

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE SPIRIT OF al-FAQR

Translation  
Of

## AIN al-FAQR

By  
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\*Note: (PBUH) Peace Be Upon Him

## Foreword

During my travels abroad I often observed that there are only a few people who have formed right opinion about Islam. Then they, on their part, are mostly research scholars. They, of course, have not only studied Islam keeping in view the principles and laws of the religion but they have also understand the real message and spirit of Islam. They know that Islam is the religion of peace. But there are many others and they have been influenced by the politicians and socalled think-tanks of western world who consider Islam to be the religion of violence and terror. Every religion person with a beard and turban they come across, is a terrorist in their eyes. Now it is the duty of every Muslim whether he is Sufi or a common man to clarify this matter to them as peace loving people with humanitarian outlook. Any body can see the example in the Muslims' attitude towards the others. When a Muslim meets a Muslim, he shakes hand with him by

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saying, “Assalam-o-Alaikom” (peace be to you) and if he meets some non-Muslim, he says “peace to one who follows the guidance.” The “guidance” here means the system of universal moral and spiritual values.

There is a misunderstanding among the Western people in general that the Islamic religion was imposed upon the people of the land by sword, conquered by the Muslim kings. This is a grave error to be taken seriously, which is to be rectified through our endeavours at every level, political or intellectual moral or social, so forth and so on.

The historical fact is that Islam spread in Asia and Europe through the efforts of Sufi saints who travelled far and wide some times as mere preachers, propagators and teachers and some times as traders and merchants. The practising Sufis amongst them were the real exemplars who entertained all in their company who came to meet and see them. When those people saw them, talked to them and learnt about the peaceful message of Islam, they came to believe in Islam and then they followed then after they had felt a real change in their hearts.

At the same time the Muslim world finds itself in anguish and pain due to the misguided interpreters of Islam amongst them. We feel the need of providing correct information to our misled people as well as to those in the West who have misunderstood Islam.

In my opinion, what we actually need is to explain to the people that *maslak* (creed) which I call the Sufis' view of Islam (some times called *qalb-i-Islam*, the inner aspect of Islam).

Islam is peace and *rahma* (mercy) and its Prophet (PBUH) brought *raham* to the world. Sufis all over the world have been the true representatives of this *rahma* wherever they went or wherever they lived in any community.

I belong to Hadrat Sultan Bahu's Sufi order called *Qadri tariqa* and I have devoted each and every moment of my life to preach his views and teachings. Then as a representative of his Sufi order I can also realise my responsibility to persuade and inspire others who are competent to do the work and to co-operate with me in this mission.

I am happy that Prof. Syed Ahmad Saeed Hamadani has already written more than a dozen books about the life and work of my Murshid and my illustrious ancestor Hadrat Sultan Bahu. He is well known among the Sufi Scholars for his knowledge of history and spirit of Sufism. Now he has translated a very important book of Hadrat Sultan Bahu, *Ain al-Faqr*, originally in Persian, into English. In fact, it is the first complete and comprehensive book written by Hadrat Sultan Bahu, which has been translated into English by an eminent scholar like Syed Ahmad Saeed Hamadani.

I pray for his good health and long life and also pray for the readers that they may find guidance to the right Path and live like peaceful and peace loving people in this world which is now being rightly called the global village. I also thank my friends at Sultan Bahu Research Institute particularly Muhammad Asad Khan who have printed and published this book within such a short time.

Darbar Sultan Bahu      **Sultan Fiaz-ul-Hassan**  
Jhang (Punjab)                      (Founder & Chairman)  
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## Hadrat Sultan Bahu

### The Sultan al-Faqr and Sultan al-Arifin

Hadrat Sultan Bahu is one of the most renowned Sufi saints of the later Mughal period in the history of Indo-Pakistan sub-Continent. He is often called Sultan al-Arifin (the Sultan of Gnostics) in the Sufi circles. His ancestors belonging to a tribe of Alvis called Awan and coming from Arabia via Hira (Afghanistan) had settled in the Soon Sakesar Valley of Khushab District in Punjab. His father Sultan Bazid had served in the army of the Emperor Shah Jahan as a high ranking officer and so in recognition to his services he had been awarded *a jagir* in the Shorkot area. The family migrated to the place and settled at Qalai Shorkot a settlement at the bank of River Chenab (now in District Jhang, Punjab). Hadrat Sultan Bahu was born there probably in 1628 AD.

Even in the early childhood, it was perceived by all those around him that a strange light shone upon his face which compelled even the Hindus to utter *Kalima*



*Tayyiba* (There is no god but Allah and Muhammad is His messenger) in his presence. His father died when he was just a child but his mother Bibi Rasti, remained alive till he was forty years old.

His mother supervised his education but it must have been irregular because he was often found under the influence of ecstatic states. It seems that his education remained informal to the end. Whatever he expressed or wrote after-wards, it was in the light of his own spiritual vision and knowledge.

His mother taught him the essential Sufi exercises of *dhikr* (invocation of Allah and His Names) and he probably needed no more guidance after that. He was initiated to walk the path of Sufis intuitively. His spiritual experiences and vision enriched his mind and spirit with so much knowledge that he far excelled his contemporary Sufi masters and Sufi poets in *Tasawuf* (Sufism) and *Suluk* (all about the Sufi Way and its stations and states). In a book he remarks:

Though we have little of formal learning, / Yet the spirit has been blessed with holiness by esoteric knowledge.

In fact he may be called a born saint.

He got married in his early youth and twice or thrice afterwards and had sons and daughters but all this did not deter him from his darvesh wanderings, to visit the sacred places and look for the spiritual company of his fellow Sufis.

He may have met many Sufis and visited many tombs of the saints but he did not come across a Sufi teacher of his own calibre.

At the age of thirty he had an extraordinary vision in which he saw Prophet Muhammad (may peace be upon him) through the spiritual recommendations and support of Hadrat Ali and Hadrat Shaikh Abd al-Qadir Jilani. The Prophet himself took his *bayah* and allowed him to pass on the Sufi teachings. He often mentions in his books about his presence in the spiritual meetings presided by the Prophet himself. However, in the treatise “Of the Spirit”, he calls Hadrat Shaikh Abd al-Qadir Jilani his *Murshid* (spiritual director). He is always lavish in the praise of Hadrat Shaikh and calls himself *Qadiri*. In his eyes the teachings of the Qadiriya order were most effective for the spiritual development of the disciples

But at the same time it is evidently clear that by the Qadiriya order he means the one that he himself represented. He names it “Sarwari Qadiri”.

During the same period when he was a young man of about thirty, the war of succession between Dara Shikoh and Aurangzeb was fought. His later writings are sufficient proof of his moral and spiritual support for Aurangzeb who won and became the Emperor. He himself, however, never cared to have any concern with the court or the courtiers.

All his life he kept travelling to the far-flung places initiating disciples and passing on the spiritual knowledge and wisdom to the seekers of truth. He might have written most of his books during such journeys. He never made a permanent *khaneqah* during his life-time.

Sometimes he fell into ecstasy and passed his days and nights in the state of absorption. Many places are still remembered and venerated where he stayed for some long or short periods to contemplate in solitude.

In “*Manaqibi Sultani*” a few of his journeys have been mentioned. His travellings in Saraiki region

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upto Sindh, his journey to Delhi where he met the Emperor Aurangzeb in the Jamia Mosque and his visits to the tombs at Multan and other cities have been indicated.

He died in 1691 A.D. at Shorkot where he was buried close to the bank of the river. His body had, however, to be transferred twice to other nearby places due to the floods. Now the place he lies buried under a beautiful tomb is called Darbar Hadrat Sultan Bahu (District Jhang, Punjab).

He wrote many books in Persian. He also wrote ghazals and poems in Persian as well as Abiyat in Punjabi. His Punjabi poetry contains spiritual fervour and passionate expression of the exalted state of Divine Love. One is transported to the spiritual domains while one listens to his Dohas in a melodious voice of the singers. About thirty epistles, treatises and books are still available. Almost all of his works have been written under inspiration in a style peculiar to him. Most often he uses “scatter method” diffusing Sufi doctrine and the methods of spiritual realisation in his writings.

He was the greatest teacher and propagator of Faqr (spiritual poverty) which is the shining guiding star in his teachings. He may be considered one of the great Revealers in the history of Sufism.

His *dargah* has always been supervised by the Sajadah Nashins of his own family. The present Sajadah Nashin also belongs to this line.

It is strange that his fame rose and spread worldwide after his death. Only recently the scholars have turned attention to present and interpret his doctrine in a systematic way. The scope to edit, translate, interpret and transmit his works is still very vast. It is hoped that the next generation of Sufi scholars and teachers will continue to perform this tremendous job more efficiently.

I quote the verse written on the wall of the mosque adjoining his tomb:

Oh noble Sultan Bahu! In the realm of reality, you are perfect. Help me in all the spiritual slates\_\_ in interiority as well as in exteriority.

Prof. Syed Ahmad Saeed Hamadani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
The Gracious, The Merciful,  
Praise be to Allah  
Lord of the Worlds,\_\_\_\_\_*

He never ceased to exist and He 'll never cease to be.

*“He brings forth the living from the dead, the dead from the living.”* (Quran 30:19)

*“Nothing can be compared with him. He alone hears all and sees all.”* (Quran, 42:11)

And salutations to the Lord of lords, the noblest among the eighteen thousand creations\_\_\_\_\_ “He sent His Apostle with guidance and the Faith of Truth. (Quran, 42:9)

Divine saying: *“had I not created you, I would not have created the spheres.”* It is in the praise of the Prophet (PBUH). “Say: if you love Allah, follow me; Allah will love you..... (Quran 3:31)

It is the command about the person of Muhammad, the Apostle of Allah (Peace be upon him) and his people and his companions and the people of the House\_ Peace be upon all of them.

This book is named The Spirit of Faqr (*Ain al-Faqr*). It blesses the seeker of Allah, the most high, and the Faqirs, annihilated in God, with great benefit

in every station whether they may be high or low, beginners or middling or may be even the one who has achieved the goal. It keeps them on the straight path and grants them love and the certainty by knowledge, vision and experience about the Unity of Essence\_\_\_\_ through the Secret of secrets of the vision and the epiphanies of the Light of lights.

One who is steadfast, understands the meaning of the Divine saying: “I was the hidden treasure, I desired to be known, so I created the world that I might be known.”\_\_\_ He does not leave the course of the Law of Muhammad (PBUH), and does not stray from the way of truth. He is never involved in the innovation and deception.

He, the most high, said: “As for those that deny Our revelations, We will lead them step by step to ruin, whence they cannot tell. (Quran 7:182)

The Prophet (PBUH) said: “Every way that the *sharia* reject, is heretical.”

It means that the way that the *sharia* repudiates, is the way of infidelity. It may be the way of Satan or the desire of the self or the worldly ambition that robs the people. It may be a warning to all.

Saying: “One who desires to get something, gains nothing and one who seeks the Lord, finds out everything.”

These few sentences have been written about the Path for the inner journey whose destination is *Faqr* (spiritual poverty). The aim is to persuade one “to rush to Allah” while the seeker of the mundane world runs away from Allah and is doomed.

My form became united with the  
Unity in His unity.

Because of that Absolute Unity I  
saw nothing other than God.

It took me above the Throne and the Chair  
through the highway of *Sharia*.

At every station I enjoyed the Vision of  
Divine Unity.

You may see unity in every letter and every  
line.

Always keep the Divine mystery under  
study so that you may attain to the certainty  
of truth.

(Saying): “Only that which is in the pot comes out of  
it.”

Faqir Bahu warns the travellers of the Path that God, the most high, is neither in the West and the East, nor in the North and the South, and neither he is up and nor he is down. God is not in the day and the night, in the sun and the moon, in the water and the fire, in the dust and the air. God is not in the proposition and the answer. God, the most high, is not



in a beautiful form with its lines and mole to be appreciated. He is not in the litanies, prayers, and letters. God, the most high, is not in austerity, God-consciousness, piety and not in begging at every gate. God, the most high, cannot be found by wearing the patched robes and keeping the mouth shut.

And understand that God, the most high is in the heart of the man of Secret. If you come up, the door lies open. If you don't, the Truth is in want of nothing.

O God whose Secret is in the heart of every man of secret,

whose gate of Grace is open to all, therefore each person who comes to you with total submission, never goes back empty-handed.

The power of the Unity of the ocean of Divine unification dwells in the heart of a believer. The person, who wishes to attain to the truth and wants to join God, should seek a complete perfect teacher, the master of heart's treasure. Due to the reflection and impression of the Name of Allah and the remembrance of Allah, the person of Faqir becomes radiant with light. One who is close to the heart, is not deprived of the blessing of God Almighty.

The Prophet (PBUH) said: "First a companion and then the Path."

And it was said: "Satan gets hold of him who has no Shaikh (spiritual guide)."

Know about the heart of the believer: it is wider and vaster than fourteen spheres.

Divine saying: “Neither the earth nor the heaven could contain Me but I am easily contained within the heart of my believing slave.”

Tradition: “Allah does not look at your forms and not at your actions; He looks into your hearts and your intentions.”

What is the sign of a perfect Murshid? In the twinkling of an eye, he makes one transcend both the worlds. What is the sign of a perfect Murshid? In a moment he absorbs one at the station of annihilation in Allah. There is no story-telling and no oral instruction. Again, what is the sign of a perfect Murshid? His single glance is better than the eternal devotion. What is the sign of a perfect Murshid? He takes one’s hand in his hands and brings to the place where there is harmony and peace.

God Almighty says: “Who ever enters it, is safe.”  
(Quran, 3:97)

O little man, make effort that you may rise up and become a man. Who is a little man and who is a man? A little man is the one who always goes on fighting against the enemies of Allah, the most high. These are the evil seld and Satan but the man who is worrier is one who eliminates the greed and temptation from the self at once so that he makes peace with himself

after the combat. That is to say, rectitude is better than the dignity and the rank.

What is the sign of a perfect Murshid? Without the Presence, it is a great sin and a lot of loss to teach remembrance (*dhikr*) to the seekers because a perfect Murshid is the man of absorption, and mere remembrance is just separation and disjunction. One who has joined Allah, has no concern with the remembrance. Therefore the complete, perfect Murshid who has joined (Allah) is one who draws the seeker out of the other than God and all else. He washes off the record full of confusion and does not indulge in the devotion to show off.

The Prophet (PBUH) said: “Vanity is from infidelity and the infidelity is from the fire.”

God says: “The noblest of you in Allah’s sight is the most righteous of you.” (Quran, 49:13).

Not the conversation, sermons or exhortation but only the sincere devotion is useful on this Path.

God says: “Would you enjoin righteousness on others and forget it yourselves? Yet you read the Scriptures. Have you no sense?” (Quran, 2: 44)

O man of knowledge, who is ignorant (of spirituality), one glance of the perfect Murshid is better than the devotion of thousand years because in the (exoteric) knowledge there is only verbosity and sheer headache but with the glance of an enlightened master

one finds out all the enjoyment of wisdom (*marifat-i-wisal*).


If a complete and perfect Murshid instructs the seeker of God to go through devotion, austerity and God-fearing, he may find attainment after about twelve or twenty-four or forty years. But if he confers a benefit, he can unite him (with God) in a moment without remembrance, without rational approach, without ascetic practices and God-fearing.

Where there are eternal spiritual states, absorption, immersion in Allah, permanent state with Allah and the Union, what is the need of labour over there for so many years?

Bahu! The Name and the body have become one, existing together.

What happens then? The concealed Secret manifests itself.

At this juncture all other than God becomes unlawful. The name is unified with the body and the body with the Name.

Conceal the body within the Name as the Alif is concealed while writing Bism' (  )

The seeker of God wears the Name of Allah like a garment as if it is the soul and *Hu* is its life-force with Self and all its attributes is the ensign. The self is united with the Self and the attributes with the Attributes. The Prophet (PBUH) said: “ One who came

to know his self, knew his Sustainer. One, who knew his self through immersion, knew his Sustainer through permanence.”

Every moment should be lived in eternity and the eternity should take over every moment.

After thirty years, Khaqani<sup>2</sup> could realize only that the company with God even for a moment is better than the empire of Solomon.

Bahu replies:

So many years are required so that a man may be immersed in Allah.

When this station is attained even such a moment is not permissible. Khaqani was wrong there.

There are certain Faqirs who are always busy in the remembrances of Allah. They become men of power as well as the exemplars of Divine effusion. They are enlightened with their self, spiritually disciplined. They are detached from the world and free of the temptation and desires of the lower self and the devil. They are totally inclined towards the Bestower; they partake their fortune from the invisible sources and become His favoured Friends (muqarrab). Such are the men of remembrance who are elegant in both the worlds. Then there are certain Faqirs who invoke the name “Allah” just to become famous among the

peoples. They are the prisoners of their own self. They bring the people around them for the sake of money and worldly gains. Both kinds of Faqirs can be known through their concern with the world. See the Faqir in his dealing with the people. The perfect Faqir mentions the world with disdain in such a way that the heart is cleansed. And the Faqir, seeker of the worldly riches praises the world whole day so that one gets involved in love for the world.

Listen! For an ignorant person the garment is ignorance and the garment of ignorance is the garment of Satan. And for the man of knowledge there is the garment of knowledge. The garment of knowledge and learning is the Word of God which guards against the ignorance of Satan. And the Faqir is wrapped in the robe of the Light of wisdom (*nur-i-marifat*) and the secret of the gloriousness. He walks and flies in both the worlds. For the ignorant person there is the robe of oppression and for a man of knowledge there is the robe of forgiveness. And a man of knowledge and an ignorant person and a Faqir differ each other only because the ignorant man is a commoner and the man of knowledge is a person of rank and the Faqir, knower of Allah, is the most highly distinguished person. And ignorant person breeds duality, infidelity, ignorance and innovation. A man of knowledge communicates the Word of God and the teachings of Prophet (PBUH)

and his traditions. Whenever an eminent Faqir speaks he talks of the Name Allah, of the Divine wisdom and the Divine beauty.

Saying: “Only that which is in the pot comes out of it.”

God says: “When you forget, remember your Lord.” (Quran, 18:24)

Listen! A Murshid who is a man of Presence and annihilated in Allah, finds it easy to absorb one in Unification, to take one in the Meeting of the Prophet (PBUH), and grant him honour. It is never difficult for him and beyond his power. In fact it is easier for him to endow with presence than to instruct in regard with the remembrance, contemplation, austerity and God-fearing. The intoxicated Faqir accomplishes all that on the spot. Having grasped the hand of the seeker, he presents him before God and entrusts to him. The Murshid who is not empowered to do so, cannot be called a Murshid: he may be a highwayman. In fact such a highway man is a woman and the devil can also assume the form of a woman. God says: “The hand of Allah is above their hands.” (Quran, 48:10)

Grasp the hand of a real man so that you may be a man.

Without men there's neither the Path nor the path-finding.

But there is a condition. The seeker of God ought to visualize it through contemplation. Because Allah's Name is the Guide and God almighty created Muhammad, the Apostle of Allah (PBUH) to provide guidance. The devil cannot take the form of the men of guidance.

The Prophet said: "It is certain that Satan cannot assume my image. One who saw me, he saw myself truly."

God says: "Over my true servants you shall have no power." (Quran, 17:65)

So the complete and perfect Murshid always follows Muhammad, the Apostle of Allah, and the imperfect Murshid is like Satan.

When the heart of a seeker of Allah is awakened and the remembrance (*dhikr*) starts without any doubt, his lower self feels vexed and humiliated. The people, closely related to him, think him mad. He is attached with God and detached from the creatures. He sings this song fervently:

Bahu! We are disliked by the people\_\_\_\_  
whoever sees, avoids us.

The avoidance of the people is indeed the  
Faqr which is independent.

The Prophet said: "Nothing can detain them from the remembrance of Allah even for a moment."

Bahu! He has no regard for both the worlds.



He remains free from them.

God said: “His heart did not deny what he saw.”  
(Quran, 53: 17)

There are two kinds of travelers (*salikin*) \_\_\_\_\_ the intoxicated travelers and the others who are favourites. Faqir is not of their kind. He is the sovereign of the world, the beloved, the man of power and creative imagination. When he attains to this rank, he feels discomfort and loves the Truth. He hastens away from all the other than God\_\_\_\_\_ anxious to love, day and night burning with grief, his lower self put to death.

Hadrat Ibrahim bin Adham has remarked: “The Friend will never be pleased with you until you are detached with your sons having left them as orphans and your wife as a widow. You’d sleep on the ground like dogs and give away all you have, in the way of God. You’d recite the Verse, ‘You shall never be truly righteous until you spend of what you love’, follow the suggestion ‘who love Him and are loved by Him’, inwardly as well as outwardly and deserve the title of “Allah is pleased with them and they with Him.”

Faqir Bahu says that on the path of Faqr steadfastness is needed, not the supernatural actions and sensual desires. Because steadfastness is a special quality and the charismatic gifts are like the courses the women have.

Listen , my friend! Why should a seeker of Allah should have any concern with the things like the women's periods? First make your heart free from flaw and after that surrender yourself to *Haqq* (Truth\_\_Allah).

Those who are put to death by the dagger of submission, are forever blessed by the invisible with the new life every moment.

The Prophet (PBUH) said: "The angels don't enter the house where there is a dog." The heart is like a house and the remembrance is like an angel and the lower self is like a dog. The heart which is obsessed with love of the world and the darkness of the devilish caprices\_\_\_ full of evil desires\_\_\_ never finds the Grace of God, the most Holy and Omnipotent.

The heart which is not blessed by the God's grace is malevolent and misguided\_\_\_ full of temptation, envy and pride. It was due to the envy that Qabeel killed Habel<sup>3</sup> and it was because of the temptation that Hadrat Adam was exiled from the paradise as he ate the grain of wheat<sup>4</sup>. The arrogance of Iblis brought him to his end where it was pronounced by God: "My rejection shall be thy due." So the heart which is the abode of desires is always confounded and deceived by the arrogance jealousy and greed for the sake of damned worldly gains.

The Prophet (PBUH) said: “The love for worldly gains and the religion both cannot stay in one heart as the water and fire cannot remain in one pot.”

Prayer on the tongue and the desires for bulls and asses!

How can such a prayer be effective?

Faqir is the person who keeps his eyes closed and enjoys the show of both the worlds in the eighteen thousand spheres.

God says: “ His heart did not deny what he saw.” (Quran, 53:17)

The Prophet (PBUH) said, “ We take refuge in Allah from the poverty that brings a person down on the ground.”

The Prophet prayed to God to save from the poverty that results in one’s fall as his head is bowed before the world and the men of the world.

The Faqir who has abundant of gold and silver and thus makes himself independent is like Pharaoh. He is miser like Qaroon<sup>5</sup> and arrogant like Nimrood<sup>6</sup> and pays respect to the world like Shaddad<sup>7</sup>.

God says: They are “humble towards the faith and stern towards the unbelievers, striving for Allah’s cause and fearless of men’s censure.” (Quran, 5:54)

Listen! You have been honoured by Allah, the most high. God says: “We have bestowed blessings on

Adam's Children." (Quran, 17:77) And he has created them for his worship.

God says: "I only created mankind and the jinn that they might worship Me." (Quran, 51: 56)

The worshiper and the knower (*arif*) is he who accomplishes the worship. God says: "Worship your Lord till the inevitable (death) overtakes you."

(Quran, 15:99)

Shaikh Muhy-ud-Din<sup>8</sup>, said: "One who intended to worship after the attainment of his purpose, is ungrateful as he sets partner with Allah, the most high."

Listen! The person, who has transcended the stages of subjection (*abudiyat*) and is immersed in Allah at the station of superior Power (*rabubiyat*), is the man of vision. What has he to do with labouring and striving?

I see God without sight;

He has no similitude. One leaves the self at this station so where is the union?

Until you die to your self,

how can you reach the state: "There is a time for me.....?"<sup>9</sup>

Hadrat Ali said: "I saw Allah in everything: He was the reality in it."

The Divine saying: "I am that what My slave thinks about Me. So he can think about Me as he

likes.” God asks the Prophet to tell his servant that he could consider God as he like Him. When he observed his own self in reality, he would find out the real.

God says: “On the earth there are signs for firm believers; and also in yourselves. Can you not see?”

(Quran 51: 21)

But on this path, an endowed man should see and keep the eyes open.

The Divine saying: “Donkeys have been created in the form of human-beings.”

The person who has no spiritual knowledge (*marifat*) is a man of living tongue with dead heart, and a beast carrying books. Even if he reads thousand books yet he doesn't know how to traverse the Sufi Path.

God says: “We know the promptings of his soul, and are closer to him than (his) jugular vein.”

(Quran, 50:16)

Whoever sold his spirit (to God) procured the Name of Allah.

Whoever procured the Name of Allah, saw Allah clearly.

The Prophet said: "Think about His signs and not about His essence. "

He is closer to you than your jugular vein.

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It is you who is far from Him; He is there with you.

God says: "He is with you wherever you are".  
(Quran, 57:4)

Allah, the most high, is with your hand and you are blind having lost the way.

God says: "But those who have been blind in this life shall be blind in the life to come and go farther astray". (Quran, 17:72)

Though there are people who have studied just for worldly gains and they have become courtiers of the king for material benefits, yet God says: "Have you not lifted up and expanded your heart and relieved you of the burden." (Quran, 94:1)

The knowledge is only that which is in the heart but it does not take place in the heart where only the jealousy and vindictiveness are produced.

Listen O knower of the truth! Always be closely attached with God and erase from the tablet of your heart everything that is other than God, so that nothing remains but the essence of the truth.

God says: "All who live on earth are doomed to die. And the face of your Lord will abide forever, in all its majesty and glory." (Quran, 55:26)

This truth, then, manifests itself.

He sees and knows me. He is pleased with me.

How can the asses and oxen know the Unity as it is?

When the Name of Allah, the Essence, is pictured in the heart, the manifestation of the Name overpowers and inflames the heart so that the lower self is subdued as it is said, “The self dies and the heart lives.” The state of discomfort is experienced here as Hadrat Muhiy-ud-Din (Shaikh Abd al-Qadir Jilani) put it: “Intimacy with Allah and aversion from all the other than Allah.”

The Name of Allah appeared on the forehead.

The Divine reality granted me the Truth of Certainty.

The Prophet (PBUH) said: “The world is for you and the Hereafter is for you but the Lord is sufficient for me.”

Again: “One who desired for worldly gains, those are for him. And one who desired the life to come, it is for him. One who wished for his Lord, everything is for him.”

The Divine saying: “Leave your self and be exalted.”

I throw out the worries of the world and the Hereafter.

The house can contain either the goods or the Beauty of the Friend.

The Prophet (PBUH) said, "Love (*ishq*) is a fire that consumes all the other than the Beloved." All is He in the kernel as well as in the crust. So wherever the knower of Allah (*Aarif-i-billah*) talks, He talks of the Name of Allah as God says: "Whichever way you turn, there is the face of Allah. He is Omnipresent and All-knowing." (Quran, 2:115)

Whatever he hears, he hears the Name of Allah.  
 "And indeed, God encompasseth everything."

(Quran, 4:126)

At this station the lover (*aashiq*) is honoured by the Faqr (*spiritual poverty*).

The Prophet (PBUH) said: "The Faqr is my honour and the Faqr is from me. So I was granted illustriousness among all the prophets and apostles."

He also said: "Love for the poor is considered to be a virtue of the prophets and the hatred for them is the quality of Pharaoh."

Again: "One who attended to the Faqir to listen his words, God would raise him in the company of the prophets and apostles on the Day of Resurrection."

The Divine saying: "I am the companion of one who mentions Me."

Learning to solve one problem of the jurisprudence (*Fiqh*) is better than the reward of one year's worship and being busy in the remembrance of



God, the most high, may He be honoured and glorified, is more excellent than thousands of the propositions of *Fiqh*. It is because the learning of *Fiqh* is just the foundation of Islam and even the recitation of Quran is an external form of worship. The time to repeat the omitted prayer (*qaza*) can be availed later on but the breath that is gone never comes back.

The Prophet (PBUH) said: “Allah does not accept the timely ritual duty of the person who does not perform the whole time duty.”

He also said: “The breaths are limited in number and each breath that is exhaled without the remembrance of Allah is dead.”

Guard your breath: The universe is time-bound. To the wise, the present moment is better than the universe.

Don't waste your life in worry and grief while the opportunity is valuable and time is the sword which cuts all that comes in its way.

As only the breath is the last companion at the death-bed, so all else except the desire for God is deviation (*gumrahi*).

The Prophet (PBUH) said: “A good desire is the desire for Allah and the good remembrance is the Allah of Allah.”

God says: "Do not obey him whose heart we have made heedless of Our remembrance, who follows his desires and whose case exceeds due bounds ."

(Quran, 18:28)

The Divine saying; " One who desired to find Me, he found Me: and one who found Me, he knew Me: and one who knew Me, he loved Me: and one who loved Me, I killed him and one whom I killed, the price of his blood is due to Me and I am that price."

The Prophet (PBUH) said, "One who desired a thing and strived for it, found it."

The Divine saying: "Indeed, there is a lump of flash in the body of a man and that lump is in the heart and the heart is in the centre (*qalb*) and the centre is in the spirit and the spirit is in the secret (*sirr*) and the secret is in the innermost place (*khafi*) and the innermost place is in the I-ness (*Ana*)."

When the Faqir is annihilated in Allah and reaches this station, he enters the "I-ness". He is overcome by intoxication (*sukr*) and the Light of Unity manifests lights of three kinds. One kind manifests itself upon the forehead, the second one upon the eyes and the third one upon the heart. If he worships in accordance with the three kinds, he stands firm in knowledge and if it is not spoiled his forehead remains in *sajdah* (prostration); he is aware of *sharia* (external law of the religion) and deep in his heart he testifies the

submission (mutabiat) before Muhammad, the Apostle of Allah (PBUH).

I-ness is also of two kinds. One kind is “Arise with the permission of Allah” The second kind is: “Arise with my permission.” The Faqir is blessed with the both. So Bayazid Bistami<sup>10</sup> said: “Glory be to me who enjoys the exalted rank.” And Mansoor<sup>11</sup> said: “I am the Truth.” That means, “I am the Secret.” One who discloses it the Secret gets hold of the secret. When the Prophet (PBUH), passed through this stage, he said: “Yours is the Glory. We couldn’t worship You as it was due to You. We couldn’t know You as it was due to You.” So it may be understood that this rank is imperfect. One should go ahead to the station where it was pronounced: “Have no fears.”

God says: "Now surely the servants of Allah have nothing to fear or to regret." (Quran, 10:63)

Know and be aware that the Faqr is the honour of Muhammad (PBUH).

God says: "You are the best nation that has ever been raised up for mankind." (Quran, 3:110)

“Arise with the permission of Allah,” is the rank of Isa, and “Arise with my permission”, is the rank of the *umma* (nation) of Muhammad, the Apostle of Allah (PBUH). It is because Hadrat Isa proclaimed orally and the *umma* (nation) of Hadrat Muhammad (PBUH) truly believes with heart and soul in the Unity

including all its characteristics. Here one is not God but at the same time, he is not apart from God like the fire and ember or the beard and salt. Whatever mixes up with the salt becomes salt like water and milk. The position of Allah Faqir is similar in Unification.

The Prophet (PBUH) said: “There is a time for me in which neither an esteemed angel nor an apostle or prophet has any share with me.”

God says: "We have given you a glorious victory so that Allah may forgive your past and future sins and perfect his favour to u." (Quran, 48:1)

When the Prophet (PBUH) reached this station, he prayed much and acknowledged His favours. How can any other person claim more than that?

The Prophet (PBUH) said, “Should I not be the grateful slave?”

Again he said: “If the internal state is opposite to the external one, it is, then, falsehood.”

First learn knowledge and then come to this place.

The ignorant fellows have no position before the Lord, most high.

The Prophet (PBUH) said, “One who goes through religious exercises (*tazahhada*) without knowledge, either he goes mad at the later stage of his life or he dies as a heathen (*kafir*).”

The true knowledge (*ilm-i-Haqq*) is so radiant that none other can find likeness to it. The knowledge should be related with the action\_\_\_the knowledge without action is just like Allah burden on the beast.

God says: "Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it also." (Quran, 99:8)

The esoteric knowledge is like butter while the exoteric knowledge is like milk.

How can one become Allah *Pir* (spiritual teacher) without the guidance of a *Pir*?

Knowing is that which takes you to the known with consciousness, otherwise the Prophet (PBUH) said, "The knowledge is the greatest veil."

The knowledge that takes you to the Friend is not in the books.

All that we have learned is of no account.

They are "like a donkey laden with books" as God says. (Quran, 62:5)

Don't seek the secrets of knowledge (*marifa*) from the people of *madradas*.

The worm cannot become wise even if it eats up the whole book.

Tradition (*Hadith*): 'O Abu Dharr! Walk alone. God, the most high, is alone in the heaven, so you also

be alone upon the earth. O Abu Dharr! Indeed God is beautiful and He likes beauty. O Abu Dharr! Do you know what my worry is and what I desire?’ The Companions (including Abu Dharr) said: ‘ Tell us about your worry and your sorrow. O Apostle of Allah!’

He said: ‘Oh! Oh! I desire to meet my brothers who are to come after me. Theirs is the dignity like that of the prophets. They are blessed by Allah with the honour like that of martyrs. For the sake of Allah they would detach themselves from their parents, brothers, sisters and their sons. They will leave away their poverty for the sake of Allah. They would change their egotism with humility. They would never be inclined to the evil desires and worldly gains. They would be intoxicated with the love for Allah. Their hearts would be directed towards Allah and their spirits would get nourished from Allah. Their knowledge would be commendable as Allah wished. If they would not be able to worship in the case of illness, it would be more excellent than the worship for Allah thousand years.

‘O Abu Dharr, should I add more if you want to know more?’ I said, ‘Yes. O Apostle of Allah.’ He said: ‘When one of them died, his death would be mourned in Heaven for having being so much esteemed by Allah’.

‘O Abu Dharr, should I add more about them?’ I said, ‘Yes, O Apostle of Allah.’ He said: ‘If a louse harmed them within their clothes, Allah would reward them with the blessings of seventy *Hajjs* and seventy *umras*. Allah would grant recompense him as if he had set free forty slaves belonging to the tribe of Ismail\_\_\_ the slaves that each of them had price of twelve thousand dinars.’

‘O Abu Dharr, should I add more if you like?’ I said, ‘Yes, O Apostle of Allah.’

He said: ‘Whenever one of them mentioned the Lovers, a thousand degrees of reward would be granted to him with every breath.’

‘O Abu Dharr, should I add more if you like?’ I said, ‘Yes, O Apostle of Allah!’

He said: ‘If one of them offered two rakas of prayer on the mountain of Arafat, he would be granted benefit of One thousand years of worship of the age of Hadrat Nuh.

‘O Abu Dharr, should I add more if you like?’ I said, Yes, O Apostle of Allah.’ He said, ‘When one of them glorified Allah, it would be better for him than the mountains of gold and silver walking along with them.’

‘O Abu Dharr, should I add more if you like?’ I said, ‘Yes, O Apostle of Allah.’ He said: ‘ One who saw them with reverence, Allah would prefer it more

than the look towards the sight of House of Allah. One who saw them with reverence it would be as if one had seen Allah. One who offered them clothes to wear, it would be as if one had done it to Allah. One who fed them, it would be as if one had fed Allah.'

'O Abu Dharr, should I add you more if you like? I said, 'Yes, O Apostle of Allah,' he said: 'If the hardened sinners sat in their company, they would become purified even before they got up and left.'

Know that sometimes the peoples with pure hearts may visualize the secrets of the world of pure intelligence (*malakut*) through the proper dreams (*ruya-e-sadika*). Sometimes the realities are disclosed to them through visions in the awakening state like the dreams during sleep. This is one of the highest ranks. It is one of the qualities of Prophecy (*Nubuwwat*) because the proper dreams are the forty-sixth part of the Prophecy. If you hold wrong opinion about them, you are wrong yourself as you would, then, transgress and be damned. Ignorance is better than such a kind of intellect which moves one to deny the Friends of Allah. One who denies the matters pertaining to the Friends of Allah is like a person who denies the prophets and gives up the religion completely.

And this Verse is also about the *Fuqara* as God says: "And keep yourself with those who pray to their Lord morning and evening, seeking His Face. And do



not turn your eyes away from them in quest of the good things of this life, nor obey him whose heart We have made heedless of our remembrance, who follows his desires and whose case exceeds due bounds.” (Quran, 18:28)

And this Verse is also about Faqr: “Allah has never put two hearts within one man’s body.” (Quran, 33:4)

Hadrat Muhiy-ud-Din, Helper of the world, has recorded in his *Risala-i-Ghauthiya*: (God said) “In my view Faqir is not one who possesses nothing but a Faqir, in my view, is the person who has command over all. If he says ‘be’ so it is. O Ghauth Muhiy-ud-Din, tell your companions and friends that whoever is there to seek My love, he should adopt Faqr. And when the Faqr is perfect, so He is Allah. O Ghauth Muhiy-ud-Din, tell your companions that they should pay attention to the invitation (to call) of the Fuqara seriously because they are close to Me and I am close to them. O Ghaut al-Azam Muhiy-ud-Din, if you find a person burning in the fire of Faqr and he is weak due to starvation, go to him because there’s no veil between him and Me.”

The Prophet (PBUH) said: “Faqr is viewed as blame by the people but it is Allah treasure to God.”

Again: “Even a hard hearted Faqir is better than a grateful and generous person.”

Again: “Faqir is succesful in both the worlds.”

Bayazid Bistami was asked: “O Shaikh! What is *Dervishi* and *Faqiri*?” He said: “*Dervishi Faqiri* is this that if the Faqir is given gold and silver and all that is in the eighteen thousand spheres, he spends all for the sake of Allah.”

There are seventy thousand stations in *Dervishi and Faqiri*. Until the Faqir *Dervish* does not pass through the seventy thousand stages and does not see and does not show, he cannot be called a *Dervish Faqir*. Until a *Dervish Faqir* does not know all the stages and does not transcend each, he is not the *Dervish Faqir*. He is, then, only a *Dervish* for himself and not for Allah, He may be honoured and glorified! Wherever there is treasure, it is defiled by the snake. And where there is a flower, there are thorns. When the Faqir rises above the eighteen thousand spheres and reaches the Throne, he comes to know all the people. According to the law of inward journey (*madhab-i-suluk*) such a person is called *Dervish Faqir*. When after having transcended the seventy thousand station, he rises above up to the Throne and the Chair, then none can even imagine the height of his rank. He is the Mystery known to the Lord and he is the servant. None can unveil that mystery except the Glorious God who knows better.

He is so much sunk in the Ocean of Love that every moment as he rises, he rises above higher than even the Throne.<sup>15</sup>

And this Faqir Bahu says: On the Night of ascension the Prophet rode the *Buraq* (the miraculous horse that had been sent for the Prophet) while Jibril decorated both the worlds and embellished the eighteen thousand spheres and stood before Hadrat Muhammad, the Apostle of Allah (PBUH) at his service. Then as he rose above the Throne and the Chair and reached just lower than the stage of “the farthest lote-tree and within two bows length or even closer,”<sup>16</sup> in the presence of the Glorious God who asked: “O Muhammad, I have hereby presented all the eighteen thousand spheres and both the worlds that submit before you and I have hereby entrusted the whole creation to you. So what makes you happy and what do you wish for?”

