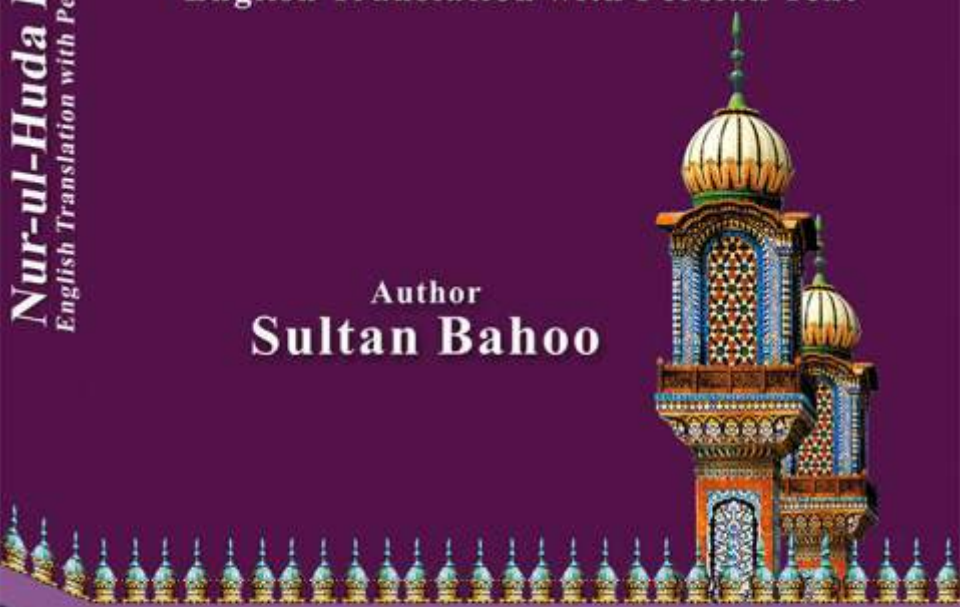
Nur-ul-Huda Kalan

English Translation with Persian Text



Author

Sultan Bahoo

Translated

Mrs. Ambreen Moghees Sarwari Qadri

Nur-ul-Huda Kalan
English Translation with Persian Text

NUR-UL-HUDA (KALAN)

THE LIGHT OF DIVINE GUIDANCE

(DETAILED)

English Translation with Persian Text

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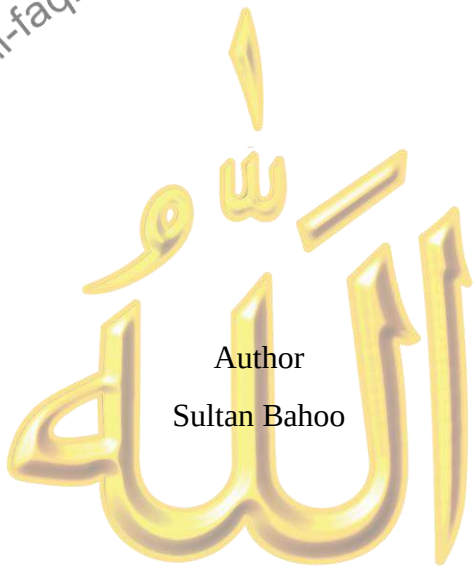

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Author

Sultan Bahoo

Translated

Mrs. Ambreen Moghees Sarwari Qadri

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PAKISTAN

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4-5/A Extension Education Town, Wahdat Road, Lahore Pakistan.

Dedicated to my Spiritual Guide,

The Universal Divine Man

and Reviver of Islam of His Era

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

Without his favour and kindness

I am nothing

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PREFACE

Nur-ul-Huda (The Light of Divine Guidance) is an exceptional work by the great Saint of Sub-continent Sultan Bahoo containing grand treasures of mysticism. As the name depicts, it is light of right guidance for all who seek it. Sultan Bahoo himself elaborates the grandeur of book in these words;

- Know that by reading this mystical work based on Divine words, the reader is certainly immersed in the state of annihilation in Allah and reaches the essence of secret of 'Be'. The words of this mystical work speak and by their efficacy, the reader gains enlightenment, insight, inward purification, spiritual unification and guidance towards the Divine secrets. No doubt, the discussion in this mystical work instantly takes the seeker to the Divine presence granting him the Miraj and closeness of Allah that leads to gnosis and Divine observations and shows him the spectacle of both the worlds making him aware of every state.

He states about writing this book;

- I first gained the knowledge by the help and power of contemplation of *Ism-e-Allah Zaat* and verified it esoterically. Then discussed it with Allah and the Holy Prophet and all the sacred Companions, Prophets, Saints, interpreters of Islamic law as well as compared it with their knowledge. After confirmation from all of them and having their permission I spread it among people through this book.

Nur-ul-Huda is the most popular book of Sultan Bahoo and is like the curriculum of Divine path. It is distinguished from all other books of Sultan Bahoo because in it he has discussed every topic of *Faqr* and mysticism in detail, whether it is Divine vision or union, *waham* or *ilm-e-dawat*, sharia or spirituality, phases of

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life or death, so on and so forth. It fully sates the seeker and answers all the queries of its reader regarding the Truth.

Marvellous work of Sultan Bahoo was hidden from the world being in Persian language which is not widely known. To acquaint the whole world with this treasure, my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has taken revolutionary steps. Firstly, he trained his disciples spiritually and physically to make them understand the teachings of Sultan Bahoo, then translate his books in Urdu and English. He also made arrangements to collect all the available original Persian manuscripts of Sultan Bahoo books as well as all the published books for comparative study and then deducing a perfect Persian script for translation. After translation, he is spreading Sultan Bahoo's teachings through print as well as electronic and social media. No one in the history of mysticism has spread the teachings of all Saints the way my spiritual guide Sultan Mohammad Najib-ur-Rehman is doing. His efforts to revive the true spirit of Islam are a proof that he is the Universal Divine man (*Al-Insan al-Kamil*) and Reviver of Islam (*Mujadid-e-deen*) in this era.

By the grace of Allah and kindness of my spiritual guide I have translated ten books of Sultan Bahoo till now and am working on the rest. The list of translated books is given;

1) Risala Roohi Sharif (The Divine Soul)
   It also includes exegesis along with translation
2) Kashf-ul-Asrar (Revelation of The Divine Secrets)
3) Ganj-ul-Asrar (The Treasure of Divine Secrets)
4) Shams-ul-Arifeen (The Enlightening Sun for the Knowers of Allah)
5) Sultan-ul-Waham (The Sultan of Communication with Allah)
6) Ain-ul-Faqr (The Soul of Faqr)
7) Ameer-ul-Kaunian (The Master of Worlds)
8) Mohkim-ul-Fuqara (The Strength of Fakirs)

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9) Kaleed-ul-Tauheed (Kalan) (The Key of Divine Oneness-Detailed)
10) Qurb-e-Deedar (Closeness to The Divine Vision)

For translation of *Nur-ul-Huda Kalan,* Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman provided six scripts to my fellow disciple Mrs. Fatimah Burhan Sarwari Qadri who is translating it in Urdu. She deduced a comprehensive Persian script after consulting all six scripts and I checked and proofread it. The scripts provided by our spiritual guide are;

MANUSCRIPTS BY;

1- Shahbaz-e-Arifan Pir Sayyid Bahadur Ali Shah Kazmi Al-Mashhadi[1], written 9th *Dhul al-Qadah*, 1338 *Hijri*.

2- Shah Sultan, written 3rd *Rajab*, 1381 *Hijri* (12th December, 1961) present in library of Government College, Lahore. Few pages of this script are missing.

3- Sahibdad ibn Mulla Mohammad, resident of Khairpur, written 15th *Safar*, 1312 *Hijri*.

PUBLISHED SCRIPTS;

1- Script written by Miskeen Mohammad Din Ghulam Qadri on 25th *Moharram*, 1319 and published by Fakir Mir Mohammad Awan in *Rajab*, 1428 *Hijri* (July, 2007).

2- Persian script with Urdu translation by Dr. K.B Naseem published in May, 2000.

3- Persian script with Urdu translation by Saad Ameer Khan Niazi, first edition published in 2000.

While comparing the Persian scripts, we found that except the script of Saad Ameer Khan Niazi, other five scripts are almost

[1] Pir Sayyid Bahadur Ali Shah (1801-1934 AD/1216-1352 *Hijri*) is the spiritual leader of *Sarwari Qadri* order and is blessed with grand treasure of *Faqr* directly from Sultan

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the same. Not only many sentences are different but a few paragraphs are also shifted from their original place in his book. The reason maybe that he could not get any Persian manuscript free of errors which he has himself mentioned in the preface of his Urdu translation of *Nur-ul-Huda*.

Sultan Bahoo used to write two volumes of his books; first detailed and the other brief. He added the Persian word *Kalan* meaning 'big' to the title of the detailed book and *Khurd* meaning 'small' to the title of the brief book. This particular book is English translation of *Nur-ul-Huda Kalan* i.e. The Light of Divine Guidance (Detailed).

It is the first ever English translation of *Nur-ul-Huda Kalan* done directly from Persian script. When I had completed its translation and was proofreading it for the last time, I came to know that Al-Arifeen Publications has published translation of *Nur-ul-Huda Kalan* done by M. A. Khan from Luton, UK. However, it is not translated directly from Persian but from Urdu translation of *Nur-ul-Huda* by late Saad Ameer Khan Niazi. The publisher Sahibzada Sultan Ahmad Ali has attributed the research and compilation of the book to Saad Ameer Khan Niazi in the Publisher's Note, while in the Translator's Note M. A. Khan is extremely grateful to Mr. Niazi for providing guidance to translate *Nur-ul-Huda*. It seems very strange, as Saad Ameer Khan Niazi had died in 2011 while the translation done under his supervision is being published in 2019. The publisher's and translator's note also clearly depict that they have not done any effort or research to improve the Persian script of *Nur-ul-Huda*, not even consulted it while translation. In fact, M. A. Khan has translated Urdu words of Ameer Khan Niazi instead of Persian words of Sultan Bahoo. Actual translation is that which is done directly from original language. The translation done from other translated language loses the spirit of original work. As mentioned earlier, Persian script given by Saad Ameer Khan Niazi along

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with his Urdu translation is full of errors, what can be said about his Urdu translation and the English translation done from his Urdu translation! Maybe this is the reason why the publisher and translator have not dared to publish the Persian text with English translation of such an important and renowned book of Sultan Bahoo. Because if anyone well acquainted with Persian language would have compared the English translation with original Persian text, he would have found a great difference between the two, as I did. Even they have copy pasted the wrong impressions (*Naqsh*) from Ameer Khan Niazi's book and not bothered to cross check them from original manuscripts or any other script of *Nur-ul-Huda*.

M. A. Khan is an interpreter by profession and has not mentioned his qualification in Translator's Note. Although, has stated that being a foreigner in UK, his studies were affected. Hence, he had to take help from two proofreaders, Ms. Shabana and Dr. Uzma Zareen Nazia to improve his translation of *Nur-ul-Huda*. The Foreword is written by Prof. Dr. Gerhard Bowering of Yale University. He has discussed grandeur of Sultan Bahoo and his writings especially *Nur-ul-Huda* but has not commented upon the quality of translation. The matter of fact is that translation by M. A. Khan is neither comprehensive nor according to the original Persian text.

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Acknowledgement

I am truly thankful to my spiritual guide for conferring upon me the opportunity to translate the books of great Saint Sultan Bahoo and providing me spiritual and physical guidance required for this important responsibility. Without him, nothing would have been possible. I also thank Mrs. Fatimah Burhan for providing me her deduced Persian script and Mr. Mohammad Rashid Gulzar Sarwari Qadri for composing it. I am also thankful to Mr. Ahsan Ali Sarwari Qadri for putting great effort in composing all the

impressions (*Naqsh*) present in the book. He also composed Persian poetry and Arabic verses and Hadiths.

May Allah accept our efforts and make this book a source of guidance for all the seekers of Allah on their path to Allah. Amen

Lahore
June, 2019

Mrs. Ambreen Moghees Sarwari Qadri
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SHORT BIOGRAPHY OF SULTAN BAHOO

Sultan-ul-Arifeen Sultan Bahoo was born on Thursday, the 1st of *Jumada ath-thani* in 1039 *Hijri* (17 January, 1630 A.D) at dawn, in the reign of Mughal emperor Shah Jahan in Shorkot, District Jhang, Pakistan (then India). He belonged to the *Awan* tribe of the progeny of Ali ibn Abi Talib. *Awans* are Ali's children from wives other than Fatima bint Mohammad. Sultan Bahoo's father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan's army. His mother, Bibi Rasti was a Saint. She was spiritually informed of Sultan Bahoo's grandeur and spiritual status before his birth and according to his status of annihilation in *Hoo*[2], his name Bahoo (One with *Hoo* هُو) was revealed to her.

Sultan Bahoo says:

نام باھُوؒ مادر باھُوؒ نہاد

زانکہ باھُوؒ دائمی با ھُو نہاد

Meaning: Bahoo's mother named him Bahoo because Bahoo has always remained with *Hoo* هُو.

Sultan Bahoo was a Saint by birth. He remained engrossed in heavenly experiences and doubtless revelations from his early age. Sultan Bahoo gained his early mystic education from his mother. A non-Muslim would immediately recite the Islamic creed and accept Islam if his eyes fell upon the luminous face of Sultan Bahoo, such was the intensity of Divine theophanies radiating from him.

[2] The Divine Essence

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Sultan Bahoo states in his books, “I searched for a spiritual guide for thirty years but in vain”. It was because he already held such elevated levels of *Faqr* where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Ali ibn Abi Talib came and took him to the Mohammadan Assembly where the People of Cloak, the Rashidun Caliphs and Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took oath of allegiance at the sacred hand of Prophet Mohammad who entrusted him to Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his spiritual guide in his books. He says, “When *al-Ghawth al-Azam* Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took oath of allegiance at the hand of Shaikh Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of *Faqr* to Sultan Bahoo in just a single meeting.

The splendour of Sultan Bahoo is beyond anyone’s speculation. He is blessed with the extremities of *Faqr* and stationed at the status of *Sultan-ul-Faqr* V. He said “The Holy Prophet has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, alive or dead and he has titled me as *Mustafa Sani* (Mustafa the second) and *Mujtaba Akhir Zamani* (Mujtaba of the last era) with his pearl divulging tongue.” **(Risala Roohi Sharif)**

The spiritual order of Sultan Bahoo is the *Sarwari Qadri* order. The *Qadri* order reaches Prophet Mohammad through Shaikh Abdul Qadir Jilani. There are two offshoots of *Qadri* order; *Zahidi Qadri* and *Sarwari Qadri*. Sultan Bahoo declares only the *Sarwari Qadri* order the proper and real *Qadri* order. He says:

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- *Qadri* order has two off shoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the seeker with the spiritual education and Divine guidance through *Ism-e-Allah Zaat*, he grants him the status equal to his own on the very first day. The seeker becomes indifferent and independent of all needs, his attention remains focused only on the Truth. Hence, gold and soil become equal for him. On the contrary, the follower of *Zahidi Qadri* order has to devote at least twelve years to very hard mystic struggles, so much so that his stomach remains empty. After twelve years, he becomes eligible to be present before Shaikh Abdul Qadir Jilani and attains the status of a *majdhub*[3] devotee, while the status of a *Sarwari Qadri* is that of a beloved devotee. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of *Sarwari Qadri* spiritual guide and devotees in these words:

- What is the initial level of a *Sarwari Qadri*? It is that the perfect *Sarwari Qadri* spiritual guide drowns the true seeker of Allah in the Divine light of gnosis of Allah and grants him presence of the Mohammadan Assembly just by his glance or by the contemplation of *Ism-e-Allah Zaat* or by the invocation of Islamic creed or by his spiritual attention. This is the first day lesson of the *Qadri* followers. The spiritual guide who neither knows this lesson nor takes his disciples to the Mohammadan Assembly is not the perfect *Qadri* spiritual guide. **(Kaleed-ul-Tauheed Kalan)**

Sultan Bahoo himself holds this status. He says:

[3] The Arabic mystic term which refers to the one who cannot tolerate the effects of theophanies and loses his senses. Hence, due to his lost and absorbed state, does not follow sharia properly, neither progresses on the spiritual journey.

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ہر کہ طالبِ حق بود من حاضرم ز ابتدا تا انتہا یک دم برم
طالب بیا! طالب بیا! طالب بیا! تا رسانم روزِ اوّل باخدا

Meaning: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine Unity, even then he has written 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of the Divine knowledge. He proclaims that if anyone could not find a spiritual guide, his books will prove to be a medium for him to reach the perfect *Sarwari Qadri* spiritual guide who will take him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. However, at some places where he mentions the Divine secrets, his diction becomes complicated. Nevertheless, his writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If the reader continues reading them with complete faith and true intentions, he will be guided towards the perfect *Sarwari Qadri* spiritual guide who is the real spiritual successor of Sultan Bahoo in the contemporary age.

Urdu translations of Sultan Bahoo's following books are available in the market:

(1) Abyat-e-Bahoo (Punjabi poetry) (2) Dewan-e-Bahoo (Persian poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-

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Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9)Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mehak-ul-Faqr (Khurd) (13) Mehak-ul-Faqr (Kalan) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Liqa (Khurd) (19) Fazal-ul-Liqa (Kalan) (20) Miftah-ul-Arifeen (21) Nur-ul-Huda (Khurd) (22) Nur-ul-Huda (Kalan) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar).

Among these, following books have been published in English by Sultan-ul-Faqr Publications:

1. Risala Roohi Sharif (along with exegesis, first edition published in 2015)
2. Kashf-ul-Asrar (first edition 2015)
3. Ganj-ul-Asrar (first edition 2015)
4. Shams-ul-Arifeen (first edition 2016)
5. Sultan-ul-Waham (first edition 2016)
6. Ain-ul-Faqr (first edition 2016)
7. Ameer-ul-Kaunian (first edition 2017)
8. Mohkim-ul-Fuqara (first edition 2017)
9. Kaleed-ul-Tauheed (Kalan) (first edition 2017)
10. Qurb-e-Deedar (first edition 2018)

Sultan Bahoo has not used the conventional terms of Sufism or Mysticism for his teachings, rather he calls them '*Faqr*'. *Faqr* is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring *Faqr* under the guidance of a *Sarwari Qadri* spiritual guide. He declares the invocation and contemplation of *Ism-e-Allah Zaat* the key to ultimate sanctity and purgation of soul after which the soul is blessed with the vision of Allah and presence in the

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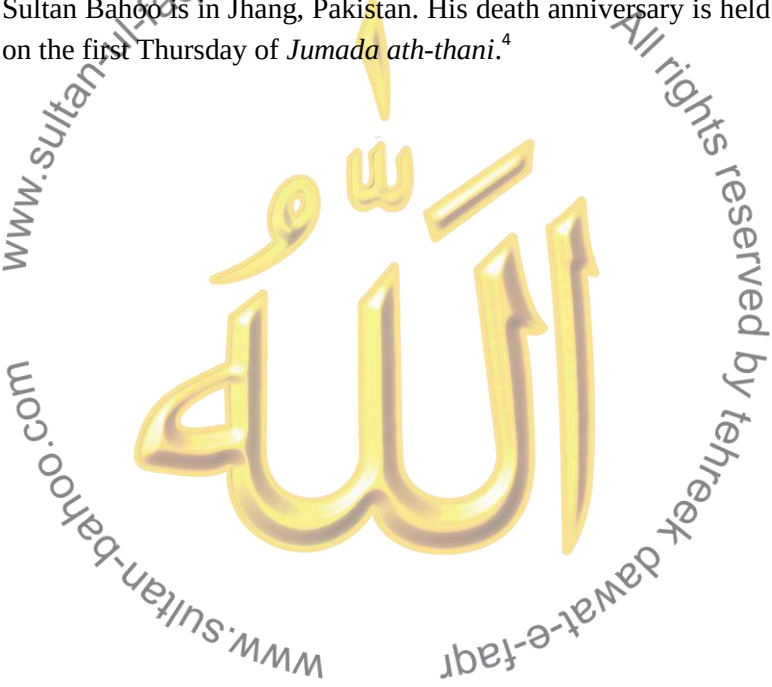
Mohammadan Assembly, which are the most elevated spiritual stations.

Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of *Faqr* for the future guidance of seekers. Hence, on the 1st of *Jumada ath-thani* in 1102 *Hijri* (1st March, 1691 A.D) he passed away without transferring the Trust to anyone. Afterwards, Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jumada ath-thani*.[4]



[4] To read complete biography and teachings of Sultan Bahoo please study the books SHAMS-UL-FUQARA and MUJTABA AKHIR ZAMANI written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as SULTAN BAHOO-THE LIFE AND TEACHINGS and THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title SULTAN BAHOO.

TERMINOLOGIES

Since the book is originally in Persian, explanation of specific terminologies used in the book which are translated from Persian or Arabic is given so as to make it easy for the reader to understand their essence.

1) APPREHENSIONS

It is used for the mystical term *khatarat* (خطرات) which are the thoughts that become an obstacle in the spiritual way.

2) CONCENTRATION

For mystical term *tafakkur* (تفکر) which means to ponder over spiritual matters.

3) CONTEMPLATION

Mystically, contemplation refers to spiritual practice of *Tasawur* (تصور) which is to contemplate the name of Allah اَللّٰہُ in a particular manner after taking oath of allegiance at the hand of perfect spiritual guide. When the seeker elevates spiritually, his contemplation also elevates and becomes stronger.

4) DEGREES OF CERTAINTY

There are three degrees of certainty;

a) The knowledge of certainty is the first degree of certainty. It is the certainty gained by listening or reading about any fact or knowing about it from any other source. This degree is mystically called *ilm al-yaqin* (علم الیقین) and is considered the weakest level of certainty.

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b) The eye of certainty is the second degree of certainty achieved by seeing or observing the fact whose knowledge was gained, it is called *ayn al-yaqin* (عين اليقين).
c) The truth of certainty is the final and strongest level of certainty gained by personally experiencing the known and observed fact and reaching the core of its truth. This level is called *haq al-yaqin* (حق اليقين).

A simple example to explain the concept could be that knowing the fact that "fire burns" is *ilm al-yaqin*. Witnessing something being burnt is *ayn al-yaqin.* If one's finger is burnt and one experiences how fire burns then this is *haq al-yaqin.* The same is spirituality which is more experience than knowledge, though without a doubt knowledge plays an important part.

5) DISTANCE OF TWO BOW LENGTH

For the Quranic phrase *qab qausain* (قاب قوسين). In sura *Al-Najm* verse 9, Allah has used the term *qab qausain* while referring to the station of ultimate nearness between Him and His beloved Prophet Mohammad. It was a proverbial term used in Arab for the friendship and union of two tribes. They announced their union by joining their bows and shooting an arrow, hence declaring that from that time onwards they should be considered one and the same, one's enemy is the enemy of other and one's friend is other's friend as well.

6) DIVINE BEAUTY

For the Divine attribute *al-Jamal* (جمال) that includes all the attributes of Allah related with His beneficence, mercy, benevolence, compassion, kindness, forgiveness.

7) DIVINE COMMAND "BE AND IT BECOMES"

It is from the Quranic phrase *Kun-Fayakun* (كن فيكون) that refers to the command of Allah and its immediate fulfillment.

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When Allah decides upon a thing He gives the command of *Kun* meaning “Be” and “it becomes” immediately which is from the Quranic word *Faya Kun*.

8) DIVINE COVENANT

In pre-existence, Allah took promise from the souls to always consider Him their Lord and Master by asking, “Am I not your Creator and Provident?” and the souls replied, “Yes! You are.” (verse 172 sura A’raf). That promise is referred to as *Wada-e-Alast* or the Divine covenant and that event beyond time is remembered as the day of Divine covenant or *Ruz-e-Alast* in Arabic.

9) DIVINE FAVOUR

For the Quranic term *toufeeq* (توفیق) meaning the help and strength provided by Almighty Allah to the seeker to perform any task or to cross any spiritual station or pass a trial.

10) DIVINE LIGHT

Arabic *an-Nur* (نور), refers to the non-creation Divine power which enables the seeker to have vision of Allah. The Unknowable and Transcendent Divine Essence first of all manifested Himself in the form of *Nur* and that was the *Nur* of Mohammad which is the foundation of creation and is concealed in everything of the cosmos. Whoever reaches the *Nur* in his inner being by following the spiritual path, comes in light from darkness and finds the Reality.

11) DIVINE LOVE OR LOVE FOR ALLAH

The Persian mystic term *Ishq* (عشق) is translated as the Divine love or love of Allah. It is not the love of Allah amongst other loves such as love of family, wealth, world, hereafter etc. rather

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it is specific to that intense love for Allah which dominates and removes the love for all other things except Him. Only the Divine love is true love.

12) DIVINE MAJESTY

For the Divine attribute *al-Jalal* (جلال) which includes all the attributes of Allah related with His wrath, power, magnificence, might etc.

13) DIVINE ONENESS

Refers to the basic pillar of Islam *Tauheed* توحید which is the indivisible Oneness concept of monotheism in Islam. For common Muslims *Tauheed* means that Allah is One, He is the sole Creator, Master and Sustainer but for the Mystics *Tauheed* means that only Allah exists and none else. They become one with The One and see Divine Oneness everywhere, which is actual *Tauheed* for the Mystics.

14) DIVINE PRESENCE

Mystically called *Hazoori* (حضوری) which is the presence of soul and inward of the seeker before Allah specifically during prayers and generally all the time. It is gained by the invocation and contemplation of *Ism-e-Allah Zaat.*

15) DIVINE UNION

For the Arabic term *visal* (وصال), becoming one with Allah after annihilating in Him.

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16) DIVINE VISION

Beholding Allah with the inward eyes on spiritually reaching the realm of Divinity. It is from the Quranic word *Liqa* (لقا) and in Persian it is *Deedar-e-Elahi* (دیدارِالٰہی)

17) EVIL WHISPERER

For the Quranic term *khannas* (خناس) mentioned in sura *an-Nas* which refers to Satan in the form of men and jinn who whisper evil suggestions in the inward of seeker of Allah.

18) GNOSIS

The Arabic word *marifa* (معرفة) is translated as gnosis of Allah. It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically, it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming One with the Essence having His ultimate gnosis. Since Allah is Infinite, His *marifa* is also endless. The invocation and contemplation of Allah's personal name اَللّٰہُ are the foundation of *marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

19) INNERSELF

Innerself refers to the Arabic word *nafs* (نفس). The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer

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incites man to commit sin and is called *an-nafs al-ammarah* (نفسِ امّارہ) i.e. the inciting innerself. On purification, it elevates to next layer which blames and repents on committing sin. It is called *an-nafs al-lawwamah* (نفسِ لوامہ) i.e. the repenting innerself. The third layer inspires before committing sin and is called *an-nafs al-mulhimma* (نفسِ ملہمہ) i.e. the inspiring innerself. Whereas, fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* (نفسِ مطمئنہ) i.e. the peaceful innerself.

20) INSCRIBING ALLAH'S NAME ON BODY

Refers to the mystic exercise *mashq marqum-e-wajudia* (مشقِ مرقومِ وجودیہ) which is particularly Sultan Bahoo's term. It is the mystic exercise in which Allah's name اَللّٰہُ is inscribed on body with the index finger in a particular manner. The powerful theophanies of Allah's name purify the soul of the inscriber. However, this practice is effective only when performed after taking oath of allegiance to the perfect spiritual guide and having his permission.

21) INVOCATION

Invocation is translated from Arabic/Quranic term *dhikr* (ذکر) which means to remember Allah through repeated recitation of His name. In the *Sarwari Qadri* order, invocation is done with breaths instead of tongue

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22) ISLAMIC CREDED

Declaration of Islamic faith by saying the *Kalma Tayyab* لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ *La illaha ilAllahoo Mohammad-ur-Rasoolullah*, meaning: "There is no one to be worshipped but Allah and Prophet Mohammad is His Messenger".

23) MEDITATION

Meditation stands for the Arabic word *muraqaba* (مراقبہ). *Muraqaba* comes from *raqibun* which in Arabic means the watchful, careful observer, vigilant, wakeful. *Ar-Raqib* is one of the beautiful names of Allah which means the One Who is Ever Watchful. Literally, *muraqaba* means to watch over, to take care of or to keep an eye. Mystically, it is to prevent the inward from everything other than Allah by focusing entire attention upon *Ism-e-Allah Zaat*.

24) MYSTIC

Mystic, for the Arabic word *Arif* (عارف), is the one who beholds, knows and remains with Allah and has attained presence in the Mohammadan Assembly.

25) OATH OF ALLEGIANCE

Oath of allegiance refers to mystic term *al-bayah* (بیعت). When a person takes *al-bayah* to the spiritual guide, he becomes disciple and hands over himself to his spiritual guide in exchange of spiritual guidance. This, in fact, is a pact between Allah and His slave through the medium of spiritual guide. It eternally bonds the spiritual guide with the disciple.

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26) OBSESSION

For the mystical term *khartum* (خرطوم) which literally means grape wine. Mystically, it refers to any act or belief against sharia, mysticism or *Faqr* that occupies a person's mind.

27) ONENESS

Achieving Divine Unity and Solitude i.e. *wahdah* (وحدہ) in Arabic

28) PEOPLE OF CLOAK

For the Arabic phrase *Ahl al-Bayt* (اہلِ بیت) which means "People of the Prophet's house" and refers to the five most sacred entities; the Holy Prophet himself, his loving daughter Fatima, her husband Ali ibn Abi Talib and their beloved sons Hasan and Husayn. They are titled as the people of cloak because once the Holy Prophet took them under his holy cloak and recited verse 33 of sura *Ahzab* for them, meaning: "Allah intends to remove from you (every kind of) impurity, O' people of the (Prophet's) household, and to purify you with (extensive) purification".

29) PIETY

Piety is translated from the Quranic word *taqwa* (تقویٰ) which means to have fear of Allah, abstain from sins and adopt pious deeds, but mystically *taqwa* is the state of soul's closeness to Allah. *Taqwa* refers to inner purity of a person which ultimately leads him to have the vision of Allah.

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30) REFLECTION

Reflection stands for the Persian mystic term *fikr* (فکر) which means to ponder over the spiritual matters. According to Sultan Bahoo, *fikr* is must along with *dhikr* i.e. invocation to have the gnosis of Allah.

31) SATANIC SUGGESTIONS

Refers to the Arabic term *waswasa* (وسوسة), the evil thoughts created by the devil to deviate people from the Divine path of *Faqr*.

32) SPIRITUAL ATTENTION

Refers to the mystic term *tawajjuh* (توجه) i.e. the powerful attention of spiritual guide towards his disciples, through which he cleanses their inwards, solves their inner problems, teaches them wisdom and elevates them spiritually by making them experience different spiritual states.

33) SPIRITUAL OR ESOTERIC BEING OF HUMANS

For the Arabic term *Batin* (باطن). The Mystics have revealed that the spiritual or esoteric being of humans has seven layers or parts;

a) The *Nafs* (نفس) i.e. the innerself (already explained)

b) The *Qalb* (قلب)i.e. the inward

c) The *Ruh* (روح) i.e. the soul.

d) The *Sir'r* (سرّ) i.e. the secret.

e) The *Khafi* (خفی) i.e. the hidden which is the Divine Soul.

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f) The *Akhfa* or *Yakhfa* (اخفیٰ/یخفیٰ) i.e. the concealed which is the light of Mohammad.

g) *Ana* (انا) i.e. the core which is the Divine Essence.

The spiritual journey of human starts from *nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within himself. The esoteric self also includes all the spiritual realms mentioned in Sufi cosmology.

34) SPIRITUAL DEMOTION

Refers to the Arabic/Persian word *rajat* (رجعت). The spiritual journey is in fact the ascension journey of the soul. If the seeker disobeys the spiritual guide, goes against the laws of spirituality, breaks the laws of sharia or commits any undesirable act, he is descended to a lower level which is considered *rajat*. If he repents sincerely, he is elevated back to his level otherwise not. If he remains stubborn upon his sin, his demotion manifests physically as well.

35) SPIRITUAL ECSTASY

The Persian mystic term *masti* (مستی) is translated as the spiritual ecstasy or frenzy. It is the state of soul when it is deeply immersed in the intense love of Beloved by the invocation and contemplation of *Ism-e-Allah Zaat* or on beholding the Beloved. The lover remembers none but the Beloved.

36) SPIRITUAL GUIDE

Spiritual guide is English term for the Arabic word *Murshid* (مرشد). *Murshid* is Quranic term and is also one of the attributive names of Allah. *Murshid* is not only the spiritual guide of the seekers of Allah but also their spiritual doctor who treats their

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inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

37) SPIRITUAL LEVELS OF SEPARATION AND ISOLATION

The Arabic mystic term *tajrid* (تجرید) is referred to as 'separation'. This mystic level is gained after complete inner detachment from everyone other than Allah.

The Arabic mystic term *tafrid* (تفرید) is referred to as 'isolation'. This mystic level is attained by negating one's own self. *Tajrid* and *tafrid* are two basic levels before reaching the level of *Tauheed* i.e. Oneness with Allah.

38) SPIRITUAL SIGHT/GLANCE

Persian word *nazar* (نظر) is translated as the spiritual sight while the Sufi term *nigah* (نگاہ) as the spiritual glance. It is specific for the effective sight and glance of the perfect spiritual guide with which he cleanses and purifies the soul and inward of his disciples as well as imparts the inner knowledge and elevates them spiritually. It is not bounded by time and space. If the spiritual guide is perfect, his sight can affect his disciples wherever they are.

39) SPIRITUAL STATE

Refers to mystic term *haal* (حال), (plural *ahwal),* the esoteric states temporarily experienced by the seeker due to the spiritual attention of the spiritual guide or upon contemplation of *Ism-e-Allah Zaat.*

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40) SPIRITUAL STATE OF CONTRACTION

Spiritual contraction is translated from the Arabic word *qabd* (قبض). It is the state of soul which results from the theophany of Allah's majestic name *Al-Qabid* (القابض) meaning 'The Constrictor'.

When the seeker experiences this state, his inward and soul are firmly gripped and the wrathful effects of the theophanies burn a veil between him and Allah. This state is followed by the state of spiritual expansion.

41) SPIRITUAL STATE OF EXPANSION

Spiritual expansion is translated from the Arabic word *bast* (بسط). It is the state of soul which results from the theophany of Allah's beautiful name *Al-Basit* (الباسط) meaning 'The Expander'.

When the seeker experiences this state, his soul is engulfed with ineffable joy.

42) SPIRITUAL STATE OF INTOXICATION

Spiritual intoxication is translated from mystic term *sukr* (سكر). It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the invocation of Allah, attention of the perfect spiritual guide, intense emotions of love for the Divine Beloved.

43) SPIRITUAL STATE OF SOBRIETY

Literally, sobriety is the translation for Arabic word *sahw* (صحو).

Mystically, it is the state of soul experienced on returning from the state of spiritual intoxication. It is the vigilant state in which

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the seeker consciously understands and cognates whatever he experienced and gained during the state of spiritual intoxication.

44) SPIRITUAL STATION

It is mystically referred to as *maqam* (مقام) and is the attainment of particular Divine attribute after going through different spiritual states.

45) STATIONS IN SOULS JOURNEY

a) STATION OF SHARIA

Sharia (شريعة) is the first station which is in the physical world, the world of bodies, from where the soul starts its journey following the Islamic law sincerely and wholeheartedly for the sake of Allah only.

b) STATION OF MYSTICISM

Second station of soul's ascension that lies in the angelic realm titled as the station of mysticism or *tariqa* (طريقة) in Arabic. This station is achieved after purgation of innerself.

c) STATION OF REALITY

Third station of soul's ascent in its journey of *Faqr* is mystically referred to as the station of Reality or *haqiqa* (حقيقة) in Arabic. It is in the realm of power.

d) STATION OF GNOSIS

The final or fourth station of soul's ascension which is in the realm of Divinity referred to as station of gnosis i.e. *marifa* (معرفة) in Arabic.

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46) STATION OF NO STATION

Refers to the Persian term *La-Makan* (لامکان) where nothing but Allah exists.

47) STRAIGHT PATH

The Quranic term *as-sirat al-mustqeem* (صراطِ مستقیم) is referred to as the straight path. The first sura of Quran *Al-Fatiha* defines the straight path as the path of those special men of Allah upon whom He bestowed His favour. It is the path which leads directly to Allah.

48) SUFI COSMOLOGY

The Sufis have described six realms of Divine descent or soul's ascension to Allah. In descending order they are as follows;

a) REALM OF INCOMPARABLE AND UNKNOWABLE

Arabic *alam al-HaHooiyat* (عالمِ ھاھویت), the realm of non-manifestation. It is the first realm in Sufi cosmology where the Divine Essence is in transcendent form.

b) REALM OF FIRST MANIFESTATION

Arabic *alam al-YaHoot* (عالمِ یاھوت), the second realm in Sufi cosmology. Here, the light of Mohammad manifested for the very first time from the transcendent Divine light.

c) REALM OF DIVINITY

Arabic *alam al-LaHoot* (عالمِ لاھوت), the third realm in Sufi cosmology. Here, the light of Mohammad manifested in the form of Divine Soul (*ar-ruh al-qudsi* (روحِ قدسی) which is the essence and origin of all human souls. When soul ascends to

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this realm, it is blessed with the vision of Allah which is impossible in lower realms.

d) REALM OF POWER

Arabic *alam al-jabarut* (عالمِ جبروت), the fourth realm in Sufi cosmology. It is the realm of manifestation of all human souls from the Divine Soul. Here, the soul is without any form.

e) ANGELIC REALM

In Arabic it is *alam al-malakut* (عالمِ ملکوت). Here souls manifest in intangible symbolic forms. Dreams are related to this world.

f) REALM OF BODIES/ THE PHYSICAL WORLD

In Arabic it is *alam an-nasut* (عالمِ ناسوت), refers to the material universe which is the last in Sufi cosmology.

49) SUFI HIERARCHY

There exists a hierarchy of chosen Saints who spiritually govern the system of world by the order of Allah. Their total number is 356 which is increased during calamities. This number never decreases. If any of them dies, he is replaced by some other and a new Saint is added in the hierarchy from the world. The hierarchy is as;

Al-GHAWTH- The chief of all Saints who is empowered by Allah to bring succour to suffering humanity in times of adversity. The Arabic word *Ghawth* (غوث) literally means succour, help, deliverance from adversity. It also means the one who redresses other's grievance and comes to rescue. He is only one in an era and the Universal Divine Man *(al-Insan al-Kamil)* of his time. He is also called the *Qutb-ul-Aqtab* i.e. the *Qutb* of all *Qutb* and

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is the spiritual successor of the Holy Prophet. He assigns duties to all the subordinate Saints and heads them.

QUTB- *Qutb* (قطب) is Arabic word literally meaning the axis or pivot. Plural of *Qutb* is *Aqtab*. There are three *Aqtab* in an era and are assigned different areas and duties by the *Ghawth.*

AWTAD - *Awtad* (اوتاد) literally means the pegs or mainstays of earth, as mentioned in verse 7 of sura *An-Naba.* There are present five *Awtad* in an era who work under the *Aqtab.*

SAYYAH - *Sayyah* (سیاح) literally means 'the traveller'. They are seven in number and their job is to travel around the world and help the people in need.

ABDAL- *Abdal* (ابدال) is an Arabic word literally meaning "the changed ones". These Saints are named so because they have changed their undesirable traits into desirable ones. According to a Hadith, there are forty *Abdal* in an era appointed in different areas.

Remaining 300 Saints of Sufi hierarchy are called the *Abtal* (the great ones) and they include the *Akhyar (*the virtuous ones), *Nujaba* (the nobles), *Nuqaba* (the chiefs), and other common Saints.

Note; Detail of Sufi hierarchy is taken from Sultan Bahoo's book *Mehak-ul-Faqr.*

50) THE UNIVERSAL DIVINE MAN

It is translated from the Arabic term *al-Insan al-Kamil* (انسانِ کامل). He is the perfect man who exists in every era with a new physical dress but contains the essence of Prophet Mohammad.

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51) TRUE BELIEVER

The Arabic word *Mumin* (مومن) is translated as the true believer.

A *Mumin* can be distinguished from a common Muslim as a Muslim accepts Islam just verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the *Mumin* reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Refer to sura *Hujuraat* verse 14 to understand the difference.

52) TRUST UPON ALLAH

Arabic word *Tawakkal* (توکل) is translated as trust upon Allah. *Tawakkal* is specific for Allah. It is to trust only upon Allah in all matters and in all states.

53) TRUTHFUL

It represents the title *Siddiq* (صدیق) which means 'the man of purity and veracity' (plural *Siddiqun* صدیقین). It is basically the title of Abu Bakr, as *Siddiq* also means 'one who verified' and Abu Bakr verified the Miraj of Prophet Mohammad when the infidels denied it. This is also the title of one of the four rewarded groups mentioned in verse 69 of sura *An-Nisa* in the Holy Quran. Allah says;

❖ أُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (۴:۶۹)

Meaning: They are the people who will be in the company of those whom Allah has blessed with His (special) favour; the Prophets, the truthful, the martyrs and the most pious. And how excellent these companions are! **(4:69)**

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So, the truthful are ranked second to the Prophets. This group includes the Companions of the Holy Prophet, Fakirs and perfect Saints of his umma.

54) UNVEILING

Arabic a*l-kashf* (كشف), manifestation of the hidden upon the seeker.

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PERSIAN/ARABIC TERMINOLOGIES

Meanings of the Persian or Arabic terms used in translation for which English alternative could not be found or which lost their essence on being translated, are given below;

1) ALIF

Alif ' ا ' is the first letter of Arabic alphabets that gives the sound of 'A' and refers to the name Allah اَللّٰہُ which also starts with *Alif*.

2) DAWAT

Dawat (دعوت) is a spiritual act to communicate with the souls of shrines to seek their help and beneficence. Its knowledge is called *ilm-e-dawat.*

3) FAKIR

The Saint of highest level who travels the path of *Faqr* and accomplishes in it reaching its final level stated in the Hadith,

❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ

Meaning: When *Faqr* is accomplished that is Allah.

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4) FAQR

Sultan Bahoo has neither titled his teachings as Mysticism nor Sufism, rather he calls them *Faqr* (فقر). *Faqr* is the path which leads to the vision and union of Allah. The Holy Prophet has declared *Faqr* his pride and the reason of his superiority over the other Prophets. A Hadith states that *Faqr* is one of the treasures of Allah. *Faqr* is the soul of Islam, the path that leads directly to Allah.

5) GHANAYAT

Ghanayat (غنایت) is a Sufi term that refers to self-sufficiency, generosity as well as ultimate contentment.

6) GHARIB

Mystic term *gharib* (غریب) refers to the Saint who has nothing in his esoteric self except Allah

7) HOO

Hoo (ھُو) refers to the Divine Essence.

8) ISM-E-ALLAH ZAAT

Ism-e-Allah Zaat is translated literally as "the personal name of Allah" and it refers to the name اَللّٰہُ . It represents all the Divine attributes and the Essence. It is the most powerful name of Allah as it includes the powers of all attributive names of Allah.

9) ISM-E-AZAM

Ism-e-Azam (اسمِ اعظم) literally means the greatest name of Allah amongst His ninety nine beautiful names. It is the name which contains all His powers and whose recitation solves all the problems. Mystics confirm that *Ism-e-Azam* refers to *Ism-e-Allah*

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Zaat اَللّٰہُ because no other name of Allah is more powerful than the Divine name اَللّٰہُ .

10) ISM-E-MOHAMMAD

Personal name of Prophet Mohammad مُحَمَّدٌ which is comprehensive of all his attributive names. In *Sarwari Qadri* order, its contemplation is given for the spiritual elevation of seekers.

11) JAMIAT

Jamiat (جمعیت) is mystic term having multiple meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

12) MAJDHUB

Majdhub (مجذوب) is the seeker who cannot tolerate the effects of theophanies and loses his senses. Hence, due to his lost and absorbed state, does not follow sharia properly, neither progresses on the spiritual journey.

13) MIRAJ

Prophet Mohammad's ascension to Allah. It is also the degree of spiritual ascension of true believers according to their capabilities.

14) MISKEEN

Arabic term *miskeen* (مسکین) literally means indigent but mystically it refers to the Fakir who permanently resides with Allah spiritually.

15) QUDSI HADITH

Words of Allah stated by the Holy Prophet.

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16) SARWARI QADRI ORDER

Sarwari Qadri is the spiritual order of Sultan Bahoo which starts from the Holy Prophet and reaches Sultan Bahoo through Shaikh Abdul Qadir Jilani. *Sarwar* means the leader, *Sarwari* means related to *Sarwar-e-Alam* i.e. the leader of worlds Prophet Mohammad. *Qadir* means all powerful, *Qadri* means related to Shaikh Abdul Qadir Jilani. In the book wherever Sultan Bahoo mentions *Qadri* order, he actually means *Sarwari Qadri* order.

17) SHARIA

Sharia (شریعۃ) is the set of Islamic laws derived from the religious percepts of Islam particularly the Quran and Hadith.

18) SULTAN-UL-FAQR

Sultan Bahoo has mentioned seven *Sultan-ul-Faqr* (Sultan of Faqr) souls in his mystic treatise *Risala Roohi Sharif*. Six of which are: Fatimah daughter of Prophet Mohammad, Hasan of Basra, Shaikh Abdul Qadir Jilani, his son Shaikh Abdul Razzaq Jilani, Sultan Bahoo himself and Sultan Mohammad Asghar Ali (may Allah bless them). *Sultan-ul-Faqr* also refers to the Universal Divine Man *(al-Insan al-Kamil)* of an era who is the heir of Divine Trust of *Faqr* and is appointed on the throne of Divine guidance and persuasion as the perfect spiritual guide to lead the seekers of Allah on the path of *Faqr*. He is *Sultan-ul-Faqr* because he has complete authority over *Faqr*.

19) WAHAM

Waham (وھم) is the spiritual communication or conversation with Allah in the esoteric self whereby the seeker is truly guided by Allah in different matters.

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NUR-UL-HUDA

ENGILSH TRANSLATION

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the name of Allah, the Most Merciful, the Most Beneficent.

❖ اَللّٰہُ لَاۤ اِلٰہَ اِلَّا ہُوَ ۚ اَلۡحَیُّ الۡقَیُّوۡمُ ۚ (۲:۲۵۵)

Meaning: None is worthy of worship but Allah, the Eternally Alive and Forever Sustained. **(2:255)**

❖ تُعِزُّ مَنۡ تَشَآءُ وَتُذِلُّ مَنۡ تَشَآءُ ؕ بِیَدِکَ الۡخَیۡرُ ؕ اِنَّکَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ (۳:۲۶)

Meaning: (O Allah!) You confer honour on whom You will and You dishonor whom You will. In Your Hand is (all) good. Indeed, You have power over everything. **(3:26)**

Infinite and continuous blessings upon the most honourable Prophet Mohammad whom Allah exalted and praised as;

❖ لَوْلَاکَ لَمَا خَلَقْتُ الْاَفْلَاکَ

Meaning: If it was not for you (O' My beloved Mohammad) I would not have created the universe.

Benedictions upon his sacred Progeny, Companions and the People of Cloak.

Man is born to worship Allah and is blessed with utmost beneficence and graciousness of Allah so he should be content and extremely grateful to Allah and must never complain. This forms the basis of guidance from Allah and is the way to make Divine favour a companion on the path of Truth. Verse of Quran;

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❖ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ (۱۱:۸۸)

Meaning: And I am favoured by none but Allah. **(11:88)**

Reciting the verses of Quran by understanding their essence enlivens the dead inward. Such verification is the destiny of truthful who derive a deeper meaning from Quran whenever they recite it.

Afterwards, says the writer who is man of speech and total authority that the touchstone to verify all the levels of a spiritual guide and a disciple, a mentor and a devotee, a teacher and a student is firstly the knowledge of alchemy and authority upon the Divine favour. The guide without the authority upon Divine favour verily keeps his disciples away from Allah. However, a spiritual guide must also have all the other authorities which are; authority upon *Ism-e-Azam*, authority upon the philosopher stone, authority upon the knowledge of augmentation, authority upon knowledge of alchemy, authority upon the enlightening knowledge, authority upon the knowledge of exegesis of Quran, authority upon the knowledge which grants closeness and gnosis of Allah and Divine presence, authority upon the knowledge of unveiling of graves and states of dead, authority upon the knowledge of unveiled sight and authority upon the knowledge to attain the Divine presence wherever the seeker turns. All these authorities upon every kind of knowledge reveal from the Divine presence gained by *Ism-e-Allah Zaat,* the Eternally Alive and Forever Sustained. The perfect spiritual guide first of all grants the true seeker the knowledge of Divine manifestation and presence by making him read the Guarded Tablet. Then the seeker becomes eligible for spiritual persuasion and guidance.

بے حضوری ہر طریقت راہزن

با حضوری طالبا حق در امن

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Meaning: Without the Divine presence, every mystic way is a brigand. Divine presence is peace and safety for the seeker of Truth.

The writer of this treatise, *Sarwari Qadri* Fakir Bahoo annihilated in *Hoo*, son of Bazayd belonging to *Awan* tribe and resident of Qila Shor (may Allah save it from tribulations and troubles), always says the truth. This book is named *Nur-ul-Huda* (Light of Divine Guidance) and titled as the guide towards Divinity.

طالبا ذکرش مگو فکرش مجو

ذکر و فکر و وسوسہ از دل بشو

Meaning: O seeker! Do not indulge in lengthy invocations and useless reflections. Obliterate all kinds of apprehensions from your inward.

You must know, when Divine observations reveal upon the seeker by the contemplation of *Ism-e-Allah Zaat*, he seeks them more.

ذکر با عین است فکرش با وصال

کی بوند این ذاکران وہم از خیال

Meaning: Real invocation leads to Divine vision and real reflection to the Divine union. The people surrounded by illusions and vain thoughts cannot be true invokers.

طالبا از من طلب حق معرفت

تا شوی ثانی خضرؑ عیسیٰؑ صفت

Meaning: O seeker of Allah! Seek His gnosis from me so that you acquire the attributes of Christ and become second Khidr.

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از شہ رگی نزدیک بنمایم ترا

نَحْنُ اَقْرَبُ خود بفرمودہ خدا

Meaning: I can make you behold Allah nearer to your jugular vein as He Himself says in Quran, “I am nearer to you than your jugular vein.” **(50:16)**

ہر کہ این جائی لقائے حق ندید

ہمچو حیوان بر زمین کاہ میچرید

Meaning: Whoever remained deprived of vision of Allah in this world is like an animal that spent his life in just grazing on earth.

Allah says about such people;

❖ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ (۷:۱۷۹)

Meaning: They are like cattle, rather they are more astray. **(7:179)**

سرِّ پنہاں را کنم من زان ظہور

از برائی طالبان راہبر حضور

Meaning: I reveal the hidden Divine secrets upon the seekers of Allah because I am their guide towards the Divine presence.

طالبا از من طلب وحدت لقا

تا شوی لائق حضوری مصطفیٰؐ

Meaning: O seeker of Allah! Seek the Divine vision and Oneness from me so that I make you eligible for presence before the Holy Prophet.

Allah says;

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❖ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَفِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: Whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(17:72)**

طالبا از من طلب کن گنج کرم

در وجود تو نہ ماند ہیچ غم

Meaning: O seeker of Allah! Seek the treasure of beneficence from me so that you are absolved of all worries.

Whoever keeps reading this book day and night with sincerity and true intention having faith in it, will become acquainted to the Divine secrets. He would not need to have outward persuasion and guidance from the spiritual guide. This book is a medium to gain the gnosis of 'None but Allah' and blesses with the honour of presence in the Mohammadan Assembly. It is also the source of guidance and inner purification for the people. However the seeker must read it with true devotion, respectfully and modestly. If the reader of this book does not find treasures of spiritual authority upon the gnosis and closeness of Allah as well as Divine presence and union neither he gets authority upon the outward treasures of wisdom, knowledge of alchemy of elixir, gold, silver and other kinds of worldly wealth and gains, and dies out of starvation or faces various hardships and worries then he himself is responsible for his downfall, anxiety and poverty. How can an eternally unfortunate be turned fortunate? Whoever does not believe my words is not a human rather is an animal.

SIGNIFICANCE OF THE ISLAMIC CREED

Listen! Whether you are sage scholar or a Mystic blessed with Divine presence! The entire good fortune and destinies as well as all the levels of wisdom and treasures of thaumaturgy of

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knowledge are contained in the Islamic creed. It is also the key to good fortune. A true reciter of Islamic creed can never be unfortunate but the infidels and Jews who are deprived of the gnosis of Allah. لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ *"La illaha ilAllahoo Mohammad-ur-Rasoolullah"* meaning "None is worthy of worship except Allah and Mohammad is His Messenger." Whoever reaches the essence of Islamic creed after taking the lessons of its knowledge from Prophet Mohammad *sall Allahu alayhi wa'alihi wasallam*, only he recites it in the desirable way and comes to know its special efficacy. He can silently read the tablet of mind and the Guarded Tablet, hence nothing of the world or hereafter remains hidden from him and he gains authority upon all the Divine treasures. One whose being is benefitted by the efficacy of Islamic creed and it continues in every vein of his body, his each and every cell starts reciting the creed. It assimilates in the existence in such a way that the soul is delighted, inward is enlivened, all undesirable attributes are eliminated and the inciting innerself dies.

Know that the way to recite the Islamic creed as a ritual is different from the way to recite it after gaining closeness of Allah-the Eternal and elevating in spiritual levels. The Holy Prophet said;

❖ قَالِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ كَثِيْرًا وَّ مُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite the creed لَآ اِلٰهَ اِلَّا اللّٰهُ verbally but only a few say it sincerely.

Perfect spiritual guide is the one who ennobles the true seeker with every spiritual rank, blesses him with every level of good fortune and confers upon him entire authority upon the alchemy of treasure of wisdom by virtue of the Islamic creed and shows him everything through the sacred letters of the creed. Thus it

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becomes evident that it is better for the seeker to take spiritual persuasion only from the perfect spiritual guide and get rid of the imperfect and fake spiritual guide. How can the perfect spiritual guide be distinguished from the imperfect one? The perfect spiritual guide instantly elevates the seeker to the Divine presence by his spiritual attention and the inscribing practice of *Ism-e-Allah Zaat* while the imperfect guide makes false promises. The Holy Prophet said;

❖ اَلْكَرِيْمُ اِذَا وَعَدَ وَفٰى

Meaning: The kind people always fulfill the promise.

Every true seeker who gains the contemplation of Islamic creed by the spiritual attention is blessed with the Divine favour and the one who reaches the Divine presence by concentrating upon it gains authority upon it with verification. Whoever suspects it is amongst the dead hearted, accursed and a liar. It is incumbent upon the seeker that he must not go against the will of his spiritual guide or dare to disobey any of his orders. While, it is obligatory upon the spiritual guide that he must fulfill all the objectives of the true seeker and provide him with whatever he needs. If the spiritual guide is deprived of the Divine favour, he is like a brigand and Satan for the seekers who just ruins their life. If the seeker is impotent and insincere, worldly wealth and gains become a veil for him. When the spiritual guide tests him by ordering him to spend in the way of Allah, he turns away from the spiritual guide. Such a disciple is like Satan, imprisoned by his inciting innerself and deprived of trust. He is like a spy and a satanic whisperer. He can never reach any level or destination.

What does a spiritual guide demands from the seeker? His life! The seeker, who cannot sacrifice his life in the way of Allah, is impotent. He cannot reach the station of no station hence remains deprived of gnosis. The potent seeker is one who

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willingly sacrifices his life for Allah and does not object a bit. Only such a sage and enlightened seeker is capable for the Divine presence.

You must know what is the status of a seeker of Allah and a spiritual guide. They are like the petitioner and the respondent respectively. Unless they present themselves before the judge of Divine power and sharia by having the Divine presence, gnosis and closeness of Allah as well as presence of the Mohammadan Assembly, their issue cannot be resolved. Neither the truth is distinguished from falsehood nor the seeker becomes able to recognize his soul and the inciting innerself. They also need to present two witnesses; one is the knowledge of affirmation and the other is knowledge of verification. Both knowledges are witness to the power of Allah. It should be known that for the spiritual guide, the literate and illiterate seekers are equal because the spiritual guide who is the divine scholar possesses authority over all kinds of knowledge whether esoteric or exoteric, conventional or divine. Likewise, for him the fortunate and unfortunate seekers are the same because he can take the unfortunate to the Mohammadan Assembly and let him blessed with good fortune from there. However, its condition is that the Mohammadan Assembly is like touchstone where the presentee is scrutinized. The true seekers are elevated to the level of truthful and blessed with the gnosis and vision of Allah while the untrue seekers decline to the level of liars and their destiny is the carrion world. The Divine beauty and compassion and observation of the Divine presence are conferred upon the true seeker. While, the untrue seeker faces Divine wrath and stoops to egoism becoming arrogant upon his supernatural acts. Even if the perfect spiritual guide, who is man of sight, shows the untrue seeker the reflection of light of Divine Oneness and gnosis nearer to his jugular vein, he would not like it as he is spiritually blind. If the spiritual guide himself is spiritually blind and deprived of gnosis of Allah, his disciples ever remain perplexed and indulged in

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recital rounds which result in their further spiritual demotion surrounding them in evil and frustration. The perfect spiritual guide rescues the true seeker from evil and safely carries him to a peaceful end. The perfect spiritual guide grants three kinds of knowledge to the true seeker; the knowledge of *Alif* which is acquired by invoking *Ism-e-Allah Zaat* with love for Allah, the knowledge of ancestor Saints which is verified by connecting with them spiritually and the knowledge of obedient descendants which is acquired by the Divine favour gained through obedience. The seeker learns and then forgets every knowledge. Afterwards, his entire being converts to Divine light and he perpetually enjoys the closeness of Allah being blessed with Divine presence and observation. He recognizes his eternal status with which he was blessed on the day of Divine covenant (when Allah asked the souls, "Am I not your Sustainer and Provident?") and joins the row of Prophets and Saints and recites with spiritual tongue *Qaloo Bala* (قَالُوْا بَلٰی) meaning; They said, 'Yes! You are'. Such a seeker is called the true Muslim. If the seeker neither elevates to the level of a true Muslim on the very first day by the persuasion of the spiritual guide nor recognizes his eternal status in the rows of souls, then certainly such a spiritual guide is fake and the seeker is like animal. Being a true spiritual guide and seeker is not easy, there are great secrets of observation of Divine presence hidden in it. Know! If you are a sage, gain the observation of Divine presence with open eyes through the closeness of Allah and get blessed with the vision of both the worlds in a single glance. O seeker! Whether you want to become the Divine scholar or a Mystic, first of all seek the knowledge from the spiritual guide because without knowledge it is impossible to recognize Allah. Hence, you should seek the knowledge of Divine Oneness which is graciousness of Allah, knowledge of gnosis which is the origin, knowledge of sainthood, knowledge of righteous guidance and the knowledge

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of *ghanayat*. The perfect spiritual guide bestows entire knowledge upon the seeker with his glance and makes him a learned scholar in an instant. Then, through the knowledge of gnosis, the seeker gains closeness of Allah, light of Divine presence, observation of Divine presence and love and passion for the Divine presence. Hence, reaches the station of no station and attains the Divine presence. Here he acquires the knowledge of Divine favour and verifies the reality of Divine presence, invocation, meditation, inspiration, Divinity and the Miraj of Holy Prophet. Whoever gains all these levels of Divine presence and the power of light of knowledge, his entire existence becomes the Divine light. Such a divine scholar having light of knowledge recites the *Ism-e-Allah Zaat* without moving tongue while observing it clearly. By reciting *Ism-e-Allah Zaat* only once in this way, he gets absolved of the need of performing any kind of mystic struggle for his entire life.

Firstly, the perfect spiritual guide grants the entire knowledge of Divine presence to the true seeker of Allah, then he becomes eligible for the spiritual guidance and never adopts the wrong way, hence becomes one from the eminent Saints. Perfect spiritual guide is the one who reveals the knowledge of mystic struggles through the knowledge of spiritual observations and unveils the knowledge of endeavours through the knowledge of Divine secrets. The knowledge of mystic struggles and endeavours is included in the knowledge of Divine observations and secrets, just as salt is mixed in food, flame in fire, water in milk, gold in the kiln or breath in the soul. Whoever gained the gnosis of Divine Oneness and closeness of Allah, stability upon the level of annihilation in Allah and the final level of guidance, gained it by the light of knowledge of Divine presence. He made the knowledge his mediator, guide and companion by the favour of Allah. Any ignorant, infidel or heretic who goes against the sharia of Prophet Mohammad can never recognize Allah.

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علم باطن ہچو مسکہ علم ظاہر ہچو شیر

کے بود بے شیر مسکہ کے بود بے پیر پیر

Explanation: The esoteric knowledge is like butter while the exoteric knowledge is like milk. Butter cannot be produced without milk, likewise no one can gain eminence without following a spiritual guide.

Every true seeker who purely seeks Allah from his spiritual guide is very fortunate as he is entitled to reach the Divine Oneness and eventually attains the status of great Saint Bayazid Bistami. One who is without the perfect spiritual guide, is the disciple of Satan. What are the signs of a perfect spiritual guide? He converts the entire existence of the seeker into Divine light from head to toe by his spiritual attention and the effects of *Ism-e-Allah Zaat* and elevates him to the observation of Divine presence. The spiritual guide who cannot grant Divine presence and its observation to the seeker of Allah on the very first day is imperfect and incapable to give spiritual persuasion. There are many kinds of Divine presence and observation;

- The Divine presence and observation gained by invocation and meditation
- The Divine presence and observation gained by inspiration and closeness of Allah
- The Divine presence and observation gained by annihilating the inciting innerself and being honoured with the vision of Allah at the level of annihilation in Allah
- The Divine presence and observation gained through the presence of Mohammadan Assembly.

The perfect Fakir reveals the knowledge of all these levels of Divine presence and observation upon the seeker in a moment through the power of *Ism-e-Allah Zaat* and makes him verify it. *Ism-e-Allah Zaat* is the honour of knowledge of verses of Quran

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and Hadiths. All the Prophets, Saints, *Ghawth*, *Qutb*, Dervishes and Fakirs attained their rank by the benediction of *Ism-e-Allah Zaat*.

جسم را پنہان بکن در اسم ذات

تا شوی عارف خدا دائم حیات

Meaning: Conceal your being in the (light of) *Ism-e-Allah Zaat* so that you become the Mystic and attain the eternal life.

All these levels of part and whole are revealed and attained by the inscribing practice of *Ism-e-Allah Zaat* with concentration. Afterwards, theophanies from each letter of *Ism-e-Allah Zaat* manifest in the being of the seeker and he at once elevates to the level of great Saint Maroof Karkhi. He becomes generous and independent of all desires thus achieving *ghanayat* which is the alchemy of elixir. He exalts to the level of Fakir who is proficient of alchemy, possessor of elixir of righteousness and alchemic sight as well as man of authority upon the land and water. The perfect spiritual guide grants these two knowledges to the true seeker in just a moment. Listen! There are two kinds of seekers; one kind of seekers are like the falcons who only seek the Divine vision as it is their source of energy, and the perfect spiritual guide is the bestower of Divine vision. Other kind of seekers are like the vultures who ever seek carrion, and the imperfect spiritual guide is the grantor of carrion. A person gains honour and reverence, Divine presence and closeness, *jamiat*, gnosis and vision of Allah by the benediction of pure innerself. Whoever complains about his innerself is an impotent. The innerself of Mystic is at peace and is all light. The Mystic Fakirs are always blessed with Divine presence and vision.

There are four kinds of innerselves; the innerself of infidel is infidel, the innerself of hypocrite is also hypocrite, the innerself

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of a true believer is also a true believer and the innerself of a Muslim is also Muslim. Allah says;

❖ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ (۲:۲۸۶)

Meaning: Allah does not put under stress any soul more than its endurance. **(2:286)**

A disobedient innerself can be turned obedient by elevating it to the closeness and vision of Allah. When such an innerself once tastes the pleasure of beholding Allah, then it never ever likes the pleasures of charms of the world and hereafter or houris and castles of the paradise. It becomes disgusted of them and voluntarily repents from them thousand times.

به ز هر لذت بود لذت لقا

لذت دنیا چه باشد بی بقا

Explanation: Among all savours most savouring is the Divine vision. The pleasures of world are trivial as compared to it because they are transitory.

لذتی دیدار به دیدار به

هر که از دیدار ترسد من بده

Meaning: The pleasure of vision of Allah increases more and more whenever the seeker is blessed with it. Whoever is afraid of it, must come to me so I may help him to achieve it.

روئی خود آوردہ ام با روئی تو

صد ہزاران شکر بینم رو برو

Meaning: I have turned my face towards Your Countenance and I am grateful to You thousand times that I can see You in front of me.

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ہر کہ می بیند بود آن لازوال
شد معرفت توحید آنرا حق وصال

Meaning: Whoever beholds Allah, is blessed with gnosis of Divine Oneness and union with Allah, hence achieves everlasting life.

The spiritual guide who knows the esoteric way of Divine favour, closeness, gnosis, presence and vision of Divine light, can elevate the seeker to Divine presence and gnosis in just one step and one moment honouring him with the Divine vision. However, its condition is that the seeker must follow the sharia perfectly and perpetually. If he follows this condition then it does not matter if he eats variety of lavish foods, drinks sweet syrups or wears expensive dresses. This is the level where outwardly he seems to be away from Allah but inwardly is one with Him. At times he apparently acts like an indigent and begs at every door. O moron! These are the levels of a Mystic Fakir which cannot be understood by you.

نفس را رسوا کنم بہر از خدا
بر ہر دری قدمی زنم بہر از خدا

Meaning: I disgrace my innerself roaming from door to door for the sake of Allah.

Till the doomsday, every country from east to west will be saved from the calamities only by the benediction of presence of Fakirs in the world. Thus, they have right upon the entire creation. Everyone, whether superior or inferior, should serve them. The spiritual guide who is deprived of gnosis, esoteric way and Divine favour is certainly a brigand for his disciples and like a Satan. Not everyone is eligible to have closeness of Allah, Divine presence and union just as every stone is not a precious ruby. Likewise, not everyone can effectively recite the Quran, Hadith and describe their exegesis. Nor every herb can be tested

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to be used in the process of alchemy. Neither every Fakir can be considered a man of words and possessor of Divine observations nor everyone can be declared ignorant like Abu Jahal. Neither every Dervish is man of saintly sight nor is everyone eligible for the company of Khidr. Only one among thousands holds authority upon the treasures of gold and silver. Not every head is suitable for the crown of king, nor every inward is capable to hold the treasure of Divine secrets. Not every Saint possesses the level of a Fakir, neither everyone is ruler upon the innerself nor every inward is enlightened.

