

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

مراقبات مشارب مجددیه

# THE CONTEMPLATIONS OF MUJADDIDIYAH

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## THE CONTEMPLATIONS OF MUJADDIDIYAH

 Muraqabah leads to all stages of perfection. For this reason, although the Masyaikh of Naqshbandiyah Mujaddidiyah also perform Zikrullah, Salawat and Quran recitations, Muraqabah is one of the most important component of their spiritual work.

The origin of Muraqabah lies in the saying of the Prophet Muhammad Sallallahu 'Alaihi Wasallam,

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"Adore Allah as if you are seeing Him and if you do not see Him, know that He is seeing you."

Literally, Muraqabah means to wait and to guarantee or to protect. When used as a Sufi technical term, the meaning of Muraqabah is to detach oneself from worldly pursuits for a period of time with the intention of nurturing the spiritual guidance that the seeker has received from his Shaikh. Another way of putting it is that in a human being's inner being there are subtle centers of consciousness. If, after receiving guidance, one takes time from worldly pursuits to focus on these subtle centers, then that is meditation.



Meditation leads to gnosis and paves the path to nearness with God. When the seeker detaches him or herself from other pursuits and sits and waits for blessings, sooner or later the seeker begins to feel some kind of activity in the heart, sometimes in the form of heat, sometimes as movement, and at other times as a tingling sensation.

The seeker must not focus on the spiritual form or colour of the heart, because the attention must be directed towards the Divine Essence, who is beyond all qualities. It is necessary to sit in meditation for at least 30 to 45 minutes and no particular sitting posture is required.

In the beginning, there is a rush of thoughts in the seeker's mind and this is no cause for concern. We are not trying to concentrate our thoughts as what are being practiced in Yoga or other spiritual techniques. We are trying to awaken the heart. Once the heart is awakened, thoughts gradually subside.

Eventually the seeker experiences a drifting and enters a different dimension. There is a difference between this drifting and sleep. Drifting is the shadow of annihilation. Hadhrat Imam Rabbani Mujaddid Alf Tsani Shaikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih said, "He comes and He takes you away."

In sleep, the soul is inclined towards the lower realm and takes refuge in the heart. In the state of drifting the soul is inclined towards the higher realm and takes refuge in the self. When the seeker is in the state of drifting, the seeker is not aware of individual being. In this state the seeker can also experience visions known as Kashaf. As it is possible for the seeker to have thought projections, no importance should be attached to these experiences.

Hadhrat Shaykh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih said, "These experiences are simply there to please the seeker's heart. The final destination lies ahead." Hadhrat 'Alauddin 'Attar Rahmatullah 'Alaih (d. 1400) said that meditation is better than the practice of the remembrance of negation and affirmation. Through meditation it becomes possible to attain the station of vice-regency of Allah in the dominion of the physical world and the world of spirit.

Al-Turki said in his commentaries for his own work "An-Nazm Al-'Atid" titled "Irgham Al-Marid", when he is talking about Hadhrat Khwajah 'Ubaidullah Ahrar Qadasallahu Sirrahul 'Aziz, he says:

This person is one of those, in whose name the Tariqah got famous and the first one who showed the ayat:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ

الصَّٰدِقِينَ ﴿١١٩﴾

**Fear Allah and be with those who are true (in word and deed). [9:119] is a dalil for Rabitah.** Many 'Ulama reported this opinion from him.

In our time, some lazy people don't understand the topic of Rabitah. There are no reports from the Salaf or the Khalaf denying Rabitah. Rather, there are reports in support of this issue. Hadhrat Imam Razi and Hadhrat Muhaqqiq Taftazani said, that one who is visiting the grave of a great person has to turn his self to the soul of the person which is in the grave, to gain effusion of Fa'idh in their works. [see: Al-Matalib Al-Aliyyah, 7/276-277, 443 and Syarah Al-Maqasid, 2/32]

The Imam and Leader in the science of Usul and Furu' Allamah Sadr Ash-Shari'ah Al-Hanafi says in his book "Tadil Al-'Uloom", that it is necessary for a Salik to make Rabitah. Hadhrat 'Allamah Jami' in his Syarah of Ruba'iiyyat, Hadhrat 'Allamah Nablusi in many of his books such as Jami' As-Saghir, Sharih 'Allamah Abdur Rauf Al-Munawin in his "Al-Jawharah Al-Fakhirah Fi Ma'rifati Asl At-Tariqi Ila Malik Ad-Dunya Wa Al-Akhirah", Hadhrat Imam Sharani and Hadimi and those like them, numerous



scholars in little Risalahs, spoke of the necessary of Rabitah. So can any intellectual person now think that those great people played with the rulings of Shari'ah? I declare them to be far away from such thoughts. Let me say too, that I don't know anyone of those who deny Rabitah being in a rank which reached the rank of those who accepted Rabitah. [Irghamul Marid p.62-63]

Hadhrat Hakimul Ummat Maulana Ashraf 'Ali Thanwi Rahmatullah 'Alaih allowed the practice of Rabitah as he mentions in his work At-Takasshaf in a detailed answer. Among the benefits he lists for this practice is how it enables the murid to mirror the Ahwal of his Murshid. No where does he object to it being shirk or impermissible. [At-Takasshaf, pg: 32]

Similarly, Hadhrat Maulana Zakariyya Kandhlawi Rahmatullah 'Alaih has a whole section on Rabitah in his work Syari'at Tariqat Ka Talazim. He states:

"Tasawwur Shaykh is a practice also termed as rabita, as well as Barzakh and Wasitah. This is a very important practice of the scholars on the spiritual path, and the scholars have illustrated its benefits abundantly. Some of the elders prohibited this practice unconditionally. However, according to me this is incorrect for the practice of Tasawwur Shaikh is indicated in many narrations. Thus, I do



not understand those who have forbidden this practice unconditionally." [pg: 184-185 ed. Dar Al-Isha'at]

Hadhrat Maulana Zakariyya Rahmatullah 'Alaih then goes on to discuss the reasoning for the Khilaf, which is actually because of "blocking the means" and the opinions of other elders, such as Mawlana Madani and Shah 'Abdul Ghani Mujadidi who allowed this practice and mentioned its benefit.

The word Muraqabah is derived from the root letters:

" ر ق ب "

يرقب (Raqaba - Yarqubu) means to observe, to watch attentively, to heed, to inspect. In terms of Shari'ah, it refers to inspection and introspection of one's Nafs (inner self) with certain forms of silent dhikr (الذكر الخفي) in an attempt to bring the Nafs in line with the injunctions and commands of Allah. In essence, it is derived from the following verses,

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"Verily Allah is ever-watchful over you" and,

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

"Does he not know that Allah is watching?"

Generally, Muraqabah is carried out by clearing one's thoughts of everything besides Allah. Thereafter, a person turns his spiritual gaze and attention completely and exclusively towards Allah Ta'ala.

He meditates upon the fact that Allah Ta'ala is constantly watching and observant of every single move he makes and every thought that crosses his mind. When such a mindset becomes firmly established in an individual, he is said to have achieved the stage of Ihsan as referred to in the following Hadits,

قال ما الإحسان ؟  
قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك

Hadhrat Jibril 'Alaihissalam asked the Holy Prophet Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, "What is Ihsan?" Rasulullah Sallallahu 'Alaihi Wasallam replied, "It is that you worship Allah as if you are seeing Him and if you are unable to see Him, then know well that He sees you." [Bukhari, Hadith # 50, Dar Ibn Katsir - Beirut]

When a person is entrenched in the thought that Allah is watching over his every move and thought, how could such a person ever conceive of committing even the most venial of sins.

Furthermore, such a person will worship Allah with full attention, reverence and subjugation which is the basic purpose of life as stated in the following verse,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created the Jinn or mankind except that they should worship Me.”[51:56]

The Masyaikh of Tasawwuf have divided Muraqabah into various types depending upon the aim and objective. There are many more types of Muraqabah but a few have mentioned hereunder by way of example:

**Muraqabah Dua’iyyah:** This is a type of meditation wherein the person ponders that his heart is making Doa and that the words of Zikir are emanating from his heart instead of his tongue.

**Muraqabah Al-Maut:** This is a type of meditation wherein the person sits in seclusion, closes his eyes and ponders about death and the conditions that will occur after death. He will imagine scenes such as his soul is being extracted from his body, his final bath (Ghusul) being performed and being buried in the ground.

**Muraqabah Ar-Ru'uyah:** This is a type of meditation wherein the person sits in seclusion and imagines that Allah Ta'ala is watching him. All the while he ponders over the verse,

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

“Does he not know that Allah is watching?”

**Muraqabah Al-Ma'iyah:** This is a type of meditation wherein the person imagines that Allah Ta'ala is with him all the time. However, Allah does not take any shape or form during such imagination and meditation.

All of the above-mentioned types of Muraqabah are permissible and praiseworthy. Such Muraqabah will lead a person towards establishing the desired object, namely, the quality of Ihsan as previously mentioned. As for the Naqshbandi Tariqah, it is one of the main four schools of Tasawwuf. As is the case with the four Mazhabs in Fiqh, there are four schools of Tasawwuf namely Chistiyah, Naqshbandiyah, Qadiriyyah and Suharwardiyah.

There are many 'Ulama and Mashaikh in each Tariqah that propagate the teachings and practices of each Tariqah. All of these Tariqahs are correct, in accordance to the Shari'ah and upon the methodology of our pious predecessors. These four Tariqahs have gained acceptance in the sight of



Allah Ta'ala and their teachings have spread far and wide throughout the four corners of the world. Despite attempts by certain sects and groups to defame the Sufiyyah and discredit them, these Tariqah have flourished in recent times.

Every Muslim should make an ardent effort to identify a qualified Shaikh from any one of these Tariqahs and thereafter follow his guidance in regards to his/her spiritual purification and perfection. The Muslim Ummah at large is facing a spiritual degeneration unparalleled in history and the only way to cure such ails is through purification of the Soul (Tazkiyah Nafs).

Al-Kawtsari's Fatwa says everything in my eyes. Rabitah can't be anything else as "imagine to be with the Shaikh" or "Imagining the face of the Shaikh". Shah Naqshband said to his disciple Hadhrat Khwajah Muhammad Parsa, transmitted in Rashahat 'Ain Al-Hayat, "to imagine his face for a time." Hadhrat Khwajah 'Ubaidullah Ahrar and the great Naqshbandi Masyaikh and even much other Tariqah, like the Shadziliyah practice this, it is not only known in the Naqshibandi Tariqah.

The performance of Muraqabah according to Hadhrat Shah Waliullah Dehlawi, is the "particular excellence of the Naqshbandiyah."

As the disciple progress through the contemplations, he is able to travel in the Essence (Zat). Contemplation is being used here in a technical sense. Mystical practice often involves three processes:

1. Concentration
2. Meditation
3. Contemplation

The first stage, concentrating the mind is the act of sharpening a pencil. The second stage, meditation is like learning to form letters and the third stage, contemplation is writing words and sentences. For the Naqshbandis, these stages correspond to Zikir Qalbi, Nafi Wa Itsbat and Muraqabah. The principal difference between meditation and contemplation is the clear sense of dynamic motion in the latter. There are 26 different contemplation in the Naqshbandiyah Mujaddidiyah system, collectively they will be referred to as the Muraqabat.

Naqshbandi define Muraqabah as "waiting for the Latifahs to attract divine energy." In the words of Hadhrat Khwajah Baqibillah's son, Hadhrat Khwajah Khurd, "Muraqabah is leaving behind one's power and strength; it is turning from all states and attributes waiting in expectation of the encounter while longing for its beauty and being immersed in its desire and love."