The Prophet (PBUH) said: “O Lord! I am happy with your Personal Name (*Ism-i-Dhat*) and your love. I seek You from You.” Allah said: ‘O Muhammad what is my love and what do I wish for and what do I like that is closest to me without any veil in between?’”

The Prophet said, “O Lord! That is Faqr, annihilation in Allah, subsistence with Allah (*Fana fi-Allah, Baqa Bi-Allah*)”

The Prophet (PBUH) said: “O Allah, keep me alive as a poor man and let me die as a poor man, and let me rise on the Day as resurrection among the poor.”

When the Prophet (PBUH) saw the Faqr singularly with God, he said: “The chief of the tribe is the servant of the poor (*fuqara*).”

Again: “When the Faqir is perfect, so He is Allah.”

God says: “Allah is rich, but you are poor.”

(Quran, 47:38)

the Prophet (PBUH) said: “Indeed Allah loves the poor with the contented mind.”

The Prophet (PBUH) selected the Faqr intentionally not compulsively. When God, the Glorious and most high, asked: “O Muhammad, what is that you dislike?” he said: “O Lord, what you dislike, I also dislike” God asked: “what is that I dislike?”

He replied: “It’s the world which is not equal even to the feather of a gnat in Your eyes. So whoever likes the world, is disliked in Your court.”

The Prophet (PBUH) said: “The world is accursed and all that is in it is accursed except the remembrance of Allah, the most high.”

Listen, Faqir Bahu says that *Faqr* (فقر) has three letters and *Fiqh* (فقه) has also three letters and the *Ilm* (knowledge) has also three letters and *Hilm* (clemency) has also three letters, And *Haleem* (the clement) is the

Name of God, the most high. Put all of these together and make a small ball of them with water of *sharia* (the revealed law). Than take a part and mix it with the *tariqat* (path) *haqiqat* (reality), *marifat* (spiritual wisdom) *ishq muhabbat* (passionate love) and drink it all in a cup. Only after that step into the circle of Faqr and forget all about both the worlds.

God is sufficient; all else is lust.

Without this approach, one cannot walk upon the path. Thousands and thousands of the wayfarers were lost in the labyrinth of Unity. They were intoxicated, reverted and they were regretful. Finally, they lay dead. Beware while following the *sharia* of Muhammad, the Mustafa (PBUH). And be drunk with the love of God while you are awake or asleep and whether you are in the state of intoxication or that of sobriety.

## Chapter I

*Ism-i-Dhat* (the Personal Name)  
and the attainment to Unification,  
annihilation in Allah.

Listen! All the four Books *Tawrat* (Torah), *Injil* (New Testament), *Zubur* (Scriptures) and the correct book i.e, *Furqan* explain the Name, Allah.

What is the Name, Allah? Very pure Essence, incomparable and unparalleled, indoubted and having no like: "Say, Allah is One." (Quran, 112:1)

Whoever learns *Ism-i-Allah Dhat* (the Name of Allah, the Absolute Essence), he becomes the man of remembrance of the Divine love. Through learning the Name, Allah, the remembrance of Allah, the Divine knowledge becomes evident.

God says: "He taught Adam the names of all things." (Quran, 2:31)

God says: "Do not eat of any flesh that has not been consecrated in the Name of Allah; for that is sinful." (Quran, 6:121)

It means, according to the Divine decree, all that has not been consecrated in the Name of Allah is, by all means, sinful.

God knows, as the Prophet (PBUH) reached the Divine court at the stage of “two bows’ length” higher than the Throne and the Chair and the Tablet and the Pen, there was direct talk between Allah and him. It was due to the spiritual power of the Name, Allah, because the Name, Allah is the key of both the worlds. Seven vaults of heaven and seven spheres of earth that stand without pillars are sustained by the spiritual power of the Name, Allah. Each prophet who attained to the rank of prophets, was blessed by the Name, Allah. The Prophets who escaped the enemy, got freedom and victory, had found out and all that due to the spiritual power of the Name, Allah, as they said, “Allah is the Defender”. What is the medium between the servant and the Lord? It is the Name, Allah.

All the recollection, reflection, divine inspiration absorption in unity, meditation, vision and miracles even the direct knowledge of the helper (*ghaus*) the pole (*qutb*) and all the saints are due to the spiritual power of the Name, Allah. The direct knowledge (*ilm-i-ladunni*) is revealed through the Name, Allah so that one needs nothing for any science (*ilm*).

All other than Allah left him who got affiliation with the Name, Allah.

God says: "Set a barrier between us and (these) wicked people." (Quran, 5:25)

The Prophet (PBUH) said: “Do not sit in the company of the people who innovate.”

Again: “The people who innovate, are the dogs of Hell-fire.”

Listen, one is liable to deception through concentration upon the Names and Attributes, but no contradiction, transgression and deception occur through the Name, Allah. It is because the Name of Allah, the glorious and the most high, has four letters: (A L L H). When (A) is separated, (*Lillah*) remains. When the first (L) is separated, (*La-Hu*) remains. When the second (L) is separated, (*Hu*) remain. So all these great Names are the Personal Names.

God says: "Allah: there is no god but Him."

(Quran, 2:255)

Again: “Allah is the supporter of the faithful. He leads them from darkness to the light.” (Quran, 2:257)

Again: “There is no god but Him. Accept Him for your Protector.” (Quran, 73:9)

There are four thousand Names of Allah in the Quran. With the spiritual power of the Name, Allah, *Furqan* (Criterion) is also the Name of Allah. Complete and perfect Murshid (the spiritual teacher) is one who knows the way of the Name, Allah, the name Muhammad, the Apostle of Allah (PBUH) and knows nothing else<sup>18</sup>. The sincere seeker is one who does not



seek any other than Allah, the pure Essence, may He be sanctified and exalted!

He has given the sky,  
He might take it away.

But the Name of Allah would remain eternal.

Do you know that when God, the most Holy and Omnipotent, desired, he separated his Personal Name from Himself and the light of Muhammad (PBUH) manifested itself. Then he looked into the mirror of the Power of the Unity and by seeing it, He loved and took delights in the light of Muhammad, the Apostle of Allah (PBUH). By doing so He was inspired and fell in love with Himself. So he got the title of the Lord of lords, beloved of Allah (*Habib Allah*).

And through the light of Muhammad, Apostle of Allah (PBUH), all the creatures\_\_\_eighteen thousand spheres\_\_\_ came into being.

The Divine saying: “Had it not been due to you, I would not have manifested My supreme power (*rububiya*).” First of all the sacred *kalima* (the basic formula) about the Prophet was recited by Allah Himself. “There is no god but Allah, Muhammad is the Apostle of Allah.” After that the spirit of Hadrat Abu Bakr Siddique (RA) uttered: “There is no god but Allah, Muhammad is the Apostle of Allah.” Then the spirit of Hadrat Ali became a believer within his mother’s womb and recited the *kalima*: “There is no

god but Allah, Muhammad is the Apostle of Allah.”  
And all the other companions came to believe by miracles.

Listen, all the living things\_\_\_ Jinns, human-beings, birds\_\_\_ breath due to the Name “Hu” (He). Some of them know it and some don't know. Those who know, remembered. Those who did not know became dead:

The beginning is “Hu“

The end is “Hu“

One who attains to “Hu“ becomes gnostic:

One who lives with “Hu“, becomes “Hu“

God says: "He is the first and the last, visible and the unseen. He has knowledge of all things."

(Quran, 57:3)

The self is a veil:

It, in its turn, produces thousands veils.

When the self turns aside, the friend meets the Friend.

Neither I am pious nor I am an abstainer:

Neither I am an ascetic, nor I am one of those who keep vigil at night.

With real love and absorption and annihilation in Allah, I meet the Friend.

While making an inquiry into your self, be like a judge. Be a warrior while killing this infidel. Be content with God so that the friend remains with the

Friend and the other goes away to the other. Do not make any excuses for self and do not seek any justification for it. If a person practises austerity, he ought to do to in accordance with the *sharia* (outer law) for twelve years. He should get separated from all the other except Allah. He ought to practice austerity in Reality so that he should not seek other than Allah. One ought to practice asuterity to gain spiritual knowledge (*marifat*) for twelve years and only then he may open his inner and outer eyes at the stage of passionate love (*Ishq muhabbat*). Without the perfect Murshid even if he practices hard, it would be all useless because none can attain to the Lord without a Murshid and an experienced spiritual teacher (*Pir*). The Murshid is like a guide and supervisor of the ship. He is aware of all the hazards and knows about all the technicalities. If there is no guide in the ship, the ship would sink. Here you may find the ship and the guide in one (Murshid). He understands who understands.

God is closer to you than your jugular vein.

God is with you but you are without Him.

God says: "We are closer to him than (his) jugular vein." (Quran, 50:16)

The love (*ishq*) is also of two kinds: true love (*ishq-i-haqiqi*) and derivative love (*ishq-i-majazi*). True love is that nothing remains except the recollection of God (*Yad-i-Haq*). Derivative love is

such that the lover remembers, gets intoxicated and attracted. He becomes enraptured (*majdhub*) or the Beloved attracts and he turns to be an inspired lover. Allah is sufficient and all else is lust.

Even if I am in sleep,  
I am absorbed in the unity of God\_\_\_ my  
Friend.

And if I am awake, I'm with God,  
My Friend and I know it.

Those who have joined, are happy in both  
of the states.

How can an ignorant person know the state  
of intoxication?

Glory be to Allah! Allah is with me and I am with  
Allah: "There is no god but Him."

The son of Raasti<sup>20</sup> is a faithful  
follower of the religion, because he can see  
the Vision clearly. May Raasti be blessed  
with Grace and Forgiveness!

You adorned her with truthfulness, O God!

The Prophet (PBUH) said: "The seeker of the  
world is an effeminate person; The seeker of the  
Hereafter is a woman<sup>21</sup> and the seeker of the Lord is a  
man."

Who is a man? He who does not seek other than  
the Lord\_\_\_ neither the world nor its adornments,  
neither houries and palaces nor the fruits of Paradise

and neither Heavenly Steed nor the pleasures in Heaven. All these seem ugly to the men of Vision. It is because they have set their hearts upon the Name, Allah, and they are eternally intoxicated. The person, who cherishes the Name Allah with body and soul, is without any worry of both the worlds.

On the Day Of Resurrection when the account of good and bad deeds of the people will be reckoned, if any one who had the Name, Allah, depicted upon his heart and had uttered the Name, Allah, sincerely even only once would be forgiven. Though the sins of the person affiliated with the Name of Allah were equal to the weight of the earth and the sky and fourteen spheres, even then the heavy weight of the Name Allah in one scale, the balance would become light. The angels would cry aloud “O Lord, what is the good deed that brought down the scale?”. God, the most high and Omnipotent would proclaim: “This man sought me and was occupied with the remembrance of the Name Allah. O angels, you are those who are veiled. You do not know the reality of the worship of God and the occupation with Allah. I am with them and they are with Me. You are strangers.” Allah is sufficient; all other than Allah is lust.

The Name Allah is such that a person might have fasted, prayed, paid *zaka* (obligatory alm) and performed *Hajj*, recited Quran and worshipped in

every way or he might be a learned man, a revered teacher but if he was unaware of the Name Allah and the name of Muhammad, the Apostle of Allah (PBUH) and knew them not, the whole worship of his lifetime would be wasted. All that would be of no benefit to him.

The Prophet (PBUH) said, "As you were raised; you would die and as you died, you would be raised."

God says: "keep your covenant and I will be true to My covenant with you." (Quran, 2:40)

There are many scholars, wise and learned men, many experts in *Fiqh* and ascetics who keep vigil at night, fast during the day and worship in retreat for forty days. There are many pilgrims (*Hajis*), warriors and recluses. There are many *Ghauth*, *Qutb*, men of God, saints, pious authorities on law and spiritual guides. There are many devout readers of hymns, those who strive and contemplate\_\_\_ poor, patient, humble, grateful\_\_\_ who have joined and who are remembered in the Divine presence. They are fortunate and well-mannered faithful believers. Then there are many men of spiritual taste and desire who wisely and quietly keep vigils at night. All of them are worshipers of self. Those who are united with God and worshipers of *Haq* are less. All for them are ego-centric. It means that the knower of Allah and the one who is annihilated in Allah and annihilated in *Rasul* (Apostle of Allah) is

called Faqir. He must be immersed in Faqr and immersed in *Hu*.

When the Name Allah becomes a companion of someone,  
 he is annihilated in Allah and absorbed in spirituality.  
 He has no grief any more;  
 the sorrow leaves him. He is drunk as well as sober with no sorrow.

Listen, the perfect and complete Murshid is one who writes the Name Allah and the name Muhammad (both are *barzakh*<sup>22</sup>) and hands over to the seeker of God. he shows it to him. Whatever the seeker of Allah sees in this intermediate state, finds the way of truth through it. And the seeker who turns away from the Murshid, certainty turns away from the Name Allah and the name of Muhammad, Apostle of Allah (PBUH). So the sacred formula also has these two Names. Whoever turns away from the sacred formula becomes an apostate. No prayers, fasts or any kind of worship are accepted from an apostate. Hadrat Ali said: "Whoever taught me even a letter is my master." One who learnt the first letter from a teacher, it was also this very Name. Because as a teacher teaches the first lesson, he teaches: *Bism Allah Ar-Rahman Ar-Rahim* (in the name of Allah, the gracious the merciful)." Bism-Allah is the same Name Allah.

Listen, the breath and the tongue, heart, soul and the body have been created but the Name Allah has not been created. So the eternal can be remembered through the Eternal. What is the difference between the Name and the One who is named? Possessor of the Name is the possessor of the remembrance and one who posses the Named is a man of absorption. The possessor of the Name is at the stage of creation and the possessor of the Named holds the place of eternity. Remembrance for the possessor of the Named is unlawful as all within and all without immerses in Allah with complete absorption. One, who was intoxicated in eternity, was united with his form to the Name like a painting to the painter.

When the painter is manifested in the painting, the whole house is occupied by the painter.

If you know the secrets of the house,  
don't be unaware of the painter.

The Prophet (PBUH) said: “Reflection for a moment or so is better than the worship in both the worlds.”

The reflection of an adept through the *barzakh* of the Name Allah is the annihilation in Allah, the Divine Essence. It has no concern with the remembrance, the meditation, and the sight of creations or ranks of the people with powers of disposal (*tasarrufat*)<sup>23</sup>



Shibli said: “One runs from Allah to Allah and Allah accepts him. As he is separated from the self, so he ought to say ‘Allah’. He ought to transcend his heart and soul and say ‘Allah’ as God asked his friend to say, ‘Then leave them to amuse themselves with foolish chatter.’ Say: “Allah.” The spirit of the man is Allah’s ocean.

When a knower of Allah who has joined and who is annihilated in Allah paints the Name Allah in his heart and sees it and when the body has also disappeared in Allah, only then it becomes known that the body had entered into the Name Allah. It has disappeared and the Name Allah has become apparent. One observes within and without through the Name Allah so that he does not find any delight in reflection and meditation and he feels no pleasure in remembrances due to the intensity of the Name Allah. Wherever he looks, he sees the Name Allah even if he has not the Name Allah in view. He never likes other than Allah. “All is He” runs into his blood. The Divine Favour presents Itself to be viewed. The self becomes the heart, the heart becomes the soul and the soul becomes the mystery (*sirr*).

The mystery penetrates into the innermost secret and this turns into the I-ness (*Ana*). Then the I-ness enters the Secret (*Makhfi*). This is called Absolute Unity. As it was in the Beginning so it is in the End. In

the Beginning, the light of Muhammad, the Apostle of Allah (PBUH), became manifest. From the light of Muhammad the Apostle of Allah (PBUH), the spirit came into being. And from the spirit the luminous light of the Name, body, heart, soul, form and meaning and the four elements came into existence. So the Murshid is the person who takes the disciple along gradually from place to place, rank to rank, stage to stage, from Eternity to Eternity absorbs him into the Unification and finally conveys him to the Source (*Asl*). It is because the traveller (*salik*) is not unaware of the ways and means and the stages and stations from Eternity to Eternity. He can see the Eternity (*Azal-o-Abad*) in one glance.

The Prophet (PBUH) said: “Love for ones’ land is the part of faith.” A Murshid is the person who makes one enter the station of perfect Unity\_\_\_ the singular Unity. Which is that particular stage? It is the stage where the light emanated from the God Almighty through the True Will.

Listen! The guiding Murshid makes one enter the singular station\_\_\_ Abiding in Allah. One understands who may understand so it is certain that when the complete and perfect Murshid teaches a person the Name Allah, he conveys him to the Essence of the Real Unity. He does not let him go through his concern with the attributes. All the stations and stages are

common amongst all except those which are to be united singularly.

Though the angel is close to the Court,  
yet he has no access to the place where  
“I am with Allah.”

Even if you entirely immerse in the Unity, do not go against the law and the way of the Prophet.

The Prophet (PBUH) said: ‘When you see some one flying in the air or walking over the water and you know that he has given up one of my *sunnah* (way), beat him with shoes. He is Satan and whatever comes from him is deceit and fraud.’

Offer your prayer in time:

one who does not say prauer in time, is sinful.

The Faqir who occupies himself with the Name Allah, is united with Allah whether he is sober or unaware and intoxicated. The Name Allah is the *wird* (recitation of a litany) of all the commoners as well as the noble ones and of all those who are alive and who can move.

It is love that makes one restless,  
otherwise who is there that doesn't desire  
for the rest?

If a person is displeased when he finds somebody to mention the Name of Allah, the glorious and the most high, then it becomes obvious that he does not

care of Allah. Every such person is an enemy of God. When one hears the Name Allah, he should respond by adding the glorious and the most high. Even if only one amongst many says this on behalf of all others, it is sufficient. The people who believe in Islam should be displeased if one utters the name of Satan, the name of the world or the worldly people. Every person who is the friend of God should do that. The Day of Resurrection would arrive when there was no man upon the earth to proclaim the Name of Allah, the Almighty. One who prohibits to utter the Name Allah or to occupy with the remembrance of Allah is either an infidel or a hypocrite. The guide in both the worlds is the Name Allah\_\_\_ the Divine Essence. Allah is sufficient; all else is lust. This is the Name Allah.

Allah is sufficient,  
all else is lust.

God is the Light of  
Heavens and Earth.

*Barzakh* (the Name of Allah)  
to reach the Unity within a  
moment.

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## Chapter II

*Tajalliyat* (The Divine self-disclosure), Detail of stages of the self and about Satan and other than Allah.

Know that the *Tajalli* (Divine self disclosing) is the name of light and it is of twelve kinds at twelve places. One should know that every *tajalli* may be known from its sign, impression and existent sensibility. The state of *tajalli* is the hardest state of all because the Gnostics, affirmers, men of remembrance, and those who have joined (*wasileen*) and thousands of aspirants have dived in the marshy waters of *tajalliyat* lost the way: they did not reach the shore of safety. Some turned back and others were entrapped by fame. There were those who went gradually to hell because of hypocrisy, innovation and supersensory acts.

The first one is the light (*tajalli*) of *sharia* which concerns with the appearance. It manifests on the forehead. The second one is the light of *tariqat* (path). The light of the heart rises through that. The third is the light of *haqiqat* (reality). The light of the spirit rises through it. The fourth is the light of *marifat* (spiritual knowledge). The light of the mystery rises through it. The fifth is the light of *ishq* (the passionate

love). The light of the Divine secrets rises through it. The sixth is the light of Murshid or Shaikh. The light of love and loyalty with the teacher rises through it. The seventh is the light of Faqr (spiritual poverty). The light transcending all other than Allah rises through it. The eighth is the light of angels. The light of glorification rises through it. The ninth is the self-disclosure (*tajalli*) of jinns. Madness and insanity comes out of it. The tenth is the disclosure of self. The light of lust and desire rises through it. The eleventh is the disclosure of Satan. Disobedience and sin come up through it. The twelfth is the light of the sun. The light of the lightening rises through it. The thirteenth is the light of the moon. The light of the reflection, rises through it. The fourteenth is the light of the Names, the Name Allah, the Name of the Prophet Muhammad (PBUH). The light of every letter becomes more luminous and brighter than the flame of the candle. But do not stay of the place of *tajalliyat* and do not be proud of all that. One must move forward. The Prophet (PBUH) said: “The rest is unlawful for hearts of the friends.”

Self is like the devil.

Nothing can be done against the develish self.

Burn it in the fire of love  
so that it may be vanquished.

In short, the light shines on the faces of the people of *shariat*. It shines over the hearts of the people of *tariqat*. The high shines over the people of marifat from top to toe.

One should know that the external *tajalli* is of two kinds: Satanic and egotistic. Gold and silver are the unveiling of Satan and woman is the irradiation of ego.

It has been said: "The women are the devils created to beguile us. We take refuge in Allah against the evil of the devils."<sup>24</sup>

And there are two other external Lights: one is the light (*tajalli*) of the day and the other is the light (*tajalli*) of the night.

God says: "We made the night a mantle and ordained the day for work ." (Quran, 78:11)

Take stock of the motions of your self during both of these *tajalliyat*. Know Allah, the almighty, as omnipotent and omnipresent.

If I explain the *tajalli* in full, all the papers may be committed to writing and folded up.

At every juncture, the seeker of God is distressed and because of having Paradise in view he remains a labourer until he is presently absorbed in the Unification and "dies before he dies" according to the saying of the Prophet (PBUH).

One who is burning with love,



Needs not any physician.

The friend himself has given him the dose  
of medicine for his spirit.

Away! Away!

After the death, I became alive through the  
remembrance of “No god but Allah” with  
every breath.

It is better than every kind of worship.

The distinguished *tajalli* is that which is unveiled through the affliction of Love for the Divine. As Musa requested God to see Him and said: “Lord, reveal Yourself to me, that I may look upon you.”<sup>25</sup> He said: “O Musa, you have been rude in Our presence. I had decided that none would ever see me until Muhammad, the Prophet of the final course of time, had not seen me. Musa, in his infatuation, did not give ear to these words. Again he made the request: “Lord, reveal Yourself to me that I may see You.” God proclaimed: “I shall expose Myself but you will not be able to endure it.” Musa said: “I shall endure”. God commanded: ‘O Musa, come up the Mount Sinal and offer two *raka* prayers. Then sit upon your knees with reverence’. As Musa did so, the light flashed. The Mount Sinal broke into piece. Musa fell down unconscious and he lay there for three days and nights. He was not aware of himself. “Musa fell down

senseless.”<sup>26</sup> God says: "O Musa, I had already told you that you would not endure."

Afterwards it was proclaimed: "O Musa, the light flashed upon you. You became senseless and disclosed My secret. There are my servants who are to appear in the last epoch. They will be the *ummah* (nation) of Muhammad (PBUH). Every day the light would flash upon their hearts for thousands of times but they would not lose their consciousness. Contrary to that each one of them would cry out loudly: "I love and long for the Friends as before."

Remember, the fire of love is such a fire that it does not sustain except in the heart of a *Dervesh*. If a man with the aching heart heaved a sigh due to the suddenly overpowering passion, the whole world from East to West might be burnt to ashes. All that is in between, comes to nothings.

Musa was blessed with the light of *Ishq* (Divine love). Then due to that light the face of Musa was illumined by the lights of manifestation. It was proclaimed: "O Musa! Put a veil over your face." Each veil that Musa put over his face, was burnt up by the fire of love. All the veils of gold, silver, iron and lead did not last and they were all burnt up. Then it was proclaimed: "O Musa! Even if you wear a thousand veils, nothing would sustain; all would be burnt up. There are the Faqirs, knower of Allah, annihilated in

Allah, wearing patched garments or clothed in rags. Go and get a piece of their garment and make a veil of that to put over the face. That piece of the veil would never get burnt.:

Musa did so. He took a piece of the patched garment from those who were clothed in rags and wore it over his face. That veil was not burnt at all. Musa requested: “Lord! Why did the veil not burn?” It was proclaimed: “O Musa! This is the veil of the clothes of *darveshes*. Whatever is there in their persons it is not other than Allah. They are with Allah, immersed in the light of the secret of the remembrance of Allah. They are occupied in the remembrance of Allah day and night.”

Faqr is the secret of Allah and Allah is the secret of the Faqr of a Faqir. All the other people are like animals.

Divine saying: “Man is My secret and I am his secret. I am as I was.”

I prostrated before God, when there had been no pulpit, no mosque, no *kaaba* and no place at all.

Neither there was a soul and Satan, infidelity and Islam, nor there was a form, a spirit and greatness of saints. There were neither prophets nor saints. There was nothing at all. What was I then?

I was immersed in the unity of the real\_\_\_\_  
annihilated in Allah.

*I am as I was.*

What do you inquire about the fact of  
beginning?

There was no Pen, no Throne and Chair.

None was there.

Only God was there!

Where were you and I? This is what I mean  
to say.

God was with me and I was with God.

Absolute Magnificence is Unity.

There were no six directions, no up and  
downs.

God, the most high, was there with the  
power of His own.

The place of God is in the Placeless.

So the secret of lovers is a concealed  
mystery.

The Prophet (PBUH) said: “The safety is in the Unity  
and the misfortunes are in the duality.

All is profane except the sight of God.

Bahu! I acquired peace through reproach:  
the lover finds safety in blame.

The command came: “O Musa, your sight does not  
overpower the Faqir, annihilated in Allah.” So it came  
to be known that the group of Faqirs and Darveshes was  
created out of the dust of love and the lights of Divine

self manifestation. I have seen written in the book *Zad-al-Mujtaba*: The day when God, the most high, with his knowledge of power wished to manifest lovers in the worldly existence, only earth was there. God, the most holy and omnipotent cast a glance of mercy upon it and saw it with love, longing, and happiness. The lights of the secrets of love and affection became apparent. It heaved and fell into ecstasy and danced. Then it cried: "I desire to see you!" At that time, God created the lovers upon the earth.

Listen! Musa was in the womb of his mother when he said: "Lord, reveal yourself to me". God says: "And when Musa came at the appointed time and his Lord spoke to him, he said, "Lord reveal yourself to me so that I may look upon you." He replied, "You shall not see me. But look upon the Mountain; if it remains firm in its place, then shall you see Me.'

"And when his Lord revealed himself to the mountain, He crushed it to the fine dust. Musa fell down senseless, and when he came to himself, he said: 'Glory be to you! Accept my repentance. I am the first of believers.'

"He said, 'Musa, I have chosen you of all mankind to make known My message and My words. Take therefore what I have given you, and be thankful.'

The witnessing<sup>27</sup> (*Mushahda*) is of fifteen kinds. Fourteen kinds concern with the contemplation of

fourteen spheres of the world. The fifteenth kind is the world of Godhead<sup>28</sup> (*Lahut*) that transcends both the worlds. That is the station of the real Essence\_\_\_ the unification of the creator, the most high. Each of the station can be explained: the contemplation of praying with the tongue, soul, heart, spirit, sun, moon, jinn, angels, devils, fire, wind, dust, water and the visualization of one's Shaikh\_\_\_ All these are concerned with the world of humanity (*nasut*). The above mentioned fifteenth station of Unification is that of annihilation in Allah and to be in permanent state with Allah. "When the Faqr is perfect, so He is Allah."<sup>29</sup> All becomes He in the form and spirit. When the seeker of Allah gets immersed in the Unity, he transcends all of these fourteenth stations.

The hellfire cannot touch the person  
who contemplates Faqr day and night.

Bahu is in harmony with God, therefore he serves one who is the Companion of God. Bahu likes him because he is in the company of God. It is why the people call Bahu as he is *Ba-hu* (with Him). He is blessed with peace in the Hereafter\_\_\_ "peace be on him who follows the guidance." (Quran, 7:47)

God is sufficient, all else is lust.

You are the Divine manifestation. Do not  
seek it somewhere else.

Now you be the reality of the secret of that manifestation.

From light of that light, all became manifest.

Whatever you see came to exist through that light.

I see the truth manifested though the light that flashed upon Musa on the Mount Sinai.

Bahu is the friend, the companion and also in embrace with Him.

Had you an eye to see the truth, you would have seen it.

The most significant Divine manifestation is that which appears in between the letters of the Name, Allah.

You are self-centred, unaware of the truth.

How can you, with no eyes to see, know him?

The symbol (*barzakh*) of the greatest name in this:



The name of the Guide.  
 The name of the Healer.  
 There is no god but Allah,  
 Muhammad is the Apostle of Allah.

God says: "To whom is the sovereignty on that day? To Allah, the One, the Mighty." (Quran, 40:16)

It is how to get absorbed in the Unity in the twinkling of an eye.

Tomorrow, on the Day of Resurrection, when lovers are to be brought at the station of *tajalli* (vision of Allah), God will command: "Open your eyes so that you may see Me." Then each lover will be brought in the presence of God, the most high and omnipotent, for thousand times. The light will be revealed to every Faqir. Whenever the light flashed, they would lie there unconscious for thousand of years. Every time they came to themselves, they would cry: "Is there any more?" Again as the light is to be revealed, every time they would lie unconscious for thousand years. Then they might return to their station but the exoteric as well as esoteric manifestation of God, the most high



and omnipotent, is such that the lovers and Faqir immersed in Allah will be illumined from top to toe.

It is said that one day Hadrat Rabia was sitting in the company of a group of the Friends of Allah. It was night and the house was dark. She had not even a coin to buy the oil to light the lamp. All of them wondered as they could not see the faces of each other. Hadrat Rabia breathed the Name Allah over her finger. A lamp appeared bright as the sun between the two of her fingers, All the saints were surprised. So it came to be known that the body of Faqir, annihilated in God is all light (*tajalli*) because Faqir is entirely *tajalliat*— essence with the Essence, illumined with the lights of Allah, the most high.

Bahu! All that is there is tajalli of Light.

I am from the Light so that the light got revealed through me.

Use the eyes which may be capable to see. Visualize the image of the Light of the Essence and do not move the tongue. It is wrong to hesitate while you witness the Friend. The bodies of *Fuqara* are all light. Those are not like the bodies of the ordinary human beings which came into being through the four elements.

When the Faqir wishes that the fire of his substance may turn into fire, the fire gets mixed with the fire. When the Faqir wishes that the water of his

substance might turn into water, the water gets mixed with the water. When the Faqir wishes that the air of his substances might turn into the air, the air gets mixed with the current of air. When the Faqir wishes that the dust of his substance might turn into the dust, the dust gets mixed with the dust. Their substance is the subtle essence (*latifa*) that rises through love. It never rests except that it joins the beloved. Being in love, it remains bewildered until it sees its beloved. There are four things that finds no rest because of longing: the air, the sun, the moon and the lover.

Listen! The Faqir is not immersed in Allah until he finds detachment from eleven things:

- 1- Alchemy
- 2- Taksir<sup>30</sup>
- 3- Sciences
- 4- Reflection
- 5- Intellect
- 6- Hope of paradise
- 7- Fear of Hell
- 8- Love for the worldly gains and money
- 9- Respect by the fellow-beings
- 10-Good name and fame
- 11-Meeting with the men of the world.

He cannot attain to the ranks of the Faqr, annihilation in Allah, if he does not give up all these things. One cannot find the Path if he does not renounce his life,

kills his lower self and if he is not initiated by a perfect teacher because the world is transitory.

The Prophet (PBUH) said: “The world is just for a day and we are fasting during the period.” He also said: “The world is a shadow that vanishes.”

## Chapter III

About the Murshid and the Talib (seeker) of the Path leading towards Allah\_\_\_\_ Faqr, annihilation in Allah and to be in permanent state with Allah.

Who is called the *Murshid-i-Kamil* (Perfect Guide)? What qualities and qualifications does he possess? How does he absorb the seeker in Unity and enable him to be blessed by the presence in the meeting of the Prophet (PBUH)? What does one obtain through the Murshid? What are the ranks, prime position and standard of the Murshid?

Murshid is the person who is annihilated in Allah, in permanent state with Allah and a man who can use his powers. “He has power to give life and to cause death<sup>31</sup>.” “He needs nothing.” He is like the philosopher’s stone. If the iron comes in touch with the philosopher’s stone, it turns into gold. The Murshid is like the touchstone. His glance is like the sun. He changes the bad habits. He is like a dyer. He is experienced like a betel leaf vendor who knows how to dress up the leaf. He is good manered like Muhammad (PBUH). He is more kind than the mother and father. A great leader\_\_\_\_ a guide on the path leading towards

Allah. He is a granter of jewels like the mine of precious stones and he is a wave of munificence like the wave of an ocean full of pearls. He is an opener of the way at every stage of destination like a key to the lock. Detached from the world and gold and Property\_\_\_without greed. He takes care of the seekers as much as he cares for his own life. He is destitute like a mendicant. A Murshid is like the one who washed a dead body because the seeker is like a dead person who seeks “dying before death.” On the path, the heart should be alive while the body may be dead. Therefore, the real seeker wilfully starves himself otherwise, he would be an indisciplined wayward seeker. A Murshid is like a potter. The clay does nothing before him and he acts in the way he knows. But the Murshid should be the seer of God and the seeker should be a sincere believer. A Murshid is called the companion.

The Prophet (PBUH) said: “First the companion and then the Path.”

Bahu! Murshids of this age are the grabbers of gold.

That person is unique whose glance turns one into gold.

Bahu! The Murshids of this age worship gold and feminine beauty.

Bahu! The Murshid who has joined God, burns with the fire of love.

They burn every moment and every hour day and night.

Listen! The existing form of a man is like milk. Curd is in the milk. Churned milk, butter and oil are also in the milk. Similarly in the form of a man there are soul, spirit and secret centre (*sirr*). They occupy the same house. A Murshid is like a woman who pours quantity of curd in the milk. The curd gathers over there the whole night. Then she churns the curd and the butter comes out. The churned milk and the butter appear separately. Then the butter is put on fire; the scurn remains aside and it becomes pure oil. Therefore, the Murshid is not less than a woman who completes the whole process of production from milk to oil. The Murshid shows the seeker of God the stage of his lower self (*nafs*) separately and at the same time he also shows the stages of heart (*qalb*), spirit (*ruh*) and the secret centre (*sirr*) separately. And then he shows each of the stages of Divine favour, knowledge of *sharia*, *tariqa*, *haqiqa*, and *marifa* separately. He also shows the stages of whims, satanic instincts, greed, jealousy and arrogance exclusively and clearly. In this respect, he is like a butcher who slaughters a goat, takes away its hide and as he knows about every vein and the parts of meat, he puts them apart. Moreover,

all that is impure in the meat, he throws it away. A Murshid should be like this otherwise the seeker might get help from the four Murshids: Murshid of *sharia*, Murshid of *tariqa* Murshid of *haqiqa* and Murshid of *marifa*. What is a Murshid of *sharia*? *Sharia* is the basis of Islam\_\_\_ *kalima* (there is no god but Allah, Muhammad is the Apostle of Allah), *hajj* (pilgrimage to Makkah), *zaka* (obligatory alms), *namaz* (ritual prayer), and *rozah* (fasting). What is a Murshid of *tariqa*? With a chain of obedience round his neck, he is detached from both the worlds. And who is a Murshid of *Haqiqa*? He kills himself with his own hands; he plays with life. Who is a Murshid of *marifa*? He is the man who possesses the knowledge of the secret of secrets (*sirr al-israr*). The Murshid who does not promote the seekre of Allah to such ranks, is a cheat and vain. When you see a Faqir who toils hard in austerity, abstinence, retreats and worship and he is unaware of the inner knowledge, you should know that he has lost his way. His end will be like that of a beetle. Faqirs are of two kinds: the masters of exoteric knowledge and the masters of esoteric knowledge. One who just closes the stomach and keeps it empty, knows nothing about the inward knowledge. His efforts will end in futility. As much as a man of inward knowledge eats, twice it turns into light inside his body. Whatever the Faqir eats, is light. The stomach of Faqirs is

furnace and their heart is the heavenly temple and their sleep is presence. To them an ascetic is a labourer, a seeker of Paradise. The end of the Faqirs is forgiveness by God.

Murshids are also of two kinds. There are Murshids who are spiritually enlightened and Murshids who strive after gold. In other words there are Murshids who pay visit after a year in a particular season and there are Murshids who forever enjoy union with God. The Murshid should be like a tree: a tree accepts and likes the summer and winter alike: Whoever sits under the shade of a tree, finds peace. A Murshid should be the foe of mundane world and the friend of faith. A seeker should be the man of certainty who keeps back nothing from the Murshid.

A Murshid should be like a Prophet of God and a seeker should be like a saint of God.

The Prophet (PBUH) said: “Renunciation of the mundane world is at the top of all kinds of worship and love of the world is at the top of all the sins.” Spiritual aid is better than the excellence because the eminent knowledge cannot stop one from committing sin. But the spiritual aid holds one back from committing sin as it happened to Hadrat Yusuf in the case of Zuleikha.

The Prophet (PBUH) said: “The Shaikh (spiritual guide) is like a Prophet in his community.”



Murshid is the person who makes one forget the mundane knowledge and acquaints him to both the worlds so that the absolute knowledge becomes clear to the ignorant with one glance. He learns what he did not know before.

Even if you have knowledge, clemency and wisdom, you may go astray without the spiritual support.

The Prophet (PBUH) said: “The spiritual aid is a like a place in Paradise.”

God says: "And seek the means by which you get his favour." (Quran, 5:35)

*Hadith*: “Murid is the person who wishes nothing of his own accord.”

Bahu! What is *talqin* (initiation or secret instruction)? *Talqin* is the name of renunciation and it is to leave all other than Allah. *Talqin* is the name of *tawakkal* (trust). One who is not a man of trust is not a man of initiation. The remembrance of Allah and the Name Allah is like a lion. As the lion enters a place, all the animals run away in fear. As the remembrance of the Name Allah, enters a point in the body of a seeker of Allah, no dangers and illusion remain there. And if they stay, it means that the remembrance (*dhikr*) had had no effect. They call the knower (*arif*) a Murshid. The Prophet (PBUH) said: “One who came to know his Lord, became dumb.” At the same time is has been

narrated: “One , who came to know his Lord, became fluent.”

The knowers are of three types: the knower of the mundane world, the knower of the Hereafter and the knower of the Lord.

One who knows the world is fond of the riches and ranks, likes the throngs of people and *murids* (followers) around him, sits in a *khanqah* (sufi centre) and sells the name of his ancestors. He wanders upon the earth and in the heaven showing wonders and supernatural acts. He desires to meet the kings and princes. These are the ranks of the effeminate. The seeker who comes from an effeminate Murshid\_\_ knower of the world\_\_ is also effeminate.

The second type is the knower of the hereafter: ascetic, worshiper, man of knowledge, abstainer and God-conscious. He is fearful of Hell and he worships in the hope of Paradise. The ranks of such a Murshid are feminine and the seekers are also feminine.

O ascetic, why do you frighten me of the fear of hell?

I keep the fire that hell, compared to it, is like ashes.

The third type is the knower of Allah, knower of the Lord, absorbed in the unity and the Divine presence. He is happy in the occupations concerned with Allah. Allah is sufficient, all else is lust.