Listen! Which is the way of knowledge that brings the Throne under feet like floor and the seeker resides in the realm of Divinity and observes the station of no station clearly? This grand blessing along with the presence of Mohammadan Assembly, level of annihilation in Allah, immersion in the light of Divine Oneness and the vision of Allah are achieved on the very first day by the inscribing practice of *Ism-e-Allah Zaat.* This practice makes the seeker the lover and beloved of Allah, a Mystic of the Worshipped, terminator of the infidel innerself, inscriber of the book of existences and an unveiled divine writer who burns in the fire of love day and night. Whoever reads this exact knowledge of Divinity, forgets the entire conventional knowledge and renounces both the worlds. Then he sees the Divinity, learns and describes the knowledge of Divinity, seeks the Divinity and becomes divine with the Divinity. Whoever reaches Divinity, makes the Divine knowledge his companion, guide and mediator. These levels are gained by the Divine favour;

❖ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ (۱۱:۸۸)

Meaning: And I am favoured by none but Allah. **(11:88)**

Divine favour is a light from the Nature which is gained by the closeness of Allah and can be verified within the existence. By

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the power of Divine favour, all the four esoteric parts i.e. the innerself *(nafs)*, the inward *(qalb)*, the soul *(ruh)* and the secret *(sir'r)* converse with the possessor of favour. From this conversation, he acquires the right and leaves all that is wrong. The seeker who attains this level is titled as the man of gnosis who has reached the core of *Faqr* and receives revelations within his being. He is the giver of life (to the inward) and death (to the inciting innerself). For him life and death are same, sleeping and awakening are same, frenzy and vigilance are same, hunger and satiation are same, literacy and illiteracy are same, mystic struggle and observation are same, speech and silence are same and gold and silver are same as dust.

چنان غرق گشتم بدریائے وحدت
کہ ازل و ابد را خبر ہم ندارم

Meaning: I have drowned in the ocean of Divine Unity in such a way that I have forgotten everything from pre-existence till the eternal end.

Know that the seeker should perpetually remain in the spiritual company of Holy Prophet. You must also understand that the spiritual observations and gnosis of Divine Oneness elevate the seeker making him desirable in the court of Allah and bestowing the presence of Mohammadan Assembly which are the real objectives. Every level other than these two keeps one away from Allah, hence is accursed. These two levels are approached from both sides i.e. the Lord and the slave, as says the Quran;

❖ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ (۹۸:۸)

Meaning: Allah is pleased with them and they are pleased with Allah. **(98:8)**

❖ يُحِبُّهُمْ وَيُحِبُّوْنَهٗٓ (۵:۵۴)

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Meaning: Allah loves them and they love Allah. **(5:54)**

The specialty of these levels is that they are light of Divine presence and are in the station of no station. When an immortal Mystic Fakir reaches the station of no station, both the worlds appear to him like a mosquito wing. It should be known that in mystic travelling there are dangerous spiritual states of contraction, expansion, intoxication and sobriety which may confiscate everything that has been gained by the seeker. Closeness to Allah is gained after separating from one's innerself, soul and inward. True Fakir has nothing to do with mystic travelling as he can grant his seekers the Divine observation and presence on the very first day. The inspirations and spiritual messages may become a veil for the one who is unaccomplished in gnosis and Divine presence. The infidels, hypocrites and oblivious must get informed that both the worlds, jinn, humans and angles are slave to the *Qadri* spiritual guide.

EXPLANATION OF DAWAT

There are many kinds of *dawat* such as;

- *Dawat* that absorbs everything in a breath
- *Dawat* that takes the wealth
- *Dawat* that requires harshest struggle of renouncing the life and creations
- *Dawat* that makes one virtuous,
- *Dawat* that makes the inward enthusiastic,
- *Dawat* that creates panic among the entire cosmos and creations hence they start imploring.

However, the most dominant of all is the *dawat* that absorbs everything in a breath. If the communicator of this *dawat* absorbs the entire world in his breath in a moment, God is witness that the entire world dies instantly by an epidemic. Such possessor of *dawat* is the proficient practitioner and terminator

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and is a man of Divine closeness immersed in spiritual ecstasy. Tongue of such Fakirs is like sword due to the closeness and union of Allah and they are the men of authority blessed with the vision of Divine beauty. Hence, epidemic or sudden death may inflict upon the entire world if they recite the *dawat* that absorbs everything in a breath. If a person recites *dawat* for worldly gains and faces spiritual demotion or bad conditions then it is because he is indulged in vain thoughts. *Dawat* which is recited without having permission from Allah and the Holy Prophet, never fulfills the objective and keeps one deprived. Keep in mind that the seeker ought to remain in the spiritual company of souls of Prophets and Saints perpetually.

When the perfect spiritual guide reveals all the stations upon the seeker by his spiritual attention which is absolutely the Divine favour and through the Divine presence gained by *Ism-e-Allah Zaat* which is verily the closeness of Truth, or exposes the exact reality by his authority and makes the seeker observe it by concentration, or let the seeker verify it from the verses of Quran, Hadiths and their exegesis, or bestows great levels through *Ism-e-Allah Zaat* which is the grandest blessing and the *Ism-e-Azam*, and reveals the essence of the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ continuing it in the being, or makes the seeker cover entire stations through all these powers, then each and every station from the Divine Essence till the Divine attributes, from the Divine light till the Divine presence, from the graves till the accountability, from the Throne till earth, from the Tablet till the Pen and from the lowest till the highest becomes obvious upon the seeker. However, all these levels are far away from the gnosis and knowledge of Divine Oneness. The real specialties of the way to Divine closeness are contemplation and concentration (of the seeker) and authority and attention (of the spiritual guide) which elevate the seeker from discussion to candid experience,

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from mere words to Divine union, from renouncing to trust upon Allah, from separation to isolation. One who does not know this way, neither keeps in view the omnipresence and the all-seeing power of Allah nor is aware of the way of spiritual reasoning, is foolish if he lets himself be called a spiritual guide or mentor. Such a guide ruins the disciples and seekers. He will be disgraced and embarrassed on the doomsday as no sin in the world or hereafter is greater than this.

Reciting *dawat* is a great honour which is gained only after the permission of the Holy Prophet and due to the closeness of Allah. It is the level of Saints and eventually makes one a Saint. How could the morons indulged in appetites of innerself know about the specialty of *dawat* and the specific way of reciting it. Without the perfect spiritual guide who himself is proficient of *dawat*, it neither continues nor benefits. *Dawat* fulfills all the objectives of those whose spiritual self has matured and perfected but it destroys the imperfects. The criterion to consider someone proficient practitioner of *dawat* is that if a person requests him for any worldly or religious rank, he can grant it in just seven or five days whether it is the rank of a king or a Saint having gnosis of Allah or any powerful and authoritative man. That is to say, he must bless every seeker according to his wish whether his plea is to get rid of the greed of wealth or the worries of his perplexed conditions. Allah says;

❖ وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴿۱۰﴾ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (۹۳:۱۰،۱۱)

Meaning: Do not reproach any petitioner (seeking help from you). And proclaim (well) the bounties of your Lord. **(93: 10,11)**

❖ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (۴۰:۶۰)

Meaning: And your Lord says, “Call upon Me, I will respond to you.” **(40:60)**

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دعوتی حاضر بخوانم با خدا

فرشتہ ہا بی خبر باشند بر ہوا

Explanation: I recite *dawat* being present before Allah, even the angels present around are unaware of it.

Dawat can be delivered in many ways, but the communicator of *dawat* must be blessed with the Divine favour and spiritually powerful enough to get the right answers from Allah and then verify them. *Dawat* is such a powerful spiritual act that by reciting it, the enemy may become blind or his soul is seized by reciting *dawat* of a moment and he reaches the grave instantly or is imprisoned or becomes lunatic for lifetime. *Dawat* may also affect in a way that the enemy's entire body is dried up and he never recovers. Or, it may also make the enemy so perturbed and anxious that he does not gain peace even for a moment unless dies. Perfect is the one who first of all checks and tests his own self then tries to overcome others.

You must know that the *ghanayat*, Divine favour and authority provide strength to the Saint just as the water of river helps the boat to float. Without the river water, the boat cannot move. Similarly, satiation from the world by having authority upon it, provides strength to the Saint. Hadith;

❖ عَذَابَ الْجُوْعِ اَشَدُّ مِنْ عَذَابِ الْقَبْرِ

Meaning: Hunger is worse than the perdition of grave.

Allah says;

❖ وَ لَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِی الْاَرْضِ وَ لٰكِنْ یُّنَزِّلُ بِقَدَرٍ مَّا یَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِیْرٌۢ بَصِیْرٌ (۴۲:۲۷)

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Meaning: And if Allah were to expand sustenance for all His servants abundantly, they would surely transgress and revolt in the earth. But He sends down as He pleases according to the measure (of needs). Surely, He is Best Aware of His servant's (needs), All-Seeing. **(42:27)**

The Holy Prophet said;

❖ طَلَبُ الرِّزْقِ اَشَدُّ مِنْ طَلَبِ اَجَلِ

Meaning: Livelihood seeks a person more intensely than his death.

Allah says;

❖ وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا (۱۱:٦)

Meaning: And there is no moving creation (living being) on the earth but (that) its sustenance is (a bountiful obligation) upon Allah. **(11:6)**

فرزند بندہ ایست خدا را غمش مخور
تو کیستی کہ بہ ز خدا بندہ پروری

Explanation: Do not worry about your progeny, they are first the slaves of Allah then your children. Who are you to claim to be a greater nourisher than Allah!

Sustenance is of two kinds; one kind is for the slaves while other is for the beloveds who are fed directly by Allah. People collect a lot of wealth to satisfy their innerself and build credibility among others. They consider that blessings should be enjoyed first and then the path of righteousness be adopted. Instead, you should purify your inward first and then adopt submission towards Allah so that you may approach the levels of nearness to Allah by understanding the reality of Divine command 'Be'. For the wise people, this single point is enough to understand. Only

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that person attains perfect union with Allah who neither complains nor objects.

EXPLANATION OF FAQR

What is *Faqr*? In which form it manifests? What is gained from *Faqr*? How a Fakir attains union with Allah? From which states a Fakir can be recognized and verified? Listen! At the initial stage of *Faqr*, the entire existence of the seeker converts to Divine light from head to toe due to the inscribing practice and invocation of *Ism-e-Allah Zaat* and he becomes sanctified and pure just like a newborn baby. Owing to this purity attained by the inscribing practice of *Ism-e-Allah Zaat*, the seeker is blessed with the presence of Mohammadan Assembly. The Holy Prophet takes that innocent child Fakir to his sacred Family with utmost benevolence and kindness and gives him to Fatima-tuz-Zahra, Ayesha bint Abu Bakr and Khadija bint Khuwaylid who are the mothers of all believers. Each one of them takes him as her child and feeds him with her milk. Hence, the infant Fakir becomes a member of the sacred Family and is named as the son blessed with Divine presence and titled as the spiritual son. In the esoteric world, that child Fakir perpetually remains in the state of Divine presence in the form of Divine light while outwardly he talks with the common and special people with his physical body. These are the levels of accomplishment in *Faqr*. By the persuasion of Fakir, a true seeker reaches the final level of *Faqr* on the very first day. Whomsoever the Holy Prophet entitles as a Fakir with his sacred tongue, is superior to the king as he holds authority upon both the worlds. Even if apparently he seems to be a beggar, he is rich and generous due to his closeness to Allah. The person who has not attained this level but claims to

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be holder of *Faqr*, is an absolute liar. *Faqr* can only be found in the *Qadri* order[5]. No other order has the power to reach *Faqr*.

ہر مقامی زیر پائش ہر دوام

معرفت توحید این است شد تمام

Explanation: Every station comes under the feet of the one who accomplishes in the gnosis of Divine Oneness.

کل و جز در قید من من با خدا

ہر کہ از خود گشت فانی با لقا

Explanation: Since I am one with Allah, every part and whole is under my command. One who annihilates himself, finds the vision of Allah.

پدر من آدمؑ ز امت مصطفیؐ

چون نہ باشد قرب مارا با خدا

Explanation: I am the son of Adam and follower of Prophet Mohammad, why should not I be blessed with the closeness of Allah!

EXPLANATION OF DEATH BEFORE DYING

At the time of death, angle Azrael shakes the living soul present in each and every cell of the physical body and collects it in a bone in the head called ‘the white bone’, just like butter is collected by shaking the curd and then separated. Spiritually, the point of the white bone is vaster than the earth and skies. At that point, the angles make that soul stand before them and ask three hundred and seventy questions. Afterward, the corpse washer

[5] Whenever Sultan Bahoo mentions *Qadri* order, he actually means *Sarwari Qadri* order

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gives funeral bath to the dead body and funeral prayer is offered. The angels ask him further three hundred and seventy questions till his dead body is taken to the grave. In the grave, he faces cross-questioning from *Munkar*[6] and *Nakeer*[7]. Then, an angel named *Roman* again makes the dead sit before him in the grave and writes the record of his good and bad deeds using the finger as pen, saliva as ink, mouth as inkpot and the shroud as paper. After writing the record, the angel converts the shroud into a talisman, hangs it in the neck of the dead and vanishes. If the soul is good, it is sent to *Illiyeen*[8] and if evil, it is sent to *Sijjeen*[9]. After three days the soul returns to the grave and sees that insects are eating the flesh of its dead body and it is stinking and rotting. On observing such worst state of the body, the soul starts lamenting and regretting that alas! O body! I spent a lot of wealth on your care and now I have to see you in such a filthy and ruined state! For twelve years the soul keeps coming to see its body just as someone visits a patient. However, body of three kinds of people remain safe and protected by Allah just like it was in the physical life; the practitioner scholars of Islam, the perfect Fakirs and the great martyrs who all can talk to the alive people even after death. The perfect spiritual guide makes the seeker experience all the above-mentioned states of death exactly, through the Divine presence gained by *Ism-e-Allah Zaat*, during life in dream or meditation or candidly or makes him aware about them through spiritual reasoning and reveals all the states by his spiritual sight. Thus, the world and worldly people lose their charm in the eyes of seeker of Allah.

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[6,7] The angels who cross question the dead in the grave.
[8] The dignified place where the souls of pious will be kept before they will be sent to heaven on the doomsday.
[9] The disgraced place where the sinners will be kept before sending them to hell on the doomsday.

گر بہ بینی حال احوال از قبر
میشود مکشوف زیر و با زبر
بعد ازان عبرت خوری با غم تمام
دل سلیم و گشت واضح ہر مقام

Explanation: If you become able to observe the states inside the grave, the details of ruination would be revealed upon you. Then you would learn a lesson in your agony, hence your inward would be purified and the truth of all the spiritual stations would be disclosed upon you.

In the *Sarwari Qadri* order, even the initial stage of invocation is so effective that if a seeker at this stage dies, his inward gains life and starts imploring and reciting اَللّٰہُ اَللّٰہُ loudly. Such a reciter is neither aware of the angles nor of the grave. In the seclusion of his grave, he remains immersed in the state of annihilation in Allah and enjoys the protection of Allah. On the doomsday, he would quickly come out of his grave and would enter the paradise without any accountability or perdition. In the paradise, he would not at all be attentive towards houris or castles rather would be engrossed in the Divine vision and would present himself in the court of Allah. For such followers of the *Sarwari Qadri* order, life and death are the same. Get to know that whoever seeks and loves Allah persistently throughout his life, the world and worldly people seek and love him and become his slave forever.

جز خدا دیگر نہ بینم با چشم
گر کسی بر من کند ظلم و ستم

Explanation: My eyes behold none but Allah even if someone punishes or tyrannizes me.

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Listen! One who attains accomplished level of gnosis of *Faqr* through the guidance of Fakir and becomes desirable in the kind court of Allah and remains perpetually present in the Mohammadan Assembly being enlightened, is the real son of Adam and the best of all humans. As Allah says;

❖ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ (۱۷:۷۰)

Meaning: And We have indeed honoured the children of Adam. **(17:70)**

The most honoured and chosen among the umma of Prophet Mohammad are the practitioner scholars and immortal Mystics having gnosis of Allah. The Holy Prophet said about such Saints;

❖ اَلْعُلَمَآءُ اُمَّتِیْ کَاَنْبِیَآءِ بَنِیْ اِسْرَآءِیْلَ

Meaning: The (true) scholars of my nation are like the Prophets of the Children of Israel[10].

The Holy Prophet also said;

❖ اَلْوَلَایَةُ اَفْضَلُ مِنَ النُّبُوَّةِ

Meaning: Sainthood is superior to Prophethood.

Such men of spiritual authority ever remain drowned in the state of annihilation in Allah and observation of Divine vision due to the contemplation and power of *Ism-e-Allah Zaat*. Their inciting innerself is dead and annihilated, soul is immortal and perpetually enjoying the pleasure of vision of Allah. Do not object upon their hidden levels, as it is a great sin. They have been conferred with this doubtless blessing by Allah since the day of Divine covenant. Till the doomsday, such Fakirs will be replacing each other who are the lovers of Allah and have attained the Divine vision and gnosis being annihilated in Allah.

[10] Israel is the appellation of Prophet Jacob.

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Whoever does not believe it belongs to the people with dead inward, the immodest morons. Fakirs' body is like the outer grave while their inward is like the inner of a grave where their soul is one with the Lord and blessed with infinite and boundless levels. Allah says;

❖ اَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِکُمۡ ۚ (۲:۴۰)

Meaning: (You) fulfill My covenant and I will fulfill your covenant. **(2:40)**

Hence, they learn such a lesson in the Divine presence by the *Ism-e-Allah Zaat* that they even forget life and death. One who initially exalts to the level of gnosis and gets honoured with the Divine vision, is entitled as a Saint eventually.

اولیا را قبر خلوت با خدا
زنده دل هرگز نمیرد اولیا

Explanation: The Saints having alive inward never die, their grave is a place for seclusion with Allah.

بعد مردن می شود جان پاک نور
غرق فی التوحید فی اللہ با حضور

Explanation: After death, their soul attains ultimate sanctification and turns to Divine light. Thus, they remain in eternal state of Divine presence being drowned in the Divine Oneness.

خلق داند زیر خاکش در قبر
میشود دیدار اللہ سر بسر

Explanation: People think they are lying dead under the soil but they are actually enjoying the vision of Allah.

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طمع و حسد و حرص مردہ با ہوا
اولیا ہرگز نمیرد با لقا

Explanation: The Saints never die rather all the ill desires, greed, jealousy, covetousness die inside them and they get blessed with the vision of Allah.

فیض و فضلش یافتم من از الٰہ
دائماً ہم صحبتم با مصطفیٰ

Explanation: I perpetually remain in the sacred company of the Holy Prophet as I have got beneficence and benevolence directly from Allah.

ہر مقامی را بدیدم در حیات
و از مماتی یافتم مطلق نجات

Explanation: I have experienced every phase of death during my life and have been relieved from death absolutely.

ایں مراتب عارفاں را ابتدا
روز اول شد مشرف با لقا

Explanation: It is the primary level of Mystics that they are honoured with the vision of Allah on the very first day.

با تصور اسم اَللّٰہُ یافتم
اسم اَللّٰہُ پیشوا خود ساختم

Explanation: I have gained everything by the contemplation of *Ism-e-Allah Zaat* that is why I have made it my guide.

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ہر کہ جسم در اسم پنہاں می نمود

معرفت دیدار اللہ یافت زود

Explanation: Whoever covers his being in the *Ism-e-Allah Zaat*, finds the gnosis and vision of Allah very soon.

کی روا دارد کہ دیدن رو خدا

می بہ بینم چون نماید مصطفیٰؐ

Explanation: How is it possible to behold the Countenance of Allah? I behold Him as my beloved Prophet makes me see.

باھُوؒ! بہر از خدا ایں راہ نما

سر بریدہ بی سری با ما بیا

Explanation: O Bahoo! For Allah's sake show us this way. O seeker! Come to me beheaded if you wish to travel it.

That is to say, attaining to the vision of Allah and becoming a Mystic is too difficult. Only one out of thousands reaches this level by obliterating everything other than Allah from his inward.

طالبی دیدار با دیدار بر

جز خدا دیگر نہ بیند با نظر

Explanation: The true seeker of Divine vision eventually elevates to it. Then, he sees none but Allah.

ہر طرف بینم بیابم حق ز حق

با مطالعہ دائمی دل دم غرق

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Explanation: Wherever I see, I behold the Truth by the blessing of Truth. I gained this state of engrossment by perpetually reading my inward.

Certainly, it is incumbent upon the men of knowledge to seek spiritual persuasion and knowledge of Divine presence from the spiritual guide as he is man of Divine union and aware of everything that is happening in both the worlds. The Fakirs do not need the help of theophany to compile a writing as every word and writing of Fakirs and Dervishes is a dialogue from the station of Divine closeness. Although, their writings are not mature like the professional writers but contain efficacy and sweetness of butter and honey. Words of poets and writers are mature due to their superficial knowledge and wisdom but they are far away from the Divine closeness, hence their writing lacks the special efficacy that results from Divine presence. The men of superficial wisdom and the men of Divine presence do not like each other's company just as the clever avoid the company of the rapturous. Whoever is blessed with the vision of Allah, becomes a man of authority.

Listen with your inner ears and if you will not hear, you will be embarrassed and disgraced in eighteen thousand realms on the doomsday! Self-conceit is extreme kind of infidelity. What is the need of knowledge and scholars? Knowledge is needed for right guidance and scholars are needed to relate the traditions. What is right guidance and what do we mean by relating the traditions? Relating the traditions without hypocrisy is a source of gnosis of Allah while right guidance rids one from polytheism, infidelity, satanism and appetites of inciting innerself, ultimately blessing with presence of the Mohammadan Assembly. Everything has a witness and every witness has importance in religion and community. Who is witness to a Fakir? One is gnosis and other is Divine closeness, presence and observation.

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بی مرشدانرا مرشدم بہر از خدا

بی پیران را پیرم من از مصطفیٰؐ

Explanation: I am appointed by the Holy Prophet as the spiritual guide for those who have no spiritual guide, to guide them towards Allah

قادری کامل مرا باھوؒ خطاب

باھوؒ در ھو گم شود شد بی حجاب

Explanation: I am the perfect *Qadri* and my title is Bahoo. Bahoo lost his existence in *Hoo*, hence all the veils are raised for him.

پیر شد آنکس کہ بخشد پنج گنج

شد نصیبی طالبان در روز پنج

Explanation: Perfect spiritual guide is the one who confers five treasures upon the true seekers in just five days.

عالم و فاضل بود در قید من

ہم صحبتم با مصطفیٰؐ خوش انجمن

Explanation: I enjoy the sacred company of Holy Prophet and hold command over all the scholars and accomplished persons.

قادری را ایں مراتب از فضل

طلب کن از قادری نعم البدل

Explanation: The *Sarwari Qadri* followers hold this level by the grace of Allah. Seek spiritual substitute from a true *Qadri*.

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مرشدان را مرشدم من از حضور

شد وجودِ طالباں اسرارِ نور

Explanation: I have been chosen by the Holy Prophet as the spiritual guide of all the spiritual guides. The existence of all my seekers becomes the light of Divine secrets.

کس نیابم طالب لائق لقا

خام طالب دشمن جان سر خطا

Explanation: I could not find any seeker deserving the Divine vision. An imperfect seeker is full of faults and an enemy of life.

Listen O dear! It is enough for the spiritual guide and seekers to know that your left side is occupied by the inciting innerself and right side by Satan. Further, you are in a state of war with these enemies. The person whose enemies are perpetually hurting him from both sides like a wound of arrow or pain of thorn, how can he sleep calmly or enjoy life! Always beware! Death can come anytime without respite or warning. So, a Fakir should always be engrossed in the contemplation of *Ism-e-Allah Zaat*. The blazing theophanies of Divine light appear from the *Ism-e-Allah Zaat*. By drowning in that light, the seeker is blessed with the vision of Allah in such a way that he forgets the pleasures of paradise as well as the fear of hell fire. Surpassing these two, he turns his face completely towards the vision of Allah. It is declared:

❖ اَلْاِیْمَانُ بَیْنَ الْخَوْفِ وَالرَّجَآءِ

Meaning: True faith lies between fear and hope.

Through which act and knowledge the vision and union of Allah are attained? That knowledge is only gained after annihilating in Allah and having the observation of Divine light

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being blessed with closeness of Allah. All this is beyond intellect and wisdom. Only that person possesses this knowledge who has learnt the lesson of gnosis directly from Allah. Such a person is my dearest brother.

نقش شد وسیلہ از برائی نقاش بین
نقش نقاشی یکی شد بالیقین

Explanation: The impression (of name of Essence i.e. *Ism-e-Allah Zaat)* is a source to behold the Essence. Certainty is achieved when the impression and the Essence become one.

How such perfect certainty is achieved? By the contemplation of *Ism-e-Allah Zaat* which presents one before Allah. If you want to know about Divine Oneness then you must know that Allah is within you just like the kernel is in nut. The perfect spiritual guide takes the true seeker to the Divine presence in a moment and blesses him with the vision of Allah in such a way that he is never separated from Allah during life or death in any condition. The spiritual guide who is not accomplished yet, takes one day and night to elevate the seeker to the Divine presence while the lesser takes a week. The way of *Faqr* is esoteric way of righteousness, gnosis and closeness of Allah. It is not related with tale telling or verbosity but with Divine presence and observations that acquaint one with eternal Divine states. Its beneficence has been continued since the day of Divine covenant.

ہر کہ او می بیند نمیگوید منم
نیست آنجا جسم اسم و نی تنم

Explanation: Whoever is blessed with the Divine vision does not claim his existence because at that level neither body exists nor name.

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آن جسم دیگر بود لائق خدا
آں چشم دیگر بود بیند لقا

Explanation: The body that is blessed with union of Allah and the eyes which attain the Divine vision are unique and different from the physical body and eyes.

چار جسم و چار چشم و چار نور
و از چہار او بگذرد یکتا حضور

Explanation: There are four kinds of bodies and four kinds of eyes (each suitable for each of the four realms, the physical, the angelic, the realm of power and the realm of Divinity) and four kinds of Divine light (for every level respectively). One who surpasses the four, becomes one with Allah.

بعد ازاں باعیاں بیند دوام
بگذرد از ذکر و فکر و ہر مقام

Explanation: When the seeker crosses all the stations and levels of invocation and reflection, then he gains the clear vision of Allah and remains in this state perpetually.

کور مادر زاد منکر بی یقین
گر آفتابش گرم سوزد بر جبین

Explanation: One who is spiritually blind since birth denies the Divine vision and never believes in it even if the sun of Divine vision burns upon his forehead.

من بچشم خویش چو فی اللہ دیدہ ام
کردہ ام تحقیق ہم برسیدہ ام

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Explanation: I have beheld Allah with my own eyes being annihilated in him. I have reached Him and verified His vision.

ہر جواب از قرآن آیت شود

و از حدیث با صواب می بود

Explanation: I get right answers of all questions from the verses of Quran and Hadiths.

گر کسی از من بپرسد می نما

غرق فی التوحید سازم بین خدا

Explanation: If someone requests me to grant the vision of Allah, I drown him in Divine Oneness and let him behold Allah.

گر نبودی ایں مراتب اولیا

کس نیاوردہ برو دیدن لقا

Explanation: If the Saints were not blessed with these elevated levels, no one would ever have turned towards the vision of Allah.

غرق را بگذار چشم از دل نگر

تا شوی واصل خدا ختم الفقر

Explanation: Surpass the immersion and see with the eyes of your inward so that you unite with Allah and reach the ultimate level of *Faqr*.

باھوؒ در ھو گم شدہ باھوؒ نماند

باھوؒ از ھو یافتہ یاھو بخواند

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Explanation: Bahoo drowned in *Hoo* and lost his existence. He got the invocation of *Ya-Hoo*[11] (یَاھُو) directly from *Hoo* and keeps invoking it.

Beholding Allah and attaining to the level of Divine closeness is justified according to Quran and Hadith. Allah can be seen in three ways based on the Divine favour;

Firstly, it is justified to see Allah in dream, the dream which is like a seclusion to have unveiled vision and closeness of Allah. It is called the dream of Divine light and during it the beholder is blessed with Divine observations and vision in the state of Divine presence.

Secondly, Allah can be seen during meditation which is likened with death as it takes the meditator to the court of Allah Almighty.

Thirdly, it is also justified to see Allah visibly in such a way that the body of beholder is in physical world and soul is at the station of no station beyond the realm of Divinity.

All these levels of Divine vision are a great blessing and beneficence which are bestowed only by the perfect spiritual guide.

نَحْنُ اَقْرَبُ را کنم تحقیق تر
از شہ رگ نزدیک بینم با نظر

Explanation: I have verified the words of Allah نَحْنُ اَقْرَبُ meaning: “We are closer than the jugular vein” by beholding Him nearer to my jugular vein.

[11] Invocation of *Ya-Hoo* is *Sultan-ul-Azkar* i.e. the king of invocations. It is the most powerful invocation of Allah which takes close to Him most quickly. When the lover is annihilated in *Hoo*, the Divine Essence, there remains no duality.

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ایں بود ناظر خدا حاضر خدا

ہم صحبتم دائم حضوری مصطفیٰؐ

Explanation: This is truly believing in the omnipresence and all-seeing power of Allah and I have achieved this belief by the everlasting company of the Holy Prophet.

اسم اَللّٰہُ رہبر است ہمراہ تو

جز لقا دیگر مبیں دیگر مجو

Explanation: *Ism-e-Allah Zaat* is with you everywhere to guide. You should neither seek nor see anyone but Allah.

چوں بہ بینم بنایم عارف نظار

مست را مستی بود صد بیشمار

Explanation: Since I behold Allah, I can make others behold Him too and elevate to the level of a Mystic. The frenzy of those ecstatic in Divine love would increase manifold on having His vision.

خام را مستی بود نفس از ہوا

مست را ہشیار گرداند خدا

Explanation: The frenzy of imperfects is due to the appetites of their inciting innerself. Those ecstatic in Divine love become more vigilant by the grace of Allah.

در حضوری باشعورم با خبر

کور چشمی کی بہ بیند با نظر

Explanation: I remain conscious and aware even during the Divine presence. The spiritually blind can see nothing.

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خلق را قطره ازان نورش ظهور

آن ظهور و نور ما را با حضور

Explanation: The creation is manifestation of just a particle of Divine light. However, due to Divine presence, I am blessed with manifestation of entire Divine light.

گر بگویم شرح این احوال را

غرق گردد کل و جز فی اللہ فنا

Explanation: If I explain these states, every part and whole would drown and annihilate in Allah.

کی ببیند معرفت اہل از صنم

طلب دنیا بت پرستی کفر و غم

Explanation: Seeking the world is idolatry, infidelity and a worry. How can the idolaters achieve gnosis of Allah!

طالب مولیٰ بود عارف صفت

ابتدا و انتہا با معرفت

Explanation: True seeker of Allah is the Mystic blessed with gnosis of Allah from beginning till end.

By the grace of Allah, I can scrutinize and distinguish the true and monotheistic spiritual guides and seekers from emulators and liars just as a goldsmith's sight can scrutinize gold and silver.

مرشدان را با نظر حاضر کنم

طالبان را با نظر وحدت برم

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Explanation: I can grant Divine presence to the spiritual guides by my powerful sight and exalt the seekers to Oneness.

Know that in the esoteric way there are fourteen kinds of theophanies accompanied with fourteen inspirations, fourteen invocations of Allah, fourteen kinds of light of closeness of Allah, fourteen wisdoms and fourteen levels of brimful spiritual self. The perfect spiritual guide either firstly describes all these levels to the true seeker or makes him observe every level clearly and shows him each station and destination in such a way that the seeker's belief upon them is perfected. The esoteric way is full of dangers but *Ism-e-Allah Zaat* takes the seeker to destination safely. The spiritual guide must know the way of contemplation and Divine presence. Otherwise, some theophanies are of Divine light while some are fiery, some theophanies create infidelity and polytheism in the existence while some manifest the light of Divine vision in the existence. That is to say, the seeker has to reach the Divine closeness, annihilate in Allah and eternally immerse in the Divine light after safely crossing the satanic dangers, evils of inciting innerself and worries of worldly accidents in an instant. Thus, he is blessed with the Divine presence and his being is forgiven. He surpasses the discussions and verbosity and gains the true pleasure of beholding the Divine beauty, hence becomes aware of all the spiritual states and enjoys endless union with Allah. Through which spiritual way all this becomes possible and which knowledge is its witness? That is the way of inscribing practice of *Ism-e-Allah Zaat* which embraces the entire existence of the seeker like a creeping plant surrounds the tree. *Ism-e-Allah Zaat* dominates the being of seeker in such a way that the name of Allah is inscribed upon his entire body. Then, every hair of his body gets the power of speech and starts reciting excitedly اَللّٰہُ، اَللّٰہُ، اَللّٰہُ *(AllaHoo, AllaHoo, AllaHoo)*, inward raises the slogans سِرِّ ھُو، سِرِّ ھُو، سِرِّ ھُو

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(meaning: Secrets of *Hoo*) loudly, soul ecstatically calls out هُوَ الْحَقُّ، هُوَ الْحَقُّ، هُوَ الْحَقُّ (meaning: Only *Hoo* is the Truth) and the innerself confesses رَبَّنَا ظَلَمْنَا اَنْفُسَنَا (meaning: O' our Lord! We have done wrong to our own selves **(7:23)**). The inscribing practice of *Ism-e-Allah Zaat* raises him to the level of beloved. Hence, he neither needs dreams nor meditation because his spiritual and physical self become the same and he gets right answers through inspirations from the Divine closeness and presence of the Mohammadan Assembly whenever he is attentive towards it. Some seekers at this level gain knowledge by reading the Guarded Tablet while some get awareness from their inward which is the result of their closeness to Allah. Some can observe both the worlds on their nail due to the Divine presence gained by *Ism-e-Allah Zaat*. While, some have *waham* from the world of Divinity and the inspirational knowledge which descends upon them from the hidden and reveals the reality of all their objectives upon them as well as fulfills them. Some are blessed with the powerful sight which can even see the station of no station beyond the world of Divinity. While some receive messages from spiritual agents which save them from Satan at every level and strengthen their trust upon Allah. If the esoteric way had been without such spiritual levels, ranks, closeness of Allah, Divine presence, *jamiat*, visibility and bestowal of beneficence of theophanies of vision of Allah, all the travellers of this way had gone astray.

طلب کن مرشد ز راہبر راہ تو
کس نشد واصل ز خود با گفتگو

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Explanation: Seek the perfect spiritual guide who can lead you on the Divine way. No one has ever attained union with Allah on his own or through verbal discussions.

رہبر من مصطفیٰؐ مرشد مرا

شد مرا تعلیم علم از خدا

Explanation: My spiritual guide and leader is the Holy Prophet himself and I have been granted the knowledge directly from Allah.

REALITY OF INTERPRETATIONS OF DREAMS

Whatever an enlightened person sees in the dream is true because he is man of Divine closeness and presence. On the contrary, the dreams of a person who is enslaved by his inciting innerself are based on his own intentions and beliefs. If he sees animals in his dreams, that depicts blackness of his inward and love for the world as he is imprisoned in the physical world and indulged in animalistic deeds. If a person sees horses, camels or falcons in his dream or sees himself on height then it is the sign that he is going to be wealthy. If a person sees gardens and spring season in dream or sees himself crossing the river on a boat and reaches the shore safely then enters the paradise, mates with the houris and feels the pleasure but does not have an orgasm then it is due to the strength of his piety and is the sign of his right faith by the eternal favour. Congratulations to the seeker on achieving the level of true believer and beneficence of prosperous spiritual self. If a seeker sees the assembly of pagans happening in hell fire or the assembly of Hindu ascetics or renouncers of salat, drunkards, liars, hypocrites or ignorant then it is a sign that the dreamer has reached close to the gnosis of ‘None but Allah’, presence of the Mohammadan Assembly and

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propinquity to Allah. Satan is indulging him in a deceit by showing him the assembly of immoral every night so that he is repulsed of the esoteric way. Its remedy is that the seeker should contemplate *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and the countenance of his spiritual guide day and night and gain perfect command on them. Such that, each contemplation carries the seeker to the Divine presence relieving him from satanic apprehensions and assembly of the immoral, hence he remembers nothing false. There are many who misunderstand their falsehood as Divine presence and consider the men of Truth as false. How can such people be considered Fakirs and Dervishes! They are the self-sellers and hypocrites who are slave of their inciting innerself, imprisoned by Satan and inwardly deprived of gnosis. They are worse than animals and can be likened to the blindfolded cattle. Often their outer appearance is beautiful but esoterically they are corrupt. In fact, they are the emulators but display themselves as Fakirs and men of Oneness.

Indigents are of two kinds; one are those who have crushed their lust and appetites of inciting innerself and have become the near ones to Allah-the most Compassionate. They hold such grand levels that are beyond description. Such Fakirs are blessed with the Mohammadan *Faqr* that is the pride of Holy Prophet. They are on the footsteps of Holy Prophet and are his spiritual companions and beloveds. Neither do they seek any kind of favour from anyone nor hope to get financial assistance. They hold the grand and celestial levels of *Faqr* about which the Holy Prophet said;

❖ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ (جامع الصغیر، عین العلم وزین الحلم)

Meaning: *Faqr* is my pride and *Faqr* is from me. **(Al-Jami al-Saghir[12], Ayn al-ilm wa-Zain al-Hilm[13])**

[12] By Imam Jalaluddin al-Suyuti
[13] By Ali bin Sultan Mohammad al-Hirawi al-Qari, writer of commenteries on hadith books

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Such Fakirs are the problem solvers and guides towards Allah. Other kind of indigents are the reprobates who shave their beard and head, they are immodest and deprived of the gnosis of Allah. Their so called *Faqr* brings disgrace for them as they do not follow the sharia and footsteps of the Holy Prophet. The Holy Prophet said about such *Faqr*;

❖ نَعُوْذُ بِاللّٰهِ مِنْ فَقْرِ الْمُكِبّ (عین العلم وزین الحلم)

Meaning: I seek refuge of Allah from *Faqr* that brings disgrace. **(Ayn al-ilm wa Zain al-Hilm)**

Possessor of such disgraceful *Faqr* has one of the two attributes; either he is ever talking about the worldly riches as he is miser and enemy of the Muslim brethren or is always relating tales of *Faqr* and complaining to Allah about his indigence. One who surpasses the disgraceful *Faqr* approaches the desirable *Faqr*. What is the desirable *Faqr*?

❖ اَلتَّعْظِيْمُ لِاَمْرِ اللّٰهِ وَالشَّفْقَةُ عَلٰى خَيْرِ خَلْقِ اللّٰهِ وَتَخَلَّقُوْا بِاَخْلَاقِ اللّٰهِ

Meaning: Honour the commands of Allah, be kind to His creation and adopt His attributes.

EXPLANATION OF DAWAT OF BREATH

The perfect practitioner of *dawat* is one whose *dawat* continues in every condition, no matter if he eats the meat of mild or wild animals. He can kill his evil innerself and other enemies in a moment by reciting *dawat.* What is the pattern and method of delivering this *dawat?* Such *dawat* can be recited only by the one who has got perfect Divine presence by the contemplation of *Ism-e-Allah Zaat* and is practitioner of spiritual acts upon graves. The person who is outwardly a practitioner and inwardly perfect in these two acts and their knowledge is the man of spiritual absorption fighting the greater Jihad. In *Faqr,* he holds the status

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of performer of great miracles and is called the Fakir annihilated in Allah.

The life of every creation is based on breath. One who knows the power of breath by the grace of Allah becomes aware of every state and knowledge and can recite every kind of *dawat.* Which is the *ilm-e-dawat* that includes all types of knowledge and confers them on reciting *dawat* just once? Be wise and obliterate everything and every thought from your inward that is other than Allah. There are four kinds of *dawat; dawat* of breath related with soil astrology, *dawat* of breath related with air astrology, *dawat* of breath related with fire astrology and *dawat* of breath related with water astrology. However, reciting these kinds of *dawat* in which one has to comply with astrology and numerology is the job of imperfects whose oath of allegiance is also to the imperfects. They recite it to create love or enmity, to separate or unite, to destroy or vitalize. Those deprived of Divine favour recite such *dawat.* Perfect is the one who can convert an ominous into auspicious by his attention and recitation of *dawat*, or if he is furious he can make the ominous and auspicious one and the same. He is the man of authority and his tongue is the sword of Allah, hence he does not need to depend on numerology or good and bad omens. Sometimes he is in the state of compassion and sometimes in wrath. The Fakir who is man of *dawat* neither relates to stars or heavenly bodies nor to ascension above spheres, neither does he relate to angles nor to the Throne or Chair. Whenever he becomes attentive, he gains right answer of his queries directly from Allah. Since the angels are far away from the Divine closeness and presence with which a Fakir is blessed, hence the messages brought by them are not reliable for the Fakir. It is obligatory upon the spiritual guide to elevate the seeker to these levels in the very beginning. In order to attain to the gnosis and everlasting closeness and union of Allah do not remain involved in invocations and reflections for long as they are signs of farness and may create illusive thoughts.

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Allah says;

❖ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ (۱۸:۲۴)

Meaning: Do the invocation of your Holy Lord when you forgot (everything). **(18:24)**

This refers to the secret invocation which manifests twelve subtle points in the existence of the invoker and fills each point with the Divine light. The invoker drowns in that light and is blessed with the vision of Allah. It is the attribute of perfect Fakir. When he joins with the overpowering invocation, it becomes comprehensive of all the invocations by the power of Allah, as Allah says;

❖ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ (۱۵:۲۹)

Meaning: And I breathed My Soul into him. **(15:29)**

Such a Fakir has alive breath, he beholds Divinity and listens the Divine words from the Divine presence. His breath is the unique breath as his single breath can absorb the eighteen thousand realms in a moment. He knows every knowledge logically, hence does not need anyone's help. The imperfect disciples and invokers consider their imperfect spiritual guide as perfect because they are spiritually blind and deprived of the Divine vision. Their heart is so much inclined towards wealth due to the love of world that they have utterly forgotten Allah.

دم ازل دم ابد دم دنیا تمام

و ز یکدمی حاصل شود جنت مقام

Explanation: Pre-existence, eternity and the world are just a breath. Only one breath is needed to have a place in paradise.

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از یکدمی دو دم رسد و ز دو چہار

و ز چہار ہشت برسد رستگار

Explanation: When a person progresses spiritually by invoking Allah through breaths, he eventually attains salvation.

روح دم دل و سرّ یک شد در وجود

صاحب اسرار گردد یافت زود

Explanation: When the soul, inward and secret (esoteric part) of the seeker become one with his breath, he soon becomes the man of Divine secrets.

دم بریح و روح رحمتِ حق نما

بگذرد از نفس شیطان سر ہوا

Explanation: If soul joins the breath (during invocation of *Ism-e-Allah Zaat*), it is source of kindness of Allah and strengthens the seeker to crush the appetites of innerself and Satan.

دم کہ با ذکر است ذاکر با حضور

ہفت اندامی آن را گشت نور

Explanation: The breath which is taken with the invocation (of *Ism-e-Allah Zaat*) exalts the invoker to the Divine presence converting his entire existence to Divine light.

The human breath is specific which is acquired from Prophet Adam and is a source to meet him. The breath that blesses with the vision of Allah is acquired from Prophet Mohammad and enlightens the seeker granting him everlasting life in both the worlds. If breath is acquired from all the Prophets and Messengers and each breath is taken with contemplation by the Divine favour, it brings messages and news from each Prophet due to

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the authority of favour. The Saints who are men of spiritual ranks do not need to recite *dawat* or get messages as they get answers of all their questions directly from Allah. When a seeker starts reciting *ilm-e-dawat* or Quran or invocation of *Rehamn*, sometimes just on commencing he either hears voices of spiritual agents, meets the souls, accompanies the martyrs, smells the bad odour and filthiness of the jinn or receives signals from Divine names, inspirations from Allah and permission from the Holy Prophet. If the reciter does not experience these states and keeps reciting *dawat* just to satisfy the desires of his innerself, he would remain perplexed and demoted spiritually for his entire life. Some of such morons have breath of animals, some have breath of Satan, birds, jinn or of supernatural beings. They remain far away from the gnosis of Allah and Divine Oneness.

فرشتہ گرچہ دارد قربِ درگاہ
نگنجد در مقام لِیْ مَعَ اللّٰہ

Explanation: Although the angels are close to Allah but they have no access to the level of closeness about which the Holy Prophet said:

❖ لِیْ مَعَ اللّٰہِ وَقْتٌ لَّا یَسَعُنِیْ فِیْہِ مَلَکٌ مُقَرَّبٌ وَّلَا نَبِیٌّ مُرْسَلٌ

Meaning: There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.

The men of closeness deliver such *dawat* in a breath that the effect of their *dawat* of a moment does not end until the doomsday whether they recite it for annihilation or for immortality, for desolation or population, for fastening or unfastening. Such men are the key of totality as they can solve every problem and accomplish every venture. They are men of Divine Oneness and pure of emulation. These Mystics possess the levels of isolation, separation, renunciation and perfect trust upon Allah. Only Allah

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is enough for them Who helps and blesses them. If you come to them you will find the doors open and if you do not, then Allah needs none. Their tongue is the sword of Allah by the power of Allah as it possesses the Divine command of "Be". Whatever they order, rather every word they utter is one of the commands of Allah, as He says;

❖ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمۡرِهٖ (۱۲:۲۱)

Meaning: Allah predominate His command. **(12:21)**

دشمن سیّد بود اہل از بلشت

دوستدار سیّدان اہل از بہشت

Explanation: The enemy of Sayyids is destined to go to hell while their friend is a paradisal.

دشمن سیّد بود اہل از خبیث

دوستدار سیّدان اہل از حدیث

Explanation: The enemy of Sayyids is despicable while their friend is follower of traditions of Holy Prophet.

خارجی و رافضی دشمن نبیؐ

دشمن نبویؐ بود اہل از شقی

Explanation: The kharijite[14] and dissenters are the enemies of the Holy Prophet and the enemy of Prophet is wretched and callous.

[14] The word kharijite means "those who defected from the group", referring to the groups that rebelled against the third and fourth Muslim Caliphs, Usman ibn Affan and Ali ibn Abi Talib.

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سیّدانرا عزت و شرف از خدا

دشمن سیّد بود اہل از ہوا

Explanation: The Sayyids are honoured by Allah while their enemy is a lustful.

Fakir does not need to perform recital rounds, invocations, reflections and mystical exercises. He possesses the spiritual way in which he can elevate the seekers by his attention on the very first day to the Divine presence and closeness.

آنچہ می گویم نہ گویم از ہوا

در حضوری معرفت قرب از خدا

Explanation: Whatever I say is not based on my own desires rather it is from the Divine presence, closeness and gnosis of Allah.

با عیانی عین بینم بی مثل را ہر دم دوام

غرق فی التوحید گشتم ایں بود فقرش تمام

Explanation: I perpetually behold the Unexemplified visibly with my eyes. I have drowned in Divine Oneness and achieved accomplishment in *Faqr*.

نیست آنجا قلب و روح نیست نفس و نی ہوا

نیست آنجا جسم و جانم نور من بیند خدا

Explanation: Neither is there body nor soul, neither inward nor innerself or its desires at the station where I behold Allah converting myself into Divine light.

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نی آوازش نی بصوتش نی عقل نی علم قال

ایں مراتب یافتم از قرب اللہ لازوال

Explanation: Neither is there sound nor voice, neither intellect nor knowledge. I have accessed that station due to my eternal closeness to Allah.

ہر کہ برسد لامکانش آن بداند حال من

مرشد بیقرب وحدت طالبان را راہزن

Explanation: My state can be understood only by the one who himself has reached the station of no station. The spiritual guide who is deprived of such closeness to Allah is like a brigand for the seekers of Allah.

باھوؒ در ھو گم شدہ گمنام را کہ یافتہ؟

ہم صحبتم با مصطفیٰؐ در نور فی اللہ ساختہ

Explanation: Bahoo lost his existence in *Hoo*, how can he be found! He converted to light, annihilated in Allah and became the companion of Prophet Mohammad.

اسم اَللّٰہُ بس گراں است لازوال

آں بداند ہر کہ بردارد وصال

Explanation: *Ism-e-Allah Zaat* is a grand and eternal Trust. Its magnificence is known only to the one who holds it after Divine union.

اسم اَللّٰہُ برد باللہ در حضور

در وجودم گشت وحدت ذات نور

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Explanation: *Ism-e-Allah* took me to the Divine presence. My being attained Oneness with the Essence and turned to Divine light.

آنچہ خوانی از اسم اَللّٰہُ بخوان

اسم اَللّٰہُ با تو ماند جاودان

Explanation: Whatever you have to learn, learn it from *Ism-e-Allah* as it will remain with you eternally.

ہر علم از اسم اَللّٰہُ یافتن

اسم اَللّٰہُ ورد باخود ساختن

Explanation: Every kind of knowledge can be gained from *Ism-e-Allah* by making it one's recital.

اسم اعظم طی بود در اسم ذات

با نظر مردہ شود قبر از حیات

Explanation: *Ism-e-Azam* is in the core of *Ism-e-Allah Zaat*. Its possessor can enliven the dead by his powerful sight.

ہر کہ ذکرِ ھو ز باھوؒ یافتہ

بشنود یاھو از کبوتر فاختہ

Explanation: Whoever acquires the invocation of *Hoo* from Bahoo, hears *Ya-Hoo* from every creature whether pigeon or dove.

تو زین کبوتر و فاختہ کمتر مباش

آنچہ باشد غیر ھو از دل تراش

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Explanation: You must not be inferior to a pigeon or dove. Obliterate everything from your inward except *Hoo.*

از قبر باھوؒ ھو برآید حق بنام

ذاکران را انتہا ھو شد تمام

Explanation: The invocation of Divine name *Hoo* ھُو rises from the grave of Bahoo. *Hoo* is the final invocation of the true invokers.

You must know that the one whose existence is blessed with the efficacy of *Ism-e-Allah Zaat* becomes enlightened and all-seeing. He can clearly observe the spectacle of both the worlds, heaven, hell and everything about which Allah has promised or warned in the Quran. This level is gained by going against the desires of innerself. Hadith;

❖ اَلْاِیْمَانُ بَیْنَ الْخَوْفِ وَالرَّجَآءِ

Meaning: True faith lies between fear and hope.

When the innerself renounces its appetites, it turns towards the Oneness of Allah.

مائلِ جیفہ کے شود جز سگے

کینہ وری بی خبری بدرگے

Explanation: Except the malicious, ignorant, mean and dogs, who would be inclined towards the carrion!

طالب دنیا ز سگ کمتر است

ظاہر او گرچہ بجاہ و فراست

Explanation: The seeker of carrion world is worse than the dog, no matter how wise and honoured he seems to be apparently.

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باطنش آلودہ بہ پندارِ او
خلق سگی ظاہر از ادبار او

Explanation: His inward is polluted with arrogance and his dog like mean attributes always reflect from his behaviour.

با غضب و شہوت و حرص و ہوا
سیرت او چون دد آدم نما

Explanation: Although, he looks like a human but possesses bestial qualities like rage, lust, greed and appetite.

سیم و زرش قبلہ آرام او
گاؤ صفت خواب و خورش کام او

Explanation: The main aim of his life is to earn wealth and luxuries and his job is just to eat and sleep like cattle.

روز و شبش صرف بغفلت مدام
با زن و بچہ دل او گشتہ رام

Explanation: His days and nights are spent in oblivion and his heart is entangled in the love of his family.

رفتہ ز یادش غم نزع و ممات
غافل و مخذول ز راہ نجات

Explanation: Indeed, he has forgotten death and its agonies, and is careless and distracted from the path of salvation.

عام صفت ما و توئی را گرفت
رنگ دو بینی و دوئی را گرفت

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Explanation: He is trapped in the common attribute of ‘me and you’ i.e. duality. He sees multiplicity everywhere and remains stuck in it (neither he is inclined towards Oneness of Allah nor tries to attain it).

صاف دلی را نشنید و ندید

تیرہ دلی ہا ز رُخ او شد پدید

Explanation: Darkness of his inward reflects from his face. He knows nothing about the cleanliness of inward.

خانۂ عمر تو بود بر دمے

بہر دمے می طلبی عالمے

Explanation: Your life is based on a single breath, and you wish to have the whole world for that breath.

بہر دمے ایں کینہ و کبر و ریا

بہر دمے ایں ہمہ حرص و ہوا

Explanation: What a pity! You are mean, arrogant, hypocrite, greedy and follow sensual desires just for the single breath.

بہر دمے ایں ہمہ شر و فساد

ہفت ہزارئے شدنت اجتہاد

Explanation: Only for that single breath you commit all the evil and raise turmoil. Even you make new interpretations of the religion to attain worldly power.

حیف بریں دانش و آئین تو

کور چشم دیدۂ حق بین تو

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Explanation: Shame on your so-called wisdom and self-made rules which have turned you blind from the reality.

Answer of the writer;

دنیا بہر از خدا مزرعہ بہشت

دنیا بہر از ہوا اہل از زشت

Explanation: If worldly wealth and power are gained to be used in the way of Allah then it earns paradise but if it is spent on fulfilling the desires of inciting innerself then it makes one wretched.

تو نمیدانی کہ دنیا نام چیست

ناقصان را قبلہ از بہر زیست

Explanation: You do not know the reality of world. The imperfects worship world because the objective of their life is only to acquire it.

آدمی را می پرستد آدمی

کار ناشائستہ مانع شد ز دین

Explanation: In order to gain the world, man worships man and commits all the undesirable acts forbidden in the religion.

باھوؒ! بہر از خدا ترکش بگیر

تا شوی عارف خدا روشن ضمیر

Explanation: O Bahoo! For Allah's sake renounce this world so that you become an enlightened Mystic.

Listen O imperfect! Entire knowledge of all the books, every part and whole, and every wisdom of the Eternally Alive and Forever Sustained can be learnt by reading just a letter or a word

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or a line or a sentence. Thousand books can be contained in a single Divine word “Be” but this Divine word cannot be contained in thousand books i.e. its interpretation, essence, secrets, signs and commands. This maze can only be solved and revealed by Fakir who is man of mazes and a Mystic possessing the Divine vision.

ہر جوابی یافتم قرب از حضور
آن بداند ہر کہ فی اللہ ذات نور

Explanation: I have got answer to all my questions directly from the Divine presence. This fact is known to the one who has annihilated in the light of Essence.

Such a person is the killer of inciting innerself not the follower of its desires.

ترا با نفس کافر کیش کاریست
بدام آور کہ این طرفہ شکاریست

Explanation: You have to confront with the infidel innerself. Just capture it, it is a very rare prey.

اگر مارِ سیاہ در آستین است
بہ از نفسی کہ با تو ہم نشین است

Explanation: If you have a snake hidden in your sleeves, it is better than having inciting innerself within you.

نفس پرور را نباشد ہیچ سود
در وجود کافر است گبر و یہود

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Explanation: One who nourishes his inciting innerself does not gain any benefit from it. In your being, it is an infidel, Jew and a fire worshipper.

قتل کن ایں نفس را با تیغ ذات
ہر کہ بکشد نفس را یابد نجات

Explanation: Kill the inciting innerself with the sword of *Ism-e-Allah Zaat*. Whoever kills it, finds salvation.

گر نفس و قلب و روح میابد حضور
از قرب وحدت ہم حضوری گشت نور

Explanation: If the innerself, inward and soul are blessed with the Divine presence, they turn to Divine light due to the ultimate closeness of the Divine Unity.

This is the initial status of a Fakir. Who is a true Fakir? *Faqr* is the magnificent Trust of *Ism-e-Allah Zaat* which is grander than the fourteen spheres of earth and skies. Only the one who is desirable in the court of Allah and is ever present in the Mohammadan Assembly can hold it. He exterminates every undesirable thought from his mind and has nothing but Allah in his inward.

فقر را برداشتم نظر از نبیؐ
ہر کہ ببیند روئی من میگردد ولی

Explanation: I have got *Faqr* from the blessed sight of the Holy Prophet. Whoever watches my countenance becomes a Saint.

نور بیند نور گوید نورِ حق
نیست آنجا جسم اسم و نی خلق

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Explanation: He reaches the station where there is neither body or name nor the creation, hence he sees and hears only the light of Allah.

من بگویم آنچہ گوید مصطفیٰؐ

در وجودم نور شد قدرت خدا

Explanation: I only repeat the words of the Holy Prophet. My existence has turned to Divine light by the grace of Allah.

باھوؒ در ھو گم شدہ باھوؒ نماند

نورِ باھوؒ روز و شب یا ھو بخواند

Explanation: Bahoo lost his existence in *Hoo*, now Bahoo is no more. The light of Bahoo invokes *Ya-Hoo* day and night.

Whoever united with the Divine light, its power blessed him with the Divine union and he beheld the truth of Divine light. The Holy Prophet said;

❖ خُلِقَتِ السَّادَاتُ مِنْ صُلْبِیْ وَخُلِقَتِ الْعُلَمَآءُ مِنْ صَدْرِیْ وَخُلِقَتِ الْفُقَرَآءُ مِنْ نُوْرِیْ وَاَنَا مِنْ نُّوْرِ اللّٰہِ تَعَالٰی

Meaning: The Sayyids are created from my spine, scholars are created from my chest while the Fakirs are created from my light and I am created from the light of Allah.

ابتدا نور است آخر نور شد

ہر کہ برسد نور آن بحضور شد

Explanation: Divine light is the beginning and it will be the end. Whoever reached it, got blessed with the Divine presence.

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Know that the innerself of the men of Divine light is all light as they have renounced the lusts and appetites. Allah says:

❖ وَ اَمَّا مَنۡ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفۡسَ عَنِ الۡهَوٰى ۙ فَاِنَّ الۡجَنَّةَ هِىَ الۡمَاۡوٰى

(۷۹:۴۰,۴۱)

Meaning: But as for him who feared standing in the presence of his Lord and forbade his innerself from its appetites and lusts, Heaven (of Allah's closeness) will surely be (his) abode. **(79:40-41)**

Their inward is also light due to the closeness of Allah, as Allah says:

❖ يَوۡمَ لَا يَنۡفَعُ مَالٌ وَّلَا بَنُوۡنَ ۙ اِلَّا مَنۡ اَتَى اللّٰهَ بِقَلۡبٍ سَلِيۡمٍ (۲۶:۸۸،۸۹)

Meaning: The Day when wealth or progeny will not benefit (anyone). But only the one who comes to Allah with a perfect and pure inward. **(26:88-89)**

And their soul, the command of Allah, is also Divine light. Allah says;

❖ وَ يَسۡـَٔلُوۡنَكَ عَنِ الرُّوۡحِ ؕ قُلِ الرُّوۡحُ مِنۡ اَمۡرِ رَبِّىۡ وَ مَاۤ اُوۡتِيۡتُمۡ مِّنَ الۡعِلۡمِ اِلَّا قَلِيۡلًا

(۱۷:۸۵)

Meaning: And they ask you about the soul. Say, "The soul is from my Lord's command and you have been given but a very little knowledge." **(17:85)**

And the inner part 'secret' is also the Divine light. When in any existence, all the four i.e. innerself, inward, soul and secret manifest as the Divine light, all the esoteric and exoteric senses convert to light. This is the level where the esoteric self becomes replete and the existence is forgiven. Only that seeker can properly step into the way of *Faqr* and gnosis who first of all annihilates

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the four layers of his innerself complying with four spiritual levels. First level is *ghanayat* that is in accordance with the verse;

❖ وَاللّٰهُ الْغَنِيُّ وَاَنْتُمُ الْفُقَرَآءُ ۚ (۴۷:۳۸)

Meaning: And Allah is the *Ghani* (Independent) and you all are the Fakirs. **(47:38)**

Second is the level of righteous guidance that is in accordance with the verse;

❖ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى (۲۰:۴۷)

Meaning: And peace be upon him who followed the guidance. **(20:47)**

Third level is of sainthood complying with the verse;

❖ اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ (۲:۲۵۷)

Meaning: Allah is the Friend of true believers, He brings them out of darkness and takes them towards the Divine light. **(2:257)**

Fourth is the level of beneficence and bestowal according to the verse;

❖ فَفِرُّوْٓا اِلَى اللّٰهِ ؕ (۵۱:۵۰)

Meaning: Run towards Allah. **(51:50)**

Whoever runs towards Allah, the benevolence and kindness of Allah attracts him more powerfully. Allah tests him by presenting both the worlds before him. If he rejects them, he becomes a Fakir and attains to the highest levels of *Faqr*. Allah says;

❖ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى (۵۳:۱۷)

Meaning: The sight (of your Prophet) did not incline aside, nor did it transgress (its limit). **(53:17)**

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For the men of Allah, *ghanayat* is dearer than their family and life. The so-called Fakir who is deprived of *ghanayat* and spiritual authority is considered unwise and immoral even by common people.

ہر تصرف در تصرف ابتدا

بی تصرف دور ماند از خدا

Explanation: Every authority lies in gaining the eternal authority. Those away from Allah remain deprived of it.

Know that the rank of spiritual guide possessing the power of all-seeing is highest as every authority is under his sight and he can see every living and dead present on the earth. He is the scholar and practitioner of alchemy and the perfect Fakir who can summon every creation of the eighteen thousand worlds whether souls, jinn, humans or angels by his attention and the power of *Ism-e-Allah Zaat* and make them present before him. Such powers are acquired by the contemplation (of *Ism-e-Allah Zaat*) and due to the Divine presence and closeness gained through it. The man of sight has complete authority over the *ilm-e-dawat* recited on graves. One who claims to be a Fakir or Mystic but has no knowledge of this level of *ilm-e-dawat* neither can recite it in proper way, is verily unwise and a moron.

نظر فقرش گنج قدمش گنج ہر

فقر لایحتاج شد صاحبِ نظر

Explanation: The sight of *Faqr* is a treasure and it has authority over all the treasures. *Faqr* makes the man of sight independent of all desires.

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فقر بگذرد از ہر مقام خاص و عام
شرط شرح فقر را کردم تمام

Explanation: *Faqr* is to surpass every common and special level. By saying this, I have explained *Faqr* fully.

عین با عین است عین از عین یافت
عین را با عین عارف عین شناخت

Explanation: The eyes got spiritual sight from Divinity and are constantly focused upon Divinity. The sight of Divinity has made the Mystic divine.

Only Allah! Everything other than Allah is lust.

Allah says;

❖ وَاللّٰهُ غَالِبٌ عَلٰٓى اَمۡرِهٖ (۱۲:۲۱)

Meaning: And Allah predominate His command. **(12:21)**

Study of this book will make the reader enlightened and fortunate.

Know that there are five levels; level of accomplishment in pre-existence, level of accomplishment in eternity, level of accomplishment in world which is to have authority upon the seven climes of world from east to west like king Solomon, level of accomplishment in hereafter and level of accomplishment in gnosis of Allah. The perfect spiritual guide is the one who reveals and blesses with the treasure of these five levels in just five days or five hours or five moments by the power of presence gained from *Ism-e-Allah Zaat* and by the benediction of Islamic creed. While, accomplished spiritual guide is the one who shows spectacle of both the worlds on the back of nail or on palm top.

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Know that both the worlds are in the core of *Ism-e-Allah Zaat* while *Ism-e-Allah Zaat* is in the core of inward of man. Perfect spiritual guide is the one who unlocks the core of *Ism-e-Allah Zaat* and the core of inward of the seeker with the key of Islamic creed and the power of *Ism-e-Allah Zaat* and makes him see everything clearly with open eyes. Hence, his being is purified of falsehood, filth of rage, dishonesty and everything other than Allah. His innerself is annihilated, inward is sanctified and soul is immortalized. Then he ever remains blessed with the Divine vision and presence of the Mohammadan Assembly. Only the comprehensive spiritual guide can reveal each of these levels. The spiritual guide comprehensive of Divine light is the one who completely knows about the Divine presence and the essence of *Ism-e-Allah Zaat*. He never recites or utters anything by his tongue like common people.

When the seeker is initially blessed with the Divine presence by the *Ism-e-Allah Zaat,* the masses of jinn come and stand around him respectfully with folded hands waiting for his orders. They request him, "O friend of Allah! Talk to us." The true seeker of Allah replies, "Only Allah is enough for me, everything other than Allah is lust." Similarly, all the angels, spiritual agents and souls come to him and request to bless them with his sight. They present to him the knowledge and procedure of alchemy of elixir, the philosopher stone and the *ilm-e-dawat* of augmentation. However, the perfect seeker does not even look towards them. Afterwards, the Holy Prophet along with all the Messengers, Prophets, Sufis, sacred Companions, Hasan ibn Ali, Husayn ibn Ali and Shaikh Abdul Qadir Jilani come to him, hold his hand physically and spiritually, make him stand before them and bless him with gnosis, spiritual persuasion and education as well as ennoble him with high ranks and righteousness. All such honours are acquired in both the worlds by the benediction of Divine presence gained by *Ism-e-Allah Zaat*. The righteous way of mysticism lies in gnosis and Divine Oneness.

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As regards knowledge, the beneficent Fakir is the one who inspires the entire esoteric and exoteric knowledge to his seekers through the *Ism-e-Allah Zaat* and makes them practise it. Some Fakirs are scholars and intellectuals, some so-called Fakirs are ignorant, jealous and misers while only few are the true Fakirs who are drowned in Divine knowledge, annihilated in Oneness with Allah and remain in His company. That is to say, there are many kinds of knowledge and their scholars; the ascetic, worshippers, pious and Islamic jurists are also many who are unknown in the world but there is only one, hidden among thousands, who is perfect in esotericism and is a man of sight. Perfect is the one who is eternally present in the Mohammadan Assembly, immersed in the light of Essence, annihilated in Allah and desirable in the Divine court. He is a man of silence and seclusion. In his seclusion, he is stranger to all his friends and family just like a soul in the grave. Moreover, perfect is the one who knows the way to have Divine presence, become desirable in the court of Allah and perform spiritual acts upon graves, and can also elevate his disciples to these levels by his attention and sight.

One can find many ignorant spiritual guides, the guides who are slave to their inciting innerself and Satan and the guides who are indulged in worldliness completely. Only one among thousands is the practitioner capable for the vision of Allah. He is the revealer and bestower of the Divine vision.

To say, knowledge is a veil, invocation is a veil, reflection is a veil, recitals are a veil, reading the Guarded Tablet and getting informed about the good and bad fortune is a veil, offering salat upon the Throne is a veil and reaching the Chair is also a veil. One who views the reality of both the worlds day and night is veiled, one who considers himself *Ghawth* or *Qutb* is also veiled. Similarly, miracles and unveiling are a veil, every station and rank is a veil, creation is a veil, innerself and the world are veils, Satan is a veil, pre-existence is a veil, eternal end is a veil, houris

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and castles of paradise are veils and the hereafter is also a veil. Although, all of them may be a source or form of reward but everything that prevents one from Allah is a veil. The reward gained from anything which is a veil, makes the innerself haughty and the person drops to destructive level. Thus, which is the knowledge and the spiritual way that is not a veil? Which is the infinite level of gnosis of *Faqr* and righteousness where there is no veil? At which point the Divine presence, closeness and the Divine light are unveiled? Every part and Whole is unveiled in the circle of *Ism-e-Allah Zaat* given ahead. Whoever does not know the way to gain unveiled Divine presence through this circle of *Ism-e-Allah Zaat* is spiritually blind and utterly unaware of the gnosis of Allah. It is a major sin to take persuasion from the guide who is neither at the level of awareness nor possesses the spiritual sight. Whoever takes persuasion from such an imperfect guide, remains away from Allah. Whatever the Fakir says is the reality of Allah's words;

❖ وَاَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِكُمۡ ۚ (۲:۴۰)

Meaning: (You) fulfill My covenant and I will fulfill your covenant. **(2:40)**

❖ یَدُ اللّٰهِ فَوۡقَ اَیۡدِیۡهِمۡ (۴۸:۱۰)

Meaning: Allah's Hand is upon their hands. **(48:10)**

مرشدِ ناقصا شیطان صفت
طالبان را راہزن در معرفت

Explanation: Never take any imperfect as a spiritual guide. He possesses the attributes of Satan and is like a brigand for the seekers on the way to gnosis.

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مرشد کامل بود رہبر خدا
با توجہ می برد حاضر مصطفیٰؐ

Explanation: Perfect spiritual guide is the one who leads towards Allah and takes to the Holy Prophet by his attention.