Hadhrat Syeikh Sa'aduddin Kashghari Rahmatullah 'Alaih in describing how Hadhrat Junaid Baghdadi Rahmatullah 'Alaih was taught how to perform Muraqabat by a cat that one should wait with completely undivided attention like a cat ready to pounce on a mouse.

The Naqshbandi cosmology represented by intersecting circles of a geographical map of the worlds between the Essence and the physical world. The Naqshbandi Path to Allah described by a series of intentions in the various contemplations is a more detailed road map of the same spiritual continuum. The spiritual terrain, the series of manifestations between the Essence and the corporeal world including the path to negotiate this terrain, all of it uphill, is described in detail throughout the 26 stages of Muraqabat.

Moving from the physical world toward the Essence is described as an Ascent ('Uruj), a word having the same root with Mi'raj as the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam's midnight journey into the heavens. Before embarking on this journey through the Muraqabat, the recollection of the heart which created a vehicle and the Nafi Itsbat of the warming up the engine have already been performed under the close supervision of the Syeikh.



When the disciple is ready to begin, the first contemplation focuses on Exclusive Unity (Ahadiyat) before proceeding to the five contemplations of the prophetic wellsprings (Muraqabat Masharib). This is also called the contemplation of the five subtle centers (Muraqabat Lataif Khamsah). Each meditation attempts to guide effusion (Faidhz) from the Essence to a specific Latifah by means of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam via the Great Naqshbandi Mujaddidi Masyaikh (Piran Kibar). This is the last tour through the attributes of Allah before proceeding to the Essence.

Naqshbandis emphasize that their goal is to travel in the Essence (Zat) not the Attributes (Sifat). This means they are travelling in the first manifestation of creation instead of lower manifestations, not the Undifferentiated Essence (La Ta'ayin). These five prophetic contemplations emulate the model of the Prophet-Companion spiritual companionship (Suhbat) as the disciple visualizes himself in front of the Prophet, receiving divine energy via the connecting chain of Naqshbandi Masyaikh.

Evidently some Naqshbandis concentrated on the individual Prophets in these contemplations, since Hadhrat Khwajah Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih said that it was unacceptable for anyone to concentrate on other



Prophets although faith and certainty can be obtained from them. He recommends focusing on Muhammad Sallallahu 'Alaihi Wasallam and Allah Subhanahu Wa Ta'ala using the Naqshbandi Masyaikh as mirrors.

As each of the subtle centres receives divine grace from its origin (Asal) above the Throne, the goal for each Latifah is to go to its origin to realize its annihilation (Fana). Extremely few travelers can annihilate these five Latifahs in rapid succession, most associating themselves with a certain Latifahs also describes as being under the foot of a certain prophet until that is annihilated and then progressing on to efface the next Latifah. The minimum requirement for progress on the path is to return the heart Latifah Qalb to its origin. Then the disciple can move out of the circle of Contingent Existence (Dairah Imkan) and proceed to the next Realm of Names and Attributes.

Hadhrat Adam 'Alaihissalam governs the first contemplation of the five prophetic ways, The Active Attributes (Sifat Fi'liyyah) are most concentrated in him, since he knew the names of everything in creation. Naqshbandis describe spiritual travelers who are at the station of the heart in the presence of Zikir while observing Allah's creation to be under the foot of Hadhrat Adam 'Alaihissalam.

In contrast, the station of the Spirit (Ruh) involves looking at Allah and negating Allah's creation by returning the Ruh to its origin in the eight Immutable Divine Attributes (Sifat Tsubutiyyah). This is the second prophetic contemplation associated with Hadhrat Ibrahim and Hadhrat Nuh 'Alaihimassalam who manifest the special rank of having denied corporeal realities, e.g. fire did not harm Hadhrat Ibrahim and the flood did not drown Hadhrat Nuh 'Alaihimassalam.

Travel in the mystery (Sirr) begins after the Latifah Ruh as the Sirr's origin in the Divine Qualities (Shuyun Zatiyyah) begin at the end of the eight Immutable Divine Attributes. This is the domain of Hadhrat Musa 'Alaihissalam who was the first to speak to Allah, hence he is often called Kalimullah.

The next subtle center's origin is located in the Attributes of Negation (Sifat Salbiyyah of Sifat Tanzihiyah), the origin of the Arcanum (Khafi) Latifah, which are like a mirror image of the previous divine qualities. Hadhrat 'Isa 'Alaihissalam associated with the Arcanum Latifah, established the meaning of negation (Nafi) by utterly transcending the laws associated with the circle of contingent existence, e.g. being born without a father, reviving the dead and transcending death.

The last of the prophetic contemplations includes all the divine qualities in its origin just as Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi Wasallam, the prophet associated with the Super Arcanum Latifah is the source of the Prophethood and the Divine Intimacy (Wilayat) of the other prophets. As Hadhrat 'Isa 'Alaihissalam established negation through his being, Hadhrat Muhammad Sallallahu 'Alaihi Wasallam established the principle of Affirmation (Itsbat) through his Prophethood. The Quality of Comprehensive Synthesis (Shan Jami') is the transition between the Essence and the divine qualities associated with the Muhammadan Reality and the source of divinely emanating grace for all the rest of creation. Hadhrat Muhammad Sallallahu 'Alaihi Wasallam is the greatest bridge (Barzakh Al-Kubra) to Allah.

Naqshbandis therefore believe no spiritual path can arrive at Allah unless it includes the Muhammadan Reality and is blessed with divine grace from the Quality of Comprehensive Synthesis. When the disciple has annihilated at least the Heart (Latifah Qalb), he or she has exited the reflections (Zilal) and can proceed in the contemplations to the lesser intimacy with Hadhrat Allah Subhanahu Wa Ta'ala in Wilayat Sughra.

Hadhrat Imam Tariqah Shah Bahauddin Naqshband Rahmatullah 'Alaih's elaboration of the



Naqshbandi path went as far as the contemplation of "being together with Allah" (Ma'yyat). It is uncertain whether the preceding prophetic contemplations at least in the form used by the Mujaddidi were a part of Hadhrat Khwajah Shah Bahauddin Naqshband's spiritual practices.

Some Naqshbandis scholars informed that the eighteen further stages of spiritual journeying elaborated by Hadhrat Imam Rabbani Syaikh Ahmad Sirhindi Rahmatullah 'Alaih from the contemplation of Aqrabiyat to the contemplation of La Ta'ayin used to be reached by Uwaisi instruction before his elaboration of them. It was only after Hadhrat Imam Rabbani Syaikh Ahmad Sirhindi Rahmatullah 'Alaih that these additional stages could be reached by exercises taught by a living Syaikh. By this point the traveller is out of the boundaries of the circle of Contingent Existence (Daerah Imkan) and is now Traveling To Allah (Sair Ila Allah).

Although most other Sufi Syaikhs give disciples permission to teach at this point, Mujaddidis do not necessarily let their students teach at this level if they are still subject to uncontrollable Jazbah or fits of ecstasy. From here the traveller enters the stage of Greater Intimacy with Allah (Wilayat Kubra). The adept travels in the Nafs during this stage of spiritual development since it is only this subtle



center that spans the spiritual heights and the world of creation. This is the realm of the intimacy of Prophets (Wilayat Anbiya) who return from spiritual heights to convey their message to humanity. It is also the station (Maqam) of the expanded breast (Syarah Sadr), pointing to the perfection of the Akhfa subtle center which expands to fill the entire chest, forming a single unit of light.

As Allah Subhanahu Wa Ta'ala has mentioned in the Holy Quran:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ  
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا  
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ تَجْعَلُ  
اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

Those whom Allah in His plan willeth to guide, He openeth their breast to Islam; those whom He willeth to leave straying, He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah heap the penalty on those who refuse to believe. [6:125]

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

Moses said: "O my Lord! expand me my breast.  
[20:25]

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ  
رَّبِّهِ ۖ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ مِّنْ ذِكْرِ اللَّهِ ۖ أُولَٰئِكَ

فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from his Lord, no better than one hard-hearted? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering in error! [39:22]

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿٩٤﴾

Have We not expanded thee thy breast? [94:1]

Note the emphasis on the effusion (Faidhz) going to the Nafs in these next five contemplations. Beyond that point the unitary form Consolidated Subtleties (Lataif Haiat Wahdani) is formed as the subtle

vehicle to go to the highest realms. At the stage of Greater Intimacy the Ten Latifahs, including the subdued, tranquil ego (Nafs Mutmainnah), have become purified in the station of contentment (Ridha). The larger circle of greater intimacy is represented by three smaller circles and a bow.

Cosmologically, nearness (Aqrabiyat), the first of the smaller circles, is a transition (Barzakh) including the Names and Attributes in its lower half and the Divine Qualities (Shuyun Zatiyah) in its upper half, while the two higher circles of Love (Mahabbah) correspond with the Attributes of Negation (Sifat Salbiyah) and the quality of Comprehensive Synthesis (Shan Jami'), respectively. The Bow (Qaus) is associated with the highest of Allah's qualities, knowledge (Shan 'Ilmi). The distinction of the Greater Intimacy is its cycling and unifying the higher and lower.

The last contemplation of the Outward or the Exterior (Az-Zahir) involves a return or Descent (Nuzul) to those things of the created world which had been negated and now can be affirmed to be included when travelling towards Allah. It is only from this greater intimacy that, in imitation of the Holy Prophet Muhammad Rasulullah Sallallahu 'Alaihi Wasallam and Companions, one can return to the created world from the lofty heights of spiritual travel.



The Mujaddidis specify one more degree of closeness to Allah, the Highest Intimacy (Wilayat 'Ulya), that of the Highest Angels (Al-Mala Al-A'la), involving the three elements of Water, Air and Fire.

Upward from the contemplation of the Inward or the Interior (Al-Batin) all travelling is in the first manifestation of the Essence (Zat). In Hidayat At-Talibin it was stated that Hadhrat Khwajah Maulana Abu Sa'id Mujaddidi Dehlawi Rahmatullah 'Alaih (d. 1250 H/1835 AD) received permission to teach at this stage in his contemplation exercises. Above this are the three circles of Perfections (Kamalat), a domain to which angels cannot go because perfection is a function of integrating the highest, the most subtle body of light with the lowest and the coarsest body of earth.

This human potential to manifest the highest and the lowest aspects of creation makes human superior to angels. It is for this reason that Allah Subhanahu Wa Ta'ala ordered the angels to prostrate themselves in front of Hadhrat Adam 'Alaihissalam.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا

إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٥﴾



**And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.**

Beginning with the second contemplation of perfections, the Perfections of Messengership (Kamalat Risalat), the consolidation of Latifahs (Haiat Wahdani) has become perfected as vehicle.

It is this contemplation that is associated with the station of the distance of two bow lengths or nearer (Qaba Qausain Aw Adna), alluding to Hadhrat Muhammad Rasulullah Sallallahu 'Alaihi Wasallam's exalted station.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

**And was at a distance of but two bow-lengths or even nearer.**

All Messengers of Allah (Rusul, sing. Rasul) are Prophets (Anbiya) but relatively only few Prophets qualify as Messengers of Allah. The distinction is that the Messengers of Allah bring scriptures to humankind such as Torah (Taurat), Psalms (Zabur), Bible (Injil) and Quran.

By the time of Hadhrat Khwajah Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih, the Mujaddid of the 13<sup>th</sup> century Hijrah (d. 1240 H/1824 AD), discrepancies occur in the Mujaddidi path. According to 19<sup>th</sup> and 20<sup>th</sup> century manual of Naqshbandis spiritual practice, the Sufi, after traversing the contemplations of perfections, should proceed to the Divine Realities (Haqaiq Ilahiyah) before embarking on the path of Prophetic Realities (Haqaiq Nabawiyah). There is a shortcut bypassing these two sets of Realities, the path of Qayyums which is reserved for very special travellers.