The first letter of the Name Allah is *alif*: the first letter of *Insan* (man) is also *alif*: the first letter of *ahad* is also *alif*: and the first letter of the name *Ahmad* is also *alif*. Therefore, the people of the secret are called *insan* (man). The Divine saying: “Man is my secret and I am his secret.” *Sirr* (secret) is the name of Faqr. Muhammad, the Apostle of Allah, is also a man. The man is a person who follows Muhammad (PBUH) him. So man follows the of Prophet, strictly acting according to the *sharia*. The first letter of the Name Allah, the most high, is *alif* and the first letter of Name of Adam is also *alif*. So *Adami* (the son of Adam) is one who has the quality of Adam otherwise he is just a rational animal. One who is close to his Lord and the Prophet of God, is away from the lust and mundane, sensual and Satanic enjoyments. One who is close to the mundane world, satanic desire and ignorant self, is away from God and the Prophet. There are also two series of absorption. One is connected with the meeting of Muhammad (PBUH) and the second is concerned with the unity\_\_\_ annihilation in Allah, abiding in Allah. One who attends the Meeting is the *arif* (knower) and *maarif* (the most excellent) absorbed in unity. The *arif* is called Perfect Murshid and the *maarif* is one who is the great excellent Murshid. Murshid is the person who is perfect as well as great and excellent. *Murshid-i-arif* is blessed with the

presence in his elemental form and the *Murshid-i-maarif* is blessed with the presence along with his physical as well as spiritual form. When the Prophet converses with the *Maarif* in the Meeting, the members of the Meeting cannot see him. They ask: ‘O Apostle of Allah, who is he whom you honour with your speech?’ He says: ‘He is *Maarif* who is outwardly upon the earth but inwardly in the spiritual form he is in My presence. He is madly in love with Me and he is the beloved of Allah.’ There is the divine saying: ‘Indeed Me friends are under My cloak. None knows them except Me.’ So whomsoever Allah grants the excellent Faqr, annihilation in Allah, he makes him wise and learned in esoteric knowledge in the realm of Faqr. He closes the door of visions and wonders upon him. Because Faqr maintains two approaches: The first through munificence (*karm*) and the second through charismatic gifts (*karamat*). Moreover, there are also two approaches through the munificence: the first is perfection by grace and the second is eminence (*kibr*). So the Satan did not turn to the perfection by grace, he took the way of eminence and charismatic gifts. He turned to be the egotist. He claimed; ‘I am better than him (Adam). On the path of Faqr there is no benediction or malediction. The benediction as well as malediction both take time. In Faqr\_\_\_ annihilation in Allah and abiding in Allah\_\_\_ there is creative

imagination (*wahm*) and attraction (*jadhb*). The imagination of the Faqirs is the mercy of God lasting up to the Eternity while the anger and the attraction of Faqirs are the chastisement of God. We take refuge in Allah from it.

The Murshid is like a mirror. The Prophet (PBUH) said: “A believer is a mirror for another believer: there is no error in the mirror. He shows the colours as they are\_\_\_ black as black, red as red and yellow as yellow.

First of all the Murshid ascertains whether the seekers seeks something else or he is actually the truth seeker. Then the truth joins the truth and the false meets the false.

The Prophet (PBUH) said: “Everything returns to its origin.” Fear from the detective seeker. Hadrat Ali said: “The brethren of this age are the detectives of faults.” As the goldsmith tests the gold in a melting pot, so the Murshid tests the seeker. The Prophet (PBUH) said: “Indeed Allah tries the believers through affliction as the gold is tested in fire.”

Hadrat Ali said: “The stomach of a person is his enemy.”

A Faqir is the person who has no greed. If somebody offers him something, he does not reject and if he gets something, he does not accumulate. In Faqir the knowledge is to see while for others, the knowledge is just for supernatural actions. What is

seeing and what are the extraordinary actions (*karamat*)? Such actions are related with the world of humanity and the seeing is concerned with the world of the Godhead (Lahut). The supernatural actions are the feats to show to the people and the seeing is to be blessed with the presence of the noblest of the Prophets, Ahmad Mujtaba, Muhammad Mustafa (PBUH). The seeing is also the state of absorption in unity and oneness, and it is also the station of Lordliness annihilation in Allah, abiding in Allah and to become knower of Allah. How can a person who enters into the service of the Prophet at the level of *sharia* (external law) know real states of the blessings of the presence at the level of *tariqa* (path)? How can a person who enters into the meeting and becomes present at the level of *tariqa* (path), know the real presence in the meeting at the station of *Haqiqa* (reality)? How can a person who is blessed by the presence at the level of *haqiqa*, know the facts of the states related with the stations at the level of *marifa* (divine wisdom)? How can a person who is blessed by the presence at the level of *marifa*, know the reality of the station of *Ishq* (passionate love)? How can a person who is blessed by the presence in the meeting at the level of *ishq*, know the reality of the station of love for the courts (*huzuriat*). One who is with God and sees God, he sees both the worlds. What does a

is present at the station of love, know the reality of the presence of annihilation in Allah? As everyone holds rank and prestige according to his gradations, so the Faqir, annihilated in Allah, knows and understands everyone. The Prophet (PBUH) said: “Nothing is hidden to the person who knows Allah.”

That person is called an *alim* (learned) who is the exact truth seeker. That person is called Maulana (our lord) who seeks the Lord. And that person is called *danishmand* (wise) who has claim over his self. And that person is called *fazil* (the best) who leaves everything except the everlasting love. The companion with Grace and Favour is Allah, the most high.

The Prophet (PBUH) said: “One who sought knowledge for the worldly gains, he is an infidel and one who sought knowledge to argue, he is a hypocrite and one who sought knowledge to serve his Lord, he is a Muslim.”

Again: “one who does not tell the truth and keeps silence, he is a dumb devil.”

Therefore, the knowledge is of two kinds: divine knowledge and the borrowed knowledge.

Divine knowledge is the knowledge of Supreme power (*rububiya*) to seek Vision. The borrowed knowledge is for the seeker of the world, which is like a carrion. The Prophet (PBUH) said: “The profane world is like sleep and its luxury is *pollutio nocturna*.”

The knowledge which is gained to acquire the worldly gains, enables one to sit in the company of Abu Jahal. The knowledge that is acquired for the sake of God and good deeds enables one to achieve the rank of a *Muhammadi* (related to Muhammad (PBUH)).

The Prophet (PBUH) said: “The excuse may be something, but ignorance is nothing.”

The Murshid should be a learned person and the seeker should be a disciple. What is the use of an ignorant person? The Divine saying: “Allah does not make the ignorant his friend.” Who is ignorant? The ignorant is a person who is desirous and seeker of the profane world, hostile to the scholars and the Word of Allah. He is an infidel.

God says: "But those that deny and reject Our revelations shall be the people of Fire and there they shall abide for ever." (Quran, 2:39)

Again: “There is not a creature on the earth whose sustenance is not provided by Allah.” (Quran, 11:6)

Again: “Allah is sufficient for the man who puts his trust in Him.” (Quran, 65:3)

Again: “Allah gives without measure to whom He will.” (Quran, 2:212)

Therefore leave the cause and seek One who creates the cause. The Murshid blesses a seeker with the way to One who creates cause (*musabbib*) and not with the way only to the cause.



When the destiny is determined, then why to go round for its sake?

The Bestower brings about change then why to raise questions?

God says: "It is we who apportion to them their livelihood in this world." (Quran, 43:32)

Again: "Allah accomplishes what He pleases."

(Quran, 14:27)

Again: "Allah decrees what He will." (Quran, 5:1)

Firmness of a *darvesh* on the path of *darveshes* is this that the night a *darvesh* sleeps hungry becomes the night of Ascent. The Prophet (PBUH) said: "The ascent of Faqr is the night when one remains hungry. The place where a darvesh sleeps hungry at night is destroyed and violated. If there had been no *darveshes*, the cities and dwellings would have been turned topsy-turvy. From high above the heaven down to the underground where there is any population, it is sustained due to the blessed prayers and blissful steps of *darveshes*. So Murshid is a *darvesh* who is Faqir, man of God, annihilated in Allah and abiding in Allah. The Prophet (PBUH) said: "The poor one finds security in Allah."

The attainment of the ranks of a Murshid is not easy. He should be selfless, annihilated in Divine knowledge (*marifat*).

God says: "And when Ibrahim said: "Show me, Lord, how you raise the dead, he replied: draw them to you, and cut their bodies to pieces. Scatter them over the mountain tops, then call them. They will come swiftly to you. Know that Allah is mighty and wise."

(Quran, 2:260)

The grave says to Bahu, 'O Bahu! It is a good place to be alone with God.'

The Prophet (PBUH) said: "Die before dying."

Again: "When you are confounded, seek help from the people of the graves."

O my God! At the time of death take away the spirit of the lovers through your own power. *Izrail* is a stranger to them.

Who is called a Murshid? He is one who makes the heart alive and kills the lower self. However, when he is angry with the disciple and chastises him, he makes his lower self alive and kills the heart. One who is perfect in Faqr and all other than Allah is unlawful to him, is called a Murshid. He wraps himself in *Ahram* (two sheets to be put on during the pilgrimage at *Makkah*), he is a pilgrim without a veil; he is a perfect Murshid on the path. Sometimes externally he appears to be in the wrong but internally he is quite right as it happened in the meeting between Musa and Khidr. God says: "'Now has the time arrived when we must part,' said the other. 'But I will tell you the

interpretations of those acts of mine, which you could not bear to watch with patience." (Quran, 18:178)

Khidr said this after when he had caused a hole in the boat, reconstructed a wall and killed a boy. The whole story has been told in the Sura Kahf<sup>34</sup>. So Musa had the exoteric knowledge and Khidr had the esoteric knowledge. The scholars and the students are like Hadrat Musa and the Murshid Faqir is like Hadrat Khidr. The Fuqara follow Khidr's manner of being and doing. A Murshid is like a physician and the seeker is like a patient. As the physician has to treat every patient and prescribe sweet or bitter medicine, so the patient should take them to get better.

Murshid has four words: the letter "*meem*" indicates that he is *sahib-i-murawat* (polite and generous). The letter "*ra*" (r) indicates that he is *riadat-kash* (austere in practice). The letter "*sheen*" (sh) indicates that he is *ahl-i-shauq* (man of love). The letter "*dal*" (d) indicates that he is *ahl-i-dard* (compassionate).

Listen! An elder has said: "Performance of supererogatory prayers is for the widows. Fasting saves the food expenses. Pilgrimage is the tour for sight-seeing but winning the hearts is the act of men." Faqir Bahu says that performance of supererogatory prayers is for the purification of spirit. Fasting is to please the most Beneficent. Pilgrimage is to strengthen

the faith. Winning of heart is the act of immature men. To see and to know God is the act of imperfect people. To rise above the level of elementary human nature, to mortify oneself and to be annihilated in Allah and abiding in Allah is act of men. Therefore, the Murshid is a man who should be experienced as well as full of compassion. God says: "The true believers fight for the cause of Allah." (Quran, 4:76)

The rank of Murshid is not inherited. Actually, he is the man who aptly understands the value of things. He is not a merchantman dealing in money, goods and slaves. Murshid is the man who is pre-eminent and most highly distinguished. Let one say: My Murshid holds a distinguished rank and my belief in him is enough for me.

There are many ranks: an ordinary rank, a special rank, the most distinguished rank and the excellent rank. Excellence is the rank, which is secret. Let one say: My Murshid is an excellent teacher, so my faith in him is sufficient.

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## Chapter IV

On going against the self and bringing it under control with the help of Allah.

Know that God is pleased with one's opposition to his lower self. What are one's lower self and its nature? The lower self is like a snake and it has the nature of an infidel. First, one should learn the spell and then one should approach the snake to catch and bring it under control. The people asked the snake: "why do you come out of the hole?" The snake said: "When a person proclaims the name of God Almighty, it becomes incumbent upon me that I should sacrifice my life in the Name of God." The lower self is like a snake and body of the man is like a hole. The proclamation of the Name Allah, Almighty, is like a spell. The nature and habit of the unbelieving self is not converted to Islam and it does not become a Muslim except through the knowledge of *sharia* and the sacred formula (There is no god but Allah Muhammad is the Apostle of Allah). The Islam is truth and *kufr* (infidelity) is falsehood.

If you want tranquillity for yourself, kill your lower self.

If you want to be united with the Truth,  
give up attachment with your wife and  
children.

Bahu answers Bahu:

As I kill the lower self, it becomes a man of  
God.

Without killing the lower self, one cannot  
find the love for Truth.

Bahu answers Bahu:

As I kill the lower self, the lower self  
becomes a guide.

He shows every place:  
it takes one to the Glorious height.

Bahu answers Bahu:

The obedient self is a friend better than  
one's dear life.

How can an undisciplined person and a fool  
know the self?

Bahu answers Bahu:

Self! Give up the constant pleasure, so that  
you may be a close friend of God\_\_\_\_\_ so  
that God may help you on all your ways.

Bahu answers Bahu:

If I put the self to death  
I would let myself be destroyed.  
I should only drive away the desire out of  
the self.

The self is my friend and I'm his!

The secret of unification is water and my  
self is a stream.

Bahu answers Bahu:

The lower self is a mad giant.

I make an attack upon it.

If I may become master over myself.

I will kill the lower self.

I am fed up with the infidelity and its ways, so I have embraced the Islamic faith: "I testify that there is no god but Allah. He is one; there is no partner with him. And I testify that Muhammad is his slavee and messenger."

God says: "Peace be upon him, who follows the guidance." (Quran, 20:47)

The seeker of Allah should strive against the lower self day and night and he should never be heedless at any time. The lower self is an infidel and one should be at war with it whether one is asleep or awake, sober or drunk because it is the hidden enemy in the soul and a highway robber who robs on the way. Therefore, always be on guard.

The Prophet (PBUH) said: "We return from the smaller *Jihad* (external struggle to establish Islam) to the greater *Jihad* (internal struggle to purify oneself)."

The self is of two kinds as the existent being of man is of two kinds: the subtle being and the gross



being . The gross beings are the people with commanding self, blaming self and the inspired self. So commanding self is the name of Satan: it commands the blaming self while the inspired self comes under the blaming self. Each of these is linked with the other. The self at peace is the subtle being and it is the same self that obeys internally as well as externally. The obedience depends upon the spirit while the spirit depends upon the Divine Favour. It is spirit of the man who is occupied with remembrance and reflection, absorbed in the Faqr, annihilated in Allah. So all the prophets, saints, believers and the faithful are the men with their self at peace. The self at peace belongs to the wise.

Bahu! The secret of Unity is revealed to the person who is well-versed in wisdom.

There remains no veil over the Secret of secrets as the Gnostic sees the essence with the Essence (*Ain*) and friend with the Friend.

Let yourself be lost into your self and do not be a man of innovation (*Ahl-i-bidaat*).<sup>35</sup> disengage yourself from both the worlds.

Bahu! God is one and the heart is one, therefore seek One!

Be one with the One like the essence with the Essence.

The infidels, the hypocrites, the sinners, the reprobate and the cursed drunkards have the commanding self. God says: "Believers, do not approach your prayers when you are drunk."

(Quran, 4:43)

The people at peace are the people of spirit. The people of spirit are the people of remembrance, ecstasy, love and absorption\_\_\_ the people immersed in Unity, annihilated in Allah. The people annihilated in Allah have no self. All is He within and without according to the tradition: "I have a time with Allah..."<sup>36</sup> The people asked Rabiah of Basra: "O Rabiah, what do you say about the self, Satan and the mundane world?" Rabiah said: "I am so immersed with the Friend in Unity and annihilated in Allah that neither I know anything about the self nor I am aware of the Satan and the world.

Bahu! The self makes the people needy,

Nobody has the self, which wants nothing.

Therefore, the saints of God want nothing and they are Faqirs. It has been said: "Faqr wants nothing" but all the things are in need of it. Faqr has no *nafs* (self) but it has *nafas* (breath). The breath is remembrance through breath (*pas-e-anfas*).<sup>37</sup> It is the specific remembrance practiced through inhaling and exhaling so that no breath comes without the remembrance. The

heart of the people of commanding self is dead and their breath is dispirited.

The evil self is nothing but the evil desire.

It claims to be God like Pharaoh.

God says: “.....but those who feared to stand before their Lord and curbed their soul’s desires shall dwell in Paradise.” (Quran, 79:40,41)

The people are of two kinds. I) The people with commanding self\_\_\_ slaves of their desires. II) The Godly men, obedient and slaves of God. Evil self, the world and Satan are all infidels like a hard-hearted robber. When somebody is chastised by God, he becomes a man guided by the lower self\_\_\_ full of lust, follower of the desires, seeker of the worldly riches, a lover of the feminine beauty and vain. He is in agreement with Satan. He becomes fond of delicious food, sunk deep down in sins. His heart is dark and he is separated from love, affection and the Divine light. His inward eyes are blind to wisdom as if his heart lies dead in the grave of his body. God says: “Your wealth and children are but a temptation.” (Quran, 64:15)

What is called *nafs* (lower self)? It is that which keeps you away from the remembrance of God. The desire of other than God is called *nafs*. So the world, the lower self and the Satan are the enemies of human-beings. The Satan is a highway robber but who is the highway robber of Satan? It is arrogance but how is

the arrogance produced? Through the evil and the chastisement of God. My guide is the Prophet (PBUH). But who is the guide to the Prophet? It is the Divine guidance. And where does the Divine guidance come from? Through the Grace and Felicity of God. “All \_\_\_ good and evil \_\_\_ comes from Allah.”

I transform the dust into humankind and turn the fire into Satan.

I do this and I do that: nobody knows it.

The practice of ritual prayers, fasting, obligatory alms, and pilgrimage with austerity and God consciousness is opposite to the commanding self (*nafs*). But does it die then? I say: the spiritual struggle, vision, meditation, the constant analysis of oneself, union and presence with remembrance and reflection are opposite to the commanding self. But does it die? I say: Glorification, recitation of the Holy Quran, exposition of the religious matters along with litanies and the various types of remembrance of Allah are opposite to the commanding self. But again does it die? I say: No, woolen dress and patched cloak, solitude, silence, good manners and habits are all opposite to the commanding self. But does it die? I say: No, retreat in a remote corner, movements of head in ecstasy and detachment from all are opposite to the commanding self. But does it die? I say: No, the study, teaching, learning and the knowledge of God are

opposite to the commanding self. But does it die? I say: No.

Even in the *nafs* sits on the throne, it is still a greedy dog, going round the mill to lick the millstone.

If the commanding self is hungry, it finds no strength for worship and cannot obey. And if it has its fill, it is excited with desire and turns to be a rebel. What should be done then? God says: “Allah does not charge a soul with more than it can bear.”

(Quran 2:285)

When the commanding self is satisfied with hunger and feels pleasure in remembrance and obedience, it needs austerity and ascetic discipline. When the commanding self being hungry is not pleased with remembrance and obedience it falls into excitement, doubts, infidelity and hypocrisy. In that case it should eat more with the condition that though it might have its fill, yet there might be no trace of evil in it. It should become disciplined and obedient. So one may conclude that the *nafs* needs to be partly hungry and partly full. Remembrance of Allah is the food sufficient for *nafs*. One should make the grave its home under the ground and a shroud be put upon it for dress so that the heart may be purified and get collected and composed. There may not remain any foulness and impurity. Then all the veils between

Allah and man are removed. The commanding self stops contention and becomes contended. It dies in accordance with the injunction: “Die before dying.”

What is *nafs*? *Nafs* is like a fat pig. It is egocentric, self-centred and contemptible, in league with the infidels.

Listen! There are hundreds of pigs in the body of man. The pig should be killed or it should be fastened with a rope.

This self has various paradigms:-

the self as a mean to approach God and the self as a rebel and full of desires:

the self like a just king and the self misguided by its own ego:

the self which is a scholar, a student, an expounder of law, a superintendent, a reckoner and the self taking bribery, using unfair means and detestable:

the self as a Murshid, a guide, a spiritual director and the self as self-seeker, greedy, jealous, spoilt:

the self as Sultan of Gnostics, love of God as well as the beloved and the self begging at every door, tempted towards the creatures.

Faqir is the man who does not grant liberty to the *nafs* at any time and does not allow it to shrink from devotion. He should not allow it to have leisure that it

desires. He should oppose the *nafs* and always strive against its inclinations exhorting it: “O my self, you have not obeyed God worthy of Him so that you might be granted salvation on the Day of Resurrection. You have not known God as one ought to know Him.”

The prophets and saints melted into tears with the fear of God like the gold in a melting pot. Some of the elders could not even sleep for years and never took rest even by laying their side on the ground. They never allowed sensual pleasure to their *nafs* so that they might not be ashamed before God and His favourite Prophet on the Day of resurrection. It is up to you to observe your *nafs* during all its conditions and its ambitions. The Prophet(PBUH) said: “The prayer of the oppressed is heard.” So the Faqirs are the persons oppressed by *nafs*.

The Prophet(PBUH) also said: “Beware of the prayer of the oppressed one as there is no veil between him and God. So these oppressed ones are the Faqirs, men of God, who suffer from the tyranny of *nafs* yet they are wholly dedicated to God. Beware of the Faqirs because they are fully conscious of their desires, annihilated in Allah, present in the sight of Allah.

Listen! When the *nafs* is wrathful, it is a beast and when it commits sin, it is ignorant like a child. When it enjoys riches, it behaves like Pharaoh. Where there is need of generosity it is miser like Qarun<sup>38</sup>. When it is

hungry, it is like a mad dog. When it is full, it is like a donkey walking away heedlessly.

When the *nafs* is hungry, it is like a dog.

When it is full, it is like an ass.

If you stuff your *nafs*, it becomes disobedient and if you keep it hungry, it wails and whines. If the *nafs* is inclined to sin and you seek the intercession of God and the Prophet of God as well as all the prophets, saints and sincere believers and *Quranic* verses and traditions and remind it about the death and grave and inquiry of the angels over there regarding its actions, even then it never desists. Although it is reminded of legal advice and the one's helplessness on the Day of Resurrection and the heaven and hell and accountability before God, yet it is never restrained to commit sin. It can be held back only with the Divine favour and the support of one's complete and perfect Murshid (spiritual guide). Whenever a disciple is tempted to commit sin, the Murshid undoubtedly comes to know of it. He intervenes between the sin and the sinner or he contacts him intuitively or sends a message and restrains him by force. For this reason the mean (*wasilat*) is better than the eminence (*fadilat*). The eminence is in need of the people of *nafs* and the mean (*wasilat*) is not in need of any thing. The *nafs* dominates the eminence but the mean (*wasilat*) overpowers the *nafs* and of course, it is overpowered.



The knowledge is like the gold and silver. Such is the eminence. The mean is like steel so it is the sword.

The greedy *nafs* demands sugar and milk.

It demands kingdom of the whole world.

Beggary is better than the royal position of an enthroned king, says Bahu, The disciple wants only God from the Faqir.

Bahu, *nafs* is an infidel or an executioner. Therefoer, the infidel feels it difficult to separate the *zunnar* (Brahmanic thread as the token of belief) and on the other hand the executioner feels it difficult to earn and eat through fair means. When the *nafs* is converted to be a Muslim, the Muslim feels it difficult to eat the pork and wear the Brahmanic thread. Gold and silver are embellishments of the people of the world white it is the duty of men of faith to fight against the *nafs* with a sword made of steel. It is vanity and temptation to fight against the *nafs* for the sake of gold and silver. But it is the God's wish to kill the *nafs* itself. The *nafs* that is alive is Satan and a wild ghost.

What is *nafs* and what are Satan and the mundane world? *Nafs* is the king and Satan is its vizier and the world is the mother of both whom she nourishes. The Prophet (PBUH) said: "Indeed Satan always intends to overcome the man." The heart which cherishes love for the world is the seat of Satan. God says: "Those

who transgressed and chose this present life will find themselves in hell. “ (Quran, 79:37)

The heart, which is the seat of Satan, is guarded by the four demons: I) the slinking prompter (*khannas*), II) the wine (*khurtum*) III) the satanic suggestions (*waswasa*) and IV) the incoming egocentric thoughts (*khatirat*) which are the deputies of *nafs* itself. Sincerity stands against the *nafs*. For the people, immersed in sincerity, Presence as well as the sleep and awakening are the same. God says: “All creatures celebrate his praise.” (Quran, 17:44)

However, one should have the *dil* (heart) and not an abode for a devil. When the self and the spirit are intermingled, the same then worship God for the sake of God. Rabia of Basra was asked: “For whose sake do you worship God? From the fear of hell or for the hope of Paradise?” Rabia said: “O God, if I worship you from the fear of hell, burn me in the fire of hell and if I worship you for the hope of going to Paradise, deprive me of the Paradise. And if I worship You for Your own sake, then do not keep me back from Your vision and beauty.”

It is said that one day Shaikh Shibli came out of the *Khaneqah* (monastery) and walked towards the abode of eunuchs to live amongst them. The disciples protested: “Sir, what sort of place is this to stay?” Shaikh Shibli replied: “There are three kinds of

human-beings: man, woman and eunuchs. The man should be like Bayazid Bistami and the women should be like Rabia Basri. As I am neither this nor that, so I have come to live in this group of people. “Those who practice remembrance and meditation are like women and those who are immersed in the Unity are like man. The one who does not belong to these two in the world is a eunuch.

Listen! Iblis said: “I devoted myself to you.” There upon came a voice: “I cursed you!” Adam said: “I committed a mistake.” A voice came to him: “I pardoned you.” Devotion along with pride and vanity are bad and even the rebellion may be good if the pardon is sought. If you want to walk upon the path leading towards the goal, set your ego aside so that the *nafs* may be disconcerted.

It is said that an elder, one day, was sitting while his *nafs* took his form and image and seated itself on the prayer rug. The elder later on told that when he saw his own image apart from himself, he asked it: “Who are you?” It said: “I’m your own *nafs*.” He tried to get hold of it and wish to kill it. But it began to tell him that it could not be killed in that way. It could be slain only when one acted against its wishes.

Do you know what the *nafs* is?

It is an infidel in your body, so only an infidel or a jew can befriend it.

Beware of the *nafs*. “God save us.”<sup>39</sup>

You have to deal with the idol-like *nafs*.

Entrap it: it may be a rare game.

If a black snake is concealed in you sleeve,  
even that may be a better fellow than the  
*nafs*.

Do you know what *nafs* is? It is covetousness  
(*tama*). You can never become God-united until you  
divorce the covetousness thrice.

The bird loses life only due to the greed for a  
grain.

It in its maddening desire cannot see the  
trap.

Covetousness is like a trap and the world is like  
the grain. The greedy people desirous of the world are  
mad to gain it. One who is devoid of covetousness is  
never entrapped. Only that one falls a victim who is a  
heather, fool, idiot and egocentric deprived of mercy.  
Whoever loves Allah and Faqr and he is not covetous,  
is unattached and keeps his head high. It is because the  
covetousness brings one to grief.

So the Faqr, being one with Allah, the Almighty,  
faces no grief and sorrow. One who keeps nothing,  
finds God as his friend.

Bahu! One who is distressed because of the  
world, is a mean fellow reared up by the  
world.

Satan is the World and the people of the *nafs* are always looking for the opportunity to rebel like Satan.

It is said that one day Hatim Asam was analyzing the life-long doings of his *nafs*. He said: “O *nafs*! You are sixty years old that means twenty one thousand and six days old.” Having said that he heaved a sigh and fell down senseless. When he regained his consciousness, the devotees asked him the cause of that fainting fit. He said: “I was analyzing and taking the account of the days of my life. Sixty years, had passed. If the days of immaturity might be condoned, there remained two thousand and sixty days. I told my *nafs* that it might have committed twenty sins daily. It denied. I told that it might have committed then ten sins. Again it denied. Then I told that it might have been only one. It, however, confessed. I told it that every sin, placed at a point might have risen high like a mountain. If a little dust had been thrown somewhere instead of a sin, it might have become a large heap. I addressed my *nafs*: “O *nafs*, why did you commit so many sins in spite of the fear of hereafter?”

Why did you not remember what had happened to your ancestor Adam? He was sent to prison of this world as a punishment for only one sin as God says, ‘Thus Adam disobeyed his Lord and went astray.’<sup>40</sup> How can a poor son of Adam can hope to be saved after having committed or many sins? Satan was

accursed because of only one sin. He was named Iblis<sup>41</sup> and it was announced all around the world: ‘My curse shall remain on you until the Day of Reckoning.’

(Quran, 38:78)

Therefore, the person whose *nafs* is weak, is firm in belief. Shutting one’s *nafs* is like blocking the way of Satan along with the desires of *nafs*.

Bahu. If your body is dirty, what is the use of clean cloth over it?

What is the use of prostration upon the ground when one, in the heart, worships other than Allah?

Those who habitate their *nafs*, have followed the Devil. Therefore, they are the enemies of God and the people. Do you not know that Satan and *nafs* both are one in spirit and both are infidels? Satan stays at a distance from the person whose *nafs* is in prison.

Parable 1: What happens if two thieves enter a house to steal and while one is caught and the other runs away. One who runs away never comes near the one who has been arrested as he apprehends harm for himself in doing so. If one’s thief, the *nafs*, is not in prison. Satan remains close to him and he stays farther away from the presence of the *Rahman* (the gracious God).

Parable 2: *Nafs* is like a king and Satan is like a vizier. Whenever the king is imprisoned, the vizier is

separated from him. He whose *nafs* is not in prison is a fool.

Parabel 3: If a falcon and a sparrow are in one house, the sparrow feels no worry while the falcon is in lockup. Such is the case of *nafs*, which is in prison as it has been stated about a man in the Quran that having thus wronged his soul, he entered his vineyard.<sup>42</sup> In the Islamic code of law, *nafs* has been called the commanding self (*ammara*). God Almighty commands to kill the enemy. O God, bless me with the sight to see that enemy and give me strength to kill it. In the Sufi system (*tariqat*), *nafs* on the second level is an admonishing soul (*lawama*). So leave the superficial taste of the *nafs* and crush the desire of the admonishing soul and walk way aloof after having shunned the sensuality. The third level of the *nafs* in the realm of reality (*haqiqat*) is the inspired soul (*mulhama*). It should be melted like wax upon the fire of love so that one may attain to the state that has been indicated as “Die before dying.” The fourth level of *nafs* is the tranquil soul (*mutmainna*) in the domain of wisdom (*marifa*). It is to be sincerely obedient and *muwahhid* (the believer who declares Oneness through his witnessing of the One) in particular. One is confided of the secrets of Muhammad, the Apostle of Allah (PBUH) leaving aside all the other than Allah.

As God says: (The believers pray), “Grant us your forgiveness, Lord; to you we shall all return.”

(Quran, 2:285)

What does one gain at the level of tranquil soul? Transcendence (*la maqam*). Here the vision of Faqr, annihilation in Allah, becomes perfect. One becomes aware of the evils of *nafs*, the malefactor.

*Nafs* (at the high level) is the intimate friend of your holy spirit.

Do not be negligent of the holy one. Take care!

Faqr ought to make progress daily and it should be the inflaming soul and not the hoarder of wealth. Learn to know the reality of *Nafs*!

Parable: *Nafs* is like a person and Satan like a breath of the person. If the person is alive, his breath comes in and goes out: After his death, the breath remains out. Similarly, while one's *nafs* is dead, the way of Satan becomes closed. There is no use of opening the way for Satan. The soft heart is a habitation. There are benefits in a populated place. Whatever the worship may be, it can be performed in a habitation and whatever the evil may be, it can be found in the wasteland. The path leading to the habitation is before you, then why do you go away to the waste place? Do not let the hostile *nafs* attain to its purpose. The death of *nafs* (at the lowest level) is better than its life.



Knowledge of God, the most glorious and high, is revealed through the light of the heart. This Divine knowledge cannot be acquired through the darkness because there is no use to contemplate just for one night. Then the act will be like the movements of a blind man who cannot find out the right path in spite of his effort. If he comes across the thorns and snakes, as well as a pit full of dirt, he does not know whether there is good or bad in front of him. One who imprisons his *nafs* is blessed by the love of God and sincere acceptance of the Divine decree (*rida*). One, who does not control his *nafs*, finds satisfaction in the love for Satan and his *nafs*.

Bahu! *Nafs* has been called a vicious dog so do not be a dog-keeper. Do not do evil by following the devil. God says: “Did I not enjoin you, Sons of Adam, not to serve Satan who is your acknowledge enemy, and that you should worship Me?” (Quran, 36:60) Whoever is inclined to obey his *nafs*, whole of his heart turns black and the outcome is negligence. When the *nafs* and the heart become one, the spirit becomes weak and feeble. When the heart and the spirit become one, the *nafs* becomes weak, feeble, helpless and submissive.

Faqir Bahu says that one word of guidance is better than a thousand enemies \_\_\_ *nafs* and Satan. The heart that is looked after by the grace of God stands apart from the *nafs* and Satan. God tells the believers

to say: “You bestowe sovereignty on whom You will, and take it away from when You please. You exalt whomsoever You will and abase whomsoever You please. In Your hand lies all that is good: You have power over all things.” (Quran.3:26)

So who is *nafs* and who is Satan? They want to be partners wit God; they are the rejected ones. Whoever is misguided, *nafs* and Satan are his companions. God says: “None can guide those whom Allah leaves in error.” (Quran, 7:186) God granted the grace from the eternity. So one concession from the judge is better than a thousand witnesses and one word of Divine guidance is batter than a thousand austerities and abstentions.

God! Your favour is better then the knowledge and acts as one concession of the judge is better than a thousand witnesses.

God says: “Allah has power over all his affairs.”(Quran, 12:21) Everyone is under the command of God Almighty. The Wise. Whether it is *nafs*, Satan, the world or any other thing. The Prophet (PBUH) said: “The act of a sage may not be without wisdom.” So the *nafs* is like a thief and seeker of Allah is like a guard. The guard is always watchful of the thief.

The complete and perfect Mrushid is a man of command through the decree of God, the most high.

When a thief comes into his domain, he is executed at once. In the domain under his rule, the whole being becomes a peaceful settlement. The Prophet (PBUH) said, “The land belongs to him who conquers it.” “If the *nafs* commits a sin and Satan disobeys and the heart turns forgetful of God, the most high, then no sin is greater than this. One should be so much absorbed (through remembrance) with the whole of one’s heart and spirit into the divine love and the Secret of secrets so that Satan and the world and the evils like temptation, jealousy, arrogance and desire fade away from memory. When you make effort, do it for God’s sake. Whatever you wear, do it for God’s sake and whatever you drink, do it for God’s sake. Leave away the partial intellect and get hold of the Universal intellect so that the God-conscious Gnostic may ascertain the *nafs* and the man with a *nafs* may take him as his companion.<sup>43</sup>

Listen! Tomorrow on the Day of Resurrection, the people of love and affection and those with longing and yearning will rise up from their graves anxious to see the Vision; by the order of God, the most holy and omnipotent, they will be brought about and they will be asked to install their tents upon Hell. When they would sit in front of their tents and have a look at the hell, the fire of hell would become extinct, get cold

and turn into ashes. The fire would not then dare to rise up.

When the fire of hell was extinguished, it would become the cause of peace for the people and they would get rid of punishment of hell. This was the purpose as to why their tents were erected over hell. So the world is also like fire and the greed is like hell. When the *Fuqara*, the men of God, pass by the people of the world, they look at them with mercy (*rahma*): the greed in the hearts of the men of the world vanishes. If the men of God occupy themselves with remembrance of God even for a moment it brings them everlasting peace. The people, therefore, should get liberated from the hell of the worldly greed and also from the hell fire of the Hereafter. As God, the most high, has said: “Whoever utters My name and the name of Muhammad, the Apostle of Allah (PBUH) with love and sincerity by saying. There is no god but Allah, Muhammad is the messenger of Allah. I ’ll not punish him because neither a comrade nor a friend punishes the comrade or the friend.”

The Divine saying: “I am more compassionate to my slave than his parents and brothers. Therefore if you seek Me, you’ll find Me.”

This Faqir Bahu says the *Kalima* (the sacred formula) has three parts. The first part is “There is no god”; the second is “but Allah”; the third is

“Muhammad is the messenger of Allah.” Only a few out of a thousand reach the stage of ‘there is no God’: again only a few of one thousand reach the stage of ‘but Allah’: the again only a few out of a thousand reach the stage of ‘Muhammad is the messenger of Allah’. So the negative ‘there is no god’ is inconstant while ‘but Allah’ is positive. However, at the time of one’s death even if one declares ‘there is no god’, the sins of his whole life are wiped out. Because when the negative vanished, the stage of saying ‘but Allah’ would be attained. By saying ‘Muhammad is the messenger of Allah’, one attains to the extreme stages offered by the Prophet. As the hellfire is forbidden to affect the prophets, so the degree of being Loved (*maqam-i-mahboobiyat*) is completed here. God says: “Whoever enters it is safe.” (Quran,3:97)

It has been said: “When the Faqir is perfect, so He is Allah.”

Therefore, the creation is naught (*la*) but the name of Allah is not a created one. The universe has been created but the *Fuqara*, me of God, do not belong to the universe. The man is one who is perfect in *sharia* and inwardly he is at the extreme and that no words can describe. He is always in the state of invocation and reflection (*dhikr-o-fikr*). The Prophet (PBUH) said: “The invocation without reflection is like the barking of a dog.” He is deeply immersed in His love.

God, the most high, fulfils the wishes of the men of God before the Resurrection. He blesses them and enlightens them with the light of self-manifestation. One day Jibril came to the Prophet (PBUH) and said: “O Apostle of Allah, today I saw something that I had never seen before. In a city, an idol-worshiper prayed in front of the idol. He prayed, ‘O my lord! O my lord.’ A voice came to him from the Lordly station, ‘Here I am, O My servant!’ I said, ‘My Lord, how did the answer come to an idol-worshiper?’ Now this was the authoritative instruction: “O Jibril, though he has forgotten his Lord yet I know who his Lord is. So how can I forget My name? No wrong can find way in Our court. In reality as I am the Lord, so if any body calls, I also answer.” Look here, O learned scholar, learn generously from the One who is free from want (*beniaz*) and do not be arrogant.

One of the Friends of God met an angel. He asked him, “Where are you going to?” the angel said. “A Jew is tempted to catch the fish and there is no fish in the water. The Lords of the worlds has commanded me to get the fish out of waters of the river and throw it into his water so that he, the Jew, may attain to his purpose. He should not lose hope in the Court of God, the most high. Surely, if he deals with his enemies in such a manner, how can he deprive His friends of their aspirations? God says: “Allah is the protector of the

faithful, and because the unbelievers have no protector.” (Quran, 47:11)

Do you know that Iblis, the accursed, was dismissed from the ranks of mercy with the curse of “the lowest of the low” and was thrown from the place of *Illiyin* down to the *Sijjin*<sup>44</sup>. Iblis and the *nafs* and the profane world, all three, are in agreement with each other and they have vowed together to humiliate and destroy the sons of Adam. Iblis said: “I shall drag them from the obedience to the disobedience: I will guide them from worship to the sin.”

The world claimed: “I will embellish myself in their view and seduce them to come to me. I will make them suffer and I will destroy them through temptation so that they may turn away from God, the Glorious and High.” The *nafs* said: “I will turn their heads by their vain desires. I shall spoil them through ogling and turn them away from the right path.” So the seeker of God should recognize these three by their acts and shun the indecent deeds. When in the soul of a knower of God, there appears with the divine favour, life in the heart, the remembrance of Allah, the immersion in Allah, good deeds, trust, modesty, patience, fear of God, hope, love of Unity, detachment and complete disengagement from everything through the knowledge of *sharia* (law), *tariqa* (path), *haqiqa*

(reality) and *marifa* (wisdom), then each of these three are rejected and eliminated.