The imperfect spiritual guides are disgraced in both the worlds. The Holy Prophet said about their so-called *Faqr*;

❖ اَلْفَقْرُ سَوَادُ الْوَجْهِ فِی الدَّارَیْنِ

Meaning: The (compulsive) *Faqr* is disgraced in both the worlds.

On the contrary, the perfect spiritual guide grants his disciples and seekers the *Faqr* which is the pride of Holy Prophet;

❖ اَلْفَقْرُ فَخْرِی وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

This *Faqr* blesses the seeker with presence of the Mohammadan Assembly, makes him desirable in the sacred sight of Prophet Mohammad and bestows him with Mohammadan light. It makes his esoteric self replete with love and delightful passion for Prophet Mohammad and engages him in his remembrance. Moreover, it makes him dominant over the innerself by the order of Prophet Mohammad, makes his inward behold Prophet Mohammad and engrosses him in Mohammadan deeds and union with Prophet Mohammad. Such *Faqr* lets the seeker experience the words and states of Prophet Mohammad and bestows upon him the everlasting gnosis of Prophet Mohammad. It also grants him eternal *jamiat* of Prophet Mohammad, ultimate *Faqr* of Prophet Mohammad, messages and inspirations from Prophet Mohammad as well as the enlightenment and rule upon the worlds like Prophet Mohammad. All these blessings can be acquired by contemplating the circle of *Ism-e-Mohammad* with complete attention, authority,

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concentration and Divine favour. The *Ism-e-Mohammad* opens the doors of Mohammadan Assembly for its contemplator and blesses him with the celestial vision of the Holy Prophet. If, at that time, the seeker remains fully conscious and wisely picks the pure fragrant dust from below the right foot of the Holy Prophet and makes someone eat it, that person would become an enlightened Mystic by eating the dust and would strictly follow the sharia day and night making it his cover. If the pure dust from right foot of the Holy Prophet is dispersed in any country, it would be saved from all the calamities till the doomsday. If the seeker takes the fragrant dust from below the left foot of the Holy Prophet and makes someone eat it, that person would become a lunatic or a *majdhub* or would renounce the salat due to the majestic and overpowering effects of invocation and reflection, hence would remain perplexed. If dust from the left foot of Holy Prophet is dispersed in any country, it either would be desolated till the doomsday or would face constant decline and destruction due to famine, drought, sudden deaths resulting from an epidemic or accidents or other calamities. What is its remedy? The plea should be presented before the Holy Prophet. When he blesses that country with his kind attention, it starts flourishing and regains stability and peace. And when he blesses the Fakir who has turned lunatic or *majdhub*, he recovers by the kind sight of the Holy Prophet and becomes capable to behold his sacred countenance. Whoever beholds the Holy Prophet, gets honoured with Miraj in the world and the hereafter and becomes independent of all desires.

The spiritual guide who knows the essence of *Ism-e-Allah Zaat*, can instantly elevate the seekers to the Divine presence by its contemplation and by the Divine favour. He immerses the seeker in the light of Divine Oneness and blesses him with never ending Divine vision. Whoever denies him, is unreliable and disgraced.

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The circle of *Ism-e-Allah Zaat* is;

The seeker whose being is blessed with efficacy of *Ism-e-Allah Zaat* reaches the realm of Divinity. All the spiritual guides order their disciples to do contemplation but the perfect spiritual guide shows both the worlds through contemplation and grants authority upon them. The spiritual guide who knows the essence of *Ism-e-Mohammad* and the power of its contemplation, can bless the seeker with presence of Mohammadan Assembly in a moment.

The circle of *Ism-e-Mohammad* is;

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JAMIAT AND THE BEAUTY OF PROPHET MOHAMMAD

این علم تعلیم مارا از نبیؐ

ہر کہ طالب از من است اہل از ولی

Explanation: I have gained such education and knowledge from my beloved Prophet Mohammad that whoever becomes my disciple, exalts to the level of a Saint.

محمدؐ چو بینی بیابی خدا
خدا را مکن از محمدؐ جدا

Explanation: When you will behold Prophet Mohammad, you will find Allah. Do not separate Mohammad from Allah.

One who knows this way of Divine vision and presence and can overpower the entire creation from east to west by the power of Divine favour and his effective sight, is the authoritative Fakir. If he wishes, he can enthrone a beggar or dethrone a king and throw him away. One who knows the essence of *Ism-e-Allah Zaat* and invokes it along with its inscribing practice, all his body parts are sanctified from head to toe. He attains the praiseworthy level and his inciting innerself dies. When *Ism-e-Allah Zaat* is inscribed upon body through contemplation, it becomes one with the body just as ink becomes one with the paper. Such a Saint who is man of ranks does not need to do any kind of mystic struggle or adopt forty day seclusion throughout his life, neither at the commencement of spiritual journey nor at the end. This way is covered by the benediction of the perfect spiritual guide who purifies the esoteric self and shows the Divine Essence.

مرا راہبر پیشوائی محمدؐ شد
از محمدؐ یافتم رحمت نظر

Explanation: My leader and spiritual guide is Prophet Mohammad himself. I am blessed with his kind sight.

This is the level of man of sight blessed with eternal Divine presence.

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ناظرم من با خداوند حاضرم من با نبیؐ
در شریعت کاملم بر دین محمدؐ من قوی

Explanation: I am the beholder of Allah and always present before the Holy Prophet. I am strong believer of Mohammadan religion and follow the sharia perfectly.

You must know that the spiritual guide who knows the mystic way to Divine presence and closeness, does not need to move his lips to say or recite anything. The spiritual guide who recites *ilm-e-dawat* is imperfect and unaccomplished. Beware and be wise! Everything other than Allah is an apprehension, satanic suggestion or an illusion. Remove every such falsehood from your inward. O fool! Do not deny the gnosis, Divine observations and vision. Free yourself from the chains of infidelity and polytheism and repent thousand times. The kind attention of Allah always remains upon the men of sight. They are entitled as the men of sight because they continually behold Allah and remain present before Him. You must know that there are not any mountains or walls between Allah and His slave. When the inward becomes alive by the kind attention of Allah, all the veils are removed and the seeker is blessed with the vision of Allah. He beholds Allah with open eyes and his faith becomes firm. Know that there is not a long distance between Allah and His slave. Whoever surpasses the sin of his own existence, immediately gets honoured with the vision of Allah. It is the bestowal of perfect *Sarwari Qadri* spiritual guide. Which is the unique mystic way in which the seeker is perpetually blessed with the vision of Allah and Divine presence even if he keeps eating variety of foods? It is the mystic way of contemplation of Divine light, contemplation of Divine presence, contemplation of states of graves, inward repletion with spiritual attention and the way of authority in which the seeker is absolutely forgiven. The man of contemplation of *Ism-e-Allah Zaat* possesses one of the two attributes; either the contemplation

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of *Ism-e-Allah Zaat* elevates him to the Divine presence or is blessed with the Divine favour and kindness.

There are four kinds of contemplations related with four elements of existence; air, fire, water and soil. Whoever undertakes the contemplation related with air, the element of air of his existence dominates and makes him fly in air. Whoever undertakes the contemplation related with fire, the element of fire of his existence dominates and burns him in fire. Whoever undertakes the contemplation related with water, the element of water of his existence dominates and makes him flow with river water or stay upon river water like a bubble. Whoever undertakes the contemplation related with soil, the element of soil of his existence dominates and turns the existence into soil which mixes with the soil. One must not feel proud on attaining these levels of contemplation as superior to these are the levels of contemplation that lead to annihilation, immortality, Divine closeness and presence. Firstly, the seeker covers four stations by the four contemplations i.e. the station of pre-existence, the station of eternal end, the station of world and the station of hereafter. Afterwards he becomes eligible to be prepared to hold the throne of guidance and persuasion.

ہر کہ یکتائی بیکتا شد خدا

داد رخصت نفس شیطان با ہوا

Explanation: One who gains unity with Allah, gets rid of inciting innerself, Satan and the lustful desires.

This is the level of men of inward who are possessors of contemplation and authority. First of all the seeker must acquire fifteen kinds of knowledge, fifteen kinds of clemencies, fifteen kinds of wisdoms, fifteen kinds of alchemies and fifteen kinds of treasures within a weak or five days without any pain or struggle through the Divine presence gained by *Ism-e-Allah Zaat*. It

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confers ultimate beneficence, the level of *ghanayat* where there remain no objections and grants dominance over the entire world. One who does not approach these levels in the beginning cannot become a Mystic united with Allah even if he keeps struggling hard throughout his life by doing invocations and reflections. The seeker must gain these treasures first and then step into the way of *Faqr* and righteousness. These treasures are totally the bestowal of perfect spiritual guide possessing the light of guidance as he is the medium towards companionship of the Truth and the guide of people towards closeness of Allah by the favour of Allah. The fifteen kinds of knowledge, alchemies, wisdoms and treasures which are the destiny of true seekers and elevate them to the level of truth of certainty are;

1- Treasure of alchemy of wisdom which is the mother of all knowledges as it grants every knowledge as well as the Divine knowledge of closeness of Allah, the Eternally Alive and Forever Sustained
2- Treasure of alchemy of Divine Oneness
3- Treasure of alchemy of gnosis of 'none but Allah'
4- Treasure of alchemy of annihilation in Allah
5- Treasure of alchemy of immortality with Allah
6- Treasure of alchemy of reaching the realm of Divinity and the station of no station
7- Treasure of alchemy of effective exegesis of Quran and Hadith
8- Treasure of alchemy of enlightenment and becoming ruler upon the worlds
9- Treasure of alchemy of *dawat* of augmentation which grants authority over the entire world from east to west.
10- Treasure of alchemy of getting hold of the philosopher stone which is a universal level
11- Gaining the treasure of skill of alchemy of elixir from the spiritual guide

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12- Treasure of alchemy of sainthood along with the *ghanayat* that leaves no objections and makes the Saint an immortal Mystic blessed with Divine vision
13- Treasure of alchemy of killing the inciting innerself which is the wretched devil, a hidden thief in the existence and in agreement with the Satan to destroy the humans
14- Treasure of alchemy of attributes of renunciation and trust upon Allah which grant dominance upon every part and whole, hence the seeker helps the ignorant with his knowledge
15- Treasure of alchemy to acquire all the above mentioned treasures of wisdom and knowledge from the perfect Fakir.

Who is a Fakir? One who blesses with the beneficence of Allah. He bestows all these treasures upon the seeker by his powerful attention or through the recital of *Ism-e-Azam*. When the seeker of Allah attains ultimate guidance, acquires authority upon all these alchemies of *ghanayat* and utilizes them, then there remain no regrets or worries in his being. He comes to know every kind of esoteric and exoteric knowledge, contemplation and authority. This way is not travelled by making demands but by beholding Allah. It is the way of trials and having Divine observations with own eyes such that the seeker can even describe what he observes spiritually. The perfect spiritual guides having such marvels are rare in the world. My words are according to my experience. Knowledge of Allah is enough for me. The extreme level of gnosis and Divine union is that the seeker is blessed with the Divine vision and presence of Mohammadan Assembly whenever he wishes. Through which mystic way this felicity is gained? It is the way of Divine presence through the final contemplation of *Ism-e-Allah Zaat* which completely blesses the seeker in the very beginning. It is the knowledge that contains every knowledge and reveals all the treasures of alchemy of wisdom. This way is called the way of ultimate knowledge which is possessed by the men of total intellect who are actually the Mystics one with Allah and the true seekers of Allah who can

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sacrifice their life for Him. This knowledge is like the light which transfers to a lamp from lamp, to a sun from sun, to a moon from moon, to a Prophet from Prophet and to a Saint from Saint. It is not related with skill or conventionalism. It is bestowed by Allah the Eternal and progresses through generations inwardly. It is not the nasty knowledge which is gained by nastiness. One must acquire the inward knowledge not the nasty one. The knowledge of spiritual attention is transferred by attention, the knowledge of contemplation is transferred by contemplation, the knowledge of concentration is transferred by concentration, the knowledge of authority is transferred by authority, the knowledge of Divine Oneness is transferred by Oneness, isolation by isolation, separation by separation, renunciation by renunciation and the knowledge of trust upon Allah is transferred by trust upon Allah. The Holy Prophet said;

❖ كُلُّ مَكْتُوْبٌ حَبَّهٗ اِسْمٌ وَكُلُّهٗ عِلْمٌ

Meaning: The outward title of every word is like the seed while its real meaning is like the kernel of seed.

Likewise, the knowledge of Divine closeness is acquired by the Divine closeness, knowledge of Divine presence is acquired by the Divine presence, knowledge of Divine light is acquired by the Divine light, knowledge of the Forgiving is acquired by forgiving, knowledge of Divine favour is acquired by the Divine favour, knowledge of verification is acquired by verification and the knowledge of truthfulness is acquired by truthfulness. Hence, truthfulness is acquired from Abu Bakr Siddiq, justice is acquired from Umar ibn Khatab, modesty is acquired from Usman ibn Affan, knowledge is acquired from Ali ibn Abi Talib while *Faqr* and morality are acquired from the Holy Prophet.

By the efficacy of *Ism-e-Allah Zaat* the existence of seeker becomes enlightened and hidden knowledge is bestowed upon him along with the doubtless guidance, spiritual substitute and

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boundless beneficence of Allah. These are just the primary levels of a Fakir blessed with Divine union. The Fakir is granted two grand armies by the Holy Prophet. First is the army of good morals and other is the power of conquering all the countries without war. It is by the benediction of inspirational knowledge as well.

ہر علم کردم بیان قرب از حضور
عالمی باللہ بداند با شعور

Explanation: I have described every knowledge from the Divine closeness and presence. This can be understood only by a sage divine scholar.

O man of wisdom! You must be aware that knowledge and piety lead to the paradise. While, ignorance and infidelity stoop down a person to the level of carrion and filthy world and lead him to hell. Among all the ranks such as the ranks of scholars, men of excellence, Islamic jurists, Dervishes, Fakirs etc. the rank of an honest judge who never takes bribe is the highest-the judge with whom Allah and the Holy Prophet are pleased. There are two kinds of judges; the esoteric judge and the exoteric judge. It should be known that in the existence of a person, the innerself and soul are like the plaintiff and defendant for different matters. Among these two, the righteous inward is the judge which needs favour from Allah to make the right decision. The righteous judge, after investigations, gives the verdict to kill the obnoxious inciting innerself and elevate the pure soul to the Truth so that there is peace in every organ of the existence's empire. The twin recording angels *Kiraman Katibeen* perpetually remain with a person during life and death as his witness and keep the record of his good and bad deeds, as Allah says;

❖ اَلۡیَوۡمَ نَخۡتِمُ عَلٰۤی اَفۡوَاهِهِمۡ وَ تُكَلِّمُنَاۤ اَیۡدِیۡهِمۡ وَ تَشۡهَدُ اَرۡجُلُهُمۡ بِمَا كَانُوۡا یَكۡسِبُوۡنَ

(۳۶:۶۵)

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Meaning: Today We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness to the deeds which they used to earn. **(36:65)**

Regarding every phase of life and death, the thaumaturgic existence of the Universal Divine Man is the maze of treasure of the Divine name and Essence as he possesses the knowledge of spiritual substitution. That person is a fool, slave to his inciting innerself and remains deprived of the esoteric and exoteric knowledge who does not learn the knowledge of spiritual substitution from the perfect spiritual guide neither knows to attain the substitution level of;

❖ أُوتُوا الْعِلْمَ دَرَجٰتٍ (۵۸:۱۱)

Meaning: Allah will raise those in ranks who are given knowledge. **(58:11)**

The explanation of knowledge of spiritual substitution is that it is the level of certainty and credence. There are many kinds of spiritual substitution such as; spiritual substitution gained through verbal knowledge, spiritual substitution gained through invocation, reflection, recitals and inner states, spiritual substitution gained through spiritual states of intoxication, sobriety, contraction, expansion or through apprehensions and illusionary thoughts, spiritual substitution gained through inspirations and having Divine vision, closeness and union at the station of no station, spiritual substitution at the level where esoteric and exoteric existence become one through the observation of Divine beauty and compassionate deeds and the spiritual substitution gained by having presence of Mohammadan Assembly and discovering the realities of past, present and future. The Mystics are blessed with the beneficence of spiritual substitution since eternity. It is neither related with worshipping the apparent beauty nor with ecstasy created by desires of innerself or music. Such things distract the naive disciple and prevent him from closeness of

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Allah, as all these are the satanic suggestions and ruses. The station of Divine secrets is beyond voice and shape. The scholar of Divine vision is indifferent to metaphors as his eyes are open to reality.

دیدہ را دیدار بردہ نفس را بردہ ہوا
دل کہ دائم با خدا شد روح بردہ مصطفیٰؐ

Explanation: The eyes are engrossed in Divine vision, innerself is taken by desires, the inward is eternally with Allah and the soul is with the Holy Prophet.

ہر چہاری رفت از من عاقبت مارا چہ نام
باھوؒ در ھو گمشدہ بد نام را دادم سلام

Explanation: When all four left me, what eventually is my reality? Bahoo lost his existence in *Hoo* and forgot his own name.

One who cognizes and verifies all the levels of spiritual substitution, becomes aware of the reality of every station and accomplishes in gnosis and *Faqr*. All the levels of spiritual substitution are found by reciting the verses of Quran. Whoever recites the verses of Quran reaching the station of Divine closeness, presence and observation, forgets the sins as well as the path because he can see everything unveiled. One who attains the level of unveiled vision, finds every reward in it.

جز خدا دیگر ندانم ہیچکس
با رسیدم مصطفیٰؐ اللہ بس

Explanation: I know nothing except Allah and that I have reached Allah through the Holy Prophet.

The Holy Prophet said;

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❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

Faqr is not accomplished by mystic struggles but by the beneficent sight of the Holy Prophet. The perfect spiritual guide takes the seeker to the Holy Prophet by his attention and lets him be blessed with spiritual levels and ranks. If you are a sage and man of excellence, listen carefully! It is easy to achieve the Divine vision, gnosis of Divine Oneness and being blessed with the light of theophanies but it is very difficult to achieve presence of the Mohammadan Assembly. It is easy to have presence of the Mohammadan Assembly but it is very difficult to obey all the orders of the Holy Prophet and follow his will. It is easy to obey and follow the Holy Prophet but it is very difficult to attain the levels of annihilation, immortality, Divine favour, verification, contemplation, authority, concentration, attention, Divine company, essence of knowledge, Divine presence, closeness and the levels of *dawat* recited at shrines. All these levels are collectively called مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا meaning: Death before dying. When the seeker says لَآ اِلٰهَ (*La Illaha* meaning; No one is to be worshipped), he attains to the level of death and becomes acquainted of all the phases of death and the states of spirits. He sees that some spirits are at the station of *Illiyeen* which is a beautiful garden of paradise while some are at the station of *Sijjeen* which is in hell. When the seeker says اِلَّا اللّٰهُ (*IlAllahoo* meaning; but only Allah), he reaches the level of 'death before dying' and experiences death during life. He finds himself present in the field of Resurrection and faces requital. After his

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record of deeds is checked, he crosses the bridge of *Sirat*[15] and enters the paradise where he remains in bowing state before Allah for five hundred years and then in prostration state for another five years. When the seeker says مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (*Mohammad-ur-Rasoolullah* meaning: Mohammad is the Messenger of Allah), he gains the privilege of drinking heavenly beverage from sacred hands of the Holy Prophet and beholds Allah right in front of him. The seeker who views all these levels during dream or meditation or with open eyes and reads the Islamic creed by reaching its essence due to the effect of sight of the Holy Prophet, he verifies the reality of every part and whole, beginning and end as well as the hidden and manifested. Then his faith upon the Islamic creed is strengthened and he ascertains that لَآ اِلٰهَ (*La Illaha)* is the level of negation of everything other than Allah. On attaining this level, he comes to know the hidden. Hence, nothing of the world or hereafter remains concealed from him. One who elevates to the level of اِلَّا اللّٰهُ(*IlAllahoo)* after reaching the essence of لَآ اِلٰهَ (*La Illaha)* and affirms that there is none present but Allah, each and every level is revealed upon him. How can you know about affirming 'only Allah' by reciting اِلَّا اللّٰهُ (*IlAllahoo)* as it is the destiny of true humans, not possible for the animals. How can you become acquainted with the Holy Prophet? It is only possible when you will be able to take

[15] *Sirat* in Arabic means a way or a road; according to traditions, it is a bridge or road which passes from the top of hell. In a Hadith, it is stated that the *Sirat* bridge is thinner than hair, sharper than sword and hotter than fire. In the hereafter, every human would be made to cross it, the faithful will pass over it quickly, some will cross it with difficulty while others will slip and fall down in the pits of hell.

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yourself spiritually to the tomb of the Holy Prophet by the inner attention and converse with him.

It should be known that لَآ اِلٰهَ (*La Illaha)* kills the inciting innerself of the Saint, اِلَّا اللّٰهُ(*IlAllahoo)* enlivens the inward and مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (*Mohammad-ur-Rasoolullah)* refreshes the soul while complete Islamic creed is like the sun. Its efficacy enlightens the existence. For common people reciting the Islamic creed is just a ritual but for the special ones it is presence before Allah, the Eternal. It is to know the reality of life and death by invoking *Ism-e-Allah Zaat* and doing its inscribing practice. The Holy Prophet said;

❖ قَاءِلُوْنَ لَآ اِلٰهَ اِلَّا اللّٰهُ كَثِيْرًا وَّمُخْلِصُوْنَ قَلِيْلًا

Meaning: There are many who recite the creed لَآ اِلٰهَ اِلَّا اللّٰهُ verbally but only a few say it sincerely.

❖ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ دَخَلَ الْجَنَّةَ بِلَا حِسَابٍ وَّلَا عَذَابٍ

Meaning: One, who recites the creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ sincerely, will enter the paradise without any accountability or punishment.

Know that there are twenty four letters in the Islamic creed. Every letter reveals thousands of knowledges, lets all the sins be forgiven and confers the Divine presence. How can the people with dark inward know the reality of Islamic creed! The Saint, who reaches the core of Islamic creed and accomplishes in it, gains eternal Divine presence. For him, life and death become the same. At times, he is in the state of fear and at times in hope, at times he finds himself among his family and at times in the

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grave, at times he is engrossed in reading and at times immersed in Divine presence. However, in every state he is disintegrated from the world and worldly people. The Saints do not die, they convert their life into a phase of death and after death gain eternal life i.e. exchange death with life. So much so, some Saints and Divine scholars even come out of their grave to persuade their disciples through invocation and educate their students. The Holy Prophet said:

❖ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا يَمُوْتُوْنَ بَلْ يَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَى الدَّارِ (کتاب الرّوح، شرح الصدور، عین العلم وزین الحلم)

Meaning: Verily! The Saints do not die, they just shift from one abode to another. **(Kitab Al-Ruh[16], Sharh Al-Sudoor[17], Ayn al-Ilm wa Zain al-Hilm[18])**

Whoever escapes the desires of innerself during life in the abode of world, his soul remains in peace and enjoys the Divine presence and observation in the abode of grave.

کور چشمی را ز حق دیدار نیست
جز بدیدارش دگر درکار نیست

Explanation: The spiritually blind can never have the vision of Allah. I desire nothing but the vision of Allah.

Listen! Some people get the eternal Divine observation and presence by doing the invocation through breaths. While some get trapped in greed and troubles on doing the invocation by holding the breath. You must know that by the beneficence of perfect spiritual guide, the true seeker views the hidden and manifest equally. By the beneficence of accomplished spiritual guide, the beginning and end become same for the true seeker.

[16] By Ibn Al-Qayyim
[17] By Imam Jalaluddin al-Suyuti
[18] By Ali bin Sultan Mohammad al-Harawi al-Qari

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And by the beneficence of supreme spiritual guide the true seeker divorces the filthy and impure world which is like a whore and no one ever gained purity through it. Superior to all these is the comprehensive spiritual guide who makes the seeker kill the four metaphorical birds which comply with four levels of innerself i.e. the inciting, the repenting, the inspiring and the innerself at peace; or comply with four elements, fire, air, water and soil; or with four stations in souls journey i.e. sharia, mysticism *(tariqa)*, reality *(haqiqa)* and gnosis *(marifa)*.

چہار بودم سہ شدم اکنوں دوئم
و ز دوئی بگذشتم و یکتا شدم

Explanation: Initially I was four (me, my spiritual guide, the Holy Prophet and Allah). When I annihilated in the spiritual guide, we were left three. Then I annihilated in the Holy Prophet and we remained two. At last I surpassed duality and became One with Allah.

The four metaphorical birds are the cock of lust, pigeon of sensual desires, peacock of apparent beauty and the crow of greed. By the beneficence of spiritual guide possessing the absolute light of guidance, the true seeker is blessed perpetually with the Divine vision. Infinite treasures of Allah come under his possession and he becomes beneficent for others.

الکلم کامل مکمل جامع ہم نور الہدیٰ
مالک الملکی مراتب فقیر فی اللہ با خدا

Explanation: I am the perfect, accomplished, supreme and comprehensive spiritual guide possessing the absolute light of guidance and hold the rank of Fakir who is master of worlds.

The master of worlds Fakir is man of absorption. If he absorbs a worldly king, the king would remain perplexed and restless for his

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entire life. True Saint is the one who is accomplished in *Faqr*. If he attracts the worldly king by his attention, he would immediately come running bare footed like an obedient slave. Thus, the worldly king is under the command of Saint. The Fakir has authority over every country, kingdom and clime from east to west. None of the ventures of a king can be accomplished even if he possesses large army, recites *dawat* day and night or spends infinite wealth, unless the Fakir blesses him with attention inwardly and outwardly. One moment's attention of Fakirs is better than all these. The Fakir who knows how to accomplish tasks by the spiritual attention through the Divine closeness, the power of Divine command 'Be', the essence of Islamic creed and the presence of Mohammadan Assembly, his attention becomes powerful day by day and its effect continues till the doomsday. Rather, the real beneficence of attention of perfect Fakir is that it takes the seeker to the paradise before doomsday with perfection of faith. Allah says;

❖ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ (۳:۹۷)

Meaning: Whoever enters it, is safe. **(3:97)**

It is the level of Fakir whose esoteric self is thriving, who is Saint by birth and is ever in the state of war against innerself.

هیچ تالیفی نہ در تصنیف ما

ہر سخن تصنیف مارا از خدا

Explanation: I have not copied anything in my books. All words of my books are from Allah Himself.

علم از قرآن گرفتم و از حدیث

ہر کہ منکر میشود اہل از خبیث

Explanation: My entire knowledge is based on Quran and Hadith. Whoever denies the knowledge imparted in my work is a wretched.

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ہر حرف سرّی ز سطرش با کرم
ہر کہ خواند روز و شب آنرا چہ غم

Explanation: Its each word contains Divine secrets and every line is the kindness of Allah. Whoever reads it day and night, is relieved from all worries.

ہر کہ خواند فقیر الاحتاج شد
با مطالعہ معرفت معراج شد

Explanation: One who reads it, becomes an independent Fakir and achieves Miraj of gnosis.

طالب باھوؒ بود مرشد صفت
غرق فی التوحید فی اللہ معرفت

Explanation: The disciples of Bahoo are like the spiritual guides as they are drowned in Oneness with Allah and His gnosis.

The inward of human is like the deepest ocean and his body is like a bubble upon it.

اہل محبت را چہ آرائی خطاب
چون حباب از خود تہی شد گشت آب

Explanation: What title may suit to the lovers of Allah? When a bubble loses its existence, it becomes water.

Thus, the Saints are neither Allah nor other than Allah.

با تو گویم بشنو ای جان عزیز
از قرآن بیرون نباشد ہیچ چیز

Explanation: Let me tell you O dear! Nothing is out of Quran.

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This book is an effective exegesis of verses of Quran.

ہیچ علمی بہتر از تفسیر نیست
ہیچ تفسیری بہ از تاثیر نیست

Explanation: No knowledge is better than the knowledge of exegesis. No exegesis is useful without spiritual efficacy.

By reading this exegesis, the seeker becomes dominant upon his innerself and an enlightened Fakir annihilated in Allah, which has been his status since eternity. The Holy Prophet said:

❖ اَلْاٰنَ کَمَا کَانَ

Meaning: It is the same now as it was in eternity.

This is the knowledge of Reality as it is the knowledge of verses of Quran and words of Allah. Whether one has the verbal knowledge or experience of spiritual states, the unveiled knowledge or the level of station of no station; each and everything is contained in the Holy Quran, as Allah says;

❖ وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِىْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ

(۶:۵۹)

Meaning: And with Him are the keys of the unseen, none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darkness of the earth and no moist or dry (thing) but that it is (written) in the enlightening Book. **(6:59)**

Hence, it should be understood that the entire knowledge of verses of Quran, Hadith, Torah, Gospel, Psalm, knowledge of the Throne and Chair, knowledge inscribed upon the Guarded Tablet and the complete knowledge of every part and whole of both the

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worlds is present in the tablet of mind like a dot. When the inner is enlightened, the knowledge in the tablet of mind manifests and thousands of knowledges are revealed just by the knowledge of *Alif (Ism-e-Allah Zaat)* which also contains the knowledge of mysterious letters of Quran. Only this knowledge is enough to be practised. Other than this every knowledge that is acquired to earn wealth is based on the greedy desires of innerself. Being perfect practitioner of Divine knowledge is only the bestowal of perfect spiritual guide, but for this the seeker should be reminiscent of these words;

❖ اَلطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدِی الْغَاسِلِ۔

Meaning: The seeker should handover himself to the spiritual guide like a corpse in the hands of the corpse washer.

دم مزن گر طالبی مردہ صفت
مردہ را غسل دہم با معرفت

Explanation: I give ablution to the dead seeker (having no desires) with gnosis of Allah. If you are such a seeker then do not dare before me.

ہم طالبم مطلوب ہم مرشد تمام
ہم یکی را واقفم و از ہر مقام

Explanation: I am in search of such a seeker, as I am the perfect spiritual guide and acquainted with every kind of the seekers and spiritual guides as well as with all the stations of spiritual journey.

در طلب طالب بطلبم سالہا
کس نیابم طالبی لائق لقا

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Explanation: I have been searching for the true seeker for years but could not find any seeker capable to have the Divine vision.

O seeker of alchemy of gold and silver! Upon which kind of alchemy do you trust and possess command? One should know that there are two kinds of alchemy; one is the alchemy for worldly wealth which is carrion while other is the alchemy which blesses with gnosis and vision of Allah. Which knowledge leads to the Divine vision, becomes a witness to it, grants its awareness with reasoning and also blesses with the spiritual sight required for it? Listen O ignorant scholar! O scholar of ignorance! O Mystic! O practitioner blessed with Divine union! The following verse affirms the Divine vision;

❖ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا (۱۸:۱۱۰)

Meaning: One who longs to behold Allah should execute virtuous deeds. **(18:110)**

The virtuous deed is فَفِرُّوْٓا اِلَى اللّٰهِ *(Fa-firru IlAllahi)* meaning: 'Run towards Allah'. While the sinful and paganistic deed is فَفِرُّوْٓا مِنَ اللّٰهِ *(Fa-firru minAllahi)* meaning: 'Run away from Allah'. Which of the two you want to opt?

Know that usually people like to adorn their outer self by getting excellence in exoteric knowledge but remain unaware of their spiritual self and the inward which actually verifies the manifested knowledge. Everyone who is unaware of the esoteric knowledge, is utterly an animal as his spiritual self is dead and enslaved by Satan. Although, he keeps stating the extrinsic knowledge of Quran and Hadith by tongue but inwardly he is ignorant and his innerself is wretched, hypocrite and devilish. The spiritual self of a person maybe infidel, pagan, hypocrite, polytheist, liar, cruel, inciting or a Muslim. The innerself at peace

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is possessed by Prophets and the Saints who are scholars of knowledge of confirmation, knowledge of verification and knowledge of Divine favour. Their inward is alive due to the contemplation of *Ism-e-Allah Zaat* and they are blessed with the vision of Allah. They are the men of gnosis and Divine observations who have attained the truth of certainty. The Holy Prophet said;

❖ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَآءِ

Meaning: Whoever recognizes his innerself, recognizes his Lord. One who recognized his innerself by annihilating it, recognized his Holy Lord by gaining immortality with Him.

Recognizing the innerself and the Holy Lord is possible through four kinds of contemplation;

- Contemplation of death
- Contemplation of love which is accompanied with Divine observations
- Contemplation of gnosis which leads to Miraj and Divine vision
- Contemplation of presence of Mohammadan Assembly.

The spiritual guide who does not impart the education of these four contemplations to the seeker on the very first day through the knowledge of Divine vision, is imperfect and not eligible to guide the seekers as a spiritual guide.

O dear! You must know that the bookish knowledge of jurisprudence and Islamic laws acquaints one with right and wrong while the spiritual guide who is a divine scholar and Saint blesses with Divine presence, vision and gnosis. He also bestows the favour to verify them by having closeness of Allah. The people of exoteric knowledge and the people of gnosis and Divine presence do not like each other's company. One ought to know that loving Allah is obligation, renouncing the world is Sunna,

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renouncing the desires of innerself is desirable while going against the Satan is compulsory. It is the knowledge about which the Holy Prophet said;

❖ طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ (مشکوٰۃ، ابن ماجہ)

Meaning: Gaining knowledge is obligatory upon every Muslim man and woman. **(Mishkat al-Masabih, Ibn Maja)**

The following verse of Quran is also about the same knowledge;

❖ أُوْتُوا الْعِلْمَ دَرَجٰتٍ (۵۸:۱۱)

Meaning: Allah will raise those in ranks who are given knowledge. **(58:11)**

Why would the men of Divine vision wish to have command over the alchemy of gold and silver, possess the philosopher stone or take both the worlds under their authority as all these are just for the satisfaction of inciting innerself and make it more powerful. The imperfect spiritual guide makes his disciples adopt seclusion and practise hard mystic exercises but the perfect spiritual guide purifies the entire existence of the seeker by the contemplation and effect of *Ism-e-Allah Zaat* in such a way that he immerses in the observation of Divine presence completely abandoning both the worlds. Then, never in his life he needs to do mystic struggle. Such is the spiritual guide who exalts to the Divine presence just by his single sight. The guide who cannot do this is a moron unaware of the gnosis and vision of Allah. There are many self-styled spiritual guides who are sellers of livelihood and so called disciples who only seek livelihood. This is a fact that the emulator spiritual guide keeps his disciples perplexed by indulging them in intrinsic and extrinsic struggles of daily recitals and other mystic exercises like reciting *dawat* that just results in their spiritual demotion, and ruins them by involving in the invocation done by holding the breath. On the contrary, the perfect spiritual guide confers the power of all-seeing

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by the beneficence of his sight to his disciples and exalts them to the Divine presence and vision merely by his spiritual attention.

Listen whether you are a sage or a Mystic capable of Divine vision! Listen whether you are a seeker of the carrion world or an excellent scholar or an evil ignorant! The most comprehensive thing to know is;

❖ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ؕ (۴۱:۴۶)

Meaning: Whoever does pious deeds, does it for (the benefit of) his own self and whoever commits sin, its (resultant evil suffering) will fall back on him alone. **(41:46)**

Acting upon these words leads to the kindness of Allah. It grants salvation from the spiritual diseases as well as the curses of infidelity and polytheism which decline one to troubles. It is only the worldliness that prevents one from the gnosis and union of Allah. The seeker who does not become sated of the world in the very beginning by having complete authority upon it, is a fool if he steps in the arena of *Faqr* and gnosis of Allah. Hence, it is incumbent upon the seeker of Allah to firstly gain command and authority over the Solomon empire of the entire world. Then, it becomes obligatory for him to instantly renounce this authority just as he gained it, turning his face towards the contemplation of vision of Allah and exalting to the level of Divine vision. The way of *Faqr* is neither related with verbosity or discussions nor with verbal knowledge, it is the way of vision of Divine beauty.

What actually is *Faqr* and what do you understand about its levels? O fool how can you claim to possess *Faqr*! You are still blind to the levels of *Faqr* and have not even felt its fragrance. The path of *Faqr* is that of salvation and lessening the pains. How can the indecent people know its reality who never give the pain of weeping (in repentance and love of Allah) to their innerself. Had they made their innerself bear this pain, it would have stopped committing the sins.

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The initial station of a Fakir is in the realm of visible Divine vision. What are the signs of the *Ghawth, Qutb,* Dervishes blessed with Divine union, Mystics and Divine scholars? Basically, there are two levels of humans; one are the true human beings while others are apparently humans but possess the traits of animals and ever remain confounded and worried. Hence, how can the animals in the appearance of humans be distinguished from the true humans who are the best of creation? True humans are the ones who are eternally blessed with the Divine vision. Seeking the carrion world creates apprehensions in the humans. Peace only lies in the vision of Allah while seeking the world deprives one from peace. The foundation of way of *Faqr* is the closeness and union of Allah which is bestowed by the sight of the possessor of *ghanayat. Ghanayat* is possessed by the spiritual guide who can show the Divine vision.

هر کہ می بیند نماید او ترا
این مرشدی توفیق دارد از خدا

Explanation: The spiritual guide who is himself blessed with the Divine vision can show it to you. Because he has got its favour and power from the court of Allah.

Ghanayat is categorized into five types. That person is called the absolute generous who has command over these five categories of *ghanayat* and five types of treasures, who can utilize them and acquire all kinds of blessing and riches from them. Such a man is eternally alive in both the worlds hence never dies. He submits himself completely to Allah, as said:

❖ وَاُفَوِّضُ اَمۡرِیۡۤ اِلَی اللّٰہِ ؕ اِنَّ اللّٰہَ بَصِیۡرٌۢ بِالۡعِبَادِ (۴۰:۴۴)

Meaning: I consign my affairs to Allah. Surely, Allah is ever-Watchful of the servants. **(40:44)**

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The five levels gained by the benediction of treasures of *ghanayat* along with the *jamiat* resulting from Divine guidance are;

Firstly, when a man of contemplation looks upon dirt, it is converted to gold and silver. That is why, gold and dirt are the same for a man of sight. This level of *ghanayat* is achieved by the favour of Divine guidance.

Second level of *ghanayat* is to accomplish in communicating with the souls of shrines to such an extent that whenever the man of contemplation wants he could summon the entire creation with the power of *Ism-e-Allah Zaat* before him and order them to present anything he wishes. This level of *ghanayat* is achieved after the verification of Divine guidance.

Third level of *ghanayat* is to enlighten the sight by the contemplation of *Ism-e-Allah Zaat* so much that the seeker could bring the philosopher stone from the mountains and benefit from it as much as he wishes. Hence, gets absolved of everyone's help. This level of *ghanayat* is achieved through the mystic way of Divine guidance.

Fourth level of *ghanayat* is to gain command over knowledge of alchemy of elixir through the knowledge of augmentation. This level of *ghanayat* is achieved after affirmation of Divine guidance.

Fifth level of *ghanayat* is to possess such a powerful sight that nothing remains hidden from the seeker. Hence, he can witness all treasures hidden underneath the earth as well as the Divine treasures. This level of *ghanayat* is also achieved from affirmation of Divine guidance.

The spiritual guide who cannot bless a seeker with all the five treasures in the very beginning is a moron if he claims to be a spiritual guide!

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طالبی احمدؐ بود احمدؐ صفت

روز اول شد نصیب معرفت

Explanation: The seeker of Prophet Mohammad acquires his attributes which grant him gnosis of Allah on the very first day.

طالبی عیسیٰؑ بود عیسیٰؑ صفت

مردہ را زندہ کند با معرفت

Explanation: Seeker of the level of Prophet Christ has his attributes, hence he can bring dead to life by the power of gnosis.

قُمْ بِاِذْنِ اللّٰہِ بود آواز راز

ذکر فکر و غرق فی اللہ بی نیاز

Explanation: Prophet Christ's attribute is 'Rise by Allah's command' (قُمْ بِاِذْنِ اللّٰہ). When he recited this, it brought the dead back to life. These words are one of the Divine secrets. The Fakir is indifferent to invocations and reflections as he is ever drowned in Divinity.

The ways to *Faqr*, gnosis, Divine vision, sainthood, guidance and *jamiat* all open through *ghanayat*. If *Faqr* is not the chosen *Faqr* and is adopted without *ghanayat* and contentment, then it is the *Faqr* that falls flat and brings disgrace, i.e. the compulsive *Faqr*. The person having this *Faqr* complains of poverty when hungry. Anyone who complains about *Faqr*, in fact, complains about Allah. The Prophet is averse to such a person and he eventually turns apostate and reprobate. The Prophet said:

❖ اَلْفَقْرُ سَوَادُ الْوَجْهِ فِی الدَّارَیْنِ

Meaning: The (compulsive) *Faqr* is disgraced in both the worlds.

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EXPLANATION OF GNOSIS AND THE GNOSTICS

Know that there are a few kinds, names and existences of the gnostics; the gnostic of Divine name, the gnostic of Divine Essence, the gnostic of Divine commands based on hidden wisdoms, the gnostic of the innerself, the gnostic of inward, the gnostic of soul and the gnostic of Holy Lord. The gnostic of innerself recognizes the innerself complying with the first part of Hadith;

❖ مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ

Meaning: One who recognizes his innerself, recognizes his Holy Lord.

He prevents his innerself from its pleasures, sensual desires, lust, hypocrisy, polytheism and infidelity by adopting piety. Until the inciting innerself of a person remains indulged in the sensual desires, lusts and the desire of pleasures of paradise such as houris, castles and other blessings, it keeps strengthening. Neither does it die nor turns towards the gnosis of Allah. The seeker who, by the contemplation of *Ism-e-Allah Zaat*, recognizes his Holy Lord complying with the second part of the aforementioned Hadith, resolutely reaches the station of Divine Oneness and gets blessed with the Divine presence and vision annihilating in Allah in such a way that he forgets his innerself, the world, Satan as well as the paradise.

❖ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَآءِ۔

Meaning: One who recognizes his innerself by annihilating it, recognizes his Holy Lord by gaining immortality with Him.

This is the status of the immortal Mystic who is eternally blessed with the vision of the Divine Face. He truly recognizes Allah the way He should be recognized. Allah says;

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❖ اَوۡفُوۡا بِعَهۡدِیۡۤ اُوۡفِ بِعَهۡدِکُمۡ ۚ (۲:۴۰)

Meaning: (You) fulfill My covenant and I will fulfill your covenant. **(2:40)**

❖ اَللّٰہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُہُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ (۲:۲۵۷)

Meaning: Allah is the Friend of believers. He brings them out of (all kinds of) darkness and takes them towards the Divine light. **(2:257)**

True Saints are perpetually engrossed in the Divine observations, as they are the immortal Mystics possessing Divine presence and vision. It is obligatory upon the true seeker of Allah to approach this level on the very first day.

Few other kinds of gnostics are; the common gnostics, the so called gostics, the progressing gnostics. The Mystics are also numerous such as;

- Mystic engrossed in reading books
- Mystic hafiz and reciter of Quran
- Mystic of kingly invocation
- Mystic of sacrificial invocation
- Mystic upon whom everything is visible
- Mystic of the innerself
- Spiritual Mystic
- Mystic of livelihood
- Animalistic Mystic
- Mystic who has conquered the creation, kings and elite through charms and impressions but remains perplexed
- Mystic having knowledge of *Ilm-e-dawat*
- Mystic of angels who remains amazed
- Mystic of jinn and Satan

Only one out of thousands is the Mystic of Holy Lord who is the Fakir annihilated in Allah and ruler upon both the worlds. He is the knower of Divine secrets. Also, there are the annihilated

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Mystics, immortal Mystics, beloved Mystics, *majdhub* Mystics, admired Mystic, desired Mystic, the Mystics upon whom states of souls and inwards are unveiled.

من کہ عارف حاضرم طالب نبیؐ
قدم بر قدم محمدؐ دین قوی

Explanation: I am the seeker of Holy Prophet and the Mystic present before him. I am firm upon his religion and follow his every step.

The Mystic who is eternally honoured with the Divine vision has nothing to do with reading books, getting messages, notifications and inspirations.

باھوؒ! بہر از خدا وحدت نما
سر بریدہ پیش من طالب بیا

Explanation: O Bahoo! For Allah's sake show us this way. O seeker! Come to me beheaded if you wish to travel it.

The seeker who is an emulator remains ill with the disease of worldly apprehensions. His inner cannot be cured but by immersing in the state of annihilation on having the vision of Allah and then attaining immortality in His company. Allah says;

❖ فِیْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا (۲:۱۰)

Meaning: In their inwards is disease, so Allah has increased their disease. **(2:10)**

The primary status of true seeker of Allah is that the doubtless hidden knowledge is revealed upon him by the contemplation of *Ism-e-Allah Zaat*, every level and status becomes evident upon him and he keeps explaining them in his books. Henceforth, Allah honours him and elevates him to the station of no station

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by the power of Divine absorption. Hence, he becomes unique and immerses in Divinity turning completely towards Allah. He entirely relinquishes the covetousness of making more and more disciples and foregoes the creation, inciting innerself, world and the Satan. Even he is relieved from gaining knowledge and gnosis. Most of his disciples separate from him being distrustful. Only the sincere disciple, who knows the reality of his spiritual guide and understands his status of Divine union, steadfastly remains with him trusting and believing in him fully. The true seeker must gain understanding of all the states of his spiritual guide from beginning till end following the incident of Prophet Moses and Khidr mentioned in sura *Al-Kahf*. In order to cognize the reality of states, deeds, practices and sayings of the spiritual guide, he should understand the inner meanings of the words of spiritual guide. This is the way of knowing the hidden which unfolds the Divine secrets that are bestowed only upon the men of Divine favour and verification. Divine favour is gained by remaining in the Divine company. How can those deprived of the Divine company know these levels as they are liars having dead inward!

عارف آن باشد بود لائق لقا
غرق فی التوحید بیند روئے خدا

Explanation: True Mystic is the one who is eligible for the Divine vision and beholds Countenance of Allah immersed in the Divine Oneness.

احتیاجی نیست پوشیدن چشم
باعیان بین عارفا فضل از کرم

Explanation: O Mystic! Behold Allah evidently by His kindness. You do not need to close your eyes to concentrate.

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None of the levels and ranks of Divine closeness, presence, gnosis, Divine favour, invocation, reflection, verified meditation, true unveiling, right accountability, sainthood, *ghanayat* that absolves from all objections, endless bestowals and the ranks of *Ghawth, Qutb,* Fakir and Dervish are confirmed without the Divine presence and vision gained by *Ism-e-Allah Zaat.* From the holy letters of *Ism-e-Allah Zaat*, the light of Divine Oneness radiates by the power of contemplation. Amidst that light, the seeker engrosses in the Divine vision and annihilates in Allah. Beholding Allah in this way is justified as it is conferred by Allah owing to His kindness, grace and attraction. Whoever denies that this level of belovedness is the bestowal of Allah, eventually turns reprobate demoting from the status of belovedness. Whether he is an ignorant scholar or the scholar of ignorant.

ہر عارفی در معرفت توفیق تر
حق و باطل را شناسد با نظر

Explanation: The Mystic who progresses in the gnosis of Allah, gains more and more Divine favour and insight to distinguish between good and evil.

The seeker of world has dead inward and perplexed existence. He is a cruel brigand for the Muslims as he depraves them from the right path due to his black inward, miserliness and wrong doings. Allah says;

❖ وَلَا تَرْكَنُوْٓا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ (۱۱:۱۱۳)

Meaning: And do not incline towards those who do wrong, lest you be touched by the fire (of hell). **(11:113)**

One who studies the knowledge of monotheism reaching the core of *Ism-e-Allah Zaat,* immerses in it in such a way that neither he remembers reward nor punishment. Whether he is vigilant or ecstatic, sleeping or waking, he remains blessed with

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the vision of Allah in every state being annihilated in Allah. This is the state of the Mystic who is forgiven by Allah and has reached the station of لَا تَخَفْ وَ لَا تَحْزَنْ *(la-Takhf wa la-Tahzn)* meaning: "Do not feel afraid or grieved" **(29:33).** It is a special bestowal upon the practitioner scholars and the perfect Fakirs. O fool, wrong doer, black hearted immodest! Seek only Allah.

If a person spends his entire life wishing to get the knowledge of alchemy of elixir or *dawat* of augmentation or wishes to conquer and rule upon the entire world from east to west, desires to attain the level of annihilation in Allah, have His vision and gnosis, become ruler upon both the worlds, approach the station of independent Fakir, wishes to meet and shake hand with the souls of all the Prophets and Saints, find *Ism-e-Azam* from the verses of Quran, wants to remain in eternal company of Khidr seeing him with eyes, seeks to achieve all the objectives of world and hereafter, then all his wishes can be fulfilled by reading this book. If the seeker cannot find all these treasures of part and whole just in the beginning of reading this book neither ascends to Divine union then either he is ill-fortunate or a wretched. This book is a touchstone for the spiritual guide and the disciple, and also a source to get information about the whole world.

بدہ طالبی را سہ طلاق از قطع سر

طالبی در طلب زن بر زن نظر

Explanation: The disciple who seeks women always remains indulged in them. Such a person should be ousted from the circle of disciples.

آن طالبی طالب زن است شد زن مرید

زن باز دارد معرفت حق و از توحید

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Explanation: The seeker of women is henpecked. Woman prevents from gnosis of Allah and Divine Oneness.

سر بنہ بر کف بیا طالب بی سر
تا ترا حاضر کنم با یک نظر

Explanation: O seeker! Put your head on your palm and come to me beheaded so that I exalt you to Divine presence by a single glance.

نیست طالب کس بود لائق طلب
طالب خود بین بود اہل از کلب

Explanation: There is not any seeker who is true to his desire for Allah. The self-conceited seeker is like a dog.

یک پدر یک پیر یک مرشد نگر
نیست طالب سگ بگردد در بدر

Explanation: Just as a person has only one father, similarly a seeker should follow only one spiritual guide. One who wanders from door to door like dogs is not a true seeker.

ذاکران را شد ذکر با دیدہ ور
ذاکران را شد بہ دیدارش نظر

Explanation: The invocation of Allah blesses the true invokers with spiritual sight and they remain engrossed in beholding Him.

از ذکر ذاکر بہ بیند روئے خدا
بی حضوری ذکر و فکر کی روا

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Explanation: What is the use of invocation and reflection that does not bless with Divine presence! Real invocation makes the invoker behold Allah.

Know that there are eight kinds of the loud and secret invocation. The secret invocation is, in fact, beholding Allah through the contemplation of *Ism-e-Allah Zaat* by the Divine favour. It grants verified authority upon the part and whole. The invoker of secret invocation always remains blessed with Divine presence and closeness and gains the power of all-seeing. True invocation makes one observe everything visibly with open eyes. The eight kinds of invocation are; the invocation by eyes, the invocation by ears, the invocation by tongue, the invocation by hands, the invocation by feet, the invocation by inward, the invocation by soul and the invocation by secret (inner part). The invocation by eyes makes the invoker behold the Divine Face and grants him closeness of Allah immersing absolutely in the Divine Oneness. Hence, his ears, tongue, hands, feet, inward, soul and secret engross in invocation. The emulators are far away from the gnosis of Divine Oneness.

دیدہ دل دیدار بردہ روح سپردم با خدا
غرق فی التوحید گشتم این بود وحدت لقا

Explanation: I have drowned in the Divine Oneness and attained unification consigning my soul to Allah and engrossing the inner eyes in His vision.

Know that there is not any wall or mountain between the men of vision and the Divine vision. Rather, there is the devil of inciting innerself which is harder than the wall and most difficult to kill. The spiritual guide first of all kills the devil innerself which is the friend of Satan with the sword of *Ism-e-Allah Zaat.* Hence, it dies and is removed from between Allah and His slave. Then the Divine vision is revealed and the seeker perpetually

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beholds Allah. The perfect spiritual guide who is a man of sight raises this heaviest curtain on the very first day by the power of his sight and blesses the seeker with the vision of Allah. The spiritual guide who cannot do this is not eligible to give persuasion of righteousness. He is foolish, disrespectful and an immodest. Which is the medium towards Divine closeness and vision of Allah? It is the contemplation of *Ism-e-Allah Zaat* and the Divine presence gained by Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. It is said that:

❖ اَلْحَاضِرَاتُ فَوْقَ الْكَشْفِ وَالْكَرَامَاتِ

Meaning: Divine presence is superior than unveiling and miracles.

Allah and the Holy Prophet are disgusted of the one who denies the Divine vision and does not believe in it. He is surely a hypocrite and his abode will be the lowest pit of hell. The perfect spiritual guide sanctifies the entire existence of the seeker on the very first day by the contemplation of *Ism-e-Allah Zaat* and turns it to Divine light. Henceforth, elevates him to the Divine presence by the power of his attention and grants him the vision and closeness of Allah making him desirable in the court of Allah. It is obligatory upon the spiritual guide to exalt the true seeker of Allah to this level on the very first day. The perfect spiritual guide firstly elevates the seeker to gnosis of Allah and presence of the Mohammadan Assembly by his attention then blesses him with persuasion. It is not at all difficult for the spiritual guide who is eternally honoured with Divine presence and vision, to bestow these blessings upon his disciples. Whomsoever, the perfect spiritual guide blesses with persuasion by the contemplation of *Ism-e-Allah Zaat*, substitutes his existence with his own by making him annihilate in the spiritual guide and

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grants him status equal to his own. Some foolish disciples consider their guide a man of gnosis and presence when actually he is far away from Allah. They misunderstand a seeker of filthy and carrion world as a Mystic possessing the vision of Allah.

بشنو شد مرا تلقین از حضرت نبیؐ

قدم دم در یکدمی بر دین قوی

Explanation: Listen! The Holy Prophet himself blessed me with persuasion which made me firm upon the religion in a single moment.

بی حضوری مرشدی مردود تر

کی رساند طالبان را با نظر

Explanation: The self-styled spiritual guide who is deprived of the Divine presence is a reprobate. How can he grant spiritual elevation to his disciples by his sight!

من ناظرم ہم حاضرم رہبر خدا

کس نیابم طالب لائق لقا

Explanation: I am an omniscient and omnipresent guide towards Allah but I could not find any true seeker eligible for the Divine vision.

گر بیابم طالبی موفق تر

مرتبہ بخشم باو بہ از خضرؑ

Explanation: If I could find any true and strong seeker of Allah, I would bestow him a status greater than Khidr.

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گر بیابم طالبی صادق صدیق
ہر دمی رہبر شوم با حق رفیق

Explanation: If I could find any truthful and sincere seeker, I would guide him every moment and bless him with the Divine company.

The level of Divine vision is under the authority of Allah, He grants it by His grace in the world and hereafter to whosoever He wishes and keeps deprived whom He wills. Allah says;

❖ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: Whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(17:72)**

خوش ببین دیدار را گر دیده ای
معرفت بردار گر برسیده ای

Explanation: If you are blessed with the Divine vision, enjoy it fully and if you have reached Allah then gain His gnosis perfectly.

Every good deed, devotion, knowledge, virtue and obedience is meant to have the vision of Allah. The men of Divine vision are inclined towards none but the Divine vision.

ہر کہ منکر از خدا دیدار شد
امتِ نبویؐ نباشد خوار شد

Explanation: Whoever denies the vision of Allah is disgraced and debarred from the nation of Prophet Mohammad.

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The strength to behold Allah and the power to exalt to the Divine vision is possessed only by the followers of *Qadri*[19] order. If a follower of any other order claims it, then surely he is a liar, boaster and veiled. One who wishes to step into the arena of *Faqr* and inner gnosis of Divine Oneness must first of all purify and adorn his existence with knowledge and make it mature by gaining knowledge because without knowledge, it is impossible to recognize Allah. There are two kinds of knowledge;

- The conventional exoteric knowledge which is needed for affirmation by tongue.
- The esoteric Divine knowledge which is not written in books and is gained by the contemplation along with the glorification (of *Ism-e-Allah Zaat).* It is mandatory for the inward confirmation.

The esoteric knowledge is delightful for the soul as it confers the beneficence of graciousness, Divine vision, immortality and modesty. When the esoteric knowledge is revealed by the contemplation of *Ism-e-Allah Zaat,* the entire exoteric knowledge merges with it by the Divine favour just like salt mixes in food or the bubble drowns in water. The esoteric knowledge is gained by seeing visibly without reading verbally. It annihilates the inciting innerself and enlivens the inward. This knowledge is imparted in the spiritual institution of the Prophets and Saints where the lesson of closeness of Allah is taught. Neither is there inciting innerself nor Satan or worries of the world, neither the inward nor soul or body, only the Divine light exudes in which the knowledge of vision of Allah is acquired and the seeker is honoured with the Divine vision. This is the most credible and verified knowledge and its saintly scholar never annoys people. The knowledge of contemplation assimilates in his entire existence and he is conferred with Divine company and presence. He is the

[19] Whenever sultan Bahoo mentions *Qadri* order, he actually refers to the *Sarwari Qadri* order

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Sarwari Qadri Awaisi[20] Saint by birth and the Divine scholar annihilated in Allah, traveler of Divinity and the man of institution of station of no station. Such seekers are only the followers of *Qadri* order. If follower of any other order claims this level, he is just boasting and lying. In the *Qadri* order, this lesson is taught on the very first day and the seeker is admitted in the institution of station of no station where he gains the Divine knowledge. Without any struggle he becomes the scholar of Divine secrets and indifferent to all needs.

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علم یک ادب است دانستن حیا

و ز علم حاصل شود رویت خدا

Explanation: Knowledge is a manner to learn modesty. The vision of Allah is the outcome of knowledge.

علم یک نور است عالم با حضور

هر که این علم نداند بیشعور

Explanation: Knowledge is light and its scholar is blessed with Divine presence. One who is ignorant to this specific knowledge is unwise.

علم یک سرّ است باشد یک سخن

یک سخن را یافتن از کنہ کن

Explanation: Knowledge is a Divine secret which is only a word. That secret word is found by reaching the core of Divine command ‘Be’.

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[20] *Awaisi* way is the esoteric way in which the seeker gains spiritual beneficence from the Holy Prophet or any other Saint directly.

علم یک راز است بودن بی آواز
ہر کہ محرم راز عالم بی نیاز

Explanation: Knowledge is a soundless secret. Whoever comes to know that secret becomes a scholar indifferent to everyone.

علم توحید است باشد معرفت
عالم عارف بود عیسیٰؑ صفت

Explanation: True knowledge grants gnosis of Divine Oneness and its scholar is the Mystic possessing attributes of Christ.

مردہ را زندہ کند با سخن قُمْ
غرق فی التوحید از خود بہ گم

Explanation: Like the Christ, he can give life to dead by saying قُمْ بِاِذْنِ اللّٰہِ *(Qum Bi-Iznillah)* meaning: "Rise by the command of Allah". Possessor of this attribute is immersed in Divine Oneness losing his own existence.

The scholar Fakir gains gnosis and union of Allah-the Eternal from the knowledge of Divine presence and his inward is purged by engrossing in its study. This knowledge enlightens the Mystics making them ruler of both the worlds, hence the conventional and verbal knowledge is left useless for them. Know that they are stationed at the highest level of closeness with Allah and remain in His company. By the Divine favour, the man of Divine vision is eventually raised to the level of master of the worlds Fakir and is honoured with the power of اِنَّ اللّٰہَ عَلٰی کُلِّ شَیْئٍ قَدِیْرٌ meaning: "Certainly Allah is All-Powerful to do everything" **(2:20).** He becomes the immortal Mystic scholar and enlightened researcher having command over both the worlds and the entire

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creation is enslaved to him. He possesses the ability of all-seeing and the Guarded Tablet remains under his study along with its exegesis. He is permanently present in the Mohammadan Assembly and an omniscient and authoritative ruler upon the souls in graves holding the power of "Rise by the command of Allah". Know that the master of worlds Fakir is one who possesses fourteen kinds of knowledge, fourteen kinds of wisdom, fourteen kinds of attention, fourteen kinds of contemplation, fourteen kinds of authority, fourteen kinds of concentration, fourteen kinds of Divine favour, fourteen kinds of mystic ways, fourteen kinds of verification, fourteen levels of gnosis, fourteen levels of Divine Oneness, fourteen levels of isolation, fourteen levels of separation, fourteen levels of renunciation, fourteen levels of trust upon Allah, fourteen levels of Divinity, fourteen levels of Divine presence, fourteen levels of annihilation, fourteen levels of immortality, fourteen levels of esoteric initiation, fourteen levels of esoteric purgation, fourteen levels of Divine secrets and fourteen levels of breath. When all of these come under his practice, he becomes the accomplished and comprehensive practitioner. Afterwards, gains command over the essence of *jamiat* and reaches the level of اَلْفَقْرُ لَايُحْتَاجُ(*Faqr* needs nothing). He neither needs nor seeks anything from anyone. Such is the status of the master of worlds Fakir who is the real man of command having perfect authority upon all the levels of acquiring the Divine attributes and closeness of the Divine Essence. Allah says;

❖ فَاسْتَقِمْ كَمَآ اُمِرْتَ(۱۱:۱۱۲)

Meaning: So remain firm-footed as you have been commanded. **(11:112)**

For him, life and death are the same, grave and closeness of Allah are the same, Divine light and presence are the same, Divine vision and refulgence are the same, singularity and Oneness

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are the same, ‘rise by the command of Allah’ and ‘rise by my command’ are the same, visibility and the spiritual eyes are the same, sleeping and awakening are the same, studying good or evil are the same, Guarded Tablet and the tablet of mind are the same, hunger and satiation are the same, silence and speech are the same, ecstasy and vigilance are the same, union and separation are the same, beginning and end are the same, *ghanayat* and righteousness are the same, the physical world and the realm of Divinity are the same.

The foundation of this way is the Divine presence that is gained by fourteen kinds of Divine favour in such a way that in the very beginning, the true seeker dives in the ocean of faith after its sincere affirmation by tongue and confirmation by inward. Hence, his entire existence is purified and he becomes the friend of Allah. His pure faith leaves no objections or complaints in his being and he is purged of all appetites and lusts. His physical and spiritual being is completely sanctified and he becomes a modest and obedient seeker of vision of Allah. Secondly, the true seeker steps in *Faqr* steadfastly and obediently in such a way that he never turns back from it till death by the grace of Allah. His faith upon Allah is perfected, as Allah says;

❖ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ (۱۵:۹۹)

Meaning: And worship your Lord till you attain the final level of certainty. **(15:99)**

Thirdly, the true seeker himself cuts his head with the dagger of love in his desire for Allah and converses with Allah without head and tongue. After this he becomes eligible for the Divine persuasion, his beheaded existence is granted immortality and the seeker is considered deserving for presence in the court of Allah and His vision. Hence, he is conferred with verified contemplation, Divine presence, favour, authority, observation

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and vision. Certainly, this is the status of the truthful seeker who is eligible for the Divine persuasion.

Explanation of the assembly of Divine vision which is the destiny of lovers, Mystics and those blessed with Divine vision and union is that they get the honour of performing services in it at fourteen levels on the basis of their trust and certainty. In reward they gain *jamiat* and inner peace. They are the beheaded men of sight who are eternally blessed with Divine presence and vision.

مراقبہ مذکور ذکر و با فکر

این ہمہ دام است دگران این ہنر

Explanation: Meditation, invocation and reflection are all traps and the skill of followers of other ways.

با نظر دیدار بر صاحب نظر

بی لقا دیدار کاذب سر بسر

Explanation: The real men of sight behold Allah clearly. Without the vision of Allah, everything is an absolute lie.

طالب از مرشد طلب دیدار کن

دل شود بیدار دیدہ وا ز کن

Explanation: O seeker! Only seek the vision of Allah from the spiritual guide. When he will enliven your inward by the command of 'Be', your spiritual eyes will be opened.

تا شوی عارفِ خدا صاحب عیان

میرسی لاہوت وحدت لامکان

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Explanation: Then you will become the Mystic with candid sight reaching the realm of Divinity and the station of no station.

One must know, which is the attention, contemplation, authority, reflection and breath that bestows the vision of Holy Lord in just one spell of these all. Hence, the seeker is liberated from the physical body of four elements, adopts the spiritual attributes and immerses in the state of annihilation in Allah. That single attention, single contemplation, single authority, single reflection and single breath is that which exalts the seeker to the assembly of Prophets, Messengers, Saints and Sufis and makes him a special servant in the Mohammadan Assembly granting him presence before the Holy Prophet, his great Companions, People of Cloak, all the spiritual leaders and interpreters of law. He becomes the favourite of Shaikh Abdul Qadir Jilani-the ruler of all rulers and the man of command who grants him specific services. Henceforth, he is chosen for worldly and religious ventures and gains gnosis, Divine Oneness, *jamiat* and comes to know the reality of every part and whole. Becoming independent of all needs, he conquers all the creations and gains authority upon them. If, with that unique attention, contemplation, authority, reflection and breath, the seeker joins his breath with the breath of Gabriel, the conveyor of revelation, answers of all his questions along with the knowledge of reasoning are inspired in his inward from the closeness of Allah through revelations and spiritual messages. Explanation of all the verses of Quran and Hadiths as well as all the Divine secrets are revealed upon him gradually. All these inspirations and messages from the Divine closeness annihilate the innerself of the seeker, the hidden knowledge is exposed upon him and he becomes enlightened. If the seeker merges his breath with the breath of angel Michael with a single spell of attention, contemplation, authority, reflection, breath, absorption and Divine presence, it starts raining instantly by Allah's command and rains as much as he wishes. By the grace of Allah and benediction of the Divine presence gained

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through *Ism-e-Allah Zaat*, Gabriel and Michael come under his authority and always obey him attentively. Further, if the seeker merges his breath with the breath of angel Raphael with a single spell of attention, contemplation, authority, reflection, breath, absorption and the Divine presence gained by *Ism-e-Allah Zaat*, that breath sounds like the trumpet of Raphael and the country or region tormented by the seeker is desolated immediately, never to be populated again till the doomsday. If the seeker merges his breath with the breath of Azrael with a single spell of attention, contemplation, authority, reflection, absorption and the Divine presence gained by *Ism-e-Allah Zaat*, the seeker seizes the soul of his enemy by the power of breath of Azrael. He contemplates the figure of enemy and takes his life by gripping it with his authority so strongly and harshly that the enemy cannot take even a single breath and dies. Whether that abhorrent enemy is the inciting innerself, the infidels, the cruel who torture the Muslims, the irreligious or the heretics who have turned away from the Mohammadan faith.

Single attention and contemplation of the perfect Fakir, authority of the accomplished Fakir, reflection of the supreme Fakir and absorption of the comprehensive Fakir is better than reciting *dawat* and performing forty day struggles in seclusion thousand times, doing invocation and reflection infinitely, gathering enormous army or spending wealth excessively. The effects of attention of perfect Fakir, who is annihilated in Allah and knows to execute his attention from the Divine closeness, thrive with every passing day and never end until the doomsday. Whomsoever Allah blesses, blesses through the medium of Dervishes. Such a perfect Fakir is a beheaded man of Divine levels and knower of secrets of the Holy Lord.

چون کنم پہنام آن است لایزال
جلوۂ انوار بخشد با وصال

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Explanation: How and why should I hide the One Who is Eternal and blesses with the manifestation of His theophanies and union!

چون کنم پنہنام آن دائم بقا

جلوۂ دیدار بخشد با لقا

Explanation: How and why should I hide the One Who is Immortal and blesses with manifestation of vision of His sacred Countenance!

چون کنم گمنام نامش بیشمار

و از نام او دل زندہ با اعتبار

Explanation: How could I declare Him anonymous who has infinite names and His personal name (*Ism-e-Allah Zaat*) is the source of inward life and certainty.

