

Nūr-ul-Hudā

THE LIGHT OF GUIDANCE



SULTAN BAHOO

TRANSLATED BY
M. A. KHAN

FOREWORD BY
Prof. Dr. Gerhard Böwering

Nūr-ul-Hudā

Written by: Sultan Bahoo

The Light of Guidance

Translated in English by: M. A. Khan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

To one of greatest mystic of our times, Sultan-ul-Faqr Haḍrat Sultan Mohammad Asghar Ali (ﷺ), who introduced me to the spiritual teachings of Haḍrat Sultan Bahoo (ﷺ) and awakened my inner-self with his spiritual gaze, enabling me to complete the arduous task of translating this book.

M. A. Khan
Luton, UK

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Publisher's Note

Nūr-ul-Hudā (Kalaan) (The Light of Guidance) is one of the renowned books of Sultan-ul-Ārifeen Haḍrat Sakhi Sultan Bahoo (رحمۃ اللہ علیہ). Similar to *Ain-ul-Faqr*, it constitutes as an integral part of mystical academic courses taught by the descendants of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). *Nūr-ul-Hudā* comprises of thirty-five chapters and is a luminous hallmark of guidance for “divine seekers.” This is why Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) specifically titled it as “*ain-numa* (true reflection).” Research and compilation of the book is duly attributed to Said Ameer Khan Niazi (رحمۃ اللہ علیہ) who is not only renowned for his Urdu translations of Sultan Bahoo’s books written in the Persian language but also for his tireless pursuit of the original of Persian text. He (رحمۃ اللہ علیہ) was the first to compile a complete Persian version of this book from four different manuscripts, which I believe is a true manifestation of his scholarly vision and his commitment to preserve the authentic work of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). The aforementioned four manuscripts belong to; i) Faqīr Nūr Muḥammad Kulāchavī, ii) Khaleefa Mohammad Deen Gujrati, iii) Hafiz Khadim Hussain and iv) Haḍrat Sultan Ghulam Bahoo (Descendent of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)).

M. A. Khan has brilliantly translated the *Nūr-ul-Hudā (Kalaan)* into English. The English version of Sultan Bahoo’s Punjabi *Abyāt ‘Abyāt-e-Bahoo’* is also one of M. A. Khan’s finest literary work which demonstrates his dedication for translating Haḍrat Sultan Bahoo’s work in English. His dedicated efforts in using the terminologies to reflect the closest meaning of Sultan Bahoo’s writing is highly commendable. The inclusion of footnotes in the book - for explanation of important ideas - makes the translation easy to understand for readers. For a better understanding of terminologies, a glossary is added at the end of the book. It may be noted that due to the unavailability of bibliography and references of Ḥadīths in the manuscript, the same is not included in the first edition of the English translation. We welcome any feedback and

comments from our respected readers, which will be incorporated in the next edition of the translation.

I would also like to pay my deepest gratitude to Dr. Gerhard Böwering for not only writing the foreword for this book on my personal request but also giving his expert comments on the translation.

I am hopeful and optimistic that the publication of the English translation will open new horizons for English readers to delve into the Sufi teachings of Haḍrat Sultan Bahoo (ﷺ).

Sahibzada Sultan Ahmad Ali
Chairman, Al-Ārifeen Publications

About Author

Sultan-ul-Ārifeen Haḍrat Sakhi Sultan Bahoo (رحمۃ اللہ علیہ) (1630 - 1691) was born in Shorkot area of Jhang, Pakistan. Sultan Bahoo (رحمۃ اللہ علیہ)'s father, Sultan Bazaid (رحمۃ اللہ علیہ) died in his infancy and therefore the pious mother, Bibi Rasti (رحمۃ اللہ علیہ) remained with him till he reached forty years of age. Bibi Rasti (رحمۃ اللہ علیہ) was informed to name the child as Bahoo – ‘Ba’ meaning ‘with’ and ‘Hoo’ meaning ‘Allah (ﷻ)’. Strong maternal care with supervised spiritual tutelage led him to the higher echelons of transcendence. Simultaneously, she (رحمۃ اللہ علیہ) focused on him undergoing in ecstatic phase. It was also the time to seek ‘*mūrshid*’ a perfect guide to achieve the Divine-pleasure.

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) visited many shrines, tombs and became familiar with the ‘*Aloom-Ahle-Qaboor*’ the knowledge about the sufi saint in their graves. It seems Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) was destined to be closest to Shah Baghdad Abdul Qādir Gīlānī (رحمۃ اللہ علیہ) (1107-1166), who later on became the beloved, most venerated, ‘*mūrshid*’ of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). It was so sublime that superior spiritual elevation developed by the loving association of ‘Shah Gīlānī (رحمۃ اللہ علیہ)’ presented him (Sultan Bahoo) to Haḍrat Ali (رضی اللہ عنہ) obviously the ultimate source to be in the company of the exalted Prophet (ﷺ). This highest honour made Sultan Bahoo (رحمۃ اللہ علیہ) to be *Sultan-ul-Ārifeen* (King of Gnostics) because he not only received closeness to Messenger (ﷺ) but also bestowed with supreme felicitation to further the cause of Deen-al-Islam.

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) authored more than 140 books in the Persian language on mystical truths. In the Indo-Pak sub-Continent, he is renowned for his Punjabi poetry ‘*Abyāt-e-Bahoo.*’ Like all Sufis, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ)'s mentor is Prophet Mohammad (ﷺ) who 1400 years ago taught and upheld ideals of social justice, respect for

human dignity, equity, equality, rights, duties and accountability. This is what Sultan Bahoo (سُلطان بھو) refers in his contribution as to be endowed with an evergreen budding sapling to ‘Jasmeen’. It is being further sowed to whosoever deserves it. There is an ecstasy of love, that you will repeat vocally, and verbally-Hoo in unison with heart and soul constantly developing every breath in contemplation of Him-(اللہ)-Hoo. As said by ‘Bahoo’ the soul merges in Essence of the Lord then will you deserve the name ‘Bahoo’. This is so exhilarating that being a ‘*Fanah-Fillah*’ mergence in Essence he was bestowed with the power to embellish the souls from a king to a common man.

Sultan Bahoo (سُلطان بھو) was a prolific writer in prose but especially poetry full of ‘*Arifana*’ gnostic language, literature which directly appeals to the soul, heart and head. He was also deeply influenced by Mevlana Rumi (مولانا رومی)’s literature of spiritualism. The *Abyāt* (poetry) of Sultan Bahoo (سُلطان بھو) actually nourishes a soul so deeply that appreciations become sole inspirations.

In 1691 (at the approximate age of 62) Haḍrat Sultan Bahoo (سُلطان بھو) relinquished his temporal duties and was buried in ‘Qila Kahargan’ located near River Chenab. His shrine (*darbār*) is located at Garh Maharaja, Jhang, Pakistan. His shrine remains one of the most visited shrines of Pakistan.

Dr. Z. A. Awan

Foreword

Sultan Bahoo (رحمۃ اللہ علیہ) lived three and a half centuries ago in the five-river land of the Punjab, a fertile agricultural region in the upper Indus valley that nowadays forms the heartland of Pakistan. In Sultan Bahoo's (رحمۃ اللہ علیہ) lifetime (ca. 1630 - 1691) the Mughal Empire (1526-1858) had established Muslim rule over almost all of India during the reigns of Shah Jahan (ruled 1628 – 1658) and Aurangzeb (ruled 1658 - 1707). Living at the margins of the great military and political order established by the Mughals, Sultan Bahoo (رحمۃ اللہ علیہ) came to exert a considerable influence on the people of the Punjab, impacting their social and religious future. He lived and died in Shorkot, south of the town of Jhang on the eastern bank of the Chenab. His shrine (*darbār*) on the other side of the river became a famous place of pilgrimage where a huge number of devotees seek blessings at his annual festival (*'urs*). Sultan Bahoo (رحمۃ اللہ علیہ) became both a famous poet who created one of the most popular collections of Punjabi verses that have remained dear to the Punjabi people until today, and an influential Sufi who composed Persian treatises that have appeared in many Urdu translations in today's Pakistan for the benefit of his followers.

Sultan Bahoo's (رحمۃ اللہ علیہ) Punjabi poetry, known as the *Abyāt*, four-liners with a loose meter and a firm rhyme, became deeply rooted in all towns and villages marked by the Muslim way of life throughout the southwestern Punjab. His poetry was so close to the hearts and minds of the Punjabi people that it only needed oral tradition to be divulged at first and favoured being augmented over time by imitation. Sung at village gatherings and in town halls, it was embraced by the young and became especially dear to the villagers who could not read and write. Men would sit together for hours, joining in the refrain, and women would listen in from behind curtains and veils. Marked by the “*Hoo*” at the end of each line, Sultan Bahoo's (رحمۃ اللہ علیہ) poetry gained a power in the hearts of people that was as omnipresent as the word of Allah (ﷻ), the

Muslim name for God, or the Om, the sacred sound of Hindu India. Based on the two pillars of *‘ishq*, love of God, and *faqr*, poverty of humans, his Punjabi verses reflected the ideal of *fanā-o-baqā*, annihilation of self and union with the divine.

The Persian prose writings attributed to Sultan Bahoo (سلطان بھو) were based on the tradition of the *Qādiri* Sufi order (*tarīqa*) that, founded by ‘Abdul Qādir Gīlānī (عبد القادر گیلانی) (1077 – 1166) in Baghdad, made its way into India where it exerted significant spiritual influence and was shaped by Sultan Bahoo (سلطان بھو) into an offshoot known as its Sarwarī tradition. These Persian prose works offer instructions to a circle of disciples who were schooled in the essentials of Islam, trained in ascetic renunciation favouring a selfless existence, and educated to master the Persian language and the basics of Qur’ānic Arabic. They recognize the role of Sultan Bahoo (سلطان بھو) as the *mūrshid*, the teacher, master and guide who instilled an inner way of life in his (سلطان بھو) disciples that transformed them into followers. Made to focus on the *mūrshid*, the followers were formed in his likeness and led to emulate the ideal example of the Prophet (ﷺ) and polish their souls so as to mirror the image of God rooted in them. As instruments of this inner transformation Sultan Bahoo (سلطان بھو) employed three major practices and techniques: recollection (*dhikr*) that revolves around uttering the name of God, emphasizing the enunciation of its final vowel, “*Hoo*”; meditation (*murāqaba*) that focuses the practitioner on the name of Allah (ﷻ) either by visualizing the divine name, or by inscribing it on the total body, encasing the follower into the divine reality; and inner assimilation (*tawajjuh*) of the example of the *mūrshid*, the teacher and guide, so as to achieve complete absorption in the divine-presence mediated by the *mūrshid*.

Tradition ascribes more than a hundred Persian prose treatises to Sultan Bahoo (سلطان بھو), although the titles of only about thirty of them are known. A number of the known writings have been the subject of modification, summarizing, paraphrasing and restructuring in the circle of Sultan Bahoo’s followers over the centuries. The present work, entitled *Nūr-ul-Hudā (The Light of Guidance)*, is one of these treatises

and exists in a short and a long version, the latter now translated for the first time into English by M. A. Khan under the supervision of the late Said Ameer Khan Niazi (1940-2011). *The Light of Guidance* is one of the most widely circulated spiritual writings attributed to Sultan Bahoo (رحمۃ اللہ علیہ) and has been printed several times in Urdu translation. Its Persian text is putatively preserved in four manuscripts, one of them bearing the date of 1894, about two centuries after Sultan Bahoo's death.

The body of *Nūr-ul-Hudā* represents ad hoc comments of the author on a great variety of Sufi topics that can be understood as instructions given to disciples over a period of time in a sequence of sessions. The content and compilation of *The Light of Guidance* resemble the literature of *malfūzāt* ("discourses") that became widely used in Sufi circles in the Indo-Pak sub-Continent. This literary genre had its beginning with the *Fawā'id al-fu'ād*, the spiritual conversations of Nizām al-Dīn Awliyā (رحمۃ اللہ علیہ) (1238 - 1325), the great Chishtī *sheikh* of Delhi. In the course of the centuries it became the pattern for Sufi instructions that were recorded on the authority of Sufi teachers. As time went on these "discourses" tended to lose their particular characteristics of giving dates for every discourse and referring to specific queries of the audience. Rather, they became summaries of the spiritual teachings attributed to a *mūrshid*, such as Sultan Bahoo (رحمۃ اللہ علیہ) in the case of *Nūr-ul-Hudā*. In this sense, *The Light of Guidance* may be understood as conveying the general tenor of Sultan Bahoo's (رحمۃ اللہ علیہ) instructions whose precise circumstances are no longer recorded. *The Light of Guidance* reflects the spirit of Punjabi Sufism over a century or more and contributed to the transformation of its essence from a path of an individual ideal into a collective movement for spiritual culture. Sultan Bahoo (رحمۃ اللہ علیہ) had created its original pattern and world-view on the foundation of which his (رحمۃ اللہ علیہ) followers could build.

Prof. Dr. Gerhard Böwering
Yale University, USA
2013

THE LIGHT OF GUIDANCE (*NŪR-UL-HUDĀ*)

Translator's Note

I owe my gratitude to Almighty Allah (ﷻ) for bestowing upon me the wonderful opportunity to successfully accomplish this translation.

I have been living in the UK since 1967. My ancestors belonged to Jammu & Kashmir who used to appreciate Islamic spirituality, spiritual disciplines and adorned Sufi scholars. When my older brother Raja Mohammad Anwar passed away in Karachi after a short illness at the age of 24 years, my parents were shattered in pieces and they found solace in spirituality in the time of such calamity and pulled themselves together with their connections with Sufi sages. Thus, it was quite natural for me to incline towards spiritual inspiration in such an environment; and hence I carried on this priceless legacy which I had accessed from my very dear parents and grandparents. When I arrived in the UK, as a thirteen-year-old, I had hoped to continue my schooling and attain higher education. However, in the 1970s, the society in the UK was not as ready to accept people of different backgrounds openly as it is today, and this affected my studies. In the 90s I decided to join the interpreting profession and in 2001, I started my career as an interpreter and translator.

I remember my late father-in-law Chaudhry Faiz Miran giving me the Urdu translation of *Nūr-ul-Hudā* in 1974. My initial observation of the text was that it had not been properly translated into Urdu. I found the content extremely interesting and unique but difficult to comprehend and felt that the translation could have been better. Since then, I have been in the quest of searching for original texts by Sultan Bahoo (ﷻ) and their accurate translations. Occasionally I study orientalist's translations on Islam but remain unsatisfied. Hence, I then began studying the commentary and exegeses of Qur'ān by Haḍrat Sheikh Abdul Qādir Gīlānī (ﷻ), Abū Ḥāmid Imam Al-Ghazālī (ﷻ), Haḍrat Ibn 'Arabī (ﷻ), Sheikh Farīd ud-Dīn 'Aṭṭār (ﷻ) and others.

In the 1980s I met Malik Mohammad Akbar Awan, a senior civil servant in Baluchistan's Provincial Government at the time, by coincidence when he came to the UK. He really inspired me to dwell deep into the spiritual teachings of Haḍrat Sultan Bahoo (رضي الله عنه). When I first visited the Shrine of Haḍrat Sultan Bahoo (رضي الله عنه) in 1975, my quest for an accomplished *mūrshid* was not fruitful and thus I continued to visit the Shrine every time I visited Pakistan. In 1998, when I was visiting Pakistan, I was fortunate enough to meet and eventually attain my destiny from my spiritual-master Haḍrat Sultan Mohammad Asghar Ali (رضي الله عنه). Haḍrat Sultan Mohammad Asghar Ali (رضي الله عنه) was so kind to me that I felt peace and tranquillity whilst in his company. I was bestowed Allah's (ﷻ) Actual-Name (*Ism-e-Allah Zaat*) that I had been searching for since twenty-five years. It was a pleasant surprise for me that whatever I studied in the books of Imam Al-Ghazālī (رضي الله عنه), Haḍrat Ibn 'Arabī (رضي الله عنه), Haḍrat Sultan Bahoo (رضي الله عنه), I was incapable to fully understand their message until my spiritual-master guided me with his spiritual gaze, after which everything became clear and easy for me to understand.

Following my first meeting, I spent a reasonable amount of time at the Shrine of Haḍrat Sultan Bahoo (رضي الله عنه) under the training of Haḍrat Sultan Mohammad Asghar Ali (رضي الله عنه). During that period, I studied the books of Haḍrat Sultan Bahoo (رضي الله عنه) and took thought-provoking and insightful lectures from such noble *faqeers* who inherited the *faqr* of Haḍrat Sultan Bahoo (رضي الله عنه). After understanding the deep secrets and mysteries of these books, my spiritual-inspiration made me realise that I should also introduce these universal teachings of *mārifat* (recognition) and ardent Divine-love to the rest of the world or at least to Western world where people seem keen in understanding spirituality. Since I was an interpreter involved in translation and I had not done such an academic and literary work in the field of spirituality, I took it upon myself to translate the works of Haḍrat Sultan Bahoo (رضي الله عنه) into the English language. It proved to be a very challenging task as it took me seven years to learn the techniques of translation. I started my work

with *Nūr-ul-Hudā* as it was the book with which I initially got introduced to the written work of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Like any new task, I faced many difficulties in the beginning, and I did an initial translation, followed by a second, and finally a third time for its refinement. Here I should not forget to express my deepest gratitude to Ms. Shabana who actually did the hard work of proofreading and without her dedication and hard work it would not have been possible for me to complete the translation.

Often times during the translation, I got stuck when it came to the use of various terminologies and was unable to find my way out. Fortunately, I had direct contact with Mr. Said Ameer Khan Niazi (late), one of the highly learned scholars of my *mūrshid*. Though Mr. Niazi was a student of science and had been working as a contractor in Irrigation Department, yet he gained knowledge of *Taşawuf* in a very short time due to the spiritual influence of his *mūrshid* Haḍrat Sultan Abdul Aziz (رحمۃ اللہ علیہ) and due to the continuous guidance of Haḍrat Sultan Mohammad Asghar Ali (رحمۃ اللہ علیہ). Mr. Niazi's Urdu translation of Haḍrat Bahoo's (رحمۃ اللہ علیہ) literary work is now considered as the most reliable work on the subject. Orientalists have interpreted the terminologies of *Taşawuf* in a general manner as they have their own point of view. The meanings that I learnt from my *mūrshid* and the way that Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) expresses those terms, I was not satisfied by the translated-terms used by orientalist. Therefore, I consulted Mr. Niazi to understand the accurate meanings and the very context they were used in. The way he used to explain the terms to me, I have made my utmost efforts to follow the same style in the English translations. For example, the meaning of "*faqr*" that I have used is "spiritual-excellence" and meaning of "*hazoori*" is used as "Divine-presence." Many of my terminologies are beholden to Mr. Niazi who guided me, and thus I must express my gratitude to him (رحمۃ اللہ علیہ) for many of the terms that I have used in this book.

I am also grateful to the research team of MUSLIM Institute for periodically assisting me in my work. I am personally indebted to Dr. Uzma Zareen Nazia for her hard work in proof-reading the book and

giving extremely useful comments. The spiritual guidance and supervision of Janasheen-e-Sultan-ul-Faqr Haḍrat Sultan Mohammad Ali has always been with me throughout this process. He always motivated me by instructing me how to accomplish this challenging task, and by suggesting certain writers as well as by simply reminding me that Allah (ﷻ) is with me, and if I complete this work it would bring a great treasure of spiritual knowledge in front of the modern world, as per contemporary methods of communication, which is still unknown to the world. I hope and pray to Allah that this book is successful in achieving that objective.

M. A. Khan
Luton, UK

Nūr-ul-Hudā

The Light of Guidance

THE LIGHT OF GUIDANCE (*NŪR-UL-HUDĀ*)

The Light of Guidance (Nūr-ul-Hudā)

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

Allah-*ho* (ﷻ) is immortal and there is none worthy of worship besides Him (ﷻ). O Allah (ﷻ) whoever You (ﷻ) want to bestow dignity, You (ﷻ) do so; and whoever You (ﷻ) want to dishonour, You (ﷻ) do so. In Your (ﷻ) Hands lies all prosperity. Verily Your Almighty (ﷻ) Commands over everything. Prayers and salutation be upon the greatest of all creations, Abu Qasim exalted Mohammad (ﷺ), every moment; thousands and thousands of unlimited and innumerable times on his (ﷺ) progeny and companions (رضي الله عنهم); in whose honour Allah Almighty (ﷻ) commands, “*Beloved, if you (ﷺ) were not to be I (ﷻ) would not have created the heavenly sphere.*”

The author who has everything in his authority says, the ultimate purpose of worship is that the devotee is content with the bounty of grace and favour to such extent that he has no grievance and he should be extremely thankful for this is the treasure of righteous-path. All this grace is honoured by Divine-Truth (*Haqq*) due to verification. Allah Almighty (ﷻ) Commands (11:88), “*My capability comes only from Allah’s (ﷻ) (help).*” It becomes apparent with verification that such grace keeps the tongue moist all the time with the essence of Qur’ānic verses; it brings the dejected hearts back to life but only the people of certitude attain this state. Remember that the criteria of certification for a *tālib* and master, *mūrshid* (*sufi*-master) and disciple, and teacher and students, is the knowledge of Alchemy of elixir¹ (*amal-e-akseer*) i.e.

¹ Alchemy of elixir is a process of transmutation of dust into gold with the glance of a perfect *mūrshid*. The process is also termed as *amal-e-akseer*, with which a perfect *mūrshid* purifies the inner self of a *tālib* and removes all vestiges of sinfulness.

spiritual-power (*Tawfeeq*)² for undoubtedly such spiritual-order³ that does not have authority of Divine-Grace, takes the *tālib* of Allah (ﷻ) far away from Allah (ﷻ). But there are various forms of authorities i.e. authority of the Glorious Divine Name (*Ism-e-Azam*), the authority over the science of elixir, the authority over the science of invocation⁴ (*da'wat-e-qaboor*), the authority over the science of *Paras-stone*⁵, the knowledge of (spiritually) enlightened-heart, the knowledge of

² لولاك لما خلقت الافلاك “Hadīth Qudsi “Allah (ﷻ) informed His beloved Prophet (ﷺ), blessings and salutations be upon them ‘Were it not for you, I would not have created the universe (*law laka lama khalaqtu 'l-afلاك*)

³ There are four main spiritual-orders in *sufi* path of Islam: *Qādiri*, *Naqshbandi*, *Soharwardi*, and *Chishti*. Honourable Sultan Bahoo (ﷺ) was *Qādiri* and all his followers are *Sarwari Qādiri*. *Qādiris* are of two forms: one, *Zahidi Qādiri*; second, *Sarwari Qādiri*. In the former order, *mūrshid* may take his *tālib* through seclusions, exercises, *dhikr*, and spiritual-endeavours (*mujahida*); it is entirely at the discretion of the *mūrshid*. However, *Sarwari Qādiri mūrshid* takes his *tālib* to the convocation of exalted Prophet (ﷺ) where he takes oath at the hand of exalted Prophet (ﷺ) and thus he becomes a *Sarwari Qādiri*. The literal meaning of *Sarwari* derives from *Sarwar-e-konain* (leader of the both world i.e. a title of exalted Prophet (ﷺ)). The reason *Qādiri* order is described as supreme in the book is due to the fact that *Qādiri* order is based on the name of Syed Sheikh Abdul Qādir Gīlānī (ﷺ) and Allah’s (ﷻ) Actual-Name is the main *dhikr* in *Qādiri* order.

⁴ *Da'wat-e-qaboor* is the science of invocation. During the process the *faqeer* is in communication with the spiritual of grave (*ruhani ahle qaboor*) and after recitation of exalted Qur’ān at the grave, he attains communication, supplication, and repertoire from the spiritual of grave. In the spiritual-discipline (*silk salook*) of honourable Sultan Bahoo (ﷺ) spiritual-exercises (*mujahida*) have their own ethics. For invoking spirituals of grave, there are two principles: firstly, the invoker has to recite exalted Qur’ān. Secondly, he has to visit the shrine of a friend-of-Allah (ﷻ) in union-with-Allah (ﷻ). Allah Almighty (ﷻ) approves the *faqeer’s* objective but the supplication has to be for special purpose beyond the *faqeer’s* personal gains. One has to attain permission from a perfect *mūrshid* for invocation or he can face catastrophic impact.

⁵ *Paras-stone* is grey in colour, when it is rubbed against any metal, it transmutes it in to gold. It is also called philosophers stone in English and only the person of spiritual-sight can recognise it.

Qur'ānic commentary, the knowledge of *mārifat*^{6s} and intimacy within Divine-presence (*hazoori*⁷), the authority over the revelations regarding the spirituals of graves, the authority over seeing every spiritual activity in front of eyes, and such authority that whichever direction the *tālib* concentrates he attains presence with Divine-Truth. The science of all such spiritual-powers unfolds with Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*⁸), 'the ever-Living and Subsisting One' (*Hayy-o-Qayyum*)

⁶ *Mārifat* is the term used by *sufis*. Literally it means recognition. In spirituality it means recognition of Allah Almighty (ﷻ). *Ārif* is the person who has Almighty's (ﷻ) *mārifat* i.e. recognition of Allah (ﷻ). Some writers have used word gnosis for *mārifat* and gnostic for *ārif* but these are Christian terms and all practices in Christianity are limited to achieve physical training or training of base-self whereas monasticism is forbidden in Islam because it detaches an individual from practical life. In Islamic spirituality, the ultimate goal of an *ārif* is to reach Almighty (ﷻ) and to attain Almighty's (ﷻ) recognition. These stages do not have any equivalent in English language so the original terms (*ārif* and *mārifat*) are kept as they are. Similarly, there are two words '*tālib*' and '*mureed*'. In this book we have translated '*mureed*' as disciple because some people take oath (*bait*) at the hand of a '*mūrshid*' as a customary practice and they are mere disciples, while '*tālib*' is the one in quest of Almighty (ﷻ) and His (ﷻ) '*mārifat*' i.e. he is a wayfarer in ardent-love of Almighty (ﷻ). Similarly, a '*mūrshid*' or '*pir*' is not a mere teacher or guide but he is the one to take the *tālib* to Almighty (ﷻ), to the convocation of exalted Prophet Mohammad (ﷺ), and to *la-hoot la-makan*.

⁷ *Hazoor-e-Haqq*, *hazoori*, and *qurb-e-hazoor* are the terms difficult to translate in English language. *Hazoori* means presence, *hazoor* means the court where one is present. These terms usually mean presence in Divine-court which is a very high spiritual state where a person spiritually remains in the court of Allah Almighty (ﷻ) but physically he seems interacting with this world. Some perfect and accomplished spirituals have perpetual presence in Divine-court while others are occasionally bestowed such grace. There are certain levels of presence in Divine court i.e. Divine-presence. *Haqq* is an Arabic term and it means truth; in religious context the term is also used for Allah Almighty (ﷻ) because His (ﷻ) Actual Divine-Essence (*Zaat-e-Elahi*) is the Pure Truth so when the term is used for Allah Almighty (ﷻ) it is translated as Divine-Truth.

⁸ In *Sarwari Qādiri* order the name 'Allah (ﷻ)' is written in Arabic in a specific way in beautiful calligraphy and the *tālibs* have to get special permission from a perfect and accomplished *mūrshid* to contemplate on this calligraphy every day in certain way.

(two Attributes of Allah Almighty (ﷻ)). On the very first day a perfect *mūrshid* (*mūrshid kamil*) teaches (all aforementioned branches of) the knowledge of authority to the *tālib* of Divine-Truth with the science of Divine-Tablet (*lawh-e-mahfooz*) and with the science of manifestation so the *Tālib of Allah Almighty* (ﷻ) becomes capable of instructions and guidance.

Poem

The spiritual-order, without revelations regarding the secrets of Allah Almighty (ﷻ), is the path of burglary; the path of revelations regarding the secrets of Allah Almighty (ﷻ), is the actual path upon which the *tālib* of Divine-Truth attains contentment.

The author; *Sarwari Qādiri Faqeer*⁹ Bahoo (ﷻ), immersed in *Hoo*; son of Bazaïd (ﷻ); tribe, Awan; from Shore forte (may Allah Almighty (ﷻ) protect him against all sorts of tribulation, tyranny and injustices); truthfully says that this book is named *Nūr-ul-Hudā* and it is granted title 'Ain-numa' (true reflection).

Poem

O *tālib*! Do not get embroiled in the exercise of remembrance and reflection but purify your heart from the exercise of remembrance and reflection and suspense¹⁰.

Hence, this practice is known as contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*). *Ism* means name and *zaat* means essence.

⁹ Usually word 'faqeer' means pauper and *faqr* means poverty. However, in spirituality and in this context *faqr* means being completely free (empty) of worldly desires and it means spiritual-excellence regarding which exalted Prophet (ﷺ) said, "When *faqr* is accomplished then that is Allah (ﷻ)." This is the state of annihilation-in-Allah (ﷻ) (*fanā fillah*). The person who embarks upon *faqr* is known as *faqeer* and *faqr* is the ultimate state in spirituality. A person cannot claim to be *faqeer* until and unless he is rewarded this title by exalted Prophet (ﷺ).

¹⁰ *Dhikr* is remembrance and it is only when you are away from the one you are remembering. Hence, this is an initial state according to perfect friends-of-Allah (ﷻ).

When a *tālib* glances inside his innermost (*bātin*) with the contemplation of Allah's (ﷻ) Actual-Name, then he becomes a seeker of (state of) witnessing Divine-Beauty.

Poem

With *dhikr* and reflection, witness of Divine-Presence is attained and its intimacy is achieved; how could these people with superstitions and imaginary thoughts, be a *dhikr*-invokers?

O truthful *tālib* seek the *mārifat* of Divine-Truth from me so that you become Khider (عليه السلام) the second (he is mentioned in exalted Qur'ān in the story of exalted Prophet Moses (عليه السلام)) and attain the attributes of exalted Prophet Jesus (عليه السلام).

Come so I can show you that Allah (ﷻ) is nearer to you than your jugular vein because Allah Almighty (ﷻ) says Himself, “*I am closer to the person than his jugular vein.*”

The one who does not attain the Divine-view (*liqa-e-Elahi*) here (in this world), is like an animal that wanders all over the earth mere to graze.

Allah Almighty (ﷻ) commands (7:179), “*They are like animals, rather more misguided (than that).*”

Mathnavi

I always unveil the concealed secrets of Allah Almighty (ﷻ) because I am the guide who takes the *tālibs* to the secrets of Divine-Presence. O *tālib* request the sight of Oneness from me so that you could be suitable for being present in the court of exalted Prophet (ﷺ).

Allah Almighty (ﷻ) Commands (17:72), “*And whoever remains blind in this (world) will be blind in the Hereafter as well.*”

Poem

Attain the treasures of benevolence from me so that you have
no regrets left in your heart.

Whoso will study this book with genuine belief, certitude, and sincerity all the time; he will get acquainted with secrets and he will not have a need for instructions from a *mūrshid* practically. This book is the source of honour for taking (the reader) to the *mārifat* of ‘none but Almighty Allah-*ho* (ﷻ)’ and to the convocation of exalted Prophet (ﷺ). This book is for the guidance of humanity and cleanliness of innermost, but its reader (*tālib*) needs to be truthful in loyalty, respectfulness and modesty. This is such a book that with its study whoever will fail to attain authority over the treasure of apparent wisdom, science of Alchemy of elixir, and wealth or material then he will finally die in destitution and starvation and he will remain victim of all kinds of sorrows and confusions. In such abysmal circumstances the burden of destitution, poverty, and door-to-door begging will be on his own neck; how can someone transform such an unfortunate into a fortunate one? Whoso does not have faith in it, is not a human but a foolish animal. If you want to be a wise scholar and a *faqeer* with Divine-Presence then listen! Destiny, fate, status, wisdom, entire treasures, and all knowledge of miracles are within Islamic-creed¹¹ (*kalima tayyab*) and the keys to all destinies are attained from it. The reader of Islamic-creed has never been unfortunate nor is he ever doomed. However, such infidel remains unfortunate who remains unaware of Almighty’s (ﷻ) *mārifat* “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” The person, who understands the essence of Islamic-creed, understands its speciality and achieves its lesson from the discourse of exalted Prophet (ﷺ) and without moving his tongue he reads Islamic-creed from the tablet of his

¹¹ Islamic-creed, also known as *kalima*, is a declaration which means, “*There is no God but Allah and Mohammad is the messenger of Allah.*” Declaring Islamic-creed verbally is the very first condition of being Muslim.

conscience¹² and Divine-Tablet; then none of Almighty Allah's (ﷻ) treasures remain concealed from him, neither from this world nor the hereafter. In whose body Islamic-creed influences and settles it starts to benefit him, then Islamic-creed circulates in his veins like flowing river; every hair on his body from head to toe recites it. When Islamic-creed influences a body, it brings peace and calmness in it in such way that the spirit of the person becomes delightful and alive, his soul becomes alive, his base-self (*nafs*¹³) dies, and all bad qualities exit his body. It is worth remembering that reciting Islamic-creed customarily is one thing and reciting it within Divine-presence in the intimacy of Allah (ﷻ), 'the ever-Living and Subsisting One', is another stage and state.

Exalted Prophet (ﷺ) said: *"There are many who recite Islamic-creed (customarily) with their tongue but there are very few who recite it sincerely with their hearts."* So, perfect *mūrshid* unveils every state of destiny and fate, and treasures of wisdom and authority of Alchemy each letter of Islamic-creed to the genuine *tālib*. So it is understood that instructions should be taken from a masculine perfect *mūrshid* and feminine natured coward *mūrshid* should be divorced three times. What is the distinction of a masculine perfect *mūrshid* as compared to incompetent imperfect *mūrshid*? (The difference is that the) masculine *mūrshid* instructs *tālib* to practice inscribing of Allah's (ﷻ) Actual-Name (*mashq-e-wajudiyya*¹⁴) on his body and with a glance he (*mūrshid*) takes the *tālib* to Divine-presence; whereas a cowardly

¹² Tablet of conscience (*Lawh-e-zameer*) is described as *qalb* or soul that displays as a reflector or a mirror upon which a *tālib* is able to visualise Divine-Essence.

¹³ *Nafs* is described as self and it is also described as base-self, animal-self, or lower-self in its initial form (*nafs-ammara*). Every human being is born with *nafs* which is mainly responsible for all evils within one's self. *Nafs* transforms to higher states i.e. from *nafs-ammara* to *nafs-lawama* (accusing-self) to *nafs-mulhima* (inspiring-self), and then to its last stage i.e. *nafs-mutma'inna* (satisfied-self). Prophets (ﷺ) are bestowed satisfied-self by birth. With the blessing of Almighty (ﷻ) it is also attained by the honourable companions of Prophets (ﷺ), and friends-of-Allah (ﷻ).

¹⁴ *Mashq-e-wajudiyya* is a practice in which Allah's (ﷻ) Actual-Name is inscribed on body with imagination by the permission of *mūrshid*.

mūrshid keeps on making false promises (to the *tālib*) but he never honours him (with Divine-presence). However, it is said, “When a gracious person makes a commitment, he honours it.” The *tālib* who brings the spiritual-influence (*haazraat*) of Allah’s (ﷻ) Actual-Name within his contemplation and concentration, has Divine-grace; and the one who brings it to spiritual-power and reflection, is a philosopher. Whoso has misgivings about it, he is a dispirited heretic. It is obligatory for the *tālib* to obey the *mūrshid* and not to resist in front of him and for the *mūrshid* it is obligatory to fulfil every desire of the *tālib*. A *mūrshid* who does not have such capability is a bandit Satan for the *tālib* of Allah Almighty (ﷻ) who destroys the *tālib*’s life. If the *tālib* is cowardly, then materialistic wealth becomes a veil (obstacle) for him because whenever the *mūrshid* tests him by demanding wealth, he becomes distrustful of his *mūrshid* and renounces him. Such *tālib* comes under the category of Satan. He is incarcerated by the cursed base-self, remains deprived of certainty and certitude, and by spying on his *mūrshid* he remains victim of suspicions so he cannot reach any state or stage. What does a *mūrshid* demand from a *tālib*? His beloved spirit in remittance! Such *tālib* who cannot sacrifice his head in the path of Allah Almighty (ﷻ), is a coward who is deprived of the *mārifat* of *la-makan*¹⁵. The daring *tālib* would give up his life in the path of Allah (ﷻ) without any resistance; such *tālib* is honoured with illuminated-heart and he is worthy of honourable view of Divine-court. One should know what is the definition of a *tālib* and a *mūrshid*? A *tālib* and *mūrshid* are like claimant and respondent and until their dispute is presented for judgement to the Nature of Almighty’s (ﷻ) Court in the Great Court of Allah Almighty’s (ﷻ) *mārifat* of intimacy and until it attains presence within the session of Islamic-Divine-law (*Shāria*) of the convocation of exalted Prophet (ﷺ), neither the distinction between truth and evil is possible nor the assessment of spirit and base-self is determined; that is the case because two witnesses are required for this

¹⁵ *La-hoot la-makan* is the stations of Almighty Allah’s (ﷻ) illumine. It is the state of a perfect human being’s spirit when it reaches ruh-e-Qudsi (sanctified spirit; it was state below *Yahoot* and above *Jabroot*).

task, first is the knowledge of acknowledgement and second is the knowledge of certitude; the knowledge of both is bestowal of Divine Nature of Allah Almighty (ﷻ). So it is clear that in the view of a perfect *mūrshid*, a scholar and an ignorant *tālib* are deemed alike because both forms of external and internal knowledge i.e. the knowledge of ‘the ever-Living and Subsisting One’ and formal-knowledge (*ilm-e-zāhir*) are within the authority of a perfect *mūrshid*. Similarly, an auspicious and an inauspicious *tālib* are alike in the view of the *mūrshid* for if a *tālib* is inauspicious then the perfect *mūrshid* takes him to the honourable court of the beloved of Allah (ﷻ) (exalted Prophet (ﷺ)) and bestows him auspiciousness from there. In fact the honourable court of exalted Prophet Mohammad (ﷺ) is the criteria, for a sincere *tālib* there is the status of sincerity i.e. the *mārifat* of sight; while for a false *tālib* there is the stage of rotten filthy carrion world. Similarly for a sincere *tālib* there is the state of Divine-Beauty i.e. witnessing the Magnificent Divine-Court and for a liar there is the state of ostentation of egotism which has vanity of miracles. If a perfect *mūrshid* with spiritual-insight (*tafkkur*) shows *tālib* sun of monotheism and illumines of the manifestation of *mārifat*, nearer than jugular vein, even then the blind *tālib* will not like it. If the *mūrshid* himself is blind from illumine of *mārifat* then his *tālib* always remains discontent and with daily repeated-remembrance (*Wird wazayef*) he falls from grace and indulges in calamities. A perfect *mūrshid* takes his sincere *tālib* out of the state of ending-in-evil and discontent to the state of ending-in-goodness. The perfect *mūrshid* grants the sincere *tālib* lessons of three knowledge: (1) the knowledge of ‘*alif*’ (first letter of Arabic alphabet) with passion from Allah’s (ﷻ) Actual-Name, (2) the knowledge of past from the past-scholars, and (3) the later-knowledge from the later-scholars. Subsequently the *tālib* forgets all this¹⁶. With these, his body becomes illumine and he remains immersed in the intimacy of Divine-

¹⁶ Forgetting the formal religious education is because he embarks upon the spiritual-teaching which is far beyond the formal-knowledge for it obstructs the *tālib* at higher states. It is so because it engages the *tālib* in to reasoning whereas the spiritual teaching is beyond reasons and far and above five senses. The rationality does not apply here nor has intellect got any capacity to comprehend the spiritual teachings and experiences.

sight (*nūr*) and by recognising the state of Grand-convocation (*alast*), he stands alongside Prophets (ﷺ) and *sufis* and with his spiritual-tongue he declares, “Yes, You are¹⁷.” At this point, he is pronounced a true Muslim. What is the use of such *mūrshid* ?; that his *tālib* just remains an animal; with whose instruction, on the very first day, the *tālib* does not reach to such a state of Islam and remains unable to recognise the status of his spirit from pre-eternity (*azal*). Acquiring the state of *mūrshid* and *tālib* is not an easy task, it is secret (*sirr*) of the great secrets because it is witnessing of Divine-court. You should know, if you are intelligent then acquire witness of Divine-court in the intimacy of Divine-presence with sight, and view this universe and the hereafter within a glance. O *tālib*, scholar-with-Allah (ﷻ) (*alim billah*) and O *tālib ārif*, friend-of-Allah (ﷻ) (*wali*)! First of all you must acquire knowledge from your *mūrshid* because an illiterate person can never recognise Allah Almighty (ﷻ). Therefore, you must acquire the knowledge of monotheism’s favour, the knowledge of guidance of *mārifat*, the knowledge of spirituality, and inner-prosperity (*Ghenayat*). A perfect *mūrshid* teaches the sincere *tālib* all these lessons with an attentive glance, with which the *tālib* is honoured by becoming an accredited learned-scholar (*alim fāzil*) in a moment of time. Furthermore, he is bestowed with the knowledge of *mārifat* of Divine-intimacy (*qurb-e-Elahi*) and the illumines of Divine-presence, the sight of Divine-presence, the love of Divine-presence, the desire of Divine-presence, presence in *la-hoot la-makan*, the grace of certitude of Divine-presence, *dhikr*, reflection, spiritual-revelations with reply (*ilhaam-e-mazkūr*) from Divine-presence, and ascension to the convocation of exalted Prophet (ﷺ). With these forms of the knowledge of Divine-presence and the power of illumine, the person’s entire body from head to toe becomes illumine. When such an illuminated person spiritually recites Allah’s (ﷻ) Actual-Name without

¹⁷ Exalted Qur’ān mentions the question answer session between Almighty and the spirits in these words, “*Alasto be Rabb-e-kum?*” (*Am I (ﷻ) not your Sustainer?*) They replied, “*Qaaloo balaa.*” (*Yes You are*). Hence, the name of this day is the ‘Day of *alast*’ in Islam, which is also known as the ‘Day of Grand-convocation’.

sound with merely the knowledge of illumine of Divine-presence only once, he does not need to make efforts in spiritual-exercise (*mujahida*) for the rest of his life. First of all, the perfect *mūrshid* educates the person with whole knowledge of Divine-presence; so the *tālib* becomes worthy of guidance and instructions and then he never embarks upon the path of wrong and wrath and he becomes the dominant friend-of-Allah (ﷻ). The perfect *mūrshid* is the one who opens up the knowledge of spiritual-struggle (*mujahida*) in the knowledge of witnessing (*mushahida*) and displays the knowledge of spiritual-exercise in the knowledge of secret for the knowledge of spiritual-struggle and spiritual-exercise are naturally contained in the knowledge of witnessing and secret like salt is dissolved in food, a burning charcoal in fire, milk in water, gold in melting pot, or breath in soul and spirit. Whoever attained the stages of *mārifat* of monotheism, intimacy in Divine-presence, guidance and tranquillity of annihilation-in-Allah (ﷻ) (*fanā fillah*); he attained these stages from the knowledge of illumine of Divine-presence and he made it his intercessor, leader, graceful guide, and companion. No illiterate, infidel, and the religious-innovator who is against the Islamic-Divine-Law of exalted Prophet (ﷺ) can never recognise Allah Almighty (ﷻ).

Poem

Spiritual-knowledge (*Taṣawuf, sufism*) is like butter and
 apparent-knowledge is like milk; how can butter be without
 milk? How can piety be attained without *mūrshid*?

Such *tālib* is fortunate, auspicious, and capable for monotheism who requests Almighty's (ﷻ) *mārifat* from perfect *mūrshid*: he reaches to the status of Sultan Bāyazīd (ﷺ). The person without *mūrshid* is a disciple and seeker of Satan. What is the definition of a perfect *mūrshid*? With a single glance of Allah's (ﷻ) Actual-Name, the perfect *mūrshid* transforms the seven limbs i.e. the whole body of sincere *tālib*, from head to toe, into illumines and bestows him the Witnessing Divine-presence with Allah's (ﷻ) Actual-Name. The *mūrshid*, from whom the *tālib* of Allah (ﷻ) fails to achieve the view of Divine-

presence on the very first day, is inferior and unworthy: no guidance can perpetuate from him. There are many methods for witnessing Divine-presence. Witness of Divine-presence with *dhikr* and reflection is different from witnessing the Divine-presence with spiritual-revelations (*Ilham*) from the intimacy of Divine-presence; the observation of elimination of base-self, honour of Divine-view, and seeing annihilation-in-Allah (ﷻ) is different and witnessing the Divine-presence in the convocation of exalted Prophet Mohammad (ﷺ) is different. Within a moment, the perfect *faqeer* opens up the knowledge of all these forms of observations of Divine-presences to the *tālib* with the spiritual-influence attained by the certitude of Allah's (ﷻ) Actual-Name. The honour and respect that all knowledges of Qur'ānic verses and Ḥadīth have, is due to Allah's (ﷻ) Actual-Name and whatever states are attained by Prophets (ﷺ), friends-of-Allah (ﷻ), spirituals of upper cadre (*gauth*) as well as the spiritual-pivots (*qutb*), *dervīshes*, and *faqeers*, are due to Allah's (ﷻ) Actual-Name.

Poem

Annihilate your body in Allah's (ﷻ) Actual-Name so that you attain eternal life.

Acquiring all of these states from beginning to end including annihilation-in-Divine-Truth is only possible by inspirationally inscribing the Glorious Divine Name on one's body (*mashq-e-wajudiyya*). In the process of *mashq-e-wajudiyya* Allah's (ﷻ) Actual-Name is inscribed on certain parts of body with imagination and each letter of Allah's (ﷻ) Actual-Name manifests within the *tālib's* body that takes the *tālib* to the state of honourable Maroof Karkhi (ﷺ) (a *sufi* of highest ranking) within a breath and the *tālib* becomes free from desires. He gets elevated from the state of a spiritual who has wealth in alchemy of elixir to the state of spiritual *faqeer* and with the state of guidance in invocation he owns everything in universe and becomes friend-of-Allah (ﷻ) who possesses the gaze of alchemy. It is obligatory for a perfect *mūrshid* to grant the knowledge of these two sciences (alchemy of spiritual-wealth and alchemy of elixir) to the sincere *tālib*

within a moment. Listen! *Tālibs* are of two categories: one is like a chick of falcon and he quests for Divine-sight and it is his sustenance and perfect *mūrshid* is the bestower of this sight. The other is like a chick of vulture who immerses in the demand of carrion and his sustenance is the carrion (world) and imperfect *mūrshid* is the bestower of this carrion. Recognise! Whatever of the following qualities a person achieves is due to the auspiciousness of inner-self: respect, honour, intimacy in Divine-presence, tranquillity, *mārifat*, and the view (of Almighty (ﷻ)). The person who complains about base-self is coward because the satisfied-self is illumine and the *ārif-faqeer* perpetually remains honoured with the Divine-presence. There are four types of base-self: the base-self of an infidel is infidel, the base-self of a hypocrite is hypocrite, the base-self of a Muslim is Muslim, and the base-self of a devotee-Muslim (*momin*) is devotee-Muslim. Allah Almighty (ﷻ) Commands (2:286), “Allah (ﷻ) places not, any burden on any soul but to the extent of his strength.” The disobedient base-self can only become obedient with Divine-intimacy and Divine-sight. Once the base-self is honoured with Divine-sight, it perpetually refrains and stays away from the pleasure of beauty of the world, hereafter, Heaven, and *houries* (black eyed exquisitely beautiful women in Heaven) and repents thousands of thousands times from those pleasures.

Poem

Out of all pleasures, the pleasure of seeing (the Divine-Essence (*Zaat-e-Elahi*) is the best one; in comparison to that, there is no value and mortality in worldly pleasure.

Almighty (ﷻ)! Honour me with the reward of view, this reward is the best; I am its *tālib* but rest are frightened.

In the quest of view, I am paying attention to You; O Allah (ﷻ)! Hundred thousand times is Your (ﷻ) gratitude that I am face to face with You (ﷻ).

Whoever sees You (ﷻ), becomes immortal due to the bestowal of *mārifat*, monotheism, and Divine-union (*Wisal*).

Whoso gets acquainted with the path of spiritual-grace, Divine-intimacy and *mārifat*, and Magnificence of Divine-sight, he honours his *tālib* with the Divine-intimacy and *mārifat* of Divine-presence and the Magnificence of Divine-view within a breath and on the very first step, on the condition that *tālib* dresses up according to Islamic-Divine-law and strives on its path all the time even if he eats delicious roasted foods, drinks all kinds of sweet beverages, and dresses up in expensive satin. He is at such stage that even by dressing up in strangeness (remember, any material thing including dress is other than Allah (ﷻ)), in his heart he is in Divine-unity; even if he is seen as being a pauper and destitute and he begs door to door. These are the states a *faqeer*, an *ārif* in its entirety, O immature fool!

Poem

I humilate my base-self for the sake of Allah (ﷻ) and for His (ﷻ) pleasure I beg on every door¹⁸.

If every country, east to west, is safe from all kind of calamities; it is due to the auspiciousness of the *faqeer*'s footsteps and due to that it is obligatory for the creation of Allah (ﷻ) to serve the *faqeer* who has the right to be served by everyone from all walks of life. Verily a *mūrshid* without *mārifat*, spirituality, and Divine-grace is a brigand Satan for the *tālibs* of Allah (ﷻ). Everyone's being is not worthy of Divine-intimacy, Divine-closeness, and Divine-union nor is every stone as expensive as ruby. There is not an effective interpretation of Qur'ān and Ḥadīth or debate on every tongue nor is every plant worthy of experiment of alchemy. Every *faqeer* is not an elegant poet and an observer of spiritual-conditions (*ahwāl*) nor is every person's being as arrogant as Abu Jahal¹⁹. Every *dervīsh* is not a spiritual and a visionary of

¹⁸ *Sultan ul Ārifeen* honourable Sultan Bahoo (رحمۃ اللہ علیہ) travelled from place to place, everywhere in his lifetime, in order to distribute the treasure of love and Almighty's (ﷻ) *mārifat* for the pleasure of Almighty Allah (ﷻ).

¹⁹ *Abu Jahal* means the father of illiterates. He was uncle of exalted Prophet (ﷺ) but he was the arch enemy of Islam, Muslims, and exalted Prophet (ﷺ) so he was given

spirituality nor is every person worthy of companionship of Khider (عليه السلام). Only one in thousands has wealth (of both worlds) at his disposal. Neither every person is worthy of being a king nor is every heart a treasure of Allah's (ﷻ) secrets. The states of *faqr* are not meant for everyone, everyone does not rule his base-self, nor is every heart illuminated. Listen! What is the knowledge with which the Divine-Throne (*Arsh*) comes within the access of the *tālib* of Allah Almighty (ﷻ) and the *tālib* takes abode in *la-hoot la-makan* and witnesses it with his naked eye? This wealth of great magnitude and presence in the convocation of exalted Prophet Mohammad (ﷺ) and the state of Divine-sight, annihilation in Allah (ﷻ), absorption in the splendour of monotheism of Almighty Allah (ﷻ), and Divine-view is acquired on the very first day by inscribing Allah's (ﷻ) Actual-Name on body parts with imagination. It is so because the person who inscribes Allah's (ﷻ) Actual-Name on body parts, is such passionate Divine-lover, an *ārif* of Almighty (ﷻ), the killer of base-self - *Yahood* - and an author of subsistence of book and an unveiled writer, who day and night makes *kebabs* of his own soul in the fire of ardent-love ('*ishq*). The person who studies this actual-knowledge (*ilm-e-ain*) of 'the ever-Living and Subsisting One', forgets all kind of the customary knowledge and refrains from all desires whether from this world or the hereafter. He sees Divine-reality (*haqiqat*), he hears Divine-reality, he says Divine-reality, and he obtains Divine-reality. The one who attains Divine-reality, he makes knowledge of Divine-reality his companion and guide: this is the state of Divine-grace²⁰. Allah Almighty (ﷻ) Commands in exalted Qur'ān (11:88), "*And my capability comes only from Allah's (ﷻ) help.*" Divine-grace is illumine of Allah Almighty's (ﷻ) Nature. When Divine-grace of the intimacy of Allah (ﷻ) enters the body, due to its strength, four figures i.e. the figure of base-self, the

this title. His name is used for someone who remains unable to perceive the truth. His real name was Umer bin Hasham.

²⁰ When reality of the apparent opens up and veils are removed from the eye of *faqeer*, he gains the secrets of the Will of Allah (ﷻ) and the secrets of destiny. He accepts them with open heart and attains the state of steadfastness and becomes carefree.

figure of soul, the figure of spirit, and the figure of secret speaks to the person of Divine-grace; afterwards the person of Divine-grace takes up Divine-Truth and abandons all forms of evil. The person who reaches to this state is called accomplished *faqeer*, a living body, and the person of *mārifat* 'who gives life and causes death' because for him life and death are the same, sleeping and waking are the same, spiritual-exercise and Divine-view are the same, talking and remaining silent are the same, gold, silver, and dust are the same.

Poem

I have immersed in the river of Oneness with such dignity
that I am unable to remember anything from pre-eternity and
post-eternity (*abad*).

Remember! During observation, be focused on the *mārifat* of Oneness of Almighty (ﷻ), the Divine-Truth, and on the presence of convocation of exalted Prophet Mohammad (ﷺ) for this is the actual objective and besides this every state is distancing from Allah Almighty (ﷻ) and a humiliation. In both of these states there is accomplishment of Divine-Will and the love of Almighty (ﷻ). Allah Almighty (ﷻ) Commands (exalted Qur'ān, 5:119; 9:100; 58:22; and 98:8), "Allah Almighty (ﷻ) is pleased with them and they are pleased with Allah Almighty (ﷻ)." (Ibid, 5:54) "A people He will (Himself) love and who will love Him (ﷻ)." Such speciality of the illumine of presence (in Divine-Court) is found in *la-makan*. When a scholar-with-Allah (ﷻ) reaches *la-makan*, physical-universe and the hereafter look no more than the wings of a mosquito. Hence, it has been learnt that in the spiritual-discipline there are calamities such as *qabz*, *bast*, *suker*, *Sahv*, and *salb*, whereas in the state of Divine-intimacy there is separation even from base-self, soul, and spirit (i.e. when *faqeer* reaches this state he is secured from all calamities)²¹. Why would a

²¹ *Qabz*, *bast*, *suker*, *sahv*, *salb* are spiritual states, they do not have equivalent words in English. *Qabz* is a state where a *tālib* feels the affect of fear that might be in future. *Bast* is instant impact of hope on the person. *Suker* is the state of absorption, *sahv* is a sober state, and *salb* is the seizure of spiritual-powers.

faqeer embark upon the path of spiritual-discipline for he acquires presence in the Divine-Court on very first day. Hence, it is learnt that such person encounters the veil of spiritual-revelations and messages who is imperfect in the *mārifat* of Divine-presence but in both worlds all *jinn*s, humans, and angels are at the disposal of a *Qādiri faqeer* being his slaves. All Infidels, hypocrites, and negligent are being warned to listen it with open ears!

States of revelations are calamities because in *qabz* and *bast* the wayfarer can foresee future instantly and he feels fear and hope; on the path of *mārifat*, one has to remain composed and calm. In case of *suker* the wayfarer could react out of Islamic-Divine-Law and this can be fatal as he could be removed from the state of Divine-relationship in case of any action against Islamic-Divine-Law; *sahv* may indulge the wayfarer in vanity and pride which could subsequently result in the state of *salb*. On the path of *faqr*, the wayfarer of spiritual-path (*silsla tarīqat*) is honoured with spiritual-revelations and messages and perfect *faqeer* also speaks with Allah Almighty (ﷻ). If the wayfarer of *faqr* is content with any of these states and stops progressing forward then the spiritual-revelations and messages become veil for him and his progression stops. In contrast, a perfect *faqeer* speaks to Allah Almighty (ﷻ) where every reality is unveiled.

Commentary on Invocation (*Da'wat*)

There are several types of methods to invoke spirituals-of-grave e.g. invocation of breath (*da'wat-e-damm nosh*), invocation of merchandise of wealth, invocation for endeavours of abandoning blood flesh and animals (*tark-e-khoon wa jan wa haiwanaat riyazat kosh*), invocation of spiritually arming oneself (*da'wat-e-salah posh*), and invocation to drink spirituality whole heartedly (*da'wat-e-ba dil nosh*). Among all above invocations, the former one (invocation of breath) is the greatest. This invocation causes clamour and uproar within the entire creation. If the invoker entangles the whole universe and seizes it within a breath, Allah Almighty (ﷻ) bears witness of this state, that within a moment all of them could perish with epidemic and unexpected death. Such effective and perfect invoker is the person of kills and massacres (*qatal wa qital*), the person of Divine-intimacy (*qurb-e-Elahi*) in absorbed state, the person with tongue like sword (whatever he says, occurs like the strike of sword), the person of intimacy with Divine-view (*liqa-e-Elahi*), the person of authority over the state of hope that he manifests wisely (*bast wa kushaad*), and the witness of actual Divine-Beauty. If situation changes to the opposite effects by the invocation of breath and (as a result) the invoker inclines towards the worldly wealth then it is the sign that the invoker is inferior with vain thoughts for the invocation that is invoked without the Command of Allah Almighty (ﷻ) and approval of Allah's (ﷻ) exalted Prophet (ﷺ), he is deprived of success and no task is achieved with such invocation. The invoker of spirituals-of-grave is expected to be in the company of spirits of Prophets (ﷺ) and friends-of-Allah (ﷻ). Due to Divine-grace of view and attention (for his attention is absolute grace of Allah (ﷻ)). When a perfect *mūrshid* (*mūrshid kamil*) shows all states of the certitude of Divine-intimacy (to a true *tālib*) with the spiritual-influence of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) then he opens up core of all realms of Divine-Essence (*Zaat-e-Elahi*) to Attributes, illumine to

Divine-presence (*hazoori*), grave to affairs, Divine-Throne (*Arsh*) to Earth, Divine-Tablet (*lawh-e-mahfooz*) to Divine-Pen (*Qalam*), pre-eternity (*azal*) to post-eternity (*abad*), either with authority or he shows (these realms to the *tālib*) clearly (i.e. with physical eyes) through reflection, or bestows their certification via the commentary of exalted Qur'ān or Ḥadīth, or gets him destined either by the veneration of Allah's (ﷻ) Actual-Name, stages of Glorious Divine Name, or the essence of Islamic-creed “*There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ)*”; but, all of these states are very far from the knowledge of *mārifat* of monotheism. The real and important path of Divine-intimacy opens up with contemplation, spiritual-power (*Tawfeeq*), concentration, view, discourse, Divine-union (*wisal*), and ‘abandonment of desires and abandoning mundane-expectations’ (*tajrid-o-tafrid*). The person, unaware of this path, is not familiar with the status of Omnipresent and intuition; yet the fool presents himself as a spiritual-guide (*mūrshid*) and *mūrshid* and ruins the *tālib* disciple. He will be embarrassed and humiliated on the Judgement Day and there is not a bigger sin than this. Invoking spirituals-of-grave is a great status and it is achieved by the permission of exalted Prophet Mohammad (ﷺ) and with Divine-intimacy. Invoking spirituals-of-grave is the honour and outcome of being friend-of-Allah (ﷻ) (*wali*). What do these materialistic fools with base-self (*nafs*) know about the status and speciality of invocation? Invocation can neither be initialised without teachings of a powerful spiritual-practitioner (*aamil*) and a perfect *mūrshid*, nor it can be beneficial. Invocation fulfils every task of the powerful spiritual-practitioner and invoker but it ruins the inferior and immature invoker. Such is the perfect spiritual-practitioner in it, who fulfils someone’s request for any religious or worldly status within one week or five days whether one wishes for a Kingship’s status of Allah’s (ﷻ) shahdow or a *mārifat* of Almighty (ﷻ), whether one wants to be a high ranked bureaucrat or in charge of public affairs. In essence every request of the needy has to be fulfilled whether it is covetousness for the wealth or to escape from helplessness and perplexity because Allah Almighty (ﷻ) Commands in exalted Qur'ān (93:10-11), “*Do not rebuke the beggar and proclaim*

the bounties of your Rabb.” Ibid (40; 60), “And your Lord (ﷻ) has said: ‘Always pray to Me (ﷻ); I (ﷻ) shall certainly grant your prayer’.”

Poem

With Divine-grace, I am perfect invoker of such invocation
that even angles are unaware of it.

There are many ways to invocation; the invoker should have power so that he could obtain detailed answer with complete certitude from Divine-court. Enemy becomes blind by invoking invocation; one breath of invocation seizes enemy’s spirit so swiftly that he ends up in grave; or it is invoked in such way that the enemy either becomes a prisoner or becomes insane lunatic for the rest of his life, invocation is invoked in such way that the seven limbs of enemy become dehydrated and paralysed and he never recovers. Or it is invoked so that the enemy gets restless and uncomfortable and never gets any comfort for a moment until his death. Perfect is the one who tests it on his base-self, experiments on himself and then controls others. It should be remembered that for the friend-of-Allah (ﷻ) generosity of grace and spiritual-power are like the support of boat in water; as support is vital for the boat, similarly the friend-of-Allah (ﷻ) irrigates the world with his spiritual-power. Ḥadīth, “*The torment of starvation is far worse than the torment of grave.*” In Qur’ān Almighty Allah (ﷻ) Commands (42:27), “*And if Allah (ﷻ) were to expand sustenance for all His (ﷻ) servants abundantly, they would surely transgress and revolt in the earth. But He (ﷻ) sends it down as He (ﷻ) pleases according to the measure (of needs).*” Ibid (11; 6), “*And there is no moving creature (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah (ﷻ).*”

Poem

Worry not about your son, he is the servant of Allah (ﷻ); you
are not much cherisher to the servants, than Allah (ﷻ).

Sustenance is of two types: one is the sustenance for servants and the other one is for the satisfaction of base-self. Accumulation of wealth is for the satisfaction of base-self and for the credence of public because according to the accumulator, wealth comes before guidance; first of all, get your heart perfected and then surrender yourself to the pleasure of Allah Almighty (ﷻ) so that you attain the stages of Divine-intimacy from the essence of ‘Happen’ (*kunn*)²². This is enough for the wise ones.

²² “*Kunn fa ya kuun*” is an Arabic phrase and it is mentioned in exalted Qur’ān (6:73). Allah Almighty (ﷻ) describes the event how universe came into existence. He (ﷻ) Commanded ‘Happen’ (*Kunn*), ‘and it happened’ (*fa ya kuun*). Hence, the phrase is used in Islamic books and scriptures to describe the power of Allah Almighty’s (ﷻ) Order or whomever Allah (ﷻ) bestows the power of such command.

The essence of *kunn* is the stages of Divine-intimacy (*qurb-e-Ilahi*) and it is achieved when a *tālib* is obedient to Islamic-Divine-law (*Shāria*) and spiritual-path and he reaches the reality of “*Happen and it happened*” so he acquires the state of Divine-intimacy. In his view wealth and poverty are the same. That is the reason he is not happy with vast amount of wealth nor is he unhappy and confused with the state of destitution. He adopts the manner of surrendering himself to Allah Almighty (ﷻ).

Commentary on *Faqr*

What is called *faqr*? What are the features of *faqr*? What could be achieved from *faqr*? How *faqeer* attains Divine-union (*wisal*)? What are the situations with which the *faqeer* is recognised? Listen! The beginning of *faqr* is when *tālib* contemplates Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) and he inscribes it (within imagination) on various parts of body then seven limbs of his body, from head to toe, form a figure of illumine and the *tālib* of Allah Almighty (ﷻ) is purified from sins as a newly born child is free from all sins. Due to the purification and auspiciousness of inscribing Allah's (ﷻ) Actual-Name on body, the *tālib* becomes an illuminated-child and enters the convocation of exalted Prophet Mohammad (ﷺ). Here the exalted Prophet (ﷺ) bestows him grace and compassion and he is then taken to the pious family of the exalted Prophet (ﷺ); here the mother of devotee-Muslims (*momin*), the intercessor of sinners, honourable Fatima Zahra (ﷺ), honourable Ā'ishah (ﷺ), and honourable Khadija Kubra (ﷺ) pronounce the child as their illuminated (*nūri*) son and feed that child with their illuminated milk. Subsequently, he becomes the suckling-illuminated-child of the pious family; he is named as the son with Divine-presence (*hazoori*) and his title becomes the illuminated-son (*nūri* son). In innermost (*bātin*) he perpetually remains present as illuminated child in convocation of exalted Prophet Mohammad (ﷺ)²³ and with his physical body he apparently keeps his contact with the people from all walks of life; these are the states of a perfect *faqeer*. With the concentration of the *faqeer*, *tālib* reaches the perfect state in *faqr* on the first day²⁴. The

²³ *Majlis-e-Mohammadi* (ﷺ) means the convocation of exalted Prophet Mohammad (ﷺ). Wherever this term is used in the book it is kept as it is. So it is not to be misunderstood for any other term.

²⁴ The meaning of reaching such state is that the *tālib* goes in front of the *faqeer*. It means he is destined for the state and he will eventually reach there, even though

tālib, that is given the title of *faqeer* by the exalted tongue of Prophet (ﷺ) of Allah, is wealthier than a king in here and in the hereafter; even though apparently he might seem like a pauper. In fact he has inner-prosperity (*Ghenayat*) in Divine-intimacy. The person, not at these states, is false in his claim of being *faqeer*. This status of *faqr* is only in *Qādiri* order; no other lineage can dare reach this state.

Poem

Whoso attains perfection in the *mārifat* of monotheism is honoured with all states in his possession.

Whoso annihilates (and separates from) himself, is with Allah (ﷻ) and he attains the Divine-sight (*nūr*); so I am with Allah (ﷻ) and I have the spiritual-power (*Tawfeeq*) over all states.

Why would not I gain Divine-intimacy for I am the descendent of Adam (ﷺ) and a follower of exalted Mohammad Mustafa (ﷺ).

practically it might take some time. In the Court of Allah Almighty (ﷻ), he is accounted among the reached ones. One has to be human to be the child of Adam (ﷺ) but in order to gain *mārifat* of *faqr* one has to be the follower of exalted Prophet Mohammad (ﷺ).

Commentary on “Death before Dying”

Be aware! At the point of death respected angel Izrā’īl (ﷺ) shakes the spirit of life from the seven limbs so violently as yogurt is churned to extract butter. Exactly the same way respected Izrā’īl (ﷺ) takes the spirit of the person at the point of white-bone (*istakhwan-ul-abyaz*) in the head. The white-bone is far broader than heaven and earth. At that point the angel stands the human spirit and asks it three hundred and seventy questions. The dead body is then washed and his funeral prayer is performed and before reaching the grave the deceased is questioned three hundred and seventy times and then he is lowered into his grave. Then the two angels of grave (*Munker Nakeer*) have a question and answer session with him. After they finish questioning, a *Ro-maan* named angel sits next to the dead body; he uses his finger as pen, mouth as inkpot, saliva as ink, and the shroud (of the deceased person) as paper and writes all good and bad deeds (of the deceased person) on it. He makes the record of his deeds as amulet and ties it to the neck of the deceased, and then the angel disappears. If the spirit is pious, it goes to a location called *illee-yeen* and if it is wicked and unfortunate then it ends up in *sijjee-yeen*. After three days the spirit returns to the grave and sees its body decomposing, full of stench, and being eaten away by maggots; by seeing this condition of its own body, the spirit starts to cry with grief and sorrow, “O you body who has been nurtured with wealth and bounty! I am seeing you in this devastation and filthy state!” The spirit visits its body into the grave back and forth for twelve years as if someone visits a sick person; however, bodies of three people remain in the refuge of Allah Almighty (ﷻ) and intact as it was in the lifetime. First is the body of a spiritual-scholar, second is the body of a perfect *faqeer*, and third is the body of a accomplished and supreme martyr for all of these personalities are great martyrs and following their demise, they talk to the living people. With the spiritual-influence (*haazraat*) of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*), a perfect *mūrshid* (*mūrshid kamil*) opens up all above stages of

mortal universe in real life by dream during the Islamic-meditation (*Murāqibah*), through open intuition, or with spiritual-concentration (*Tawajjuh*) and in this world he bestows the verification of death with Allah's (ﷻ) Actual-Name so that the heart of tālib of Divine-sight (*nūr*) withdraws from this world and materialism.

Poem

If you see the situation of grave, all the facts of minute observation will be clear.

Then you will learn lesson even in extreme sorrow; your heart will surrender to the Will (of Almighty (ﷻ)) and the reality of all states will be clear to you.

In the very beginning of *dhikr*, in the *Sarwari Qādiri* order, such situations are achieved that the *tālib's* heartbeat remains in motion after his death and with loud voice it recites 'Allah-ho, Allah-ho, Allah-ho'. Such *dhikr*-invoker is neither aware of any angel nor grave and death; in fact, beneath the earth in the privacy of grave, he remains secure in the Mercy of Allah (ﷻ) being in the state of annihilation-in-Allah (ﷻ) (*fanā fillah*). On the Judgement Day he will swiftly emerge from grave and he will enter Heaven without any accountability or punishment; in Divine-court he will immerse in Divine-sight in such manner that he will become unaware of *hourie* and Heaven. Life and death are the same for such *Sarwari Qādiri tālib*. Recognise! Whoso immerses in Divine-love (*'Ishq-e-Elahi*) and desire for Almighty (ﷻ), the mundane people entrap in his love and desire and become his slave and obedient.

Poem

Even if someone unleashes cruelty upon me; I will not abandon Allah Almighty (ﷻ) and never look toward anyone.