It is better to take the Faqir to the gallows than to bring him to the house of a man of the world. If one could have obtained the right for the piety through worship and ascetics, then Iblis deserved it. As Iblis was an ascetic, keen worshiper and devotee, so arrogance and egotism appeared in him and he was rejected. If one could have obtained the right for greatness through learning, *Balam Baoor*<sup>45</sup> deserved it as twelve thousand inkpots were constantly used in his mosque and the pens were writing each and everything correctly, taking care of punctuating every phrase. If one could have obtained the right through wealth and money, Qarun<sup>46</sup> would have won it, because his treasures were heaped deep down in the stores. If one could have the right to claim to be a god, pharaoh would have got it. He claimed to be the god and was drowned in the river Nile. If one could have obtained the right through ignorance (*jahl*), Abu Jahal would have deserved it. However, one can find one God, the most high, only through sincerity and love and single-mindedness as it happened to the dog of the companions of the Cave<sup>48</sup>. It came from amongst the dogs and was made a man amongst the men. It has been mentioned in the Quran: “The sleepers were the three; their dog was the fourth. Others, guessing at the



unknown.” (18:22) Do not be less than a dog in the love of God if you are the son of Adam.

Faqr is of three kinds. First, there is effacement “There is no god.” Secondly, there is Faqr of abiding in Allah: “but Allah.” Thirdly there is guidance for the advanced stage of Faqr. “Muhammad is the Apostle of Allah.” It is because the Faqir is one with Allah because he is unattached from all others than Allah Oneness and otherness both cannot stay together in one house. Subsistence with Allah cannot be obtained until all that is the other than Allah is not effaced.

There are four sensual pleasures equally enjoyed by an individual. All the four are transient but the fifth pleasure, the love of God is everlasting. The first is the pleasure of eating; the second is sexual intercourse; the third is the pleasures of governing power; the fourth is the pleasure of greatness due to knowledge and scholarship. When the fifth pleasure, the love of God, dominates the person of a seeker of God, all the other pleasures are subdued. Then nothing seems pleasant to him like a sick person who does not like eating.

There are ten things in a person: ears, eyes, tongue, hands, feet and the tenth one is stomach. When the stomach is hungry, the nine others are satiated. When the stomach is full, the other nine become hungry. A person whose lower self is subdued is

serene. Whether such a person is hungry or satiated, his inward eye is clear-sighted.

Two eyes in the head and singleness of the heart are like a crown on the head.

It is like ascension (*miraj*) for the one who is united.

His stomach may be full but there is full light for him who is united.

He is always in Presence.

Neither there is weakness nor body and soul. Neither there is invocation and reflection. There is a no prayer rug, no rosary, no robe and turban over there.

There my heart prostrates and enjoys the vision of my Beloved.

The Prophet (PBUH) said: “The prayer, for the believers, is the ascension to the Divine Presence.” This is the station of *sharia*. The station of *sharia* is like a running well. The station of *tariqa* is like the cloud. The station of *haqiqa* is the rain of mercy. The station of *marifa* is like a stream. The station of love and affection, annihilation in Allah, is like a deep sea. If all the dirt, excrement, impurities are dropped into the sea, it does not turn impure. If a thousand water channels and streams come out of the sea, the water does not turn less. If a thousand channels run into the stream, all that becomes an ocean. *Sharia* is the first

gate and *tariqa* is the second gate and *haqiqa* is the third gate and *marifa* is the fourth gate while love is the house that contains affection for the Unique one. Every one who passes on through the stations of *sharia*, *tariqa*, *haqiqa*, *marifa* but says still, he remains there like a guard ignorant of the truth until he is immersed in love and becomes a confidant of the Divine Secrets. Obviously, the Shaikhs or the Masters just holding ranks are deprived of the highest station.

It is shameful that you are away from the truth. The confused heart cannot attain to the Presence of the Truth.

The hearts are of two kinds. One is the category of the men of heart (*ahl-i-qalb*). The other one is that of the people of negation. The men of the heart are luminous: their hearts get life through the remembrances of Allah, the most high. The people of negation, with dead hearts, are humbled, humiliated and put to shame in both the worlds. One whose heart is constantly and clearly in remembrance, the greatest veil (arrogance due to learning) is removed for him and torn to pieces. One, with the remembrance in his heart is always in journey, farther about the Throne enjoying the direct spiritual experience. He is never at a loose end, croaking like a frog.

You should be ashamed of the remembrance if the breath does not conform to it.

When the remembrance (*dhikr*) takes over his charge, one is then called a *dhakir* (the one who remembers Allah). Day and night he remains restless and anxious. He finds no peace in thinking and talking. Only the people of remembrance are patient and grateful. The *dhakir* without Presence is in danger. The Prophet (PBUH) said: "There is no prayer without the attentive heart."

When the stomach is empty, then during that period, the ascension is accomplished.

This, too, is imperfection. The patience and gratefulness may be the conduct of widows. When the husband of a woman dies, the other women tell her, "Don't cry. Be patient and be thankful to God whatever happens." God, the most high, is the Living, the Ever-existent. He is not dead. Patience and gratitude is to be patient and satisfied over the detachment from the world, men of world and from the love for the world and wealth. Such a person offers thanks to God and says, "Praise be to Allah! He has granted me Faqr (spiritual poverty) as Faqr is the legacy of the prophets. God says: "Allah is with those who are patient." (Quran, 2:53)

Again: “We said: ‘Give thanks, house of David,’  
yet few of my servants are truly thankful.”

(Quran, 34:13)

Therefore, you may see that none is content with Faqr except the person who actually remembers God and remains really patient. The worldly things that are riches in life are not riches. These riches will bear bitter fruit on the Day of Resurrection. God says: "Eat and drink, but avoid excess. He does not love the intemperate." (Quran, 7:31)

This Verse indicates the duty, which is to be considered a necessary part of the *sharia*.

Love (ishq) is the way of Faqr not the way of knowledge and counsel.

One, who is in love, is a sage.

The knowledge is that which unites with the Truth although one may face blame and disgrace.

Whatever you learn is all ignorance as you learn to get honour and rank. It is foolishness.

Bahu, it is good to be dressed in coarse woollen garment, though it may be made of felt.

It is good to sit in the company of the Friend, the Eternal (*Samad*).

The Prophet (PBUH) said: “The path of the ascetics is made through the soul (*al-nafs*) and the path of aspirants is made through the heart and the path of the knowers (*arifeen*) is made through the spirit.”

Bahu, there remains no veil of desire and temptation when the remembrance of God enters my heart.

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## Chapter V

Scholars and *Fuqara*, and  
 the remembrance of Allah\_\_\_\_  
 Worthy and Strong and Exalted  
 and Perfect and the Greatest.

The greatest scholar is one who is the inheritor of the prophets and the works of Muhammad, the Apostle of Allah and the trustee of God. What is the meaning of *Talib-i-ilm* (the seeker of knowledge)? He is one who seeks obedience. What is the meaning of *alim* (the knower)? He comes out of the commonplace and attains to the rank of a specialist. What is the meaning of *fadil* (the best)? He is one whose effusion of knowledge is for all, like the overflowing of a river. What is the meaning of a *danishmand* (sage)? He is one who accuses his *nafs* and takes stock of his deeds. All these are the acts of a practicing scholar and a perfect *Faqir* or *Darvesh*.

The knowledge is of two kinds: 1) the Divine knowledge for the sake of detachment from the world and that of use to the pious people: 2) the satanic knowledge for the love of the world, temptation, jealousy, pride and the people of innovation.



What is the meaning of the seeker of the Lord? He is the man who encircles round the heart; he is the guided one with the sincerity of heart. He is like Hadrat Abu Bakr in sincerity like Hadrat Omar bin Khattab in justice, like Hadrat Uthman in modesty and like Hadrat Ali Al-Murtada in bravery and contentment. He follows the Chief of the prophets and the pure, the Seal of the prophets, the true Apostle of the Lord of the worlds, the master of exoteric and esoteric knowledge, Muhammad, the Apostle of Allah (PBUH) who possessed all these qualities. It is because the seeker of God is a man. God says: "Allah will raise to high ranks those that have faith and knowledge among you." (Quran, 58:11)

The knowledge should be helpful for action. It should not be the knowledge that is just a burden of mind and memory. The Prophet (PBUH) said: "The knowledge itself is just a point and its excess is for action." For the person who does not put knowledge into practice, the knowledge becomes inconvenient for him. The Prophet (PBUH) said: "The scholars are the inheritors of the prophets." The greatest scholar, the inheritor of the prophets is one who follows the prophets in a manner that there remains no debauchery, jealousies, pride and temptation in him; whatever there remains is all truth while truthfulness is his guide. The Prophet (PBUH) said: "Had there been

no jealousy in the scholars, they would have reached the point where the prophets stood.” The great scholar is one who first of all divorces the world thrice. Secondly he acts in accordance with the *sunnat-i-Muhammadi* (the way of Muhammad). He gives away his home in the cause of God, the most high. Thirdly he adopts *khulq-I-Muhammadi* (morals taught by the prophet). He is the seeker of obedience, the God worshiper and merciful. The more he learns, the more he acts and obeys. Whoever does not excel in action, obedience and mercy is considered to be more in ignorance. The knowledge is to know. One who does not know, his house turns to be full of ignorance and sin.

What is the difference between the scholars and *Fuqara*? One who is qualified in *Faqr* is the great scholar. One who is the great scholar is the great saint. One who is a saint is always with God. The scholars are the seekers of knowledge and the *Fuqara* are the seekers of the Lord. A learned scholar is completely engrossed in the study of the pages, lines and letters and the *Faqir*, the man of divine knowledge, concentrates upon the Known.

The scholar says: “Learn how to solve this problem.” The *Faqir* quotes: “Believers, remember Allah frequently.”<sup>49</sup> He asks to put the bookish knowledge aside. The scholar is in the hope of getting

hold of gold and silver for his livelihood. The *Faqir* is disgusted with the world and men of the world. The scholar advises to get attached with such a man of the world who is pious and enjoys a good reputation. The *Faqir* exhorts that it is absolute unlawful to approach the man of the world for support. The Prophet (PBUH) said: “The world is a carrion and its seekers are the dogs.”

The “world” is of three kinds: the men of the world, the men of letters and the men of spiritual poverty (*ahl-i-Faqr*). Early in the morning when the caller calls to the prayer, it seems as if Israfil<sup>50</sup> blows the trumpet and the Day of Resurrection has arrived. Then it so happens that the men of the world are dragged away towards hell-fire because of their greed, sensual desires and sinfulness. The men of letters are taken away towards Paradise because of their knowledge of *Fiqh* (law). And the people of Faqr are ranked aside in the direction of Vision (*Deedar*) because of their *dhikr* (remembrance of Allah) and their engrossment in the *dhikr* of Unification.

When he dies, he is afflicted with love and  
when he rises he'll be afflicted with love.

The scholar is a man of awareness and understanding. The *Faqir* is a man of Presence and intuition. The man of simple awareness is deprived of God's attention because he is only reading and writing

day and night. But the heart with Presence is a favourite of God.

What is the sign of the heart favoured by God? It is full of pain (afflicted with love for the Divine), blessed with Presence. It wishes for death<sup>51</sup>. The man of heart is flawless, tolerant, heartbroken and he walks on the straight path. He is always engaged with the remembrance of Allah, absorbed in the remembrance of the eternal Lord and disgusted with the incident deed of Satan. “I take refuge in Allah from the accursed devil.” Start “In the name of Allah, the Compassionate” and the third part is “the Merciful.” “In the name of Allah.” the name remembered in the heart. The name Compassionate: it is for all the hearts of the believers, hypocrites and infidels. They get their daily bread through it. “The Merciful”: its effect is only upon the heart of a believers, a Muslim (follower of the way of Islam)

The scholar asks to study the grammar for it is good as the basic requirement. The *Faqir* advises to get absorbed is the annihilation in Allah and exhorts to forget the bookish knowledge. The scholar tells to study and learn more and more. He arrives to aspire to be the companion of a king or be a *qadi* (judge). Faqir tells to take the way of trust (*tawakkal*) and be content

with God. The scholar says that a man without knowledge is like Abu Jahal. The *Faqir* says: “The knowledge is just one letter. It is easy to study the Divine knowledge. God says: “We had endowed him with knowledge of Our own.” (Quran, 18:65)

The scholars have driven the nail of the world in their hearts and the *Fuqara* have driven the nail of the world in the earth. The scholar is a man of knowledge and understanding. The *Faqir* is madly in love and he is in the Divine presence. *Faqir* is engaged with remembrance and meditation, absorbed in Unification, well versed in the esoteric knowledge. The scholar is deprived of the remembrance, meditation, the knowledge and the wealth of inner wisdom (*marifat-i-batini*). *Faqir* is the servant and the scholar is one who is served. The scholars are the people of good counsels and the *Fuqara* are the people of messianic power. They grant life to the dead in the grave. *Faqir* is blessed with the power to give life to the hearts and he knows how to remember God.

The Messianic life is just for one day for the period of only one watch while the period of remembrance and the life of the heart of *Fuqara* through the remembrance with every breath is as long as eternity. “Rise by Allah’s leave.”<sup>52</sup> God says: “Praise be to Allah! But most of them have no knowledge. You shall die. And they shall die.”

(Quran, 39:29,30)

When one is in the grave, there will be nothing but sorrow and grief. But with *Faqir*, a seeker of the Lord will be free from all the worries. There is all temptation in the desire of learning. *Faqir* is anxious and restless due to *ishq* (passionate love). The knowledge without wisdom (*marifa*) is like meal without salt. The men of letters recognize God through proof in answer to the question “how”. So in learning and scholarship all that one finds is “why and how.” It has aptly been remarked that knowledge becomes the greatest veil. The *Faqir* knows God without reasoning. It means that in *Faqir* leaves his ego aside. A *Faqir* is with God who is Unique. A *Faqir* is the man with enlightenment while a scholar is the man of letters. The servant holds high rank than the one who is served. The Prophet (PBUH) said: “The chief of the group is their servant and he is better than them.”

The scholars hold a very high rank, even higher. The *Faqir* says that it may be higher but the scholar remains ignorant of the way of Sufism (*tasawwuf*) and the line of inner journey. The scholar has the world and the pleasure of amenities in sight while the *Faqir* has the fear of the Day of Resurrection in view. The scholars say, “What a nice place the paradise is!” The *Faqir* replies that without the Vision of one Lord, all is abject and ugly. The scholars say, “What a fool the

*Faqir* is! Insane and mad.” The *Faqir* says that the scholar is a stranger to God. The scholar says: “It is nice to study sciences, logic, rhetoric and all.” The *Faqir* says: “Without the remembrance of Allah, the most high, the life goes waste. So it is foolishness to acquire the bookish knowledge only.”

Who is called a *Faqir*, the seeker of the Lord (*Mawla*)? *Mawla* has four signs with the impression of four letters. The letter M (*meem*) stands for the fact that the seeker does not allow the ego to indulge in the pleasure and satisfaction of desire (*murad*). He is absorbed in the divine wisdom (*marifa*). The letter W (*wao*) stands for immersion in the Unification (*wahdaniyat*). The letter L (*lam*) stands for the eligibility of vision and detachment from the contemptible world. The letter Y (*ya*) stands for the remembrance of God (*yad-i-Haq*). It means that one should neither remember one’s property and sons and nor his physical self except the Friend.

And who is *talib-i-ilm* (the seeker of knowledge)? The *ilm* (knowledge) has three words. The word I (*ayn*) stands for intellect and its accessories. The letter L (*lam*) stands for the forgetfulness of glorifying God and desire of the world seeking help for earning. The letter M (*meem*) stands for the wish to get hold of the inheritance from one’s father (*meerath*).

The ignorant ascetic without knowledge is only fuel for the hell. But you should possess knowledge for action suited to the Unity. The knowledge without action is only silliness. The ascetic practices without knowledge are like a seed in the brackish ground. The ascetic practice is like a dead body in the grave.

The scholar ask: “Where do the inrushes of knowledge and awareness (*waridat*) come from to the Faqir?” The Faqir replies that his teacher is God, the Living and the Ever-existent. The Prophet says: “Lord himself educated me about all.” If there is life, it is in the knowledge (*ilm*). If there is comfort, it is in the divine knowledge (*marifa*). If there is yearning for the beloved it is in love. If there is taste, it is in *dhikr*. If there is vision, it is in the spiritual endeavour (*mujahidah*). If there is Faqr, it is in cheerfulness (*farhat*). If there is eagerness, it is in one who is the desirous (*mushtaq*). If there is consistency (*ittafaq*), it is in the knowledge. If the darkness is gloominess, it is in ignorance. If there is a noble quality, it is the divine knowledge (*marifa*). A *darvesh* from amongst the people of love cannot attain to the Presence of the Truth except that he goes into solitude detached from the creation and at that time considers his friends as his enemies and leaves his sons as orphans. Only then, he may attain to the presence of God.



The *Faqir*, Bahu sees that the God-seeker should always live in the company of his fellowman with good manners because if one could find the Islamic moral spirit (*khulq-i-Muhammadi*), one would have found it in the loneliness, solitude and austerities. Whatever one achieved, he found all that in the company of a man of God who has immersed in the Unity. Whoever has united, became the man\_\_\_ not a jinn or an angel. The way to God is more stable than a hair because it is the annihilation in Allah, in the Essence. God says: “They shall enter paradise until a camel shall pass through the eyes of a needle.” (Quran, 7:40) The *Faqiri* (all that is regarding Faqr) is painful and difficult. It is not as easy as to eat sweetmeat in the house of your mother and aunt. It is not a delicious morsel; it is the burning with anguish day and night. The Prophet (PBUH) said: “The sight at the face of a cruel person darkens your heart.” Again; “Every thing has a key and the key to Paradise is in the love of the poor.”

Shaikh Wajid Kirmani says that on the Day of Resurrection, it will be decreed for the *Darveshes* to bring them nearer to the Bridge (*pul sirat*)<sup>53</sup> and see if somebody is there who gave them something or supported them. God, the most high, will proclaim giving them permission to take them from over the

bridge and from the Balance onward to the Paradise to have them seated in the same ranks with them.

Tomorrow, on the Day of Resurrection, a man would be asked to come out in spite of his compliance like performing prayer and pilgrimage and paying obligatory alms and all else. The angels would be commanded to take him to hell for punishment. That man would request that he had done good deeds in accordance with the religion of Islam. He would protest as to what evil he had done that he was to be taken to hell. God would proclaim that he turned his face from the *darveshes* so that He, too, was turning face from him and he would return the entire obeisance to him. Another man would be brought in the forefront full of faults and imperfection. The angels would be ordered to take him to Paradise. The man would be surprised and he would wonder as to why he was being taken to Paradise. It would be proclaimed: “O such and such a man! You achieved something in the world. You went out due to the love for the *darveshes* and spent your money to help them. Due to the blessings of their prayers, I hereby send you to Paradise because you loved their company.” No blessings and bliss is superior to the company of the *Faqirs* and *darveshes*.

It means that “al-Faqr does not need anything.” In spite of the fact that there might be starvation in the house of a Faqir, yet “al-Faqr does not need anything.”

The *Faqir*, a man of vision, may know alchemy but “al-Faqr” does not need any thing.” The man, unattached to the world might have spent his wealth, gold and silver in the cause of God Almighty, but still he is not in need of the world, as “al-Faqr does not need anything.” A Faqir does not have any inclination to win the world and see the men of the world. He has no temptation for other than Allah as “al-Faqr does not need anything.” There may be a person whose tongue is like a sword and he is a man of the Word (*sahib-i-lafz*). Whatever he wants, God does that. It is also in accordance with the al-Faqr, which does not need anything. A man might have achieved the highest spiritual rank (*martabe-i-Muhammadi*), yet “al-Faqr does not need anything.”

A Faqir should gain knowledge if he is ignorant. If he is a man of knowledge, he should become a man of *marifa* (spiritual wisdom). Only then he would recognize God and know him.

There are two ranks in Faqiri (the order of Faqr). Either one may learn, be a scholar and Qari (Quran reciter) or he may know the Name God and the Named. The place, which is the station of the Living and the everlasting Existent, is not the place of customs and traditions. If you are negligent, be aware. If you sleep, awake. The Prophet (PBUH) said: “My

eyes sleep but my heart does not sleep.” Again: “My heart saw my Lord.”

My God is awake then I sleep.

How can I find God in sleep?

One, who is on the path through knowledge, knows whole of the Faqr. One who knows neither the path nor the knowledge is not conscious of Faqr. Bookish knowledge is a burden for him with hundred of faults. A Faqir gets nothing without the purification of soul, the cleanliness of heart and the enlightenment of spirit. The Prophet (PBUH) said: “There is polish for everything and the polish for the heart is dhikr of Allah, the most high.”

The soul has four rooms in the body of a person. Firstly, one room is for the tongue for loose talk. Secondly, there is heart for the whims and the danger of relying on reflection (*khatar*). Thirdly, there are sensual and sexual desires. Fourthly, there is a room for greed, jealousy, pride, temptation, self-conceit, vanity and vindictiveness. These four rooms are like the burning fire and it cannot be extinguished except with the water of the *dhikr* of Allah, the most high. The scholars are unaware of these rooms because they do not adopt the way of wisdom, love and affection. They adopt temptation, jealousy and pride. One who is the man of vision (*sahib-i-nazar*), is always occupied with the observation of the luminous heart.

When I die, they would bury me under the ground.

My soul, spirit and body would continue the holy *dhikr*.

When the *Munkar* and *Nakir* (two angels) would come to question me about my beliefs and actions, I would be pleased to tell them that I would have in my heart.

They would say:

“Consider your grave as a cell for your solitude; sit in the company as it had been promised.”

Bahu, the grave of a Faqir is better than the dead heart.

Go and seek what you want from it.

The Prophet (PBUH) said: “Indeed the Friends of God do not die: they are transferred from one house to another one.”

Again: “The death is like a bridge that helps the friend to meet the Friend.”

Bahu! Dead body but with a living heart is with God, the Truth.

Living body with a dead heart is deprived of the Truth.

God says: “He who believes in Allah, Allah guides his heart.” (Quran, 64:11)

As I believe in such a Chosen Prophet, my sins will be pardoned by God.

God says: “If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty, Wise.” (Quran, 5:18)

Again: “Allah chooses whom he will for His mercy. And Allah’s grace is infinite.” (Quran, 2:105)

Therefore, a *darvesh* Faqir is one who offers his ration to the other person. A *darvesh* Faqir is one who does not keep the fortune or anything else to himself even for a night. If it is night, he does not keep it for the day. He spends all in the way of Allah, the Mighty and Glorious. The Faqir *Darvesh* should be a man of free disposal (*sahib-i-tasarruf*).

Allah, the Almighty, can be reached by two things. One is the excellence, the attainment of the total knowledge (*ilm-i-kulliyah*). Second is the favour (*fadl*) of God, the most high. Such is the case of *Faqr* and *marifa* (the spiritual poverty and divine wisdom). So the excellence expects the Grace of God. The scholar stands in the need of a Faqir but the Faqir has no need of a scholar because he gets knowledge through the Divine effusion. God says: “(They found one of our servants) whom we had endowed with knowledge of our own.”<sup>54</sup> Knowledge is a stage where the aim is not attainment of the Essence (*Dhat*).

Drive away all other than God from your heart.

Fill your heart with the light through the love for Truth and Unity.

O my dear, when the body is dead, the heart lives.

Then my dear, the whole person becomes a Divine Slef-disclosure.

It is good if the eye of the heart can see the Vision.

Even a glimpse of the manifestation grants a knowledge with certainty.

How can one be united with the Truth? It happens only when a person becomes one in body and soul.

One who cannot attain to the Unification, to be united with God, remains ignorant\_\_\_ just making a noise in spite of hundreds of his virtues.

Listen! When you know that Allah, the most high, is rich and free from want and the others are poor and humble, then are you not ashamed of the Rich and begging somebody who is poor and humble? Whatever you demand, demand from God, the most high.

Listen! As you see that God is all-Powerful and the others are weak, so God is helpful. Do not be afraid of the weak. The Prophet (PBUH) said: "Even a

particle does not move without the permission of Allah.”

A Faqir *darvesh* should be one with Allah as it is worthy of him. When the Faqir is occupied with the *dhikr*, the heaven says: “Would that I had been earth that the Faqirs would have been busy in *dhikr* upon me.” The earth says: “Praise be to Allah, I found sweetness through the *dhikr* of Allah, the most high.” When each hair, vein, skin, brain, blood, heart, soul, spirit and every organ of the person remembers Allah in the Name of Allah, then God, the glorious and high, replies: “Here I am, my servant!” He listens the voice. The angels feel envious that they bowed, prostrated before their Lord, glorifying Him the whole life, but God never said: “Here I am.” They would wish that they had been servants (*abd*)!

Therefore O slave! Know yourself so that you may become “special”.

The heaven prostates before the earth when one or two persons sit upon it for one or two moments only for God’s sake.

As the blood is all there in the body and skin so “all is He with a friend.” But there is one condition: the duality should be removed. Then there remains Allah only who is sufficient; all else is lust.

This Faqir Bahu says that one who is desirous of God and the vision of God, chooses Faqir. He prefers



worship, self-discipline, abstinence, fasting, prayer, recitation of the Holy Quran, alms which are the basic principles of Islam. One, who wants hell, chooses sensual pleasure, lust and sin. Whatever occurs to him, he blurts out and whatever appears to be set before him, he eats and he is not careful about lawful or unlawful. He likes the infidels: he is a libertine and a hypocrite. The Prophet (PBUH) said: “One who loves the people of a group, he is one of them.”

Listen! One day Bayazid Bistami was having a dialogue with God. The voice came from the Presence, the Lord of power: “O Bayazid You go through such hardships and make so much endeavour. Do you want to attain to the Throne?” Bayazid replied: “O Lord, Throne is the place for the spiritual beings: I am not one of them.” Again the voice came: “O Bayazid: “Do you want the Chair?” Bayazid answered, “O Lord, Chair is the place for the cherubim. I am not a cherub.” Again the voice came: “O Bayazid Do you want heaven?” Bayazid said, “O Lord, heaven is the place for the angels and I am not one of them.” Again the voice came: “O Bayazid Do you want Paradise?” Bayazid replied: “O Lord, Paradise is the place for the abstainers (*parhezgaran*). Again the voice came: “O Bayazid Do you want hell?” Bayazid answered: “O Lord, hell is the place for the deniers: I am not a denier” Again the voice came through Mercy and

kindness, “O Bayazid! Do you want Me? So if you don’t find me, what will you do?” When Bayazid heard this, he sighed, prostrated and gave up the soul to the Friend.

They were still raw; with one sigh they just expired.

Lover is a person who with such a burning passion claims:

Even if my soul burns in the hell-fire, I would be unaware of everything except God.

Even if your throat is to be cut, bow your head quietly because the lover gives away his life but still keeps the secret.

O Bahu! Why do you expect the wages?

You are the seeker of contentment (*rida*); wages are for the labourers.

A Faqir, annihilated in Allah, is one who being already absorbed in the Unity with Truth, does not need even Allah. The one who is separated from God, stands in need of Allah. Here one should be one with the One in existence. Who is the means (*wasila*) between God, Almighty, and a person? That’s Murshid (The spiritual guide). What does one get from a Murshid? It is love. What does one get from love? It is the intimacy with the Secret of secrets. What does one get from the intimacy with the Secret of secrets? It is

the station of fear of death. What does one get from the station of the fear of death? It is the station of wonder. What does one get from the station of wonder? It is the station of hope and subsistence. What does one get from the hope of subsistence? It is the station of “dying before dying”. Moreover, what does then one get from the station of the “dying before dying”. It is the station where it is proclaimed: “The friends of God never die indeed.” A Faqir is one who is the man of contentment, even beyond the Divine decree and its execution (qada-o-qadar). Such a Faqir is cordially welcomed (in the Divine court).

There is a Prophetic tradition. The Prophet (PBUH) said: “One of the angels, Jibril, came to me. The angel told me that a Muslim thanks God as He created him Muslim and not a Jew. A Jew thanks God as He created him a Jew and not a Christian. A Christian thanks God as He created him a Christian and not a Majusi<sup>55</sup>. A Majusi thanks God as He created him a Majusi and not a hypocrite. A hypocrite thanks God as He created him a hypocrite and not a heathen. A heathen thanks God as He created him a heathen and not an infidel. An infidel thanks God as He created him an infidel and not a dog. A dog thanks God as He created him a dog and not a pig. A pig thanks God as He created him a pig and not the one who abandons prayer.

It has been narrated that one day Shaikh Jalal-ud-Din Tabrizi passed by the house of Qadi Divan who was called Najm-ud-Din Sanai. He asked what Qadi Najm-ud-Din was doing? They told him that he was performing prayer. Shaikh Jalal-ud-Din asked whether Qadi knew how to perform the prayer. This was reported to the Qadi. He went straight to the Shaikh and asked as to what he meant by saying all that. Shaikh said: "I said that because the prayer of the scholars is different and the prayer of the Fuqara is different. It is because until a scholar does not make sure about the direction of *qiblah* (the direction towards *Kaaba* at Makkah) he does not perform the prayer. But if the qibla disappears, he remains confused. Then he performs the prayer towards the direction that seems suitable. But the Faqir does not perform prayer until he does not see the Throne in front of him. The Qadi, however, went back to his house. At night he saw in his dream that Shaikh Jalal-ud-Din prayed while he had spread his prayer rag on the Throne. Fearful of the dream he awoke, went instantly to the Shaikh and said to him: "Please excuse me." He offered many excuses so that he might be pardoned. The Shaikh said: "O Najm-ud-Din! You saw me performing the prayer while spreading the prayer rug on the Throne but it had been the lowest rank of the *darveshes*. There are other stations: if I reveal to

you, you will lose your consciousness and might perish due to the abundance of light.”

When the *Darvesh* reaches seventy thousand stations after this first station, every day he finds himself standing on the Throne and performing the prayer with its dwellers. After that a *darvesh* comes back, he finds himself in the *Kaaba*. When he returns from that place, he sees the whole universe between his two fingers. So, O Darvesh! First of all during the process a *darvesh* should achieve this rank. Afterwards when a *darvesh* passes through seventy thousand stations, his place turns to be Placeless. No one knows, then, about him but Allah the most high.

The lovers don't stand in need of asceticism, abstinence and solitude;

They are always in anguish due to their love for unity.

This love conveys them to every halting place.

This Faqir Bahu says that all the stations are Satanic except the Presence of Allah and the annihilation in Allah the glorious and high.

It has been narrated that Shaikh Junaid Baghdadi and Shaikh Shibli both went to the desert. As they got out of the city, it was the time to offer prayer. Having made ablution they intended to say prayer. Meanwhile a man seemingly a woodcutter came up. He put down

the load of wood that he carried upon his head and having made ablution, he approached the Shaikhs. The Shaikhs came to know by insight that the woodcutter was one of great saints. They asked him to stand in the forefront and lead the prayer. The saint spent much time while bowing and lying in prostration. When they had preformed the prayer, they asked as to why he spent so much time during genuflexion and prostration. The saint replied: "I glorified God. Until I heard the answer, 'Here I'm O My servant' I didn't raise my head. I delayed during the prayer because there had been no immediate reply. The prayer without such acknowledgement is no prayer, it is just confusion for the heart. It is because God, the glorious and honoured, is Living and Everlasting Existent. He is not an idol or a dead person whom the infidels worship and prostrate before it. The Prophet (PBUH) said: "There is no prayer without the presence of heart."

The prayer is to be one with God; it is not confusion due to separation. This Faqir Bahu says that the people, who perform the prayer regularly, listen from time to time in their prostration: "Here I'm my servant." A knower of God (*arif bi-Allah*) always hears "Here I'm My servant," in every moment, every hour and every time. God says: "Remember Me, then, I will remember you." (Quran, 2:152) If I say Allah only

once, He answers me twenty times by saying, “Here I’m my servant! Here I’m my servant.” These degrees of *ilham* (inspiration) are easy to achieve. A man should achieve the station of annihilation in Allah, absorption in the Unity.

When there has neither Adam or Eve, neither Muhammad nor Musa, nor the Mount of Sinai, neither the prophets nor saints. I was the Light in Reality.

When they were nothing into nothing, at that time I was with God.

I am happy in solitude within the station of Grandeur (*Kibriya*).

Listen! The lower self and God cannot stay in one house. These are like water and fire.

As God and the Devil came into one house, the Love killed the mad Devil.

You are not aware of God as you are ego centred. You do not know God in your inner soul.

The lamp of the favourites is their heart it is radiant with light.

The moth approaches it when it turns around every time.

The life of a poor lover depends upon the wish of his beloved. So all time he is singing the songs of love.

Bahu asks: what is Faqr and what is the reality of Faqr?

Why do you ask me about the reality of Faqr? The Throne and the Chair are under the feet of Faqr.

If you want to find out Faqr, it is in ten things\_\_\_\_ nine upon one side and one on the other side:

A man likes ten things dearly.

If nine are full and one remains hungry, one can think wisely and distinguish between right and wrong.

If the nine are hungry and one is full, it cannot find out the Secret and he is drawn towards the other.

The ears, eyes, hands, feet and mouth are nine. The tenth, your stomach is evil attached to your lower self.

Kill the lower self.

The full stomach is like Satan, the commander of sensual desires.

If you want God, then leave it aside.

The Prophet (PBUH) said: “There is a subterfuge for everything and the subterfuge for sins is by asking forgiveness of Allah (*istighfar*).”

The Prophet remarked that one who seeks forgiveness of Allah after a sin, He pardons him.



The stomach, for the men of letters, is Satan and for the men of God it is yearning because they eat the food of this world and accomplish the task of that world. They are like the camel that carries the burden and eats the thorns. The Prophet (PBUH) said: “The vision comes through spiritual struggle.” God says: “As for the righteous, they shall surely triumph.” (Quran, 78:31)

The Prophet (PBUH) said: “The people are of two kinds: the practicing scholars or the students while all the others are just like the animals.”

Again: “All the scholars die for the sake of the sincere people.”

A Faqir of higher rank is the person who always fears God. God says: “But those that fear their Lord, although they cannot see Him, shall be forgiven and richly rewarded.” (Quran, 67:12)

If a person without practice could find excellence, Satan would have had it. Then he would not have been misguided. The man who studied and took the way of innovation is like a malicious devil. He is not dependable because the Satan acquired knowledge for fifty thousand years and taught the angels for fifty thousand years. God says: “He in his pride refused and became an unbeliever.” (Quran, 2:34) If there had been preference of God for the ignorance, the ignorance would have led Abu Jahal to the path of truth. Yet the

Path of God is not in knowledge or ignorance: it is in love purely for Allah. It is granted to one whom God blesses with Divine favour. The people of love are those who know God as well as his Apostle, Present and Beholder (Hadir-o-Nazir). If you wish that God may be pleased with you, you should get detached from the world and try to follow the *sharia* of the Prophet (PBUH). If you wish to please scholars, then give them gold and silver, be their servant and make efforts, in their service. If you wish that a Faqir, a man of God, should be pleased with you, and then get united with Him with the sincerity of heart because the Fuqara see into the hearts. It is to give the heart and to take the heart which is the everlasting kingdom. If you wish to attain to the truth, to be united with God, then get four “*meems*” (m) together. Do not let your lower self to have what it wants. Be a brave man in the battlefield (*mard-e-maidan*). Be a confidant in secrets. And get hold of twelve “*sheen*” (sh): four for the Fuqara, four for the people of knowledge, four for the men of the world.

There are four “*sheen*” (sh) for the Fuqara: 1) One should be ashamed of the disobedience of God (*Sharam*). To be desirous of occupation with Allah (*shaghal al-Allah*). To keep vigil at night with awakened heart (*shab bedari*). To be on guard against the desires of one’s lower self (*shahwat*).

Four *sheen* (sh) for the men of learning: 1) One should know the conditions and terms of the religion of Islam (*sharait*). 2) To take care of *sharia*. 3) To be aware and conscious (*shauoor*). 4) Not to be a miser and to shun the temptation (*shoom*).

There are the four *sheen* (sh) for the men of the world: 1) The evil of Satan (*shar-i-Shaitan*). 2) Not to be ashamed of the evil-doing as the men of the world are shameless people (*sharam na-darad*). 3) To be in hurry as it is Satanic instinct (*shatabi*). 4) The greed of the men of the world which is like a spark on the fire (*sharer-i-atish*).

The people of love keep clear of the sin and disobedience. Even a particle of love is better than all the excellence in the knowledge of *fiqh* (the external law) and the piety after praying for seventy years. It is because one becomes confidant of the Divine secrets of Unity and Divinity through worship while the knowledge is negated by arrogance.

God says: “Yet there are some who worship other objects, besides Allah, bestowing on them the adoration due to Allah, and the love of Allah is stronger in the faithful.” (Quran, 2:165)

The people of guidance have nothing to do with the people of innovation. God says: “You cannot guide whom you please: It is Allah who guides whom He will.” (Quran, 28:56) Again: “Allah has set a seal upon

their hearts and ears: Their sight is dimmed and grievous punishment awaits them.” (Quran, 2:7)

Again: “Deaf, dumb, and blind, they shall never return.” (Quran, 2:80)

Again: “No soul shall bear another’s burden.”

(Quran, 53:38)

The Prophet (PBUH) said: “For those who shunned even the smallest part of innovation, it would be better for them than the worship of both the worlds.”

The ignorant person who is misguided and follows innovation is like Abu Jahal who did not keep off from ignorance. Only one competency may keep off: one should believe in submission and follow the Prophet (PBUH).

Listen! If one denies the life of the Prophet (PBUH) and calls it death, he is deprived of faith.<sup>56</sup>

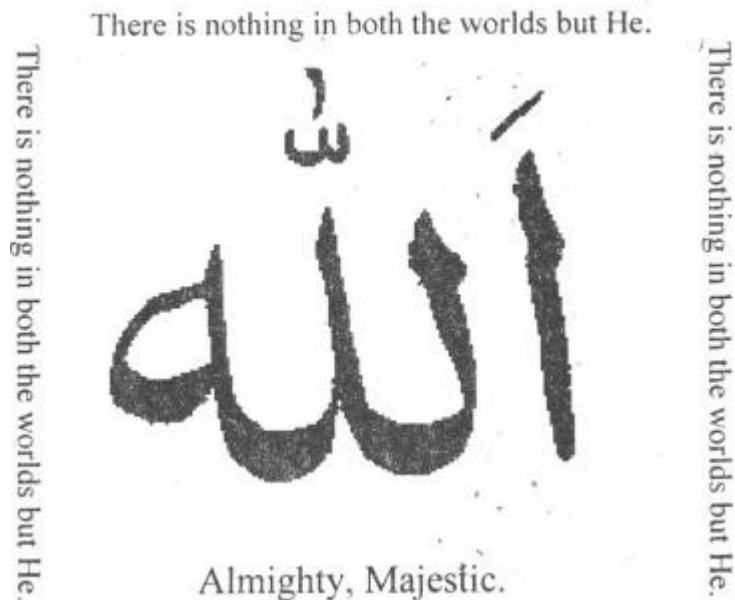
The Prophet left his ummah (nation) in God’s care and the life of the Prophet took over the life.

