions, online debates, sessions with experts as well undertakes research projects.

Introduction of Iqbal International Institute for Research & Dialogue

The Iqbal International Institute for Research & Dialogue, International Islamic University, Islamabad (IRD) was created on June 23, 2007 by the university's Board of Governors as one of its constituent unit with a measure of administrative and academic autonomy. Drawing inspiration from the fundamental values and teachings of Islam as articulated by the writings of the poet-philosopher Muhammad Iqbal, the IRD works towards evolving a culture of peace, tolerance, and harmony in Pakistan and among the Muslim Ummah. It promotes and develops dialogical rationalism, fosters an awareness of humanity's common aspiration and endeavor to build a morally informed, just social order.

Background of the Seminar

Numerous people came in this world, performed extra-ordinary deeds for the welfare of humanity. After passing away, they were remembered for their noble acts. Nonetheless, there are a few who did such reformative actions in religious, social, literary and political spheres, whose influence would remain untarnished forever. They are in fact sent for the guidance of human beings, for the inculcation and development of moral conduct and character of human beings, for the promotion of tolerance, respect for humanity, social justice and equality. These personalities, because of their intellectual and spiritual might and impact, purified manifested as well as inner selves of people and guided them in all spheres of life. One such figure is Sultan-ul-Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) (1629-1691). He, through his teachings and conduct, guided people towards recognition of one's self as well as Divine Unison with the Creator.

The MUSLIM Institute in collaboration with the IRD organized a seminar titled “Intellectual Dimensions of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Global Peace” on Tuesday May 07, 2013 at Iqbal Hall, International Islamic University, Faisal Mosque Campus, Islamabad.

This Seminar is an academic contribution in the present era, when the global world particularly Muslim community is facing challenges of religious dissension and intolerance. One of the major concerns for the Muslim world is growing tensions and conflicts between different schools of thought and sects. At a time when the Muslim Ummah needs to stand together in solidarity to face different internal and external challenges, this intra-faith discord is most unfortunate.

The seminar aimed at highlighting the Sufi teachings, thoughts and intellectual dimensions of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), and also the role he played in guiding people from materialism to spiritual ascension,

from worldly joys to inner contentment and also in making man aware of one's real status. The seminar was held in two sessions in which eminent scholars and literary figures shared their views and presented their papers on the subject.

Proceedings

Session I

Introductory Documentary on HaḌrat Sultan Bahoo

Presented by MUSLIM Institute*

During the reign of Indian Mughal Emperor Shah Jahan, in 1629 a son was born to the pious and righteous castellan of Shorkot, Sheikh Hāfeẓ Bazaid Muhammad (رحمۃ اللہ علیہ) known as Awan. The boy was named as Bahoo – following his mother’s (Bibi Rasti RA) spiritual revelation through dream – whom the world currently knows with the title of Sultan-ul-Ārifeen (King of the Gnostics) and the name of HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ). He stands amongst those reverent saints who, through their knowledge and self-practice, glorious morals and spiritual excellence, bestowed the wealth of Islam to the habitants of Indo-Pak subcontinent. He lost his father in early childhood and received early training from his mother. His mother was an accomplished Sufi saint and it is said that HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) completed early stage of spirituality under his mother’s patronage. According to ‘*Munaqab-e-Sultani*’ – the original source of his biography – he travelled to Afghanistan, Iraq, the sacred land of Hijaz, Syria and Egypt in quest of spiritual guide (*mūrshid*). In his book ‘*Ameer-ul-Konain*,’ Sultan Bahoo (رحمۃ اللہ علیہ) states that he had wandered for thirty years in search of a perfect spiritual guide (*mūrshid*) but he couldn’t find such *mūrshid* who could fill his level of spiritual desires. Finally, Exalted Prophet Muhammad (ﷺ) in person took his *bait* (spiritual allegiance) spiritually.

He has described this event in a verse, by stating:

دست بیعت کرد مار امصطفیٰ ولد خود خوانداست مار امجتلیٰ

* The Documentary was presented in the Seminar. Script of the documentary is presented here.

Later, following an intuitional indication, he opted apparent *bait* on the hands of Sheikh of Delhi Syed Abdur-Rehman Al- Gīlānī (رحمۃ اللہ علیہ). He died during the reign of Mughal emperor Aurangzeb Alamgir in 1691 in Shorkot.

HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) has authored approximately 140 books for the guidance of common people. According to the famous encyclopaedia of 1001 international personalities,

Study of HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ)'s books reveal that he belonged to that group of Sufīs who in their beliefs emphasised the most on the followings of Exalted Qur'ān and Sunnah. They were never convinced of any saying and action contradicting Sharia of Exalted Prophet Muhammad (ﷺ). He presented Sufism (Taṣawuf) in a philosophical manner but brought proof from Exalted Qur'ān and Ḥadīth Nabwi (ﷺ) for his prerogative.

The scholarly and philosophical immensity in the books of HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) and reference to Exalted Qur'ān and Ḥadīth Nabwi (ﷺ) has been explained by a great scholar and spiritual personality HaḌrat Sultan Muhammad Ali, who is from the 10th generation of his lineage and also a leader of an international intellectual and reformative movement, in the following counts;

Hadrat Sultan Bahoo (رحمۃ اللہ علیہ)'s book "Asrar-ul- Qādiri" having 80 pages of Persian text; contains 70 verses of Qur'ān, 19 Ḥadīth-e-Qudsi, 42 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ) however Abyāts are 109.

Book of 226 pages in Persian "Ameer-ul-Konain" has 92 verses from Qur'ān, 2 Ḥadīth-e-Qudsi, 63 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 594 Abyāt and 3 stanzas.

Risala Roohi Sharif, consisting of 7 pages is the most compendious writing of Hadrat Sultan Bahoo (رحمۃ اللہ علیہ), contains 3 verses of Qur'ān, 2 Ḥadīth-e-Qudsi, 2 Ḥadīths of Exalted Prophet Muhammad (ﷺ), 3 Abyāts and 1 quatrain.

Similarly the book of 89 pages in Persian “Shamas-ul-Ārifeen” contains 59 verses of Qur'ān, 1 Ḥadīth-e-Qudsi, 39 Ḥadīths of Exalted Prophet Muhammad (ﷺ) and 30 Abyāt.

“Aqal-e-Baidar” consisting of 157 pages has 94 verses of Qur'ān, 2 Ḥadīth-e-Qudsi, 74 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 282 Abyāt and 2 stanzas.

The master piece book of Hadrat Sultan Bahoo (رحمۃ اللہ علیہ) “Ain-ul-Faqr” in Persian language consists of 182 pages which contains 151 verses from Qur'ān, 20 Ḥadīth-e-Qudsi, 184 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ) and 265 Persian Abyāt. It also includes 1 quatrain, 3 stanzas, 1 sonnet and 1 anthem that is named as Tarana-e-'Ishq (anthem of ardent love).

Hadrat Sultan Bahoo (رحمۃ اللہ علیہ)'s Small book “Kaleed-Ut'tauheed (khurd)” consisting of 35 pages, has 14 verses from Qur'ān, 28 Ḥadīth-e-Qudsi, 47 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 47 Abyāt and 1 quatrain.

Similarly Persian text of “Kaleed Ut'tauheed (kala'n)” consists of 329 pages which contains 280 verses of Qur'ān, 7 Ḥadīth-e-Qudsi, 185 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 648 Abyāt, 3 quatrains and 3 stanzas.

His book “Majalis-tun-Nabi” consisting of 25 pages contains 24 verses of Qur'ān, 12 Ḥadīth of Exalted Prophet Muhammad (ﷺ) and 23 Persian Abyāt.

“Mehak ul Faqr(kala'n)” based on revolutionary thoughts of Faqr and Sufism consisting of 378 pages contains 378 verses of Qur'ān, 16 Ḥadīth-e-Qudsi, 279 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 570 Abyāt, 10 quatrains, 2 stanzas, 2 sonnets, 1 quintet, 1 poem and 1 invocation

His book “Nūr-ul-Hudā (kala'n)” consisting of 278 pages has 146 verses of Qur'ān, 5 Ḥadīth-e-Qudsi, 90 Ḥadīth and sayings of Exalted Prophet Muhammad (ﷺ), 532 Persian Abyāt, 1 quatrain and 2 stanzas.

Respected guests!

This is a small reflection of academic importance and wisdom from some of Persian books of Hadrat Sultan Bahoo (ﷺ).

Out of 140 books of Hadrat Sultan Bahoo (ﷺ), most have been lost in the ravage of time and only 31 manuscripts are available now. However, from all his writings ‘Abyāt-e-Bahoo,’ became the most famous one which, is written in his mother tongue Punjabi. *Abyāt-e-Bahoo* consisting of 200 verses is comparatively a shorter book however it enjoys a unique and prominent status in Punjabi literature. The extended melody of “Hoo.” at the end of each verse engulfs the readers and listeners in its mesmerism.

(Punjabi poetry sung the renowned classical singers was presented briefly in the end.)

Keynote Speech

Sahibzada Sultan Ahmed Ali*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Honourable president Dr. Mumtaz Ahmad, Mr. Akram Zaki, Dr. Talib Hussain Sial, excellences, diplomats, scholars, professors, students, ladies and gentleman;

Asslam O Alykum

I am very grateful to all of you for participating in this seminar organised by MUSLIM Institute in collaboration with Iqbal International Institute for Research & Dialogue, International Islamic University Islamabad, on the topic “Intellectual Dimensions of Haḍrat Sultan Bahoo and Global Peace.” I will like to specially thank Dr. Mumtaz Ahmad and Dr. Talib Hussain Sial for this collaboration to highlight the vision of great 17th century Sufi and renowned Persian and Punjabi poet Sultan-ul-Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), in current perspective.

Basically when I look at myself, I find three kinds of status of my personality. First; as a human being, second as a Muslim and third as a Pakistani. All these three statuses are losing their face and are at their worst. It seems like that I am facing the toughest time of history in all three of them.

When I look myself as a human being, I have no doubt in saying that humanity is facing the worst crisis of all times. Today human beings are trying to destroy other fellow human beings by raising weapons and

* Chairman MUSLIM Institute

arms and all of this was unthinkable 100 years ago. Today human being is carrying weapons to the satellite and trying to take nuclear weapons into the space and obviously this is not for shooting birds, dears or buffaloes, it is to hunt me and every human being living on this planet. A human being does all of this, who has been crowned as caliphate of Allah Almighty (ﷻ). The entire world is in the arms race to hunt down this human being. We all are collectively involved in it.

My second status being Muslim is also not very different from this. Same hatred towards humanity can be observed. Basically, if one looks at the humanity collectively, one can see its destruction because of divide and prejudice. Divide on the basis of color, race and language, all these discriminations are destroying us and similar prejudice and divide can be found in the Islamic world. The discrimination in the name of sects, language, nationality and the prejudice we face today is destructing us. One is Arabian, one is Foreigner, one is from Far East, one is Western etc., and on these foundations we are discriminating one another.

When I look at my third status as a Pakistani, I can see the same destruction and divide. But when I look at my ancestors, who have played a remarkable role to shape this society peaceful place to live, these pious personalities always tried to stop violence and made every effort to bring peace and harmony in the world. One of such prominent personalities is Sultan ul Ārifeen Haḍrat Sultan Bahoo (ﷻ).

Haḍrat Sultan Bahoo (ﷻ) has expressed his thoughts and emotions openly in the form of his poetry but unfortunately we have been unable to understand the extent and depth of his message. Like this one:

ناں میں سُنیٰ ناناں میں شیعہ میرا دوہاں توں دل سڑیا ہو
مک گئے سبھ خٹکلی پینڈے جدوں دریا وحدت وچ وڑیا ہو

*I am neither 'Sunni' nor 'Shia' my heart is
disgusted with both of them – Hoo*

*As I entered the ocean of Oneness all the
journey came to an end - Hoo*

He says that it was the unsympathetic behavior of my admiration, vision and mind that I was living with these sects. When I raised myself in river of oneness and merged myself with Ummah, all these land distances disappeared.