Hadhrat Imam Rabbani Mujaddid Alf Tsani Syaikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih had originally declared the Reality of the Quran (Haqiqat Quran) and the Reality of the Ka'abah (Haqiqat Ka'abah Rabbani) to be above the Reality of Muhammad (Haqiqat Muhammadi).

This caused a fury of opposition, particularly among certain Sufis and 'Ulama of the Hijaz who objected to the Ka'abah having a more exalted spiritual rank than the Holy Prophet Muhammad Sallallahu 'Alaihi Wasallam. The principal contenders in this controversy were Hadhrat Khwajah Adam Binori Rahmatullah 'Alaih, one of Hadhrat Imam Rabbani's major successors and Ahmad Qushashi (d. 1071 H/1600 AD).

Hadhrat Imam Rabbani argued in response that the Reality of the Prophet is superior to any other creature. The real Ka'abah is worthy of prostration since it is not created and is covered with the veil of nonexistence. It is this Ka'abah in the Essence of Allah that Hadhrat Imam Rabbani was referring to as the Reality of the Ka'abah, not the appearance of the Ka'abah (Surat Ka'abah), which is only stone.

The earliest sources detailing the Mujaddidi spiritual path follow Hadhrat Imam Rabbani's hierarchy, placing Divine Realities closer to Allah than Prophetic Realities. The contemplations of the Perfections of the Prophetic Realities precede the higher Divine Realities. Hadhrat Khwajah 'Abdul Ahad Wahdat Sirhindi Rahmatullah 'Alaih (d. 1126 H/ 1715 AD) in his Sabil Ar-Rashad, acknowledges the Divine Realities to be closer to Allah than the Prophetic Realities.

Among the Sufis, this type of reinterpretation is seen as a mystical Ijtihad, legitimate independent judgement based on spiritual experience. Hadhrat Khwajah Shah 'Abdullah Ghulam 'Ali Dehlawi Rahmatullah 'Alaih explains in one of his letter that the contemplations of Divine Realities are higher than the contemplations of Prophetic Realities in agreement with Hadhrat Imam Rabbani Mujaddid Alf Tsani Syaikh Ahmad Faruqi Sirhindi Rahmatullah 'Alaih. In another letter he reverses the



two sets of contemplations according to subsequent usage among Mujaddidis. This situation illustrates one difficulty using Sufi letters as sources, since each recipient of each letter had a different level of understanding and the Syaikh addresses each person accordingly. Even if every letter were addressed to the same person and the Syaikh's changing understanding of reality.

All the manuals explaining the spiritual methods of the Indian Mujaddidis written in 19<sup>th</sup> and 20<sup>th</sup> century follow this new pattern. It is part of a larger pattern that exalted the status of Hadhrat Muhammad Sallallahu 'Alaihi Wasallam and resulted in an increased status of the Sufi Syaikh.

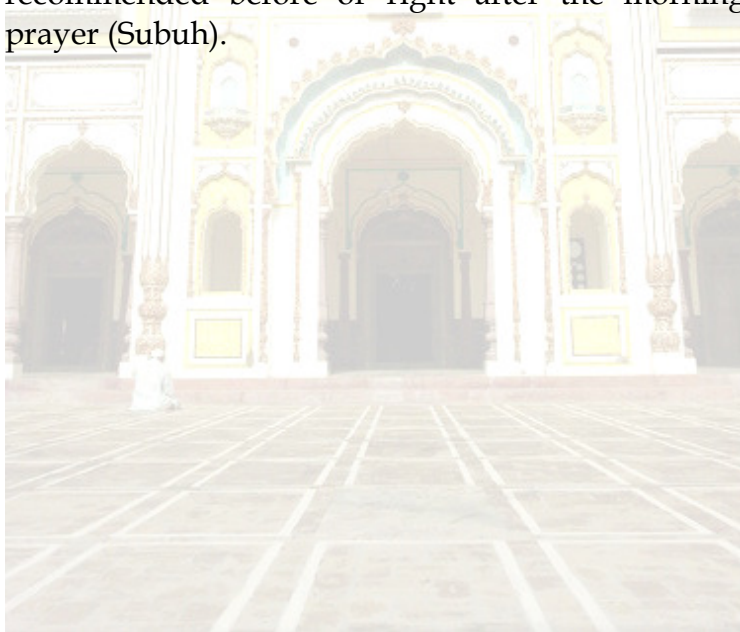
Although there appear to be few sources of the period documenting the controversies, they apparently involved opposition to Hadhrat Imam Rabbani. To avoid unnecessary controversy and act in accordance with the community, a consensus of Mujaddidi Masyaikh recognized the superiority of Muhammad over other realities, both Prophetic and Divine.

One aspect of Mujaddidi practice that remained in oral tradition until quite recently was the series of mentally spoken intentions while travelling through the contemplations. To what extent the first six of these intentions changed after the advent of the



expanded Mujaddidi system is not indicated in any of the sources. We only know that living Syaikhs using Hadhrat Khwajah Shah Bahauddin Naqshband's methods trained disciples to go as far as the Ma'iyat contemplation.

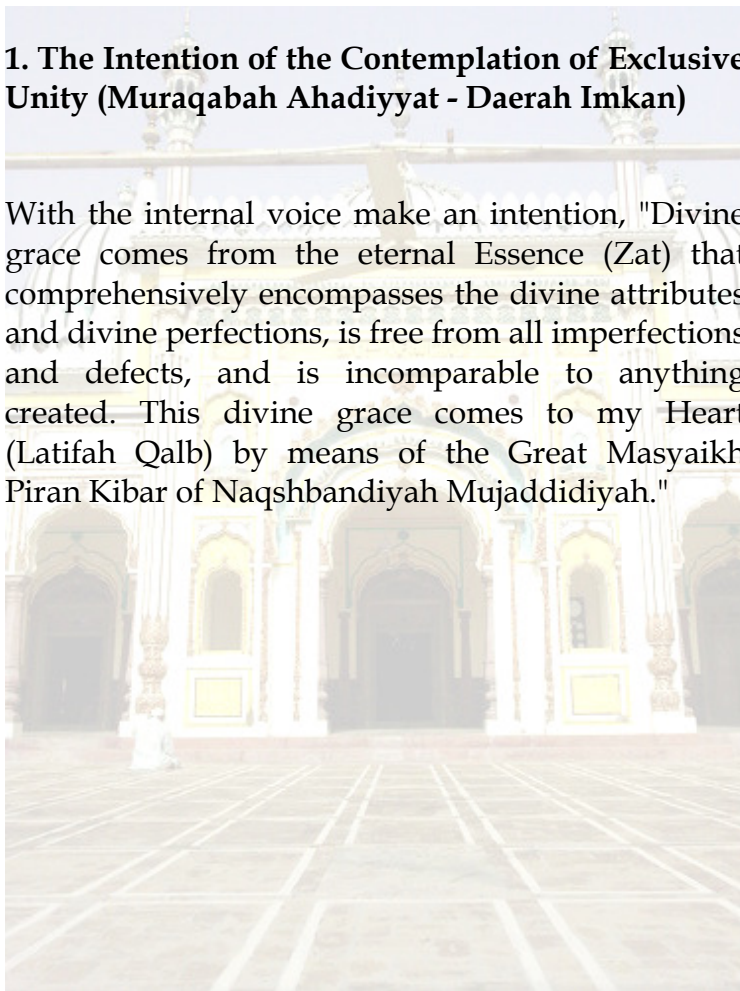
In some Khanqah, the usual time to perform these exercises is after the Subuh and 'Asar prayers when the Syaikh and his disciples gather in a circle silently to perform the Mujaddidi contemplations. Individual performance of the contemplations is recommended before or right after the morning prayer (Subuh).



# The Intentions For Muraqabat

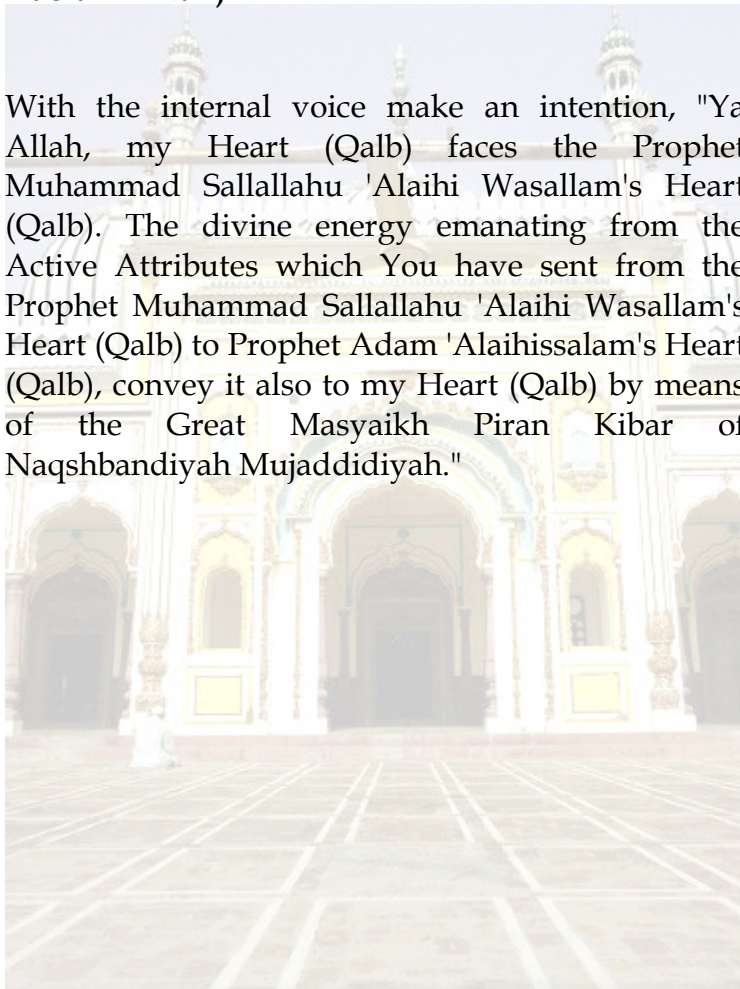
## 1. The Intention of the Contemplation of Exclusive Unity (Muraqabah Ahadiyyat - Daerah Imkan)

With the internal voice make an intention, "Divine grace comes from the eternal Essence (Zat) that comprehensively encompasses the divine attributes and divine perfections, is free from all imperfections and defects, and is incomparable to anything created. This divine grace comes to my Heart (Latifah Qalb) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."