پس دیدن دیدار میباشد روا

روز اول فقر می بیند خدا

Explanation: Beholding Allah is absolutely justified and the people of *Faqr* behold Allah on the very first day.

This is also the level of beheaded men of contemplation of *Ism-e-Allah Zaat*. Its contemplation is the sword. If the man of contemplation puts this sword on someone's neck through contemplation, his head is cut certainly. Contemplation is like the spear or the blade of spear. If the man of contemplation injures someone with this spear of contemplation, he dies immediately. Contemplation of *Ism-e-Allah Zaat* is utterly the Divine favour and the man of contemplation is verily a powerful king of all the climes. Contemplation is like the staff of Moses, contemplation is like Namrud's pyre lighted to burn Abraham which turned into garden, contemplation is like the Miraj of Prophet

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Mohammad, contemplation is cup of Jamshid[21], contemplation is Alexander's mirror[22], contemplation is the knowledge of Adam about which Allah says;

❖ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And Adam was taught the Divine knowledge of all the beautiful names of Allah. **(2:31)**

Contemplation is a treasure and its possessor is absolved of all needs and pains. Contemplation is alchemy and its possessor has command over all the alchemies of part and whole. Contemplation is such a practice whose practitioner is closest to Allah. The special seeker who is perfect in contemplation is dominant over everyone. Although, contemplation of the Hidden makes the seeker converse with Allah through inspiration and blesses with His kindness, but in fact, the contemplation secretly takes the seeker to Divine presence. These levels are achieved by contemplation only if you cognize the Divine Oneness that results from contemplation and gain every knowledge through contemplation. Contemplation is the bestowal of the perfect spiritual guide through which he confers the Divine vision and closeness. A few kinds of contemplation are; the contemplation of spiritual flight, the contemplation of Divine presence, the contemplation of spiritual delight, the contemplation of forgiveness, the contemplation of invocation of Divinity, the known contemplation, the contemplation of graves, the contemplation which replete the inward and the contemplation of spiritual matters. Which deed makes the contemplation continued, effective and useful? Which is the contemplation that grants *jamiat*? By which practice the seeker gains such authority from east to west that he can kill his enemy through contemplation in just a moment?

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[21] Goblet of Persian king in which he could view the whole universe
[22] Polished steel mirror installed by Alexander to detect the movement of enemy ships

دم مثل دریا دم از دم شناس
اہل دم با دم شناسد ہر لباس

Explanation: The breath is like a flowing river, achieve its reality from those who recognize it. These men of breath recognize it in whichever attire (body) it appears.

عالمی در دم دمیدہ دم تمام
دم روان بود اعلام ز پیغمبرؐ پیغام

Explanation: The universe is created with a single breath and will expire in a single breath. That specific breath continues by the order of the Holy Prophet.

دل دمی با روح گردد خاص نور
کل مخلوقات از دم شد ظہور

Explanation: When the breath combines with the inward and soul, it converts to special Divine light. Every creation came into being by the power of breath.

دم ہمیشہ می بود مثلِ ہوا
دم کہ فی اَللّٰہُ ذات می بیند خدا

Explanation: Breath is like the air. The breath which is immersed in the invocation of *Ism-e-Allah Zaat*, grants vision of Allah.

Such men of breath are the divine and spiritual scholars. While, the scholars of inciting self, the scholars of words, the scholars of exoteric knowledge, the hypocrite scholars who take bribe and the scholars who make satanic plans are all unaware of the true hidden knowledge and the knowledge related to the realm of Divinity. How can the scholars having dead souls and

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animal traits know these levels! They are always engaged in gaining knowledge that enhances greed and covetousness and creates troubles.

دم دلالت میکند ارواح را

دم کہ روح در جسد شد حکم از خدا

Explanation: The breath proves the presence of soul in the body, as it was the breath that made the soul enter the body by the order of Allah.

Allah says;

❖ وَنَفَخْتُ فِيهِ مِنْ رُّوْحِیْ (۱۵:۲۹)

Meaning: And I breathed My Soul into him. **(15:29)**

Human beings breathe in two steps i.e. inhale and exhale. When a person inhales, the angel who is appointed as a guard upon the inhaling breath asks Allah whether he should seize that breath inside the body or let it come out so that the person could exhale. The angel who guards the exhaling breath asks the same at every exhaled breath. Hence, for each and every breath the angels take permission from the Holy Lord. The breath which comes out with the contemplation of *Ism-e-Allah Zaat* immediately converts into a special form of Divine light and reaches the court of Allah as a priceless pearl. If wealth of both the worlds as well as the heaven is gathered, it would be less than the price of that eternal pearl. The breath is precious and incomparable. That is why the Fakirs who are men of contemplation are called the treasurers of the treasures of Allah. The real worth of breath is only known to the Mystic Fakirs who are the explicit scholars as they can absolve a person of all worries in just a breath. One whose breath's essence is Divine light, his inward is appreciable in Allah's sight. He is the man of authority, whether he is famous among people or not. Hadith;

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❖ اِنَّ اللّٰہَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَلَا یَنْظُرُ اِلٰی اَعْمَالِکُمْ وَلٰکِنْ یَّنْظُرُ فِیْ قُلُوْبِکُمْ وَنِیَّاتِکُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inward and intentions.

The man of contemplation whose breath is Divine light, is always inwardly engrossed in gnosis, love, observation and vision of Allah owing to his Divine closeness due to which the light is enhanced in his inward. On the other hand, breath of those having dead inward reaches Satan. As a result, apprehensions, illusions, evil whispers and depraving obsessions are created in their inward. This eventually increases greed, covetousness, infidelity, polytheism, hypocrisy, conceit, lust and other such indecencies that make their inward more filthy and rusty. Hence, their dead inward becomes more and more despicable.

ہر دمی دو دم بود دم راہبر

دم بدم شد نور دم با دم قہر

Explanation: Every breath has two steps (inhale and exhale) which lead to two ways. One step of the breath taken with invocation of *Ism-e-Allah Zaat* becomes Divine light while the other torments the inciting innerself.

دم ز دم اسرار یابد از خدا

دم کہ با شیطان رود کفر از ہوا

Explanation: The breath which combines with the breath (of spiritual guide) acquires Divine secrets from Allah. The breath which joins Satan leads to infidelity and appetites of innerself.

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از دمی دیدار شد آندم چہ نام
زاں دمی گردد فنا عالم تمام

Explanation: What name should be given to the breath which passes in the vision of Allah! Such a breath can annihilate the entire cosmos.

دم کہ روح با دم برآید شد بقا
زان دمی زندہ شود عالم خدا

Explanation: The breath that is exhaled combining with the soul, becomes immortal. Such breath can recreate the entire creation of Allah.

در دمی دل دائرہ روحش درو
دیدۂ دیدار از دم دل بجو

Explanation: The breath encompasses the inward and the soul. Gain the eyes blessed with Divine vision from the breath.

You must obliterate everything other than Allah from your inward. This is the way of purified inward which is blessed with the kindness of Allah and leads to gnosis, nearness, vision, *Faqr*, righteousness, *jamiat*, persuasion and guidance. These blessings are transmitted esoterically from heart to heart, sight to sight, attention to attention, reasoning to reasoning, contemplation to contemplation, authority to authority, reflection to reflection, inward to inward, soul to soul, secret to secret, observation to observation, spiritual eye to spiritual eye, annihilation to annihilation, immortality to immortality, vision to vision, trust to trust, certainty to certainty and Oneness to Oneness. Neither by emulation or rituals nor from tongue to tongue, ear to ear, hand to hand, feet to feet, physical eye to physical eye, wrath to wrath, conversation to conversation, issue to issue or condition to condition. Its

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extremity is perfect gnosis, Divine observation, *jamiat* and beholding Divine beauty which is everlasting in every condition.

If a heretic fakir or mendicant demands any unlawful or filthy thing from you, give it to him as it will substitute the filth and undesirable traits from your existence as well as purify your progeny and disciples. That heretic will be held responsible for the filth just as the executioner takes the responsibility of killing.

Purity and adornment of sharia lies in following it with modesty and for the sake of gnosis of Allah. Sharia keeps the person safe and under the refuge of Allah till the doomsday blessing him with felicity. Every way repudiated by sharia is sheer infidelity. What is sharia and what is infidelity? Sharia is the way followed by Prophet Mohammad. One who follows each and every step of the Holy Prophet and always obeys sharia, achieves presence of the Mohammadan Assembly and acquires entire knowledge of verses of Quran and Hadith directly from the Holy Prophet who is eternally alive. This is the verified sharia which is achieved by the Divine favour. Whoever denies the presence of Mohammadan Assembly and hides the gnosis of Allah, is a liar and infidel. The basis of sharia is Islamic jurisprudence, *Faqr*, Divine Oneness, gnosis and union of Allah. The basis of infidelity is worldliness, arrogance, conceit and other such indecent acts which lead to decline.

❖ اَلْاِسْلَامُ حَقٌّ وَالْكُفْرُ بَاطِلٌ

Meaning: Islam is the truth and infidelity is falsehood.

Know that spending a moment in the passion and pleasure of Divine closeness, vision, presence and observation with *jamiat* is better than the emperorship of thousands of Solomon empires. When the doomsday would occur and the spirits would come out of their graves, the worldly people would have their backs towards

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Qibla[23] instead of faces because they had turned their backs towards the Fakirs miserly and never faced towards them during life. None can achieve the level of *Faqr* unless one becomes beheaded by sacrificing himself.

نیست آنجا سر نہ پا نہ جسم و تن

ہم جلیس رب بود با انجمن

Explanation: The body perishes at the point where one enjoys company of Allah.

من پا را سر ساختم سر پا شود

غرق فی التوحید شد این راہ بود

Explanation: I exchanged my feet with head and covered the way to immersion in Divine Oneness.

بی سران را علم زان باشد کلام

بیزبان ہمسخن باشند ہر دوام

Explanation: The beheaded ones keep conversing with Allah voicelessly and gain knowledge from that conversation.

سر بریدہ شو بیا ای طالبا

اشتیاقی گر ترا دیدن خدا

Explanation: O seeker! If you are truly passionate to behold Allah, travel towards Him beheaded.

[23] Direction towards Kaaba, symbolically refers to the right direction i.e. the direction towards Allah.

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در سری سرّ است زان روشن ضمیر

این بود اسرار فی اللہ با فقیر

Explanation: In your head, lies the Divine secret that will enlighten you. It includes the secrets of becoming the Fakir annihilated in Allah.

بی سران را سرِّ وحدت پیشوا

بی سران بینند دیدارِ خدا

Explanation: The beheaded are led by the Divine secret of Oneness and they behold the vision of Allah.

سر بریده بی سری سر تاج شد

بی سران را دائمی معراج شد

Explanation: Those who sacrifice their head for Allah are blessed with eternal Miraj and are crowned without head.

در سری سرّ است اسرارش تمام

سرّ سر را می برد در ہر مقام

Explanation: In your head lie all the Divine secrets that will be revealed when the head is cut. Those secrets will lead you to all the stations.

غوطہ خوردم در بدریائے عمیق

یافتم تحقیق چون شد حق رفیق

Explanation: I dived in the deepest ocean (of Oneness) and found complete verification when the Truth blessed me with Its company.

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بی سران را علم باشد از کجا
شد مرا تعلیم علم از مصطفیٰؐ

Explanation: From where do the beheaded gain knowledge? I am educated by the Holy Prophet.

بی سران را زندگانی لازوال
واردات علم است با قرب از وصال

Explanation: The beheaded are blessed with eternal life. Knowledge descends upon them from the Divine closeness and union.

بی سران را سیر باشد ذات نور
بی زبان خوانند ورد یاغفور

Explanation: The beheaded are ever travelling in the light of Divinity and reciting *Ya-Ghafoor*[24] without voice.

گاه در جذب است غضب خویشتن
گاه جمعیت یافتن دارالامن

Explanation: At times, they are absorbed in wrath upon their ownself and at times in the shelter of peace being calm and composed.

بی ذکر و فکر است بی فکر از فکر
گر ترا چشم است دیدارش نگر

Explanation: If you have got the spiritual eyes, behold the Divine vision. Then you will be doing invocation and reflection without actually doing it.

[24] Name of Allah, meaning 'the most Forgiving'

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ہر کہ بی سری بیند خدا دیدن روا

کس نہ بیند با چشم سر خدا

Explanation: Beholding Allah is justified only for the beheaded. No one has ever beheld Allah with the physical eyes.

دیدہ از دیدار دادی تو مرا

بدیدن جز غیر تو آید حیا

Explanation: It is You Who blessed me with the eyes that could behold You. Hence, I feel embarrassed to see anyone other than You.

از دیدۂ دیدار رحمت می نگر

گر ترا چشم است ای صاحب نظر

Explanation: O man of sight! If you have spiritual eyes that can behold Allah, then view His kindness prevalent everywhere.

باھوؒ از میان ھو چشم می بیند خدا

درمیان ھو ببین وحدت صفا

Explanation: Bahoo beholds Allah with the eyes of *Hoo*. Absorbed in *Hoo*, he views pure Divine Oneness everywhere.

Allah says;

❖ فَاَیۡنَمَا تُوَلُّوۡا فَثَمَّ وَجۡهُ اللّٰهِ ؕ (۲:۱۱۵)

Meaning: Wherever you turn, you will observe the Divine Face. **(2:115)**

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خوش ببین قدرت خدا انوار را

و از میان انوار بین دیدار را

Explanation: See the lights of Divine Nature clearly and behold Allah in those lights.

If someone says that this book lacks literary maturity, then its answer is that it contains the sweetness of honey mixed in butter. No doubt, the work of poets is mature due to their intellect, knowledge and communication skills but the knowledge of Fakirs come from the Divine presence. The poets and their poetry are far away from the Divine presence.

You must know that since many years I have been searching for the seekers of Allah who deserve to be blessed with my special spiritual attention but could not find even one. What do we mean by spiritual attention? Exoterically, attention is the Divine favour while esoterically it is the verified witness. If the perfect man of attention becomes attentive towards an infidel with his absorbing contemplation, the infidel will lose his self-control and would sincerely recite the Islamic creed which would enlighten his five senses. If the perfect man of attention becomes attentive towards a worldly man with his absorbing contemplation, he will immediately renounce worldliness. If he attends towards an ignorant, he will instantly become a scholar blessed with the inspirational knowledge and gnosis and will be raised to the level of Mystic of Holy Lord having explicit sight and stationed in the station of no station. If the perfect man of attention blesses a scholar with his attention replete with absorbing contemplation, the scholar immerses in the state of annihilation in Allah in such a way that his inward constantly recites اَللّٰہُ, he forgets his entire exoteric and conventional knowledge and does not even recognize ABC. If the man of attention attends toward the earth with absorbing contemplation, all the treasures of earth and skies, the entire panacea alchemies and their practitioners, all the

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humans, perfect Fakirs and Saints whether dead or alive as well as all the jinn, angels and supernatural beings become present before him. This is the way of exoteric attention (of spiritual guide) which has been the Divine favour since the day of Divine covenant and results from the Divine closeness. It is the way of verified esoteric attention and authority gained from Divine company through faith and certainty. When a man of esoteric attention engrosses in the contemplation of *Ism-e-Allah* sacrificing his life, the *Ism-e-Allah* carries him to the station of unification with the Holy Lord where he is honoured with Divine presence and vision of the Divine light.

نیست آنجا علم و دانش عقل و آز
نیست آنجا ذکر و فکر و نی آواز

Explanation: At the station of no station, neither is there knowledge, intellect, wisdom, greed nor invocation, reflection or any sound.

نیست آنجا بینائی نہ شنوائی نہ گو
این ہمہ غیر است از خود دل بشو

Explanation: Neither there exist the physical senses of sight, hearing or speech. All these are other than Allah so obliterate them.

گر تو خواہی دیدن وحدت خدا
در زندگی یکبار شو از خود فنا

Explanation: If you want to behold Oneness of Allah, annihilate yourself during life.

این بود عارف خدا عاشق خدا واصل خدا
این بود دیدار بودن جان فدا

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Explanation: Only such a seeker can sacrifice his life and become the true Mystic and lover of Allah blessed with His union and vision.

The practitioner Fakir and the perfect Dervish can grant and reveal entire knowledge from the verses of Quran through the knowledge of vision.

ہر علم وا میشود از اسم ذات
ہر کہ خواند ذات عارف شد نجات

Explanation: Every kind of knowledge is unveiled by *Ism-e-Allah Zaat.* Whoever recites it, becomes the salvaged Mystic.

Know that this is the knowledge of mysticism and Divine Oneness which is the destiny of friends of Allah who are One with Him. Those who consider such Fakirs crazy are fool themselves. The worldly people are men of intellect and lusts, they are deprived and unaware of the status of Fakirs.

آن علم دیگر عقل دیگر شعور
از توجہ ذات جثہ گشت نور

Explanation: The Fakirs are blessed with a specific kind of knowledge, intellect and conscience. Their existence has turned to Divine light by the attention of Essence.

When the inciting innerself is annihilating, fear of Allah, repentance, amazement and restlessness are produced in the existence of the seeker. The passion and love for Allah are enhanced and become dominant day by day. It results in gnosis, Divine observations, presence and closeness. Hence the inward is purified, soul gains immortality and the existence gains *jamiat* by the Divine vision. Perfect is the one who reveals every knowledge through the holy verses of Quran and his words grant the gnosis and union of Allah. These are the true levels as they

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are from the Truth. When the Truth envelops the existence from head to toe, falsehood is entirely exterminated. This is the verified esoteric attention which has authority to affect in a specific way. One who knows to apply the esoteric and exoteric attention and the verified and favoured attention, his attention can encompass the six dimensions and bring them under his contemplation such that he can hold both the worlds in his fist and view them on the back of his nail. Do not consider it strange or raise objections upon it as making objections and finding faults prevent from gnosis and righteousness. The Holy Prophet said;

❖ كُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ

Meaning: Every esoteric deed that is opposite to the exoteric deed is false.

Which is considered the true exoteric deed? That which is pure of polytheism and hypocrisy. What is the real esoteric deed? To annihilate in Allah. If you are a Sayyid, seek authentication from Prophet Mohammad. If you are a *Qureshi*, have painful soul. If you are a scholar, seek Dervishism. One should be a true Dervish which does not mean begging from door to door. If you are an ignorant, seek knowledge; the knowledge which takes you to the truth because without reaching the truth you cannot recognize the false. The perfect spiritual guide grants all these levels to the true seeker by his attention.

بادشاہی گنج بخش درویش کو

بادشاہی ملک از درویش جو

Explanation: Dervishes grant emperorship to the kings, so seek monarchy from a true Dervish.

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هر کہ خواہد بادشاہی ملک را
بادشاہی میکند حکم از خدا

Explanation: If someone asks a Dervish to bless him with emperorship, he is granted by the order of Allah.

بر در درویش رو ہر صبح و شام
تا ترا حاصل شود مطلب تمام

Explanation: Visit the Dervish day and night if you want to achieve all your goals.

گر ترا بر سر زند سر پیش نہ
خدمتی بہر از خدا درویش بہ

Explanation: Do not object if he treats you harshly and serve him sincerely for the sake of Allah.

درویش را بشناختن زین دو صفت
اہل توحیدش تصرف معرفت

Explanation: Dervishes can be recognized by these two attributes; they are men of Divine Oneness and possess gnosis of Allah.

درویش را دائم بود مجلس حضور
کی بود درویش این اہل از غرور

Explanation: Dervishes are always present in the Mohammadan Assembly. How can these arrogant be considered Dervishes!

نیست آن درویش در پیشی کند
با اہل دنیا نسبت خویشی کند

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Explanation: Those who beg from door to door and keep relations with worldly people are not Dervishes.

صفت درویشان بود فضلش کرم

کی بود درویش این اہل از صنم

Explanation: Dervishes are kind and gracious. The idol worshippers cannot be Dervishes.

غالبم درویش ہم عارف فقیر

والیم صاحب ولایت ملک گیر

Explanation: I am the dominant Dervish and a Mystic Fakir; I am the ruler of the kingdom of sainthood.

طالبا از من طلب از من بخواہ

از خود دہم یا میدہانم از الٰہ

Explanation: O seeker! Ask me whatever you wish. I will give it to you myself or get you blessed with it from Allah.

Listen O saintly scholar! O oblivious scholar and Saint! Why are you drowned in this filthy and carrion world? Numerous people are crazy to achieve two practices but it is very difficult to accomplish them; one is the practice of alchemy which cannot be achieved without its perfect practitioner and other is the gnosis and closeness of Allah which cannot be accomplished without the perfect spiritual guide. By the grace and favour of Allah, I am accomplished in both of them as these are the basic practices of perfect seekers.

ہم عالم ہم کاملم ہم حق نما

احتیاجی کس ندارم جز خدا

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Explanation: I am the perfect practitioner and guide towards the Truth. I need none except Allah.

Surely! One who perpetually remains attentive and engrossed in Truth, both the worlds and whatever is in them obey him and all the jinn, humans and angles become his slave. Only Allah! Everything other than Allah is lust. Listen O seeker of lusts of the inciting innerself having animalistic traits! Listen O oblivious, unwise, unaware and deprived of gnosis and closeness of Allah ! Record of two kinds of deeds of a person is kept, the esoteric and the exoteric deeds. Whatever comes out of a person's mouth is recorded by the twin recording angles (*Kiraman Katibeen*) while whatever passes from his inward is written in the Divine record book of the Eternal. Hence, a seeker must know how could he get salvation from these records? The seeker who fully learns the knowledge of annihilation in Allah and engrossment in the lights of Divine vision from his perfect spiritual guide immerses in it in such a way that neither he remembers affirmation from tongue nor confirmation from inward. This is the state of "Only the Divine Essence exists in the esoteric and exoteric self". Verily, the affirmation and confirmation are required for the gnosis of Allah and Divine favour. One who is constantly honoured with the Divine vision annihilated in Allah, has no worries about affirmation by tongue or confirmation by inward. One must believe it according to the Hadith;

❖ حَسَنَاتُ الْاَبْرَارِ سَيِّاٰتُ الْمُقَرَّبِيْنَ۔

Meaning: The good deeds of the pious ones are like sins for the near ones.

Which is the virtuous deed of the near ones that includes all the good deeds? Annihilation and immortality with Allah. Allah says;

❖ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ (۱۱:۱۱۴)

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Meaning: Surely good deeds delete the evil ones. **(11:114)**

O seeker! Leave objections and complaints and elevate to the level of Divine vision. It is mandatory upon the seeker of Allah never to do any worldly or religious deed without the consent of his spiritual guide. He ought to entrust all his powers and authorities to his spiritual guide and become submissive completely. It is also an obligation upon the seeker to entreat his spiritual guide to bless him with spiritual persuasion and lights of Divine vision, closeness and presence. The true seeker does not need to indulge in struggle of invocation, reflection or meditation. It is incumbent upon the seeker as well to scrutinize the spiritual guide and check if he is perfect or imperfect just as a woman checks whether her husband is potent or impotent. The potent spiritual guide grants his own status to the true seeker of Allah and takes his sins upon himself. The perfect spiritual guide and the true seeker have same consent and existence. If the spiritual guide is imperfect and impotent then the seeker should leave him as soon as possible and search for the perfect spiritual guide even if he has to travel from one corner of the world to the other.

You must know that there are numerous veils, inflictions and calamities in the esoteric way. Some veils of light are created during the spiritual states of intoxication, sobriety, contraction and expansion while some are veils of darkness, veils of inciting innerself, veils of demotion caused due to worldly worries, veils of the angelic realm and the veils created due to ignorance and inadvertence of people. Furthermore, there are the veils at the stations of sharia, mysticism, reality and gnosis. Altogether, there are seventy crore, thirty lac and seventy two veils. The perfect spiritual guide removes all these veils of part and whole related with the levels of closeness to the Divine Essence, acquiring Divine attributes and the knowledge of verses just by his single attention, sight, contemplation, authority, reflection and favour through the Divine presence gained by reaching the core of the

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Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ and enlivens the dead soul.

He makes the seeker cross all the veils in a moment safely reaching the Divine presence where the seeker is blessed with persuasion and guidance from the Holy Prophet as well as bestowed with sainthood. Only such a spiritual guide is entitled to grant spiritual persuasion who is exoterically blessed with Divine favour and esoterically with Divine closeness, whose inward is the deepest ocean and who follows the verified way of truthful that leads to Divine company.

باھوؒ مرشدی باشد چنین رہبر خدا
طالبان را برد حاضر مصطفیٰؐ

Explanation: O Bahoo! The perfect spiritual guide should be the one who takes to Allah and the Holy Prophet.

It is compulsory for the seeker to firstly gain the basic essential knowledge and then seek the knowledge of Divine presence from the spiritual guide. When, in a week, he becomes the saintly scholar of the essential knowledge and the knowledge of Divine presence, thenceforth he should seek the knowledge of Divine lights, gnosis and vision of Allah from the spiritual guide.

علم از عین است، و از علم روشن ضمیر
کل و جز در علم عین است عالم فی اللہ فقیر

Explanation: Knowledge that comes from Divinity enlightens one. Every part and whole is contained in the knowledge of Divinity and its scholar is the Fakir annihilated in Allah.

Gaining this knowledge confers ranks and levels. Acquiring knowledge for worldly purposes keeps one away from gnosis of Allah. Even if a scholar having dark inward spends his entire life

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in gaining knowledge, he will remain deprived of the gnosis of Allah.

علم را درجات گویند ذرہ از نور ذات

علم ذات از ذات حاصل مردہ گردد حیات

Explanation: Knowledge that grants levels is just a particle of the light of Divine Essence. The knowledge of Divine Essence gained from the Essence enlivens the dead.

علم دانستن بدانی باعیانی راز بین

علم باطن راز وحدت علم ظاہر بہر دین

Explanation: Knowledge actually means to know the unknown and view the secrets candidly. The esoteric knowledge is meant to know the secrets of Oneness while exoteric knowledge is for understanding the religion.

غرق فی التوحید فی اللہ نہ علم نہ پردۂ راز

نیست آنجا ذکر فکر و نہ وظائف نہ آواز

Explanation: At the point of immersion in Divine Oneness, neither there remains any veil of secrets nor the knowledge, neither invocation or reflection nor recitals or any sound.

جان از جان میبرآید جان آن نوری دگر

قدر قدرت نیست موسیٰؑ کی رسد آنجا خضرؑ

Explanation: When the soul is exalted to the Divine Soul, it is turned to Divine light. Even Moses cannot reach there, how can Khidr possess the power to elevate to that level.

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نہ فرشتہ نہ طبق نہ آواز و نہ کن الست
نیست مخلوقات ہرگز غرق فی اللہ با پیوست

Explanation: Immersion and mergence in Allah is beyond the existence of creation. There exists neither any angle nor sphere, neither sound nor the Divine command of 'Be'.

The Holy Prophet said;

❖ لِیْ مَعَ اللّٰہِ وَقْتٌ لَّا یَسَعُنِیْ فِیْہِ مَلَکٌ مُقَرَّبٌ وَّلَا نَبِیٌّ مُرْسَلٌ

Meaning: There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.

This exactly is the level of immersion in Allah and eternal Divine presence. It is incumbent upon the perfect spiritual guide to elevate the true seeker of Allah to this level by his spiritual sight. The perfect spiritual guide never involves his disciples in struggles of invocation, reflection, recitals or seclusions. Rather, kills the inciting innerself of the seeker with the powerful attention of his sight and drowns him in the Divine light hence exalting him to the vision of Allah. However, one can find many self-styled spiritual guides who stoop their disciples down to the level of carrion and filth, they are the murderers. The seekers of carrion and filth are also many who are like dogs with a leash.

مرشدی کامل بود کامل نظر
طالب کامل بود اہل از خضرؑ

Explanation: The perfect spiritual guide possesses perfect spiritual sight and for the perfect seekers he is like Khidr.

مرشدی اکمل بود عارف نظر
گنج بخشد طالبان را سیم و زر

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Explanation: The accomplished spiritual guide has mystic sight with which he bestows the Divine treasures upon the seekers.

مرشدی ناقص بود بہر از گدا

طالب سائل بود آن بی حیا

Explanation: The imperfect spiritual guide is like a beggar and his disciples are shameless.

مرشدی باشد غنی توفیق تکی

در حکم طالب می شود آن بحر و بر

Explanation: The spiritual guide should be generous and rich with Divine favour. Disciples of such a spiritual guide rule upon land and water.

مالک الملکی بود عارف فقیر

ہر ملک در امر او حاکم امیر

Explanation: The Mystic Fakir is master of worlds. Every country is under his command and rule.

باھوؒ را غم نیست طالب مصطفیٰؐ

ہر کہ طالب مصطفیٰؐ یابد لقا

Explanation: Bahoo has no worries as he is the seeker of Holy Prophet. Whoever becomes the seeker of Holy Prophet, gets blessed with the Divine vision.

Whoever says that Allah cannot be recognized without knowledge must know that the exoteric and verbal knowledge is just helpful in understanding written words. Without the esoteric knowledge one remains unaware of the gnosis, closeness and union of Allah. Although, the exoteric knowledge provides

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arguments to recognize Allah but getting rid of depravity and dead inward is possible only through the doubtless esoteric knowledge and by believing in the unseen knowledge, as Allah says;

❖ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ (۲:۲,۳)

Meaning: (Quran is the Book) in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah; those who believe in the unseen. **(2:2-3)**

One who disbelieves the unseen knowledge, certainly turns infidel. The knowledge without which Allah cannot be recognized is that about which Allah says;

❖ عَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (۱۸:٦٥)

Meaning: We had endowed upon him Our inspirational knowledge. **(18:65)**

❖ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا (۲:۳۱)

Meaning: And He taught Adam the Divine knowledge of all the beautiful names. **(2:31)**

❖ اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ

الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ (۹٦:۱-٥)

Meaning: Read with the name of Allah, Who has created (everything). He created man from hanging mass (clinging) like a leech (in mother's womb). Read and your Lord is most Generous, Who taught man by the Pen, Who taught man (all that) which he did not know. **(96:1-5)**

❖ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ (۱۷:۷۰)

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Meaning: And We have indeed honoured the children of Adam. **(17:10)**

❖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than (his) jugular vein. **(50:16)**

Allah can be recognized only through the knowledge of Divine Oneness and gnosis not by the conventional and emulated knowledge.

چون دیدۂ دل روح و سرّ یک نما

باعیان بیند طالب روئے خدا

Explanation: When the eyes of soul, inward and secret show only one vision then the seeker beholds the Countenance of Allah clearly.

Such a grand level is only the beneficence and bestowal of Allah, He blesses with it whomsoever He chooses. It is not at all related with name or fame but with bearing inner pains and outer troubles and remaining truthful in all circumstances. Dervishism is not related with being a Sayyid or *Qureshi*.

بہشت را ہرگز نہ بیند با بصر

دیدار اللہ را بہ بیند با نظر

Explanation: The men of sight never look towards the paradise, they are ever engrossed in the vision of Allah.

اول و آخر مرا دیدار شد

و از اسم اَللّٰہُ ذات دل بیدار شد

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Explanation: For me, the beginning and the end is only the Divine vision. My inward has been enlivened by *Ism-e-Allah Zaat*.

من بزادم زان بدیدار از نظر

قوت من دیدار قسمت سر بسر

Explanation: I am born just to behold Allah with my eyes. My nourishment and strength lie in Divine vision and only it is my destiny.

نور دیدارش بیابم دم ز دم

منکر از دیدار شد اہل از صنم

Explanation: I am being blessed with the light of Divine vision every moment. The denier of Divine vision is an idol worshipper.

توحید دریائی است من شد آبجو

آبجو در آب گم شد آب گو

Explanation: Divine Oneness is an ocean and I am a lake. When lake falls in the ocean, it is called an ocean.

اہل دیدارش نباشد زیر خاک

در لامکان جثہ برد آن روح پاک

Explanation: The men of vision do not remain under soil after death. They carry their pure soul and existence to the station of no station.

اسم اَللّٰہُ برد باللہ در حضور

شد مشرف با لقا با جثہ نور

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Explanation: *Ism-e-Allah* takes them to the Divine presence where their subtle and celestial existence is honoured with the vision of Allah.

ہر کہ می بیند بنماید او ترا
شد باین توفیق دیدارش خدا

Explanation: Only the one who himself is blessed with the Divine vision can show it to you as he has got its power and favour from Allah.

دیدہ با دیدار تن بردار بر
نفس را بردار کش صاحب نظر

Explanation: The men of sight kill their inciting innerself and elevate their existence to the vision of Allah.

Spending a moment in the state of Divine presence and observation is far better than spending entire life in austerities, mystical exercises, invocations, reflections, meditations and other devotions as there are numerous kinds of jurisprudences, worships and rewarding deeds. Knowledge, in reality, is meant to grant gnosis, closeness and vision of Allah. Knowledge is the light of Divine observations that reveals from *Ism-e-Allah Zaat*, grant the Divine vision and then return to the knowledge of Divine vision. The Holy Prophet said;

❖ اَلنِّهَايَةُ هُوَالرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the final level

EXPLANATION OF DAWAT

Dawat may fulfill the objective in twelve years or one year or one month or one week or one day or one moment. If a

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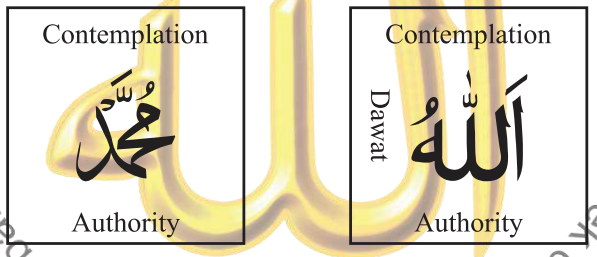
practitioner of *dawat* recites it on a fort on mountain, it would melt even if it is made of iron and the people of fort would lose control over themselves and would surrender. If they would be infidels, they would convert to Muslims. If they would be kharijites or dissenters, they would be uprooted and exiled from the country. If a perfect practitioner of *dawat* wishes, he can dethrone the king of seven climes and replace him with a beggar. He can instantly seize the soul of any person or bless any person with righteousness granting him presence of the Mohammadan Assembly whether the person is in east or west. If he wills, he can make his seeker the man of sight such that both the worlds and everything in them come under his command. The men of gnosis can enliven the dead with a single powerful blow like the blow of Christ. This is the way of contemplation and Divine favour which grants authority over the breath and the way of inward verification which is continued by the beneficence of following Divine names;



As soon as the seeker starts contemplation of sacred name of Mohammad, the souls of Holy Prophet and his great Companions come to meet him and he is blessed with presence in Mohammadan Assembly. When he contemplates about *Faqr* through these Divine names, the *Sultan-ul-Faqr* souls come to him. When the seeker contemplates the spiritual guide through these names, he comes to him. When he contemplates about angel Gabriel through these names, he comes and gives him inspirations. When he contemplates angel Michael through these names, he comes and make it rain as much as the seeker wishes. When the seeker

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contemplates angel Raphael through these sacred names, he comes and destroys the place tormented by the seeker with a blow such that it remains desolated till the doomsday. When the seeker contemplates angel Azrael through these sacred names, he comes and gives the inspiration and seizes the life of enemy of seeker by contemplating him.

Killing four noxious things is a rewarding deed; the inciting innerself, the cruel who harm the Muslims, the dangerous infidels and the apostate who has turned against the Mohammadan religion and opposes the practitioner scholars and the perfect Fakirs.

One who neither knows how to recite *dawat* that is acceptable according to Quran nor the *dawat* of moment that gives authoritative contemplation of Divine presence, is foolish if he recites *dawat.* For the perfect practitioner of *dawat*, it is easy to set right the inciting innerself, make it obedient and submissive in a moment without much struggle, devotion or taking pain. It is also too easy for him to bless his seekers with gnosis, Divine observations, spiritual flight of every high and low point from the Throne till the nether regions and reading the Guarded Tablet. He can easily elevate his disciples to the closeness of Allah blessing them with the light of Divine Oneness and the vision of Allah. However, all these are too difficult rather impossible for an imperfect. The perfect, accomplished and comprehensive spiritual guide fulfills all the objectives of his seekers without any difficulty as well as makes them cross all the levels of closeness to the Divine Essence and acquiring the Divine attributes in a moment. Such are the men of righteous guidance. Righteous guidance is found in the knowledge of alchemy of panacea and the knowledge of augmentation. It undoubtedly refers to the *dawat* that grants absolute *ghanayat. Ghanayat* leads to the grand beneficence and grace of Allah and *ghanayat* is found in righteous guidance. Allah says,

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❖ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی (۲۰:۴۷)

Meaning: Peace upon him who followed the guidance. **(20:47)**

❖ وَوَجَدَكَ عَآئِلًا فَاَغْنٰی (۹۳:۸)

Meaning: And He found you seeking, and freed you of every need. **(93: 8)**

All the levels of *ghanayat*, righteous guidance, sainthood and graciousness are revealed by the perfect spiritual guide through contemplation of *Ism-e-Allah Zaat* and core of the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ . These are the levels which lead to the ultimate gnosis and union of Allah.

گر ترا چشم است سوئے من نگر
نظر من بہتر بود از سیم و زر

Explanation: If you have got the spiritual eyes, be attentive towards me as my sight is better than the gold and silver.

Ghanayat and righteous guidance are essential for the immortal Mystic. The thoughts of Fakir blessed with Divine union are actually *waham* that come from the realm of Divine Solitude, hence are clear and free of complexities. For him, there is every moment anew dimension and space, anew visibilities, anew horizon, anew description, anew phase of time, anew calculation, anew state, anew word, anew condition, anew beauty, anew desire, anew invocation, anew reflection, anew level of Divine presence, anew light of theophany, anew Divine vision, anew Divine observation, anew level of Miraj, anew annihilation and anew immortality. Such are the ranks of Fakir which are unapproachable even for Prophet Moses and Khidr. The Holy Prophet said;

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❖ اَلْعُلَمَآءُ اُمَّتِیْ کَاَنْبِیَآءِ بَنِیْ اِسْرَائِیْلَ

Meaning: The scholars of my nation are like the Prophets of Children of Israel.

The true scholars of nation of Prophet Mohammad are the enlightened Fakirs.

از تصور کرد حاصل ہر مقام
و از تصرف میشود فقرش تمام

Explanation: They have achieved every station through contemplation of *Ism-e-Allah Zaat* and acquired accomplishment in *Faqr* by ultimate authority.

The Holy Prophet said;

❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

نفس را صورت بگو سیرت نما
نفس امارہ چوں کافر بی حیا

Explanation: If you ask to show you the appearance and characteristics of the inciting innerself, then let me tell you that it is an immodest infidel

نفس صورت دیو سیرت ہمچو خبیث
منکر از توحید قرآن و حدیث

Explanation: Its appearance is like devil and possesses the characteristics of cursed Satan. It is the denier of Divine Oneness, Quran and Hadith.

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مطمئنہ نفس طاعت بار بر

انبیا و اولیا صاحب صبر

Explanation: The innerself at peace is obedient and is possessed by the Prophets and Saints who are men of patience.

نفس را بشناختن دریافتن

با رفاقت رہبری خود ساختن

Explanation: The innerself can be made a good companion and guide if its reality is recognized and understood.

نفس روح و قلب با تو شد جواب

این مراتب اولیا اول خطاب

Explanation: When your innerself, soul and inward would start conversing with you, then you will be entitled to the initial level of Saints.

ہر دمی خواند جنازہ نفس را

زین نمازی میرسد وحدت خدا

Explanation: Only the seeker who always recites the funeral prayer of his inciting innerself attains Oneness with Allah.

از نفس قلب و روح می آید آواز

لائقی شد با حضوری این نماز

Explanation: It is the call of innerself, soul and inward that this prayer makes the seeker eligible for the Divine presence.

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این مراتب را بگویند دل صفا
شد این عطائی عارفان را از خدا

Explanation: This is called the status of pure inward which is conferred upon the Mystics from Allah.

قلم را گفتم چرا تو روسیاہ
روسیاہی شد مرا از تو گناہ

Explanation: I asked the pen, "What has blackened you?" It replied, "Writing your sins."

مرتبہ بگذار وحدت بیشتر
عین با عین است ناظر با نظر

Explanation: Renounce the levels and stations as the realm of Divine Solitude is far ahead where one beholds Divinity with one's own eyes.

محرمی فی اللہ بود وحدت حضور
طالبان را برد مرشد بالضرور

Explanation: The perfect spiritual guide must acquaint the seekers with Allah and grant them Divine presence and Oneness.

The dead inward can never be enlivened by gaining the knowledge of exoteric matters and devotions. It may grant high levels in the paradise but keeps one unaware of the gnosis and vision of Allah. Mystic knowledge is the verified knowledge that grants closeness to Allah blessing with Divine favour and company. It is the Divine light that showers the light of Divine presence and vision.

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ہر علم تحقیق در توفیق تن
من فقیری کاملم نہ لاف زن

Explanation: I am the perfect Fakir and I never tell a lie. I have scrutinized every knowledge by the Divine favour.

کل و جز در نظر من من ناظرم
در مجالس مصطفیؐ من حاضرم

Explanation: I am blessed with the presence of Mohammadan Assembly and every part and whole is under my sight as I am omniscient.

کعبہ در دل من کہ کعبۂ خدا
من با حضوری حاضرم اہل از لقا

Explanation: The Kaaba is in my heart as it is the abode of Allah. I am blessed with Divine presence and vision.

زود تر طالب ز من مطلب طلب
با نظر تو را کنم روشن قلب

Explanation: O seeker of Allah! Seek your objective from me soon so that I may enlighten your inward with my sight.

Certainly, killing the inciting innerself is the job of a perfect spiritual guide just as oxidizing the mercury and alchemy of gold and silver is the job of a proficient. These skills are very difficult for the imperfect and inexperienced while the perfect has command over them and he can very easily benefit and enlighten his true seekers through his proficiency in alchemy of elixir and gnosis of Allah. The way of verified contemplation is in command of the one who can summon every minor and major creation and souls of all the Prophets, Saints, Muslims and believers. While,

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the contemplation of Divine favour is known to the one who can make all the angels and jinn present before him. The practitioner of contemplation who is a man of Divine presence and authority is dominant over the spirits in graves. Only such a proficient practitioner of every practice is eligible to recite the *dawat* and he can recite it by any method owing to the Divine favour. The expertise of perfect practitioner of ultimate *dawat* is that he can accomplish any challenging and tough endeavor in just a moment and in single step even if it is to conquer the Solomon Empire.

شہسوارم دست دارم ذوالفقار

قتل موذی را کنم اہل الکفار

Explanation: I am the great rider holding the *Zulfiqar*[25] in my hand with which I kill the noxious infidels.

دعوتی خواند چنین خواندہ تر

در حکم او میشود زیر و زبر

Explanation: When *dawat* is recited the way it should be recited, everything of the part and whole comes under the command of the reciter.

در عمل عامل بود کامل فقیر

این مراتب اولیا روشن ضمیر

Explanation: Only the perfect Fakir is the true practitioner of *dawat* as it is the status of the enlightened Saints.

[25] The sacred sword of Ali ibn Abi Talib given by the Holy Prophet with which he won all the battles.

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گر بخوانم دعوتی جذب از قہر
قتل سازم موذی را با یک نظر

Explanation: If I recite *dawat* with wrathful absorption, I can kill the injurious with my single sight

این توجہ تیغ سر را میبرید
بہ از توجہ رابعہؒ و از بایزیدؒ

Explanation: Such an attention is like sword that can slay the head and it is more powerful than the attention of Rabia of Basra and Bayazid Bistami.

باتصور دعوتی یکدم بہ بس
کی تواند خواند این اہل الہوس

Explanation: Reciting *dawat* for a moment accompanied with contemplation is sufficient to achieve every purpose. How can the men of lust recite such *dawat*!

ہر کہ خواند دعوتی صاحب نظر
شد مطالعہ لوح آن اہل الخضر

Explanation: Whoever recites *dawat* becomes a man of sight. He acquires the attributes of Khidr and can even read the Guarded Table.

دعوتی قرآن بخواند قدر دان
اہل دعوت راز محرم باعیان

Explanation: *Dawat* from Quran is recited by the one who knows its worth. The Divine secrets are disclosed upon such men of *dawat.*

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دعوت از وحدت طلب و از راز جو

طرفہ زد کاری شود عامل بگو

Explanation: Seek the *dawat* that is recited spiritually ascending the realm of Divine Solitude and blesses with the Divine secrets. Practitioner of such *dawat* accomplishes all tasks in the blink of an eye.

کی بود دعوت کہ با خود خود فروش

دم دعوتی بس جاودان با دل خروش

Explanation: How can *dawat* of the self-sellers continue! *Dawat* of breath becomes eternal if it is recited with an inward yearning for Allah.

باھوؒ! بہر از خدا دعوت نما

میدہم منصب ترا از مصطفیٰؐ

Explanation: O Bahoo! For Allah's sake teach the desirable way of *dawat*. O seeker! Let me implore the Holy Prophet to ennoble you with this rank.

دم کہ با دیدار گیرد از لقا

مہربان بر او شود واحد خدا

Explanation: *Dawat* of breath recited in the state of vision of Allah blesses one with the kindness of Allah-the One.

دم کہ با دیدار گیرد از مصطفیٰؐ

میشود حاضر بجملہ اصفیا

Explanation: *Dawat* of breath recited in the state of vision of Holy Prophet makes all the Sufis present before the reciter.

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دم که از دیدار گیرد بهر حق
کل مخلوقات با جمله خلق

Explanation: *Dawat* of breath recited in the state of Divine vision for the sake of Truth makes the seeker behold the Truth in every creation.

دم که با دیدار گیرد از ملک
فرشتگان حاضر بوند اہل از فلک

Explanation: *Dawat* of breath recited in the state of Divine vision makes the angles and other celestial beings present before the reciter.

این چنین دعوت که با دم شد روان
در تصرف او شود جمله جہان

Explanation: *Dawat* that continues with breath makes the reciter authoritative upon all the realms.

دعوتی لا سلب لا رجعت کمال
عارفی واصل بخواند لازوال

Explanation: *Dawat* of the Mystic blessed with Divine union is perfect and eternal, it is neither seized nor declined.

ہر که دم دعوت نداند لاف زن
عاقلان را بس بود این یک سخن

Explanation: This point is sufficient for the sage to understand that one who does not know *dawat* of breath is a liar.

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EXPLANATION OF CONTEMPLATION OF ISM-E-ALLAH ZAAT AND THE ECSTATIC FAKIR BLESSED WITH DIVINE ONENESS

Some so called ecstatic Fakirs emulate the real Fakirs. The true and perfect ecstatic Fakir takes the seeker of Allah to the Divine presence with the powerful attention of his sight and lets all his objectives fulfilled by Allah. The seeker of true ecstatic Fakir learns three lessons from him which enlighten him. Nothing remains hidden or concealed from the seekers of the ecstatic Fakir. First lesson is related with the knowledge of death. Allah says;

❖ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ (۳:۱۸۵)

Meaning: Everyone will taste death. **(3:185)**

Second lesson is about the knowledge of gnosis as the man of gnosis becomes the immortal Mystic who never breaks the covenant. Allah says;

❖ وَاَوْفُوْا بِعَهْدِیْٓ اُوْفِ بِعَهْدِكُمْ ۚ (۲:۴۰)

Meaning: And (you) fulfill My covenant and I will fulfill your covenant. **(2:40)**

Third lesson learnt by the seeker of ecstatic Fakir is the knowledge of observation of Divine presence and the refulgence of Divine light. Allah says;

❖ اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ (۲۴:۳۵)

Meaning: Allah is the light of heavens and earth. The likeness of His light is like a niche wherein is glowing the lamp. **(24:35)**

Through the contemplation of *Ism-e-Allah Zaat*, some seekers are honoured with the Divine observations during sleep which

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drowns them in Divine love and vision and they behold everything clearly. Such seekers should sleep most of the time as their sleep is worship and a rewarding deed. Such a sleep is called bride's sleep in mystical terms as it removes the veils of darkness and oblivion. The Holy Prophet said;

❖ تَنَامُ عَيْنِيْ وَلَا يَنَامُ قَلْبِيْ (بخاری۔۳۵۶۹)

Meaning: My eyes sleep but my heart does not. **(Bukhari-3569)**

Contemplation of *Ism-e-Allah Zaat* blesses some seekers with Divine love, gnosis, observations and immersion in the lights of Divine vision during meditation in which they feel the inner pain and on closing the eyes everything is exposed on them. Such seeker's meditation is true and he should perpetually remain in the state of meditation as it acquaints him with the Divine secrets along with trust and certainty about them. Some seekers are blessed with Miraj of Divine observations, love and gnosis through the contemplation of *Ism-e-Allah Zaat* openly as they spiritually reside in the station of no station and Divinity is exposed upon them. The world and hereafter are worthless for them and they are ecstatically drowned in the verified vision of Allah by the Divine favour. While, through the contemplation of *Ism-e-Allah Zaat*, some seekers are blessed with Divine love, gnosis and observations with physical eyes as the men of gnosis are honoured with the secret Divine vision which makes them independent and indifferent to the world.

ہر کہ میخواہد بدیدار خدا
مردہ شد در زندگانی مطلقاً

Explanation: Whoever wishes to behold Allah, must die during life.

As the Holy Prophet said;

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❖ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

Meaning: Die before your death.

Hadith;

❖ اَلشَّيْخُ يُحْيِيْ وَيُمِيْتُ اَيْ يُحْيِ الْقَلْبَ وَيُمِيْتُ النَّفْسَ

Meaning: The spiritual guide is the giver of life and death; he enlivens the soul and kills the inciting innerself.

One whose inciting innerself dies, immerses in the Divine vision forever. Then, he is purified of all appetites and lusts. Only Allah! Everything other than Allah is lust. Since eternity, the ecstatic have been immersed in Allah.

مست را ہشیار گرداند حضور
کی بود این مست احمق بیشعور

Explanation: Divine presence makes the true ecstatic more vigilant. The unwise morons have no idea what real ecstasy is.

مرتبہ مستی بود قرب از خدا
کی بود این مست احمق بی حیا

Explanation: Real ecstasy is the outcome of closeness of Allah. The immodest can never experience such ecstasy.

There are a few kinds of ecstatic; some are men of Divine favour, some have verified inward while some are just liars. The ecstatic men of Divine favour have alive and enlightened inward like a pellucid mirror. Some ecstatic are men of soul. By the grace of Allah, their every hair glorify the name of Allah and they are blessed with the undoubted vision of Allah. Some experience the ecstasy produced by inciting innerself and the

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Satan. It is the ecstasy of appetites and desires which is far from real ecstasy of closeness of Allah.

بی شعوران را نباشد حق حضور
در حضوری کی بود اہل الغرور

Explanation: The foolish are deprived of Divine presence. How can these arrogant approach there!

Few other kinds of ecstatic are; the vigilant ecstatic, those ecstatic in Divine vision, those ecstatic in desires of carrion world, the ecstatic viewers, the ecstatic drowned in Divine Oneness, the hypocrite ecstatic, the infidel ecstatic, the ecstatic who are like blindfolded cattle and the loser ecstatic. Only one out of thousands is the ecstatic on right path who gives his life to Allah.

مست محرم معرفت عارف صفت
مست گردد محو با حق معرفت

Explanation: The true ecstatic is the knower of gnosis and possesses the attributes of Mystics. He is ecstatically engrossed in the gnosis of Truth.

It is very difficult to access the level of desirable ecstasy. It is acquired through *Ism-e-Allah Zaat* with perfect faith and trust upon it. The ecstatic have nothing to do with recitals and glorification rounds. The entire existence of an ecstatic from head to toe and from body to soul is absolute light and his every word results from conversation with Allah.

من مست محرم عارفم اہل از کرم
مست را ہرگز نباشد ہیچ غم

Explanation: I am the ecstatic and compassionate Mystic. Such ecstatic have no worries.

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The real ecstatic seekers are only the disciples of the Fakir of *Qadri* order who is ruler upon the innerself. If follower of any other order claims to possess *Faqr* and ecstasy, he tells a lie and boasts. He would surely be disgraced. The ecstatic who enjoys Divine company never sleeps because both his eyes keep radiating the theophanies of Divine light like the lamp. These are the everlasting levels as extremity of the Fakir, who is the man of gnosis, is absolute union of Divine beauty. Since eternity, these levels have been the destiny of Mystics and Saints who are ecstatic lovers of Allah and united with Him.

EXPLANATION OF MOHAMMADAN FAQR

The foundation and basis of *Faqr* that open its ways and blesses with the Divine union lies in following the order;

❖ دَعَ نَفْسَكَ وَتَعَال (عین العلم وزین الحلم)

Meaning: Leave your innerself and be exalted. **(Ayn al-Ilm wa Zain al-Hilm)**

It grants the gnosis of 'none but Allah' blessing with Divine closeness, presence, union, observations and the vision of Divine beauty.

نفس را بگذار ای طالب بیا

گر ترا طلب است دیدن روئے خدا

Explanation: O seeker! If you are desirous to behold the Countenance of Allah, leave your innerself and come to me.

Allah says;

❖ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ (۲:۵۴)

Meaning: So kill your innerselves. **(2:54)**

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Which is the knowledge that instantly grants salvation from the inciting innerself without any struggle and what is the way to acquire it? It is the knowledge of contemplation of *Ism-e-Allah Zaat* by whose favour, authority, guidance and verified bestowal, the invoker is immersed in the Divine Oneness and honoured with the vision of Allah immediately in a moment. Contemplation of *Ism-e-Allah Zaat* is practice of the perfect.

Know that the word *Faqr* فقر has three letters according to Arabic alphabets ف(F), ق(Q), ر(R) and every letter is extremely honoured by Allah as the Holy Prophet said;

❖ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

By the effect of these letters, the Fakir becomes eligible for the Divine vision. The three letters are the signs of *Faqr*. By the letter ف(F), it is obligatory upon the Fakir to annihilate his innerself and enliven his inward that grants Divine vision to his soul and perfect health to his body, hence he enjoys eternal company of Allah. The letter ق(Q) means his body is like a grave in which his inward is blessed with the closeness of Allah. He kills his inciting innerself by tormenting it and ever prostrates before Allah. This is the basic rule of the institution of *Faqr*. By the effect of letter ر(R), he is ever beholding Allah with the truth of certainty by observing the righteous path. Hence, overpowers the cursed Satan. In the existence of Fakir, two attributes are like the trustworthy witness as well as the truthful judge for his just accountability; one is obedience and other is modesty. The Fakir, who achieves high levels of closeness to Allah by the help of his spiritual guide but then retreats from *Faqr* and closeness of Allah indulging in the worldly covetousness and pleasures, is rejected by Allah. For him, the letter ف(F) means that he is attributed with brawl of Pharaoh, letter ق(Q)

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refers that he is tormented by Allah like Korah and letter ر(R) means that he is rejected like the cursed Satan.

فقر دوگام است اثباتش قدم
پا را سر میکند آنرا چہ غم

Explanation: *Faqr* is a two-step journey which is travelled with perseverance. Relieved from all worries is the seeker who travels it by making his head the feet.

First step is taken from the world and put into the hereafter with trust upon Allah. Then half a step is to move ahead from hereafter towards gnosis of Divine Oneness and in the next half step reach the ultimacy of *Faqr* by approaching the level of:

❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

دنیا را بگذار عقبیٰ ناپسند
ہر دو را بگذار عارف ہوشمند

Explanation: Renounce the world and refrain from the hereafter. When you will surpass both then you will be considered the vigilant Mystic.

The writer of a mystical book must firstly acquire entire knowledge as well as test and verify it through practical. Hence, gaining knack in it and then write the book so that he is not worried or demoted while writing the book. Thus, I first gained the knowledge by the help and power of contemplation of *Ism-e-Allah Zaat* and verified it esoterically. Then discussed it with Allah and the Holy Prophet and all the sacred Companions, Prophets, Saints, interpreters of Islamic law as well as compared it with their knowledge. After confirmation from all of them and having their permission I spread it among people through this

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book. Whoever reads this book with sincerity does not need to physically take oath of allegiance at the hand of a spiritual guide and may gain all the worldly and religious levels just by reading it.

من ہر علم را در عمل آوردہ ام

ہر علم و از معرفت برخواندہ ام

Explanation: I have gained every knowledge through gnosis and have practised it.

گر تو طالب در طلب دیدار جو

نفس را بگذار بین دیدار رو

Explanation: If you are a true seeker of vision of Allah, remove the veil of your inciting innerself and behold Allah.

گر تو طالب در طلب اللہ لقا

نفس را بگذار بین رویت خدا

Explanation: If you have the urge to behold Allah, surpass your innerself and have the vision of Allah.

گر تو طالب در طلب مجلس نبیؐ

نفس را بگذار شو بر دین قوی

Explanation: If you truly seek the presence of Mohammadan Assembly, renounce your innerself and become firm upon the religion.

نفس را بگذار تقویٰ پیش گیر

تا شوی فی اللہ فنا عارف فقیر

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Explanation: Liberate from your innerself and adopt piety so that you become a Mystic Fakir annihilated in Allah.

گر تو طالب در طلب علم علوم

اسم اعظم یاد کن حیُّ القیوم

Explanation: If you are a seeker of knowledge, learn the *Ism-e-Azam* which is Eternal and Forever Sustained.

گر تو طالب در طلب مُلک و مِلک

با حضوری شد ترا مُلک فلک

Explanation: If you want to conquer both the worlds, gain the Divine presence which would grant you authority over the skies.

گر تو طالب در طلب کشف القبور

با تصور اسم اَللّٰہُ شو حضور

Explanation: If you wish that the states of graves are unveiled upon you, gain Divine presence by the contemplation of *Ism-e-Allah Zaat*.

گر تو طالب در طلب طی زمین

نفس را بگذار عارف راز بین

Explanation: If you want to have the knowledge of core of earth, surpass your innerself and become the knower of all secrets.

نفس را بگذاشتن عمل از کدام

با تصور غرق شو ہر صبح و شام

Explanation: By which practice one can surpass one's innerself? By engrossing in the contemplation of *Ism-e-Allah Zaat* perpetually.

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ہر کہ خواہد فقر لایحتاج را
با تصور اسم اَللّٰہُ شو فنا

Explanation: Whoever is desirous of the *Faqr* that makes one independent, must annihilate himself through the contemplation of *Ism-e-Allah Zaat.*

ہر علم ہر حکمتی در یک سخن
از تصور میرود در راز کن

Explanation: Every knowledge and wisdom is found in a single word. Achieve the secret of that Divine word ‘Be’ by the contemplation of *Ism-e-Allah Zaat.*

کہ کن را می نمایم از خدا
طالبان را میبرم با مصطفیٰؐ

Explanation: Allah has given me the authority to show the essence of ‘Be’ to the seekers and take them to the Holy Prophet.

باھوؒ مرشدی تحقیق با توفیق تر
طالبان را برد حاضر با نظر

Explanation: O Bahoo! The verified spiritual guide blessed with Divine favour is the one who can grant Divine presence to the seekers of Allah with his glance.

The spiritual guide who holds the hand of seeker and elevates him to the Divine presence in just a moment and in a single step is the medium between Allah and His seekers. Such a spiritual guide does not know any other way except the Divine presence. Only Allah! Everything other than Allah is lust.

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Know that by reading this mystical work based on Divine words, the reader is certainly immersed in the state of annihilation in Allah and reaches the essence of secret of 'Be'. The words of this mystical work speak and by their efficacy the reader gains enlightenment, insight, inward purification, spiritual unification and guidance towards the Divine secrets. No doubt, the discussion in this mystical work instantly takes the seeker to the Divine presence granting him the Miraj and closeness of Allah that leads to gnosis and Divine observations and shows him the spectacle of both the worlds making him aware of every state.

بگذرد از قال و حال و بگذرد وہم از خیال

این بود توحید مطلق این بود قربش وصال

Explanation: Only after crossing the level of discussions, spiritual states and thoughts, the seeker is blessed with ultimate Divine Oneness and union.

کی بود دیدار دیدن کی بود رویت خدا

از تصور ذات بیند دیدن وی شد روا

Explanation: How the Divine vision becomes possible? By the contemplation of *Ism-e-Allah Zaat.*

That is to say, the entire knowledge of Quran, the knowledge of Eternal, the knowledge of Islamic injunctions and Hadiths, the knowledge inscribed on Guarded Tablet, the knowledge of Throne and Chair, the knowledge from heavens till the bed of ocean, the hidden knowledge, the knowledge of Divine secrets, the knowledge of all Divine commands, the knowledge of inward, innerself and the soul, the knowledge of wisdom behind Allah's commands, the knowledge of entire creation of eighteen thousand worlds, the knowledge of Gospel, Psalms, Torah and Quran and the knowledge of *Ism-e-Azam,* all are present in the core of *Ism-e-Allah Zaat.* Perfect spiritual guide is the one who exposes the core of *Ism-e-*

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Allah Zaat upon true seeker by his attention and shows him everything clearly. It is justified as *Ism-e-Allah Zaat* is the Divine name and is verily the favour and bestowal of Allah.

The core of *Ism-e-Allah Zaat* includes the spectacle of states of pre-existence, eternal end, the world, the hereafter and paradise and the special knowledge of the station of no station where Nature is evident and the seeker is blessed with vision of Allah as well as all the secrets of the Glorified. The accomplished spiritual guide is one who reveals all this upon the true seeker of Allah by his authority through the contemplation of *Ism-e-Allah Zaat.* Certainly, the righteous path is found only by the Divine favour gained through the *Ism-e-Allah Zaat* as *Ism-e-Allah Zaat* is verily the eternal. The comprehensive spiritual guide confers *jamiat* upon the true seeker in such a way that he reveals and bestows upon him all the worldly and religious treasures as well as the treasure of gnosis of Allah present in the core of *Ism-e-Allah Zaat.* The spiritual guide who possesses the light of guidance exposes the core of *Ism-e-Allah Zaat* upon the seeker of Allah by the Divine favour and shows him the treasures of gnosis of Allah. This is the way of perfect practitioner Saints and immortal Mystics who hold the key of spiritual attention. When they put this key in the lock of *Ism-e-Allah Zaat*, it opens. Such spiritual guide grants deep knowledge of every mystic way to his seeker. Hence, the seeker becomes independent of all needs for his entire life and never commits a mistake. The Holy Prophet said;

❖ اِسْمُ اللّٰهِ شَيْئٌ طَاهِرٌ لَّا يَسْتَقِرُّ اِلَّا بِمَكَانٍ طَاهِرٍ

Meaning: The Divine name of Allah اَللّٰهُ is pure, hence does not sustain but in the pure and holy existence.

The *ilm-e-dawat* that is recited upon the graves of Saints, the knowledge of alchemy of panacea and the knowledge of augmentation are also present in the core of *Ism-e-Allah Zaat.*

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The spiritual guide who is the Mystic Fakir reveals that knowledge upon the seeker from the core of *Ism-e-Allah Zaat*. Hence, when he recites *dawat* on a grave, the soul in that grave comes out to join him. It converses with him and fulfills all his needs.

Know that I had been searching the true seekers for years and years but could not find a magnanimous, truthful and trustworthy seeker eligible for the Divine persuasion whom I could grant authority upon the treasures of Allah and bestow infinite esoteric and exoteric wealth. Thus, paying the zakat due upon me from the boundless Divine benedictions and absolving myself from the right of Allah. As, Allah has prepared me for the rank of perfect, accomplished and comprehensive spiritual guide possessing the light of guidance by His grace and kindness. If I could find a learned seeker capable of gnosis of Allah, it is not at all difficult for me to elevate him to the Divine presence in a moment by my attention immersing him in the vision of Allah. Instead, one can find infinite seekers of carrion world who are like dogs.

Certainly! The Fakir is man of treasures and has authority on all the Divine treasures. Hence, Saints are the treasurers of Allah. Such immortal Mystics are always engrossed in beholding Allah and observing the Divine lights with complete sincerity blessed with the closeness and presence of Allah. The whole world seeks their generosity and wishes to gain wealth from their treasures. The Fakir is never oblivious of Allah nor turns away from the Divine presence and observations even for a moment. He never attends to the call of creation unless ordered by Allah and permitted by the Holy Prophet. If, owing to his eternal beneficence and graciousness, the perfect Fakir blesses someone with his kindness, all the worldly and religious matters of that fortunate person are resolved and he becomes indifferent and independent of all desires in the world and hereafter.

Know that if the person who performs recital and glorification rounds or remains busy in invocation, reflection, meditation and

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unveiling, presents a request in the court of Allah sincerely and humbly with trust and beseeches with lamentation, undoubtedly his prayer is accepted in a day or a week or a month or at the most in a year. The Fakir who possesses contemplation of *Ism-e-Allah Zaat* and is closest to Allah does not need to pray or curse as he fulfills all objectives by his powerful sight due to his ultimate Divine closeness. The Fakir has some unique powers; firstly his attention is from the Divine presence and an embodiment of Allah's help and favour. The Fakir who knows to exercise his attention from the Divine closeness, the effect of his attention does not end till the doomsday. The issue he addresses with his attention, is immediately resolved. Secondly, the Fakir has got the verified authority. If he exercises his authority to bless someone, that person and his entire progeny become free of all needs till the doomsday. Thirdly, the Fakir has the power of *waham* which brings inspirations and the revealed knowledge from the realm of Divine Solitude. *Waham* and inspiration of Fakir is the ultimate solution. The Holy Prophet said;

❖ اَلْاِلْهَامُ اَلْقَآءُ الْخَيْرِ فِيْ قَلْبِ الْغَيْرِ بِلَا كَسَبٍ

Meaning: Infusing a virtuous thought in someone's inward without effort is called inspiration.

Fourthly, the Fakir's reflection, argument and thoughts are from the station of Divine union and gnosis. His argument is eternal. Know that there are three letters of the word *Faqr* فقر according to Arabic alphabets; ف(F), ق(Q), ر(R). The letter ف(F) means that *Faqr* leads to fana i.e. annihilation of the inciting innerself such that there remain no lusts or appetites in the innerself but only the urge for Allah. The letter ق(Q) refers that *Faqr* is the secret power of Divine lights that immerse the whole existence of seeker in the vision of Allah. The letter ر(R) means that *Faqr* enlightens the seeker making him the scholar of knowledge of panacea alchemy and the knowledge of effective exegesis. That

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is to say, *Faqr* makes the Fakir ruler of the worlds. By the blessing of the perfect spiritual guide, the true seeker achieves great esoteric and exoteric levels. He bestows spiritual treasures upon his seekers day and night so that they do not get perplexed or anxious and always remain engrossed in the state of Divine presence. The seeker must be a man of verification and the spiritual guide ought to possess the Divine favour of اِنَّ اللّٰہَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ meaning: "Certainly Allah is All-Powerful to do everything" **(2:20).**

باھوؒ فقر را دریافتہ از مصطفیٰؐ
واقفی اسرار شد فضل از الٰہ

Explanation: Bahoo got *Faqr* directly from the Holy Prophet and became the knower of all secrets by the grace of Allah.

Allah says about *Faqr;*

❖ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ (۵۷:۲۱)

Meaning: This is Allah's grace, bestows upon whosoever He likes, and Allah be exalted is the possessor of great grace. **(57:21)**

At large, people just know the name of *Faqr*. Only one among thousands accomplishes *Faqr* by truly acquiring it, observing and tasting its pleasure personally. The Holy Prophet said;

❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ

Meaning: When Faqr is accomplished that is Allah.

You must know that the true Fakir has two levels; initially he is the lover and finally he becomes the beloved. The struggle of a lover is just meant to behold the Beloved. The invocations, reflections and recitals are unlawful for him. He is indifferent to good and bad, desires and fulfillments.