This is a pivotal point that we should concentrate on the oneness and that oneness requires two things; as an individual and secondly as a member of society. Societies are based upon individuals and not the other way round. If this hall is a society and we all leave this hall, then there will be no society in this hall. The society of this hall is dependent upon the individuals sitting in this hall. If educated and moderate people are sitting in this hall, then this would be called a good society and if prejudiced and illiterate people are sitting in this hall, then this would be a fanatic or illiterate society. It means that society is based upon the individuals and upbringing of this individual has always been the central point of Sufi teachings. One can look at the base of Islam by this verse:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When there comes Allah (ﷻ)'s help and victory (Al-Qur'ān, 110:1)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see people joining Allah (ﷻ)'s Deen (Religion) in droves, (Al-Qur'ān, 110:2)

All these cluster of people drove into Islam because of that dynamic process. In the beginning it was the individuals who joined in one after other. One Haḍrat Khadija Kubra (رضي الله عنها), Haḍrat Abu-Bakr Siddique (رضي الله عنه), Haḍrat Ali Ibn Abī Tālib (رضي الله عنه), Haḍrat Umar Farooq (رضي الله عنه), they all came one by one and then turned into a society. Exalted Prophet

Muhammad (ﷺ) based those individuals for upbringing of the society. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has given this message that how an individual can become stable from inside. The society can only be stable if the individuals are stable from inside. Similarly disordered individuals will spread anarchy in society. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is emphasizing to ponder upon one's own existence and realize that Allah Almighty (ﷻ)'s biggest creation and souvenir is human being. He says;

ایہ تن رب سچے دا حجر اوج پا فقیرا جھاتی سو

*This body of yours is the dwelling of Lord
so Mystic (Faqeer) look inside - Hoo*

O human being, have you ever pondered upon yourself, your own existence is linked with manifestation of Allah Almighty (ﷻ). Have a deep look into your inner self. Allama Iqbal says:

اپنے من میں ڈوب کر پاجاسراغ زندگی تو اگر میرا نہیں بنتا نہ بن، اپنا تو بن

من کی دنیا میں نہ پایا میں نے افرنگی کا راج من کی دنیا میں نہ دیکھے میں نے شیخ و برہمن

*Delve into your soul and there seek our life's buried
tracks; Will you not be mine? Then be not mine, be
your own right!*

*In the spirit's world I have not seen a white man's rule.
In that world I have not seen Hindu and Muslim fight*

Delve into your inner self and recognize, who is manifest inside you. Many Sufis have narrated this *Hadīth-e-Qudsi*:

لا یسعی ارضی ولا سمائی ولكن یسعی فی قلب عبد المؤمن

I (ﷺ) do not reside in the earth nor in the heavens, but in the heart of momin (pious Muslim).

Mian Muhammad Baksh (ﷺ) has described this:

مسجد ڈھاوے، مندر ڈھاوے، ڈھاوے جو کجھ ڈھیندا
پر بندیاں دادل نہ ڈھاویں، رب دلاں وچ رہندا

*Tear down the mosque, tear down the temple, tear down what
ever there is besides,*

But don't tear a human heart, that is where god resides

Mevlana Rumi (ﷺ) has explained this:

دل بدست آورکہ حج اکبر است از ہزاراں کعبہ یک دل بہتر است

کعبہ بڈگاؤ خلیل آراست دل گزرگاؤ جلیل اکبر است

*Go into your heart that is the the greatest pilgrimage,
One heart is better than thousand ka'ba*

*The Ka'ba was built by Khalil [Abraham (ﷺ)] The
heart, in contrast, is scrutinized by the Majestic, the
Greatest*

Hadrat Sultan Baoo (ﷺ) says:

ناں کر منت خواج خضر دی تیرے اندر آب حیاتی ہو

*Do not ask favors from Khawaja Khidhr, the
water of immortality is within you - Hoo,*

You are searching Khidr to get the water of immortality and you can become immortal forever. He says, don't look for Khidr, because

Allah (ﷻ) has placed that water in your inner self. Allama Iqbal (ﷻ) has explained this as:

ہفت کشور جس سے ہوں تغیر بے تیغ و تنگ
تو اگر سمجھ تو تیرے پاس وہ سامان بھی ہے

*What conquers the whole world without sword and
gun? If you understand the material is also in your
mettle*

The only requirement of all this is to kindle the lamp of passion in one's inner self. Sufis have given many interpretations for this lamp of passion. It has been called as 'quest for Creator', which means that the quest for Allah Almighty (ﷻ) is aroused in the heart of that person. It has also been interpreted as 'love for humanity', which means that this lamp of passion is to love the creation of Allah Almighty (ﷻ). You can only kindle the lamp of passion in this dark age by realizing the reality of this path and when a person starts to focus on this path and makes an effort to rectify his outer and inner self, then his inner self starts to stabilize and achieves betterment. Betterment of one person leads to improvement of the society.

This is the visionary message of Hadhrat Sultan Bahoo (ﷻ)'s teachings. Upbringing of an individual is the focal point of his books. Today, it is of great importance for us that how we groom our body, we nourish it with good food, exercise and keep it neat and clean, similarly, we have to nourish our intellect and keep it healthy. We have to groom our souls as well, groom it well and educate it to make the individuals stable, which will lead to stabilization of the society. This is the message of Islam and Exalted Prophet (ﷺ). All the Sufis have given the same message to come to this pinnacle point, where we can eliminate the disturbance in our innerselves. Let us stand on this message:

مک گئے سبھ خشکی پینڈے جدوں دریا رحمت وچ وڑیا سو

KEYNOTE SPEECH

*As I entered the ocean of Oneness all the
journey came to an end - Hoo*

Again, I would like to thank all the respected guests, especially Dr. Mumtaz Ahmad and Dr. Talib Hussain Sial for this collaboration.

Thanks to all!

Dimensions of Spirituality of Hadrat Sultan Bahoo and Ritualism

Dr Talib Hussain Sial*

Abstract

Sultan Bahoo (ﷺ) (1629-1691) was great saint of Punjab. He was born at Shorkot, Tehsil headquarter of District Jhang situated in the middle of Punjab. Sultan Bahoo (ﷺ) influenced a bulk of rural population of Shorkot, Kabirwala, Multan and Jhang by his Sufi poems. Some of his disciples travelled to Sind and Baluchistan. At present there are followers of Sultan Bahoo (ﷺ) in Sind and Baluchistan besides Punjab. His thoughts are in his poetry in Punjabi in Lahindi dialectics. His verses are very popular and bear everlasting impact. He is said to be author of approximately 140 books and booklets. Most of his books are in Persian. His master piece in Persian is under the title “*Mehak ul Faqr*” (Criterion of sainthood/spiritualism).

Spirituality is central theme of Sultan Bahoo (ﷺ)’s thoughts, which is attainable through love of God and love of mankind. It is not possible to experience delights of spirituality without sincere behaviour and truthfulness in all actions. The importance of mentor’s attention and training is determining factor in creating spiritual personality. Sultan Bahoo (ﷺ) condemned those who practise religion as profession. They use religion for earning money, honour and fame. Such persons are not true representatives of spiritualism/sainthood. In his poetry Sultan Bahoo (ﷺ) depicted the culture of religiosity that nourishes sectarianism and leads to environment of prejudices and hatred.

* Director IRD, International Islamic University, Islamabad

In this article the dimensions of universal spiritualism as enunciated by Sultan Bahoo (رحمۃ اللہ علیہ) is highlighted and his attitude towards sectarian ritualism is explained in light of his Persian writings and poetry in Punjabi. He is well-known through his poetry reflecting humanism.

Sultan Bahoo (رحمۃ اللہ علیہ) was born in 1629 in the town of Shorkot, located in District Jhang in Pakistan in the Awan Tribe. His father's name was Bazaid Muhammad (رحمۃ اللہ علیہ) who was one of the office bearers under Mughal kingdom and was allowed to collect revenue of the agricultural land of Shorkot. His mother Bibi Rasti (RA) gave him the mystical name of 'Ba-Hoo' which means 'with Him (God).' His disciples added the title of "Sultan-ul-Arifeen". It has been recorded almost by all the biographers of Sultan Bahoo (رحمۃ اللہ علیہ) that he had not attended any formal *madrassa* or school but he was well versed with teachings of Islam and Sufi traditions. Moreover he had rich knowledge in Arabic and Persian languages and idioms. His works in Persians specially "*Mehak ul Faqr*" and "*Amir-ul-Konain*" indicate that he had command on Persian language.

The most eminent characteristic of his personality was his urge to search for God in order to reach Him. For this he had left his home and wandered here and there in Jhang area. At last he had come across a spiritual guide namely Shah Habibullah (رحمۃ اللہ علیہ) of *Qādiri* Order of Sufism at the bank of river Ravi in Baghdad Sharif town in district Khanewal. His spiritual master soon realized that Sultan Bahoo (رحمۃ اللہ علیہ) had extraordinary mystical potential. He therefore referred him to his own master Sayed Abdur Rahman (رحمۃ اللہ علیہ) of *Qādiri* Order at Delhi for further guidance and grooming. Sayed Abdur Rahman gave special attention for development of his spiritual ego. It is said that Sultan Bahoo (رحمۃ اللہ علیہ) had learnt Arabic and Persian languages, got knowledge of mystical traditions and wisdom during his stay at Delhi in the company of new spiritual master.

Sultan Bahoo (رحمۃ اللہ علیہ) had wonderful mystical qualities by birth and his guide developed those qualities at optimum level of '*mārifat*', i.e. superior wisdom of spirituality. Sultan Bahoo (رحمۃ اللہ علیہ) was inclined towards esoteric aspect of Islam from his childhood which culminated in entering

into spiritual world or Divine realities. This is attainable through ‘*ṭarīqa*’ in Sufi literature. This path is not marked like highway. The seeker needs a guide who is familiar with trackless desert of spiritualism and capable of leading to the destination. Only the sincere seeker can reach the level of ‘*mārifat*’ with the blessings of God. Love and devotion of Sufi have three dimensions first ‘Islam’ (Submission) second *Iman* (Faith) third, *Ehsan* (worship God as if you see him): The Sufi who develops ‘*Ehsan*’ becomes aware of God at all times. Sultan Bahoo (رحمۃ اللہ علیہ) is one of them. In the Sufi literature this is known as *Didar-a-Elahi* (seeing God with eye of heart). This is the ultimate goal of genuine Sufi. Huston smith has rightly remarked as follows in the foreword of the book titled “Essential Sufism”;

*The Sufis are the mystics of Islam. Every upright Muslim expects to see God after death, but the Sufis are the impatient one’s. They want God now, moment by moment, day by day, in this very life. And they are willing to undergo the disciplines that make that possible.*¹

The distinctive feature of Sultan Bahoo (رحمۃ اللہ علیہ)’s Sufism is to see God and experience Divine Realities at every moment. He stated in his famous book “*Amir-ul-Konain*”.