Listen! Whoso gets enlightenment reaches the state of *mārifat* of *faqr* and guidance and being approved in the Merciful Glance of Almighty (ﷻ) he remains eternally in the *majlis-e-Mohammadi* (ﷺ), he becomes the honourable human and special son of Adam (ﷺ). Allah Almighty (ﷻ) Commands (exalted Qur'ān 17:70), "And We have

indeed honoured the children of Adam.” Hence, he becomes a pious person, a (true) follower of exalted Prophet Mohammad (ﷺ). A Ḥadīth of the Prophet (ﷺ) is, “*The spiritual-scholars of my community (Ummah) will be like the Prophets of Banī Isrā’īl (ﷺ)*”²⁵.” The exalted Prophet (ﷺ) further said, “*Friendship-with-Allah (ﷻ) (Wilāyāt) is superior to Prophethood*”²⁶.” Due to the contemplation of Allah’s (ﷻ) Actual-Name, spiritual-scholars friends-of-Allah (ﷻ) *ārif-with-Allah (ﷻ) (ārif billah)* the people of *mārifat* are in possession of such spiritual-power (*Tawfeeq*) that with the strength of Allah’s (ﷻ) Actual-Name they perpetually remain immersed in annihilation-in-Allah (ﷻ) so they are honoured with the perpetual Divine-sight. Their base-self (*nafs*) dies and annihilates; their spirit becomes eternal and is bestowed with the pleasure of Almighty’s (ﷻ) view. Do not think of these unseen stages as is defective, as it is a great sin. They received this doubtless gift of Allah’s (ﷻ) guidance since the day of Grand-convocation (*alast*). The *faqees* of Divine-love will replace each other until the Day of Judgement because they have annihilated their base-self and they have achieved the *mārifat* of Divine-view (*liqa-e-Elahi*). Whoso denies it, is shameless dejected fool. The *faqeer*’s body is like grave and his heart is like *lahad* (inside the grave there is a place at side where the body is laid to rest), his spirit is in union with Divine-Essence (*Zaat-e-Elahi*) of the Sustainer of universes, and his status is beyond intellect and reckoning. Allah Almighty (ﷻ) Commands (exalted Qur’ān 2:40), “*And fulfil the promise (made) to Me (ﷻ), I (ﷻ) shall fulfil the promise*

²⁵ This Ḥadīth indicates the status of friends-of-Allah is similar in spirituality and in their duty to Allah (ﷻ) as were performed by the Prophets (ﷺ) of *Banī Isrā’īl*, it does not refer to the Prophethood of the exalted Prophets (ﷺ). No friend-of-Allah (ﷻ) can reach even dust of the exalted feet of a Prophet (ﷺ) of Allah (ﷻ).

²⁶ Prophet (ﷺ) is a friend-of-Allah (ﷻ) (*wali*) before he is honoured with Prophethood, therefore no Prophet (ﷺ) can be without *wilāyāt* (friendship-with-Allah (ﷻ)). Prophethood is for the people whereas *wilāyāt* is purely for and with Allah Almighty (ﷻ). Hence, whatsoever is for and with Allah Almighty (ﷻ) is far greater than what is for mankind.

(made).” Hence, they learn such lesson of Allah’s (ﷻ) Actual-Name from the Divine-court that they even become unaware of life and death. The name of such person is endorsed among the friends-of-Allah (ﷻ) who is honoured with the state of *mārifat* of Divine-View.

Poem

Friends-of-Allah (ﷻ) with illuminated-heart never dies; for the friends-of-Allah (ﷻ), grave is seclusion for Divine-sight.

After death, they adopt a pure feature of illumine; they immerse in Almighty’s (ﷻ) monotheism and perpetually remain in Divine-presence (*hazoori*).

Deceased of the grave as public consider those; they are entirely in visual engross.

Friends-of-Allah (ﷻ) never die; however, they are immersed in Divine-sight and bad qualities such as covetousness, avarice, and desires vanish from their body.

I have acquired such bounty and Divine-grace; I am perpetually present in the convocation of exalted Prophet (ﷺ).

Every stage in the life I have seen; relieved absolutely from death I have been.

This is the basic state of *mārifat*; they are honoured with the Divine-view on the very first day.

These states of Divine-view I have received from Allah’s (ﷻ) Actual-Name; therefore, I have made Allah’s (ﷻ) Actual-Name my leader.

Whoso conceals Allah’s (ﷻ) Actual-Name in his body, he swiftly gains the *mārifat* of Divine-sight.

How could Divine-sight be possible? However, I see because exalted Prophet (ﷺ) let me view.

O Bahoo (بھو)! show me the path for the sake of Allah (ﷻ).
On which path one goes by having his head taken off.

Anyhow, sustaining the view of Providence can only be a work of spiritual *ārif* and only one out of thousands, successfully eliminates all vestige from his heart besides Allah Almighty (ﷻ).

Mathnavi

As the *tālib* of Divine-sight is only concerned with the Divine-view of Allah (ﷻ) so he sees nothing besides Allah (ﷻ). Hence, I am engrossed in the study of my heart and whatsoever direction I look, I can only see Divine-Truth (*Haqq*).

Yes! It is essential and obligatory for a knowledgelable to obtain instructions and knowledge of Divine-presence from a practical scholar *mūrshid* because such *mūrshid* is the person of Divine-union (*wisal*) and he is aware of circumstances of this world and the hereafter. What need do friends-of-Allah (ﷻ) *faqeer* have for debate, manifestation from poetry, or for the composition of a book? It is so because their every book and lecture is detailed answer from the court of Almighty Allah (ﷻ) - the Sustainer. Yes! This fact is certain, even if the speech and writing of a *faqeer* seem crude and tasteless to you, these are pure honey and butter. It is possible that you find the work of poets full and mature with knowledge, intellect, and wisdom, but it is hollow and far from Divine-intimacy (*qurb-e-Elahi*). In the congregation of Divine-presence whether someone is absorbed or vigilant, if he is honoured with Divine-sight, he has authority. Listen to me carefully with the ears of your heart and pay attention! Self-conceit is extreme heresy; if you are not going to pay attention now, you will be embarrassed in the presence of eighteen thousand universes on the Day of Judgement and you will be humiliated and ashamed. What is knowledge for and what is a scholar for? Knowledge is for guidance and scholar is for narration. What is guidance and what is narrative? Narrative without show-off is intercessory to Almighty's (ﷻ) *mārifat* and pure guidance - purified from polytheism, Satanic heresy, and selfish temptations - takes one to

the presence of the convocation of exalted Prophet Mohammad (ﷺ). Therefore, everything has two witnesses and the path of each witness is from the nation and religion. Therefore, what are the two witnesses of *faqeer*? One is Almighty's (ﷻ) *mārifat* and the other is intimacy in Divine-presence and Divine-sight.

Poem

With the Command of Allah (ﷻ), I am the *mūrshid* of those who are without *mūrshid*; with the permission of Allah's exalted Prophet (ﷺ), I am the spiritual-guide (*mūrshid*) for those who are without spiritual-guide.

I am a learned *Qādiri* I am and my title is Bahoo (ﷻ), I see unveiled Essence of Allah (ﷻ) and I am immersed in *Hoo*.

Sufi-master is the one who grants five treasures to the *tālibs* within five days with pleasure.

I am in the company of the exalted Prophet (ﷺ) so the scholars and intellectuals obey my command.

Qādiri faqeer is honoured with these states of superiority, so request *Qādiri* for better-substitute (*Ne'am-ul-badal*)²⁷.

I am *mūrshid* of even *mūrshids*; I was bestowed this honour from Divine-court and body of my *tālibs* are full of the secrets of illumine.

I have not found any *tālib* capable of Divine-view; all the *tālibs* are imperfect the people of lust and mortal foe.

O dear listen! It is sufficient for *mūrshid* and *tālib* that on your left side resides your base-self and on your right side resides Satan; both of these are your enemies and you are at war with them. What business has such person got with the dreams of happiness whose both sides are injured by the arrows of enemy, and who is in pain from the arrow-

²⁷ A *Qādiri faqeer* has authority to transform the state of one's inner-self. When base-self changes to satisfied-self, the habits of the person change. Subsequently the person changes in to a better person in all aspects of life.

heads? Beware all the while! There is no certainty about the time of death; it could be anytime. *Faqeer* has to be engaged in the contemplation of Allah's (ﷻ) Actual-Name up until the flare emerges from the manifestation of Allah's (ﷻ) Actual-Name and he gets absorbed in the manifestation of Divine-sight in such manner that he could neither remember the ambience of Paradise nor the fire of Hell. In fact he leaves both of these and concentrates on the sight of Divine Sustainer. Our exalted Prophet (ﷺ) said, "*Faith (Iman) is between fear and hope.*" What is the knowledge or factor that makes it possible to get the honour of Divine-view and Divine-union? This is the knowledge of traversing-in-Allah (ﷻ), observing the illumines of Divine-presence, and Divine-intimacy; which is beyond wisdom, intellect, or comprehension. Only such person can read this knowledge of Almighty's (ﷻ) *mārifat* who takes its lesson from the Name 'Allah-ho' (ﷻ) and he is our dearest brother.

Poem

Painter is recognised by its painting; when painting and its painter are in tune then it is the state of truth of certitude.

Where is certitude attained from? It is attained from the contemplation of Allah's (ﷻ) Actual-Name. If you want to know the secret of the Essence of Oneness, then you should know that Allah Almighty (ﷻ) is concealed in yourself as kernel is hidden in pistachio. If the *mūrshid* is perfect then he takes his *tālib* to Divine-court within a breath and honours him with such Divine-sight that he never separates from Allah Almighty (ﷻ), neither in this life nor after death. However, a *mūrshid* of average-level takes the *tālib* of Allah (ﷻ) to Divine-presence within a week. This innermost path of *faqr*, guidance, *mārifat*, and Divine-intimacy is not a mere story or fiction but this eternal bestowal of Divine-grace and Mercy is flowing since pre-eternity (*azal*).

Poem

Whoso sees Allah Almighty (ﷻ) once, never speaks about himself because at this state there remains no body and name, and life and being.

The body, which transcends to Divine-intimacy, is different; the eye, which sees the splendour of Allah (ﷻ) is different.

There are four bodies, four eyes, and four illumine as well; whoso passes through them, unites with Divine-presence.

When he abandons states, remembrance, and reflection he gets engrossed in the view with open eyes.

Even if the heat of sun burns his face; the blind person by birth never believes in the existence of sun.

I have traversed in Allah (ﷻ) and viewed Almighty (ﷻ) by myself with my eyes; so I verified and certified Him (ﷻ).

Regarding this, I can answer in detail every question from exalted Qur'ān and Ḥadīth.

If anyone requests me for Divine-sight; I will immerse him in monotheism and unite him with Allah (ﷻ).

If friends-of-Allah (ﷻ) did not have these states of Divine-sight; no one would ever turn to Divine-sight.

Leave the trance and watch with the eye of your heart so that you will unite with Allah (ﷻ) and then attain the ultimate *faqr*.

When immersed in the actual Divine-Essence (*Zaat-e-Elahi*) of *Hoo*, *Bahoo* (ﷻ) ceased being *Bahoo* (ﷻ); *Bahoo* (ﷻ) emerged from *Hoo* and got immersed in *dhikr Ya-Hoo*.

According to Qur'ān and Ḥadīth, Divine-sight is proved and justified on three counts: (1) viewing Allah Almighty (ﷻ) in dream is justified. Such dream is like the solitude for the unveiled Divine-intimacy. Such dreams are classified as illuminated dreams for the sight

of Allah Almighty (ﷻ) is bestowed in them. (2) The Divine-sight' is justified in Islamic-meditation (*Murāqibah*) which is like death and takes the invoker to Divine-presence. (3) Viewing Almighty Allah (ﷻ) with the eyes of secret (in human) is justified such as the body (of invoker) is in this world and his spirit is in *la-hoot la-makan*. The Divine-grace and auspiciousness of these states of Divine-sight are obtained from a perfect *mūrshid*.

Poem

Once I verified "I (ﷻ) am nearer to you than your jugular vein," I saw Almighty (ﷻ) nearer than my jugular vein.

I remain omnipresent in Divine-court; for I have attained presence in the convocation of exalted Prophet (ﷺ).

Allah's (ﷻ) Actual-Name is there to guide you through; therefore, besides Divine-sight, do not seek any other thing O you.

Whatever I see, can show to others; if there is an absorbed one; I can absorb him furthermore.

Absorption of an immature is (due to) the temptation of base-self; but Almighty (ﷻ) keeps pure absorb person safe from the absorption of temptations of base-self.

I remain wise and vigilant (in practical life) even while in Divine-presence; How can a blind person (from wisdom) grasp my state.

With that particle of illumine the universe came to existence; I have the Divine-presence of the same illumine of elegance.

If I comment further on this situation then either whole or fraction of everything will immerse in Almighty (ﷻ).

Worldly desire for materialism is idolatry; grieving for it is infidelity.

These are the *ārifs* and true *tālibs* of Allah (ﷻ); who know the reality of Almighty's (ﷻ) *mārifat* from beginning to ultimate.

With Divine-grace, I can (distinguish and) scrutinise the reality of (both) false mere-followers²⁸ and the righteous monotheist *mūrshids*; and (the reality of) *tālibs* by evaluating them on the scale of certitude, as a goldsmith assesses gold and silver in a glance.

Poem

I can turn *mūrshids* into visionary with my concentration; I can take *tālibs* to the union of Divine-Truth (*Haqq*).

Recognise! There are fourteen manifestations on the path of innermost (*bātin*), with them there are fourteen spiritual-revelations (*Ilham*), fourteen references, fourteen forms of intimacy of illumine, fourteen facets of wisdom, and fourteen spiritually populous innermost. The perfect *mūrshid* either verbally informs the *tālib* of Allah (ﷻ) about the actual reality of all given above or he bestows the observation with the eyes of innermost, of each status and state, to the *tālib* of Allah (ﷻ) so that the *tālib* he becomes certain and confident. In general the path of innermost has calamities all over but the contemplation of Allah's (ﷻ) Actual-Name takes one to the ultimate destination, safe and sound²⁹. A *mūrshid* has to be acquainted with the path of contemplation and Divine-presence because among the manifestations of this path

²⁸ Mere-followers is a term used in the book. It is seen in practical life that people follow religious traditions as a custom of society rather than understanding the reasons of these practices and their impact. Here this term is used for the people who take oath of allegiance (*bait*) at the hand of a *mūrshid* as a customary practice. They have completely forgotten the actual cause and reason of taking oath at the hand of a *mūrshid*.

²⁹ *Sheikhs* or *mūrshids* of other orders often engage their disciples in excessive spiritual-exercises (*mujahida*) and struggle in the *dhikr* of Allah (ﷻ), which consumes a lot of time. Secondly, spiritually these paths have many tests and obstacles so there is always fear of going astray but the perfect *mūrshid* takes the *tālib* through all these states with the Islamic-meditation of the contemplation of Allah's (ﷻ) Actual-Name without any spiritual-struggle (*mujahida*), tests, and calamities.

some are luminous (*nūri*), some are fiery (*naari*); some manifestations emerge idolatry, heresy, and infidel-traps (*Zunnaar*) emerge in the body while with other manifestations, illumine of Divine-sight emerge in the body. In short, what is the that path or knowledge that enable the *tālib* of Allah (ﷻ) to escape from the satanic calamities, hardships of base-self, and confusions of world’s hazards to attain the intimacy of Divine-Providence (*Rabb*), and annihilate in Allah Almighty (ﷻ) to remain immersed in illumine and be honoured with Divine-union? His seven limbs get pardoned and he becomes acquainted with spiritual-conditions; he attains eternal Divine-union. He relinquishes debates and attains pleasure by witnessing Divine-Beauty. Such knowledge and path is inscribing Allah’s (ﷻ) Actual-Name on body (with imagination)³⁰ that wraps seven limbs of *tālib*’s body from head to toe like a creeping plant climbs around a tree (and enwraps it completely). Allah’s (ﷻ) Actual-Name takes hold and authority over the *tālib*’s body from head to toe that on every limb of his body Allah-*ho* (ﷻ) gets imprinted, from every hair of his body the recital of ‘Allah-*ho* (ﷻ), Allah-*ho* (ﷻ), Allah-*ho* (ﷻ)’ starts, his heart chants ‘secret of Allah (ﷻ)’ (*sirr-Hoo, sirr-Hoo*), his spirit clamours “*He is the Divine-Truth*” (*Hoo wal Haqq, Hoo wal Haqq, Hoo wal Haqq (He is the Divine-Truth)*), and his base-self recites, 7:23 “*Oh my Sustainer I have been cruel to myself.*” Whoso inscribes Allah’s (ﷻ) Actual-Name on body (with imagination), is a beloved of Allah Almighty (ﷻ); some of those people reach such state that they do not need either dream or Islamic-meditation (anymore) because they attain perpetual intimacy in Divine-presence and perpetual presence in the convocation of exalted Prophet Mohammad (ﷺ) and whenever they wish they could receive detailed

³⁰ By the contemplation of Allah’s (ﷻ) Actual-Name, the *tālib* tries to see reflection and image permanently but *mashq-e-wajudiyya* is the exercise of inscribing Allah’s (ﷻ) Actual-Name with imagination on various parts of the body until whole body seems covered with the splendour of Allah’s (ﷻ) Actual-Name and each part of the body recites ‘Allah-*ho* (ﷻ), Allah-*ho* (ﷻ)’ and with this exercise spiritual-sight is attained and all spiritual states and conditions glow up.

answer from Divine-court by spiritual-revelation because their outer and innermost become one. Some people attain the ability to read Divine-Tablet (*lawh-e-mahfooz*), some gain awareness through the perception of heart due to the intimacy of Glorious Sustainer, some get such strong witnessing with the spiritual-influence of Allah's (ﷻ) Actual-Name that they can see the display of this world and the hereafter on the back of their nail, some achieve the monotheistic-inspiration and the knowledge of spiritual-occurrences (*Tajalli*) so that the entire objectives and goals become apparent to them and they remain in their observation, some have their sight clearly viewing *lahoot la-makan*, and some receive messages by the guardian-angels (*Moakkal*) of every status so that they can safeguard themselves from Satanic hazards and they gain confidence in Allah Almighty (ﷻ). All those on the path of spirituality would have strayed if this path did not have Divine-bestowal and the signs of Divine-grace and manifestations of Divine-providence's illumine, state by state, status by status, intimacy by intimacy, Divine-presence by Divine-presence, tranquillity by tranquillity, and exactly to exactly.

Poem

On the spiritual-path (*silsla tarīqat*), finding a perfect *mūrshid* for guidance, because merely by talking; no one has ever reached Divine-union on his own.

Mustafa (ﷺ) is my *mūrshid* and guide; I got the education of knowledge from Almighty Allah (ﷻ) with stride.

Interpretation and Reality of Dreams

Whatever a spiritually enlightened person envisages in dream, it is true and accurate because he has attained intimacy in Divine-presence (*hazoori*); in contrast whatever a mundane person envisages, it is according to his intentions and belief for he is a slave of his base-self (*nafs*). Therefore, when he sees animals in his dream, this symbolises his worldly affection and the darkness of his heart because he is the dweller of mortal or physical world (*nasot*) and is engaged with animals. When someone sees a horse, camel, falcon or himself at an altitude; so it is a sign of wealth. If someone sees spring gardens in the dream or see himself on a boat and safely disembarks at the river bank, and enters the Paradise and finds pleasure from capitulating with *hourie* but does not discharge semen; these are the signs of piety, eternal-grace, safety of faith, and Divine-grace and blessing are sign of the prosperity of innermost (*bātin*). Congratulations on such status O devotee-Muslim! (*momin*) Furthermore, if a person meets in dream with infidels of Hell, Hindu-ascetics, someone who refrains from prayer or drunk, or the gathering of lying hypocrites and illiterates; it signifies that he has reached nearness to the Allah's (ﷻ) *mārifat*, and the presence in the convocation of exalted Prophet Mohammad (ﷺ) and intimacy of Divine-presence but the cursed Satan deceives him every night by showing him such immoral gatherings so that his heart deflects from spiritual-path (*silsa tarīqat*). Its solution is that the *tālib* of Allah (ﷻ) contemplates Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) and the exalted name of Mohammad (ﷺ), and keeps the image of perfect *sheikh* in his thoughts day and night; and he has such hold and authority on each of these thoughts that they take him to the Divine-court, safeguarding him from Satanic hazards and immoral gatherings so he remains unaware of falsehood (in the first place). Often people consider falsehood as Divine-presence and they classify the truthful people as false. How can such people be *faqeer* or *dervīsh*? They are merely businessmen who are the slaves of their base-self, prisoners of

Satan, hypocrites indulged in lust and temptations and spiritually in the innermost they are deprived of Almighty's (ﷻ) *mārifat*. They are worse than animals or they could be described as oxen of oil-press who apparently look well prepared but spiritually they are wicked; in reality, they are mere-followers but in the public's perception they are the *faqeers* of monotheism. Beggars are of two kinds: one, who have eliminated their base-self and lust; they are the confidants of the most Merciful. Such *faqeers* have attained a magnificent status that is impossible to be expressed with words. *Faqeers* of this kind obtain the *faqr* of exalted Prophet Mohammad (ﷺ) and *faqr* is the glory of exalted Prophet (ﷺ) of Allah (ﷻ). These people are in the company of exalted Prophet Mohammad (ﷺ) every moment and every step. They neither request anyone for anything nor expect any material thing from anyone because they possess illumine of the wealth of *faqr*. Exalted Prophet (ﷺ) said, "*Faqr is my pride and faqr is my asset.*" On Divine-path such *faqeers* are the leaders, the removers of difficulties. The other kind of beggars are absolute rejects, they have their head and beard shaven, they are shameless, and they are deprived of Almighty's (ﷻ) *mārifat*; this *faqr* is known as *faqr* that falls on face (*faqr-e-mokib*) because such *faqeers* do not adopt Islamic-Divine-law (*Shāria*) and they do not follow the footsteps of exalted Prophet (ﷺ) who said, "*I seek refuge in Allah (ﷻ) from the faqr that falls on face (faqr-e-mokib).*" Such '*faqeer*' is never without two elements; either he always talks about materialism because he is a miser and an enemy of his Muslim brothers or he always complains to Allah Almighty (ﷻ) regarding his poverty and destitution. The person who abandons such *faqr*, achieves the *faqr* of lover (*faqr-e-mohib*). What is the *faqr* of lover? It is to respect the Command of Allah Almighty (ﷻ) i.e. to treat the creation of Allah Almighty (ﷻ) with affection, and to adopt the morals of Allah Almighty (ﷻ).

Commentary on Invocation

A perfect practitioner of invocation is the one who consumes animals with masculinity (*jallāl*) or with the influences of beauty (*jamāl*) but his invocation remains constant³¹. By invocation, they eliminate their obnoxious enemy, base-self (*nafs*), and other enemies within a breath. How this invocation is performed and what is its method? Its graceful method is that invoker is in contact with the spirituals-of-grave and he is perfect in Divine-presence (*hazoori*) with the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*). The person who is an outwardly practitioner and an inwardly perfect spiritual, is perfect in both practices; he is an absorbed one, he is the person of great-struggle (*Jihad-e-akbar* i.e. battles with base-self), and in the state of *faqr* he is a person of great miracles: a *faqeer* annihilated-in-Allah (ﷻ) (*fanā fillah*).

³¹ During difficult and rigorous spiritual-exercises (*mujahida*) of Islamic-meditation and seclusion, hot and cold effects emerge on *dervish* of the exercise so they are given controlled diet that have either masculine or too calming (beauty) affects. Honourable Sultan Bahoo (ﷻ) says, that the perfect practitioner does not need to follow such dietary routines and rigorous exercises.

Interpretation of the Invocation of Breath

The reality of entire creation is breath. A person, who understands the breath with Divine-grace, gets acquainted with the knowledge of spiritual-conditions and he is able to exercise invocation of every form with complete certitude. What is that knowledge of invocation, with which over-all knowledge is acquired? Be wise and remember! Besides the desire of Almighty Allah (ﷻ), all else is the source of hazard: take it out of your heart! Invocation is of four kinds: (1) invocation of breath of earthly star (*da'wat-e-damm sitara-e-khaki*), (2) invocation of breath of windy star (*da'wat-e-damm sitara-e-badi*), (3) invocation of breath of fiery star (*da'wat-e-damm sitara-e-aatshi*), and (4) invocation of the star of water (*da'wat-e-damm sitara-e-aabi*). With such invocation conciliation and co-existence, love and animosity, separations and unity, murder and plunder, and other activities of life and death are performed. Exercise of such invocation is the work of people without Divine-grace. Perfect is the one who changes unfortunate to auspicious with concentration and invocation. However, in the state of rage he could turn wretched and auspicious alike. He does not need to know about evaluation of letters and auspiciousness or inauspiciousness for he is the one with spiritual-powers (*Tawfeeq*). His tongue is the double edged sword of Allah Almighty (ﷻ): sometimes wrathful, sometimes graceful. A perfect *faqeer* accomplished invocation neither have to do anything with orbits nor does he care about zodiac; he is neither concerned about realms nor he cares about ascension; he is unconcerned about angels and Divine-Throne (*Arsh*). Whenever he concentrates, he receives detailed answer from Divine-court. The place of Divine-presence (*hazoori*) where every supplication is bestowed and the intimacy of Divine-presence that *faqir* acquires, even angels are far away from it. It is obligatory for the *mūrshid* to take the *tālib* of Allah Almighty (ﷻ) to these stages on the very first day. Do not get occupied in remembrance and reflection to achieve *mārīfat* of union and eternal

intimacy for all this is the cause of distance and vain thought³². Allah Almighty (ﷻ) Commands (exalted Qur’ān, 18:24), “*You should remember your Sustainer with such engrossment that you become unaware of yourself.*” This stage of concealment is achieved by *dhikr hamel*³³ and with it twelve subtle-points (*latiaf*) open up within the body of the *dhikr*-invoker and he enters the illumine of each subtle-point; this way by immersing in *dhikr* he achieves Divine-view (*liqa-e-Elahi*). The perfect *faqeer* has this state. When a perfect *faqeer* invokes *dhikr hamel* his breath becomes alive; he reaches in Divine-presence and views and listens to all the event of Divine-Nature in which Allah Almighty (ﷻ) Commands (in exalted Qur’ān, 38:72), “*... .. when it was said, ‘and I (ﷻ) have blown My spirit into him’.*” Such alive breath of a perfect *faqeer* is called ‘one breath’, that can seize the breath of eighteen thousand universes at once. He studies and memorises the knowledge of logic and meanings from each universe; so afterwards he has no other desire left in him. Immature *tālibs* and *dhikr*-invokers keep considering inferiors as perfect *mūrshids*, even though they are completely blind, deprived of Divine-sight (*nūr*). The love of worldly wealth immerses in their hearts in such manner that they even forget Almighty Allah (ﷻ).

Poem

The breath of pre-eternity (*azal*), the breath of post-eternity (*abad*), and the breath of this world are within one breath; the abode in Paradise is also down to same single breath.

If that single breath becomes two and two become four and four become eight breaths then salvation is destined.

³² In the spirituality, personal desires or even desires for status are disliked. A *faqeer* has to be without any want and desire; his sight should exclusively be on the Pleasure of Allah Almighty (ﷻ). *Faqeer*’s objective should only be Divine-Essence (*Zaat-e-Elahi*).

³³ *Dhikr hamel* activates within one’s flesh and bones without efforts all the while, with the grace of a perfect *mūrshid* (*Mūrshid kamil*); so the base-self dies and the spirit gains life.

When in a person's body, spirit, breath, heart, and secret become one; he becomes a person of secrets and sooner he attains his objective.

Breath linked with air and spirit is the Mercy of Allah (ﷻ) indeed; human remains safe and sound from base-self (*nafs*), Satan, lust, and greed.

The one whose breath is occupied with the *dhikr* of Allah (ﷻ), becomes *dhikr*-invoker in Divine-presence; his seven limbs become illumine.

The breath of human is that which is taken from Prophet Adam (ﷺ) and with it one meets the Prophet Adam (ﷺ)³⁴. There is one breath, that is honoured with the sight of Providence and that breath is achieved from exalted Prophet Mohammad (ﷺ). With that breath a person becomes spiritually-enlightened and attains such life in both worlds that he never dies; and if he attains the breath of all Prophets (ﷺ) and *sufis* (ﷺ) then with the Divine-grace of contemplation and spiritual-power of each breath, a continual process of messages and communication emanates with each Prophet (ﷺ). The friends-of-Allah (ﷻ) of such calibres does not need invocation and messages because they receive answers of their every question directly from Divine-presence. When a person begins invocation, recites Qur'ān or *dhikr* of the Merciful: on some occasions right from start the guardian-angels (*Moakkal*) call him, the spirituals and martyrs communicate with him, he smells the odour of insanity, he sees some signs of Divine Names, spiritual-revelations (*Ilham*) start from Allah Almighty (ﷻ), or permission from the exalted Prophet Mohammad (ﷺ) is granted. If the invoker is unaware of these spiritual-states (*muqām*) from the beginning and he is merely invoking the invocation for the satisfaction of his base-self, then

³⁴ Breath of human means human spirit, which is the illumine of Allah (ﷻ) and its reflection is upon physical body. Breath honoured with the view of Divine-Providence (*Rabb*) is the angelic spirit which acts as a link between the sanctified spirit and the creation's spirits and through that Allah (ﷻ) maintains intimacy with His (ﷻ) devotees.

he remains confused for the rest of his life and he falls from grace (and remains in that state). For the fulfilment of their own objectives; when such fools initiate invocation with the breath of animal, breath of Satan, breath of bird, breath of insanity, or with angelic breath; then they go far away from the *mārifat* of Monotheism.

Poem

Although the angels have Divine-closeness but they do not have the access to ‘be with Allah (ﷻ),’³⁵.

The people of intimacy initiate such invocation with one breath that the influence of their invocation of single-breath does not end until the Judgement Day, whether it is initiated for the purpose of annihilation or subsistence, habitation or devastation, or initiated for hardship or prosperity. Such person of invocation is called ‘the key bearer of eternity’ as (*kul-alqaleed*) because he is able to open any type of lock even if it is the lock of any difficulty or a lock of any important task relating to monotheism; he is relieved from emulation. These states are of ‘isolating oneself from any inner and exterior rewards’ (*tajrid-o-tafrid*) and ‘abandonment and reliance in God’ (*tark-o-tawakkal*) which are achieved by *ārif*s who always have these words on their tongue, “I have presented myself to Allah (ﷻ) and for me He (ﷻ) and His (ﷻ) auspiciousness is enough.” If you want to come along, the door is open; if you do not, Allah (ﷻ) is carefree! With the Will of Allah (ﷻ), the tongue of *ārif*s is the sword of Allah Almighty (ﷻ) for their tongue has the ink of the ‘Command to Happen’ (*amr-e-kunn*). Any word or sound from their tongue becomes the Command of Almighty Allah (ﷻ). The Command of Allah Almighty (ﷻ) is, “Allah Almighty (ﷻ) is dominant over His (ﷻ) affairs.” The *faqeer* needs such spiritual-path (*silsila tarīqat*) of *dhikr* and reflection, repetitive-remembrance, and spiritual-discipline (*silk salook*), that he could elevate the *tālib* with spiritual-concentration (*Tawajjuh*) to the intimacy of Divine-presence on the very first day.

³⁵ لى مع الله

Poem

I do not say anything due to my personal desires; everything I say is about Divine-presence, *mārifat*, and Divine-intimacy (*qurb-e-Elahi*).

I watch unveiled that Unique, and the One and Only Essence (of Allah Almighty's (ﷻ)), perpetually, for I am immersed in monotheism; this is the ultimate of *faqr*.

On such highest state of *faqr* my body, life, soul, spirit, base-self, and desires have perished; I am just illumine and with illumine I watch Allah Almighty (ﷻ).

I have not gained these states due to sweet-voice, intellect, or theoretical-knowledge but (I gained them) from the eternal Divine-intimacy.

Only such person is acquainted with my spiritual-states (*muqām*) who himself is in *la-makan*; a *mūrshid*, without access of the intimacy of Oneness of Allah (ﷻ), is bandit for *tālibs*.

Bahoo (ﷻ) you are lost in *Hoo* (Allah Almighty's (ﷻ) Essence) how can such lost be found; I have concealed myself in the illumine of Allah Almighty's (ﷻ) Essence and reached the convocation of exalted Prophet Mohammad (ﷺ).

Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) is a very precious and eternal Divine-Blessing; its worth is only known by the one who has the honour of intimacy with Divine-Truth (*Haqq*).

Allah's (ﷻ) Actual-Name has taken me to Divine-presence where my body has become illumine of Essence.

Whatever you want to study, study from Allah's (ﷻ) Actual-Name because Allah's (ﷻ) Actual-Name will always be with you.

I gained entire knowledge from Allah's (ﷻ) Actual-Name and I made Allah's (ﷻ) Actual-Name my *dhikr*.

When the Glorious Divine Name comes within the fold of Allah's (ﷻ) Actual-Name then, with one glance (of a *dhikr*-invoker), the dead of grave comes to life.

Whoso attains the *dhikr* of *Hoo* from Bahoo (ﷻ), hears from every pigeon and dove the *dhikr* of *Ya-Hoo*.

Do not be inferior to a pigeon or dove; eliminate everything besides Allah Almighty (ﷻ) from your heart.

The sound of *Hoo Hoo* emerges all the time from the grave of Bahoo (ﷻ) because the *dhikr* of *Hoo* is the ultimate *dhikr* of *dhikr*-invokers.

Recognise! When Allah's (ﷻ) Actual-Name inspires the contemplator's body, he becomes spiritually enlightened and worthy of Divine-View. He views the display of Paradise, Hell, and (the Divine) promise and warnings in front of his eyes. This state is against base-self. exalted Prophet (ﷺ) said, "*Faith (Iman) is between fear and hope.*" With the contemplation of Allah's (ﷻ) Actual-Name, base-self abandons lust and temptations and inclines towards the Oneness of Allah Almighty (ﷻ).

Poem

Besides an unaware, malicious and low breed dog, who else would incline towards the worldly carrion?

In fact the seeker of mortal-world (*Nasot*), regardless of his worldly splendour, is even far lower than a dog.

The innermost (*bātin*) of the dog is contaminated with vanity; his morals display his vulgarity.

He is an Adam-like animal that is full of anger, lust, avidity, and temptations.

The objective of his worship is comfort, gold, silver, wealth, and goods; his duty is merely to eat drink and sleep like an animal.

His days and nights are always spent in negligence and his heart is engaged with his wife and children.

He has become careless and negligent of the path of salvation by forgetting the agonies of last-gasp (deathbed) and death.

He has adopted the quality of You and me; he has accepted the colour of dualism and duality.

He neither listens nor pay attention to the open hearted conversation, so the darkness of heart reflects from his face.

The building of your life is based on one breath; for the sake of one breath you have become the seeker of whole world!

Such malice, pride, and hypocrisy for the one breath! For the sake of one breath all this avidity and temptation!

For the one breath this anger and vulgarity! For the one breath all this rudeness!

For the sake of one breath this entire evil and chaos that your absurdity becomes your consensus?

Shame on your intellect and wisdom that has blinded your sight from seeing the truth!

Answer from author: (1) The wealth, utilised on the path of Allah Almighty (ﷻ), is the cultivation of paradise. However, the wealth, spent for lust and temptations, is the cultivation of Hell. (2) Do not you know what wealth is? Wealth is the *Qibla* of life for inferiors. (3) For the sake of this wealth one person worships other; such indecent action takes the person away from faith. (4) O, Bahoo (بھو)! For the sake of Allah (ﷻ) abandon materialism so that you could become an enlightened *ārif* of Almighty (ﷻ).

Listen! O immature, the knowledge of all books, all wisdoms of Allah (ﷻ) ‘the ever-Living and Subsisting One’ (*Hayy-o-Qayyum*) and

the knowledge of entirety are found in one letter or in one word, or in one line or in one page. Thousands of books are accommodated in one word ‘Happen’ but ‘Happen’ cannot be accommodated in thousand books; the reality of ‘Happen’ and interpretation of its reality is such a secret, sign, indication and mystery that it could only be resolved by an *ārif-faqeer* who views Allah Almighty (ﷻ), he can also unravel it.

Poem

I have received every answer of my questions from the intimacy of Divine-Presence; only such person can understand it who has immersed in the illumine of Allah Almighty (ﷻ).

Such person can only be the slayer of base-self and not someone with caprice and lust.

Poem

You have to deal with the base-self that has qualities of an infidel; capture it for it is a rare prey.

If you have black cobra up your sleeve, it is far better than base-self which is in your companionship.

The one who nourishes the base-self, never succeeds for his being always remains dominated by Zoroastrian-infidel and *Yahood*.

Kill this base-self with the sword of Allah’s (ﷻ) Actual-Name; the one who kills it, gets salvation.

If base-self, soul, and spirit attain Divine-presence then due to the intimacy of Oneness and Divine-presence they transform into illumine.

These are the initial states of *faqeer*. What is *faqr*? *Faqr* is a heavy responsibility that is greater than the fourteen realms of Heaven and Earth due to the auspiciousness of Allah’s (ﷻ) Actual-Name, it. Only that person can take such heavy responsibility of *faqr*, who is always approved by the Allah Almighty (ﷻ) and he has perpetual presence in

majlis-e-Mohammadi (ﷺ); and besides desire of Allah Almighty (ﷻ), he eliminates all vestiges of indecency from his heart.

Poem

I have acquired *faqr* with the graceful glance of the exalted Prophet (ﷺ); now whoever glances at my face becomes friend-of-Allah (ﷻ) (*wali*).

He sees the illumine of Divine-Truth, he speaks the illumine of Divine-Truth, and he attains the illumine of Divine-Truth because in such circumstances name, body, and creation seize to exist.

My body has turned in such illumine of Divine-power that I say now, what Mustafa (ﷺ) expresses.

Bahoo (ﷻ) has immersed in *Hoo* such that Bahoo (ﷻ) does not exist. In illuminated form, Bahoo (ﷻ) repeats day and night *Ya-Hoo Ya-Hoo*.

The person who is in unity with illumine, with the power of union gets such Divine-intimacy that he obtains the Essence of his own actual illumine. The exalted Prophet (ﷺ) said, “*Syeds are created from my spine, scholars are created from my chest, and faqeers are created from the illumine of Allah Almighty (ﷻ).*”

Poem

Beginning is illumine so is the ultimate; whoso reaches to illumine, attains the Divine-presence.

Recognise! Base-self of the person of illumine is Allah Almighty’s (ﷻ) illumine therefore, he relinquishes lust and temptations. Allah Almighty (ﷻ) Says (exalted Qur’ān, 79:40-41), “*But as for him who feared standing in the Presence of his Sustainer and forbade (nafs) self its appetites and lusts, Paradise will surely be (his) abode.*” Hence, due to Divine-intimacy, his soul becomes illumine. Allah Almighty (ﷻ) Says (exalted Qur’ān 26:88-89), “*The Day when neither wealth nor children will profit. But he alone (will be the gainer) who appears*

before the Presence of Allah (ﷻ) with a heart protected (from) and pure (of all evils) (*qalb-e-saleem*).” Hence, his spirit which is the Command of Allah Almighty (ﷻ) is also illumine. Allah Almighty (ﷻ) Says (in the exalted Qur’ān 17: 85), “*And they (the disbelievers) ask you about the spirit. Say: ‘The spirit is from my Sustainer’s Command and you have been given but a very little knowledge’.*” Hence, his secret is of illumine. When these four forms of illumine accumulate in a body then his all limbs and his innermost and exterior senses transform into illumine. These states are of the *faqeer* whose innermost is occupied (with Allah Almighty (ﷻ)) and his exterior is pardoned. Only such person can step on the path of *mārifat* of monotheism and *faqr* who destroys four of his lower-selves (*nafs*) and then obtains these four states: (1) he attains the state of inner-prosperity (*Ghenayat*)³⁶, as this verse of exalted Qur’ān states (47:38), “*And Allah (ﷻ) is Independent and you (all) are His (ﷻ) dependent.*” (2) He attains guidance from this verse of exalted Qur’ān (20:47), “*And peace be upon him who follows the path of guidance.*” (3) He acquires spirituality from this verse of exalted Qur’ān (2:257), “*Allah-ho is the Guardian of the believers. He brings them out of (all kinds of) darkness and takes them towards the light.*” (4) He obtains the state of Divine-Grace, blessing, and bestowal from this verse of exalted Qur’ān (51:50), “*Run towards Allah.*” Whoever runs towards Allah Almighty (ﷻ), Almighty’s (ﷻ) Mercy and Blessing pull him and present both the worlds before him in order to test him; if the *tālib* of Allah (ﷻ) turns his face away from both the worlds then he becomes a *faqeer* and he reaches to such a state of *faqr* that he does not raise his eye to anything other than Allah Almighty (ﷻ). Allah Almighty (ﷻ) says (exalted Qur’ān 53:17), “*And his eye neither inclined aside nor overstepped the limit.*” For the men of Allah (ﷻ), this status of inner-prosperity is far more precious than their life and children. A *faqeer* deprived of the status of inner-prosperity also becomes mad and ill-mannered in public eye.

³⁶ Inner-prosperity is the state where a person is free of all wants or desires, he is spiritually so content that he has no further desires left in him outwardly as well as inwardly. It is named as *ghanayat*.

Poem

Faqeer has spiritual-power (*Tawfeeq*) over everything from start; the one deprived from such status remains from Allah Almighty (ﷻ) apart.

Recognise, the status of spiritual-visionary is very high and all kinds of spiritual-powers remain within his sight. The spiritual-visionary *faqeer* is such a scholar, alchemist, expert (in spiritual exercise), perfect, and *ārif-faqeer* that everything in the universe is within his authority. Whenever he desires, with the concentration of spiritual-influence (*haazraat*) of Allah's (ﷻ) Actual-Name, he can call the spirits of eighteen thousand universes and the spirits of humans, *jinn*s, and angels. These states of contemplation are of such spiritual-visionary who is bestowed intimacy of Divine-presence and he has authority in invoking the spirituals-of-grave. The *ārif-faqeer* who does not have the knowledge of these two states of invocation and is unable to recite invocation in this manner, is a senseless fool.

Poem

Faqeer's sight is a treasure so is the treasure beneath his feet but despite all that, he remains carefree.

A perfect definition of *faqer* is that, it is far beyond all states and stages.

Faqer is the name of actual Divine-sight by attaining view from Essence; when an *ārif* sees Divine-Essence (*Zaat-e-Elahi*) he transforms himself into it. (*Faqeer's* apparent and innermost are dyed in Godly colour whereby his self seizes to exist).

Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! Allah Almighty (ﷻ) says in exalted Qur'ān (12:21), “*And Allah (ﷻ) is the Master of His work.*” With the study of the science of invocation, spiritual-enlightenment, blessing, and good fortune are attained. Remember, there are five states: the ultimate state of pre-eternity, the ultimate state of post-eternity, the ultimate state of whole universe (in

this state the entire world - from one end to other - every nation and the kingdom of Solomon (عليه السلام) could be within one's power), the ultimate state of hereafter, and the ultimate state of *mārifat* of Monotheism of Almighty (الله). Whoso opens these five states of treasures within five days, five hours, or five breaths with the spiritual-influence of Allah's (الله) Actual-Name and auspiciousness of Islamic-creed, "*There is no God but Allah (الله) and Mohammad (محمد) is the messenger of Allah (الله),*" he is a perfect *mūrshid*. Furthermore, whoso displays the spectacle of both worlds on palm of his hand or on the back of his nail, is complete perfect *mūrshid*. Remember: both worlds come within the folds of Allah's (الله) Actual-Name, Allah's (الله) Actual-Name comes within the folds of human-soul, and the lock of human-soul opens with key of the spiritual-influence of Allah's (الله) Actual-Name and Islamic-creed, "*There is no God but Allah (الله) and Mohammad (محمد) is the messenger of Allah (الله).*" When the lock of heart opens up and unveiled Divine-view is attained then there is no fault, filth, anger, wrath, and insanity left in the body; base-self gets destroyed and the soul attains existence; spirit attains subsistence and it perpetually remains in Divine-sight and in the convocation of exalted Prophet Mohammad (محمد). Such person who is able to show all these stages is a comprehensive *mūrshid*. Such *mūrshid* is comprehensive and 'the light of guidance' (*Nūr-ul-Hudā*) who knows the spiritual-influence and depth of Allah's (الله) Actual-Name more than anyone else but like an ordinary people, he does not tell it verbally nor does he mention it to anyone. When spiritual-influences of the contemplation of Allah's (الله) Actual-Name commence, initially the crowd of *jinn*s stand around the contemplator with respect and dignity and wait for his command; then they plea, "O friend-of-Allah Almighty (الله) what is the order for us? Say something!" He replies, "For me my Allah (الله) is sufficient." Allah (الله) is sufficient! All is temptation besides Allah (الله)! Similarly all angels, guardian-angels, and spirituals gather around the contemplator and present him with the *Paras*-stone, the science of elixir, and the science of invoking spirituals-of-grave but perfect contemplator does not even glance at them (for they all are 'other than Allah (الله)'). Then

the exalted Prophet Mohammad (ﷺ) comes over with all Prophets (ﷺ), beloved Imam Hassan (رضي الله عنه) and Imam Hussain (رضي الله عنه), beloved companions of the Prophet (رضي الله عنهم), spirituals, and beloved Mohayi-ud-Din Sheikh Abdul Qādir Gīlānī (رحمته الله) and hold the hand of contemplator; he (ﷺ) commands him to stand up and blesses him with the instruction of *mārifat*, knowledge, and the status of guidance. All such states are attained with the grace of spiritual-influence of Allah's (ﷻ) Actual-Name. This is the path of spiritual-discipline and this is path of straightness with which *mārifat* of monotheism is attained in both worlds. The *faqeer* in knowledge, who is granting favour, can unveil all apparent and inner spiritual-sciences (*ruhani uloom*) from Allah's (ﷻ) Actual-Name and he studies and exercises them (himself). Some *faqees* are learned-scholars (*alim fāzil*) and some are illiterate, jealous, and miser; and some others, along with being scholars, are immersed and annihilated in Oneness and monotheism of Allah Almighty (ﷻ) and they are in the company of Glorious Sustainer. However there are many learned-scholars in this world; so are many recluse, abstinent, God fearing, and jurists of Islamic-Divine-Law (*Shāria*) but the perfect *faqeer* who remains anonymous and unrecognised, is one in thousands, who is perfect in perpetual presence of convocation of exalted Prophet Mohammad (ﷺ), he is absorbed in annihilation-in-Allah (ﷻ) (*fanā fillah*), he is perfect in being immersed in the illumine of Allah Almighty (ﷻ), he is perfectly approved of in the View of Allah Almighty (ﷻ), or in isolation from brothers sons and other relatives; he dwells in absolute solitude at a deserted place like the spirituals of grave Whoso is approved of in the View of Allah Almighty (ﷻ) and he is acquainted with the path of illumine of Divine-presence and invocation of graves; he is able to take the *tālibs* to the state of illumine of Divine-presence with his concentration and guidance and gets them approved of in the view of Allah Almighty (ﷻ) i.e. he is perfect. In the world there are many illiterate *mūrshids* so are innumerable mundane people, slaves of base-self and Satan; but one out of thousands is a perfect practitioner, 'true reflection and true disclosure' (*ain-numa* and *ain-kusha*) who is worthy of Divine-View. Similarly there are so many

veils: knowledge is a veil, remembrance is a veil, reflection is a veil, repeated-recitals is a veil, striving to read Divine-Tablet (*lawh-e-mahfooz*) in order to discover unfortunate and fortunate is a veil, performing prayer on Divine-Throne is a veil, remaining aware of the inspirational status of both worlds is a veil, (access to) Divine-chair (*kursi*) is viel, thinking of yourself as a spiritual of upper cadre (*gauth*) and as a spiritual-pivot (*qutb*) is a veil, miracle and revelation is a veil, status and stage is a veil, creation is a veil, base-self is a veil, world is a veil, pre-eternity is a veil, post-eternity is a veil, and *hourie* and hereafter are also veils. Although all of these factors have rewards but they prevent from Allah Almighty (ﷻ) and whatever stops the person from Allah Almighty (ﷻ) and engages him (with rewarding factors) is a veil. The veil of reward embroils base-self so that its victim indulges in arrogance and gets completely ruined. What is the unveiled science? What is the unveiled path? What is the unveiled *mārifat*, *faqr*, and limitless guidance? That is the circumference of Allah's (ﷻ) Actual-Name and everything from whole to fraction is unveiled in it. The person, who cannot view the path of unveiled Divine-presence in this circumference, is deprived of Almighty's (ﷻ) *mārifat* and he is blind. Obtaining spiritual instruction from the *faqeer* who is neither aware of any states nor has he got a spiritual-insight (*tafkkur*), is a major sin. Such person who obtains spiritual-instructions (*talqeen*) from an inferior *mūrshid*, actually goes far away from Divine-intimacy. Whatever a perfect *faqeer* says, says from the status of Divine-reality (*haqiqat*) as it is commanded in exalted Qur'ān (2:40), "You fulfil the promise (made) to Me, I (ﷻ) shall fulfil the promise (made) to you." Ibid (48:10), "Allah's (ﷻ) Hand is over their hands."

Mathnavi

O imperfect Satan! Do not be a *mūrshid* and on the path of *mārifat*, do not plunder *tālibs*; The *mūrshid* is a perfect guide on the path of Allah Almighty (ﷻ) and he takes them to the convocation of Mustafa (ﷺ) with his single concentration.

Imperfect *mūrshid* disgraces in both worlds. The exalted Prophet (ﷺ) said, “*Faqr is a disgrace of both worlds.*” (This *faqr* is poverty and destitution). A perfect *mūrshid* acquires pleasure from (spiritual) *faqr* of his *tālibs*. Exalted Prophet (ﷺ) said, “*Faqr is my glory and faqr is my real wealth.*” (This is actual *faqr*). With this *faqr* one attains presence in the convocation of exalted Prophet Mohammad (ﷺ), approval in the view of exalted Prophet Mohammad (ﷺ), fulfilment of innermost by the company of exalted Prophet Mohammad (ﷺ), delightment in being fond of exalted Prophet Mohammad (ﷺ), inner-prosperity by the remembrance of exalted Prophet Mohammad (ﷺ), dominance over base-self by conforming with the commands of exalted Prophet Mohammad (ﷺ), contentment of spiritual-insight by seeing exalted Prophet Mohammad (ﷺ), Divine-grace due to the union with exalted Prophet Mohammad (ﷺ), awareness by the spiritual and physical conditions of exalted Prophet Mohammad (ﷺ), bestowal of endless *mārifat* of exalted Prophet Mohammad (ﷺ), eternal contentment due to the tranquillity from exalted Prophet Mohammad (ﷺ), ultimate success in *faqr* of exalted Prophet Mohammad (ﷺ), delight by spiritual-revelations (*Ilham*) and messages from exalted Prophet Mohammad (ﷺ), spiritual-enlightenment by obeying exalted Prophet Mohammad (ﷺ), and attainment of inner-prosperity and spiritual-enlightenment in both worlds. All of this is attained by contemplating the name of exalted Prophet Mohammad (ﷺ) with full concentration, spiritual-power, reflection, and Divine-grace³⁷. The convocation of Prophet (ﷺ) is revealed by the contemplation of name of exalted Prophet (ﷺ), and exalted Prophet (ﷺ) honours with his (ﷺ) illuminated view. If at this point of presence, the person remains in

³⁷ After the contemplation of Allah’s (ﷻ) Actual-Name, the second form of Islamic-meditation is contemplating the name of exalted Prophet Mohammad (ﷺ). The name of exalted Prophet (ﷺ) is written beautifully and concentrated continually. Eventually its image appears in the heart and thereby the love of exalted Prophet (ﷺ) starts to emanate in the heart and one inclines to follow the tradition of Prophet Mohammad (ﷺ).

right state of mind, wisdom and reflection and pick the dust - fragrant like musk and amber - from underneath the (beloved) right foot of exalted Prophet Mohammad (ﷺ) and eats it, then his spiritual-sight opens up and he becomes the *ārif* of Sustainer and promotes Islamic-Divine-law day and night by practicing it. If the perfumed dust from underneath the (beloved) right foot of exalted Prophet (ﷺ) is scattered over a country then that country is safe and secure from all disasters or calamities until the Judgement Day. If the perfumed dust from the (beloved) left foot of exalted Prophet (ﷺ) is given to someone to eat then that person becomes ecstatic and absorbed or he becomes confused and abandons his prayers due to wrath and overwhelming influence of *dhikr* and reflection. If the dust from exalted left foot of exalted Prophet (ﷺ) is scattered over a country, that country will desert and there is famine, food shortages, or deaths and disasters until the Judgement Day and that country gets ruined. What is the solution for that country? The solution is that a humble request is forwarded to exalted Prophet (ﷺ) to have some consideration and mercy upon that country; if the exalted Prophet (ﷺ) accepted the request, the situation of the country would change and it become prosper. If a *faqeer* has become ascetically insane, his mental and spiritual situation can be normalised with the glance of exalted Prophet (ﷺ), then he is able to see the Prophet (ﷺ). The person who is honoured with sighting of exalted Prophet Mohammad (ﷺ), becomes carefree in the world and hereafter. The person who reaches the essence of Allah's (ﷻ) Actual-Name, with the Divine-grace of contemplation, he takes the *tālib* to the Divine-presence in a breath and then immerses him in the illumine of monotheism in such manner that the *tālib* always remains engrossed in Divine-view. Whoever denies it and does not trust it, is disgraceful. The diagram of Allah's (ﷻ) Actual-Name is illustrated in Fig (1).

When Allah's (ﷻ) Actual-Name influences the body of contemplator it takes him to *la-hoot la-makan*. Everyone advises to contemplate Allah's (ﷻ) Actual-Name but (only a) perfect *mūrshid* (practically) shows spiritual witnessing with the contemplation of Allah's (ﷻ) Actual-Name so that both worlds come within spiritual-

power of the *tālib*. Such *mūrshid* can take the *tālib* to convocation of exalted Prophet (ﷺ), within a breath who knows reality of the name Mohammad (ﷺ) due to the grace of Allah's (ﷻ) Actual-Name.

Diagram of the name Mohammad (ﷺ) is shown in Fig (2).

The person who takes breath with the spirit of exalted Prophet Mohammad (ﷺ) with total concentration and adopts attributes of the soul of exalted Prophet Mohammad (ﷺ) then he becomes the beloved of exalted Prophet Mohammad (ﷺ)

Poem

Do not separate Allah Almighty (ﷻ) from Mohammad (ﷺ); if you see Mohammad (ﷺ), you will find Allah Almighty (ﷻ).

I got this knowledge from the congregation of exalted Prophet (ﷺ) and whosoever become my *tālib*, is a friend-of-Allah (ﷻ).

The person who is acquainted with the path of spiritual-view and spiritual-influence, brings entire creation from east to west within his control and spiritual-influence with the power and grace of his sight so he becomes *faqeer* of such authority that if he wants, he could turn a pauper into king or if he wants, can depose a king. If a person is familiar with the reality of Allah's (ﷻ) Actual-Name and he is able to inscribe Allah's (ﷻ) Actual-Name on his body, seven limbs of his body, from head to toe, get purified and he attains the spiritual state of praise-worthy (*Mahmoud*) and his reprobate base-self dies. If a person seals his body with Allah's (ﷻ) Actual-Name with contemplation, as ink spreads on paper, then he reaches the status of friend-of-Allah (ﷻ) whose beginning and ultimate are the same; then for the rest of his life he does not have the need to indulge in spiritual-exercises (*mujahida*), seclusion, solitude, or striving against base-self. This is the path of such perfect *faqees* who have purity of innermost and they are Divine-reflection.

Poem

Mohammad (ﷺ) is my *mūrshid*, my leader, and my guide. I am honoured with his (ﷺ) merciful glance. These states are of such observer who has eternal Divine-presence.

Poem

I am seeing Allah Almighty (ﷻ) and I am present in the convocation of exalted Prophet (ﷺ), that is the reason I am perfect in Islamic-Divine-Law and strong in the faith of Ahmad (ﷺ).

Recognise! Why would a person need to open his mouth for supplication who understands the intimacy of Divine-presence and spiritual-discipline of the influence of Allah's (ﷻ) Actual-Name? Whereas supplication is for immature, foolish, and incomplete ones. Be warned! Besides Allah-*ho* (ﷻ) everything is the cause of hazards, superstitions, and doubts. Everything besides Allah-*ho* (ﷻ) is other and evil, so remove them all from your heart. O silly fool! Do not deny the observation of *mārifat* and the view of Sustainer; take off the garland of heresy and polytheism from your neck, throw it away! Repent from it thousands times! Allah Almighty (ﷻ) keeps His (ﷻ) Merciful Gaze upon the observers and title them as observers because they are honoured with Divine-view. It is to be remembered that there is no veil (obstruction), wall, stone or mountain between the devotee and his Sustainer. All veils are removed from such heart that awakes with the favoured Glance of Almighty (ﷻ) and then he sees Allah Almighty (ﷻ) with open eyes with complete confidence and certainty. Do you know there is not a veil of travel, worth years, between a devotee and his Sustainer? The person, who removes the veil of his base-self, attains Divine-sight in a breath; such grace and bestowal of Divine-sight can only be acquired from a perfect *Qādiri mūrshid*. What is the path in which a person fills his stomach with all kinds of sumptuous foods but he is not even away for a breath or a moment from seeing Almighty (ﷻ) and he is not separated from the intimacy of Divine-presence? Hence, it is due to the contemplation of illumine, the contemplation of

Divine-presence, the contemplation of graves, the concentration of inner-prosperity, and the authority of pardoned-body³⁸. The contemplator of Allah's (ﷻ) Actual-Name is not without two conditions: either grace of the contemplation of Allah's (ﷻ) Actual-Name takes him to Divine-presence or Allah Almighty (ﷻ) becomes Compassionate towards him. The contemplations are of four kinds: the person who contemplates air, his body flies in the air; the one who contemplates fire, his body becomes scorching red-hot; the person who contemplates water, his body floats on river like a water bubble; the person who contemplates earth, his body becomes dust and mixes in with soil. In essence, contemplations are four: air, fire, water, and earth. However, do not be proud of these four contemplations for annihilation and subsistence in the intimacy of Divine-presence is far away from these contemplations. First of all the *tālib* of Allah (ﷻ) has to attain the state of pre-eternity, the state of post-eternity, worldly state, and the state of hereafter with these four contemplations, only then he becomes worthy of spiritual instruction.

Poem

A person to become one with Allah (ﷻ) is must; he will be relieved from base-self, Satan, and lust.

These states are attained by such spirituals who are the people of contemplation and authority. With the blessing and grace of Allah Almighty (ﷻ) first of all, a *tālib* of Allah (ﷻ) attains fifteen sciences, fifteen forms of tolerance, fifteen spiritual-wisdoms (*hikma*), fifteen types of knowledge of Alchemy and fifteen treasures without any grief

³⁸ Contemplation of illumine is attained with the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) and with it the *faqeer* achieves special illumine, which is the contemplation of Divine-presence. With the contemplation of name Mohammad (ﷺ), presence in the convocation of exalted Prophet (ﷺ) is attained. Contemplation of graves is achieved with the invocation on the grave of a friend-of-Allah (ﷻ) so his favour and his co-operation is gained. With the contemplation of remembrance of *dhikr* and reflection, inner-prosperity is attained. Contemplation of blessed body is achieved with excessive *dhikr* and repentance, with that the whole body is covered with mercy and forgiveness.

or spiritual-exercise by the spiritual-influence of Allah's (ﷻ) Actual-Name. Therefore, he receives such wealth that he does not complain and dominates over every country and every form of spirituality. The person who is unable to access these states from very beginning, can never be able to become *ārif* in Divine-union (*wisal*), even if he bangs his head all his life on the stone of remembrance, reflections, and spiritual-exercise. Firstly, he must attain these treasures then he should take a step in *faqr* and guidance. All of these blessings and favours are achieved from a *mūrshid* 'the light of guidance' who is the mean of approach to Divine-intimacy, the intercessory and guide to Divine-union and companion with Divine-grace; he is a guide to the path of Allah Almighty (ﷻ) and leader of His creation. Fifteen sciences, fifteen forms of tolerance, fifteen spiritual-wisdoms, fifteen forms of alchemy, and fifteen treasures those are destined to a true *tālib* who is trustful and on the state of 'truth of certitude' are as follows: first treasure of alchemy of spiritual-wisdom is the 'reality of knowledge' (*ain-ul-ilm*) that is achieved from the intimacy of Allah Almighty (ﷻ) - 'the ever-Living and Subsisting One'. This is known as the mother of all sciences; for all sciences are attained from it. Second treasure is the alchemy of Monotheism; third treasure is the alchemy of *mārifat* of 'only Allah-ho (ﷻ)' (*illallah-ho*); fourth treasure is the alchemy of annihilation-in-Allah (ﷻ); fifth treasure is the alchemy of subsisting-with-Allah (ﷻ) (*baqā billah*); sixth treasure is the alchemy of *la-hoot la-makan*; seventh treasure is the alchemy of Qur'ān and Ḥadīth along with their inspiring interpretation; eighth treasure is the alchemy of spiritually enlightened soul and that is the leader of both the worlds; ninth alchemy is the knowledge of invoking spirituals-of-grave³⁹ (*ilm-e-takseer*) and whole universe from east to west could be controlled with its spiritual-power; tenth treasure of alchemy is such universal state with which *Paras*-stone is achieved; eleventh treasure is the alchemy of elixir i.e. attaining the science of alchemy from a perfect *mūrshid*; twelfth treasure of alchemy is such friendship with Allah (ﷻ)

³⁹ *Da'wat* is invocation and it is the practice to invoke spirituals of grave so it is a science. *Ilm-e-takseer* is the knowledge of invoking spirituals of grave.

that there is wealth without any complaint and with it one becomes friend-of-Allah (ﷻ), scholar-with-Allah (ﷻ) (*alim billah*), and a spiritually inspired *ārif*. Thirteenth treasure of alchemy is killing the giant evil ogre base-self for it is the thief of faith inside the being and along with Satan it damages one's faith. Fourteenth alchemy of treasure is abandonment and reliance (on Allah Almighty (ﷻ)), with it one overpowers everything and with his spiritual-knowledge (*Taşawuf, sufism*) he helps the illiterates. Fifteenth treasure of alchemy is to attain all of these treasures of knowledge and spiritual-wisdoms from a perfect *faqeer*. Who is *faqeer*? *Faqeer* is the one who distributes the Grace and Blessings of Allah Almighty (ﷻ). *Faqeer* is the one who can activate recitation of the Divine Glorious Name on the *tālib*'s tongue within a glance. When the *tālib* of Allah Almighty (ﷻ) brings all treasures of alchemy of guidance and inner-prosperity to his authority and utilises them; then he has no desire, wish, sadness, or and grief left in his being because he achieves all apparent and innermost sciences of contemplation and spiritual-power. This is the path of demonstration, not the path of mere application. This is the path of test, and this is the path where everything is seen and spiritually-observed with open eyes and *tālib* comments on what he sees. Such rare perfect *mūrshids* are uncommon in this world. What I am saying is exactly according to my own spiritual condition⁴⁰. "The knowledge of Allah Almighty (ﷻ) is enough for my condition." The ultimate state of the *mārifat* of Allah Almighty's (ﷻ) union is such that whenever the *tālib* wishes, he sees Allah Almighty (ﷻ) and whenever he wishes, he enters the convocation of exalted Prophet Mohammad (ﷺ). What is that path? Such ultimate path is of spiritual-influence of Allah's (ﷻ) Actual-Name; if it is opened to a *tālib* of Allah Almighty (ﷻ) in the beginning, he reaches its ultimate. The science of the contemplation of Allah's (ﷻ) Actual-Name is such that all sciences come within it; all treasures of alchemy and wisdom manifest through it. This is known as the 'total science'. This

⁴⁰ *Faqeer* does not just talk about these facts but he actually shows them to the *tālib*. Here honourable Sultan Bahoo (ﷺ) hints that he himself is blessed with such spiritual-powers.

total science of Allah's (ﷻ) Actual-Name is bestowed to the intellectual *ārif*s of Allah (ﷻ) and self-sacrificial true *tālib*s. This science is like light, as light transfers from one lamp to another or from sun to moon; similarly, this science is transferred from one Prophet (ﷺ) to another and from one friend-of-Allah (ﷻ) to another friend-of-Allah (ﷻ). No one attains it with skill or customary-practices. This is such science from Allah Almighty (ﷻ), 'the ever-Living and Subsisting One', which is passed from breast to breast. This is not the science that bears grudge or it can be enhanced with enmity; (this) science should transfer from breast to breast rather formal-education. This entire science passes through concentration to concentration, contemplation to contemplation, monotheism to monotheism, solitude to solitude, 'isolating spirit from base-self' to 'abandoning desires' (*tajrid-o-tafrid*), and from reliance (on Allah (ﷻ)) to reliance (on Allah (ﷻ)). Exalted Prophet (ﷺ) said, "The title of every book is its seed and knowledge is its kernel." Same way this entire science is transferred from intimacy to intimacy, Divine-presence to Divine-presence, illumine to illumine, forgiveness to forgiveness, Divine-grace to Divine-grace, certitude to certitude, and from verification to verification; same as sincerity of respected Abu-Bakr Siddique (رضي الله عنه), Justice of respected Umar Farooq (رضي الله عنه), modesty of respected Othman Ghani (رضي الله عنه), knowledge of respected Ali Murtaza (رضي الله عنه), and *faqir* and character of the exalted Prophet (ﷺ) is being transferred to-date (via generation to generation). Heart becomes spiritually-enlightened with the influence of Allah's (ﷻ) Actual-Name and an endless and an undoubted guidance of science of the Allah Almighty's (ﷻ) secret of secrets appears in the *tālib*'s being, which is the better-substitute (*Ne'am-ul-badal*) of the grace and blessing and a bestowal from Almighty Allah (ﷻ). This is the basic status of a *faqeer* in Divine-union. A *faqeer* is blessed with two great armies from the court of exalted Prophet (ﷺ): one is the army of virtue and the other army is of ability to capture all countries without invasion. This is also the blessing of spiritual-influence of inspired-knowledge (*Ilm-e-ladunni*) through Allah's (ﷻ) Actual-Name.

Poem

All sciences, I am describing, are from the intimacy of Divine-presence; only a wise spiritual-scholar of Allah (ﷻ) can comprehend it.

O wise one! Remember Paradise is achieved with knowledge and piety, while with ignorance and heresy, filthy carrion materialism is attained which is the status of people of Hell. Judge (according to Islamic-Divine-law) is at the higher status amongst scholars, academics, jurists, and *dervīshes*. Such Judge (according to Islamic-Divine-law) who does not accept bribe, hypocrisy, or wealth; Allah Almighty (ﷻ) and His (ﷻ) exalted Prophet (ﷺ) are pleased with him. Judges (according to Islamic-Divine-law) are of two types: first is for exterior (world) and the second one is for innermost. Within a human, base-self and spirit are like claimant and defendant in their own rights. The Judge who gives fair judgement on the case (of base-self and spirit) possesses virtues of soul and is righteous, and just due to the grace of Allah Almighty (ﷻ). The verdict of the judgement is that the tormentor base-self is to be executed and the real spirit is to be reinstated (that is in union with Divine-Truth). Therefore, every limb of the body's kingdom becomes the palace of peace and the guardian-angels (*Moakkal*) present the record-file having good and bad deeds of life and death and give evidence according to this verse of exalted Qur'ān (36:65) "*Today We (ﷻ) shall seal their mouths, and their hands and feet will speak to Us, and will bear witness to their deeds which they used to earn.*" Therefore, each and every stage of life and death is a obscure-treasure of knowledge of better-substitute with 'the name and its'essence for the miraculous body of a perfect human. Such person is unwise and fool who does not study the knowledge of better-substitute and remains unaware of the knowledge of better-substitute of 58:11, 'this given knowledge of various states' from his *mūrshid*⁴¹. It is so

⁴¹ The body of a perfect human is the house of marvels and it is the reflection of surprises. Perfect human knows the secret of attaining Allah (ﷻ) and the Essence of Almighty (ﷻ). This is a treasure and only by resolving its mystery, one could reach

because he remains deprived of formal and spiritual knowledge by being slave of base-self of evil desires. What is better-substitute? It is a state of trust and certitude which is of various kinds e.g. the better-substitute of spoken knowledge; the better-substitute of spiritual-conditions, which is the fruit of *dhikr*, reflection and, repeated-remembrance (*Wird wazayef*); the better-substitute of absorption, sobriety, unforeseeable fears (*qabz*), hopes of future (*bast*), hazards and vain thoughts; the better-substitute of spiritual-revelations (*Ilham*) of *la-hoot la-makan* with intimacy and union; the better-substitute of viewing of action and behaviour of beauty such that apparent and innermost become one due to them; and the better-substitute with which *majlis-e-Mohammadi* (ﷺ) is bestowed along with awareness of the facts from past, present and future. The better-substitute is such state of grace and blessing which *ārif*s of Allah (ﷻ) have attained from pre-eternity and it has niether relevance with features and adoring beauty nor with the elation of base-self generated by melodious atmosphere because these factors are elementary states and they take the *tālib* further away from Divine-intimacy: all these elements are Satanic excuse and cause of scepticism. Where there is the secret of Allah Almighty (ﷻ), there is no need for sound or voice, for the person who observes and witnesses with open eyes, is carefree of physical world.

Poem

Eyes were immersed in Divine-sight, base-self got immersed in desires, heart was in perpetual Divine-union, spirit was united with exalted Mustafa (ﷺ).

When these four left me, where was my name? Bahoo (ﷺ) got immersed in *Hoo*, now he says goodbye to name and fame.

there. The spiritual-occurrences (*tajali*) of manifestations in the human body are all better-substitutes. Each manifestation's spiritual-revelation goes further than the previous one regarding Divine-intimacy and it strengthens the belief further. Hence, what is better-substitute? It is the result of actions.