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قلب بے قرب است نفس سر ہوا

روح بی خبر است وحدت از خدا

Explanation: If inward of a person is deprived of closeness to Allah, his innerself is surrounded with worldly desires and soul remains completely unaware of Oneness of Allah.

ہر سہ را بگذار گر خواہی فقر

فقر باتوحید سرّے سر بسر

Explanation: If you wish *Faqr*, surpass the three (the innerself, inward and soul) because the secret of *Faqr* is to achieve Divine Oneness.

فقر سلطان است چون گویند گدا

بادشاہی فقر بر ملک بقا

Explanation: *Faqr* is the sultan, why do you misunderstand it as indigence! The sovereignty of *Faqr* is upon the immortal realm.

نیست آنجا ذکر نہ فکر است روا

ہر کہ اینجا میرسد بیند خدا

Explanation: It is the realm where neither the invocation nor reflection is allowed. Whoever reaches there, beholds Allah.

اگر کسی از من بپرسد دیدہٖ

دیدہ را دیدار بردہ دیدہٖ

Explanation: If someone asks me whether I have beheld Allah, I would answer that my eyes are taken by his vision.

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The status of *Faqr* is that of belovedness. Whatever the beloved wishes, the lover grants him. Rather, the lover becomes aware of even the thought of the beloved and fulfills his every objective by the power of his sight. What is the difference between lover and beloved? If we read the verse يُحِبُّهُمْ وَيُحِبُّوْنَهٗٓ meaning: "Allah loves them and they love Allah" **(4:54)** it becomes clear that they are one and immersed in each other. On the contrary, the scholars are immersed in books. Who is the true Fakir and what is his ultimacy? There are two kinds of Fakirs; one who are admired by creation and the other who are admired by the Creator. Hence, there are two witnesses of a Fakir, first is;

❖ اَلتَّعْظِيْمُ لِاَمْرِ اللّٰهِ تَعَالٰى

Meaning: Honour the commands of Allah.

Second is;

❖ اَلشَّفْقَةُ عَلٰى خَلْقِ اللّٰهِ تَعَالٰى

Meaning: Be kind to the creation of Allah.

As it is advised in the Hadith;

❖ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰهِ تَعَالٰى

Meaning: Be attributed with the morals of Allah.

It is stated;

❖ اَلْخُلُقُ نِصْفُ الْاِسْلَامِ

Meaning: Good morals are half Islam.

Allah says to His beloved Prophet;

❖ وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ (۶۸:۴)

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Meaning: (O Esteemed Beloved) And assuredly you are placed high on the most glorious and exalted morals. **(68:4)**

Exalted morals is the station of purified inward that readily accepts the truth and follows the straight path which is the path of those upon whom Allah has bestowed His favours.

FURTHER EXPLANATION OF DAWAT

Know that Allah confers five treasures upon five persons who are called the treasurers of Allah. They are independent of all needs, neither request anyone for anything nor seek anything from anyone but by the order of Allah and permission of the Holy Prophet. Whomsoever they favour, becomes independent of all desires. Those five chosen persons are; the perfect Fakir, the practitioner of *dawat*, the alchemist, the possessor of philosopher stone and the king. Among these, the perfect Fakir is dominant upon the rest and they are dependent on him. All these levels are found only in the *Qadri* order.

Every book contains discussion upon conventional topics but my book contains knowledge of the Eternal that has been revealed from the Divine presence. I have not plagiarized any mystic point from any book nor met any plagiarist. I accessed the Truth myself, inquired the facts directly from the Truth, acquired the Truth and tasted the pleasure of vision of Truth. Except Allah, I have cut off from everyone else.

باھوؒ را این بس بود با ھو مدام

این مراتب را چہ داند مرد خام

Explanation: For Bahoo, it is sufficient to remain with *Hoo* continuously. How can the imperfect know about these levels!

Listen! It is obligatory upon the seeker of Allah to first of all search for the perfect spiritual guide even if he has to travel from

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east corner of the world to west. The perfect spiritual guide can be recognized by the following signs;

Firstly, he bestows the boundless treasure of gold and silver and the alchemy of panacea upon the seeker.

Secondly, he blesses the seeker with piety and bestows the blessings of paradise.

Thirdly, he annihilates the seeker in Allah and immerses him in the Divine lights of vision of Allah by his kindness.

The spiritual guide who confers these three levels upon the true seeker of Allah in three days is the immortal Mystic and omniscient spiritual guide.

One must know that if a person faces any difficult situation whether related with worldly matters or religious such as;

- An indigent wishes to have emperorship of the world from east to west
- A king of seven climes keeps enmity against a Saint
- Someone is chosen to be enthroned or it is decided to dethrone a king

Then, the power of all such decisions about ranks and designations is vested in the perfect Fakir who possesses Divine Oneness. The people of esotericism come to know about past, present, future and gain the hidden knowledge by their spiritual attention through different ways. Some through the prayer for augury, some through the contemplation of *Ism-e-Allah Zaat*, some through meditation, some can read the Guarded Tablet, some are given inspirations by the angles, some through *waham* from the Divine closeness, some get right answers from above the Throne, some get messages from the Prophets and Saints while some gain this knowledge from the verses of Quran. Some are blessed with Divine presence and *jamiat* with the Holy Lord, hence they get the evidence from there. While, some get *waham*

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from the realm of Divine Solitude, some have the power of perfect contemplation due to Divine presence, some become aware instinctively, some view through insight, some have everything unveiled upon them, some are immersed in Divinity at the station of no station, some have expertise in reciting *dawat* upon graves and are great spiritual riders. However, Fakir is the man of powerful knowledge. Not only he has got every knowledge but has also practised upon it and become proficient in it by practically applying the knowledge upon Divine deeds.

ہر کہ این راہی نداند خام تر
آن ز مردم با طلب شد سیم و زر

Explanation: One deprived of the spiritual way is an imperfect who keeps seeking wealth from people.

التجا کامل نہ کس صاحبِ نظر
فقر لایحتاج باشد سر بسر

Explanation: The perfect is a man of insight, he seeks nothing from anyone as *Faqr* makes him completely independent of all desires.

بہر حق کاری کند عاجز بیان
دم مزن تو پیش مرشد باعیان

Explanation: This humble servant advises you for the sake of truth to never ever dare before the perfect spiritual guide as he knows everything evidently.

Where everything is evident, there is no need of words.

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بی نصیبان را دہد فقرش نصیب
میدہد از قرب قسمت و از حبیبؐ

Explanation: *Faqr* turns the misfortunate into fortunate ones and blesses them with the auspiciousness of closeness to the Holy Prophet.

The beloved of Allah, Prophet Mohammad blesses the perfect Fakir and his true seekers with such exoteric levels of all kinds of favours that everything they view esoterically as well as the orders they get from the Divine presence are verified. Whatever they see spiritually or physically, is from mystic point of view.

Further explanation of perfect *dawat* is that the perfect Fakir who is proficient in *dawat* and is a man of spiritual attention and command does not need to give fixed charity; to count the ominous or auspicious timings; keep account of stars and astrological figures; perform rounds of recitals; adopt munificence or locking; eat meat of mild, wild or superior animals; keep ablution constantly; offer supererogatory prayers; fear from demotion, confiscation or ghosts; keep fasts; observe seclusion or perform forty day mystic struggles. All these create satanic whispers, apprehensions and illusions in the imperfect and unaccomplished.

در دعوتش من عالم کامل فقیر
ہر روحانی در حکم حاکم امیر

Explanation: I am the perfect Fakir proficient in *dawat*. Every soul is under my command and rule.

Remaining conscious and safe from every trouble and calamity while reciting *dawat* is the job of perfect ones. It is better for an imperfect never dare to recite *dawat* even if someone cuts his head with a sharp sword. If someone offers him a great amount of gold for reciting *dawat*, he should not accept it. You must

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know that Satan acquired knowledge for thirty thousand years and then taught the knowledge of *dawat* to all angels for thirty thousand years but his arrogance upon knowledge produced intoxication, ecstasy of egotism, hypocrisy, conceit and lust in his existence. It was his knowledge that prevented him from obeying the order of Allah and prostrating Adam. It must be known that knowledge is like an order hence the scholar should be obedient. True knowledge means gnosis, love, Divine Oneness and righteous guidance.

علم پیغام است دانستن بیان
کس نشد عالم ز علم باعیان

Explanation: Knowledge is a message and a source to know and describe things. None of the scholars achieved Divine vision through knowledge.

علم یک سخن است با قال و سوال
کس نشد عالم ز علم با وصال

Explanation: Knowledge is conversation based on questions and answers. Never a scholar attained Divine union through his knowledge.

علم یک حرف است یا سطر و ورق
کس نشد عالم فنا فی اللہ غرق

Explanation: Knowledge just comprises of words, sentences and pages. It cannot immerse its scholar in the state of annihilation in Allah.

معرفت نور است عارف با حضور
نیست آنجا علم ذکر و نی شعور

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Explanation: Gnosis is the Divine light that grants Divine presence to the Mystic. At that point, neither knowledge exists nor invocation or consciousness.

علم ذکر است از برائی معرفت

عالم آن باشد بود عارف صفت

Explanation: Knowledge is the discussion meant to gain gnosis. True scholar is the one having attributes of Mystics.

علم تعلیم است مارا از خدا

علم توحید است دیگر سر ہوا

Explanation: I am educated with veritable knowledge directly by Allah and that is the knowledge of Divine Oneness. Other than that, every knowledge is totally based on personal desires.

در علم غرہ مشو مغرور تر

علم بر گیرم ز سینہ با نظر

Explanation: Do not be arrogant upon your knowledge; I can erase the entire knowledge from mind by a single glance.

بس بود عین العلم عین الحیات

شد وسیلہ علم توحیدش بذات

Explanation: Sufficient is the knowledge of vision that grants eternal life and is a medium to achieve Oneness with the Divine Essence.

Allah says;

❖ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا (۷۳:۹)

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Meaning: No one is worthy of worship except *Hoo (هُو)* so make Him your (only) advocate. **(73:9)**

اسم اَللّٰہُ برد طالب را حضور

شد وجودی سر بسر با ذات نور

Explanation: *Ism-e-Allah* takes the seeker to the Divine presence converting his whole existence into Divine light.

Know that the perfect Fakir is a man of ultimate nearness to Allah so he has no need to recite *dawat.* Rather, his single glance is far better than reciting *dawat* day and night, carrying out mystic struggle in seclusion for forty days repeatedly, gathering grand army of soldiers, horses and elephants, spending infinite wealth in the form of gold, silver or cash. The Fakir who knows to exercise his attention from Divine closeness through the essence of Divine command 'Be' and Islamic creed, the effect of his attention keeps on increasing day by day and does not end till the doomsday.

Further explanation of *dawat*-: The imperfect neither recite nor know the proper way of delivering *dawat.* One who recites *dawat* by physical tongue for the desires of innerself is bound in the physical world. Sometimes the groups of jinn from the hidden world accompany him during *dawat.* One who recites *dawat* by the inward tongue with inner attention, contemplation and authority, all the spiritual agents and angels encircle him and recite *dawat* for him. Such *dawat* is always accepted. Allah says;

❖ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ (۴۰:۶۰)

Meaning: And your Lord says, "Call upon Me, I will respond to you." **(40:60)**

If one communicates *dawat* by the tongue of soul with inner attention, contemplation and authority, souls of all the Prophets,

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Saints, Muslims and faithful surround him to help and recite *dawat* in his company. Such *dawat* is accepted instantly. Even if it is recited to conquer the Solomon empire from east to west, the objective is certainly achieved in a single step by the Divine favour. One who recites *dawat* by the secret tongue with the essence of contemplation of *Ism-e-Allah Zaat*, his spiritual and physical self convert to Divine light in a moment and no doubt he becomes desirable in the court of Allah. In terms of *ilm-e-dawat*, such *dawat* is called presence of Divine closeness. When the seeker recites *dawat* by the tongue of light with the contemplation of *Ism-e-Mohammad* which is light itself, the sacred soul of Holy Prophet along with the souls of all his great Companions as well as the junior Companions and the Companions of *Badr* encircle him and recite rounds of *dawat* with him from the verses of Quran to help him. If such a *dawat* is communicated only once in life, its effects do not stop till the doomsday. This is the level of *dawat* about which it is said;

❖ لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ

Meaning: The tongue of Fakirs is the sword of Rehman.

This status is of the Fakir in whose mouth the Holy Prophet has put his sacred saliva and held his hand esoterically. The key to all these kinds of *dawat* is in possession of Shaikh Abdul Qadir Jilani.

دعوتی یکدم بود با دو دم تمام

ہر کہ دعوتی دو دم نداند مرد خام

Explanation: *Dawat* of breath is accomplished in just two breaths. One who does not know to deliver such a *dawat* is imperfect.

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دعوتی باشد چنین اہل القبور
دعوتی باید چنین اہل الحضور

Explanation: Only such a *dawat* honours the reciter with Divine presence and let him communicate with the souls in graves.

نیست مارا احتیاجی سیم و زر
ہر کہ طالب سیم و زر از اہل خر

Explanation: We have no need or desire for gold or silver. Whoever wishes gold and silver is foolish.

ہر علم را در عمل آوردہ ام
ہر دعوتش را بی عدد بشمردہ ام

Explanation: I have practised every kind of knowledge and delivered all kinds of *dawat* infinite times.

کاملان را این بود عالی مقام
در عمل او می درآید خاص و عام

Explanation: The perfect are blessed with such grand status that they are well versed in every common and special kind of knowledge.

Know that some Fakirs derive the essence of their contemplation from soil. Hence, when they contemplate, their entire existence turns into soil, mixes with soil, manifests as soil and then return from this state.

خاکساران جہاں را بہ حقارت منگر
تو چہ دانی کہ دریں گرد سواری باشد

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Explanation: Do not look down upon the humble people. One does not know that a great rider may be hidden behind the raising dust.

Even when the exoteric self of humble Fakir is dead, his esoteric self remains alive and soul is vigilantly attentive towards the vision of Allah as he has achieved the state of 'death before dying'. Hadith;

❖ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ

Meaning: Certainly, the Saints of Allah do not die.

Some Fakirs derive the essence of their contemplation from fire. When they contemplate, their existence enters and leaves the fire hence turns into fire. Contemplation of some Fakirs is derived from water. When they contemplate, they dive in water and convert into water. While, some derive contemplation from air and become air mixing in air. Although, contemplation of these four elements is far away from the Mohammadan *Faqr*, gnosis and Oneness of Allah. Only Allah! Everything other than Allah is lust.

قدم بر قدمی برد حاضر نبیؐ
مرد آن باشد بود بر دین قوی

Explanation: True man is one who is firm upon religion and reaches the Holy Prophet following his each and every step.

Dawat is like an axe, naked sword, spear or like fever that makes one tremble. *Dawat* is fire, it is like the gun, hard stone or sudden death. *Dawat* is the commanding ruler, it bestows authority and beneficence and enlightens the Fakir.

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دعوتی خواند چنین حکم از خدا

کل و جز در یکدمی گردد فنا

Explanation: If *dawat* is recited as ordered by Allah, it can annihilate every part and whole in just a moment.

دعوتی خواند چنین حکم از خدا

کل و جز در یکدمی گردد بقا

Explanation: If *dawat* is recited as ordered by Allah, it can immortalize every part and whole in a moment.

دعوتی خواند چنین حکم از خدا

کل و جز عارف شود باطن صفا

Explanation: If *dawat* is recited as ordered by Allah, every Mystic of part and whole becomes purified.

دعوتی خواند چنین حکم از خدا

کل و جز گردد مشرف با لقا

Explanation: If *dawat* is recited as ordered by Allah, every creation gets blessed with the vision of Allah.

Dawat دعوت has four letters according to Arabic text; د (D), ع(A), و (W), ت(T). By the letter د (D), *dawat* grants eternal observation making the reciter man of Divine presence and the great rider of graves. The letter ع (A) makes the reciter beholder of evident Essence, grantor of evident vision and the scholar of knowledge of evident vision. The letter و (W) inspires the inner

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meaning of every verse of Quran and the right answer of every question. The letter ت(T) makes the reciter a man of contemplation, attention, authority, reflection and the man who looks down upon the world, man of similitude, man of renunciation, man of trust upon Allah, man of Divine Oneness, man of isolation and separation as well as the man of research, man of self-accountability and the man of Divine favour. One who adopts these attributes enjoys all the blessings of *dawat*. The knowledge and specialties of *dawat* are immense which require a number of volumes to be described but a little has been mentioned here so that the reader may not get worried. To be precise, the *dawat* that is an endless source of achieving all kinds of objectives instantly is *dawat* of Divine light and *dawat* of shrines. This is the ultimate *dawat* and always accepted in the court of Allah.

Know that it is not easy to be a perfect spiritual guide. Approaching the levels of perfection, gaining authority upon every part and whole, acquiring *jamiat* and becoming proficient in every kind of knowledge is extremely arduous. Perfect spiritual guide is the one who, by his graciousness, bestows upon his disciples and seekers five infinite treasures without putting them in any kind of struggle, five kinds of knowledge, five lessons of conventional as well as eternal knowledge by the Divine favour and makes them accomplished and proficient in their practice by going through tests. He grants them awareness about everything in every way. First is the lesson of knowledge of *ghanayat* that absolves the seeker of all complaints, along with the lesson of knowledge of righteousness, wisdom and command and also bestows the treasure of alchemy of elixir making him dominant. However, only the truthful and life sacrificing seeker is capable for this bestowal. Acquainting the imperfect seeker with these secrets is a great mistake. Second lesson given to the truthful seeker is of the fruitful invocation which elevates him to the level of perfection and the eternal invocation and reflection which

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annihilate the inciting innerself granting Divine closeness such that the seeker keeps experiencing the state of meditation of and on and gains the blessings of Divine observation, presence and union. Third is the treasure of knowledge of *dawat* of augmentation which conquers every dead and alive, kings and aristocrats. During *dawat*, the souls of all Prophets and Saints come to meet the seeker along with all the spiritual agents and sincerely help him granting him command upon the souls in graves. Fourth is the treasure of knowledge of discovering the *Ism-e-Allah Zaat* and *Ism-e-Azam* from the verses of Quran and other recitals which blesses the seeker with *jamiat* and independence from all desires, hence he attains Divine union. Fifth treasure is that the spiritual guide makes the truthful seeker perfect in the knowledge of attention, contemplation, authority, gnosis, reflection and theophanies as well as the knowledge of immersion in Divine vision, annihilation of innerself and immortality of soul. He also gains perfection in the knowledge of Divine favour and verification. Prior to gnosis, seeker has to experience death; prior to immortality, seeker has to annihilate; prior to the Divine vision, seeker has to gain immortality; prior to beholding Allah, seeker has to drown in the theophanies. These are the levels of perfect trust and certainty. All these knowledges and the levels of closeness to the Divine Essence and acquiring the Divine attributes reveal from the *Ism-e-Allah Zaat* and Quranic sharia. They are derived from Quran and return to Quran. They are the truth as they come from the Truth and grant the truth. This is called absolute Divine Oneness pure of falsehood. The Holy Prophet said;

❖ اَلنِّهَايَةُ هُوَالرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the final level.

Furthermore, spiritual guide is the one who enlivens the inward of seeker by the benediction of attention of his spiritual sight and contemplation of *Ism-e-Allah Zaat.* Thus, the seeker immerses in

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the vision of Allah and repents from all the undesirable acts. This leads to the levels of perfect trust and certainty.

درمیان دیدار سد دیوار نیست

این کہ نہ بیند مردہ دل ہشیار نیست

Explanation: There is not any wall between the seeker and vision of Allah. Those deprived of Divine vision have dead and inattentive inward.

ہر کہ می بیند بچشمی شد عیان

خاک بوسی او کند جملہ جہان

Explanation: Whoever beholds Allah with enlightened sight, the whole world kisses his feet.

ہر کہ بیند آن بپوشد خویش را

این مراتب ابتدا درویش را

Explanation: One blessed with the Divine vision hides himself from people. It is the initial level of a Dervish.

طالبا ہمت بکن توفیق تر

سیم و زر ده به طلاقش آیه

Explanation: O seeker of Allah! Have courage to renounce the desire of worldly wealth, you will be blessed with more and more of Divine favour.

First obligation upon the spiritual guide is that he should ask the seeker which of the afore mentioned five treasures, lessons and knowledges he wishes to have, “Ask me, so that I grant you.” Whatever the seeker wishes, he can ask and acquire from

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the spiritual guide. Hence, there remains no regret in the seeker and he becomes sated and independent of desire.

One can find many self-styled spiritual guides, the bread and butter seeking guides, the verbose guides, the tale-telling guides, the liar and harming guides, the perplexed guides, the animalistic guides and the foolish disciples. If the spiritual guide is perfect, he takes all burdens of the true seeker upon himself in both the worlds. The skeptical and distrustful seekers are the enemy of life and worse than thousand Satans as Satan is hidden enemy of faith. A one-day acquainted dog is better than the immodest and disobedient disciple. I can distinguish between the true and untrue spiritual guide and seeker in a single glance. The primary sign of spiritual guide is that he keeps the seeker under his sight whether the seeker is near or far. You do not know that the spiritual guide is at the eternal level while the seeker and his attention is at the final level of gnosis and Divine vision. If the spiritual guide is perfect, he elevates the seeker to final level merely by his attention granting him his desired Divine presence; otherwise the seeker keeps burning in the fire of his desire for Allah. It is said;

❖ اَلْاِنْتِظَارُ اَشَدُّ مِنَ الْمَوْتِ

Meaning: Wait is more intense than death.

The seeker who waits may have two reasons and states; either he is a beloved or a *majdhub* and veiled. The *majdhub* and veiled seeker never achieves the destination and becomes reprobate eventually. Beware and be wise! The spiritual guide at the eternal level grants the basic and eternal lesson of invocation of *Ism-e-Allah Zaat* to the seeker in the beginning but the seeker wishes to have gnosis, closeness, presence and vision of Allah. The spiritual guide bestows the primary theophany of Divine light but the seeker wants the final level of Divine vision. The spiritual guide gives the initial mystic lessons but the seeker longs for the

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highest level of closeness to Allah and the Divine favour. If the spiritual guide reveals the eternal level through *Ism-e-Allah Zaat* and elevates the seeker to it, he is absolved of his responsibility. However, while giving the initial lesson of *Ism-e-Allah Zaat* he must also reveal the Divine vision through the holy letters of *Ism-e-Allah Zaat.*

طالبا مطلب طلب و از ہر طریق
طلب کن دیدار وحدت با غریق

Explanation: O seeker! Whichever way you follow, your only objective should be to seek the vision of Allah and drown in the Divine Oneness.

To be a true seeker of Allah is not easy. It involves great secrets such as annihilation of innerself, immortality of soul etc. Only the obedient and modest seeker of Allah annihilates in Him and gets blessed with the Divine company.

ہر کہ با دیدار دائم شد وصال
آنچہ داند میخورد بروی حلال

Explanation: The seeker engrossed in perpetual vision of Allah achieves the Divine union. Whatever he eats, is lawful for him.

مالک الملکی بود عارف فقیر
حق شود بر کل و ہر حاکم امیر

Explanation: The Mystic Fakir is the master of worlds. He has right upon everything as he is the ruler.

کی رود در حلق او لقمہ حرام
شد حلالش لقمہ از ہر طعام

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Explanation: Nothing unlawful can enter his throat. Every bite of food he takes is lawful for him.

نظر بر احوال کن عارف خدا
این مراتب یافتہ از مصطفیٰؐ

Explanation: Sight of Mystics is always focused on the states of Divine command ‘Be’. They are blessed with such levels from the Holy Prophet.

گاہ جذب و غضب باشد با جلال
گاہ درآید غرق فی اللہ با جمال

Explanation: At times, they are experiencing Divine wrath and absorption states while at times they immerse in Divine beauty and annihilate in Allah.

گاہ ممات و گاہ حیات شد نجات
مردہ را زندہ کند با اسم ذات

Explanation: They are salvaged from the changing states of life and death and are empowered to give life to the dead by *Ism-e-Allah Zaat.*

Listen O seeker of Allah! Listen O Divine scholar! Listen O Mystic! Listen O blessed with Divine union and righteousness! Listen O man of contemplation of *Ism-e-Allah Zaat* by the Divine favour, man of authority upon *Ism-e-Allah Zaat* with verification, man of attention by the specific mystic way of *Ism-e-Mohammad*! There are three levels of annihilation; annihilation in Allah, annihilation in Prophet Mohammad and annihilation in the spiritual guide. Unless the seeker drowns in the theophanies of Divine Oneness from head to toe and attains Divine closeness and vision, he cannot accomplish these levels. Whatever he

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observes other than this is just illusion and jugglery of levels. One must not trust them as they are far from gnosis and Oneness of Allah and are just emulation. The scholar of Divine Oneness is a beheaded Mystic. He is the traveller of realm of Divinity and the station of no station. Only the scholar Fakir knows and studies the Divine knowledge.

سر بسر راہبر است در خاص راز
از وجودش سرِّ ھو آید آواز

Explanation: The Fakir from whose existence echoes the sound of secrets of *Hoo* is the accomplished guide on the way to special secrets.

بعد مردن گم شود آواز ز او
آواز رازش از قبر از وی بجو

Explanation: If you could not hear this sound after his death then seek these secrets from his shrine.

این جہان تا آن جہان یکدم تمام
اولیا را جاودان یک نیم گام

Explanation: The eternal Saints traverse the journey from this world to the other world in just one and a half step.

از ماہ تا ماہی بود در یک نظر
ظاہر نگر باطن نگر اہل از بصر

Explanation: They are the veritable seers who can view the manifested as well as the hidden. Everything from the heavens to the bed of oceans is under their single glance.

If a person spends his entire life in asceticism, mystic struggles, forty day seclusion, rounds of invocation, reflection, meditation,

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recitation rounds of Quran, offering salat the whole night, fasting every day, earning lawfully, speaking the truth always or bears pains for hundred years, his inciting innerself becomes stronger and gains pleasure and firmness by becoming famous and respectable among the people. It is easy to accomplish this level but burning in the fire of Divine Oneness, drowning in the observation of Miraj after attaining Divine presence, annihilating in Allah, gaining the gnosis of Divine light and bearing the vision and closeness to Allah is extremely difficult for the innerself. The Divine passion, love, gnosis, observation and presence purify the entire existence of seeker in such a way that not even a speck of apprehension, satanic whisper, illusion of innerself, worries of worldly troubles and calamities is left in his being. It is the grace and beneficence of Allah which is bestowed by the perfect spiritual guide upon the true seeker on the very first day, as was decided on the day of Divine covenant when Allah asked the souls;

❖ اَلَسْتُ بِرَبِّكُمْ ؕ (۷:۱۷۲)

Meaning: Am I not your Creator and Provident? **(7:172)**

The souls replied instantly:

❖ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They said, "Yes! You are!" **(7:172)**

تماشا کونین بین ناظر عیان

ہر کہ مے بیند نگوید با زبان

Explanation: The man of sight views the spectacle of both the worlds but never utters it by tongue.

تا توانی خویش را از خلق پوش

عارفان کی بوند این خود فروش

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Meaning: Hide yourself from people as much as possible. How can those be considered Mystics who sell themselves (i.e. use their power and prestige to earn wealth and fame).

The seller spiritual guide always remains worried in the matters of his disciples. While the Fakir who is man of evident sight remains immersed in observing the realm of Divinity and the station of no station. This book comprises the secrets of revelations. If an imperfect will read it, he will become perfect; if a perfect will read it, he will become practitioner of totality; if a practitioner of totality will read it, he will be accomplished; if an accomplished will read it, he will become supreme; if a supreme will read it, he will become comprehensive spiritual guide who is man of *jamiat*; if the comprehensive spiritual guide will read it, he will become the sultan of *waham* Fakir who is ruler upon the worlds and possesses the light of guidance. His status is infinite and boundless which cannot be imagined. How can the reprobate and rejected heretics achieve these levels! This book is comprehensive of *jamiat* and the key of totality. In whichever lock of objective the seeker will put it, that would be opened and every treasure would be revealed upon the seeker. The greatest obligation and Sunna to be followed by the seeker is to become a man of purified inward which readily accepts the truth, tread the eternal straight path and reach the level of immersion in Divine vision, annihilation and immortality by the Divine favour. Thus, achieve the Divine presence becoming desirable in the court of Allah. It is incumbent upon the seeker to first of all kill his inciting innerself so that it does not claim to be god like Pharaoh in the existence. The seeker must necessarily crush the desires of innerself under his feet to make it naught. When the seeker has terminated two gods in his existence i.e. self-conceit and appetites of self, with the sword of contemplation of *Ism-e-Allah Zaat*, then he can step into the arena of *Faqr* and gnosis. Felicitations to the seeker having such a thriving inward on getting rid of the cursed inciting innerself through righteous persuasion!

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قَالُوْٓا ثَلٰثَةٍ راز خود فہمیدہٖ

دو خدا را کش خدا گر دیدہٖ

Explanation: Understand the secret behind the words of Allah in verse 73 of sura *Al-Maidah* "They have certainly disbelieved who say Allah is the third of three". Kill the two gods if you wish to behold the real God.

Allah says;

❖ اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ (۴۵:۲۳)

Meaning: Have you seen he who has taken as his god his (own) desires. **(45:23)**

خود پرستان را نہ حاصل شد خدا

خود پرستان را خداوند شد ہوا

Explanation: The self-conceited can never find Allah as they have made their desires their god.

ہر کہ کردہ جان و از جان تن جدا

آن باز دارد نفس را بہر از خدا

Explanation: One who prevented his innerself from making desires, in fact sacrificed his life for the sake of Allah.

Allah says;

❖ وَ اَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفْسَ عَنِ الْهَوٰى ۙ فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى

(۷۹:۴۰,۴۱)

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Meaning: But as for him who feared standing in the presence of his Lord and forbade his innerself from its appetites and lusts, heaven (of Allah's closeness) will surely be (his) abode. **(79:40-41)**

EXPLANATION OF DIVINE KNOWLEDGE

Every knowledge and field of study is meant to attain love and gnosis of Allah so that one is blessed with Divine observation, acquires closeness and presence of Allah, eventually annihilates in Him. The scholar of Divine knowledge is always admired in the court of Allah. Although, he is unknown among the masses but is famous esoterically among the people of Divine closeness and the angels. Every knowledge and study is actually meant to get blessed with the theophanies of Divine light and immerse in the vision of Allah approaching the level of annihilation in Allah. Whoever does not believe in this reality of knowledge is a pagan. Real knowledge leads to the assembly of Prophet. It is the destiny of true scholars who are the heirs of Prophets. The hypocrite scholars trapped in the desires of innerself cannot be the heirs of Prophets because the desires keep one away from gnosis of Allah and assembly of the Prophets. Divine knowledge makes one conform to Allah and go against the Satan. Such veritable scholars are the friends of Allah, source of salvation and the conveyors to the assembly of Prophet Mohammad who is eternally alive. Know that the inner and real meaning of the verses of Quran, Hadiths of the Prophet and *Qudsi* Hadiths[26] as well as their veritable knowledge is derived from the Divine knowledge. Hence, gaining this knowledge is the foremost obligation. The scholar of Divine knowledge is one who speaks Divinity, hears Divinity, beholds Divinity, knows Divinity and carries Divinity. Except Divinity, he forgets everything. Divinity is not just a word, its knowledge blessed Prophet Mohammad with Divinity. The

[26] *Qudsi* Hadiths are the words of Allah stated by the Holy Prophet which are not present in the Holy Quran

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Divine knowledge contains Miraj of Divine observations, closeness and presence. The reader of Divine knowledge becomes the scholar who is independent of all desires. Ali ibn Abi Talib said;

❖ مَنْ تَعَلَّمَنِیْ حَرْفًا فَهُوَ مَوْلَایْ (جامع الفواید)

Meaning: He, who taught me a word, is my master. **(Al-Fawaid)**

That particular word is Divinity. Divinity is the true worship, devotion, permission, bestowal and forgiveness. It is the stage of لَا تَخَفْ وَلَا تَحْزَنْ *(la-Takhf wa la-Tahzn)* meaning: "Do not feel afraid or grieved" **(29:33).** Only Allah! Everything other than Allah is lust.

Know that there are five kinds of the perfect Mystic Fakir;

1- The perfect Mystic of pre-existence who is blessed with eternal Divine union and pure of faults

2- The perfect Mystic of eternal end who remains annihilated in Allah the entire life. Allah is the Transcendent.

3- The Mystic trapped in the contemptible world. He is a seller, indulged in complaints and desire of fame and disgraced due to his inciting innerself.

4- The Mystic of hereafter whose desire is houris and castles of paradise. Adopting pious deeds is incumbent for him to achieve his desire and keep his innerself satisfied.

5- The truly perfect Mystic whose innerself is annihilated, soul is immortal and blessed with the vision of Allah. Such a Mystic is neither Allah nor other than Allah. Not even for a moment he separates from the Divine presence and closeness and is an eternal servant in the Mohammadan Assembly.

This is the status of the perfect Mystic who is sage, eternal and true follower of the straight path. May Allah save from the dead and ignorant inward!

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❖ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Meaning: I seek refuge in Allah from the cursed Satan.

By the contemplation of *Ism-e-Allah Zaat* the light of theophanies radiate in the inward which envelop the entire existence. It is the point where a man of contemplation is exalted to the Divine vision. By excessive devotions, invocations, reflections and inclination of people for solution of their problems, the inciting innerself of the person becomes stronger. The satanic whispers, illusions and thoughts appear in the form of fake theophanies and show him an assembly which is misunderstood by that fool as Divine presence and union. Beware! The Holy Prophet said;

❖ كُلُّ اِنَاءٍ يَّتَرَشَّحُ بِمَا فِيْهِ

Meaning: Whatever is contained in the vessel, only that comes out of it.

Recognize yourself in the light of this Hadith. Know that the man of righteousness, *ghanayat* and sainthood is independent of all needs. In the record of Saints, he is considered spiritually rich, blessed with ultimate grace of Allah since eternity, ruler upon both the worlds, the man of command and the enlightened Fakir who is master of worlds. That is to say, in the sight of Fakir the worldly king is indigent, poor, a perplexed beggar and worthless. It is because the Fakir holds complete authority and power upon the esoteric and exoteric treasures and all these treasures ever remain under his view. The Fakirs and Saints are stationed at the level of 'Whole' and honoured with the attribute of 'they need none but Allah'. Hence, the part is dependent upon the Whole. The Saints are those who are beneficent for the creation, as the Holy Prophet said;

❖ خَيْرُ النَّاسِ مَنْ يَّنْفَعُ النَّاس

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Meaning: The best among you is the one who is beneficent for the people.

فقیر لایحتاج باشد با خدا

و از برائی زان خطابش اولیا

Explanation: Fakir always remains in the company of Allah. Hence, is independent of everyone else and titled as the friend of Allah.

The Fakir is man of Divine favour in whose view both the worlds are like a seed of rue, and he can travel them in a single glance. He is favourite of the Eternal. Quran states;

❖ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ (۱۱:۸۸)

Meaning: And I am favoured by none but Allah. **(11:88)**

Fakir is also the one who keeps both the worlds and their stations under his sight by the contemplation of *Ism-e-Allah Zaat* and makes them present before him by his authority. He can view the spectacle of all the creations of eighteen thousand worlds and bless each of them with his beneficence and grace owing to the Divine presence gained through reflection. Such levels are also possessed only by the Fakir Saints that they can make the souls of all the Prophets and Saints present near them or carry themselves to their assembly by the contemplation of *Ism-e-Allah Zaat*, veritable attention and command of Islamic creed and achieve their destined level from them. They are called the men of powerful knowledge and possessors of essence of the Eternal and Forever Sustained. They can summon all the angels and have command over them by the power and authority of contemplation and reflection of *Ism-e-Allah Zaat*, and take their destiny from each angel. Some angels give them the knowledge of alchemy of elixir along with its specific way of practice, hence when they try it, they gain the desired results. Some angels

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give the knowledge of *Ism-e-Azam* while some angels give the clue of philosopher's stone lying among other dirty stones. The Fakir orders the angels and they immediately bring it to him. When he rubs the philosopher's stone with iron, it instantly turns into gold. Some angles give him the knowledge about the time, place and reason of the revelation of verses of Quran and Hadiths as well as their exegesis like angel Gabriel brought the revelations. They also give him entire knowledge from beginning till end about the message of all the Messengers. Such Fakirs are called independent of all desires. By their beneficence and by the grace of their persuasion and attention, the true seeker of Allah becomes independent of all desires on the very first day and is raised to the level of Fakir Saint. Then, neither he needs to perform mystic struggles nor to bear hardships. Every part and whole and all the treasures of Allah come under his possession in a week or just in five days. These levels are possessed only by the perfect *Qadris.* No matter if they eat luscious foods, wear precious dresses or drink sweet syrups, they can easily grant Divine presence to their disciples by their powerful sight absolving them from the need of imploring anyone else. This is just the beginning of a *Qadri.*

The detail of killing the four metaphorical birds, setting right the inward and gaining the soul's delight lies in invoking Allah's name such that every hair of the body glorify the Divine name. Some are blessed with Miraj during meditation, some spiritually travel through the spheres during meditation, some have inspirations about the verses of Quran and some gain Divine presence by annihilating in Allah during meditation. You do not know that the seeker who gains unveiled Divine presence feels embarrassed to indulge in discussions and studies. He is perpetually engrossed in the vision of Allah and does not like to talk, as said;

❖ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

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Meaning: One who recognizes his Holy Lord becomes silent.

The perfect spiritual guide must elevate the true seeker of Allah to this level in the very beginning. Such Divine favour and verified esoteric power is vested only in the perfect *Qadri* spiritual guide. He purifies the innerself and imprisons it, makes the inward pellucid after sanctifying it, enlightens the soul by revealing the gnosis of Divine Oneness and brightens the secret inner part by annihilating the seeker in Allah. One whose existence matures in this way by the effect of light of Divine closeness and presence is entitled to communicate *dawat* at the shrines. When a proficient of *dawat* of shrines blessed with perfect Divine presence and admired in the court of Allah intends to deliver *dawat* at a shrine or sets off to visit the shrine, the soul of the shrine comes to welcome him even before he puts his foot out of his house and talks to him. Throughout the way to the shrine, the soul keeps giving him inspirations and informs him about the past, present and future by giving him evidences or through *waham* and thoughts infused in his fleshy heart or in his existence of light of faith or the witnessing spiritual existence. The pilgrim has not yet reached the shrine when his venture is accomplished, whether religious or worldly. If a person intends to visit a shrine to recite *dawat* but the soul of shrine does not come to welcome him then it means that the soul is enraged and is furiously riding the grave or is vigilant and ready in his grave to fight a battle. If the reciter is proficient in delivering *dawat* at shrines then he first of all recites *sura Fatiha* on reaching there. Then, by the power of reflection of *Ism-e-Allah Zaat* he converts his existence into Divine light, enters the grave with Truth and gains command over the ranks of the soul by the authority of attention and contemplation of *Ism-e-Allah Zaat.* Due to the overpowering effects of *Ism-e-Allah Zaat*, the soul converses with the reciter of *dawat* and accomplishes his undertaking, whether worldly or religious.

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If the practitioner of *dawat* observes that the enraged soul of the shrine does not let him come near the grave, then the practitioner should confiscate its spiritual ranks and high sainthood levels by doing some filthy act or pouring dirty liquid upon the grave. Hence, the soul would repent and submit before him humbly invoking Allah's name. Then the practitioner should reinstate its sainthood level by the contemplation of *Ism-e-Allah Zaat*. Such *dawat* is called the naked sword and its reciter is called the valiant rider holding the sword to kill the noxious infidels. He is one of the true men of Allah, firm upon the religion and constantly present in the Mohammadan Assembly. The Divine presence gained by the contemplation of *Ism-e-Allah Zaat* also unveils the states of inwards and the states of graves. But, the knowledge of unveiling of states of inwards and graves never elevates to the Divine presence. The knowledge of *Alif* i.e. *Ism-e-Allah Zaat* bestows thousand inspirations, thousand exalted levels and thousand kinds of knowledge making one accomplished. The seeker who does not achieve all of them in an instant along with the power of unveiling of states of inwards and graves and does not cover the levels of Divine presence, can never accomplish in *Faqr* and gnosis of Allah even if he strives hard the whole life. The Holy prophet said;

❖ اِذَا تَحَيَّرْتُمْ فِي الْاُمُوْرِ فَاسْتَعِيْنُوْا مِنْ اَهْلِ الْقُبُوْرِ

Meaning: When you are worried about your matters, seek help from the souls of shrines.

However, if a person with dead inward keeps reciting *dawat* at a shrine for his entire life, he would not be answered. Rather, would be demoted and left confounded and amazed. You must know that the man of *dawat*, which is recited at shrines, possess authority upon the treasures of alchemy, philosopher's stone, *Ism-e-Azam* and the treasure of great sight owing to esoteric power and favour. He can summon every angel and soul before him

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as they are dependent upon him but he is independent of all due to his eternal Divine presence. It is obligatory upon the spiritual guide to exalt the seeker to this level in the very beginning.

اول از مرشد طلب دنیا درم

تا شوی عارف خدا اہل از کرم

Explanation: First of all seek worldly wealth from the spiritual guide so that you can spend it in the way of Allah and become a generous Mystic.

اول از مرشد طلب اعظم عظم

در وجود تو نماند ہیچ غم

Explanation: First of all seek the great *Ism-e-Azam* from the spiritual guide so that you are absolved of all worries.

اول از مرشد طلب قدر از قدر

با نظر تو خاک گردد سیم و زر

Explanation: First of all ask the spiritual guide to bless you with a few powers so that you can turn dust into gold and silver by your sight.

اول از مرشد طلب دیدار کن

بعد ازاں راہی طلب زاں راز کن

Explanation: First of all seek the Divine vision from the spiritual guide and then seek the path to secret of Divine command ‘Be’.

دیدہ آن باشد بود دیدار بین

ہر کہ بی دیدار باشد آن لعین

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Explanation: Real eyes are those which behold Allah. One deprived of the vision of Allah is included among the cursed.

EXPLANATION OF THE EXISTENCE

Know that man has several existences having various characteristics and names accordingly. That is to say, the existence of man is a treasured thaumaturgy. This thaumaturgy of existences and names is a maze that is solved and revealed by the wisdom of man of marvels who is also the man of thaumaturgy, man of existences and names as well as man of mazes. Some of the existences are spiritual; some existences are the alive inwards having eternal life while some existences are annihilated in Allah and are possessed by the Saints blessed with Divine closeness. Some existences are ever engrossed in studying the knowledge of gnosis from the eternal book of inward which radiates the lights of Allah's mercy and theophanies of the Divine vision. Some existences are in fact the human intellect, conscience and wisdom while some are the dead inwards trapped in the physical world and dominated by inciting innerself. Some existences are full of apprehensions, satanic whispers, illusions, depraving obsessions and evilness while some foolishly remain indulged in just eating, drinking and sensual desires, hence are worse than animals. Some existences are engrossed in the Divine vision, disgusted of polytheism and infidelity. They are followers of Mohammadan sharia and stationed at the great level of enlightened Mystics. Some are the evil existences whose traits do not change till death, they are childish. All these existences along with their parts and good and bad characteristics have their respective elaborations. The way to guide them and take accountability of their acts is different from each other.

The person who wishes that he is exempted of the accountability, `everything is unveiled upon him and he gains the entire reward

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through single rewarding deed, must recite the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ by reaching its essence. As it is the act that brightens the existence with the light of faith and lets its reciter enter the paradise without any questioning. Some existences contain both the Divine majesty and beauty at the same time, they remain aware of both the worlds. Only Allah! Everything other than Allah is lust.

Listen O sage scholar and wise Mystic! Listen O foolish and ignorant scholar! The Holy Prophet said;

❖ لَا تُكَلِّمُ الْحِكْمَةَ عَنِ الْجُهَّالِ

Meaning: Do not utter the words of wisdom before the ignorant.

بی سر دیدن خدا باشد روا
کس نمی بیند بچشم سر خدا

Explanation: Beholding Allah after sacrificing one's head is justified. No one has ever seen Allah with physical eyes.

کی بود این چشم مخلوقی صفت
آن چشم توحید قرب از معرفت

Explanation: How can the eyes of creation behold Allah! It is the eye of Oneness that is blessed with recognition and closeness of Allah.

ہر کہ بیند آن بداند راز را
این مراتب عارفان جانباز را

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Explanation: Whoever beholds Him, comes to know the Divine secret. This point is accessed only by the Mystics who sacrifice their life for Him.

از جشہ نہ جشہ برآید باد وار

زان ہر یکی جشہ برآید بیشمار

Explanation: From their existence, nine spiritual existences appear like air. From each of them infinite more existences appear.

This is the level of 'death before dying' gained by true devotion and is the reason of honour and auspiciousness. It is attained by the permission and beneficence of the perfect spiritual guide through the knowledge of Divine worship. Such levels are also called the transforming death, the death that grants eternal life through gnosis and union of Allah as well as the death that bestows Divine closeness, observation of Divine light and the vision of Allah. Death of people bound in the material world leads to perdition in the grave where their body is decayed and existence destroyed. However, after the death of people elevated to the realm of Divinity, their body remains safe and unsoiled in the grave because their existence has turned to Divine light due to the contemplation of *Ism-e-Allah Zaat*, inward has enlivened, soul has purified and they are ever present in the assembly of Prophets and Saints. Their death is termed as closeness to the Worshipped. They are the Saints who behold the spectacle of both worlds. By the command of Lord, life and death become same for them. Rather, their death takes them further close to their Beloved Allah as compared to life and they become more powerful. The Holy Prophet said;

❖ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ بَلْ یَنْتَقِلُوْنَ مِنْ دَارٍ اِلٰی دَارٍ (کتاب الرّوح، شرح الصدور، عین العلم وزین الحلم)

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Meaning: Verily! The Friends of Allah do not die, they just shift from one abode to another. **(Kitab Al-Ruh, Sharh Al-Sudoor, Ayn al-Ilm wa Zain al-Hilm)**

Complying to this saying, whoever attains death during life with certainty, is the true Fakir and Dervish blessed with the union of Allah. Only Allah! Everything other than Allah is lust.

The most honourable human is the Mystic blessed with Divine vision.

❖ شَرَفُ الْمَكَانِ بِالْمَكِيْنِ

Meaning: Honour of the place is due to its dwellers.

O dear if you are wise then you must understand that Allah is present in the esoteric as well as exoteric self of everything but is hidden just as kernel is hidden in the nut. This reality can be approached by attaining the Divine closeness and presence through the effect of excessive contemplation of *Ism-e-Allah Zaat.* Or, by the authority of *dawat* recited while riding the grave or by reciting the Quran attentively with the inward replete with faith and sincerity or during the prostration in salat with the forgiven existence or by reciting the Islamic creed with due passion reaching it essence or by doing the inscribing practice of *Ism-e-Allah Zaat* on body with reflection or by invoking the ninety nine beautiful names of Allah. If these devotions are accepted in the court of Allah, they grant union of Allah and make one ruler upon the worlds having authority upon all matters. Just as a snake comes out of its old skin similarly nine existences at once appear from the single existence of the immortal Mystics. Four are; the inciting innerself, repenting innerself, inspiring innerself and the peaceful innerself. Three are the existences of inward i.e. the purified inward *(qalb-e-saleem)*, the inward returned to Allah *(qalb-e-munib)* and the inward engrossed in observation of Allah *(qalb-e-shaheed)*. Two are the existences of soul; the inorganic soul and the organic soul.

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When all these existences accompany their possessor, anew existence like lightening appear from the hidden which is theophany of Divine light and is called the Divine favour. It orders the four existences of innerself to merge with the existences of inward, hence the inward is enlivened and the innerself annihilates absolutely. Then it orders the existences of inward to merge in the existences of soul, hence the inward annihilates and the soul enlivens. The soul is then ordered to merge in the existence of sultan of *Faqr* which is the Divine favour, thus the soul annihilates and the secret enlivens. Eventually, all the inner and outer parts of the seeker turn to Divine light and he is blessed with the Divine presence. The spiritual guide must elevate the ture seeker to this level on the very first day.

رفت نفس و قلب روح شد جدا
جثہ شد نور وحدت از خدا

Explanation: When the innerself, inward and soul annihilated and parted from the existence, it turned to Divine light by achieving Oneness with Allah.

The seeker who reaches this point, life and death become equal for him. Only then he approaches the level of *Faqr* about which the Holy Prophet said;

❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ

Meaning: When Faqr is accomplished that is Allah.

The innerself, inward, soul, secret as well as all the acts of the men of existence of light are Divine light and they perpetually remain in the state of Divine presence. This is not the way of words or lies. The explanation of the perfect lover, accomplished beloved Saint and comprehensive Fakir is that he possesses the power of Divine command 'Be'. Know that the initial, middle and final level of the lover Fakir is Divine vision.

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ز نَحْنُ اَقْرَبُ یافتم نزدیک تر

ز شہ رگی نزدیک بینم با نظر

Explanation: I have found Allah closer than my jugular vein and I ever behold Him.

نیست آنجائی مکان و نی نشان

بیرون از کون و مکان دیگر جہان

Explanation: The realm of Divine vision is in another world beyond time and space. Neither is there any place nor traces of anything else.

گر کسی از من بپرسد می نما

گر بیائی میبرم حاضر خدا

Explanation: If anyone asks me to grant him Divine vision, I will welcome him and take him to Allah.

Allah says;

❖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

This is the initial level of *Faqr*. The seeker of *Faqr* holds the rank of Rabia of Basra and Bayazid Bistami. The Fakir who is lover of Allah, is the beloved of the Holy Prophet. Whatever I say is in compliance to the following verse, not out of my own desire. Allah says;

❖ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَ

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اتَّبَعَ هَوٰىهُ وَكَانَ اَمۡرُهٗ فُرُطًا (۱۸:۲۸)

Meaning: (O beloved!) Stay tenaciously in the company of those who invoke their Lord morning and evening, ardently seeking (vision of) His countenance. And do not turn your eyes away from them. Do you seek the charms of worldly life (turning your attention away from these self-denying devotees)? And (also) do not follow him whose heart We have made neglectful of Our remembrance and who follows the desires of his innerself, he is the one who exceeds all bounds. **(18:28)**

The lover and beloved of Allah is honoured with endless life of inward due to the Divine vision and closeness. Following verse is with reference to the people of alive inward;

❖ وَاِذۡ قَالَ اِبۡرٰهٖمُ رَبِّ اَرِنِیۡ كَیۡفَ تُحۡیِ الۡمَوۡتٰی ؕ قَالَ اَوَلَمۡ تُؤۡمِنۡ ؕ قَالَ بَلٰی وَلٰكِنۡ لِّیَطۡمَئِنَّ قَلۡبِیۡ ؕ قَالَ فَخُذۡ اَرۡبَعَةً مِّنَ الطَّیۡرِ فَصُرۡهُنَّ اِلَیۡكَ ثُمَّ اجۡعَلۡ عَلٰی كُلِّ جَبَلٍ مِّنۡهُنَّ جُزۡءًا ثُمَّ ادۡعُهُنَّ یَاۡتِیۡنَكَ سَعۡیًا ؕ وَاعۡلَمۡ اَنَّ اللّٰهَ عَزِیۡزٌ حَكِیۡمٌ (۲:۶۰)

Meaning: And (also recall the event) when Abraham said, "My Lord, show me how you bring the dead to life". Allah said, "Do you not have faith?" He submitted, "Why not! (I do believe), but (I wish) my heart is blessed with gratifying calm". Allah ordained, "Well, take four birds and tame them to feel attached to you; then (slaughter them and) place a piece of each of them on each hill, then call them. They will come to you at high speed. And know that surely Allah is All-Mighty, All-Wise." **(2:260)**

The following *Qudsi* Hadith is also about the lover and beloved of Allah;

❖ اِنَّ فِیۡ جَسَدِ بَنِیۡ اٰدَمَ مُضۡغَةً فِیۡهِ قَلۡبٌ وَّ فِیۡهِ رُوۡحٌ وَّفِیۡهِ سِرٌّ وَّ فِیۡهِ خَفِیٌّ وَّ فِیۡهِ یَخۡفٰی وَ فِیۡهِ اَخۡفٰی وَفِیۡهِ اَنَا

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Meaning: In the body of human being there is a lump of flesh which is in the heart. Heart is in the inward, inward is in the soul, soul is in the secret, secret is in the hidden, hidden is in the concealed and concealed is in the core (the Divine Essence).

Allah says;

❖ وَ فِیۡۤ اَنۡفُسِکُمۡ ؕ اَفَلَا تُبۡصِرُوۡنَ (۵۱:۲۱)

Meaning: I am within you, can't you see. **(51:21)**

نفس را بگذار تا بینی خدا
شد حجاب نفس دیگر شد هوا

Explanation: If you wish to see Allah, leave the desires of your innerself because innerself and its desires are the veil between you and Allah.

نفس را بگذاشتن عمل از کدام
غرق فی التوحید شو هر صبح و شام

Explanation: How can one get rid of the innerself and its appetites? By drowning in Divine Oneness forever.

Another *Qudsi* Hadith about the Divine lovers is;

❖ مَنۡ طَلَبَنِیۡ فَقَدۡ وَجَدَنِیۡ وَمَنۡ وَجَدَنِیۡ عَرَفَنِیۡ وَ مَنۡ عَرَفَنِیۡ اَحَبَّنِیۡ وَمَنۡ اَحَبَّنِیۡ عَشَقَنِیۡ وَمَنۡ عَشَقَنِیۡ قَتَلۡتُہٗ وَمَنۡ قَتَلۡتُہٗ فَعَلَیَّ دِیَتُہٗ وَاَنَا دِیَّتُہٗ

Meaning: Whoever seeks Me, undoubtedly finds Me. Whoever finds Me, recognizes Me. Whoever recognizes Me, begins to love Me. Whoever loves Me, becomes My ardent lover. Whoever loves Me ardently, I kill him. Whomsoever I kill, his compensation is due on Me and I am Myself his compensation.

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The Divine lovers have a few specific attributes; firstly the lover of Allah blessed with His vision considers the world and hereafter worthless, as Allah says;

❖ مَا زَاغَ الْبَصَرُ وَمَا طَغٰى (۵۳:۱۷)

Meaning: The sight did not incline aside, nor did it transgress. **(53:17)**

Secondly the lover is vigilant; thirdly his eyes remain awake and his attention removes the veils; fourthly the lover sacrifices all his authorities and fifthly he is ever waiting for the beloved. The Divine lovers are given the recompense for renouncing the desire of their innerself.

خون بہائی شد مرا دیدن خدا

دیتی من خود یافتم اللہ لقا

Explanation: I have been blessed with vision of Allah as the compensation of my life. I have found Allah as a recompense of my own self.

بی چشم بینم سخن شد بیزبان

عاشقانرا حال این است در جہان

Explanation: I behold Allah without eyes and converse with Him without tongue. This is the condition of lovers in the world.

گر تو خواہی عشق حق بی سر بیا

تا بیابی معرفت وحدت لقا

Explanation: If you wish the love of Allah, come beheaded. Only then you will gain gnosis of Oneness and vision of Allah.

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سخن با سخن است با حق ہم کلام
معرفت توحید این است شد تمام

Explanation: The gnosis of Oneness is accomplished when one learns it directly from Allah by conversing with Him.

زین مراتب عاشقان مذکور شد
ابتدا ہم نور آخر نور شد

Explanation: The status of Divine lovers is that their beginning as well as end is the Divine light.

Allah says;

❖ نُوْرٌ عَلٰی نُوْرٍ ؕ یَهْدِی اللّٰهُ لِنُوْرِهٖ مَنْ یَّشَآءُ ؕ (۲۴:۳۵)

Meaning: Light upon light. Allah guides towards His light whom He wills. **(24:35)**

ہر کہ خواہد یافتن دیدن خدا
غرق فی التوحید شو فی اللہ فنا

Explanation: Whoever wishes to attain vision of Allah must annihilate and immerse in the Divine Oneness.

غرق ہم غلط است شو روشن ضمیر
با عیان دیدار بین کامل فقیر

Explanation: Even immersion is not accomplishment; one must become enlightened and have visible vision of Allah to be a perfect Fakir.

The judge of Divine love asks the true lover of Allah blessed with His vision to present two witnesses. First is that he must be disgusted of the carrion world. Secondly, he must repent thousand

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times from polytheism, infidelity and heresy. On presenting these two witnesses he is bestowed with two blessings; an everlasting passion for Allah and the fervor of Divine union.

عاشق من لایزالی با کرم
کی بوند این عاشقان اہل از صنم

Explanation: I am an eternal lover of Allah blessed with His kindness. How can these idol worshipers be the Divine lovers!

حسن را بگذار حسن راز بین
تا محرم اسرار گردی بالیقین

Explanation: Renounce the apparent beauty and behold the hidden Divine beauty so that you become confidant of the Divine secrets with certainty.

This way is traversed with perseverance and true belief. It is not related with discussions, rather grants *jamiat* and Divine presence till death. Allah says;

❖ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ (۱۵:۹۹)

Meaning: And worship your Lord till you attain the final level of certainty. **(15:99)**

EXPLANATION OF IMMERSION AND REACHING THE CORE

عالمان با طلب طالب کیمیا
عارفان را نظر باشد باخدا

Explanation: The scholars remain in search of alchemy but the Mystics' eyes are focused upon Allah.

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کیمیا گر دو جہان عالم خراب
عارفان را غرق فی اللہ بی حجاب

Explanation: The alchemists are disgraced in both the worlds while the Mystics are immersed in the unveiled vision of Allah.

زاہدان با تقویٰ باشند در ثواب
ہر یکی را با مطالب این جواب

Explanation: The ascetics adopt piety for the sake of reward. Everyone is requited according to his objectives.

عاشقان را قوت و قوّت جان کباب
فقر فی اللہ ہمچو عنقا بی حساب

Explanation: The lovers get their power and nutrition by burning their soul in fire of love. As, *Faqr* annihilated in Allah is like phoenix having infinite lives.

Further explanation of reaching the core and obedience is given. Know that if a yearning seeker is given fathomless ocean of gnosis, he will drink it in single sip. The perfect spiritual guide can elevate the seeker to perpetual Divine vision in a day and night or in a week or a month or a year or a moment or in a blink of an eye. However, the true seeker of vision of Allah does not count days and years rather keeps his faith perfect till death. You are given a few days of life only for obedience to Allah. Being obedient to Allah incessantly is actual gnosis. That is, leaving the attributes of innerself and adopting the attributes of inward and soul such that life and death become equal. The Holy Prophet said;

❖ اَلْمَوْتُ جِسْرٌ یُّوْصِلُ الْحَبِیْبَ اِلَی الْحَبِیْبِ

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Meaning: Death is a bridge which unites the lover with the Beloved.

Death for a Fakir is like bridal sleep of union during which his existence turns to light and he is blessed with Divine presence and observations. Hadith;

❖ اَلنَّوْمُ اَخُ الْمَوْتِ

Meaning: Death and sleep are siblings.

The perfect spiritual guide confers upon the true seeker of Allah the eternal vision of Allah and presence of the Mohammadan Assembly as well as certainty about them by the contemplation of *Ism-e-Allah Zaat* through every way and favour. The true seeker acquires a unique favour, level, power and nourishment from the perfect spiritual guide spiritually and physically which is called the absolute *jamiat.* It cannot be gained unless the spiritual guide grants seven kinds of knowledge to the seeker in seven days. Among them, the knowledge of alchemy of elixir is the foremost because it gives him authority upon the entire world. The knowledge of alchemy of elixir is found in the knowledge of efficacy of the philosopher's stone which is bound in the knowledge of exegesis that is enclosed in the enlightening knowledge of the Guarded Tablet. The enlightening knowledge is contained in the knowledge of evident Divine vision. Its scholar, who is man of sight, holds the level of the Fakir annihilated in Allah and is ruler upon the worlds. The spiritual guide who does not acquaint the seeker with all these kinds of knowledge in the very beginning and does not make the seeker revise them repeatedly cannot be considered true spiritual guide. He is unaware of the way of spiritual guidance and is worse than animals. It is only the way of *Faqr* and the *Qadri* order that grants awareness about every knowledge and elevates a person to the level of eternal Mystic and a man of Divine closeness and union. If any other order claims it, that is just a lie and bragging.

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طالب صادق شدہ عنقائی گم

کی شود عیسیٰؑ صفت مرشد بہ قُمؑ

Explanation: In the contemporary age, even the true seekers of Allah are rarely found. How can one hope to find the spiritual guide having attributes of Christ!

مرد را رہبر بود مرد خدا

کی بود این مرشدان از سر ہوا

Explanation: The true seekers of Allah can be guided only by the Men of Allah. How can these men of lust be the spiritual guides!

EXPLANATION OF SPIRITUAL ECSTASY

Ecstasy can be of numerous types; the ecstasy caused due to the inciting innerself, the ecstasy of inward caused while worshipping Allah, the ecstasy of soul aroused on beholding Allah that immerses in Divinity endlessly and the ecstasy of the beneficence of Allah created since the day of Divine covenant.

مست را چشم بین است بیند لقا

عالم در علم دانستن روا

Explanation: Veritable ecstatic have got the all-seeing eyes engrossed in the Divine vision. The scholars consider that only having the knowledge of Allah is enough.

The ecstatic Fakirs have discovered the One to be discovered.

دریافتم بشناختم بینم دوام

این بود دیدار بینا با تمام

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Explanation: I have found and recognized Him, hence I behold Him perpetually. This is the accomplished Divine vision.

Those who do not recognize Allah have no wisdom. Whoever recognizes Allah, gains the Divine presence; whoever gains Divine presence is blessed with ultimate intellect and wisdom.

فقر را در فقر بردم قدم آوردم تمام
در یکدمی من طی کردم آنچه عالم خاص و عام

Explanation: I have stepped into the way of *Faqr* and adopted it fully. I covered all the common and special realms in just a single step.

هر که خود را کرد پنهان جسم خود در اسم حق
حق ز حق حق یافته شد غالب بر جمله خلق

Explanation: Whoever submerged his body in the Divine name, got to know the truth from the Truth and became dominant upon the entire creation.

احتیاجی کس ندارم التجائی نیست کس
غرق فی التوحید گشتم شد فنا فی اللہ بس

Explanation: I have annihilated in Allah and drowned in the Divine Oneness. Now I neither implore nor need anyone.

It is the beneficence of Allah bestowed by the perfect spiritual guide who is the beloved of Allah. The *majdhub* seeker goes against sharia, hence faces damned end. Whoever turns away from sharia never reaches the destination. If someone claims it, he is lying and bragging.

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FURTHER EXPLANATION OF REACHING THE CORE

By reaching the core of *Ism-e-Allah Zaat*, the entire existence of the seeker and his dead inward gain eternal life and salvation.

ہر کہ داند طی طاقت او تمام

میشود دیدار آنرا ہر دوام

Explanation: One who knows the core gains ultimate power and remains in the state of eternal vision.

Know that all the four Divine books, the Torah, the Gospel, the Psalms and the Quran as well as every creation, the jinn, the humans, the angels and every station of closeness to the Divine Essence and acquiring the Divine attributes along with every sphere is present in the core of *Ism-e-Allah Zaat* whose key is the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ .

طرفہ زد این طی را بکشائی تو

ہر مطالب طالبا از طی بجو

Explanation: By reaching the core, everything will be revealed upon you in an instant. O seeker! Achieve your every objective by reaching the core.

Know that there are a few levels of immersion in the core of Divine Oneness which have their respective names and rituals. Some of them are;

- Immersion in the Divine favour
- Immersion in the verification
- Immersion in the mystic way

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- Immersion in the deepest (inward) ocean
- Immersion in the desires of innerself, Satanism, apprehensions, worries of the world, craziness and lying;
- Immersion in the spiritual flight like angels which is entirely different from immersion in meeting with the souls of Prophets and Saints by reaching the station of no station.

Some are blessed with exoteric favour and esoteric verification, some are immersed in exoteric verification and esoteric favour while some are immersed esoterically and exoterically in the same state. Illusions and evil thoughts are the bandits of the spiritual way. The ruler upon worlds is the perfect Fakir who finds his way through the holy letters of *Ism-e-Allah Zaat*. The *Ism-e-Allah Zaat* carries him to the Divine presence in just a blink of an eye and drowns in the state of annihilation in the light of Allah granting the Divine closeness. He remains immersed in the core of *Ism-e-Allah Zaat* and annihilated in Allah till he hears the trumpet of Raphael and the doomsday occurs. He comes out of the state of meditation and it seems as if only a moment has passed. Rather, whoever learns the lesson of Divinity by reaching the core of *Ism-e-Allah Zaat* and contemplating it, experiences such immersion in a moment that he remembers nothing about the occurrence of the doomsday or accountability. His existence is embraced in *Ism-e-Allah Zaat* and Allah grants him everlasting life in the world and hereafter.

اول فنا بعد ش بقا آخر لقا

روزِ اول این مراتب اولیا

Explanation: Annihilation is prior to immortality and afterwards one is blessed with the Divine vision. The true Saints achieve these levels on the very first day.

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The Fakir is fully empowered due to the verified Divine closeness and favour. That is why I am vigilant and heedful at every station and never leave offering any compulsory or recommended salat in congregation. As, the consent of Allah and Holy Prophet lies in offering the salat five times a day. Whoever regularly offers the eternal as well as the fixed obligatory salat with fervour is admired by Allah and attains everlasting levels. Secrets of Allah are found during salat and real salat is to gain the secrets. Offering salat and acquiring secrets are essential for the immortal Fakir. Only Allah! Everything other than Allah is lust.

EXPLANATION OF MEDITATION AND ENGROSSMENT

If rank of a seeker blessed with inward closeness is confiscated due to Divine wrath and absorption or he is demoted; if he keeps complaining day and night due to poverty and hunger which deprives him of gnosis and guidance; if a reprobate seeker turns away from the Mohammadan Assembly and recants the gnosis of Allah, becomes hypocrite towards the spiritual guide; if a seeker perpetually remains restless, anxious and perplexed and becomes crazy due to admonition or if *dawat* of augmentation is not carried out by him, neither he feels inclined towards gaining knowledge nor it enhances his wisdom and cognition power. Or, if the seeker wishes to have command over the entire creation and every soul as well as all the stations and levels of closeness to the Divine Essence and acquiring the Divine attributes by the Divine favour and power of contemplation of *Ism-e-Allah Zaat* such that exoterically he converses with the common and special people while esoterically converses with the Prophets and Saints and learns the reality of past, present and future from them and eventually gain the Divine union, then what is the solution of all these? It is that the spiritual guide should first of all grant the seeker the knowledge of alchemy of elixir and the knowledge of

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dawat of augmentation. Hence, the seeker gains *ghanayat* through these knowledges and becomes independent of all desires, immerses in the state of annihilation in Allah and elevates to the observation of Miraj. Afterwards, it becomes compulsory for the spiritual guide to give persuasion to the seeker.

طالبی در طلب مرشد راز سخت
طالبی میرود در قبر باشد شاہ تخت

Explanation: The disciple who becomes an ardent seeker of the spiritual guide possessing the Divine secrets, his grave becomes a king's throne for him.

در عمل من تخت قبر اختیار
مرشدی و طالبی دشوار کار

Explanation: Although, being a seeker and a spiritual guide is difficult task but I am so much authorized that I have command over both the grave and the throne.

طالب از توفیق یابد ہر طریق
مرشدی تحقیق باشد در غریق

Explanation: If the spiritual guide is verily immersed in Divinity, his seeker gains the Divine favour in every way.