From the day, God created the souls and created me with his eternal power, He bestowed upon me spiritualities to see Him by virtue of His blessings. From that day up till now I remain drowned in Didar-a-Elahi (Seeing God) every moment, every time. Although I talk with the people apparently in this world but internally I see Him. I would be in the same status in the grave, on the day of judgment and in the paradise. I would be seeing Him, I am aware of knowledge of Didar (seeing God) I see ‘Noor’ (light) and only ‘Noor’ everywhere. Except this I do

¹ James Fadiman & Robert Frager ‘Essential Sufism’, Suhail Academy, Lahore, 2004. Page-ix

not know any science, any contents of remembrance, contemplation and meditation. I neither need these nor I practice them because all these may be required for Didar-a-Elahi and I am already blessed with it. Lights spring from the personal name "Allah" who is infinite and not limited to locality I can see Him through this light. This is the status of a Faqīr who is like those who taste death before dying (موتوا قبل ان تموتوا). I have knowledge of 'Didar' and practice it I have attained this as I am faithful to Haḍrat Muhammad (ﷺ) and his companions (رضي الله عنهم) and five sacred persons.²

How can a Person attain ultimate goal of Gnosis 'mārifat'? According to Sultan Bahoo (رحمته الله), the spiritual Master through his eye contact and attention can take the seeker to the destination. He attaches the true seeker with Divine Realities with in a moment. The spiritual guide (Sheikh) is a transmitter of light and blessings of Allah (رحمته الله). He teaches the seeker the personal name "Allah". Remembrance of Allah (رحمته الله) by tongue may be a mechanical repetition but remembrance of Allah (رحمته الله) by heart and contemplation on His personal name opens the avenues of spirituality and develops longing for God.

Sultan Bahoo (رحمته الله) had tremendous spiritual energy to transform the true seeker to receive the blessings of Didar of Allah (Seeing God) within one go. His spiritual power was experienced and witnessed by hundreds of people at Dehli.³

He therefore invites the true seeker as follows:

پرکہ طالب حق بودمن حاضر م زابتداتانتبا یک دم برم

² Sultan Bahoo, 'Amir-ul-Konaine' Alarifeen Publications Lahore, 2011. Page-45,46

³ Sultan Hamid 'Manaqab-a-Sultani' Translated by Zafar Ahmad Khateeb Darbar Haḍrat Sultan Bahoo. Page-58,59 (No mention of Publisher and year of Publication)

طالب بیا! طالب بیا! طالب بیا!
تارسانم روز اول با خدا

*“True seeker of Creative Truth should come to me. I will take him from initial phase to the ultimate instantly. Seeker of truth! seeker of truth! seeker of truth! come on, in order to make you reached Allah on the first day”.*⁴

This line of thought and mystical experience is identical to mystical philosophy of Ibn ‘Arabī (رحمۃ اللہ علیہ) who has drawn attention to the Qur’ānic verse;

To God belong the Names Most Beautiful (Qur’ān 7:180)

He was great exponent of pantheism who disclosed the secret of vitality and power of Attributive Names of God. The Sufis including Sultan Bahoo (رحمۃ اللہ علیہ) believe that God dwells in one’s heart, each person should therefore be honoured and respected as a house of God. The unity of the existence calls for love for all.

According to Sultan Bahoo (رحمۃ اللہ علیہ) the role of spiritual Master is determining factor in attainment of spiritual goal. If his attention and guidance is available then there is no need of rigorous special ritual practices. On the contrary, the ritual practices without sincerity and perfect guide do not bear fruits. The order of Sultan Bahoo (رحمۃ اللہ علیہ) does not believe in special cloak, rod and *tasbeeh*, etc.

تسبی پھری تے دل نہیں پھریا کی لیٹاں تسبی پھڑ کے ہو
علم پڑھیا تے ادب نہ سکھیا کی لیٹاں علم نوں پڑھ کے ہو
چلے کئے تے کجھ نہ کھیا کی لیٹاں چلیاں وڑ کے ہو

⁴ Risala Ruhi, Sultan Bahoo.

جاگ بنا ددھ جمے ناہیں باٹھو بھانویں لال ہونون کڑھ کڑھ کے ھو

*If moving beads of rosary does not move
heart, what is the use of it - Hoo,*

*If acquisition of knowledge does not
inculcate respect, what is the use of such
knowledge - Hoo,*

*If going into hermit (chilla - 40 days) does
not help get anything, what is the point of
this solitude - Hoo,*

*The milk can't turn into butter without a
little ferment (Curd) even if you boil it red -
Hoo.*

No doubt, the spiritual uplift can be attainable through the special attention of spiritual master but first one should prove himself suitable to receive the attention. The following are prerequisites for the desired spiritual uplift. **a)** Sincere and keen desire for it. **b)** Determination to dissociate from the worldly ordinary life and attractions. The seeker being in the world should be free of the world. **c)** Above all “*Ishq*” love of God is the real source of spiritual uplift. The status of ‘*Ishq*’ is superior to faith. Love is the reason of creation of this universe and it is also sustaining the universe. Ritual practices of faith cannot be useful, if one is not selfless and true in one’s love. Only lover can reach Allah. In his poetry Sultan Bahoo (رحمۃ اللہ علیہ) has emphasized this aspect as follows:

ایمان سلامت ہر کوئی منگے عشق سلامت کوئی ھو
منگن ایمان شرماون عشقتوں، دل نوں غیرت ہوئی ھو
جس منزل نوں عشق پچاویے، ایمان نوں خبر نہ کوئی ھو
میرا عشق سلامت رکھیں باٹھو ایمانوں دیاں دھروئی ھو

*Everyone prays for faith, but only few seek
infatuation (Ishq) - Hoo,*

*Asking for faith and shying away from
inspiration my heart regrets - Hoo,
Ishq attains destinations that faith even does
not know - Hoo,
'O' Bahoo, keep my "Ishq" alive, I am not
much concerned about faith - Hoo.*

ناں میں عالم نانا میں فاضل نانا مفتی نانا قاضی ہو
ناں دل میرا دوزخ مگے نانا شوق بہشتیں راضی ہو
ناں میں تریبے روزے رکھے نانا میں پاک نمازی ہو
باہجہ وصال اللہ دے باہو دنیاں کوڑی کوڑی بازی ہو

*I am not a scholar, jurist or Qazi - Hoo,
My heart neither fears hell nor yearns for
heavens - Hoo,
Neither I did thirty fasts nor offered clean
prayers - Hoo,
Without unison with Lord Bahoo, this world
is deceit - Hoo.*

It does not mean that Sultan Bahoo (رحمۃ اللہ علیہ) was not observing tenets of *Sharia*. He was abiding by all the regulations of Islam. He means to say that all the religious practices aim to attain love of God. There should be sincerity and selflessness in worship of God. Without attainment of Allah (ﷻ)'s love this worldly life is meaningless and lost game.

Sultan Bahoo (رحمۃ اللہ علیہ) was against those persons who adopt religion as their profession. They exploit people by their ritual and formal practices. They brandish their so called religiosity and saint-ship. They really lack sincerity and selflessness. They do not seek love of God. Their prime motive is to earn money and fame in this world. Bahoo (رحمۃ اللہ علیہ)

depicted their greed and haughty behaviour in the following poetic verses:

حافظ پڑھ پڑھ کرن تکبر ملاں کرن وڈیائی ھو
ساوان مانہہ دے بدلاں وانگوں پھرن کتاباں چائی ھو
جتھے ویکھن چنگا چوکھا اُتھے پڑھن کلام سوائی ھو
دوہیں جہانیں مٹھے باھو جنہاں کھا دھی و بیچ کمائی ھو

*Hafiz (Quran memorizers) are proud of
recitations and Mullas (Imams) are
pompous - Hoo,*

*Like rain clouds, they wander caring the
books - Hoo,*

*Where there is better to eat, they recite more
- Hoo,*

*They are the losers in both the worlds
Bahoo, who sold what they learnt - Hoo.*

Sincerity and cleanliness of heart is the only key to spirituality which leads towards God. If a person keeps his body clean and neat and keeps himself wake up during the whole night cannot achieve the pleasure of God unless he is not sincere in all his actions. The person leading a normal life with good intentions and good deeds can only succeed in finding God. Sultan Bahoo (رحمۃ اللہ علیہ) says:

جے رب ناتیاں دھوتیاں ملدا تاں ملدا ڈڈواں مچھیاں ھو
جے رب لمیاں والاں ملدا تاں ملدا بھیدیاں سسیاں ھو
جے رب راتیں جاگیاں ملدا تاں ملدا کال کڑچھیاں ھو
جے رب جتیاں ستیاں ملدا تاں ملدا ڈانداں خصیاں ھو
انہاں گلاں رب حاصل ناہیں باھو رب ملدا دلیاں مچھیاں ھو

*If one could attain Rabb (Lord) by washing,
bathing then frogs and fish would have
found Him - Hoo,*

*If one could attain Rabb (Lord) by growing
locks then goats and sheep would have
found Him - Hoo,*

*If one could attain Rabb (Lord) by night
vigils then bats would have found Him -
Hoo,*

*If one could attain Rabb (Lord) by arduous
labour, then oxen would have found Him -
Hoo,*

*One cannot attain Lord by these Bahoo, only
those with pure heart can attain Him – Hoo.*

Sultan Bahoo (رحمۃ اللہ علیہ) was follower of *Qādiri* order of Sufism which was founded by Sheikh Abdul Qādir Gīlānī (رحمۃ اللہ علیہ) of Baghdad, Iraq. The well-known Sufis of this order in Punjab were Mian Mīr Lahori (رحمۃ اللہ علیہ) (1531-1632), Shah Hussain (رحمۃ اللہ علیہ) (Born 1547), Bulhay Shah (رحمۃ اللہ علیہ) (Born 1680) and Shah Anait Ara'en (رحمۃ اللہ علیہ) (D-1737). These eminent and most popular Sufis were anticlerical because the formal, legalistic and institutionalized elements of religion have divided the people in various sects and created hatred and enmity among them. The ritualists generally lack sincerity and devotion to Allah (ﷻ). Sultan Bahoo (رحمۃ اللہ علیہ), Bulhay Shah (رحمۃ اللہ علیہ) and Shah Hussain (رحمۃ اللہ علیہ) delivered the message of love and harmony in Punjabi language in idioms for the people in order to make the message understandable. They focused on spirituality which is universal and common in all religions. Here I would quote statement of one famous Sufi Abu Sai'd (رحمۃ اللہ علیہ):

One day a man asked a Shiekh how to reach God. The Shiekh replied, 'The ways to God are as many as there are created

beings. But the shortest and easiest is to serve others, not to bother them and to make them happy'."⁵

Sultan Bahoo (رحمۃ اللہ علیہ), was one of the greatest exponent of transcendental humanism. He gave message of love, harmony and human values. Human beings are not to be slaughtered at the altar of ritualism. Sultan Bahoo (رحمۃ اللہ علیہ) was opposed to fanaticism and bigotry. Secondly he had tremendous and boundless respect, reverence and love for his teacher, guide and spiritual master who is not only a source of inspiration and spiritual elevation but he also takes care of his disciples in this world and the world hereafter. Sultan Bahoo (رحمۃ اللہ علیہ) says:

ایہہ تن رب سچے دا حجرا دل کھڑیا باغ بہاراں ہُو
 وچے کوزے وچے مصلے وچے سجدے دیاں تھاراں ہُو
 وچے کعبہ وچے قبلہ وچے الا اللہ پکاراں ہُو
 کمال مرشد ملیا باہُو اوہ آپے لیتی ساراں ہُو

*This body is the abode of Lord (Rabb), the
 heart blossoms like spring blooms - Hoo,
 All the earthen pots and prayer mats are
 within; there I prostrate thousands times -
 Hoo,*

*Kaaba (Makka) and Qibla (direction) are
 inside, where I recite il-allah (Just Allah
 (SWT) also - Hoo,*

*I have found the perfect guide (Murshid)
 Bahoo, Who will take care of us - Hoo.*

⁵ James, Fadiman & Robert Frager, Essential Sufism. Page-198

Note: The Abyāt-e-Bahoo poetic verses of Sultan Bahoo quoted in the article have been taken from the following two collections.

a) Death Before Dying, The Sufi Poems of Sultan Bahoo, Translated by Jamal J. Elias, University of California Press, London, Published in 1998.

b) Abyāt-e-Bahoo, Published by Alarifeen publications, Lahore 2003.