Therefore, whoever has in his sight thoughts and imagination set upon these states of better-substitute, he always keeps a check on himself. He recognises the reality of all stages and he becomes perfect in *mārifat* and *faqr*. All states of better-substitute are attained with the repeated-recital of Qur'ānic verses. Whoso attains witnessing of the intimacy of Divine-presence, cannot even recollect the path of sins and disobedience for he has left no hindrance in front of him. Whoso has reached such an unveiled stage reaps the rewards because of that status.

Poem

Presence in the court of exalted Prophet (ﷺ) I have attained;
Allah (ﷻ) is sufficient and from the rest I have refrained.

A Ḥadīth of exalted Prophet (ﷺ) is, “*When faqr is accomplished then that is Allah.*”

This excellence of *faqr* cannot be acquired by spiritual-exercises or struggle but it is achieved with the glance of exalted Prophet Mohammad (ﷺ) by such person through the concentration of a perfect *mūrshid*, who takes him into *majlis-e-Mohammadi* (ﷺ) and by the merciful glance of exalted Prophet (ﷺ) has him bestowed this status. Listen carefully! If you are intelligent then utilise your wisdom and if you are an intellectual-scholar then recognise! It is easy to obtain the state of viewing Allah Almighty (ﷻ), acquiring the *mārifat* of ‘nothing besides Allah (ﷻ)’, and observing the manifestation of illumines of Allah Almighty (ﷻ); but attaining *majlis-e-Mohammadi* (ﷺ) is very difficult and arduous. Acquisition of the presence in *majlis-e-Mohammadi* (ﷺ) is easy but remaining obedient to the command and will of exalted Prophet (ﷺ) is not easy. Remaining obedience to the command and will of exalted Prophet (ﷺ) is easy but attaining the states of annihilation and subsistence in Allah Almighty (ﷻ), the state of verification by Divine-grace, the state of contemplation and authority, the state of reflection and concentration, the state of acquaintance with Allah (ﷻ) and its delicate knowledge, the state of intimacy of Divine-presence, and the spirituality of invocation of graves is absolutely difficult and arduous because these states are called

the state of ‘death before dying’. When a *tālib* recites ‘there is no God’ the *tālib* reaches the status of death and his innermost acquaints with the status of death and spiritual-conditions; there he sees some of the spirituals are at the state of *illee-yeen* (interim place for the people destined for Paradise) and they enjoy the pleasure of spring gardens of Paradise while others are being punished in the Hellfire at the state of *Sijjeen* (interim place for the people destined for Hell). When a *tālib* recites ‘only Allah-*ho* (ﷻ)’ he reaches the state of ‘death before dying’; where death seems life to him and after death he attains life, and he reaches the planes of the Judgement Day. There he goes through the scrutiny of his deeds and crosses *Sirāt*-bridge and enters the Paradise and over there in front of his Creator he bows down for five hundred years and then he prostrates for five hundred years and when he recites ‘Mohammad (ﷺ) is the messenger of Allah’ (ﷻ) he drinks goblet of the drink of Paradise by the hands of exalted Prophet (ﷺ) and he sees the Sustainer of universes with his eyes. The person who reaches such status of Divine-presence while awake, in dream, or during Islamic-meditation (*Murāqibah*) and also he recites the reality of Islamic-creed with the glance and concentration of exalted Prophet (ﷺ); then he realises the reality of everything from its apparent to innermost and from its beginning to end so that his trust and faith on Islamic-creed solidifies. The person who understands the negation ‘there is no God’, realises the reality of everything concealed and nothing in this world or the hereafter remains hidden from him. When the person recites ‘there is no God’ from its reality, he reaches to affirmation ‘but Allah (ﷻ)’, then all the states of affirmation are revealed to him. What do you know about the affirmation ‘but Allah (ﷻ)?’ The status of affirmation is bestowed to humans and not to animals. Furthermore, how can you be acquainted with ‘Mohammad (ﷺ) is the messenger of Allah (ﷻ)?’ (It is not revealed) until you take yourself spiritually to the sacred shrine of exalted Prophet (ﷺ) and speak to exalted Prophet (ﷺ); so it is clear that ‘there is no god’ is the killer of base-self, ‘but Allah (ﷻ)’ enlightens the soul, and ‘Mohammad (ﷺ) is the messenger of Allah (ﷻ)’ is the reward for spirit. Islamic-creed is like Sun; when it

influences the body, its light illuminates the soul. Common people recite Islamic-creed as a tradition; whereas, special people recite it with Divine-presence of ‘the ever-Living and Subsisting One’. It means that the recitation of Islamic-creed by special people is to acquire the reality of life and death, and to inscribe this (reality) with the science of Allah’s (ﷻ) Actual-Name. The Ḥadīth of exalted Prophet (ﷺ) is, “*Whosoever recites once ‘There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the Prophet of Allah (ﷻ)’ enters Paradise without any scrutiny or punishment.*” Exalted Prophet (ﷺ) said, “*There are many who say ‘there is no God’ but there are a very few who recite with the sincerity of heart.*” Recognise, there are twenty-four letters in Islamic-creed and thousands and thousands of sciences are revealed with every letter and with them the sins are forgiven and Divine-presence is attained. What does a person with dejected-heart know about the reality of Islamic-creed? The friend-of-Allah (ﷻ) *faqeer* who reaches the excellence of the reality of the Islamic-creed, attains the perpetual Divine-presence; life and death are the same to him. He is sometimes in the state of fear and sometimes in the state of hope; sometimes he finds himself at home and sometimes he finds himself in the grave; on some occasions he studies formal-knowledge (*ilm-e-zāhir*) and on other occasions he is immersed in Divine-presence. He remains isolated and disgusted by the materialistic world and its lovers. The friends-of-Allah (ﷻ) do not die but they take their life to the realm of death and after their death they bring themselves back to life. The trend of some friends-of-Allah (ﷻ) and spiritual-scholars have been such that they have been coming out of their graves and they have been teaching their students and giving them spiritual-instructions to do the *dhikr* of Allah (ﷻ)⁴². Exalted Prophet (ﷺ) said, “*Beware! Friends-of-Allah (ﷻ) do not die but they migrate from one abode to another.*” The

⁴² These practices have been experienced at the shrine of respected *Sakhi* Sultan Bahoo (ﷺ) where one of his true *tālib* Sultan Syed Mohammad Bahader Ali Shah (ﷺ), was passed instructions through such practice for more than forty years. It was around 1820s.

person who escapes from his base-self in this worldly home, he observes Divine-presence in his grave and his spirit becomes delightful.

Poem

The blind person cannot see Almighty (ﷻ) for he desires other than Almighty (ﷻ).

Listen! Some people attain the sight of perpetual Divine-presence while ‘holding breath with *dhikr*’ (*habs-e-dam*⁴³), whereas others get entrapped forever in incitement and irritation while ‘holding breath with *dhikr*’. Remember, when a true *tālib* is favoured by a perfect *mūrshid* then his outer as well as innermost become same for him, when he is favoured by a complete *mūrshid* (*mūrshid mukammil*), his beginning and ultimate become same for him, and when he is favoured by a supreme *mūrshid* (*Mūrshid akmal*) he sees this materialistic world as a loose woman smothered with menstrual blood; No man⁴⁴ goes near her for he divorces her three times and what a good status it is. When favoured by a comprehensive *mūrshid*, he slaughters four birds and those four birds are four kinds of base-self i.e. evil-self (*nafs-ammara*), accusing-self (*nafs-lawama*), inspiring-self (*nafs-mulhima*), and satisfied-self; or four elements i.e. earth, air, fire, and water; or four states i.e. Islamic-Divine-law, spiritual-path, Divine-Truth, and *mārifat*.

Poem

I was four, then became three, then became two, after that I left dualism and became one.

Furthermore, the four birds are as follows: the pigeon: desires, the cockerel: lust, the crow: greed, and the peacock: beauty. When a true

⁴³ *Habs-e-dam* is a practice that some people engage in, and they name it as spiritual-practice. In Islam spiritual practices are meant for spirit but *habs-e-dam* is a practice done with *dhikr* by controlling breath to raise heart beat which has nothing to do with spirit and spirituality nor does it control or annihilate base-self and affect innermost in anyway.

⁴⁴ Here word ‘man’ is used because the seeker of Almighty (ﷻ) is considered man (masculine, gallant, brave) by *sufis* whether that person is of female gender in this world.

tālib is bestowed favour by a *mūrshid* - the light of guidance - then he attains the Divine-view with clarity; the tremendous amount of Allah Almighty's (ﷻ) treasures come within his authority and he becomes the bestower of treasure and grace.

Poem

I am a perfect, a complete, and a supreme - the light of guidance - comprehensive *mūrshid*; I am a *faqeer*, the king of earth, at the state of annihilation-in-Allah (ﷻ).

If an absorbed, king of earth *faqeer* absorbs a king then such king would remain restless and confused for the rest of his life⁴⁵. If a perfect friend-of-Allah (ﷻ) *faqeer* has his spiritual-concentration (*Tawajjuh*) on a king, he would run bare feet towards that *faqeer* just like a slave. Hence the king is subordinate of the *faqeer*, and every kingdom and country, from east to west, comes under spiritual-power of the *faqeer*. If there is no spiritual-concentration of a friend-of-Allah (ﷻ) *faqeer* on innermost as well on the apparent of a king, then no king would be able to succeed in any venture, no matter if he has an army of thousand divisions under his command. A (moment's) spiritual-concentration of the perfect *faqeer* is better than the supplications of day and night, and spending excessive amount of wealth (in the path of Allah (ﷻ)): the spiritual-concentration of such perfect *faqeer* who knows the spiritual-concentration of reality of Allah Almighty's (ﷻ) intimacy, the spiritual-concentration of reality of 'Happen', and the spiritual-concentration of reality of Islamic-creed "*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*" The spiritual-concentration of such perfect *faqeer* remains progressive and active all the time and does not stop until the Judgement Day. In fact the spiritual-concentration of a perfect *faqeer* is so perfect that the *tālib* enters in the Paradise prior to the Judgement Day with secure faith and remains safe and sound. Allah Almighty (ﷻ) says, "Whoso enters (Paradise) is in peace." This is the status of such *faqeer* who is friend-

⁴⁵ The king of earth *faqeer* is called spiritual-pivot (*qutab*) of Oneness (*qutab-e-wahdaniyat*) which is the highest cadre among friends-of-Allah.

of-Allah (ﷻ) by birth and who is spiritually-enlightened and always keeps on struggling against his base-self.

Poem

My book is not any one's compilation rather every word of my book is from Allah (ﷻ).

I have written this book with the knowledge of Qur'ān and noble Ḥadīth so only an evil will deny it.

Its every line is full of Allah Almighty's (ﷻ) Mercy and its each word is the concealed Secret of Allah Almighty (ﷻ) so whoever will study it frequently, will be free from all kinds of grief.

Its reader will become desire-free-*faqeer*; he will attain ascension to Almighty's (ﷻ) *mārifat*.

The *tālib* of Bahoo (ﷺ) bears the qualities of *mūrshid* for he (the *tālib* of Bahoo (ﷺ)) is immersed in the *mārifat* of monotheism and annihilated in Almighty (ﷻ).

Therefore, the heart of a person is like a deep ocean and his body is like a water-bubble.

Poem

The people of Divine-love ('*Ishq-e-Elahi*) have no desire for name and fame because they are like a water-bubble and when it bursts, it is merely water.

Hence, the friends-of-Allah (ﷻ) are neither Allah (ﷻ) nor are they separate from Allah (ﷻ).

Poem

O my dearest! I am talking to you, listen to me carefully!
Nothing is out of Qur'ān.

This book is effective commentary of exalted Qur'ān.

Poem

No knowledge is above the commentary and no commentary
is above the influence.

From the day of Grand-convocation (*alast*) - due to the study of this commentary - the *tālibs* of Almighty (ﷻ) have become the enlightened *faqeer*, annihilated-in-Allah (ﷻ) and therefore, they rule over their base-self. The Ḥadīth of exalted Prophet (ﷺ) is, “*As it was then, the same is now.*” With the knowledge of Living Divine-Truth, based on the Commands of Sustainer, and the verses of Qur’ān; some people become masters of speech, some people become aware of spiritual-conditions, some people attain Divine-sight, and some people reach *lahoot la-makan*; all of this is mentioned in exalted Qur’ān. Allah Almighty (ﷻ) Commands (exalted Qur’ān 6:59), “*And He (ﷻ) has the keys of unseen and He (ﷻ) only knows them and He (ﷻ) knows whatever is in land and in sea. And He (ﷻ) knows the leaf that falls and there is not any grain in the darkness of the earth, nor anything wet and nor dry which is not written in the luminous book.*” Therefore it is understood that all sciences of exalted Qur’ān and Ḥadīth, Torah, Bible, Psalms, whole knowledge written on Divine-Throne (*Arsh*) and Divine-Tablet, and the knowledge of everything that exists in both worlds reflects on the tablet of conscience like a dot. When knowledge of the tablet of conscience opens up and illuminates, then thousand types of sciences manifest merely from *alif* (the first letter of alphabet) so the science of mere ‘*alif*’ becomes sufficient for practice because all other forms of knowledge, besides the science of ‘*alif*’, are for profession, accumulation of wealth and property for livelihood and for the satisfaction of selfish desires. To be a perfect spiritual-practitioner (*aamil*) of this science is merely with the concentration by *mūrshid* and for that, in the court of his *mūrshid*, the *tālib* has to be like a corpse in the hands of its bather. (*Tālib* does not follow his own instincts but he follows the command of his *mūrshid* without any hesitation).

Poem

O *tālib* if you are a true *tālib*, do not object in front of me and be like a corpse for I wash such *tālibs* with Almighty's (ﷻ) *mārifat*.

I wish for such *tālib* and by being a perfect *mūrshid* I am aware of all states of *tālib* and *mūrshid*.

For many years, I have been searching of such *tālib* who is capable of Divine-sight but sadly I have been unable to find such *tālib*.

O seeker of alchemy of gold and silver! What kind of alchemy do you require? What type of alchemy do you have faith in because there are two types of alchemy? One is related to the gold, silver and materialistic carrion and the other is the alchemy of Divine-view. Which knowledge shows the path of Divine-view? Which knowledge bears witness of Divine-view? Which knowledge becomes the intuition of Divine-view? Which knowledge becomes the eyes and sight for Divine-view? Listen O scholarly illiterate! Listen O illiterate scholar! Listen O *ārif*! Listen O spiritual-practitioner in Divine-union! This verse of Qur'ān is the evidence of Divine-sight; Allah Almighty (ﷻ) Commands (exalted Qur'ān 51:50), “Run towards Allah,” and on the contrary polytheism, infidelity, and bad deeds are, “Run away from Allah (ﷻ).” Which of these two deeds would you like, “Run towards Allah” or ‘run away from Allah (ﷻ)’? Remember that a person equips his apparent and his tongue with the knowledge of excellence but he keeps his innermost unaware of the ‘certitude of heart’ and the knowledge of Divine-sight but the one, unaware of the spiritual-knowledge (*Taşawuf, sufism*), is an absolute animal. He is dispirited and a prisoner of Satan. Although he always speaks about decisive dictum of exalted Qur'ān and Ḥadīth. Spiritually, he is an illiterate ogre. His wicked base-self is hypocrite like Satan. Remember: many people inwardly are infidels, *Yahoods*, hypocrites, polytheists, lairs, tyrants, characterless or Muslims. The people with the satisfied-self are the Prophets (ﷺ) and friends-of-Allah (ﷻ) and they are scholars of the

knowledge of certitude, the knowledge of verification, and the knowledge of Divine-grace. They are honoured with (*mushaida*) witnessing due to the contemplation of Allah's (ﷻ) Actual-Name; their hearts are alive; they are the people of Divine-sight; they are the people of *mārifat* and they are at the state of 'truth of certitude'. A Ḥadīth of exalted Prophet (ﷺ) is, "*Whoever recognises his base-self (from annihilation), verily he recognises his Sustainer from (the state of) subsistence.*" With four contemplations, the recognition of Sustainer is attained: (1) the contemplation of death. (2) The contemplation of Divine-love because spiritual-sight is achieved with it. (3) The contemplation of *mārifat* as the ascension and the view of Sustainer is attained with it. (4) Such contemplation with which one attains perpetual presence in *majlis-e-Mohammadi* (ﷺ).

Such *mūrshid* who does not teach these contemplations and instructions to the *tālib* of Allah Almighty (ﷻ) on the very first day, is immature and incomplete; he is unworthy of being *mūrshid*, guidance cannot be obtained from him. O my dearest! The knowledge of jurisprudence and books only teach the difference between good and evil; whereas, with the grace of Allah Almighty (ﷻ), a spiritual-scholar friend-of-Allah (ﷻ), perfect *mūrshid* can bestow the honour of Divine-presence, *mārifat*, and Divine-view with complete certitude; so formal-scholars and the people of *mārifat* with Divine-presence cannot be the same. Remember: Divine-love is obligatory, abandoning the materialistic world is Prophetic-tradition (*sunnah*), abandoning base-self is desirable, and opposing Satan is necessary. This is the knowledge regarding which exalted Prophet (ﷺ) said, "*It is obligatory for every Muslim man and woman to acquire knowledge.*" Furthermore, this is the knowledge regarding which exalted Prophet (ﷺ) said, "*People of knowledge have status.*" Therefore, what need do the people of Divine-sight have for alchemy of gold and silver, *Paras-stone*, and having authority over both worlds? All this is meant for the mere satisfaction of one's base-self. An imperfect *mūrshid* confines his *tālib* in solitude and engages him in struggle and exercise in seclusion. Whereas, a perfect *mūrshid* purifies the seven limbs of *tālib's* body from head to toe with spiritual-influence of the contemplation of

Allah's (ﷻ) Actual-Name in such manner that he does not need any struggle for spiritual-exercise, for the rest of his life; he immerses in the view of Divine-presence in such way that he refrains from all forms of desires of both worlds. Perfect *mūrshid* is the one who takes the *tālib* to the intimacy of Divine-presence with a spiritual-concentration. A *mūrshid* who does not have such qualities, is a fool with foolish tendencies and unaware of the *mārifat* of Divine-sight. There are many so called '*mūrshids*' and '*tālibs*' for name and fame, respectively but remember that mere-follower *mūrshids* engage the *tālib* in outwardly deeds, repeated-remembrance, and struggle with invocation⁴⁶; as a result, the *tālib* falls from grace and remains confused. Furthermore, such *mūrshid* engages *tālib* in *dhikr*, reflection, and 'invoking *dhikr* by holding breath' and ruins him. However, a perfect *mūrshid* turns the *tālib* into the viewer (of Allah Almighty (ﷻ)) within a glance and with his spiritual-concentration, he presents the *tālib* to Divine-court and grants him the Divine-sight. Pay attention if you are wise and intelligent! if you are *ārif* worthy of Divine-sight then listen!; If you are a seeker of worldly carrion then listen!; If you are a scholar with the sign of honour then listen!; Listen, if you are a characterless illiterate! "Whosoever adopts pious deeds, benefits himself; if he embraces the path of evil then it is his own loss." Therefore the path of mercy and blessing is to escape from the ailments, curse, hardship, and disease of infidelity and polytheism; for that one has to distance himself from the materialistic affairs because it is the mundane factor that is responsible for taking the person away from the path of *mārifat* and Divine-union. Such *tālib* is foolish who embarks upon the path of *faqr* and *mārifat*, if he is unable to accumulate all wealth in the very beginning and brings it to his disposal, so that his heart gets tired of worldly wealth. Hence it is compulsory for the *tālib* to bring the whole world and the Kingdom of Prophet Solomon (ﷺ) within his control and authority at first. Once he does that, it is obligatory for him to relinquish this power and authority;

⁴⁶ There are many kinds of invocation and here it is meant for such invocation that is to gain control of supernatural beings (jinns and unseen creations etc.) to acquire information and help from them. In Europe it is known as spiritualists and they have their own societies where people invite spirits and communicate with them.

then he turns towards Allah Almighty (ﷻ) and engrosses in the contemplation of Divine-view to attain the state of Divine-view. This is not the path of altercations, discussions, and path of the knowledge of altercation. In fact, it is the path of viewing exclusively Divine-Beauty. In short, what is *faqr*? You have not understood the levels of *faqr* and yet you have made a claim to be on the state of *faqr*? O fool! You have not yet seen the status of *faqr*? You are still blind, even the fragrance of *faqr* has not reached you yet. *Faqr* is the path of deliverance: free from lamenting. What do cheap people know about it because their base-self does not let them turn towards it and even if they do, they cannot remain (steadfast) on it? The most basic state of *faqr* is actual Divine-sight. What are the signs of the spirituals of upper cadre, spiritual-pivots (*qutb*), *dervīsh*, *ārif* of Divine-union, friend-of-Allah (ﷻ), and scholar-with-Allah (ﷻ)? In fact there are two states: the people of first state are human while the people of second state seem like human (physically) but they have animal-like nature. They live without peace and tranquillity all the time; so what is the distinction between human like animal and superior human being? Human is the one who views Allah Almighty (ﷻ) perpetually and faces hazards due to the desires of carrion world; while with Divine-sight one attains tranquillity. The carrion world causes confusion and dissatisfaction. The reality of this path is related to Divine-union and Divine-intimacy. This path is achieved by inner-prosperity and inner-prosperity is the bestower of Divine-view.

Poem

The *mūrshid* who has Divine-view, can provide you Divine-view; because in the court of Almighty (ﷻ) he has the grace to provide Divine-view.

The inner-prosperity is of five types; the person of ultimate inner-prosperity is the one who has authority over five types of inner-prosperities and treasures and he utilises them and he attains all kinds of blessings and wealth from them. Such person attains the life of both worlds and he never dies because he has submitted himself to Allah Almighty (ﷻ). Allah Almighty (ﷻ) Commands (exalted Qur'ān,

40:44), “And I consign my affair to Allah (ﷻ). Surely Allah (ﷻ) is Ever-Watchful of the servants.” These are the five treasures of inner-prosperity, full of contentment, and guidance: the first status of inner-prosperity is that the person of contemplation gazes at dust, it transmutes it into gold and silver because according to the person of spiritual-insight dust and gold are the same. This state of inner-prosperity comes with Divine-grace and guidance. The second state of inner-prosperity is attaining such perfection in the science of invocation that whenever invoker (of invocation) wants, he can gather all creation, and whatever he likes, he can get from them with spiritual-influence of the contemplation of Allah’s (ﷻ) Actual-Name. This state of inner-prosperity is accomplished with the ascertainment of guidance. The third state of inner-prosperity is such that a contemplator illuminates his eyes with the contemplation of Allah’s (ﷻ) Actual-Name to such an extent that he can pick out *Paras*-stone from a mountain and utilise it as much as he wants so that he does not need to ask anyone for anything. This state of inner-prosperity is attained with pure certitude of guidance. The fourth state of inner-prosperity is such that with the science of invocation of graves, contemplator brings alchemy of elixir in his authority. This state of inner-prosperity is attained with pure certification of guidance. The fifth state of inner-prosperity is such that spiritual-sight of contemplator gets enlightened and he can see all underground concealed treasures of Allah Almighty (ﷻ) and nothing remains hidden from him. This state of inner-prosperity is also attained with pure certification of guidance. The *mūrshid* who does not bestow his *tālibs* these five treasures on the very first day, is an idiot who is claiming to be a *mūrshid*.

Poem

The *tālib* of Ahmad *Mujtaba* (ﷻ) adopts the attributes of Ahmad (ﷻ) and he attains Almighty’s (ﷻ) *mārīfat* on the first day.

The *tālib* of exalted Prophet Jesus (ﷺ) adopts attributes of Jesus (ﷺ). By being people of *mārifat* he brings the dead back to life.

The sound of ‘get up with the Command of Allah (ﷻ)’ is a secret but the *faqeer* who immerses in Allah (ﷻ) is free from such *dhikr*.

The paths of *faqr*, *mārifat*, Divine-view, friendship with God, guidance, and contentment are open with inner-prosperity. If the path of *faqr* is adopted without this state of fulfilment and inner-prosperity then such *faqr* proves to be ‘the *faqr* that falls facing down’ (*faqr-e-mokib*). The *faqeer* of such *faqr* is humiliated and, in the state of hunger, he always complains of destitution. The person who complains against *faqr*, is in fact complains against Allah Almighty (ﷻ). Whoso complains against Allah Almighty (ﷻ) remains accursed and apostate; exalted Prophet Mohammad (ﷺ) is disgusted from him. Exalted Prophet Mohammad (ﷺ) said, “Such *faqr* is the disgrace of both worlds.”

Interpretation of Mārifat and Ārif

Remember that there are many types of *ārif*s with many types of bodies and names such as the *ārif* of Allah (ﷻ), the *ārif* of wisdom who resolves puzzles, the *ārif* of base-self (*nafs*), the *ārif* of soul, the *ārif* of spirit, and the *ārif* of Sustainer. “Who recognised his *nafs*.” The *ārif* of base-self recognises his base-self and adopts piety to prevent his base-self from the pleasures of lust, desires, hypocrisy, polytheism, and infidelity because the hope, wish and pleas for the pleasures of desires, lust, Paradise, *hourie*, and other awards of the hereafter are the factors that keep the base-self alive. In the presence of these factors base-self never dies and never turns towards Almighty’s (ﷻ) *mārifat*. *Whoso recognises his Sustainer*, he is honoured with the Divine-view (*liqa-e-Elahi*) with the contemplation of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*), and then annihilates-in-Allah (ﷻ) (*fanā fillah*) at the state of monotheism, such that he does not even remember base-self and this world, Satan or Paradise. “*Whoever recognises his base-self from annihilation, verily he recognises his Sustainer from the (state of) subsistence.*” This status is of friend-of-Allah (ﷻ) (*wali*), *ārif*-with-Allah (ﷻ) (*ārif billah*) who is perpetually immersed in Divine-witnessing (*mushaida*) of subsistence. He recognises Allah Almighty (ﷻ): as Almighty (ﷻ) has to be recognised. Almighty (ﷻ) Commands (exalted Qur’ān, 2:40), “*You fulfil the promise (made) to Me (ﷻ), I (ﷻ) shall fulfil the promise (made) to you.*” Allah Almighty (ﷻ) further Commands (exalted Qur’ān 2:257), “*Allah ho (Allah’s (ﷻ) Actual-Name) is the Friend of devotees. He brings them out of (all kinds of) darkness and takes them towards the light.*” Such friend-of-Allah (ﷻ) who perpetually remains in Divine-sight (*nūr*), is a scholar-with-Allah (ﷻ) (*alim billah*) the *ārif* of Divine-presence (*hazoori*). It is obligatory for the *tālib* to take himself to this state of Divine-presence, on the very first day. There are many ordinary *ārif*s, *ārif*s (just) by name and *ārif*s of progression. Similarly, there are many literary *ārif*s who study

books, *ārif*s who memorise and recite exalted Qur'ān, *ārif*s of ultimate *dhikr* 'Ya-hoo', *ārif*s of *dhikr qurbani*, *ārif*s with (Divine) sight, *ārif*s of base-self, *ārif*s of spirituality, *ārif*s of bread (materialism), animalistic *ārif*s, *ārif*s who overpower creation like kings, nobles, people of status - who are without tranquillity - and confused people by drawing horoscopes and diagrams, *ārif*s of the science of lantern's invocation, *ārif*s to the astonishment of angels, and *ārif*s of Satanic insanity; but only one *faqeer* in thousands who rules over both the world by becoming an *ārif* of Allah (ﷻ) who is annihilated-in-Allah (ﷻ), gets acquainted with the secrets of Divine Sustainer, *ārif* of annihilation (in Allah (ﷻ)), immortal *ārif*, beloved *ārif*, absorbed *ārif*, favourite *ārif*, desired *ārif*, *ārif* aware of the secrets of spirits, and *ārif* having secrets of soul.

Poem

I am the *tālib* and *ārif* of exalted Prophet (ﷺ); I am always present in his (ﷺ) exalted court and I am always steadfast on his (ﷺ) tradition.

What need an *ārif* of perpetual Divine-view has for the study of knowledge, messages, notifications, spiritual-revelations (*Ilham*), and sounds?

Poem

Bahoo (ﷺ) you are the guide of Divine-sight of the oneness (of Almighty (ﷻ)), for the pleasure of Almighty (ﷻ); O *tālib* come to me with your severed head (i.e. severed base-self) so I immerse you in the oneness of Almighty (ﷻ).

A mere-conformist *tālib* is constantly afflicted by the ailment of worldly hazards and until he annihilates in Divine-sight and subsists-with-Allah (ﷻ), his illness remains incurable. Allah Almighty (ﷻ) Commands (2:10), "In their hearts is a disease. So Allah (ﷻ) has worsened their disease." The initial state for *tālib* of Allah (ﷻ) is that, with the contemplation of Allah's (ﷻ) Actual-Name, every state and stage of knowledge of invisible spiritual-occurrences (*Tajalli*) and

undeniable spiritual-progress unveils to him and he constantly mentions it in his writings. Afterwards Allah Almighty (ﷻ) rewards him and takes him to the *la-hoot la-makan* with His Divine-Power of absorption and there by becoming one with God heads towards God and relinquishes the covetousness of making people his *tālibs* and disciples. Moreover, he divorces his base-self, Satan, and materialistic world and accomplishes the knowledge of *mārifat*. By seeing this situation, his *tālibs* lose faith in him and abandon him; Only such *tālib* with complete sincerity, certitude, unity and faith remains with him who fully understands the spiritual-condition of the *mūrshid* from beginning to utmost. As in the Chapter of *Kahf* in exalted Qur'an; during the incident, exalted Prophet Moses (ﷺ) understood all states of respected Khider (عليه السلام) very well from beginning to utmost; Therefore, O *tālib*, you must speak to your *mūrshid* to understand the reality of entire actions, conditions, practices, and discourse. Such obvious path to study and understand the concealed knowledge is attained by that person of certification, who is with Divine-grace. Divine-grace is the name of companionship of Almighty (ﷻ). How is a heretic person with dejected heart supposed to know about such states for he is deprived of these states!

Poem

Such *ārif* is worthy of Divine-sight who immerses in monotheism and remains in perpetual Divine-view.

He does not have to close his eyes for such *ārif* sees everything with open eyes, with the blessing of Allah (ﷻ).

All the status and states of Intimacy and Divine-presence, *mārifat* and Divine-grace, *dhikr* and reflection, certification of Islamic-meditation (*Murāqibah*), certification of accountability, being a friend-of-Allah (ﷻ) in a desire-free state, unlimited inner-prosperity (*Ghenayat*) without any complaint, unlimited favour, and unlimited state of being spiritual of upper cadre (*gauth*), spiritual-pivot, dervīsh, and *faqeer* cannot be accomplished until the contemplation of Allah's (ﷻ) Actual-Name is exercised. It is because with spiritual-influence

(*haazraat*) of the contemplation of Allah’s (ﷻ) Actual-Name, the *tālib* attains spiritual-powers (*Tawfeeq*) of the illumines of monotheism and with it the *tālib* immerses in annihilates-in-Allah (ﷻ) and perpetually views Allah Almighty (ﷻ). Viewing Allah Almighty (ﷻ) this way, is permissible because it is all in all bestowal of Allah Almighty (ﷻ) which is the status of praiseworthy (*Mahmoud*) i.e. a status of His (ﷻ) pleasure, absorption, and grace. Anyone who denies this beneficence of Allah Almighty (ﷻ) and does not pay attention to the status of praiseworthy, becomes reprobate in the hereafter; no matter if he is a scholar-ignorant or an ignorant-scholar (*scholar without enlightened innermost (bātin)*).

Poem

On the path of *mārifat*, every *ārif* has the ability to distinguish truth from falsehood in a glance.

The person of dejected soul and cast-down mind is materialistic, tyrant, miser and dark-hearted: a brigand for Muslims. Regarding such tyrant Allah Almighty (ﷻ) Commands (exalted Qur’ān 11:113) “*And incline not towards those who are engaged in oppression (and exploitation) lest the Fire (of Hell) should touch down at you.*” The person who studies the knowledge of Oneness of Allah Almighty (ﷻ) from Divine-Essence (*Zaat-e-Elahi*), immerses in the Oneness of Almighty (ﷻ) in such manner that he cannot even remember reward or punishment; sometimes he is in the state of absorption and sometimes he is fully vigilant; on some occasions he is asleep and on the other occasions he is wide awake; but in every state and time he is in constant Divine-view by remaining immersed in Allah Almighty (ﷻ). These states are of such *ārif* who has attained salvation, who neither fears nor grieves. This is the gratification of Almighty (ﷻ) which is bestowed to spiritual-scholars and perfect *faqees*. O foolish, dark-hearted, and vulgar person, generate desire for Almighty (ﷻ) in your heart. If someone has a lifelong wish: to acquire the science of alchemy, to learn the science of elixir; to perfect the science of invocation of graves; to become owner of a worldwide kingship, from

one end to other end i.e. from east to west by conquering all the countries; to attain the *mārifat* and perpetual Divine-sight by immersing in annihilation-in-Allah (تذلل); to rule such kingship that both worlds come in his spiritual-power, to become a desire-free *faqeer*; to meet the spirits of all Prophets (الأنبياء) and friends-of-Allah (الرفقاء), and to shake hands with them; to access the Glorious Divine Name from the verses of exalted Qur'ān and to constantly remain in the congregation of Khider (عليه السلام); or he wants to have all desires of this world and the hereafter fulfilled, then he needs to study this book perpetually. If he does not achieve all the treasures of Allah Almighty (الملك) in the very beginning, and become one with Allah Almighty (الملك) by study of this book then he is extremely unfortunate, ill-fated, and wretched. This book is the touchstone for *mūrshid* and disciple and a touchstone for the literary scholars of news and discourses.

Poem

Divorce such *tālib* three times who is seeking women instead of sacrificing his head in the quest of Allah (الملك) because such *tālib* always seeks women.

The *tālib* who indulges in the desire of women, ends up becoming the disciple of women and the women do not let him be on the path of monotheism.

O *tālib* come to me without base-self with the (severed) head (of your ego) on your palm so that I take you to Divine-presence with one glance.

Not a single *tālib* is a genuine *tālib*, every *tālib* is selfish like a selfish dog.

O *tālib*! Belong to one father, one *mūrshid*, and one *sheikh* because a person going door to door, like a dog; is never a *tālib*.

Stanza

The *dhikr*-invokers have discrete *dhikr* that makes them (spiritually) sharp-sighted and their sight is always on Divine-view. With such *dhikr*, the *dhikr*-invokers have been viewing Allah Almighty (ﷻ); if Divine-presence is not attained by *dhikr* and reflection then what is its purpose of such practices?

Remember, there are eight types of discrete and aloud *dhikrs*. With concealed-*dhikr*, the manifestation of Divine-sight and understanding is attained; with the contemplation of Allah's (ﷻ) Actual-Name such Divine-grace and certification is attained that everything - from whole to fraction - comes under the authority and spiritual-power of the contemplator. The invoker of the concealed-*dhikr* becomes spiritually sharp-sighted and he constantly remains in Divine-intimacy (*qurb-e-Elahi*). It is because with concealed-*dhikr* one attains such sight that he perpetually observes Divine-view. Following are the eight types of *dhikr*: (1) *dhikr* of eyes, (2) *dhikr* of ears, (3) *dhikr* of tongue, (4) *dhikr* of hands, (5) *dhikr* of feet, (6) *dhikr* of soul, (7) *dhikr* of spirit, and (8) *dhikr* of secret. Among all of them, the *dhikr* of eyes is the true likeness of Divine-sight, with that the *tālib* attains Divine-view, and he becomes a close confidant of Allah Almighty (ﷻ) and then remain honoured with Divine-view. With the *dhikr* of eyes the *tālib* completely immerses in monotheism of Almighty (ﷻ), whereas with other *dhikrs* i.e. (the *dhikr* of) ears, tongue, hands, feet, soul, spirit, and secrets the *tālib* remains far away from the *mārifat* of monotheism of Allah Almighty (ﷻ) and he remains a mere-follower.

Poem

By immersing in the monotheism, I have reached such unity in Divine-sight where I have handed over my spirit to Allah Almighty (ﷻ); I have saturated my inner-eye with Divine-view.

Remember: between Divine-view and its viewer there is no obstruction of stones, mountains, or walls but a giant ogre base-self that

is much stronger veil than a wall or a rock and killing it is extremely arduous. A perfect *mūrshid* (*mūrshid kamil*) first of all kills this associate of Satan, evil and ogre, with the sword of the contemplation of Allah's (ﷻ) Actual-Name. When the giant ogre base-self dies then the veil of strangeness, between a devotee and Sustainer, is removed and the devotee views his Sustainer without veil. Spiritually sharp-sighted *mūrshid* removes this heavy veil with just one glance on the very first day and honours the *tālib* with Divine-sight. A *mūrshid* who cannot bestow his *tālib* with Divine-sight on the very first day, is incapable of guidance; he is a disrespectful and vulgar fool. What is the intercession of taking to Divine-view or the intimacy of Divine-presence? The intercessory for Divine-sight is the contemplation of Allah's (ﷻ) Actual-Name and the spiritual-influence of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah;*” this spiritual-influence is greater than miracles. Such person is hypocrite who denies Divine-sight and does not have faith, trust, and belief in it. Allah Almighty (ﷻ) and his exalted Prophet (ﷺ) are disgusted from him and his destination is the lowest level in Hell. With the spiritual-influence of Allah's (ﷻ) Actual-Name, the perfect *mūrshid* transforms the seven limbs of a *tālib* in to illumine; and then with his spiritual-concentration (*Tawajjuh*), he takes the *tālib* to Allah Almighty's (ﷻ) intimacy where he perpetually remains immersed in Divine-view by being favourite of Allah Almighty (ﷻ). It is obligatory for a perfect *mūrshid* to take the *tālib* of Allah (ﷻ) to these stages on the very first day. With his spiritual-concentration, the *mūrshid* must bestow Almighty's (ﷻ) *mārifat* to the *tālib* then he must take the *tālib* to the convocation of exalted Prophet Mohammad (ﷺ) and after that the *tālib* is bestowed with spiritual-instructions (*talqeen*). How is it difficult or arduous for a *mūrshid*, who has Divine-presence and who perpetually has Divine-view (himself), to take the *tālib* of Allah (ﷻ) to Divine-presence and Divine-view? When the perfect *mūrshid* bestows a *tālib* with spiritual-instructions through the contemplation of Allah's (ﷻ) Actual-Name, he elevates him (*tālib*) to the status of ‘annihilation-in-sheikh's (*fanā-fi-sheikh*) being’ and then bestows him the status of

better-substitute (*Ne'am-ul-badal*). Some *tālibs* of Allah Almighty (ﷻ) are such fools, senseless, foolish, and unwise that they consider the imperfect *mūrshid* and people at distance (from Divine-presence) as the *mūrshid* of *mārifat* with Divine-presence and they consider these seekers of filthy rotten carrion (world) as the *ārif*s of Divine-view.

Poem

The exalted Prophet (ﷺ) bestowed me such spiritual-instruction that I attained the stability of faith within a breath.

The *mūrshid* without Divine-presence is reprobate; how can he bestow Divine-presence to *tālibs* with a glance?

I have spiritual-insight (*tafkkur*) and, Divine-presence as a guide to the path of Allah (ﷻ); I have not found any *tālib* worthy of Divine-sight.

If I find a *tālib* with Divine-grace, I will bestow him better status than Khider (عليه السلام).

If I find a true *tālib*, I will guide him to the intimacy of Divine-Truth (*Haqq*).

The status of Divine-view is at the discretion of Allah Almighty (ﷻ); whosoever He (ﷻ) Wills, bestows in this world or hereafter and whosoever He (ﷻ) Wills to deny, He does so. Allah Almighty (ﷻ) Commands (exalted Qur'ān, 17:72), “*And whoever remains blind (to the truth) in this (world) will be blind in the Hereafter as well.*”

Poem

If you have eyes then see Allah Almighty (ﷻ) to the content of your heart; if you can reach then reach Almighty's (ﷻ) *mārifat*.

Every action, every devotion, every knowledge, every study, every reward, and every worship is meant for Divine-view. Why would, the people of Divine-sight, pay attention to something else except Divine-view?

Poem

The denier of Divine-view is excluded from the community (*Ummah*) of exalted Prophet (ﷺ) and his destiny is disgraceful.

The status and stature of gracefully observing, sustaining, and attaining the certitude of Divine-sight is achieved by a *Qādiri tālib*. If someone from any other *sufi*-order claims of Divine-view, he is a boastful liar who still have veil (between him and Divine-view). The innermost of only such person can step in the *mārifat* of monotheism and *faqr* who broadens his mind with knowledge and, prepares himself with knowledge and who purifies his seven limbs with knowledge because an illiterate can never recognise Allah Almighty (ﷻ). Knowledge is of two types: one is traditional formal-knowledge, which is learnt physically. However, Second is the knowledge of ‘the ever-Living and Subsisting One’ (*Hayy-o-Qayyum*), which is unwritten and it is studied with contemplation. Its study is related to the certitude of soul immersed in Divine remembrance, comfort-bestowing spiritual breeze, the grace and blessing of bestowal, the grace and blessing of Divine-sight, subsisting grace and blessing, and the grace and blessing of modesty. With the grace of Almighty (ﷻ) when the knowledge of innermost opens up due to the contemplation of Allah’s (ﷻ) Actual-Name then formal-knowledge naturally comes within spiritual-knowledge. The spiritual-knowledge is not studied vocally but it is studied by witnessing the view apparently so the soul becomes alive and base-self dies. Its study takes place alongside all Prophets (ﷺ) and friends-of-Allah (ﷻ) in such spiritual-school that is located in the intimacy of Allah Almighty (ﷻ), where there is no space for base-self, Satan, worldly-material, soul, spirit, or body (in that place) but (there is) the illumine of Allah Almighty (ﷻ), study of the knowledge of Divine-sight and the prestige of Divine-view. This is the knowledge of certitude and trust and the scholar of this knowledge is friend-of-Allah (ﷻ) who does not harm anyone, because with study of contemplation’s knowledge his seven limbs attain Divine-presence. Such scholar is called *Sarwari Qādiri* or *Qādiri Sarwari*, by birth an *Awaisi* Friend-of-

Allah (ﷻ)⁴⁷. Such *tālibs* and disciples are exclusively found in *Qādiri* order who received education from the school of *la-hoot la-makan* of Allah Almighty (ﷻ), are the scholars satiate with providence and perished scholars in annihilation-in-Allah (ﷻ) are desirous disciples in *Qādiri* order. If someone else makes such claim, he is a boastful liar because the very beginning of *Qādiri* is the lesson of contemplation (of Allah's (ﷻ) Actual-Name) from the school of *la-hoot la-makan*: only he views it, only he reads it, and only he knows it. The *Qādiri*, educated at that school, is a scholar of Divine-secrets (*sirr*) without any spiritual-endeavours (*mujahida*) and he is desire-free.

Poem

Knowledge is a way of knowing Allah Almighty (ﷻ) and being shy of Him (ﷻ) and with it Divine-view is attained.

Knowledge is illumine and a scholar achieves Divine-presence with it; whoso is unaware of this knowledge of Divine-presence, is unwise.

Knowledge is a secret, concealed in a word and that word is obtained from the essence of 'Happen'.

Knowledge is the illumine of silence; whoso becomes aware of the secret, he becomes a desire-free scholar.

Knowledge is the *mārifat* of monotheism; one who is acquainted with it is an *ārif* having qualities of exalted Prophet Jesus (ﷺ).

⁴⁷ All of these traits described by the author are about himself. The author describes himself as *Awaisi* because he had direct access to the convocation of exalted Prophet (ﷺ). Then he was presented to the greatest *Sheikh* Syed Abdul Qādir Gīlānī (ﷺ) to be inducted in to the *Qādiri* order. *Qādiri Sarwari* is the one who takes oath with *mūrshid* before being introduced to exalted Prophet (ﷺ) and *Sarwari Qādiri* is the one who is introduced to exalted Prophet (ﷺ) and then he becomes disciple of a *mūrshid* afterwards.

Such *ārif* can bring the dead back to life by saying get (*Qum*), because he immerses in monotheism by eliminating his existence.

Such scholar *faqeer* attains spiritually enlightened heart who immerses in the knowledge of Divine-presence and in the study of *mārifat* and union with ‘the ever-Living and Subsisting One’. For such *ārif*s of Divine-presence, formal-knowledge reading and writing become useless because they have the science of spiritual-enlightenment; so with its study, both the worlds are within their spiritual-power. Recognise! *Faqeer* is at a highest state in Divine-intimacy. He is Allah Almighty’s (ﷻ) close acquaintance with grace and is Divine-viewer. He is the ruler-*faqeer* at the state of, “*Verily Allah Almighty (ﷻ) has the Power over everything*⁴⁸.” He is the *ārif* friend-of-Allah (ﷻ), a spiritual enlightened and research scholar with Allah (ﷻ); he rules over both worlds; all creatures, from beginning to end, comes under his command and control; the entire commentary of Divine-Tablet (*lawh-e-mahfooz*) remains in his study; he perpetually remains in the convocation of exalted Prophet (ﷺ); he rules over the spirituality of the spirituals of graves because he has spiritual-sight and he is able to say, “*Stand with the Command of Allah (ﷻ)*.” Recognise! Only such person is the ruler-*faqeer* and leader of universe who brings fourteen sciences, fourteen wisdoms, fourteen concentrations, fourteen contemplations, fourteen spirituals-powers, fourteen reflections, fourteen Divine-graces, fourteen paths, fourteen certitudes, fourteen forms of *mārifat*, fourteen forms of monotheism, fourteen forms of isolating base-self from spirit, fourteen ways of abandoning desires for Divine-union (*wisal*), fourteen abandonments, fourteen forms of reliance, fourteen acknowledgments, fourteen forms of intimacy in Divine-presence, fourteen annihilations, fourteen forms of subsistence, fourteen purifications of spirit, fourteen concealments, fourteen secrets, and fourteen breaths in his practice and he becomes their perfect,

⁴⁸ Both worlds (here and the hereafter) are within his spiritual-power and he can utilize his power as and when he wishes; but he never looks at anything because of his immersion in Divine-unity.

complete, supreme and comprehensive spiritual-practitioner; afterwards, he brings the jewel of tranquillity under his spiritual-power to become such a desire-free *faqeer* that he never asks or requests anyone for anything. These states are of such commanding ruler-*faqeer* and possessor of the world who has full spiritual-control over all of the states of Divine-Essence and Divine-Attributes (*Sifaat-e-Elahi*). Allah Almighty (ﷻ) Commands (exalted Qur’ān, 11:112), “*So remain firm-footed as you have been commanded.*” According to such *faqeer* life and death are the same, grave and (Divine) closeness are the same, illumine and Divine-presence are the same, Divine-view and splendour are the same, person and monotheism are the same, ‘stand with the Command of Allah (ﷻ)’ and ‘stand with my order’ are the same, ‘viewing with naked eye’ and ‘viewing with the eye of life and soul’ are the same, sleeping and awakening are the same, study of good and bad are the same, Divine-Tablet and the tablets of conscience are the same, hunger and satiation are the same, silence and clamour are the same, vigilance and engrossment are the same, union and separation are the same, beginning and end are the same, guidance and inner-prosperity are the same, and mortal-world (*Nasot*) and *la-hoot* are the same. The actual aim of this path is achieving Divine-presence which depends on fourteen kinds of Divine-grace and certitude. Initially on this path, a true *tālib* has to honestly agree verbally and certify it with heart, and while praising with real sincerity, he has to dive into the river of faith so that the seven limbs of his body are purified because Allah Almighty (ﷻ) likes purified belief. In this way, when his faith becomes firm then there is no hesitation remain in his body; neither any greed nor any lust left in him; his body and innermost get purified from head to toe; he becomes respectful and modest *tālib* and he remains in perpetual Divine-view. Secondly, that genuine *tālib* should take a step on the (path of) *faqr* in such way that he never steps back and remains steadfast in obedience of Allah Almighty (ﷻ) right up to his grave. Allah Almighty (ﷻ) Commands (exalted Qur’ān, 15:99), “*And worship your Sustainer till you attain that station of certainty of faith.*” Thirdly, in the quest of Allah Almighty (ﷻ), a faithful *tālib* must hold the dagger of Divine-love in his hand and removes his head (of desires)

from his neck and then he speaks to Allah Almighty (ﷻ) without head and tongue. When he achieves that, he is then worthy of Divine-view. The *tālib* of such headless body (a body free of base-self) is capable of Divine-view, witnessing of Divine-presence, grace and spiritual-power of Divine-sight, and he is adequate for Divine-presence in Court of the Sustainer of worlds; the faithful and sincere *tālib* of such state is capable of spiritual-instructions. On fourteen stations, a detailed meeting is held with faith, trust, and tranquillity and contentment where headless (free from desires of base-self) ardent-lovers, people in Divine-unity, wise ones, and the *ārif*s of spiritual-sight are honoured with Divine-view and they perpetually attain Divine-presence.

Poem

Dhikr (where the contemplator receives) replies, reflection, Islamic-meditation, etc. are all thick veils.

*Ārif*s with spiritual-insight attain Divine-view but lying imposters fail to achieve the view.

O *tālib* open your eyes and request your *mūrshid* for Divine-sight, for the heart remains alive this way.

When you reach Oneness in *la-hoot la-makan* then you become an *ārif* of Allah (ﷻ) with Divine-sight.

Recognise! What is the spiritual-concentration, contemplation, reflection, and breath that the person comes out of his physical body and nature and immerses in the Essence of annihilation-in-Allah (ﷻ) and within a single concentration, single contemplation, single spiritual-authority (*tasarruf*), single reflection, and single breath he is honoured with Divine-view? What is that single concentration, single contemplation, single spiritual-power, single reflection, and single breath that helps the devotee to reach the extremely special convocation of exalted Prophet Mohammad (ﷺ) where he meets with all Prophets (ﷺ), all friends-of-Allah (ﷻ), all *sufis*, all messengers with books, all companions of exalted Prophet Mohammad (ﷺ), five members of the purified family of exalted Prophet (ﷺ), all *Imams* (عليه السلام), all Jurist-

scholars, and *faqeers* with power and authority i.e. respected Sheikh Abdul Qādir Gīlānī (ؒ) and becomes his favourite servant so that he (*tālib*) achieves the reality of religious matters and worldly affairs, *mārīfat*, monotheism, tranquillity, and whole and fraction (of everything); therefore, he becomes carefree (*la-yahtaaaj*) and without any need, and he can subdue all of the creation to bring them under his control? It happens when a *tālib* of Allah (ﷻ) synchronises his breath with Archangel Gabrā'īl's (ؑ) breath within a single concentration, within a single contemplation, within a single spiritual-power, within a single reflection, and within a single moment then all spiritual-revelations and messages from Divine-intimacy, entire questions and answers, entire spiritually guiding verses and Ḥadīth regarding spiritual-guide (*mūrshid*) and guidance, and entire secrets of Sustainer manifest on his soul with complete details. When all these messages and revelations come from Divine-intimacy then base-self of *tālib* of Allah (ﷻ) dies, his soul illuminates and the concealed sciences and the knowledge of witnessing manifest upon him. When he links his breath with Archangel Mikhā'īl's (ؑ) breath with a single spiritual-concentration, a single contemplation, a single reflection, a single breath, a single absorption, and a single spiritual-influence of Allah's (ﷻ) Actual-Name then with the Command of Allah Almighty (ﷻ) rain starts and continues as long as he wants. With the Command of Allah Almighty (ﷻ) and due to the auspiciousness of spiritual-influence of Allah's (ﷻ) Actual-Name, the Archangel Gabrā'īl (ؑ) and Mikhā'īl (ؑ) remain subservient to his command with total concentration. When with a single concentration, single contemplation, a single spiritual-power, a single reflection, a single breath, and a single spiritual-influence of Allah's (ﷻ) Actual-Name, he links his breath with archangel Isrāfeel's (ؑ) breath then his breath joins with the breath of Isrāfeel (ؑ) and becomes the trumpet of Isrāfeel (ؑ); if he stares at a country with a wrathful look, then with the Command of Almighty Allah (ﷻ) that country along with its population gets deserted in a breath and it can never be inhabited until the Judgement Day. When with a single concentration, a single contemplation, a single spiritual-

power, a single reflection, a single absorption, and a single spiritual-influence of Allah's (ﷻ) Actual-Name, he combines his breath with archangel Izrā'īl's (ﷻ) breath then he captures the spirit of his enemy and makes him lifeless; he holds on to him (enemy) with such vigour that the enemy is not released until the obnoxious one dies; no matter if the enemy is base-self, an infidel, any tyrant who is harming Muslims, or a faithless religious-innovator who strays away from Islam. Instead of initiating invocation, thousands of spiritual-exercises (*mujahida*) in solitude, performing *dhikr* for innumerable times, or spending large sums of money on the army of soldiers; it is much better to have a single concentration of a perfect *faqeer*, a single contemplation of a perfect *faqeer*, a single spiritual-power of a complete *faqeer*, a single reflection of a supreme *faqeer*, and a single absorption of a comprehensive *faqeer*. When a *faqeer* annihilated-in-Allah (ﷻ) concentrates from Divine-intimacy, his spiritual-concentration remains in progression all the time and the progress continues until the Judgement Day that never stops. Whenever Allah Almighty (ﷻ) grants such grace, he bestows it to the *dervīshes*. Such headless (without base-self) complete *faqeer* is the *ārif* of Allah Almighty (ﷻ) with secrets.

Poem

Why do I conceal the imperishable One (ﷻ) who bestows His (ﷻ) union every moment in the form of the Splendour of His (ﷻ) illumine?

Why should I conceal Him (ﷻ), Who (ﷻ) subsists eternally and bestows the manifestation of His view?

Why should I call Him (ﷻ) anonymous Who (ﷻ) has many Names and with each Name soul gets dignified life?

So His (ﷻ) view is permissible and the people of *faqr* see Him (ﷻ) on the very first day.

This state is rewarded to the contemplator of Allah's (ﷻ) Actual-Name who eliminates his being and becomes nameless⁴⁹. Contemplation is a sword and if the contemplator uses it on one's neck, verily his head is cut off from his body. Contemplation is a lance or the head of lance; if the contemplator injures someone with it, he dies. Verily the contemplation of Allah's (ﷻ) Actual-Name is absolute Divine-grace and with that contemplator prevails over every kingdom. Contemplation is like the staff of exalted Prophet Moses (ﷺ); contemplation is spring-garden's flower of the fire of exalted Prophet Abraham (ﷺ); contemplation is the ascension (*mirāj*) of exalted Prophet Mohammad (ﷺ); contemplation is the goblet of universal display; contemplation is the mirror of Iskander⁵⁰; contemplation is the knowledge of exalted Prophet Adam (ﷺ) regarding that Allah Almighty (ﷻ) Commands (2:31), "*And Adam has been taught the knowledge of all the names.*" Contemplation is a treasure and its contemplator is free from grief and desires. Contemplation is an alchemy and all kinds of alchemy are in the possession of contemplator. If the contemplator is spiritual-practitioner then he is Allah Almighty's (ﷻ) confidant, and if he is perfect then he is dominant over all. When he contemplates the invisible of unseen of Almighty (ﷻ), then the invisible of unseen contemplation takes him to Divine-presence and he speaks to Allah Almighty (ﷻ), the Merciful through spiritual inspiration. These are the

⁴⁹ Benefits of the contemplation of Allah's (ﷻ) Actual-Name have been written by honourable Sultan Bahoo (ﷺ) to make *tālib* realise the benefits of such exalted *dhikr* but how to exercise the contemplation of Allah's (ﷻ) Actual-Name? There are hints given but the step by step method of exercise has not been disclosed. In fact all of these exercises cannot be performed without the guidance of a perfect *mūrshid*. Therefore, the *mūrshid* has to be such perfect with whose instruction and spiritual concentration of heart is restored. Otherwise, if performed on one's own accord, some spiritual guidance might emanate but the whole practice will be fruitless and ineffective.

⁵⁰ Iskander was a king who was in the time of respected Khider (ﷺ) and he was a monotheist. He was also known as Iskander *zulqurnain*. *Zulqurnain* means the one with two horns i.e. his helmet had two horns. Alexander the great of Macedonia is also known as Iskander in Indo-Pak sub-Continent but Alexander was a polytheist and in the books of respected Sultan Bahoo (ﷺ) Iskander is not the Macedonian Alexander.

states of contemplation which you can attain, provided you know the contemplation of monotheism and you study the letters of contemplation. The contemplation is a reward that *tālib* is granted by his *mūrshid* from the status of intimacy of Divine-sight. There are many kinds of contemplations i.e. the contemplation of birds, the contemplation of Divine-presence, the contemplation of pleasure, the contemplation of forgiveness, the contemplation of *dhikr* (where the contemplator receives) reply; the contemplation of fame, the contemplation of grave, the contemplation of fulfilment of innermost and contemplation of (spiritual) issues. With which action the contemplation initiates, with which action it affects, and with which action it gives benefit? With which action tranquillity is achieved? With which practice - east to west - such kind of affair carries on that the enemy dies within a moment?

Poem

Breath is like a river, recognise the breath with the breath, the people of breath recognise the imposters with the breath⁵¹.

The entire universe was created with one breath, it will end with one breath; such breath only invokes with the order of Prophet (ﷺ).

When heart, breath, and spirit unite then they become a special illumine; entire creation was created with one breath.

One breath is merely like air, while one breath immerses in Divine-Essence, with such breath Divine-view is attained.

Such person of breath is a spiritual and Divine-Providence (*Rabb*) scholar. Whereas worldly scholar, vocal scholar, formally educated scholar, and hypocrite, bribe-loving and conspirator Satanic scholar remains unaware of hidden knowledge and the knowledge of *la-hoot la-makan*. How can a dispirited animal-like scholar know these states,

⁵¹ Here breath means special spiritual-glance of *mūrshid* that brings the dead hearts back to life so breath signifies life in this context.

who remains constantly confused with the knowledge of temptations and covetousness?

Poem

Breath is the evidence of spirit because breath is actually the spirit that enters the body by the Command of Almighty (ﷻ).

Regarding that Allah Almighty (ﷻ) commands (15:29), “*And (I) breathe My (Divine) spirit into (the inner self of) this (human physical) organism.*”

There are two (parts of) breath in human body, one that goes in and one that comes out. There is a guardian-angel on the breath that goes in (the body); he requests Allah Almighty (ﷻ), either he can capture the breath that has gone in or shall he let it out. When he receives the permission to let it out, only then the breath is allowed out of the body. There is a guardian-angel on the breath that goes in, and he requests Allah Almighty (ﷻ) the same way and the breath is allowed in only after Almighty’s (ﷻ) permission. Hence, for every (part of) breath requests are made to Allah Almighty (ﷻ). The breath that exits body with the contemplation of Allah’s (ﷻ) Actual-Name, transforms into a form of illumine as it comes out and it reaches Divine-court as a precious and priceless gem. Even if the entire wealth of heavens and earth is accumulated, the gem of a single breath is far more precious than it. The *faqeer* of such breath is the possessor of Allah Almighty’s (ﷻ) treasures. The *ārif-faqeer* friend-of-Allah (ﷻ) knows the significance of that gem of breath for a gem of single breath makes him free of grief. Such person becomes a favourite of Allah Almighty (ﷻ) whose gem of breath becomes illumine of soul; he can (freely) choose to remain anonymous or to become famous among peoples. Exalted Prophet (ﷺ) said, “*Verily Allah Almighty (ﷻ) doesn’t look at your faces nor does He (ﷻ) look at your deeds; but His (ﷻ) sight is on your hearts and your intentions.*” The heart of such person of contemplation - with illuminated breath - generates elegance of Divine-love, Divine-sight, and Divine-intimacy. On the contrary every breath of a dispirited

person reaches Satan and *Khannaas* and *Khartoum*⁵² who generate hazards, superstitions, anxiety, greed, heresy, polytheism, hypocrisy, vanity, and other unpleasant wickedness in his heart which (in turn) becomes gloomy, ruined, and dejected.

Poem

Every breath is of two kinds: one breath unites with breath and becomes illumine and provides guidance while the other breath unites with breath and becomes wrath.

One breath unites with breath and reaches Divine-secret; other breath meets Satan and becomes a denier of Almighty (ﷻ).

What name should be given to the breath with which Divine-View is attained for entire universe perishes with it?

The breath, that meets spirit, becomes immortal; it becomes alive and recognises Almighty Allah (ﷻ).

With such breath spirit comes within the confinements of soul and it acquires enlightenment: the bestower of Divine-sight.

Therefore, remove all else from your heart besides Allah Almighty (ﷻ). This is such spiritual-path (*silsla ṭarīqat*) where the gift of Almighty's (ﷻ) blessing, purification of innermost, Almighty Allah's (ﷻ) *mārifat*, Divine-intimacy, Divine-view, *faqr*, guidance, tranquillity, and the ability to give spiritual-instructions is transmitted breast to breast, sight to sight, concentration to concentration, evidence to evidence, contemplation to contemplation, reflection to reflection, soul to soul, spirit to spirit, secret to secret, view to view, exact to exact, annihilation to annihilation, subsistence to subsistence, glance to glance, trust to trust, certitude to certitude, and monotheism to monotheism. This grace cannot be acquired by imitations nor can it be attained by tradition to tradition, voice to voice, ear to ear, eye to eye,

⁵² *Khannaas* is a Satan who inserts suspiciousness in heart while *Khartoum* is a Satan who has a trunk like an elephant, with that he sucks all pious thoughts from the heart of *tālib*.

theory to theory, situation to situation, hand to hand, foot to foot, and condition to condition. The highest form of *mārifat* of Divine-Beauty is such endless tranquillity and witnessing which never declines in any condition. If a heretic religious-innovator asks you for alcohol or any other polluted item, give it to him so that in exchange of that alcohol and unclean item he takes responsibility of the bodily filth and impurity of your children and your *tālib* disciples same as executioner takes the responsibility of recompense. By doing so, with modesty and purity of Islamic-Divine-law (*Shāria*) and Almighty's (ﷻ) *mārifat*, the person remains in the sanctuary of Allah Almighty (ﷻ) with complete safety and prosperity until the Judgement Day. The path, rejected by Islamic-Divine-law, is infidelity. What is Islamic-Divine-law and what is infidelity? Islamic-Divine-law is the path exalted Prophet Mohammad (ﷺ) commenced upon. Therefore, the person who follows the exalted footsteps of Prophet Mohammad (ﷺ) day and night, he eventually reaches convocation of exalted Prophet (ﷺ); and he learns the entire knowledge of Qur'ān and Ḥadīth from there. This path of Islamic-Divine-law is the path of grace and certification. The person who denies the convocation of exalted Prophet (ﷺ) and conceals Almighty's (ﷻ) *mārifat*, is a heretic infidel. The root of Islamic-Divine-law is Islamic-jurisprudence, *faqr*, monotheism, *mārifat*, and Divine-union while the source of infidelity is materialism, pride, vanity, and other similar unpleasant qualities, which are the cause of cessation. Islam is truth and infidelity is evil. Recognise! A moment's pleasure of passion, fervour, tranquillity, Divine-intimacy, and the observation of Divine-Presence's illumine is much better than the joy of being emperor of thousand kingdoms of exalted Prophet Solomon (ﷺ). You must know that on the Day of Judgement when spirituals will emerge from their graves, instead of facing *Qibla* the materialistic spirituals will have their back towards *Qibla* because in the world they ignored Allah Almighty's (ﷻ) *faqeers* by their miserly behaviour and would have sat by turning their backs towards them. No one could reach the status of *faqr* until he cuts off his head (free from desires of base-self) and becomes headless (i.e. free from base-self).

Poem

When a *tālib* of Divine-union reaches in the company of Almighty Allah (ﷻ); he neither has head nor feet, even his body gets annihilated.

I have immersed in the monotheism of Divine-Truth without head and feet.

The self-sacrificial of the path (that leads) to Divine-Truth have such knowledge that they are in perpetual dialogue with Almighty without verbal words.

O *tālib* if you have passion for Divine-view then come with your head (of base-self) chopped off.

In (such cut off) head such secret is present that spiritual-enlightenment is achieved with it so Divine-secrets are unveil to the *faqeer*.

The fervour *tālibs* are bestowed with Divine-view for the secret of Oneness is their guide.

The *tālib* without head (i.e. base-self) gets crowned and he is bestowed with perpetual ascension.

Divine-secrets become absolute to the heart that has secret (of ardent-love in it); every state is in the reach of such person.

When I dived into the deep river of monotheism (*Ameeq*) and became companion of Divine-Truth, the entire reality got unveiled to me.

Where do the fervours acquire such knowledge from? Listen! I have attained it from the exalted court of Prophet Mustafa (ﷺ).

The fervour *tālibs* of Divine-Truth attain the imperishable life from such knowledge that has Divine-intimacy and Divine-union in it.

Such fervour *tālibs* of Divine-Truth attain fulfilment of the illumine of Essence and they remain perpetually engrossed in concealed *dhikr* of Almighty (ﷻ).

Sometimes they carry out self-scrutiny in the state of absorption and other times they are in peace and tranquillity.

If you have spiritual-sight then remain engrossed in Divine-sight; in such state you will be considered a *dhikr*-invoker without engaging in *dhikr* and reflection.

The person who sacrifices his head (of base-self) on Divine-path, is honoured with Divine-view otherwise no one has seen Almighty Allah (ﷻ) with physical eyes.

O Allah (ﷻ) you have rewarded me with the spiritual-sight worthy of Divine-view so I am ashamed of looking at anyone besides You.

O person of sight! If you have spiritual-insight then immerse in the observation of (Allah's (ﷻ)) Mercy.

Bahoo (ﷻ) sees Allah Almighty (ﷻ) with the sight of *Hoo*; O *tālib*, you must also view the spring of Oneness with the sight of *Hoo*.

Allah Almighty (ﷻ) commands (2:115), “*So whichever direction you turn to, there is the presence of Allah (ﷻ).*”

Poem

O *tālib* of truth! Observe the illumine of Almighty's (ﷻ) Divine-Power and taste the pleasure of Divine-view in that illumine.

If someone says that this book is simple and raw then it is enough for him to know that once honey is mixed with butter the sweetness of honey sweetens the taste of butter. It is true that maturity of poet's poetry is the creation of knowledge, intellect and wisdom; whereas the word of *faqeers* is from the knowledge of Divine-presence while poets

and their poetry and wisdom are far away from the knowledge of Divine-presence. Remember, from years I have been searching the (true) *tālibs* of Allah Almighty (ﷻ) but I have not yet met a single one worthy of spiritual-concentration. What is spiritual-concentration? What is called spiritual-concentration? One is apparent spiritual-concentration, Divine-grace opens up with that; the other spiritual-concentration is of innermost, Divine-Truth manifests with that. If the person of spiritual-concentration concentrates at an infidel with absorbed glance, his (infidel) heart does not remain in his control and his five senses get enlightened and he recites with sincerity, “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” If the person of spiritual-concentration concentrates at a mundane-person with absorbed contemplation then that person abandons materialism instantly and becomes recluse. If the person of spiritual-concentration concentrates at an illiterate with absorbed contemplation then he becomes a scholar of inspired-knowledge (*Ilm-e-ladunni*) and *mārifat* and he becomes an *ārif* of Sustainer, an *ārif* of manifestation, and an *ārif* of *la-hoot la-makan*. If the person of concentration concentrates at a scholar with absorbed contemplation then the scholar gets immersed in the annihilation-in-Allah Almighty (ﷻ) such that his heart perpetually initiates Allah’s (ﷻ) Actual-Name and he forgets all forms of formal-knowledge along with its formalities to such an extent that he cannot even remember its alphabet. If the person of concentration concentrates with absorption towards exploring the earth then between earth and heaven, all treasures of alchemy of elixir present, alchemists, perfect *faqeers*, *jinnns*, humans, angels, friends-of-Allah (ﷻ), and entire creations - whether dead or alive - collectively gather in his presence. All of this apparent spiritual-concentration is (due to) grace which is continued from the day of Grand-convocation and the spiritual-concentration of innermost that bestows certification, spiritual-authority, and the company of Almighty (ﷻ) such that whenever the concentrator initiates the contemplation of Allah’s (ﷻ) Actual-Name by (risking) his life (of base-self) and immerses in spiritual-observation of his innermost then Allah’s (ﷻ)

Actual-Name immerses him in the illumine of Divine-presence of the Great Sustainer to bestows him the honour of Divine-sight.

Poem

During the state of absorption in the Great Sustainer, there is no need and desire for knowledge, wisdom, intellect, and desire; nor does one need *dhikr*, reflection, and sound.

The qualities like response, sight, or speech fall in the category of ‘otherness’ so O *tālib*! Take out the element of otherness from your heart.

If you want to observe the Oneness of Allah (ﷻ) then annihilate yourself in this life.

Such fervour *tālibs* become *ārif*-with-Allah (ﷻ) in Divine-union; such *tālibs* with purified spirit are honoured with Divine-view.

Entire knowledge of apparent-concentration and spiritual-concentration opens to spiritual-practitioner and perfect *faqeer* and *dervīsh* by the knowledge of Divine-reality (*haqiqat*) through Qur’ānic verses. Whosoever studies Allah’s (ﷻ) Actual-Name, he becomes *ārif* with salvation. Remember, spiritual-knowledge is the knowledge of monotheism, only obtained by friends-of-Allah (ﷻ). A foolish person, who thinks of *faqeer* friend-of-Allah (ﷻ) as insane and lunatic, is deprived of their states. In the worldly affairs, greedy intellectuals cannot recognize those people of Allah Almighty (ﷻ)

Poem

The knowledge of concentration is different, and intellect and wisdom is different; the body becomes illumine with concentration of the contemplation of Allah’s (ﷻ) Actual-Name.