If the seeker is true to his desire for Allah and is ready to sacrifice his life then it is not at all difficult for the *Qadri* spiritual guide like Bahoo to elevate him to *Hoo* in a single moment by his attention of *Ism-e-Allah Zaat.*

خوش بیا ای طالبا حق! حق پسند
دنیا را بگذار باشد روز چند

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Explanation: O truth loving seeker! Come to me and renounce the transitory world.

من حقیقت یافتم این دنیا را

دنیا را بگذار بہر از خدا

Explanation: I know the reality of this world, you must quit it for the sake of Allah.

Know that favoured contemplation and verified authority can be likened to the miraculous staff of Moses or cup of Jamshid or Alexander's mirror or Namrud's pyre lighted to burn Abraham which turned into garden or the blow of Christ which gave life to dead or the sacrifice of Ishmael or the Miraj of Prophet Mohammad or the ring of Solomon[27].

گنج بخشد مرشدی کامل عطا

سبق خواند طالب از کیمیا

Explanation: The perfect spiritual guide grants the knowledge of alchemy to the true seeker and bestows Divine treasures upon him.

سیماب را کشتہ کند کامل نظر

نظر کامل بہ بود نظر از خضرؑ

Explanation: His perfect sight does miracles and is better than the sight of Khidr.

این کیمیا گر کی بود اہل از ہوس

ہر کہ داند لب بلب بستہ بہ بس

[27] The signet ring that gave Solomon the power to command the demons and jinn and to speak with animals.

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Explanation: How can these men of lust become the spiritual alchemists! One who comes to know alchemy never speaks about it.

گر ترا شد آرزوئی کیمیا

طالب طلب کن از مرشدی عارف خدا

Explanation: If you wish to learn alchemy, seek it from the spiritual guide who is an immortal Mystic.

از خود دہد یا میدہاند این نصیب

طالب نالائق از اہل رقیب

Explanation: He can grant it to you himself or let you have it from any other source. The incapable seeker is like an enemy.

کم حوصلان را گفتنش باشد خطا

حوصلہ باشد وسیع لائق عطا

Explanation: Only a magnanimous seeker is capable enough to be granted the knowledge of alchemy. Telling a timid seeker about it is a big mistake.

EXPLANATION OF THE QADRI WAY

If you are clever and wise then listen! If you are oblivious then remove the buds of oblivion from your ears! If you are a practitioner then believe me! If you are accomplished then always remember these words! The *Qadri* way belongs to Shaikh Abdul Qadir Jilani who is the bestower of treasures of Divine secrets and absolves his imperfect disciples from the pain of mystic hardships. His *Qadri* order is like a sharp sword. It beheads the one who keeps enmity against his disciples and seekers. If the disciple and seeker is virtuous, Shaikh Abdul

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Qadir Jilani keeps him under his shelter but if he is a sinner then he keeps him under his scrutiny. If anyone tries to harm them, Shaikh Abdul Qadir Jilani ruins him till seven heavens.

Know that when the Holy Prophet set for the night journey of Miraj, Shaikh Abdul Qadir Jilani put his neck under the Holy Prophet's sacred feet. On this, the Holy Prophet declared that Abdul Qadir's foot is upon the neck of all the Saints. Other spiritual orders lay stress upon wearing the sufi dress but the *Qadri* order makes one drink the ocean of love of Allah and gnosis of His Oneness. Other orders merely elevate one to the seat of caretaker of shrine while the *Qadri* order annihilates the seeker in Allah granting salvation from the inciting innerself. Other orders offer vicegerency while the *Qadri* order confers absolute guidance and accomplishment in gnosis of *Faqr*. Other orders have specific attire but *Qadri* order has the observation of Divine presence and vision of Divine beauty. Every order is based on glorification rounds but in *Qadri* order the inciting innerself is slaughtered and the seeker is immersed in Divine Oneness. In other orders, the spiritual guide like a barber cuts hair of the disciple as emulation while in *Qadri* order the spiritual guide exalts the seeker to absolute Divine Oneness by his attention.

ہر طریقہ مفلس و بر در سوال

قادری صاحب غنایت با وصال

Explanation: Every order is like an indigent begging from door to door while the *Qadri* order is rich and generous due to Divine union.

من قادریم حاضریم باخدا

طالبان را مینمایم مصطفیٰ ﷺ

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Explanation: I am the *Qadri* spiritual guide blessed with ultimate Divine presence and can take my disciples to the Holy Prophet.

Whatever I say is based on calculations not out of jealousy. Shaikh Abdul Qadir Jilani declared;

❖ قَدَمِیْ هٰذِهٖ عَلٰی رَقَبَةِ کُلِّ اَوْلِیَآءِ اللّٰهِ۔

Meaning: My foot is on the neck of all the Saints.

The Holy Prophet set on the journey of Miraj riding *Buraq*[28] and the Archangel Gabriel escorted him. He crossed the six dimensional universe as well as the Throne and reached the station of no station at the point of *Qab Qausain*[29] where he attained ultimate nearness to Allah annihilating in Him. In the court of Allah, he beheld the light of Divine guidance in the most beautiful countenance of *Faqr*. He asked Allah whose countenance of *Faqr* it was that possessed such grand level of Divine presence and belovedness of Allah? It was ordained, "O Mohammad! Good tiding to you, this beautiful countenance of *Faqr* is of Abdul Qadir Jilani who would be from your descendants and the progeny of Ali ibn Abi Talib, Hasan and Husayn ibn Ali. He is titled 'Fakir' due to this level of *Faqr*." The Holy Prophet then proclaimed, "*Faqr* is my pride and *Faqr* is from me as Abdul Qadir is from my *Faqr* and I am proud of him."

Do you know that during the life of Shaikh Abdul Qadir Jilani if anyone uttered his name without having ablution, he got beheaded! It was also a trial because *Faqr* is the level of ultimate closeness to Allah and a grand trust. Shaikh Abdul Qadir Jilani was drowned in *Faqr* from head to toe and carried this trust from beginning till end.

Beware and be wise! There are numerous henpecked guides and emulator mentors who cut the hair of their disciples like

[28] Heavenly steed
[29] Quranic term meaning, 'distance of two bow length'

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barbers. The spiritual guide must be a *Qadri* Fakir who can sanctify the inward of his seeker from the filth of worldly love and elevate him to the Divine presence with his single glance making him the all-seeing Mystic. On the night of Miraj, the soul of Shaikh Abdul Qadir Jilani took oath of allegiance at the sacred hand of the Holy Prophet who conferred the entire knowledge, persuasion of clemency, gnosis of righteousness as well as the Divine presence upon him, ennobled him as his vicegerent and titled him as 'Shah[30] Abdul Qadir'. Hence, Shaikh Abdul Qadir was born a Saint having oath of allegiance at the hand of the Holy Prophet. He did not need to outwardly take oath of allegiance at any spiritual guide's hand. Rather, when he found the spiritual guides of his age indulged in trivial desires he would salvage them and elevate their level to the ultimate heights. Other spiritual guides took people as their disciples while Shaikh Abdul Qadir granted his disciples the status of a spiritual guide. The contemporary spiritual guides were like his disciple, he could not find anyone even peer to his status. The Holy Prophet said;

❖ اَلْاٰنَ کَمَا کَانَ

Meaning: It is the same now as it was before.

You must know that the *Qadri* order is like king while all other orders are like its subject or obedient servant. In every other order mystic struggle is required to progress on the spiritual path but the perfect *Qadri* disciple is blessed with the Divine presence, vision and closeness on the very first day.

سہروردی زان فقر آگاہ نیست
نقشبندی را ز فقرش راہ نیست

[30] Shah means king

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Explanation: The followers of *Soharwardi* order know nothing about *Faqr* neither the *Naqshbandi* followers have any access to it.

خواجہ چشتی ریاضت راہبر

بہر دنیا عز و جاہ و سیم و زر

Explanation: The *Chishti* order is based on mystic struggle for the sake of worldly luxuries, wealth, respect and power.

ابتدائے قادری را شد لقا

انتہائے قادری با مصطفیٰ ﷺ

Explanation: The initial level of followers of *Qadri* order is Divine vision and final is spiritual company of the Holy Prophet.

The Holy prophet said;

❖ مَنْ سَكَّتَ عَنِ الْكَلِمَةِ الْحَقِّ فَهُوَ شَيْطٰنُ اَخْرَسُ

Meaning: One who abstains from saying the truth is a dumb Satan.

Whatever the Fakir says is based on calculations not out of jealousy. The status of *Qadri* order is too high to be perceived. The opponent of *Qadri* order is either a kharijite and dissenter or a liar and jealous or a cursed hypocrite. O dear! Intellect should be accompanied with wisdom. One who can distinguish between the true and fake spiritual guide and verify the primary and ultimate levels of mysticism by the Divine favour can step firmly into the arena of gnosis and *Faqr*. There are four kinds of Divine favour;

(a) The favour of knowledge that is entirely related with the human conscience

(b) The favour of contemplation of *Ism-e-Allah Zaat* which is the destiny of Saints blessed with Divine presence

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(c) The favour of truthfulness gained by the light of inward invocation which immerses the seeker in the theophanies of Divine vision and make the inward replete

(d) The favour of annihilating the innerself by contemplation and immortalizing the soul by authority, hence elevating to the level of immortal Mystic who is desirable in the court of Allah.

In the *Sarwari Qadri* order, it is incumbent for the spiritual guide to bestow these four kinds of Divine favour upon the true seeker through persuasion. You must know that every other order is full of hardships and troubles but in the *Sarwari Qadri* order the seeker annihilates in Allah on the very first day and gains the contemplation of the Essence. The *Sarwari Qadri* order is like the sun while other orders are like a lamp as compared to it. However, there are some satanic people surrounded in evil apprehensions who like the spies get the succession of *Qadri* order through tricks and ruses. Apparently, their objective is fulfilled but in fact they are cursed esoterically. Such reprobates falsely claim that they have got succession from every order. True *Qadri* follower feels extremely embarrassed to incline towards any other order. Neither he seeks anything from other orders nor keeps any relation with them. The seeker of *Qadri* order is a lion who never keeps company of foxes. He is a falcon that flies at heights and never joins the crows. *Qadri* follower is like a camel that eats thorns and carries heavy loads.

Know that whoever supplicates Shaikh Abdul Qadir Jilani earnestly and trustfully invoking;

❖ شَيْئًا لِلّٰهِ اَمْدُدْنِیْ فِیْ سَبِیْلِ اللّٰهِ

Meaning: For the sake of Allah, help me on the path to Allah.

Just on uttering his sacred name, the eternal beginning and end are revealed upon the supplicator and he accomplishes in gnosis, righteousness, sainthood and *Faqr*. The Holy Prophet declared;

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❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When Faqr is accomplished that is Allah.

The sacred name of Shaikh Abdul Qadir Jilani contains such great efficacy that it elevates the true seeker to the Divine presence and grants him Miraj. Why would a seeker need to go through mystic struggles and hardship of forty day seclusion if just on uttering the grand name of Shaikh Abdul Qadir Jilani, he is blessed with gnosis, Divine presence and Miraj. Know that in all other orders, the disciples have to work hard on doing invocations, reflections and meditations while the spiritual guide needs to attract them with his spiritual attention but in the *Qadri* order neither struggles are required nor attraction. Merely by the single attention of spiritual guide, the seeker is exalted to Divine presence through the contemplation of *Ism-e-Allah Zaat.*

نیست کشش و نی کوشش ثواب

غرق فی التوحید فی اللہ بی حجاب

Explanation: In the *Qadri* order neither attraction is needed nor struggle to gain reward. Its follower immerses in the Divine Oneness and beholds Allah unveiled.

رفت نفس و قلب و روح و ہم ہوا

غرق فی التوحید بینم رو خدا

Explanation: I have immersed in Divine Oneness and behold Allah liberating from my innerself, inward, soul and their desires.

What is immersion and what is called the Divine Oneness? Immersion and Divine Oneness are non-creation which reveal from the *Ism-e-Allah Zaat* and can be acquired from its holy letters. These are the levels of truth which are from the Truth and grant the Truth. When the whole existence of seeker turns to

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Divine light being purified by the contemplation of *Ism-e-Allah Zaat*, his inward gets replete and his forgiven existence is blessed with the Divine presence. As Allah says;

❖ لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ (۴۸:۲)

Meaning: So that Allah may forgive all your earlier and later sins. **(48:2)**

Hence, the men of forgiven existence are blessed with everlasting Divine union being enveloped in the contemplation of *Ism-e-Allah Zaat*. It must be known that the Divine union of man of contemplation of *Ism-e-Allah Zaat* cannot be confiscated by major or minor sins as he has the perpetual power of *Ism-e-Allah Zaat*. The person whom *Ism-e-Allah Zaat* embraces from head to toe turns into Divine light and he learns the knowledge of Divine light. His innerself, inward, soul, secret, senses of seeing, hearing, speaking rather everything become the Divine light. Hence, his words, deeds, acts, states, union, beauty, eating, drinking, sleeping, Divine vision, contemplation, authority, reflection, attention, gnosis, Divine closeness, *jamiat*, faith, every organ, that is to say each and everything is Divine light. This is the beginning of true follower and seeker of the *Qadri* order whose inward is replete with faith. Shaikh Abdul Qadir Jilani said;

❖ لَا يَمُوْتُ مُرِيْدِيْ اِلَّا عَلَى الْاِيْمَانِ

Meaning: My disciple would not die without perfect faith.

When time of death approaches, the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ automatically continues on the lips of disciple of Shaikh Abdul Qadir Jilani by his favour.

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EXPLANATION OF DIVINE LIGHT

What is Divine light? The Divine light that appears from the holy letters of *Ism-e-Allah Zaat* is a medium to have the vision of Allah and is the destiny of vigilant Saints. Contrarily, the carrion world is sheer darkness. Allah says;

❖ اَللّٰهُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ (۲:۲۵۷)

Meaning: Allah is the Friend of true believers. He brings them out of darkness and takes them towards the Divine light. **(2:257)**

The *Qadri* followers, who have attained the level of Saints and turned to the Divine light, perpetually remain present in the Mohammadan Assembly becoming desirable in the court of Allah. Whoever approaches this level remains bounded in the closeness of Allah. He submits completely to Allah removing himself from in between. Whoever neglects gaining the knowledge of gnosis and mysticism which are the knowledge of closeness to Allah the Eternal, remains dark inwardly, embarrassed and unaware of the states of Divine union. Mysticism is based on the words of Allah which are a form of light and give information about Him. It is a Divine favour and specific bestowal of Allah containing the Divine secrets that could not be revealed because the Holy Prophet passed away. Those secrets are still continued to manifest and this book is also one of the remaining miracles of the Holy Prophet. Because I have esoterically acquired this miraculous knowledge directly from the presence of the Holy Prophet. This book is enlightened with the miraculous knowledge and manifests the Divine secrets with certainty. Books of many writer Saints are based on inspirations but my writing is utterly from the Divine closeness and presence of the Mohammadan Assembly. Sincere study of this book will turn an unfortunate person fortunate. Whoever keeps studying it day and night will attain to the level of 'Only Allah! Everything other than Allah is lust.' This book

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neither contains the descended knowledge nor the basic knowledge of negation and affirmation rather it is the knowledge of Essence which takes to the Essence. It is the knowledge of eternal life that bestows eternal life and the knowledge of salvation that grants salvation. It has the knowledge of Quranic verses which confer such elevated levels that the seeker attains proximity to Allah in the very beginning. These blessings and felicitations are the destiny of the true lovers of Allah who exalt to the Divine union. May Allah bestow the level of annihilation in Allah upon you as well!

گر کسی از من بپرسد قرب حق
ترک دہ جملہ خلق و از ہر طبق

Explanation: If someone asks me how to attain to the Divine propinquity, I will advise him to first renounce every station of the creation.

با نظر دیگر مبین گر بینہ ای
گر نہ بینی حاسد اہل از کینہ ای

Explanation: If you have got the veritable sight then do not behold anyone other than Allah. If you have not beheld Allah, then surely you are one from the jealous and malicious.

My words are based on calculations not out of jealousy that in some mystic orders excessive wealth of carrion world is gained and in some orders paradisiacal blessings are acquired by struggle and piety while in the *Qadri* order gnosis and vision of Allah are received.

❖ مَنْ لَّهُ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: One who finds Allah, finds everything.

The Holy Prophet said;

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❖ مَنْ سَكَّتَ عَنِ الْكَلِمَةِ الْحَقِّ فَهُوَ شَيْطٰنُ اَخْرَسُ

Meaning: One who abstains from saying the truth is a dumb Satan.

The seeker of world is a she-male, the seeker of hereafter is female and the seeker of Allah is true male. Followers of all other orders remain worried for their worldly life but the *Qadri* disciples are the strong men absolved of all such worries. You must know that only one word contains the entire gnosis and that word is *Tauheed* i.e. the Divine Oneness. It makes the seeker cover every common and special waystation of the creation and both the worlds by his attention. Gnosis of Divine Oneness takes the seeker to finality of the spiritual path crossing the levels of separation and isolation. The spiritual guide having Divine Oneness initially grants his seekers the lesson of love without hard work, desire for Allah without much obedience, secrets without struggle, observation without austerities, gnosis without meditation, treasures without pain and Divine favour without traversing the path. He also bestows Divine closeness along with power, awareness along with spiritual sight, invocation along with reflection, immortality without annihilation, Divine vision without unkindness and along with the alive inward. Furthermore, he blesses the seeker with Miraj without any deceit, Divine presence with the existence of light, knowledge with clemency, wisdom with command, powerful breath without any worry. As well as grants the kind existence, replete inhale and exhale, confirmation with sincerity, affirmation with truthfulness and renunciation with trust upon Allah. He confers mercy upon the soul of seeker and gives life to his inward, sanctification and power of sight to his eyes, purgation to his inciting innerself and Divine secrets to his secret (inner part). The perfect spiritual guide also blesses the true seekers of Allah with presence of the Mohammadan Assembly with certainty, trust along with Divine vision, *jamiat* along with Divine beauty, Oneness along with everlasting Divine union, words along with experience, experience

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along with spiritual states, authority along with contemplation, attention along with concentration, immersion along with observation of Divine presence, power of miracles along with unveiling of the states of graves, eternal life along with the death of inciting innerself, satiation along with the hunger for more, *ghanayat* along with bestowals, guidance along with extremity, respectfulness along with modesty, submission along with the power to make destiny, union with the Reality and the Divine favour along with the subtle knowledge. All these are the levels of closeness to Allah and presence of the Mohammadan Assembly but are only the initial levels. Do not feel proud on attaining these, the real *Faqr* is further ahead. Let me describe the *Faqr* that is conferred upon the true *Qadri* seekers by the graciousness of Allah. Listen O self-sacrificing seeker! Listen O spiritual guide towards the beneficence of *Faqr!* According to a tradition, the finality of *Faqr* is patience and complete submission. However, one must move ahead and should not feel proud on attaining these. What is the ultimacy of *Faqr*? *Faqr* has four levels basically; first is to have eternal immersion by the contemplation of *Ism-e-Allah Zaat* such that both the worlds come under the feet of the seeker and all the angels become his humble slave. Is it accomplishment in *Faqr*? No! It is also imperfect level, do not be arrogant and must essentially move ahead. The seeker may achieve the level where he can cover the journey from the Throne till the nether regions in a glance, grant eternal life to the dead by his sight, read the Guarded Tablet and tell people about their good and bad fortune, offer the salat five times daily in the sanctuary of Kaaba and always eat the lawful leaving the unlawful forever. Is it accomplishment in *Faqr?* Not at all! It is also unaccomplished level of *Faqr*. Do not be arrogant on achieving it, rather must necessarily move ahead. All such levels are related to the physical world and keep the person an implorer. Only the Fakir is independent of all needs as he has got the seven treasures and seven levels of Miraj. Hadith;

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❖ اَلْفَقْرُ لَا یُحْتَاجُ اِلَّا اِلَی اللّٰہ (عین العلم وزین الحلم)

Meaning: *Faqr* needs nothing (from anyone) except Allah. **(Ayn al-Ilm wa Zain al-Hilm)**

The seven treasures are related with these seven levels of Miraj; first is the Miraj of knowledge, second is the Miraj of clemency, third is the Miraj of love, fourth is the Miraj of gnosis, fifth is the Miraj of observation of Divine closeness, sixth is the Miraj of company of Saints in the Mohammadan Assembly and seventh is the Miraj of residing in the station of no station and becoming the Fakir annihilated and immortal with Allah. This is the veritable level of *Faqr* about which the Holy Prophet said, "When *Faqr* is accomplished that is Allah". Fakir can be recognized by the sign that he is accomplished in *Faqr* and his seeker also attains the final level of *Faqr* by his persuasion on the very first day and becomes ruler upon the worlds. Such *Faqr* and Fakirs are only found in the *Qadri* order. The follower of *Qadri* order is dominant upon all the other orders hence no one from other orders has the power to confiscate his level. The *Qadri* order and its *Faqr* is the command of Allah which is dominant over everything. Allah says;

❖ وَاللّٰہُ غَالِبٌ عَلٰٓی اَمْرِہٖ (۱۲:۲۱)

Meaning: Allah is dominant over His command. **(12:21)**

Listen! The *Qadri* followers are blessed with seven treasures and seven levels of piety. Whoever attains them, reaches the final level of *Faqr* and is called the generous Fakir. He is the Fakir who is independent of all needs and always present before the Holy Prophet. The so called Fakir deprived of these attributes remains worried for his bread and butter and keeps complaining to Allah against the destiny. He does not even understand that destiny is from Allah only. He uses his name and fame to earn livelihood. Such a Fakir is wretched.

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EXPLANATION OF THE PERFECT

The perfect, accomplished and comprehensive Fakir possessing the light of guidance is the beloved of Allah and lover of the Holy Prophet. The Fakir possessing all these levels collectively holds perfect totality as all the levels of perfection, accomplishment, comprehensiveness, light of guidance, lover and beloved are encompassed in totality. The Fakir perfect in totality and man of Divine Oneness is the one whose sight and attention is like a key. This key can open every lock and resolve every difficult issue. There are many kinds of the perfect; some are emulators, some are men of Divine Oneness, some are absolute liars appreciated by people while some are truly appreciated by the Creator. There are many imperfect who claim to be perfect and many foolish people consider them perfect. Veritable perfect ones are of three kinds; the men of perfect life with physical existence, the spiritual men of perfect death and the men of perfect Divine Essence possessing ultimate closeness to Allah like Shaikh Abdul Qadir Jilani. Who is the man of perfect life, who is the man of perfect death and who is the man of perfect Divine Essence? The man of perfect life is one who bestows the beneficence of his persuasion upon disciples during his life and fulfills all their objectives by his grace. Such a spiritual guide is called the possessor of perfect attention and Divine favour. The man of perfect death is one who does not take anyone as his disciple during life but after death takes oath of allegiance from the seekers in their dream and provides them beneficence. Whatever he promises them esoterically fulfills it physically. This is called perfect truthfulness. The man of perfect Divine Essence is one for whom life and death are the same. He benefits his disciples and seekers esoterically as well as exoterically elevating them to highest levels and fulfilling all their objectives and desires. Allah says;

❖ وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ (۲:۱۵۴)

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Meaning: And do not say about those who are slain in the cause of Allah that they are dead. They are rather alive but you have no perception (of their life). **(2:154)**

Such perfects are verily the killers of inciting innerself. They are the greatest martyrs because their inward, innerself, soul and secret all are martyred. Fakir is a man of Divine secrets as he is perpetually immersed in observation of Divine vision. If any seeker, friend or acquaintance remembers such a Fakir with trust and sincerity, he spiritually comes at once with his existence of innerself or inward, soul, secret or the existence of light. Undoubtedly, whenever someone calls the name of perfect, he not only comes instantly but also converses with the seeker through *waham* or infuses a reasoning, inspiration or thought. He makes the seeker feel his presence through his voice or fragrance or by doing glorification or visibly shows him his beauty. However, the condition is that the beholder must be a man of gnosis blessed with Divine closeness and union. If the spiritual guide does not possess such attributes spiritually as well as physically, neither visits with his pure and grand existence nor converses with the seeker physically, then how can such a person having female traits and she-male appearance be considered a spiritual guide! He is worse than animals as his inward is dead and he is a cruel obsessed by inciting innerself. Being a spiritual guide and a seeker of Allah is not easy rather it involves the observation of great Divine secrets. Perfect and accomplished is the Fakir for whom life and death are equally adorned as he has drunk the vital water of life, that is, the light of gnosis of Allah. Such a perfect Fakir is the ultimate pride of *Faqr* as he is at the level about which the Holy Prophet said, "When *Faqr* is accomplished that is Allah". Accomplishment in *Faqr* is the eternal level which cannot be seized by any sin and keeps the Fakir blessed with the kind attention of Allah as He said, "Do not feel afraid or grieved" **(29:33).** Accomplishment and perfection in *Faqr*, gnosis and closeness of *Faqr*, Divine presence and the

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observation of light of *Faqr* are found only in the *Qadri* order. If a person belonging to any other order claims it, he is just lying and boasting and is certainly dead and veiled inwardly. However, the perfect *Qadri* followers are rare in this world even then they are beneficent for the whole world like sun. The perfect *Qadri* spiritual guide can be recognized by the sign that he does not outwardly persuades and educates his disciples rather takes them esoterically to the Mohammadan Assembly by his spiritual attention or by the power of *Ism-e-Allah Zaat* or by the essence of Islamic creed and lets them have education and persuasion directly from the Holy Prophet. He also lets them be ennobled by the Holy Prophet with high ranks of sainthood and the permission to guide people. He hands over the disciples and seekers completely to Allah and the Holy Prophet and does not intervene complying with the verse:

❖ وَاُفَوِّضُ اَمۡرِیۡۤ اِلَی اللّٰہِ ؕ اِنَّ اللّٰہَ بَصِیۡرٌۢ بِالۡعِبَادِ (۴۰:۴۴)

Meaning: I consign my affairs to Allah. Surely, Allah is ever-Watchful of the servants. **(40:44)**

If one claims to be perfect *Qadri* spiritual guide but neither knows how to esoterically elevate the disciples to the Mohammadan Assembly by the Divine favour nor lets them have beneficence from the Holy Prophet, then he is utterly unaware of veritable *Qadri* way and the Divine closeness with which the true *Qadri* followers are blessed. Having spiritual persuasion from the perfect spiritual guide fulfills all the objectives whereas taking persuasion from an imperfect is unlawful for the seeker of Allah.

من قادریم کاملم قرب از کرم
قادری را دشمن است دنیا درم

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Explanation: By the kindness of Allah, I am the perfect *Qadri* blessed with Divine closeness. Worldly wealth is the enemy of followers of *Qadri* order.

That is to say, the *Qadri* order is empowered with Divine closeness, favour and verified *jamiat* by *Rehman*-the most Compassionate. Further, it is honoured with benedictions of sharia, Quranic injunctions, Hadiths and their effective exegesis which make the seeker enlightened. You must know that accumulating worldly wealth is the attribute of Pharaoh and it is a satanic asset. If someone claims that he is conferred with worldliness as well as the religion then surely it is a satanic ruse and out of desires of the innerself. It is compulsory for the *Qadri* follower to first gain authority upon the entire worldly wealth and then renounce it at once. Gaining authority upon the worldly wealth is necessary so that the seeker is sated of it and never desires it again.

از دست نارسا است کہ مکارہ پارسا است

Meaning: One who has no access to the sin, cunningly claims to be pious.

FURTHER EXPLANATION OF DAWAT

Ultimate *dawat* is that by reciting which the Throne, the Chair, the Guarded Tablet, the Pen, the holy Kaaba and the sanctuary of Madina along with every creation from above the sky till deep down the ocean start trembling as if the doomsday has occurred and they would perish. Eighteen thousand realms remain amazed until the reciter keeps communicating such *dawat.* The requirement for this *dawat* is that it must be delivered at a shrine by reciting the holy Quran and the reciter should be a man of Divine nearness whose soul is dominant over the body. These are the esoteric levels of inward and breath.

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EXPLANATION OF INVOCATION

The soul of invoker always remains happy and free of all worries but such veritable invokers are rare in the world.

عالمی یکدم کہ دم در دم فنا

زندہ ماند آنچہ ذاکر با خدا

Explanation: The entire cosmos is created by a blow and will perish by a blow in a moment. Only the true invokers will remain alive with Allah.

The Holy Prophet said;

❖ ذِکْرُ اللّٰہِ فَرْضٌ مِّنْ قَبْلِ کُلِّ فَرْضٍ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

Meaning: First of all the obligations is to do the invocation of Allah لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ.

ز ہر حرف کلمہ بود ذکرش ہزار

ز ہر حرف حاصل شود وحدت نگار

Explanation: Every letter of the Islamic creed contains power and efficacy of thousand invocations and grants Divine vision and union.

ذکر برساند بدیدار خدا

جز بدیدارش ذکر باشد کی روا

Explanation: Real invocation of Allah is that which blesses with the vision of Allah. The invocation void of Divine vision is of no use.

ذکر حق نور است باشد بی آواز

ذکر را بردار عاشق جانباز

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Explanation: Invocation is the Divine light, it must be done without voice. Only the self-sacrificing lovers bear true invocation.

غرق فی اللہ غرق با دیدار بر

ذاکران را شد بدیدارش نظر

Explanation: True invokers are ever annihilated in Allah and immersed in His vision. Their only aim is the Divine vision.

Allah says;

❖ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ (۱۸:۲۴)

Meaning: Do the invocation of your Holy Lord when you forget (everything). **(18:24)**

ذکر با نور است ببرد با حضور

کی بوند این ذاکران اہل الغرور

Explanation: Invocation is a Divine light that takes to the Divine presence. What do these arrogant know about invocation!

ذکر یک ذوق است باشد لازوال

ذاکران را برد ذکرش با وصال

Explanation: Invocation is a passion that should be endless. The invokers are exalted to the Divine union through their invocation.

ذکر با موت است موت از معرفت

مردہ را زندہ کند عیسیٰؑ صفت

Explanation: Invocation grants ‘death before dying’ which leads to gnosis of Allah. The dead are enlivened by the spiritual guide possessing the attribute of Christ.

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ذکر حبس و دم بہ بستن سر ہوا

ذاکران کی بوند این بی حیا

Explanation: Invocation done by holding the breath just arouses desires of innerself. Such people cannot be considered true invokers rather are immodest.

ذکر با عین است ذاکر باعیان

ذاکران را موت باشند لامکان

Explanation: Invocation is accompanied with Divine vision and the invoker is blessed with it. Death of true invokers takes them to the station of no station.

ذکر با فکر است فیض و با فضل

شد نصیب ذاکران را زان ازل

Explanation: The invocation with reflection is a grace and beneficence which is the destiny of true invokers since eternity.

نیست ذکرش زانکہ تو فہمیدہ ای

ذاکران دیدار اللہ دیدہ ای

Explanation: The invocation that you know is not the real invocation. Real invokers are those who have beheld Allah.

Allah says;

❖ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى (۱۷:۷۲)

Meaning: Whoever is blind (to the vision of Allah) here (in this world) will remain blind in the hereafter as well. **(17:72)**

ذاکران را رو بود محبوب تر

کی بوند این ذاکرانش گاؤخر

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Explanation: The invokers' face is always towards the countenance of their Beloved. How can the people having animalistic traits be considered invokers!

چشم پوشیدن برسم کور را

روئی بنماید مرا وحدت لقا

Explanation: Keeping eyes closed from Reality is the way of spiritually blind. The Divine Unity Itself shows me Its countenance.

ہر کہ می بیند بود آن قادری

کامل و عامل بود حاضر نبیؐ

Explanation: Only the true *Qadri* invokers have the privilege of Divine vision as they are the perfect practitioners and ever present before the Holy Prophet.

ہر کرا شد ذکر با توفیق حق

خاکبوسی او کند جملہ خلق

Explanation: Entire creation kisses feet of the seeker who does veritable invocation by the Divine favour.

با حضوری ذکر ذاکر خاص دین

خوش ببین ذاکر خدا اہل از یقین

Explanation: The religion of invokers is unique due to the Divine presence gained through invocation as they behold Allah directly and are the men of certainty.

ذاکران بیسر بود اسرار دار

بین اولش دیدار بعد از اعتبار

Explanation: The beheaded invokers hold the Divine secrets. First they see, then they believe.

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پیر من محیّ الدینؒ بود آن نیک نام
بر عرب ہم عجم ہندی شد غلام

Explanation: My spiritual guide is the honourable Shaikh Abdul Qadir Jilani. All the Arabs and non-Arabs feel proud to be his slave.

You must know that the spiritual guide brings messages for the seekers of Allah from the Holy Prophet, grants them the eternal invocation and exalts them to the gnosis and union of Allah.

ذکر توفیق است از تحقیق خدا
ذکر تلقین است بود از مصطفیٰؐ

Explanation: Verily, invocation is a favour from Allah and persuasion from the Holy Prophet.

بی پیر بی مرشد بود شیطان صفت
راہزن شد طالبان و از معرفت

Explanation: The person without guidance of perfect spiritual guide is the Satan who like a brigand prevents the seekers of Allah from His gnosis.

ہر کہ باشد با ذکر ثانی خضرؑ
ہر کہ او بی ذکر باشد مردود تر

Explanation: One who keeps doing invocation raises to the level of second Khidr whereas the one deprived of invocation drops to the level of a reprobate.

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STATES OF DIVINE PRESENCE GAINED BY INSCRIBING PRACTICE ON BODY

By the inscribing practice of *Ism-e-Allah Zaat* on body, all the objectives are achieved and everything about the part and whole becomes known. The human existence is a thaumaturgy and maze of treasures which is solved and revealed by the man of mazes, that is, the perfect spiritual guide who opens its lock by the key of Divine love, gnosis of 'none but Allah' and the presence of Mohammadan Assembly. The perfect spiritual guide blessed with Divine favour is one who can distinguish between the true and false seeker. Table of thirty Arabic letters that grant the Divine presence with certainty is given below. Its each block is like a pellucid mirror that enlightens the seeker with the gnosis and closeness to Allah.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ط

Authority Contemplation ح Key Divine Presence	Authority Contemplation ج Key Divine Presence	Authority Contemplation ث Key Divine Presence	Authority Contemplation ت Key Divine Presence	Authority Contemplation ب Key Divine Presence	Authority Contemplation ا Key Divine Presence
Authority Contemplation س Key Divine Presence	Authority Contemplation ز Key Divine Presence	Authority Contemplation ر Key Divine Presence	Authority Contemplation ذ Key Divine Presence	Authority Contemplation د Key Divine Presence	Authority Contemplation خ Key Divine Presence
Authority Contemplation ع Key Divine Presence	Authority Contemplation ظ Key Divine Presence	Authority Contemplation ط Key Divine Presence	Authority Contemplation ض Key Divine Presence	Authority Contemplation ص Key Divine Presence	Authority Contemplation ش Key Divine Presence
Authority Contemplation م Key Divine Presence	Authority Contemplation ل Key Divine Presence	Authority Contemplation ك Key Divine Presence	Authority Contemplation ق Key Divine Presence	Authority Contemplation ف Key Divine Presence	Authority Contemplation غ Key Divine Presence
Authority Contemplation ی Key Divine Presence	Authority Contemplation ء Key Divine Presence	Authority Contemplation لا Key Divine Presence	Authority Contemplation ہ Key Divine Presence	Authority Contemplation و Key Divine Presence	Authority Contemplation ن Key Divine Presence

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Its every letter reveals Divinity and describes the gnosis of Allah granting enlightened conscience to the reciter. The good news for seekers of Allah is that its very block contains eternal treasures, knowledge of alchemy of elixir and the practice which enslaves all the spiritual agents. Ninety nine beautiful names of Allah grant authority upon the *Ism-e-Azam* and help in recognizing the spiritual substitute. Table of ninety nine beautiful names of Allah is given.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Contemplation: Allah Authority Divine Presence Key	Contemplation: Ar-Rehman The All-Beneficent Authority Divine Presence Key	Contemplation: Ar-Rahim The All-Merciful Authority Divine Presence Key	Contemplation: Al-Malik The Sovereign Authority Divine Presence Key
Contemplation: Al-Quddus The Pure One Authority Divine Presence Key	Contemplation: As-Subbuh The Most Holy Authority Divine Presence Key	Contemplation: As-Salam The Source of peace Authority Divine Presence Key	Contemplation: Al-Mumin The Inspirer of Faith Authority Divine Presence Key
Contemplation: Al-Muhaymin The Guardian Authority Divine Presence Key	Contemplation: Al-Aziz The Mighty Authority Divine Presence Key	Contemplation: Al-Jabbar The Compeller Authority Divine Presence Key	Contemplation: Al-Mutakabbir The Proudest Authority Divine Presence Key
Contemplation: Al-Khaliq The Creator Authority Divine Presence Key	Contemplation: Al-Bari The Maker of Order Authority Divine Presence Key	Contemplation: Al-Musawwir The Shaper of Beauty Authority Divine Presence Key	Contemplation: Al-Ghaffar The Forgiving Authority Divine Presence Key

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Contemplation / Authority Al-Qahhar The Subduer Divine Presence / Key	Contemplation / Authority Al-Wahhab The Giver of All Divine Presence / Key	Contemplation / Authority Ar-Razzaq The Sustainer Divine Presence / Key	Contemplation / Authority Ash-Shakur The Repayer of Good Divine Presence / Key
Contemplation / Authority Al-Ali The Highest Divine Presence / Key	Contemplation / Authority Al-Kabir The Greatest Divine Presence / Key	Contemplation / Authority Al-Hafidh The Protector Divine Presence / Key	Contemplation / Authority Al-Muqit The Nourisher Divine Presence / Key
Contemplation / Authority Al-Haseeb The Reckoner Divine Presence / Key	Contemplation / Authority Al-Jalil The Majestic Divine Presence / Key	Contemplation / Authority Al-Karim The Generous Divine Presence / Key	Contemplation / Authority Al-Raqib The Ever Watchful Divine Presence / Key
Contemplation / Authority Al-Mujib The Responder Divine Presence / Key	Contemplation / Authority Al-Wasi The All Embracing Divine Presence / Key	Contemplation / Authority Al-Wadud The Loving One Divine Presence / Key	Contemplation / Authority Al-Majid The Glorious Divine Presence / Key
Contemplation / Authority Al-Baith The Resurrector Divine Presence / Key	Contemplation / Authority Ash-Shahid The Witness Divine Presence / Key	Contemplation / Authority Al-Haqq The Truth Divine Presence / Key	Contemplation / Authority Al-Wakil The Trustee Divine Presence / Key
Contemplation / Authority Al-Qawi The Possessor of All Strength Divine Presence / Key	Contemplation / Authority Al-Fattah The Opener Divine Presence / Key	Contemplation / Authority Al-Alim The All Knowing Divine Presence / Key	Contemplation / Authority Al-Qabid The Constrictor Divine Presence / Key
Contemplation / Authority Al-Basit The Reliever Divine Presence / Key	Contemplation / Authority Al-Khafid The Abaser Divine Presence / Key	Contemplation / Authority Ar-Rab The Lord Divine Presence / Key	Contemplation / Authority Ar-Rafi The Exalter Divine Presence / Key

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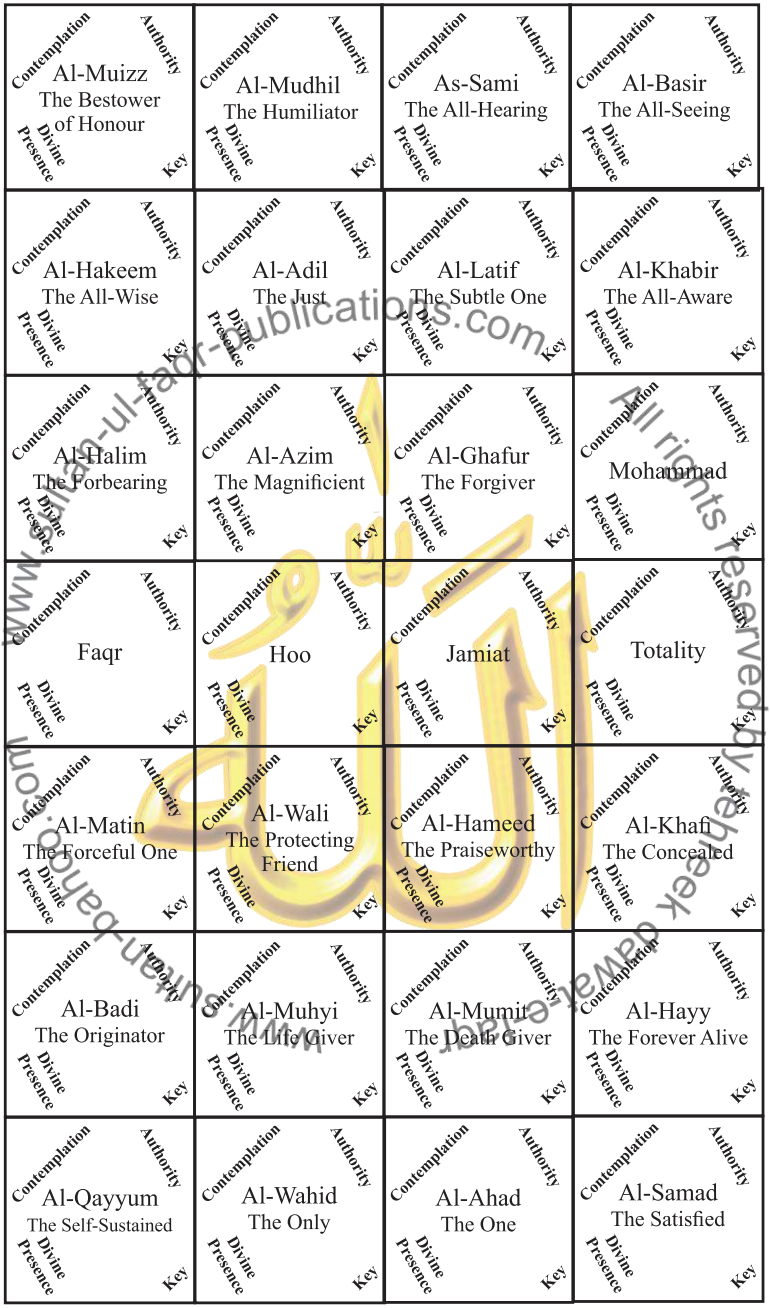

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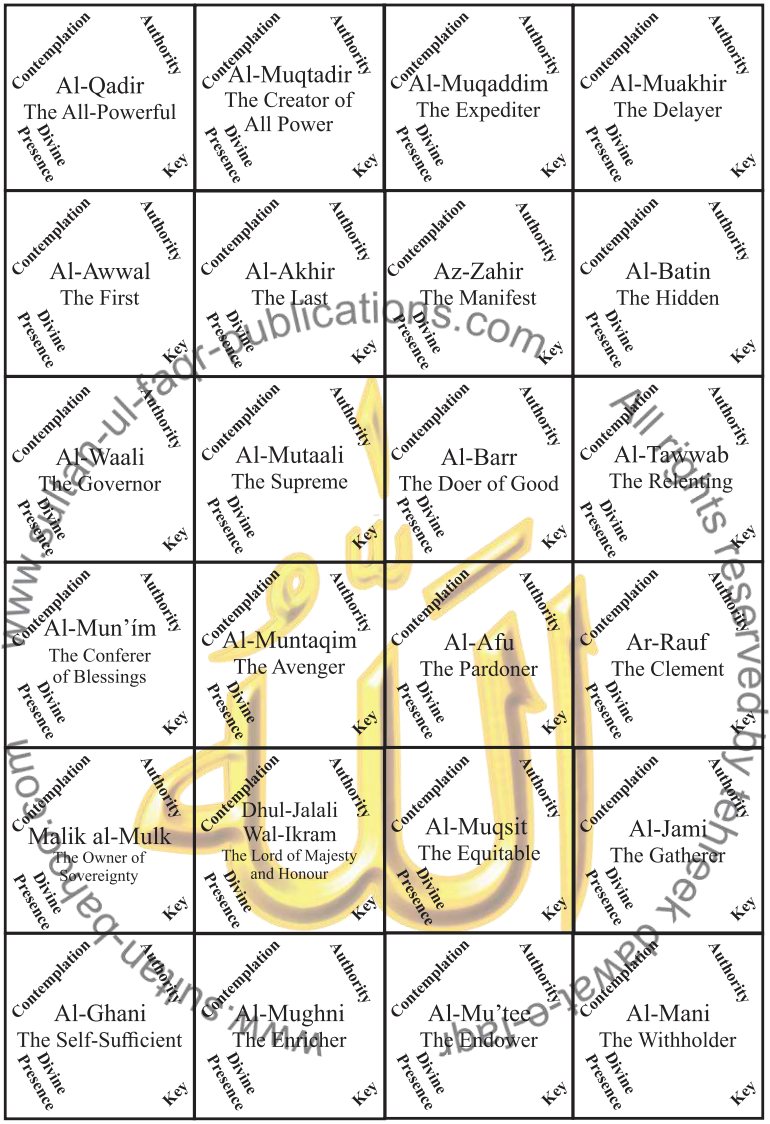

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Listen! The seeker must have knowledge and should wisely verify the truth and falsehood through invocation of Divinity in every state. Whether he is in the physical world or blessed with Divine presence at the station of no station; drowned in the state of annihilation in Allah being desirable in the court of Allah or present at the level of absolute closeness with the existence of light in the assembly of Prophet Mohammad the greatest, the most perfect and the pride of creation. Whenever any seeker starts doing the invocation, contemplation, reflection or exercising spiritual attention and authority, he must always invoke blessings upon the Holy Prophet *(Darud)*, recite the prayer for safety from Satan *(Lahawl)* or recite the Islamic creed and the creed of testimony reaching their essence, whether he is at initial level or has been blessed with the Divine presence and has become the man of meditation, Divine vision and the man of true dreams. Hence, if he has gained presence of the veritable Mohammadan Assembly, it will sustain but if he is experiencing satanic, sensual or confounded ghostly states then it would disappear. Which is the way that leads to the presence of veritable Mohammadan Assembly through the contemplation of *Ism-e-Allah Zaat* and other benedictions? The contemplation of *Ism-e-Allah Zaat* and presence of Mohammadan Assembly affect and overpower the man of contemplation in such a way that his soul leaves his body due to the grandeur of the Assembly and heat of *Ism-e-Allah Zaat* and he seems to be dead. If he observes, he is astonished to death; if he does not, he remains perplexed and worried. That is to say, the seeker whose entire existence converts to light in this manner becomes eligible for the Divine presence. Given below is the impression of the existence that converts to light becoming capable for the Divine presence;

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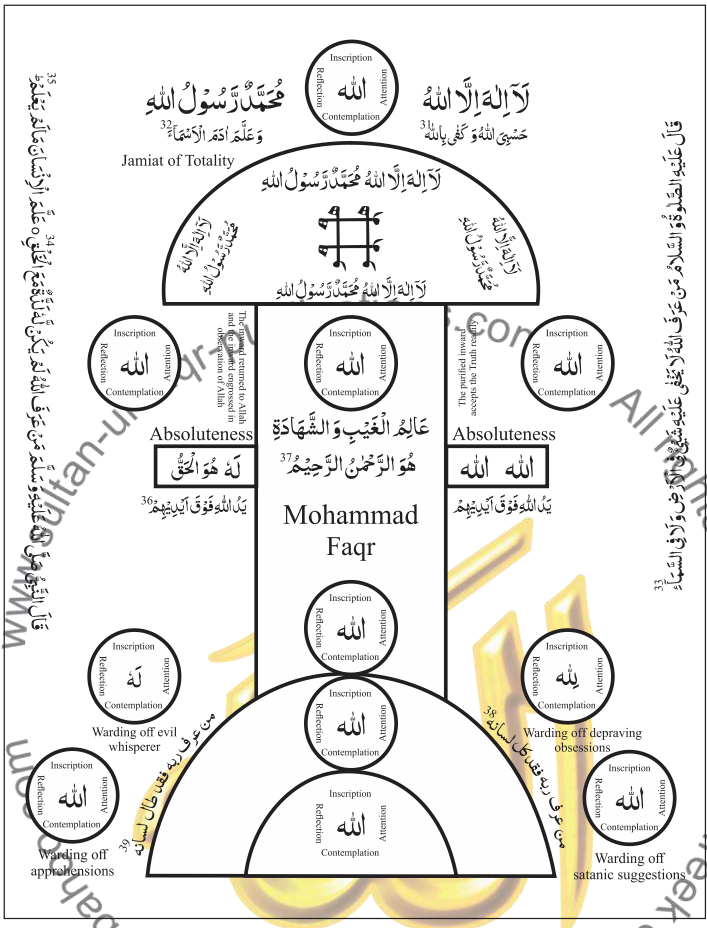

[31] Meaning: Allah is sufficient for me.
[32] Meaning: Adam was taught the knowledge of all beautiful names.(2:31)
[33] Meaning: The Holy Prophet said, "One who recognizes Allah, nothing from earth and the skies remains hidden from him."
[34] Meaning: The Holy Prophet said, "One who recognizes Allah, finds no pleasure in the company of people."
[35] Meaning: He taught man what he did not know. (96:5)
[36] Meaning: Allah's Hand is upon their hands. (48:10)
[37] Meaning: Allah is the Knower of the seen and the unseen. He alone is Most Kind, Ever Merciful. (59:22)
[38] Meaning: One who recognizes his Holy Lord becomes silent.
[39] Meaning: One who recognizes his Holy Lord speaks more.

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جثہ با تصور اسم اَللّٰہُ نور شد

باطنش معمور جان مغفور شد

Explanation: By the contemplation of *Ism-e-Allah Zaat,* the existence converts to Divine light, esoteric self becomes replete and the soul is forgiven.

این مراتب قادری را از خدا

عز و شرف یافتہ از مصطفیٰ

Explanation: The followers of *Qadri* order are honoured with these levels from Allah and ennobled with reverence by the Holy Prophet.

Sign of the veritable Mohammadan Assembly is that there is always going on invocation and discussion about the Quranic injunctions and Hadiths along with glorification and recitation of the Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ which is like a naked sword, as well as blessings are invoked upon the Holy Prophet. The desire to behold the celestial countenance of Holy Prophet, the leader and intercessor of umma, is fulfilled in this assembly. The immortal Mystic is blessed with the vision of exact beauty of the Holy Prophet as well as detailed conversation with him which is not an illusion but a doubtless and certain experience. The sketch of sacred features of the Holy Prophet according to the traditions is given below;

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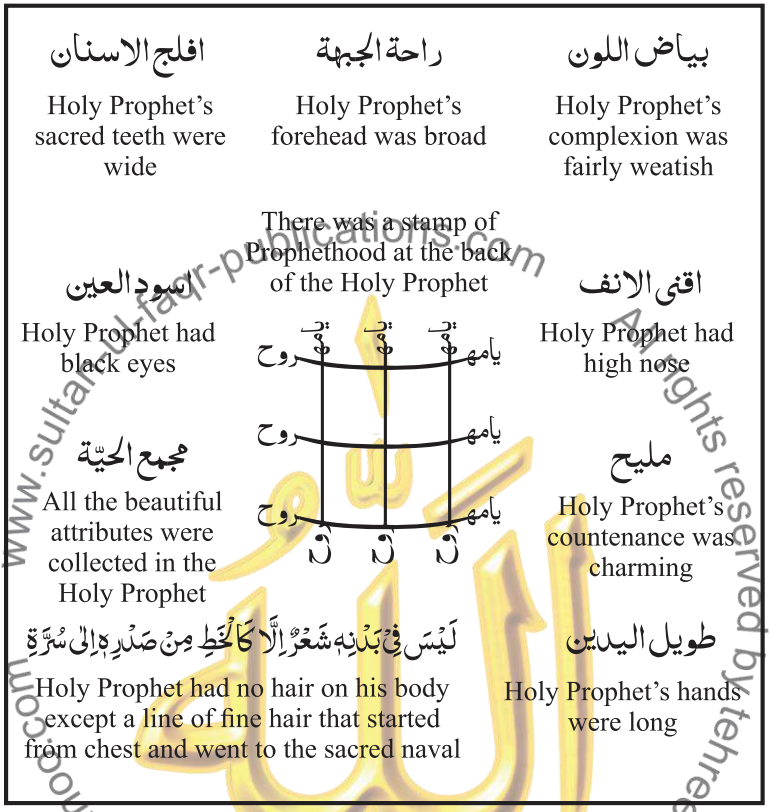
بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ط



ہر کہ بیند روئے نبوی مصطفیٰ ؐ
عالم و عارف شود قرب الٰہ

Explanation: Whoever beholds the sacred countenance of Holy Prophet, becomes Divine scholar and Mystic due to closeness to Allah.

The Holy Prophet said, "Whoever beheld me, no doubt, he beheld the Truth because Satan can never take my form, neither can he take the form of Kaaba or Quran. That is, whoever saw me in dream, verily he saw me (not anyone else)." **(Mishkat al-Masabih)**

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As, Satan is not able to adopt the appearance of the Holy Prophet, manifest in the form of perfect spiritual guide nor can be seen in the form of Kaaba. If someone denies that the Holy Prophet can be beheld in the mentioned appearance, he denies Hadith of the Holy Prophet and whoever denies the Hadith of Prophet, in fact denies the Holy Prophet and whoever denies the Prophet, denies Allah and turns infidel.

من دیدہ ام دیدار بینم ہر دوام

ورد من دیدار شد ہر صبح و شام

Explanation: I have beheld the Holy Prophet and I perpetually behold him as it is my only recital.

ہر کہ منکر میشود از مصطفیٰؐ

کاذب و مردود گردد روسیاہ

Explanation: The denier of the Holy Prophet is a liar and reprobate who is humiliated eventually.

Qudsi Hadiths;

❖ عِبَادِیَ الَّذِیْنَ قُلُوْبُھُمْ عَرْشِیَۃٌ وَّ اَبْدَانُھُمْ وَحْشِیَۃٌ وَ ھِمَّتُھُمْ سَمٰوِیَۃٌ وَّ ثَمَرَۃُ الْمَحَبَّۃِ فِیْ قُلُوْبِھِمْ مَقْدُوْسَۃٌ وَّ خَوَاطِرُ ھُمْ جَاسُوْسَۃٌ وَّسَمَآءُ سَقْفُھُمْ وَالْاَرْضُ بِسَاطُھُمْ وَالذِّکْرُ اَنِیْسُھُمْ وَرَبُّ جَلِیْسُھُمْ

Meaning: There are My such men whose inwards are like the Throne, their bodies are wild (with enthusiasm of My love), their morales touch the sky, their inwards are laden with sacred fruit of love and their inner are spies. Sky is their roof and earth is their floor, invocation is their companion and Allah is their Friend.

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❖ عِبَادِیَ الَّذِیۡنَ اِیۡجَادُھُمۡ فِی الدُّنۡیَا کَمَثَلِ الۡمَطَرِ اِذَا نَزَلَ فِی الۡبَرِّ یُنۡبِتُ الۡبَرَّ وَاِذَا نَزَلَ فِی الۡبَحۡرِ خَرَجَ الدُّرِّ

Meaning: Presence of My few special men in the world is like the blessing of rain. When it rains upon dry land it produces grains and when it rains upon sea it produces pearls.

Allah says:

❖ وَعِبَادُ الرَّحۡمٰنِ الَّذِیۡنَ یَمۡشُوۡنَ عَلَی الۡاَرۡضِ ھَوۡنًا وَّاِذَا خَاطَبَھُمُ الۡجٰھِلُوۡنَ قَالُوۡا سَلٰمًا (۲۵:۶۳)

Meaning: And the (favourite) servants of the Most Kind are those who walk gently upon the earth and when the ignorant say to them something (unlikeable), they (get aside) saying, 'Peace'. **(25:63)**

❖ لِمَاۤ اَنۡزَلۡتَ اِلَیَّ مِنۡ خَیۡرٍ فَقِیۡرٌ (۲۸:۲۴)

Meaning: Indeed, I am in need of whatever good You send down to me. **(28:24)**

The Holy Prophet said:

❖ لَوۡلَا الۡفُقَرَآءُ لَھَلَکَ الۡاَغۡنِیَآءُ

Meaning: If Fakirs were not there, the rich would have been destroyed.

❖ لَوۡلَا الۡفُقَرَآءُ لَبَرَصَ الۡاَغۡنِیَآءُ

Meaning: If Fakirs were not there, the rich would have been afflicted with leprosy.

Certainly, if Fakirs were not there, all the people would have been destroyed with extreme inflictions. True Fakir is the one who is immersed in the light of Divine vision and Oneness.

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گر بنگرم جان میرود گر جان رود چون بہ نگرم

حیران درین کاری شدم یا بہ نگرم یا جان دہم

Explanation: When I behold Him, I lose my existence. If I lose my existence, how would I behold Him? I am surprised and confused in this matter that whether I should see Him or sacrifice my life upon Him!

ہر کہ می بیند بود کامل تمام

دنیا و عقبیٰ نزد او مثل غلام

Explanation: Whoever beholds Allah, becomes accomplished. The world and the hereafter are like a slave to him.

از ہر مراتب لذت دیدار بہ

مرتبہ دیدار دادی طاقت بردار دہ

Explanation: The pleasure of Divine vision is superior to every other level. O Lord! You have raised me to this level, so please also bless me with the power to behold You.

If you come, you will find the doors open. If you do not, then Allah needs none!

EXPLANATION OF DAWAT RECITED AT THE TOMB OF HOLY PROPHET

If a seeker wishes to communicate *dawat* at the tomb of Holy Prophet, he should visit desert and draw sketch of the sanctuary of tomb on pure sand. In the sketch of tomb, he should erect the sacred grave of the Prophet and beautifully inscribe with finger

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on it ‘Mohammad son of Abdullah’. Around the grave he should inscribe with finger the verse;

❖ اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَ سَلِّمُوْا تَسْلِيْمًا (۳۳:۵۶)

Then, recite the verse thrice and deliver *dawat* with the contemplation of *Ism-e-Allah Zaat* and start meditation being spiritually attentive towards the Holy Prophet. Certainly, the sacred soul of the Holy Prophet along with the souls of the great Companions, army of all the Companions of Prophet and his friends, Hasan ibn Ali, Husayn ibn Ali and Shaikh Abdul Qadir Jilani will grace him with their presence. By their kindness, his purpose of reciting *dawat* would be achieved and even before he has finished the recitation, all his ventures would be accomplished. Afterwards, he should offer two units of supererogatory prayer with the soul of the Prophet and through his medium recite sura *Mulk* and the opening chapter of Quran with the souls of all Companions and true Muslims. Effects of *ilm-e-dawat* delivered in this way keep progressing day by day till the doomsday and make the reciter so much powerful that he can enthrone or dethrone anyone, populate or desolate any country. The sketch of the sanctuary and tomb is given below. However, the reciter of *dawat* must be its perfect practitioner, trustworthy, sanctified and blessed with certainty.

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If a seeker wishes that he may gain Divine presence, closeness and vision, desires to have presence of the Mohammadan Assembly and meet the souls of all Prophets and Saints whenever he wants then he can achieve this through the way of knowledge. That is, the gnosis of Allah and knowledge of His closeness and light of vision. It is the knowledge that leads towards Allah as well as a

[40] Meaning: Allah! None is worthy of worship but Him, the Ever-Living, the Self-Subsisting. Nothing exists in both the worlds except *Hoo*. *Hoo* is the Truth.

[41] Meaning: Surely, Allah and (all) His angels send blessings and salutations on the Holy Prophet. O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly. (33:56)

[42] Meaning: O sacred souls bless me with your presence and help.

[43] Meaning: O Holy Prophet! You have the eternal life, you redress grievances, you are the seal of Prophets and intercessor for the sinners. Blessings and salutations upon you and your Progeny.

[44] Meaning: O Holy Lord of the sacred tomb of Holy Prophet! Allah is the Greatest. Allah is the Greatest. The door of the sanctuary of Prophet Mohammad.

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medium and witness to Him. It is the righteous mystic way which is neither wronged or seized nor demoted or declined. In this way, firstly the Divine presence is gained in dream by the Divine favour. Such a dream is not seen during the sleep of oblivion and is not a thought rather is like a seclusion for the gnosis and union with Allah. Secondly, Divine presence is acquired through the inspirations about gnosis which are verily right due to the Divine closeness, laden with Divine favour due to the invocation and glorification of Allah and verified by the contemplation of *Ism-e-Allah Zaat*. These are special inspirations from the Divine union not the vain thoughts. Thirdly, Divine presence is gained during the meditation which enlightens the meditator with gnosis by the Divine favour of contemplation of *Ism-e-Allah Zaat.* It shows him the absolute Divine beauty and makes him ruler upon his innerself. Such meditation is not based on vain thoughts. Fourth is the visible Divine presence such that the inward is enlivened, soul is engrossed in the Divine observations and the innerself is worried. This Divine favour is gained by the contemplation of *Ism-e-Allah Zaat* that annihilates in Allah and grants union and immortality with Him and is not at all a vain thought. Fifth is the Divine presence gained on crossing the level of 'death before dying' truthfully which bestows the veritable gnosis by the Divine favour of contemplation of *Ism-e-Allah Zaat.* It is not a vain thought rather the verified Divine presence firmed with *jamiat* of Divine union.

طالب از باھوؒ چہ میخواہی طلب
دین و دنیا بر تو بخشم بہر رب

Explanation: O seeker! Whatever you wish, ask it from Bahoo. I can grant you the blessings of the world as well as the religion for the sake of Allah.

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دین در توحید بینم با لقا
دنیا را بگذاشتم بہر از خدا

Explanation: I renounced the world for the sake of Allah and found true religion in Divine Oneness which blessed me with the Divine vision.

Further explanation of invocation is that when an invoker is engrossed in remembrance of Allah, he spiritually joins the assembly of Prophets and Saints and his every body part rather each cell starts reciting the Divine name يَااَللّٰهُ *(Ya-AllaHoo)*. This is the state of invoker at initial level while the seeker at middle level annihilates in Allah and at final level becomes immortal with Allah acquiring endless Divine presence, closeness and vision.

Some people shake their body organs, specially the physical heart while invocation but this is not the veritable invocation. Such movement of corporal body and heart is out of the desires of innerself. By the true invocation and contemplation of *Ism-e-Allah Zaat* fourteen kinds of Divine light is produced in the invoker's existence due to the closeness of Allah along with the contemplation of theophanies of light of Divine presence and vision. These are fourteen subtle and non-creation points with which the true invoker, the best of humans, is blessed owing to the kindness, guidance and sublimity of the Lord that bestows sainthood upon him. By the invocation of Allah, entire existence of the invoker is absolved and purified of all kinds of apprehensions, satanic whispers and superstitions. Invocation is in fact the secret observation and closeness of Allah. Such invocation is not done with voice because the invocation of *Ya-Hoo* with voice is even done by the pigeons, doves and other birds.

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بدل ذکر حق باش ورنہ طوطی ہم

بصوت و حرف خدا را کریم میگوید

Explanation: Do the invocation of Allah in your inward otherwise your invocation would be like that of birds who remember Allah with sound.

The specific invocation which is only the destiny of human invoker annihilates his existence in the world as if he is dead and takes it to the station of no station during meditation. The invocation in which the soul is engrossed is a source of *jamiat*. The invocation which is done in the state of Divine presence is the source of observation of spiritual states which lead to gnosis and Divine union. Such invocation is not related with words and verbosity. The sincere invokers and the special invocation which annihilates the invokers in Allah honouring them with His vision are found only in the perfect mystic way of *Sarwari Qadri* order. If any other order claims to have such invocation and invokers then it is surely a lie and its followers are the veiled people indulged in the desire of fame and ruined spiritually due to their inciting innerself. Allah says;

❖ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ؕ (۷:۵۵)

Meaning: Invoke your Lord most submissively and quietly. **(7:55)**

ابتدائی ذکر مجلس انبیا

انتہائی ذکر بہ برد با خدا

Explanation: The true invocation carries to the assembly of Prophets at the initial stage while exalts to Allah at final level.

O dear! O Divine scholar! You must know that all the mankind and jinn and whatever is in both the worlds is created to worship Allah, as Allah says;

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❖ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ (۵۱:۵۶)

Meaning: And I created the jinn and human beings solely to adopt My servitude. **(51:56)**

[45]اَیْ لِیَعْرِفُوْنَ *(Ayee Li-Yarifun)* meaning: 'that is, for My gnosis and recognition'.

All the true worshippers and Mystics concentrate to have gnosis of Allah and it is the perpetual concentration that results in eternal vision of Allah and observation of Divine light. Such concentration makes them accomplished in a moment, as the Holy Prophet said;

❖ تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ۔ (عین العلم وزین الحلم)

Meaning: Concentration of a moment is better than the worship of both the worlds. **(Ayn al-Ilm wa Zain al-Hilm)**

There are three levels of concentration; the common concentration of a beginner is equal to the worship of a year, special concentration of seeker at middle level is equal to the worship of seventy years while the distinguished concentration of seeker at final level blessed with Divine observations and union is better than the worship of all jinn and humans. One must understand that the final level of concentration is neither related with invocation and reflection nor with inspirations from Divinity rather it is the done in the state of Divine vision by annihilating oneself and gaining immortality with Allah.

ہر کہ از خود گم شود یابد خدا
در حقیقت معرفت بیند لقا

[45] Abdullah ibn Abbas, the Companion of Holy Prophet and the first exegetist of Quran, added these words while explaining the verse 56 of *sura Al-Dhariyat.*

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Explanation: One who lost himself, found Allah. He is the one who beheld Allah and got His real gnosis.