Consider the variety of lives: the life of self, the life of the heart, the life of secret self, the life of love (*ishq*), the life of affection, the life of remembrance and reflection, the life of the religion and the life of Faqr annihilation in Allah. One should know as God as Living and the Everlasting existent and believe in the life of the Prophet.

The Prophet (PBUH) said: “The faith is naked, fear of Allah (*taqwa*) is the dress, modesty is the decoration and knowledge (*ilm*) is its fruit. And the Faqir is a great pacifist (*sulh-kul*). The Prophet (PBUH) said: “One’s faith is never perfect until one likes for his brother that he likes for himself.” One whose faith is dead, takes up, infidelity, disobedience and love for the world. We take refuge of Allah from it. Here is the link (*barzakh*) that removes the difficulties in both the worlds. It is to reflect upon the Name of Allah, the most high.

There is no god but Allah,  
Muhammad is the messenger of  
Allah.

There is no god but Allah,  
Muhammad is the messenger of  
Allah.



## Chapter VI

Meditation\_\_\_ Vision  
 (*mushahida*), \_\_\_Dream and the  
 interpretation\_\_\_ Absorption in  
 the Unity, the Annihilation in  
 Allah.

What is called meditation (*muraqba*) and what is in fact meditation? What is gained by meditation? Whatever drives away the spies or the watchers (*raqib*) and conveys you to the Unification of God, the most high, is called meditation. Meditation is the name of love for God. He guides you to immerse yourself at the station (*maqam*) of the Living, the Everlasting existent, the Eternal. It is travelling towards the Secret of the secrets and be blessed by the attendance in the meeting of Muhammad, the Apostle of Allah (PBUH). Meditation for a person, confidant of the secrets, is Divine wisdom (*marifa*). But the meditation of a hypocrite, infidel is just the control of breath at the extremely lowest level.

Neither knowledge nor learning nor reality nor certainty for them.

Like a heretic *darvesh* who has no share in the world and religion.

There are various kinds of meditation: I) general meditation II) special meditation III) superior meditation IV) meditation of the perfect V) meditation of passionate love (*ishq*) VI) meditation of affection VII) meditation of effacement of the effacement, annihilation in Allah, abiding in Allah, absorption in Unity where there is neither consciousness of oneself nor of the creatures. One is not aware of destination or a halting place yet he is completely absorbed in the Unity. Meditation is like the spirit of a spiritual being. The person of a man of meditation is like a grave. A spiritual being after roaming through the earth and sky and even more above walking by the Throne, the Chair, the Tablet and the Pen, comes back from there in a glimpse.

Therefore, the people of meditation are those who do not seek other than the *Dhat* (Essence) of Allah, the most high, and the Divine beauty. “The love for the beautiful is to be one in flesh and one in body.” It is the station of being real with the real and seeking forgiveness repeatedly. Allah is sufficient; all else is lust. “When it dawns, they are with Allah!”

The meditation should be as that as if the sun has risen out of the night and the whole world from this end to that end, earth and sky has become radiant.

Sometimes the meditation may be like the moon among the stars.

When the man of meditation opens his eyes, wherever he sees, all is burned up and there remains no veil between him and Allah, the most high.

There are various kinds of meditation: the meditation regarding the remembrance and contemplation, meditation of Presence and the One who is remembered, meditation of annihilation in Shaikh, meditation of annihilation in Allah, meditation of annihilation in *Hu* and meditation of annihilation in Faqr, meditation of annihilation in Muhammad (PBUH), meditation of annihilation in the self and the meditation of annihilation of the ninety nine Names of the Creator, the glorious and high. Then it might be like the meditation with open eyes and like the meditation of secret, the meditation of royal falcon and even the meditation of a cat to get hold of the cunning rat.

One who comes to see oxen, asses, wealth and ranks, or gold and silver during the meditation, he should understand that his *muraqabah* is still on the profane level. He is still wandering about in the desert of the desires for the worldly gains. The remembrance of Allah has had no effect upon him. His cure is to pull him out of the worldly demands as well as the worldly pleasures. One who sees the gardens, orchards, water, river, greenery, houses, palaces, houries, mansions like those in Paradise, still retains uncleanness and impurity in his heart. This rust cannot be removed



without the glance of a perfect Master (*murshid-i-kamil*) because still there are slinking prompters and doubts around his heart. It becomes evident that he has not been practicing the real and supreme *dhikr*. What is the sign of real and special *dhikr*? One who remembers Allah especially by the remembrance through tongue always remembers Him and always quotes Allah, the Apostle and the Friends of Allah. He never indulges in talking of others' sayings. He never casts a glance upon the other, the unlawful. He feels ashamed to look at the unlawful prohibited by God. He is abashed.

One who remembers especially in the heart opens the eye of the heart. He looks at nothing but the Name of Allah and does nothing except the *dhikr* of Allah. His heart is contented and no love for the world intrudes in it and his five senses become under control. He becomes one who can see into the hearts.

The heart without impurity is as transparent as the mirror.

It becomes bright.

One, who remembers through spirit, opens the eye of the spirit. He sees clearly and enters the Meeting of Muhammad, the Apostle of Allah (PBUH). he dies before dying. He can see into the graves. He is always at the station of wonder and in fear of God, the most high. The jealousy and emulation get out of him.

One remembers in secret (*dhikr-e-sirr*), he opens the eye of secret and sees from eternity to eternity. He becomes a man of the Divine secrets. From the heaven above and the earth beneath, he can see all. “al-Faqr is not in want of anything but Allah.” From the Throne above and down to the lowest part of the earth, all is under his command whether he shakes it or keeps it still. He is the one who is called Faqir, man of meditation, man of free disposal and the master with supreme power.

The person who meditates and he is still in the abyss due to his greed for gold, is like a cat who concentrates how to get hold of the mouse. Similarly he is the man after the mice.

There are four kinds of meditation at the four places: I) The meditation of *sharia*, obedience and worship, brings one to the vision of the world. Whatever one sees here, It sees at the level of *nasut* (the world of humanity). II) It is the meditation at the level of *malakut* (the world of sovereignty). Such a person is the man of special spiritual exercises and work (*sahib-i-wird-o-wazifa*) with pure body and spirit like an angel whatever he sees, there, he is at the station of sovereignty. He has the quality of angels. III) There is contemplation at the level of *jabarut* (the world of power). If a man of God, rememberer of Allah sees at this level, he sees Jibril. IV) There is meditation at the level of *Lahut* (the

world of the Godhead). Whatever the people of divine knowledge (*ahl-i-marifa*) see, regards with the station of *Lahut*. V) There is meditation of immersion, annihilation in Allah at the station of Divinity. Whatsoever one sees here, it is not other than Allah: it is the Essence of Divinity and Unity. So it is about this station that Allah says: “Every day He exercises His power.” This is His seat.

By the Grace of God, you are called His slave. Then it is not just that you commit the crime.

God is with you; only you need the eyes to see. The Truth can be seen through the enlightenment.

How can a seeker of carrion with dead heart see him?

The people of the vision are in a state that they are not conscious of even themselves.

For Bahu, the love of his beloved is enough. He sees Him in the placeless.

If the people of servitude in this world see God in the dream, it is admissible. Hadrat Imam Azam saw God, the most high, in the dream. The people of *sharia* consider it proper and correct. If the divine ones see God, the most high, in the stat of contemplation and unconscious of their own self, it is in accordance with the Quranic verse, “When you forget, remember your

Lord.” (18:24) There is another Verse; “Those who have been blind in this life, shall be blind in the life to come.” (17:72) One who meditates, becomes unconscious of his self, absorbed and annihilated; he may come out of this state within a moment. Whatever he sees he does not remembers it afterwards. Obviously He makes an approach only to Divinity, the Absolute Essence. These are the ranks of a mad lover, who does not care about his life. He is like a moth in the flame. This meditation, too, belongs to a middle stage. He is not one in unity yet. He is still raw and imperfect like a hair left in the comb. The man in meditation must be like a diver in the sea who brings out pearl every moment. When such a person sleeps, his sleep is like wakefulness and his intoxication is like sobriety. It is in his power to immerse himself. He can be present in the meetings of the saints and prophets or he can get himself absorbed in the special and superior secret of the Unity. Even if he comes out of meditation after twelve years or forty years, having immersed himself in the Presence inwardly, he considers this period just like the passing of the moment. But all the more he should act according to the commandments of *sharia* with due respect to the way of Muhammad (PBUH) and he should never lapse to offer prayers and to keep fast etc. When a man achieves perfection in

meditation, he can hit any target like an arrow within a moment.

After thousand years' journey one reaches the *kaaba*.

But if the love becomes a guide it may be only at the distance of half a step.

In meditation, the vision (*mushahida*) is of four kinds.

First: whoever is occupied with worship, remembrance reflection and meditation outwardly day and night but cherishes love for the world inwardly, whatever he sees externally or internally is false, transitory and profane. Second: whoever is occupied with remembrance and reflection with love for the Divine and he may sacrifice his life for it, so whatever he sees externally and internally, it is the vision of Unity of God, the most high. Third: whoever feels fear of God inwardly and outwardly, so whatever he sees, it is all the vision of the people of Paradise. Fourth: one who sees the people who have forsaken prayer and who are drunkards, his vision is just the projection of his own mind and it is the evil induced by Satan, the devils and his own darkened soul. The Prophet (PBUH) said: "Everything returns to its original source." Both the worlds submit before him who is occupied with the remembrance of God through the sincerity of heart. A seeker of the Lord belongs to the Lord. He keeps no slaves and feels no worry.

Meditation is like the sun. When the sun rises, all becomes bright from one corner to another and from east to west. Everything the city, the bazaar, the walls and doors of the houses appear like a shadow before him. But the people of reflection (*ahl-i-tafakkur*) who want to attain to the Essence, are not inclined to see the spectacle of the whole universe. To them, the eyes are not considered eyes which see other than the Friend. When the people of meditation occupy themselves with the remembrance but their remembrance and meditation do not immerse them in the unity of the essence, then it is no remembrance. It is only to get hold of gold and silver and follow the customs.

There is another kind of meditation\_\_ to meditate about one's Shaikh (the spiritual guide). During the meditation the image of Shaikh presents itself and that image conveys one to the meeting of Muhammad (PBUH) and one gets there what he had been seeking. If one does not experience such states, then he is not one with his Shaikh (*fana fi-Shaikh*).

When one sees the name of Allah during the meditation, the Name Allah conveys him to the station of Essence where he himself observes what he had wished. He becomes so much absorbed in meditation that he is neither conscious of remembrance and reflection nor any movement. He is aware of neither pleasure nor sorrow,

neither hunger nor taste of food and neither greed nor desire. So what is the station he has reached? What memory does he retain? Just the taste and yearning of love. When the lover reaches this station, each of his tasks is accomplished and remembrance and reflection become unlawful to him<sup>58</sup>. Then whatever he sees, he sees the special and unique (*khas*).

Know that if a person sees the infidels or the people of the girdle, then it is the station of the lower self, which has appeared, or it is the manifestation of the first part of the *kalima*. “There is no god but Allah” (*la ilaha illa-Allah*) or the Satan shows him the meeting of infidels daily so that the heart of the God-seeker may become dull and therefore it may restrain to walk upon the path to Allah, the most high. He should, in that case, recite *darood* (greeting to the prophet) or pray to God (*la hawl*)<sup>59</sup> at the time of such dream or meditation so that the incoming thoughts and satanic suggestions may be obliterated and the enlightenment may be manifested.

The degrees of meditation are of seven kinds.

First: the meditation of an ignorant who is like dung beetle.

Second: The meditation of the people of innovation given to singing. It is like the allurements of Antichrist.

Third: The meditation of remembrance. The remembrer sees the degrees of remembrance as he is a man of spiritual state.

Fourth: The meditation of a man of reflection. A man of reflection is the master of spiritual states. The Prophet (PBUH) said: “The reflection for an hour is better than the prayer of both the worlds.”

Fifth: The meditation of a perfect knower of God (*arif bi-Allah*).

He sees the wisdom (*irfan*).

Sixth: The excellent meditations. Here the well-versed knower of God sees the spiritual beings.

Seventh: The meditation of everlasting Faqr. The Prophet (PBUH) said: “When the Faqr is perfect so He is Allah!” Here is one is annihilated in Allah: he is completely absorbed in the Unification and the Essence. This meditation is better than that of all the Prophet as the Prophet of God Muhammad (PBUH) is an honour for the prophets. And the honour of the Prophet himself is Faqr. The Prophet (PBUH) said: “al-Faqr is my honour and it is from me.” The tongue of a Faqir, annihilated in Allah, is like the tongue of the Power of God. The Prophet (PBUH) said: “Tongue of Fuqara is the sword of *Rehman* (the merciful).” The ink whatever it remained on the Pen,<sup>60</sup> became the utterance through the tongue of Fuqara. The Prophet (PBUH) said: “al-Faqr is the blackness of the face in



both the worlds.” The blackness of the tongue appeared more radiant upon the forehead of the Fuqara. It blackened both the worlds. A seeker of the Lord is a person with manliness. Fuqara are not God but at the same time, they cannot be separated from God. The Prophet (PHUB) said: “whatever the pot contains, the same comes out of it.” Satan is incapable to assume a few forms as the forms of God, the most glorious and high, the Prophet Muhammad (PHUB), the sun, the moon, *Madinah*, the tomb of the Prophet, the *Kaaba*, the House of God and the Quran because it is also a guide. Satan will not be the guide to give guidance as he as well as his way is falsehood. He can never convey to God.

Though I have no head and body:

I am heedless.

Though my body is here But I have conveyed my spirit to God. It is with God.

If somebody see in his dream or meditation that he calls for the prayer, leads the prayer, recites the Quran, invokes the Merciful, makes ablution, takes a bath or he enters the Prophetic meeting, then his soul, heart and spirit have become one through the guidance by Allah, the most high.

Bahu! *Hu* (he) brought or took away something, yet it is a fact that one who sees the Essence through the *dhikr* of *Hu*, never lies.

Bahu! One who claims to be a darvesh, but he does not give up the pleasure of path of the worlds, is in fact a rejected person.

He will pass away with a bad name:  
No one will remember him.

The Murshid should however open the door of meditation for the God-seeker through ascetic discipline (*riyada*). But it is not the discipline through austerity and abstinence. It is the discipline through imagination<sup>61</sup> with reflection (*tasawwar ba tafakkur*) upon the Name, Allah. The exercise of imagination in meditation may be for forty retreats, twenty retreats, ten retreats, five retreats, two retreats or one retreat. Moreover, the retreat may be for twenty days, ten days, five days, or two days or for one day. If the Murshid is kind enough, he can convey him to his goal to achieve the aim within the period from dawn prayer to the sun-rising. In his presence, he guides him, conveys him through all the stations and blesses him with the entrance into the luminance assembly of the Prophet (PBUH). One remains there in Truth, stationed permanently until eternity. But if he loses truthfulness, he is abstracted from the meeting as well as from the line on the path. "We take refuge in Allah from it." And if the Murshid not perfect, how can the disciple be certain? Certainty is the name for the sight of eyes, so

Murshid should not be like the blindfolded ox of an oil-presser.

Murshid has four letters. The letter *meem* (m) means a man of God, detached from himself, a servant of Muhammad Mustafa (PBUH) and all the sincere Friends (*asfiya*). The letter *ra* (r) signifies that he should not pay attention to the other than God except to the Unity of Allah, the most high. The letter *sheen* (sh) indicates that he inspires the heart with yearning for love and affection. He is knower of God in unity. The letter *dal* (d) means the eternal presence and absorption, annihilation in Allah. Similarly, the word *Talib* (seeker) also contains four letter. The letter *tua* (t) means separation from all the concerns relating to the other than Allah, the most high. The letter *alif* (a) means the approach to the Divinity and Godhood. Allah is sufficient, all else is lust. The letter *lam* (l) means ability to enter the court with no concern to the creatures. The letter *ba* (b) signifies to give up the evil deeds and to remain respectful and dutiful from morning to evening. He should pass all of his time by seeking God and speaking truthfully. He should wash away all the other than God from his heart. He should be attached with the Murshid like water with the stream. If they do not have these qualities, then there is neither a Murshid nor a true Talib. Both are occupied with the desires of their lower self.

The complete and perfect Murshid is one who gets to know the true *talib* in a glance as the touchstone tests the gold or the goldsmith knows the gold. He is like the rider who knows the horse or like the sun, which tests the ruby with light, or like the scholar in Arabic who can test one's knowledge in grammar.

The complete and perfect Murshid is like *Kaaba*. If one only enters the holy precinct, the good and bad appear as they are. Similarly, with one glance of the perfect Murshid a pious man appears pious and he is accepted. On the other hand a wicked person appears wicked and he is rejected. The money-changer does not make any mistake between fair and fake coins. If a thousand coins are there before him while only one is correct and the others are base, he will pick up that one and reject all the others. Until the gold is not put into the fire in shop of goldsmith, one cannot know the right from the wrong. Similarly, the Murshid is the master of realization and identification. He knows the men seeking Attributes and those seeking the Essence (*Dhat*). He is like a scholar who does not leave even one wrong letter in the book without correction and the manuscript comes out correct.

Similarly a Faqir takes the God-seeker away from the other than God. The heart of a God-seeker keeps on the remembrance of Allah and reaches a stage where he always glorifies Allah.

Bahu! The men see His beauty even when they sit isolated in a corner.

One Glance of a God-realized Murshid is better than forty retreats.

Bahu! If a seeker wants to get what he wants, then for him nothing is better than to find a Murshid.

The Prophet (PBUH) said. “It is no devotion (*taat*) on the part of the creatures while they disobey the creator. Take which is clean and leave all that which is dirty.”

Be aware! Keep company with *sharia* and be weary of the innovation. The God-seeker should be sincere. God says: “Allah is but one God.”

(Quran, 4:171)

An sincere person is the one who cherishes the love for the world in his heart. God says: “Unbelievers are those that say: ‘Allah is one of three.’ ” First is the world who is considered dearer than God: Second is the son whom Ibrahim sacrifices. Third is the fact that they do not know God and do not understating Him though they will have to return to God in the end. God, the most high, accompanies the man but in spite of that he is misguided. We seek refuge in God from it.

Life up the veil, don't rely on the promise of tomorrow.

O my friend, do not misunderstand when you read that Musa asked the Lord to reveal Himself and He replied: You shall not see Me. First of all the Mustafa saw the Vision of God and then the prophets and saints.

Bahu! Whatever I saw, it is a mysetery and I don't disclose it to any body.

None is reliable. Forsake your life but do not tell the secret.

The meditation brings message from the presence and the men of meditation are those who have already been forgiven. The Prophet (PBUH): "O Ali, close your eyes and listen in your heart: there is no god but Allah." One who is adept in meditation, needs not close his eyes like the diver who dives and sees the water all around.

If one's unity is immersed in the Divine Unity, then the self vanishes at the stage of divine solitude (*wahdat*).

Faqr is not a legacy of the universe: its reality cannot be conveyed through speech.

Faqr is an endowment like the wave of an ocean. The expectant Faqirs sit there waiting for that wave so that God may grant them Faqr.

I remember the advice of my guide on the Path: Whatever there is without the remembrance of God, is destroyed.

The wealth was given to the dogs and the amenities to the donkeys while we live in peace just looking at the spectacle.

Both kinds in the world are evil whether these are lawful or unlawful. There is accountability for what is lawful and chastisement for what is unlawful. The law-abiding people will be asked to stand on the “path”<sup>62</sup> and state as to how and where they had utilized what they possessed. Anyone who holds the money and comes to love it, the Satan says. “Now he is my servant because the world is my property”

There are three signs of the people of the world. First: The temptation which is like the hell-fire. Second: The accumulation of money like the fuel. If one does not spend it, he is unfortunate as the fortune will go to others, otherwise it will turn to dust. Third: Desire to get money while the money will turn into snakes after his death. The snakes and scorpions will bite him. We seek refuge in Allah from it. So it is certain that the men of the world are devils. There is no relationship between the people on the side of the devil and the people who remember the Merciful. The world is false and the remembrance is the truth. The Prophet (PBUH) said: “The world is false and it cannot be obtained except through falsehood.”

The men of Presence ought to stand at a distance from it. When you have come to believe that there is

no god but Allah,” then why do you go to beg elsewhere entreating other than the Glorious God? You may become *mushrik* (worshipping someone other than Allah). We take refuge in Allah from it.

Hereafter is prohibited to the men of the world and the world is unlawful to the men of Hereafter. Both are unlawful to the people of Vision. As much as one befriends the world, so one falls far away from God. This same world is a veil between the slave and his Master. The Prophet (PBUH) said, “This whole world is mere temptation and it is a veil between Allah and the servant.” One who loves the world, the world fascinates him and throws him into the trouble so that he never comes out of it. Due to this the men of God and his friends did not favour it.

Why is the gold yellow?

It’s so because it becomes pale in the presence of the men of courage.

The seeker of Lord is one who keeps away the world as if he had made ablution (*wudu*) and remains clean of the Hereafter as if he had come out clean by taking bath. He never hesitates to sacrifice the property, sons, house, heart and soul for God’s sake. So the rememberer of heart (*qalb*) is one who has no desire for other than Allah. Otherwise he is a dog (*kalab*).

Bahu! Life must be sacrificed for God’s sake, As nothing is dearer than the soul.



I should offer the same.

There are four points of remembrance in a man's body: tongue, heart, spirit, secret centre. These four of them have a form and each form is visualized in meditation and comes under command. A man's body is comprised of four elements: air, dust, water, fire. All have different forms. Then seventy thousand forms are manifested through each of them. They make contact with the Fuqura internally and externally. "al-Faqr is not in want of anything except Allah" and everything is in want of Him. Two lac and eighty thousand forms rise out of the Faqir's self and meet him externally. Then he attains to the ranks of Faqr. All these forms are united and participate in the remembrance of Allah. The Prophet (PBUH) said: "The safety is in One-ness and misfortunes are in diversity."

When the Faqir attains to these ranks, he is no more alone and never stays away when it is time for *namaz* (ritual prayer). He himself leads the prayer and he himself stands behind following the *sunnah* in company.

One is himself the *imam* leading the prayer, being he himself the follower.

Such is the state of Faqr in submission to the Truth.

Though the Faqir attains such higher ranks, he never goes astray from *sharia*. He remains ordinary

outward and becomes extraordinary inwardly. The Prophet (PBUH) said, “The people are how they are under their dress.” Men are from the dust, angels from the water, martyrs from the air and the jinn from the fire. So meditation is to become one\_\_\_single hearted. Duality is hypocrisy. Meditation has to do nothing with the people of the world. There are instances that the kings of the world gave up the kingdoms and left their homes for the sake of meditation and Faqr. They chose poverty as if they were orphans. They led their egos like horses into the field of Unity. They entrusted themselves to God’s care. They died but they died not. The men of God are such pilgrims that there is no veil between them and Allah. Some of the elders brought themselves under the discipline of *ahram*<sup>63</sup> for ten years. Some vowed to remain in this state for forty years. There were others who immersed themselves in meditation day and night for the whole of their lives.

Bahu! When I turned my face to the *kaaba*, the *kaaba* turned towards me.

In short, whatever I possessed in body and soul was directed to the *kaaba* within the heart.

*Ahram* means not to vex others. It is to keep the heart awake and keep vigil at night. *Ahram* is like wrapping the shroud around the dead body. *Ahrams* is the stage of “dying before you die.”

Come and give away your life for love.  
The *darvesh* always dies every moment.  
A Faqir or a *darvesh* has seventy forms of spirits and in every form there are thousand lives.  
As you do not know the way of *darveshes*, then why don't you learn it from a *darvesh*?  
Do not boast. Know that Faqr is the greatest honour.

God helps me, so have no fear.

Do not look for learning and knowledge.  
Seek the inner wisdom.  
All the knowledge is contained in one word: "Be" (*kun*)<sup>64</sup>  
How can the vision be possible when the heart is not awake?  
You think you prostrate before God, when in fact you bow yourself only before the walls.

Faqir is the man who has the secret of both the worlds within his heart.

I always see the balance sheet of my actions. Actually, I am annihilated in Allah and I am always with my Friend.  
Eternities are the two fountains before my eyes. Whenever I prostrate I see the Divine Essence in the light of my spiritual self.

If you wish to see God and converse with him, kill your commanding self!

Bahu! One who is already with the Known (Maruf), the knowledge (*marifa*) is unlawful for him.

One who is proud of knowledge, is yet imperfect.

The knowledge (*marifa*) is just a station in the middle, the station that is placeless is farther away.

You cherish two gods in your heart, how can you attain to God who is the One without any partner.

Bahu! Who knows the secret of lovers except God? I killed the two gods and found one God.

If one believes in two or three gods apart from One God, he is accursed.

I parted from two gods and found the most Merciful Sustainer.

The devil interferes in seclusion:

The friend is by your side and you sit in seclusion.

Seek repentance thousand times from such retreat and look at the Friend just in front of you.

The proximity means Union but the Presence is a veil.<sup>65</sup>

The proximity is forgetfulness, the Presence is aversion from the truth.

Bahu has become the light in His light\_\_\_\_  
the real Light.

The seclusion is a great deception.

Bahu! What is seclusion?

You know, it is the highway robber.

Hundred thousand retreats have closed its way.

You have found the guidance through your friend, the cupbearer.

All others are transitory but you have found the everlastingness.

O my heart, be happy and drink the wine happily as the cupbearer has given you the full cup.

Listen! The knowledge is gained through knowledge.<sup>66</sup> Similarly the Faqir is not absorbed and united except through meditation. Through knowledge one becomes intelligent and through intelligence one gains two things: food and the solution of problems through study of books. Through meditation one experiences death and through death one achieves the ranks of *awliya* (saints). A Faqir finds death in life and life in death. These are the ranks of the man of Essence who knows the Divine attributes through the meditation of the Essence.

A Faqir passes through two states in meditation. If the Faqir is plunged into union, annihilated in Allah, he is then in happy circumstances and full of longing (*shawq*). There is a station of *lee ma-Allah* where none can have any approach<sup>67</sup>. On the other hand if he is separated, he is confused and lost. In *istighraq* (absorption) nothing seems pleasant. This is the station where one feels compression (*qabd*) and expansion (*bast*). Neither Union all the time and nor always separation. God almighty says: “It is Allah who enriches and makes poor. To him you shall all return.” (Quran 2:245)

Don't be a polytheist (*mushrick*) or an infidel (*kafir*). Take the right path!

The path of a Faqir is none except the *sharia* of the Prophet.

The people who become polytheists or infidels do so because of the abundance of wealth. No poor person has ever claimed himself to be a god. Whenever somebody did it, he was a man of the world.

Your aim and god is just this world.

In the eyes of a lover the world is accursed.

The Prophet (PBUH) said: “The world's duration is just a moment and that moment is for submission to Allah.”

Bahu! The world is after all a cultivated field.

Spend its yield in the way of Master. The person who has an eye upon money will face thousands of veils and hundred of sins.

Faqirs are of four kinds:

- 1- Faqir with awareness
- 2- Faqir with a “look”<sup>68</sup>
- 3- Faqir, with a Path
- 4- Faqir is the companion-guide

Who is the companion-guide, Bahu?

“Some chose the gain of the world, and others the world to come” (Quran, 3:152). The Faqir does not accept both. For himself he rejects the world and Hereafter.

Listen! O you consumed by the fire of love, strive firmly and thoroughly to attain the station of annihilation in Allah. Throw back the world and hereafter so that the Faqir, leader of the religion\_\_\_\_ the real certitude (*haqq al-yaqin*) may help you. Allah is sufficient and all else is lust.

The most effective way in time and inexistent place is the *Qadiriya tariqa* (Qadiriya path)<sup>69</sup>

*Qadiriya* is also of two kinds: the first is *Qadiri Zahidi* and the other is *Qadiri Sarwari*. What is *Qadiri Sarwari* and what is *Qadiri Zahidi*? *Qadiri Sarwari* is the way that was granted to this Faqir by the Prophet (PBUH). He initiated Faqir. He smiled and commanded me to guide the human beings through

spiritual aspiration (*himma*). After instruction and prayer he handed me over to Hadrat Pir Dastgir<sup>70</sup> Muhyud-Din and Hadrat Pirs also elevated me and commanded me to teach. Thenceforth this Faqir led every discipline through internal and external attention to the interspace (*barzakh*) of the Name Allah and the Name Muhammad, the Apostle of Allah. Without the *dhikr* and ascetic exercises I took the seekers into the meeting place of the Prophet so that whenever they looked, they saw the Name Allah, the essential name (*Ism-i-Dhat*). No veil or curtain hindered their vision. This is the way of Favour (*faid*). The *Sarwari Qadiri* ought not to be poor-spirited. Some people made the seekers dead due to the heat and fire of Name Allah and some of them could not carry up the burden of Name Allah, so they were subdued. Similarly some turned out to be apostate and became the rejected ones.

Adam is like a flask and the spirit is like wine.  
The body is like a flute, having the sound within.

Do you know what the man is, having been born of clay and imperfect? Though it is just the shade, yet a lamp has been placed within.

There are some who are always in the state of attendance in the Prophet's meeting. So far I am concerned, my progress and promotion of ranks continues day by day, even moment by moment. If



Allah wished it would remain so till eternity as the Divine command is eternal.

Muhammad Mustafa Arabi (PBUH) and I had no exoteric knowledge. I gained exoteric as well as esoteric knowledge through the Presence. For the record of so many spiritual visions and visitations, volumes of books are to be needed. But the elders have advised that a statement should be brief and comprehensive. When the curtain before the seeker of Muhammad Mustafa (PBUH) is torn aside through spiritual blessing of the Prophet, the path of Faqr for the sake of Allah is opened to him. He comes face to face to the ranks of Uwais. He is also called Uwaisi because he becomes occupied by the spiritual exercises with all the sincerity, having faith in Muhammad, the Apostle of Allah (PBUH).

The Zahidi Qadiri Tariqa is one which requires so many painful austerities and abstinence on the part of the seeker of God. After twelve years or thirty years he is blessed by the presence of Hadrat Pir Dastgir who comes up to hold his hand and leads to the presence of the Prophet (PBUH) where he is blessed and elevated. Such is the Tariqa Zahidi Qadiri. A Qadiri beginner is equal to the adept of the other Sufi schools. A Qadiri adept enjoys the rank of the Muhammad's favourite. It means annihilation in Allah and subsistence in Allah. The person who is hostile to him (Hadrat Pir) or his

seeker-disciple, gets lost and turns to be a devil (*Iblis*). We seek refuge of Allah from it. If someone entertains doubt or feels suspicion, he turns to be an infidel. We seek refuge of Allah from it as he is the deputy of Muhammad, the Apostle of Allah (PBUH) and his inheritor. He is the testimony in both the worlds, beloved of the Glorious God\_\_\_Shah Abd al-Qadir Jilani\_\_\_ may the most high God sanctify his sepulchre. One, who does not have such belief, belongs to the satanic group, accursed and confused in both the worlds.

The extreme goal of the people of meditation is the deep ocean. What is the deep ocean? The deep ocean is the ocean of Unity that was the centre of Prophet's attention. A person who dives into this deep sea by the command of God Almighty and the Prophet of God (PBUH) becomes a Faqir, detached from the world and annihilated in Allah. The deep ocean may be the ocean of Faqr. Faqr that is not in need of anything, is such that only a dive into the deep sea purifies one from all that is apart from Allah. Allah is sufficient, all else is lust. The perfect truth appears and no falsehood lasts in the body and soul.

There is no god but Allah,  
Muhammad is the messenger  
of Allah.

There is no god but Allah,  
Muhammad is the messenger  
of Allah.



The heart is purified through the name of Muhammad.  
One is blessed by the visitation through the name of Muhammad.

“I am you and you are I, O Muhammad Mustafa.”

Faqr is one who is occupied by seven *dhikr* (remembrance) and seven *fikr* (reflection):

The first is the *dhikr fikr* of the two angels *Munkar* and *Nakir*,<sup>71</sup> with the God almighty, the Unique.

The second is to become detached from all the creation which is other than Allah.

The third is the *dhikr fikr* to warn the unbelieving ego regarding the punishment in the grave so that it becomes a Muslim (surrenders to God).

The fourth is the *dhikr fikr* of record of actions so that it protects the tongue from foulmouthed speech.

The fifth is the *dhikr fikr* in view of requital on the Day of Resurrection. One should keep himself busy in the remembrance of Allah moment by moment.

The sixth is the *dhikr fikr* of the pathway (*pul sirat*) leading to Paradise so that one may easily cross the pathway of the world with sound faith and this crossing may be easier. It means that one should not cherish love for the profane world.

The seventh is the *dhikr fikr* of the seeker of the Lord. One forgets the pleasures of the Paradise and the fear of Hell. Afterwards he should absorb himself in the reflection of the annihilation in Allah so that he should, transcend these seven *dhikr fikr*. Allah is sufficient, all else is lust.

*Faqiri* (the spiritual realization) is unlawful for the Faqir who does not know these seven *dhikr fikr*. When the day begins, the Faqir considers it the Day of Resurrection and imagines as if the eighteen thousand worlds are settling the account of good and evil. He knows God as a judge and checks the doings of his ego. When the night arrives, he considers it as his grave therein without sleep and alone. He is aware of day and night in the open and in the secret.

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## Chapter VII

The remembrance of Allah, the most high, with tongue, heart, spirit, in the open and in the secret. Reflection of *Kalima Tayyiba* (the sacred formula) privately.

The Apostle of Allah (PBUH) remarked regarding the excellence of remembrance. “The likeness of the one who remember his Lord and one who does not remember, is with the one who is alive and with the other who is dead.”

He said “Verily, the angels roam about looking for the people of *dhikr* (remembrance). When they find a group of people who are reciting *dhikr*, they call one another to come and see what they wanted to find out. Then they cover the group with their wings up to the sky of this world.”

Hadrat Maadh reported the advise of the Apostle of Allah (PBUH) when he departed: “ ‘I asked the Prophet about the action that God loved most.’ He said that ‘God loved the man whose tongue, while dying moved with the *dhikr* of Allah.’ Hadhrat Maadh asked. ‘O Apostle of Allah, advise me:’ He said, ‘Be God-

conscious (*taqwa Allah*) as much as you can and remember Allah as you pass by every tree and by every stone.'

“He (PBUH) said: ‘Should I not tell you about an action which is better than all the activities and most favourable in the eyes of your Lord and higher than all the ranks and better for you than spending silver and gold in the cause of Allah? Moreover, it should be worthier than your fight against the enemies in the cause of Allah while you kill them and they kill you.’ The companion said: ‘Do tell us.’ He said, ‘That action is the remembrance of the Name of Allah.’”

“He (PBUH), said: ‘No charity is greater than the remembrance of Allah.’”

One should do *dhikr* like a *samantar* (phoenix). *Samantar* is the name of a bird, which collects woods and piles them in the form of a fort. Then he places himself inside the fuel and occupies himself with the remembrance of Allah by repeating ‘*Hu*’. At the start as he inhales with the breath, exclaiming ‘*Hu*’, such a great heat of fire is generated in his body that the fire strikes the fuel and the bird is burnt to ashes. Afterwards the blessed rain falls upon the ashes. An egg appears out of the ashes and then a chicken comes out of the egg. When that chicken grows up as a bird like its father, it again acts like its father. It is burnt to ashes and this goes on to all eternity.

So the Faqir who remembers Allah every moment, acts according to the advice, “Die before dying.” What is Faqr? A poverty-stricken house is called Faqr. So the Prophet (PBUH) deserted his house. He spent all in the cause of God, the most high, and divorced the world thrice so that there was no a penny to buy oil for lamp or a mat for the floor. That person is called a Faqir who gives away to God what God has directly granted to him or he gives away to God again whatever God provides to him through others.

The Prophet (PBUH) said: “Only the remembrance of Allah saves man from Allah’s punishment.” The companions asked, “Is there not such a benefit in Jihad?” He said, “No, it is not in Jihad in the cause of God even if the sword strikes you and you are cut down by them.”

He (PBUH) said, “If a room is full of money and he never distributes all that and there is another person who remembers Allah, verily the rememberer will be more excellent.”

He (PBUH) said: “Allah, may he be honoured and glorified, says that you will know the people of generosity at the Day of Resurrection. He was asked, “Who are the people of generosity, O Apostle of Allah?” He said, “The people who hold meetings for the remembrance of Allah in the mosques.”



He (PBUH) said: “There are two parts of the heart in one’s body. In one part there lives an angel and in the other one there lives a devil. When a person remembers Allah, the devil stays away. And when one neglects the remembrance of Allah, the devil comes to stay in the heart and creates doubts for him.”

He (PBUH) said: “When you pass through the gardens of Paradise, let yourself graze there.” The companions said. “Yes, O Apostle of Allah, but what are the gardens of Paradise? He said, “The circles for remembrance.”

He (PBUH) said, “When the people sit in a meeting and get away without the remembrances of Allah, consider them to be seated near the carrion of a donkey. They will suffer shame at the Day of Resurrection.”

He (PBUH) said, “The man who left your company without taking part in the remembrances of Allah, would find nothing but shame.”

He (PBUH) said, “When one lies on the floor and does not remember Allah, finds nothing but shame.”

He (PBUH) said, “The people of Paradise will have no sorrow but for the period of time when they had neglected the remembrance of Allah.”

He (PBUH) said: “Occupy yourself with the remembrance of Allah, the Almighty, so often that people may consider you the possessed.”

He (PBUH) said: “Verily a mountain calls another mountain loudly and asks if a person who passed across and he was in *dhikr* (remembrance). If he replies ‘yes’, he congratulates it.”

He (PBUH) said: “The people, who used to remember Allah on the surface of the earth, would enter paradise. The people who are always occupied with the remembrance of Allah would enter paradise laughing and smiling.”

There is a Divine saying (*hadith qudsi*): “I am in the company of My slave when he remembers by moving his lips. When My slave remembers Me, I am with him according to his belief about Me. When he remembers Me in secret, I also remember him secretly. When he remembers Me in an assembly, I remember him in a better assembly.”

Abi Dharr quotes the Apostle of Allah (PBUH) that he said:

“God says that if a person does one good deed, he is blessed with ten similar rewards and more than that. If a person commits one evil deed, he is recompensed in the same manner or he is pardoned. If he comes close to Me just about a span, I am a yard closer to him. If he comes one yard closer to Me, I go two yards closer. If he comes walking to Me, I go running to him. If he met Me in a corner of the earth and did not associate something or

someone as a partner with Me, I would meet him in the similar way and would forgive him.”

Listen! If someone always keeps fast, offers prayer, performs pilgrimage and recites Quran day and night because the recitation of Quran is an excellent act of worship but does not repeat the *Kalima Tayyiba* (the basic formula for (*shahada*), he never becomes a Muslim. God does not accept any act of worship from him. So the worship of a *kafir* (who rejects Allah and his Messenger) is nothing but deception (*istidraj*). The most excellent *dhikr* is: “*La ilaha illa al-Allah Muhammad ur-Rasul al-Allah.*”

An act of worship needs *dhikr*, even then the people of *dhikr* (remembrance) are also needy but the people of Faqr need nothing. So the person whose heart does not attest what he says, is also not a *dhakir* (contemplative). God forbid if he is called a Muslim or a Momin (believer). God-consciousness, purity and the affirmation through heart are produced by *dhikr*.