Sultan Bahoo (رحمۃ اللہ علیہ), is lover of God. He brings back his ecstatic divine consciousness and integrates it with daily life. Sultan Bahoo (رحمۃ اللہ علیہ) is preacher of ethics, condemns greed, lies, back biting, jealousy, vanity and other social evils. According to him nursing one broken heart is equal to the worship of many years;

پڑھ پڑھ علم ملوک رحمان کیا ہو یا اس پڑھیاں تُو
 ہرگز مکھنٹ مول ناں آدے پھٹے ددھ دے کڑھیاں تُو
 آکھ چنڈورا ہتھ کے آئیو اس اگوری چنیاں تُو
 ہک دل خستہ رکھیں راضی باہُوؔ لہیں عبادت ورہیاں تُو

*Some seek knowledge to satisfy the rulers,
 what is the use of this scholarship - Hoo,
 Butter can't be acquired out of milk turned
 sour - Hoo,*

*O ignorant (chandura), you plucked
 seedlings before growth of crop - Hoo,
 If you just console a single broken heart
 Bahoo, your worship will be equal to
 hundred years – Hoo*

In another 'Baat' Sultan Bahoo (رحمۃ اللہ علیہ) says:

جیوندیاں مر رہتا ہووے تاں ویس فقیراں ہیئے تُو
 جے کوئی سٹے گودڑ کوڑا وانگ اروڑی سہیئے تُو
 جے کوئی کڈھے گاہلاں مہنے اسنوں جی جی کیئے تُو
 گلا اُلا ہماں بھنڈی خواری یار دے پاروں سہیئے تُو
 قادر دے ہتھ ڈور اسماڈی باہُوؔ جیوں رکھے تیوں رہیئے تُو

*Wish to live like dead, then adopt life style of
Faqeers (Mystics) - Hoo,
If rubbish thrown at you then endure it -
Hoo,
If someone abuses or shouts at you, be polite
to him - Hoo,
Tolerate noise, taunts, insult and
humiliation for the sake of Friend - Hoo,
The most Powerful holds our reins Bahoo,
live as He makes you live - Hoo.*

In the present world of conflicts, the message of tolerance and forgiveness of Sultan Bahoo (ﷺ) needs wide publicity and dissemination for world peace and social harmony.

Sultan Bahoo (ﷺ) died in 1691. His tomb is at the west bank of River Chanab near the town Garh Maharaja in Tehsil Shorkot District Jhang in Punjab. His followers and disciples are millions in number in Punjab, Sind and Baluchistan. His 'Urs is celebrated annually on first Thursday of *Jamadi-us-Sani*, 6th Moon. His descendants established a Reformatory Party & World Organization of Ārifeen which has its offices throughout the world under the chairmanship of Haḍrat Sultan Muhammad Ali to disseminate message of Sultan Bahoo (ﷺ).

Guest Remarks

Senator Akram Zaki*

I have come today to listen great scholars on a subject which is of great interest to me. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) was a great saint of the 17th century. In the Indo-Pak subcontinent, Islam spread off as a majority religion in certain areas primarily due to the efforts of Sufi saints. The first one in the beginning of the 11th century, who does not belong to any particular system of Sufism and is collection of all systems, is Haḍrat Dātā Ganj Bakhsh (رحمۃ اللہ علیہ) and the first book on the subject of Sufism, I believe, is *Kashf al-mahjūb*. Then we have Haḍrat Khwaja Ghulam Fārid (رحمۃ اللہ علیہ) in the 12th century who was about 80-90 years before Mulvane Rumi (رحمۃ اللہ علیہ). And then we have series of Sufi saints who spread the message of peace and love. The people accepted Islam because of their efforts even non-Muslims used to come to them to receive their message and affection. Their message was basically the message of harmony, peace and friendship.

In our history there are three traditions; one is tradition of soldiers and conquerors whom we glorify greatly. They also contributed to the rise of the Islamic glory. The second tradition of Islam is “mullahs” who claimed to be religious scholars who interpreted the teaching of Islam according to their own wishes. The third is the tradition of Sufi saints. Our enemies sometimes accuse us that Islam was spread through the sword. This is because of the role that conquerors and the soldiers played but they were like all empire builders of all religions and they were no different and its present form is what we called terrorism. The people who do not follow any faith, any belief, any morality and kill indiscriminately, today are the resemblance and frustrated versions or

* Former Secretary General for Foreign Affairs, Pakistan

deformed versions of the old soldiers. Kings' religion has retreated into terrorism. The so called religious scholars, who spread Islam, have divided us into 72 different sects and they are also divisive force and our scholars like Allama Iqbal have told us that the mullah's and the mujahid's azan, are apart in spirit.

All the destabilizing effects of division within the Muslim World, whether it is shia-suni or wahabi or deobandi or salafi, is due to selfish and narrow minded approach of less educated fanatical mullahs.

The third version is of the Sufis which, I already described, spread love, affection, humanity and friendship among all people including those who do not belong to their own religion. Their message is the message of humanity, and God is not the God of Muslims, He is *rabbu l- 'ālamīn* (Lord of all the worlds) and the Exalted Prophet (ﷺ)'s message is not only for Muslims but is *Raḥmatan li-l- 'ālamīn* (mercy to all the worlds). Therefore, the Sufi's religion, which spread, is the religion in true spirit. That is why we have seen in the documentary, shown here, that Sahibzada Ḥadrat Sultan Muhammad Ali (founding father of MUSLIM Institute) was presenting examples of Sultan Bahoo (رحمہ اللہ) 's writings that how many ayahs from the Exalted Qur'ān and how many Ḥadīth he has quoted in his writings. This is the true message where Exalted Qur'ān and Ḥadīth were translated into the poetry by the Sufis. This is true for most of them and this is what Iqbal also say that his poetry is nothing but the translation of the Exalted Qur'ān and he says;

محمدؐ بھی ترا، جبریل بھی، قرآن بھی تیرا مگر یہ حرفِ شیریں تر ہماں تیرا ہے یا میرا؟

Muhammad (ﷺ) is Yours, Gabrā' il (جبریلؑ) is Yours, The Qur'ān is Yours— But this discourse, This exposition in melodious tunes, Is it Yours or is it mine?

This clarifies; that his poetry is translation of exalted divine message. Sufi saints have given us the true version of Islam and therefore they contributed to peace. I am especially interested in the Sufis because

GUEST REMARKS

I spent my life not in a profession of war but in a profession which seeks peace.

Thank you very much

Presidential Address

Dr. Mumtaz Ahmad*

It will be too pretentious on my part to describe my remarks as presidential address after listening the speeches by Sahibzada Sultan Ahmed Ali and Mr. Akram Zaki.

It's my honor and privilege to be here this morning and I am very grateful to Sahibzada Sultan Ahmed Ali for inviting me to be part of this very august and pleasant audience and to address this august audience, scholars and devotees of Sufism.

International Islamic University and its Iqbal International Institute for Research and Dialogue has collaborated with the MUSLIM Institute to organize this seminar; it takes a great deal of pleasure in being a part of this effort. When it was proposed to organize this joint seminar I was overwhelmed with the idea and I was grateful to Sahibzada Sultan Ahmed Ali for considering the possibility of collaborating with the IRD to initiate such a wonderful event. The Institute was established with the name of Iqbal and we hope to continue the work of Muhammad Iqbal in our own humble way advancing his ideas for a good Muslim society with social justice, peace, love and compassion.

Sufis of Islam having inspired many Muslims throughout history and they themselves were inspired by the teaching of Exalted Qur'ān and Sunnah of Prophet (ﷺ). They always focused on the purification of soul, inner-self of the people that is known as *tazkia-e-nafs* (self-purification). They practiced and preached love, tolerance,

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peace, compassion and dignity for all human beings. I often wonder that our country that has produced Baha-ud-din Zakarīyā (رحمۃ اللہ علیہ), Shah Rukn-e-Ālam (رحمۃ اللہ علیہ), Dātā Ganj Bakhsh (رحمۃ اللہ علیہ), Sultan Bahoo (رحمۃ اللہ علیہ), Bulleh Shah (رحمۃ اللہ علیہ), Baba Farīd (رحمۃ اللہ علیہ), Mīān Muhammad Bakhsh (رحمۃ اللہ علیہ) and Waris Shah (رحمۃ اللہ علیہ), how it can become so intolerant and violent? If we are true inheritors of the traditions of such great luminaries who preached nothing but love, compassion, and tolerance then how we have become one of the most intolerant societies in the Muslim world, who not only are intolerant towards the people of others faiths but are also intolerant of people of own faith who belong to a different sect. This is one thing on which we need to reflect upon. Therefore, I am grateful to MUSLIM Institute to organize this seminar on the teachings of Sultan Bahoo (رحمۃ اللہ علیہ). I did have the opportunity of reading translations of Sultan Bahoo (رحمۃ اللہ علیہ)'s writings in Urdu language and one day I will be able to read him *InshaAllah* in the form he wrote himself.

There are couple of things I want to point out in my presentation and I want to draw your attention to them. There are many myths about Sufism in Islam and these myths have been propagated not only by the scholars of Sufism but also in the popular folklore pretend to be about these things. First is that the Sufis preached total isolation from day to day life and they sought refuge in their own spiritual growth and arrangement in their own spiritual perfection. Nothing could be farther from the truth in this statement because Sufis lived in the world and never abandoned their moral responsibility to share their spiritual and morals insights, and practices to the rest of society and especially to their disciples. The image of a Sufi living in total isolation from the rest of the world in a hermit 'a'dam be zar' (hating humans) is only a myth.

Second is that the Sufis were mostly confined in their 'Khānqāh' and they had nothing to do with the societies and societies' problems in which they lived. This argument is also not true. Most Sufis were deeply concerned about social reforms, social justice and tended to openly oppose the oppressive policies and practices by the kings and rulers of their times. They resisted the oppression by the rulers and stood

for the protection of the rights of ordinary people regardless of their faiths. In other words they were the ‘champions of the human rights’ of the ordinary people. They opened schools and madrassas, established *Khānqāhs* and learning centers for their followers for their spiritual training. They fought even against the colonial powers. Mehdi of Sudan in late 19th century, Usman dan Fodio of Eastern Nigeria and several other brave Sufi Souls, especially in Western Africa who played an important role in dismantling or at least challenging the British colonial rule. The whole idea that Sufis were complaisant, isolated, alienated from the rest of society and had absolutely no interest or didn’t care about the political, social and economic fortunes of Muslim societies is only a myth. I have been visiting Bangladesh and if one goes to Bangladesh, one will see that every major city is known by the name of a saint. Rajshahi is the city of Shāh Makhdūm (رحمۃ اللہ علیہ), Sylhet is the city of Shāh Jalāl (رحمۃ اللہ علیہ). Now the Dhaka International Airport has also been named by the name by a great Sufi. I think one of the reasons was that they wanted to solve their major problems because after every four years the name of the Dhaka international airport kept changing from Zia-ur-Rehman International Airport to Mujeeb International Airport. When BNP comes to power then again it becomes Zia International Airport and when Haseena comes to power then for the fourth time it becomes Mujeeb International Airport. Finally they decided that the best solution is to name it on the name of a Sufi so that no one will change it.

Sufis were never shy of advising the kings and rulers of their time to solve the problems of the common man. They advised the rulers to rule with justice for all citizens regardless of their faith. They never accepted any donations from the kings and when the Sufis were forced to accept the donation or the gifts from the kings and rulers, in no time they would distribute the money to the poor and needy. They never sought any office, any position with the kings and rulers but they remained extremely conscious of their role to protect the rights of their fellow human beings.