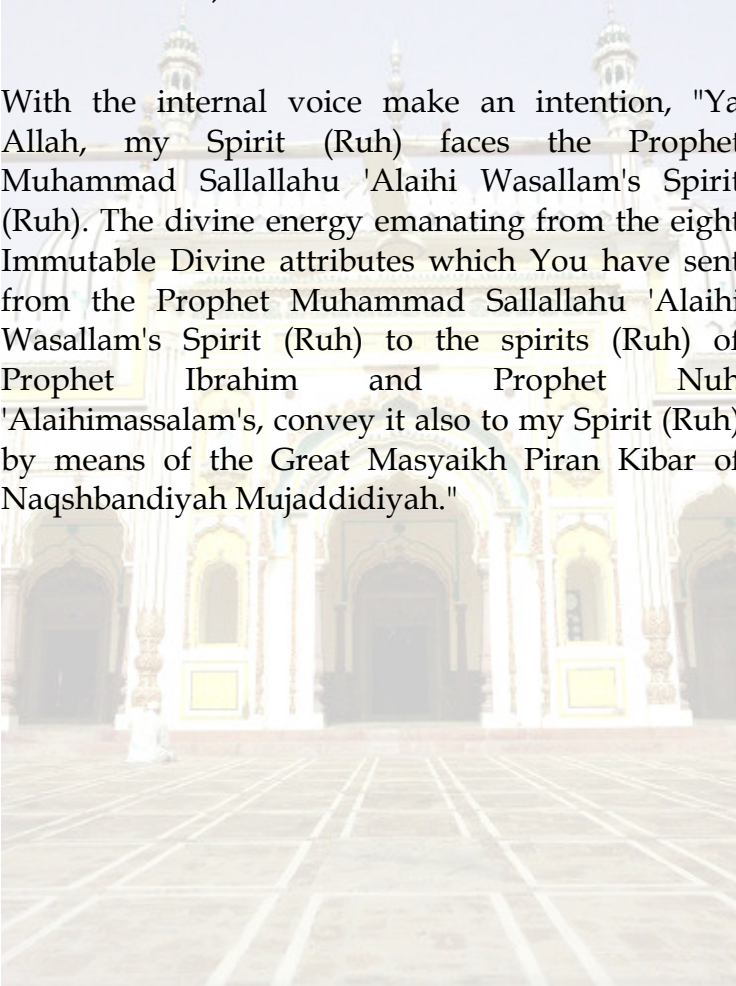
## 2. The Intention of the Contemplation of the Origin of the Heart (Muraqabah Tajalliyat Qalb - Daerah Imkan)

With the internal voice make an intention, "Ya Allah, my Heart (Qalb) faces the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Heart (Qalb). The divine energy emanating from the Active Attributes which You have sent from the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Heart (Qalb) to Prophet Adam 'Alaihissalam's Heart (Qalb), convey it also to my Heart (Qalb) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."



### 3. The Intention of the Contemplation of the Origin of the Spirit (Muraqabah Tajalliyat Ruh - Daerah Imkan)

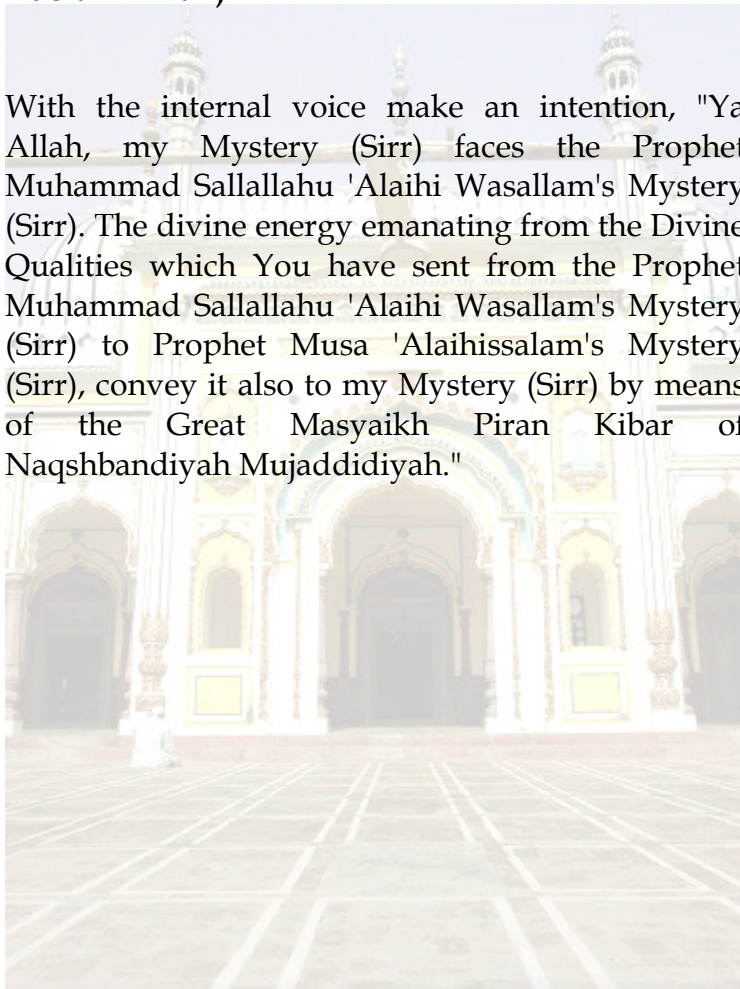
With the internal voice make an intention, "Ya Allah, my Spirit (Ruh) faces the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Spirit (Ruh). The divine energy emanating from the eight Immutable Divine attributes which You have sent from the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Spirit (Ruh) to the spirits (Ruh) of Prophet Ibrahim and Prophet Nuh 'Alaihimassalam's, convey it also to my Spirit (Ruh) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."





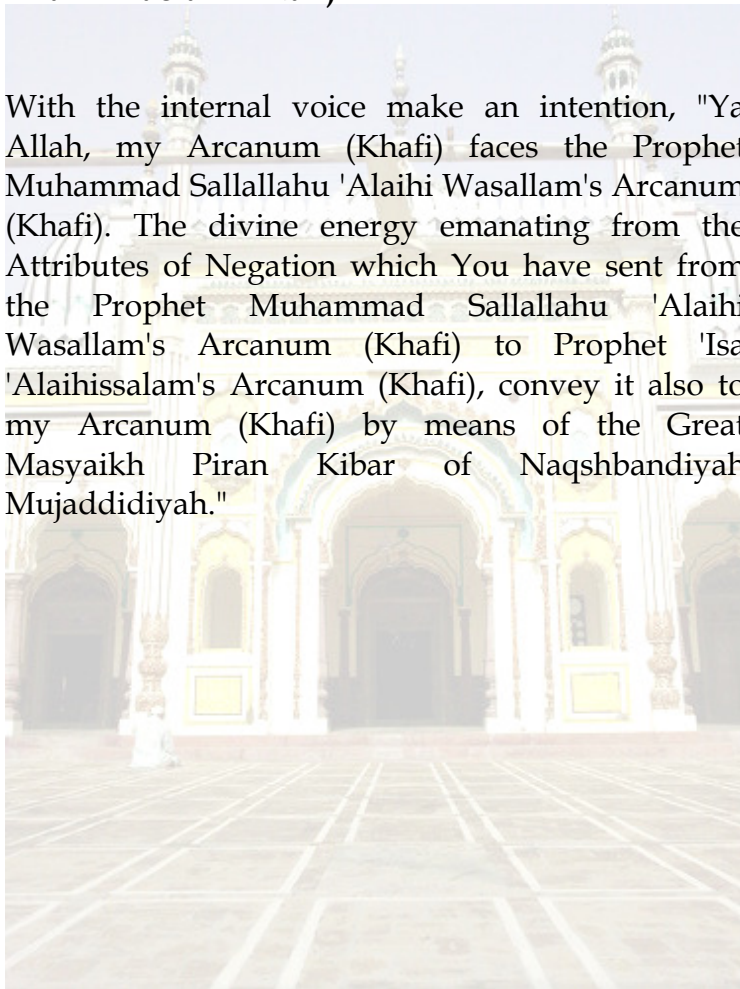
#### **4. The Intention of the Contemplation of the Origin of the Mystery (Muraqabah Tajalliyat Sirr - Daerah Imkan)**

With the internal voice make an intention, "Ya Allah, my Mystery (Sirr) faces the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Mystery (Sirr). The divine energy emanating from the Divine Qualities which You have sent from the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Mystery (Sirr) to Prophet Musa 'Alaihissalam's Mystery (Sirr), convey it also to my Mystery (Sirr) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."



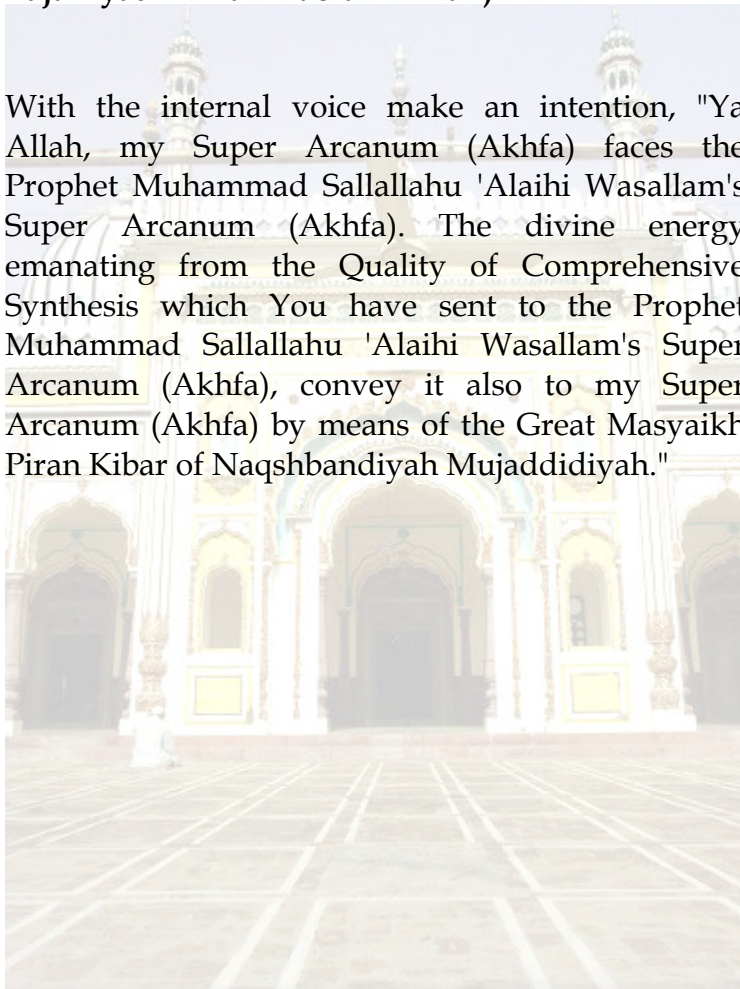
## 5. The Intention of the Contemplation of the Origin of the Arcanum (Muraqabah Tajalliyat Khafi - Daerah Imkan)

With the internal voice make an intention, "Ya Allah, my Arcanum (Khafi) faces the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Arcanum (Khafi). The divine energy emanating from the Attributes of Negation which You have sent from the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Arcanum (Khafi) to Prophet 'Isa 'Alaihissalam's Arcanum (Khafi), convey it also to my Arcanum (Khafi) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."



## 6. The Intention of the Contemplation of the Origin of the Super Arcanum (Muraqabah Tajalliyat Akhfa - Daerah Imkan)

With the internal voice make an intention, "Ya Allah, my Super Arcanum (Akhfa) faces the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Super Arcanum (Akhfa). The divine energy emanating from the Quality of Comprehensive Synthesis which You have sent to the Prophet Muhammad Sallallahu 'Alaihi Wasallam's Super Arcanum (Akhfa), convey it also to my Super Arcanum (Akhfa) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah."



## 7. The Intention of the Contemplation of Being Together With Allah of the Small Sainthood Territory (Muraqabah Ma'iiyyat - Daerah Wilayat Sughra)

Contemplate the meaning of the blessed verse,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

"*Wa Huwa Ma'akum Aynama Kuntum*" that "He is with you wherever you are". [Q. 57:4]

With the internal voice make an intention that the divine energy effusion (Faidhz) comes from the Eternal Essence that is with me and with all creation just as each atom of creation is with the Divine as understood in the blessed verse that He is the only ultimate purpose.

This divine energy comes to my Heart (Qalb) from the Small Sainthood Territory (Daerah Wilayat Sughra) which is the Sainthood of the Great Saints and The Shadows of the Divine Names and Attributes.

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect to my Heart (Qalb).