The Prophet (PBUH) said: “The sign of love for God is *dhikr*, and the sign of hatred (*bughd*) against Allah is absence of *dhikr*.”

He (PBUH) said: “For every thing there is a polish and polish for the heart is *dhikr al-Allah* (recollection of God).”

“They all believe in Allah and his angels, his books and his apostles: We discriminate against none of His apostles.” (Quran, 2:285)

Be God-fearing!

God says: “Of some apostles we have already told you; but there are others of whom we have not yet spoken\_\_\_ and Allah spoke directly to Musa.”

(Quran, 4:164)

The Divine saying: “If you find my slave without *dhikr*, I interpose a curtain in between.”

The Prophet (PBUH) said. “The remembrance of Allah brings knowledge of faith, makes one free of hypocrisy and becomes a fort against Satan.”

He (PBUH) said, “The most excellent *dhikr* is the *dhikr* of Allah.”

He (PBUH) said: “There are ten merits in the *dhikr Jalli* (invocation in the open): purity of heart, warning against ignorance, physical health, battle against the enemies of God, expression of faith, negation of the Satanic thoughts, negation of the lower nature, attention towards God. Turning away from the other than God and lifting away the veils between Allah and his slave.”

Faqir Bahu says: What is *dhikr* and who is called *dhakir*? What do you get from *dhikr* and what are the ranks and station of a *Dhakir*?

*Dhikr* is the another name for purification. As the *zakat* (a form of wealth tax in Islam) purifies the wealth and makes it lawful, similarly the *dhikr* does the same in man's self. As the soap cleanses the piece of cloth, so the *dhikr* cleanses the heart. As the fire eats away the fuel, so the *dhikr* takes away the sins of a man (who invokes Allah). As the rain makes the withered gross green and alive so does the *dhikr* to the man. What the light does to the darkness, such is the *dhikr* for the man. As the salt is in the bread, so the *dhikr* is in the man. As the *takbir* (announcing *Allah-o-Akbar*<sup>73</sup>) makes the slaughter of an animal lawful, so the *dhikr* makes the man agreeable in the same way. The invocation of Allah stands first and then comes the ritual prayer in time. So the remembrance of Allah is the first priority and then the second one is the *takbir* which precedes the prayer by *dhikr* and even after that there is the same *dhikr* of God in the ritual prayer.

The Prophet (PBUH) said, “*La ilaha illa al-Allah Muhammad ur-Rasul al-Allah.*” After that, there is the recitation of Holy Quran ‘In the Name of Allah, the Gracious, the Merciful’. Then there starts the *dhikr al-Allah* in the Name of Allah.

God says: “Read in the name of your Lord who created.” (Quran, 96:1)

First of all the Holy Quran was revealed with the name of God i.e. invocation of God. Even at the time

of death one should invoke God: *La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*. All that is *dhikr* of Allah, the most high. The angels inquire about the Name of Allah, too, in the grave\_\_\_ it is also about *dhikr* Allah. If there is the Name of Allah at the top of the record-register of actions, it is given to the person in his right hand and then it may be weighed in the Balance. The side that bears the Name of Allah, will be heavier. One who announces Allah over the *sirat* (the narrow path), the hell fears from him and he passes forward in peace. If a person announces the Name of Allah at the door of Paradise, he becomes intoxicated by the perfect and everlasting Divine manifestation (*tajalla*). The person who scoffs at the *dhikr* of Allah or becomes angry or feels enmity is rejected. Either he is an infidel, a hypocrite or a deviant. So in the times of the Chief of Universe (the Prophet (PBUH)) there were three groups: infidels, hypocrites, deviants. One who denies the *dhikr* of Allah, belongs to these groups.

*Dhikr* is the foundation of Islam and the strength of religion (*deen*). At the start of the battle against the infidels the Apostle of Allah and his companion chanted the slogan which was the *dhikr* of Allah, the most high. Secondly when one fights within against the lower self (*nafs*), he also start, with the *dhikr* of Allah.

Every hair on the body of *dhakirs* turns into tongue.

The heart, the bones, the veins, the skin, the whole body is transported.

The heart boils like a cauldron over the burning fire of love.

The *dhakir* passes through various states: sometimes hot and sometimes cool.

The wayfarer should take the Path with such a guide who may lead him, through the inner journey, to Muhammad, the holiest:

Bahu! Love stands upon the high roof and the Name of Allah is the ladder.

It takes him to every place with no sign and leads him to the Placeless.

What is the sign of the consistent *dhikr* and awakening of the heart? It is the life of spirit and heart even after one dies. The living heart never dies and the dust and worms do not eat up his flesh even if it lies there for thousands of years. It is not the heart that is known to you\_\_ the movement of heart at the left side at the top of the belly. God forbid\_\_

It is possessed by the infidels, hypocrites, believers and Muslims alike In fact the heart (*qalb*) is of three kinds. God forbid, it is nothing but a dog in the way of the heart. In fact the heart (*qalb*) is of three kinds:

1. One is the heart of the men of God\_\_ full of light, *dhikr* of Allah, love, affection and fire of longing. This is the heart which demands nothing other than God.

2. Second is the heart of infidels as it has been said, “Love for the world is darkness.” Outwardly the person with such a heart is a believer but inwardly he is an infidel. He is vain and just an obedient servant of the kings and men of the world.

3. Third is the heart of the people of the world, devoid of spiritual knowledge. They who are unaware of their inner consciousness are doomed. They are just like the beast of burden like a donkey. Whether they might be the *Pirs* (spiritual teachers) or *murids* (disciples), they are the sellers of the bones of their ancestors totally inclined towards the mundane matters. The heart, which itself is the fire of love for the Divine, is full of longing and its thrust is as soothing as a warmth of fire in winter.

The Prophet (PBUH) said: “The pleasure of reflections (*afkar*) is sweeter than the pleasures of exercises of remembrance (*adhkar*)”. The reflection of remembrance is as if it becomes a guardian for the *dhakir* (the man of remembrance). Though one sometimes becomes forgetful during the reflection and



remembrance, the remembrance (*dhikr*) does not neglect him. Whether a man of remembrance remembers within his heart, in his soul, he does so in secret, or he does it orally or continues it successively along with his breath, he is in fact never neglectful. What is *dhikr* (remembrance)? It is to be united with God through heart and spirit and it is Union with all the prophets, saints and the holy men, being present in the meeting of Muhammad (PBUH) and acting according to the *sharia* (way of conduct) of the Prophet (PBUH). Thus he remains alien to the *nafs* (lower self), Satan, sins, love for the world and the men of the world. When the *dhakir* starts *dhikr* which transports him to the Unity or takes him into the meeting of the Prophet or the meeting of the companions of the Prophet and the saints or it leads him to visit all the stations from the Throne up to the *kursi*, only then one may say that it is *dhikr*. When he comes out of absorption, he becomes pious so that it is all equal to him whether he is hungry or satiated, sleeps or remains awake, falls into ecstasy or feels sober. One who does not pass through these states, he has been struck by Satan or a demon though he may sometimes be enraptured and loses consciousness. It is because once a *dhakir* starts *dhikr*, the Satan manifests all the stations of earth and heaven, Throne and

Footstool and all the seven spheres in his vision to deceive him.

When you come across a person who is a man of innovation with deviant behaviour and he is misguided, don't say anything to him. But be at war with the man who has led him to innovation. One should fight against the miscreant who has thrown him into, *fisq* (deviant behaviour). The man who has misguided him, should be warned and advised. God says: "You cannot guide whom you please: it is Allah who guides whom He will." (Quran, 28:56)

"You exalt whomever you will and abase whomever you please." (Quran, 3:26)

"Allah accomplishes what he pleases."

(Quran, 14:27)

"Allah decrees what He will." (Quran, 5:1)

An ignorant person is like the dry land where no seed can sprout. A man of knowledge is like a fertile tract of land which is suitable for the *dhikr* of Allah.

The bullock is knowledge.

The plough is reflection.

The law (*sharia*) is like a fence.

The path (*tariqa*) is fodder and vegetable.

The reality is an ear of corn.

The spiritual wisdom (*marifa*) is the corn pure.

The fire of love is like baking bread.

The Faqr\_\_ austerities and love for God  
\_\_ is the food.

It is not the place for the men of the mundane world to enter.

The purpose of intellect is to transport to God. The purpose of knowledge is to take along to the Known through the knowledge of unicity. If the *dhakir* is aware, he undertakes *dhikr*. As the stations of Satan and thoughts of sensual desires vanish away, he walks into the angelic sphere and whatever he accomplishes, he does so as the guided one. Whatever the guided one observes in his vision, it becomes the actual path for ascension. But is he perceives innovation it is the way of deception (*istidraj*).

With *dhikr* one achieves the higher ranks.

The *dhikr* and *fikr* continue while the beloved stays beside him.

One who tides no way to the *dhikr* as directed by the Prophet, sits in the evil company with his heart in darkness.

The special *dhikr* goes on with each breath.

It is not like the way of these who wear parched garment and deceive the people.

Bahu! The veils are lifted away, before the *dhakir* who undertakes *dhikr*.

It is because he becomes annihilated in Allah.

The existence is not to take rest without the *dhikr* of the divine. It is not to lack courage and take the task lightly.

It is evident that the *dhikr* of God is like dress for the lovers and the Gnostics. They are humble. They are the Friends who keep the company of their Lord. The humble is one in whose self the other has been removed.

Those who love, all the poor. Who is the poor one? One who lives with God. Then who is the one who lives with God? The Faqir. Who is the Faqir? He is the *dhakir* (rememberer). And who is *dhakir*? It has been remarked in the Divine saying: "I keep company of the person who remembers Me."

Those who love are orphans. The orphans are those whose parents are dead and they have no hope but in Allah. A man with such disposition makes progress day by day to attain nearness to God. So the people of *dhikr* should not be spiritless. One should be pure as the Name of God is pure and stays in a pure place. There may be a person who undertakes *dhikr* as directed by his Murshid, but he is clothed in impurity. He has love for the world, so the Name of Allah creates impression within him for a few days only and then due to impurity and filth and due to his love for the world his heart becomes black and dark. It

becomes dark as it was. What can the Murshid do then?

*Dhikr* is like the soap and the self of the seeker is like an unclean cloth. One ought to wash it with the water of fear and the soap of *dhikr* day and night. Otherwise, what else can the Murshid do?

Listen! The men of knowledge do not find the Great Name in the Quran because the Great Name settles only in the great existence (*wajud-i-Azam*). If somebody comes to know of the Great Name and though he reads it, it has no effect. What can the Great Name do where there is no greatness in the existence? The *dhikr* cannot be consistent without the Great Name because the Great Name finds stability only in the superior existence. It impresses the perfect Faqir, and then the scholars who act in accordance with their knowledge. The scholars who act are the perfect Faqirs. One who does not have belief in the Great Name and does not believe in the God Almighty, is a fool.

Only that person attains the Great Name who is in company with the Named. So he is capable of knowing the Great Name.

An unlawful morsel does not find way in the stomach of the perfect Faqirs and the practicing theologians. Even if everything becomes totally unlawful between the heaven and the earth, it is because of the fact that they are rulers of the world.

The whole world from the east to west is stable due to their blessing. Whatever they eat, they eat it because they have a right to do so. It is like the right of the Prophet that the whole *ummah* (nation) owes to him. So the whole creation owes it to the perfect Faqir and to the scholars who act accordingly.

The perfect Faqir is one who consistently performs the imperial *dhikr* as well as the mental *dhikr* (*dhikr-i-hamil*). The mental *dhikr* is that which continues without thought and reflection so that it may penetrate into the bones, marrow, veins, skin, heart, spirit and the secret centre. God says: “Remember me, then, and I will remember you.” (Quran, 2:152)

All these stages of *dhikr* may be easy for a Faqir to achieve. So leave the remembrance and seek Who is sought and remembered.

Listen, O man of the heart:

Heart is the great *kaaba*.

Make it empty of the idols.

It is the sacred House, don't make it a place for the idols.

The heart (*qalb*) is of three kinds:

The Prophet (PBUH) said, “There are three kinds of heart: *qalb-i-saleem* (the flawless heart) *qalb-i-muneeb* (the heart which ultimately returns to Allah) and *qalb-i-shaheed* (the heart with presence). The *qalib-i-saleem* is one in which there is nothing except

the spiritual knowledge (*marifa*). The *qalib-i-muneeb* is one that has left off everything and has returned to Allah, the most high. The heart with Presence is one that contemplates Allah and sees him in everything.”

Bahu! To be in *dhikr* for a while is better than praying, fasting and so much worshiping.

Yes, neither praying nor fasting nor any supererogatory and compulsory acts and prayers are better than the *dhikr*.

The Prophet (PBUH) said: “There is fire in the heart of a lover that when it blazes, the hell fire seems cold in comparison to its heart.”

The heart that does not have the love for Allah, will verily burn in the hell. The hell-fire would be inflamed for the person who had not been burnt in the fire of love. Have you not heard, “The hellfire will take pity upon one who has already a fire in his heart?”

When I came to stay in the fire of love, the hell took away fire out of my heart.

The heart that is neglectful of the secrets of God cannot be called heart. It is just a handful of dust.

The heart is house of the Lord. The house for the devil cannot be called a heart.

The heart is a greater *kaaba* than the one made of mud and water.

Hundreds and thousands of such *kaabas* are there within the heart.

This Faqir says that the heart is in the form of a lily flower. It has four compartments around it. In every compartment there is sanctity (*wilaya*) vaster than the fourteen spheres of heaven and earth. Down in the lower part there is the secret of the placeless. There is the Divine treasure in every compartment while each compartment has a veil and upon each veil there is a guard posted by Satan. First is the veil of neglect\_\_\_ forgetfulness of death. Second is the veil of temptation. Third is the veil of jealousy. Fourth is the veil of arrogance. Each one is linked with doubts, wickedness and suspicion. But in every compartment there is the Divine treasure: I) knowledge II) *dhikr* III) gnosis (*marifa*) and IV) Faqr, annihilation in Allah and subsistence in Allah.

God says: “.....the slinking prompter who whispers in the hearts of men; both jinn and men.”  
(Quran, 114:4-6)

These are the protectors against the Satan’s agents:  
I) knowledge of *sharia* II) *dhikr* of the *tariqa* (Path)  
III) the reflection upon *marifa* which cuts down the lower self IV) shunning the sin\_\_\_ love for the world.

The curtain at the door of the heart is not removed except through the glance of a perfect Murshid as the heart is a treasure of the knowledge of the Divine



Unity. It is from within the heart that the Divinity and Devine are manifested. Know and be aware! God says: “Allah has never put two hearts within one man’s body.” (Quran, 33:4)

Bahu! Whether you study grammar, science of the application of *sharia* (fiqh) or the basic principles of faith, you cannot achieve anything without attaining to the Union of God Almighty.

You won’t find knowledge of Faqr in these disciplines, therefore wash away from your heart whatever you keep within other than God.

There is a Divine saying: “When you undertook My *dhikr*, you expressed your gratefulness and when you forgot, you denied Me.”

The heart and the soul should reflect together in one breath, so that the special *dhikr* may take place.

You should be aware with such awareness that not even a breath may be neglectful of the Presence.

Even for the one blessed with the Presence in the Placeless, there are hundreds of dangers and risks of life.

One may feel arrogant and proud when one finds the Presence.

Therefore pass away from yourself and be annihilated in Allah.

When the luminous secrets and Divine light are revealed to the scholar through his knowledge, the tongue and the heart of a believer agree with each other and the heart and the tongue become one, then lights of love come to accommodate therein. If the heart and the spirit are in conflict, the lights of affection do not stay there. Who is so steadfast in love that he does not step back?

Bahu! The secret of lovers is their constant *dhikr* of O He (Hu). As they carry on every moment, they become perfect.

In this respect, the heart is again of three kinds: Firstly, the heart is like a mountain which cannot be moved away from its position. This is the heart of those who love (*muhibban*). Secondly, the heart is like a tree firm upon its root. Thirdly, the heart is like a leaf. Though the wind moves than to and fro yet the leaves are no dispersed. Such is the case of a man United with the *Haq taala* (the elevated Truth). If some calamity befalls them, they remain absorbed in truth and feel no confusion. So the seeker of God finds excellence in the position where he never entertains doubts about the doing and saying of his Murshid externally or internally. When the murids (fellow-disciples) wavered in there belief, Shaikh Farid Attar

remained steadfast in his association with Shaikh Sanaan<sup>76</sup>. There are only a few murids with such excellence.

This Faqir says that I looked for a Murshid for thirty years and now since so many years I have been looking for a seeker. The seeker of God is found nowhere.

None inquires me about God, so that I may take him along the Throne and Chair.

There remains no curtain on the Path to God.

As one separates oneself from other than God, he becomes unique.

The lover who was blessed with Union never dies.

He entrusts his spirit lovingly to God.

Bahu! Such a man should be the guide who is a Faqir, annihilated in Allah and a man of compassion.

The *dhikr* should be performed with the heat and warmth of fire. Even a particle of passionate love and affection is like the burning sensation of shivering fever, which creates heat of rapture. The pleasure of the fire of *dhikr* is like the warmth of fire in winter. It creates a taste for *dhikr*. On the contrary in fever one finds neither rest nor peace: there is sheer stupor, headache, confusion and perdition. Through the path of love one finds presence, union, love and Faqr more

and more while he detaches himself from his own self and from the other creation, too. You will not approach God until you attain to the state of cessation of annihilation (*fana al-fana*). Such a state is like the mixture of sugar and water. When it is put on fire, it becomes solid. Then it is called *halwa* (pudding).

Neither it bears the name of sugar nor does it retain the name of water. So the sugar is like the concept of Unity and the water is like the man who worships. The *halwa* is like the knowledge of a man of Union, annihilated in Allah and subsistence in Allah. Faqr means annihilation in Allah and subsistence in Allah. Even the hell-fire for a Faqir is like a warm bath in winter, which provides relief and relaxation. The paradise is unlawful to him. What blessing may be more for him than the Vision of his Lord? The seekers of desires are many and the seekers of the vision of their Lord who strive for it are few.

Why are you going for the circumambulation of the *kaaba*?

You seek purity? Well, the purity is here!

Why do you strike your head against an idol\_\_\_ just a stone?

Come, God is here!

Be aware of your denying misguided self! It may provide you any excuse to get you involved in evil doing.

Bahu! Drink from the cup of Unity and forget the world and the Hereafter.

What is Faqr? It is the dust sifted and the water sprinkled over it. Neither the dust rises to settle over the back of the foot nor it pains the sole of the feet. What is Faqr? Not to be greedy. If you find something, do not refuse to get it. If you get it, then do not amass.

Bahu! Be a Faqir and outwardly always live amongst your fellow-beings.

The Prophet (PBUH) said: “Adopt the morals revealed by Allah, the Almighty.” If you want to conceal yourself inwardly, then be like *Khidr*.<sup>78</sup> If you want to live with the people, be like Hadrat Muhammad, Apostle of Allah (PBUH).

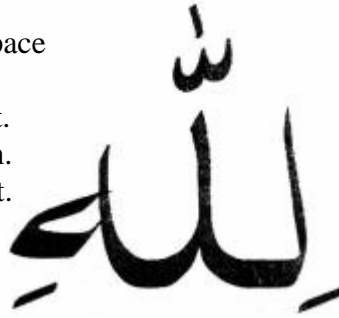
The Prophet (PBUH) said: “O Lord of Muhammad! Would that Muhammad had not been born.” Who else can be of higher rank than him? So it became known that the egotists are the deceitful devils. The people, who claim to be so and so are traders. Be sure that they are the followers of Satan. The Prophet (PBUH) said, “One who withheld oneself from telling truth, is a dumb Satan.”

A seeker is one who is first a man of good awareness and daring, submission to God, obedient and silent. He is always annihilated in Shaikh with an interspace (*barzakh*) of the annihilation in Allah, the Glorious.

That interspaced (barzakh) is like this:

There is no god but Allah,  
Muhammad is the messenger of Allah.

The interspace  
(dhikr):  
in the heart.  
in the brain.  
in the spirit.



*Li-Allah* (For ALLAH)

The Glorious

The Name Allah is very valuable and priceless.

Mustafa (PBUH) knew this truth.

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## Chapter VIII

About the *Dhikr* with Love,  
 Passion (*Ishq*): Faqr\_\_\_\_\_  
 Annihilation in Allah: Union and  
 other Spiritual States.

Do you know that the *dhikr* with passionate love (*ishq*) is to fly high up. A fly can never attain to the degrees of the height of an eagle's flight even if it makes thousand attempts to fly upward. If an ascetic practices austerities, he cannot become a sage (*sahib-i-raz*). Do you know that no *Imam* (religious leader) ever said anything about *ishq* (passionate love) in a school? It is because that it is a heavy burden to bear. The tradition of *ishq* means detachment from the whole world. Do you know that a lover seeks death because he wants to attain to the ranks in the Placeless. His wish for death is to seek Union. He is like the peasant because he feels happy when he finds harvest at the end. A lover (*ashiq*) is a Faqir? And what is the law and creed of a Faqir? The creed of the peasants.

What is the creed of a peasant? It may be said that what they sow so shall they reap. The Prophet said: "Your actions are in accordance with the intentions."



*Ishq* (love) is quite like that. *Ishq* is like a skilful jeweller who can judge the gold as pure or false.

The song of *ishq* (love)

The others' end is my beginning.

None is acquainted with my secret, as a fly cannot approach the eagle. In love for Him, I'm like a moth.

I'm unaware of my own self.

For one who is united, both the worlds are just one-step further.

Allah is sufficient, we have no worry; I have killed my ego.

In love for Him I'm unaware of my own self.

The ascetic stands away at a distance. He knows not about union of the lover.

I am at home with unity. In love for Him, I'm like a moth.

I'm unaware of my own self.

My rank is higher than the Throne:

The Unity lies on my path.

Listen my dear fellow! In His fire of love, I'm like a moth.

I'm unaware of my own self.

Wash away the knowledge from the heart  
 repeat the Name of Allah from the core of  
 your heart.

You should be like a stream in his unity.  
 My spirit is in company with the Beloved.  
 I'm unaware of my own self.

O theologians, my knowledge of him is like  
 ocean. O ignorant ones, you worship the  
 worldly riches. Do not take up anything  
 except Love.

In love for Him, I'm like a moth.  
 I'm unaware of my own self.

Bahu became the friend of *YA HOO* (O  
 He). When the destiny favoured me, I  
 became the companion of my Beloved.

In love for Him, I'm like a moth.  
 I'm unaware of my own self.

I won't protest if I'm burnt up.  
 I won't cry like the nightingale.  
 In love for Him, I'm like a moth.  
 I'm unaware of my own self.

Know that *Faqir-Ashiq* (lover) is the secret of  
 God. One who owns the secret he realizes it. One who

does not care for his life, comes to own the secret. One who discloses the secret, the secret takes his life.

Know that the Name of Allah has been quoted in the four thousand comprehensive verses of Quran. The Faqir who repeats the Name of Allah in unison with the yearning of his heart while his tongue announces and his heart testifies, he finishes the recitation of the Quran four thousand times in every moment through the control of breath. He is the blessed *hafiz* (someone who has memorised the Quran), who lives in the Placeless and lives forever. Such are the men whom God loves. "They love God and God loves them." The whole of Quran within the Name of Allah. You may say that the Quran is included in "Bism Allah" (In the Name of Allah). The Quran begins with the letter *ba* (b) in *Bism'Allah al-Rahman al-Rahim*. The letter *seen* (s) occurs at the end of Quran: *al-Jinnat-i-wa al-Nnas*.

Faqir is the collector of knowledge and the scholars (*ulama*) are the interpreters. Faqir is conformable to Allah while the scholars are conformable to Muhammad, the Apostle of Allah (PBUH). The shadow of God (the king) holds the command, and the men conformable to the Apostle and the man with the command both comply with the attention of Faqir. Faqirs are annihilated in Allah and they are wholly withdrawn from all other than God.

If you are fearful of the union with God.

then it is impossible for you to be annihilated in Allah.

When the Faqir is separated from God, he is poor and needy. When he reaches the ranks of the station, “When the Faqr is perfect, so He is Allah”, then he attains to the truth revealed in the Verse: “Indeed Allah is rich, but you are poor.” (47:38) The ranks stated in another Verse are visualized by him and he is oriented to achieve the intended aim: “He has power over all things:” (2:20). He parts with his lower self and the reprobate world. He finds himself in such blessed solitude where he is not God yet he is not separated from God.

He is like a face in the mirror and like a mirror in the face. It is like a raindrop that when it falls into the river, it cannot be seen as it becomes the river.

There is a Divine saying: “The man is My secret and I am his secret.”

What is Faqr? Faqr is the Muhammeden inheritance. It begins with the *sharia* (Islamic law) and ends in *sharia*. The perfect man is one who never goes astray from the way of *sharia* whether he is immersed in the internal secret or he is God-intoxicated or he is in the state of contraction and expansion. If he ignores *sharia*, he will be deprived of the special ranks even if he lies confounded in the state of rapture. The sustenance (*rizq*) is fore-ordained. They why should

one worry for it? God grants it, so there is no need to worry. The sustenance seeks the man as the death seeks the soul of man. The death never loses the sight of man; such is the case of sustenance.

There are three stations which are difficult when one steps on the Path of Faqr. One is the station of the world where there are inclinations towards creation and all that is concerned with the world. This is the station of *nasut* (the material phenomenal world). If one comes to stay in this station, he will remain *nasuti* (follower of human nature in its lower form). The second station is the station of Hereafter. If he, through his inner vision, sees gardens and palaces as beautiful as those in Paradise, he is with the angels in the world of power. Whatever station he sees, he should not stick to it. He should neither stay here nor should he sit there. Then he reaches the third station, the world of God-head (*lahut*). As he reaches this station, he is a perfect man, the seeker of his Lord. "One who is patronized by his Lord, he has all at his command." Allah is sufficient, all else is lust.

What is Faqr? Faqr is like that: Makhdoom Jehania visited all the fourteen spheres to attain to the ranks of Faqr but not at any account could reach the stages of Faqr. Had he been perfect in Faqr, he would have lived contented to be unknown. For the sake of Faqr, Sultan Ibrahim Adham renounced the kingdom,

wandered about and eventually scarified his son. Only after that, he achieved the ranks of Faqr. You know that Sultan Bayazid went through the austerities throughout his life and flayed his skin but reached not the stages of Faqr. Though Shaikh Bahu-u-Din and Shah Rukn-i-Alam strove hard but never acquired the ranks of Faqr. Hadrat Rabia Basriya slept happily, saw Faqr in dream and directly achieved the ranks of Faqr. And Hadrat Shah Muhy-ud-Din (Shaikh Abd al-Qadir Jilani) attained to the ranks of Faqr even when he was in the womb of his mother. He was firmly established in Faqr and became the master of Faqr. Having strictly followed in step with *sharia* of Muhammad (PBUH), he was awarded the title of beloved and he was called Faqir Muhy-ud-Din (the reviver of religion). So the Faqir contains the ranks of ownership of the dominion of Faqr. Faqr is not in the visions and miracles of *Ghauth* and *Qutb* (a special category of saints). It is in the Reality of Divine Self. Faqr is the gift of the Lord. It is only up to Allah who blesses a person whether he eats his full or he remains hungry.

I reached the station of Faqr easily.

I saw it in full splendour. I sat in the company of Faqr by its side.

I myself had been Faqr since eternity. I myself am Faqr here and now.

I will remain the Friend of FAqr even in the Hereafter.

The Prophet (PBUH) said: “O God! Let me live poor and let me die poor and resurrect me amongst the poor.”

Faqr is neither a business no self-trading. It is not in speech, silence and in wearing patched garment. Faqr is not even in *sharia*, *tariqa* (path), *haqiqa* (reality), *marifa* (gnosis) and rapture or unawareness. Faqr is not in innovation, waywardness and wine drinking. Faqr is not in the traditions and customs, in sobriety and rapture or spiritual stages and stations. Faqr is not in knowledge and ignorance or all around in the sixth dimensions. Faqr is not in the remembrance and reflection, in the presence and union, and in the worship and good moral character. It is not in the spiritual states and consciousness. Faqr is not in meditation, self-examination of one's accounts. Faqr is annihilation in Allah and permanence with Him. Whomsoever He blesses, blesses him through the munificence of Muhammad, the Apostle of Allah (PBUH).

Bahu! The truth manifested hundreds and thousands of light upon my heart.

Why did Musa remain stranger and kept asking Lord on the Mount Sinai, to show him his Vision?

Hadrat Musa stayed upon mount Sinai but the men of Faqr amongst the *ummah* (nation) of Muhammad, the Apostle of Allah (PBUH) attained to the presence of Divine truth.

Bahu! I found the Divine presence in my heart while Musa lay prostrate upon the rocks of Sinai praying for it.

No need of praying for God's vision as I am immersed in Allah all within and all without.

God says: "You are the best nation that has ever been raised up for mankind." (Quran, 3:110)

He says: ".....and (we) are closer to him than his jugular vein." (Quran, 50:16)

The beginning of Faqr is longing and desiring and the goal of Faqr is immersion, annihilation in Allah. The beginning of Faqr is knowledge and the end of Faqr is to reach the station indicated by God. "He knows the visible and the unseen. He is the Compassionate the Merciful." (Quran, 59:22) The beginning of Faqr is: "Therefore seek Allah" (Quran, 51:50) The end of Faqr is: "Say: Allah is one." (Quran, 112:1)

The Faqr began with the covenant taken from the humankind and it would last till eternity. The beginning of Faqr is silence and its end is hard struggle and strife. In the beginning of Faqr the garment is dirty but at the end the garment is elegant. The beginning of



Faqr is *wilaya* (saint-ship) and the end of Faqr is endless. The beginning of Faqr is detachment, the middle is *farq* (separating Allah from creation) and at the extreme is absorption in Unity. The beginning of Faqr is seeking and the seeker; The middle of Faqr is achievement of aims and at the end of Faqr the heart overcomes the form and overpowers the lower self. The beginning of Faqr is the vision concealed, the middle of Faqr is to become enraptured and at the end of Faqr one becomes a beloved (*mahboob*). The reality of the secret of the secrets of unique Faqr is heart itself. But it is difficult to discover it without the guidance of a Murshid. Faqr is neither in any book and lines and pages nor it is in remembrance, reflection, rapture and in the state of absorption. The beginning of Faqr is annihilation, the middle of Faqr is the detachment from both of the worlds, and the end of Faqr is Union with the Eternal and Glorious God.

The world is of three kinds. First: the men of the world provide information about the world. Second: the theologians tell you about the Hereafter, houries, palaces and delicacies of Paradise. Third: the Faqir imparts knowledge about the Lord. The temptations of the world bring about the punishment in the Hereafter. For the adept in Faqr, the worry about the Hereafter is a veil. Give up both of them. This is the right response. First, one should be detached from the creation. Then

one has to discover the Reality of realities instantly. The Faqirs immersed in unity enjoy higher ranks than Musa who spoke to God and understood the Word of God<sup>80</sup>. Second, the Faqr finds ascent and perfection in the immersion of Unity. This is the rank of Muhammad the Apostle of Allah (PBUH).

The world and the Hereafter both are unlawful to me. The beginning of Faqr is profound devotion and the end of Faqr is the Divinity.

At first, I was divided into four; Then I was reduced to three and next to two. Thereafter I transcended the duality and became one.

In the beginning of Faqr there are tears (*ashk*) and at the end of Faqr is love (*ishq*). In the beginning of Faqr there is imagination (*tasawwar*) and at the end of Faqr there is use of power (*tasarruf*). The Prophet (PBUH) said. "The Faqr might end in disbelief." Faqr is that which conceals the *sharia* within its system though the man of Faqr may be intoxicated and stays in the Placeless. In the beginning of Faqr there is just knowledge of certainty and source of certainty but at the end of Faqr there is truth of certainty (*haqq al-yaqin*). In the beginning of Faqr there is vision and at the end of Faqr is total withdrawal from the sensory (*fana*). It has been said. "Die before bying." Therefore the person who dies, fell apart from everything. Faqir

is one who is not deficient in preference of his duty. There are many duties: permanent duty, temporary time bound duty, monthly duty, seasonal duty and annual duty. The highest and most excellent duty is to know God is omnipresent and omniscient. And the great duty is to give away the whole household in the way of God. In the beginning of Faqr. There is sincerity and certainty. At the end of Faqr there is the company of Glorious God.

It has been narrated that one day Hadrat Rabia of Basra saw the Prophet (PBUH) in her dream. The Prophet of God asked: “O Rabia, do you love me?” She said: “O Apostle of God, who does not love you? But my heart is so much stuck with the love of truth and I am so annihilated in the Unity of Allah that neither love nor enmity has remained therein.”

Listen! The existence of Faqirs is the Power of God as it was said: “Let their faces be mutilated!” The secret of the secret of Faqir is their place at the “farthest lote-tree”<sup>81</sup>. Faqir Bahu says that the station of Faqr, annihilation in Allah, is unique. It is higher than the station of *nuqaba* (chiefs) *uqaba* (successful) *abdal* (substitute) *Awtad* (Pillars) *Akhyar* (good) *Amada* (support) *Gauth* (helper) *qutb* (pole, axis) *shaikh mushaikh* (grand teachers) *Abid* (worshiper) *Zahid* (detached) and *muttaqi*<sup>82</sup> (God conscious). It is because a Faqir is the governor of the dominion of

unity. A unique perfect man is the subordinate to the one who had been “Within two bow’s length or even closer” (the Prophet) with the blessings of God. The name of a unique Faqir is *Nur al-Huda* (the light of guidance).

My friend is by my side. I saw him in reality.

I reached the place conveniently, which was so difficult to reach.

God says: “All that is in heaven and earth glorifies him. He is the Mighty, the Wise one.” (Quran, 59:24)

If you take two letters *ba* (B) and *alif* (A) out of Bahu, the rest that remains is *Hu* (He).

No veil was left and Bahu became *ya-Hu* as Bahu is always occupied with the *dhikr* of *Hu!*

The light is manifested in the existence of the person who is always engaged in the *dhikr* of *Hu!*

He reaches the Placeless secretly.

His body and soul become the manifestation of light.

The Prophet (PBUH) said: “Reflect about his signs and do not reflect about his Essence.”

Bahu burns out his soul in *dhikr* of *Hu!*

The lovers get their share through Love.

God says: “Allah: there is no god but Him. (Quran, 2:254)

One who wants to be a friend of God he should be careful about the performance of ceaseless *namaz* (prayer).

His body, his heart and his head each glorifies God separately.

Bahu, that prayer is just a veil, I do not care about my life; my whole life is immersed in his Presence.

In spite of that, one achieves such ranks, he keeps waiting to perform the ritual prayers otherwise his ranks are withheld and whatever there remains is only deception.

Know that the longing and love for Allah is like a lamp. The inclinations of people, visions and miracles are like the wind. One, who does not keep the lamp within the house of *sharia*, becomes dark. The wind blows and the light is taken away. Five things bring about defects in the character of men of faith. One who does not control them, the way of Faqr is not opened to him. What are those five things? Five senses. These are five thieves within one's person. These are the companions of the lower self: hearing, sight, taste, smell, touch. One should turn away from the wrong action of each of them. So one should repent over the wrong actions of ears, eyes, hands and feet. He should

not hear what is wrong to hear and he should not see what is wrong to see. He should not talk what is wrong to talk. He should not take what is wrong to take and he should not go where it is wrong to go.

Listen! The theologians, *qadis*, scholars, rulers and kings study *sharia* so minutely but they do not look into their lower self even once in their life. So the Faqirs keep enquiring their self diligently day and night. The *Qadi* of Love issues order to kill the lower self. The *Mufti* of Love agrees with it through his legal opinion. The ruler of *dhikr* and *fikr* (reflection) commands to imprison it with the chains of sincerity. The *sharia* of Muhammad (PBUH) seizes it by the collar of servitude. I wonder about the conduct of the people who judge others but they are careless to take care of their own self. The Prophet (PBUH) said: “A time is to come over my *ummah* (nation) that they would recite Quran and perform prayers in the mosque but their hearts would be devoid of faith.

Listen! So much of purity and knowledge are not obligatory acts of *sharia* but it is obligatory to act in accordance with the knowledge and abstain to commit sins. It is not obligatory overdoing in worship but it is obligatory to be careful of sins in the light of piety and knowledge that one has. Even if some one prays for the whole night and keeps fast every day, he cannot withhold himself from committing sins. What is the

use of all that if he is inclined to do greater sins? So be it known that one should not study under the teacher who is a seeker of the worldly gains. It has been aptly observed: “The company leaves a mark.” God says: “Call men to the path of your Lord with wisdom and mild exhortation.” (Quran, 16:125)

One should not seek spiritual wisdom from a seeker of the world, the courtier or the rich men and princes because he might be negatively impressed by them.

The Prophet (PBUH) said: “The love for the world is darkness.” Only a shameless person strives after the worldly gains. If a seeker of the world threatens a seeker of God that either he should accept the world or should be ready to be killed. It would be better for him to accept death but he should never consent to accept the world. It is so because the world is hateful of God: it is the enemy of God. Each day the world receives the divine command: “Don’t go near my friends. Keep away from them. Show them your real face, black and ugly so that they might avoid you and might entertain no wish for you. Then they would turn away from you and dislike you. They would not be inclined towards you and might not be attached to you. O world! I do not like your friends, therefore you, too, don’t claim my friends.” So the men of scholarship, who get the benefit from worldly riches, were deprived of the benefit of faith. One who offers excuse of looking for

money and riches to help the Muslims, deserving people and the poor and the destitute, is trapped by deception and falseness. It means that through falsehood you can gather riches. The people of the world do not find joy in devotion, remembrance, reflection and solitude.

Bahu! The Prophet divorced the world thrice.

A woman becomes unlawful after the divorce three times: one divorce against her, then the second and then finally the third divorce.

One who loves the world is involved in hypocrisy.

Know that begging is of two kinds. For the sake of getting unlawful, the begging is unlawful. The Prophet (PBUH) said: "The begging is *haram* (unlawful in sharia)." Evil demands and the desires of ego for the worldly pleasures are all unlawful. Lawful demand is lawful to gain the lawful. To implore God and the Prophet of God and the saints for the sake of Divine love is perfectly lawful. Had such a request been unlawful, God would not have commanded: ".....nor drive away the beggar." (Quran, 93:10)

The begging of a Faqir is, in fact, his occupation in the remembrance of God. The recitation of the Word of God is certainly lawful.



It is said: “Guiding towards good is like doing good.” However, what should be the main quality of a Faqir? He is always at war with his lower self and the lower self groans with sorrow. Such a warrior lover is contented with God and sits as a judge over the deeds of his self. Faqir became a lover since eternity and he was the seeker of God since when the destiny had been decreed. He remembers Allah in every breath (*pas-i-anfas*) and is not separate from God even for a moment. He can beg and demand because he is guided by through the purity of his heart. For one who has not experienced these states, begging is unlawful. Such a person is a scoundrel and lustful.

I go to every door and humiliate my lower self.

I am its enemy and it is my enemy.

Begging is allowed to such a student who does not study for the sake of worldly gains by studies for the sake of Allah. His demand seems obvious through his outward and inward attitude. For one who learns knowledge for earning wealth begging is unlawful. God says: “Trifling are the pleasures of this life.” (Quran, 4:78). The seeker of such pleasures is avaricious.