I once again thank to MUSLIM Institute for organizing this seminar regarding the teachings of Hadrat Sultan Bahoo (رحمۃ اللہ علیہ) and for the promotion of peace at the global level. Given circumstances of Pakistan and of several other countries in our neighborhood, peace has become an urgent issue for most of us. Erratically we can say that there is no peace without justice. It is true but a time comes when peace becomes a top priority when we have daily blood on the streets from one corner of the country to the other. When innocent men, women and children are being butchered, bombed, massacred then it is a time to give priority to peace. One should create conditions of peace and stability in the society then it will be possible to address other issues like economic justice, social justice, political equality and many other things. It is for this particular purpose that this seminar will play *InshaAllah* a very important role in emphasizing the role of peace in Pakistan and in international arena. I learnt a great deal from speech made by Sahibzada Sultan Ahmed Ali and brief remarks by Mr. Akram Zaki as always were thoughtful and very perceptive.

Session II

Morality in Hadhrat Sultan Bahoo's Teachings

Mr. Abdul Basit Mujahid*

Morality

“Standard of human behaviour determined either subjectively or objectively is based on what is considered ethically right or wrong. In moral theology morality is usually defined as a relationship between the human act and the norms of morality; the goodness or badness of human act deriving from its to or lack of conformity to the norm established by God. The objective norm morality is especially the eternal law of God, embracing both the natural law of the divine positive law. The objective norm of morality is the conscience of individual person form in harmony with the divine norm.”⁶

Morality can be defined as “normative science of the conduct of human beings living in societies. A science which judges this conduct to be right or wrong, to be good or bad.”⁷ Aristotle says “he who is able to live in society or who has no need because he is sufficient for himself, must be either a beast or a god.”⁸ The Hebrew Prophets taught this, when they maintained that God requires instead of rites and sacrifices, that man should do justly and love mercy.⁹

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⁶ Encyclopaedia of World Religions, (Concord Publishing, 2006), 597.

⁷ William Lillie, An Introduction to Ethics (London: Methuen, 1964), 2.

⁸ Ibid, 5.

⁹ Ibid, 303.

Islam and Morality

The Exalted Qur'ān has time and again reiterated Allah (ﷻ)'s mention and the mention of His (ﷻ) attributes. The objective is not to earn the reader's praise and devotion, but to impress the reader's mind in diverse ways with the Divine attributes so that he can, and as fast as he can, duplicate these qualities within him. The Exalted Qur'ān has repeatedly drawn our attention to Divine laws of nature because the source and origin of these laws are the Divine attributes which are a prerequisite for making a human being into a moral being, so that he should, as far as his human limitations allow, make the Divine Character, the Divine Spirit, the Divine Disposition, the Divine Love, the Divine Mercy, the Divine Forgiveness and the Divine "*Rabubiy'at*" (the Divine quality which leads us to all perfection) the guiding principles of his life. In order to dispel human ignorance on morality, Allah Almighty (ﷻ) has described in the Qur'ān all the moral qualities and attributes which stem from good. The names and attributes of the Divine Being are the fundamental touchstone for judging morals, the deeds which are consonant with these, come under the heading of excellent morals and those that are against these, come under the category of debased morals.

The Divine attributes are a true friend and kind guide for those who want to attain to high morals, and a guidance and a support for the pious and a travel guide for those possessed of knowledge in their quest for higher spiritual stations and evolution. This code does not call upon us to obey its commandments summarily or by force, nay, it goes on expounding the expediencies and wisdom underlying these commandments, giving arguments for what it states. It tells us that the soundness of these stands – verified through experience, observation and practical application, fully meet all the standards that have been set to judge their soundness, or could be set under the principles of criticism. Again, it does not go silent after giving these commandments, it also brings about a suitable environment for application of these precepts, creating an atmosphere conducive to their application.

The whole of the Exalted Qur'ān is full with moral teachings, and the entire canvas of the Divine plan of human existence on earth is under its purview. In formulating this plan it has kept the dictates of perfect fairness and equity. It tells us the internal and personal mechanism which makes us act or not to act, and tells us which internal impulses gives rise to external actions. What are the principles governing the practical investigation of actions? What is the mechanism which can bring about the development of our inherent traits and habits? What is the relationship between actions and emotions and what are the principles governing the arousing of human emotions? It has recognized the power of morals in all spheres of human life. If we analyze its moral code we would find in it a world of personal ethics, family morals, social morals, business, political ethics, and literary ethics. In short there is not an aspect of human actions, psychological conditions, circumstances, rights, excellence and etiquette which has been left out of the Qur'ānic moral teachings.

Same like that as Qur'ān says HaḌrat Mohammad (ﷺ) is having the best morality.

HaḌrat Sultan Bahoo and Morality

The basis of the teachings of Bahoo (رحمۃ اللہ علیہ) is Qur'ān and Sunnah and he emphasis on every Salik to focus on Allah (ﷻ) and HaḌrat Muhammad (ﷺ). He always directs on purification of self and as Qur'ān mentions three categories of self; evil-self (*nafs-ammara*), accusing-self (*nafs-lawama*) and satisfied-self (*nafs-mutmainna*), so everyone has to be careful about his own self that it is tilting towards which category? The crux of his teachings revolves around love with the Creator and with the beloved of Him. He insists focus on *Ism-e-Zaat* and *Ism-e-Muhammad* (ﷺ) as well. He is stressing so much on acting upon *Shāria* that:

پیشوائے خود، شریعت ساختم

پر مراتب از شریعت یافتم

It means that I have achieved all elevated stages by following Shāria and made it my leader and guide.

He is of the view that instead of fear we have to develop 'ishq in our heart and that's the key to get the strong relation with Hoo;

پڑھ پڑھ علم ہزار کتاباں عالم ہوئے ہمارے ہو
اک حرف عشق دا پڑھن نہ جان بھلے پھرن بچارے ہو
جنہاں عشق خرید نہ کیتا باہو" اوہ دوڑیں جہانیں مارے ہو

By studying thousand books, they become learned scholars - Hoo,

They couldn't understand a word of "Ishq" because those naive are roaming without purpose and aim - Hoo,

"Ishq" and mere knowledge are thousands of miles apart - Hoo,

Those who have not adopted "Ishq" Bahoo (ﷺ), they are losers in both worlds - Hoo.

In fact, Haḍrat Bahoo (ﷺ) is of the view that if Allah (ﷻ) Himself, His (ﷻ) angels sends durood upon Haḍrat Muhammad (ﷺ) and oh! You believers, thee also do the same. It shows that 'ishq with Allah (ﷻ) and His Messenger (ﷺ) is the foremost part of belief. This love and affection compels to a believer to avoid each and every act as well as thinking which would not be in accordance with the will of both and resultantly bring wrath of Allah (ﷻ) and annoyance of the Prophet (ﷺ). The same passion which elevates a servant to the stage where he gets the place of *Fanā Fillah* (Annihilation in unity of Allah (ﷻ)) and thus achieve exemplary character.

In his writings, the major stress is upon purification of self, cleanliness of heart, real urge, seeking knowledge, efforts for *halal*

livelihood, love for humanity, respectful affection with Rasoolullah (ﷺ), Allah (ﷻ)'s fear and respect for *sheikh* as he address himself in these lines;

ایہہ تن میرا چشماں ہووے تے میں مرشد دیکھ نہ رجاں ہو
 لوں لوں دے مڈھ لکھ لکھ چشماں ہک کھولاں ہک کجاں ہو
 اتنیاں ڈٹھیاں صبر ناں آوے ہور کتے ول بججاں ہو
 مرشد دا دیدار ہے باہو (رح) مینوں لکھ کرڈاں ججاں ہو

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

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

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

*Sight of my "mūrshid" is, Bahoo (ﷺ), like
 millions of pilgrimages - Hoo.*

He says that O' dear! Look, self is so cunning that it follows you till the grave, be aware from his attacks and don't under-estimate his tricks. Remember, dishonesty of sight, guarding the tongue, controlling heart and stomach will protect you from calamities of self.¹⁰

Conclusion

Morals are a set of noble principles that originate in high spirituality and govern human conduct. For this reason, people who neglect spirituality, and therefore lack spiritual values, cannot sustain

¹⁰ Bashir Hussain Nazim, "Sulatan-al-Arfeen Mufakhar-e-Asfa Sultan Bahoo aur Tazkia-e-Nafs wa Tasfia-e-Qalb" in Mirratul Arifeen International, Vol. 12, No. 1, Mat 2011, 259.

conduct with these principles. Preferring the interests of others over one's own is high spirituality and liberality. Those who always do good without expecting any return, will one day bow before Allah (ﷻ) in wonder and admiration when, unexpectedly, they meet the accumulated results of their considerate nature and all the good they have done.¹¹

نغمه کجا و من کجا ساز سخن بهانه ایست سوی قطار می کشم ناقه، بی زمام را

*There is a vast difference between poetry and me,
poetry is only an excuse
I am pulling the unbridled she camel into the line*

¹¹ M Fethullah Gulen, Pearls of Wisdom (New Jersey: The Light, Inc. 2006), 24.

Social Impact of Creator-Man Relation as Espoused by Haḍrat Sultan Bahoo

Ms. Mussarrat Youssuf*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Standing here at Iqbal International Institute I will start with Iqbal. When Iqbal was asked "do you believe in the being of God?" Iqbal said, "my friend please first describe and define to me what do you mean 'God', 'being' and 'belief' and only then I'll answer you". Today, I was very much indebted to ask similar questions from this august audience because I was supposed to talk about the social impact of God-Man relationship as propagated through the poetry of Haḍrat Sultan Bahoo (رحمته).

In fact, what Iqbal asked are three basic questions that man has been asking since time in memorial.

1. What is God?
2. Who am I?
3. What is this universe around me?

These questions have perturbed both, mystics and philosophers alike. Before I proceed further, let me clearly assert that kindly consider this more of a loud thinking that I am doing rather than a scholarly answer to the queries related to this topic. I am a very humble student of

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Tarīqat-e-Muhammadi (ﷺ) (mystical path) and what I am saying is actually the essence of what I have learned through the ‘heart to heart’ transmission, which came to me. I am not basing it or substantiating it only on the bookish information.

When I asked what is God and I was reading Hadhrat Sultan Bahoo (رحمۃ اللہ علیہ)‘s book, the first line in his *Abyāt* would answer it very promptly.

الف اللہ چنبے دی بوٹی میرے من وچ مرشد لائی ہو

*Spiritual mentor planted the “Jasmeen”
sapling of Allah (ﷻ)‘s name in my heart -
Hoo*

It is another secret that he would not reveal upon you that what is relationship between *Alif* and Allah (ﷻ). He says Allah (ﷻ) is like the fragrant in delegate jasmine plant that spiritual master (*mūrshid*) plants in your heart. May be few probably questioning what is he thinking about? How can God be like to anyone as ‘there is nothing like Him (ﷻ)’ and Bahoo (رحمۃ اللہ علیہ) complicates this wriggle of God by bringing a third entity ‘*mūrshid*’ into it. One feels really bewildered, what do I do now, who is this *mūrshid*? What is his relationship to God? And what is his relationship to me? How do I understand this? How can created-being can have the power in relation to the Creator to bring Him (ﷻ) into my heart. Probably few say "*Astagfirullah*", may be this is something against Qur‘ān. This is an attitude that we have in this society today. But hold on, is it really a matter of seeking forgiveness from God or seeking something else? Something like the prayer of Exalted Prophet (ﷺ) that, "O Lord ! Please grant me the true reality of things." In order to receive the blessings of the prayer of Exalted Prophet (ﷺ) a lot of hearts and minds have strived hard to reach the reality from the very beginning of advent of Islam. When I say Islam, that is not just the religion that you and me claim to adhere to, that is the message which has been sent from

the Divine in order to human settlement from the very first day of creation whatever the name we give it today. Therefore, the quest for understanding reality has been present in all religions with different names such as light, wisdom, spirit, consciousness, love or nothing. God has been described with all of these different definitions.