Hence, it should be known that by the persuasion of the ultimate man of contemplation, the seeker attains the concentration which is from the Divine closeness of authority, the authority which is from the Divine closeness of attention and the attention which is from the Divine closeness of Oneness. By only seven days' contemplation, the man of Divine Oneness converts to light of piety from head to toe. Such a man of Divine closeness and pious Fakir's tongue, inward, soul, sight, attention, contemplation and authority have the power of philosopher's stone. Rather, his existence is superior than the philosopher's stone which has only single power. Only Allah! Everything other than Allah is lust. Table of *Ism-e-Allah Zaat* is given below whose each block grants Divine presence by the Divine favour of contemplation of the name in the block. Every name in the table elevates to various levels of Divine presence such that the seeker is ever in the state of Divine presence wherever he is, physically or spiritually. Following is the table of *Ism-e-Allah Zaat* that grants Divine presence as well as elevates to closeness of the Divine Essence and blesses with the Divine attributes.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ؕ

Given below is the sketch of inscribing practice on body which confers the levels of *Ghawth* and *Qutb* and is related with the sacrificial invocation. While doing the sacrificial invocation, body of the invoker is dismantled and his being is annihilated. From every part of the body, anew body appears. When the invoker ends the invocation all the bodies join to make the original body. Such levels are called the rapturous closeness. For the true Fakir, such things are like the kids' lessons because seeking the level which is thirty thousand stations above the Throne or where the

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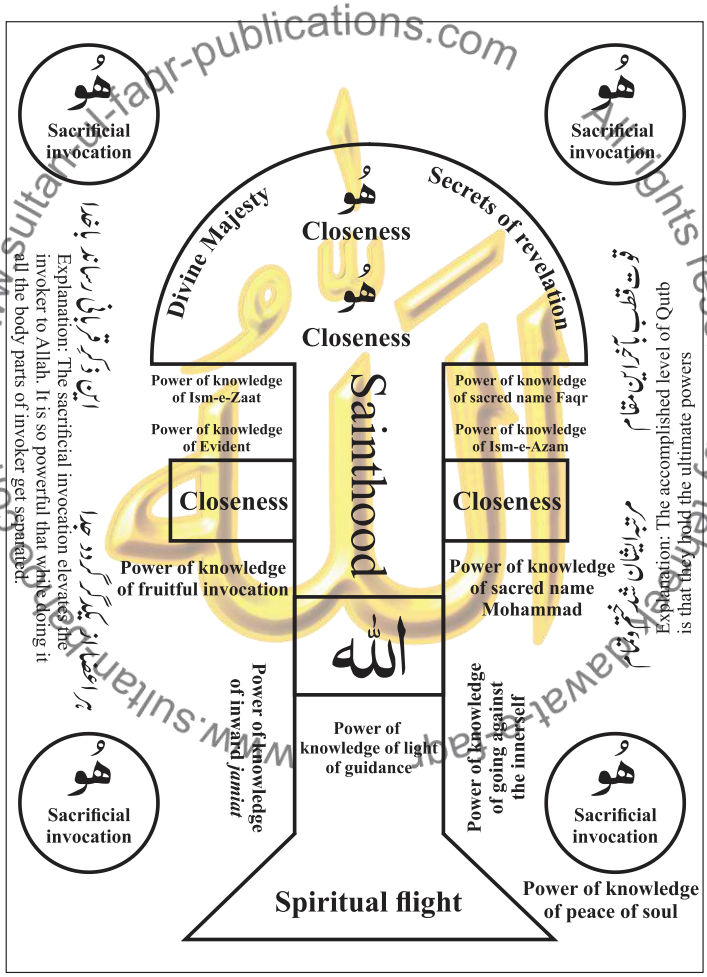
person gets inspirations from Allah or can always read the Guarded Tablet, is utterly based on the desires of innerself. The sketch of inscription practice that dismantles the body by the invocation is given. Every punishment is for the inciting innerself while every reward is for the pure soul. Seek the reward of unveiled vision for your inward from the Holy Quran. The sketch that grants certainty;



The level where the body parts are pulled to pieces by the sacrificial invocation is related with the physical world and the desires of innerself. The true Fakirs consider it a jugglery of the ignorant so-called *Ghawth and Qutb* which keeps them away from the gnosis of Oneness of Allah. Those who can read the good and bad fortune from the Guarded Tablet are considered astrologers by the Fakirs. They are also far away from the gnosis and Oneness of Allah. If someone can fly to all the layers of skies and reach above the Throne then he is likened to the flies and moths by the Fakirs. If someone can reach the center of the ocean such that neither his shoes nor any other part of body gets wet then his level is equal to a straw in the view of Fakirs and is far away from the Divine Oneness and gnosis. If someone has got the power to enliven the dead by saying قُمْ بِاِذْنِیْ meaning: 'Rise by my command' then according to Mohammadan *Faqr* it is just an egoistic trait of the inciting innerself and such a person eventually turns infidel being away from the gnosis and Oneness of Allah. If someone can gain control over others' inward then he is imperfect near the Fakirs while the one who can enliven the inward by his sight and invocation is unaccomplished. Hence, what actually is *Faqr*? What is attained from it and how it is acquired? The foundation of *Faqr* as well as its accomplishment lies in the Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ .

گر بگویم شرح فقرش ننگ و نام
احتیاجی نیست فقرش را مقام

Explanation: If I explain *Faqr* entirely then it can be said in a nut shell that *Faqr* is transcendent of levels and stations.

As it is unlawful for the Fakirs, the followers of *Faqr*, to stay at any station or level and be satisfied on it.

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بی قراری و عشق نی تمکین
جز بمردن نباشدش تسکین

Explanation: In the path of Divine love there is restlessness and no staying. Its traveller finds no tranquility before death.

عاشقانی کہ مست زین جام اند
چون بمیرند ہم نیارام اند

Explanation: The true lovers who are ecstatic by the goblet of Divine love do not find peace even after death.

Hadith;

❖ اَلسَّکُوْنُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ

Meaning: Peace is forbidden upon the inwards of the Saints.

Allah says;

❖ مَا زَاغَ الْبَصَرُ وَمَا طَغٰی (۵۳:۱۷)

Meaning: His eyes neither inclined aside nor overstepped the limit. **(53:17)**

At the early stages of *Faqr*, Fakir is courageous, truthful and a man of Divine favour while at the extreme level he becomes the possessor of endless Divine secrets. Acquiring *Faqr* grants emperorship of both the worlds. The status of a Fakir is that he is dominant ruler upon both the worlds. You must know that the Fakir has three stages complying with the following verse;

❖ اَطِیْعُوا اللّٰہَ وَاَطِیْعُوا الرَّسُوْلَ وَاُولِی الْاَمْرِ مِنْکُمْ ۚ (۴:۵۹)

Meaning: Obey Allah and obey the Messenger and those who hold command amongst you. **(4:59)**

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First is the stage of ‘obey Allah’, that is, the Fakir adopts perfect servitude of Allah and leaves everything other than Allah. This is the stage of annihilation in Allah. Second is the stage of ‘obey the Messenger’, that is, the Fakir follows each and every Sunna of the Holy Prophet and perpetually remains engrossed in his vision. This is the stage of annihilation in Prophet Mohammad. Third is the stage of ‘obey those who hold command amongst you’. It is the stage of annihilation in spiritual guide that makes the seeker dominant upon everything and grants him commanding sight and authority. Thus, he covers all the levels of life and death by the benediction of the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. True scholars are the Fakirs about whom the Holy Prophet said;

❖ اَلْعُلَمَآءُ وَارِثُ الْاَنْبِيَآءِ

Meaning: The scholars are heirs of Prophets.

As, they prevent themselves from greed, covetousness, conceit and arrogance. It is evident that whoever is initially a true scholar, eventually becomes a Saint and whoever practises upon knowledge becomes the perfect Fakir. If a true scholar seeking spiritual accomplishment becomes disciple of the Fakir, he must remain in his service as an obedient slave because it is related that killing the egoistic innerself is the secret of righteous guidance. The scholar who follows this tradition attains to the origin[46]. The Holy Prophet said;

❖ اَلنِّهَايَةُ هُوَ الرُّجُوْعُ اِلَى الْبِدَايَةِ

[46] The origin of every faithful is the Divine light of Prophet Mohammad as he said, اَنَا مِنْ نُّوْرِ اللّٰهِ وَ الْمُؤْمِنُوْنَ مِنِّيْ *(Ana min Noor Allahi wal mominoona minni)* meaning: I am from the light of Allah and all the faithful are from my light.

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Meaning: Returning to the origin is the final level.

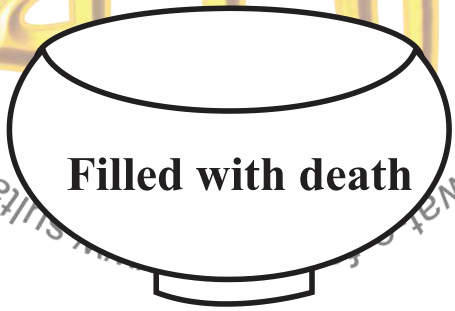
Knowledge leads to the final level while gnosis and *Faqr* contain the righteousness that leads to the origin. Allah says;

❖ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى (۲۰:۴۷)

Meaning: And peace be upon him who follows guidance. **(20:47)**

If a seeker wishes that the spiritual guide bestows *Faqr* upon him on the very first day and graces him with eternal beneficence then how is it possible? For it, the first condition is that the seeker should be a true human, not a human with animal traits. If this condition is fulfilled then the spiritual guide takes him to the esoteric world by granting him Divine presence through *Ism-e-Allah Zaat*, *Ism-e-Mohammad*, the Islamic creed and his spiritual attention. The seeker of Allah hears the voice from hidden and gets the inspirations;

"O seeker of Allah! If you truly desire Allah then acquire death." Then the goblet of death is shown to him and he is ordered to drink it. The goblet of death is;



When the seeker of Allah drinks the goblet of death, his inciting innerself dies, inward enlivens, soul gets rid of the inciting innerself and he is eternally salvaged. That is why the Holy Prophet ordered;

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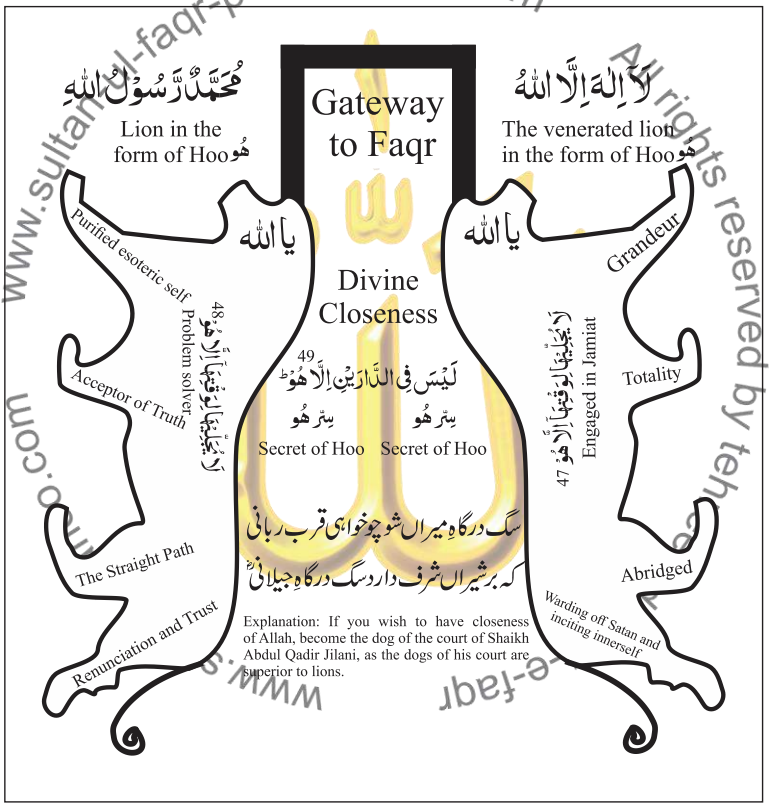
❖ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا (عین العلم وزین الحلم)

Meaning: Die before your death**. (Ayn al-Ilm wa Zain al-Hilm)**

When the seeker surpasses these levels and progresses ahead, he sees a door with lions at its left and right side. He hears a voice from the hidden which gives him the inspiration, "O seeker! If you cross these inverted lions you will reach the level of *Faqr*." The sketch of inverted lions is;



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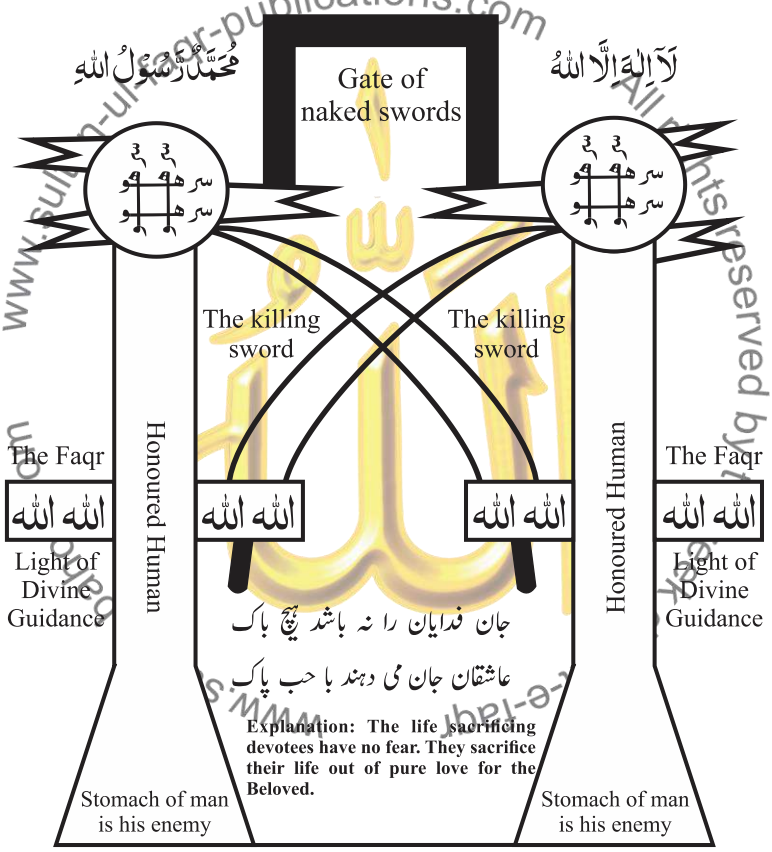
[47, 48] Meaning: None but He (Allah) will manifest it at appropriate time. (7:187)
[49] Nothing exists in both the worlds except Hoo

When the seeker safely crosses the door and moves ahead, he sees another door where two executioners are standing at both sides with naked swords to behead him. He hears a voice from the hidden which gives him the inspiration, “O seeker! If you wish to have *Faqr* do not try to save your head. Get beheaded and come forward. Unless you sacrifice your head you cannot attain *Faqr*, rather cannot even see it.” Sketch of the door with two executioners holding naked swords is given;



When the seeker sacrifices his head, he gains the Divine secret and becomes one with Allah. Out of thousands only one seeker reaches this station and he is the true lover of Allah who can sacrifice life for Him. On moving forward, he sees four springs

with his eyes of Divine light; the spring of taste, the spring of passion, the spring of patience and the spring of gratitude. He drinks the water of mercy, *jamiat*, honour and kindness from these springs respectively. The four springs that bless with certainty are given;

When the seeker drinks water of mercy from these four springs of Divine light, all the indecent traits are removed from his existence and he is absolved of all the spiritual and physical diseases. When he has crossed these four stations, he reaches two other springs of Divine light by the grace of Allah which are called the spring of destiny and the spring of submission. Their sketch is;

اَلرِّضَآءُ فَوْقَ الْقَضَآءِ

Meaning: Submission dominates destiny.

When the seeker surpasses the stations of destiny and submission and becomes attentive towards the vision and Oneness of Allah, a form of Divine light appears before him from the Divine closeness which is radiant with light and more beautiful than the houris and castles of the paradise. It is the countenance of *Sultan-ul-Faqr* that grants gnosis and Divine vision to the lover. It embraces the vigilant lover, hence he gets liberated from all the

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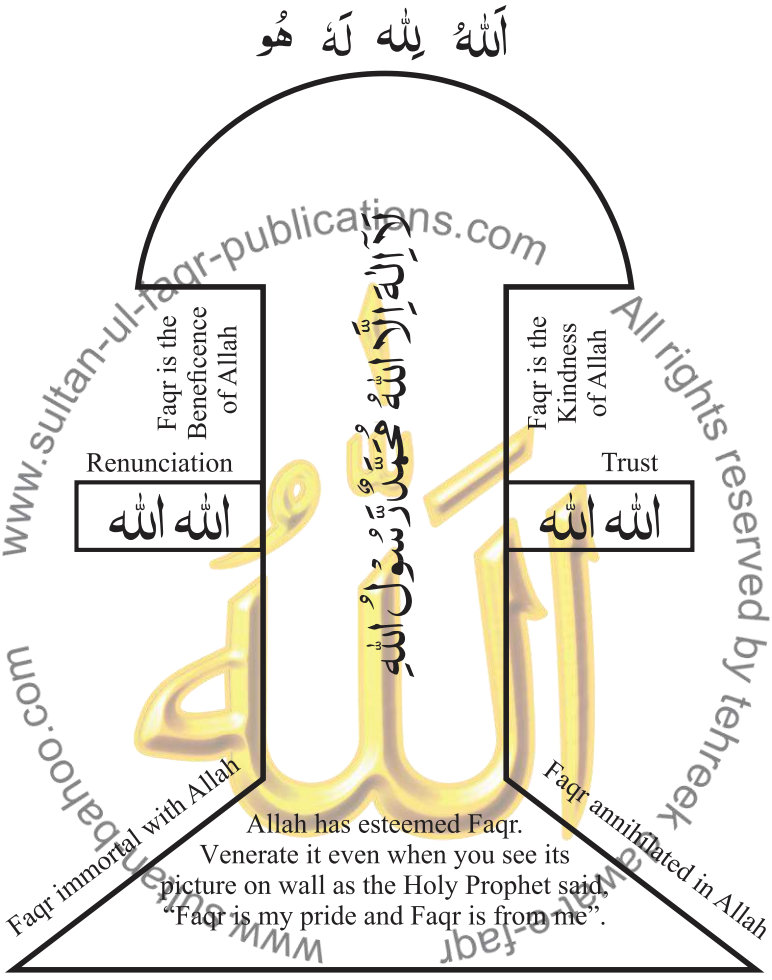
worries of world and hereafter and becomes independent of all desires. The sketch of *Sultan-ul-Faqr* that grants certainty is;



Being blessed with the beneficence of *Sultan-ul-Faqr*, the seeker steps ahead and comes across a fathomless ocean called the ocean of light of Oneness. The waves of non-creation Divine light rise from this ocean in an unprecedented way. At this station, the seeker whose hand the Holy Prophet holds and immerses him in the ocean of Oneness by putting the other hand on his neck, that

seeker accomplishes in *Faqr* adopting complete trust upon Allah, renunciation, separation and isolation. The fathomless ocean that grants certainty is;

Fathomless Ocean of Jamiat

وحدہٗ ھو الحق سِرّہٗ[50]

Faqr is Eternal

این مراتب شد نصیب عاشقان

ابتدا لاہوت آخر لامکان

Explanation: The destiny of true lovers is that their initial level is the realm of Divinity while final is the station of no station.

The seeker who becomes purged by diving in the ocean of Oneness and accomplishes in *Faqr* attaining its boundless and infinite levels, his status cannot be comprehended. Primarily, it is due to the blessing of education of knowledge which finally converts to the persuasion of inspirational knowledge. The tablet of inspirational knowledge which grants certainty is given;

The Divine Tablet

مِنْ لَّدُنَّا عِلْمًا[51]

From the knowledge of Divine Presence

When a Mystic Fakir reaches this level, he acquires the entire knowledge of Divine Oneness and exegesis in just a day or a

[50] Meaning: Hoo is the One, the Truth and the Divine Secret.
[51] Meaning: Endowed upon him Our inspirational knowledge. (18:65)

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moment and reaches the ultimacy of *Faqr*. Thus, becomes a spiritual guide from a seeker, as the Holy Prophet said, “When *Faqr* is accomplished that is Allah.” On stepping forward, the seeker observes a spring of ink. It is the ink that was left after the Divine command of ‘Be’ and ‘ It Becomes’ was inscribed and then the Pen dried. Hadith;

❖ جُفَّ الْقَلَمِ بِمَا هُوَ كَائِنٌ (مسند احمد)

Meaning: The Pen has written whatever is destined to happen and its ink has dried. **(Musnad Ahmad)**

The seeker listens a voice from the hidden, “O seeker! First apply some of this eternal ink on your tongue.” As soon as the seeker applies the eternal ink, his tongue is blackened and he becomes the man of word. His tongue becomes the sword of Allah and he gets the title of ‘terminator’. The Holy Prophet said;

❖ لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ

Meaning: The tongue of Fakirs is the sword of *Rehman*.

The condition for it is that his every word should be according to the Mohammadan sharia and the Holy Quran and against the Satan, inciting innerself and world. When the seeker has crossed all these levels, he comes across a spring of blood. A voice comes from the hidden, “O seeker! This is the blood from the heart of Divine lovers, it is their sustenance, strength and life. You also have to take this sustenance perpetually because whoever drinks the blood of his heart becomes the true lover Fakir.” Such Fakirs do not need to perform any kind of austerities or adopt forty day seclusion.

All the minor and major levels of closeness to Allah mentioned above are still imperfect and unaccomplished levels of *Faqr* as they are related with the verbal *Faqr*. That is to say, they can be described in words whereas the accomplishment of *Faqr* lies in

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viewing evidently, that is, observing the Divine presence and experiencing the Divine closeness and union. The accomplishment, perfection, *jamiat* and ultimacy of *Faqr* is in viewing evidently. What is meant by viewing evidently? It is to cross the verbal levels and all the stations that can be described in words. Viewing evidently is possible by the Divine favour. Whatever the seeker beholds with the eye of evidence is certainly verified.

No creation existed in the pre-existence and Allah was hidden as He has declared,

❖ كُنْتُ كَنْزًا مَخْفِيًا

Meaning: I was a hidden treasure.

Thus, where was Allah and where was I? I must have been with Allah and Allah with me, according to the verse;

❖ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ؕ (۵۷:۴)

Meaning: He (Allah) is with you wherever you are. **(57:4)**

What is the station called where there exists no creation? It is called the light of Divine presence, closeness and Oneness. When Allah wished to manifest Himself, He commanded 'Be'. By the perfect word 'Be', all the creations were created. Allah created paradise and its adornments on His right side by His sight of mercy and beauty. Then Allah created the world and its accessories as well as Satan and the inciting innerself on His left by His sight of wrath and majesty. Afterwards, He called out;

❖ اَلَسْتُ بِرَبِّكُمْ ؕ (۷:۱۷۲)

Meaning: Am I not your Creator and Provident? **(7:172)**

On hearing this, all the major and minor souls replied instantly:

❖ قَالُوْا بَلٰى (۷:۱۷۲)

Meaning: They said, "Yes! You are!" **(7:172)**

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After making this promise all the souls ran. Those who turned towards right, entered the paradise and became the souls of pious, religious scholars and jurists. The souls who turned left, entered the world. These were the souls of liars, infidels and hypocrites. There were a few souls who kept standing before Allah. They became desirable in the court of Allah and were blessed with Divine presence. They were entitled as the Fakirs because they made *Faqr* and Divine presence their eternal companions. At that time, the Fakirs neither desired paradise nor wished anything from the world. They kept reciting the Divine name اَللّٰہُ اَللّٰہُ fervently being oblivious of the world and hereafter. Thenceforth, they are silently drinking the blood of their heart. Hadiths;

❖ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

Meaning: One who recognizes his Holy Lord becomes silent.

❖ اَلْاٰنَ كَمَا كَانَ

Meaning: It is the same now as it was before.

❖ اَلدُّنْيَا لَكُمْ وَالْعُقْبٰى لَكُمْ وَالْمَوْلٰى لِيْ

Meaning: The world and hereafter are for you, for me there is only Allah.

❖ مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ طَلَبَ الْعُقْبٰى فَلَهُ الْعُقْبٰى وَمَنْ طَلَبَ الْمَوْلٰى فَلَهُ الْكُلُّ

Meaning: One who seeks the world gets only the world, one who seeks the hereafter gets only the hereafter, while the one who seeks Allah gets everything.

ہر مقامی عارفان را باعیان

عارفان کم بود اندر جہان

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Explanation: The Mystics observe every station evidently but such Mystics are rare in the world.

Listen! Physical eyes are possessed by everyone even the animals. One must have the inner eyes to become the perfect man who is man of sight and an immortal scholar blessed with evident vision.

نفس و شہوت بزیر پائی در آر
آدمی تا تو میشوی یکبار

Explanation: Crush the appetites of innerself and lusts under your feet so that you become a true human in an instant.

Fakir Mystic blessed with evident vision is the one who verily knows the reality of states of Divine command 'Be', reality of states of pre-existence, reality of states of eternal end, reality of states of the world, reality of states of life, death and the spirits in the graves, reality of states of the field of requital on the doomsday, reality of states of the *Sirat* bridge, reality of states of hell and heaven, reality of states of drinking the goblet of pure heavenly beverage by the sacred hands of the Holy Prophet, reality of states of adopting the company of Holy Prophet, becoming the servant in the Mohammadan Assembly, being honoured with the vision of the Lord of worlds and viewing everything evidently from the eternal beginning till end by the Divine favour. He gains knowledge of each of these states and then forgets. The man of evident vision elevates the seekers to the Divine presence with his esoteric attention, hence they also become men of vision and none of the states of part and whole remain hidden from them. This is accomplishment of *Faqr* which is the graciousness and beneficence of Allah bestowed from the Mohammadan Assembly. The Holy Prophet said, "When *Faqr* is accomplished that is Allah". The perfect spiritual guide and his seekers who both are men of evident vision are stationed at the

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level where they need none. All the treasures are evident upon their sight while the people of verbosity always remain worried bearing pains and austerities. Which is the knowledge that grants evident vision? The contemplation, Divine presence, spiritual attention and reflection, all four are gained through the *Ism-e-Allah Zaat*, presence of Mohammadan Assembly and the essence of Islamic creed. By their contemplation everything from beginning till end is evidently exposed upon the man of vision.

گر تو خواہی دید دیدن باعیان

غرق فی التوحید شو در لامکان

Explanation: If you wish to behold Allah evidently then drown in the Divine Oneness at the station of no station.

Nothing is difficult for the man of evident vision. Wherever he casts his attention, every creation of the eighteen thousand worlds presents before him by the blessing of following table of Divine names. This table grants certainty and makes one an enlightened ruler upon the worlds.

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First obligation upon the perfect spiritual guide is to show the true seeker all the stations of hope, fear, unveiling of graves and presence of Mohammadan Assembly, then inculcate him the knowledge of gnosis. The guide who just gives outward knowledge but does not show the actual stations is imperfect. The perfect spiritual guide neither involves the true seeker in invocations and recitals nor makes him pass through the way of accountability and meditation. Rather, grants him Divine presence through the contemplation of *Ism-e-Allah Zaat*, makes him desirable in the court of Allah by granting him Divine closeness by his authority, continues the invocation of *Ism-e-Allah* in him by his attention and makes his inward replete by reflection upon *Ism-e-Allah.* The perfect spiritual guide gives the seeker a beautifully written *Ism-e-Allah Zaat* and asks him to inscribe it on his inward. When it gets engraved on his inward and sustains there, the spiritual guide says to him, "O seeker! Observe the theophanies radiating from the letters of اَللّٰہُ like rays of the sun". Then, the seeker observes a grand and magnificent kingdom around his heart. There he sees such a vast and spacious plain that if the fourteen layers of both the worlds are placed in it, they appear like a seed of wild rue. In that plain, the seeker watches dome of a tomb. There is a lock of Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ on the door of that tomb and the key of that lock is *Ism-e-Allah Zaat* اَللّٰہُ. When the seeker recites *Ism-e-Allah Zaat*, that lock opens and the seeker enters the tomb. He observes the grand Mohammadan Assembly being held inside the tomb where the sacred Companions are also present alongwith the Holy Prophet. He enters the assembly by adopting the straight path and gets blessed with their sacred company. Hence, he is honoured with closeness of the beloved Prophet of Allah by the permission of Allah and beneficence of the perfect spiritual guide. The truthful seeker, while being blessed with the presence of the assembly, can distinguish between the truth and falsehood as he is bestowed total intellect,

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inward sanctification and consciousness from the Divine presence so that he can verify whether it is the Mohammadan Assembly or the satanic assembly and remains stable without worrying. When he invokes blessings upon the Holy Prophet *(Darud)*, recites the prayer for safety from Satan *(Lahawl)* along with the Islamic creed and the creed of testimony, if that is the specific and eternal Mohammadan Assembly of Prophets and Saints it would sustain and the seeker would find peace. However, if it is fake it would vanish upon reciting the creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ.

When the seeker of Allah enters the veritable Mohammadan Assembly through the proper esoteric way by the Divine favour, he watches that nothing false is ever discussed there. Hence, he recognizes what is false and what is true. Then he does not need to recite the prayer for safety from Satan because he has esoterically attained to the Truth. Whatever he sees in his inner, manifests outwardly. The Holy Prophet said,

❖ كُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ

Meaning: The inner that does not correspond with the outward is surely false.

To make the inner and outward same, the seeker ought to have a purified existence. Afterwards such a seeker gets blessed with the presence of Mohammadan Assembly whenever he wishes and becomes an obedient servant in the assembly. These are the ranks of the Saint who is a man of presence and evident vision blessed with the power of all-seeing and a man of invocations whose inner is verily on truth and outward is blessed with Divine favour.

ہر کہ آرد شک آن مشرک شود
ہر کہ منکر از نبیؐ کافر بود

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Explanation: Whoever suspects and denies the Holy Prophet, becomes polytheist and a pagan.

EXPLANATION OF PRESENCE OF MOHAMMADAN ASSEMBLY

Entering the Mohammadan Assembly and meeting all the Prophets and Saints spiritually is possible through the mystic knowledge and the path of Divine presence gained by *Ism-e-Allah Zaat*. The witness of this path is the Divine presence itself and the witness of Divine presence is the companionship of the spiritual guide as well as the attention of his sight. The person with alive inciting innerself and darkened inward can understand nothing about this way. That is to say, whoever purifies his innerself by the mystic knowledge and efficacy of contemplation of *Ism-e-Allah Zaat*, gets absolved of all the undesirable characteristics. His inward enlivens and gains logical answers and inspirational messages from the Divine presence and closeness. There remain no sensual desires or lusts in the innerself of the seeker who becomes purged by the efficacy of contemplation of *Ism-e-Allah Zaat*. Such a seeker whose inner possesses the Divine favour certainly has nothing to worry about and no need to recite *dawat*. The Fakir possessing beneficent attention, perfect in gnosis and true practitioner of *dawat* is the one who keeps the entire knowledge of part and whole under his practice. The special attribute of the perfect practitioner is that he recites *dawat* in the state of Divine presence by the mystic way of contemplation and reflection which grants closeness to Allah and lets the unfortunate be blessed with good fortune from Allah. He can also convert an unfortunate to fortunate by entreating the Holy Prophet to bless him as he is the beloved of Allah. One who knows to communicate such *dawat* can grant the monarchy of any country from the east to west to anyone he chooses. Such Fakirs are the treasurers of Holy Prophet and the bestowers of riches. The possessors of *dawat* and

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contemplation, who are the great riders of graves like lions and blessed with Divine presence, hold such high ranks of Fakirs and Dervishes that their words are powerfully effective from their infancy till they reach the grave. Rather, their effect continues till the doomsday. They are authorized to let the people of peaceful innerself enter the paradise before doomsday. Allah says;

❖ يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝ (۸۹:۲۷-۳۰)

Meaning: O' peaceful innerself! Return to your Lord in such a state that you are pleased with Him and He is pleased with you. So, join My (perfect) slaves. And enter the paradise (of My nearness). **(89:27-30)**

The peaceful innerself bears pains to remain obedient by the Divine favour, possesses gnosis of Allah and vision of Divine light and is ecstatic inwardly but vigilant outwardly. The Fakirs are at times in the state of fear and at times in hope, rather fear and hope are under the authority of Fakirs. Their words are from the Divine closeness and contain the power of Divine command 'Be'. That is, whatever they order to happen, happens sooner or later by the ordainment of Allah. The words of Fakirs are never rejected, either they come true on the same day or on the doomsday, for a moment or for perpetuity, in an instant or after years. The Holy Prophet said about the Fakir who has attained the boundless and infinite levels of closeness to Allah by annihilating in Him;

❖ لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ

Meaning: The tongue of Fakirs is the sword of *Rehman*.

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Such Fakirs only belong to the *Sarwari Qadri* order. Outwardly they are the beloveds and inwardly lost in Divinity, outwardly vigilant but inwardly drowned in vision of Allah.

قادری را دیده با دیدن دوام

غرق فی دیدار با ہر صبح و شام

Explanation: Eyes of *Qadri* Fakir are ever engrossed in the vision of Allah. They remain immersed in the Divine vision all day and night.

It is not easy to become the Fakir who is man of word. It is the level of gnosis of Divine secrets.

سخن مردان جان ز جانش زندگی

ناقصان دائم بہ در شرمندگی

Explanation: The words of true men of Allah give life to the soul while the imperfects always remain embarrassed.

ہر کرا خواہد کند با دم حضور

غرق فی التوحید سازد ذات نور

Explanation: They can grant Divine presence to whomsoever they wish in a moment and drown him in Divine Oneness by converting to light.

ہر کرا باشد حضوری ہر دوام

احتیاجی نیست آنرا خاص و عام

Explanation: One who is blessed with perpetual Divine presence does not remain dependent on any common or special.

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دعوتش دو روز پس آخر بدم
ہر کہ این راہی نداند اہل غم

Explanation: If the veritable *dawat* is delivered for two days only, its effects continue till the last breath. One who is not aware of this way, remains worried.

گر بخوانم دعوتی جذبش قہر
با ہر طبق جنبش شود زیر و زبر

Explanation: If I deliver *dawat* in absorption state of wrath, all the spheres would be shaken topsy turvy.

این مراتب قادری قرب از خدا
قادری کامل مشرف با لقا

Explanation: The perfect *Qadris* are honoured with the vision of Allah. They are conferred these levels from the Divine closeness.

قادریم سروریم سرمدی
ہم صحبتم با مصطفیؐ حاضر نبیؐ

Explanation: I am the eternal *Sarwari Qadri* blessed with the spiritual company of Holy Prophet and presence in his court.

جثہ با جثہ مقام انما با مقام
این مراتب فیض فقرش شد تمام

Explanation: These are the beneficent levels of accomplished *Faqr* that the seeker's existence and station become one with that of his spiritual guide.

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The Holy Prophet said, “When *Faqr* is accomplished that is Allah”.

فقر با فقرش ز یکدم شد تمام

ہر مقامی طی نمودن ہر دوام

Explanation: *Faqr* of the spiritual guide makes the seeker accomplish *Faqr* in a single step by traversing all the stations for perpetuity.

این قوت و توفیق از کامل طلب

کاملی کمیاب کامل راز رب

Explanation: Seek such power and favour from the perfect spiritual guide. However, the perfect spiritual guide is rare in the world as he is the secret of Lord.

کاملی بسیار دنیا سیم و زر

وز ہزاران کس بود کامل نظر

Explanation: One can find many perfect seekers of worldly riches but the man of perfect sight is one out of thousands.

کامل عارف نظر عامل بہ زر

این چنین کامل ز قربش سر بسر

Explanation: The perfect Mystic can make gold by his sight as he possesses the ultimate Divine closeness.

خاک و زر باشد برابر در نظر

عارف و عامل بود ثانی خضرؑ

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Explanation: Such a Mystic and practitioner is second Khidr, gold and dust are equal for him.

من غلام قادریم جان سپار
قادری قاتل لسان شهسوار

Explanation: I am self-sacrificing slave of *Qadri* order. The *Qadri* spiritual guides are great riders and their tongue is the killing sword.

نقشبندی را چه قدرت دم زند
سهروردی را چه یارای پا کشد

Explanation: The spiritual guides of *Naqshbandi* order cannot dare before them and those of *Soharwardi* order cannot step ahead of them.

هر یکی بهر از گدائی در طلب
قادری غالب بود با قرب رب

Explanation: Spiritual guides of all other orders are like beggars due to their worldly desires while *Qadri* spiritual guide is dominant upon all of them due to his ultimate closeness to Allah.

هر طریقه میبود مثل چراغ
وز آفتابش قادری صد طور داغ

Explanation: All other orders are like lamp while *Qadri* order is like the sun which can burn thousands of mount Sinai to ashes.

One must know that it is easy to become a scholar, spiritual guide, *Ghawth, Qutb,* Fakir or a Dervish but it is too arduous to become true believer and veritable Muslim. Only in the *Qadri* order one can find true believers and veritable Muslims who

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belong to the Sunni sect which follows the pure *Hanafi* school and the four great friends of Holy Prophet[52]. The true followers of *Qadri* order are esoterically ecstatic but vigilantly follow the sharia.

یک قدم لاہوت بر نہ و آن دگر بر لامکان

خویش ببین دیدار اللہ عارف صاحب عیان

Explanation: To become the Mystic having evident vision, put one step in the realm of Divinity and the other in the station of no station. Then behold Allah to your heart's content.

Do you know the reason of chaos, conflict and the battle against innerself going on perpetually within the human existence? It is due to raising objections. The cause of raising objections is 'ego' while the base of ego is polytheism and infidelity. It was due to ego that when Allah ordered Satan to prostrate Adam he raised objection saying;

❖ اَنَا خَیۡرٌ مِّنۡہُ ۚ خَلَقۡتَنِیۡ مِنۡ نَّارٍ وَّ خَلَقۡتَہٗ مِنۡ طِیۡنٍ (۷:۱۲)

Meaning: I am better than he. You have created me from fire and You have made him from clay. **(7:12)**

Hence, it should be known that due to the presence of satanic polytheism and evil in the human existence, thirty thousand knotted threads of apprehensions, thirty thousand knotted threads of superstitions, thirty thousand knotted threads of satanic suggestions, thirty thousand knotted threads of evil whispers, thirty thousand knotted threads of depraving obsessions and thirty thousand knotted threads of greed and covetousness for the mean world are produced. These are total one lac and eighty thousand knotted threads which are stronger than the ropes of Jews, Christians and pagans used in the battlefield to imprison

[52] Abu Bakr, Umar, Ali and Usman

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Muslims. These inner threads do not break even by performing lengthy recital rounds, offering salat, keeping fasts, performing hajj, giving zakat, meditating, unveiling, fighting, gaining knowledge of jurisprudence and exegesis nor by doing invocations and reflections, secluding for forty day mystic struggle, reciting Quran, awakening all night, having enlivened inward, holding the breath or shaking the heart while invocation. Thus, which remedy one should use to get rid of these threads? Its remedy is in the hands of perfect spiritual guide who salvages the seeker by the contemplation of *Ism-e-Allah Zaat* and authority of the Divine presence gained by the essence of Islamic creed. By his attention and concentration, he engraves the holy letters of *Ism-e-Allah Zaat* اَللّٰهُ and Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ upon the inward of the seeker. From these holy letters such lights of Divine Oneness manifest in the entire existence of the seeker due to closeness and gnosis of Allah whose fire burns all the threads at once. Thence, the seeker becomes true Muslim possessing the veritable inward qualities and the man of verification with purged esoteric self, immersed in Divine Oneness and vision and disgusted of paganism and polytheism. If the spiritual guide does not rid the seeker from infidelity and polytheism on the very first day elevating him to the level of true Muslim with inward verification, neither fulfills his objectives nor blesses him with Divine vision then it is obvious that the seeker is a reprobate and the guide is a pursuer of carrion world. Sign of the true seeker who is entitled for the Divine vision is stated as;

❖ اَلْمُرِيْدُ لَا يُرِيْدُ

Meaning: True disciple has no desires.

Do you know the knowledge, wisdom, dominant command, presence of Divine closeness, *dawat* of shrines, replete invocation and reflection, word of the mouth of forgiven existence, *Ism-e-*

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Azam and exegesis of verses of Quran by reciting which or by remaining attentive towards which the seeker acquires the treasure of *ghanayat*! This treasure is sufficient for him and his progeny till the doomsday. It makes them independent of everything till eternity absolving them from the appetites of innerself, granting *jamiat* and liberating from the battle against the innerself. You must know that the innerself of humans is like a tree of knotted threads whose every branch is a destroyer, each leaf is a stinking evil trait and each cell is like a thorn. How to get cured of evil effects of this tree? The spiritual guide must cut this tree with the axe of his attention by the power of *Ism-e-Allah Zaat* so that the existence of seeker is purified and he attains to the gnosis of Oneness of Allah. The spiritual guide who does not know its procedure is unaware of the path of Divine presence.

It is a sin for the seeker of *Qadri* order to seek persuasion from spiritual guide of any other order. Because, the perfect followers of other orders cannot even touch the initial point of a naive *Qadri* follower even if they keep struggling hard for their entire life. As, struggling is the level of labourers while the beginning of a *Qadri* follower is to have Divine observations by attaining the closeness and presence of Allah.

EXPLANATION OF INSPIRATION

There are various kinds of inspiration accompanied with different levels of Divine favour. Every inspiration helps in verifying truth and falsehood. Some inspirations come from distance and are just messages. While some are from the closeness of Allah and elevate to ultimate levels of Divine presence. The inspiration directly from Allah descends through the contemplation of *Ism-e-Allah Zaat.* This inspiration is non-creation as it is voiceless. It sticks to the flesh of heart's core and then comes on the tongue in the form of words. Hence, the voiceless inspirational message converts to physical form. Such inspirations and messages are

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received by the immortal Mystic scholars having the knowledge of Divine awareness. They receive them by the Divine favour from the station of لِیْ مَعَ اللّٰہِ[53] where neither any angel nor messenger can come between them and Allah. Allah says;

❖ وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than his jugular vein. **(50:16)**

❖ فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ (۲:۱۵۲)

Meaning: You remember Me, I shall remember you. **(2:152)**

The seeker has rounds of invocation and conversation with Allah during which he gets answers of his questions through inspiration and accomplishes in *Faqr*. The Holy Prophet said, "When *Faqr* is accomplished that is Allah". Receiving such inspirations exalts to the ultimate status of perfectly enlightened Fakir who is annihilated and immortal with Allah and His lover, beloved and laudable.

❖ اَلْاِلْھَامُ اَلْقَآءُ الْخَیْرِ فِیْ قَلْبِ الْغَیْرِ بِلَا کَسَبٍ

Meaning: Infusing a virtuous thought in someone's inward without effort is called inspiration.

The inspiration that comes from Prophets, Saints and martyrs has the creation voice blended with fragrance. The inspiration from the angles is also the same and it comes from the right side or front. The voice of inspiration that comes from back or left side and has a bad smell is from Satan or jinn. The voice of inspiration that creates greed and covetousness in the existence is

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[53] Referring to the Hadith of the Holy Prophet: لِیْ مَعَ اللّٰہِ وَقْتٌ لَّا یَسَعُنِیْ فِیْہِ مَلَکٌ مُقَرَّبٌ وَّلَا نَبِیٌّ مُرْسَلٌ meaning: There are times of my such closeness with Allah when neither any Prophet nor angel can come between us.

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from the world. The voice of inspiration that arouses lust, instability and anxiety is from the inciting innerself. The voice of inspiration that produces delight, renunciation, trust upon Allah, isolation and separation in the existence and grants gnosis of Divine Oneness is from the sacred soul. Voice of inspiration which sanctifies the being and manifests the Divine light in the dark inner is from the inward. The special voice of inspiration that enlightens the being with Divine light honouring the seeker with Divine vision and blesses him with *ghanayat* and righteousness granting authority upon both the worlds and everything in them as well as upon every country from east to west is from the Holy Prophet.

Listen! Every word of the perfect man of inspiration is eternal as it is from the Divine closeness while whatever an imperfect says is a lie. Thus, through which practice, wisdom and knowledge one can recognize whether the word is from an imperfect or perfect? The word of an imperfect is usually clichéd, neither impressing nor trustworthy. While the word of a perfect is not only inspiring but also proves to be true and mystery solver at the right time and comes up to every trial and challenge. Where everything is evident there is no need to explain. The man of evidence is ever satisfied while the man of explanation is always perplexed and needy.

EXPLANATION OF INVOCATION OF DIVINE NAME

❖ ذِكْرُ اللّٰهِ تَعَالٰى عَلَمُ الْاِيْمَانِ وَحِصَارٌ مِّنَ الشَّيْطَانِ وَحِفْظٌ مِّنَ النَّيْرَانِ

Meaning: Invocation of Allah is the emblem of faith, fortification against Satan and guardian against the hell fire.

ذاکر اگر ذکر خواہی لازوال
طلب کن و از قادری قربش وصال

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Explanation: O invoker! If you wish to undertake the eternal invocation that grants the closeness and union of Allah, seek it from the *Qadri* spiritual guide.

Accomplishing in invocation and attaining Divine presence and union from it is not easy rather too arduous. Foundation of all woships, basis of Divine union, essence of gnosis and Miraj of Divine observation is the invocation done in the light of contemplation of *Ism-e-Allah Zaat*. It is comprehensive of all the invocations. The lights that manifest from it bestow gnosis, presence and vision of Allah. The invocation done by holding or counting the breaths is practiced by the unwise and fools which drops them to the level of blindfolded animals. The physical invocation related with the material world is even done by the birds, animals, jinn and common humans. Allah says;

❖ سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ۚ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ (۵۹:۱)

Meaning: Whatever is in heavens and whatever is in the earth (all) glorify Allah. He is Almighty, most Wise. **(59:1)**

Common people who are emulators do the invocation which needs effort and struggle as they are unaware and far away from the special invocation. Special invocation is the invocation of attraction and absorption through which Allah pulls the special invokers towards Himself and guides them directly. So much so, they become one with Allah regarding their sight, hearing, divinity, guidance, *ghanayat*, beneficence, graciousness and substitution. The levels and kinds of this invocation are; invocation of soul, kingly invocation, sacrificial invocation, evident invocation, invocation of the station of no station and the invocation that enlivens the inward of the seeker forever and he keeps sleeping in the grave till the doomsday. His existence remains under the eternal protection of Allah during life and after death. Further kinds of invocation are:

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- Invocation of observation that confers closeness and vision of Allah
- Invocation of Oneness which is intuitive
- Invocation of attention which absolutely annihilates the inciting innerself
- Invocation of immortality
- Invocation of Divine vision,
- Invocation that grants eternal company of the Holy Prophet
- The praiseworthy invocation
- Invocation of power that supports
- The fragrant invocation
- The fruitful invocation
- The descended invocation
- The invocation of gnosis
- The invocation of the desired
- The unification invocation
- The logical invocation
- Invocation that reveals meaning
- Invocation of Divine majesty
- Invocation of Divine beauty
- Invocation of marvels
- Invocation of spiritual experience
- Invocation of spiritual states
- Invocation of the Eternal
- Invocation of the Sustained

When the perfect seeker immerses in the contemplation of *Ism-e-Allah Zaat* by the authority of attention and concentration, he annihilates in the light of Allah, gets blessed with the vision of Allah, sacrifices his life for Allah and becomes one with Him. Each and every hair on his body starts invoking *Ism-e-Allah Zaat.* Hence, such an invoker invokes Allah's name three crore, seventy thousand and seventy five times in a moment. It enlivens his inward and kills his inciting innerself. This is just the first day lesson of

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the disciple of *Sarwari Qadri* order. Such an invoker is called the magnificent secret, grand marvel, reverently esteemed, sultan of invokers and the most beneficent. This status is enjoyed by the invoker who is the grateful companion of *Sultan-ul-Faqr* and blessed with the Divine vision.

ذکر کوشش سر بسر وہم از خیال
ذکر یار کشتی برد حاضر لازوال

Explanation: The invocation done with efforts indulges in illusions while the invocation of spiritual attraction carries to the eternal Divine presence.

ہر کہ دعویٰ کرد من ذاکر خدا
در ذکر باشد حضوری شد لقا

Explanation: If someone claims that he is the invoker of Allah then he must have Divine vision and presence during the invocation.

ذکر دریائیست موجش ہر بدم
ملاح باخبر است کشتی را چہ غم

Explanation: Invocation is an ocean whose waves are ever rising. If the oarsman is vigilant, boat has no danger.

منم ملاح بر کشتی سوارم
کشتی را ز موجش نگہدارم

Explanation: I am the oarsman rowing the (spiritual) boat of the seeker. I protect it from the rising waves.

منم دریائی من درّی صفاتم
کہ درّی یافتم زان عین ذاتم

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Explanation: I am the ocean myself as well as the pearl having Divine attributes which I acquired directly from the Divine Essence.

حضوری طلب کن ذکر حضوری

کسی این راہ نداند اہل از غروری

Explanation: If you wish to have Divine presence then seek the invocation that grants it. The arrogant are utterly unaware of this way.

In the Divine court, the invoker's *waham*, perception, glance, awareness, sight, desirability, Divine presence, spiritual wish, words, practices, deeds, states, ecstasy, intoxication, sobriety, spiritual contraction, expansion, authority, majesty, beauty, knowledge, gnosis, eating, drinking and dressing everything is acceptable. On annihilating in Allah, the invoker's physical senses are seized while on attaining immortality with Allah, his spiritual senses become active. Such an invoker is titled as aggrieved lover consumed by the fire of love. His eating is a struggle, sleeping is observation of Divinity, and he can view every station separately. Such an invoker is praiseworthy and is called the seal of invokers blessed with Divine union. Shaikh Abdul Qadir Jilani said;

❖ وَمَنْ اَرَادَ الْعِبَادَةَ بَعْدَ الْحُصُوْلِ الْوُصُوْلِ فَقَدْ كَفَرَ وَاَشْرَكَ بِاللّٰهِ تَعَالٰی۔ (رسالہ الغوثیہ)

Meaning: One who intended to worship after attaining union with Allah, committed infidelity and polytheism. **(Risala Al-Ghausia)**

EXPLANATION OF THE PILGRIM

Pilgrims are of two types; one are people of esotericism and men of kindness, while the others are people of exotericism and men of physical sanctuary. When a Saint pilgrim enters the sanctuary of Kaaba with complete belief, Kaaba blesses him with the

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theophany of light of Divine closeness. When he enters the holy Kaaba and circumambulates it, he is blessed with the Divine vision. The pilgrim who is man of esotericism remains engrossed in Divine vision and never comes out of inner Kaaba. Such men of Kaaba of Divine vision are disgusted of seeking the carrion world and repent from it thousand times. However, the pilgrim who is man of exotericism always remains worried for livelihood. When a Saint pilgrim enters the plain of Arafat and raises his hands for prayer by invoking

لَبَّيْكَ لَبَّيْكَ وَحْدَكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ

Meaning: Here I am O Lord! Here I am. You are One and there is no partner with You, Here I am O Lord!

Then all the veils between him and Allah are removed. When such a pilgrim enters the sanctuary of Madina and goes to the sacred tomb of Prophet Mohammad, verily the Holy Prophet comes out of his sacred tomb and patronizes the pilgrim, laurels him and ennobles with high ranks. He sends him off by blessing him with spiritual knowledge and persuasion. Such a pilgrim becomes submissive and relinquishes the carrion world. Then he never looks back towards it. Inwardly, he is ecstatic for Allah but outwardly he remains vigilant. Only Allah! Everything other than Allah is lust.

تصور کعبہ را بینم دوام
در مدینہ با نبیؐ باشم مدام

Explanation: I forever behold Kaaba in contemplation and perpetually remain in Madina with the Holy Prophet.

احتیاجی نیست بکشایم چو گام
روز و شب باشم حضوری با کلام

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Explanation: I do not need to travel long distance to reach there as I possess eternal presence and converse with the Holy Prophet day and night.

گر بگویم شرح این احوال را
واقف احوال ما است مصطفیٰؐ

Explanation: The Holy Prophet is fully aware of all my states, why would I need to describe anything!

باھوؒ را این بس بود دیدن بنور
دائمی با مصطفیٰؐ باشم حضور

Explanation: For Bahoo it is sufficient to keep beholding the Divine light and remain present in the company of the Holy Prophet.

EXPLANATION OF DAWAT

The perfect scholar and practitioner of *dawat* delivers *dawat* in such a way that he remains safe and is never demoted. Such proficient can instantly destroy the regimes of kharijites, dissenters, foreign enemies, Jews, Christians, and infidels in just a week. Which *dawat*, inscription and knowledge make it possible? It is possible if the man of Divine closeness, who is dearer to Allah and possesses strong inward, recites Quran on a shrine. If such a practitioner having Divine presence recites *dawat* on a fort of iron, it would certainly melt and he would not at all need to spend treasures or use army to conquer over the enemy.

ہر کہ در دعوت بود یکدم تمام
کار مشکل شد بآسان ہر دوام

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Explanation: One who knows to communicate the *dawat* that accomplishes the task in a moment, all his difficult ventures become easy for him.

Such a practitioner seeks no help from the kings and rich. He always recites *dawat* for the sake of Allah only or for the one about whom he has been ordered and permitted by the Holy Prophet.

خلق داند در قبر شد زیر خاک

با حضوری برد جثه روح پاک

Explanation: People consider that the Mystics are lying dead in their grave but they have taken their pure soul and existence to the Divine presence.

گم قبر گمنام بی نام و نشان

وز قبر جثه برد در لامکان

Explanation: They are usually not known in the world neither their shrines are famous because their existence has shifted from grave to the station of no station.

هر که گیرد نام با نامش حضور

همسخن با عارفان ذکرش ضرور

Explanation: Whoever calls their name after invoking Allah's name, gains presence before them and converses with them undoubtedly.

این مراتب موت را گویند حیات

و از قید دنیا شد خلاصی با نجات

Explanation: Such death is in fact the eternal life and salvation from the imprisonment of worldly life.

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The Holy Prophet said;

❖ اَلدُّنْیَا سِجْنُ الْمُؤْمِنِ وَ جَنَّتُ الْکٰفِرِ (مسلم۔۷۴۱۷)

Meaning: World is like a prison for the believer and paradise for the infidel. **(Muslim 7417)**

ہر کہ در زندان بود عاجز تمام
بعد از مردن شود واصل بمدام

Explanation: One who remains humble while being in the prison of world, achieves eternal union with Allah after death.

For the people of dead inward, it is death but the people of dead inciting innerself gain eternal life from death.

ہر کہ محرم موت شد محروم نیست
ہر کہ بی خبر از موت شد مخدوم نیست

Explanation: Whoever becomes aware of the secrets of death never remains deprived while the oblivious never achieve the lordship.

The death of Mystics is of seven kinds and blesses them with seven levels of Divine union, seven kinds of spiritual states and seven levels of observation of Divine beauty. This is the death accompanied with Divine favour that bestows Divine presence, closeness and vision of the Divine light with verification. Whomsoever Allah grants these blessings, grants through the inscribing practice of Allah's name on body. Those who doubt it are the liars having dead inward. There are some Saints about whom it is said;

❖ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ

Meaning: Certainly, the Saints of Allah do not die.

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Their death is in fact awakening from deep slumber, becoming aware of everything from pre-existence to eternal end and getting blessed with the direct vision of Allah. The Holy Prophet said;

❖ كَمَا تَمُوْتُوْنَ تُحْشَرُوْنَ كَمَا تُحْشَرُوْنَ تُبْعَثُوْنَ

Meaning: They will be resurrected in the same condition as they will die and will be raised in the same condition as they will be resurrected.

❖ مَنْ اَحَبَّ قَوْمًا فَهُوَ مِنْهُ

Meaning: One belongs to the nation whom one likes.

ہفت اندامی مرا گویند الٰہ
بعد مردن یافتم زان وصل راہ

Explanation: I have got such Divine union after death that all my body parts keep invoking the Holy Lord.

One whose life is based upon the Divine union does not fear from the sickle of death which cuts the yield of youth that grows in spring. The seeker whose existence is sanctified by the contemplation of *Ism-e-Allah Zaat* has nothing to fear from the agony of seizure of soul, perdition in the grave or accountability on the doomsday. As, his body is already dead and annihilated from head to toe due to the Divine presence gained by the contemplation of *Ism-e-Allah Zaat*. Although his seven parts outwardly wear the earthen dress made of four elements but that dress is unaware of the spiritual levels and sanctification.

Seven kinds of death are;

(1) Death due to love
(2) Death due to gnosis
(3) Death that leads to Divine observation during life

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(4) Death due to termination of inciting innerself which ensues viewing both the worlds on finger nail. Such a person does not need to read or write or hold pen in his fingers.
(5) Death that leads to perpetual presence of the Mohammadan Assembly
(6) Death that grants the honour of shaking hand with all the Prophets, Messengers, Sufis and Saints
(7) Death that acquaints with Divine secrets raising the thick veils and awakening the soul.

Do you know that there are two kinds of levels; those which grant *jamiat* (stability, satisfaction and strength) and those which keep perplexed. All the levels of death are revealed and achievement of objectives is conferred by the perfect spiritual guide through *Ism-e-Allah Zaat* which is the Eternal and Forever Sustained Divine name. Afterwards you will come to know everything about the past, present and future and become capable to distinguish between the truth and falsehood. Certainly, an enlightened person does not need to read the scriptures as all the meaning and interpretations are evident upon him. Listen O man of progressed outward! You have wasted all your life in earning fame and titles. The key that opens all the doors of both the worlds is the knowledge of Divine Oneness. Except it, whatever knowledge one gains for earning is imperfect and folly of the innerself. The absolute knowledge that is the key of all kinds of *dawat* is called the knowledge of acceptance of all prayers. Which is that knowledge? Which is the knowledge of gnosis and wisdom that includes the entire and ultimate knowledge of the part and whole? What is the status of Divine closeness possessed by its scholar? Allah says to him;

❖ سَلٰمٌ ۢ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ (۳۶:۵۸)

Meaning: Peace (be upon you)! (This) greeting will be conveyed (to them) from the Ever Merciful Lord. **(36:58)**

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In *jamiat*, there is perfect arrangement for that knowledge.

کل و جز در طی میباشد تمام
طی را بکشائی ہر یک از مقام

Explanation: Every part and whole is found in the essence of Divinity and it reveals every level and station.

طی توفیق است تحقیق از خدا
طی حاصل میشود از مصطفیٰ

Explanation: The essence of Divinity is verily a Divine favour and is acquired from the Holy Prophet.

Which is the *ilm-e-dawat* whose recitation for only once is effective till the doomsday, which never discontinues and accomplishes all the arduous and incomprehensible tasks in just a day and night? One who is not aware of such practice of *dawat* is a fool if he tries to deliver *dawat. Dawat* is the problem solver and fulfills the objective in beginning. The accomplished practitioner who is the great rider communicates *dawat* after having permission from the Mohammadan Assembly. He recites verses of Quran at the shrine by his inward tongue, spiritual tongue, secret tongue and the tongue of Divine light. Its effect continues due to his ultimate attention, authoritative contemplation and perpetual concentration. Which is the *ilm-e-dawat* by whose recitation all the weaponry of the enemy is destroyed and angels make all its valiant warriors blind, deaf and dumb by putting their hands upon their eyes, ears and mouth? Or the effects of recitation of *dawat* make them crazy and lost. Every junior and senior member of that country become present before the reciter or every one of them loses his bravery. The Fakir with verified inward possesses all kinds of powers as he is the man of *dawat* and Divine presence. The ultimacy of *dawat* is that tongue of the one who recites it with trust and certainty becomes the sword of

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Allah that kills the wretched infidels. He is strengthened owing to his presence in the Mohammadan Assembly as he sacrifices his life for the Prophet and repents thousand times from heresy and polytheism. These levels are bestowed upon the one who always follows sharia and works hard in it. In ardent love of Allah, he drinks the blood of his heart and attains gnosis of Oneness crossing the pains of compliance. True seeker of Allah who follows the *Qadri* order attains better levels than Rabia of Basra and Bayazid Bistami on the very first day. Only Allah! Everything other than Allah is lust.

EXPLANATION OF THE HIDDEN AND MANIFEST

Know that exoteric world is the manifestation of esoteric world. It is mortal and temporary similar to the thoughts of the person who follows his desires. On the contrary, the esoteric spiritual world is eternal, permanent and unique. Between these two, is the just and truthful knowledge of the word of Allah-Quran. The reward of both the hidden and manifest actions shall be given according to each person's condition. The hidden world is real because it contains the gnosis and union with Allah whereas the manifest world is like the seasons which keep changing. Hence, it is necessary to have faith in the unseen because it is doubtless.

Allah says:

❖ الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ

(۲:۱-۳)

Meaning: الٓمّٓ (Mohammadan Reality). (This is) the glorious Book in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah. Those who believe in the unseen. **(2: 1-3)**

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Parable of the one who talks ill and complains about the hidden world and does backbiting of the sacred men of Allah who have the vision of hidden, is that of a person who eats the flesh and drinks the blood of his real brother. How can such a person be called a true believer or even a Muslim?

The esoteric self is of numerous kinds which is why it is very difficult to outwardly reach an elevated spiritual level but with high courage and by dint of Divine favour. Some people have false and evil esoteric self but their exoteric self seems verily true. On the other hand, there are people who have a truthful esoteric self but their exoteric self appears to be false. Some have both the esoteric and exoteric self false while some have both true. This forms the basis of level of every Muslim and true believer, liar and polytheist, hypocrite, cruel and disbeliever.

Further explanation of the hidden and manifest follows;

What is hidden and what is manifest? Both the hidden and the manifest realms are contained within the knowledge of Quran. In fact, the entire creation is within the essence of exegesis of Quran. This hidden essence of Quran can be unfolded only by an immortal Mystic scholar who is a man of efficacy as well as man of vision and an enlightened leader of both the worlds.

ہر کہ پوشد چشم باشد چشم کور
ہر کہ بیند ہر طرف گوئی ستور

Explanation: Whoever does meditation with closed eyes is actually blind and he who keeps looking everywhere is merely an animal.

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Explanation: Real man is one who beholds with unveiled insight and this is only possible through the way of mysticism and gnosis of Allah.

گر تو خواہی میشوی عارف خدا

آن دیدہ دیگر بود لائق لقا

Explanation: If you want to be a Mystic then achieve the eye which is capable of Divine vision.

آن دیدہ نور است بیند با حضور

ہر کہ بیند غیر حق آن بی شعور

Explanation: It is the sight of Divine light which witnesses the Divine presence. One who looks at anything other than Allah is surely unwise.

باھوؒ را ھُو بردہ است در لامکان

شد حضور دیدنش قرب از عیان

Explanation: *Hoo*-The Divine Essence has taken Bahoo to the station of no station. He got blessed with the Divine presence on having the evident vision and closeness of *Hoo*

The seeker and follower of *Qadri* order whose esoteric and exoteric self have become one and verified due to which he is blessed with the company of Allah, seeks nothing from anyone. Hence, it becomes clear that the perfect and immortal *Sarwari Qadri* Mystic is the man of Divine vision eternally drowned in the light of Oneness of Allah and always witnessing Allah with truth of certainty. Such men of engrossment behold Allah with their physical as well as spiritual eyes. Why would such a perfect *Qadri* require invocation, reflection, recital rounds, meditation, unveiling or the like? His station is in the realm of Divinity and

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in the station of no station from where he views everything evidently with complete trust.

The hidden is of many types with a range of abilities and verification. In the manifest, sharia has two witnesses; to see and to hear. Likewise, the hidden also has two witnesses; firstly to study the knowledge of spirituality as well as hear it from others, secondly to behold unveiled Divinity. Its path is shown by the spiritual guide who is also the companion of the seeker. Some people have inner based on logic and reasoning due to Divine vision hence their inner complies with their outward. Some people's inner is logically aware and blessed with insight so their inner conforms to the outward. Others are acquainted with their inner through *waham* (hidden conversation with Allah) or thinking. This makes their inner according to their outward and they gain gnosis and union with Allah. Inspirations descend upon some which makes their esoteric and exoteric self coincide with each other. Some people's esoteric and exoteric self comply with each other due to spiritual attention while some attain this state by the contemplation of *Ism-e-Allah Zaat* and some due to the spiritual authority and concentration of Divine presence gained by the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. Some seekers esoterically receive messages from the shrines and are blessed with the company of all the Prophets, Sufis, Messengers and Prophet Mohammad along with the great Companions, jurists and other Saints of high levels such as *Ghawth* and *Qutb*. By their order, the seekers' esoteric self becomes one with the exoteric self. Some of the seekers are gifted with unveiled spiritual sight. Person with unveiled sight has the ability that nothing in both the realms remains concealed from him, hence both his spiritual and physical being become one. Some people annihilate in Allah and always remain in the state of Divine presence and receive right answers through inspirations. They are conferred unmatched and unparalleled union with Allah

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that conforms their esoteric being with exoteric being. Some have the enlightened esoteric self, they are the Fakirs who are annihilated in Allah and rulers upon both the worlds. Their esoteric and exoteric self are the same by the Divine favour. All these types of inner being which comply with the physical being are achieved by the favour of perfect *Qadri* spiritual guide who is the true companion sent from the Truth and always in direct connection with the Truth. The person who beholds everything spiritually with verification but does not try to achieve it physically then what is the remedy for such an incapable? It is that he should study the knowledge of spiritual substitution which would make his spiritual and physical self one and the same.

Keep in mind that basically there are three kinds of esoteric self blessed with three levels of Divine favour having three different names;

First: Esoteric self of some people has the ability to witness all the spheres. In just a blink of an eye, they fly spiritually across the seven spheres of the earth, nine spheres of the skies and seventy thousand levels above the Throne whereby each level is at a distance of seventy years from the other. Such men of spheres are the *Ghawth* and *Qutb* stationed at different levels. However, the Fakirs do not even look towards these inferior and minor levels as these are connected to the desires of innerself and far away from Divine closeness.

Second: Esoteric self of some seekers is stationed at the laudable level as they have the honour of presence of Mohammadan Assembly where they meet all the souls.

Third: Some seekers' esoteric self is immersed in the light of Divine Oneness, engrossed in Divine vision and completely annihilated in Allah. This is the accomplished level of *Faqr* about which the Holy Prophet said;

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❖ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه

Meaning: When *Faqr* is accomplished that is Allah.

❖ اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ

Meaning: *Faqr* is my pride and *Faqr* is from me.

❖ لَوْ عَرَفْتُمُ اللّٰهَ حَقَّ مَعْرِفَتِهٖ لَزَالَتِ الْجِبَالُ بِدُعَائِكُمْ

Meaning: If you gain true gnosis of Allah as it deserves to be, your prayer can even shake the mountains.

❖ مَنْ اَخْلَصَ اللّٰهَ تَعَالٰی اَرْبَعِیْنَ صَبَاحًا ظَهَرَتْ لَهٗ یَنَابِیْعُ الْحِكْمَةِ فِیْ لِسَانِهٖ وَقَلْبِهٖ وَ جَوَارِحِهٖ۔

Meaning: If a person sincerely remembers Allah for consecutive forty days in the morning, the springs of knowledge and wisdom would manifest from his tongue, inward and every organ.

عالم علم از حضوری فاضلم فضل از خدا
طالبان را سبق بدہم مینمایم مصطفیٰؐ

Explanation: I am the excellent scholar of knowledge of Divine presence by the grace of Allah. I not only educate the seekers but also take them to the Mohammadan Assembly.

EXPLANATION OF INVOCATION

Know that there are eight ways of invocation blessed with Divine favour. Each of them has different name and brings verified Divine messages and information for the invoker. Such as; there is the invocation of jinn during which all the jinn and human join the invoker when he engrosses in the remembrance of Allah and inform

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him about every state of the jinn, the ignorant, the majestic, the evil and the ill natured. Some invokers are accompanied with the Messengers whenever they are absorbed in invocation. Such invokers follow every step of the Messengers and get attributed with their qualities. That is, they acquire *Faqr*, gnosis, Divine Oneness, knowledge, eminence and kindness as well as verification of all the spiritual states. Some are blessed with the invocation of Saints, meaning whenever they start invocation of Allah all the Saints join them and reveal upon them the esoteric invocation of Divine Oneness. Some are blessed with the angelic invocation. As soon as they start the invocation angels accompany them and give them inspiration by their tongue and spiritual attention as well as show them everything in detail. There are some invokers whose invocation takes them to the Mohammadan Assembly where they do the invocation in the unveiled company of sacred Companions. While some do the invocation in the state of Divine presence and closeness. The light of Divine presence converts their entire existence into Divine light.

عارفان با اہل دنیا کار نیست
با نظر گر زر کند دشوار نیست

Explanation: The Mystics have nothing to do with the world and worldly people. It is not at all difficult for them to turn anything into gold.

نظر ناظر با نظر و از سیم و زر اہل از عیان
عارف چنین کمیاب باشد در جہان

Explanation: The Mystics whose sight is better than gold and silver and who behold everything evidently are rare in the world.

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احتیاجی کس ندارم جز خدا
من ہدایت یافتم از مصطفیٰؐ

Explanation: I have been guided directly by the Holy Prophet so I need none but Allah almighty.

باھوؒ ہر مقام و منزل از دل یافتہ
دل کبوتر قمری ذکر فاختہ

Explanation: Bahoo has achieved every destination through his inward. Even the heart of birds like pigeon and dove keep doing the invocation of Allah.