The seeker of God imagines the ninety-nine Names of Allah so that the love for the world does not remain in his heart. ”There is no god but Allah,

Muhammad is the messenger of Allah. I bear witness that there is no god but Allah, the One. None is His partner. And I bear witness that Muhammad is His Apostle and His servant.”

Whosoever considers and sees the ninety-nine Names of God in the interspace (*barzakh*), becomes a man of longing and love.

Allah is sufficient,  
all else is lust.



(For ALLAH)

The Eternal one

The Living

Bahu! Alif (A) is sufficient

Don't go looking for Ba (B).

Wash away whatever you have read except Allah.

Bahu! The remembrance of God is my faith; the remembrance is obtained from the Mustafa.

I wished to go to *kaaba* for circumbulation but the *kaaba* demanded to bring along the pure heart.

Whoever keeps the heart pure, finds the *kaaba* present before him.

The pure-hearted is one who goes against the commands of the lower self.

God says: “He taught man what he did not know” (Quran, 96:5). The Prophet (PBUH) said: “Whatever reverence was taught to me, it was directly taught to me by my Lord.”

All the knowledge is an interpretation of *Kalima Tayyiba* (there is no god but Allah. Muhammad is the messenger of Allah). This is the excellent way of remembrance. The Prophet (PBUH) said that the hell-fire is prohibited to touch the person who recites *Kalima Tayyiba* loudly after the ritual prayer. Again the Prophet (PBUH) said: “The reward of *Kalima Tayyiba* is the Paradise itself. The Prophet explained that *La ilaha illa Allah, Muhammad-ur-Rasul al-Allah* contains twenty-four letters (in Arabic). Similarly day and night have twenty four hours. When a person says: “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*”, each letter burns away the sin of each hour as the fire burns the fuel. The Prophet (PBUH) quoted the commandment of the Lord that “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*” is His fortification. Whosoever comes within the fortification is saved from His punishment. The Prophet (PBUH) said that whosoever repeated the *kalima* forty times in a single meeting he would be pardoned for the sins of seventy years. The *kalmia* Tayyiba includes all kinds of

knowledge within the religion. All the other scriptures are just its interpretation.

Your friend is with you. You can see him in the mirror of your heart whenever you like. The manifestations of Light do not appear in the mirror which has turned black due to the impurity and rust. So the heart remains pure only if it is without turbidity.

The evil thoughts do not enter the pure heart. The hell-fire becomes *haram* (unlawful) to a person who recites hundred times “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*” even once in a lifetime. When a person utters *kalmia*, it goes up and moves the Throne. It is commanded: “O Throne, halt!” The Throne says: “O my Master, how can I halt until you grant pardon to the speaker of this *kalmia*?” The command is issued: “I’ve pardoned.” *Kalima is*, of course, the key of Paradise.

It has been stated by the Prophet that one who recites “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*” much, the hell-fire does not burn him.

The Prophet (PBUH) said: Many are the reciters of “*La ilaha illa Allah*” but those who are sincere, are scarce.”

The Prophet (PBUH) said: “One who uttered “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*”, entered the Paradise without accountability or punishment.”

It is no use of verbal declaration if there is no belief in the heart. The Prophet (PBUH) said: “The faith is to be acknowledged through speech with the belief in the heart.”

It is the stamp upon the coin of a rupee where it is correctly written “*La ilaha illa Allah, Muhammad-ur-Rasul al-Allah*” but if there is doubt of its being base and falsehood and it is not gold or silver, it is thrown into the fire. Then it is taken out of it. If there is truthfulness within, it cries and laments as it is put into the water. If there is falsehood, it is ashamed; it becomes silent and finally turns out black. Similarly here the verification of faith depends upon the heart. Where do you get the verification of heart? From the remembrance of heart. And where do you get the remembrance of heart from? From the Shaikh Murshid who is united (*wasil*). Who is called the united shaikh? The shaikh who revives the heart and mortifies the soul.

How do you come to know what the revival of heart is? As the tongue is a piece of flesh, so the heart is also a piece of flesh. As the tongue utters the Name Allah loudly, so the heart also does so. The ears hear and the friends all around also hear. But the Shaikh should have the qualification to revive the *sunnah* (way of the Prophet) and to put an end to *bida* (innovation). The heart, which is still involved in the love for the world and sensual pleasures, does not turn

away from the carrion i.e. the world. Such a heart should be polished by the remembrance of Allah so that it may become the seeker of the Lord. And the Murshid has also the quality of his Lord. Hadrat Ali said: “Whosoever taught me one letter, he is my lord.” So that letter has not been written in the Quran or in any other book. There remains no veil between God and the person who knows that letter. But the man of knowledge should be the true judge who follows the way of the Prophet according to the Quran and *hadith* (tradition of the Prophet).

He perfects himself in “the world of Godhead” (*lahut*) and strictly follows the *sharia*. He never deviates from the *sharia* having no difference at all. He takes care of the interspace (*barzakh*) and knows the guide on the path. It happens that one who feels the effect of the remembrance of the Name Allah, is not pleased with other than God. One who is blessed with the effect of the remembrance of the Name, finds affection in *Hu* (He) and fears from the company of the people and all the other than God. As a deer loves the company of another deer, so Bahu enjoys the meeting *Ba Hu* (with He).

Know that for the Friend of God and the man of *dhikr*, annihilated in Allah, the family house, sons, parents, brothers, relatives, money and wealth all are worthless. Having taken all this into his consideration

this place for him is just a show place. He, in fact, is mindful of the Day of Resurrection. He is not pleased with the high ranks at all. Faqr is everlasting, rankless and without kingdom.

God says: “On that day, when the Spirit and the angels stand up in their ranks, they shall not speak.” (Quran, 78:37)

If the Faqir claims anything as his possession except the remembrance of God and considers his seat as his base, he is absolutely a *kafir* (the person who rejects Allah and His messenger).

He finds no share in Faqiri or *Darveshi* (within the circle of Faqirs or Darveshes).

O son of Adam! Do not be inferior to a dog who has no country and no abode. “A trust is owned by none.” So a mosque is a place which is not owned by any body. Similarly the Faqir, the man of God without any property, is a reservation like a house of God.

God says: “I know what you do not know.” (Quran, 2:30)

“There is nothing in both the worlds except Allah.”

## Chapter IX

About wine \_\_\_ about the truth regarding the *Awlya*-Allah (The Friends of God \_\_\_ and about giving up all the other than Allah.

God says: "Do not approach your prayers when you are drunk." (Quran, 4:43)

Know that the wine drinkers are the people close to Satan. Whosoever drinks wine is miserable in both the worlds. The wine should be that of the love for God and the host should be Muhammad (PBUH) at the reservoir of *Kawthar* (nectar in paradise). The wine drinkers are deprived of that. Whosoever drinks wine is like a person who commits adultery five times with his own mother within the *Kaaba* (House of God). He is accursed seventy-five times. Whosoever takes opium is a fool and a silly person. Whosoever uses *post* (poppy head used as drug) is the enemy of God and the friend of Satan. Whosoever smokes tobacco follows the custom of infidels and Jews who are misguided like Nimrod. Whosoever drinks beer, he is disgusting for prayers and fasts.



The world is just singing and dancing and disbelief. The wine drinkers take pleasure in singing and dancing. And the infidels lie prostrate before the idols and sing and dance. All of them are liars and deceivers. The Prophet (PBUH) said: “The liars are not included in my *ummah* (nation)”. He (PBUH) said: “if I am fearful of my *ummah*, I fear them from weakness of *yaqin* (certainty) amongst them.”

Bahu! The wine drinkers who sing and dance, be accursed!

They are profligate who don't offer prayers.

They are like asses and pigs.

Know and do not sit in the company of the devil's party. Know that singing and dancing are apposing to each other. Dancing is lawful for the *Fuqara* who have given up desire and lust and who are immersed in the unity of God. The ecstasy caused by singing takes away to Satan. The ecstasy caused by *dhikr* Allah with dancing and without singing creates passion and love.

Such a Faqir can dance who first of all listens to Sufi Songs (*sama*) and then starts dancing. He feels feverish by the heat of *dhikr* in Allah. If the state is real, he falls down due to that fever and dies there and then. But if the state is less effective, he does not make any movement. He falls down and the spirit lies cold in his body as if he is dead. Then he regains consciousness. If the state is inferior, then smoke comes out of his

mouth like that of fire. After that, the fire of Allah rises up and the flaming fire burns up his whole self turning it to ashes. Out of ashes a piece of flesh comes out and the same flesh in the ashes moves with *dhikr-Allah* and turns up properly to the previous form as it was or it happens that clothes upon his body are burnt up during the dancing along with *dhikr-Allah*. Then he wears other cloths. Among the dancers whosoever doesn't pass through such states, is declined in spirit and trapped by Satan. We take refuge in Allah from it.

Then there are others were unaware to the Divine ecstasy. Such people are not in need of any other kind of ecstasy. Therefore, it is evident that the wine drinkers have no share in the real ecstasy. They have not tasted the eternal wine even that which remains at the bottom. They have not been able to find out the reality. They are uncultivated and they have bought the hell-fire in turn and taken it away in their own hands. They have cut off themselves from the religion of Muhammad (PBUH) so that they enjoy the evil and ogling in the company of beautiful children.

The Prophet (PBUH) said : “I fear and I am fearful of the act of my *ummah* like that of the community of Lot”.

*Dhikr* of the people who indulge in innovation and do not offer prayers, is not acknowledged.

God says: “Say: if you love Allah, follow me. Allah will love you and forgive your sins”. (Quran, 3:31) All else are the stages of walking of flying. If you walk upon water, you are a straw. If you go up flying, you are a fly. Seek the willingness of the Prophet, and then you may consider yourself somebody. Allah is sufficient, all else is lust.

Listen! The gain of the worldly riches is the share of the mean. It is everlasting misery because Satan is the owner of worldly riches and money. Why are the men of the world worried to gain the worldly things?

The men of Faqr are as loyal and sincere to the glorious God as the men of the world are so to Satan. God says: “Did I not enjoin you. Sons of Adam, not to serve Satan who is your acknowledged enemy and that you should worship me?” (Quran, 36:60)

It is surprising that one may be the enemy of God and depends upon the world and Satan. We take refuge of Allah from it, as the world is another name of perplexity. It puts its friends into evil and trouble while the Name Allah is wholly composure and blesses its friends with composure in both the worlds. God be praised! The people run away from their real self and entertain whims and wayward thoughts. They sleep in ignorance and get up with temptation whereas each particle around a person is accountable. But the people are still liars while finally there is punishment for them

due to the temptation of the world. They are the miserable lot.

Bahu! The people of the world are devoid of reason. They are lavish in the praise of the money and worldly gains day and night. The people of the world consider their riches as the sole aim and purpose and even worship as their deity. The seekers, who are from amongst the people of the world, are repulsed (*mardud*). The pleasure of the people of the world is like pollution nocturnal. But the world is unlawful for the men of God. The world is a shameless woman and a seeker of the world is a disloyal person.

One should abstain from the company of women whether someone amongst them may be pious and worshiper. There is no benefit in their company.

Bahu! Though the world may be decorated with gold and embroidery, still her beauty is like that of a snake's shin.

Bahu! Though the world may be wealth itself, yet the seekers of the world would be like the cattle. The seekers of Lord are heedless to all that. Faqr or *Darveshi* is a high rank. God does not grant *Darveshi* to any body except to the Prophets or saints or the elders amongst the religious people because they have faith and they are truthful. The Prophet (PBUH) said: "A believer is a mirror for the other believer. What is

the world and which is that called so? Well, the world is that which keeps a person away from God. Therefore, money is useful, if one feels contentment. No poor person ever claimed to be God. If someone did, he was a man of the world. It is why the Prophet of God spent money and did not pay any regard to it so that he may not be considered amongst the people who are niggard.

The leader of Muslims, Hadrat Imam Azam, did not accept the seat of a judge even for one day lest he might have to stand in the line of *Qadis* (judges) on that Day of Resurrection. So every body know that the world is evil yet he considers the evil good for himself. One knows God as the creator of all the good and bad but still the people turn away from the Glorious God. It is certain that people of the world have two hearts, two faces and they are pale-faced due to the duality.

Even if the whole earth becomes gold, the shameless person will not have their fill.

Whether they are pale-faced or black-faced, they do not turn their faces to God.

The world and the gold, too, are misery and they follow no religion.

Bahu! The world is *kufir* (rejection of faith) and only a *kafir* is destined to get it.

Whomsoever the truth guides, he becomes the loving friend of God.

Whosoever utters the Name of Allah loudly, the people take up the cudgels against him. And whosoever utters the name of the world or the Satan, they don't say anything against him. Though it is sufficient on behalf of all to say *Jalla Jala-la-Hu* (the Glorious and the most high God). When you hear Allah, yet if you do not say that, is it not then a sin on your part?

It is evident that whoever is distressed to utter the Name of Allah, is the seeker of the world either he is with the Satan's party or he is a proud person indulging in sensual desires. He would not be out of these three categories. We take refuge in Allah from it. One feels pleasure to hear the name of the person whom he knows as a friend. When one utters the name of a person's enemy, he feels much anguish. So the Fuqara feel much anguish when the people talk of the world and Satan. The scholars are pleased when they get the land as reward or they are invited to attend the court. May God protect us against the company of the seeker of world who is greedy! Never listen to them and do not follow their bad conduct because they have wasted away their inheritance of worship and happiness. They are hovering around the gates of the rich men, chiefs and kings in worry. They perish at that time as they may believe no more in the word of God. And the Faqirs fall in perplexity and depravity

when they have no faith in the Glorious God and they are inclined to approach the men of the world. We take refuge of God from it. May God protect us against the scholars without practice and the Faqirs without patience and trust. Allah is sufficient and all else is lust. There have been Faqirs who ate the grass and the leaves of trees for twelve years and died because of hunger but never went to the doors of kings and men of the world. The scholars who act and practice accordingly, are perfect in poverty and penury. The scholar Faqir is perfect because the poverty, penury, are food for him and he is the companion of the Living and the Eternal one. It is equal to a Faqir whether his stomach is full like a cauldron and he drinks water as much as the sand absorbs it. The tongue of the Faqirs is like the sharp sword. If they eat much, they practise *dhikr* as much. They kill their lower self. Whether the Faqir is at the stations of Majesty and Beauty, he is never without *dhikr* at any moment. Food for the Fuqara is like the fuel for the stove. Their stomachs become light due to the flame of the fire of love. Neither they are forever in Union and Presence nor they are always far and remote. Sometimes they are warm and sometimes they are cool. Such are the men of God. They are aware of letters, dots and the vowel point.

All the vowel points and ups and downs show longing and love to the lovers.

The scholars quote the Prophet (PBUH) who said: “Adam’s foundation curtailed the mixture of different elements.”

Why do the people give gold to a bad Faqir?

Only because he utters the Name Allah.

I know all the prepositions and precepts and study them. You yourself are not convinced of what you say and do.

*Darvesh*, when you were inclined toward money, you wasted away your learning and knowledge.

Bahu! The money closes the door of truth in the face of a *darvesh*.

So a *darvesh* should never be pleased with money.

A *Darvesh* is a treasure of mystic secrets. It is not *darveshi* to attend at the gates of rich people.

Someone asked a *Darvesh* about his name and place.

He said: “Go, ask God. The place is Placeless.”

Look at the Tablet<sup>83</sup> and read yourself what is noble? That is the perfect style of Faqir. *Faqiri Darveshi* is not in dialogue: it is neither in reading and



writing the propositions nor in story telling. Faqr is to discover the wisdom, to absorb oneself in the Unity of the Graceful, and to die to oneself. It is to detach oneself from the sensual desire and Satan-like disobedience. It is in quietness by being polite and in taking care of the essence of *dhikr* in body and soul. It is in wisdom and vision by keeping the *sharia* in view and in diving into the Divine world and bringing out the jewels. It is in repentance having seen the dark faces of the people of the world. The Prophet (PBUH) said: “One third of the faith leaves the person who sees the face of a tyrant.”

O God! You have placed an ocean of desire in my self and then said: “Beware of it!” O my God! Without your friendly help I cannot open that which has been closed. You made Satan and my lower self my enemies and commanded me to be at war with them. I cannot see both the enemies with external eyes. O God! Grant me the eyes that can see, so that I may know the external and internal enemies and fight against them. O God! Your favour should be my companion. You filled my whole existence with greed, desire and temptation and commanded me to live without temptation. I cannot escape from all that without your grace.

Nothing is dearest to me except God.  
This is the truth, which is sufficient to the  
seekers for guidance.

There is longing in *sharia* (to follow the law). It is the precondition of Islam to protect oneself against the evil of Satan, to do good deeds not to do that what God has prohibited: to eat the lawful and speak truth, to know the minor and major sins, to learn knowledge, to fortify oneself by religious obligation, necessary acts, the customary practises and doing what has been commanded (*fard, wajib, sunnah, mustahab*). One should stay within the fort of prayer through the help of God.

In the *Tariqa* (Sufi Path) it is precondition to take speed like the flight of an eagle that as soon as it flies, it reaches the destination. Reality is in the demonstration of love. All is He and whatever happens, comes from Him. Do not object. O Friend! “The good and bad are all from Allah.” The good for the creation is Muhammad, the Apostle of Allah (PBUH) and the evil is Satan. Whosoever is wiser (*arif tar*) is humbler. One who does not know the reality of these four stations is like an animal. He knows nothing of *silk* (the chain of *baraka*) *suluk* (journey toward God) *tasawwaf* (Sufism) and Faqr (spiritual poverty).

I am worse then whatever you see.

Even in the worst kind of conditions I've found out the truth.

Know that in every station there is *qabd* (contraction) *bast* (expansion) and *sukr* (rapture). The station of Tariqat is full of rapture. May God grant us protection against the rapture of death, the sudden death.

As soon as a beginner, an average disciple and an adept come into the *Tariqat* they can know their own spiritual states. They become supervisors upon themselves so that they recite *darood* (salutations upon Prophet) in the case of rapture and remain sage. *Sharia* (external law) is like breath while *Tariqa* (esoteric way) is like a step. One raises the step when he intends to travel. The *Tariqa* is the Path and while on the path you need water and other provisions otherwise you may perish. *Sharia* is like a boat and *Tariqa* is like a sea. There are ups and downs on the waves like Nuh's flood. At this juncture there should be a Murshid (guide) to help. There should be favourable wind too so that the boat may not sink and it may not be destroyed by the torrent. In the *Tariqat* stupendous rapture appears and the seeker may find himself trapped in the labyrinth of *Tariqa*. Whosoever finds visions and miracle in the *Tariqa*, loses the way. Some seekers can enjoy walks and flights. Some experience wonders and ecstasy while others become *majdhoob* (intoxicated saint) by the heat of *dhikr*. Some face

whims, wayward thought and whispering of devil. Some become mad, unconscious of indifferent to the society and give up the ritual prayers. Some feel the states of Majesty and Beauty. Some went insane due to the attraction of *Tariqa*. Some were drowned in the sea and others met death hanging themselves from the tress. A few ran away to the desert and met death for the lack of food and water.

The fire of the rapture of *Tariqat* burns the seeker so much day and night that neither he can rest or sleep at night nor he finds comfort during the daytime.

There is humility, coarse dress and the *dhikr* of heart in *tariqat*. There is rapture and *mushriki* (associating something or someone as a partner with Him) in *Tariqat*. There are two ways of *Tariqat*: either one puts the chain of curse round his neck or one binds himself with the chain of worship and prayer, obtain closeness to God and is united. In *Tariqat* do not expect pleasure.

A disciple may remain at the stage of *Tariqat* for forty years but the Murshid is absolutely perfect, who can take him away from *Tariqat* to the station of *Haqiqat* (spiritual reality). Therefore, in reality, there is *adab* (correct behaviour and deep courtesy) which is needed. The disciple knows of the Divine presence. In reality there is *wisal* (union) and one stays there with good conduct and composure. He finds many stations

open before him by the Grace of God and needs nothing. Allah is sufficient, all else is lust. “Islam is truth and *kufir* (rejection of faith) is falsehood.”

Bahu! The humility of a humble person is better when he likes care of all the religious obligations.

One should perform *dhikr*, offer prayer for five times and keep fast for thirty days. On the Path of Faqr one finds these five treasures.

In *Tariqat* there is an inclination toward jinns, angels, human-beings, gold and property. These are not just inclinations, these are, in fact, tests ordained by God. Thousands of innumerable seekers were ruined in the marshes of *Tariqat*. One out of thousands reaches the shore safely by the Grace of God as well as by the blessings of perfect Faqirs. The Murshid is generous like the Chief of the universe (PBUH). The spiritual power (*baraka*) of my *Pir*<sup>84</sup> is helpful to me every moment. How can a *Pir* (the spiritual guide) who himself is imperfect, depraved in the *Tariqat* and who seeks the gain of the world called, the carrion, grasp the hand of a seeker to help and guide him?

Bahu! The leader leads towards the truth.

He takes the seeker to the meeting of Mustafa.

Know that the Faqir should have no vanity, the scholar should be without temptation and the rich should be generous.

For the *ulama* (scholars), generosity may be difficult and for the king justice may be difficult and for the *qadi* (judge) it may be difficult not to take bribery. Similarly, for the ordinary person the work of selected men is difficult and for the special people it is difficult to do the ordinary job. Faqr is special and the ordinary world is gold. If you give away the gold and property of the whole world to the selected people, they would not accept. An ordinary person would not accept if you give away Faqr, starvation and the ranks of saint to him. God says: “.....some will be in paradise and some in Hell.” (Quran, 42:7) Again He says: “I only created mankind and jinn that they might worship Me.” i.e “they may know Me.” (Quran, 51:56)

The worshipers are men of knowledge and knowers are the men of wisdom (*arif*). So the worshiper (*abid*) is a beginner and the wise (*arif*) is an adept. How can a beginner know the states of an adept? And *sharia* is of two kinds, First, the *sharia* is Islam as God says: “Say, I am a mortal like yourselves. It is revealed to me that you God is one God.” (Quran, 18:110). Second, *sharia* at the end is commandments. God says: “He does not speak of his own fancy.” (Quran, 53:3)

Similarly, in *Tariqat*, one traverses the paths. When he reaches the stage of reality, he considers as if he stands before the king with the people waiting around respectfully. When a Faqir has obtained *marifa* (wisdom), the commandments of *Sharia* are received by him through revelation by a clear voice as if one delivers message to someone. All this is in accordance with the ranks of the prophets. After the *Sharia* such a message is a reward. This is not an ordinary stage; it is destined for the men of distinctive qualities (*khas al-khawas*). The *tariqa* becomes perfect here. One consistently loves the Divine unity. One reaches such a stage in the *Tariqat*, becomes *arif bi-Allah* (Gnostic with direct knowledge of God) *ashiq li-Allah* (lover of God) and *wasil fi-Allah* (united with God). He is the greatest Gnostic capable to forgive. This is the way of *Tariqat* of eternal Unity:

There is Unity, within Unity, within  
Unity. Whatever you see other than Unity,  
that is an idol.

The Prophet (PBUH) said: “Whatever occupies you other than Allah, is verily your idol.”

There is Faqr in *sharia* (external law), Faqr in *Tariqa* (Path) Faqr in *Haqiqa* (reality) and Faqr in *marifa* (wisdom, spiritual knowledge). An adept in Faqr of *sharia*, Faqr of *Tariqa* and Faqr of *ishq* (love)

reaches the station of Faqr where there is nothing other than Allah.

Know that Faqr is an ocean and that ocean is full of mortal poison. Whosoever reached this ocean and drank a cup out of the ocean, he died as soon as he tasted it but actually, he was martyred and did not die. He was taken away to a station of “Die before dying.” He entrusted himself to God as God says: “To Allah I command myself. He is cognizant of all His servants.” (Quran, 40:44)

Know that Hadrat Abu Bakr is *shariat*; Hadrat Omar bin Khattab is *tariqat*; Hadrat Uthman is reality; Hadrat Ali is *marifa* (wisdom) and The Prophet (PBUH) is the *Sirr* (secret).

Again

Hadrat Abu Bakr is truthfulness;

Hadrat Omar Bin Khattab is justice with self;

Hadrat Uthman is modesty:

Hadrat Ali is generosity and nobility (*karam*):

The Prophet (PBUH) is Faqr.

Again Hadrat Abu Bakr is wind:

Hadrat Omar bin Khattab is water;

Hadrat Uthman is fire;



Hadrat Ali is earth;  
The Prophet (PBUH) is soul within the  
four elements.

It is the Divine saying: “Man is My secret and I am the secret of man.” Man is the Prophet (PBUH) and other human-beings have been granted different ranks accordingly.

Siddique (Abu Bakr) had truthfulness,  
Omar had justice and Uthman was modest.  
But Shah-i-Mardan (Ali) was blessed with  
Faqr through the Prophet (PBUH).

Faqr, in the end, achieves its object. It gets freedom out of both the worlds, as it is often prayed: “May God recompense you with good in both the worlds.”

I walk through the placeless without head.  
How can one describe the qualities of  
lovers?

When a lover of God and a Faqir in God reaches this station, he meditates and having closed the eyes finds him wherever he wants to be. As he opens his eyes he sees himself there internally as well as externally. He can go to every meeting and station and sits wherever he likes. In *Tariqa* an adept finds the destination. What is the difference between a beginner and an adept in *Tariqa*? A beginner in the *Tariqat* is face to face with the divine and an adept selflessly entrusts himself to God. He is capable to see into the

station of Magnificence through the *Haqq al-Yaqin* (the truth of certainty). He is neither God nor he is separate from God.

Bahu! Spring is pleasant only when one is with the Friend.

What is the spring for without Friend?

All those who are without Friend, are deprived like the men of the world with huge load on their back.

I implore Allah to protect from saying without putting the same into practice. There is one point in thousand books and there are thousand books in one point: the Name Allah is one word but both the worlds can be given away for the Name. The human beings are of three kinds: the veiled ones or the rational animals, the intoxicated insane fools and the beloved human beings\_\_\_ the rank of Beloved enjoyed by the Prophet (PBUH). If a beetle smells the pure perfume of rose scent, it dies. Similarly, a pure human-being is mortally disgusted to smell the odour of a carrion.

Therefore, a Faqir is the companion of the men of God. The men of knowledge are like perfumed ones while the men of the world are like the beetles in search of a carrion. They are bad-smelling slanderers.

All the men are of three kinds: the first kind is that of Fuqara whom God granted remembrance, reflection, Union, Presence, annihilation, subsistence, Unity,

passion, love, ecstasy and rapture. He made them unaware of all other than God. He made them “mad” as they do not go to any door other than that of Allah. The seeker of God is a man. The second is a kind of those whom knowledge, forbearance, action, and God-consciousness have been granted. They are men of intellect and awareness and they are *ulama* (scholars), inheritors of the prophets through the Prophet of Islam. They are strict followers of the Prophet (PBUH) in speech and deed, detached from the world. The third kind belongs to the world and embellishment of the world, gold, treasure and money. They are remembered with reference to the *kafirs* and hypocrites, greedy and unaware like dogs, pigs and donkeys. God threw them away from him. Therefore, the seeker himself should be the judge doing even-handed justice in these matters. He should know what kind he belongs to.

Faqirs are of two kinds: those who have abandoned the world and those who are at liberty\_\_\_ free from the world. Then there are those who have become Faqirs to collect the worldly riches. They abandon the world but love the people of the world. They have, in fact, not abandoned the world. They have actually sold themselves in the guise to gain gold and worldly gains. This is not real and special Faqr. The Prophet (PBUH) said: “Some Faqirs leave the

world to receive worldly gains. “The Faqir at liberty, having world abandoned, is the person who is detached from the world as well as from the men of the world. Faqir is one who gives away what he has been given, in the Name of God. Whosoever is qualified by this quality is *Sultan al-Tarikeen* (Sultan of those who have abandoned the world).

When the Faqir is absolutely detached and free from the world, he becomes serene and composed (*sahib-e-jamiyat*). Whosoever keeps God in view is verily called Faqir *Sultan al-Arifeen* (Sultan of Gnostics) eternally a king whether he is resident, a governor or he is always in journey. The world does not seem pleasant to him without God. He gives away everything in the Name of God.

God separated *Ibrahim* from the tribe of *Kafirs* and attached him with himself as a singularly unique person while Abu Jahal was cast away as a stranger out of the unique tribe in *kaaba*.

Bahu! He wrote my name among the group of lovers.

What is the mosque, the church, the hell and the Paradise in the eyes of lovers?

If the whole world is swept by wind, the lamp of the favourites of God will never be extinguished.

The lamp that God lights cannot be extinguish by a breath or “fie”.

One who does so, burns his own beard.

These two are *bi-niyaz* (in want of nothing): kings and beggars. These are strange people. Neither anybody has been like them before nor there will be afterwards. According to a wise saying, a Faqir is in want of nothing because he is the companion of One who needs nothing. The kings want nothing else because they have gold and treasure. The kingdom of Fuqara is eternal and everlasting. When the people lamented in hell and those in Paradise took comfort in palaces with houris, the Fuqara in Paradise would implore God due to the intensity of their separation and love, to show them His Countenance.

The people in Paradise and hell would be stuck with wonder over the conduct of the people desirous of *deedar* (vision, countenance). Their cries and prayers would reach God and they would be told: “We have allowed you to enter paradise, why do you lament then?” They would submit that as the people of Paradise took the view of hell, so they had also viewed the Paradise and came to know that without His Countenance it was like hell: “In separation the fire of love and passion burns in our heart so that if we sigh, even the paradise would be burnt out. We are anxious

to see the countenance otherwise; the paradise is like a carrion for us. Kindly grant us Your vision!”

Then God would say, “You have gone through so much anguish to see the countenance. Now you may see I won’t withhold myself.” When the people desirous of countenance, saw the vision, they would fall down intoxicated for years. The intoxication of the Faqirs is the intoxication which is a sign of Vision.

It has been told that one day Lord Isa saw the world in the form of a widow. Her body was bent and she wore a coloured sheet over her head. One hand was adorned and stained with henna and the other hand was stained with blood. Lord Isa said: “O accursed one! What is your back bent for?” She said, “O Spirit of God! I have killed my son, so my back was bent.” He said, “What is the coloured sheet for?” She said, “I seduce the young men through it.” He said, “Why is your hand stained with blood? What have you done?” She said “I have just now killed my husband.” He asked, “What is the other hand adorned thus?” She said, “This moment I have already taken another husband.” Lord Isa was surprised to hear that. She said, “My Lord Isa, it is more surprising that when I kill the father, his son comes forward to love me. If I kill the son, the father becomes my lover. If I kill someone’s brother, he becomes my suiter. O Spirit of God, more surprising than all that is the fact that I have

killed some thousand husbands, none was displeased with me at their death. One who was a man, did not seek me but the one who sought me, I did not want him. And one who did not want me, I came forward to want him.”

Listen, the world is a gaudy show of Satan. As soon as a person takes money in his hand Satan, the accursed one, says to him: “Do you know that you have handed over your faith and religion to me because the riches of the world are my goods. One who holds my goods, comes into my religion, turns sinful and recedes from the religion of Muhammad (PBUH)”

Faqir Bahu says: “Whatever gold, silver, treasure of the world one collects and whatever the people of the world act like *hajj* (pilgrimage), payment of *zakat* (wealth tax), recitation of Holy Quran, giving alms and learning the knowledge of religious laws and whatever exists there outwardly in both the worlds, may be gathered at one place, even then it cannot be equal to one moment of Faqr, poverty and passion of the lovers. All these things are liable to decline. But the moments of Faqr are everlasting. All the other people are labourers as they expect wages but the Faqirs are men in the presence. Faqr is the way of the nation of Muhammad, the Apostle of God (PBUH). The way of Muhammad (PBIH) leads to heavens. The ways are

like the cultivated fields of Paradise. What is cultivation? It is to reap what you have sown. The Prophet (PBUH) said: “The actions are in accordance with the intentions.”

The religion is of no benefit to the *rafidites*<sup>85</sup> (deserters), the *kharijites*<sup>86</sup> (separatists), the *fasiq* (profligate) and men of the world. The Prophet (PBUH) followed the way of Hadrat Ibrahim Khalil al-Allah (the sincere Friend of God). He was detached from the world. He was the seeker of the Glorious Lord and not the seeker of the world. He was neither avaricious nor a man of whims and prejudices. The way (in *fiqh*, the science of the application of *sharia*) of Imam Azam<sup>87</sup> is excellent.

Know that when the coin was stamped Satan picked it up, placed it upon his head respectfully and said, “Whoever is there to like you, will be my slave.”

O my dear, if you want to reach closer to God, you should keep away from the calamity of riches, which is as big as the mountain of *Qaf*.<sup>88</sup> One should throw away this chain of curse from himself and get out of the line of Satan. A person should not shun Faqr of Muhammad (PBUH) which is the blessing of God. One who does so is like a dog who strives to snatch a bone. The Prophet (PBUH) said: “The world is a carcass and its seekers are dogs.” A carcass gives such



bad odour and even the executioner does not pick it up. It is eatable for dogs only.

One, who steps in the domain of Faqr, abandons the world for thousand years. If the idea that the world is good crosses his mind, he is still a seeker of the world, which is like a carcass. He is still a man who aspires for ranks. He is not the man who seeks the path.

It has been narrated that one of the Companions of the Prophet had only one sheet of cloth in his house. When the Prophet (PBUH) asked him to take four hundred dirham to spend for himself, he sought the advice of his wife. She did not think it fair because she considered the gold of this world as evil. The enemy should not be kept in the house. The Companion said, "If I don't take gold, it may be disobedience of the Prophet." The wife suggested that he should offer prayer of two *rakat*<sup>89</sup> and beg God to grant them death so that they may not bring the dirham in the house. He did so and the wife begged God accordingly. Both of them died. In this age all the people pray two *rakat* to gain gold. We ask refuge of Allah from it.

Bahu what is the dirham of the world?

It is the chain round the feet. None can help its prisoner.

On the path of God, there should be no temptation at all. Temptation was the first sin that manifested in this world. Every day Satan beats the drum of

temptation so that he may hear nothing but the sound of temptation.

It has been told that a king gave his daughter in marriage to a Faqir. When the king's daughter came into the house of the Faqir, she did not put off her shoes as she saw a piece of brown bread therein. She asked, "What is this piece of brown bread for?" The Faqir told her that the previous night he has received two pieced of brown bread, he ate one and kept the other one for the next night. The king's daughter wept. The Faqir said, "Do you weep because being a king's daughter you have come to the house of a pauper." The king's daughter said, "I weep because you are not a *darvesh* as your *tawakkul* (trust in God) is not even like a dog. As you've kept the piece of bread for the next day so now I am unlawful to you." The king's daughter told her father that he was not a *darvesh*: he was one of the greedy people without *tawakkul*. He was the hoarder of gold and treasure. He was the *Iblis* on the way of God so his heart would never turn to God. "An avaricious person is the enemy of God" and an enemy of God is one of the accursed group. On the Day of Ressurrection, the men of the world shall deny what they believe today. They would say, "O God, if a *Darvesh* had come to me, I would have given away the whole wealth for you sake."

Know that God puts the idea into the heart of a mendicant to go to such and such a man of the world because he was his treasurer. If he gives away something to the mendicant of the Faqir *Darvesh*, he gives it to God. It is also God who causes to give to the Faqirs. If someone says that such and such a person gave him, he turns out to be a *kafir* (rejecting the faith). We take the refuge in Allah from it. If someone says that, he gave away something to such and such a person, he also turns out to be a *kafir*. Only God gives and causes to give. It happened that Sultan Bayazid asked a shroud-thief about the dead. The shroud-thief said, “O Sultan, I opened one thousand and one graves and stole the shrouds. I found the face of none directed towards *qiblah* (direction towards *kaaba*) except that of two person.” Sultan said, “You told the truth, all of them were men of the world. One who takes the world as his friend, he never turns to the *qiblah*. The money and riches become their *qiblah*.”

The prophet (PBUH) said, “Abandonment of the world is the source of all the prayers and love for the world is the source of all the sins.”

A Faqir is of four kinds. First: the man of interiority (*sahib-i-batan*). Second: the resident of station (*sahib-i-watan*), as he was in the beginning, so is he in the end. Third: the man knowing the meaning

(*sahib-i-maani*). Fourth: The man with a text (*sahib-i-matan*). There are also other four kings of Faqirs:

The man who is in wonder and amazement.

The man who weeps over his sins.

The man who burns in the fire of love.

The man who longs for Allah; he continues *dhikr* in his heart and he is always in ecstasy, absorbed in Unity.

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## Chapter X

About the annihilation in  
Allah\_\_\_ Faqr\_\_\_ Detachment  
from all other than Allah.

*Dhikr* and knowledge both are irreverence for the men of Presence. It is because when one is face to face with a worldly being is disrespectful to call him by name. Even the Presence itself is separation from unity as it is *shirk* (to associate the other with God). It is *shirk* until one is wholly absorbed in Unity and Oneness. It is *shirk* until one is not separated from all the other than Allah and he has not become one with God. It is *shirk* until he does not transcends the passion, love and annihilation in Allah and does not forget the *dhikr* and knowledge.

Bahu! What is *dhikr* and knowledge? It is just strain and stress.

But actually where there is treasure, no stress or strain is there.

The Prophet (PBUH) said, “The pleasure of *afkar* (reflections) is better than *adhkar* (remembrance and litanies.)”

He (PBUH) said: “ Knowledge is the greatest veil.”

Know that some travelers, seekers or Murshids think that they are themselves in presence while the fact is that it is just their whim and they are unaware and farther away from the Presence of God. They are, like the ox driving an oil press with closed eyes that moves round and round all the day and thinks it has traveled a long distance but as its eyes open, it finds itself in the same place.

Bahu, one who claims presence is actually farther away from Presence.

Only that man is in Presence who is farther away from his own self.

Faqr has three letters, F, Q and R:

F means *Fana-i-nafs* (mortification of the lower self);

Q means *Qurbat-i-qabr* (closeness to the grave);

R means *Roohaniyat* (spirituality) — “Die before dying.”

If twelve thousand people who recite litanies and glorify God and gather at one place, they cannot achieve the rank of one *dhakir* (one who is occupied by invocation or remembrance). If twelve thousand *dhakirs* get together, they do not attain to the stage of one who has been divinely inspired. If twelve thousand men with inspiration got together, they cannot achieve the rank of one man absorbed in meditation. If twelve

thousand men with deep meditation get together, they cannot achieve the rank of a Faqir, annihilated in Allah. It has been said, “A unifier in Unity remain alive in both the worlds.” “When the FAqr is perfect, so He is Allah.” Allah is sufficient, all else is lust.

The *dhikr* in the heart and saying “Allah” is better than the *dhikr* with the tongue for twelve thousand times. The *dhikr* in spirit, and saying Allah is better than the *dhikr* of the heart for twelve thousand times. The *dhikr* of *sirr* (secret centre) is better than the *dhikr* of spirit for twelve thousand times. It is at the secret centre of consciousness (*sirr*) that the Faqr becomes perfect. Here there is no mention of sin and worship. The sleep and awakening are equal: the rapture and awareness are equivalent. “When the Faqr is perfect, so He is Allah.”