**8. The Intention of the Contemplation of Close Proximity of the First Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Awwal Wilayah Kubra). Daerah Wilayah Kubra comprises of three Territories (Daerah) and one Qaus.**

Contemplate the meaning of the blessed verse,

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

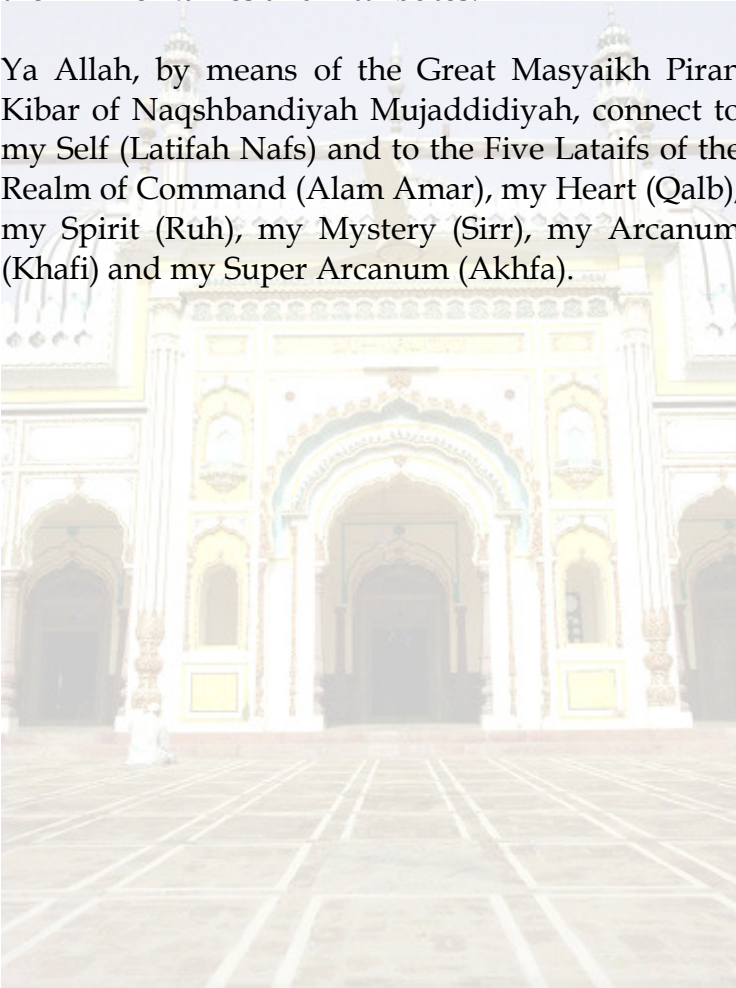
*"Wa Nahnu Aqrabu Ilaihi Min Hablil Warid"* that "And We are nearer to him than his own jugular vein". [Q. 50:16]

With the internal voice make an intention that the divine energy effusion (Faidhz) comes from the Eternal Essence which is The Nearest to me than myself even nearer to me than my jugular vein with all His Importance as understood in the blessed verse that He is the only ultimate purpose.

This divine energy comes to my Self (Latifah Nafs) and to the Five Lataifs of the Realm of Command (Alam Amar) which are my Heart (Qalb), my Spirit (Ruh), my Mystery (Sirr), my Arcanum (Khafi) and my Super Arcanum (Akhfa) from the First Territory of The Big Sainthood (Daerah Awwal Wilayah Kubra) which is the Sainthood of the Great Prophets

and the origin of the Small Sainthood Territory (Daerah Wilayat Sughra) and which is the origin of the Divine Names and Attributes.

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect to my Self (Latifah Nafs) and to the Five Lataifs of the Realm of Command (Alam Amar), my Heart (Qalb), my Spirit (Ruh), my Mystery (Sirr), my Arcanum (Khafi) and my Super Arcanum (Akhfa).



## 9. The Intention of the Contemplation of Close Proximity of the Second Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Tsani Wilayat Kubra)

Contemplate the meaning of the blessed verse,

يُحِبُّهُمْ وَيُحِبُّونَهُ

"*Yuhibbuhum Wa Yuhibbunahu*" that "He loves them and they love Him". [Q. 5:54]

With the internal voice make an intention that the divine energy effusion (Faidhz) comes from the Eternal Essence that He is the only ultimate purpose and Who is The Friend of me and I am the friend of Him as understood in the blessed verse.

This divine energy comes to my Self (Latifah Nafs) from the Second Territory of The Big Sainthood (Daerah Tsani Wilayat Kubra) which is the Sainthood of the Great Prophets and which is the origin of the First Territory of The Big Sainthood (Daerah Awwal Wilayat Kubra).

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect to my Self (Latifah Nafs)

## 10. The Intention of the Contemplation of Close Proximity of the Third Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Tsalitsah Wilayat Kubra)

Contemplate the meaning of the blessed verse,

يُحِبُّهُمْ وَيُحِبُّونَهُ

"Yuhibbuhum Wa Yuhibbunahu" that "He loves them and they love Him". [Q. 5:54]

With the internal voice make an intention that the divine energy effusion (Faidhz) comes from the Eternal Essence that He is the only ultimate purpose and Who is The Friend of me and I am the friend of Him as understood in the blessed verse.

This divine energy comes to my Self (Latifah Nafs) from the Third Territory of The Big Sainthood (Daerah Tsalitsah Wilayat Kubra) which is the Sainthood of the Great Prophets and which is the origin of the Second Territory of The Big Sainthood (Daerah Tsani Wilayat Kubra).

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect to my Self (Latifah Nafs).



**11. The Intention of the Contemplation of The Bow (Qaus) of the Big Sainthood which is the origin of the third Territory of the Big Sainthood Territory (Muraqabah Aqrabiyat - Daerah Qaus Wilayat Kubra)**

Contemplate the meaning of the blessed verse,

يُحِبُّهُمْ وَيُحِبُّونَهُ

**"Yuhibbuhum Wa Yuhibbunahu"** that "He loves them and they love Him". [Q. 5:54]

With the internal voice make an intention that the divine energy effusion (Faidhz) comes from the Eternal Essence that He is the only ultimate purpose and Who is The Friend of me and I am the friend of Him as understood in the blessed verse.

This divine energy comes to my Self (Latifah Nafs) from the The Bow (Qaus) of The Big Sainthood (Wilayat Kubra) which is the origin of the Third Territory of The Big Sainthood (Daerah Tsalitsah Wilayat Kubra).

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect to my Self (Latifah Nafs).

## **12. The Intention of the Contemplation of Name The Exterior (Muraqabah Isim Az-Zahir Wilayat 'Ulya)**

With the internal voice make an intention that the divine energy comes from the eternal Essence that named with the name Az-Zahir The Exterior.

This divine energy comes to my Self (Latifah Nafs) and to the Five Lataifs of the Realm of Command (Alam Amar) which are my Heart (Qalb), my Spirit (Ruh), my Mystery (Sirr), my Arcanum (Khafi) and my Super Arcanum (Akhfa) from the Territory of The Highest Sainthood (Daerah Wilayat 'Ulya) which is The Sainthood of The Highest Angels.

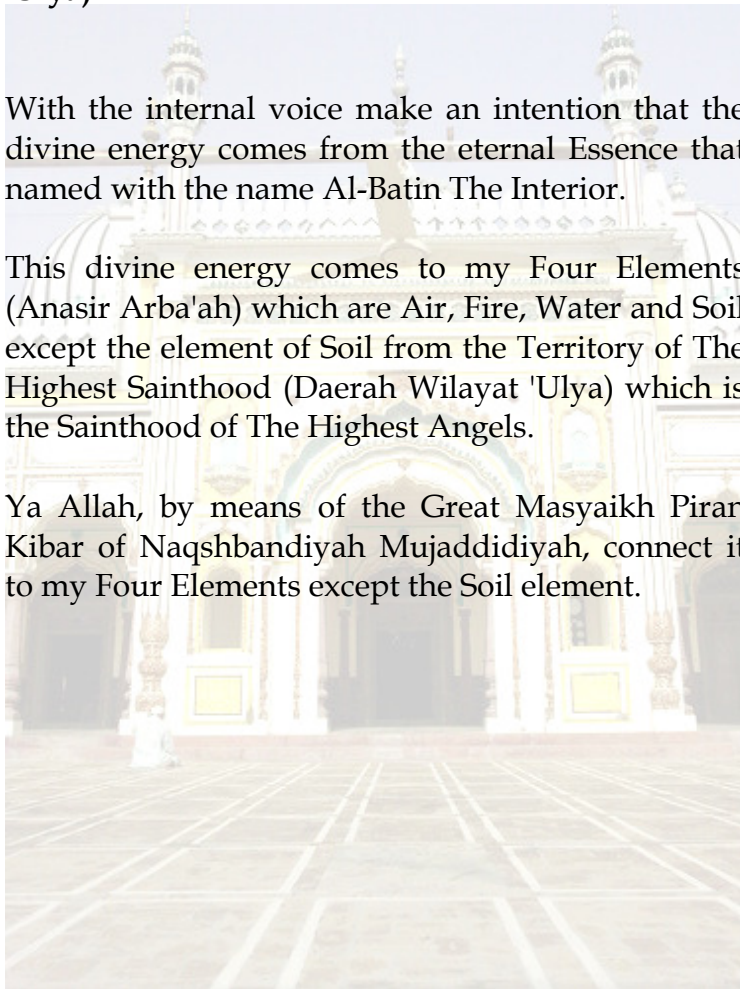
Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect it to my Self (Latifah Nafs) and to my five Lataifs of the Realm of Command (Alam Amar) which are my Heart (Qalb), my Spirit (Ruh), my Mystery (Sirr), my Arcanum (Khafi) and my Super Arcanum (Akhfa).

### **13. The Intention of the Contemplation of Name The Interior (Muraqabah Isim Al-Batin Wilayat 'Ulya)**

With the internal voice make an intention that the divine energy comes from the eternal Essence that named with the name Al-Batin The Interior.

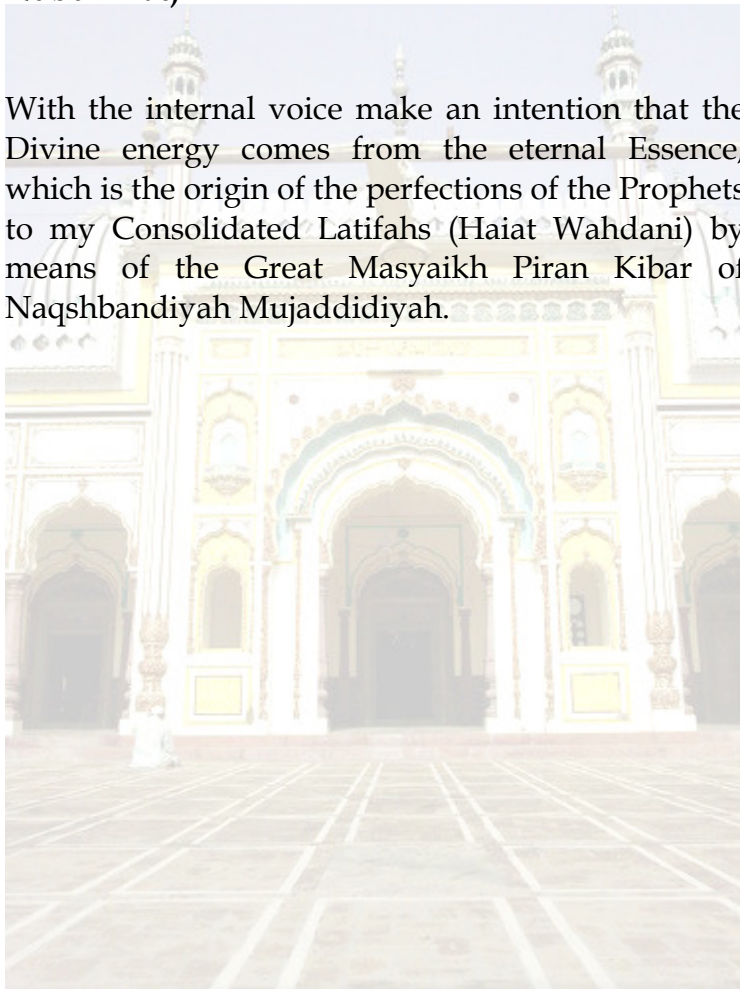
This divine energy comes to my Four Elements (Anasir Arba'ah) which are Air, Fire, Water and Soil except the element of Soil from the Territory of The Highest Sainthood (Daerah Wilayat 'Ulya) which is the Sainthood of The Highest Angels.