In the body (of a person) fear, admonition, astonishment, and lack of tranquillity are due to annihilation in base-self. Overwhelming passion, ever increasing Divine-love, Divine-intimacy, *mārifat*, and the sight

and observation of Divine-presence are due to cleanliness of soul, subsistence of spirit, and tranquillity due to Divine-sight. Perfect is the one who opens every state with the knowledge attained from the verses of exalted Qur'ān and who bestows observation of *mārifat* and Divine-union from the knowledge of exalted Qur'ān. These states are true for they are related to Divine-Truth. When truth takes over the body - from head to toe - then any vestige of evil gets eradicated from it. This is the concentration of inner verification which has a particular form of spiritual-authority. The person who knows these two dimensions of apparent and innermost i.e. the concentration of grace and the concentration of verification, he can take six dimensions of both worlds in his fist with the absorption of contemplation and he can show their display on the back of his nail. Do not be astonished nor do find faults in it for the complaints and criticism deprive you of the guidance of Almighty's (ﷻ) *mārifat*. Exalted Prophet Mohammad (ﷺ) said, “*Every such innermost (bātin) is false which is opposite to apparent (Islamic-Divine-law).*” What is the act of apparent? Being free from polytheism and hypocrisy and what is the act of innermost? Immersing in annihilation-in-Allah (ﷻ), being with Allah (ﷻ)! If you are a Syed, find your decree being *Mohammadi* (ﷻ) (decent). If you are Quraishi, then adopt affliction. If you are a scholar, adopt life of *dervīshes*. O ye! Embrace the life of *dervīsh*, not circumstantial situation⁵³. If you are illiterate then learn knowledge, the knowledge that takes to Divine-Truth and which knows no false but mere Divine-Truth. A perfect *mūrshid* bestows the *tālib* of Allah (ﷻ) these states with spiritual-concentration.

⁵³ Syeds are the direct decedents of exalted Prophet Mohammad (ﷺ) while Quraish was the tribe exalted Prophet Mohammad (ﷺ) belonged to. So the Quraishi are decedents of the extended family and relatives of Prophet Mohammad (ﷺ). At the end of the sentence when it says ‘embrace life of *dervīsh* not in the circumstantial situation’, it means one must not just say he is *dervīsh* in the case of poverty when he has no other choice and he cannot afford luxuries; but with sincerity and true heart one must abandon unnecessary worldly affairs. Only then he becomes *dervīsh*.

Poem

Dervīsh is a (spiritual) treasure bestowing king so request him for kingdom and kingship.

When someone requests kingdom from a *dervīsh*, he makes him king with the Command of Almighty (ﷻ).

Visit a *dervīsh* day and night so you keep acquiring your objectives.

Even if *dervīsh* cautions you, keep lowering in (obeying) him because serving *dervīsh* for the sake of Allah (ﷻ) is an act of piety.

Dervīsh is recognised by two qualities: firstly, he is monotheist and secondly, he has *mārifat*.

Dervīsh has perpetual presence in the convocation of exalted Prophet Mohammad (ﷺ); how could this arrogance pride stricken be *dervīshes*?

The one who keeps link with materialistic world and becomes a door-to-door beggar, can never be a *dervīsh*.

Dervīsh is recognised by his graciousness, how can these idol worshipers be *dervīsh*?

I am a predominant *ārif dervīsh faqeer* so I am a ruler and guardian of a great spiritual-kingdom.

O *tālib* whatever you want, demand it from me, so I can grant you or get it from Almighty (ﷻ).

Listen O scholar-with-Allah (ﷻ) (*alim billah*)! Listen O careless scholar friend-of-Allah (ﷻ)! Why do you remain immersed in the filth of worldly carrion? Majority of foolish people have love for the following two traits despite the fact that both of these are extremely difficult and arduous. One is alchemy, which cannot be experimented unless one is a spiritual-practitioner. Second is the practice of *mārifat* and Divine-intimacy, which cannot be achieved unless one is a perfect

faqeer. “Praise be to Allah (ﷻ),” for both of these are in my spiritual-authority because both of these traits are the basics for perfect *tālibs*.

Poem

I am a spiritual-practitioner, a perfect guide towards
Almighty (ﷻ); I have no concern with anyone besides Allah
(ﷻ).

This is true that the person who remains engrossed in the remembrance of Allah (ﷻ) day and night, all human, *jinn*s, and angels of both worlds remain his servants and devotees. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! Listen O captive of lust and greed, the animal-like slave of evil-self (*nafs-ammara*)! Listen O senseless and careless, deprived of Allah’s (ﷻ) *mārifat* and bereaved of intimacy of Divine-presence! There are two records for the deeds of human: one is to do with apparent-deeds, while the other one is for spiritual-deeds. Whatever a person says, the guardian-angels write it down in their records and the thoughts that go through the person’s heart are naturally written down in the records of Allah Almighty (ﷻ), ‘the ever-Living and Subsisting One’. Here the point to consider is how a *tālib* could get exonerated from these two offices? Such *tālib* who gains knowledge of annihilation-in-Allah (ﷻ) from a friend-of-Allah (ﷻ) *mūrshid*, he immerses in the illumine of Almighty Allah (ﷻ) to such extent that he is neither aware of verbal declaration nor the certification of heart. This is the condition called, “Outwardly as well as inwardly, everywhere only Allah (ﷻ).” Therefore, declaration and certification are the lessons on the path of certitude to Almighty’s (ﷻ) *mārifat*. However, what is the need for verbal declaration and the certification of heart to such person who is perpetually immersed in Divine-sight? The dealing with him is according to the Ḥadīth of exalted Prophet (ﷺ), “*The good deeds of pious people are considered sins for the people of Divine-intimacy.*” What is such good deed of the people of Divine-intimacy that all good deeds of pious people are contained in it? That pious deed is ‘immersing in annihilation-in-Allah (ﷻ) and subsisting-with-Allah (ﷻ) (*baqā billah*)’, which transforms all

sins into good deeds according to this verse of exalted Qur’ān, “*Verily good deeds annihilate sins.*” O *tālib* of Allah (ﷻ) leave arguments and debates, and acquires the perfect state of Divine-view. It is obligatory for a *tālib* not to undertake any religious or worldly activity without the order and permission of his *mūrshid* and he should relinquish all his powers in the favour of *mūrshid*, so he becomes powerless. It is also obligatory for a *tālib* to request instructions regarding Divine-view and intimacy in Divine-presence from the perfect *mūrshid* for what need does the *tālib* of Almighty (ﷻ) have for *dhikr*, reflection, spiritual-endeavours, or Islamic-meditation? It is paramount for a *tālib* to initially verify either his *mūrshid* is perfect or imperfect⁵⁴; same as a woman investigates if her husband is normal or impotent because a courageous *mūrshid* takes genuine *tālib* to his own state and opens up the state of bestowal. That is how a genuine *tālib* and a perfect *mūrshid* agree with one another to become one entity. The *tālib* of Allah (ﷻ) must divorce an imperfect frail woman-like *mūrshid* three times on the very first day and he must immediately keep distance from him. Subsequently, he must actively remain in the quest of a perfect *mūrshid* even if the perfect *mūrshid* is at the other end of the world. Remember, there are many veils, calamities, agonies, and afflictions one faces on the path of innermost. Some veils i.e. absorbed (state), sobriety, *qabz*, and *bast* of luminous while some others are from base-self. Some veils are of ‘retraction’ i.e. worldly confusion, some veils are of angelic situations, and some veils are the creations of naivety and lunacy. Similarly, there are veils in Islamic-Divine-law, spiritual-path, *mārifat*,

⁵⁴ It is important to know the difference between perfect and imperfect *mūrshid*. The major sign for perfect *mūrshid* is that when the *tālib* is in his presence he feels contentment in his heart and he engages in effortless *dhikr* (*dhikr hamel*), the love for materialism diminishes, and the love of Almighty Allah (ﷻ) shines through. Whatever *mūrshid* says, he feels the influence on his heart clearly. The biggest evidence for human is his own conscience and feelings. Honourable Sultan Bahoo (ﷺ) has reiterated strongly that if a *mūrshid* is unable to bring any reasonable changes within *tālib* then the *tālib* must abandon such imperfect *mūrshid*. If he has doubt and uncertainty in solitude then he must view it as Satanic suspicions and trickery of his base-self because Satan wants to divert the *tālib* who is on right path.

and Divine-reality. Altogether these veils are nearly 70,30,000,72 : all veils of essence and attributes, and veils from literal-knowledge to the knowledge of states. With single glance, single contemplation, single spiritual-authority, single reflection, single Divine-grace, and with the spiritual-influence of Islamic-creed's essence "There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ)," the perfect *mūrshid* brings *tālib*'s dead heart back to life in an instant and he takes him through all of these veils safely to Divine-presence and gets him friendship with God and guidance and instruction from exalted Prophet Mohammad (ﷺ). Only such *mūrshid* is worthy of instructions who has apparently Divine-grace and in innermost he is in Divine-intimacy with verification, whose heart is a deep river (of monotheism i.e. *Ameeq*), and whose ways are of sincerity and certitude.

Poem

For the guidance of Almighty's (ﷻ) path, the *mūrshid* should be the one who can take the *tālibs* of Divine-truth to the court of exalted Prophet (ﷺ).

Initially, it is obligatory for a *tālib* of Allah (ﷻ) to learn essential knowledge then the knowledge of Divine-presence from his *mūrshid*. Within one week, when he acquires the essential knowledge and the knowledge of Divine-presence and becomes a scholar-with-Allah (ﷻ) then he must acquire the knowledge of illumine of Divine-view and the knowledge of Almighty's (ﷻ) *mārifat*.

Poem

The knowledge of actual view is the bestower of enlightened-heart, the entire knowledge of heavens and earth is within it, and the scholar of such knowledge is *faqeer* annihilated-in-Allah (ﷻ).

With the study of knowledge, states and stages are attained. The knowledge learnt for materialistic desires keeps the devotee away from Almighty's (ﷻ) *mārifat*. The heart remains in the darkness and

deprives of Almighty's (ﷻ) *mārifat*, even if such knowledge is studied for whole life.

Poem

The knowledge of states is a particle of illumine of Divine-Essence, whereas the knowledge of Divine-Essence's effect can bring the dead back to life.

Formal-knowledge is 'knowing' things, while the knowledge of actual view is observing Divine-secrets i.e. the knowledge of actual view is to attain the secrets of Almighty's (ﷻ) Oneness and the formal-knowledge is for the security of deeds of faith.

By immersing in monotheism and annihilating-in-Allah (ﷻ) no need for education, secret, *dhikr* and reflection, repeated-recitals or being vocal is left.

When spirit emerges from being, such illumine appears that even exalted Prophet Moses (ﷺ) could not attain it, how could Khider (عليه السلام) reach it.

The universe of immersing in annihilation-in-Allah (ﷻ) is such universe of intimacy with Divine-Essence that no creation can access it so there are neither angels, realms, command of 'Happen' nor the sound of Grand-convocation's day.

Exalted Prophet (ﷺ) said, "*I sometimes reach a state in Divine-intimacy that neither an archangel nor a Prophet (ﷺ) has access to.*" This is the everlasting status of Divine-presence by immersing in annihilation-in-Allah (ﷻ). It is obligatory for a prefect *mūrshid* to take the *tālib* of Allah (ﷻ) to this state with his glance and spiritual-concentration. The perfect *mūrshid* must never engage the *tālib* of Allah (ﷻ) in *dhikr*, reflection, repeated recitals, and solitude; instead, he should kill the *tālib*'s base-self with his glance and spiritual-concentration and immerses him in the manifestations of Divine-view.

There are many executioner-like cursed *mūrshids* who contaminate *tālibs* with the filthy carrion of materialistic world and there are innumerable dog-like *tālibs* who wander in search of worldly carrion.

Poem

The glance of a perfect *mūrshid* is perfect and a perfect *tālib* is on the status of Khider (عليه السلام).

A supreme *mūrshid* (*Mūrshid akmal*) is an *ārif* with spiritual-insight who can bestow *tālibs* the treasures of gold and silver.

The *tālib* who begs (for material gain) is shameless; the *mūrshid* who begs is imperfect.

A *mūrshid* has to be such generous with Divine-grace that his *tālib* becomes the owner of land and seas.

Mūrshid should be such owner of the world *ārif-faqeer* that every country is in his control and he is their ruler and leader.

Bahoo (عليه السلام) has no grief because he is the *tālib* of Mustafa (عليه السلام), the *tālib* of Mustafa (عليه السلام) attains the honour of Divine-view.

The actual meaning of ‘knowledge’ in the saying ‘illiterate cannot recognise Allah Almighty’ (عليه السلام) is the knowledge with which Divine-secret is attained. With formal-knowledge (only), one remains unaware of spiritual-knowledge (*Taşawuf, sufism*) i.e. the knowledge of Almighty’s (عليه السلام) *mārifat*, Divine-intimacy, and Divine-union. The formal-education merely provides argument whereas, for salvation from humiliation and wandering, spiritual-knowledge is important that is also known as ‘the knowledge of unseen, the undoubtful’⁵⁵. Regarding this Allah Almighty (عليه السلام) Commands (2: 2-3), “(This is) the Glorious Book in which there is no chance of doubt. (It is) guide for those who guard against evil and fear Allah (عليه السلام). Those who believe in

⁵⁵ The knowledge of unseen (*ghaib*) is the knowledge which cannot be perceived by intellect. This knowledge is acquired through intuition and spiritual observation. It is none matter so it has to be attained with discipline and protocol relating to none matter.

the unseen.” Here ‘believing in unseen’ means having faith in the knowledge of unseen and the person who negates the knowledge of unseen, certainly becomes infidel and such knowledge is inspired-knowledge, without which one cannot recognise Allah Almighty (ﷻ) and that is the knowledge of this verse (2:31), “*And Allah (ﷻ) taught Adam (ﷺ) the names of all,*” and that is the knowledge of these verses (96:1-5), “*Read with the name of (your) Sustainer who has created (everything); He created man from a hanging mass (clinging) like a leech (to the mother’s womb). Read for your Sustainer is the most generous. Who taught man writing with pen. Who taught man what he did not know.*” Furthermore, it was the knowledge of this verse (17:70), “*And We have indeed honoured the children of Adam (ﷺ).*” Moreover, it is the knowledge of this verse (50:16), “*And We (ﷻ) are nearer to him than his jugular vein.*” Allah Almighty (ﷻ) is recognised with the knowledge of monotheism and *mārifat* and not by formal or verbal-knowledge.

Poem

Once the soul, spirit, and Divine-secret of Almighty’s (ﷻ) *tālib* become one, he visually observes the manifestation of Almighty’s (ﷻ) Splendour.

This stage of Almighty’s (ﷻ) *mārifat* is His bestowal grace, and blessing; whosoever, He will grant. It has nothing to do with lineage or title but it is to do with compassionate heart. It is to do with will power and being a true *dervīsh*: not nobility of being Syed or Quraishi.

Poem

Enlightened people do not pay attention toward paradise instead their sight is on Divine-view.

The contemplation of Allah’s (ﷻ) Actual-Name has enlightened my heart therefore; I am constantly in the state of Divine-view.

I was born for Divine-sight so my food and my fate is Divine-view.

I receive the splendour of Divine-sight every moment but idolater polytheists remain deprived of Divine-view.

Monotheism of Allah (ﷻ) is a river and I am its stream; when the stream merges in river, it becomes river.

The people of Divine-view do not die but their spirits are moved to *la-makan*.

Allah's (ﷻ) Actual-Name takes them to Divine-presence where they remain in the state of Divine-sight with their bodies of illumine.

The one honoured with Divine-view, can bestow you with Divine-sight for he has Divine-grace to do so.

Faqeer of spiritual-insight hangs his base-self so that his body is hanging on the gallows while his sight is engaged in Divine-view.

A moment of observation in Divine-presence is much better than lifelong poverty and starvation (adopted by choice to lead a simple life to please Almighty (ﷻ)), spiritual-exercises, striving against ones base-self, *dhikr*, reflection, Islamic-meditation, and obedience. It is so because with the knowledge of issues and problems (of Islamic-Divine-law), worshiping, and obedience one gains excessive deeds and rewards; whereas the knowledge that unveils Almighty's (ﷻ) *mārifat*, Divine-intimacy, and Divine-view is the knowledge of observation of Divine-illumine (*Nūr*) which is attained by Allah's (ﷻ) Actual-Name and with the knowledge of Divine-view and then it immerses in the knowledge of Divine-view. Our exalted Prophet Mohammad (ﷺ) said, "*Ultimate is the name of returning to beginning.*"

Commentary on Invocation

One type of invocation is such that the person achieves his objective by reciting it for twelve-years, one-year, one-month, one-week, one-day or one-moment. If a spiritual-practitioner (*aamil*) practices this invocation to conquer a fort then the fort turns into wax even if it is made of steel; the hearts of the occupants get out of their control and they surrender without resisting. If they are infidels, they embrace Islam and if they are *Raafzi* (sect of *Shia*) or *Khwarji* (classical puritans), they abandon their homes and migrate. If the perfect spiritual-practitioner of invocation wishes, he can depose an emperor of seven kingdoms and replace him with a pauper. If he wants either from east or west, he can seize someone's spirit and kill him. However, if he wishes either from east or west, he can grant guidance and instructions to someone and reward him with the presence of the convocation of exalted Prophet Mohammad (ﷺ). Moreover, if he wishes he can turn the *tālib* of Allah (ﷻ) into a person of spiritual-insight (*tafkkur*) so that everything in here and in the hereafter obeys him. The people of *mārifat* have such breath of exalted Prophet Jesus (ﷺ) that they can bring the dead back to life in a split second. With the spiritual-power (*Tawfeeq*) of the breath, the contemplation of Divine-grace and the verification by innermost (*bātin*) activates through the contemplation of sanctified Names as illustrated in Fig (3) and (4).

When the *dhikr*-invoker of breath contemplates the exalted spirit of beloved Prophet Mohammad (ﷺ) and the spirits of exalted companions, via the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), he appears in convocation of exalted Prophet Mohammad (ﷺ). When he breaths and contemplates *faqr* via contemplation of Allah's (ﷻ) Actual-Name, the spirit of *Sultan-ul-faqr*⁵⁶ appears. When

⁵⁶ *Sultan-ul-faqr* is a title of Great *sufi* Sultan Bahoo (ﷺ) but it is a special state as well. The word *Sultan* itself means emperor but in *sufism* it means the emperor of *faqr*

he contemplates the reflection of his *sheikh* via the contemplation of Allah's (ﷻ) Actual-Name, the image of *sheikh* appears. When he contemplates of archangel Gabrā'il (ﷺ) via the breath of contemplation of Allah's (ﷻ) Actual-Name, the archangel appears and passes on spiritual-revelations (*Ilham*) to him. When he contemplates of angel Mikhā'il (ﷺ) via the contemplation of Allah's (ﷻ) Actual-Name, the angel appears and brings rain. When he contemplates of angel Isrāfeel (ﷺ) via the contemplation of Allah's (ﷻ) Actual-Name, the angel appears and on whichever country the angel sees wrathfully, that country faces such devastation that it remains deserted until the Judgement Day. When he contemplates of angel Izrā'il (ﷺ) via the contemplation of Allah's (ﷻ) Actual-Name, the angel appears and passes him spiritual-revelation and takes the life of his enemy within a breath. Killing four obnoxious beasts is worth real reward: firstly, the obnoxious base-self (*nafs*); secondly, the obnoxious tyrant who torments pious Muslims; thirdly, the obnoxious infidel; and fourthly, the obnoxious disgusted enemy of the religion of exalted Prophet Mohammad (ﷺ) and the enemy of spiritual scholars or perfect *faqeers*. The person who does not know such popular invocation from exalted Qur'ān nor is he aware of the invocation of the contemplation or spiritual-power of Divine-presence (*hazoori*), he is a fool who performs invocation. It is easy for a perfect-practitioner (of spiritual-exercises (*mujahida*)) to transform base-self (from lower to highest level), subjugate and killing (under controlling) it within a moment without any struggle or spiritual-exercise; it is difficult and arduous for an imperfect to acquire *mārifat* and witnessing, traversing and enjoying entire states from Divine-Throne (*Arsh*) to the bottom of earth, studying Divine-Tablet (*lawh-e-mahfooz*), intimacy of monotheism's illuminations, and Divine-view (*liqa-e-Elahi*); it is very simple for a perfect, complete, supreme, and comprehensive *mūrshid* to satisfy all desires of *tālib* by taking him to all the states of Divine-Essence (*Zaat-e-Elahi*) and Attributes in a moment. Such guidance is found in the

(spiritual excellence). Honourable Sultan Bahoo (ﷺ) has written in his book *Risala ruhi* that seven *Sultan-ul-faqr* personalities are supposed to descend on earth.

science of alchemy of elixir and in the science of invocation for the inner-prosperity (*Ghenayat*) of both of these sciences bestow Almighty Allah's (ﷻ) grace, blessing, bestowal, and guidance. Allah Almighty (ﷻ) Commands (20:47), “*And peace be upon him who follows guidance!*.” Allah Almighty (ﷻ) further Commands (93:8), “*And He found you seeking (guidance), and (He) freed you of every need (i.e. bestowed you inner-prosperity).*” A Perfect *mūrshid* (*mūrshid kamil*) opens up all states of inner-prosperity, guidance, God's encompassing power, and favour with the contemplation of Allah's (ﷻ) Actual-Name and with the essence of Islamic-creed “*There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” This is the level of ‘total union’ Almighty Allah's (ﷻ) *mārifat*.

Poem

If you are searching for the glance person of spiritual insight
then look at me for my glance is better than gold and silver.

For the person of inner-prosperity, the person of guidance, *ārif*-with-Allah (ﷻ) (*ārif billah*), the person of Divine-union (*wisal*), the person of spiritual-inspiration, and a careless *faqeer* in unity of ideas; every breath of life is different and abode is different, world is different and sight is different, speech is different and universe is different, spiritual-condition is different and spiritual-status is different, elation is different and Divine-Beauty is different, need is different and obedience is different, *dhikr* with reply is different and reflection of Divine-presence is different, manifestation of Divine-illumine is different and honour of Divine-view is different, witnessing is different and ascension is different, and annihilation is different and subsistence is different. Even exalted Prophet Moses (ﷺ) and honourable Khider (ﷺ) could not reach such state of *faqir*⁵⁷. Exalted Prophet Mohammad

⁵⁷ In the books of *ārif*s such statements are narrated and often suspicions arise that the author might be stating that friends-of-Allah Almighty (ﷻ) are beyond the status of Prophets (ﷺ). This is not the case at all; it means that the duties which were performed

(ﷺ) said, “*The spiritual-scholars of my community will be like the Prophets of Banī Isrā’īl (ﷺ).*” Here spiritual-scholars from the community of exalted Prophet Mohammad (ﷺ) mean spiritually enlightened *faqeers*.

Poem

They acquired every state with the contemplation of Allah’s (ﷻ) Actual-Name and their *faqr* is accomplished due to their spiritual-authority (*tasarruf*).

Exalted Prophet Mohammad (ﷺ) said, “*When faqr is accomplished then that is Allah (ﷻ).*”

Poem

If base-self is viewed by its appearance and character, it would be shameless infidel.

In appearance it is an evil giant-ogre, in character it is a filthy *Jinn*, and in practice it denies monotheism, Qur’ān, and Hadīth.

Satisfied-self is obedient, Prophets (ﷺ) and friends-of-Allah Almighty (ﷻ) attain it.

Actual task is knowing and recognising base-self and making it your guide and companion.

When you reach such stage where base-self, soul, and spirit are in accord with you, then you will attain the status of friend-of-Allah (ﷻ) (*wali*).

When you read funeral-prayer of base-self with every breath then the prayer elevates you to Divine-Oneness.

Base-self, soul, and spirit call out that such prayer is worthy of Divine-presence.

by the Prophets (ﷺ) of *Banī Isrā’īl*, same duties are being performed by the friends-of-Allah (ﷻ) from the community of exalted Prophet Mohammad (ﷺ).

This is the status of cleansed-heart and Almighty (ﷻ) bestows such status to *ārif*s.

I asked pen why is its face black? It replied that this blackened faced was due to the writing of my sins.

Leave the states, for the Oneness of Divine-Truth (*Haqq*) is far beyond, where there is actual and factual, and eye to eye witnessing.

Mūrshid certainly takes his *tālibs* to the absorption of annihilation-in-Allah (ﷻ) (*fanā fillah*) and in Oneness's Divine-presence.

With the knowledge of affairs and knowledge of worship, heart never gets enlightenment for such knowledge is a state and a source of acquiring the springs of Heaven, but unaware of the *mārifat* of Divine-view, spiritual-knowledge (*Taşawuf, sufism*), Divine-intimacy (*qurb-e-Elahi*), Divine-grace, Divine-manifestation, the illumine of Divine-presence, and the knowledge of certification.

Poem

I have confirmed every knowledge with my spiritual grace for I am a perfect *faqeer*, not a boastful person.

Everything is within my sight for I am always present in the convocation of exalted Prophet (ﷺ).

Ka'ba is in my heart where Divine-essence manifests; I am always in Divine-presence, honoured with Divine-sight (*nūr*).

O *tālib*! Swiftly demand your objective so that I can spiritually-enlighten your heart with a single spiritual-concentration.

Yes! It is true that killing base-self and processing mercury for the alchemy of gold and silver is difficult and arduous for inexperienced and imperfect practitioner. However, killing of base-self, processing mercury, and transforming a genuine *tālib* - within a moment - in to an enlightened person and rewarding him with Almighty's (ﷻ) *mārifat* is

very easy for a perfect (*mūrshid*). The person with the contemplation of certification is he, who can bring forth the spirits of entire creatures, all Prophets (ﷺ), friends-of-Allah (رضي الله عنه), and devotee-Muslims (*momin*) in his presence; the person of contemplation with Divine-grace is he who can bring all angels and *Jinns* in his presence for a spiritual-practitioner (*aamil*) and the person with spiritual-power has Divine-presence and he prevails over the spirits of the spirituals of grave. The person, perfect and (spiritually) expert in these two sciences, is worthy of graceful invocation of every spiritual-order. In the ultimate-invocation, the perfect practitioner *faqeer* can accomplish every task within a breath and within a moment even if the task is to capture and overpower the kingdom of Solomon (ﷺ).

Poem

I am an expert-rider and I have a double-edged sword, I kill obnoxious infidels with it.

If someone recites invocation perfectly then everything in the heavens and earth obeys him.

The practitioner of invocation is a perfect *faqeer* for such state is destined for spiritually-enlightened friends-of-Allah (رضي الله عنه).

If I recite invocation with absorption and wrath, every obnoxious could get killed with my single spiritual-concentration (*Tawajjuh*).

This concentration of mine is such sword that severs the head off, it is far effective than the spiritual-concentration of Bāyazīd (رضي الله عنه) and Rabia (رضي الله عنها).

If invocation is recited with contemplation then a moment's invocation is sufficient; how can people with greed recite such invocation?

The person who recites invocation becomes such practitioner with spiritual-insight that Divine-Tablet constantly remains in his view.

Only such admirer can recite the invocation of exalted *Qur'ān* who is acquainted with the secret and who is the person of sight.

When the *tālib* of Allah (ﷻ) - the seeker of Divine-Essence - recites the invocation of breath, his objective is accomplished in a moment.

Ostentatious person cannot recite the invocation of breath, only a grieving heart could do it.

If you ask me: O Bahoo (ﷺ)! For the sake of Allah (ﷻ) teach me invocation of breath! I will get you the honour from the exalted court of Prophet (ﷺ).

When someone recites invocation of breath in the desire of Divine-view then Almighty (ﷻ) becomes very Compassionate towards him.

When someone initiates invocation of breath in the desire of Divine-view then exalted Prophet (ﷺ), along with all of *sufis*, grants him the honour of meeting.

When someone recites invocation of breath in the desire of Divine-view then all creation becomes his obedient.

When someone recites invocation of breath in the desire of Divine-view then the angels gather in his presence respectfully.

When such invocation invokes, then entire universe comes within the spiritual-authority of the invoker.

Such invocation, free of retraction, seizure and devastation, can only be initiated by the *ārifis* of Divine-union.

For the people of wisdom it is enough that the person unaware and unable to invoke invocation of breath is merely boastful.

Commentary on Absorbed *Faqeer* of Monotheism and an Absorbed Mere-Follower *Faqeer*

An absorbed perfect *faqeer* with his spiritual-concentration (*Tawajjuh*) takes the *tālib* of Allah (ﷻ) in the court of Divine-presence (*hazoori*) and gets his every desire accomplished from Divine-court. The absorbed *tālib faqeer* attains three lessons from knowledge and becomes such enlightened that nothing remains confined or concealed from him. First lesson: ‘the study of death’. Allah Almighty (ﷻ) Commands (3:185), “*Every soul is going to taste death.*” Second lesson: ‘the study of *mārifat*’, for the person of *mārifat* never goes against his promise. Allah Almighty (ﷻ) Commands (2:40), “*And fulfil the promise (made) to Me; I (ﷻ) shall fulfil the promise (made) to you.*” Third lesson: ‘the study and observation of the manifestation of Divine-presence’. Allah Almighty (ﷻ) commands (24:35), “*Allah ho (Allah’s (ﷻ) Actual-Name (Ism-e-Allah zaat)) is the light of heavens and earth. The likeness of His Light is as a niche-like wherein is glowing the lamp, the lamp contained in a crystal globe as in a niche where there is a lamp and the lamp is in a chandelier (of glass).*” Some *ārifis* acquire manifestation of Divine-love (*Ishq-e-Elahi*) and the observation of *mārifat* in their dream through the contemplation of Allah’s (ﷻ) Actual-Name and they have actual Divine-view (*liqa-e-Elahi*). Such people need to contemplate dreams day and night for their dreams are actual worship and reward and their dreams, like the sleep of bride, are the removers of ignorance and darkness. Exalted Prophet (ﷺ) said, “*My eyes sleep but my heart remains awake.*” Some *ārifis* acquire honour of the manifestation of Divine-love, Divine-view, and the sight of *mārifat* via the contemplation of Allah’s (ﷻ) Actual-Name during Islamic-meditation (*Murāqibah*). Such Islamic-meditation is apparently overlooked but in innermost (*bātin*) it is like eating your heart out for there is actual Divine-view in it. Such truthful person of Islamic-meditation needs to remain in the state of Islamic-meditation

all the time and never to come out of it for his Islamic-meditation is certain and trusted, acquainted with Divine-secrets (*sirr*). Some *ārif*s view manifestation of *mārifat*, Divine-love, and the point of ascension with their open eyes through the contemplation of Allah's (ﷻ) Actual-Name. The abode of such *ārif* is *la-hoot la-makan*; he is an absorbed observer of such graceful and certified state that all worldly pleasures and pleasures of the hereafter are worthless and priceless to him⁵⁸. Through the contemplation of Allah's (ﷻ) Actual-Name, when some *ārif*s attain Divine-love and observation, their sight of secrets opens up and by attaining Divine-sight (*nūr*) they become people of Divine-secret. Such *ārif* is carefree and desire-free in this world.

Poem

The person who wants the honour of Divine-view, must die before death.

Ḥadīth, “Die before death.” Ḥadīth, “Mūrshid brings back to life, he kills; he enlightens soul and kills base-self (*nafs*).” The person who kills his base-self, remains immersed in Divine-view perpetually; no greed or temptation is left in him, for Divine-intimacy (*qurb-e-Elahi*) is sufficient for him. Such person is absorbed since the day of Grand-convocation (*alast*).

Poem

The absorbed one is always awake in the presence of Divine-Truth (*Haqq*); how could unwise and foolish be absorbed.

Absorption is a state of Divine-intimacy; how could shameless idiots be honoured with such status?

⁵⁸ This is the utmost state, that a *dervīsh* desires. The activities that other *tālibs* view in their dream or Islamic-meditation, these *dervīshes* see them with their own eyes in their normal life. In this life they have power and wisdom in front of them and their intellect and intuition both are their witnesses because the knowledge they acquires is beyond the approach of formal-knowledge (*ilm-e-zāhir*) and for them the function of formal-knowledge is merely providing physical-evidence.

Absorbed ones are of many kinds: some are with Divine-grace, some have spiritual certitude, and some are heretic. The absorbed ones with Divine-grace are spiritually enlightened and have awakened souls while their hearts are clean like mirrors. Some absorbed ones have such spirits that they breathe in the Mercy of Allah Almighty (ﷻ); every pore in their body engages in glorification and *dhikr* of Allah Almighty (ﷻ) and they get Divine-view in real terms; while some absorbed ones remain absorbed in Satanic temptations and the ambitions of base-self so they remain deprived of the absorption of Divine-intimacy.

Poem

Unwise people are not honoured with Divine-presence for the
arrogant ones are not worthy of Divine-presence.

Some absorbed ones are wise, some have Divine-view, some are the seekers of worldly carrion, some acquire spiritual insight, some get immersed in monotheism, some are hypocrites with infidel-girdle (*Zunnaar*), some are (blinded) like the oxen of oil-press, and some are sinners; only one in thousands is an extremely loyal of Divine-path, the absolute truth.

Poem

Intimate with the *mārifat* of Divine-Truth is an absorbed *ārif*
of Allah (ﷻ); such absorbed one remains immersed in the
mārifat of Divine-Truth.

Approach to the status of absorption is difficult and arduous. Trustworthy and reliable absorption is attained with the contemplation of Allah's (ﷻ) Actual-Name. What does an absorbed one get to do with remembrance, repeated-recitals, reflection, *dhikr*, or Islamic-meditation? From head to toe, seven limbs of the body of an absorbed *faqeer* are total illumine and everything he speaks of, is a word from Divine-court.

Poem

I am a merciful *ārif*, an absorbed one confidant with Divine-
secrets; such absorbed one has no grievance.

Such absorbed *faqeers*, dominant over their base-self, are only *tālib* disciples of *Qādiri* order. If a *tālib* disciple of any other spiritual-order claims to be absorbed and on the state of *faqr*, he is arrogant liar. The absorbed *faqeer* with Divine-intimacy never sleeps during day or night as his both eyes sparkle with the manifestation of Divine-illumine (*Nūr*) (i.e. although they sleep physically, their hearts and souls and spirits remain awake). This everlasting status is achieved by such *faqeer* of *mārifat* who has gained absolute Divine-union (*wisal*) with Divine-Beauty; this state belongs to ardent-lovers, absorbed in Divine-union, the *ārif* friends-with-Allah (ﷲ), since the day of Grand-convocation.

Commentary on *Faqr-e-Mohammadi* (ﷺ)

Actual *faqr*, Divine-union (*wisal*) of *faqr*, basis of *faqr*, and victory of *faqr* is that you abandon your base-self (*nafs*) and you acquire Allah Almighty (ﷻ) and you attain the Divine-Beauty's *mārifat* of 'nothing besides Allah (ﷻ)', intimacy with Divine-presence (*hazoori*), Divine-union, and Divine-sight (*nūr*) of Divine-Beauty.

Poem

If you desire Divine-view (*liqa-e-Elahi*) then O *tālib!*
Abandon your base-self and come here.

Allah Almighty (ﷻ) Commands (2:54), "So, kill one another⁵⁹." What is the knowledge, the study of which is without spiritual-endeavours (*mujahida*) but it enables one to get rid of base-self in a moment? That is knowledge of the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) because with its certitude, one is honoured with Divine-view instantly. Such guidance is attained with the contemplation of Allah's (ﷻ) Actual-Name and only perfect spiritual-practitioners can act upon it. Recognise: *faqr* has three letters (in Arabic alphabet) and every letter has thousands of honours and hundreds of virtues in Divine-court. Exalted Prophet (ﷺ) said, "*Faqr is my glory and faqr is my wealth.*" *Faqr* is worthy of *mārifat* of Divine-view and view of Allah Almighty (ﷻ) due to its signs and its three letters (of Arabic) are *fay* (ف) *qaf* (ق) and *ray* (ر)⁶⁰. With letter *fay* it is compulsory for the *faqeer* to annihilate his base-self to acquire

⁵⁹ This is a very short part of the verse of Qur'ān. The order was for the followers of exalted Prophet Moses (ﷺ) where the people of his community started worshipping calf in his absence so as punishment Almighty Allah (ﷻ) Commanded them to kill each other. The *sufi* interpretation of killing each other means: the *faqeer* (as a person) must kill his base-self (as another entity or being), who is the enemy inside.

⁶⁰ *Fay*, *qaf*, and *ray* are Arabic letters and they are equivalent to F, Q, and R of English letters respectively.

subsistence (eternal life) for soul, sight for spirit, and cure for physical-body so he remains in Divine-company and Divine-intimacy (*qurb-e-Elahi*). With letter *qaf* he perceives his physical-body as grave and decorates his soul with Divine-intimacy, kills his base-self and becomes wrathful to it, and remains in the state of prostration by facing towards *Ka'ba*. Such *qaf* is the first principle of *faqr* and here *ray* means seeing Sustainer of the universes and overpowering accursed Satan by being obedient to the path of *faqr* with the truth of certitude. In the body of *faqeer*, judge i.e. the Divine-Truth (*Haqq*) summons two witnesses who are pious, trustworthy, and fair to ensure fair accountability; one witness is courtesy and the other one is modesty and these two qualities exist in such *faqeer* who has reached the highest state in Divine-intimacy with the help of his perfect *mūrshid* (*mūrshid kamil*). If he turns away from such state of *faqr* and Divine-intimacy for the pleasures of greed, temptations, and avarice, he is disowned from Divine-court. Hence, with the *fay* of *faqr* he becomes Pharaoh and disgraced, with *qaf* he becomes Croesus (Qaroon) and faces wrath of Almighty Allah (ﷻ), and with *ray* he becomes a rejected reprobate, so he is shunted from Divine-court like filthy Satan.

Poem

The path of *faqr* means always moving, so if someone comes headlong by being steadfast then he has no grief.

World is a step for *faqeer* and he places his next step in the hereafter then he adopts trust in Allah Almighty (ﷻ) and at half-step he reaches the *mārifat* of monotheism; from there, in a half step, he reaches the stage of perfect *faqr* regarding which it is said, “When *faqr* is accomplished then that is Allah (ﷻ).”

Poem

O enlightened *ārif*! Abandon world and the hereafter for both of these are equally disliked by *ārif*s.

The writer of *sufism* initially needs to practice each knowledge, to capture it, and bring it to his spiritual-power (*Tawfeeq*), to experimentally check, for sake of examination; and then take its trail so

he does not fall victim to retraction; after that he has to write the book. Hence, first I attained spiritual-knowledge from Divine-court and court of the exalted Prophet (ﷺ) due to the power of grace and spiritual-certitude (*yaqin*) of the contemplation of Allah's (ﷻ) Actual-Name. Then I compared, debated, and spoke about the knowledge with all Prophets (ﷺ), friends-of-Allah (ﷻ), the companions of the exalted Prophet (ﷺ), and with Islamic jurists and had it approved from their presence; then I got approval from each one of them and with their order I compiled it as a book and published it. Whoever will study this book with sincerity, he will not need a *mūrshid* to have oath and instructions; he will attain all religious and worldly states from this book⁶¹.

Poem

I keep all knowledge in my practice; I study every science
with the reference of Allah's (ﷻ) *mārifat*.

If you are a *tālib* of Divine-view, stop obeying your base-self
so that you could be bestowed Divine-view.

If you are the *tālib* of Divine-sight, then stop the slavery of
your base-self so that you get Divine-sight.

If you are desirous of the convocation of exalted Prophet (ﷺ)
then stop following your base-self and be steadfast on the
faith.

Leave your base-self and embrace piety so that you become
an *ārif-faqeer* annihilated-in-Allah (ﷻ) (*fanā fillah*).

If you are *tālib* then acquire Knowledge and remember the
Glorious Divine Name 'the ever-Living and Subsisting One'
(*Hayy-o-Qayyum*).

⁶¹ The condition is, one has to read it time after time to attain full understanding so that its spiritual-influence is gained.

If you want a kingdom or rule then acquire Divine-presence; you can even obtain the kingdom of heavens with Divine-presence.

If you want the revelations of graves then attain Divine-presence with the contemplation of Allah's (ﷻ) Actual-Name.

If you want to know the reality of earth then abandon your base-self and become an *ārif* with secrets.

Which action makes it possible to get rid of base-self? By perpetually annihilating in the contemplation of Allah's (ﷻ) Actual-Name.

The person who wants to accomplish the *faqr* free from desires, needs to immerse in the contemplation of Allah's (ﷻ) Actual-Name.

The conclusion of every science and wisdom is one point i.e. how to reach the secret of 'Happen' with spiritual-influence (*haazraat*) of the contemplation of Allah's (ﷻ) Actual-Name.

I am the one who enables the *tālibs* of Allah (ﷻ) to witness Divine-Command of 'Happen' and takes them to the court of exalted Prophet (ﷺ).

Bahoo (ﷺ) is a *mūrshid* with spiritual-grace and certification who turns his *tālibs* into a person of Divine-presence with a glance.

Such *mūrshid* is worthy of intercession who holds the hand of *tālib* and takes him in one breath and in a single step to Divine-presence and besides (the path of) Divine-presence and Divine-union he does not know any other path. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! Recognise! The reader of the words of Allah Almighty (ﷻ) in this book of spiritual-knowledge will undoubtedly reach the essence of secret of 'Happen'. Undoubtedly, with the efficacy of this book of spiritual-knowledge, the reader will achieve the spiritual-enlightenment, cleanliness of soul, uniqueness of spirit, and the

guidance of secret. Verily, with the efficacy of this book of spiritual-knowledge the reader by instantly attaining Divine-presence, accesses ascension of Divine-intimacy, and Divine-union with witness of *mārifat*; he will be acquainted with the spiritual-conditions of both worlds.

Mathnavi

The status of absolute monotheism, Divine-intimacy, and Divine-union can only be attained when sayings and condition, and spiritual-revelation (*Ilham*) and imaginations are left behind; the state of sight and seeing is attained when enjoyed exclusively with the contemplation of Allah's (ﷻ) Actual-Name.

In short, entire Qur'ānic sciences, knowledge of 'the ever-Living and Subsisting One', and Qur'ān and Ḥadīth; the entire knowledge written on Divine-Tablet (*lawh-e-mahfooz*), Divine-Throne (*Arsh*), Allah Almighty's (ﷻ) entire concealed sciences and secret, and Divine-Commands; entire outwardly and inwardly affairs, base-self, soul, spirit, and secrets; the ongoing wisdoms between the creations of eighteen thousand universes; the entire knowledge of Torah, Psalm, Bible, and Qur'ān; and four Glorious Divine Names are all found in the essence of Allah's (ﷻ) Actual-Name. *Mūrshid* is the one who invokes the essence of Allah's (ﷻ) Actual-Name with his spiritual-concentration and clearly reveals it to *tālib* because Almighty Allah's (ﷻ) illumine is contained in Allah's (ﷻ) Actual-Name and approach to it is only possible with the grace, blessing, and bestowal of Allah Almighty (ﷻ). Furthermore, display of the spiritual-conditions of pre-eternity (*azal*), display of the spiritual-conditions of post-eternity (*abad*), display of worldly spiritual-conditions, display of the spiritual-conditions of the hereafter, display of the spiritual-conditions of Paradise, particular knowledge of *la-makan* and seeing the majesty of Divine-Power, honour of Divine-view, and the secrets of Allah (ﷻ) everything is within the folds of Allah's (ﷻ) Actual-Name. A perfect and supreme *mūrshid* (*Mūrshid akmal*) is he who unfolds the folds of

Allah's (ﷻ) Actual-Name on *tālib* of Allah (ﷻ) with contemplation and spiritual-power. Verily, the path of truth opens with Allah's (ﷻ) Actual-Name, for Allah's (ﷻ) Actual-Name is an everlasting reality. A comprehensive *mūrshid* - the bestowal of tranquillity is he - who opens up and bestows the religious and worldly treasures as well as the treasures of Almighty's (ﷻ) *mārifat* to the *tālib* of Allah (ﷻ) through the essence of Allah's (ﷻ) Actual-Name. The light of guidance (Nūr-ul-Hudā) *mūrshid* with grace is he who opens the reality of *mārifat* of Allah Almighty's (ﷻ) treasures from the essence of Allah's (ﷻ) Actual-Name and unveils them to the *tālib* of Allah (ﷻ). The perfect friend-with-Allah (ﷻ), the person-of-Allah (ﷻ), and the man of monotheism is the one who possesses the key of concentration in his hand; he grants all kinds of delicate knowledge from the essence of Allah's (ﷻ) Actual-Name, so the *tālib* of Allah (ﷻ) becomes carefree for whole of his life and never makes an error. Exalted Prophet (ﷺ) said, *"The name - Allah (ﷻ) - is clean and pure that never takes hold besides a clean and pure place."* The entire knowledge regarding invocation of graves, the science of elixir, and invoking spirituals of grave exist within the essence of Allah's (ﷻ) Actual-Name. When the *mūrshid* of *ārif-faqeer* unlocks the essence of Allah's (ﷻ) Actual-Name, the spiritual comes out of the grave with his spiritual-body (*ruhani jism*) and accompanies the *faqeer* invoking at the grave, and he speaks to the invoker; it results in the accomplishment of all kinds of desires from the spiritual of grave (*ruhani ahle qaboor*). Remember, from many years I have been seeking for a true *tālib* but up until now I have not found a single, worthy of instructions, true *tālib* with a vast amount of courage to whom I could bestow the abundant wealth of external and internal treasures of Almighty's (ﷻ) *mārifat* and monotheism so that I could free myself by awarding the prescribed amount of alms (*zakat*) obliged on me for the relics Allah Almighty (ﷻ) has honoured me with; because with the Grace, Blessing, and Mercy of Almighty Allah (ﷻ) I have been appointed at the status of perfect, supreme, complete, comprehensive, and the light of guidance *mūrshid* - to be guidance to the true path of Allah Almighty (ﷻ). If one

is an accredited learned *tālib* capable of the *mārifat* of Divine-view and on the status of immersed in annihilation-in-Allah (ﷻ), then it is not difficult for me to take him to the presence of Divine-Truth. Sadly, there are many *tālibs* in the world who seek filthy carrion. Yes, this is definite that the *faqeer* with authority over the treasures of Allah (ﷻ), the friend-of-Allah (ﷻ) (*wali*), an *ārif*, Allah's (ﷻ) cashier *faqeer*, remains annihilated in the witnessing of Divine-intimacy's illumine and the illumine of Divine-view with complete sincerity; the whole world remains hopeful of his generosity and authority of wealth and treasures. Hence, a *faqeer* is never free from absorption in Allah Almighty (ﷻ) and he never turns away from the observation of Divine-presence in order to concentrate in fulfilling public requirements, unless he has the order of Allah Almighty (ﷻ) and the approval from exalted Prophet Mohammad (ﷺ) to do so. If the perfect *faqeer* is kind towards someone whose destiny is endless, benevolent, and graceful then he becomes carefree (*la-yahtaaj*) and without any want in this world and in the hereafter. Remember, with the great belief, sincerity, humility, and modesty when the people of remembrance, repeated-recitals, Qur'ānic recitation, *dhikr* and reflection, Islamic-meditation (*Murāqibah*), and spiritual-revelation cry and supplicate their hundreds of wishes and desires in the court of Allah Almighty (ﷻ) then undoubtedly their supplications are heard and approved in a day, a week, a month, or within a year but what has a *faqeer* of Divine-intimacy, who remains immersed in the contemplation of Allah's (ﷻ) Actual-Name, to do with supplication or disavowal? It is so because the *faqeer* has all of his desires accomplished in a glance and concentration merely due to being in Divine-intimacy. The *faqeer* has (quite) a few states of Almighty's (ﷻ) grace and spiritual-concentration of Divine-presence. Such *faqeer* who knows how to apply spiritual-concentration from the intimacy of Divine-presence, for it never suspends till the day of resurrection. If he concentrates in someone's favour from the presence of Divine-Truth, his task resolves instantly. The other *faqeer* has the power of authority, if he honours contemplation in someone's favour then his descendents become carefree from any need until the day of resurrection. Third

(type of) *faqeer* has the power of spiritual-revelation; spiritual-occurrences (*Tajalli*) of inspired-knowledge (*ilm-e-ladunni*) take place from the spiritual-revelation of Oneness of Allah (ﷻ). The *faqeer* has all his needs fulfilled through spiritual-revelation and inspirations. It is said, “Spiritual-revelation is the effortless emergence of virtuous-sight in a pious heart.” Fourth (type of) *faqeer* has the power of reflection, reasoning and thoughts due to *mārifat* and Divine-union; such power of reasoning is everlasting. Know it, that *faqr* has three Arabic letters, *fay* (ف) *qaf* (ق) and *ray* (ر)⁵⁸. With letter *fay*, annihilation of base-self so that neither any temptation nor any greed is left in his body. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! With letter *qaf*, power of secret of the secrets of Allah (ﷻ) and immersing in the observation of Divine-view’s illumine from head to toe. With letter *ray*, spiritually-enlightened scholar of the science of elixir, and an persuasive scholar of exegeses. This is the meanings of the ‘*faqeer* who rules both worlds’. The perfect *mūrshid* (*mūrshid kamil*) honours his *tālib* every day and night a grand status of outward and innermost (*bātin*), and keeps rewarding him from Almighty Allah’s (ﷻ) treasures so that the *tālib* does not get confused and perplexed and consistently remains immersed in the observation of Divine-presence. A *tālib* must have certitude and a *mūrshid* must have authority with the status of, “*Verily Allah (ﷻ) prevails over everything.*”

Poem

Bahoo (بھو) acquired the reward of *faqr* from the exalted court of Mustafa (ﷺ) and with the grace and blessing of Allah (ﷻ) he becomes acquainted with secrets.

Allah Almighty (ﷻ) Commands (57:21), “*This is Allah’s (ﷻ) bounty which He (ﷻ) gives to whom He (ﷻ) wills. And Allah (ﷻ) is the Lord of infinite bounty.*” Thousands and infinite (number of) people became aware of the name of *faqr* but one in thousands could reach the ultimate of *faqr*, possessed *faqr*, took care of *faqr*, and enjoyed the pleasure of *faqr*. Exalted Prophet (ﷺ) said, “*When faqr is accomplished then that is Allah (ﷻ).*” Remember, *faqr* has two states

i.e. ardent-lover in the beginning and Divine-beloved (*ma'shooq-e-Elahi*) at the ultimate. The spiritual-exercise (*mujahida*) of an ardent-lover is Divine-view; it is forbidden for him to engage in *dhikr* and repeated-recitals etc. What concern does the ardent-lover have with good and bad or desires and objectives?

Poem

If soul is without Divine-intimacy and base-self is the captive of greed and temptations, then the spirit is ignorant of Oneness of Allah Almighty (ﷻ).

If you are *tālib* of *faqr* then you relinquish your base-self, soul, and spirit for *faqr* is name of the absolute secret of Oneness.

Why are you taking *faqr* as poverty; *faqr* is the king and its kingship is on the everlasting kingdom.

The status of *faqr* is not the state of *dhikr* and reflection; whoever reaches this state he sees Allah Almighty (ﷻ).

If someone asks me whether I have seen Allah (ﷻ)? I will say, “Yes, my eyes have seen Allah (ﷻ) to the content of my heart.”

Status of *faqr* is the status of beloved; lover provides whatever the beloved wishes. In fact whatever goes through the mind of beloved, the lover is aware of it and the desires are fulfilled in a glance. What is the difference between ardent-lover and beloved? By the teachings, “Allah (ﷻ) loves those who love Allah (ﷻ),” it is understood that the ardent-lover and the beloved are embodiment of one another and they are immersed in one another, whereas the scholar’s heart is embroiled in the pages of book⁶⁰. What is *faqr* and what is its ultimate? *Faqr* is of two kinds: one likes creation and the other is liked by the Creator. Therefore, *faqr* has two signs: one is the respect for Allah’s (ﷻ) Commands and the second is being kind to the creation of Allah (ﷻ) because it is said, “Create Divine morals within yourself.” Furthermore it is said, “Better morals are half Islam.” Almighty Allah (ﷻ)

Commands (68:4), “*(Beloved!) And assuredly, you are placed high on the Most Glorious and Exalted (seat of) character.*” Highest moral is the perfect soul’s state of surrendering to the Will of Allah (ﷻ). That is the status of straight-path upon which rewarded people tread.

Further Commentary on Invocation

Remember, Allah Almighty (ﷻ) bestows these five treasures to those who are known as cashiers of Allah Almighty (ﷻ). They are such carefree people who do not ask anyone for anything nor are they concerned with anyone. With the Command of Allah Almighty (ﷻ) and approval of exalted Prophet (ﷺ), if they become kind to someone then that person also becomes carefree. Those five people are as follows: perfect *faqeer*, practitioner of invocation, alchemist, possessor of *Paras*-stone, and king. Out of these five, besides the perfect *faqeer*, remaining four are dependent on *faqeer*; the *faqeer* prevails and rules over them. These spiritual-states (*muqām*) are only in the *Qādiri* spiritual-order. Every other book is based on *dhikr*, spiritual-exercises (*mujahida*), and other rituals word of speech, but in this book of *faqeer*, the knowledge of presence of Allah (ﷻ) ‘the ever-Living and Subsisting One’ (*Hayy-o-Qayyum*) is written. I have not stolen any point of spiritual-discipline (*silk salook*) from any book nor have I seen any thief with my eyes. Rather I have reached up to Divine-Truth (*Haqq*), I have learned from Divine-Truth, I have brought Divine-Truth; I have enjoyed the pleasure of Divine-view (*liqa-e-Elahi*) by Divine-Truth, and I have severed links with everything besides Allah Almighty (ﷻ).

Poem

O Bahoo (ﷻ)! This state is sufficient for me; how can an immature understand these states?

Listen! It is obligatory for the *tālib* of Allah (ﷻ) to seek a perfect *mūrshid* (*mūrshid kamil*) even if he has to travel miles and miles from east to west for this purpose. Hence, O *tālib*! First of all quest for a perfect *mūrshid*. He can be recognised with these signs: (1) perfect *mūrshid* bestows the *tālib* of Allah Almighty (ﷻ) huge amount of treasures of alchemy of gold and silver. (2) To a true *tālib*, the perfect

mūrshid bestows the grace of piety and takes him to *hourie* servants and other blessings of Paradise. (3) Perfect *mūrshid* immerses the *tālib* of Allah (ﷻ) in annihilation-in-Allah (ﷻ) (*fanā fillah*), favours him with glance, and honours him with the illumine of Divine-sight (*nūr*). Such *mūrshid* who rewards the *tālib* with these three states within three days, is *ārif*-with-Allah (ﷻ) (*ārif billah*) having spiritual-sight. Remember: if someone faces religious or worldly problem, then resolving his problems; if a helpless destitute wants a kingdom spreading from east to west like the Kingdom of Solomon (ﷺ), then granting him the kingdom; if a king of seven continents has animosity with a *faqeer* friend-of-Allah (ﷻ) (*wali*), then deposing him from his status; and the keys of many other similar states, affairs, ranks, and files of services are all possessed by a perfect monotheist *faqeer*. Spiritually enlightened *faqeers* with their spiritual-concentration (*Tawajjuh*); know the issues of unseen and they know the states of past present and future through many ways some know through (*Istikharah*) prayer (i.e. the prayer to conciliate for Divine-favour), some through the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), some through Islamic-meditation (*Murāqibah*), some through the study of Divine-Tablet (*lawh-e-mahfooz*), some through spiritual-revelations (*Ilham*) from angels, some through spiritual-revelations from Divine-intimacy (*qurb-e-Elahi*), some from recitation of Qur'ānic verses, some through the messages of Prophets (ﷺ) and friends-of-Allah (ﷻ), some through detailed replies from above the Divine-Throne (*Arsh*), some through the reasoning of contentment from Divine-presence (*hazoori*) of Glorious Providence, some through revelations from One Divine-Truth, some through the contemplation and authority of Divine-presence, some through awareness, some through gaze, some through Divine-observation, some through the absorption from *la-hoot la-makan*, and some become aware of overall spiritual-conditions through reciting invocation by riding on the grave of a *faqeer* with spiritual-knowledge (*Taşawuf, sufism*) and by practicing them he remains engaged with Allah (ﷻ).

Poem

A *faqeer* ignorant of this path, is immature whose task is to swindle public wealth and belongings.

A perfect *faqeer* with spiritual insight never requests anyone for he is carefree.

A visionary *faqeer* acts upon whatever he wants with the wisdom of Allah (ﷻ) while a modest *faqeer* resorts to supplication; therefore do not argue in front of *mūrshid* with spiritual clarity.

Where there is clarity, what is the need to debate?

Poem

Perfect *faqeer* transforms unfortunate into fortunate; he honours one with Divine-intimacy and closeness of the Prophet (ﷺ) - the dearest friend-of-Allah (ﷻ).

Every apparent status of a perfect *faqeer* and *tālib* is with Divine-grace but inwardly whatever he observes and receives order, is from Divine-presence and certitude so whatever he sees outwardly or inwardly, is in accordance with that path. Such *faqeer* who is the practitioner of perfect invocation and who is the person of spiritual-concentration and authority of command, he has no requirement for prescribed amount of alms, assessment of good or bad time, calculations of zodiac signs, cycles of stars, start of calamity or its closure, consuming animal meat selectively for calming or wrathful effects or merciful effects, care in having bath and performing two rounds of supererogatory prayers, protection from retraction or seizure and evil, optional fasting, spiritual-exercises in solitude, and struggles because all these factors are susceptible to suspicions, hazards, and superstitions, adopted by immature and imperfect people.

Poem

I am a perfect *faqeer* and practitioner of invocation, so I dominate every spiritual and every spiritual obeys my command.

Reciting invocation and remaining safe from all calamities and troubles to remain conscious, is the task of perfects. If head is to be severed, even then it is better for an imperfect person not to indulge in invocation. If someone offers thousands of gold Dinars, even then it is better for the imperfect person to reject them and refrain from invocation. You must know that Satan read invocation for thirty thousand years and for thirty thousand years he taught it to angels but with that knowledge his body was filled with intoxication, madness, arrogance, hypocrisy, and vanity, which prevented him from fulfilling the Divine-Command and prostrating Adam (ﷺ). Therefore, it is understood that knowledge is a command and scholar is subservient; this is the knowledge of *mārifat*, love, Oneness, and guidance.

Poem

Knowledge is a message related to knowing and narrating; no scholar has ever attained Divine-view with knowledge.

Knowledge is the conversation regarding question and answers; no scholar has ever been in Divine-union (*wisal*) due to knowledge.

Knowledge is an accumulation of words, seen in lines of pages; no scholar has ever been annihilated-in-Allah (ﷻ) with it.

Mārifat is a illumine and *ārif* is with Divine-presence; *dhikr*, reflection, and wisdom cannot reach there.

Knowledge is a *dhikr* and its objective is *mārifat*; scholar is the one who has *mārifat*.

Actual-knowledge (*ilm-e-ain*) is the knowledge of monotheism, the one I was taught by Allah (ﷻ); besides that every knowledge is greed and temptation.

Do not boast upon knowledge because with one glance I can seize all knowledge from heart.

Actual-knowledge is the knowledge of Divine-sight because it is real life; and this is the knowledge of monotheism, intercessory to reach Divine-Essence (*Zaat-e-Elahi*).

Allah Almighty (ﷻ) Commands (73:9), “*There is no God but He (ﷻ). So take Him (ﷻ) alone as (your) Guardian.*”

Poem

Allah’s (ﷻ) Actual-Name immerses the *tālib* of Allah (ﷻ) in Divine-presence such that his body transforms into total illumine of Divine-Essence.

Bear in mind, what is the need of invocation to such perfect *faqeer* who attained Divine-intimacy? Instead, a single concentration of the perfect *faqeer* is far better than reciting invocation, remaining in solitude day and night and performing excessive spiritual-exercises, and gathering an army consisting of thousands of men on foot as well as riders and frenzied elephants, and spending vast amount of gold and silver or cash and wealth on them. The spiritual-concentration of such *faqeer* progresses till the day of resurrection who knows how to concentrate with the essence of Divine-intimacy, with the essence of ‘Happen’ and with the essence of Islamic-creed, “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” These imperfect people do not recite invocation with proper procedure; they do not know how to recite it (at all). Whoever concentrates and invokes invocation with base-self (*nafs*), unseen throngs of *jinn*s gather around him; the initiator of such invocation is the person of physical universe. Whoever concentrates and initiates invocation with the contemplation and concentration of soul with soul’s tongue, entire guardian-angels encircle around him and they also initiate invocation with him for his

sake; such invocation is the approved invocation. Allah Almighty (ﷻ) Commands (40:60), “*And your Sustainer has said: ‘Always pray to Me; I (ﷻ) shall certainly grant your prayer’.*” Whoso initiates invocation by spirit with concentration, contemplation, and authority; the spirits of all Prophets (ﷺ), friends-of-Allah (ﷻ), and devotee-Muslims (*momin*) surround him and initiate invocation with him for his assistance. Such invocation is approved within a breath and step, with grace and certitude, even if one invokes to capture and conquer a country as big as the Kingdom of Solomon (ﷺ) spreading from east to west. Whoso initiates invocation with the tongue of secret by the essence of the contemplation of Allah’s (ﷻ) Actual-Name, verily he becomes Allah Almighty’s (ﷻ) favourite and within a moment his innermost (*bātin*) gets illuminated. Such person of invocation is a soul with Divine-presence. Whoso initiates invocation with illuminated tongue by the contemplation of exalted name Mohammad (ﷺ), verily the sacred exalted and honourable spirit of Prophet Mohammad (ﷺ), along with the blessed spirits of all the companions including the companions of Badr (ﷺ) (the place where first battle of Islam took place), surround him and for his aid they initiate invocation by repeating the recitation of Qur’ānic verses. If such invocation is initiated once, its influence remains until the Day of Judgement. This is the status regarding that it is said, “*Faqeer’s tongue is the sword of Allah (ﷻ).*” The person’s tongue becomes the sword of Allah Almighty (ﷻ) when exalted Prophet Mohammad (ﷺ) administers oath (of allegiance) and places his sacred saliva in the person’s mouth. The key to all above invocations rest in the scared hands of honourable greatest *Sheikh* Shah Abdul Qādir Gīlānī (ﷺ).

Poem

Invocation is the one that gets accomplished in a breath or two; imperfect and immature people are unaware of it.

This is the invocation for the spirituals of grave; the people of Divine-presence should invoke such invocation.

I do not desire materialism for its desirers are donkeys.

I am the practitioner of all sciences; I have practiced the science of invocation many times.

This is extremely high state of perfects; they practice all special and general sciences.

Remember, when a *faqeer* contemplates dust then-from head to toe - his entire body turns into dust, mixes up with dust, and is seen as dust, and then he comes out of the dust.

Poem

Do not look at the modest people with contempt; you do not know there may be an royal-rider (*sah sawar*) hidden in dust!

The outward of a modest *faqeer* seems dead but inwardly he is alive, vigilant, and perpetually honoured with Divine-sight. Furthermore, he is appointed at a state regarding which it is said “*Die before death,*” “*Verily, friends of Allah (ﷺ) never die.*” Some *faqeers* imagine fire, they become fire so they join fire, and then they come out of it. Some *faqeers* imagine air, they get mixed in air and become air. Some *faqeers* imagine water, they dive in water and become water. But all four states of four substances (earth, water, air, and fire) are far away from the state of *faqer* of exalted Prophet Mohammad (ﷺ) and the *mārifat* of Monotheism. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Poem

Courageous is he, who remains steadfast in religion and step by step reaches the convocation of exalted Prophet Mohammad (ﷺ).

Invocation is like an axe, invocation is like a drawn sword, invocation is like a spear, invocation is like shivering temperature, invocation is like fire, invocation is like a rifle, invocation is like accidental death, invocation is like a ruler and leader, and invocation is

the authority of a spiritually-enlightened *faqeer* with grace and bestowal.

Poem

The people of invocation initiate such invocation with the Command of Allah (ﷻ) that they could destroy everything within a breath.

The people of invocation can initiate the invocation that everything could become everlasting within a moment with the Command of Allah (ﷻ).

The people of invocation can also initiate it with the Command of Allah (ﷻ) that within a moment everyone becomes *ārif* with enlightened-innermost.

With Allah's (ﷻ) Command, the people of invocation can also initiate it so that everyone is honoured with Divine-sight within a moment.

Invocation has four (Arabic) letters: *daal ain wow* and *ta*⁶². With *daal*, one gets perpetual sight in Divine-presence and he becomes an expert-rider among the spirituals of grave. With *ain*, he gets clear spiritual-sight and becomes a sight-granter and the scholar of actual-knowledge. With *wow*, spiritual-occurrences (*Tajalli*) of each verse (of exalted Qur'ān) get unveiled via revelations and he receives detailed answers through spiritual-revelations. With *ta*, the invoker becomes the person of concentration, contemplation, authority, reflection, distance from materialism, example, abandonment (of material and public) and reliance on Allah (ﷻ), monotheism, isolation from public, isolation from self, investigator takes accountability of his own base-self, and the person of such Divine-grace that he becomes the practitioner bearer of every practice of (that starts with) *ta* and reaps the benefits of its fruit. The science of invocation has innumerable benefits and many offices

⁶² Remember invocation is known as *da'wat* in Arabic and the letters that make the word are *daal*, *ain*, *wow*, and *ta* which are equivalent to D, A, W, and T of English alphabet respectively.

are needed to write them; only few benefits are given here so that the reader is not disappointed. However, the ultimate invocation with which every objective is accomplished is the invocation of illumine, the invocation of graves, and the invocation-approved in the view of Allah Almighty (ﷻ) and this invocation is the ultimately perfected one. Recognise! Becoming a perfect *mūrshid* is not easy because the status of absolute perfect means attaining tranquillity by gaining authority over entire universe and becoming spiritual-practitioner (*aamil*) of entire knowledge; this is absolutely difficult. The perfect *mūrshid* is the one who rewards his *tālibs* and disciples with five treasures and sciences without indulging them in grief and assessment and he completes their teachings by giving them (*tālibs*) five lessons in the science of customs and practices as well as in the knowledge of ‘the ever-Living and Subsisting One’; he rewards them with bounty and excellence and verify each science and lesson through practical research, assessment and witnessing. First of all, he only grants the lesson of knowledge of riches without bounds, the knowledge of wisdom and overpowering command, and the treasure of alchemy of elixir to a true able worthy *tālib* and a fervour student because acquainting an imperfect *tālib* is a grave error and mistake. Secondly, he rewards the knowledge and lesson of effortless *dhikr* (*dhikr hamel*) to a true *tālib* so that the *dhikr*-invoker achieves the status of perfection and he attains Allah Almighty’s (ﷻ) intimacy and union, and the view of Divine-presence with (the aid of) Islamic-meditation of reflection of base-self’s annihilation and on endless *dhikr*. Thirdly, he grants the *tālib* of Allah (ﷻ) the science of invocation of graves from the treasures of knowledge and empowers him in subjugating living and the dead so that the *tālib* could meet and be in the company of spirits of all Prophets (ﷺ), friends-of-Allah (ﷻ), and guardian-angels, and with their help, assistance, and auspiciousness of graves overpower kings and rulers. Fourthly, from the repeated-recitals and verses of Qur’ān, he teaches the *tālib* how to acquire knowledge of the Glorious Divine Names and the sacredness of Allah’s (ﷻ) Actual-Name so that the *tālib* of Allah (ﷻ) attains tranquillity and becomes carefree. Fifthly, *mūrshid* perfects the *tālib* in the knowledge of concentration, contemplation,

authority, *mārifat*, reflection, manifestation of illumine, honour of sight, annihilation of base-self, subsistence of spirit, Divine-grace, and certitude (to achieve these the *tālib* of Allah (ﷻ) has to go through the state of ‘die before death’) because first there is death then *mārifat*, first there is annihilation then subsistence, first there is subsistence then Divine-sight and first there is manifestation then sight; these states are of certitude and trust. The perfect *mūrshid* unveils all this knowledge and states of Divine-Essence and Divine-Attributes (*Sifaat-e-Elahi*) through Allah’s (ﷻ) Actual-Name and Qur’ānic Divine-law because all states are achieved from exalted Qur’ān and they are in Qur’ān; all these states are true; they are related to Divine-Truth and Divine-Truth is absolute truth. This is known as absolute monotheism and it is far from falsehood. A Ḥadīth states, “*Ultimate is the name of returning to beginning.*” Furthermore, the perfect *mūrshid* awakens the *tālib*’s heart with the contemplation of Allah’s (ﷻ) Actual-Name, spiritual-concentration, and sacred glance so that the *tālib* annihilates in Divine-view and repents entirely from forbidden activities. This is the state of certitude and trust.

Poem

There is not any obstruction to Divine-view but how could an ignorant person of dejected heart see that, for he does not have such consciousness.

Everything becomes apparent to such person who gets Divine-view with his eyes; entire world kisses the dust of his feet.

Whoso gets Divine-sight, he immerses in it; even this is a basic state of being *dervīsh*.

O *tālib*! Be courageous and be with Divine-grace; divorce materialistic wealth three times.