Where do we stand now? I will try to present a curtsy look at the apparent history of Islam and Sufism. It shows that there were two currents like those described in Exalted Qur'ān, the two seas, which actually run side by side but do not mingle. And they have been debating and discussing the relationship between God and Man through apparently different prospects about God. Why I stress the term 'apparent', because essentially the similarities of the mystic experience are more frequent in these two approaches than differences. Ḥaḍrat Sultan Bahoo (رحمته) would always question us that do not cling just to the apparent meaning of things, try to go deep. I am involving here the great Annemarie Schimmel. She has described these two different currents beautifully by the term 'mysticism of infinity' which is used for the phenomenal and most astounding system of explanation of *Taşawuf* that is based on the teachings of Exalted Qur'ān by the Great Ḥaḍrat Mohayi-ud-Din Ibn 'Arabī (رحمته), where he established the infinite timeless journey by presenting absolute existence of God as the only existence i.e. "لا موجود إلا" from "الله" from "لا معبود" to "لا مقصود" to "لا مشهود" and then to "لا موجود". It is a great journey that Shaikh-e-Akbar Mohayi-ud-Din Ibn 'Arabī (رحمته) helps us to undertake. This is called the nastic approach as the way of knowledge is used by the seekers of *Irfaan-e-Ilahi* to solicit an experience of deeper knowledge i.e. *mārifat* of God (recognition of God).

The other title the 'mysticism of personality' by her is what describes the relationship between man and God i.e. the created and Creator. Here the man is *abd* and this word *abd* has not been understood properly by many scholars. It is only considered a slave in the terms of like a servant which is not the true meaning. Allah (رحمته) is the Lord, Owner and the Master. So it calls for complete, voluntary and unconditional acquiescence of Man's will into God in order to get rid of

all conflicts and contrariness between man and God and create a loving relationship between them. This approach was more voluntaristic and believed in actions fully complained to God's will. Haḍrat Dātā Ganj Bakhsh (رحمۃ اللہ علیہ) beautifully summarized those who were burnt by the Majesty, the glory (*jalāl*) of God and the glory (*jalāl*) of beloved, in the fire of love they become totally annihilated. They are those in the abode of annihilation (*fanā*) and those who are illumined by His elegance (*jamāl*), by His (رحمۃ اللہ علیہ) beauty and through the act of contemplation. Qur'ān again and again invites to contemplate about each and everything in universe. And many of these people, they might stay in the abode of annihilation (*fanā*) but many of these would come back to station of immortality (*baqā*) and then will transmit their teachings to common people so that they could bridge the gap between *abd* and Sustainer (*Rabb*).

The topic at hand is discussed over and over again in the Sufi literature both by Sufis and non-Sufis as well as pseudo-Sufis. One can find tons of papers written on distinguishing between man and God relationship through *wahdat-al-wajood* and *wahdat-al-shahood* approaches. Although many writers have stressed the difference between these two, I would urge all of you to please have a fresh look at these depictions. Although this seems to be talking about different things, they essentially talk about the same thing. One can see a mixing and amalgamation of both these approaches in entire Sufi poetry and particularly in the Sufi poetry of our beloved Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Let us ask Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) that which one is better, *wahdat-ul-wajood* or *wahdat-ul-shahood*? He would give you a gentle smile and an unconventional answer. He would say, my dear child if the uttering of any of these two springs which actually gush forward from the same underground water-table, force you to take sides and get into conflicts then leave these debates and focus on the unity of goal "*wahdat-al-maqsood*" which is the same for these two approaches. Many people prefer to depict Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) only as a very devout and like a clergyman, which he was not. He himself used both these approaches in his poetry. If you look at the event today one of the brochures which are

distributed, it is full of those *Abyāt* which are giving the message of *wajoodiat*. It actually comes down like a landslide and takeaway all kinds of dualities. But he tells that please don't focus on these meaningless and time consuming details in proving or disproving one or the other. Both are the two faces of the same coin. Both point to inculcate a higher consciousness in man about his unique relationship with God. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) does not waste any time in such trivial matters. His objective is higher than only intellectual or legal debates. I can quote dozens of verses on oneness which run like a landslide taking away all forms of duality and its criticism of hypocritical obedience to dogmatic religious rituals is as strong as Bulleh Shah (رحمۃ اللہ علیہ) who is considered more *wajoodi* and people think that he is very different from Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). We need to read both of them together to see the parallels. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)'s objective is nothing less than the throne of God. And he says that flies can't enter the throne of God. He says let the flies hum down on the overs of the feast of Sufism and he pulls you from your hand into the whirlpool of passionate love ('*ishq*). The primordial magnetic pull of God that attracts in gulfs and sheds away the human ego. The ego that tells you that you are different and God is something else. God lives somewhere else and you are down here. You may ask him where is God and he would say:

ایہہ تن رب سچے دا حجر اوج پا فقیرا جھاتی تھو

*This body of yours is the dwelling of Lord
so Mystic (Faqeer) look inside - Hoo,*

This body is the abode of the true Lord, keep inside don't look around. Do not think that God is somewhere else. He is not separate, He is already in you. But how do I do that? He says:

الف اللہ چنبے دی بوٹی میرے من اوج مرشد لاند ا تھو

*Mūrshid planted the Jasmine sapling of
Allah's name in my heart - Hoo*

Go and find a spiritual master (*mūrshid*) because this plant can be planted by the perfect man that you can find in this era. Because I have to do the same he tells although I had *baiyat* with Exalted Prophet (ﷺ) but even then had to go and look for a *mūrshid*. This is very important link between man and God. You keep on asking questions and he keeps on giving you all the answers. I am a woman and everybody tells me that this is the path of man. Bahoo (ﷺ) puts his affectionate hand on your shoulder and assures you.

جیں دل عشق خرید نہ کیتا سوئی خسرے مرد زمانے ہو
 خنے خسرے ہر کوئی آکھے کون آکھے مردانے ہو
 گلیاں دیوچ پھرن اریلے جیوں جنگل ڈھور دیوانے ہو
 مرداں تے نمرداں دی کل تداں پوسی بائو جداں عاشق بہنسن گانے ہو

*The heart that does not cherish love is like a
 eunuch - Hoo,
 Everyone calls such person as eunuch, no
 one can call as a man - Hoo,
 They roam about in the streets like wild
 animals in the jungle - Hoo,
 Reality of men and eunuchs would be
 evident on Day of Judgment Bahoo (ﷺ),
 when the lovers will be crowned at the end –
 Hoo*

That the heart which did not buy adherent love (*'ishq*), they are not men. The decision between who is the man and who is not a man would be given when God will adorn the *a'shiq* (passionately in love) with His own beautiful face, His *Jamāl* and would give the *gana* (Punjabi ritual). All human with the demonstration of beard are not men and all the women who look like me are not women. You do not know how many men are in the forms of women and how many women sitting here are in the form of men.

After I undertake the path of love, then what happens? Sultan Bahoo (رحمۃ اللہ علیہ) shows the doors pointing to each stage on the way. First self (*nafs*), then heart, then soul, then *khafi* (a realm within ones being related with illumines of Allah Almighty (ﷻ)'s Essence) and then *khafi-ul-akhfaa* (level of Allah Almighty (ﷻ)'s illumines of essence, which is within ones being after the level of *khafi*). These are all huge stages, not just words.

For Hadrat Sultan Bahoo (رحمۃ اللہ علیہ), God resides inside man and man is only that person who undertakes the peerless journey of *'ishq* that rubs and strikes in such a way you feel it has killed you not the 'real you' but the 'false you'. When that *nafs-e-amara* (base self) is killed or crushed (purified) then you go to others stages. *Nafs-e-mutmaina* (satisfied *nafs*) is not the last stage as Exalted Qur'ān has said seven stages of *nafs* (self) so there are three more after this. Some writers have very beautifully described the Sufi perspective through *Hadīth-e-Qudsi.*, the Hadīth in which angel Gabrā'īl (عزیز اللہ علیہ السلام) come down and asked the Exalted Prophet (ﷺ) in the form a man and said Prophet Muhammad (ﷺ) tell me what Islam is? And he described five pillars of Islam. He asked, tell me about faith? Exalted Prophet (ﷺ) told about oneness and five pillars of faith. Then he said tell me about *Ihsaan* (perfection)? Exalted Prophet (ﷺ) described perfection is that you worship to God as if you are looking at Him (ﷻ), or as you are seeing Him (ﷻ) or you are having a glimpse at Him (ﷻ) and if you can't do that at least you have his faith in convection that Allah (ﷻ) is actually watching at you but that is the inferior. Some writers very ably described even the concept of peace through these three stages Islam, faith, perfection. For the matter of Islam and social impact of Hadrat Sultan Bahoo (رحمۃ اللہ علیہ)'s teachings; it shows a lot of its great, tremendous social role of Sufis like *langar* (free food), shelters, health and role in education like the MUSLIM Institute, the charity, conflict resolution and a lot of other things that Sufis having involved.

The path of faith is more inner. It is what you have inside or self and the way in which you deal people because all people are children of

God. This is another tradition of Exalted Prophet (ﷺ). This is Islamic concept that all people belong to God. By understanding it, your behavior, your attitude, your actions and reactions change and that is a tremendous social impact. In the last, there is station of perfection. What is peace and harmony at that station? The Exalted Qur'ān tells those who give arms alike in prosperity and adversity and who retains their anger and forgive their fellow people, God loves such *mohsineen* (people who achieve perfection), the delvers of the station of perfection. Thus, people with a good conduct can forgive.

Let me conclude that one can never do justice with such topics on such forums. Honestly most of the things that Hadhrat Sultan Bahoo (ﷺ) has described either in his poetry or in prose, all are secrets. You cannot really talk about such things on such common gathering. But you can just give taste and you can never understand Sultan Haq Bahoo (ﷺ) as a solitary person. He was the representative of the same current of Mohayi-ud-Din Ibn 'Arabī (ﷺ), Mevlana Rumi (ﷺ), Abd ar-Rahmān Jami (ﷺ), Baba Farīd (ﷺ), Shah Abdul Latif Bhittai (ﷺ), they all propagated the same message. I am going to present the last one:

جیوندیاں مر رہنا ہووے تاں ویس فقیراں بھیئے ھو
 جے کوئی سٹے گودڑ کوڑا وانگ اروڑی سہیئے ھو
 جے کوئی کڈھے گاہلاں ہنے اسنوں جی جی کہیئے ھو
 گلا اُلا ہماں بھنڈی خواری یار دے پاروں سہیئے ھو
 قادر دے ہتھ ڈور اساڈی باھو جیوں رکھے تیوں رہیئے ھو

*Wish to live like dead, then adopt life style of
 Faqeers (Mystics) - Hoo,
 If rubbish thrown at you then endure it -
 Hoo,
 If someone abuses or shouts at you, be polite
 to him - Hoo,*

*Tolerate noise, taunts, insult and
humiliation for the sake of Friend - Hoo,
The most Powerful holds our reins Bahoo
(ﷺ), live as He makes you live - Hoo.*

I hope we can adopt this conduct.