Ya Allah, by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah, connect it to my Four Elements except the Soil element.



#### **14. The Intention of the Contemplation of the Perfections of the Prophets (Muraqabah Kamalat Nubuwwat)**

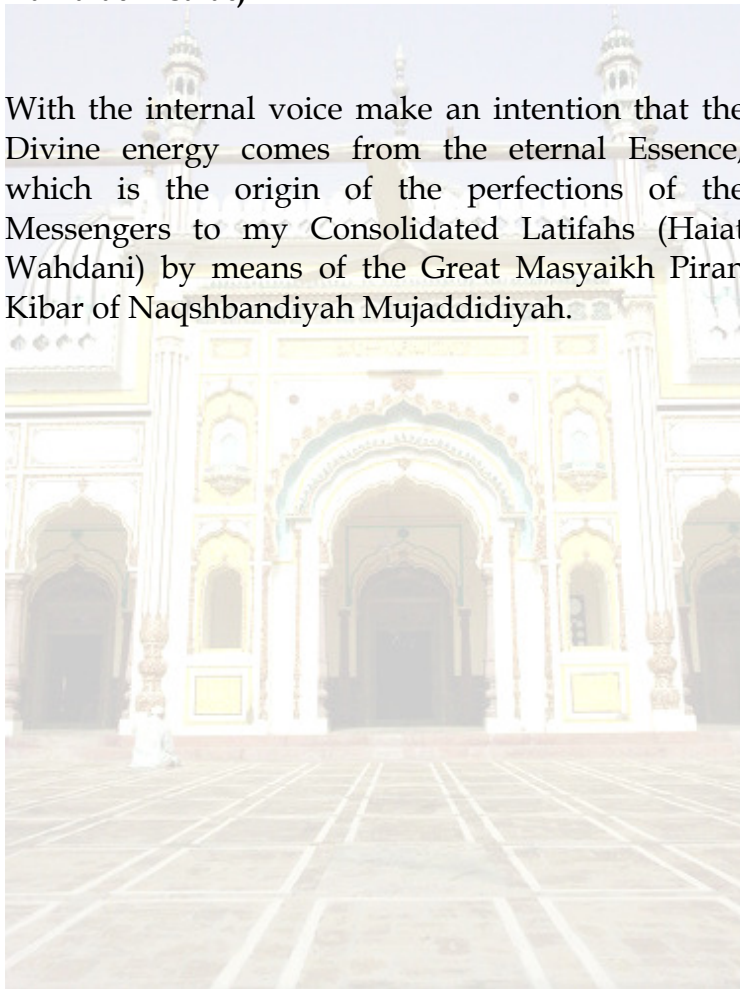
With the internal voice make an intention that the Divine energy comes from the eternal Essence, which is the origin of the perfections of the Prophets to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.





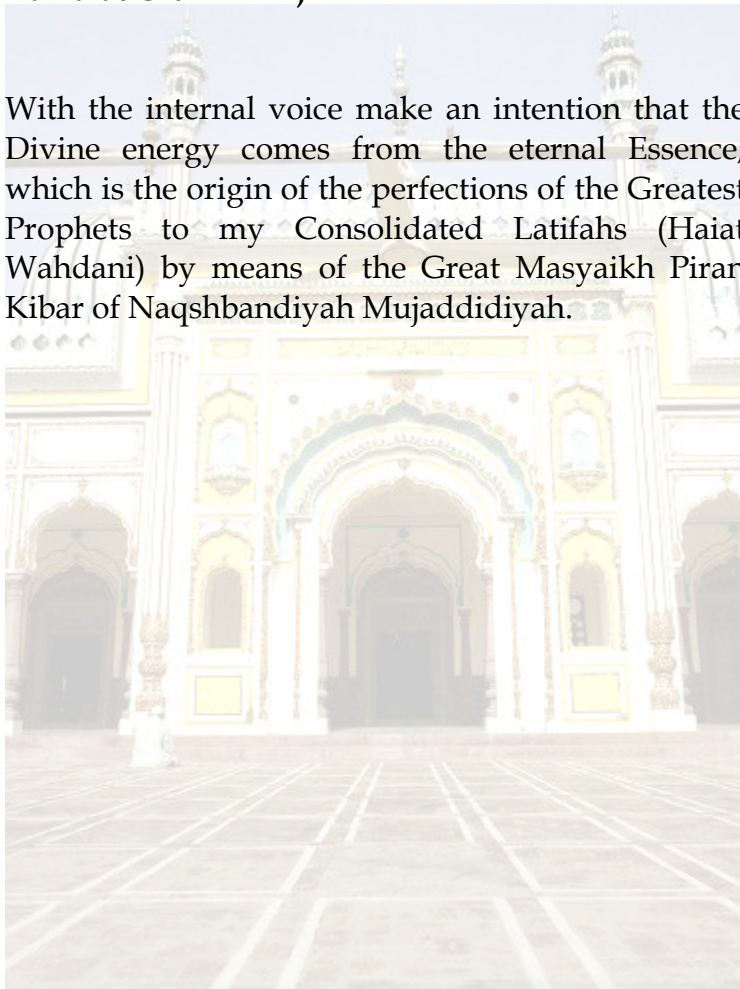
## 15. The Intention of the Contemplation of the Perfections of the Messengers (Muraqabah Kamalat Risalat)

With the internal voice make an intention that the Divine energy comes from the eternal Essence, which is the origin of the perfections of the Messengers to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



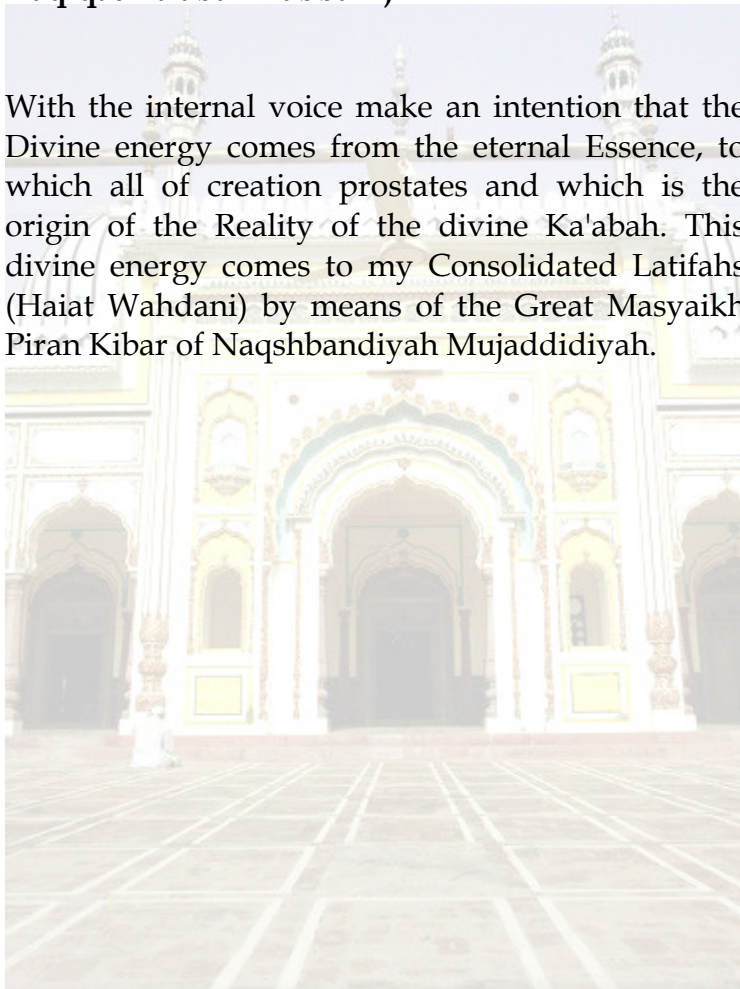
## **16. The Intention of the Contemplation of the Perfections of the Greatest Prophets (Muraqabah Kamalat Ulul 'Azmi)**

With the internal voice make an intention that the Divine energy comes from the eternal Essence, which is the origin of the perfections of the Greatest Prophets to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



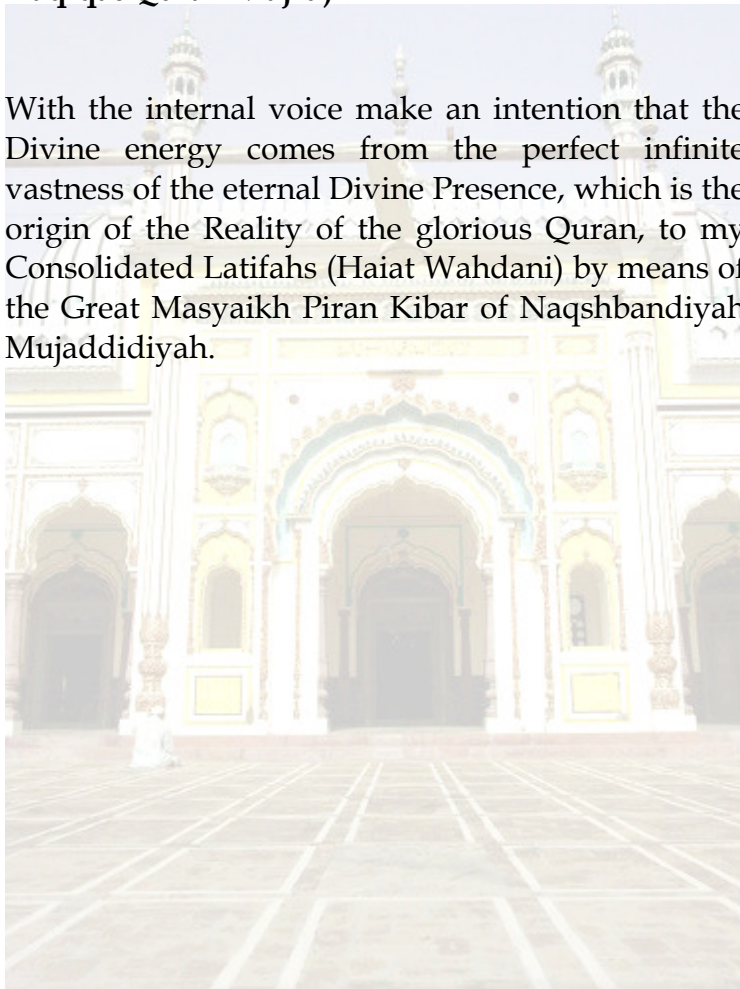
## **17. The Intention of the Contemplation of the Reality of the Divine Ka'abah (Muraqabah Haqiqat Ka'abah Rabbani)**

With the internal voice make an intention that the Divine energy comes from the eternal Essence, to which all of creation prostates and which is the origin of the Reality of the divine Ka'abah. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