This is obligatory for a perfect *mūrshid* to ask the *tālib* initially, that what is his favourite out of (above) five treasures and lessons?; so he can be granted that. The *tālib* must attain his every need by demanding it from the perfect *mūrshid* so that he has no regret left in his heart and

he acquires tranquillity and becomes carefree⁶³. Recognize, in this world there are ample *mūrshids* by name, *mūrshids* of food, *mūrshids* of tongue, storyteller *mūrshids*, ostentatious looser *mūrshids*, confused *mūrshids*, and animalistic *mūrshids*; similarly, foolish *tālibs* are also abundant. If *mūrshid* is perfect then he sustains genuine *tālib*'s burden in this world and in the hereafter. A disbeliever *tālib* is a fatal enemy and he is worse than thousand Satans, because (atleast) Satan is an invisible enemy of faith. Familiarity with a dog for one day is better than having a disobedient and shameless *tālib*. I can distinguish false *tālib* or *mūrshid* from the genuine ones in a glance. The first stage of being *mūrshid* and *tālib* is to get them (Divine) view through their own eyes, whether physical or invisible. You are unaware that being *mūrshid* is the beginning state and being *tālib* is the utmost state; *tālib* has his eye on eminence of the *mārifat* of sight. If *mūrshid* is perfect, he sends the *tālib* to extreme state of his destination with his glance and spiritual-concentration otherwise the *tālib* always burns in fire of ardent longing and thirst; it is said, "Waiting is worse than death." The waiting *tālib* is never without two wisdoms two conditions and two spiritual states: he is either at the absorbed and secluded state or at the state of beloved. Absorbed and secluded *tālib* ends up being disgraced and humiliated for he cannot reach any stage or status. Be wise and remember! *Mūrshid*'s basic status is that he leads the *tālib* from beginning and on the very first day he (*mūrshid*) gives him (*tālib*) the endless lesson of Allah's (ﷻ) Actual-Name but the *tālib* wants the science of *mārifat* of Divine-union and intimacy of Divine-presence; *mūrshid* teaches him basics of the manifestation of illumine, but *tālib* wants the ultimate Divine-view; *mūrshid* teaches *tālib* the basic knowledge of spiritual-path (*silsa tarīqat*), but *tālib* wants the highest state of Divine-intimacy with the grace of certitude. When the perfect *mūrshid* bestows the *tālib* of Allah (ﷻ) the ultimate state of sight from Allah's (ﷻ) Actual-Name, he is relieved from the burden of being

⁶³ According to *Sultan-ul-Ārifeen* honourable Sultan Bahoo (ﷻ), the criteria of perfect *mūrshid* is very high. It must be noted that on many occasions when he mentions the characteristics of a perfect *mūrshid*, he is actually pointing towards his own spiritual status.

mūrshid and (having a) *tālib*; provided when he teaches the *tālib* the basics of Allah's (ﷻ) Actual-Name, then from the letters of Allah's (ﷻ) Actual-Name, he (*mūrshid*) honours him (the *tālib*) with Divine-view.

Poem

O *tālib*! Keep your longing pure and in every condition keep your sight immersed in viewing Oneness.

Being *tālib* is not an easy task; there are great secrets in it where base-self is destroyed and the spirit is in the state of subsistence. *Tālib* has to be respectful modest and by God immersed in annihilation-in-Allah (ﷻ)⁶⁴.

Poem

He, who has eternal Divine-view and union, whatever he eats and drinks is permissible⁶⁵.

Ārif-faqeer is the owner of everything; he has right over everything as he is the ruler and the leader (of whole world).

How could forbidden food enter his throat for every food becomes permissible for him.

Ārif-with-Allah (ﷻ) (*ārif billah*) has his sight on the reality of spiritual-conditions; he attains this status from the court of exalted Prophet (ﷺ).

Sometimes he is wrathful in the state of absorption and rage; sometimes he is immersed in annihilation-in-Allah (ﷻ) in the state of Divine-Beauty.

⁶⁴ The criterion of a *tālib* - according to the writer - is very high and the *tālib* can attain anything (within the constraints of Islamic-Divine-law) according to his needs and ability. If *tālib* does not show respect and sincerity to his perfect *mūrshid*, he will be deprived of his spiritual states.

⁶⁵ It means nothing forbidden enters his digestive system with the grace of Allah Almighty (ﷻ). If anything enters, it will exit through his mouth because it will not settle in his stomach.

Whether in life or in the state of death, he is pardoned in all conditions; with one spiritual-concentration of Allah's (ﷻ) Actual-Name, he can bring the dead back to life.

Listen O *tālib* of Allah (ﷻ)! Listen O scholar-with-Allah (ﷻ) (*alim billah*)! Listen O *ārif* friend-of-Allah (ﷻ)! (*wali*) Listen O person of unity with the guidance of Allah (ﷻ)! Listen O person of contemplation with grace! Listen O person of spiritual-authority (*tasarruf*) with the certitude of Allah's (ﷻ) Actual-Name! Listen O person uniquely concentrated with the exalted name Mohammad (ﷺ)! Listen O annihilated-in-Allah (ﷻ)! Listen O annihilated-in-Mohammad (ﷺ) and annihilated-in-*mūrshid* friend-of-Allah (ﷻ)! Until the *tālib* of Allah (ﷻ) immerses in monotheism - from head to toe and whichever state he reaches except the observation of illumine of Divine-intimacy's manifestation, and observation of Divine-view is merely an untrustworthy skilful-deception, so he is far away from the *mārifat* of Allah's (ﷻ) monotheism (i.e. he is) a mere-follower. The wayfarer of *la-hoot la-makan*, scholar of the science of monotheism is the fervour *ārif*-with-Allah (ﷻ) and annihilated-in-Allah (ﷻ) *faqeer*. The scholar who understands and studies the science of monotheism, can only be a *faqeer* of Allah Almighty (ﷻ).

Poem

Such *faqeer* is a complete guide of Divine-secrets (*sirr*), whose body echoes the sound of secrets of Divine-Essence.

If after his death the sound of Divine-Essence stops, seek it out from his grave.

For the friends-of-Allah (ﷻ), the journey from here to the hereafter has always been at the distance of one and a half steps.

The people of spiritual-insight (*tafkkur*) see interior and exterior of everything in the whole world.

If someone spends his entire life in spiritual-endeavours (*mujahida*), struggle, solitude, isolation, *dhikr*, reflection, Islamic-meditation, repeated-recitals, recitation of Qur’ān, and has his night vigil, fasts in the day time, consumes permissive food, always speaks truth, and performs other similar spiritual-exercises for hundreds of years; even then it is useless (to attain Divine-intimacy) because his base-self gains pleasure and it becomes fat and attains, peace, and tranquillity (with these worships); public praises him and he becomes famous. To reach such state is very easy but to be burnt in ardent fire of monotheism, immersing in annihilation-in-Allah (ﷻ), ascending to the utmost of Divine-presence, observing illumine of Almighty’s (ﷻ) *mārifat*, and sustaining Divine-view are very difficult and arduous for base-self. Enthusiasm, passion, *mārifat*, and the sight of Divine-presence purify seven limbs of the body in such manner that no hazard, superstition, hesitations of base-self, and the anxiety of worldly calamities are left within the body. This favour of Allah Almighty (ﷻ) has been bestowing to genuine *tālibs* via perfect *mūrshid*, since Judgement Day due to the merciful sound of *alast* (on the day of Grand-convocation) regarding which Allah Almighty (ﷻ) Commands (in Qur’ān, 7:172), “*Am I (ﷻ) not your Sustainer? They (all) said why not!*”

Mathnavi

The people of spiritual-sight have been viewing the display of both worlds with naked eye but they do not mention it; try to conceal yourself from the public eye, for the ostentatious ones never become *ārif*.

A materialistic *mūrshid* often remains perplexed for the affairs of his *tālib* and disciples, whereas a *faqeer* with spiritual-sight remains immersed in the view of *la-hoot la-makan*. This book is the revelation of secrets; if an imperfect will read it, he will reach the state of perfection⁶⁶. If a perfect will read it, he will become perfect-

⁶⁶ Here reading does not mean merely reading it by sitting on comfortable chair and turning pages with one’s own conclusions and interpretations. Friends-of-Allah (ﷻ) often write books and teach *tālibs* in their life time themselves, practically guide them

practitioner. If a perfect-Practitioner will read it, he will become supreme. If a supreme will read it, he will become comprehensive *mūrshid* with tranquillity. If a comprehensive *mūrshid* will read it, he will become king of spiritual-revelations, the light-of-guidance *faqeer* who rules over both worlds. This status is beyond imagination: limitless and endless. How can reprobate innovators reach such status? This book is the compilation of contentment and a master-key; for whatever the lock of desire is, *tālib* of Allah (ﷻ) will unlock it by inserting this key and will acquire all forms of goods and wealth. It is obligatory as well as Prophetic-tradition (*sunnah*) of highest form, for the *tālib* to acquire perfect-soul (*qalb-e-saleem*). Furthermore, by surrendering his will in the favour of Almighty Allah (ﷻ) and being on the straight path by eternal Divine-grace, he has to become Allah Almighty's (ﷻ) favourite; then he attains the honour of Divine-view in Divine-presence and the status of annihilation-in-Allah (ﷻ) and subsistence-with-Allah (ﷻ) (*baqā billah*). It is obligatory for the *tālib* of Allah (ﷻ) to kill his base-self, so that the pharaoh claim of being god or 'pride' does not remain in his body; it is also obligatory for the *tālib* to trample his worldly desires with his (own) feet, so that the very existence of base-self gets eliminated. Only after killing two gods from his body i.e. selfishness and frenzy of base-self with the sword of the contemplation of Allah's (ﷻ) Actual-Name, the *tālib* is able to step into the *faqr* of Almighty's (ﷻ) *mārifat*. Congratulations to such spiritually-enlightened *tālib* for killing his base-self!

Poem

If you want to reach Allah (ﷻ) then remember the Command 'they said three' and kill two gods from your body. Allah Almighty (ﷻ) Commands (45:23), "*Have you seen him who has made his desire his god?*"

on spiritual-discipline (*silk salook*), and ask them to follow the spiritual-exercises mentioned in it. Therefore, with the study of such book the *faqeer*'s spiritual journey is perfected. In a nutshell reading the books means properly understanding it under the guidance of an enlightened guide.

Mathnavi

Selfish people never reach God for their god is their base-self.
Only those reach God who sacrifice themselves to control
their base-self for the Pleasure of Allah (ﷻ).

Allah Almighty (ﷻ) Commands (79:40) *“But as for him who feared standing in the presence of his Sustainer and forbade (his ill-commanding) self its appetites and lusts; Paradise will surely be (his) abode.”*

Commentary on Actual-Knowledge (*Ilm-e-Ain*⁶⁷)

The purpose of every knowledge and study is Divine-love (*'Ishq-e-Elahi*), Almighty's (ﷻ) *mārifat*, observation of Divine-presence's (*hazoori*) intimacy, absorption in annihilation-in-Allah (ﷻ) (*fanā fillah*), and being favourite in the sight of Almighty Allah (ﷻ). That is the reason; the scholar of actual-knowledge is Almighty Allah's (ﷻ) constant favourite. He might be unknown to general public in the world; however, in the spiritual-world he is popular and famous among the pious people and angels. Moreover, the purpose of every knowledge and study is the manifestation of illumine, absorption in annihilation-in-Allah (ﷻ), and the honour of Divine-view (*liqa-e-Elahi*); the person who does not trust this significance of knowledge, is a person of infidel robe. Similarly, the purpose of every knowledge and study is meeting and accompanying Prophets (ﷺ) but this knowledge is only bestowed to friends-of-Allah (ﷻ) for the friends-of-Allah (ﷻ) are the heirs of Prophets (ﷺ). This knowledge is not in the destiny of pretentious scholars who are benefactors of base-self (*nafs*) and the slaves of greed and temptations because this greed and temptation keeps them away from the company of Prophets (ﷺ) and Almighty's (ﷻ) *mārifat*. The purpose of knowledge is being in accord with Allah Almighty (ﷻ) and to oppose Satan; such knowledge and scholar are friend-of-Allah (ﷻ) (*wali*) and an intercessory for salvation who takes to the convocation of living Prophet Mohammad (ﷺ). Remember, the knowledge of Qur'ān, the knowledge of Prophetic-tradition (*sunnah*), the knowledge of *Ḥadīth Qudsi*, and all other forms of knowledge are acquired by actual-knowledge; acquisition of actual-knowledge is obligatory. The scholar of actual-knowledge speaks from 'actual'(stage

⁶⁷ When the Divine-reality (*haqiqat*) manifests upon a *faqeer*, it is known as actual-knowledge. This is also known as *mārifat* and the person of such knowledge is known as 'perfect *ārif-faqeer*'. For the term *ilm-e-ain* two words 'actual' and 'knowledge' are introduced with hyphen i.e. 'actual-knowledge'.

of *ain*), listens from ‘actual’, sees from ‘actual’, only knows ‘actual’, keeps contact with ‘actual’, and he forgets everything else besides ‘actual’. *Ain* is (first) letter of actual-knowledge⁶⁸; due to the letter *ain* exalted Prophet Mohammad (ﷺ) attained Divine-sight (*nūr*). Within actual-knowledge there is ascension (*mirāj*) of the intimacy of Divine-presence’s observation; the scholar of actual-knowledge becomes carefree. A blessed saying of honourable companion Ali (رضي الله عنه) is, “Whoso taught me a letter, is my master.” The letter ‘*ain*’ is the essence of worship, reality of devotion, core of permission, certitude of favour, and the notification of pardon of ‘no grief and no fear’. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Remember, perfect *ārif-faqeers* are of five kinds: (1) the perfect *ārif* of pre-eternity (*azal*). (2) The perfect *ārif* of post-eternity (*abad*), from the beginning to the end these people are engrossed in annihilation-in-Allah (ﷻ) and they remain carefree. (3) The perfect *āriifs* of world, these people are traders who seek worldly material and they are stuck in arguments and (the desires of) name and fame; they are helpless people who get humiliated at the hands of their base-self. (4) The perfect *āriifs* of the hereafter, these people try to please their base-self by seeking Paradise and their sight is fixed on *hourie* and other rewards; it is obligatory for them to remain adapted to piety. (5) The perfect *āriifs* with annihilated base-self and subsisting spirit, they are honoured with the observation of Divine-view and they donot separate - for a moment- from the Divine-presence and Divine-intimacy (*qurb-e-Elahi*). Although they are not God but they are not separated from God (either) and they remain in the convocation of exalted Prophet Mohammad (ﷺ). These are the states of wise perfect *āriifs* of eternity who are on the right-path; I seek refuge in Allah Almighty (ﷻ) from dejected lunatics! I seek refuge in Allah Almighty (ﷻ) from the

⁶⁸ In Arabic alphabet *ain* is a letter (that sounds like ‘A’); it is also a word of Arabic language which could either mean eye, sight, exact, actual, or Divine-Essence (*Zaat-e-Elahi*) so *ain* is used in many ways. A non-Arabic reader might find it hard to understand what *ain* means in the given context. The word *ain* itself has three letters and its first letter is *ain*.

condemned Satan! With the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) illumines emerge in heart, and illuminates whole body from head to toe. This is the status of the contemplation of Allah's (ﷻ) Actual-Name and its contemplator is honoured with Divine-view. Due to *dhikr*, reflection, repeated-recitals, and inclination towards creation the base-self expands; evil temptations, superstitions, and thoughts shower their manifestations and with that, a meeting is apparently seen and the fools consider this as Divine-union (*wisal*). Beware! Whatever is in the pot, same emerges from it. Identify these elements within your body. Remember the friend-of-Allah (ﷻ) with guidance, inner-prosperity (*Ghenayat*), and friendship with Allah (ﷻ) is without any want. Amongst the state of friends-of-Allah (ﷻ), he is named as pre-eternal generous, bountiful and blessed, person of inner-prosperity, carefree with spiritual-power (*Tawfeeq*), and an enlightened *faqeer*, who is owner of the land (i.e. whole world). It means, in the *faqeer's* view a worldly emperor is merely a pauper, modest, destitute, dissatisfied and perplexed, and entitled for alms, because the *faqeer* has grace and authority of all visible and spiritual treasures and he is the *faqeer* with enlightened-view and certification. Such *faqeer* with Divine-grace, spiritual-authority (*tasarruf*), and certification is called *faqeer* friend-of-Allah (ﷻ) who is the owner of everything; such *faqeer* is carefree for he has no concern with anyone besides Allah Almighty (ﷻ) and everything depends on him because partial (every material thing) is part of whole (the friend-of-Allah (ﷻ)). Furthermore, friend-of-Allah (ﷻ) is he, who benefits entire creation. In an exalted Ḥadīth it is narrated, “*Better amongst you is he, who benefits others.*”

Stanza

Faqeer is carefree and he is in Divine-intimacy; that is the reason he is given title of friend-of-Allah (ﷻ).

In the sight of friend-of-Allah (ﷻ) *faqeer* with Divine grace, values both worlds is less than a seed of wild rue. The *faqeer* with Divine-grace is also called *wajood hayio pasand*). Allah Almighty (ﷻ) Commands (11:88), “*And my capability comes only from Allah's (ﷻ)*

(help).” Furthermore, *faqeer* friend-of-Allah (ﷺ) is he, who can unveil and bring each level and state of both worlds within his spiritual-power with the spiritual-concentration (*Tawajjuh*) of contemplation of Allah’s (ﷻ) Actual-Name; with his reflection he can bring forth entire eighteen thousand universes to his presence and he can honour each of them with grace and blessing. The *faqeer* of such status is called friend-of-Allah (ﷻ) *faqeer*. Such person with whose contemplation of Allah’s (ﷻ) Actual-Name, concentration of verification, and spiritual-power of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ),*” when he calls upon the spirits of Prophets (ﷺ) and friends-of-Allah to his presence or he can take himself to their convocation and acquires destiny, fate or status from them, then such person is called the *faqeer* friend-of-Allah (ﷻ) with power of knowledge and essence of ‘the ever-Living and Subsisting One’ (*Hayy-o-Qayyum*). With contemplation, reflection, and spiritual-power of Allah’s (ﷻ) Actual-Name, such *faqeer* calls upon all the angels and brings them to his presence and acquires his destiny and fate from each angel and guardian-angel. Therefore, some angels and guardian-angels (*Moakkal*) inform him regarding *Paras*-stone; he acquires it and touches it with a piece of metal that transmutes the metal into pure gold. Like revelations of archangel Gabrā’īl (ﷺ) (blessing be upon him), some angels and guardian-angels educate him regarding purposes of revelation of verses of Qur’ān and Ḥadīth, their time and place of revelation, and their interpretation and all related knowledge veiled within them-from beginning to the end-; similarly, as it was passed on to the Prophets (ﷺ). Such *faqeer* is called carefree *faqeer* friend-of-Allah (ﷻ). With the instruction or spiritual-concentration of such *faqeer* friend-of-Allah (ﷻ), *tālib* becomes perfect carefree *faqeer* friend-of-Allah (ﷻ) on the very first day for he does not have the need or desire for any spiritual-exercise (*mujahida*) because within five days or a week all the treasures of Allah Almighty (ﷻ) come within his practice and destiny. These are the states of a perfect *Qādiri faqeer*, who consumes delicious food, wears expensive satin clothes, and drinks sweet juices but he bestows his *tālibs* Divine-presence with a

glance and he has no desires; (even) this is the initial stage perfects. Some people acquire ascension from Islamic-meditation (*Murāqibah*) of Divine-grace, some achieve journey through all Earths and Heavens with Islamic-meditation, some hear recitation of Qur'ānic verses from the Islamic-meditation of spiritual-revelations (*Ilham*), and some are bestowed with absorption of annihilation-in-Allah (ﷻ) from the Islamic-meditation of Divine-presence. Do you not know that Divine-presence revealed to one, is ashamed of formal-knowledge's (*ilm-e-zāhir*) study, and sermons? It is said, "He, who recognises his Sustainer, verily his tongue becomes mute." It is so because he remains absorbed in Divine-view. It is obligatory for *mūrshid* to take the *tālib* of Allah (ﷻ) to this state on the very first day. This power of Divine-grace of spiritual-verification is attained from the perfect *Qādiri mūrshid*. Base-self is undermined with purification, heart is illuminated with cleanliness of soul, *mārifat* of monotheism is attained with manifestation of spirit, and absorption in annihilation-in-Allah (ﷻ) is attained with the manifestation of secrets. Whoso solidifies his body with illumine of monotheism in the intimacy of Divine-presence, is able to invoke the science of invocation on shrines. When a perfect practitioner of invocation, a perfect person of Divine-presence, and an absolutely approved person in front of Allah (ﷻ) - intends to initiate invocation at a shrine or visit the shrine, even before he steps out of his house for this purpose; the spiritual of shrine greets him and speaks to him before reaching the grave and he reveals states of past present and future to him and honours him with indication, spiritual-revelation, thought, through intuition and comprehension or through vision in the form of illuminated heart, figure of faith or from evidence of life. Even before the invoker of graves reaches the grave, his religious and worldly matters get resolved. If a person intends to visit a grave to invoke invocation and the spiritual does not greet him before he reaches the grave then it is clear that the spiritual of grave (*ruhani ahle qaboor*) is in the state of anger, rage, and wrath; he is riding on his grave in the solitude of grave and he is vigilant and ready for battle. If the invoker of invocation is the person of Divine-presence and he is a perfect practitioner of the knowledge of invocation, then once he reaches the

grave and recites *Fatiha* (the first chapter of Qur'ān); then with concentration of grace of Allah's (ﷻ) Actual-Name's contemplation he becomes friend-of-Allah (ﷻ) and enters the grave with the illuminated figure; he seizes the spiritual status of the spiritual of grave by the concentration of verification and the power of Allah's (ﷻ) Actual-Name; due to influence of the contemplation of Allah's (ﷻ) Actual-Name, the spiritual converses with him and resolves all his situations regarding religious or worldly matters. However, if the invoker of invocation sees that the spiritual of grave is in rage and wrath and does not allow him to come near his grave (in order to seize his spiritual status), then the invoker should splash unclean water over the grave or resort to unclean⁶⁹ practice and depose him from his status and spirituality. Moreover, he should confiscate his status of being the spiritual of upper cadre (*gauth*), spiritual-pivot (*qutb*), and the state of martyrdom; with such actions, the spiritual of grave submits to compliance and obedience, and speaks modestly with the name of Allah Almighty (ﷻ). When the invoker accomplishes his objectives then he must reinstate the spiritual of grave to his original status of *walyiat* and other status with the concentration of Allah's (ﷻ) Actual-Name. Such invocation is called bare sword. The invoker of such invocation is a gallant expert, the bearer of *Zulfiqar* (sword of exalted companion Ali (ﷺ), may Allah (ﷻ) illuminate his face), and the eliminator of obnoxious infidel (base-self); he perpetually remains in the convocation of exalted Prophet (ﷺ) and he is a perfect practitioner in religion - a man of Allah Almighty (ﷻ). With Divine-presence of the contemplation of Allah's (ﷻ) Actual-Name, the revelations of soul and the revelations of grave are unveiled, but with the revelations of soul and the revelations of grave the state of Divine-presence never opens because with the science of *alif*, many thousand spiritual-revelations, many thousand states, and many thousand sciences are thoroughly revealed. Such *tālib*; who is unable to accomplish all the stages of revelation of soul, revelation of grave, and Divine-presence within a

⁶⁹ These actions are meant to confine the spiritual of grave so that he could not take any negative uncooperative action.

breath; can never reach the status of *faqr* and *mārifat* even if he bangs his head on the stone of spiritual-rituals all his life. Our exalted Prophet (ﷺ) said, “When baffled about your situation, seek help from the people of grave.” If a dispirited and dejected person recites invocation (even) all his life, he can never get a righteous answer from the spiritual of grave; instead he can fall in retraction and become the victim of admonitory confusion. Remember, the treasure of science of elixir, the treasure of *Paras*-stone, the treasure of the Glorious Divine Name, the treasure of exalted gaze, all of these treasures are within the authority of the invoker of grave by the spiritual-powers and spiritual-grace; for every guardian-angel and every spiritual is dependent of the invocation invoker so they present all of these treasures in his presence. The invoker of graves is carefree for he has perpetual Divine-presence. It is obligatory for a *mūrshid* to take the *tālib* of Allah Almighty (ﷻ) to this state, on the very first day.

Poem

Firstly, demand worldly wealth from *mūrshid* so that you become a generous *ārif* of Allah (ﷻ).

First request great honour from *mūrshid* so that you have no desire left in you.

First request Divine-grace from *mūrshid* so that you can turn dust into gold with one glance.

First request Divine-sight from *mūrshid* then request the secret of ‘Happen’.

Eye is that which observes Divine-view because whoso failed to attain Divine-sight, remains wretched.

Climax of invocation is that with its occurrence Divine-Throne (*Arsh*), Divine-Tablet (*lawh-e-mahfooz*) and pen, *Ka’ba* of Allah (ﷻ), Medina Munavara, and entire world starts shaking as if doomsday is about to occur; the life of eighteen thousand universes becomes a symbol of astonishment. Until the invoker completes his invocation, the situation remains the same. That invocation is such that there is a

grave, Qur'ān (recitation), and the invoker is person of Divine-intimacy; this is the state of heart (soul) with breath (enlightenment)⁷⁰.

⁷⁰ The presence of three elements is important in order to recite invocation. (1) Grave of some spiritual: the invoker of invocation assesses, with the revelation of grave, the status of the person of grave. (2) Recitation of exalted Qur'ān: any part of exalted Qur'ān can be read with concentration. (3) The reciter of invocation has to be spiritually illuminated *faqeer*.

Commentary on Body

Within the body of a person, there are a few spiritual figures; each figure has many forms and each form has its separate name. Therefore, the human body is a house of marvels. When this miraculous puzzle of name and body is opened by ingenuity by miraculous person, person of name and person of (such) body, then he actually witnesses Divine-Essence (*Zaat-e-Elahi*). Remember, some physical forms of a person are like spirituals; some physical forms have illuminated soul with eternal-life; some physical forms are absorbed in annihilation-in-Allah (ﷻ) (*fanā fillah*) and they are friends-of-Allah (ﷻ) in Divine-intimacy (*qurb-e-Elahi*); some physical forms continuously study the science of *mārifat* from the pages of soul's book (of) 'the ever-Living and the Subsisting One' (*Hayy-o-Qayyum*) through witnessing Divine-illumines (*Nūr*) and seeing the manifestations of mercy; some physical forms consist of intellect, wisdom, and human intuition; some forms become selfish and have dejected heart by remaining in the state of physical-universe; some forms are full of hazards, doubts, superstitions, *Khannaas*, *Khartoum*, and Satanic uproar; some forms are occupied merely with eating drinking and satisfying their lust, these fools are animals worse than bulls and donkeys; some forms are honoured with Divine-sight (*nūr*), disgusted by polytheism and heresy, and they are *ārifis* having spiritual-sight who practically following Islamic-Divine-law (*Shāria*); some forms are ill-natured, their nature never changes until death, and they are immature like children. Of all these physical forms and structure, each one has seven limbs with complete individual annotation. Every form has its own separate path for good and evil and for their every action there is verification and accountability. If a person wants to attain good deeds without accountability and veil through a single action and he wants to manifest the illumine of faith in his body all the while. In addition to that, he wants to enter Heaven without any hesitation, then he has to recite Islamic-creed from its essence, "There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the

messenger of Allah (ﷺ).” Some people’s physical form is an expression of rage and beauty and they are aware of the situations of both worlds. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! Listen O scholar of wisdom and an intelligent *ārif*! Listen O ignorant fool scholar! Do not speak of wisdom in front of illiterates.

Poem

No one has seen God with naked eye but by dying in life one can see Allah (ﷻ).

How could the eye of creation be worthy of Divine-view (*liqa-e-Elahi*)? Observation is only with the view of monotheism for such eye is worthy of Divine-intimacy.

Whoso sees His Divinity, acquires the secret of Divine-Truth (*Haqq*) but such states are the destiny of fervour *ārifs*.

Nine forms of bodies emerge from the body of such secret-bearer who carry ardent-love, then from those nine bodies so many further forms emerge.

This is the state of ‘dying before death’ and this is the state of belief, from which honour of auspiciousness is attained. This state is attained by actual-knowledge of worship and through the permission of supreme perfection. Such state is also known as death of departure, death of *mārifat* and life of union, death of life in Divine-intimacy, and witnessing illumine and the honour of Divine-view. The death of the person of mortal-world (*Nasot*) ruins him with the torment of grave and his mortal body decomposes into soil and perishes completely but when the death comes to the person of *la-hootla-makan* in his grave, his seven limbs remain intact because due to the contemplation of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*) his body becomes illumine, his soul becomes alive, his spirit becomes sanctified, and he perpetually remains in the company of Prophets (ﷺ) and friends-of-Allah (ﷻ). Such death is the ‘intimacy of God’. With the Command of Allah Almighty (ﷻ), both worlds remain within the sight of friends-of-Allah (ﷻ) with spiritual-view; life and death are same for them. In fact, in the world of

death, their status of Divine-intimacy progresses and power of Divine-grace enhances more than this world. Exalted Prophet (ﷺ) said, “*Verily friends-of-Allah (ﷺ) do not die but they move from one home to another home.*” The person, who goes through the states of death in this life with complete certitude and confidence, is *faqeer dervīsh* in Divine-union (*wisal*). Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Noble human is *ārif-with-Allah (ﷻ) (ārif billah)* who remains absorbed in Divine-view. It is said, “Dignity of a house is due to its inhabitants.” O my dear! Get informed that the reality of Almighty Allah (ﷻ) - the Divine-Truth - is like a kernel inside the pistachio (shell). Within the shell and kernel of everything i.e. outer and inner of everything, Divine-Essence manifests but its observation is achieved with following actions: acquiring intimacy of Divine-presence (*hazoori*) with grace due to ultimate effects of the contemplation of Allah’s (ﷻ) Actual-Name; attaining authority as royal-rider (*shah sawar*) of grave by invocation; and attaining inner-enlightenment by recitation of exalted Qur’ān with confidence, concentration, and sincerity; making the body pardonable with prostration in the prayers; enjoying passion and pleasure from the essence of recitation of Islamic-creed “*There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ)*” or exercising in writing ninety-nine Glorious Names of Allah Almighty (ﷻ) with reflection so the both worlds can be conquered and over-powered. Out of these actions each one is approved and worthy of Divine-union.

As snake comes out of its (old) skin, in the same manner nine figures emerge from the body of *ārif-of-Allah (ﷻ)*. (Out of these nine figures) four figures are of base-self (*nafs*) i.e. figure of evil-self (*nafs-ammara*), figure of accusing-self (*nafs-lawama*), figure of inspiring-self (*nafs-mulhima*), and figure of satisfied-self (*nafs-mutma’inna*). There are three figures of soul i.e. figure of perfect-soul (*qalb-e-saleem*), figure of repentant-soul (*qalb-e-munib*), and figure of visionary-soul

(*qalb-e-shaheed*)⁷¹. There are two figures of spirit i.e. figure of the ‘spirit of minerals’ (*ruh-e-jamadati*, which helps mineral to set) and the other is figure of the ‘spirit of plant’ (*ruh-e-naba-tati*, which helps plants to grow). When all these figures unify with the person of figures then they transform into a figure of invisible of the invisibles, which emerges like the manifestation of illumine that is created by the lightening of illumine; its name is the figure of Divine-grace. This figure orders and the figures of base-self embrace the figures of soul; due to that the figures of base-self die and soul attains life. After that, it orders the figures of soul to embrace the figures of spirit; due to that the soul dies and spirit attains life. Furthermore, it orders the figure of spirit to embrace the spirit of *Sultan-ul-faqr* due to Divine-grace so the spirit dies and the figure of secret attains life. At this state *tālib*’s seven limbs, from head to toe, illuminates and he attains perpetual Divine-presence. It is obligatory for *mūrshid* to take the *tālib* of Allah (ﷻ) to this state on the very first day.

Poem

Once isolated from base-self, soul, and spirit, the figure immerses in the illumine of monotheism and transforms into total-illumine.

Life and death are same for the person who reaches this state. He reaches such state of *faqr*, regarding which exalted Prophet (ﷺ) said, “*When faqr is accomplished then there is only Allah (ﷻ)*.” Inside the body of the person of illumine, base-self, soul, spirit, and secret, all become illumine and his entire deeds also become illumine. The person of illumine is completely in Divine-presence. This path does not have any concerns with ostentation.

⁷¹ *Qalb-e-saleem* is perfect-soul that only turns towards *mārifat* and neglects all else. It accepts up right guidance and rejects false. *Qalb-e-munib* is the soul that ignores everything else and concentrates towards Allah Almighty (ﷻ), and *qalb-e-shaheed* is the soul that is absorbed in the witnessing of Allah Almighty (ﷻ) and would not glance at anything other than Allah’s (ﷻ) Essence.

Commentary on Ardent-Love ('Ishq)

An ardent-lover, perfect accomplished, supreme and comprehensive *faqeer* of Allah (ﷻ), is the beloved of Allah Almighty (ﷻ). An ardent-lover *faqeer* is honoured with Divine-sight (*nūr*) at the initial state as well as at the ultimate state.

Poem

I have found as well as seen Allah Almighty (ﷻ) 'nearer than my jugular vein'.

There is no house or sign but there is a separate world from the world of creation.

If anyone requests me for Divine-view (*liqa-e-Elahi*), my reply is: if you come over I will present you to Divine-court.

Allah Almighty (ﷻ) Commands (50:16), "*And I (ﷻ) am nearer to him than his jugular vein.*" The very beginning of this verse is the status of *faqir* and the *tālib* of *faqir* is at the status of honourable Rabia Basri (عليها السلام) and Sultan Bāyazīd (رحمته الله). A *faqeer*, ardent-lover of Allah Almighty (ﷻ), is a beloved of exalted Prophet Mohammad (ﷺ). This statement of *faqeer* is not self made, but it is according to this verse of exalted Qur'ān (18:28), "*(Beloved!) Stay tenaciously in the companionship of those who remember their Sustainer morning and evening, ardently seeking His (ﷻ) pleasure. Your looks must not but focus them. Do you seek the charisma of the worldly life? And (also) do not follow him whose heart We (ﷻ) have made neglectful of Our (ﷻ) remembrance, and who follows but the urge of his (ill-commanding self) and his case has exceeded all bounds.*" Divine ardent-lovers and beloved *faqees* and the favourites of Sustainer who love Him (ﷻ) with their lives, attain the enlightened soul with which they remain absorbed in Divine-view. The following verse is revealed in respect of the people with alive heart (Qur'ān 2:260), "*And (also recall) when Abraham (عليه السلام)*

said: 'My Sustainer, show me how You bring the dead to life.' Allah (ﷻ) said: 'Do you not have faith?' He submitted: 'Why not! (I do believe,) but (I wish) my heart is blessed with gratifying calm.' Allah (ﷻ) ordained: 'Well, take four birds and tame them to feel attached to you; then (slaughter them and) spread their pieces on hill; then call them. They will come to you at high speed. And know that surely Allah (ﷻ) is All-Mighty, All-Wise'.⁷² Following *Ḥadīth Qudsi* is also about Divine ardent-lover and beloved *faqeer*, "Verily, within the body of children of Adam (ﷺ), there is a lump of meat, soul lies in it, within soul lies spirit, within spirit lies secret, within secret lies concealment, within concealment lies *yukhfā*, within *yukhfā* lies *akhfā*, and within *akhfā* lies *aana*⁷²." Allah Almighty (ﷻ) Commands (51:21), "And (I am) within yourselves. So do you not notice?"

Poem

O *tālib* if you free yourself from base-self (*naḥs*), you will see Allah (ﷻ); base-self and caprice are your veils.

To get rid of base-self, you will have to remain immersed in monotheism (engrossed in the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*)).

Regarding a Divine ardent-lover *faqeer*, in the following *Ḥadīth Qudsi*, Allah Almighty (ﷻ) Commands, "Verily whoso becomes My *tālib*, acquires Me; whoso acquires Me, recognises Me; whoso recognises Me, falls in love with Me; whoso falls in love with Me, becomes My ardent-lover; whoso becomes My ardent-lover, I (ﷻ) kill him; and the one I (ﷻ) kill, his blood's ransom becomes my responsibility and I (ﷻ) am his ransom." An ardent-lover has some

⁷² These stages have unique names. We could not find any proper words (in English) for *yukhfā*, *akhfā*, and *aana* so they are kept as original Arabic terms. *Yukhfā* and *akhfā* are superior stages of concealment. There are seven illuminated states of *tālib* from soul to *aana*. Each state has to disintegrate and transform in to other one, then ultimately he reaches Almighty (ﷻ) i.e. the state of *aana*. At that state, he cannot see himself and only sees Allah Almighty (ﷻ).

qualities: firstly, he has spiritual-insight (*tafkkur*) and he remains engrossed in Divine-view perpetually. Due to that, this world and the hereafter are valueless and useless to him. Allah Almighty (ﷻ) Commands (53:17), “*His eye neither inclined aside nor overstepped the limit.*” Secondly, the ardent-lover remains attentive. Thirdly, the ardent-lover keeps his eyes awake. Fourthly, the ardent-lover sacrifices his self and surrenders his rights. Fifthly, the ardent-lover always anticipates. The asset of an ardent-lover is liberation from base-self and caprice.

Poem

Divine-sight is my blood-ransom; so in compensation I attained Divine-view.

I see him without eyes and speak to him without tongue because this is the trend of ardent-lovers in this universe.

If you are the *tālib* of ardent-love of Divine-Truth (*Haqq*) then have your head severed so that you could attain *mārifat* and Divine-sight.

Accomplishment of the *mārifat* of monotheism is such that every conversation of the person of *mārifat* is about Divine-conversation.

The status of ardent-lovers is described in such way that their beginning as well as their ultimate is illumine.

Command of Allah Almighty (ﷻ) (24:35), “*Light upon Light. Allah (ﷻ) takes to His (ﷻ) Light whom He (ﷻ) wills.*”

Mathnavi

Such person needs to be absorbed in monotheism and immersed in annihilation-in-Allah (ﷻ) (*fanā fillah*), who wants the honour of Divine-view; even the status of annihilation is lower, he needs to be spiritually enlightened because always the perfect *faqeer* gets enlightened and then he is honoured with Divine-view.

The Islamic-judge (*qazi*) summons two witnesses from the ardent-lover, honoured with Divine-view: firstly, he has to be disgusted from the filth of worldly carrion; secondly, he has to repent thousands of times from polytheism, heresy, and religious-innovation. He attains two states from these two actions: one, imperishable enthusiasm; second, passion with Divine-union (*wisal*).

Mathnavi

I am a graceful and imperishable ardent-lover; how can these idol worshippers be such ardent-lover? O *tālib*! Leave this physical beauty and view the secret beauty so you get acquainted with the secret and attain certitude.

This is the path of steadfastness and belief; it is not achievable by *dhikr* with Divine-reply (*jawab ba sawab*); on this path, one has to remain in the state of contentment and Divine-presence (*hazoori*) till death. Allah Almighty (ﷻ) Commands (15:99), “*And worship your Sustainer till you attain to the station of certitude of faith.*”

Commentary on Absorption and its Core

Poem

Scholars are distracted in the quest of alchemy whereas *ārif*s have their sights on Divine-intimacy (*qurb-e-Elahi*).

The quest of alchemy has ruined the whole world, but *ārif*s get absorbed in Allah (ﷻ) and they see Almighty (ﷻ) unveiled.

Devotees adopt piety and expect reward; everyone is friend of their own needs.

(But) the strength and sustenance of ardent-lovers is to grill themselves ardently into *kebabs*; so *faqeers* annihilated-in-Allah (ﷻ) are free from deeds, rewards, and accountability like Simorgh (*Anqa*).

Recognise! If whole river of Almighty's (ﷻ) *mārifat* is given to the thirsty *tālib* of Almighty's (ﷻ) *mārifat*, he will drink it in one go. It is true that a perfect *mūrshid* (*mūrshid kamil*) can honour the *tālib* with Divine-view (*liqa-e-Elahi*) within a day, week, month or a year, or each breath and every moment in time. However, what concern the *tālib* of Divine-view has with counting days of months and years? His only duty is to remain in a state of 'verge of death' and to surrender himself to grave in the form of certitude and trust (i.e. to be prepared to die as and when time comes). You are awarded with this life for a few days in the world, this life is for eternal worship; worship is the name of perfect Almighty's (ﷻ) *mārifat* i.e. coming out of the figure of base-self to the figure of soul and spirit in such manner that the difference between life and death vanishes. Our exalted Prophet (ﷺ) said, "Death is a bridge, which unites a lover with the Beloved." Death for *faqeer* is as a dream of bride, unifying sleep in which the *faqeer* remains in the Divine-presence (*hazoori*) with the figure of illumine. Exalted Prophet (ﷺ)

said, “*Sleep is the sister of death.*” With every path and every Divine-grace, a perfect *mūrshid* bestows the true *tālib* with everlasting observation of Divine-view and convocation of exalted Prophet Mohammad (ﷺ) through the verification of contemplation of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*). From a perfect *mūrshid* - inwardly as well as outwardly - the true *tālib* attains a grace, power and status which is known as absolute-contentment. The absolute-contentment cannot be attained until the perfect *mūrshid* awards the *tālib* of Allah (ﷻ) with seven forms of knowledge within seven days. Firstly, the alchemy of elixir (spiritual-concentration (*Tawajjuh*)), the whole world is within its possession and authority. The knowledge of alchemy of elixir is within the knowledge of efficacy of *Paras*-stone; the knowledge of efficacy of *Paras*-stone is enclosed in the knowledge of Qur’ānic commentary; the knowledge of Qur’ānic commentary is enclosed in Divine-Tablet (*lawh-e-mahfooz*) and in enlightened-conscience. A *faqeer* annihilated-in-Allah (ﷻ), who dominates and rules both worlds, is scholar of the knowledge of enlightened-conscience, the knowledge of obvious i.e. the knowledge of seer and being seen. How can he be called a *mūrshid*, who is unable to train and verbally teach all of this knowledge to the *tālib* of Allah (ﷻ) on the very first day? He is worst than animals, he is completely unaware of the path of being *mūrshid*. Only in the *Qādiri* spiritual-order, one can find a *mūrshid* who is the scholar of every knowledge, familiar with every spiritual-state (*muqām*), the person of Divine-intimacy and Divine-union (*wisal*), and an imperishable *faqeer*. If someone else makes such claim, he is a lying ostentatious.

Mathnavi

True *tālibs* are rare like Simorgh. Where can you find such *mūrshid* who will have attribute of Jesus (ﷺ) and bring the dead back to life by saying, “*Rise with the Command of Allah (ﷻ)?*” *Mūrshid* has to be courageous for the gallant *tālib*; how can these people, with desires of lust and greed, be *mūrshid*?

Commentary on Absorption (*Masti*)

The intoxication of base-self (*nafs*) is due to selfishness. The absorption of soul is because of Allah's (ﷻ) worship. The absorption of spirit is with the honour of Divine-view (*liqa-e-Elahi*) and by immersing in annihilation-in-Allah (ﷻ) (*fanā fillah*). The absorption of such grace and blessing of Allah (ﷻ) continues since the time of Grand-convocation (*alast*).

Poem

The absorbed one has enlightened-sight (*roshan zameer*) so he enjoys the pleasure of Divine-view with it; scholar remains immersed in the knowledge of understanding.

The status of absorbed *faqeer* is discovery (attaining the objective).

Poem

I acquired Him, recognised Him, and I see Him perpetually;
this is the perfect Divine-view.

The state of ignorant is the state of foolishness. Whoso recognises Him, reaches His Divine-presence (*hazoori*); whoso reaches the Divine-presence, attains complete intellect and perfect wisdom so he remains absorbed in the *dhikr* with Divine-reply (*jawab ba sawab*).

Poem

On the path of *faqr*, I have reached to the ultimate of *faqr* with such dignity that I passed every ordinary and exceptional state within a breath.

Whoso annihilated himself in Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) and acquired enlightened-sight, in Divine-Court he attained Divine-Truth (*Haqq*) and dominated over all creation.

I have no desire nor do I have any need from anyone; I have absorbed in monotheism (contemplation of Allah's (ﷻ) Actual-Name) and annihilated-in-Allah (ﷻ) and this is sufficient for me.

Such favour of Allah Almighty (ﷻ) and grace of Allah Almighty's (ﷻ) blessing is achieved through beloved perfect *mūrshid* (*mūrshid kamil*). The end of absorbed *tālib* is damned because he goes totally against Islamic-Divine-law (*Shāria*) and whoever is against Islamic-Divine-law, cannot reach any stage or state; whatever he claims is mere boast.

Commentary on Folds

Remember, with the folds of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), the seven forms of *tālib*'s dead body and soul become alive and are relieved.

Poem

Whoso knows the folds of Allah's (ﷻ) Actual-Name, Divine-view (*liqa-e-Elahi*) becomes his perfect sustenance and he perpetually remains engrossed in Divine-view.

Remember: entire knowledge of Torah, Psalm, Bible, and Qur'ān; the knowledge for the seizure of *Jinn*, human, angels, and entire creation; and spiritual-authority (*tasarruf*) of over all stages and states of Divine-Essence (*Zaat-e-Elahi*) and Divine-Attributes (*Sifaat-e-Elahi*) are in the folds of Allah's (ﷻ) Actual-Name and in Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*”

Poem

O *tālib*! Find your every purpose in the base of Allah's (ﷻ) Actual-Name because every desire can be accomplished from the folds of Allah's (ﷻ) Actual-Name within a moment.

Absorption in monotheism is of many kinds. It has many names, many colours, and characters i.e. absorption in grace; absorption in verification; absorption in spiritual-path (*silsla tarīqat*); absorption in the river *Ameeq* (deep river); and absorption in the hazards of base-self (*nafs*), Satan, worldly-confusion, and insanity of heresy; immersing in traversing among angels etc. is different and immersing in the convocation of Prophets (ﷺ) and spiritual friends-of-Allah (ﷻ) at *lahoot la-makan* is different. Some people attain folds of absorption in outward Divine-grace and inward verification, while some people attain folds of absorption in outward verification and inward Divine-grace;

some people are outwardly and inwardly absorbed in their suspicious thoughts and they are brigand and wrong-tracked. Such perfect *faqeer* governs and rules both worlds, with the letters of Allah's (ﷻ) Actual-Name who reaches the intimacy of Divine-presence (*hazoori*) within a moment and is immersed in annihilation-in-Allah (ﷻ) (*fanā fillah*); he is annihilated in the base of Allah's (ﷻ) Actual-Name with such dignity that he hears the sound of trumpet of Isrāfeel (ﷻ) and uproar of doomsday in a moment on the first step and he comes out of absorption at the same step. In fact, whoso studies the lesson of base of contemplation of Allah's (ﷻ) Actual-Name, in a step and within a breath, he immerses in annihilation-in-Allah (ﷻ) with such dignity that he remains unaware of doomsday, accountability of the Day of Judgement. His entire body wraps up in Divine-illumine (*Nūr*) and Allah Almighty (ﷻ) makes him immortal here and in the hereafter.

Poem

On the very first day, Friends-of-Allah (ﷻ) attain these states that firstly they annihilate-in-Allah (ﷻ) then they subsist-with-Allah (ﷻ) (*baqā billah*); at last they attain Divine-sight (*nūr*).

Faqeer achieves such power due to the Divine-grace and certitude, provided by the intimacy of Divine-presence. This is the reason that I remain attentive and sensible, in all conditions, and I have never missed any obligation nor have I ever missed any Prophetic-tradition (*sunnah*) of congregational prayer because the Will of Allah Almighty (ﷻ) and exalted Prophet (ﷺ) is in five daily prayers. The person, who acquaints with perpetual-prayer as well as five timely prayers, becomes favourite in the sight of Allah Almighty (ﷻ) and he reaches the imperishable stage for secret is within prayer and prayer is within secret. Prayer and secret are the two wings of a *faqeer ārif* of Allah (ﷻ). Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Commentary on Islamic-Meditation (*Murāqibah*) and Absorption

If the *tālib* of intimacy falls victim to calamity and madness, he falls from his state, or he becomes a victim of retraction; if he becomes destitute and complains about his poverty and deprives from guidance of Almighty's (ﷻ) *mārifat*, or by being reprobate he denies Almighty's (ﷻ) *mārifat* and *majlis-e-Mohammadi* (ﷺ); if he adopts animosity with his *mūrshid* and resorts to hypocrisy; at the state of confusion and admonition, he becomes victim of madness and ignorance, and he becomes restless and unstable day and night; if he cannot unfold the science of invocation of grave, he cannot be motivated to study, or with the study of knowledge his understanding and intellectual ability does not show up; if the *tālib* wants to bring the entire creation and spiritual, states and stages of Attributes and Divine-Essence (*Zaat-e-Elahi*) within his authority with the power of Divine-grace of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) and with the authority of certification; if the *tālib* wants to be spiritually in the company of Prophets (ﷺ) and friends-of-Allah (ﷻ) and to be engaged in conversation with them even while speaking to general public apparently; if he wants to be well-informed about the situations of past, present and future; or if he completely wants to remain in Divine-union (*wisal*); then remedy of all aforementioned situation is that first of all perfect *mūrshid* (*mūrshid kamil*) grants him the science of alchemy of elixir (the contemplation of Allah's (ﷻ) Actual-Name) and alchemy of invocation of graves so he immerses in annihilation-in-Allah (ﷻ) (*fanā fillah*) and steps into the observation of ascension. Subsequently instructions must be administered by *mūrshid* to *tālib*.

Poem

The *tālib*, who faces hardship in the quest of *mūrshid*,
remains king even in his grave.

Even though being *mūrshid* and disciple is a difficult task, it is within my authority and power to award the *tālib* of Allah (ﷻ) sovereignty in his grave.

A *tālib* of Allah (ﷻ) has to be graceful on the spiritual-path (*silsla tarīqat*) and a *mūrshid* has to be immersed in monotheism with certitude.

In the quest of Allah (ﷻ), if the *tālib* is sincerely devoted, then it is not arduous for *mūrshid* Bahoo *Qādiri* (ﷻ) to fulfil his objective with the concentration of contemplation of Allah's (ﷻ) Actual-Name within a moment.

Mathnavi

O *tālib* of Allah (ﷻ)! Congratulations for your affinity with truth; come towards Divine-Truth (*Haqq*) for this life is only for a few days; give it up, I know its reality so I have abandoned it in the favour of God.

Recognise! The contemplation of Divine-grace and spiritual-authority (*tasarruf*) of verification are same as the staff of exalted Prophet Moses (ﷺ), like the glass of Iskander, like the cold fire of exalted Prophet Abraham (ﷺ), like the sacrifice of exalted Prophet Ismā'īl (ﷺ), like the breath of exalted Prophet Jesus (ﷺ), like the seal of exalted Prophet Solomon (ﷺ), or like the ascension of the last and exalted Prophet Mohammad (ﷺ).

Poem

A perfect *mūrshid* rewards the *tālib* of Allah (ﷻ) with the science of alchemy of elixir and bestows him the Divine-treasures (*Khazayen-e-Elahi*).

The glance of a perfect *mūrshid* turns mercury into calcite for the glance of a perfect is far more effective than the glance of Khider (ﷺ).

How could these slaves of temptations and desires be alchemists? The one who knows the science of alchemy of elixir remains silent.

If you want to attain the science of alchemy of elixir then acquire it from an *ārif*-of-Allah (ﷻ) *mūrshid*.

To a capable *tālib*, either the perfect *mūrshid* bestows alchemy of elixir's treasure himself or gets him awarded from Divine-court.

Bestowing the science of alchemy of elixir to an impatient *tālib*, is a blunder because only a *tālib* with patience is suitable for it.

Eulogy of Sheikh Mohayi-ud-Din Shah Abdul Qādir Gīlānī (ؒ) and Virtues of Qādiri Order

Listen! If you are wise then be vigilant; if you are negligent then get rid of the veil of negligence and be attentive; if you are spiritual-practitioner (*aamil*) then be trustworthy and if you are perfect then remember the fact always rather hundreds or thousands of times that the spiritual-path (*silsa tarīqat*) of *sheikh Mohayi-ud-Din*⁷³ Shah Abdul Qādir Gīlānī (ؒ) i.e. *Qādiri* order is the distributor of treasures of Divine-secrets (*sirr*) and the remover of the burden of spiritual-struggle (*mujahida*) from imperfects. *Qādiri* order is like a drawn sharp sword; whoso has animosity with a devotee of honourable *pir dastgeer* (ؒ), his head is severed. If any descendent of the honourable *pir dastgeer* (ؒ) is a devoted pious *tālib* disciple, then he remains in the sleeve of respected *pir dastgeer* (ؒ) and if the *tālib* is unfortunate then the honourable *pir dastgeer* (ؒ) remains in his sleeve. When someone harms him, the honourable *pir dastgeer* (ؒ) shakes his sleeve and devastates up to seven generations of the perpetrator. Remember! On the night of ascension (*mirāj*), when exalted Prophet Mohammad (ﷺ) moved towards the intimacy of Almighty (ﷻ), the respected *pir dastgeer* (ؒ) placed his honourable neck below the exalted feet of beloved Prophet Mohammad (ﷺ) and the exalted Prophet (ﷺ) said, “Now your feet will be on the neck of all friends-of-Allah (ﷻ).” Every order dresses up in *sufi*-robe but *Qādiri* order drinks from the river of love and *mārifat* of monotheism. In every order there is struggle (of worship) but in *Qādiri* order there is immersion in annihilation-in-Allah (ﷻ) (*fanā fillah*) and independence from base-self (*nafs*). In

⁷³ *Mohayi-ud-Din* is a title of the greatest and honourable *Sheikh* Syed Abdul Qādir Gīlānī (ؒ) and it means reviver of the faith. *Pir dastgeer* is also his title; *pir* means *mūrshid* and *dastgeer* means the helper who never disappoints and turns away needy empty handed. The spiritual-path directly linked to him is called *Qādiri* order.

every order, there is vicegerent but in *Qādiri* order there is ultimate guidance of *mārifat*, and *faqr*. Every order has cloak and turban but *Qādiri* order has witnessing of the elegance of Divine-presence (*hazoori*) and the honour of Divine-view (*liqa-e-Elahi*). Every order has remembrance and repeated-recitals but in *Qādiri* order there is immersion in Oneness and slaying of base-self. Every order conforms to cutting the *tālib's* hair like barber but in *Qādiri* order, due to spiritual-concentration (*Tawajjuh*), actual view of monotheism is revealed.

Stanza

Every order is destitute and door-to-door beggar but *Qādiri* is generous in Divine-union (*wisal*). I am a *Qādiri faqeer*, I am perpetually present in Divine-court and I keep taking the *tālibs* to the convocation of exalted Prophet Mohammad (ﷺ).

Whatever this *faqeer* says, says with analyses and not due to malice.

Respected *pir dastgeer Mohayi-ud-Din* Shah Abdul Qādir Gīlānī (رحمۃ اللہ علیہ) says, “My foot is on the neck of all friends-of-Allah (ﷺ).” On the night of ascension when exalted Prophet Mohammad (ﷺ) got on the lightning horse (*Burāq*), he (ﷺ) started the exalted journey in the guidance of Archangel Gabrā’īl (عليه السلام), the exalted Prophet Mohammad (ﷺ) went beyond six dimensions of both worlds above Divine-Throne (*Arsh*), he (ﷺ) got annihilated-in-Allah (ﷻ) - at *la-hoot la-makan* and reached the state of intimacy of Divine-Truth i.e. *qaba-qawsen*; he (exalted Prophet (ﷺ)) saw an extremely beautiful ‘light of guidance’ (*Nūr-ul-Hudā*) figure of *faqr* and requested Almighty (ﷻ), “Who is this figure of *faqr* with beloved status in your sanctified Court?” Almighty Allah (ﷻ) replied, “O Mohammad (ﷺ) there is a good news for you, this figure of *faqr* is of *Mohayi-ud-Din* Shah Abdul Qādir Gīlānī (رحمۃ اللہ علیہ) who is your descendent and who is the progeny of honourable companion Ali - the lion of Allah (ﷻ) - through (his sons) Hassan (رضی اللہ عنہ) and Hussain (رضی اللہ عنہ).” At that the exalted Prophet (ﷺ) said, “*Faqr is my pride and faqr is from me* because Shah *Mohayi-ud-Din* (رحمۃ اللہ علیہ) is from my *faqr* and I am glorified due to him.” Remember! In his lifetime

whoever mentioned the name of Shah *Mohayi-ud-Din* (ؒ) without ablution, his head would fly off from his neck, this was a test. It was because he was immersed in the illumine of Allah Almighty (ﷻ) - from head to toe - and he was the carrier of a very heavy weight of *faqr* from beginning to end. Beware! Be wise! There are many traditionalist *mūrshids* - the subservient husbands - who perform the haircut of their disciples like barbers; but *mūrshid* has to be like a *Qādiri faqeer* who takes the *tālib* to Divine-presence within one glance. O *tālib* of Divine-Truth! Become *ārīf* of spiritual-sight and get rid of the love of filthy carrion world from your heart. During ascension (*mirāj*), the exalted Prophet Mohammad (ﷺ) administered the oath (of allegiance) of the spirit of *pir dastgeer* (ؒ) in Divine-presence and granted him knowledge, instructions, serenity, and guidance of *mārīfat*; furthermore he (ﷺ) elevated him by appointing him as his (ؒ) vicegerent and gave him the title of Shah Abdul Qādir Gīlānī. Honourable *pir dastgeer* (ؒ) was a friend-of-Allah (ﷻ) (*wali*) by birth and the exalted Prophet (ﷺ) took his oath personally. Whenever the honourable *pir dastgeer* (ؒ) went in the quest of perfect *mūrshid* (*mūrshid kamil*), he found the *mūrshids* captive of imperfect desires; with his spiritual-concentration *pir dastgeer* (ؒ) pulled them out of imperfect desires and ascended them to the ultimate state of being *mūrshid*. Others would only turn *tālibs* into disciples whereas *pir dastgeer* (ؒ) used to ascend his *tālibs* to the state of *mūrshid*. Apparently, there were many other *mūrshids* but in reality they were all *tālib* disciples of *pir dastgeer* (ؒ); the honourable *pir dastgeer* (ؒ) never found anyone of his spiritual status, same applies at present as it was in his time. Recognise! *Qādiri* order is sovereign and the rest are its subservient and subjugates. On the spiritual-path (*silsla ṭarīqat*), every order is lead by struggle but in perfect *Qādiri* order honour of Divine-sight (*nūr*), illumine of Divine-presence, and Divine-intimacy (*qurb-e-Elahi*) is attained on the very first day.

Mathnavi

Soharwardi order is unaware of the path of *faqr*, *Naqshbandi* order is unfamiliar with *faqr*, *Chishti* order is lead by spiritual-exercise (*mujahida*) which brings worldly authority, respect, wealth, and property, whereas the beginning of *Qādiri* order is Divine-sight and its topmost is perpetual presence in the convocation of exalted Prophet Mohammad (ﷺ).

Exalted Prophet (ﷺ) said, “*The person who has kept quiet from speaking truth is a dumb Satan.*” Therefore, whatever a *faqeer* says is not due to malice, but due to assessment that the status of *Qādiri* cannot come into the imagination or intellect of anyone and it has no limits or reckoning. The enemy of *Qādiri* order is not without three factors: firstly, *Raafzi* (one of Shiite sect) or *Khwarji* (classical puritans); secondly, inferior, liar, or malicious; thirdly, reprobate and hypocrite. O my dearest! The virtue of intellect is to act according to wisdom and discretion. Therefore, only such person should step in *mārifat* and *faqr* who can differentiate truth from falsehood at every state of spiritual-path - from beginning to ultimate - and he scrutinises the *mūrshid* with Divine-grace and verification. There are four kinds of Divine-grace: (1) the Divine-grace of knowledge, which is associated with human conscience. (2) Divine-grace of the contemplation of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*), which is the destiny of friends-of-Allah (ﷻ) in Divine-presence. (3) Divine-grace of certitude of heart, which is attained by witnessing the illumines of monotheism and with the honour of Divine-view through the *dhikr* done by soul; It keeps the innermost (*bātin*) alive. (4) Such Divine-grace which annihilates the base-self through contemplation and spirit attains subsistence through authority so the *tālib* becomes *ārif*-of-Allah (ﷻ) and Allah Almighty’s (ﷻ) favourite. In *Qādiri* order, it is obligatory for a perfect *mūrshid* to bestow *tālib* all four kinds of Divine-grace through instruction. Remember, in every other order, there are calamities of struggle’s grief but in *Qādiri* order, the state of immersion in annihilation-in-Allah (ﷻ) is attained on the very first day through the contemplation of Allah’s

(رحمته) Actual-Name. *Qādiri* order is like Sun and other orders are like lamps. Some spy-like *tālibs* embroiled in Satanic superstitions and the hazards of base-self, manage to get access to spiritual-vicegerent (*khalifa*) of *Qādiri* order through feeble excuses, apparently, they look purposeful but their innermost are reprobates. They claim that they have spiritual-vicegerent of every order but for a *Qādiri* it is an embarrassment of thousand folds. The *tālib* disciple of *Qādiri* order never requests or has any form of need from any other order. The *tālib* disciple of *Qādiri* order is like a male lion and he does not show undue concern to foxes. The *tālib* disciple *Qādiri* is a highflying falcon of spiritual-altitudes, he can never be in the companionship of vultures. The *tālib* disciple *Qādiri* is like a frenzied camel, who eats thorns and carries weight. Recognise! The reality of beginning and ultimate manifests on him who utters “*O Sheikh Abdul Qādir Gīlānī Shei’ann lilla he um’did’ne fi sabeel lilla’he*⁷⁴,” with total certitude, belief, and sincerity; he reaches such ultimate state of *mārifat* of guidance and extreme *faqr* regarding which it is said, “*When faqr is accomplished then that is Allah (رحمته)*.” With the influence of *Mohayi-ud-Din* Shah Abdul Qādir Gīlānī’s (رحمته) exalted name, the display of ascension of Divine-presence is attained; whosoever attains the display of ascension (*mirāj*) of Divine-presence with the name of *Mohayi-ud-Din* Abdul Qādir Gīlānī (رحمته), what need does he have for solitude and exercise? Recognise! In every order, *tālib* disciple needs to make effort in *dhikr*, reflections, Islamic-meditation, and *mūrshid* requires attraction with spiritual-concentration; but in *Qādiri* order, there is no need for efforts or attractiveness. However, with one concentration of the contemplation of Allah’s (رحمته) Actual-Name, the *tālib* disciple attains Divine-presence.

Mathnavi

In *Qādiri* order, there is no need for attraction or an effort for the desire of good deeds is needed; however, submersion in

⁷⁴ This is a supplication and its translation is, “*O Sheikh Abdul Qādir Gīlānī (رحمته) with the permission of Allah, help me in everything for God sake.*”

monotheism and Divine-sight without hindrance is attained. I got rid of base-self, soul, spirit, and caprice; I have immersed in monotheism, and remained witnessing the Divine-Beauty.

What is immersion and what is Oneness? Immersion and Oneness are non-creation and they open with the contemplation of Allah's (ﷻ) Actual-Name and appear with the letters of Allah's (ﷻ) Actual-Name. The state of immersion and Oneness is authentic, its emergence is true and it appears from Divine-Truth. When the *tālib*, free from doubts and suspicions, reaches Divine-presence due to the contemplation of Allah's (ﷻ) Actual-Name, his innermost becomes content and his body is forgiven. Allah Almighty (ﷻ) Commands in exalted Qur'ān (48:2), *“So that Allah (ﷻ) forgives, for your sake, all the earlier and later sins (so that the allegations against you are abolished).”* Hence, the person who is influenced by the contemplation of Allah's (ﷻ) Actual-Name, he is forgiven and he attains endless Divine-union. Therefore, it is understandable that the person who remains immersed in the contemplation of Allah's (ﷻ) Actual-Name, his spiritual state does not get seized due to minor or major sins because he has the imperishable power of Allah's (ﷻ) Actual-Name. When Allah's (ﷻ) Actual-Name takes control of a person, his entire body - from head to toe - becomes illumine. He studies the science of illumine; his base-self, soul, spirit, and secret become illumine. His observation is illumine, hearing is illumine, speaking is illumine, conversation and actions are illumine, deeds are illumine, states are illumine, union and elegance are illumine, eating and drinking are illumine, sleeping and awaking are illumine, honour of Divine-view is illumine, contemplation and authority are illumine, reflections are illumine, concentration is illumine, *mārifat* and proximity are illumine, and tranquillity with faith is illumine; in a nutshell his every part of body illuminates. This is the beginning of a spiritually enlightened *tālib* disciple in *Qādiri* order. Honourable *Mohayi-ud-Din* Shah Abdul Qādir Gīlānī (ﷻ) said, *“Certainly my disciple will die in the state of faith.”* It is so because, with Divine-grace and the company of honourable *Mohayi-ud-Din* Shah Abdul Qādir Gīlānī (ﷻ), at the point of death he definitely recites Islamic-

EULOGY OF SHEIKH MOHAYI-UD-DIN SHAH ABD ABDUL QĀDIR GĪLĀNĪ (ؒ) AND
VIRTUES OF QĀDIRI ORDER

creed (i.e.) *“There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).”*

Commentary on Illumine (Nūr)

What is illumine and what is named as illumine? The illumine, that appears with the letters of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), is intercessory to Divine-view (*liqa-e-Elahi*). This illumine is bestowed to an attentive friend-of-Allah (ﷻ) (*wali*). World is darkness because it is filthy carrion. Allah Almighty (ﷻ) Commands (2:257) “*Allah-ho is the Guardian of the believers. He (ﷻ) brings them out of darkness and takes them towards the illumine.*” The person of illumine *tālib* friend-of-Allah (ﷻ) from *Qādiri* order remains perpetually present in *majlis-e-Mohammadi* (ﷻ) and he becomes Allah Almighty's (ﷻ) favourite. The *tālib*, who reaches such state, gets captivated by Divine-intimacy (*qurb-e-Elahi*) and he presents himself to Allah Almighty (ﷻ) with such dignity that he never brings his being in between. The person; who ignores the knowledge of *mārifat*, spirituality, and Divine-intimacy of Allah (ﷻ) the ‘ever-Living and Subsisting One’ (*Hayy-o-Qayyum*); he remains as dejected-hearted person with embarrassing situations and he remains unaware of *sufi*-path and spiritual-conditions. Whereas, *sufi*-path is bestowed as spiritual-revelation (*Ilham*) and oration of Almighty (ﷻ) in the form letters and sounds of illumine by the grace of Divine-presence (*hazoori*); at present such secrets and signs are manifested through it (*sufi*-path) which were not revealed in the time of exalted Prophet Mohammad (ﷺ). This book is based on those remaining miracles of exalted Prophet (ﷺ), this *faqeer* has achieved their knowledge in innermost (*bātin*) by attaining presence of *majlis-e-Mohammadi* (ﷻ). This book is illuminated with the knowledge of miracles and it unveils the remaining secrets with complete trust and certitude. Many books by noble personalities and other writers are spiritual-revelations but this *faqeer's* book is totally based on conversation in Divine-intimacy and convocation of exalted Prophet Mohammad's (ﷺ) Divine-presence. The study of this book will turn unfortunate evil into fortunate pious, provided one keeps it in his

continuous study. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! This book associated with knowledge of spiritual-occurrences (*Tajalli*), not the beginning of negation and affirmation; it is associated with Divine-Essence (*Zaat-e-Elahi*) for it is His Divine discourse. This book is a bestowal of life for eternal life is attained with its (everlasting) study; its study bestows salvation for it is the bestowal of eternal salvation. This book consists of such Qur'ānic knowledge that a very high state of Divine-intimacy is attained from the very start. However, such honour of annihilation-in-Allah (ﷻ) (*fanā fillah*) is the destiny of an ardent-lover and people in Divine-unity. May Allah Almighty (ﷻ) reward every one with the honour of annihilation-in-Allah (ﷻ). *Amen*

Poem

If someone requests me for Divine-intimacy, my answer is:
take the desires of entire worldly status out of your heart.

If you are with spiritual-insight (*tafkkur*), then do not even
look at those states; if you do such then you bear malice and
covetousness.