Thank you

Hadrat Sultan Bahoo's Teachings and Social Decline in Globalized World

Dr. Jameel Qalandar*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Respected Sahibzada Sultan Ahmed Ali, Ms. Mussarrat Youssuf and galaxy of scholars, thinkers and philosophers,

Sultan Bahoo (رحمته) is a mystic philosopher which means that he has a particular view of the universe, God, man and the ultimate reality. The reality which he talks and expounds is trans-empirical. It is trans-cosmic for which he talks about and presents his mystic philosophy. Sufism is a super science based on sure knowledge, the very feeble knowledge i.e. that knowledge which transcends the ordinary categories of human understanding. Let me refer to the famous German Philosopher Immanuel Kant who talks in his beautiful book 'Critique of Theory' and says that human knowledge starts with common sense which is hearsay knowledge. This hearsay knowledge feeds the information but information is almost on bases and the base is hearsay. It is like collecting information and data but most of it is also not direct experience or observation. When indirect knowledge, information gets matured, grows and moves ahead, it becomes knowledge which has its own limitations and it has many elements of uncertainty. When it grows and matures then it organizes and becomes science. It is why sciences had been defined as an organized body of knowledge and it has its own limitations. When this science moves ahead, it grows and when it matures, it becomes specialized knowledge. This highly specialized

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knowledge also has limitations and needs to grow to move ahead and evolve. Then it becomes what Immanuel Kant says the ‘understanding’. Then understanding moves ahead. It matures, evolves and rises up and then it becomes transcendental imagination. An imagination which Sultan Bahoo (رحمۃ اللہ علیہ) describes as *Sultan-ul-Waham* and he has written a very beautiful book and deep book *Sultan-ul-Waham*. Mohayi-ud-Din Ibn ‘Arabī (رحمۃ اللہ علیہ) also has written a chapter in al-Futūhât al-Makkiyya as *Sultan-ul-Waham*, the rule of transcendental fancy imagination about which it has been said that *Waham* is that queen in inner self of human being which hunts the birds of nonexistence. This transcendental imagination also has limitation. Hawksley says understanding is superior to knowledge and Einstein says, with reference to imaginations, imagination is superior to knowledge. Now imagination moves ahead and when it grows, it becomes wisdom which is a mature knowledge. But it also needs to grow and evolve and then it becomes reasons. There is a beautiful Ḥadīth in which Exalted Prophet (ﷺ) says:

The first thing which God has created is Intellect (Aqal)”.

Immanuel Kant says this reasons comes as a highly final stage in the process of knowledge. According to Sultan Bahoo (رحمۃ اللہ علیہ) mysticism is this last stage and this last stage forms a definite epistemology. In his system, epistemology means “Ideology of knowledge.

What is this ideology of knowledge? For example we see you in the hall and there is a knowledge which is concerned with those things which we do not see directly. Normally our knowledge is based on bookish information and indirect way of approach, there is no direct experience or direct knowledge. Sciences are based on two things one is experimentation and second is observation but according to Sultan Bahoo (رحمۃ اللہ علیہ) observation is not enough, there may be fallacies of observation. One can make mistakes in observation e.g. far away things look smaller and closer things looks bigger. The stars in the sky are not present but we can see them as existed due to light although they are finished, there are lots of mistakes in observation. Although according to science, the mike

in front of me is not but electromagnetic impact. Starting from matter, then molecules, then atoms, then particles, then electromagnetic quantum energy, then electromagnetic waves and finally electromagnetic field, the electromagnetic effect, this is its reality which according to science, philosopher classifies as concept. According to my mind Sultan Bahoo (ﷺ) says no, 'there is a reality'. This is a symbol which represents higher reality.

A very renowned saying of Sultan Bahoo (ﷺ) is that the human being strives or do inner struggle. One struggle is external and other is internal which is called struggle with sensuality and about this struggle Sheikh Mohayi-ud-Din Shah Abdul Qādir Gīlānī (ﷺ) has said that struggle is the ocean of observation. Allah Almighty (ﷻ) says that whosoever strives for us we show them our paths. This sort of struggle Sultan Bahoo (ﷺ) describes and the same Sheikh Ahmad Ali Tejani says that struggle has five stages. The first one is reflection (*muraqabah*). Introspection to delve deep into oneself to delve, to glide deep going into oneself then after reflection (*murāqibah*) there is accountability (*muhāsibah*) the self-accountability. Then from self-accountability to *muhāzīrah* i.e. in front of some reality viz a viz some reality will find yourself that you are standing. Then after mohazra there is *mukāshifah* (spiritual revelation) the curtain is removed. From *murāqibah*, then *muhāsibah*, then *muhāzīrah* which is described as "you are in front of me and I am in front of you", this *muhāzīrah* is reciprocal presence of individual and groups. After that the curtain is revealed and revealing of curtain is called mukashfa. Then *muāinah* i.e. to see reality directly without any intermediate channels i.e. direct experience of reality ain ul Yaqin (eye of certainty) that is why the Qur'ān says there is *Ilm-ul-yaqin* (certainty of knowledge), *ain-ul-yaqin* and *haq-ul-yaqin* (truth of certainty). *Ilm-ul-yaqin* is knowledge of certainty ain ul yaqin is observation of certainty and *haq-ul-yaqin* is the actual existential real certainty. Mohayi-ud-Din Ibn'Arabī (ﷺ) has also talked about this in very beautiful epistemology. At this stage, when a man reaches, he becomes *faqeer*. *Faqeer* is the word derived from *faqr* (ultimate stage of utmost mystical level) and *faqr* means vertebral column. Vertebral

column is that thing when you remove flesh and everything then it is naked on which the whole body of man depends that is *faqr*. *Faqr* is described as “*on the ultimate stage of faqr, there is nothing but Allah (ﷻ) (all else annihilates)*” i.e. He (ﷻ) is revealed, He (ﷻ) is there. It is a long discussion anyhow I will refer to the computer.

Modern day computer has solved many problems of human epistemology. There is a small chip of computer which can accommodate a huge library and scientists are working hard to reduce the size of that small chip and make it as computer dot in which the whole libraries of this globe can accommodate. This is why elderly people say that knowledge is like a dot. Elderly people use to say good words and we were unable to understand how this knowledge is a dot. Now is that in the micro computer dot the data of whole universe can accommodate and in Qur’ān it has mentioned in three verses the omnipotence of man and it has an inter biological value. The number one verse that Allah Almighty (ﷻ) has provided all the conceptual data to human being and everything is embedded in a book i.e. in a computer. These are three universal statements. The objective of Sultan Bahoo (ﷻ) is to make human reach to this knowledge. When such sort of knowledge is not there and there is partial knowledge then there is decline on the architecture, the soul of human being gets shrink, gets decline and because of that they do mistakes in architecture same as in cross modernism human being is doing lot of architectural mistakes and has already done a lot of it.

The order of Sultan Bahoo (ﷻ) is that human being comes back to nature. When in *faqr* in epistemology you do not move, you will not change and could not find yourself changed then necessarily the sort of environment is created which forms all the four sides and testifies the verse of Exalted Qur’ān (7:41) that hell has covered from all the sides of people of hell. Whatsoever we eat, we eat poison, there is spray on the vegetation from top and underneath is the synthetic fertilizer and this powder milk, chicken of shaver, cold drinks, fast food, all these things are impure and until the mystical intellect is not developed among us to

go back to nature we will not come to the purity. The objective of Sultan Bahoo (ﷺ) is that come back to nature, back to nature, back to nature.

Interactive Session

Q: I heard the Sufistic lecture of Dr. Jameel Qalandar and I am very impressed. In very limited time the things that he told us, perhaps we would be unable to read or understand them even by sitting for hours in library. My question is that; in order to reach the *faqr* described by Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ); please let us know shorter syllabus that we can study and understand something about *faqr* and reach upto it.

A: Dr. Jameel Qalandar

Believe me I could not do justice with this topic and many things I have left. In fact the direct relation to reach the mystical elation and to reach this ideology of knowledge is the spiritual mentor towards whom Ms. Mussarrat Youssuf and Prof. Abdul Basit Mujahid have pointed. Without mentor neither secular sciences nor the religious knowledge can be attained and regarding this super science i.e. reality of Allah Almighty (ﷻ), spiritual mentor is very important. This is message of *Surah Al-Kahf* where the meeting of Exalted Prophet Moses (ﷺ) and Haḍrat Khider (عليه السلام) is described. Prophet Moses (ﷺ) didn't introduced himself and neither asked him and directly asked which is narrated in Exalted Qur'ān (18:66-70) as

“Moses said to him, “May I stay with you upon the condition that you will teach me the righteousness that you have been taught?” (66) He said, “You will never be able to patiently stay with me.” (67) “And how will you bear something which your knowledge does not encompass?” (68) Said Moses, “Allah (ﷻ) willing, you will soon find me patient and I will not do anything against your instructions.” (69) He said, “Therefore if you stay with me, do not ask me about anything until I myself mention it to you.” (70)

Then we all know about the incidents of boat, young child and wall. On these, Exalted Prophet Moses (ﷺ) started objections and that person said

He said, "This is the parting between you and me; I shall now tell you the interpretation of the matters you could not patiently bear." (78)

Then he told the reasons. In order to understand the philosophy of Hadhrat Sultan Bahoo (رحمۃ اللہ علیہ), understanding of *Surah Al-Kahaf* is necessary. Therefore, the first thing is to have a spiritual master. Along with him the tears of sigh at night are important as Allama Iqbal said

کچھ ہاتھ نہیں آتا ہے آہِ سحر گاہی

None can reach his goal and aim without the help of morning sighs.

One should leave all other desires and become the disciple (*shagird*) of spiritual mentor and pray Allah Almighty (ﷻ) that please enter me in Your (ﷻ) students. Then this is the greatness of Allah Almighty (ﷻ) that He (ﷻ) will send someone on our doorstep. Thus, I say two things, pray and sigh (تڑپ).

Q: Asif Mehmood Baloch (Journalist from Radio Power 99); My question is to Sahibzada Sultan Ahmed Ali. I have attended several seminars of MUSLIM Institute and I think there is need to include material regarding teachings of Sufis in our syllabus to spread such teachings in youth and future generations as we see that today our young generation is far away from such teachings. What actions you are taking regarding inclusion of Sufi teachings in our syllabus?

A: Sahibzada Sultan Ahmed Ali

Thank you. Obviously our Institute can raise voice on this issue and logically influence and request the decision makers in this regard. Regarding the syllabus which already exists, in our conference on Allama Iqbal, Dr. Talib Hussain Sial commented and described that how much part of Iqbal's teachings is already there in our syllabus. He told that our young generation is being taught Iqbal's poems on *Makra aur Makhi* (A Spider and a Fly), *Aik Pahar Aur Gulehri* (A Mountain and a Squirrel), *Aik Gaye Aur Bakri* (A Cow And A Goat), *Jugnoo* (Firefly) and they don't know any other dimension of Iqbal. The dimension of Sufis which is being taught in our syllabus is only as a Punjabi poet. It is very unfortunate that in the subject of philosophy which is directly linked to Sufis, we don't have teachers and if somewhere we have teachers, we don't have students. We need strong intellectual movement and I think IUI is very good institution for this purpose which can influence for education in this regard and carry forward it. Besides, on our level, whatever we are doing that is in our individual capacity as Sunnah of Haḍrat Hajra (ؓ) that it is our duty to make effort and remaining duty is of Allah Almighty (ﷻ) to create a spring of water.

Q: The question is that already the mystical philosophy of Haḍrat Sultan Bahoo (ؓ) focuses on individual and self. We are so lucky to have not only one but dozens of Sufis in this Indo-Pak subcontinent. Our youth is facing decline morally, spiritually and educationally. How can we use the different strategic procedures to utilize our existing and distant knowledge which is already available in the literature of the Sufis? How to utilize it to change the present illusion and solitary as well as depressed youth and elders both in every department of life and bring them up to face the challenges of new world? *Khudi* in Allama Iqbal's interpretation is more or less same with that described by Haḍrat Sultan Bahoo (ؓ) but this is the aspect in which we lack both at teachers level and student level. How can we raise the self and make honorable positive constructive as well as leadership oriented role for the whole world as we added from 8th to 15th century?