## 18. The Intention of the Contemplation of the Reality of the Glorious Quran (Muraqabah Haqiqat Quran Majid)

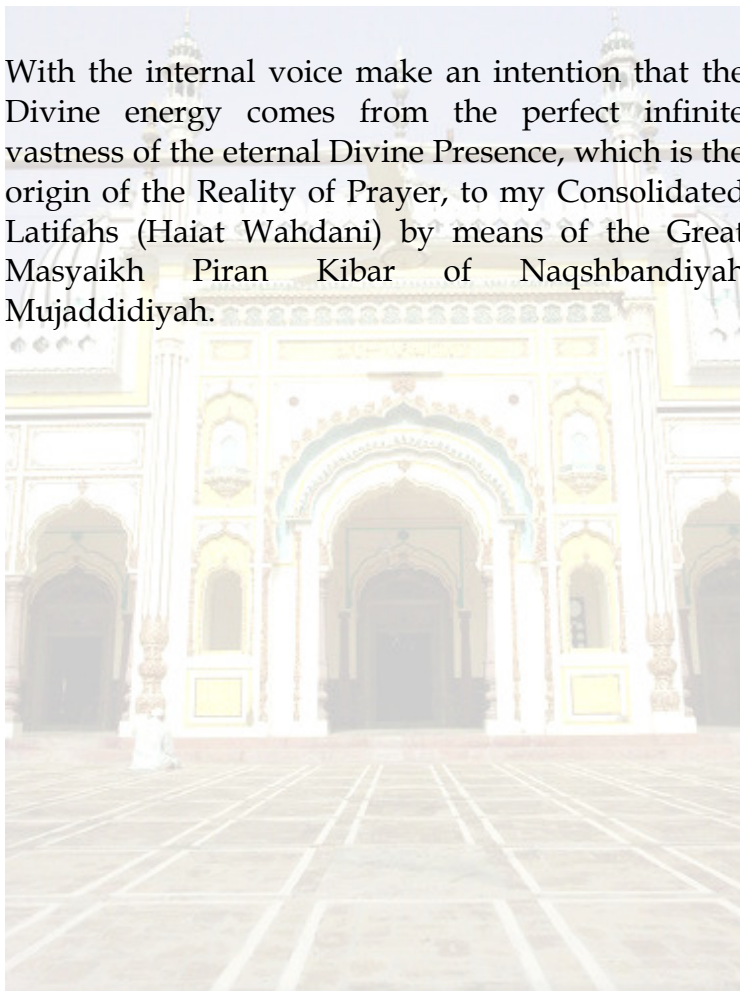
With the internal voice make an intention that the Divine energy comes from the perfect infinite vastness of the eternal Divine Presence, which is the origin of the Reality of the glorious Quran, to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.





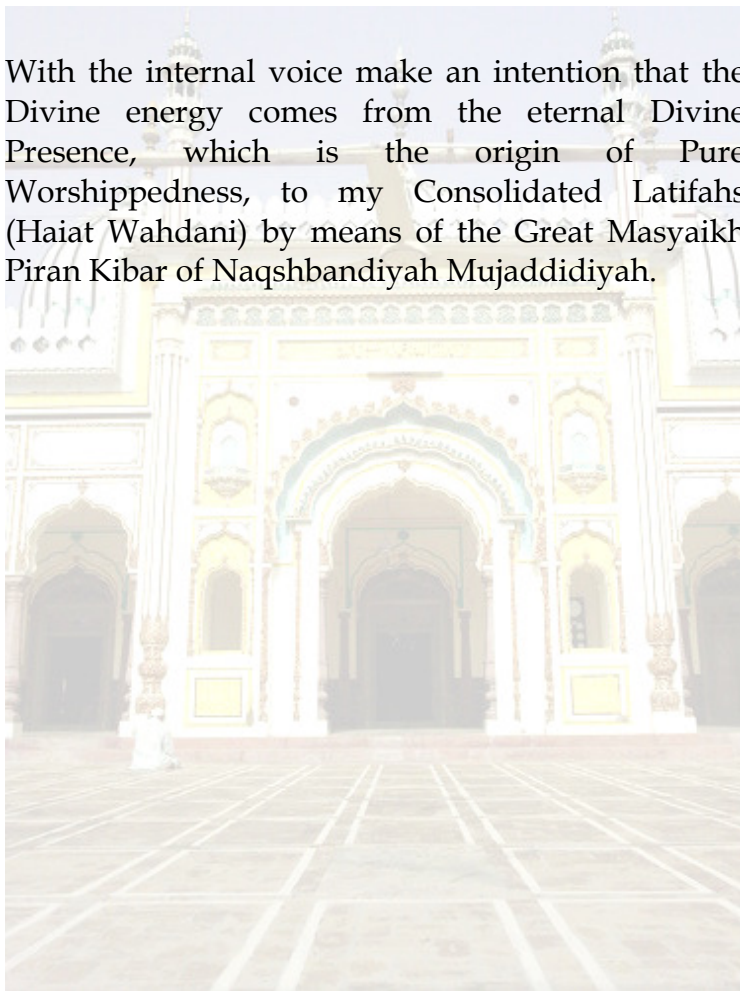
## 19. The Intention of the Contemplation of the Reality of Prayer (Muraqabah Haqiqat Solah)

With the internal voice make an intention that the Divine energy comes from the perfect infinite vastness of the eternal Divine Presence, which is the origin of the Reality of Prayer, to my Consolidated Latifahs (Haiaat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



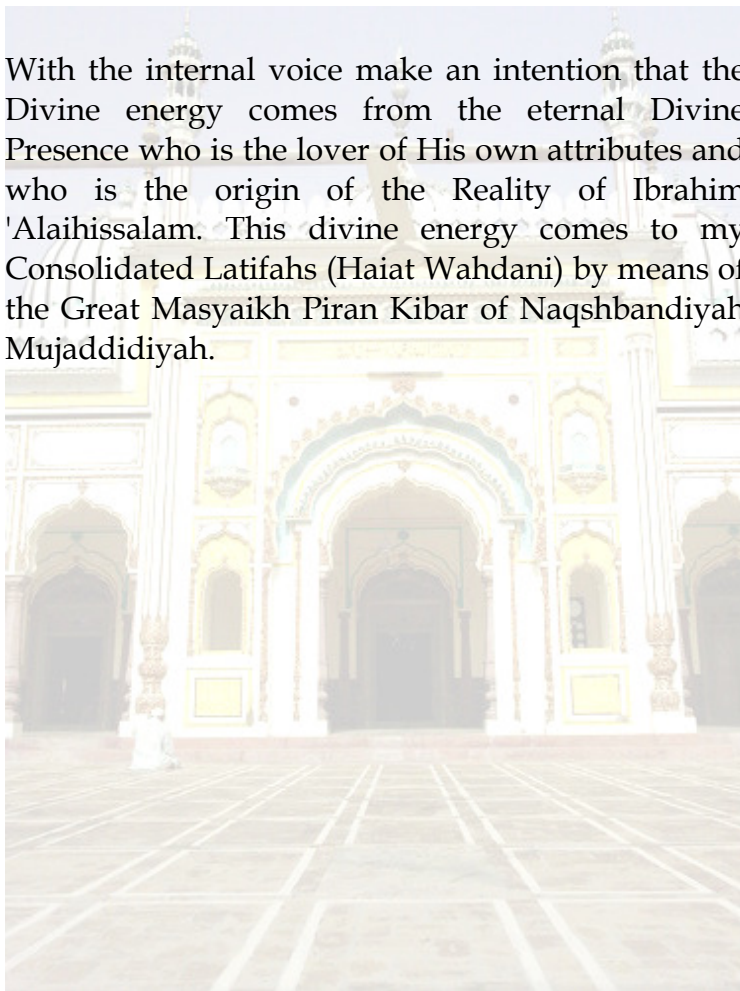
## 20. The Intention of the Contemplation of Pure Worshippedness (Muraqabah Ma'budiyat Sirfah)

With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence, which is the origin of Pure Worshippedness, to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



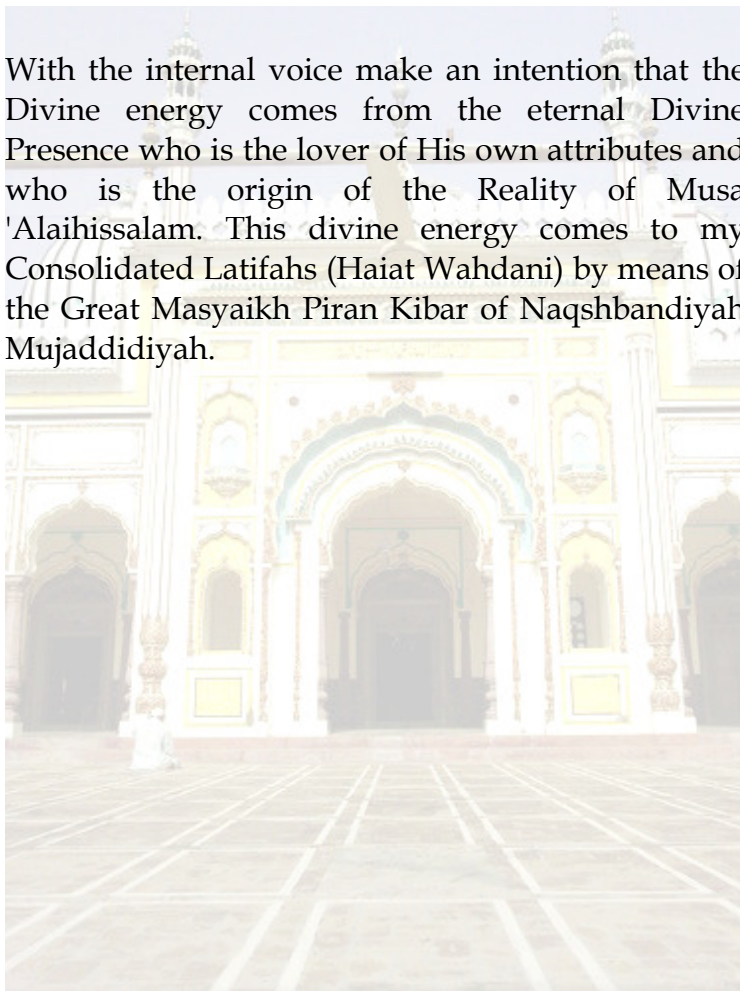
## **21. The Intention of the Contemplation of the Reality of Ibrahim (Muraqabah Haqiqat Ibrahimi)**

With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence who is the lover of His own attributes and who is the origin of the Reality of Ibrahim 'Alaihissalam. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



## 22. The Intention of the Contemplation of the Reality of Musa (Muraqabah Haqiqat Musawi)

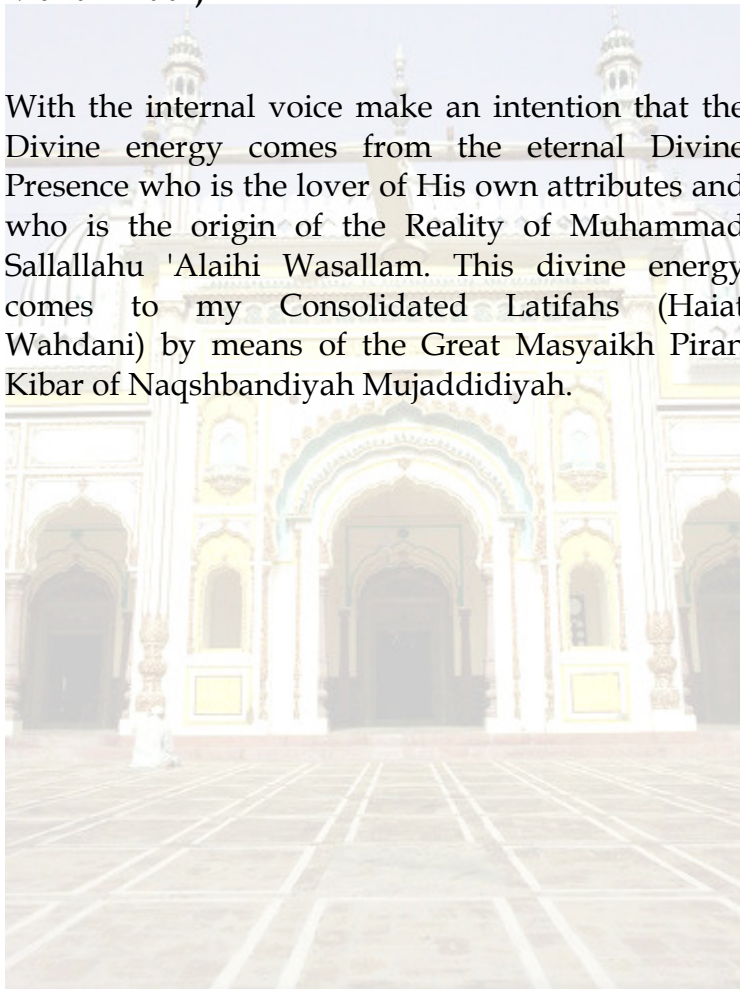
With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence who is the lover of His own attributes and who is the origin of the Reality of Musa 'Alaihissalam. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.