Whatever I say, is not due to malice but with assessment that in some orders, due to spiritual-endeavours (*mujahida*), the wealth of worldly carrion is possessed in vast amount. In some orders blessings of Heaven are acquired with spiritual-exercises (*mujahida*) and piety. However, in *Qādiri* order there is blessing of *mārifat* of Divine-view, so it is said, “Whoso got Allah (ﷻ), he possessed entirety.” Exalted Prophet (ﷺ) said, “*The person who refrains from speaking the truth, is a dumb Satan.*” The seeker of world is eunuch, the seeker of hereafter is feminine, and the *tālib* of Allah (ﷻ) is masculine. The *tālib* disciple of every other order seeks worldly material, but the *tālib* disciple of *Qādiri* order is free from worldly material and he is a masculine because he is so perfect in *mārifat* and monotheism that with one spiritual-concentration (*Tawajjuh*) he passes through every stage of creation and every special and common state; he covers the distance of here and hereafter with single letter of monotheism. This is the ultimate

mārifat, ultimate isolation of spirit from base-self (*naḥs*) and body, and ultimate abandonment of desires for union in Divine-Essence that at very beginning one is bestowed following: effortless Divine-love (*Ishq-e-Elahi*), longing without submission, secret without spiritual-exercise, Divine-witnessing (*mushaida*) without striving, *mārifat* without Islamic-meditation (*Murāqibah*), treasures without grief, Divine-grace without spiritual-path (*silsla ṭarīqat*), Divine-intimacy with power, wisdom with glance, *dhikr* with reflection, subsistence without annihilation, Divine-sight (*nūr*) without struggle, Divine-view with awaken-soul, ascension (*mirāj*) without delusion, Divine-presence with the body of illumine, knowledge with tolerance, wisdom with command, breath without grief, mercy with generosity, affirmation with breathing, declaration with certitude, truth with sincerity, abandonment (of everything) with reliance (on Allah ﷻ), mercy with spirit, life with soul, Divine-sight with naked eye, purification from base-self, secrets with secret, convocation with trust, certitude with Divine-view, tranquillity with elegance, monotheism with union, imperishable union, knowledge with conditions, spiritual-authority (*tasarruf*) with contemplation, concentration with reflection, immersion in Divine-presence with Divine-witnessing, miracle and revelations from the people of grave, from death (of self) to life (of soul), from hunger to satiation, inner-prosperity (*Ghenayat*) with favour, extreme guidance, respect with modesty, fate with willingness, union with reality, and Divine-grace with subtle-knowledge. All above states, Divine-intimacy and the convocation of exalted Prophet Mohammad (ﷺ) are basic states in *Qādiri* order; do not be arrogant of them for the path of *faqr* is far beyond. Therefore, I describe such *faqr* of exalted Prophet Mohammad (ﷺ) that a *Qādiri tālib* is bestowed with Divine-grace and blessing. Listen O self-sacrificial *tālib*! Listen O *mūrshid* with grace resembles *faqr*! According to an edict, first of all the ultimate of *faqr* is patience; secondly, it is in willingness but do not boast over it and move forward. What is the ultimate of *faqr*? *FAQR* has four stages: firstly, *faqeer* perpetually remains immersed in the contemplation of Allah's ﷻ Actual-Name, both worlds i.e. from here to the hereafter are within his access, and all angels obey his command

and serve him. This is a very high state but still it is an amateurish state, do not be proud of it; it is obligatory to move forward. This is one of the states of *faqr* that *faqeer* traverses all the states, from Divine-Throne (*Arsh*) to the bottom of earth, within a glance; with one glance, he brings the dead of grave back to life; he remains in constant study of Divine-Tablet (*lawh-e-mahfooz*) and he can inform public regarding their good and bad situations; he performs his five daily prayers in the sanctuary of *Mecca*; he eats permissive food and refrains from forbidden stuff; this is also a very high status of *faqr* but it is also immature so do not be proud of it for it is obligatory to move forward because all these states are from the physical universe. Hence *faqeer* of such state is needy, whereas a perfect *faqeer* is without any want. A *faqeer* without any want is the one who has seven kinds of treasures and observes seven forms of ascensions. Our exalted Prophet Mohammad (ﷺ) said, “*Faqr is not dependent of anyone besides Allah (ﷻ).*” Seven treasures are related to following seven forms of ascensions: firstly, ascension of knowledge; secondly, ascension of serenity; thirdly, ascension of love; fourthly, ascension of *mārifat*; fifthly, ascension of sight in the intimacy of Divine-presence; sixthly, ascension of the company of Prophets (ﷺ) and friends-of-Allah (ﷻ); seventhly, ascension of *faqr*. These are the states of *faqr* regarding which exalted Prophet Mohammad (ﷺ) said, “*When faqr is accomplished then that is Allah (ﷻ).*” Distinction of a *faqeer* is that, he is at the ultimate of *faqr*. Even the *tālib* of *faqeer* reaches the ultimate of *faqr* due to the instructions of *faqeer* - on the first day - and becomes the leader of both worlds. Such *faqr* and *faqeer* are only in *Qādiri* order. The status of *Qādiri tālib* disciple can never be seized by any other order because *Qādiri tālib* disciple prevails over all other orders; *Qādiri* order and *Qādiri faqr* are from the Commands of Allah Almighty (ﷻ) and Allah Almighty’s (ﷻ) Command prevails over everything. Allah Almighty (ﷻ) Commands (12:21), “*And Allah (ﷻ) is dominant over His (ﷻ) affairs.*” Listen! When *Qādiri* attains seven valuable treasures with seven forms of piety, then he reaches the state of *faqr*. He is called the *faqeer* with inner-prosperity. Moreover, such *faqeer* is without any want and he remains in the convocation of

exalted Prophet Mohammad (ﷺ). The *faqeer* without these qualities becomes complainant and he keeps begging for sustenance, he consistently complains to Allah Almighty (ﷻ) regarding his fate so such *faqeer* is called callous and unfortunate. Recognise! A perfect supreme complete comprehensive and the light of guidance (*Nūr-ul-Hudā*) *faqeer* is Allah Almighty's (ﷻ) beloved and the ardent-lover of exalted Prophet Mohammad (ﷺ). The *faqeer* who acquires all these stages, is called perfectly complete *faqeer* because all the stages of perfect, supreme, complete, comprehensive, the light of guidance, ardent-lover and Divine-beloved (*ma'shooq-e-Elahi*) comes within the state of perfect-in-all. He is called perfect-in-all with monotheism because his sight and concentration is like key, with that, he can unlock any difficult task and fulfil his objective. Perfects are of many kinds: some perfects are mere-follower, some are monotheist, some are heretics - in love with creation, and some perfects are liked by Creator. There are many perfects, who are inferior but inferior public considers them perfect. Actual perfects are of three kinds: (1) physical self perfect-in-life, (2) perfect deceased spiritual person, and (3) perfect Divine-self in Divine-intimacy, such as Sultan Abdul Qādir Gīlānī (ﷺ). What is perfect-in-life? What is perfect deceased spiritual person? What is perfect Divine-self? Perfect-in-life is the one, who blesses *tālib* disciples with instructions and grace in his life; he fulfils their desires by blessing them. He is called the perfect with spiritual-concentration of Divine-grace. Perfect deceased (spiritual person) is he, who never takes any *tālib* disciple in life but when he passes away, he makes *tālib* disciples in their dreams and spiritually favours them. Whatever he rewards *tālib* disciples in spirituality, he rewards the same to them in outwardly form as well; he is pronounced as a perfect with certitude. A perfect with Divine-self is the one, for whom life and death are alike; he takes *tālib* disciples outwardly as well as spiritually to their preferred and desired status and stage. Allah Almighty (ﷻ) Commands (Qur'ān, 2:154), "And do not say about those who are slain in the cause of Allah (ﷻ) that they are dead. They are rather alive but you have no perception (of their life)." These perfects are the killers of base-self, martyrs of base-self, martyrs of soul, grand martyrs of spirit,

and grand martyrs of the secret of greatest secrets. *Faqeer* is the person of secrets for he is immersed in Divine-sight. When friends, disciples, and *tālibs* remember such perfect *faqeer* with sincerity and belief, he instantly appears due to spiritual-grace either with physical figure, the figure of soul, the figure of spirit, the figure of secret, or with the figure of illumine. When someone calls upon a perfect by name, verily the perfect appears instantly. In fact, either he speaks to the *tālib* disciple or answers him with indication, spiritual-thoughts, spiritual-revelation, imagination, vocally, or informs him with the fragrance of spiritual-breeze or with the glorification of God to make him aware of his presence, or visually appears in the form of elegance but the viewer has to be the one with *mārifat* and on the status of Divine-intimacy and Divine-union (*wisal*). Such *mūrshid*; who does not possess these qualities outwardly and spiritually or spiritually and outwardly; Moreover, his beings is not so grand or pious and he is unable to speak with *tālib* disciple openly, is a female-like eunuch-faced, how can he be a *mūrshid*? It is so because he is a dispirited person who is worse than animals for he is a tyrant and slave of his base-self. It is not easy to be *pir mūrshid* and *tālib* disciple because it is about witnessing Divine-secrets (*sirr*). Such perfect *faqeer* possesses ultimate state. He is a perfect *faqeer*, to whom life and death is equal and who drinks the water of immortality from the *mārifat* of Allah Almighty's (ﷻ) illumine; Moreover, *faqr* is source of glory for him. Exalted Prophet (ﷺ) said, "*Faqr is my pride and faqr is from me.*" When *faqr* is accomplished, it becomes imperishable, it never seizes with any sin because this state is pure from any fear or grief. Entirety of *faqr*, accomplishment of *faqr*, *mārifat* of *faqr*, Divine-presence's intimacy of *faqr*, and witness of Divine-illumine's (*Nūr*) view of *faqr* are only found in *Qādiri* order; if any other order claims such, then that is liar, boastful, dispirited, and in veil. However, perfect *Qādiri* is rare in this world; perfect *Qādiri* shines like Sun - the bestowal of Divine-grace. Recognition of perfect *Qādiri* is that he does not merely pass knowledge and instructions verbally but, he takes the *tālib* in the convocation of exalted Prophet Mohammad (ﷺ) with spiritual-concentration of the Allah's (ﷻ) Actual-Name's spiritual-occurrences

and essence of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*”; There he gets his *tālib* disciple education, instruction, status of guidance, spirituality, order, and permission from exalted Prophet Mohammad (ﷺ); without intervening himself, he entrusts his *tālib* disciple to Allah and his messenger (ﷺ). Allah Almighty (ﷻ) Commands (40:44), “*And I entrust my affairs to Allah (ﷻ) no doubt Allah (ﷻ) takes care of his devotees.*” Such person does not know the path of perfect *Qādiri* nor is he acquainted with actual Divine-intimacy, who claims to be perfect *Qādiri* but in spirituality he is unaware of the path of Divine-grace; therefore, he is unable to take his *tālib* disciple to the convocation of exalted Prophet Mohammad (ﷺ), and get him favour from the exalted Prophet (ﷺ). With perfect instruction, a *tālib* accomplishes his objectives; but it is forbidden for a *tālib* to acquire instructions from an incompetent *mūrshid*.

Poem

With the grace and blessing of Allah (ﷻ), I am a perfect *Qādiri faqeer* of Divine-intimacy; worldly wealth is enemy of *Qādiri faqeer*.

In brief, from the Court of the Beneficent, *Qādiri* path has attained the power of Divine-nature, Divine-intimacy, Divine-grace, verification, and tranquillity, and it has auspiciousness of spiritually-enlightenment through Islamic-Divine-law (*Shāria*) from explicit and decisive dictum of Ḥadīth and exegesis of Qur’ān. Beware! Accumulating worldly wealth is the quality of Pharaohs and the resource of Satan. The person who says, I am bestowed with religion as well as worldly wealth, is a victim of Satanic malice and excuses of base-self and temptations. It is obligatory for a *Qādiri* to acquire authority of entire world and abandon it afterwards. The reason of bringing the worldly wealth to his authority and use it so that his heart remain disgusted; therefore, further desire of wealth does not remain in his heart, otherwise situation becomes like ‘the devious woman settles as pious when she achieved nothing’.

Commentary on *Dhikr*

The spirit and body of *dhikr*-invoker are content with tranquillity and he is safe from grief and pain, but such *dhikr*-invokers are rare in this world.

Poem

Worldly life is merely a breath, which ultimately perishes;
however, *dhikr*-invoker in Divine-union (*wisal*) will remain
alive forever.

Exalted Prophet (ﷺ) said, “Among all obligations, the first obligation is *dhikr* of Allah (ﷻ) i.e. Islamic-creed ‘There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ)’.”

Poem

In every letter of Islamic-creed, thousands of *dhikr*’s
illumines are concealed; with its every letter illumine of
Oneness is witnessed.

Dhikr of Allah (ﷻ) takes to Divine-view (*liqa-e-Elahi*); if the
result of *dhikr* is not Divine-view then what sort of *dhikr* is
it?

Discrete *dhikr* without sound is total illumine; such
illuminating *dhikr* is the destiny of a sacrificial ardent-lover.

The eye of discrete *dhikr*-invoker is on Almighty’s (ﷻ)
Divine-view because discrete *dhikr*-invoker remains absorbed
in annihilation-in-Allah (ﷻ) (*fanā fillah*) and immersed in
Divine-view.

Allah Almighty (ﷻ) Commands (18:24), “And remember your Rabb when you forget (yourself).” First of all, the *dhikr* of Allah Almighty (ﷻ) takes the *dhikr*-invoker to Divine-presence (*hazoori*) and bestows

him the witnessing of monotheism's illumine; with that, the *dhikr*-invoker is engrossed in monotheism and becomes oblivious of self.

Poem

Dhikr of Allah (ﷻ) is illumine, which takes to Divine-presence; how could these arrogant people be *dhikr*-invokers?

Dhikr of Allah (ﷻ) is an imperishable passion, which takes the *dhikr*-invokers to Divine-union.

Dhikr of Allah (ﷻ) is a death, Almighty's (ﷻ) *mārifat* is attained with it; with such death the *dhikr*-invoker attains the virtues of exalted Prophet Jesus (ﷺ) and brings dead back to life.

Dhikr of 'holding breath' never kills base-self (*nafs*); how could *dhikr*-invokers of such kind be *dhikr*-invokers?

Actual *dhikr* is such that *dhikr*-invoker is one who has insight; the *dhikr*-invoker attains such death that he reaches *la-makan* with it.

The *dhikr* of Allah (ﷻ) invokes with reflection, attains grace and blessing (of Allah Almighty (ﷻ)); the *dhikr*-invokers have been attaining such *dhikr* from pre-eternity (*azal*).

Dhikr of Allah (ﷻ) is not what you perceive; *dhikr* is that with which you attain Divine-view.

Allah Almighty (ﷻ) Commands (17:72), "*And whoever remains blind (to the truth) in this (world) will be blind in the Hereafter as well.*"

Poem

The face of *dhikr*-invoker, is the face of beloved; how could these people with animal-instincts become *dhikr*-invokers?

These people close their eyes like blinds, whereas I enjoy the pleasure of seeing monotheism.

It is only *Qādiri*, who attains Divine-view with the help of *dhikr*; by being accomplished spiritual, he remains in the convocation of exalted Prophet (ﷺ).

Whole creation kisses the feet of such person; by Divine grace, who remains absorbed in *dhikr*.

With the *dhikr* of Allah (ﷻ) in Divine-presence, the *dhikr*-invoker has such bestowal that he sees Almighty Allah (ﷻ) unveiled and attains the state of truth of certitude.

Self sacrificial *dhikr*-invokers are the people of secret; first they have Divine-view then they trust.

My *pir* is *sheikh Mohayi-ud-Din* Shah Abdul Qādir Gīlānī (ﷺ) whose piety is well known; all Arabs, non-Arabs, and Indians are his slaves.

Remember! To the *tālib* of Allah (ﷻ), *pir* is a bestower of imperishable *dhikr* who rewards the *tālib* with the grace Almighty's (ﷻ) *mārifat* and who is a messenger from the court of exalted Prophet (ﷺ).

Poem

Dhikr is a Divine-grace and verification attained from Divine-court and are instructions from the court of exalted Mustafa (ﷺ).

Whoso remains engaged in *dhikr* of Allah (ﷻ), assimilates to Khider (ﷺ); whoso neglects *dhikr* of Allah (ﷻ) becomes reprobate.

The person without *pir* or *mūrshid*, is a Satan, who misguides *tālibs* on the path of *mārifat*.

Commentary on *Dhikr* of Allah (ﷻ)

In the *dhikr* of Allah (ﷻ), the basic state of *dhikr*-invoker is such that when he reaches the company of Prophets (ﷺ) and friends-of-Allah (ﷻ) and he joins their row, then from head to toe, every pore on his body and his seven limbs chant Allah-*ho* (ﷻ), Allah-*ho* (ﷻ). The medium stage of *dhikr*-invoker is annihilation-in-Allah (ﷻ) (*fanā fillah*). His ultimate state is subsistence-with-Allah (ﷻ) (*baqā billah*) and he attains Divine-view (*liqa-e-Elahi*) in the intimacy of Divine-presence (*hazoori*). The vibration of every pore of body and palpitation of heart is not *dhikr* of Allah Almighty (ﷻ), instead due to base-self (*nafs*), it is a movement of normal alive physical body and heart. Due to the *dhikr* performed as the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), from the intimacy of Divine-presence fourteen manifestations of Divine-view's illumine appear within the body of person. These manifestations are fourteen most noble subtle points of guidance and spirituality, favour from Divine-Court of Providence, which are the destiny of a superior noble human *dhikr*-invoker. Due to the *dhikr*, invoker's whole body - from head to toe - gets purified from hazards, superstitions, and doubts. Such *dhikr*, which opens up the observation of Divine-presence, is the secret of *dhikr* of Divine-intimacy (*qurb-e-Elahi*). *Dhikr* is not linked with sound because if it was linked with chanting then pigeons chants *dhikr* of 'Ya-hoo', so do doves, parrots, and other birds.

Poem

Engross your heart in the *dhikr* of Allah (ﷻ); with words and sound even parrots chant God is Merciful.

When a person performs *dhikr* with heart during Islamic-meditation (*Murāqibah*), visually his body perishes and seems like corpse but spiritually he reaches *la-hoot la-makan* and takes abode there. The spirit attains tranquillity with the *dhikr* of Allah Almighty (ﷻ). *Dhikr* is

not the name of altercation. Such special and sincere *dhikr*, with which the *dhikr*-invoker is honoured with Divine-view and annihilation-in-Allah (ﷻ), is only found in perfect *Sarwari Qādiri* order; if anyone else claims of it, he is an imposter, in veil, and an ostentatious person: worshipper of his base-self. Allah Almighty (ﷻ) Commands (7:55), “*Invoke your Sustainer (both) most submissively and quietly.*”

Poem

In the beginning of *dhikr*, convocation of Prophets (ﷺ) is achieved; in the ultimate of *dhikr*, Divine-intimacy is attained.

O my dearest, respected scholar-with-Allah (ﷻ) (*alim billah*), remember! It is obligatory upon *Jinns* and human of both worlds to worship Allah Almighty (ﷻ) as Allah Almighty (ﷻ) Commands (51:56), “*And I (ﷻ) created the jinn and human beings solely to adopt My servitude,*” i.e. for My *mārifat* and recognition. The worship of all *ārifis* and pious people reaches the state of perfection with a moment’s reflection. Exalted Prophet (ﷺ) said, “*A moment’s reflection is better than the worship of both worlds.*” Reflections are of three kinds: basic ordinary scholar’s reflection is equal to a year’s worship; medium special scholar’s reflection is equal to the worship of seventy years; very important top scholar with Divine-sight (*nūr*) and Divine-unity, his reflection is beyond collective worship of entire *Jinns* and humans. Remember, ultimate reflection has nothing to do with *dhikr* and reflection or with spiritual-revelation (*Ilham*); instead ultimate reflection is the name of being in Divine-union (*wisal*), annihilation-in-Allah (ﷻ), and subsistence-with-Allah (ﷻ).

Poem

Whosoever eliminates his existence, reaches Allah (ﷻ) and in reality he is honoured with Divine-sight.

Therefore, it is understood that the reflection of that ultimate contemplator is better than the worship of both worlds because his reflection is from the intimacy of authority, authority is from the

intimacy of concentration, and his concentration is from the intimacy of monotheism. The body of the monotheist illuminates from head to toe, with the contemplation of seven days and he becomes pious. Therefore, such favoured and pious *faqeer's* tongue, spirit, sight, concentration, contemplation, reflection, and authority all become pious. The body of such *faqeer* is better than single coloured *Paras-stone*. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Dhikr of Allah-*ho* (ﷻ) is the flag of faith, fortress for protection from Satan, and the salvation from Hellfire.

Poem

O *dhikr* invoker! If you want endless *dhikr* then ask a *Qādiri faqeer* for its closeness and union.

Attaining the state of *dhikr* and becoming unified in Divine-presence with *dhikr* is not easy; in fact it is too difficult and arduous. *Dhikr* is the actual worship, *dhikr* is fundamental for Divine-union, *dhikr* is the kernel of *mārifat*, and *dhikr* is the observation of ascension; the contemplation of Allah's (ﷻ) Actual-Name is that *dhikr* with which Divine-presence and the illumine of Divine-view are witnessed. 'Performing *dhikr* with holding breath' and *dhikr* with enumerating breaths is the exercise of unwise fools like the oxen of oil-press. Everyone is aware of the *dhikr* of animals and physical *dhikr* of mankind; all *Jinns*, human, beasts, and birds exercise this *dhikr*. Allah Almighty (ﷻ) Commands (59:1), "Whatever is in the heavens and whatever is in the earth (all) glorify Allah (ﷻ) and He (ﷻ) alone is Almighty, Most Wise." Initiating *dhikr* with effort and exercise is the status of inefficient traditional public for they are unaware and far from specific *dhikr*. The specific *dhikr* is the one with which Allah Almighty (ﷻ) brings closer the *dhikr*-invokers towards His Essence with attraction and absorption and grants them such guidance that they become unique in sight, hearing, viewing, guidance, inner-prosperity (*Ghenayat*), grace, blessing, and better-substitute (*Ne'am-ul-badal*); and the following *dhikrs* come within the specific *dhikr*: *dhikr Jani*, royal *dhikr* (*dhikr Sultani*), sacrificial-*dhikr* (*dhikr qurbani*), *dhikr*

ayani, *dhikr* of *la-hoot la-makan*, *dhikr amaan-ul-amaan* of soul (with such *dhikr*, invoker remains merely asleep in the grave and his body remains in the protection of Allah Almighty (ﷻ) in both states of life and death), *dhikr* with the witnessing Sustainers' view, *dhikr* with the intuition of Oneness, *dhikr* of annihilation of base-self, *dhikr* of subsistence, *dhikr* of Divine-sight, *dhikr* of eternal company of exalted Mohammad (ﷺ), *dhikr Mahmoud*, *dhikr Sultan-nan Nasir-ann*, vocal *dhikr* (*dhikr jahar*), *dhikr Hamel*, *dhikr* of remembrance, *dhikr* of *mārifat*, *dhikr Maqsood*, *dhikr wasool*, *dhikr* logic, *dhikr* meaning, *dhikr Jallāl*, *dhikr Jamāl*, *dhikr kamāl*, *dhikr* of spiritual-aspirations, *dhikr* of spiritual-state (*muqām*), *dhikr Hai-yo*, and *dhikr Qayyum*⁷⁵. Hence, with the contemplation of Allah's (ﷻ) Actual-Name, when a perfect *faqeer* immerses in annihilation-in-Allah (ﷻ) and witnesses illumines of Divine-view. Moreover, he becomes sacrificial with concentration, reflection, and authority and unifies with Allah (ﷻ) then every pore of his body recites Allah's (ﷻ) Actual-Name. Such *dhikr*-invoker recites the Name of Allah (ﷻ) 30,070075 times in one breath; his soul becomes alive, and his base-self dies totally. A *Qādiri Sarwari* and *Sarwari Qādiri faqeer* get this lesson on the very first day⁷⁶. Such *dhikr*-invoker is known as *israr-al-azmat*, *karamat-al-mo-azam*, *tazeem-al-mukarram*, and *Sultan al-zakreen* i.e. bestowal of grace. This is the state of such thankful and grateful *dhikr*-invoker, bestowed with Divine-view, who has perpetual company of *Sultan-ul-faqr*.

Poem

A *dhikr*'s name is effort, which totally indulges in illusions;
another *dhikr*'s name is attraction and that takes to the ever-
lasting Divine-presence.

⁷⁵ *Dhikr* of Alive and *dhikr* of existing

⁷⁶ Spiritually, a *faqeer* perpetually remains absorbed in the contemplation of Allah's (ﷻ) Actual-Name. This is perpetual-prayer for it continues in all conditions whether physically he is praying or busy in the affairs of normal life.

Whoso claims to be *dhikr*-invoker, he needs to remain engaged in the *dhikr* of Allah-*ho* so that in the presence of Divine-Truth (*Haqq*) he remains honoured with Divine-sight.

Dhikr is a river that flows perpetually; if sailor is vigilant then the floating boat has no worries.

I am a sailor on a boat who saves the boat from devastating waves.

I am a river and I am a pearl in it; I see His Divine-Essence (*Zaat-e-Elahi*) in myself.

Become *tālib* of Divine-presence and engage in the *dhikr* of Divine-presence; one who is unaware of this path, is ostentatious.

In Divine-Court the *dhikr*-invoker's spiritual-revelation (*Ilham*), wisdom, view, awareness, sight, approval, Divine-presence, thoughts, theoretical knowledge, deeds, actions, spiritual-state, absorbed state, sobriety and prevalent state, isolation of self from surroundings, hope instantly upon the heart (*bast*), contemplation, authority, majestic beauty, knowledge and *mārifat*, eating, drinking, and special dress are all accepted. The *dhikr*-invoker's physical senses seize in the authority of annihilation-in-Allah (ﷻ) and inner senses opens up in subsistence-with-Allah (ﷻ); such *dhikr*-invoker is given the title of 'scorched in love, and soul as roasted *kebab*'. His sustenance is spiritual-struggle (*mujahida*) and his dream is sight of divine-presence; he sees every state separately. This is the accepted *dhikr*, the approved *dhikr*-invoker, and ultimate *dhikr*-invoker in Divine-union. Syed Sheikh Abdul Qādir Gīlānī (ﷻ) said, "Whoso intends to worship after Divine-union, verily he commits heresy and polytheism with Allah Almighty (ﷻ)⁷⁷."

⁷⁷ It means, when someone is in *la-hoot la-makan*, his level of *dhikr* is far higher i.e. *dhikr* in Divine-intimacy (*qurb-e-Ilahi*). Although he seems involved in normal affairs of life, he is engaged in perpetual *dhikr*; getting engaged in verbal-*dhikr* could be ostentation. If someone interprets it that at such state one is free from daily prayer and other worships of Islamic-Divine-law (*Shāria*), it can be misleading.

Conditions of Spiritual-Influences (*Haazraat*) on Diagram-Sphere upon Physical-Body

Remember, with the spiritual-influence of the diagram-sphere of body and with the exercise of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), every objective can be attained and with inscribing Allah's (ﷻ) Actual-Name (with imagination) on body, information regarding spiritual-influence of everything can be gained. Human body is the house of marvels; uncountable Divine-treasures (*Khazayen-e-Elahi*) are contained in it. If one is acquainted with this house of marvels, he can open it with the spiritual-influence of thirty letters and he can get the honour of Divine-love (*Ishq-e-Elahi*), *mārifat*, convocation of the presence in the court of exalted Prophet (ﷺ) and the *mārifat* of 'only Allah-ho (ﷻ)' (*illallah-ho*); he can verify a graceful perfect *mūrshid* (*mūrshid kamil*) and distinguishes false *tālib* from true *tālibs*. The actual form of spiritual-influence including thirty alphabetical letters is shown in Fig (5).

Every sub-square of the letters in this diagram is a clear mirror; from which observation of the *mārifat* of Divine-intimacy is attained. Furthermore, each letter reveals spoken knowledge, visual knowledge, spiritual-enlightenment, and Almighty's (ﷻ) *mārifat*. Within the sub-square of every letter, there is treasure of Allah Almighty's (ﷻ) eternal wealth and arrangement of practical knowledge of alchemy of elixir (Allah's (ﷻ) Actual-Name); every guardian-angel is enslaved servant with the spiritual-influence of these letters. Following is the diagram to recognise better-substitute (*Ne'am-ul-badal*) with ninety nine Names of Almighty (ﷻ) and to bring the Divine-Glorious-Name in use are shown in Fig (6).

Listen! Whether a person is in physical universe, or in the universe of *la-hoot la-makan*, whether he is a favourite of Almighty (ﷻ) by immersing in annihilation-in-Allah (ﷻ) (*fanā fillah*) or with the figure of illumine he is at the state of actual intimacy in the convocation of

exalted Prophet (ﷺ); in every state he must act wisely and intellectually and he must verify truth and false with *dhikr* that gets answer from Divine-Court. Hence, the *tālib* of basic state, the person of spiritual-influence, the person of Islamic-meditation (*Murāqibah*), and the one with Divine-sight (*nūr*) and dreams, must remember to recite *darood*, *la-hawl*, and the second or first *kalima* of Islam “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ);*” once with authority, contemplation, concentration and reflection, he reaches the convocation of exalted Prophet Mohammad (ﷺ). By doing so, if the convocation is genuine, it will continue and if it is the creation of Satan, base-self (*nafs*), or insanity, it will either disappear or be vanished. What is the path, in which contemplation of Allah’s (ﷻ) Actual-Name and the sanctity of contemplations take the contemplator to the convocation of exalted Prophet Mohammad (ﷺ); the effect of Allah’s (ﷻ) Actual-Name and convention convocation of exalted Prophet Mohammad (ﷺ) have such influence on him that he becomes unconscious like a corpse from the warmth of Allah’s (ﷻ) Actual-Name and with the dignity of convention of exalted Prophet Mohammad (ﷺ); he reaches to such state that if he sees he dies and if he refrains from looking he becomes victim of astonishment and confusion? It means, the person who reaches such state, seven limbs of his body become illumine and he becomes worthy of Divine-presence (*hazoori*). This diagram illustrated in Fig (7) is of that contemplator whose seven limbs become illumine and he becomes worthy of Divine-presence.

Mathnavi

With the contemplation of Allah’s (ﷻ) Actual-Name, contemplator’s body becomes illumine, his inner is pardoned, and his spirit is in contentment. *Qādiri* attains these states from the Divine-Court so he is honoured with presence in the court of exalted Prophet Mohammad (ﷺ).

Actual distinction of convocation of exalted Prophet Mohammad (ﷺ) is that, there is explicit and decisive dictum of Ḥadīth, the

recitation of *darood*, and the *dhikr* of Islamic-creed - the deadly sword “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ),*” and with certitude and trusting sight, one gets the view of merciful Prophet (ﷺ), the guidance for community and the intercessor for sinners i.e. exalted Prophet Mohammad (ﷺ). Such sight is not attained with crude ideas, instead there are fitting answers with commentary and intimacy of Divine-Beauty which is bestowed only to an *ārif*-with-Allah (ﷻ) (*ārif billah*). According to a Ḥadīth, the graceful features of exalted Prophet Mohammad (ﷺ) are as follows: light brown complexion, broad forehead, uplifted nose clip, broad teeth, beautiful face, black eyes, long hands, and dense beard. There were no hairs on his exalted body besides a hairline from chest to navel and on his exalted back there was seal of the Prophethood as shown in Fig (8).

Poem

Whoso sees the face of Mustafa (ﷺ), he becomes a scholar,
an *ārif*, and a person of Divine-intimacy.

Exalted Prophet (ﷺ) said, “*Whoso sees me, has actually seen me for Satan cannot take my shape; i.e. whoso sees me in dream, he has actually seen me.*” Satan is not given the capacity to adopt the exalted features of Prophet (ﷺ) nor can he adopt the figure of a complete *sheikh* or exalted *Ka’ba* of Allah (ﷻ). Whoso denies the Ḥadīth of exalted Prophet (ﷺ) regarding his features, verily he denies the Ḥadīth of exalted Prophet (ﷺ); whoso denies the Ḥadīth of exalted Prophet (ﷺ), verily he denies Exalted Prophet (ﷺ); and whoso denies the exalted Prophet (ﷺ), without doubt he is infidel.

Poem

Verily, I have seen Allah Almighty (ﷻ) and I remain
engrossed in the view; my daily recital is Divine-view (*liqa-
e-Elahi*).

Degraded liar and reprobate is the one who denies (the view
of) exalted Prophet (ﷺ).

In a *Ḥadīth Qudsi* Allah Almighty (ﷻ) Commands, “*There are My such devotees whose hearts are Divine-Throne (Arsh), their bodies are desolate, their will power is sky-high, the fruit of love is in their hearts, their hearts are spies, sky is their roof and earth is their floor, dhikr of Allah (ﷻ) is their affection, and Almighty (ﷻ) is their company.*” In another *Ḥadīth Qudsi* Allah Almighty (ﷻ) Commands, “*There are My such devotees that, in the world, their bodies are like rain; when it rains, greenery grows on dry land and when it rains in the sea, pearls are generated.*” Allah Almighty (ﷻ) Commands (25:63), “*And the (favourite) devotees of the Most Kind (Almighty) are those who walk gently on the earth, and when the ignorant people say to them something, they (get aside), saying: ‘Peace be with you’.*” Allah Almighty (ﷻ) Commands (28:24), “*I (ﷻ) am in need of whatever good you send toward Me.*” Exalted Prophet (ﷺ) said, “*If there were no faqeers, the wealthy would have perished.*” Exalted Prophet (ﷺ) further said, “*If there were no faqeers, the rich would have become lepers.*” If there were no *faqeers* then the population of the world would have fallen due to victim of hardship. *Faqeer* is the one who immerses in monotheism and is engrossed in witnessing illumines.

Edict

If I look at Him, I will die; if I die, I can see Him. I am in a dilemma, whether to see Him or to die!

Stanza

Whoso attains Divine-view becomes perfect and accomplished. He regards this world and the hereafter as slave for the pleasure of Divine-view is better than every state. Almighty (ﷻ), You have bestowed me the permission to see You, now bestow me the strength to see You!

If you come along, the door is open; if you do not, Allah (ﷻ) is carefree!

Commentary on Reciting Invocation at the Shrine of Exalted Prophet Mohammad (ﷺ)

The person who wants to invoke invocation at the sacred Shrine of exalted Prophet Mohammad (ﷺ), he has to prepare clean sand in a desert, draw the diagram of sacred Shrine of exalted Prophet Mohammad (ﷺ), write ‘Mohammad (ﷺ) bin (son of) Abdullah’ with his finger on the exalted grave, and then he has to read and write the following thrice time around the exalted grave, “Allah (ﷻ) and his angels send prayers upon exalted Prophet (ﷺ), O people of the faith send prayers and blessings upon him.” After that he invokes invocation and with the contemplation of Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*) he has to concentrate towards exalted Prophet Mohammad (ﷺ) and perform Islamic-meditation (*Murāqibah*). Verily, exalted Prophet Mohammad (ﷺ) showers his kindness by appearing with his spiritual figure along with pious spirits of all companions, honourable Imam Hassan (رضي الله عنه), honourable Imam Hussain (رضي الله عنه) and respected great *sheikh* Abdul Qādir Gīlānī (رحمته الله); the invoker is dignified and honoured with his objective. The task of (such) invoker is accomplished even before completing the invocation. Afterwards he has to perform two cycles of supererogatory prayer then recite *surah Mulk* and *surah Fatiha* (of exalted Qur’ān) and present its deeds to the spirit of companions of exalted Prophet (ﷺ) and all Muslims with the intercession of the last of Prophets (ﷺ), exalted Prophet Mohammad (ﷺ) so that the knowledge and process of invocation remains in progression day by day for him; it does not stop until the day of resurrection either he honours someone or deprives someone of it; if he wishes, he can make a country inhabitable or ruin it. The procedure of exalted shrine and its sanctuary is shown in Fig (9).

The invoker of knowledge of invocation has to be perfect-practitioner, pious, and the person with certitude. If a *tālib* wants to

remain in perpetual intimacy in Divine-presence (*hazoori*), remain present in the convocation of exalted Prophet (ﷺ), or be in the company of spirits of Prophets (ﷺ) and friends-of-Allah (رضي الله عنه) and to convene with them, then he needs to adopt the path of knowledge of *mārifat* and intimacy of Divine-view's (*liqa-e-Elahi*) illumine for there is no danger of mistake, seizure of status, or retraction on this path; there are various ways to achieve Divine-presence on the path: firstly, grace of Divine-presence is attained in the dream, such dream does not have any trace of oblivion. Such dream is the private-closet of *mārifat* and unity; it is not merely a delusion. Secondly, Divine-presence is spiritual-revelation (*Ilham*), attained with *dhikr* and glorification from the status of *mārifat* and Divine-intimacy (*qurb-e-Elahi*). It is bestowed with verification of the contemplation of Allah's (ﷻ) Actual-Name, it is associated with actual Divine-intimacy and Divine-union (*wisal*): nothing to do with delusion. Thirdly, such Divine-presence which is attained with Islamic-meditation of *mārifat*; with that the *tālib* is spiritually-enlightened and he rules over his base-self (*nafs*). Its grace is also attained from the contemplation of Allah's (ﷻ) Actual-Name and it is related with actual Divine-Beauty: not with delusion. Fourthly, such Divine-presence which is absolutely evident; it is attained when base-self dies, heart becomes alive, and spirit is honoured with the observation of Divine-presence. Its grace is also from the verification of contemplation of Allah's (ﷻ) Actual-Name. It is linked with union in annihilation-in-Allah (ﷻ) and subsistence-with-Allah (ﷻ) (*baqā billah*); not with delusion. Fifthly, Divine-presence with certitude and that is achieved by dying while alive; its grace is also attained with the verification of contemplation of Allah's (ﷻ) Actual-Name. It is related to Divine-union with contentment, not with delusion.

Mathnavi

O *tālib*! Whatever you want, ask form Bahoo (ﷻ); whether you ask for faith or worldly wealth, I will grant you. I have found faith in monotheism and acquired Divine-sight (*nūr*); I abandoned materialistic world in the search of Allah (ﷻ).

A diagram is given in Fig (10); in its every square, all around of Allah's (ﷻ) Actual-Name at every side and at every stage, spiritual-influence (*haazraat*), view, grace, and verification are clearly written. From every square of this diagram, with the spiritual-influence of Allah's (ﷻ) Actual-Name, every state of Divine-Essence (*Zaat-e-Elahi*) and Divine-Attributes (*Sifaat-e-Elahi*) could be attained. Therefore, the diagram of Allah's (ﷻ) Actual-Name to reach every state of Divine-Essence and Divine-Attributes is illustrated in Fig (10).

Following is another diagram of inscribing Allah's (ﷻ) Actual-Name (with imagination) on body, which is related to the status of spiritual of upper cadre (*gauth*) and the spiritual-pivot (*qutb*) achieved with sacrificial-*dhikr* (*dhikr qurbani*). Sacrificial-*dhikr* is such that the *dhikr*-invoker's spirit annihilates and each joint of his body separates; from every joint a separate body appears. When *dhikr*-invoker completes his *dhikr*, all of the bodies which emerged from all the joints come together into same body and become one body again. This state is called the state of intimacy in institution (*qurb-e-wajdani*). For a *faqeer*, this state is same as a child's first lesson, for the *tālib* of this state remains in the quest of thirty thousand states beyond Divine-Throne, where spiritual-revelations from Divine-Court are arrived and perpetual study of Divine-Tablet (*lawh-e-mahfooz*) is bestowed. However, these states are linked with the caprice of base-self. The diagram of physical-body is illustrated in Fig (11).

Every punishment is the share of base-self, every reward is the share of spirit, every unveiled-reward is the portion of soul: all of this is achieved from exalted Qur'ān. Such state is the physical state of spiritual of upper cadre, spiritual-pivot *dehkani*, in which - due to sacrificial-*dhikr* - every joint of the body separates⁷⁸. According to an *ārif*-of-Allah (ﷻ) *faqeer*, this state is merely a drama - far from the *mārifat* of monotheism. If one attains knowledge regarding good or bad situations by studying Divine-Tablet, *faqueers* classify it as a state of

⁷⁸ Because spiritual of upper cadre (*gauth*) and spiritual-pivot (*qutab*) *dehkani* are the spirituals with powers to change the destinies and circumstances of people in the Divine-Tablet.

astrologer. That is very far from the *mārifat* of Allah's (ﷻ) monotheism. If someone has attained such stage where he sees good and bad destiny, *faqeers* call it fortune teller which is far away from the *mārifat* of Allah's (ﷻ) monotheism. If someone has such state where he flies in the air, reaches the realm of skies and stars and he goes beyond Divine-Throne, *faqeers* consider it as the state of moth and fly. If one lowers into the river with his shoes and walks across the surface of water without getting his feet wet, according to *faqeers* he is at the state of small blade of grass which is far away from the *mārifat* of Allah's (ﷻ) monotheism. If one performs miracles and revelations and with the pride of base-self he recites 'rise with my order' and brings the dead back to life then according to the *faqr* of Mohammad (ﷺ), he is infidel. This state is also far away from the *mārifat* of Allah's (ﷻ) monotheism. The one, who turns the hearts of people towards his submissiveness, is also seen as imperfect by *faqeers*. He, who enlightens the hearts of public within one glance, is also incomplete and inferior according to *faqeers*. So what is *faqr*? What is named as *faqr*? What is attained with *faqr*? Moreover, with which action *faqr* is achieved? From the beginning to ultimate, *faqr*'s essence is attained from the spiritual-influence of Islamic-creed "There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ)." "

Poem

If I present the complete interpretation of *faqr*, it is such that *faqr* is independent of any status or stage.

It is because; to be content at any destination or state is forbidden for the hearts of *faqeers*.

Mathnavi

Ardent-love always remains restless and stateless, it has no respite till death; ardent-lovers have drunk such drink of ardent-love that even after death they have no respite. (Their spiritual-progression continues after death).

Exalted Prophet Mohammad (ﷺ) said, “*Respite is forbidden for the hearts of friends-of-Allah (ﷺ).*” (Respite means remaining stationary at one state of destination). Allah Almighty (ﷻ) Commands (53:17), “*The eye did not deviate nor exceed the limit.*” In start, a *faqeer* is courageous, likes truth and has Divine-grace; at utmost, he is the person of verification of infinite secrets. Attaining the status of *faqr* means sovereignty over both worlds; *faqeer* of such state prevails over both worlds, he governs and rules over them. Therefore, you should know that *faqeer* has three states: firstly, ‘obey Allah (ﷻ)’ i.e. *faqeer* embraces the obedience of Allah Almighty (ﷻ) and abandon all else besides Allah (ﷻ). This state of *faqeer* is called annihilation-in-Allah (ﷻ). Secondly, ‘and obey Prophet (ﷺ)’ i.e. *faqeer* adopts the tradition of exalted Prophet (ﷺ) and perpetually sees exalted Prophet (ﷺ). This status of *faqeer* is known as annihilation-in-Mohammad (ﷺ). The third status is, “*And the one with commanding authority.*” This state is annihilation-in-sheikh (*fanā-fi-sheikh*). Due to these states, with the spiritual concentration and sight, the *tālib* prevails and rules over every one and he accomplishes the states of life and death with the auspiciousness of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” Therefore, *faqees* are those learned-scholars (*alim fāzil*) regarding whom it is said, “Scholars are the successors of Prophets (ﷺ).” These are those scholars who keep their base-self pure from avarice, covet, vanity, arrogance, and caprice. Therefore, whoever is scholar in the beginning, is friend-of-Allah (ﷻ) (*wali*) on completion; whoever is practicing-scholar (*alim ba amal*) in beginning, is a perfect *faqeer* at utmost. Hence, scholar who is a *tālib* with true intentions, becomes a faithful servant of *faqr*. It is narrated in a tradition that assassination of base-self is the base of guidance. Such traditional-scholar (*rawaiti alim*) attains guidance. Exalted Prophet (ﷺ) said, “*Ultimate guidance is the name of inclining towards beginning.*” State of knowledge is guidance and guidance is mārifa of spiritual excellence’s state of commencement. Allah Almighty (ﷻ) commands (20:47), “*And peace be upon him who follows guidance!*” If someone wants to grant the *tālib* with the state of *faqr* on the first day and to

bestow him pleasure of grace and blessings, how is this possible? The *tālib* is a human, not a four-legged animal. With spiritual-influence of Allah's (ﷻ) Actual-Name, Name of Mohammad (ﷺ), and spiritual-influence of Islamic-creed “*There is no one worthy of worship besides Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ),*” perfect *mūrshid* (*mūrshid kamil*) takes *tālib* to the innermost (*bātin*); here he hears voice of guardian-angel, “O *tālib* if you are a genuine *tālib* of Allah (ﷻ), then acknowledge death,” he is then shown a bowl of death and asked him to drink it. As the *tālib* drinks from the bowl of death, his base-self dies, soul enlightens, and spirit is relieved from base-self and attains liberty. Exalted Prophet (ﷺ) said, “*Die before the death*” (this is the state of death before dying). The bowl of death is shown in Fig (12).

When the *tālib* of Allah (ﷻ) moves ahead from this state, he sees a door that has two lions standing at its both sides. Here he hears the voice of unseen revelation: O *tālib*! If you go through these two lions then you will reach the state of *faqr*. The diagram of the two lions is illustrated in Fig (13).

When the *tālib* goes through the lions safely, on the other side of the door two guardian-angels (*Moakkal*) stand with drawn swords in their hands to sever his head. Here he hears again the voice of unseen revelation: O *tālib*! If you want *faqr*, do not have covertness for your head, sever your head from your body and move along headless for you will not be able to attain *faqr* of Allah Almighty (ﷻ) until you become headless. The diagram of doorway of *faqr* and on its both sides, on the left and on the right, are two guardian-angels with drawn swords as illustrated in Fig (14).

When the *tālib* of Allah (ﷻ) sacrifices his head and attains secret, then he is at the state of Divine-union. Out of thousands of *tālibs*, only one or so self-sacrificial ardent-lover reaches this state. After that, with illuminated eyes the *tālib* sees four springs of illumine. First spring is of taste, second spring is of passion, third spring is of patience, and fourth spring is of gratitude; from these springs he drink the water of mercy, the water of contentment, the water of honour, and the water of bounty. Those four springs are shown in Fig (15).

Once the *tālib* of Allah (ﷻ) drinks from these four springs, the ailments of slanderous qualities and unpleasant habits are cured from his body. When he moves along those stages, with the blessing of Almighty (ﷻ), he sees further two springs of illumine named as: (1) the spring of approval and (2) the spring of fate. Those two springs are illustrated in Fig (16).

When the *tālib* moves beyond the state of approval and submitting oneself to destiny, and concentrates towards the Oneness of Almighty (ﷻ) and Divine-view, then from the proximity of Allah Almighty (ﷻ), a figure of illumine emerges which is more beautiful than the *houries* of Heaven, more luminous with Divine-illumines (*Nūr*), scorched with *mārifat*, Divine-love (*Ishq-e-Elahi*), and the observation of Divine-view. Its name is *Sultan-ul-faqr*. This figure is attained by embraces the attentive ardent-lover and with that the *tālib* of Allah (ﷻ) becomes carefree of all desires, from head to toe, and there is no sorrow of world or the hereafter left in his body. The figure of *Sultan-ul-faqr* is as illustrated in Fig (17).

When the *tālib* of Allah (ﷻ) is accomplished with the courtesy of *Sultan-ul-faqr* and moves forward, he finds in front of him monotheism's illumines of river *Zharf* (river of Almighty's (ﷻ) illumine). The illumine of non-creation flows into it in such a manner that there is nothing like it. At this stage such *tālib* reaches the highest state of abandonment, trust (in Allah (ﷻ)), isolating body from base-self and spirit, and faqr; who is held from neck by exalted Prophet Mohammad (ﷺ) and immerses in the river *Zharf*. The river *Zharf* is illustrated in Fig (18).

Poem

Ardent-lovers are bestowed such status that they are in *la-hoot* in the beginning and in *la-makan* at ultimate.

The person, who is cleaned and purified by diving into the river *Zharf*, reaches to such state of *faqr* which is neither limited nor it could come into anyone's comprehension and intellect. Its initial stage is the blessing of teaching of knowledge and its ultimate is the instruction of

inspired-knowledge (*Ilm-e-ladunni*). The slate of inspired-knowledge is shown in Fig (19).

When *ārif-faqeer* reaches this stage, within a day or a moment, he completes the education of knowledge of monotheism and the commentary of Qur'ān and reaches the ultimate of *faqr* and becomes perfect *mūrshid* for a genuine *tālib*. Exalted Prophet (ﷺ) said, “When *faqr* is accomplished then that is Allah.” When *faqeer* moves forward from there, he sees a spring of ink, filled with that ink of Divine-Power which is left over from the Divine-Pen (*Qalam*) after writing ‘Happen, so it happens’. Here, he hears a voice from unseen: “O *tālib* put some of ink of pre-eternity (*azal*) on your tongue.” When the *tālib* places this ink on his tongue, his tongue turns black and he becomes man of word and speech and his tongue becomes the sword of Allah Almighty (ﷻ). He acquires the title, ‘The deadly killer’. Exalted Prophet (ﷺ) said, “*Faqeer’s tongue is the sword of the Merciful;*” provided, his every word is in accordance with Islamic-Divine-law and Qur'ān and against base-self and Satan. When the *tālib* of Allah (ﷻ) moves on from this stage, he sees a spring full of blood in front of him. He hears a voice of guardian-angel, “O *tālib!* This spring is full of blood from the hearts of ardent-lovers because the strength, power, and life of ardent-lovers depends on eating their hearts out⁷⁹; you must also eat your heart out.” The person, who perpetually eats his heart out, becomes an ardent-lover *faqeer*; he does not need solitude, spiritual-exercise (*mujahida*), or seclusion of forty days. All of the above-mentioned states, whether higher or lower, are imperfect and immature states of *faqr* for this *faqr* can be explained with words whereas the state of ultimate *faqr* is (only to be) evident i.e. witnessing of Divine-presence, Divine-intimacy, and Divine-union, accomplishment and perfection of *faqr*, contentment of *faqr*, and ultimate of *faqr* are confined in the state of being evident. What is evident? Evident is a state of *faqr* when it moves beyond words and explanations. The state of being evident is a Divine-grace where the *faqeer* witnesses Divine-reality (*haqiqat*) with naked eye. The

⁷⁹ This is for the figure of speech, which means remaining extremely patient in every painful situation. Eating one’s heart out can also be due to the longing pain for Divine-intimacy.

author of this book says, yet there was no sign of creation when Allah Almighty (ﷻ) Commanded, “*I (ﷻ) was a hidden Treasure.*” Where was Allah Almighty (ﷻ) at that time? Where was I? I was with Almighty (ﷻ) and Almighty (ﷻ) was with me according to this verse, “*Wherever you are I (ﷻ) am with you.*” What is the name of that state where there was Allah Almighty (ﷻ) but no creation? The name of that stage is ‘the illumine of monotheism and Divine-intimacy’. When Allah Almighty (ﷻ) desired to manifest, He (ﷻ) Commanded with His tongue of Divine-Power, ‘Happen’; with this Command, the entire creation came to being and appeared in front of Allah Almighty (ﷻ). Allah Almighty (ﷻ) glanced towards right with Mercy and Elegance, and adorned Heaven with splendour; Allah Almighty (ﷻ) then glanced towards left with Wrath, Rage, and Awe-inspiring and equipped the world with its relevant aspects as well as base-self and Satan. Subsequently, Allah Almighty (ﷻ) Commanded, “*Am I (ﷻ) not your Sustainer?*” This Command was heard by the spirits of entire creation and they replied, “*Yes! Why not?*” Then all spirits ran, some of them came toward right side to enter Heaven and became pious and jurist scholars. Some came toward left side to enter into the materialistic world and became worldly liars, infidels, and hypocrites. Some spirits remained standing in the presence of Allah Almighty (ﷻ), became His (ﷻ) favourite and were honoured with Divine-Presence; they got acquainted with the *faqr* of Divine-presence to get the title of *‘faqeer*’. At that time those *faqeers* had no desire for Heaven nor did they have any concern with materialistic world; in fact they never paid any attention to the world or the hereafter and with longing passion, they kept reciting ‘Allah-*ho* (ﷻ) Allah-*ho* (ﷻ)’. That is why these people keep eating their hearts out quietly (resorting to extreme patience). Exalted Prophet (ﷺ) said, “*Whoso recognises his Sustainer, verily his tongue gets muted.*” As it was then, same is now. Exalted Prophet (ﷺ) said, “*Materialistic world is for you, the hereafter is also for you; for me my Allah (ﷻ) is sufficient*” Exalted Prophet (ﷺ) further said, “*Whoso desires for materialistic world, gets the materialistic world; whoso desires for the hereafter, gets the hereafter (Heaven, deeds, and*

rewards); whoso desires Allah (ﷻ), gets Allah (ﷻ) and he becomes the possessor of everything.”

Poem

Every state remains in the view of *ārifs*; however, *ārifs* are rare in the world.

Listen! Everyone has exterior eyes, such as dogs, bears, swine, and donkeys but only a complete human has spiritual-insight (*tafkkur*), with that he becomes the scholar of Allah (ﷻ) with apparent-sight.

Poem

Trample base-self and lust under your feet so that you become a person (of Divine-union) in a go.

Ārif-faqeer with spiritual-sight is the one who has studied the knowledge of reality of the state ‘Happen, and it happened’, reality of the state of pre-eternity, reality of the state of post-eternity, reality of the state of world, reality of the state of life or death and the spirituals of grave, reality of the state of the Judgement Day, reality of the state of *Sirāt*-bridge (over Hell), reality of the state of Heaven and Hell, reality of the state of ‘goblet of purified drink of Heaven’ for the drink is to be taken from the exalted hands of exalted Prophet Mohammad (ﷺ), the reality of the state of presence in the convocation of exalted Prophet Mohammad (ﷺ), and he further keeps his eye on evident honour of Sustainer of universes’ view from the beginning to the ultimate with the grace of Allah (ﷻ) and attains the verification of these states. He studies all of the aforementioned conditions and then forgets them. The *mūrshid* with sight takes *tālibs* to the Divine-presence with spiritual-concentration (*Tawajjuh*); the conditions of *tālibs* do not remain secret or discrete from him. This is the state of ultimate *faqr*, which is attained by the grace and beneficence of Allah Almighty (ﷻ) and presence of convocation of exalted Prophet Mohammad (ﷺ). Exalted Prophet (ﷺ) said, “*When faqr is accomplished then that is Allah (ﷻ).*” The enlightened *mūrshid* and his *tālib* disciples are at a desire-free state because the treasures of Allah Almighty (ﷻ) remain in

front of them whereas the people of mere talk remain indulged in grief and spiritual-exercises. Where does the one with enlightened-sight (*roshan zameer*) acquire such knowledge from? He attains it from contemplation, spiritual-influence, concentration, and treasure of reflection i.e. contemplation of Allah's (ﷻ) Actual-Name, convocation of exalted Prophet Mohammad (ﷺ), and the reality of Islamic-creed "There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ)."; with these contemplations, the beginning to the ultimate of *faqr* manifest upon the *faqeer* with enlightened-inner and he sees everything clearly in front of him.

Poem

If you want to see the Essence of Almighty (ﷻ) - the Truth - clearly in front of you then immerse in monotheism at *la-makan*.

The enlightened one does not face any difficulty because whichever way he concentrates, the creations of eighteen thousand universes appear in front of him and with the auspiciousness of this diagram he becomes spiritually-illuminated and governs and rules both worlds. The imprint of diagram is illustrated in Fig (20).

It is obligatory for a perfect *mūrshid* to initially show the *tālib* of Allah (ﷻ) the status of fear and hope, revelations regarding graves, and the stage of convocation of exalted Prophet Mohammad (ﷺ) and later on to pass instructions of knowledge of *mārifat*. Such *mūrshid*, who gives sermons and advice but does not show any thing, is imperfect and immature⁸⁰. A perfect *mūrshid* does not engage the true *tālib* in *dhikr*; nor does he show him the path of Islamic-meditation, self-accountability, or repeated-remembrance (*Wird wazayef*). Instead, he honours him presence in Divine-intimacy with the contemplation and spiritual-power (*Tawfeeq*) of Allah's (ﷻ) Actual-Name and turns him into Allah Almighty's (ﷻ) chosen person; he (*mūrshid*) enlightens him

⁸⁰ *Mūrshid's* duty is to show and take the *tālib* on the path, merely formal-education is not sufficient. It is important for *mūrshid* to speak on entire knowledge but he must take the *tālib* through practical experience according to the knowledge he is passing on.

(*tālib*) spiritually with the concentration of Allah’s (ﷻ) Actual-Name, *dhikr*, and reflection. *Mūrshid* bestows *tālib* with hand written Allah’s (ﷻ) Actual-Name in beautiful calligraphy and orders him, “O *tālib*! Write it on your heart.” When the *tālib* of Allah (ﷻ) writes Allah’s (ﷻ) Actual-Name on his heart and Allah’s (ﷻ) Actual-Name imprints on his heart; he (*mūrshid*) concentrates on him (*tālib*) and asks him “O *tālib*! look at Allah’s (ﷻ) Actual-Name.” Therefore, at that time manifestation of illumine, brighter than Sun, appears from Allah’s (ﷻ) Actual-Name; in that light the *tālib* sees a huge plain, broader than fourteen realms around his heart, and he sees both worlds like seed of wild rue in its corner. In that plain the *tālib* sees a shrine with dome and on its door there is lock of Islamic-creed “*There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” The key for that door is Allah’s (ﷻ) Actual-Name. When the *tālib* of Allah (ﷻ) recites Allah’s (ﷻ) Actual-Name, the lock of Islamic-creed opens and the *tālib* enters into the shrine where he sees the honourable convocation of the leader of universe, exalted Prophet Mohammad (ﷺ) and the honourable companions of the Prophet (ﷺ). The *tālib* of Allah (ﷻ) enters that convocation through straight path and accompanies the exalted Prophet Mohammad (ﷺ)⁸¹. Such closeness of the friend (of Allah (ﷻ)) is honoured to a genuine *tālib* by the Command of Allah Almighty (ﷻ) and with the grace of the company of a perfect *mūrshid*. Wise *tālib* with pure heart is rewarded with complete intellect from the presence of Divine-Truth (*Haqq*) and, with its support, he is able to determine and differentiate between genuine convocation and evil gathering i.e. the convocation of exalted Prophet (ﷺ) from the gathering of Satan; otherwise he can suffer with bewilderment. That is the reason he recites salutations upon the Prophet (ﷺ), *la-hawl*, praise be for Allah (ﷻ), and Islamic-creed “*There is no God but Allah (ﷻ)*

⁸¹ These are the processes of Islamic-meditation (*muraqabah*) and they are indicated all at once by honourable Sultan Bahoo (ﷺ). In practice the process takes quite a long time to achieve such status and after that the *tālib* is able to be in the convocation of exalted Prophet Mohammad (ﷺ).

and Mohammad (ﷺ) is the messenger of Allah (ﷻ).” If that is the actual convocation of exalted Prophet Mohammad (ﷺ) or the convocation of Prophets (ﷺ) and friends-of-Allah (ﷻ), then it does not disappear with such recitation but it remains in eternal existence with tranquillity; if it is a Satanic evil gathering, then it disperses upon hearing Islamic-creed. When the *tālib* of Allah (ﷻ) reaches actual convocation in spirituality with Divine-grace, he attains truth because in that convocation there is no evil talk; he recognises truth and falsehood very clearly. After that, he does not need to recite *la-hawl* for his innermost is in harmony with truth; whatever he sees in with innermost, he finds it emerging outwardly as well. It is said, “The innermost, opposite to apparent, is false.” Similarly when the apparent and innermost of a *tālib* becomes equally pure, then whenever he wishes, he attends the convocation of exalted Prophet (ﷺ) and becomes reverential servant of the Prophet (ﷺ). This is the status of such friend-of-Allah (ﷻ), with spiritual-sight, who perpetually remains in the convocation of exalted Prophet (ﷺ). Such friend-of-Allah (ﷻ) is apparently the person with Divine-grace and in conversation with God while in spirituality, he is the companion of Divine-Truth with verification.

Poem

Whoso suspects it, is a polytheist; whoso denies convocation
of exalted Prophet (ﷺ), is an infidel.

Entering the convocation of exalted Prophet (ﷺ) in innermost and meeting all Prophets (ﷺ) and friends-of-Allah (ﷻ) is named as spiritual-knowledge (*Taşawuf, sufism*), which is attained with the spiritual-influence of Allah’s (ﷻ) Actual-Name; the outcome of this path of Divine-presence is the honour of Divine-presence which is only possible with the spiritual-concentration and glance of a perfect *mūrshid*. In brief, with spiritual-knowledge and the influence of Allah’s (ﷻ) Actual-Name, when someone’s base-self gets purified of all evil, his heart becomes alive so he gets spiritual-revelations with proper answers from the presence of Divine-intimacy. The person whose base-

self gets purified with the influence of Allah's (ﷻ) Actual-Name, neither temptations nor greed remains in his body. Why would such person needs to recite the science of invocation who has the grace and certitude in innermost? The person of spiritual-concentration, perfect in *mārifat*, practitioner of invocation, and a beneficence-bestowing *faqeer* is the one who masters the entire knowledge. The sign of the practitioner of invocation is that, in Divine-presence, he invokes invocation with contemplation; through contemplation and reflection, he gets fortune to unfortunates from the intimacy of Divine-presence or he requests in the court of exalted Prophet (ﷺ), as he is the beloved there, and (this is how) he gets fortune for the unfortunates. The person who initiates such invocation, he can bestow the sovereignty of any country and friendship-with-Allah (ﷻ) (*Wilāyāt*) from east to west, to whoever he wills. Such *faqeers* are treasurers: bestowers of the treasures of Allah Almighty (ﷻ) and exalted Prophet (ﷺ). Those people of invocation who are expert-riders of graves, contemplating lions and *faqeers* of Divine-presence, are at such state that their decree remains effective from cradle to grave or until the Judgement Day and even after it, they can enter the person of satisfied-self in to Heaven. Allah Almighty (ﷻ) Commands (89: 27-30), “*O contented self! Return to your Sustainer in such a state that you are both the aspirant to, and the aspired of, His (ﷻ) pleasure. So join My (perfect) servants. And enter My Paradise (of nearness and sight).*” Satisfied-self is obedient, graceful with the *mārifat* of illumines of Divine-view, absorbed in innermost, and outwardly attentive. At times, *faqeer* is in the state of fear, and at other times he is in the state of hope; in fact both states of fear and hope are within *faqeer's* power and discretion. The word of *faqeer* is Essence of Command of ‘Happen’ from Divine-intimacy, i.e. *faqeer* is the one who if utters for any task to happen then eventually it happens sooner or later with the Command of Allah (ﷻ); either it occurs the same time or till the day of resurrection after many years but the word of *faqeer* is never rejected. Such *faqeer*, who gets annihilated in the intimacy of Divine-presence and reaches the infinite state of essence of ‘Happen’, regarding him our exalted Prophet (ﷺ) said, “*The tongue of faqeer is sword of the Merciful.*” Such *faqeers* are found in

Qādiri order who are beloved outwardly and absorbed in innermost, and attentive outwardly and innermost bestows with Divine-view.

Poem

The eyes of *Qādiri faqeer* are perpetually engrossed in Divine-view; each time from morning till evening, he remains absorbed in the view of Sustanier.

It is not easy to be a poet *faqeer* because this is the state of *mārifat* and secrets.

Poem

The poetry of men of God is a spirit which bestows eternal life; imperfects are deprived of such life so they remain ashamed.

The person, who wants to remain in Divine-presence perpetually, needs to immerse in the monotheism and (he needs to) transform himself into illumine.

The one, who remains in the Divine-presence perpetually, is desire-free and that is why he is unconcerned of all.

Invoking invocation for two days is sufficient till last breath; the person, who does not know path of the science of invocation, sustains grief of destitution.

If I invoke invocation in the state of absorption and wrath, I could topple the creations of all realms upside down.

The perfect *Qādiri* attains such status in Divine-intimacy that he remains in Divine-view perpetually.

I am a *Qādiri* and *Sarwari* so I remain present in the convocation of exalted Prophet (ﷺ).

When *faqr* reaches its ultimate, it has its separate figure and status.

Exalted Prophet (ﷺ) said, “*When faqr reaches its ultimate then that is Allah (ﷻ).*”

Poem

When *faqeer* passes through every state then he reaches the ultimate of *faqr* in a moment.

Seek conclusive-power and the grace of *faqr* from a perfect *mūrshid* but remember that confidant perfect *mūrshids* are rare.

There are vast number of Abundant perfects are found in the world of riches but the perfects with enlightened-sight are extremely rare.

Perfect *ārif* makes gold with his glance because he is in ultimate intimacy.

A perfect practitioner *ārif* is so engrossed like Khider (عليه السلام) that he considers gold and dust alike.

I am a sacrificial *Qādiri faqeer*, *Qādiri faqeer* is expert-rider, the man of word.

Naqshbandi does not have the ability to speak out in front of *Qādiri* and *Soharwardi* dare have courage to make a move in front of *Qādiri*.

Due to extreme Divine-intimacy of Sustainer, *Qādiri* order prevails over every other order; that is why every order is beggar at the doorstep of *Qādiri*.

Every order is like a lantern and *Qādiri* order is like Sun; *Qādiri* order is such Sun that hundreds of Sinai (mountains) are ashamed in front of it.

Remember, being learned-scholar, *sheikh*, spiritual of upper cadre, spiritual-pivot, or *faqeer* and *dervīsh* is an easy task but becoming a faithful devotee-Muslim (*momin*) is absolutely arduous but the *faqeer* from *Qādiri* order is *Hanafī* with *Ahle-sunnāh wa-jama'at* beliefs, a friend of four companions of exalted Prophet (ﷺ) or a devotee-Muslim; he is absorbed in innermost but fully attentive in Islamic-Divine-law, outwardly.

Poem

Qādiri faqeer's one-step is in *la-hoot* and the other step is in *la-makan* where he views Allah Almighty (ﷻ) to his heart's content with open eyes.

Recognise! Within human body base-self always causes tribulation and disturbance, therefore the person has to be in the state of struggle with base-self which remains grumbling day and night. The reason for such grumbings is his selfishness, which is the essence of heresy and polytheism, as Satan said according to exalted Qur'ān (7:12), “*I am better than he (Adam (ﷺ)). You have created me from fire and him from clay.*” Hence, due to evil Satan's polytheism, within human body, base-self has thirty thousand infidel-girdles (*Zunnaar*) of satanic perils, thirty thousand infidel-girdles of superstitions, thirty thousand infidel-girdles of superstitions-instigator (*Khannaas*), thirty thousand infidel-girdles of temptations, thirty thousand infidel-girdles of *Khartoum*, thirty thousand infidel-girdles of *Khannaas*, and thirty thousand infidel-girdles of worldly vulgarity of greed around his neck i.e. in total base-self wears one hundred and eighty thousand infidel-girdles around his neck all the time. These infidel-girdles are far stiffer than the girdles of *Yahood*, *Nasaara*, or infidels of the nation at war. These infidel-girdles do not break by repeated-recitals, prayers, fasting, *Hajj*, alms (*zakat*), Islamic-meditation, revelations, debates, engaging in battles, acquiring knowledge of Islamic jurisprudence and commentary of Qur'ān, influence of *dhikr* and reflection, spiritual-exercise in solitude, recitation of Qur'ān, night-vigil, with awakened heart, by ‘holding breath while in *dhikr*’, nor do they break by breaking heartbeats. Then how is it possible to be relieved from these internal infidel-girdles? Their riddance and cure is that, the perfect *mūrshid* inscribes the letters of Allah's (ﷻ) Actual-Name and Islamic-creed around the heart of the *tālib* with reflection and spiritual-concentration through the contemplation of Allah's (ﷻ) Actual-Name and the spiritual-influence of the essence of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” With these letters, the *tālib's* body - from head to toe - lights up with such fire of illumine of

monotheism and *mārifat* of Divine-view from the intimacy of Divine-presence, that it burns these infidel-girdles into ashes. Hence, when these infidel-girdles are eliminated then the *tālib* of Allah (ﷻ) eventually becomes enlightened with purified innermost, the person of certitude of soul, immersed in monotheism, honoured with Divine-view, and a genuine Muslim disgusted from heresy and polytheism. If on the very first day, the *mūrshid* does not take the *tālib* out of heresy and polytheism and *tālib* does not become a Muslim with the state of certitude of soul, does not attain his desires and objective, and he is not honoured with the view of Sustainer of universes; then it should be understood that the *tālib* is reprobate and the *mūrshid* is a seeker of worldly carrion. In fact the *tālib* of Allah (ﷻ) does not have any other desire besides Divine view because the disciple *tālib* is desire-free. Listen! What is that knowledge? What is that wisdom? What command is dominant? What is the intimacy of Divine-presence? What is the invocation of graves? Which *dhikr* is prosperous? Which tongue, mouth, and body is pardoned? What is that Glorious Divine Name in the verses and commentary of Qur'ān? That with its repeated recitation, concentration and spiritual-power, the *tālib* of Allah (ﷻ) acquires such treasure of inner-prosperity (*Ghenayat*) that he and his children attain real contentment until the Day of Judgement: in fact he is secured forever from greed and temptations and he is relieved from struggle against base-self. Remember! Within human body, base-self is like a tree of infidel-girdle and its every fibre and branch is loss incurring and its every single leaf smells of immorality. Every hair of his body is like a thorn, so what is the cure of such ill-affected tree of base-self? A perfect *mūrshid* has to strike it with the axe of spiritual-concentration by the power of Allah's (ﷻ) Actual-Name, so that the *tālib*'s body gets purified and he attains the *mārifat* of monotheism. How does a *mūrshid*, unaware of such path, know the path of Divine-presence? It is sin for the *tālib* disciple of *Qādiri* order to acquire instructions from any other order because perfect *tālib* of other orders cannot reach even the initial state of *Qādiri tālib* disciple, even if he bangs his head on the stone of striving and exercises whole life because striving is the state of

labouring and the basic state of *Qādiri* is witnessing intimacy of Divine-presence⁸².

⁸² *Tālib Qādiri* is he who progresses in spiritual-discipline (*silk salook*) in Qādiri order and reaches the state of perfection and he is able to pass on spiritual instruction and guidance to others by the gaze of Perfect *Mūrshid* (*mūrshid kamil*).