What is the sign of Faqr or Presence? There is neither understanding (*khirad*) nor pain (*dard*) is there. At that stage there is neither *dhikr* nor *fikr* (reflection). Wherever there is Presence, *sirr-i-Hu* (Divine secret) and *awaz-i-madkhor* (voice of God) is there. Where there is a king, nobody can shout or make a noise, as the king does not like noise and loud voice. Where there is Eternal God, there is no noise and clamour. He who disturbs all those around him by beating his own trumpet is not a Faqir. Although his direct dialogue with the Divine in a meeting of Faqir is *dhikr* but then



there is always conversation about God, the prophets and the saints\_\_\_ men of God. It has been said, “It is better to talk about the saints than to worship.” If a Faqir speaks, he talks about the Word of God, about the Prophet and about the saints otherwise it is better for him to remain quiet.

Listen, this Faqir Bahu says that even if a Faqir is being killed, he should not approach the door of men of the world. He should not go there even though he may go there due to the fullness of heart. If a Faqir enters the house of a prince or a man of the world, his sin cannot be pardoned until he, with shorn hair, rides a donkey and the children and ruffians follow him ridiculing and laughing at him. Taking him from street to street, from this end to the other, they should proclaim, “Here is the Faqir who being hopeless has left God and he has entered the house of the worldly people to get money and silver and gold.” In this way, he might get warning. A Faqir does not love the world or the men of the world unless he should have been driven out of the convent because of looking towards the world and men of the world with temptation for being in need. His *Faqiri* is false, a lie and deception. We take refuge in Allah from it.

The world is like an ocean and the men of the world and the worldly people are like fish and crocodiles in it. The men of knowledge are like the

ducks that live in the water but their feathers do not get wet. The Faqirs are like king storks, which stay at the bank. Whatever is destined for them, they take out of the water and eat. There is only one condition for them that they should not get into the water and should not be drowned. The Faqirs live in the world without any prestige because they already have this privilege from God. The worldly people are pale-faced because gold has given them their prestige. Therefore, the real prestige has nothing to do with the pale-faced people.

Listen, there was a king's minister who relinquished the post and came into the circle of Faqr with full belief and sincerity. It happened that one day the king passed by and said, "After you had left the ministry and departed from us, what did you get in Faqr? He answered, "I got five things. First: as you kept sitting, we kept standing respectfully with folded hands. You never asked us to sit. Now my Lord asks me to sit down twice in our prayer of four *rakat*. Second: whenever you went to sleep, I stood on guard to protect you against your enemies. Now I go to sleep and my Lord is my protector. Third: whenever you ate something, you never gave it to me, now my Lord does not eat Himself but He gives me to eat and provides for me abundantly. Fourth: on your death, the people would have asked me to show the accounts. Now I know that my Lord is the Living, the Eternal One.

Fifth: I had never felt peace due to the fear of your wrath and cruelty. Now I know that my Lord is Forgiving and Merciful.”

It is narrated that Sultan Bayazid Bistami kept fast daily and prayer the whole night. One day he observed wayward thoughts in his heart during his prayer. The Sultan asked his friends to see if some worldly thing had found place into his house. The servants swore and said, “O Sultan, it is for twelve years that we have not seen even a dirham and we have not eaten delicious meal to fill our stomachs.” The Sultan said, “There must be some reason for my confusion.” When the servant swept the whole house, they found a date under his bed. They took it to the Sultan. The Sultan said, “If there is something like this in a house, it is then the house of a trader.”

This Faqir Bahu says that Faqirs are of four kinds. 1. Those who are untidy outwardly and composed inwardly like Hadrat *Khidr*. 2. Those who are composed outwardly and disturbed inwardly like Hadrat Musa. 3. Those who are inwardly as well as outwardly composed like Hadrat Muhammad, the Apostle of Allah (PBUH). 4. There are those who are untidy outwardly as well as inwardly like *Balam Baor*.<sup>90</sup>

It is imperative for the Faqir that if his lower self demands the worldly gains, he should say to him. “Get

rebuked for hundred times and go to beg at the door of worldly people. It may be sufficient punishment for you as you have lost hope in God. Otherwise don't go to the worldly people and don't beg. "If a man of the world comes to pay a visit to the Faqir, he should be told that he is a worldly man. He should, first of all, get a sound beating hundred times so that he may be purified from the dirt of this world. Then he might be told, "It is up to you now to come or not come to me." If he is sincere and truthful, he will go through all that and the veil will be removed from him. Having abandoned the world, he will become a Faqir (*Tarik Faqir*) otherwise evil ideas will cross his mind when he sees the face of some worldly person. He is then a highway robber Faqir. We take refuge in Allah from it.

It is said that a Faqir went into seclusion and kept a date for his food. When the Faqir would find himself close to starvation, he put the date in the pot, placed it on the fire to boil it. He would thus drink one cup in company of the visitors. All of them would get satisfied. In this way, they ate that date for fifty years. Finally, that date was finished and the *Darvesh* delivered his spirit to God and died. Though he died, yet he did not approach the door of men of the world. The Prophet said that the seeker of God should not remember three things:

1. He should not remember the world with his love.

2. He should not remember the worldly people with love.
3. He should not be inclined towards the sensual desires.

Bahu, do you know what Faqr means?

It means living in the Divine Domain forever.

It is better to remain quiet about Faqr.

God says: “You alone we worship and to you alone we look for help.” (Quran, the opening).

It has been narrated by Imam Ahmed bin Hanbal that the Prophet (PBUH) said: “A time would come for my *ummah* (nation) that there might be some people who would be Muslims during the day and they would go to bed as *Kafirs* (who reject the faith): There might be others who would sleep are believers but during the day they would be *kafirs*. This would come to pass as they would talk about knowing that whatever they were talking it was *kufr* (rejection of faith).” In a tradition the Prophet (PBUH) said that only those would find their belief secure who would listen to the Word of God in the meetings of practicing scholars or perfect Faqirs or they would occupy themselves in gaining knowledge and performing *dhikr-Allah* (remembrance of Allah). Those who kept their faith strong and acted accordingly for a week or so at least,

would remain secure from the *shirk* (association with God) and *Kufr*.

It is the Divine saying: “O Muhammad, live in the world as a stranger or as a journey-man and remind yourself of those who are dead.”

It is said:

“The world is a paradise for the donkeys.”

“The world is a house for a dog.”

“The luxury of the world is a matter of pride for *kafirs*.”

“The pleasures of the world are (as unlawful) as the pork.”

“The world is darkness of the heart.”

“Love is such a fire that burns out all the other than God.”

Bahu! Thank God that a martyr of love does not die.

He takes his spirit away to the place of annihilation in Allah.

The Prophet (PBUH) said: “The person who had gone through starvation and had reflected, would be closest to me on the Day of Resurrection.”

The Prophet (PBUH) said: “Hunger is the gist of worship.” But this hunger and austerity should be in accordance with the *sharia*. It should not turn him *kafir*, mad or idiot confused by deception. If a person sees the show of up and down, seven spheres of earth

and sky from the moon to fish in the sea, is misguided if he is not annihilated in Allah.

It has been narrated that one day an elder was much occupied by remembrance and reflection of God while a group of Muslims passed by. He said, "O Muslims, where are you going to?" They said, "We are going to fight against the *kafirs* in a battle." The elder's lower self said, "Let us also fight the battle and become a *ghazi* (title of a Muslim warrior)." The elder said to himself, "I know well that you are going to deceive me. You will not have to pray due to the fatigue and then you will have sound sleep." The self said, "There is nothing to lose if we do so." The elder said to the self. "You are the enemy of religion. What is your real aim in fighting? Tell me truthfully what may be the purpose you have in view." The self said, "Well, I tell you the real purpose. You kill me day and night by Faqr, hunger and love for the Divine. You kill me every moment, hour after hour, by the sword of *dhikr*. Is it not better that I get killed once for all in the battle against the *kafirs* and get rid of this torture?"

So this Faqir Bahu says that a particle of love is better than *Hajj*, battle against the *kafir*, *zakat* and ritual prayer and supererogatory prayers of jinns and human beings as well as all the worship of giants, fairies and angels. But on this path of love and sincerity a Faqir should be truthful, steadfast and firm

in belief because the *Fuqara* have attained perfection in their concern with their affection and passion (*ishq*). Their hearts became rich with the manifested light and thousands of secrets were revealed to the people with affection and passion (*ishq*).

It has been narrated that an elder sent gold and money to another saint. The saint said to him: “Have you sent the thing that God proclaimed His enemy to Friends of God? What kind of friendship is this? There are many others who are its seekers, send it to them.”

The Faqir is a person who does not look at the world and men of the world even from the corner of his eyes. It is because the heart becomes dark at its sight.

A solitary saint lived in seclusion. The king of that country came to pay a visit to him. He offered some gold to the *darvesh* but he said “O enemy of God, what is this malice, enmity and hypocrisy that you show to me? Take away this gold from here. There are many others who like it and seek it. One, who has trust in God, does not take any worldly thing in his hands.” God says: “Say, trifling are the pleasures of this life.” (Quran, 4:77)

This Faqir Bahu says that a seeker of the world is not without two qualities. Either he is a hypocrite or he is a pretender (*ria kar*). The profane world is itself Satan and the seekers of the world are all devils



(*shayatin*). The world is rebellion and violence and a seeker of the world excites rebellion. The world is enmity and its seeker is hypocrite. The world is like menstrual blood and its seeker is a menstrual woman. The world is a lie and its seeker is a liar. The world is *shirk* (association with God) and a seeker of the world is *mushrik* (who commits *shirk*). The world is impure and a seeker of the world is impure. The world is a curse and its seeker is the accursed.

Know that only that person loves the riches of the world dearly who is irreligious, silly and idiot. The world is ignorance and its seeker is ignorant. The world is a woman, a whore and the worldly man is the pimp who finds his wife in others company with sexual relationship.

The Prophet (PBUH) said: “A pimp to his own wife will not enter the paradise.”

That person is called a Faqir who is a man and not the pimp or effeminate. The world is quite ordinary but the whole world is a slave of this ordinary thing. The men wander about to get it from morning to evening. This ordinary world is unlawful to the special people\_\_\_ men of God. Whosoever is detached form the world, is attached with God sincerely. A knowing *Darvesh* and a Faqir with Presence is one who has no love for corpse- like world in his heart.

One who leaves the sensual desires is a man with longing (*sahib-i-shawq*). One who leaves the gold and the profane world is a man of taste (*sahib-i-dhawq*). One who gives up all the other than Allah is a man full of love and longing. One, who protects himself against these evils, is certainly in love with God.

Bahu, do you know what the world is.

Full of sorrow and distress:

It separates one from *dhikr* and *fikr*.

Bahu! What is the world? It is the name of duality. One, who sought concern with the duality, took the way of Satan. God says: “Roam the world and see what was the fate of these who disbelieved.” (Quran 3:137). The world is just amusement.

One who keeps friendship with God. Satan becomes his enemy. A person who keeps friendship with the world, God becomes his enemy. So it is evident that whether one is a man of knowledge or an ignorant person, if he is inclined to the world, he lies about the friendship with God. Therefore, after the death of a perfect Faqir or practicing scholar, if a rupee or a dirham was found in his possession, he was a liar in his regard for the *Haq* (Truth). He left the world without love for God and without fulfilment. They should put that dirham in the fire and when it becomes red, his forehead may be branded with it. That would be the mark of the men of the world. It is sure that God

does not love him who loves the money. We take refuge in Allah from it.

It is a matter of sorrow that one becomes blind and forgets the death and the grave. These dirham of the world are the punishment for you. The Prophet (PBUH) said: “The world is like the day and we are keeping fast during the day.”

The Name of God is sufficient for the people who are united (*wasil*).

Day and night they are in love with the Unity of the Magnificent.

Know that it was due to the money and wealth of this world that people became enemy of the Prophet (PBUH). Had Abu Jahal been a poor person he would have surrendered to the Prophet. It was the world that killed Imam Hassan and Imam Hussain<sup>92</sup>. Had Yazid been a poor man, he would have obeyed the Imams because the Imams were sons of Hadrat Fatima Zahra, daughter of Hadrat Muhammad, the Apostle of God (PBUH) and Hadrat Ali. Therefore, the men of the world are Abu Jahal or Yazid and not Rabia and Bayazid. The world has been the murderer of the Companions of the Prophet and the Imams. There is no honour in preserving the profane world. The world is the blood and the wrath of God and its seeker is a mean infidel and an enemy of God. The world is innovation and the seeker of the world is a heretic. The

world claims to be God. As the world is like a whore, black-faced, contemptible and undependable, so Allah is sufficient and all else is lust.

The owners of gold and silver, horses and cattle, elephants and servants, army and treasure, were Abu Jahal and Yazid. And all the qualities of patience and gratefulness, *dhikr* and *fikr*, longing and taste, love and prayers, Faqr and hunger, all the believers and companions and the Quranic verses and traditions were the army and treasure of Muhammad (PBUH). Abu Jahal and Yazid had the trumpet, drum and bugle while Muhammad (PBUH) and the Imams had the *adhan*, *dhikr* of Allah and the drum. The drum for announcement of the world and the worldly kingdom is false and short-lived. The drum for announcement of the Heavenly message and the kingdom of the religion of Muhammad (PBUH) is everlasting. Islam is *Haq* (reality) and Truth. “O God, help all these who have helped the religion of Muhammad: There is no god but Allah, Muhammad is the messenger of Allah.” God says: “Help from Allah and a speedy victory. Proclaim the good tidings to the faithful.” (Quran, 61:13)

“But Allah is the best of guardians: of all those that show mercy.” (Quran, 12:64)

Allah is sufficient and all else is lust.

The Prophet (PBUH) had four kinds of armies with him: the armies of the companions, the angels and

The martyrs, the knowledge and the courtesy and elemency (*khulq-o-hilm*). Two kinds of armies were external: the Companions, the angels and martyrs. The other two kinds of armies were internal: the knowledge, courtesy and clemency. If Abu Jahal offered the gold and silver and worldly riches to those who loved the religion, they had utterly no regard for it. On the contrary they sacrificed their lives for the sake of God and Muhammad, the Apostle of God (PBUH). A few others were just hypocrites: “Wavering between this and that and belonging neither to these nor to those.” (Quran, 4:143)

Due to the opposition of the worldly people the Prophet of God migrated to *Madinah*. All the Companions, too, did so because they saved the Prophet and never kept back their lives and property. These who were tempted by land, gold and cherished love for their relatives were deprived of the opportunity of migration with the Prophet (PBUH). But as the group of the Fuqara and the companions loved Hadrat Muhammad, the Apostle of Allah so they kept themselves apart from the temptation of the world.

God says: “Some chose the gain of this world, and others the world to come.” (Quran, 3:152)

“Those who transgressed and chose this present life will find themselves in hell.” (Quran, 79:37-39)

The Prophet (PBUH) said: “None can claim to have belief until he loves me more than his parents and all the other people.”

If the earth and the heavens are embellished, filled with gold and the kingdom of the whole world is granted to them, the people of the religion will never cast a glance upon gold and embellishment. They will not sell their religion as the religion of Muhammad (PBUH) is superior to both the worlds and both the worlds exist due to the religion. The religion of Muhammad (PBUH) is the value of the sacred formula (*kalima tayyiba*) and the sacred formula is superior to both the worlds: “There is no god but Allah and Muhammad is the messenger of Allah.”

From heaven to the earth, high and low of the throne and the preserved Tablet (*lawh-i-mahfooz*), everything is included in the *dhikr* of God.

Bahu, ‘there is no god but Allah,’ was written upon the heart of every believer, ‘Muhammad is the messenger of Allah,’ is at the tongue of all the people of Paradise.

Allah is sufficient, all else is lust.

There is a period of  
two thousand and twenty-two years between  
Hadrat Adam and Nuh,  
one thousand and one year between  
Hadrat Nuh and Hadrat Ibrahim.

Five hundred and seventy years between  
 Hadrat Dawood and Hadrat Musa,  
 One thousand, one hundred and eighty seven years  
 between Hadrat Musa and Hadrat Isa,  
 Six hundred years between  
 Hadrat Isa and Hadrat Muhammad PBUH.

After Adam, five thousand, nine hundred and seventy-nine years had passed that Hadrat Muhammad, the Apostle of God, was born.

Hadrat Anas bin Malik relates: “The Prophet of God said that there always would remain forty *Abdals* (substitutes) in my *ummah* (nation) out of which there would live twenty-two in Syria and eighteen in Iraq. When one of them died, another would be deputed to take his place. When the Day of Resurrection arrives, all of them would be taken out of the world.”

It has been narrated by Hadrat Abdullah bin Masood: the Prophet said: “God created three hundred men whose hearts are like Adam’s heart, forty whose hearts are like Musa’s heart, seven whose hearts are fashioned after Ibrahim’s heart, five whose hearts correspond to Jibril’s heart, three whose hearts correspond to that of *Mikail* and one whose heart is equal to Israfil’s. When he dies, one of the three will take his place. When one of the three, dies, someone amongst the five will occupy his post. If someone out

of the five dies, one amongst the seven will fill up the vacancy. If one of the seven dies, someone out of forty will take his place. When one of the forty dies, someone out of three hundred will be posted. When one out of the three hundred dies, someone out of the general group of Muslim will be appointed. This hierarchy will remain established till the Day of Resurrection. With their blessings and prayers, the *ummah* (nation) will be protected against the calamities.

God said: “O Muhammad! I created one Adam before that Adam who is your ancestor. I decreed his age to be one thousand years. Then he died. Thereafter I created fifteen thousand other Adams. I granted each of them the age of ten thousand years. Afterwards I created Hadrat Adam who is your ancestor.”

It has been narrated in *Asrar al-Fatiha* (an interpretation of the opening chapter of Quran) that one day Hassan Basri, Malik Bin Dinar, Shafiq Balkhi and Rabia Basri met together at a place. The topic of *Sidq* (truthfulness) was being discussed. Hassan said: “He who is not patient with hurt decreed by his Lord, is not thankful in his claim.” Rabia Basri said: “This remark of yours reflects your ego. One should define it further.” Shafiq said: “He who does not derive pleasure from the hurt decreed by his Lord, is not truthful in his claim.” Rabia said, “The remark of



yours reflects your self.” Malik Bin Dinar said: “He who is not grateful for the hurt decreed by his Lord is not truthful in his claim.” Rabia finally said: “He who does not forget his hurt decreed by his Lord during his vision of the Divine, is not truthful in his claim.” This Faqir Bahu answers all these saints with the remark: “He who does not forget the hurt and vision both, to be finally absorbed in the Unity of his Lord, is not truthful in his claim.”

It is narrated that one day Shaikh Bayazid Bistami and Dhun-Nun Misri came to Imam Azam<sup>91</sup>, the leader of the Muslims. The leader of the Muslims asked his servant to get a clean plate and put honey into it with a hair upon it. The servant did so, Imam said: “O my honourable elders, interpret the symbols of plate, honey and the hair. First of all Shaikh Bayazid said that the Paradise of God was brighter than the plate and all the amenities of Paradise were sweeter than the honey. Then crossing the Bridge was thinner and narrower than the hair. After that Dhun-Nun said that the Islam revealed by God was brighter than the plate. To be in the circle of Islam was sweeter than the sweet honey. To guard Islam was subtler than the hair. Finally the leader of the Muslims said, “The Divine knowledge is brighter than the plate. The propositions of *Fiqh* (Islamic law) are sweeter than the honey. The subtleties of knowledge are subtler than the hair.”

Then the servant of the leader of the Muslims explained this: “To see the face of the guest is brighter than the plate. To serve the guest is sweeter than the honey. TO take care of the guests’ heart is subtler than the hair.” The author of the book *Nafi al-Muslimeen* interprets that to see the face of the saints is brighter than the plate. Love of God in the heart is sweeter than the honey. To take care in the obedience of *Shaira* is subtler than the hair.

Now Faqir Bahu answers all the saints, Hadrat Imam, his servant and the author of the book: “To each the victuals of the Paradise are the acts of lower self which is like a donkey. To learn knowledge without its practice is unawareness and to see the face of the guest is hazardous. To attain to reality without love and labour is harmful and to step into Islam truthfulness is affectation. In fact, the interspace (*barzakh*) of the Name Allah is brighter than the plate; pleasure of the Vision of Unity is sweeter than the honey; to be annihilation in Allah and get rid of one’s ego is subtler than the hair.”

Bahu! Finally, one should do what pleases the friend.

The gnosis is kernel not the crust.

One day God said: “O Musa, worship Me as it should be worthy of My court. What do you do for Me?” Musa said: “O God, I get knowledge, offer

prayer, keep fast, perform *Hajj*, pay *zaka* (wealth tax) and give away alms.” God said: “O Musa all the worship is to enter the Paradise and enjoy sensual pleasures and comforts. It is at the same time to save oneself from the hell-fire.” Musa said: “Then what is Your special worship?” God said: “Love and truthfulness are needed here. The *dhikr* is to be qualified with sincerity.” God says: “When your prayers are ended, remember Allah standing, sitting and laying down.” (Quran, 4:103)

The people (among the scholars) are interested in the propositions of *Fiqh* because through such knowledge one can gain gold and silver. The secret *dhikr* is like a sword. One may fight against the lower self with it.

Bahu, what is Faqr?

It is *fana* (total withdrawal from the sensual).  
Knowledge produces arrogance and affectation.

The Prophet (PBUH) said: “The jealousy eats up the good as the fire eats up the wood.”

Bahu! What is that which is more excellent than both the worlds and better than the embellishment of gold and silver, yet people are generally unaware of it? It is the knowledge which corresponds to practise. It is the practice that one gains *marifa* (spiritual knowledge) of the Truth (*Haq*). It is *marifa* which

leads one to the Unity of God. It is the Unity, which is felt in every breath. It is taking care of the breath that finds *Haqq al-Yaqin* (the truth of certainty). That most highly distinguished *Haqq al-Yaqin* absorbs one in the world of the Godhead (*Lahut*), annihilation in Allah so that the Grace of God may properly flow. How can the Grace of God flow properly? It does so through the rapture and through practicing consciously in accordance with the *sharia* of Muhammad (PBUH). Then one becomes a man of Path, a man with *marifa* (spiritual wisdom), a man of Unity an ecstatic man with gratefulness, a man of love and passion, a unifier, and an affirmer of the contentment (*rida*). Allah is sufficient, all else is lust.

The knowledge is vast and one's age is limited.

Occupy yourself with that which is necessary.

When you see that no way to the inward is open to a seeker even through *dhikr*, *fikr*, meditation and vision, and he is just a journeyman and does not find the firm belief, then he should be directed to go to the grave of an enlightened *Darvesh*, *Faqir*, *Ghauth* (help) or *Qutb* (pole) whose spirit is immortal. He should go there any time at night or at midnight or at the last hours of the night and ride upon the grave as one rides a horse. He should recite Quran as much as he knows.

The grave takes him to the meeting of Muhammad (PBUH) with the speed of lightening in the clouds. It will make him absorbed in the Unity. But this method never works without the permission of a perfect Murshid, otherwise the whole effort will be useless. The Prophet (PBUH) said: “When you find yourself in wonder in some cases, then you go and seek the help of those who are in the graves.” If a seeker feels terror of the grave, he is not then a seeker of the Truth.

Bahu, give your life gladly;

Drink the cup.

Listen carefully, O heart, what I have to say to you.

One who blesses with love, who is gracious and knows the secrets is called Murshid. Murshid is a sword. Only that seeker who wishes to be killed may come to the Murshid. Murshid is like knife. One, who kills himself with his own hands, may come to the Murshid. Murshid is like the angel of death like *Izrail*. One who does not care about his soul, may come to the Murshid. Murshid is like the house of a poor and hungry person. One who is engaged in starvation, may come before a Murshid. Murshid is like the gallows. One intends to go to the gallows, may come to the Murshid, Murshid is like fire. One who burns the lower self in it, may come before the Murshid. Whoever comes to the Murshid with sincerity, should

have regard for love and not for good or bad. It is the concern of detective to inquire about good and bad. It is not the job of a seeker.

A Sufi elder had one thousand disciples. Each of them held a rank in the spiritual domain. Most of them spread the prayer-mat upon the water and offered their prayers. Somebody asked the elder: “How many of these disciples are the men of belief?” The elder asked the same person to make inquiry himself and count them. That person mixed up with the disciples and made inquiry. He told the elder that forty out of one thousand are distinguished in their belief. The elder asked: “Then how many are distinguished out of the forty?”

“Twenty out of them.”

“Then out of twenty?”

“Ten.”

“Then out of ten?”

“Five.”

“Then out of five?”

“There are two persons here that you won’t find equal to these two disciples upon this earth.”

The elder commented. “You have no eye to see into the hearts of disciples. Even these too are just two likenesses, who can only see that what is happening before their eyes. And beyond that they have no more insight.”

Know that it is different for a seeker to be worthy of knowing the secrets so that he may be introduced to the Divine secrets. In this age the seekers are escapists, as they get satisfied just at gaining the ordinary worldly riches.

Bahu, the seekers of this age are mean and lack courage.

They have no interest to attain to God.

There are many Murshids who are greedy and fond of sensual pleasures while out of a thousand seekers, only one may be pious. God says: "O believers, obey Allah and the Apostle and those in authority among you." (Quran, 4:59)

Therefore, the Murshid leads the destiny as inspired by the commandment of God. The real seeker burns into the fire of love like Kebab. Murshid is like an ocean and the seeker like a wave. Neither the wave is separated from the ocean, nor is the ocean anything apart from the wave. Similar is the case of a seeker annihilated in his Shahikh (*fana fi al-Shaikh*). The Murshid is like an eye while a seeker is like the eyesight. Neither the eyesight is separated from the eye nor is the eye apart from the eyesight. The knowledge is like honey and Faqr is martyrdom. So far, the knowledge is concerned, it is just like free boarding and lodging with all the comforts to relax and sleep peacefully. Knowledge is to worry about how to talk

while Faqr is to burn the spirit with hunger and starvation.

Ignorance is better than the knowledge  
which is not useful.

Knowledge is salvation while ignorance is sinfulness and ignominy. In Faqr the heart is like a flowing river while ignorance is the merchandise of Satan. The gracious of God knows the worth of the essence of knowledge. The source of the essence of Faqr is the Placeless. The essence of animalism depends upon eating to preserve the soul. The Faqir comments that the essence of knowledge is in the tongue or in the eye. The essence of Faqr is in the secret centre of the spirit. The essence of ignorance is worry and confusion. We take refuge in Allah from it. Satan turns out to be wholly darkness. Faqr needs only *Alif* (A for Allah). Allah is sufficient, all else is lust. The essence of Divinity lies in only One God.

There should be four *ba* (b). First: for *Baraka* (spiritual blessing) of “In the Name of Allah, the Gracious, the Merciful.” Second: *Bina-i-Islam* (foundation of Islam). Third: giving up the *badi* (evil). Fourth: *bana kun* (imprison your lower self) to be secure from the desire.

There should be seven *ta* (t):

*Turk* (Abandonment).

*Tawakkul* (Trust in God).



*Takbir Tahrima* (To say *Allah-o-Akbar*\_\_Allah is greater),  
 [The *takbir* which begins the prayer],  
*Tawadu* (Humility),  
*Taslim* (The greetings, “*Assalam-o-Allaikum*” \_\_\_\_ it terminates the prayer),  
*Takabbur na kunad* (One should not be arrogant),  
*Tayyar shawad* (One should be ready for death  
*bar mawt-o-qabr* and grave with awareness),

Had there not been practicing scholars and the perfect Faqirs, the boys would have been engaged in sports, the young men would have been proud and mad with desires and the old man would have occupied themselves in back-biting and verbosity. They would not have been prohibited from the sports, desires and slanders.

*Dhikr* is the ebullition of the hearts and the *sabr* (patience) is a stage of sucking one’s own blood. Courtesy can be maintained by being quiet. It is better to be selfless than to sell the self.

The Faqir should be inwardly and outwardly vast like an ocean but he should keep quiet even though he may be quiet due to *sukr* (rapture or ecstasy).

This book about the mystical significance of the Unity of God has been written in one thousand and eighty five A.H. during the reign of Aurangzeb Shah.

This book *Ain al-Faqr* has been written by Sultan Bahu son of Hadrat Bazid Muhammad known as Awan, staying (at present) Dera Sarang Khan Baloch.

The blind people remain blind until their death. It is the irony of fate that they go on living without *marifa* (spiritual wisdom).

Bahu! Why do you ask me about the real nature of bad people?

Their bad deeds take them lower and lower from this level to that.

The men with *marifa* found out Unity at the end when their spirit had burned out like Kebab. And Allah knows better about more than that.

- (1) Actually **ب اسم الله** was to be written **بسم الله** (In the name of Allah) but Alif ( ا ) of the **اسم** was gradually considered to be understood. So Alif ( ا ) is not written now.
- (2) Khaqani: A famous Persian poet (d. 1999)
- (3) Qabeel and Habeel, the sons of Adam. In the Bible their names have been mentioned as Cain and Abel.
- (4) In Islamic Tradition it was the grain of wheat and not the apple as stated in the Bible.
- (5) Qaroon: Korah in the Bible.
- (6) Nimrod
- (7) Shaddad: A king who created an imitation of Paradise.
- (8) Mohy-ud-Din (the reviver of religion) the title of Sh. Abd al-Qadir Jilani.
- (9) Reference to the Prophetic tradition: There is a time for me in which neither an angel nor a prophet has a share with me.
- (10) Bayazid Bistami: A great Sufi saint in the chain of Sufi Order (d. 874).

- (11) Hussain bin Mansoor Hallaj (d. 922).
- (12) The author means the saints of this *Ummah*.
- (13) Raka: “a unit of the prayer consisting of a series of standing, bowing, prostrations and sittings.”
- (14) Arafa: “a plain fifteen miles to the east of Makka on which stands the Jabal ar-Rahma (the Mount of Mercy). One of the essential rites of hajj is to stand on Arafa on the 9<sup>th</sup> of Dhal-Hijja.
- (15) It has been observed that when Hadrat Sultan Bahu writes such commands, he often writes about his own spiritual rank.
- (16) Reference to the Quranic Verse, 53:9
- (17) Old Testament, New Testament and the Quran.
- (18) The author means to say that a perfect teacher (Murshid) knows everything through remembrance and reflection (dhikr, fikr).
- (19) The importance of Murshid can be understood only by those who tread upon the path.
- (20) Raasti is the name of the mother of Hadrat Sultan Bahu.
- (21) It does not mean that a woman is inferior. Here the author only means to point out that the seeker is like a woman as she signifies

the “passive perfection” in the words of Schuon.

- (22) Barzakh means the interspace: “an interspace or dimension between two realities which both separate and link them.” (Aisha Bewley)
- (23) At a higher stage during the spiritual achievement a saint can lead the destiny with the divine permission according to his will and discretion.
- (24) It has been quoted only to illustrate the point in discussion. Therefore it should not be considered as the derogatory remarks about women in general.
- (25) Reference to the Quranic Verse 7:143
- (26) Quran 7:143
- (27) *Mushahada*: witnessing, contemplation: vision within heart, seeing things as evidence of *tawhid*, or grasping an indication, the fruit of *muraqaba*”. (Aisha Bewley- Glossary of Islamic terms)
- (28) Lahut: The Divine Names and Qualities: the world of Godhead, not perceived through entering into and partaking of the divine nature. It is the world of Divine Names and Qualities.”

- (29) One of the spiritual sayings of Hadrat Shaikh Abd al-Qadir Jilani. It has been explained that when *Faqr* is complete, and one attains the state of extinction absolutely, then nothing remains but Allah.
- (30) *Taksir*: According to Faqir Noor Muhammad, Hadrat Sultan Bahu uses this term for the prayer on the Saints' graves or he often uses it for the creative imagination.
- (31) Quran 2:256
- (32) *Alif*: "The first letter of Arabic alphabet. It is often used as the symbol of Divine Unity." (Aisha Bewley, Glossary of Islamic Terms)
- (33) One of the enemies of the Prophet (PBUH) at Makkah.
- (34) Quran 18:60-82
- (35) *Bida*: innovation, changing the original teaching of the Prophet, something introduced into Islam after the formative period." (Aisha Bewley)
- (36) I have a time with Allah.. see note 9
- (37) An exercise and practice of dhikr while inhaling and exhaling.
- (38) Qarun (Kora) was a rich man among Musa's people. When the people said to him: " 'Do not exult (in your riches); Allah does not

love the exultant. But seek, by means of that which Allah has given you, to Attain the abode of the hereafter' ..... 'But he replied: these riches were given me on account of the knowledge I possess.'" (Quran, 28:76-78)

- (39) A phrase in the Quranic Verse, 12:31
- (40) Quran, 20:121
- (41) Satan has been called Iblis\_\_\_\_\_ derived from the root-verb *ablasa*, "he despaired" or "gave up hope" or "became broken in spirit." (Muhammad Asad, the Message of the Quran, p. 204)
- (42) Reference to the Quranic Verse, 18:35\_\_\_\_\_ "the parable of two men, to one of whom we gave two vine-yards and surrounded them with palm-trees and in between the two we placed a cornfield....."
- (43) The *nafs* after refinement becomes a companion.
- (44) "Truly, the record of the sinners is in Sijjin. Would that you know what Sijjin is. It is a sealed book." Quran, 53:7-9 "But the record of the righteous shall be in Illiyin. Would that you know what Illiyin is? It is a sealed book, seen only by those who are closest to Allah." Quran 83:18-20

- (45) Balam Baoor was a scholar who was rejected by God because of his pride and arrogance.
- (46) See note 38.
- (47) Actually he was known with the surname of Abu al-Hikm (father of wisdom) among the nobles of Makkah. But in spite of all his shrewdness, he failed to understand the Prophetic wisdom. The Prophet (PBUH) called him Abu Jahal (father of ignorance) as he became the enemy of the Prophet and his followers.
- (48) Quran: Sura, "The Cave", 18.
- (49) Quran 33:14
- (50) *Israfil*: the archangel who will blow the Trumpet to announce the end of the world.
- (51) This wish for death is according to the promise that the lovers will be blessed by the Vision of God in the Hereafter.
- (52) Hadrat Isa commanded the dead, "Rise by Allah's leave" and he stood alive. He had this miraculous power to raise the dead out of graves.
- (53) Every body will have to cross the Bridge first, to enter Paradise. It is thin like a hair and only the believers will be able to walk across.
- (54) Reference to Khidr. See Quran 18:60-82



- (55) *Majusi*: A follower of Zoroaster, worshipper of fire.
- (56) The Sufis along with majority of the Muslim scholars believe that the Prophet (PBUH) is alive in his grave with body and soul.
- (57) Imam Azam: Imam Abu Hanifa, one of the great Imams of Fiqh among Ahl-i-sunna.
- (58) By “unlawful” the author only wants to say that at a higher spiritual station even the exercises of remembrance and reflection are not needed.
- (59) When one wants to escape evil or feels fear, he repeats *La hawl*.
- (60) Pen; Hadrat Muhammad’s (PBUH) intelligence corresponds to the heavenly Pen.
- (61) Imagination (*tasawwur*): The whole conscious mind.
- (62) Path means the road on the Bridge leading the righteous men and women to Paradise in the Hereafter.
- (63) A pilgrim at Makkah puts on Ahram (two sheets of cloth) preparing for the pilgrimage. During all the rites of pilgrimage there are certain restrictions about diet and some other lawful activities.
- (64) “When we decree a thing, we need only say: Be and it is”. (Quran, 16:40)

- (65) The reference implies duality while the union means oneness. The presence therefore may be called a stage where one transcends and gets united with Allah.
- (66) The real knowledge can be gained only through one's own spiritual experience (knowledge). The source of academic knowledge is this first kind of knowledge.
- (67) See note 9.
- (68) "Look means spiritual attention that works wonders in the internal as well as external affairs."
- (69) Qadiri Order was founded by Hadrat Shaikh Abd al-Qadir Jilani of Baghdad.
- (70) Pir Dastgir: the title of Shaikh Abd al-Qadir Jilani.
- (71) *Munkar* and *Nakir*; The two angels who come to question a person in the grave about his or her beliefs and actions while he had been alive.
- (72) La ilaha illa Allah, Muhammad ur-Rasul Allah.
- (73) Allah-o-akbar : Allah is great.
- (74) *Afkar* (sing, *fikr*) reflection, seeking the meaning of things as manifestation of the Divine." (Aisha Bewley)

- (75) *Kursi*: “The footstool (as distinct from the throne (*Arsh*) although the Ayat al-kursi (2:255) is referred to as the throne verse. The footstool is ‘under’ the Throne and is far smaller than it, ‘like a ring lying buried in the middle of the desert’ (hadith). The place of Divine Command and Prohibition, the realm of the universe and the seven heavens, in both the seen and the unseen. (Aisha Bewley).
- (76) Shaikh Sanaan was a saint scholar who fell in love with a Christian girl and was converted to her religion. In his infatuation he became the swineherd in her household. Some of the fellow disciples prayed for him, so he repented and came back to his Murshid.
- (77) The author did not seek the Murshid for his own guidance. He himself was a Murshid the guided one. He was only looking for the Murshids of some high caliber wherever he went during his travels. He did not find any Murshid of his own standard anywhere. Again he did not find the sincere seekers of God anywhere according to his expectations.
- (78) *Khidr*: He was the saint or Prophet whom Musa found at the point where two seas

met. “One of Our servants to whom we have vouchsafed our mercy and whom we had endowed with knowledge of our own.”  
(Quran, 18:64)

- (79) “When your Lord brought forth descendants from the lions of Adam’s children, and made them testify against themselves, (He said): ‘Am I not your Lord?’ They replied: We bear witness that you are.’ (This he did) Lest you should say no the Day of Resurrection: ‘We had no knowledge of that.’ (Quran, 7:172)
- (80) “..... and Allah spoke directly to Musa.”  
(Quran, 4:164)
- (81) “He (the prophet) beheld him (Jibril) once again at the farthest lote-tree. Near it is the Garden of Abode.” (Quran, 53:14)
- (82) All of these are the categories of saints in Sufi Orders of Islam.
- (83) Tablet: *Lawh*: “board, *Al-Lawh al-Mahfuz* is the preserved tablet in the Unseen which is also referred as the “Umm al-kitab”, the place of recording what will be, the repository of destiny. (Aisha Bewley)
- (84) Hadrat Shaikh Abd al-Qadir Jilani
- (85) Rafidites: “the *Rawafid*, a group of the Shia known for rejecting Abu Bakr and Umar as

well as Uthman. It is a nickname, meaning deserters.” (Aisha)

- (86) Kharijites: or *khwarij*, the earliest sect who separated themselves from the body of the Muslims and declared war on all those who disagreed with them, stating that a wrong action turns a Muslim into an unbeliever. (Aisha)
- (87) See note, 57.
- (88) *Qaf*: “*kaf*, a fabulous mountain, anciently imagined by the Asiatics to surround the world, and to bind the horizon on all sides.” (Dictionary, Jhon Richardson). Sometimes the name Qaf is used for Mount Caucasus.
- (89) See note, 13.
- (90) Balam Baoor, see note 45.
- (91) See note, 57.
- (92) Imam Hassan and Imam Hussain the sons of Hadrat Ali and Fatima, the daughter of the Prophet. Hassan was poisoned and Hussain was martyred in the desert of Karbala while fighting against the army sent by Yazid bin Muawiya.