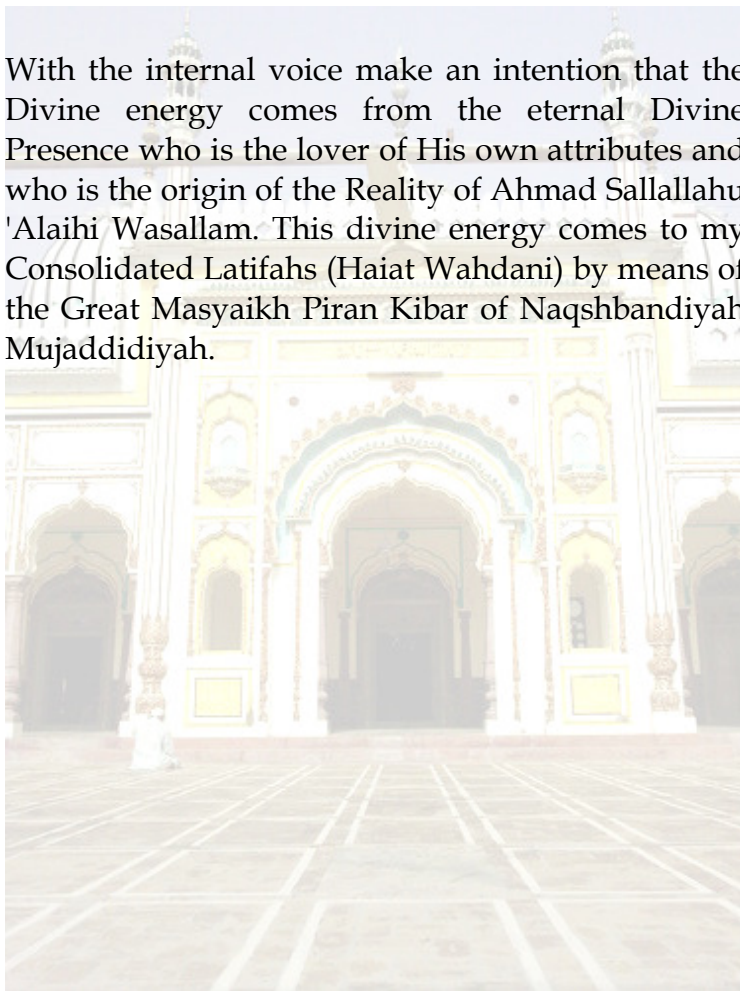
### **23. The Intention of the Contemplation of the Reality of Muhammad (Muraqabah Haqiqat Muhammadi)**

With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence who is the lover of His own attributes and who is the origin of the Reality of Muhammad Sallallahu 'Alaihi Wasallam. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



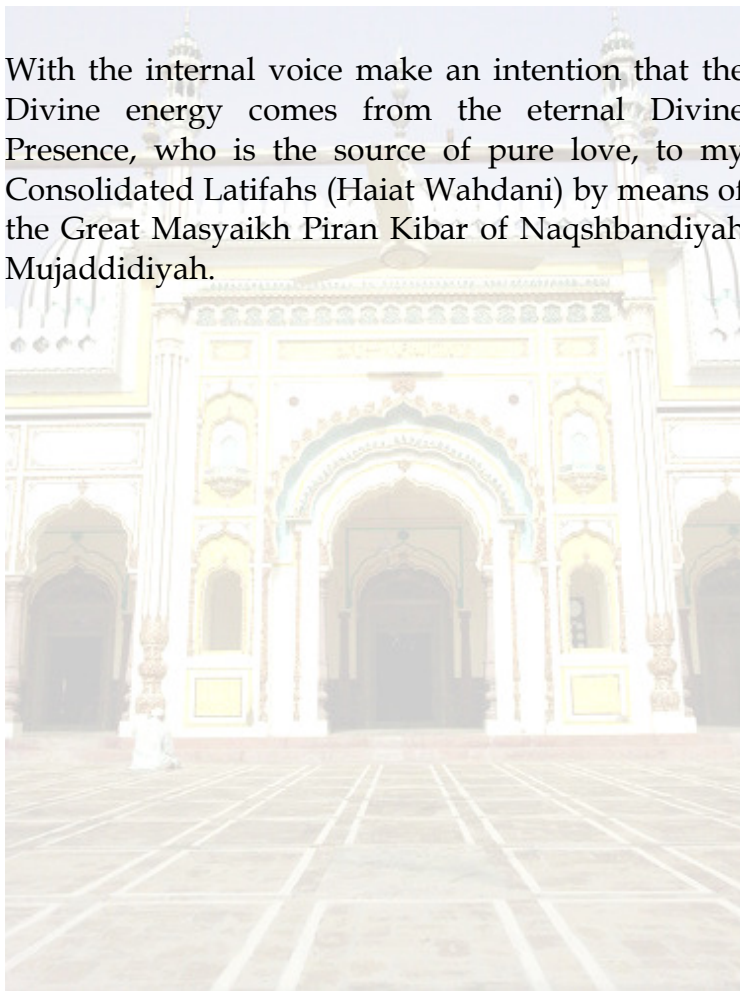
## 24. The Intention of the Contemplation of the Reality of Ahmad (Muraqabah Haqiqat Ahmadi)

With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence who is the lover of His own attributes and who is the origin of the Reality of Ahmad Sallallahu 'Alaihi Wasallam. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



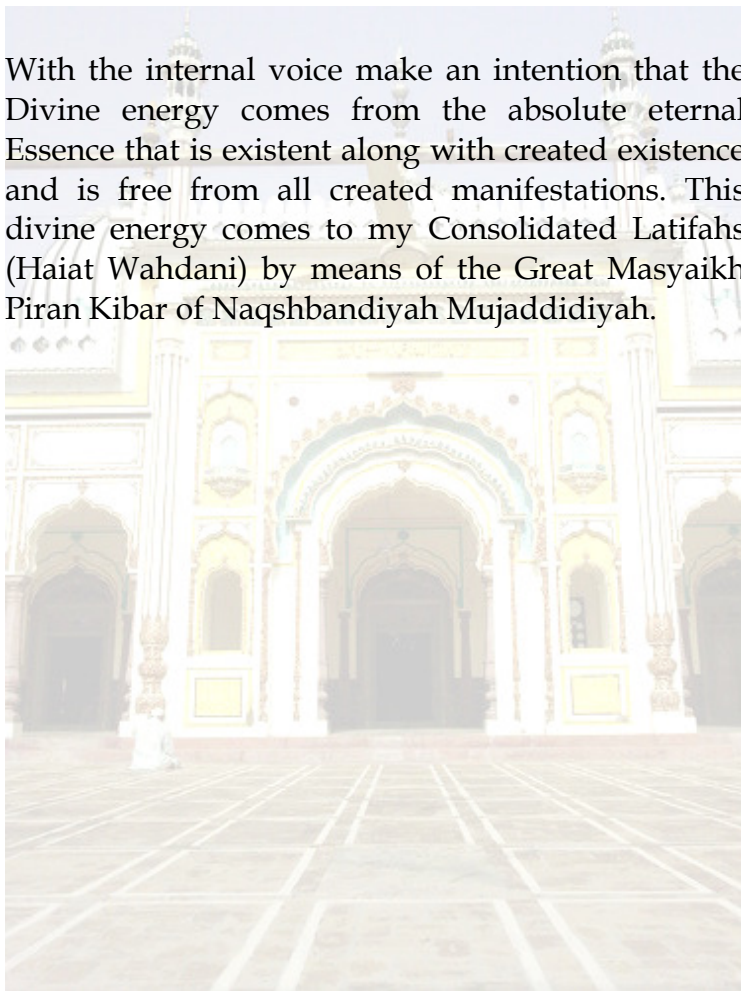
## **25. The Intention of the Contemplation of Pure Love (Muraqabah Hubb Sirf)**

With the internal voice make an intention that the Divine energy comes from the eternal Divine Presence, who is the source of pure love, to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.



## 26. The Intention of the Contemplation of the Undifferentiated (Muraqabah La Ta'ayin)

With the internal voice make an intention that the Divine energy comes from the absolute eternal Essence that is existent along with created existence and is free from all created manifestations. This divine energy comes to my Consolidated Latifahs (Haiat Wahdani) by means of the Great Masyaikh Piran Kibar of Naqshbandiyah Mujaddidiyah.





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8. The Intention of the Contemplation of Close Proximity of the First Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Awwal Wilayat Kubra). Daerah Wilayat Kubra comprises of three Territories (Daerah) and one Qaus.

9. The Intention of the Contemplation of Close Proximity of the Second Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Tsani Wilayat Kubra)

10. The Intention of the Contemplation of Close Proximity of the Third Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Tsalitsah Wilayat Kubra)

11. The Intention of the Contemplation of The Bow (Qaus) of the Big Sainthood which is the origin of the third Territory of the Big Sainthood Territory (Muraqabah Aqrabiyyat - Daerah Qaus Wilayat Kubra)

12. The Intention of the Contemplation of Name The Exterior (Muraqabah Isim Az-Zahir Wilayat 'Ulya)

13. The Intention of the Contemplation of Name The Interior (Muraqabah Isim Al-Batin Wilayat 'Ulya)

14. The Intention of the Contemplation of the Perfections of the Prophets (Muraqabah Kamalat Nubuwwat)

15. The Intention of the Contemplation of the Perfections of the Messengers (Muraqabah Kamalat Risalat)

16. The Intention of the Contemplation of the Perfections of the Greatest Prophets (Muraqabah Kamalat Ulul 'Azmi)

17. The Intention of the Contemplation of the Reality of the Divine Ka'abah (Muraqabah Haqiqat Ka'abah Rabbani)

18. The Intention of the Contemplation of the Reality of the Glorious Quran (Muraqabah Haqiqat Quran Majid)

19. The Intention of the Contemplation of the Reality of Prayer (Muraqabah Haqiqat Solah)

20. The Intention of the Contemplation of Pure Worshippedness (Muraqabah Ma'budiyyat Sirfah)

21. The Intention of the Contemplation of the Reality of Ibrahim (Muraqabah Haqiqat Ibrahim)

22. The Intention of the Contemplation of the Reality of Musa (Muraqabah Haqiqat Musawi)

23. The Intention of the Contemplation of the Reality of Muhammad (Muraqabah Haqiqat Muhammadi)

24. The Intention of the Contemplation of the Reality of Ahmad (Muraqabah Haqiqat Ahmadi)

25. The Intention of the Contemplation of Pure Love (Muraqabah Hubb Sirf)

26. The Intention of the Contemplation of the Undifferentiated (Muraqabah La Ta'ayin)