Commentary on Spiritual-Revelation (*Ilham*)

There are many kinds of spiritual-revelations and it has many forms of grace. Every form of spiritual-revelation can be scrutinised as regards to its authenticity whether it is true or false. Hence, there are some spiritual-revelations, which come from distance and they are merely messages. Some are from intimacy of Divine-presence (*hazoori*) due to perfect Divine-presence. Such spiritual-revelation, that manifests through the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), is from Divine-court and it is non-creation. It has no sound and this non-creation revelation affixes to the blood of heart and emerges on the tongue in the form of words and messages without sound. Verily, such revelation is for a scholar with Divine-grace an *ārif*-with-Allah (ﷻ) (*ārif billah*) from the state of 'be with Allah (ﷻ)': among a state of intimacy of Divine-presence where neither any archangel nor any Prophet (ﷺ) has access to. Allah Almighty (ﷻ) Commands (50:16), "And We (ﷻ) are nearer to him than his jugular vein." Allah Almighty (ﷻ) Commands (2:152), "So remember Me, I (ﷻ) shall remember you." This is such condition, where *faqeer* engages with Almighty Allah (ﷻ) in asking questions and receiving answers through spiritual-revelations, time to time memorising from memory via *dhikr* of Allah (ﷻ). That is the ultimate of *faqr* regarding which exalted Prophet Mohammad (ﷺ) said, "When *faqr* reaches its ultimate then that is Allah (ﷻ)." To receive spiritual-revelations, one has to be highly spiritually enlightened perfect *faqeer*, in the state of annihilation-in-Allah (ﷻ) (*fanā fillah*) and subsisting-with-Allah (ﷻ) (*baqā billah*), ardent-lover and Divine-beloved (*ma'shooq-e-Elahi*), and dearest and desired. It is said, "Spiritual-revelation is the name of Divine-inspiration of goodness within heart, without any effort." Such spiritual-revelation; that appears scented with aroma in the form of human voice either from front or from right side; is from Prophets (ﷺ), friends-of-Allah (ﷻ), or martyrs. The spiritual-revelation from angels

also appear in same manner. Such spiritual-revelation, which appears in the form of human voice with stench, either from the left side or from behind, is from *Jinns* or Satans. Such spiritual-revelation or voice, which activates covetousness and temptations within the body, is from the materialistic world; such spiritual-revelation or voice is from base-self (*nafs*), which generates lust, stress, and restlessness within body; such spiritual-revelation, which activates piety within the body and fills it with illumine instead of darkness, is from soul. Furthermore, such spiritual-revelation or voice is from exalted Prophet Mohammad (ﷺ); which honours the *tālib* with Divine-view (*liqa-e-Elahi*), inner-prosperity (*Ghenayat*), friendship-with-Allah (ﷻ); moreover, everything in both worlds and every form of God's friendship encompassing from east to west in both worlds comes within his spiritual-power (*Tawfeeq*). Listen! Whatever the person of perfect spiritual-revelations says, is from imperishable Divine-intimacy (*qurb-e-Elahi*) but whatever an imperfect says, is all false, deceit, and boast. Therefore, with which action intellect or knowledge the word of imperfect and perfect can be distinguished? The sayings of an imperfect are the result of mere-following, therefore there is no pleasure in it nor can one develop belief from it; but the word of a perfect has pleasure in it, and at his own time he proves to be accurate problem remover problems on right time, and he withstands every test and scrutiny. What is the need for rhetoric where there is witnessing? The person of witnessing always remains in tranquillity, whereas the person of rhetoric is always destitute and confused.

Commentary on Pilgrim (*Haji*)

Pilgrims are of two kinds: one is the pilgrim of innermost (*bātin*) with grace and the other one is shallow pilgrim of the sanctuary (of *Ka'ba*). When the graceful pilgrim friend-of-Allah (ﷺ) (*wali*) enters the sanctuary of *Ka'ba* with total confidence, then *Ka'ba* showers the manifestation of intimacy of Divine-presence (*hazoori*) upon him and when the pilgrim enters the *Ka'ba* and performs circumambulation (of *Ka'ba*), he is honoured with Divine-view (*liqa-e-Elahi*). He never comes out of *Ka'ba* without Divine-view. The pilgrim of innermost, who enters *Ka'ba* and gets honoured with Divine-view, gets disgusted from the desires of worldly carrion and he repents thousand times from material desires. Whereas, the shallow pilgrim complains all the time about his income. When the friend-of-Allah (ﷺ) pilgrim, enters the plain of Arafat with recitation “*Labbaika Labbaika wah-da ka la sharika laka Labbaika,*” and raises his hands for supplication then all veils between him and Almighty Allah (ﷻ) are removed. When such pilgrim enters Medina and attends the Shrine of exalted Prophet (ﷺ), verily exalted Prophet Mohammad (ﷺ) comes out of his exalted grave and helps him by honouring the dignity of *faqr*'s state, knowledge, and instructions before granting permission to depart. Such pilgrim becomes obedient and he abandons and relinquishes materialistic world (keeps it away from his heart); after that he never looks at the worldly carrion. He is absorbed in innermost but attentive outwardly. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Poem

Being engrossed in the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*), I perpetually view *Ka'ba*; in Medina I perpetually remain in the convocation of exalted Prophet (ﷺ).

I do not need to go there personally for I perpetually remain in conversation with him (ﷺ).

How do I speak of my situation for Mustafa (ﷺ) is familiar with my situation.

For Bahoo (ﷺ) it is enough to remain in the convocation of exalted Prophet (ﷺ) to perpetually view his (ﷺ) illumine.

Interpretation of Invocation

The scholar practitioner of the knowledge of invocation invokes such invocation, that he never falls victim to retraction; in fact he remains safe from retraction. If the invoker of such perfect invocation invokes it once, he could destroy the nations of *Raafzi* (a sect of *Shia*), *Khwarji* (classical puritan), *Frangi*, (westernised), infidel, *Yahood*, and *Nasaara* into dust within a week. Which is that invocation? What imprint is it related to? What knowledge is it accessed with? This is the invocation of graves and it is related to Qur'ān, on the condition that the reciter has strong will and he is a confidant of Allah Almighty (ﷻ) and he has Divine-proximity. If such practitioner of invocation, the person of Divine-presence (*hazoori*), recites invocation in order to capture a fortress made of stone and iron, the fortress turns into wax and there is no need left for army or wealth for its conquest.

Poem

Difficult tasks become easy for such person who perfects in the invocation of graves.

The practitioner of the science of invocation of graves has no interest in emperors or nobles. Whenever he invokes the invocation for anyone, it is with the Command of Allah Almighty (ﷻ) and with the permission of exalted Prophet (ﷺ), merely to please Allah Almighty (ﷻ).

Poem

People think that the friends-of-Allah (ﷻ) are buried beneath ground after death but in fact, with their spiritual-form, they remain present in Divine-presence.

Often their graves remain unknown without name or sign, for they take their spiritual-form from the grave to *la-makan*.

When an *ārif* calls them by their name, they come along and have a conversation with him.

Such death is actual life; one gets relieved from the captivity of world permanently.

Exalted Prophet (ﷺ) said, “*World is a prison-cell for devotee-Muslims (momin) and Paradise for infidels.*”

Poem

The person, completely frustrated and helpless in the worldly prison, gets the honour of eternal Divine-union (*wisal*) after death.

For dejected person, such status is death; for the (the person of) dead base-self (*nafs*), it is actual life.

Poem

Whoso knows the reality of death, is never deprived; the person, unaware of the reality of death, never becomes an esteemed person.

As *āriifs* of Allah (ﷻ) possess seven states of Divine-union, seven states of conditions, and seven states of witnessing of Divine beauty; so according to their status their death also has seven types. Their death is with Divine-grace and verily they are honoured with the intimacy of Divine-presence and illumine of Divine-view (*liqa-e-Elahi*). Whoso Almighty Allah (ﷻ) honours with such death is due to inscribing Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*) on the body with imagination (*mashq-e-wajudiyya*); whosoever doubts this, is a dispirited heretic. Regarding some *āriifs* it is said, “Verily, friends-of-Allah (ﷻ) do not die.” Such *āriifs* are honoured with Divine-sight (*nūr*) after being through death and they are aware of the situations from pre-eternity (*azal*) to post-eternity (*abad*) and they are awake from the dream of ignorance. It is said, “As they will die, same way they will be gathered; as they will be gathered, same way they will be raised; a person will be amongst the people he likes.”

Poem

I have attained such Divine-union after death that my seven limbs are reciting Allah-*ho* (الله) Allah-*ho* (الله).

The person whose reality is based on Divine-union, what fear has he got regarding the pain of death or severing of upcoming spring of youth? The person whose seven limbs are purified with the exercise of the contemplation of Allah's (الله) Actual-Name, what fear has he got of harshness of death, torment of grave, or the accountability of the Judgement Day? It is so because his spirit shatters into smithereens, from head to toe, due to the contemplation of Allah's (الله) Actual-Name. Although outwardly his seven limbs seem dressed up in bodily form which consists of four elements but what knowledge would his earthly body have regarding the purification of life? These are the seven kinds of death: first death, love; second death, *mārifat*; third death, witnessing Allah Almighty (الله) during life; fourth death, killing of wicked base-self and viewing both worlds on the back of nail; the person who reaches such states, what need has he got to hold pen in his fingers and to read or write? Fifth death, eternal-presence and the honour of serving in the convocation of exalted Prophet Mohammad (ﷺ); sixth death, meeting and shaking hands with all Prophets (ﷺ), friends-of-Allah (الله), and *sufis*; seventh death, awakening spiritually and uplifting of all veils and becoming familiar with the secrets. You should know that the states are of two kinds: one is tranquillity and the other is perplexity. A perfect *mūrshid* (*mūrshid kamil*) unveils all these states and objectives of death with the essence of Allah's (الله) Actual-Name 'The Alive One' (*Hai-yo*), and he shows them with the essence of Allah's (الله) Actual-Name 'The Subsisting One' (*Qayyum*). After that one becomes aware of the reality of past, present and future and the reality of righteousness and falsehood. The spiritually enlightened person does not need to study literature, for the entire purpose is evident to him. Listen O mundane person! You have destroyed your life in the quest of name, fame, and honour for yourself. The knowledge of monotheism opens all doors, is the key to capture and have authority in both worlds. Besides that, all other knowledge is

meant to earn living and to please base-self; that is immaturity. The ultimate knowledge, the key to all invocations, is approved supplication of invocation (*dua-e-istajab ud da'waat*). What is the knowledge of *mārifat* and wisdom and what is its name? What is the knowledge of invocation that by initiating it once, one masters the entire knowledge? What is the knowledge that bestows complete tranquillity and its study bestows such status in the intimacy of *Subhani*, where he receives blessings from the Merciful Sustainer?

Mathnavi

That is the core-knowledge where entire knowledge is accumulated; every state is unlocked with core-knowledge. Core-knowledge is a Divine-grace, achieved from Divine-court but its intercessor is the purified personality of Mustafa (ﷺ).

Which is the knowledge of invocation that if initiated once, its influence never seizes and remains continue till the Judgement Day; it resolves those complex tasks whose solution is unimaginable, and they get resolved within twenty-four hours? The person, who cannot invoke such invocation, is a mindless idiot who tries to invoke invocation. This knowledge of invocation is such eradicator of difficulties that all problems get resolved from the start. The knowledge of invocation is recitation of Qur'ān on graves; only such perfect practitioner is able to perform it, who has its approval from the court of exalted Prophet Mohammad (ﷺ). This invocation activates with the tongue of soul, spirit, secret, and illumine and continues with endless concentration, spiritual-power (*Tawfeeq*), contemplation, and reflection. What is such invocation that the enemy weapons and ammunition are put out of use with its invocation and the guardian-angels (*Moakkal*) place their hands on the eyes of brave soldiers of the enemy so they cannot see or the angels place their hands on those soldiers ears and mouth so they become deaf and dumb; with the effect of invocation enemy soldiers become mad and intoxicated, with the impact of invocation everyone from top to bottom in the enemy country adopt slavery and present themselves to the invocation invoker, or due to the impact of invocation

enemy is discouraged? All such grace is attained by such *faqeer* of invocation, who is the person of innermost (*bātin*) certitude and Divine-presence. This is the perfect knowledge of invocation which is trustworthy and reliable. The tongue of such invocation invoker is double-edged sword of Allah Almighty (ﷻ) who kills the tyrant infidels and he is the self-sacrificial warrior of the convocation of exalted Prophet (ﷺ). He is disgusted from polytheism and heresy and he repents from it thousands of times. This status is the destiny of such person who dresses up in Islamic-Divine-law (*Shāria*) and he endeavours day and night upon it; in innermost he immerses in Divine-love (*Ishq-e-Elahi*) and eats his heart out (displays extreme patience). Such person relinquishes mere-following and reaches the *mārifat* of monotheism. *Qādiri tālib* disciple attains better state than honourable Rabia Basri (ؓ) and Sultan Bāyazīd Bisṭāmī (ؓ) on the very first day⁸¹. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Commentary on Visible and Innermost (Bātin)

Physical world is the reflection of spiritual world and it is perishable. Its reality is like the imagination of a materialistic person. In contrast, the spiritual world is everlasting, eternal, and imperishable. Righteous judge between these two is the word of Allah Almighty (ﷻ) - the knowledge of Qur'ān. Deeds and rewards of physical-actions and spiritual-actions are according to their condition. The spiritual world is genuine, it consists of Almighty's (ﷻ) *mārifat* and Divine-union (*wisal*); whereas physical world is like the crop of winter, summer, spring, and autumn. Therefore, it is obligatory to have faith in invisible (innermost) as there is no deception in it. Allah Almighty (ﷻ) Commands (2:1-2) "*Alif Laam Meem. (spiritual secrets) (This is) the Glorious Book in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah (ﷻ).*" The person, who backbites and complains against friends-of-Allah (ﷻ) - the people of spirituality who are aware of unseen, is as if he eats the flesh of his dead brother; how can such person, be a devotee-Muslim (*momin*)? There are many forms of innermost and visible so it is extremely difficult to achieve status with graceful and greater courage. Some have false and heretical innermost and but their apparent is truthful with certainty; some have their innermost truthful with certainty but their apparent is void and heretic. Some have their apparent and innermost void and heretic; some have their apparent and innermost truthful with certainty. Similarly, the apparent and innermost of each devotee-Muslim, liar, polytheist, hypocrite, tyrant, and infidel have different states. What is apparent and what is innermost? Both worlds of apparent and innermost are in the knowledge of Qur'ān; in fact, entire creation is found in the essence of commentary of exalted Qur'ān. Only such scholar-with-Allah (ﷻ) (*alim billah*) can disclose such reality who is effective person, *ārif*, friend-of-Allah (ﷻ) (*wali*), spiritually-enlightened, visionary, emperor and ruler of both worlds.

Poem

Whoso performs Islamic-meditation (*Murāqibah*) with closed eyes, is blind; Whoso sees in every direction, is as an animal.

Human is the one who sees with vision of soul; seeing with sight openly is only possible with the knowledge of *mārifat* and spiritual-path (*silsla ṭarīqat*).

If you want to be an *ārif*-with-Allah (ﷻ) (*ārif billah*) then acquire the sight capable of Divine-view (*liqa-e-Elahi*).

It is the illuminated sight that witnesses Divine-presence (*hazoori*); the one who sees other than Divine-Truth (*Haqq*), is immature.

The enlightened-sight (*roshan zameer*) has taken Bahoo (ﷻ) to *Hoo* (Divine-Essence (*Zaat-e-Elahi*)) in *la-makan* so he is perpetually engrossed in viewing the intimacy of Divine-presence.

Such *tālib* disciple *Qādiri*, whose apparent and innermost is compatible and by scrutinising apparent and innermost he becomes a friend of Divine-Truth, he never requests anyone (for anything). Therefore, it is established that the perfect *Qādiri* is such visionary *ārif*-of-Allah (ﷻ) that he perpetually remains in Divine-view; he is engrossed in monotheism - the absorbed one - who exactly sees Almighty (ﷻ), and he is at the state of truth of certitude. What need has such perfect *Qādiri* for engaging in *dhikr* reflection, repeated-remembrance (*Wird wazayef*) and Islamic-meditation? *Qādiri* takes abode in *la-hoot la-makan* with clear sight, trust, and certitude. There are many forms of innermost that contain endless and numerous grace and certitude. Apparently, there are two witnesses on the path of Islamic-Divine-law (*Shāria*): one sees and the other hears. There are two witnesses for innermost as well: first, study of spiritual-knowledge (*Taṣawuf, sufism*) i.e. listening spiritual issues from one another; second is clearly witnessing and regarding that the companionship of a perfect *mūrshid* (*mūrshid kamil*) is paramount. Some people attain

witnessing of innermost by the grace of perception, with that their innermost becomes compatible with their visible. Some attain inner enlightenment and sight with the path of awareness so their innermost becomes compatible with their apparent. Some attain spiritual-grace through imaginations and spiritual-revelations (*Ilham*) and their innermost becomes compatible with visible and they reach *mārifat* and Divine-union. Some attain spiritual-grace through spiritual-revelation so their innermost becomes compatible with their apparent. Some attain spiritual-grace with the reflection and power of spiritual-influence (*haazraat*) of Islamic-creed “*There is no God but Allah (ﷻ), and Mohammad (ﷺ) is the messenger of Allah (ﷻ)*” so their innermost and apparent become compatible. Some attain inner-grace from the company of the seal of Prophets exalted Prophet Mohammad (ﷺ), senior companions (رضي الله عنهم) Prophets (ﷺ), messengers, friends-of-Allah (ﷻ), *sufis*, reformers, spiritual of upper cadre (*gauth*), spiritual-pivot (*qutb*); so that their innermost become compatible with their visible . Some attain spiritual-grace visibly. The person with clear sight achieves such grace that nothing remains concealed from him within both worlds and his innermost become compatible with his visible. Some are immersed in annihilation-in-Allah (ﷻ) (*fanā fillah*) and they remain perpetually present in Divine-intimacy (*qurb-e-Elahi*); they receive complete answers through spiritual-revelation. They attain unique and incomparable Divine-union with grace and due to that their innermost becomes compatible with their visible. Due to spiritual-grace some become spiritually-enlightened annihilated-in-Allah (ﷻ) *faqeer* and become ruler and leader of both worlds; their innermost becomes compatible with their visible. All such innermost which are compatible with visible, are attained by such perfect *Qādiri mūrshid*, who is perfect in friendship with Divine-Truth. If a person is in the state of certitude in innermost but his apparent is incompatible with his innermost then he is without grace, what is its cure? Its cure is that he must study science of better-substitute (*Ne’am-ul-badal*) for a person’s innermost and apparent become compatible with the study of science of better-substitute. Remember, there are three forms of innermost and there are three kinds of grace and three kinds of verifications in it. Firstly, some

see spiritual realms in innermost and they traverse through them one by one i.e. seven realms of earth, nine realms of heavens, and seventy thousand stages beyond Divine-Throne (*Arsh*) and every stage is at the distance of journey worth seventy years from the next one. The people of spiritual-states (*muqām*), such as spirituals of upper cadre and spiritual-pivots traverse through these stages in the fraction of time, but *faqeer* does not even raise his eyes towards those stages because these are of lower states - associated with the vanity of base-self (*nafs*) and far away from Divine-intimacy. Secondly, some are honoured with presence in the convocation of exalted Prophet Mohammad (ﷺ) at the state of *Mahmoud* (*Muqām al Mahmūd*)⁸³ in innermost and they have the power to meet all spirituals. Thirdly, in innermost some have the state of immersing in annihilation-in-Allah (ﷻ) and by immersing in monotheism of Divine-Essence (*Zaat-e-Elahi*), they are honoured with actual Divine-view in the illumine of Divine-presence. This is the ultimate state of *faqr* regarding which it is said, “*When faqr reaches its ultimate then that is Allah* (ﷻ).” Furthermore, exalted Prophet (ﷺ) said, “*Faqr is my glory and it is related to my innermost.*” Exalted Prophet (ﷺ) further said, “*If you acquire actual Almighty’s* (ﷻ) *mārifat then mountains will tremble with your supplication* (i.e. calamities, as large as mountains will be removed because of your supplication).” Exalted Prophet (ﷺ) said, “*Whoso remembers Allah Almighty* (ﷻ) *sincerely in the morning on daily basis for forty days, the springs of knowledge and wisdom will emerge from his tongue heart and every limb.*”

Poem

I am a scholar of the knowledge of Divine-presence and a learned one regarding Divine-grace; that is why I teach *tālibs* the knowledge of Divine-presence and take them to the convocation of Mustafa (ﷺ).

⁸³ *Mahmūd* is a praised state, exclusively allocated to exalted Prophet Mohammad (ﷺ) in the proximity of Almighty Allah (ﷻ).

Commentary on *Dhikr*

Remember! Graceful *dhikr* has eight forms that have separate names, separate messages and notifications, and separate grace and reality. Hence the *dhikr* of insanity is the one in which *jinn*s and human be in the company of *dhikr*-invoker and he falls victim to insanity, foolishness, immaturity, and wrathfulness so he becomes characterless and ill-mannered. Some *dhikr*-invokers are honoured with the company of Prophets (ﷺ) of Allah during *dhikr* and they adopt their qualities and follow their traditions at every step in life i.e. they adopt *faqr*, *mārifat*, monotheism, knowledge, miracle, favours, and certitude. Some achieve the grace of *dhikr* by the spiritual-concentration (*Tawajjuh*) of friends-of-Allah (رضي الله عنه) and during the *dhikr* they reach the company of friends-of-Allah (رضي الله عنه) where spirituality of monotheism's disclosure appears to them. The *dhikr* of some *dhikr*-invokers consists of angelic qualities so the angels attend his gathering of *dhikr* and keep him informed through spiritual-revelations (*Ilham*) and make him observe the relevant events and circumstances. Some *dhikr*-invokers are honoured with the company of exalted Prophet Mohammad (ﷺ) and the exalted companions (رضي الله عنهم) and due to illumine of Divine-presence (*hazoori*) seven limbs of the body of *dhikr*-invoker transform into illumine.

Poem

*Ārif*s have no concern with worldly people; it is not arduous for them to turn dust in to gold with their glance.

The *ārif*s who attain actual Divine-view (*liqa-e-Elahi*) are rare.

I have achieved such guidance from the court of Mustafa (ﷺ) that besides Allah (ﷻ) I have no concern with anyone.

Bahoo (ﷺ) has attained every state and status from the hidden chambers of his heart; otherwise pigeons, doves and ringdoves perform *dhikr* as well.

Remember, the alchemy of gold and silver is brigand for a person; this is the most dangerous element between Heaven and earth. If entire universe gets filled with gold and silver, even then the *ārif* friend-of-Allah (ﷺ) (*wali*) does not raise his eyes to look it because materialistic people have carried the burden of gold and silver on their backs for they are its weight carrying donkeys and oxen. It is quoted in a narrative, “Relinquishing materialism is the root of all worships and the love of materialism is the root of all evil.” Therefore, the company of the people of hazards and worship is unsuitable. Remember, many people initiate *dhikr* and Islamic-meditation (*Murāqibah*) but *dhikr* and Islamic-meditation are difficult and arduous because *dhikr* and Islamic-meditation bestow Divine-presence, *mārifat* of Divine-view, and they awake soul. *Dhikr* is the name of Divine-grace and Islamic-meditation is the name of verification regarding Divine-presence. You must remember! When, with the exercise of contemplation, Allah’s (ﷻ) Actual-Name (*Ism-e-Allah zaat*) imprints on every limb of the body then the body illuminates and becomes alive with its manifestation; its illuminated spiritual senses become active and he sees actual Divine-reality (*haqiqat*); his soul becomes alive and his base-self annihilates; he escapes from *Khartoum*, *Khannaas*, and immodest Satan and his spirit attains subsistence. The person who reaches such state, becomes immersed in Divine-sight (*nūr*) direct and honoured with Divine-view. The person who knows the exercise of contemplation becomes perfect master and the one who does not know it, remains deprived. All elements of everything come within the folds of spiritual-influence (*haazraat*) of Allah’s (ﷻ) Actual-Name. The one, who does not know the path of spiritual-influence of Allah’s (ﷻ) Actual-Name and who is not able to take *tālibs* and disciples to Divine-presence with the spiritual-influence of Allah’s (ﷻ) Actual-Name, is a fool to name himself *pir* or *mūrshid*.

Poem

The one, who has the guide of true-path *mūrshid*, is secure from greed, vanity, and lust.

Such *dhikr* and Islamic-meditation that bestows Divine-presence, is witnessing of accession; the *dhikr* and Islamic-meditation that cannot take to Divine-presence, is illusion. It is improper for the people of accession to associate with the people of illusions.

Commentary on Human Being

Human is (exalted Prophet) Adam (ﷺ); whoso reaches his state is human. If someone asks whether the descendants of Adam (ﷺ) have the ability to reach the state of Prophet Adam (ﷺ) then according to this verse it is absolutely possible (17:70), “*And surely We (Allah) have honoured the descendants of Adam (ﷺ).*” Such human honour and dignity is acquired by the followers of exalted Prophet Mohammad (ﷺ), but to reach the state of follower of exalted Prophet Mohammad (ﷺ) is arduous. What is called follower? The real follower is he, who follows exalted Prophet Mohammad (ﷺ) step by step and reaches his (ﷺ) convocation and exalted Prophet (ﷺ) pronounce him as his follower with his exalted tongue. I am amazed at such fools who are unable to reach the convocation of exalted Prophet (ﷺ) and remain deprived of the path of *mārifat* in innermost but they are so envious of those who reach the convocation of exalted Prophet (ﷺ) that they cannot bear to look at them⁸⁴.

⁸⁴ By reading such writings, one tends to think perhaps this is a hint at the *mūrshids* of the era of the author; but fake *mūrshids* can exist in any era who have malice towards the exalted status of perfect *mūrshids* (*mūrshid kamil*).

Commentary on the State of Annihilation-in-Sheikh (*Fanā-fi-Sheikh*)

Remember! Annihilation-in-*sheikh* is a magnificent status. Some fools are at the state of annihilation-in-Satan and remain perplexed (but they see themselves at the state of annihilation-in-*sheikh*). The state of annihilation-in-*sheikh*, is such that the *tālib* looks like his *sheikh*, in appearance in speech, in spiritual-conditions, in behaviour, in qualities, in looks, and in his character; in brief, from head to toe, his entire being resemble his *sheikh*'s being. It is said, "*Sheikh kills and he brings back to life,*" i.e. he gives life to soul, spirit, and Islamic-Divine-law (*Shāria*), and he kills base-self (*nafs*), religious-innovation, lust, vanity, temptations, and greed. Whenever a *tālib* lets doubts to enter his heart regarding his *sheikh*, either inwardly or outwardly, he instantly becomes reprobate so the *tālib* must repent instantly.

Poem

Between *tālib* and *sheikh*, there is a pact; if its firmness remains on every state, it remains intact.

Remember, it is obligatory and the greatest Prophetic-tradition (*sunnah*) for the *sheikh* and *tālib* both that they serve and down-to-earth in front of Syeds (the pious descendents of exalted Prophet (ﷺ)) with sincerity, devotion, and respect. The person who does not acquire approval of Syed, his apparent and innermost (*bātin*) never get cleansed nor does he reach Almighty's (ﷻ) *mārifat* even if he bangs his head on the stone of spiritual exercise whole life; service to Syeds is the destiny of respectable people (contemplator of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*)). Such person, who denies Syeds and the descendents of honourable Ali and Fatima Zahra (رضي الله عنهم), is deprived of Almighty's (ﷻ) *mārifat*. Allah Almighty (ﷻ) Commands (42:23), "*(Say O beloved) I do not demand from you any reward for it (propagation) but love for my progeny.*"

Mathnavi

I have friendship with Syeds, they are the illumine of exalted Prophet (ﷺ) and they are apple of the eye of honourable Ali and Fatima Zahra (رضي الله عنها). The enemy of Syeds is the enemy of exalted Prophet (ﷺ) and the enemy of exalted Prophet (ﷺ) is the enemy of Allah Almighty (ﷻ).

With which conditions, actions, deeds, and words, a Syed can be recognised? The recognition of Syed is that he practices Islamic-Divine-law (*Shāria*), follows the footsteps of exalted Prophet (ﷺ), possesses the morals of exalted Prophet (ﷺ), has sincerity like honourable Abu-Bakr Siddique (رضي الله عنه), does justice like honourable Umar (رضي الله عنه), has modesty like honourable Othman Ghani (رضي الله عنه), and has the valour of honourable Ali (رضي الله عنه); in war he is a warrior like exalted Prophet (ﷺ); in abandonment of materialism he is like honourable Fatima Zahra (رضي الله عنها), and in seeking pleasure of Almighty (ﷻ) with devotion he is like exalted Imam Hassan (رضي الله عنه) and exalted Imam Hussain (رضي الله عنه). Listen! Within human body spirit is like Bāyazīd (رضي الله عنه), base-self is like cursed Yazid, and the soul is like the perfect martyr exalted Imam Hussain (رضي الله عنه). O righteous person! Be fair to yourself and with the sword of monotheism (Allah's (ﷻ) Actual-Name) kill your Yazid base-self. Such person is a friend of Yazid, who does not kill his base-self.

Poem

O Syed! If you want presence in the convocation of exalted Prophet (ﷺ) then become the *tālib* of Allah Almighty (ﷻ) and immerse in the Oneness of Almighty (ﷻ).

O Syed! If you want presence in the convocation of exalted Prophet (ﷺ) then become *tālib* of Allah Almighty (ﷻ) and acquire stability in the religion.

O Syed! If you want annihilation-in-Allah (ﷻ) (*fanā fillah*) then immerse in monotheism and attain presence in the convocation of exalted Prophet (ﷺ).

O Syed! If you want to be noble in Divine-court, then that is not a difficult task for Syeds.

O Syed! If you are the *tālib* of exalted *faqr* then attain perfect-soul (*qalb-e-saleem*) from *mūrshid*.

O Syed! If you want intimacy of Divine-presence (*hazoori*) then attain the illumine of monotheism from *mūrshid*.

O Syed! If you want to become emperor or ruler then ask a *faqeer* for kingdom.

O Syed! If you want five treasures of Almighty (ﷻ) then do not hurt the humble people, instead fulfil their needs.

I am a *faqeer* with Divine-intimacy (*qurb-e-Elahi*), *mārifat*, and spiritual-sight so I dominate all rulers and emperors.

Faqr is the army of Syeds, the Syed aware of *faqr* remains care-free and without any wantig here and in the hereafter.

Poem

The enemy of Syeds is doomed and their friend is in a paradise state.

Foe of Syed is wretched and their friend is fortunate.

Khwarji and *Raafzi* are the enemy of exalted Prophet (ﷺ) and the enemy of exalted Prophet (ﷺ) is wretched.

Syeds are honoured with dignity from Divine-court; the enemy of Syeds is strayed.

With which action, *mārifat*, and tranquillity a *faqeer* can be recognised? *Faqeer* does not (only) remain a wayfarer in spiritual-path (*silsa ṭarīqat*), instead he prevails and rules over every spiritual-form because both worlds are in front of his view and he owns everything. This status is of such *faqeer* who is in the contemplation of Divine-presence and who is practitioner of the invocation of graves. *Faqeer* never engages in *dhikr* and reflection, even if his neck is severed because he perpetually remains in Divine-presence. Enemy of the

faqeer is never without three factors i.e. he is dark hearted, he is a hypocrite - deprived from *mārifat* and Divine-intimacy, or he is an enemy of exalted Prophet Mohammad (ﷺ) because according to the following quote *faqr* is the glory of our exalted Prophet (ﷺ), “*Faqr is my glory and faqr is my inner illumine.*” Remember, being *mūrshid* is a huge responsibility. Until someone acquires order and innermost approval from the court of exalted Prophet Mohammad (ﷺ) for passing instruction and permission for providing education to *tālib*; he will be fool to make his disciples and *tālib* on his own accord without any authority or permission: he will eventually be ashamed and devastated. *Mūrshid* is such who says to *tālib* under oath, “O *tālib* whatever you want ask from me;” and whatever the *tālib* requests, he is granted according to his wish because *mūrshid*'s favour is like rain, waves of a river, or a grace bestowing glance. *Mūrshid* is the name of such Divine-grace who removes the veils of base-self and Satan, and the darkness and caprice of base-self from the body of *tālib*. If the *mūrshid* is immature and inferior, he keeps on alluring *tālibs* with false promises and assurances (of future). The *tālib* should not fall victim to mistrust and disbelief by counting days, months, and years of his service, instead he should surrender his total authority to his *mūrshid* and then he must not moan and groan or utter a word because a *tālib* has to be an obedient servant and *mūrshid*'s role is to take the *tālib* to Divine-presence and honour him with Divine-view (*liqa-e-Elahi*).

Poem

O *tālib* if you sacrifice your head in Divine-path, you will attain the Divine-secrets; otherwise those who love themselves, are materialistic dogs.

Almighty's (ﷻ) *mārifat* is the destiny of fortunate ones because they are innate friends-of-Allah (ﷻ) (*wali* by birth)

Poem

If I reveal the conditions of being *tālib*, such is the one who quests for the presence of convocation of exalted Prophet (ﷺ).

How can one be a *mūrshid* without being in Divine-presence?, *mūrshid* is the one who displays every state to *tālib*.

I know *mūrshids* very well and I am fully aware of them; I assess *tālibs* within a glance.

I assess everyone like a goldsmith; I can recognise everyone through estimate and analogy.

Whosoever claims to be *mūrshid* or *tālib*, I verify this (claim) by the proximity of exalted Prophet (ﷺ).

In the path of Allah (ﷻ), if you spend whatever you have in possessions or in the form of money, you will become trustworthy.

When merchant places bid on goods then the merchandise reaches its value.

Whoso only enquires, never reaches his destination; the one who reaches the destination, never enquires. Allah Almighty (ﷻ) Commands (65:3), “*And whoever puts his trust in Allah (ﷻ), then He (ﷻ) is sufficient for him.*” A genuine *tālib* loves his perfect *mūrshid* so much that this saying of ardent-lovers is justified for him, “My flesh is your flesh; my blood is your blood.” In front of his *mūrshid*, he becomes dust by humbleness and modesty. He is willing to sacrifice his life for him (*mūrshid*) and in love; he (*tālib*) shatters his heart for him (*mūrshid*). If *tālib* opposes his *mūrshid* by insincerity, disbelieving, and ignoring him then he is removed as dirt is removed i.e. he is ruined in here and in the hereafter. The condition of being *mūrshid* is that his *tālib* immerses in Divine-illumine (*Nūr*) or he is honoured with Divine-sight (*nūr*) after twelve years and he becomes disinterested from the affairs of worldly carrion, wife, children, and negative effects of the desires of base-self; otherwise *mūrshid* himself will turn him (the *tālib*) into a state of distrust and disbelief. *Tālib*'s survival and attainment of great status depends upon the fact that he only requests firm belief from *mūrshid*: the belief pure from the havoc of base-self and Satan.

Remember that the word belief (*etqad*) has six letters: *alif*, *ain*, *ta*, *qaf*, *alif*, and *daal*. With letter *ain*, he sees reality and bestows Divine-sight; with letter *ta*, he bestows the grace to traversing through both worlds; with letter *qaf*, he bestows the power of intimacy in Divine-presence; with letter *alif*, he keeps genuine intentions; and with letter *daal*, stability of the presence of convocation of exalted Prophet Mohammad (ﷺ) is bestowed. Such *mūrshid* who opens all these spiritual-states (*muqām*), is a belief bestowing *mūrshid* otherwise he is captive of his base-self and he indulges in mischief and chaos of worldly affection.

Poem

Mūrshid with the qualities of phoenix (here it means the bird of wisdom), is high flying falcon; how can a *mūrshid* with the qualities of a fly reach up to high peaks of *mārifat*?

Remember, entire real spiritual-states of Divine-union (*wisal*) in innermost and visible open according to intention and aspiration by Allah's (ﷻ) Actual-Name. Hence, some of them acquire expertise of dialogue in knowledge, from the beginning of spiritual-instruction (*talqeen*); some become skilful in the *mārifat* of Divine-union; and some achieve eternal imperishable completion of perpetual presence in the convocation of exalted Prophet Mohammad (ﷺ) and with that their innermost and apparent become one.

Poem

I am a practitioner and authority in the science of alchemy and I am perfect in the authority of *mārifat*.

I am a self-sacrificial *ārif Qādiri faqeer* at the stage of guidance of *faqir*; and I perpetually remain in the convocation of exalted Prophet (ﷺ).

Mustafa (ﷺ) took my oath of allegiance so I am aware of all Divine-secrets (*sirr*).

I reward the *tālibs* capable of Divine-sight with Divine-sight.

O *tālib*! Come to me, come to me, come to me, so that I purify you from caprice and arrogance.

Mūrshid generates two qualities within a *tālib* so the worldly desire become sin in his (*tālib*'s) view.

The *tālib* who counts his days, months, and years of duty, is the one who spies for his *mūrshid*'s mistakes.

Tālib needs to remain stable on every moment; *tālib* and *mūrshid* have to be like Moses (ﷺ) and Khider (ﷺ).

Being a *tālib* is arduous and complicated for a fortunate *tālib* always seeks death (of his base-self).

Mūrshid shows his *tālib* the condition of spiritual-states of pre-eternity (*azal*), post-eternity (*abad*), and the world within a moment; the *tālib* attains Oneness of Divine-Truth (*Haqq*) from such perfect *mūrshid* within a moment.

Tālib is the one, who sacrifices his self and his wealth upon his *mūrshid* but the *tālib* of materialism is merely ostentatious.

Bahoo (ﷺ) recognises genuine *tālibs* with one glance like a goldsmith recognises gold.

Remember! If *tālib* is sincere and *mūrshid* is with specific certitude, then their company is fruitful; all states from start to end are attained within a moment. *Mūrshid* - perfect in guidance - takes through all stages but inferior *mūrshid* does not know other than wealth and servitude. The perfect *mūrshid* takes to *la-hoot la-makan*, whereas inferior *mūrshid* always remains perplexed in need of food and clothing and with his spiritual-glance (*nigah*) he takes the *tālib* to the state of actual view in innermost. If *mūrshid* is merely a blind oxen of oil-press then what guidance a blind *tālib* will access from him? If you are intelligent, learned-scholar (*alim fāzil*), and wise then listen very carefully! You could acquire *mārifat*, *faqr*, mercy, contentment, witnessing of Divine-intimacy and the convocation of exalted Prophet Mohammad (ﷺ) but these states cannot be attained merely with

abstinence, instead these are attained with strength and Divine-grace of Almighty (ﷻ) which are exclusively achieved with the approval of exalted Prophet Mohammad (ﷺ) and with the bestowal of a perfect *mūrshid*. This is the state of annihilation, free from mistake or vulgarity which is far beyond (human) imagination or comprehension: boundless and countless.

Poem

The person, who immerses in the illumine of Essence, attains complete-intellect⁸⁵ through the knowledge of Divine-presence.

Islamic-meditation (*Murāqibah*) of the people of Divine-Essence (*Zaat-e-Elahi*) is death that takes them to the universe of mortality, where their innermost is illuminated with ‘only Allah-ho (ﷻ)’ (*illallah-ho*).

Then they only see Divine-sight and whatever they get is only from God.

They reach the special convocation of God’s beloved (ﷻ) where the reach of Satan and base-self is impossible.

This is the basic state of *Qādiri faqeer* that he is honoured with perpetual Divine-intimacy.

Remember! It is obligatory for the *tālib* of Allah (ﷻ) to exchange views on literal knowledge from *mūrshid* before acquiring instructions from him (becoming disciple) and understands the difficult and complicated issues of *mārifat*, spirituality, reasoning, explanations, and debates; after that he should discuss issues relating spiritual knowledge of monotheism and, *mārifat* and Divine-union. When the *mūrshid* satisfies the *tālib* of Allah (ﷻ) regarding all these matters then he should administer instructions to him. *Tālib* has to be learned and wise

⁸⁵ Intellects are of two natures: complete-intellect (*aql-e-kull*), which is related to spirituality and partial-intellect (*aql-e-juz*), which is gained with formal-education. All forms of partial-intellecets are within access of the person of complete-intellect whilst complete-intellect can never be attained with partial-intellect only.

scholar this way; otherwise, it is not difficult to convert thousands of illiterates to insane intoxicated *tālibs*? The condition of being a perfect *mūrshid* is that he shows the *tālib* the figures of base-self, soul, spirit, and *sirr* separately with the contemplation of Allah's (ﷻ) Actual-Name and with the influence of *dhikr* of Allah (ﷻ). The *tālib* of Allah (ﷻ) attains such grace from the very beginning with the gaze of *mūrshid* that he speaks with each of these figures and he becomes a person with clear sight and tranquillity. Furthermore, such status is achieved with the Islamic-divine-law of Prophet Mohammad (ﷺ) because Almighty Allah (ﷻ) Commands (3:31), “(O Beloved!) Say: ‘If you love Allah (ﷻ), follow me. Allah (ﷻ) will then take you as (His) beloved, and forgive you your sins for you, and Allah (ﷻ) is Most Forgiving, Ever-Merciful’.” *Faqeer's* basic state is the study of scholarly knowledge and his ultimate state is being friend-of-Allah (ﷻ) (*wali*) so basic state is practitioner and ultimate state is perfect. Recognise! The entire knowledge of Qur'ān, Prophetic-tradition, *Ḥadīth Qudsi*, total sayings of honourable companions of exalted Prophet Mohammad (ﷺ), and *sheikhs* is, “Base-self is the enemy of soul, Satan is the enemy of faith, and world is the source of disorder, discontentment, and confusion so how could such person be a devotee-Muslim (*momin*), learned scholar *faqeer*, *dervīsh*, spiritual of upper cadre (*gauth*), and spiritual-pivot (*qutb*) if he loves these three factors and he is shy of *faqr-e-Mohammadi* (ﷺ) and Almighty's (ﷻ) *mārifat*?” It is so because, he is worse than oxen, donkeys, or other animals.

Poem

O Bahoo (ﷻ)! In this world *tālibs* of God are rare; I have not seen such *tālib* who would sacrifice his body and soul on the path of Allah (ﷻ).

In short, apparent-knowledge is of fourteen forms, while the spiritual-knowledge (*Taşawuf, sufism*) is of one kind and it is the knowledge of *mārifat* and monotheism. When this spiritual-knowledge of *mārifat* and monotheism unveils to an *ārif-of-Allah* (ﷻ), friend-of-Allah (ﷻ) then all apparent-knowledge appears in him as milk in water,

salt in food, or sugar in milk. Do you know either Satan is a scholar or illiterate and exalted Prophet Adam (عليه السلام) was a scholar or illiterate? Therefore, the people of Divine-union must keep their eye on reality and not on acquisition of livelihood. Recognise! Acquiring Divine-view, *mārifat* of monotheism and intimacy in Divine-presence through Allah's (ﷻ) Actual-Name is knowledge, not illiteracy. It is said, "Allah (ﷻ) never takes illiterates as friends."

Poem

Initially gain knowledge, then quest Almighty (ﷻ); there is no place for illiterates in Divine-court.

Disguise yourself from public as much as you can; an ostentatious person can never be *ārif*.

Come to your senses and remember! Knowledge of *mārifat*, monotheism, Divine-love (*Ishq-e-Elahi*), witnessing, convocation of exalted Prophet Mohammad (ﷺ), ascension of intimacy in Divine-presence, *faqr* that is free from desires, eternal-prayer, Islamic-meditation, spiritual-enlightenment, kingship of both worlds, and shaking hands etc. with the spirits of Prophets (ﷺ) can never be achieved with mere study of formal-knowledge (*ilm-e-zāhir*), repeated-remembrance (*Wird wazayef*), *dhikr*, reflection, Islamic-meditation and revelation of secrets despite spending all life studying formal-education for one will remain ignorant of Almighty's (ﷻ) *mārifat*. All of these spiritual-states are unveiled by a *mūrshid* with enlightened innermost. It means, the perfect *mūrshid* shows the observation of both worlds in the mirror of *tālib*'s heart clearly because nothing of this world or the hereafter is out of human body.

Poem

Earth, heavens, Divine-Throne (*Arsh*), Divine-Chair (*kursi*) and all are within yourself why are you asking others?

Trust me! All apparent-knowledge and deeds including the deeds conducted by your hands, feet, and other limbs - that you consider as actual virtuous deeds - are total veils between you and your Sustainer.

After all, what is the perfect path that is pure from retraction and with it a person attains imperishable union of Divine-presence in a moment? There is retraction in *dhikr* and reflection, there is retraction in Islamic-meditation and revelation of secrets, there is retraction in prayer and fasting, there is retraction in repeated-remembrance, there is retraction in pilgrim and alms, and there is retraction in *Qur'ānic* recitation and knowledge; in essence, inclination towards all else besides Allah (ﷻ) is retraction. Only status of Divine-grace i.e. spiritual-influence (*haazraat*) of the contemplation of Allah's (ﷻ) Actual-Name is the path free from retraction and *tālib* of Allah (ﷻ) can only reach imperishable Divine-presence with the spiritual-concentration (*Tawajjuh*) of *mūrshid* friend-of-Allah (ﷻ), contemplation of Allah's (ﷻ) Actual-Name, reflection of annihilation-in-Allah (ﷻ), and with the spiritual-power (*Tawfeeq*) of subsisting-with-Allah (ﷻ) (*baqā billah*). Therefore, understandably some *faqeers* are the people of verification having *mārifat* with Divine-grace; some people are of absolute base-self (i.e.), the seekers of materialism, the prisoners of Satan, illusionists, and heretics. Heretics and the people of certitude can never be same.

Poem

The one, whose leader is exalted Prophet (ﷺ) and who becomes favourite in court of Prophet (ﷺ), is honoured with Divine-sight.

The one who is honoured with Divine-view and who does not speak of it, annihilates his being and remains present in the court of exalted Prophet Mohammad (ﷺ).

My whole body has become illumine with the illumine of secret so I have reached the court of Divine-Truth and I remain engrossed in Divine-view.

I do not pay attention to other than, God for the *mārifat* of Allah Almighty (ﷻ) is sufficient for friends-of-Allah (ﷻ).

Wise is the one, who recites *darood* or “*There is no power besides Allah (ﷻ)*” (*Lahawla wa la quwata*) while entering and exiting the

convocation of exalted Prophet (ﷺ) in order to distinguish truth and evil because the gathering of Satan and worldly carrion has no power to stay after the recitation of these two. Divine-view is of four kinds: where there is view, there is neither a body nor soul, there is neither a name nor formalities; in fact that is a *la-makan*'s spiritual-state of annihilation-in-Allah (ﷻ) where there is illumine of the Essence of 'the ever-Living and Subsisting One' (*Hayy-o-Qayyum*) all over because confining Allah Almighty (ﷻ) to a house is heresy and polytheism. Some slanderous, innovating fools; opponents of *Ahle-sunnāh wa-jama'at*; bad influenced, ostentatious, blind-hearted people initiate Islamic-meditation without the contemplation of Allah's (ﷻ) Actual-Name and they fall to retraction by demons and get devastated. They see the demonic fire and claim in public that they have attained Divine-view here and in the hereafter. Such religious-innovators are not to be trusted but one must ask Allah (ﷻ) for forgiveness thousands of times at their bigotry. When a person annihilates his being in this life, he attains the grace of Divine-view. In this way the people of Allah (ﷻ) always attain Divine-view in innermost. Physical eyes do not have the power for Divine-view but with the contemplation of Allah's (ﷻ) Actual-Name, when the physical body immerses eternally in Divine-secrets and engrosses in eternal-prayer, Divine-view is not difficult. Such *faqeer*, who completely annihilates-in-Allah (ﷻ), is a perfect *mūrshid*. Such perfect *mūrshid* teaches genuine *tālib* the knowledge of Divine-view from the very first day and with the effect of knowledge of Divine-view he (*mūrshid*) enlightens his (*tālib*'s) heart; after that he never sleeps and remains awake until the day of resurrection. Either in life or death, by being the person of Divine-presence, he remains wise and vigilant in every state. Whoso attains eternal Divine-view, what need does he have for *dhikr*, reflection, Islamic-meditation, or repeated-remembrance? What need does such person of Divine-presence, having perpetual spiritual-sight for Islamic-meditation or the prayer for guidance (*Istikharah*)?

Poem

Eye can only attain certitude after seeing; whoso denies, is accursed.

Remember! Within human body there are fourteen subtle-points (*lata'yef*) of kindness of Divine-Truth's intimacy. When these subtle-points manifest then the apparent and spiritual senses of the person become illumine; whichever direction he sees, there is unprecedented illumine all around; illumines drip from each limb of his body and manifest from his head to toe like a blazing fire which burns his seven limbs like fire burns dry timber. He becomes spiritual-enlightened with spiritual-influence of Allah's (ﷻ) Actual-Name and Divine-secrets manifest upon him. Whichever direction he sees, he sees invisible conquests (spiritual-revelations (*Ilham*)) without any doubt and till his death he sees *mārifat* of monotheism and the Divine-view's illumine of intimacy of Divine-presence manifested upon his heart. This is the status of truth of certitude and it is known as the eternal servitude of Sustainer. Allah Almighty (ﷻ) Commands (15:99), "*And worship your Sustainer till you attain to the station of certitude of faith.*" Authentic, graceful, and ascertained explanation of these subtle-points (of the body) is such that every subtle-point is the illuminated key to open the locked veil of every limb. The perfect *mūrshid*, the truthful person of certitude with deep-knowledge and a companion on spiritual-path, opens five sciences and shows treasures of subtle-points known as the treasures of subtle-points of mercy's illumine; *tālib* is shown spiritual head and mind's secret state with open eyes. . If *faqeer* stops at that point for a moment, then he does not come out of it till the Judgement Day; when the trumpet of Isrāfeel (ﷻ) is blown on the Judgement Day, he becomes aware of it; even in such condition he keeps on coming in and going out for prayer and performs obligation, Prophetic-tradition, necessary, and desirables because these rituals are the requirements of Islamic-Divine-law of exalted Prophet Mohammad (ﷺ). Similarly, there are seven subtle-points of heart and they exist near or around the heart; out of these, one subtle-point is in the chest just like a precious stone is studded in a ring. When this subtle-point becomes alive then

hypocrisy and malice departs from the body and one ends up on righteous path. Only the *ārif* with spiritual-insight (*tafkkur*), who inscribes Allah's (ﷻ) Actual-Name on the body with imagination, reach such status. One subtle-point is located at the place of navel that opposes base-self. Four subtle-points are around the navel and only a recognizer of Divine-Truth and fair-minded person can verify them. Two subtle-points are on both sides of body and they generate such illumine in the body that the person cannot sleep on both sides. Whoso reaches this status, becomes vicegerent of Allah Almighty (ﷻ) in the world. Allah Almighty (ﷻ) Commands (2:30), “*Verily, I (ﷻ) am about to place My vicegerent on the earth.*” When every subtle-point shines like the sun, the whole body glows up and the *tālib* reaches such limitless status that is beyond thought and imagination. Bad qualities are eliminated from his body and his spirit attains peace and tranquillity. Recognise! When a person becomes insincere with Islamic-Divine-law and abandons it, he becomes liar outwardly as well as spiritually; he should not be trusted, whatever he says is bragging. With the contemplation of Divine-presence and with the authority over graves, within a moment a perfect *mūrshid* can open up states of Islamic-Divine-law, spiritual-path, Divine-reality (*haqiqat*), *mārifat*, proximity of the light of guidance (*Nūr-ul-Hudā*), annihilation of base-self, and the honour of Divine-sight. From scholar friend-of-Allah (ﷻ) perfect *mūrshid* who has complete trust in Allah (ﷻ), the *tālib* of Allah (ﷻ) learns such lesson on the very first day that he never recollects status of life and death, hope and fear, and Paradise and Hell; he forgets everything besides Allah Almighty (ﷻ). These states are attained with the blessing of Islamic-Divine-law, grace of exalted Prophet Mohammad (ﷺ), and with the bestowal of perfect *mūrshid* friend-of-Allah (ﷻ).

Poem

Such person, who is honoured divine-view, doesn't have the need to say anything because Allah Almighty (ﷻ) testifies it by Himself.

These are the states of Allah's (ﷻ) recognisers, O shameless fool!
Such person who is honoured divine-view, his every word is about
divine-view.

Poem

A person honoured with Divine-sight, whose tongue gets
muted; he becomes alive eternally and never dies.

Whoso attains Divine-view, he becomes anonymous; he
becomes pale and he sheds tears of blood.

Whoso gets bestowed with Divine-view, he becomes unaware
of himself; he brings the dead back to life by saying 'rise'.

The person who attains Divine-view, is vigilant, trustworthy,
and a truthful guide.

I am honoured with Divine-sight hundreds of time in a
breath; I have achieved this status from the exalted court of
Mustafa (ﷺ).

Exalted Prophet (ﷺ) stated, "*Better amongst you is the one who
benefits others.*" Three things are beneficial and bountiful to the
creation: (1) rain, (2) river (3), and agriculture. Three people are
generous: (1) scholar, (2) *faqeer*, (3) pious Godly ruler.

Commentary on Invocation

It is obligatory for a perfect *mūrshid* (*mūrshid kamil*) to initially bestow the truthful *tālib* with the treasure of science of invocation so that his base-self remains content and he grants him the permission to invoke such invocation that its beneficial effects continue forever and the invoker does not have any resentment, astonishment, and discontent left in his heart.

Poem

I am a perfect practitioner *faqeer* in invocation; because of the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) I am spiritually-enlightened, bestowed with clear Divine-view (*liqa-e-Elahi*).

Principle of the science of invocation, essence of the science of invocation, key of the science of invocation, lock of the science of invocation, remover of difficulties of the science of invocation, and the science of invocation for all propose is such that the invoker dominates his base-self and he attains control and authority over everything due to the spiritual-influence (*haazraat*) of Allah's (ﷻ) Actual-Name and Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).*” When a scholar-with-Allah (ﷻ) (*alim billah*) perfect friend-of-Allah (ﷻ) (*wali*) invokes such invocation, tremors start in both worlds and it seems like all realms of creation are about to disintegrate. Exalted *Ka'ba* and *Medina* get into to the state of motion and exalted Prophet Mohammad (ﷺ) comes out of his honourable grave and blessed shrine, and fulfil the demands of the invoker. The invoker of such invocation traverses on Divine-Throne (*Arsh*), he studies Divine-Tablet (*lawh-e-mahfooz*), and Divine-Abode is his abode. Only such person can invoke such invocation who secures himself from all kinds of calamities, retraction, disasters, and from the all the animosity of the creation of eighteen thousand universes, *Jinn*

and human. There are a few signs of this invocation: proximity by *qaf*, grave by *qaf*, Qur'ān by *qaf*, power by *qaf*, Divine-power by *qaf*, curse by *qaf*, and powerful by *qaf*⁸⁶ so only such person can invoke this invocation who has access to the convocation of exalted Prophet Mohammad (ﷺ) because beauty is beneath the exalted right foot of the master of both worlds (Prophet Mohammad (ﷺ)) and wrath under the exalted left foot of exalted Prophet (ﷺ). This invocation is worthy of the name it bears and every riddle is in it. There is no invocation more powerful than this. With the practice of this invocation a perfect can access Divine-Treasures within a day, but the inferior could lose his life with its practice or become insane and intoxicated, or he could die with its practice. Remember! This is the highest state of human life that his physical body is in this world, his soul is in the hereafter, and in innermost he perpetually remains in the convocation of exalted Prophet (ﷺ). Do you know why human is granted this life? Furthermore, what will be the condition this life of days months and years and life after death? Allah Almighty (ﷻ) Commands (10:31), “*Who brings forth the living from the dead and Who brings forth the dead from the living?*” Almighty Allah (ﷻ) Commands (62:6), “*Long for death, if you are true.*” The person who gains Oneness of Divine-Truth (*Haqq*) in this life, he remains in the Divine-union (*wisal*) after death as well; the one who acquires steadfastness and consistency in this life, his end is righteous and he remains in the faith after death. Exalted Prophet (ﷺ) said, “*Whoso recites, ‘There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ), he will enter Heaven without scrutiny and punishment.*”

Poem

Whose eyes brighten up with Divine-grace, he is honoured
with such Divine-view that he is free from fear and grief.

⁸⁶ *Qaf* is a letter of Arabic alphabet and it is equivalent to English letter Q. These words start with *qaf* in actual text but when translated in English they do not start with Q.

Such person closes his eyes in His contemplation, who has not attained Divine-view; I see Him, I know Him, and I recognise Him.

An *ārif* with spiritual-sight sees Him outwardly as well as inwardly with the path of Divine-grace.

How could blind by birth get Divine-sight (*nūr*)? It is so because he is not convinced of Divine-view. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)!

Hence, to begin with, a *mūrshid* must recognise the *tālib*'s status of being *tālib* and the *tālib* must recognise the *mūrshid*'s status of being *mūrshid*. The status of being *tālib* is that *tālib* dies in life and becomes the person with dead base-self and the status of being *mūrshid* is that the *mūrshid* is annihilated-in-Allah (ﷻ) (*fanā fillah*) in Divine-Essence (*Zaat-e-Elahi*).

Poem

I have annihilated in Divine-Essence; so what do I care about traversing through stages of Divine-Attributes (*Sifaat-e-Elahi*).

This path of *faqr* and the *mārifat* of monotheism can never be contained in rituals; in fact hearing, speaking, and debating are absolute rituals; whereas seeing and displaying are all in monotheism (and getting rid of base-self is compulsory for that). It is said, "Abandon base-self and achieve Almighty Allah (ﷻ)." Therefore, the company of the people of spiritual-conditions is not suitable for the people of formal-knowledge (*ilm-e-zāhir*).

It is obligatory for a *mūrshid* to take the *tālib* of Allah (ﷻ) in Divine-presence (*hazoori*) within a breath by inscribing Allah's (ﷻ) Actual-Name on body (with imagination) and by the spiritual-influence of Allah's (ﷻ) Actual-Name so that the *tālib* is secured from all forms of calamities and disasters on spiritual-path (*silsla ṭarīqat*). Yes! There are two kinds of *mūrshids*: one is the dearest *mūrshid* who takes the poor *tālib* to the convocation of exalted Prophet Mohammad (ﷺ); the

other one is rival (*mūrshid*), who spoils *tālib* by engaging him into struggle of solitude and exercise in seclusion, and spoils *him* by taking him through states and returning creation towards him. Yes! It is true that it is difficult and arduous for old and frail human body to sustain the burden of Almighty (ﷻ) (The *Jabbar*) and the extremely powerful (The *Qahr*) of Allah's (ﷻ) Actual-Name without pardon, bestowal, and pleasure of Almighty (ﷻ). Allah Almighty (ﷻ) Commands (33:72), “*Indeed, We offered the trust (Allah's (ﷻ) Actual-Name) to the heavens and the earth and the mountains, but they declined to bear this (burden) and felt scared of it, but man took it on. Verily, he is given to wrong doing (against his own base-self), unwise and extremely ignorant.*”

Poem

How dare someone else bears the burden that I have borne!

Until a perfect *mūrshid* opens these fourteen invisible subtle-points (*latifa*) within the body of a genuine *tālib* with spiritual-concentration (*Tawajjuh*), contemplation, and authority, the base-self of *tālib* never comes within his control. Until exterior senses of the *tālib* of Allah (ﷻ) seize to function, his negative qualities are erased, and *Khannaas* and *Khartoum* are eradicated from the body; it is impossible for him to reach Almighty's (ﷻ) *mārifat*. I am surprised at those ignorant fools who compare ‘Allah-*ho* (ﷻ)’, the non-creation with creation and describe the features of creation i.e. hair, beauty, singing, song, restless, liquor server, and liquor as inverted reflection of Almighty Allah (ﷻ). This is absolute innovation: a cause of polytheism and heresy. This inferior state is the caprice of base-self and the creation of brigand Satan, which is the effort and means of worldly pleasure. Remember: everything has a lock and every lock has a key and the key for human body is monotheism of Allah's (ﷻ) Actual-Name. Whoso wants to open the lock of his body in order to achieve the treasure of perfect-soul (*qalb-e-saleem*), initially he has to acquire the key to the monotheism of Allah's (ﷻ) Actual-Name from the perfect *mūrshid*. When the perfect *mūrshid* traverses the body of *tālib*, with a moment's

contemplation of Allah's (ﷻ) Actual-Name, *tālib*'s body becomes spiritually alive and his seven limbs illuminate and he attains endless Divine-presence. Such concentration is the concentration with Divine-grace and such *mūrshid* is the confidant *mūrshid* with certitude. Whenever such *mūrshid* wishes to take the *tālib* to the convocation of exalted Prophet Mohammad (ﷺ), he immerses the *tālib* in the contemplation of name Mohammad (ﷺ) and takes him physically in the convocation of exalted Prophet Mohammad (ﷺ). Such presence is known as the essence of concentration. In the same way, on the state of annihilation-in-*sheikh* (*fanā-fi-sheikh*), the being of *tālib* becomes inseparable from *sheikh* so the *sheikh* has to be a perfect human and not with the qualities of Satan, and such awareness can only be attained with concentration. Recognise! There are five forms of concentrations: with the concentration of certitude, *tālib* reaches the state of ever-truthful and with the concentration of illumine, *tālib* reaches the state of Divine-presence. Contentment is the base of the path of Divine-presence and there are many forms of contentment. Among all of them the comprehensive contentment is witnessing Divine-Beauty, such Divine-Beauty that engrosses in the view of endless Divine-union. It is very difficult and complex to reach this state. The second state of contentment is that the contented person becomes popular in the whole world and the offices of good and bad deeds of both worlds come within his authority while he himself remains within the authority of Allah Almighty (ﷻ). Another type of contentment is that the *ārif* performs every task with the alchemy-reactive-gance and with the approval of exalted Prophet Mohammad (ﷺ) and he acquires endless treasures of *mārifat* and Divine-view with the alchemy-reactive-gance of exalted Prophet Mohammad (ﷺ), otherwise accumulating stacks of gold with the skill of alchemy is accumulation of worldly filthy carrion and the carrion people can never be the people of *mārifat*.

Poem

Whoever is honoured with Divine-view he never speaks ostentatiously, instead he attains perfect *faqr* and remains perpetually in Divine-sight.

Why would he say anything who attains Divine-view for every moment he remains engrossed in Divine-view.

Whoever sees Allah Almighty (ﷻ) he immerses in annihilated-in-monotheism (*gharq-tawheed*) and by remaining silent he eats his heart out (suffers silently in ardent-love).

He, who sees Allah Almighty (ﷻ), becomes annihilated-in-Allah (ﷻ) and remains engrossed in Divine-view forever.

Whoso sees Allah Almighty (ﷻ), he becomes honourable spirit and *ārif-with-Allah* (ﷻ) (*ārif billah*), free from all kinds of grief.

He, who sees Allah Almighty (ﷻ), receives detailed answers from Almighty (ﷻ) and there are no veils between him and Allah Almighty (ﷻ); he remains engrossed in Divine-view with open eyes.

Whoso sees Allah Almighty (ﷻ) he becomes *faqeer* with spiritual-sight and in Divine-union, friend-with-Allah (ﷻ).

He, who sees Allah Almighty (ﷻ), sings passionately the lyrics of ardent-love and ecstasy.

Whoso sees Allah Almighty (ﷻ), he attains eternal Divine-presence; all foods that reach his stomach become illumine.

Whoever gets closer to the one, who sees Allah Almighty (ﷻ), gets honoured with Divine-sight and gets immersed in monotheism.

If someone asks me regarding the location and sign of Allah Almighty (ﷻ), how can I illustrate the owner of *la-makan*?

It is extreme bewilderment, not to adopt the path of Divine-view; however, one needs the eye capable of Divine-sight.

The eye that achieves Divine-view, remains bearing witness of it.

Even if I want a blind by birth to view Almighty, how will he be able to see God?⁸⁷

The one who remains deprived of Divine-view in this world, is unfortunate; if a person with dejected heart claims of Divine-view, he is a liar.

Where there is Divine-view, there is no room for knowledge, intellect, or wisdom; there is only Divine-presence of immersion in annihilation-in-monotheism.

Knowledge of Divine-view and its scholars are different; only *ārif*s attain such knowledge for they have given the responsibility of leadership.

Divine-view is the name of perfect Oneness, there is no destination, state, dwelling, or its trace.

The one honoured with Divine-view, by becoming bearer of secret remains silent like a corpse.

Exalted Prophet (ﷺ) said, “*Whoso recognised his Sustainer, verily his tongue got muted.*” The perfect *mūrshid* teaches the *tālib* of Allah (ﷻ) the *mārifat* of Divine-view with the contemplation of Allah’s (ﷻ) Actual-Name and makes him repent thousand times by getting him disgusted from filthy worldly carrion. Such is the perfect *mūrshid* who discloses *mārifat* of Divine-view through the contemplation of Allah’s (ﷻ) Actual-Name and then he returns to Allah’s (ﷻ) Actual-Name because neither of the states of beginning and ultimate are out of Allah’s (ﷻ) Actual-Name nor will they ever be out of it. Exalted

⁸⁷ He, who has not acquired the spiritual-sight of Almighty’s (ﷻ) *mārifat* in this world, will remain blind of spiritual-sight in the hereafter as well, so here ‘blind by birth’ means ‘spiritually blind.’

Prophet (ﷺ) said, “*Ultimate is the name of returning back to beginning.*” Our beginning is from earth and we will return to the earth in grave. Allah Almighty’s (ﷻ) sight is on the broken heart and according to one Ḥadīth, illumine of Mercy always showers upon dilapidated grave. What is a broken heart? The heart that is full with the illumine of Mercy and Blessing of Almighty (ﷻ), with overwhelming illumine of Divine-presence the budding heart that crumbles into pieces; and the heart, a lump of flesh that turns into pieces, and each petal of the flower of heart is red scented ambergris fragrance like rose. Exalted Prophet (ﷺ) said, “*Verily Allah Almighty (ﷻ) does not look at your faces nor at your deeds but His (ﷻ) sight is on your hearts and your intentions.*”

Poem

I observe Divine-reality (*haqiqat*) with the eyes of heart for the physical-eyes are veils, like spectacles, for the man of Divine-sight.

It is the eye of heart that is focused on Divine-Truth otherwise oxen and donkeys also have physical eyes.

Do not eat up to your throat, you are not a cauldron; do not drink excessive water, you are not sand.

On spiritual-path, scholar of the unseen knowledge is an *ārif* who speaks from unseen, actually sees from unseen, and studies the knowledge of *mārifat*; he can define the location and sign of every state on the path of *mārifat* and he can take the *tālib* of Allah (ﷻ) to *la-hoot la-makan*. Unseen of innermost is that he can transform innermost according to his apparent and his apparent according to his innermost. O yes! Conversation was going on regarding ruined grave. In ruined grave person of grave is in union-with-God by immersing in the Oneness of Almighty (ﷻ) and his heart illuminates with the manifestation of Allah’s (ﷻ) Actual-Name all the while. Reward of a moment’s *dhikr* of such *dhikr*-invoker of heart is beyond the reward of seventy thousand times recitation of Qur’ān. Such person of Divine-presence with the soul of illumines is called the preserver of Sustainer

(*hafiz-e-Rabbani*) because he remains perpetually engaged in the *dhikr* of Allah (ﷻ). Allah Almighty (ﷻ) Commands (2:152), “*So remember Me, I shall remember you.*”

Poem

Dhikr is such, which honours with the presence of Divine-Court; the *dhikr*, which does not honour with Divine-presence, is not *dhikr* but ostentation.

Dhikr is illumine, the resource for Divine-presence; knowledge is also an illumine and its scholar is also the resource for Divine-presence. If a *tālib* cannot be taken to the illumine of Divine-presence on the first day by a *mūrshid*, then such *mūrshid* is not capable of guidance. The basic teaching of Divine-presence is inscribing Allah’s (ﷻ) Actual-Name on body with imagination; undoubtedly the presence of Divine-court of Allah (ﷻ) ‘the ever-Living and the Subsisting One’ (*Hayy-o-Qayyum*) is attained by inscribing Allah’s (ﷻ) Actual-Name on body with imagination.

Commentary on Divine-Presence (*Hazoori*)

Some people attain Divine-presence in their innermost (*bātin*), they misunderstand it as the view of Divine-Truth (*Haqq*) but in fact they do not recognise Divine-Truth. The commentary on the presence of Divine-Truth and the false of innermost is such that some people attain the presence of insanity and others attain the presence of misgivings and crude ideas, which they see as the convocation of *mārifat* and Divine-union (*wisal*) and they remain in the state of confusion. Some people attain the presence of worldly baseness, with that they remain engaged in objections. Some attain the presence of base-self (*nafs*) and with that they remain victim of self-conceit and temptations. Some people attain the presence of Satan, with that they relinquish prayer and claim that they have acquired Divine-view (*liqa-e-Elahi*); they are totally idiot animals. Some people attain the presence of Prophets (ﷺ)' spirits, such people have purified innermost and they are spiritually-enlightened. Some attain the presence of soul, with that their base-self is seized. Some people attain the presence of spirit, with that they have rays of illumine gushing from every pore of their body like the storm of exalted Prophet Noah (ﷺ). Some acquire the presence of exalted Prophet Mohammad (ﷺ), with that they remain firm on Islamic-Divine-law (*Shāria*) of the exalted Prophet (ﷺ). Some people attain the perfect presence of spiritual-revelation (*Ilham*), Divine-view, and Divine-intimacy (*qurb-e-Elahi*); while some attain sight from unseen, some receive spiritual-revelations from unseen, and some attain imaginations from unseen. This is the status of Divine-presence nearer than the jugular vein. Allah Almighty (ﷻ) Commands (50:16), “*We (ﷻ) are nearer to him than his jugular vein;*” this state is the manifestation of illumine and intimacy in Divine-view. *Mūrshid* has two states: (1) he strictly follows Islamic-Divine-law of exalted Prophet Mohammad (ﷺ) outwardly and (2) in innermost he perpetually remains in the convocation of exalted Prophet (ﷺ); practically the *mūrshid*

keeps the *tālib* of Allah (ﷻ) engaged in the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*) while in innermost he takes him in the convocation of exalted Prophet Mohammad (ﷺ). Apparently, he has authority over the treasures of Allah Almighty (ﷻ) and he is generous; while in innermost he is perfect in the guidance of *faqr*; he never remains oblivious of Allah Almighty (ﷻ) for a moment.

Mathnavi

Do not avoid the shadow of your *mūrshid* for you have not yet achieved the company of illumine. Go and grieve over your fate for you have no concern with this situation. Until you get the glad tidings of Divine-union through the sun of *mārifat*, remain attentive to Divine-Essence (*Zaat-e-Elahi*) because you are not separate from Almighty (ﷻ).

The *tālib* of Divine-union struggles for years to achieve the objective whereas a perfect *mūrshid* (*mūrshid kamil*) takes the genuine *tālib* of Divine-Truth out from the state of Divine-union to the imperishable state of immersion in annihilation-in-Allah (ﷻ) (*fanā fillah*) with a moment's concentration so the *tālib* annihilates and achieves subsistence-with-Allah (ﷻ) (*baqā billah*) and then with the power of Divine-sight (*nūr*) of Oneness, he moves beyond the states of annihilation and subsistence. This is *faqeer's* basic status from the very first day i.e. for the pleasure of Allah Almighty (ﷻ), the basic state of a *faqeer* is annihilation; the status of accord (with the Will of Almighty (ﷻ)) is greater than fate. The states of annihilation, fate, and accord (with the Will of Allah (ﷻ)) have no access to Oneness where *faqeer* annihilated-in-Allah (ﷻ) *ārif*-with-Allah (ﷻ) (*ārif billah*) is immersed in it. The state of annihilation is where "In every being, outwardly and inwardly Divine-Essence manifests" and such person reaches this state who moves beyond the state of presence in Divine-union. It is obligatory for a *faqeer* to reach this status. Such person whose heart is full of filthy blood - filled with Wrath of Allah Almighty (ﷻ) - whatever task he embarks upon, is bad and he gets devastated and humiliated by his base-self.