A: Dr. Jameel Qalandar

Thank you and this is very good question. In fact it is reality that Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)׳s focus is human ego i.e. self that there is inexhaustible potential in human. There are categories of human. One is like an animal, second is mediocror and third is higher i.e. malkooti (the angelic universe). Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)׳s focus is on animal men to make it real human. This is not possible only with the help of books and syllabus. It is made by institutions and environment because human is build by environment and its initial environment is the lap of mother, toys and streets and then all this environment. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)׳s purpose is that we need to change the environment of human. This change is done by internal change in terms of raising one׳s self in higher state of mind and spirituality and then to externalize it. This is not attainable through books only otherwise we may have very civilized society but we see that even by reading books we are facing ignorance and arrogance is taking place inside humans. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)׳s focus is to change human internally. The secret and reality of this change is “*Hoo*” or *Ism-e-Zaat* and has characteristics which we received through Exalted Prophet (ﷺ). *Hoo* and our relation (*nisbat*) with Exalted Prophet (ﷺ) and the environment and mentor, are like a triangular process in which human is there and then there is the *Khanqahi nizam* (mystical discipline). In past the system of *Khanqah* was very efficient which was having madrassas and *langar* (free food for all) and mosques where students were studying and kings used to come there to have blessings. Fighter kings and soldiers were having hands of mystics behind them. Now we left mystics in back ground and *Khanqahi Nizam* is not working well. It is dire need of time that the *Khanqahi* order should have revival and its restoration is the only solution of our problems and there is no other solution.

A: Ms. Mussarrat Youssuf

I will like to just add few things regarding question on leadership and having our glory. The shortest answer is that journey of

thousand miles starts with the first step. Sufis say not to change others but to change yourself. We can attain the purpose of today's seminar and make the soul of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) happy only if we can change ourselves and then the world will change automatically. Thank you

Q: What is difference in theologian (*aalim*) and Sufi?

A: Dr. Jameel Qalandar

Your question is very interesting. *Aalim* is actually not necessarily gnostic but he has journey in analytic knowledge. Whereas gnostic is that who, while having evolution in knowledge, converts knowledge in Gnosticism. When Gnosticism evolves, it creates a Sufi. *Taşawuf* is actually about cleaning the heart and the observation resulting from this cleaning. Because until our hardware is thick, its internal software cannot see anything unless we don't clean it. Until there is no harmony among these, external reality is not reflected in heart. Sufi is theologian; for him Mevlana Rumi (رحمۃ اللہ علیہ) says;

علم حق در علم صوفی گم شود این سخن کی باور مردم شود

Knowledge of reality gets absorbed in knowledge of Sufi but how can common people understand it.

That the knowledge of reality gets absorbed in knowledge of Sufi but how can common people understand it. Therefore, all these things are created by the human's power of invention. This is specialized knowledge and to attain it we need spiritual mentor, institution and environment and need to clean ourselves.

Chief Guest Speech

Mr. Gul Muhammad Rind*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Honourable Sahibzada Sultan Ahmed Ali, my former boss Mr. Akram Zaki, ladies and gentlemen

السلام عليكم

First of all I would like to congratulate organizers and the members of their team for organizing such a wonderful seminar and selecting a wonderful topic.

As far knowledge is concerned we might need seven days to discuss on this topic and even then we can't make an end on it. We are in search of peace, we are in search of life, we are in search of many things sitting on a stage. I was thinking today there are so many philosophers and educated people where as I am simply a berocrate, so how I can make justice with this topic and how I can speak and talk about this topic? Then all of a sudden I said yes, I can speak, I can share my experience on Sufism because I belong from Sindh which is a province known for Sufis.

If you allow me, I will start with a massage of Hadrat Shah Abdul Latif Bhittai (رحمته). A hundred years back his poetical massage was "Oh God keep my Sindh Happy and green but not only Sindh but all universe, all worlds because if the Sindh is green and Sindh is good and other world is not so good so it's not fair". We are today talking about

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Sultan Bahoo (رحمۃ اللہ علیہ), when we say ‘Haq Bahoo (رحمۃ اللہ علیہ)’ it is enough and no more further introduction is required. But we will search and will start thinking that why the region of Sindh and Punjab is known about Sufism. I have no objections on other provinces i.e. Baluchistan or Khyber Pakhtunkhwa, you may find so many Sufis there as well and their poetry is also good. I am so glad that today we are discussing on this topic.

As far as MUSLIM Institute is concerned, you are doing wonderful job and I promise and assure you even in future if you plan to hold more Seminars on Sufism topics for discussion, my ministry is fully with you. We can cooperate for such seminars and invite all friends.

In the end I also give a message to young generation that they should be ready to understand their Sufis and their poets. The message of *Khudi* (base-self) which was given by Allama Iqbal, the same message Shah Abdul Latif Bhittai (رحمۃ اللہ علیہ) has given in other words as he said “you cannot keep *Khudi* (self) and Khuda (Allah Almighty (ﷻ)) at one place” same like two swords cannot be contained in one cover either you will go for God or for yourself. This is the message for us given by Sufis and really I am so happy to see young generation here. They are here to listen us and they will follow some good lines of this message.

Concluding Remarks

Sahibzada Sultan Ahmed Ali*

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says in his Punjabi poetry:

تیتھوں صاحب لیکھا منگی باھو رتی گھٹ نہ ماسا ہو

*Lord will demand accounts from you Bahoo
(رحمۃ اللہ علیہ), would not be less by 'Ratti' or 'Masha'
- Hoo.*

It means that Allah Almighty (جبرئیل) will account for every thing and there will no room for a damn. His enumeration is so strict that a single penny would not be forgiven.

I would like to conclude this seminar by saying few words. Ms. Mussarrat Youssuf has raised a very interesting point that Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)'s teachings are neither about 'unity of oneness manifestation is in universe' (وحدت الوجود) nor about 'universe has separate and distinct existence from Allah Almighty (جبرئیل)' (وحدت الشہود). In fact it's about 'unity is in purpose' (وحدت المقصود). It brings us to one central point and enhances our vision. Second example she quoted about the honeybee, that how it can travel into the proximity of Allah Almighty (جبرئیل). Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has said:

کبھی قید شہد وچ ہوئی کیا اڈسی نال شہبازاں ہو

* Chairman MUSLIM Institute

*A bee trapped in honey cannot fly along
eagles - Hoo,*

The bee which is captive in honey cannot compete with falcon, only those can compete whose wings are free, who can fly freely and have courage and power in their flight. That's why he has emphasized that one need the wings of falcon and this is his vision of Sufism. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has explained Sufism in three categories. First is Sufism of miracles, second is Sufism of Status. If one goes into the depth of both of these, it will find out that Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has explained them as bee stuck in honey and quest of status. Allam Iqbal has explained as:

وہ صوفی کہ تھا خدمت حق میں مرد محبت میں یکتا، حمیت میں فرد
عجم کے خیالات میں کھو گیا یہ سالک مقامات میں کھو گیا

*The Sufi, once foremost in serving God, Unmatched in
love and ardency of soul,*

*Has got lost in the maze of Ajam's ideas: At half-way
stations is this traveller stuck.*

When it got stuck in status, it has reside itself in Sufism of status and becomes bee instead of falcon. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is saying that the real essence of Sufism is perseverance (استقامت) and that is the ultimate aim of Sufism. For Sufism of perseverance Exalted Qur'ān (41:30) says:

*And those who stand firmly with perseverance, Allah (ﷻ)'s
angel will come for their victory.*

That's why Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is emphasizing that move forward from miracles. Iqbal has criticized this as well:

CONCLUDING REMARKS

رہانہ حلقہء صوفی میں سوز مشتاقی
فسانہ ہائے کرامات رہ گئے باقی

To Lover's glowing fire and flame the mystic order has no claim:

They don't discourse or talk of aught save wonders by their elders wrought"

Cross these stages and embrace the perseverance and he has said this for himself:

جائے کہ من رسیدم امکاں نہ ہیچ کس را
شہباز لا مکانم آن جا کجا مگس را

The ultimate status, which I have attained, is beyond the reach of a layman because I am the falcon of divine proximity. That place is not for the bees and only falcon can reach there.

Dr. Jameel Qalandar has explained three stages of certainty, certainty by knowledge, eye of certainty and truth of certainty. Hadrat Sultan Bahoo (رحمۃ اللہ علیہ) has greatly emphasized in his books on certainty and the ultimate truth of certainty is beyond any doubt or confusion. That's why Exalted Qur'ān (15:99) has explained this as,

Do the worship with that much certainty, that you attain the ultimate certitude.

He has made oneness as pinnacle and said this rhyme in Persian:

زہر حرف توحید بینی پر سطر توحید بین
باش دائم در مطالعہ تا شوی حق الیقین

Study the oneness of Allah Almighty (ﷻ) in every line, every word and overwhelmingly erase yourself in oneness, that you attain the ultimate certitude.

Dr. Jameel Qalandar was explaining the difference between *faqr* (spiritual excellence) and *faqeer* (true devotee of Allah ﷻ). One thing, which I would like to clarify that there are two types of Sufis, which have been explained by HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) and Allama Iqbal. According to their definition; *faqr* and Sufism are two separate things. As Iqbal explained Faqr by saying this:

فقر کا مقصود ہے عنفت قلب و نگاہ

*Faqr makes the heart and gaze of man from earthly
filth and dross secure.*

Faqr is greater than Sufism and the words which HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) has used for *faqr*, are way forte than Sufism. According to him there is a difference between Faqr and Sufism. He has used word الفقر *الفقر* لا يحتاج i.e., *faqr* is free from any need and in his Punjabi poetry he says:

لا یحتاج جنہاں نوں ہویا فقر تہاں نوں سارا ہو
نظر جنہاں دی کیما ہووے اوہ کیوں مارن پارا ہو

*People achieved (La-Yahtaj) without want
have attained ultimate 'Faqr' - Hoo,
They don't experiment alchemy whose looks
turn everything into gold – Hoo.*

The people who can turn anything into gold with their gaze, they don't need mercury for this purpose, their gaze is enough to turn anything into gold. The question, which Dr. Jameel has raised that how we can adopt this thing; one way he has explained is to find perfect spiritual master and second way, which HaḌrat Sultan Bahoo (رحمۃ اللہ علیہ) has told is:

دل تے دفتر وحدت والا دائم کریں مطالیا ہو

CONCLUDING REMARKS

*Heart is the centre of Oneness, always study
it - Hoo,*

Contemplation of *Ism e Allah Zaat* (Actual name of Allah ﷻ) is only way to embark on this glorious journey.

One question was asked about the *Shāria* (Islamic law) and Sufi, I would try to answer that from the books of Haḍrat Sultan Bahoo (رضي الله عنه). It is quite renowned and you have seen in documentary as well, with reference to the encyclopaedia that Haḍrat Sultan Bahoo (رضي الله عنه) belongs to that group of Sufis which take interpretation directly from Qur'ān and Sunnah and dismiss anything outside of these. Haḍrat Sultan Bahoo (رضي الله عنه) says that if you are a Sufi who is flying in the air, inhaling fire and walking on the surface of water, but not acting upon the obligatory and recommended supplications of *Shāria*, then you cannot call yourself a Sufi and you are following the footsteps of devil. Haḍrat Sultan Bahoo (رضي الله عنه) said about himself that I am Sufi and the biggest evidence is that I have never left any recommended supplication of *Shāria*. Dr. Abdul Basit Mujahid has quoted his sayings that:

پیشوائے خود شریعت ساختم

بر مراتب از شریعت یافتم

*I have attained all statuses with the help of Shāria,
Shāria is my ultimate mentor*

I have always sought guidance from *Shāria*. There is no way other than the core principles of Islam, Qur'ān and Sunnah, there wasn't one and there will never be any. It is our true guide and our stability and survival lies with in it. May Allah (ﷻ) bless us with success.

I am really grateful to IRD, Dr. Mumtaz Ahmad and Dr. Talib Hussain Sial for their cooperation in this regard. I am also thankful to my team, who has overwhelmingly participated in this seminar. I am also thankful to all participants, who gave there precious time.

INTELLECTUAL DIMENSIONS OF HADRAT SULTAN BAHOO

Pakistan Zindabaaad

CONCLUDING REMARKS

Intellectual Dimensions of
Haḍrat Sultan Bahoo

SEMINAR PROCEEDINGS



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