Poem

Do you know where to obtain life of soul from? The one who takes oath from exalted Prophet (ﷺ), obtains life of soul.

Do you know where to obtain life of soul from? Such person gets the life of soul who is Almighty Allah's (ﷻ) beloved.

Do you know where to obtain life of soul from? Such person gets life of soul whose innermost is enlightened and heart is purified.

Do you know where to obtain life of soul from? Listen! The *dhikr*-invoker of soul acquires it with Divine-sight.

The one whose heart becomes enlightened is purified from greed and temptations; by being *dhikr*-invoker of soul he spends his life with modesty and respect.

How could these foolish people like oxen and donkeys, attain living heart? They are the seekers of gold, silver, and worldly carrion.

People with enlightened-souls become favourites of Allah Almighty (ﷻ) and they remain present in the convocation of exalted Prophet (ﷺ). Remember, base-self is like Yazid, soul is happy and fortunate, and spirit is like Bāyazīd (ﷻ); human purpose is to achieve the secret of monotheism with inspired-knowledge (*Ilm-e-ladunni*) and the state of better-substitute (*Ne'am-ul-badal*). The state of better-substitute is attained with the spiritual-concentration (*Tawajjuh*) of perfect *faqeer*. What is the meaning of spiritual-concentration? Spiritual-concentration is the direction and direction means facial-direction. Hence, when the person of spiritual-concentration concentrates on someone, he (spiritually) brings the person in front of him and fulfils his goal and purpose. The person, who cannot do that, is unaware of the status of better-substitute and spiritual-concentration.

Poem

The person who has attained the state of better-substitute, has authority over all states; he gets familiar with all Divine-secrets (*sirr*) and he perpetually remains in the convocation of exalted Prophet (ﷺ).

Whoso reaches this state, his whole body from head to toe transforms into illumine. Upon every path of Divine-Truth, knowledge is paramount; without knowledge, the illiterate *faqeer* gets mislead. Knowledge is a sympathetic companion. Illiterate *faqeer* is worse than Satan. Formal-knowledge (*ilm-e-zāhir*) is word and speech while the knowledge of innermost is *mārifat* and actual Divine-union; there is no need for narrative where everything is evident. Such person cannot be called a *faqeer* who is neither familiar with spiritual-knowledge (*Taşawuf, sufism*) nor he is equipped with formal-knowledge i.e. obligation, necessary (actions), Prophetic-traditions (*sunnah*), desirable and the issues of Islamic law; he is merely an animal, slave of base-self and Satan.

Exalted Prophet (ﷺ) said, “*Knowledge and intellect differentiate human from animal.*” There are two kinds of animals: rational animal and actual animal. There are two kinds of intellect: complete-intellect and partial-intellect. Practitioner-scholars and perfect *faqees* have complete-intellect whereas mundane people possess partial-intellect. Therefore, they are schemers; Allah Almighty (ﷻ) has wrath upon them and objects them. Recognise! Knowledge has three letters (in Arabic language): *ain*, *laam*, and *meem*. The practitioner of knowledge of *ain* acquires *ain*⁶⁷ and becomes unified with *ain*; with the knowledge of *laam* he becomes carefree (*la-yahtaaj*) and with knowledge of *meem* he is acquainted with Divine-Mystery. Intellect also has three letters (in Arabic): *ain*, *qaf*, and *laam*. With letter *ain*, the most wise; with *qaf*, Divine-union and wrath over base-self; with letter *laam*, approved for the sight of Sustainer of universes. Our exalted Prophet (ﷺ) said, “*Intellect is a scabbard for human; human is the mirror of human as well as the mirror of Sustainer.*” There were three mirrors: (1) the

mirror of Iskander, (2) Jamshed's goblet⁸⁸, and (3) the ring of exalted Prophet Solomon (عليه السلام). The shine, dignity, honour, and love in all three of these mirrors are from the mirror of *faqr*, the mirror of *mārifat*, and the mirror of witnessing Divine-presence. Hence, ultimate longs beginning; the people of beginning expect friendship-with-Allah (ﷻ). Such person neither belongs to the beginning nor the end, who is slave of evil-self (*nafs-ammara*), lust, and vanity; in fact he is deprived of Almighty's (ﷻ) *mārifat*. Remember! Three people remain incurable and unfortunate (away) from grace, wealth, and the treasures of exalted Prophet Mohammad (ﷺ): firstly, religious hypocrite of day one; secondly, liar of day one; and thirdly, infidel of day one. Regarding such people Allah Almighty (ﷻ) Commands (28:56), "*verily whoever you like, do not yourself bring him on to the path of guidance. Instead, whomever Allah (ﷻ) pleases, bestows the path of guidance.*" Therefore, there is a cure for every ailment, every lock has a key, and for every achievement there is effort and resource. If someone wants to take an incurable, the one without lock, the one without key, and the one without effort and intercessory to Divine-presence then what is that knowledge with which the *tālib* of Almighty can achieve his needs and objectives, and he becomes Allah Almighty's (ﷻ) favourite? That science is the science of contemplation of Divine-presence and the science of invocation of graves. Such person who has attained the intimacy in Divine-presence receives detailed answers from the presence of Divine-Truth, receives messages and spiritual-revelations manifested upon his heart from Divine-court and has perpetual presence in the convocation of exalted Prophet Mohammad (ﷺ) then what need has he got to recite Glorious Divine Name in conjunction with lines, diagrams, and magic-squares of twenty and triangles? The one who has capacity and spiritual-power (*Tawfeeq*) to take himself to Divine-presence with spiritual-concentration, what need has he got to draw imprint of diagrams and link them with triangles and letters? All

⁸⁸ Jamshed's goblet is known as *jam-e-jaha-numa* and it was a reflective wine goblet of Persian Ruler Jamshaid; he used to see the display of whole world in it.

these inferior, immature, none practical and incomplete states are of a person who is deprived of Almighty's (ﷻ) *mārifat*.

Poem

Leave repeated-recitals and quest for the Oneness of Almighty (ﷻ); with Oneness of Almighty (ﷻ) you will become the *ārif* of Divine-intimacy.

Perfect is the one who can devastate the entire universe, with the Command of Almighty (ﷻ), within a moment. Such perfect does not need to move lips or invoke invocation. Such perfect can favour the entire universe with his grace. Yes! This is well known fact that scholar is on narrative state and always remains a helpless requester whereas an *ārif* has observation of spiritual state. Similarly, an inferior remains in the state of remembrance, reflection, ecstasy, and absorption. *Faqeer* remains in the state of actual witnessing of Divine-Beauty and the ignorant remains in decline.

Poem

Acquire knowledge so that you can attain Divine-intimacy; otherwise, an ignorant person remains puppet of lust and temptation, and (having characteristics of) Satan *jinn*.

Knowledge has three letters and thirty chapters of Qur'ān are written in those three letters. Same as the thirty letters of (Arabic) alphabet constitute the verses that are annulled and cancelled, verses of assurances and warnings, verses with the stories of Prophets (ﷺ), verses with commands to do good and refrain from evil, and verses similar to Prophetic-traditions; which contain information regarding everything here and in the hereafter. Such *mūrshid*, who does not educate the *tālib* regarding this knowledge of grace and blessing and does not deliver instructions of Divine-presence on the very first day, is a fool because ignorant cannot reach the state of *faqr* and friendship-with-Allah (ﷻ) (*Wilāyāt*). Exalted Prophet (ﷺ) said, "If you speak, say good otherwise remain quiet." Exalted Prophet (ﷺ) said, "Whoso praises his brother to his face, is as if he slaughters him without knife." Exalted Prophet

(ﷺ) said, “The person who praises you on your face, throws dust in his mouth.” If someone can not initiate spiritual-influence (*haazraat*) from invocation or repeated-recitals, his body is not influenced by *dhikr* and reflection, with spiritual-concentration and contemplation he cannot achieve his objectives, with reflection he cannot have spiritual-power over his contemplation, his innermost cannot be activated, his apparent is not as according to his innermost, (the hurdles of) veils remain (in front of his view) like dyke of Iskander, then what is the cure for all that? If one faces retraction after invoking invocation, if one becomes mad and insane by *dhikr* and reflection, or if one becomes destitute due to the influence of evil spirit, then what is its cure? If a destitute and modest person wants to become king or wants authority over treasures of Divine-intimacy, then what is its cure? If one’s evil-self (*nafs-ammara*) destroys his belief day and night with mischief and turmoil, then what is its cure? If one cannot attain the knowledge and Divine-grace and the skills of knowledge and Divine-grace does not draw upon him, then what is its cure? If powerful enemies from every side surround a person, then what is its remedy? If a person suffers from incurable ailment and he is on the verge of death, then what is its cure? If perfect human, perfect scholar, a complete *faqeer*, worldly person, helpless poor, and needy people want the accomplishment of their desires, then what is its remedy? All these people must request all kinds of their apparent and spiritual objectives to friend-of-Allah (ﷺ) (*wali*) *faqeer*. How is a *faqeer* recognised? *Faqeer* friend-of-Allah (ﷺ) is he, who is perfect in spiritual-authority (*tasarruf*) and contemplation due to the intimacy of Divine-presence, and he is a practitioner of invocation of graves with spiritual-concentration and reflection. Such perfect *faqeer* and practitioner gets all obligations, Prophetic-traditions, necessities, and desirables (of the *tālib*) done in one obligation, Prophetic-tradition, necessary, and desirable (respectively); and he explains (to the *tālib*) all issues regarding the knowledge of Islamic-Divine-law and all literary knowledge by single issue. The wealth of all the aforementioned highest states and great fortune is achieved within a moment from a scholar-with-Allah (ﷺ) (*alim billah*) *faqeer* in Divine-union. Remember, acquiring excessive knowledge is not obligatory (for

every individual) but obtaining necessary knowledge of Islam, refraining from sins, and fearing Allah Almighty (ﷻ) is very important; however, getting rid of base-self and vanity, immersing in Divine-love (*Ishq-e-Elahi*), and achieving *mārifat* of monotheism is obligatory and for that endeavouring on the classical and magnificent straight-path, acquiring perfect-soul (*qalb-e-saleem*), and surrendering to the Will of Allah (ﷻ) is vital. (Exalted Qur'ān,) *“I seek refuge in Allah (ﷻ) from condemned Satan. I begin in the Name of Allah (ﷻ) who is the most Affectionate, the most Merciful.” “Proclaim: He is Allah (ﷻ), Who is the One. Allah (ﷻ) is the Transcendent of all, the Protector and Far-Superior to all. He (ﷻ) has not begotten any, nor is He (ﷻ) begotten. Nor is there anyone equal to Him (ﷻ).” “There is no one worthy of worship except Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ).” Exalted Prophet (ﷺ) said, “Abandoning materialism is the root of all worships and love for materialism is the root of all evil.”* Abandoning materialism and love for Almighty is the kernel of worship, and the secret of guidance is concealed in it. Love for materialism is the root of tribulation and religious-innovation. Those are strange fools, who consider religious-innovation as guidance. Such dark-hearted ones are blinds despite having eyes (and sight). Practicing spiritual-scholar is he, who takes himself into the convocation of exalted Prophet Mohammad (ﷺ) by exercising knowledge (i.e. Islamic-Divine-law). This is the status of a practical scholar; a perfect *faqeer* is he, who witnesses spiritual-states (*muqām*) of life and death day and night by the revelations of grave and the power of intimacy in Divine-presence. Almighty Allah (ﷻ) Commands (2:28), *“How can you deny Allah (ﷻ)?, whereas you were lifeless and He (ﷻ) gave you life, then He (ﷻ) will cause you to die and will again bring you back to life, and then to Him (ﷻ) you will be returned?”* *Faqeer* has a living soul, living tongue, living breath, steadfastness, living heart, living spirit, living poetry, perished malice, dead greed, dead temptations, and dead base-self. Such *faqeer* remains in Divine-intimacy and immerses in the observation of Divine-presence perpetually. He has right over all kinds of creation of Almighty Allah (ﷻ) so whatever he consumes, he

vindicates his right over the creation of Almighty Allah (ﷻ). Actual *faqeer*, whose reality is in Divine-union through Allah's (ﷻ) Actual-Name; he remains engrossed in witnessing Divine-Beauty and immerses in *mārifat* and Divine-union at every moment in all conditions. Whatever he wishes to consume, is permissive for him because entire creation on the face of earth is in his control and spiritual-power; entire creation remains secure from disasters and calamities due to his auspiciousness. Respected Rumi (ؒ) said, "Whoso gets a morsel of illumine of Divine-Majesty, whatever he consumes is permissive for him." Therefore any forbidden morsel will never enter *ārif's* throat, only permissive food enters his throat even if it seems forbidden by the worldly public. Every word of *ārif* is truth, even if it seems false by the public because of his state of absorption.

Poem

Everything said by the people of Divine-union, is about Divine-intimacy and Divine-union; only permissive morsel passes through the throat of the people of Divine-union.

As the stomach of *faqeer* is like oven, whatever he consumes burns into illumine with the fire of passion. *Faqeer's* eating is illumine, his sleep is honourable view of Divine-presence, and his awakening is spiritual contentment. *Faqeers* are beneficial for Muslims and they are renowned for their bestowal of grace among the creation of Almighty Allah (ﷻ). It is obligatory for a *tālib faqeer* to reach this status on the very first day.

Poem

I am a perfect and complete *faqeer* with guidance and generosity, whoever sees me gets relieved from all grief.

When a grief confronts me, it becomes victim of thousands of grieves itself; grieving people worship idols because they are polytheists.

In Divine-intimacy, a *faqeer* is free from grief; whereas, curse showers upon the pharaoh - a lover of worldly pride and dignity.

Wallowing in grief is, turmoil of worldly materialism; whoso relinquishes it, he is relieved from grief.

Such *faqeer* in Divine-intimacy when immerses in annihilated-in-Allah (ﷻ), is known as the person of ultimate Divine-intimacy; in Divine-court his seeing is approved, his contemplation and authority is accepted, spiritual-concentration and reflection is accepted, his wishful-thought is accepted, his spiritual-sight is accepted, and his spiritual-revelation and thoughts are accepted; his entire states are accepted.

Illiterate foolish person is worse than *jinn* Satan, evil base-self, worldly carrion, and devious *Iblis* (Satan); because everything he does is related to the vanity of base-self, which is contrary to the Will of Allah (ﷻ), and it is unacceptable. *Faqeer* is a Divine-secret, whose heart and mind are possessed with Divine-love. How would crows know the reality of falcon *ārif*s? If a *tālib* achieves all these states, ranks, knowledge, wisdoms, treasures, alchemy, and spiritual-conditions, then no desires are left in his heart; all these goals are attained with spiritual-influences and there are many types of spiritual-influences i.e. there are thirty spiritual-influences of thirty letters of alphabet, ninety nine spiritual-influences of ninety nine Glorious Names of Almighty Allah (ﷻ), every *Ḥadīth Qudsi* and every *Ḥadīth* of exalted Prophet Mohammad (ﷺ) has its spiritual-influence, every verse of Qur'ān has spiritual-influences, and there are spiritual-influences of Islamic-creed “*There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the Prophet of Allah (ﷻ).*” Every status and every state opens with these spiritual-influences; Similarly, there are spiritual-influences of annihilation-in-Allah (ﷻ); there are spiritual-influences of “*When faqr is accomplished then that is Allah (ﷻ);*” there are spiritual-influences of annihilation-in-Mohammad (ﷺ); and there are spiritual-influences of meeting with the spirits of spiritual of upper cadre (*gauth*), spiritual-pivots (*qutb*), friends-of-Allah (ﷻ), jurist

scholars, and scholars-with-Allah (ﷻ). Such person, who comprehends the knowledge and (spiritual) practices of these spiritual-influences, can bring forth the spirits of entire creations of eighteen thousand universes, entire guardian-angels (*Moakkal*), and entire *Jinns*, and he reaches every familiar and unfamiliar stage. The person unaware of this path of knowledge and practices of spiritual-influences is neither a spiritual-scholar of spiritual-condition nor he is an accomplished *faqeer* of *mārifat* of monotheism's knowledge; in fact he is under the burden of his base-self. *"There is no power and strength without Allah (ﷻ) who is the Glorious."* *"I seek refuge in Allah (ﷻ) from the cursed Satan."* *"I start in the Name of Allah (ﷻ) who is the most Beneficent and most Merciful."* He is the First, He is the Last; He is the Outwardly, and He is the Inwardly; there is nothing like Him, He is the Listener and Knower. Through the verification of inner only such person reaches the ultimate *mārifat* of these four stages (i.e. the First, the Last, The Outward, and the Innermost) of dignity of Oneness' essence, who eradicates any vestige other than Allah (ﷻ) from his heart and with the certainty of heart he acquires the state of certitude; he abandons four physical pleasures to taste the fifth pleasure of illumine of Divine-view. Four physical pleasures are as follows: firstly, the pleasure of eating and drinking; secondly, the taste of copulation with a woman; thirdly, the pleasure of ruler-ship or kingdom; and fourthly, the pleasure of pious deeds and knowledge. When, the fifth pleasure of the contemplation of Allah's (ﷻ) Actual-Name enters one's being then the previous four physical pleasures seem tasteless as food seems tasteless to a sick person. When the *tālib* of Allah (ﷻ) reaches this stage, he is honoured with the title of truthful from the Providence of kings. Allah Almighty (ﷻ) Commands (4:69), *"..... are the people who will be in the company of those (spiritual dignitaries on the Last Day) whom Allah (ﷻ) has blessed with His (special) favour: the Prophets (ﷺ), the truthful, the martyrs and the most pious. And how excellent these companions are!"* Initially it is important for a truthful *tālib* to test every state with experiment and inspection, then he should take step in *mārifat* and *faqr* afterwards; so that his certitude is strengthened and he

is not embarrassed in this world and in the hereafter. Firstly, he has to observe the illumine of Divine-view then he has to believe; firstly, clearly see and then be certain about it; firstly, he has to be in union and then have faith; attain special state firstly and then be sincere with it.

Mathnavi

When the spirit goes out of this world, the next world comes into view; when the spirit goes out of that world, *la-makan* is visible.

Such Divine-grace is only attained by friends-of-Allah (ﷺ) and they achieve such spiritual-power from Divine-intimacy. Allah Almighty (ﷻ) Commands (10:62), *“Beware! Verily, the Friend-of-Allah (ﷺ) will not have any fear, nor will they grieve.”* When Islamic-creed influences the body of a person, he becomes spiritually-enlightened friend-of-Allah (ﷺ). The person who is aware of the essence of Islamic-creed and recites it from its essence, undoubtedly with the essence of Islamic-creed he reaches Divine-presence. *“There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ),”* when a hundred year old infidel, *Yahood, Nasaara*, and a Christian - triple idol worshipper - recites Islamic-creed once then he becomes purified worthy of Heaven; however, you are the one who recites Islamic-creed day and night but unaware: whether you will go to Heaven or Hell. It is said, *“The status of faith is between fear and hope.”* On your one side is Heaven and on other side is Hell; therefore, you behold the fear and hope as intercessory for your faith, and then concentrate towards Allah Almighty (ﷻ). Remember! Islamic-creed is beneficial according to the intention (of the reciter) because it is said, *“Actions are according to intentions.”* The Islamic-creed has twenty four letters; there are twenty four hours in a day and night, and a human takes twenty four thousand breaths in a day and night. When the person recites Islamic-creed with sincerity with its particular special meanings from its essence *“There is no God but Allah (ﷻ) and Mohammad (ﷺ) is the messenger of Allah (ﷻ),”* then every letter of Islamic-creed burns his sins of each hour as fire burns dry timber. When the person strikes his heart with the *dhikr*

of Islamic-creed in such manner, the eye of his heart opens up with the passion of Almighty (ﷻ) and he witnesses Almighty's (ﷻ) *mārifat* and Divine-union with it. If a truthful *tālib* is unable to achieve five treasures from five strikes of Islamic-creed through a *mūrshid*, then the *tālib* should not waste his life anymore and he must immediately separate from such inferior *mūrshid* without Divine-union. The key to unlock Islamic-creed is the contemplation of Allah's (ﷻ) Actual-Name. An intelligent person comprehends the book of a perfect person and he attains contentment from it but an immature fool grieves on it and becomes confused. Initially when Islamic-creed influences a person's body, public see him as insane, but in the view of Almighty Allah (ﷻ) he is wise; he is horrified from public. His heart gets purified and his base-self dies; he is free from greed and temptations. It is quoted in an exalted Ḥadīth, “*The person, who recognises Allah Almighty (ﷻ), finds no pleasure in mixing with public.*” Honourable Mohayi-ud-Din Shah Abdul Qādir Gīlānī (رحمۃ اللہ علیہ) said, “An *ārif*-with-Allah (ﷻ) (*ārif billah*) has affection for Allah Almighty (ﷻ) but he is horrified from all else besides Allah (ﷻ).” Just like an arrow leaves the bow, the *ārif*s of Allah (ﷻ) runs away from such people who are saddened outwardly as well as spiritually, dispirited from the Divine-reality (*haqiqat*), and the illiterates who are worse than animal and Satan. Only such person knows the value of these states who is destined with Allah Almighty's (ﷻ) *mārifat* and love, and who is acquainted with the presence of the convocation of exalted Prophet (ﷺ), intimacy of Divine-presence, witnessing Divine-illumine (*Nūr*) of Sustainer's view; according to him every other state and stage is devastated and carrion. Such kind of states of Divine-Truth are attained by that *faqeer* whose beginning is *dhikr* with detailed answers, intermediate perpetual Divine-presence, and his utmost is being perpetually engrossed in the illumine of annihilation-in-Allah (ﷻ).

Commentary on Faqr

What is *faqr*? What is called *faqr*? With which spiritual-states (*muqām*), actions, deeds, and sayings, it could be recognised? What is *faqr* and what knowledge, intellect, and virtues are required for its acquisition? Like Sun, *faqr* bestows favour with its illumines to all worlds and for every soul it exemplifies visual-illumine and eternally dearest. Listen! Many people are apparently seen in the costume of *faqr* but spiritually they are devastated. One out of thousands attains *faqr* and reaps the pleasure of spring garden of Allah Almighty's (ﷻ) love and ardent-love. *Faqeer* is the one who is the remover of difficulties and he is the reflection of Divine-Essence (*Zaat-e-Elahi*). Such people can never be *faqees* who are enslaved by temptations and greed, who love and worship their base-self (*nafs*), and the self conceited ones. These are menial lower people who have indulged their hearts in the meanness of the menial world. After all what is the status of *faqr*? Briefly, *faqr* is the state of better-substitute (*Ne'am-ul-badal*). What is better-substitute? The person of better-substitute has authority on every deed, the practitioner of every practice, perfect in every science, sanctified and the one with abundance, and the person of grace and favour; he is the one who can show the states of pre-eternity (*azal*). After all what is the state of *faqr*? It is the name of traversing both worlds with concentration, controlling the spiritual-authority (*tasarruf*) of both worlds with contemplation, seeing the display of both worlds on the back of nail, slaying the base-self with a single strike, leaving the fun of both worlds and reaching the state of actual Divine-Essence, and reaching the state of "Allah (ﷻ) is pleased with them and they are pleased with their Almighty (ﷻ)." After all what is the state of *faqr* and what is its ultimate? From beginning to end, *faqr* is the name of remaining in perpetual Divine-presence (*hazoori*) by being sole and single. After all what is *faqr*? *Faqer* is entering and exiting. What is entering and exiting? Exiting the physical world and entering *la-hoot*; coming out of annihilation and entering subsisting; purifying from

ignorance, polytheism, heresy, malice, pride, vanity and all unpleasant behaviours and being honoured with the *mārifat* in annihilation-in-Allah (ﷻ) (*fanā fillah*) and Divine-sight (*nūr*); coming out of discontentment and entering contentment. What is contentment? Attaining every desire, whether it is linked with the state of Essence or Attributes, attaining it without any grief or spiritual-exercise (*mujahida*), and bringing the entire Divine-treasures (*Khazayen-e-Elahi*) to one's authority is called contentment. Entering and exiting is coming out of mere-following and entering monotheism; exiting obedience and entering grace; exiting complaining and faulty anecdote and entering inner-prosperity (*Ghenayat*), exiting inner-prosperity and entering spirituality, and then coming out of spirituality and entering guidance. When someone reaches the unlimited state of guidance, he becomes scholar-with-Allah (ﷻ) (*alim billah*). Exiting and entering is coming out of servitude and entering in Mastering, exiting the state of desire and entering the illumine of soul, exiting struggle and entering (Divine) love, exiting spiritual-exercise and entering (Divine) sight, exiting *dhikr* and reflection and entering spiritual-revelation and getting answers (directly from Divine-court), coming out of solitude and effort to enter the (Divine) secret i.e. opening the sight of heart to become carefree, exiting state of need and reaching the state of free from want, exiting the pleasures of base-self to enter poverty and starvation i.e. the pleasure of starvation that has Divine-view (*liqa-e-Elahi*) which is beyond thousand tastes, coming out of *faqr* that falls on face down (*faqr-e-mokib*) to the *faqr* of (Divine) love, and exiting revelations and miracles to enter the contemplation of Allah's (ﷻ) Actual-Name (*Ism-e-Allah zaat*). After all what is the state of *faqr*? *Faqr* is a passion - a resource of attaining favour of Divine-presence - *faqr* is an ambition from which the spirit attains comfort and the body is pardoned. *Faqr* is yearning in waiting, a resource of attaining *mārifat* of Divine-view. The *tālib* disciple *faqeer* attains all states of Divine-Essence and Attributes with the contemplation of Allah's (ﷻ) Actual-Name and by inscribing Allah's (ﷻ) Actual-Name on body (with imagination) because observation of Divine-illumine's (*Nūr*) manifestation and the view of monotheism is attained with this exercise. With the contemplation of

Allah's (ﷻ) Actual-Name, the *tālib* of Allah (ﷻ) attains all these stages, on the very first day. There is one such state that all other states are encompassed in it, the *faqeer* of this status is known as the person of *dam qidam*⁸⁹ and he attains steadfastness. Steadfastness is greater than performing miracles and achieving states. The person, who reaches this ultimate state of *faqr*, becomes target of public reproach; such (public) criticism keeps him secure from public and he has a successful ending. Exalted Prophet (ﷺ) said, “*Safety is in Oneness, calamities are in dualism.*” Safety is coming out of all else besides Allah (ﷻ) and entering Oneness. Whoso neglects Allah Almighty (ﷻ), falls victim to all sorts of disasters and calamities. Do not care for public criticism! Almighty Allah (ﷻ) Commands (5:54), “*They will toil (very hard) in the way of Allah (ﷻ) and will never fear any reproaches of the reprovers.*”

Quatrain

O unwise scholar! Knowledge has indulged you in pride, so instead of coming close to Allah Almighty (ﷻ), you have moved further away from Him. Even though you have read *kashaaf* and *hadaia*⁹⁰, until you will come to the special people of Allah Almighty (ﷻ), you will remain ignorant.

Exalted Prophet (ﷺ) said, “*The leader of public is the servant of faqeers.*” Therefore, how dare someone criticises and denies the *faqr* of exalted Prophet Mohammad (ﷺ). As alms are obligatory for all sorts of wealth and assets, there are alms on the wealth of knowledge too, which is obligatory for the scholars and its alms are to teach the knowledge to the students without any greed or ostentation - solely for the Pleasure of Almighty Allah (ﷻ). Alms are obligatory for the treasures of *mārifat* and *faqr*, so it is a duty of *faqeers* to educate the

⁸⁹ The stage *qidam* is the when Allah Almighty (ﷻ) created the illumine of Mohammad (ﷺ) from the illumine of name Allah (ﷻ), and that illumine remained in the presence of Allah Almighty (ﷻ) for 273000 years ref: Mehq-ul-faqr.

⁹⁰ *Kashaaf* and *hadaia* are syllabus books taught in traditional religious seminaries.

tālibs of Almighty (ﷻ) with spiritual-knowledge, to administer them the instructions of spiritual-discipline (*silk salook*), and to elevate them to their desired Divine-presence. Listen! The spiritual-condition of *ārif*s emerges in different mode every day. Allah Almighty (ﷻ) Commands (55:29), “*Every moment His Glory manifests anew.*” They attain such status that due to the power of contemplation and grace of the intimacy of Divine-presence, they observe the scrutiny of the Judgement Day; with that their base-self learns the lesson, remains perplexed, and refrains from major and minor sins. Utmost of perfected person (in this regards) is that he carries out “*habs-e-intiqal*” (applying temporary death upon oneself) but even this form of death is far from Almighty’s (ﷻ) *mārifat* and Divine-intimacy (*qurb-e-Elahi*) so according to *ārif*s this experience of death is also a wasteful action⁹¹. However, a perfect person of the contemplation of Allah’s (ﷻ) Actual-Name has authority upon spirituality; he recites “*Rise with the Command of Allah (ﷻ)*” and by reciting it he brings the spiritual back to life and takes him out of his grave. His such action is according to the tradition of Prophets (ﷺ) for exalted Prophet Jesus (ﷺ) used to do that. Some friends-of-Allah (ﷻ) have such power that, in the state of absorption and majesty, they pronounce “*Rise with my command*” and bring the dead back to life; such honour is for the friends-of-Allah (ﷻ) from the community of exalted Prophet Mohammad (ﷺ). Such status of *faqr* is achieved by the spiritual-scholars regarding whom exalted Prophet Mohammad (ﷺ) said, “*Spiritual-scholar from my community are same as the Prophets of Banī Isrā’īl (ﷺ).*” (In spreading message of Islamic Divine law as did the prophets of Banī Isrā’īl (ﷺ)) All exalted Prophets (ﷺ) requested in the court of Allah Almighty (ﷻ) for the status of *faqr* and to be in the community of exalted Prophet Mohammad (ﷺ) but their wish was not

⁹¹ The person takes himself through the experience of death to prevent his base-self from inclining to sins and the *faqeers* of ultimate status are purified souls. Here experience of death points at the Ḥadīth that states, “*Die before death.*” It means the person goes through such spiritual journey that his base-self annihilates and he has no desire of this world or the hereafter left in him. His only objective is achieving Pleasure of Almighty (ﷻ).

granted. Whosoever attained presence in the convocation of exalted Prophet (ﷺ), has taken the *faqr* of exalted Mohammad (ﷺ) as their companion, for there is neither any state to be proud of or above the state of honourable *faqr* nor will there be any; *faqr* is endless life.

Poem

If someone asks me about death, I will reply, “I am alive, what do I know about death.”

My base-self is dead as far as greed and vanity is concerned, with such death I attained Divine-view.

My grave is my solitude where I am stranger to myself and I am in prosperity.

I have achieved this state before death for my base-self is dead but my spirit is completely alive.

Home and grave are the same for me, this is against my base-self but it makes spirit immortal.

The death for dispirited heart is actual life for a Divine ardent-lover; the ardent-lover prospers from it.

The food and power for ardent-lovers is Divine-sight; whoso does not acquire Divine-sight in this life, is a shameless person.

The apparent and innermost (*bātin*) of a person depends on the state of his base-self for the evil-self (*nafs-ammara*) is like Pharaoh in pride and ostentation when it is satiated, it is a beast like a mad dog in the state of hunger, it is Satan when angry, it is a giant evil Satan in the state of mischief, and it is like stingy Croesus (Qaroon) at the time of generosity. In contrast, satisfied-self (*nafs-mutma'inna*) is beneficent and generous for Muslims in the state of satiety; content, in the state of hunger; wise, in the state of lust; calm, patient, and in Divine-presence, in the state of anger; kind and gracious, in the time of generosity. Satisfied-self is possessed by Prophets (ﷺ), friends-of-Allah (رضي الله عنه), practical spiritual-scholars, and perfect *faqeers*; satisfied-self has

different states and conditions. When *faqeer* with satisfied-self immerses in Islamic-meditation (*Murāqibah*) of ascension (*mirāj*), he reaches in Divine-presence like the *Burāq* (flying horse) and in a moment he attains Divine-view thousands times. There are many tale-tellers in the world and there are many listeners of stories and issues but one out of thousands is the friend-of-Allah (ﷺ) (*wali*) of unseen universe, bestowed with Divine-view.

Poem

The apparent and innermost of such person becomes one who clearly gets Divine-view; nothing remains concealed from him.

As scholars always have their sight on study; similarly, *faqees* always have their sight on the intimacy in Divine-presence and they perpetually remain in the convocation of exalted Prophet (ﷺ). Some people have perpetual presence in the convocation of exalted Prophet (ﷺ) but they are unaware of it; some are aware of it and they converse too (with exalted Prophet (ﷺ)). Some are on majestic state, some are at the state of Divine-Beauty, and some are at the state of excellence. We have given this book the title of actual-reflection (*Ain-numa*) and whosoever gets it and reads it, he becomes an *ārif* with Divine-union (*wisal*). Such person is a shameless hypocrite who does not achieve anything from this book, he does not achieve Divine-union, and he remains the one with dispirited-heart. Allah (ﷻ) is sufficient! All is temptation besides Allah (ﷻ)! For me, the eternal knowledge from Allah (ﷻ) is sufficient. This book of *mārifat* has reached its end, actual reflection, light of guidance (*Nūr-ul-Hudā*).

Blessing and salutations be upon exalted Prophet (ﷺ), his family, his companions (رضي الله عنهم), friends-of-Allah (ﷻ) of the community, all devotees from the community.

Glossary

- Aamil:** عامل A person who has perfected a spiritual practice through which he is able to attain spiritual influence of that particular exercise, he has authority upon various practices.
- Abad:** ابد Post-eternity, time without end
- Ahle-Sunnāh wa-Jama'at:** اهل سنت وجماعت People who follow prophetic tradition and the tradition of their companions
- Ahwāl:** احوال Hal, mystical elation, condition
- Ain:** عين Actual, exact reflection, vision, eye
- Ain-al-Ayani:** عين العيان Viewing every spiritual activity in front of innermost eye
- Ain-Kusha:** عين كشا Eye opener, opening of spiritual vision, activates vision of the innermost
- Ain-Numa:** عين نما Exact reflection
- Ain-ul-Ilm:** عين العلم Actual reality of knowledge
- Akhfa:** اخفا A level after the level of *khafi*, advance state of reaching pinnacle of annihilation in Allah (ﷻ) where the secret is fully concealed in the body, such state is called *mahboob-ul-mulki-faqeer* as mentioned by Haḍrat Sultan Bahoo (ﷻ)
- Akseer:** اكسير Concentration of *Ism-e-Allah Zaat* (ﷻ), spiritual knowledge that turns dust into gold with glance
- Alast:** الست When Allah Almighty (ﷻ) spoke to the spirits of all of the creations, grand convention
- Alif:** الف First letter of Arabic alphabet
- Alim ba Amal:** عالم باعمل Spiritual scholar, scholar who is practicing spirituality as well as *shāriah*
- Alim Billah:** عالم بالله Scholar subsists with Allah (ﷻ).
- Alim Fāzil:** عالم فاضل Qualified scholar
- Al-Ilm Hayy-o-Qayyum:** العلم حي القيوم The visual knowledge of the immortal and subsisting, Divine attributes of Allah Almighty (ﷻ)
- Anqa:** عنقا Simorgh, mythical bird with great wisdom

Aql-e-Juz: عقل جز Partial intellect, human intellect which is based on reasoning, knowledge based on matter relating to physical senses

Aql-e-Kull: عقل کل Complete intellect, it is beyond reasoning and five senses

Ārif: عارف Gnostic, the one who has the recognition of Allah Almighty (ﷻ), who attends the congregation of Rasool Allah (ﷺ) with his physical body

Ārif Billah: عارف بالله Recogniser with Allah (ﷻ)

Ārif Wali Allah / Aulyia Allah: عارف ولی اللہ یا اولیاء اللہ Friends of Allah (ﷻ) who have divine recognition

Arsh: عرش Throne of Allah Almighty (ﷻ)

Ayan: عیان Evident, manifest, clear

Azal: ازل Pre-eternal, time without beginning

Baqā: بقاء Immortality, remain in existence, subsist

Baqā Billah: بقاء بالله Subsistence with Allah (ﷻ)

Bast: بسط Qur'ān “2:245 “Allah (ﷻ) alone decreases (*qabz*) and increases (*bast*),” in this state Allah Almighty (ﷻ) manifests the impact of hope instantly upon the heart of Sufi during which one has to remain composed and not to react out of Islamic-Divine-law or he will be removed from the state of Godly friendship, *Qabz* and *bast* are as hope and fear relating to future where as *qabz* and *bast* have instant impact upon the heart

Bast wa Kushaad: بسط و کشاد Scantiness and abundance, opening and shutting

Bātin: باطن Innermost

Darood: درود Sending blessings and salutation upon the Exalted Prophet Mohammad (ﷺ)

Da'wat: دعوت Invocation, in the spiritual context it is a practice which is exercised by reciting Qur'ān on the shrine of a *wali Allah* (ﷻ) in a specific manner and the spirit of the mystic in the grave meets with the *Da'wat* initiator and helps him in resolving his spiritual hurdles

Da'wat-e-Dam: دعوت دم The invocation of breath, holding of breath for short time in the breast to let the heart beat with the rhythm of *dhikr*

Da'wat-e-Dam Nosh: دعوت دم نوش Invocation of extreme patience by breathing in with *dhikr* of *ism-e-Allah* (ﷻ)-*ho* in such a manner that those breathe of *Ism e Allah* (ﷻ) immerses within the whole flesh and blood

Da'wat-e-Qaboor / Da'wat-e-Takseer: دعوت قبور یا دعوت تکسیر Invocation of mystics of the grave by recitation of Qur'ān near the grave of any *kamil wali*

Dervīsh: درویش Student of mystics

Dhikr: ذکر Remembrance, repeated recitals recollection

Dhikr Ain-al-Ayani: ذکر الایمانی Remembrance while viewing Divine Essence

Dhikr Jahar: ذکر جهر *Dhikr* performed vocally

Dhikr Jallāl: ذکر جلال Majestic *dhikr*

Dhikr Qurbani: ذکر قربانی Sacrificial *dhikr*, in this *dhikr* all limbs of the *dhikr* invoker gets detached and they all get engaged in the *dhikr*

Dhikr Ruhani: ذکر روحانی Spiritual *dhikr*

Dhikr Sultani: ذکر سلطانی Royal *dhikr* of ‘*YaHoo*’ which is the *dhikr* of the Allah Almighty’s (ﷻ) *Zaat*. It is bestowed in the *Sarwari Qādiri* Sufi order

Dua: دعا Supplication prayer

Dua-e-Istajab ud Da’waat: دعاء استجاب دعوات Approved supplication prayer manifested as described in Ḥadīth Qudsi, “I was a hidden treasure and willed to be known so I created my creation”

Fanā Fillah: فنا فی اللہ Annihilation in unity of Allah (ﷻ), one annihilates in *Zaat* of Allah (ﷻ), as drop disintegrates in ocean

Fanā-fi-Sheikh: فنا فی شیخ One who adopts *sheikh*’s personality, by that one progresses in spiritual journey and is inseparable spiritual with his *sheikh*

Faqeer: فقیر Person at the level of *faqr* in spiritual context but in mundane terms it means pauper, *Faqeer* remains destitute by choice and not by chance, he can have *dunya* if he wish but instead he sacrifices it for his *Rabb* (ﷻ) and His (ﷻ) pleasure, doesn’t has love for material things in his heart

Faqr: فقر Ultimate stage of utmost mystical level, spiritual excellence, some if not all of orientalisers describes *faqr* as poverty which is inaccurate in the term of spirituality, Sultan Bahoo (رحمۃ اللہ علیہ) states in his Persian books “when *faqr* perfects it doesn’t have any form of need for such he has to ask or request someone. It’s name is without want or without any need” (Mehq-ul-faqr, 339), “world is grief and *faqr* is the name of Allah (ﷻ)” Ibid: 261. This term could not be used in this context, detachment of spirit from all multiplicity from the mind

Faqr-e-Mokib: فقر مکب On the path of *haqq* when exerciser faces hardship and some wayfarers become perplexed by turning towards substance and placing their trust in it and become neglectful of the Sustainer, such condition in state of *faqr* is humiliation, where a person resorts to begging in order to fulfil his needs and not to humiliate ones *nafs*

Fatiha: فاتحہ First chapter of the Qur’ān, the opening, praying for the the deceased

Gharq-Tawheed: غرق توحيد Immersing in monotheism

Ghenayat: غنایت Enriched to such level that one becomes carefree from further wants

Habs-e-Dam: حبس دم *Dhikr* with holding breath in the chest for longer period

Habs-e-Intiqal: حبس انتقال Applying death upon one's own self and disassociating from body but after this state one regains life

Hadīth Qudsi: حدیث قدسی Words of Allah (ﷻ) narrated by Exalted Prophet (ﷺ)

Haqiqat: حقیقت Divine reality

Haqq: حق Glorious name of Allah Almighty (ﷻ)

Hayy-o-Qayyum: حی قیوم Attributes of Allah Almighty (ﷻ), immortal, alive and omnipotent

Hazoori: حضوری Special privilege approved state in the court of Allah Almighty (ﷻ) or the *majlis e Mohammadi* (ﷺ), in some cases it also means fully focused, revelations of Divine secrets of Allah Almighty (ﷻ)

Hikma: حکمہ Able to reach spiritually the depth of any situation

Hoo: هو Hoo is exalted name of Almighty's (ﷻ) essence

Iblis: إبليس Satan

Ilham: إلهام Spiritual revelation, the spiritual revelation manifests upon the heart of Sufi whereas *Ilham* for the prophet (ﷺ) is defined as Devine revelation in order to differentiate the status of Prophet (ﷺ) which is unique and no one other than Prophet (ﷺ) can acquire and *wali* or friend of Allah (ﷻ) can acquire spiritual revelation

Ilhaam-e-Mazkūr: إلهام مذکور Mystical revelation in form of reply from Allah Almighty (ﷻ)

Illallah-ho: الا الله هو None besides Allah (ﷻ) i.e. only Allah (ﷻ)

Ilm-e-Ain: علم عين It is actual *ilm-e-mārifat*, knowledge of vision

Ilm-e-Akseer: علم اکسیر Knowledge of alchemy, science of transmutation, dust transforms into gold with glance

Ilm-e-Ladunni: علم لدنی Inspired knowledge, knowledge acquired through *mūrshid* to righteous Islamic-Divine-law abiding *dervīsh* without excessive struggle or other form of actions, it is a special grace of Allah Almighty (ﷻ)

Ilm-e-Takseer: علم تکسیر Invoking *Da'wat e qaboor*, invoking mystic of graves

Ilm-e-Zāhir: علم ظاہر Formal education which is taught in schools etc

- Imam:** امام Imam are Jurists as well as descendents of Prophet (ﷺ), if used as imam of any masjid that means he is prayer leader in that masjid
- Iman:** ايمان faith
- Intiqal:** انتقال Death in mortal terms but departure in spiritual terms, such like departing from mortal state to the spiritual state
- Ishq:** عشق Passionate love, ardent-love, enamour
- Ishq-e-Elahi:** عشق الہی Ardent love of Allah (ﷻ)
- Ism-e-Allah Zaat:** اسم اللہ ذات Actual name of Allah Almighty (ﷻ)
- Ism-e-Azam:** اسم اعظم Glorious name (Divine name of Allah (ﷻ))
- Israr-al-Azmat:** اسرار العظمت Secrets of greatness
- Istikharah:** استخاره Certain supplication prayer for guidance through dream
- Istakhwan-ul-Abyaz:** استخوان الابيض White bone in the skull
- Jabbar:** جبار The omnipotent, Almighty (ﷻ)
- Jamāl:** جمال Divine beauty
- Jawab ba Sawab:** جواب باصواب Fitting answer, detailed answers
- Jihad:** جہاد Struggle, war on the path of Allah (ﷻ)
- Kalima Tayyab:** کلمہ طیب Islamic creed, with its recitation one enters Islam
- Karamat:** کرامت Miracle performed by a friend of Allah (ﷻ) that is subordinate of Divine miracle *mojaza* performed by Prophet (ﷺ)
- Karamat-al-mo-Azam:** کرامات المعظم Honourable miracles
- Kebab:** کباب A food cooked on charcoal, used for person in ardent-love
- Khalifa:** خلیفہ One who is appointed by the *mūrshid kamil* as his representative and is also bestowed spiritual powers to assist other desirous upon the path of Allah (ﷻ), (please note that many fake imposters have appointed their deputies to defraud people and get more costumers for their fake *mūrshid*)
- Khannaas:** خناس Satan who inserts suspiciousness in the heart, as per Qur’ān, 114:4, “from the evil of the slinking whisperer (Satan) who hides himself withdrawing”
- Khartoum:** خرطوم Satan who has a trunk like elephant with that he sucks any pious thoughts from the heart, Qur’ān (68:16) “Now We shall brand him on the snout”
- Khazayen-e-Elahi:** خزائن الہی Treasures of Allah (ﷻ)
- Khider:** خضر Was a prophet (ﷺ) who drank the water of immortality from the spring of darkness and he is the same person who is mentioned in Qur’ān (18:60-82)

travelling with Prophet Moses (عليه السلام), he has the duty to test *auliyā Allah* (عليه السلام), his prophethood is mentioned in (Maheq-ul-Faqr p. 167)

Kunn: کن Be, let it be happen

Kursi: كرسي Divine-chair

Labbaik: لبيك I am present, recited during the stay at plains of Arafat on the day of Hajj

Lahad: لحد Space within the side of grave where the body is placed

Lahawl: لا حول Short form of *La hawla wa la quwata*

Lahawla wa la quwata: لا حول ولا قوة There is no strength or power besides Allah Almighty (عليه السلام)

Lata'yef: لطائف Subtle Points within the body where certain forms of mystical illumination manifests.

Lawh-e-Mahfooz: لوح محفوظ Divine-tablet which contains the blue print of entire knowledge

La-Yahtaaj: لا يحتاج Without any want

Liqa-e-Elahi: لقاء الہی Meeting Allah Almighty (عليه السلام)

Mārifat: معرفت Recognition

Ma'shooq-e-Elahi: معشوق الہی Beloved of Allah (عليه السلام)

Mashq-e-Wajudiyya: مشق وجودیہ Inscribing divine name of Allah (عليه السلام) on the body with imagination

Mazkūr: مذکور Whoso is bestowed reply from Divine *zaat* in from of *Ilham* (spiritual revelation) as Allah Almighty (عليه السلام) states “you remember Me and I shall remember you” this state of *dhikr* becomes *dhikr mazkūr*

Mirāj: معراج Accession to heavens, acquiring the utmost or ultimate level

Moakkal: موكلك Guardian angels

Mujahida: مجاہدہ Striving, struggle against one's evil self, striving towards apposing one's base self

Muqām: مقام State on spiritual level

Muqām al Mahmūd: مقام المہمود Highest place exclusively allocated to Exalted Prophet Mohammad (ﷺ) in proximity of Almighty (عليه السلام)

Murāqibah: مراقبہ Reflection, trance, meditation is not its accurate translation because with meditation one can only reach the acts of *nafs* whereby the *murāqibah* (Islamic meditation) enables one to contemplate *dhikr* in breathing without engaging any of the five senses and it actually takes its invoker to the Divine *zaat*

- by the guidance of *mūrshid kamil* whereby the invoker remains in control deep inwardly and totally unaware outwardly
- Mureed:** مرید Disciple, the person who has taken *baiat* and teachings of spiritual discipline from such a *mūrshid* who is honoured with the title of *mūrshid* by the court of *Rasool Allah* (ﷺ)
- Mūrshid:** مرشد Sufi master, a true *mūrshid* is only that person who is bestowed the state of *mūrshid* by the court of *Rasool Allah* (ﷺ)
- Mūrshid Akmal:** مرشد اکمل Supreme *mūrshid*
- Mūrshid Kamil:** مرشد کامل Perfect spiritual master *mūrshid*
- Mūrshid Mukammil:** مرشد مکمل Complete *mūrshid*
- Nafs:** نفس Ego, base self, animal self, *nafs* is also described as breath, living being and life, in general term *nafs* is associated with base self or *nafs ammara*, in Qur`ān it is stated, 38:72, “Then when I have perfected its (visible body) and blown into its (invisible) self My Own (illuminating) spirit, fall down prostrate before him (in his honour),” the spirit is blown into Honourable Adam (عليه السلام) as and spirit is not *nafs* but *nafs* is breath in this context
- Nafs-Ammara:** نفس اماره Evil inner self, ego, base self, animal self
- Nafs-Lawama:** نفس لوامه One’s accusing self
- Nafs-Mulhima:** نفس ملهمه One’s inspiring self, intellect
- Nafs-Mutma’inna:** نفس مطمئنه Satisfied *nafs*
- Nasaara:** نصاریٰ Christians
- Nasot:** ناسوت Mortal world, physical universe
- Ne’am-ul-Badal:** نعم البدل Better substitute bestowed by Allah Almighty (ﷻ) instead of one requested by desirous
- Nigah:** نگاہ Casting gaze upon or have gaze of *mūrshid*
- Nūr:** نور Illumine
- Nūr-ul-Hudā:** نور الهدی Light of guidance
- Paras:** پارس Invaluable expensive, this is a Persian word and it is used in this context
- Qaalo Balaa:** قائل بلی Yes you are
- Qādiri:** قادری Name derived from *Sheikh* Abdul Qādir Gilānī (رحمۃ اللہ علیہ), only sufi order which is named after its *Sheikh*’s name where all other orders are either related to their area or their form of spiritual exercise such as *Naqashbandi*. The meaning of *Naqashbandi* is inclosing the imprint of name of Allah Almighty (ﷻ)

Qahr: قهر Warthful

Qalam: قلم Divine-pen

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

Qalb-e-Munib: قلب نيب Soul which is occupied with recognition of Allah (ﷻ) and secrets of recognisers (*Ārifeens*)

Qalb-e-Saleem: قلب سليم Perfect soul or heart, in which there is no other desire besides Allah Almighty (ﷻ)

Qazi: قاضی Jurist in Islamic *shāriah* or one who applies law of *shāriah*

Qidam: قدم In *Ain-ul-Faqr qidam* is used for *Ism-e-Allah* (ﷻ) because at the station of *qidam* is Allah Almighty's (ﷻ) illumine of *zaat* That manifest from *Ism-e-Allah* (ﷻ) and from that illumine emerged the illumine of *Rasool Allah* (ﷺ). Prior to this state when there was only *zaat of Allah* (ﷻ) that is known as *Qidam*.

Qum: قم Rise

Qurb-e-Elahi: قرب الہی Intimacy, closeness, vicinity of Allah Almighty (ﷻ)

Qurb-e-Wajdani: قرب وجدانی Intimacy in intuition

Qutb: قطب Highest cadre in spiritual pivot, they are only four present in the world

Rabb: رب Provider of sustenance, attribute of Allah Almighty (ﷻ)

Raafzi: رافضی A Shia sect who are violently against the pious wives of *Rasolallah* (ﷺ) (the mothers of the believers) and the companions of the Prophet (ﷺ)

Rawaiti Alim: رواتی عالم A scholar who has no research of their own but only follows traditional findings

River Ameerq: دریاے عمیق Profound River of *nūr* in closeness of Allah Almighty (ﷻ)

River Zharf: دریاے ژرف River of divine illuminations

Riyazat: ریاضت Mystical exercise

Roshan Zameer: روشن ضمیر Enlightenment of soul, illuminated soul or spiritually enlightened

Ruh: روح Spirit

Ruhani Jism: جسم روحانی None physical body

Ruhani Uloom: روحانی علوم Knowledge relating to spirituality and their practices

Ruh-e-Jamadati: روح جماداتی Spirit of solids i.e. rocks, stones, minerals

Ruh-e-Naba-Tati: روح نباتی Spirit of vegetation

Sahv: صحو Retaining in senses in love of Allah (ﷻ), regaining senses, sobriety

Salb: سلب Seizure of the spiritual powers

Sarwari Qādiri: سروری قادری Honourable Sultan Bahoo (رحمۃ اللہ علیہ) was a sufi of Qādiri order and all of his followers are known as *Sarwari Qādiri*

Shah Sawar: شہ سوار Master rider, this term is used for a person who is expert in any particular mystical exercise or initiative

Shaitan: شیطان Satan

Sifaat-e-Elahi: صفات الہی Attributes of Allah Almighty (ﷻ)

Silk Salook: سلک سلوک Spiritual procedures and its practices

Silsa Ṭarīqat: سلسلہ طریقت There are four spiritual paths and they are all subordinate to *Qādiriyya* order

Sirr: سر Secret, it is placed within the spirit on the time of Grand convocation known as *yom-e-alast* as mentioned in the Qur’ān: 33:72, “Indeed We offered the Trust to the heavens and the earth and the mountains, but they declined to bear this (burden) and felt scared of it but man took it on. Verily he is ever so wrongdoing (against his own self), unwise and extremely ignorant” (Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) describes this trust as manifestation of *Ism-e-Allah* (ﷻ)-*zaat*. When human being accepted the trust and Allah Almighty (ﷻ) commanded, “O human I wrap this trust in purified wraps and I will place it in your heart, I will bestow you another body and another world then I will test you and will see whether you will bring my trust back in perfect condition or you will lose it), it is worth mentioning that Allah Almighty (ﷻ) addressed spirits and this trust is described as *sirr*

Subhani: سبحانی Praised, Glorious

Sufi: صوفی A person who has adopted spiritual path in which he makes effort to purify his *nafs*

Sultan-ul-Faqr: سلطان الفقر King of spiritual excellence state

Sunnah: سنہ Actions of Exalted Prophet (ﷺ)

Tafriid: تفرید Abandonment of desire for deeds in favour of being at one with Divine essence

Tajalli: تجلی Disclosure, spiritual occurrence, unveiling, it is a spiritual mechanism with which many forms of spiritual unveiling manifests upon the soul (*qalb*)

Tajrid: تجرید Isolating the spirit from influence of Satan, *nafs* and physical body

Takseer: تکسیر Invoking mystics of graves, *Da 'wat-e-qaboor*

Tālib: طالب *Dervīsh* in quest of recognition of Allah Almighty (ﷻ), the desirous for Allah Almighty (ﷻ)

Talqeen: تلقين Pass instruction and teaching through spiritual concentration, inspiration, suggestion, spiritual discipline passed by *mūrshid*, the other meaning is instructing someone on the death bed to recite Islamic creed *shahada*

Tarīqat: طریقت Spiritual path

Tark-o-Tawakkal: ترک و توکل Abandonment and reliance in God, trust in God

Tasarruf: تصرف Power of *sheikh* to bring about events having the authority to utilise power, power to bring about things to happen at his disposal, spiritual power

Taşawuf: تصوف Sufism, spirituality which leads to purity of soul, renunciation of base-self

Tawajjuh: توجه Having concentration upon any spiritual matter

Tawfeeq: توفیق Grace and Divine help bestowed with the glance of *mūrshid kamil*, Divine grace

Tazeem-al-Mukarram: تعظیم المکرم Respectable honour

Ummah: امة Community

Wajood Hayio Pasand: وجود حی پسند Such being which is liked by Almighty Allah (ﷻ)

Wilāyat: ولایت Spirituality, Gods' encompassing power, sanctity, state of friendship with God, (If any abnormal event occurs from a person then the Roman Catholic pope will pronounce him or her as saint. Whereas any abnormal occurrence by a Sufi on the upright is described as spiritual miracle or *karmat*, if he adopts the discipline of Islamic-Divine-law. If it is out of Islamic-Divine-law then it will be seen as delusion. Ability to perform miracle is not the criteria for a true Sufi but his ability to help others to subjugate their base self *nafs*. Lead the life in accordance to the Islamic-divine-law.)

Wird Wazayef: ورد و وظائف Reciting Qur'ānic verses or supplicating certain supplication number of times as prescribed by the *sheikh* for worldly or spiritual gains or fulfilments of desires

Wisal: وصال Unification or unity with Divine

Yahood: یہود Deniers and slayers of the Prophets (ﷺ), distorters and making changes to Torah to suite themselves, extremist-zionists killer of women and children, extreme racists

Yaqin: یقین Certitude spiritually as well as physically

Zaat: ذات Entity, essence, actual self

Zaat-e-Elahi: ذات الہی Self of Elahi, Elahi is the name of Allah (ﷻ)

GLOSSARY

Zahid: ٤٧ Abstinent, devout the one who resorts to *zuhd* renunciation

Zunnaar: ٤٧ Infidel-girdle, costume, robe, cord worn by idol worshipers

Figures



Fig (1), Ref: p.56



Fig (2), Ref: p.57

الله

Fig (3), Ref: p.113
(Name of Allah (ﷻ))

محمد

Fig (4), Ref: p.113
Name of Exalted Prophet Mohammad (ﷺ)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تصرف ح حاضرات	تصرف ج حاضرات	تصرف ث حاضرات	تصرف ت حاضرات	تصرف ب حاضرات	تصرف ا حاضرات
تصرف س حاضرات	تصرف ز حاضرات	تصرف ر حاضرات	تصرف ذ حاضرات	تصرف د حاضرات	تصرف خ حاضرات
تصرف ع حاضرات	تصرف ظ حاضرات	تصرف ط حاضرات	تصرف ض حاضرات	تصرف ص حاضرات	تصرف ش حاضرات
تصرف م حاضرات	تصرف ل حاضرات	تصرف ک حاضرات	تصرف ق حاضرات	تصرف ف حاضرات	تصرف غ حاضرات
تصرف ی حاضرات	تصرف ء حاضرات	تصرف لا حاضرات	تصرف ه حاضرات	تصرف و حاضرات	تصرف ن حاضرات

Fig (5), Ref: p.203

تصرف یا مالک کلید	تصرف یا رحیم کلید	تصرف یا رحمن کلید	تصرف یا اللہ کلید
تصرف یا مومن کلید	تصرف یا سلام کلید	تصرف یا صبح کلید	تصرف یا قدوس کلید
تصرف یا متکبر کلید	تصرف یا جبار کلید	تصرف یا عزیز کلید	تصرف یا مہیمن کلید
تصرف یا غفار کلید	تصرف یا مصور کلید	تصرف یا باری کلید	تصرف یا خالق کلید
تصرف یا علی کلید	تصرف یا شکور کلید	تصرف یا رزاق کلید	تصرف یا وہاب کلید

Fig (6a), Ref: p.203

FIGURES

هو كل يا متين	جمعيت كل يا متين	هو كل يا متين	هو كل يا متين
يا ولي	يا حميد	يا خفي	يا بديع
يا محي	يا ممي	يا حي	يا قيوم
يا واحد	يا احد	يا صمد	يا قادر
يا مقتدر	يا مقدم	يا موخر	يا اول
يا اخر	يا ظاهر	يا باطن	يا والي
يا متعالى	يا بر	يا تواب	يا منعم
يا منتقم	يا عفو	يا رؤف	يا ملك
يا ذو الجلال والاكرام	يا جامع	يا غنى	يا غنى

Fig (6b), Ref: p.203

يا مغنى	يا معطى	يا مانع	يا ضار
يا نافع	يا نور	يا هادى	فنا فى الله بقا بالله
يا استار	يا باقى	يا شديد	يا صبور
ليس كمثل شىء	وهو السميع العليم		
وعد الله الحق	انك لا تخلف الميعاد		
الله بس ما سوى الله هوس			

Fig (6c), Ref: p.203

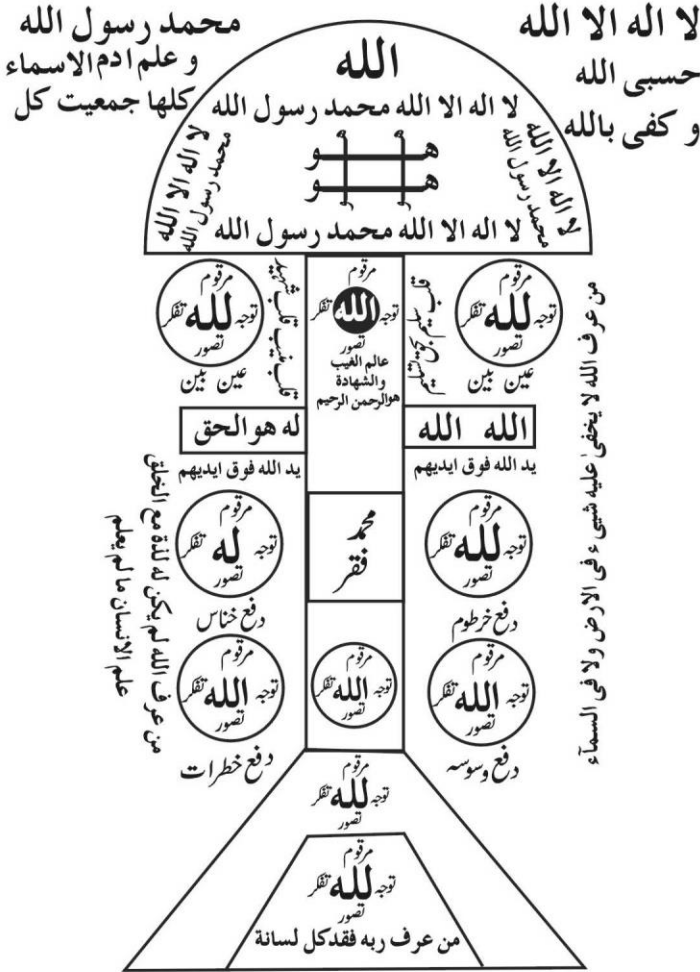


Fig (7), Ref: p.204

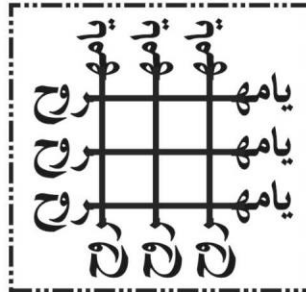


Fig (8), Ref: p.205

افضل الذكر لا اله الا الله محمد رسول الله صلى الله عليه وآله وسلم
 لا اله الا الله محمد رسول الله . لله . لله . لله . هو

ان الله وملئكته يصلون على النبي
 محمد بن عبد الله
 صلى الله عليه وآله وسلم
 الذين

امنوا صلوا عليه وسلموا
 احضروا بملك الارواح المقدس والحي الحق
 يا سيدي يا رسول الله امددني في سبيل الله
 يا حيايت النبي الله فرياد رس يا خاتم النبيين يا
 شفيع المذنبين صلى الله عليك وسلم

باب روضة المبارك محمد رسول الله . الله اكبر يا رب روضة المبارك محمد رسول الله
 باب الحرام

Fig (9), Ref: p.207

بسم الله الرحمن الرحيم

الله	له	هو	محمد	فقر
ازل	دنيا	عقبه	معرفة	انوار
ديدار	قرب	خضور	نور	جمعيت
رجا	خوف	توحيد	سودا	سويدا
نفس	قلب	روح	سرسر	لاهوت
عيان	غفرق	كليد	قتل	كل
				جزر

Fig (10), Ref: p.209

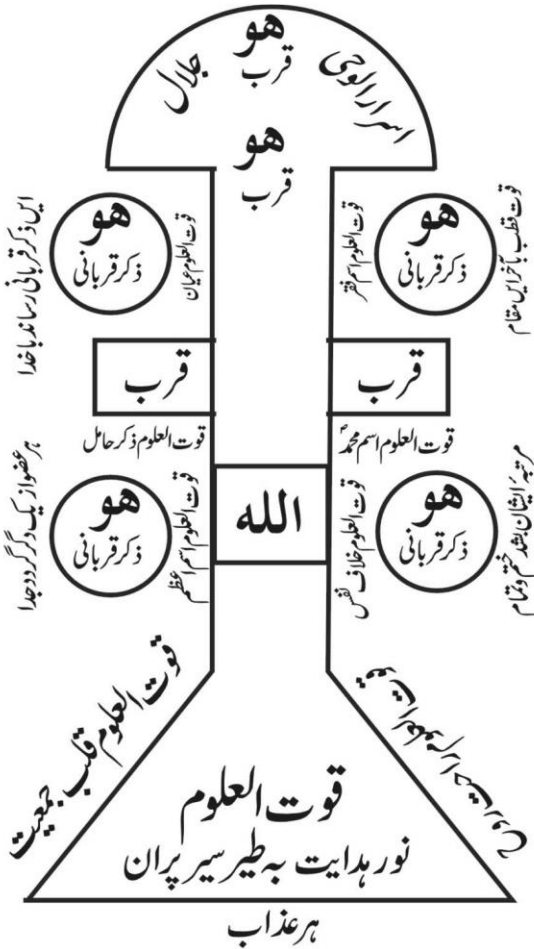


Fig (11), Ref: p.209



Fig (12), Ref: p.212



سگ درگاه میراں شو چو خواہی قرب ربانی کہ بر شیراں شرف دار سگ درگاہ جیلانی

Fig (13), Ref: p.212

[Meaning of last two sentences in Fig (13): If you want the intimacy of Allah (ﷻ), be a dog of Shah Jilan (ﷻ); beyond in honour from lions are the dogs of Shah Jilan (ﷻ).]

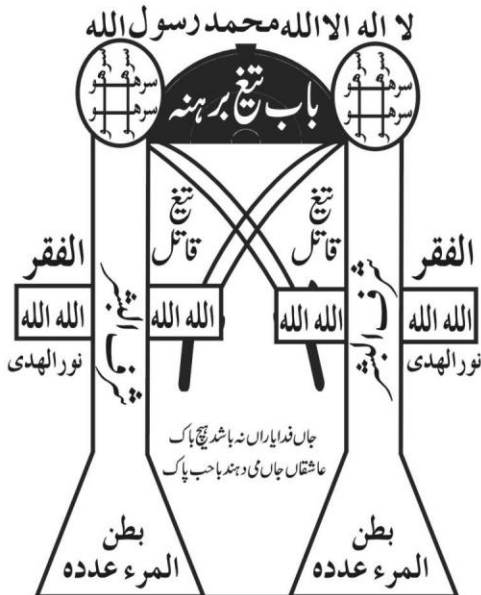


Fig (14), Ref: p.212

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

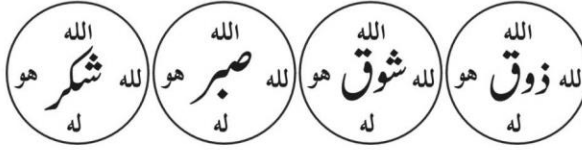
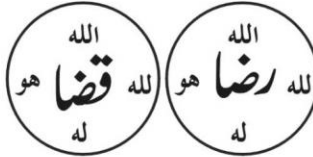


Fig (15), Ref: p.212

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



الرضاء فوق القضاء

Fig (16), Ref: p.213

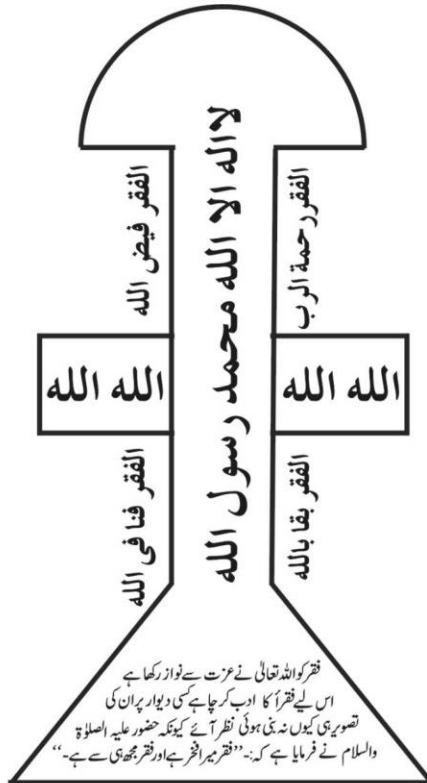


Fig (17), Ref: p.213

[The meaning of above text at the bottom of diagram: Faqr is bestowed with honour by Allah Almighty (ﷻ) so respect faqeer even though his image is on a wall because exalted Prophet (ﷺ) said, “Faqr is my pride and faqr is from me.”]



Fig (18), Ref: p.213



Fig (19), Ref: p.214

بقا بالله فاعلى الله له فاعلى الله بقا بالله	بقا بالله فاعلى الله لله فاعلى الله بقا بالله	بقا بالله فاعلى الله الله فاعلى الله بقا بالله
بقا بالله فاعلى الله فقير فاعلى الله بقا بالله	بقا بالله فاعلى الله محمد فاعلى الله بقا بالله	بقا بالله فاعلى الله هو فاعلى الله بقا بالله
بقا بالله فاعلى الله جامع فاعلى الله بقا بالله	بقا بالله فاعلى الله فضل فاعلى الله بقا بالله	بقا بالله فاعلى الله فيض فاعلى الله بقا بالله

Fig (20), Ref: p.217

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Nūr-ul-Hudā

THE LIGHT OF GUIDANCE

SULTAN  BAHOO

The Light of Guidance (*Nūr-ul-Hudā*) is amongst one of the most notable works by Sultan-ul-Ārifeen Sultan Bahoo – renowned Sufi and 17th-century poet of the Indo-Pak sub-Continent – originally written in Persian and now beautifully translated into English by M. A. Khan. Use of unique terminologies and insertion of footnotes for the explanation of essential ideas make the translation fascinating as well as easy to understand for the readers. This book aims to introduce the Sufi teachings of Sultan-ul-Ārifeen Sultan Bahoo to anyone who is interested in acquiring spirituality and knowledge of Sufism.

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