You must know that the worldly scholars of alchemy of gold and silver are like dangerous brigands. If the entire space between earth and sky is filled with gold and silver, the true Mystics would not even look towards it. The heavy burden of worldly riches is put on the back of worldly people who are like animals. It is related;

❖ تَرْكُ الدُّنْيَا رَاسُ كُلُّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَاسُ كُلُّ خَطِيْئَةٍ۔ (ابن ماجہ)

Meaning: Renunciation of the world is foundation of all devotions while the love of world is root cause of every evil. **(Ibn Maja)**

The people of devotions and the people of evil thoughts do not like company of each other. Many people do invocation and meditation but it is very difficult to achieve the veritable invocation and meditation which enliven the inward and grant the Divine presence, gnosis and vision of Allah. Such invocation is in fact the Divine favour and meditation is verified Divine presence. You must know the fact that when *Ism-e-Allah Zaat* is engraved upon every organ of the body by its contemplation and inscribing practice, every subtle point in the existence is enlightened by the light of the Eternal and Forever Sustained. It activates the inner

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senses and shows the reality as it is. Hence the inward is enlivened, inciting innerself is annihilated, soul is immortalized and the seeker gains salvation from depraving obsessions, evil whispers and the immodest Satan. Whoever attains these levels is blessed with engrossment in Divine vision without any medium. One who is aware of this way of inscribing practice becomes the perfect ruler while the one who is not aware of it remains deprived of Divine presence. Every part and whole is contained in the *Ism-e-Allah Zaat* and the Divine presence gained through it. The spiritual guide who neither knows the way to Divine presence nor elevates his disciples to this level is foolish if he lets himself be called as the mentor or spiritual guide.

ہر کرا شد راہبر حق پیشوا
باز دارد حرص و طمع و از ہوا

Explanation: The true spiritual guide who leads to the Truth prevents his seekers from greed, covetousness and appetites of innerself.

The invocation and meditation that lead to the Divine presence grant observation of Miraj. If the invocation and meditation do not elevate to these levels then they are a deceit. The people of Miraj never like the company of people of deceit.

EXPLANATION OF THE HUMAN

Adam is the human. Whoever reaches the level of Adam is the true human. If someone asks that how can any son of Adam attain to his level then the answer is that it is possible according to the following verse;

❖ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ (۱۷:۷۰)

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Meaning: And We have indeed honoured the children of Adam. **(17:70)**

This honour is vested only in the true followers of Prophet Mohammad. However, it is difficult to become his true follower. Who is a true follower? Special follower is the one who gradually attains presence before the Holy Prophet following his each and every step and the Holy Prophet himself declares him his special follower. I am amazed at the people who are deprived of travelling the spiritual way, they neither reach the Mohammadan Assembly themselves nor can see anyone else attaining this level out of jealousy.

EXPLANATION OF THE LEVEL OF ANNIHILATION IN THE SPIRITUAL GUIDE

You must know that annihilation in the spiritual guide is a magnificent level. Some fools are at the level of annihilation in the Satan and ever remain baffled. Annihilation in the spiritual guide means that the seeker's body, words and states become same as that of the spiritual guide. That is to say, the characteristics, behaviours, appearance and nature rather the entire existence of the seeker and the spiritual guide become one and the same. It is related;

❖ اَلشَّيْخُ يُحْيِيْ وَيُمِيْتُ

Meaning: The spiritual guide is the giver of life and death.

❖ يُحْيِ الْقَلْبَ وَيُحْيِ الرُّوْحَ وَيُحْيِ الشَّرِيْعَةَ وَ يُمِيْتُ النَّفْسَ وَيُمِيْتُ الشَّهْوَةَ وَ هَوٰهَ وَ طَبَعَ وَحِرْصَ وَيُمِيْتُ الْبِدْعَةَ

Meaning: He gives life to the inward, to the soul and to sharia while gives death to the inciting innerself, to lusts, appetites, covetousness, greed and heresy.

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The seeker turns reprobate as soon as he thinks wrong about the spiritual guide, he must at once repent from it.

شیخ یک شرط است با طالب تمام
شیخ و طالب یک شود در ہر مقام

Explanation: There is a condition for the perfect spiritual guide and accomplished seeker that they are united at every station.

One must know that it is incumbent upon both the spiritual guide and the seeker as well as a great Sunna to serve the Sayyids, the descendants of the Holy Prophet, with devotion, sincerity and humility. One who does not please the Sayyids can never attain spiritual purification and gnosis even if he keeps struggling hard for his entire life. Serving the Sayyids is considered an honour even by the lords. The denier of the eminence of the descendants of Holy Prophet, that is, the progeny of Fatima tuz-Zahra and Ali ibn Abi Talib, remains deprived. Allah says;

❖ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ؕ (۴۲:۲۳)

Meaning: Say (O beloved Prophet): I do not ask for any recompense for this (preaching the faith) but (seek) love for (my) kindred. **(42:23)**

دوستدارم سیّدان نورِ نبیؐ
نور دیدہ حضرت فاطمہؓ حضرت علیؓ

Explanation: I love the Sayyids as they are the light of Holy Prophet and the apple of eye of Fatima tuz-Zahra and Ali ibn Abi Talib.

دشمن سادات دشمن مصطفیٰؐ
ہر کہ دشمن مصطفیٰؐ دشمن خدا

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Explanation: Enemy of Sayyids is the enemy of Holy Prophet and the enemy of Holy Prophet is the enemy of Allah.

Through which states, deeds, practices and words one can recognize the true Sayyids? Their sign is that they follow the sharia and every step of the Holy Prophet and possess his morals. A true Sayyid must have the attribute of truthfulness like Abu Bakr Siddiq, justice like Umar ibn Khattab, modesty like Usman ibn Affan, valour like Ali ibn Abi Talib, fighting spirit and generosity like the Holy Prophet and renunciation of world like Fatima tuz-Zahra. He must also have the passion for martyrdom, auspiciousness and submissive devotion like Hasan ibn Ali and Husayn ibn Ali. Listen! In the existence of man, soul is like the Saint Bayazid Bistami while inciting innerself is like cursed Yazid and inward is the ultimate martyr Husayn. O righteous one! Be your judge yourself. Kill the inciting innerself with the sword of Divine Oneness. Whoever does not hold this sword to kill the inciting innerself is the follower of cursed Yazid.

گر تو خواہی سیّدا مجلس رسولؐ
طلب کن اللہ وحدت حق وصول

Explanation: O Sayyid! If you wish to have presence of the Mohammadan Assembly, seek Divine Oneness and union with Allah.

گر تو خواہی سیّدا مجلس نبیؐ
طلب کن اللہ بر دین شو قوی

Explanation: O Sayyid! If you wish to have spiritual company of the Holy Prophet, seek only Allah and become firm upon the religion.

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گر تو خواہی سیّدا فی اللہ فنا

غرق فی التوحید شو با مصطفیٰؐ

Explanation: O Sayyid! If you wish to annihilate in Allah, immerse in Divine Oneness and remain with the Prophet eternally.

گر تو خواہی سیّدا وحدت کرم

سیّدان را نیست ہرگز ہیچ غم

Explanation: O Sayyid! If you wish Divine Oneness and kindness then be sure that Allah has saved the Sayyids from all pains and worries.

گر تو خواہی سیّدا فقرش عظیم

طلب کن از مرشدی قلبش سلیم

Explanation: O Sayyid! If you wish to achieve the magnificent *Faqr*, seek purified inward from your spiritual guide.

گر تو خواہی سیّدا قربش حضور

طلب کن از مرشدی توحید نور

Explanation: O Sayyid! If you wish to have Divine presence and closeness, seek the light of Divine Oneness from your spiritual guide.

گر تو خواہی سیّدا حاکم امیر

طلب کن تو بادشاہی از فقیر

Explanation: O Sayyid! If you wish to become a ruler, seek emperorship from a Fakir.

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گر تو خواہی سیّدا گنج ز پنج
عاجزان را دستگیری دل مرنج

Explanation: O Sayyid! If you wish to have the five Divine treasures, help the indigent and never hurt them.

من فقیرم غالبم بر ہر امیر
اہل قربم معرفت صاحب نظیر

Explanation: I am the Fakir who is dominant over every ruler as I am blessed with gnosis of Allah and His closeness and vision.

The Fakir alone is equal to an army of Sayyids. The Sayyid who knows and recognizes the status of Fakirs becomes independent of all needs and desires in the world and hereafter and remains so till eternal end. Fakir can be recognized through which knowledge, actions and level of gnosis and *jamiat?* He is not a traveller of the mystic path rather he dominates and rules over the mystic travellers as both the worlds are evident upon his eyes and he is the possessor of every part and whole. This is the status of true Fakir who is accomplished in contemplation of Divine presence and *dawat* recited at shrines. Even if someone beheads a Fakir, he would never indulge in invocations and reflection because he is perpetually in the state of Divine presence. The enemy of Fakir is either a dark-hearted person or a hypocrite who is unaware of gnosis and closeness of Allah or an enemy of the Holy Prophet. The Holy Prophet said, "*Faqr* is my pride and *Faqr* is from me." The Fakirs are blessed with this pride of the Prophet.

Keep in mind that the office of spiritual guide is a great and tough responsibility. Unless a person is esoterically permitted by the Holy Prophet to educate, persuade and spiritually guide the seekers, he would be a fool if he starts guiding and persuading people taking them as his disciples without permission. Eventually

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he would be embarrassed and ruined. True spiritual guide is the one who promisingly asks his sincere disciple to seek from him whatever he wishes and then bestows it accordingly. His beneficence is like the blessing of rain or the wave of ocean or the kind favour. Spiritual guide is another name for the Divine favour as he removes all the dark veils of innerself, appetites and satanism from the existence of the seeker. The imperfect spiritual guide keeps soothing his disciples by making false promises of beneficence. The true seeker must not doubt his spiritual guide or count days and years of his service being distrustful rather should submit himself completely to his spiritual guide. Then, neither should he intervene nor dare to object! The seeker must be obedient and submissive while the spiritual guide must elevate the seeker to the Divine presence immersing him in the vision of Allah.

طالبا گر سر دہی سرّی طلب

ہر کہ سر را نگہدارد از کلب

Explanation: O seeker! You can gain the Divine secrets by giving your head. Whoever tries to save his head is like a dog.

Gnosis is the destiny of people of objective who are born a Saint.

گر بگویم شرح و شرط از طالبی

طالب آں باشد بود طلب از نبیؐ

Explanation: If I explain the terms and conditions of being a seeker then the most important is that he must be a true seeker of the Holy Prophet.

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جز حضوری کی بود مرشد تمام

مرشد آن باشد نماید ہر مقام

Explanation: How can the one without Divine presence be considered a perfect spiritual guide! True spiritual guide is the one who shows every spiritual station.

من مرشدان را خوب دانم با خبر

من طالبان را نیک دانم با نظر

Explanation: I am fully aware of all kinds of spiritual guides and always keep an eye on them. I can also recognize the pious seekers in just a glance.

من مثل صرافیم ہر کس را شناس

میشناسم ہر یکی را با قیاس

Explanation: Like a goldsmith, I can scrutinize everyone and distinguish one from the other by my conceiving power.

ہر کہ دعویٰ کرد مرشد طالبی

ہر یکی را یافتم قرب از نبیؐ

Explanation: If anyone claims to be a spiritual guide or a seeker then I check his claim by testing how close he is to the Holy Prophet.

نقد و جنس و ہر چہ داری پیش آر

تا شوی عارف خدا با اعتبار

Explanation: Present your every possession in the court of Allah so that you become a trustworthy Mystic.

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ہر متاعی مشتری باید خرید

ہر متاعی با متاعی میرسد

Explanation: When a buyer purchases anything, the assets (money and the purchased good) reach where they are destined to be.

If one asks questions then it shows he has not approached the destination because one who has reached does not need to ask. Allah says;

❖ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ (۶۵:۳)

Meaning: And whoever puts his trust in Allah, then He (Allah) is sufficient for him. **(65:3)**

If the seeker is true, his relation with his spiritual guide is as 'your flesh is my flesh, your blood is my blood'. The seeker slayed by love sacrifices himself for his spiritual guide, keeps sobbing in pangs of love and remains as humble as dust. If an insincere seeker secedes from the spiritual guide and turns against him, it is like good riddance to bad rubbish. Such a seeker is ruined in the world and the hereafter. The condition set by the spiritual guide is that a seeker must not take more than twelve years to immerse in the Divine light and gain the Divine vision. He should surpass the worldly levels and forgo his worldly relations as well as leave all the indecent traits such as conceit, appetites of innerself and other foolish things. Otherwise, the spiritual guide would himself make him unfaithful. If a seeker wishes to attain safety and grand level then he should only seek 'faith' from his spiritual guide. The veritable faith is that which can never be polluted by Satan or inciting innerself. The Persian word for faith is اعتقاد transliterated as 'AETQAD' and it has six letters ا(A), ع[54] (E), ت(T), ق(Q), ا(A), د(D). Letter ا(A)

[54] This alphabet gives the sound of all vowels

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refers to *Aina* i.e. mirror of the inward. Letter ع (E) means viewing and bestowing the *Ain* i.e. the Exact. Letter ت(T) means getting the *Taufeeq* i.e. the Divine favour and help to cross both the worlds. Letter ق(Q) refers to bestowing the *Quwat* i.e. power of Divine presence and *Qurb* i.e. closeness of Allah. Letter ا(A) means to keep the *Irada* i.e. intention and determination true. The last letter د(D) means *Dawam* i.e. perpetuity of presence in the Mohammadan Assembly. If all these levels and felicities are gained from the spiritual guide it means he is the bestower of faith otherwise he is himself imprisoned by his innerself, chained in the love of world and indulged in chaos and tribulations.

مرشدی عنقا بود شہباز پر
مگس مرشد کی برد کوہ سر بسر

Explanation: The perfect spiritual guide is like a phoenix having high flight like the falcon. How can the imperfect guide who is powerless like a fly cover the long journey to Allah!

Know that all the esoteric and exoteric levels of part and whole and the genuine union of Allah are gained from *Ism-e-Allah Zaat* according to the intention of the seeker. Thus, on commencement of spiritual persuasion some of the seekers get expertise in verbal knowledge, some become proficient in gnosis of Divine union while some have perfection in the observation of endless presence of Mohammadan Assembly which makes their physical and spiritual self one and the same.

در تصرف کیمیا عامل منم
در تصور معرفت کامل ترم

Explanation: I am not only an authorized practitioner of alchemy but also proficient in contemplation and gnosis.

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من در ہدایت فقر عارف قادری

من جان فدا ہم صحبتم حاضر نبیؐ

Explanation: I am the *Qadri* Mystic appointed to guide on the path of *Faqr* as I am self-sacrificing companion of the Prophet and ever present in his court.

دست بیعت کرد مارا مصطفیٰؐ

واقف اسرار گشتم از الٰہ

Explanation: The Holy Prophet himself took oath of allegiance from me and Allah directly acquainted me with the Divine secrets.

طالبان را می برم وحدت لقا

آنکہ باشد طالبی لائق خدا

Explanation: If the seeker is capable of vision of Allah, I carry him to the Divine Oneness granting the Divine vision.

طالب بیا! طالب بیا! طالب بیا

تا ترا بیرون کنم کبر از ہوا

Explanation: Come to me O seeker of Allah! Come to me O seeker of hereafter! Come to me O seeker of world! So that I purify you of arrogance and appetites of innerself.

مرشدی از طالب طلب کن دو گواہ

در نظر طالب بود دنیا گناہ

Explanation: The spiritual guide asks the seeker to present two witnesses. The seeker must consider worldliness a great sin.

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طالب سالہائی ماہ و ایام شمار

این چنین طالب بود جاسوس وار

Explanation: The seeker who counts the days and months of serving the spiritual guide is like a spy.

طالبی بر دم قدم اثبات تر

طالبی موسیؑ بود مرشد خضرؑ

Explanation: The seeker is like Moses while the spiritual guide is like Khidr[55]. Perseverance of the seeker must increase with every step of the spiritual journey.

طالب شدن بسیار مشکل کار سخت

در مطالعۂ موت طالب نیک بخت

Explanation: It is certainly very difficult to be a true seeker. One who seeks death is the felicitous seeker.

ازل ابد و دنیا در یکدم نما

در یکدمی حاصل کند وحدت خدا

Explanation: The perfect spiritual guide shows the reality of pre-existence, eternal end and the world in just a moment. Hence, the true seeker attains to Oneness of Allah instantly.

طالب آن مال تصرف جان و تن

طالب نانی زبانی لاف زن

[55] Referring to the incident of Moses and Khidr mentioned in sura *Al-Kahf* in the Holy Quran

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Explanation: Genuine seeker of Allah is the one who sacrifices his wealth and life for his spiritual guide. Many are seekers of livelihood who falsely claim to be the seeker of Allah.

باھوؒ طالبان را میشناسد بانظر
ہمچو صرافی شناسد سیم و زر

Explanation: Bahoo recognizes the seekers in a glance just like the goldsmith recognizes gold and silver.

When a sincere seeker and the truthful spiritual guide join each other's company rightfully, all the initial and final stations are revealed upon the seeker. Perfect spiritual guide is the leader who grants all the wishes of the seeker while an imperfect spiritual guide only seeks wealth and services from his disciples. Perfect spiritual guide takes the seeker to the realm of Divinity and the station of no station while the imperfect spiritual guide remains worried for his bread and butter. Perfect spiritual guide asks the seeker to invoke Allah's name and esoterically elevates him to the level of evident vision of Allah. If the spiritual guide is spiritually blind like animals then what is the use of getting guidance from a blind! Listen! If you are a wise and excellent scholar then achieve gnosis of *Faqr*, kindness of *jamiat*, observations from the Divine closeness and presence of Mohammadan Assembly. This way cannot be travelled by piety only, rather by the help and favour of Allah. Upon whomsoever the spiritual guide bestows these blessings by the permission of Holy Prophet, attains immersion in Divinity which is boundless and beyond perception. Neither is there any wrongness nor filth of worldliness.

ہر کہ غرقش میشود در ذات نور
با عقل کلی بود علم از حضور

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Explanation: The seeker who immerses in light of Divine Essence gains total intellect due to the knowledge of Divine presence.

مراقبہ موت است ببرد با ممات

باطنش اثبات شد با اہل ذات

Explanation: Real meditation resembles death. It grants the death before dying which affirms seeker's esoteric self and he becomes one from the people of Divine Essence.

آنچہ می بیند بہ بیند از لقا

آنچہ می یابد بیابد از خدا

Explanation: Then whatever the seeker sees is related with the Divine vision and whatever he gets is directly from Allah.

نیست آنجا نفس و نی شیطان رقیب

مجلسی خاصہ محمدؐ با حبیب

Explanation: He gets access to the special Mohammadan Assembly where there are no traces of inciting innerself or the cursed Satan.

این مراتب قادری را ابتدا

عز و شرف یافتہ قرب از خدا

Explanation: These are the primary levels of the *Qadri* followers as they are distinguished due to their nearness to Allah.

Keep in mind that it is necessary for the seeker to discuss the exoteric knowledge with his spiritual guide before having persuasion from him and understand the difficult facts about gnosis, mystic knowledge and the logical inner meanings of the verbal knowledge. Then he should discuss the esoteric knowledge of gnosis, Divine Oneness and union. When the spiritual guide

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has successfully satisfied the seeker about his queries then he should start his spiritual persuasion. Such a seeker turns out to be a sage and an excellent scholar of mysticism, otherwise it is not at all difficult to make thousands of ignorant crazy by a single glance. Condition for the perfect spiritual guide is that he should, by the contemplation of *Ism-e-Allah Zaat* and overpowering effects of its invocation, show the seeker his innerself (*nafs)*, inward (*qalb)*, soul *(ruh)* and secret *(sir'r)* separately in his existence. Initial status of a true seeker of Allah is that he becomes capable to converse with each of his esoteric parts and sees them evidently with *jamiat* by the blessing of Divine favour and company, and by the graciousness of perfect spiritual guide. Such levels are acquired by the benediction of sharia of Prophet Mohammad. Allah says;

❖ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (۳:۳۱)

Meaning: (O Beloved!) Say: "If you love Allah, follow me. Allah will then take you as (His) beloved and forgive you your sins for you, and Allah is the most Forgiving, ever Merciful". **(3:31)**

Preliminary status of Fakir is that he is a scholar due to his ultimate knowledge while the conclusive level is of a Saint. Hence, one who practices his knowledge becomes a perfect eventually. You must understand that the Quran, Hadiths of the Prophet, *Qudsi* Hadiths as well as the sayings of sacred Companions and eminent Saints endorse that inciting innerself is the enemy of soul, Satan is the enemy of faith whereas the world is a tribulation that keeps a person perplexed and worried. Whoever respects them and feels embarrassed of the Mohammadan *Faqr* and gnosis of Allah can never be a Muslim, true believer, scholar, learned person, Fakir, Dervish, *Ghawth* or a *Qutb*. Certainly, he is worse than animals.

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باھوؒ کمیاب شد طالب خدا

کس ندانم طالبی جان تن فدا

Explanation: O Bahoo! True seekers of Allah are rare in this world. I have not found even one seeker who can sacrifice his life for Allah.

There are fourteen kinds of exoteric knowledge but only one kind of esoteric knowledge, that is the knowledge of gnosis and Divine Oneness. When this esoteric knowledge reveals upon the spiritual self of an immortal Mystic, all kinds of exoteric knowledge get merged in it just as water mixes in milk or salt in food or sugar in milk. Do you know whether Satan was a scholar or an ignorant and whether Prophet Adam was a scholar or an ignorant? The men of union must keep their attention towards the Reality not towards seasonal livelihood. Listen! The Divine vision, gnosis of Oneness and Divine presence and closeness are acquired through the knowledge of *Ism-e-Allah Zaat* not by ignorance.

❖ مَا اتَّخَذَ اللّٰہُ وَلِیًّا جَاھِلًا

Meaning: Allah does not make any ignorant His friend.

علم را آموز اول آخر اینجا بیا

جاہلانرا پیش حضرت حق تعالیٰ نیست جا

Explanation: First, you must gain knowledge then travel the path to Allah. The ignorant have no place near Allah Almighty.

تا توانی خویش را از خلق پوش

عارفان کی بوند این خود فروش

Explanation: Hide yourself from people as much as possible. How can those who sell themselves be considered Mystics.

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Beware and be wise! Knowledge of gnosis, Divine Oneness, love, observation, presence of the Mohammadan Assembly, closeness of Allah, Divine presence, Miraj, *Faqr* that absolves of all desires, the eternal salat, the enlightening meditation, rule upon both the worlds and the privilege to shake hand with all the Prophets and Saints can never be achieved by doing recital rounds, invocations, reflections, meditations or gaining the power of unveiling. Even if someone spends his entire life in gaining the exoteric knowledge, he would remain unaware of the gnosis of Allah. These are the esoteric levels which are revealed only by the perfect spiritual guide-the man of esotericism. That is to say, he makes the seeker observe with his enlightened sight both the worlds in the mirror of his inward. As, everything of the world and hereafter is present in the existence of human.

زمین و آسمان و عرش و کرسی
ہمہ در تست تو از کی بپرسی

Explanation: The earth, heavens, Throne, Chair, each and everything is within you. Why do you ask others about them!

Believe me! Every kind of exoteric knowledge and good deed performed by your physical organs for which you seek reward is utterly a veil between the Lord and His slave. After all, which is the perfect path that immediately leads to never ending Divine presence and union and is free of demotion? There is danger of demotion in the path of invocations, reflections, meditation, unveiling, prayers, fasting, recital rounds, hajj, zakat, recitation, knowledge and everything that is intended for anything or anyone other than Allah. Contemplation of *Ism-e-Allah Zaat* and the Divine presence gained through it is the path that rids the seeker of spiritual demotion and exalts him to everlasting Divine presence by the attention of the perfect spiritual guide. Contemplation and reflection upon *Ism-e-Allah* annihilate the seeker in Allah and grant immortality by its authority. Hence, it is clear that there are

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some verified men of gnosis and Miraj blessed with special favour of Allah. However, some so called perfects are actually men of sensual desires and seekers of the world trapped in clutches of Satan. They are deceivers and liars. The company of verified men and liars does not suit to each other.

پیشوائی شد محمدؐ ہر کرا

در نظر نبویؐ بہ بیند حق لقا

Explanation: The seeker whom the Holy Prophet guides himself beholds Allah by the sight of the Prophet.

ہر کہ می بیند نمیگوید خدا

از میان خود رفت حاضر مصطفیٰؐ

Explanation: Whoever beholds Allah does not claim it rather eliminates himself from in between and remains present in the court of Holy Prophet.

شد وجودی نور راز و گشت نور

شد مرا دیدار با وحدت حضور

Explanation: By the effect of light of Divine secrets, my whole existence has turned into light and I see Allah being one with Him.

جز خدا دیگر نہ بینم ہیچ کس

اولیا را معرفت اللہ بس

Explanation: I do not behold anyone except Allah as gnosis of Allah is sufficient for the Saints.

Wise is the one who, while entering and leaving the special Mohammadan Assembly, always recites the prayer for safety

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from Satan *(Lahawl).* It is not possible for the inciting innerself, Satan and the filthy world to sustain in that pure and holy assembly. There are four conditions for the vision of Allah; neither their exists body nor soul, neither the worries of livelihood and fame, neither rituals nor traditions, the light merges with the light and the seeker annihilates in Allah the Eternal reaching the station of no station. It is paganism and polytheism to consider that Allah is bound in any station or space.

There are some heretics who are against the Sunni sect. They are liars, boasters, unjust and foolish who remain spiritually blind till the end of life and are fallen in the pit of spiritual demotion because Satan has possessed them. They perform meditation without the contemplation of *Ism-e-Allah Zaat.* Whatever they view in meditation is just the outcome of devilish fire but they falsely claim among people that they have been blessed with the Divine vision. Such people would surely be disgraced in the world and hereafter. One must not trust these heretics and repent from them thousand times. One who reaches the level of death crossing all the levels of life, gains the power and favour to have the verified vision of Allah. All the Saints have the privilege of Divine vision in the same manner. The physical eyes do not have the power to behold Allah. However, when the existence of seeker becomes pure by immersing in the contemplation of *Ism-e-Allah Zaat,* all the eternal secrets are revealed upon him and he remains in a constant state of salat. Thus can behold Allah clearly anytime without any difficulty. The Fakir annihilated in Allah is the accomplished spiritual guide. He imparts the lesson of Divine vision to the true seeker of Allah on the very first day and awakens his inward by the efficacy of this knowledge in such a way that it never sleeps again and vigilantly remains in the state of Divine presence during life and after death. One who is perpetually engrossed in seeing Allah does not need to do invocations, reflections, meditations and recital rounds. He is the eternal beholder, omnipresent and man of unveiled sight. So,

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why would he require to offer prayer for augury or meditate for a particular purpose!

دیدار و از دیدار من گردد یقین
ہر کرا باور نشد اہل از لعین

Explanation: I behold Allah that granted me certainty. Whoever does not believe it is cursed.

You must know that there are fourteen subtle points in the existence of human which convert to Divine light due to sublimity of closeness to Allah which also convert all his physical and spiritual senses into light. Wherever such a seeker turns, he views the unprecedented light. His every organ radiates the light. Theophanies like blazing fire emit from his entire existence from head to toe. It continually burns his body parts like fire burns dry sticks. The Divine presence gained through *Ism-e-Allah Zaat* enlightens the seeker's conscience and all the secrets of Allah are revealed upon him. Doubtless revelations from the hidden keep descending wherever he sees. Hence, he observes the gnosis, Divine Oneness, closeness and light of vision of Allah in the pellucid mirror of his inward till death. This is the level of truth of certainty and is called the eternal slavehood accompanied with Lordship. Allah says;

❖ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ (۱۵:۹۹)

Meaning: And worship your Lord till you attain to the station of truth of certainty. **(15:99)**

Explanation of these subtle points in the existence is that the key to enlighten them in every organ is the Divine light which not only unlocks them but also raises all the veils by the favour of perfect spiritual guide who is the truthful companion of seeker on mystic path. He is the one who inculcates in seeker's mind five fine knowledges which are called the five subtle treasures of

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kindness and light of Allah. He also reveals the secrets of Lord upon seeker's soul, hence evinces everything upon his sight. At this point, if a Fakir engrosses in Divinity for a while, he cannot come out of it till the doomsday. When the sound of Raphael's trumpet would reach his ears then he would become vigilant. However, he keeps coming out of this deep state of engrossment for offering the obligatory, recommended and desirable prayers as well as follows all rules of Mohammadan sharia. Out of the fourteen subtle points, seven are present near the heart surrounding it while one is in the chest like a gem is fixed in the ring. When this subtle point is enlightened, the seeker gets rid of hypocrisy and malice and meets a peaceful end. These facts are recognized by the sage Mystic who does the inscribing practice. One of the subtle points is in the bellybutton which makes the seeker go against the inciting innerself while four are around it which make the seeker truthful and just. Two of the subtle points are on both sides of chest which emit so much Divine radiance that the seeker cannot sleep soundly. Whoever attains these levels becomes a Saint and the ultimate vicegerent of Allah on earth about whom Allah says;

❖ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً (٢:٣٠)

Meaning: I am about to place My vicegerent on the earth. **(2:30)**

When all the subtle points shine brightly like sun in the existence of seeker, he gets purified of all the undesirable characteristics. His soul becomes delighted and he achieves such boundless and infinite status which is beyond perception.

The person who does not respect and obey sharia is a liar esoterically and exoterically. He must not be trusted, whatever he says is just boasting. The stations of sharia, mysticism, reality, gnosis and the station of closeness to the light of guidance that annihilate the innerself of seeker and honour him with Divine vision are exhibited by the perfect spiritual in just a moment

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through the contemplation of Divine presence and authority of shrines.

❖ كَفٰى بِاللّٰهِ (۳۳:۳۹)

Meaning: Allah is Sufficient. **(33:39)**

The Saint scholar imparts such a lesson to the true seeker in the very beginning that he forgets everything about life and death, fear and hope, heaven and hell rather everything other than Allah. This state is gained by the benediction of sharia, graciousness of Prophet Mohammad and the bestowal of perfect Saint spiritual guide.

هر کہ می بیند بآن گوید چرا
خدا خود گواہی میدہد بیننده را

Explanation: One who beholds Allah needs not to say anything as Allah Himself bears his witness.

O immodest fool! These are the distinguished levels of Mystics. Whoever beholds Allah, his every word is from the station of Divine vision.

هر کہ می بیند زبان گردد سکوت
بیننده را دیدار حیّ لایموت

Explanation: Whoever beholds Allah becomes silent. Vision of Allah makes the beholder eternal and forever alive.

هر کہ می بیند بخود پہنام کرد
از چشم او خون برآید رنگ زرد

Explanation: Whoever beholds Allah keeps himself hidden. His signs are that he is pale and his eyes bleed.

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ہر کہ می بیند بود از خود ز گم

مردہ را زندہ کند با سخن قُمْ

Explanation: Whoever beholds Allah loses himself. He possesses the power to give life to dead by uttering 'Rise'.

ہر کہ می بیند بود آن ہوشیار

حق راہبر ورنہ بروی اعتبار

Explanation: Whoever beholds Allah becomes vigilant. If the spiritual guide leads towards the Truth then trust him otherwise not.

یکدمی صد بار می بینم لقا

این مراتب یافتم از مصطفیٰ ﷺ

Explanation: I behold Allah hundreds of times in a moment. Such levels are bestowed upon me by the Holy Prophet.

The Holy Prophet said;

❖ خَيْرُ النَّاسِ مَنْ يَّنْفَعُ النَّاس

Meaning: Best among you is the one who is beneficent for others.

Three things are beneficent for the creation; rain, rivers and cultivation. Whereas three kinds of people are generous; true scholar, Fakir and the god-fearing ruler.

EXPLANATION OF DAWAT

For the satisfaction of a true seeker, it is obligatory upon the spiritual guide to firstly permit him to recite *dawat* which is the treasure of spiritual authority. When *dawat* is continued and its

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effects benefit the reciter, his inward is absolved of dejection, amazement and admonishment, hence he never becomes unstable.

بعلم دعوت کاملم عامل فقیر
در تصور باعیان روشن ضمیر

Explanation: I am the perfect Fakir and proficient in *ilm-e-dawat.* Being enlightened by the contemplation of *Ism-e-Allah Zaat* I view everything clearly.

Ilm-e-dawat is the foundation, essence, key as well as lock of the mystic path. It solves all the problems and fulfills all the objectives. However, its basic condition is that the reciter must be dominant upon his innerself and pure of malice. He should undertake *dawat* of part and whole in the state of ultimate Divine presence gained by *Ism-e-Allah Zaat* and revealed by reaching the core of Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ. When a Divine scholar and perfect Saint who is possessor of *dawat* recites it, both the worlds start trembling and it feels as if every sphere has turned upside down but it remains hidden from the sight of people. So much so, the Holy Kaaba and sanctuary of Madina also start shaking. The Holy Prophet comes out of his sacred tomb and patronizes him, hence his venture is accomplished instantly. Such a reciter of *dawat* reads the Guarded Tablet sitting on the Chair kept on the floor of Throne. *Dawat* can be delivered by the one who has the strength to keep himself save from every calamity, demotion and trouble while reciting *dawat.* As well as, he can protect himself against the enmity of all jinn, humans and the creations of eighteen thousand worlds. The symbols of *dawat* are; it grants closeness of Allah, acquaints with souls in shrines through recitation of Quran, blesses with power and strength, torments the inciting innerself and makes the reciter strong. *Dawat* can be recited only by the one who has presence in the Mohammadan Assembly because both the worlds are under the sacred feet of

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the Holy Prophet. His right foot is all compassion and beauty while left is all wrath and majesty. *Dawat* of part and whole actually possesses the attributes implicit in its name and contains all the mysteries. No *dawat* is harsher than this one. The perfect can get hold of all the treasures in a single day and night by reciting it while the imperfect may lose his life or turn crazy and lunatic. Keep in mind that the ultimacy of eternal life of Saints is described as;

❖ اَجْسَامُهُمْ فِي الدُّنْيَا وَقُلُوْبُهُمْ فِي الْاٰخِرَةِ

Meaning: Their bodies are in this world but inwards are in the hereafter.

They remain with the Holy Prophet perpetually. Do you know what is the purpose of man's life and what would be the consequences of time spent in this worldly life after death? Allah says;

❖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ (۳۱:۱۰)

Meaning: Who brings forth the living from the dead and Who brings forth the dead from the living. **(10:31)**

❖ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ (۶:۶۲)

Meaning: Then long for death if you are true (in your love for Allah). **(62:6)**

One who approaches Divine Oneness during life attains union with Allah after death. If he remains firm footed and persevered in life, he would meet peaceful end and remain faithful even after death. The Holy Prophet said;

❖ مَنْ قَالَ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ دَخَلَ الْجَنَّةَ بِلَا حِسَابٍ وَّبِلَا عَذَابٍ۔

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Meaning: One who recites the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ sincerely, will enter the paradise without any accountability or punishment.

ہر کرا چشمی بود قرب از کرم
عین بینان را نباشد ہیچ غم

Explanation: Whoever achieves Divine closeness, his spiritual eyes gain power of sight by the kindness of Allah. Such men of Divine vision have nothing to worry about.

چشم آن پوشد کہ باشد بی عیان
بانگاہم زان آگاہم عین دان

Explanation: Those deprived of Divine vision, close their eyes to concentrate. I know, recognize and behold Him with my eyes.

راہ عارف این بود توفیق تر
ظاہر و باطن بہ بیند با نظر

Explanation: It is the way of Mystics blessed with Divine favour that they view the hidden and the manifest with their eyes.

کور مادر زاد کی بیند لقا
کور را باور نباشد بر نما

Explanation: How can the one who is spiritually blind by birth have the vision of Allah! He would not believe even if he is shown clearly.

Only Allah! Everything other than Allah is lust.

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The spiritual guide should first of all confirm the genuineness of the seeker and the seeker should also verify the authenticity of spiritual guide from his disciples. The seeker is genuine if he seeks death during life and wishes to kill his inciting innerself while the veritable status of spiritual guide is that he should be annihilated in the Divine Essence.

من کہ گشتم بذات حق فانی
طیر سیر صفات کے دانی

Explanation: Since I have annihilated in the Divine Essence I consider it useless to have spiritual flight to acquire Divine attributes.

This way of *Faqr* and gnosis cannot be bounded in emulation. Whereas, speaking and listening are entirely emulation. Divine Oneness means to behold and reveal whatever is heard or said. Allah says;

❖ دَعَ نَفْسَكَ وَتَعَالَ (عین العلم وزین الحلم)

Meaning: Leave your innerself and be exalted. **(Ayn al-Ilm wa Zain al-Hilm)**

The people of verbosity and the people of exaltation do not like to join each other's company. It is incumbent upon the spiritual guide to exalt the true seeker to Divine presence at once by the inscribing practice and power of *Ism-e-Allah Zaat* saving him from every trouble and calamity of the spiritual path. There are two kinds of spiritual guides;

- The beloved spiritual guide who elevates the *gharib* seeker to the presence of his beloved Prophet Mohammad
- The enemy spiritual guide who indulges the seeker at every station in painful mystic struggles and forty day seclusions. Hence, ruins him due to inclination from the creation.

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No doubt, it is very difficult for the weak and humble human existence to bear the magnificence and majesty of *Ism-e-Allah Zaat* which is heavier than both the worlds but by the kindness and graciousness of Allah. Allah says;

❖ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا (۳۳:۷۲)

Meaning: Indeed, We offered Our Trust to the heavens and the earth and the mountains but they declined to bear this (burden) and felt scared of it, but man took it on. Verily, he is given to wrongdoing (against his own soul), unwise and extremely ignorant (of the consequence of lapse in paying back the trust). **(33:72)**

آنچہ من برداشتم بار گران
کی تواند برد بارش آن چنان

Explanation: None could dare to bear the grand Trust which I had taken upon myself.

The seeker can never imprison his inciting innerself unless the spiritual guide, by his attention and authority, enlightens the hidden fourteen subtle points and makes them dominant in the existence of the seeker through contemplation and reflection. Moreover, the seeker can never attain gnosis of Allah unless his physical senses cease, he gets sanctified of all the bad traits, and the evil whisperer and obsessions present in his existence become weak. I am surprised at the foolish people who liken the non-creation Allah to creation and heretically relate Divinity with the reflection of physical beauty, musical voice and the intoxication of wine. All such acts are paganism and polytheism adopted by the imperfect due to appetites of their innerself and is the outcome of satanic attacks. It is a ruse to have worldly pleasures.

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Know that there is a lock and key for everything and the key of human existence is *Ism-e-Allah Zaat* which leads to Divine Oneness. The seeker who wishes to unlock the treasured thaumaturgy of his existence should first of all acquire the key of contemplation of *Ism-e-Allah Zaat* from the people of purified inward. When the spiritual guide envelops the existence of seeker in the Divine name, it is enlivened and all its organs turn into Divine light. Thenceforth, the seeker is elevated to the level of eternal Divine presence. Such spiritual attention is called the Divine favour and the spiritual guide is called the verified companion of mystic path. Whenever the spiritual guide wishes to present the seeker in Mohammadan Assembly, he covers the being of seeker in holy letters of *Ism-e-Allah Zaat*, that is, envelops his core in the core of Divine name. Hence, without any doubt, the seeker gains presence of Mohammadan Assembly with his body by the blessing of *Ism-e-Mohammad.* This way of Divine presence is called the core of spiritual attention. When the seeker reaches the level of annihilation in the spiritual guide, his being becomes one with the being of spiritual guide in the same manner. However, the spiritual guide ought to be an eminent human not a guide possessing attributes of Satan. This can also be verified by the attention of spiritual guide.

Keep in mind, there are five kinds of attention; the verified attention elevates the seeker to the level of verification while the attention of Divine light exalts him to Divine presence. The foundation of this path is *jamiat.* There are many kinds and levels of *jamiat.* The comprehensive level of *jamiat* is to have the vision of Divine beauty, such a vision that grants never- ending union with the Divine beauty. It is too difficult to achieve this level. Further level of *jamiat* is that the seeker becomes endear to entire world and the record of good and bad deeds of all the creations come under his authority, while he remains under the command of Allah. Another description of *jamiat* is that the seeker does each and everything by the order of the Holy Prophet who

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is the possessor of alchemic sight. The seeker obtains the immortal treasures of gnosis and vision of Allah by the alchemic sight of Holy Prophet. Hoarding worldly wealth, gold and silver by the power of alchemy is utterly a carrion act. The carrion people never wish to have gnosis and vision of Allah.

ہر کہ می بیند نمیگوید منم
آن ناظر و حاضر بود با فقر تم

Explanation: One who beholds Allah never talks about himself. Being accomplished in *Faqr* he achieves the powers of omnipresence and all-seeing.

ہر کہ می بیند بآن گوید چرا
دیدہ با دیدار می بیند خدا

Explanation: How can the one blessed with vision of Allah say anything as he is eternally engrossed in beholding Allah.

ہر کہ می بیند بود دائم خموش
غرق فی التوحید خون از جگر نوش

Explanation: One who beholds Allah remains silent and bears the pangs of pain immersing in Divine Oneness.

ہر کہ می بیند بود با خود فنا
با فنا فی اللہ می بیند لقا

Explanation: One who is blessed with the Divine vision annihilates himself in Allah and keeps beholding Him.

ہر کہ می بیند بود روحی کرم
عارف باللہ بود آنرا چہ غم

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Explanation: One who beholds Allah becomes the immortal Mystic. His soul is revered and he is relieved of all worries.

ہر کہ می بیند بود با حق جواب

باعیان دیدار بین شد بی حجاب

Explanation: One who beholds Allah also converses with Him. All veils are raised and he is blessed with evident Divine vision.

ہر کہ می بیند مراتب اوست فقر

اولیا واصل بود صاحب نظر

Explanation: One who beholds Allah attains the final level of *Faqr*. He becomes the Saint united with Allah and the man of sight.

ہر کہ می بیند بود دائم خروش

مستی غالب ز مستی خود بجوش

Explanation: One who beholds Allah, spiritual ecstasy prevails over him and keeps him enthusiastic in His love.

ہر کہ می بیند بود دائم حضور

ہر طعامی در شکم او گشت نور

Explanation: One who beholds Allah remains in the state of Divine presence. Whatever he eats converts to Divine light.

ہر کہ می بیند نماید مر ترا

غرق فی التوحید سازد با خدا

Explanation: One who beholds Allah can show you as well by immersing you in Divine Oneness and taking close to Allah.

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اگر کسی از من بپرسد ده نشان
کیتواند بست مثلی لامکان

Explanation: If someone asks me to tell signs of His vision then how can I exemplify the station of no station with anything!

راہ دیدارش نگر گمراہ تر
چشم از برا دیدار دیدارش نگر

Explanation: If one is not travelling the way of Divine vision then surely he is depraved. Eyes are meant to have His vision so behold Him.

چشم می بیند بود چشمی گواہ
شد گواہی چشم دیدارش نگاہ

Explanation: The eyes which behold Him are witness to His vision as there must be an eye-witness to prove Divine vision.

گر کور را صد بار می نمایم لقا
کور مادر زاد کی بیند خدا

Explanation: A spiritually blind can never behold Allah even if I show him the Divine vision hundreds of times.

ہر کہ بود دنیا نہ بیند بی نصیب
مردہ دل آن مدعی اہل از رقیب

Explanation: One who remains deprived of the Divine vision in this world is certainly unfortunate. If a person with dead soul claims it, he is just a liar.

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نیست آنجا علم نی دانش شعور
غرق فی التوحید اللہ با حضور

Explanation: Where there is immersion in Oneness and Divine presence, neither knowledge exists nor wisdom.

آن علم دیگر بود عالم دیگر
زین علم حاصل کند عارف خضرؑ

Explanation: The knowledge and scholars of Divine vision are different from the common knowledge and scholars. The Mystics acquire this knowledge directly from Khidr.

نیست آنجا منزل و نی جا مقام
لامکان و لانشان وحدت تمام

Explanation: Divine Oneness is accomplished at the station of no station where there are no signs and destinations.

ہر کہ می بیند نیاید زو آواز
گویا کہ از جان مردہ آن بردہ راز

Explanation: One who is beholding Allah makes no sound as if he is dead, only such a beholder gains the Divine secret.

The Holy Prophet said;

❖ مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ

Meaning: One who recognizes his Holy Lord becomes silent.

The spiritual guide imparts true knowledge of gnosis and vision of Allah to the seeker. He makes the seeker disgusted of the carrion false world and repent thousand times from it. Perfect spiritual guide is the one who manifests the gnosis and vision of

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Allah through the contemplation of *Ism-e-Allah Zaat* and then returns to *Ism-e-Allah Zaat*. From beginning till end nothing is out of *Ism-e-Allah Zaat* and it never will be. The Holy Prophet said;

❖ اَلنِّهَايَةُ هُوَالرُّجُوْعُ اِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the final level

Man is created from dust and would return to it in the grave. Allah's kind attention remains towards the broken hearts and wrecked graves which are continuously showered with the light of kindness according to a Hadith of the Prophet. Which is the broken heart? The heart replete with Divine light of kindness and beneficence of Allah; the heart that is torn apart due to the prevalence of Divine light and the light of Divine presence, it is the inward that is always in pain of love. Such a heart is chaste and fragrant like the red rose.

تا گلو پُر مشو کہ دیگ نہ ای
آب چندان مخور کہ ریگ نہ ای

Meaning: Do not fill your stomach till throat, you are not a cauldron. Do not drink too much, you are not sand.

The Holy Prophet said;

❖ اِنَّ اللّٰہَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَلَا یَنْظُرُ اِلٰی اَعْمَالِکُمْ وَلٰکِنْ یَّنْظُرُ فِیْ قُلُوْبِکُمْ وَنِیَّاتِکُمْ

Meaning: Verily! Allah neither observes your physical appearance nor the deeds rather He observes your inward and intentions.

نظر مشاہدہ معنی بچشم دل کردم
حجاب عینک چشم است مردِ بینا را

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Explanation: I observe the realities with my spiritual eyes. Physical eyes are a veil for the sage.

چشم دل باشد بود برحق نظر
چشم ظاہر داشتند ہم گاؤخر

Explanation: It is the spiritual eye that remains fixed on the Reality. Physical eyes are even possessed by the animals.

Esoteric path of hidden knowledge is the way of Mystic scholar who is knower of hidden. He studies the hidden knowledge of gnosis evidently and knows the description of every spiritual station. He also shows its signs to the seeker and takes him to the station of no station. Explanation of esoteric knowledge is that it reveals the hidden according to the manifest and makes the manifest conform to the hidden. Some people gain esoteric presence and think that they have been blessed with the Divine vision but the fact is that they do not even recognize the Truth. Let me describe the veritable esoteric presence as well as the false one. Some gain esoteric presence before the jinn. Presence of some people is just their illusion and they misunderstand it as the presence of Mohammadan Assembly and gnosis of Divine union, such people always remain worried. Some are perpetually in the state of esoteric presence of the world, they always keep complaining. Some have esoteric presence of their inciting innerself, they are always obsessed by their ego, appetites and lusts. Some are esoterically present before the Satan, they leave the obligatory salat and foolishly claim that they are blessed with Divine vision. Whereas, some are blessed with esoteric presence before the souls of Prophets with their enlightened and purified spiritual self. Some possess the presence of inward which subjugates the inciting innerself in their existence. Some have presence of soul that raises the waves of theophanies in the form of Divine light in their each vein like Noah's deluge. Some are blessed with presence before the Holy Prophet which makes

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them firm upon the Mohammadan religion and sharia. Some have the Divine presence that grants them inspirations, Divine closeness and vision, this is the ultimate presence. It makes some seekers aware of the hidden, some gain unveiled sight, some get *waham* while some get proofs and reasoning from the hidden. These are the levels of 'We are nearer to him than (his) jugular vein'. Allah says;

❖ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ (۵۰:۱۶)

Meaning: And We are nearer to him than (his) jugular vein. **(50:16)**

This is the status of being blessed with theophanies of Divine light from the closeness and vision of Allah and is the level of people of broken heart having wrecked grave. Wrecked grave is that whose resident is immersed in Divine Oneness, his inward is continuously invoking Allah's name and is eternally surrounded with theophanies. Such an inward invoker calls Allah's name seventy thousand times in a moment and is blessed with reward of reciting the complete Quran with every breath. The inward invoker who is also the man of Divine presence is the one whose inward has converted to Divine light and keeps doing rounds of holy recitations. Allah says;

❖ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ (۲:۱۵۲)

Meaning: You remember Me, I shall remember you. **(2:152)**

این ذکر باشد حضوری از خدا

بی حضوری نیست ذکرش خود نما

Explanation: The invocation of Allah should be done in the state of Divine presence. Without Divine presence, there is no invocation but only a show off.

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Invocation is Divine light and a source to gain presence before Allah. Knowledge is a light too and the true scholar is also a medium to attain presence. The spiritual guide who cannot elevate his disciples to the light of Divine presence on the very first day is not capable to grant guidance towards righteousness. Initial lesson to gain Divine presence is to do inscribing practice of Allah's name on body which undoubtedly grants presence before Allah-the Eternal and Sustained. There are two aspects of the spiritual guide; outwardly he is firm upon the Mohammadan religion and sharia while inwardly he is eternally present in the Mohammadan Assembly. Outwardly he keeps his disciples engrossed in invocation of *Ism-e-Allah Zaat* while inwardly carries them to the presence of Mohammadan Assembly. Exoterically he spends the treasures of *ghanayat* while esoterically he is accomplished in *Faqr* and righteous guidance. Not even for a moment he is oblivious of Allah.

ازین سایہ تو مرو صحبتی نور نہ ای

رو ماتم خود دار کزیں صور نہ ای

Explanation: Do not leave the shelter of your spiritual guide, as you will not find this celestial company anywhere else. You should mourn upon the fact that you are not one of the forms in which Allah manifests His Essence.

چون دعویٰ وصل آفتابت نرسد

میسازد بدین ذات کز دور نہ ای

Explanation: Unless you achieve ultimate height of Divine union, be with the Divine Essence Who is not away from you.

The seeker of Divine union requires to struggle for years to achieve his objective. However, the perfect spiritual guide can let the true seeker cross the level of Divine union in just a blink of an eye by his attention and drowns him in endless state of

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annihilation in Allah. That is to say, the seeker annihilates in immortality and gains immortality from annihilation. He bears both by the power of Divine Oneness and vision. It is the primary level of Fakirs from day one. The beginning of a Fakir is annihilation which complies to submission as it is said;

❖ اَلرِّضَآءُ فَوْقَ الْقَضَآءِ

Meaning: Submission is superior to destiny.

The station, where an immortal Mystic who is the Fakir annihilated in Allah, submerges in Divine Oneness, cannot be approached at by annihilation, destiny or submission. It is the station of 'Only the Divine Essence exists in the esoteric and exoteric self'. Whoever reaches this station converts to Divine light and surpasses the level of Divine presence and union. True Fakir ought to attain this station.

The filthy inward is ever tormented with the wrath of Allah. Every action manifested by it is evil due to the inciting innerself.

زندگانی قلب دانی از کجا
دست بیعت کرد آنرا مصطفیٰؐ

Explanation: Do you know how an inward is enlivened? By taking oath of allegiance at the sacred hand of the Holy Prophet.

زندگانی قلب دانی از کجا
در نظر منظور وحدت با خدا

Explanation: Do you know how an inward is enlivened? By becoming desirable in Allah's court and attaining Oneness with Him.

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زندگانی قلب دانی از کجا
باطنش معمور کلی دل صفا

Explanation: Do you know how an inward is enlivened? By purifying it completely and making it replete.

زندگانی قلب دانی از کجا
ذاکر قلبی مشرف با لقا

Explanation: Do you know when an inward is enlivened? When an inward invoker is blessed with Divine vision.

زندہ قلبش باز دارد از ہوا
ذاکر قلبی بسی ادب و حیا

Explanation: The enlivened inward prevents from the appetites of innerself. The inward invoker is extremely obedient and modest.

زندہ قلبش کی بود این گاؤخر
طالبی مردار جیفہ سیم و زر

Explanation: How can these animal like humans possess an enlivened inward! They are the seekers of carcass worldly wealth.

Men of true inward are always desirable in the court of Allah and present in the Mohammadan Assembly. Know that in the existence of human, inciting innerself is like the cursed Yazid, inward is the auspicious one, soul is like the Saint Bayazid while the ‘secret’ is meant to achieve Divine Oneness by acquiring the inspirational knowledge and elevating to the level of spiritual substitute. Spiritual substitute is bestowed by the attention of perfect spiritual guide. What do we mean by ‘attention’? Attention means to attend towards someone. When a spiritual guide attends towards a seeker, he fulfills all his objectives and elevates him to

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Divine presence. The guide who does not possess this attribute, is verily not aware of the power of attention and knows nothing about spiritual substitution.

ہر کہ نعم البدل را دریافتہ
ہر مقامی قید با خود ساختہ

Explanation: One who discovers the reality of spiritual substitution gains command over every station.

ہر حقیقت را شناسد از خدا
دائما ہم صحبتی با مصطفیٰؐ

Explanation: He learns about every reality directly from Allah and always remains in the company of Holy Prophet.

The seeker who reaches this level becomes the Divine light from head to toe. However, knowledge is necessity of this path. The ignorant Fakir is surely depraved. Knowledge is the friend of soul. An ignorant Fakir is worse than Satan. The exoteric knowledge is based on words and discussions while the esoteric knowledge grants gnosis, vision and union of Allah. Where there is vision, there is no need of words and discussions. One who neither has the mystic knowledge of Divine vision nor knows anything about the obligatory, recommended and desirable prayers and the laws of jurisprudence, cannot be called a Fakir. He is an animal trapped in the clutches of Satan and inciting innerself. The Holy Prophet said;

❖ لَا فَرْقَ بَيْنَ الْحَيَوَانِ وَالْاِنْسَانِ اِلَّا بِالْعِلْمِ وَالْعَقْلِ

Meaning: There is no difference between an animal and a human except knowledge and intellect.

Hence, the human without knowledge is like an animal who can speak and ask. Intellect is also of two kinds; total and partial.

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Total intellect is possessed by the practitioner scholars who are the perfect Fakirs while the worldly people have partial intellect which they use for evil planning. Allah is annoyed and angry with them. The Persian word for knowledge is علم transliterated as *Ilm* which has three letters; ع (I), ل(L), م(M). The first letter ع (I) is pronounced as *Ain* and *Ain* literally means 'the Exact Essence' hence whoever practices upon ع (I) of *Ilm* achieves the vision and union of the Exact Essence. The middle letter of *Ilm* is ل (L) which stands for *La* meaning 'no' or 'naught', so the ل (L) of *Ilm* makes the seeker *La-yahtaj* i.e. having no desires. The last letter of *Ilm* is *م(M)* which makes the seeker munificent and confidant of Divine secrets.

Similarly, the Persian word for intellect is عقل transliterated as *Aql*, it also has three letters ع (A), ق (Q), ل (L). First letter ع (A) refers to *Aqil-e-Ala* i.e. the super intelligent; ق(Q) refers to *Qurb* i.e. closeness to Allah and *Qahr* i.e. torment upon the inciting innerself while ل (L) means that it makes the seeker capable for *Liqa* لقا i.e. Divine vision. The Holy Prophet said:

❖ اَلْعَقْلُ يَنَامُ فِي الْاِنْسَانِ

Meaning: Wisdom sleeps in the man.

❖ اَلْاِنْسَانُ مِرْاَةُ الْاِنْسَانِ

Meaning: Man is the mirror of other man.

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❖ اَلْاِنْسَانُ مِرْاٰۃِ رَبِّہٖ

Meaning: Man is the mirror of his Lord.

There are three famous mirrors; the Alexander's mirror, Jamshid's cup and Solomon's ring. All of these found light and pellucidity from the mirrors of *Faqr*, gnosis, observation of Divine presence and love, hence are revered. Finality seeks origin and the men of righteousness seek sainthood. Those imprisoned by their inciting innerself are immersed in lusts and appetites. They are deprived of gnosis of Allah, neither they are at the initial level nor final. You must know that the Mohammadan treasures and blessings are not in the destiny of three kinds of people whose spiritual diseases are incurable; the eternal hypocrites, liars and infidels, Allah says;

❖ اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ۚ (۲۸:۵۹)

Meaning: The truth is that whoever you like (to bring on the path of guidance), you do not yourself bring him on to the path of guidance. Instead, whomever Allah pleases, He makes him tread the path of guidance. **(28:56)**

There is always a solution for a problem, key for a lock and a source and medium towards everything. However, if one wishes to attain Divine presence without any medium and key then through which knowledge is it possible that could fulfill all the objectives of the seeker in an instant making him desirable in the court of Allah? It is the knowledge of contemplation of Divine presence and the practice of reciting *dawat* at shrines. The seeker who can take himself to the Mohammadan Assembly whenever he wishes verily by the Divine favour and gets logical answers from the Divine presence through inspirations and revelations in his inward, which is with Allah perpetually, why would he need

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to recite *Ism-e-Azam* along with the Divine name *Badooh*[56]. One, who possesses such strength and spiritual powers that he can elevate himself to Divine presence, does not require to make talismans and charms by drawing lines, circles or triangles and filling them with twenty numbers. All such things are related with imperfect levels and result of improficiency; undertaken by those who lack closeness, presence and gnosis of Allah. Such practices and their practitioners are far away from the Divine Oneness.

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ورد را بگذار وحدت را طلب

با وحدتی عارف شوی با قرب رب

Explanation: Leave the recital practices and seek Oneness. On attaining Oneness, you will become the Mystic blessed with closeness of Allah.

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Perfect is the one who can annihilate the whole world in a moment on ordainment from Allah. He does not need to move his lips or deliver *dawat.* He is powerful enough to provide beneficence to the entire world instantly and make everyone achieve the objective. Yes! It is a known fact that the scholars are always indulged in discussions, indigents keep asking, Mystics are engrossed in observation of spiritual states, imperfects remain busy in invocations and reflections and entangled in states of intoxication and frenzy, the Fakirs are eternally immersed in vision of Divine beauty while the ignorant are in ever declining state.

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علم را آموز تا بیابی خدا

جاہل جن است شیطان سر ہوا

[56] In Hebrew it means ‘Lord- The Most High’

Explanation: Acquire knowledge so that you find Allah. An ignorant is a devil occupied by desires of innerself.

The Arabic word for knowledge is *Ilm* which has three alphabets. These three alphabets encompass the thirty chapters of Quran just as the thirty alphabets of Arabic make all the verses of Quran whether the verses whose orders are annulled, verses which annul the previous orders, verses about promises, verses about warnings, verses about incidents of earlier Prophets, verses that command good deeds or the verses about prohibition of bad deeds. Complying with these verses are the Hadiths which give information about every nook and corner of both the worlds. The spiritual guide who does not acquaint the true seeker with this knowledge on the very first day by his beneficence neither grants him persuasion of Divine presence, is verily a moron. An ignorant never ever attained to *Faqr* and sainthood. The Holy Prophet said;

❖ قُلْ خَيْرٌ وَّاِلَّا فَاسْكُتْ۔(بخاری)

Meaning: Say good or stay quiet. **(Bukhari)**

❖ مَنْ مَّدَحَ لِاَخِيْهِ الْمُسْلِمِ فِيْ وَجْهِهٖ فَكَاَنَّمَا ذَبَحَهٗ بِلَا سِكِّيْن۔

Meaning: If one praises his Muslim brother on his face, it is as if cutting his throat without dagger.

❖ حَثُّوْا فِيْ وُجُوْهِ الْمَدَّاحِيْنَ التُّرَاب

Meaning: Put dust in the mouth of one who praises you on your face.

If *dawat* of a person does not continue even by doing recitals, neither the invocations and reflections affect and benefit his existence nor attentive contemplation proves enough to let him achieve his objective, neither he gains spiritual authority by concentration nor his esoteric self becomes active and complies with exoteric self, and is facing veils like the great wall of China

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then what is the solution of all these? If someone has been demoted on reciting *dawat,* become lunatic by doing invocations and reflections or is suffering from poverty due to effects of evil eye then what is its cure? If an indigent wishes to become a king or wants to get hold of treasures through Divine closeness then how is it possible? If a person's inciting innerself keeps him indulged in tribulation and rebellion against the faith and makes him uncertain regarding his belief then how this problem could be resolved? If a person does not gain benefit from any kind of knowledge nor is proficient in any of its fields then what should he do? If a person is surrounded from all sides by strong enemies than what is its remedy? If a person is ill to death then what is his cure? How is it possible to fulfill everyone's objective according to his wish whether he is the Universal Divine Man, practitioner scholar, perfect Fakir, helpless worldly man or a deserving indigent? The physical and spiritual remedies of all such issues should be sought from the Fakir Saint. What are the signs to recognize a Fakir Saint? He is the one who is accomplished in all the levels of contemplation and authority due to his ultimate closeness to Allah and Divine presence as well as he is perfect practitioner of *dawat* having command over the souls of shrines by his powerful attention and concentration. He makes his seekers offer all the obligations in a single obligation, reveals all the Sunna in a single Sunna, includes all the recommended and desirable devotions in a single devotion. He acquaints his seekers with all the laws of Islamic jurisprudence by teaching them a single law and imparts every kind of knowledge that is written in books. All these eminent levels and grand felicities, which are the asset of all devotions, can be achieved in a moment from immortal Mystic scholar who is united with Allah. Do you know it is not compulsory to acquire excessive knowledge but only the important knowledge of Islam. However, it is mandatory to leave the sins, fear Allah, attain to Divine Oneness through love and gnosis of Allah and refrain from all the appetites of the

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innerself. It is possible by travelling the grand and ancient straight path that grants salvation to the purified inward which longs to achieve Truth.

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ اَللّٰهُ الصَّمَدُ ۝٢ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤

Meaning: I seek refuge in Allah from the cursed Satan. In the name of Allah, the Most Merciful, the Most Beneficent. (O esteemed Messenger) Proclaim: 'He is Allah , the One'. Allah is the Transcendent of all, the Protector and far Superior to all. He has not begotten any, nor is He begotten. Nor is there anyone equal to Him. **(112:1-4)**

Read by heart لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ *La illaha ilAllahoo Mohammad-ur-Rasoolullah*, meaning: "There is no one to be worshipped but Allah and Prophet Mohammad is His Messenger".

The Holy Prophet clearly pointed out;

❖ تَرْكُ الدُّنْيَا رَاسُ كُلُّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَاسُ كُلُّ خَطِيْئَةٍ۔ (ابن ماجہ)

Meaning: Renunciation of world is foundation of all devotions while love of world is the root cause of every evil. **(Ibn Maja)**

Love of Allah and renunciation of world are the essence of all devotions and the secret of righteousness. Love of world is a tribulation and the foundation of heresy. Foolish is the one who considers any heretic act righteous, such a person is dark inwardly and blind spiritually who cannot see the obvious. Practitioner scholar is the one who can achieve presence of the

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Mohammadan Assembly by practising upon his knowledge. Perfect Fakir is the one who can perpetually observe all the phases of life and death as well as the states of graves unveiled before him by the power of Divine closeness. Allah says:

❖ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ(۲:۲۸)

Meaning: How can you deny Allah, whereas you were lifeless and He gave you life, then He will cause you to die and will again bring you back to life, and then to Him you will be returned. **(2:28)**

Fakir's soul, tongue, breath, inward and words all are alive and he is firm-footed. While, his inciting innerself and its evil traits of greed, jealousy and covetousness are dead. Such a Fakir is everlastingly with Allah and engrossed in Divine observations. He has right over the entire creation whether common or special. From whichever source he gets his destined livelihood apparently, it absolves the creation from his right. Fakir united with Allah is the one whose essence is *Ism-e-Allah Zaat*. In every state and while doing every deed he remains immersed in the gnosis and union with Allah and keeps beholding the Divine beauty. Entire creation present on the earth from east to west is under his command and is saved from calamities and troubles by his blessings, hence whatever he takes is lawful upon him. As Rumi, the Mystic scholar utters;

ہر کرا لقمہ بود نور از جلال

آنچہ داند میخورد بر وی حلال

Explanation: One whose food is the light of Divine majesty, whatever he eats is lawful upon him.

Thus, not a single unlawful bite goes down the throat of true Mystic even if it is absolutely unlawful according to the people

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of spiritual decline. Likewise, every word of Mystic Fakir is true even if people think he is lying due to his ecstatic state.

واصلان را ہر سخن قرب از وصال

در حلق واصل رود لقمہ حلال

Explanation: Those one with Allah say every word from the Divine closeness and only lawful food enters their throat.

The stomach of Fakirs is like a stove with ever-burning fire of Divine passion, so whatever they eat gets burnt. Food of Fakirs is Divine light, their sleep is Divine vision and presence, their awakening makes their inward replete and they are known among people as beneficent for all the Muslims like sun. For a seeker of Fakir it is incumbent to attain this status in the very beginning.

کاملم صاحب ہدایت اکملم اہل از کرم

ہر کہ بیند روئی من آنرا نباشد ہیچ غم

Explanation: I am the perfect man of righteousness and supreme possessor of kindness. Whoever beholds my face is relieved from all sorrows.

غم ہزاران غم خورد کز روئی من

بت پرستان اہل غم اہل از صنم

Explanation: When a sorrow beholds my face, it gets surrounded with thousands of sorrows itself. However, the idol worshippers ever remain worried.

فقر را غم نیست با قربش الہ

لعنت بر فرعون و دنیا عزّ و جاہ

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Explanation: People of *Faqr* have no worries as they are blessed with closeness to Allah. While, the seekers of worldly respect and honour are the cursed Pharaohs.

غم غلط دنیا بود فتنہ درم

ہر کہ تارک فارغ است آنرا چہ غم

Explanation: World and wealth are the actual troublemakers that keep the people worried. One who relinquishes them is freed of all worries.

The Fakir who is annihilated in Allah and completely immersed in Divine closeness is called the ultimate man of Divine union. His sight, authority, contemplation, attention, concentration, reasoning, awareness, glance, *waham*, thoughts, in short each and everything is accepted in the court of Allah. This is the level of desirables. An ignorant is worse than Satan, jinn, wretched innerself and the deceitful world. Whatever he says is based on desires of his innerself not on the consent of Allah, hence he is unacceptable in the court of Allah. The Fakir whose heart and soul are occupied with the pain of love is himself a deep secret. Reality of such falcon Mystics can never be understood by crows. All the levels, ranks, knowledges, wisdoms, treasures, alchemies and the states, which when achieved absolves the seeker of all worries and sorrows in a single moment and step, are found in the Divine presence. Thirty levels of Divine presence are found in thirty Arabic alphabets and ninety nine levels of Divine presence are found in ninety nine beautiful names of Allah. Each Hadith of the Prophet and *Qudsi* Hadith contains a level of Divine presence. Likewise, every verse of Quran contains a level of Divine presence. The Islamic creed لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ acquaints the seeker with all the levels of Divine presence. Further levels of Divine presence are; presence of annihilation in Allah, presence of 'when *Faqr* is accomplished that is Allah', presence of

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annihilation in Prophet Mohammad, presence of meeting with the souls of all Prophets, Messengers and Sufis, and presence before all the Saints, *Ghawth*, *Qutb*, jurists and saintly scholars. One, who knows these levels of Divine presence, can make souls of every creation of eighteen thousand worlds whether jinn, angels or men of Divine attributes present before him. He can reach every station whether hidden or visible. Whoever is not aware of this way of Divine presence, neither is he the practitioner scholar of knowledge of spiritual states nor the perfect Fakir having knowledge of gnosis and Divine Oneness, certainly he is dominated by his inciting innerself.

❖ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Meaning: There is no might or any power except with Allah, the Exalted, the Great.

❖ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم

Meaning: I seek refuge in Allah from the cursed Satan.

❖ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Meaning: In the name of Allah, the Most Merciful the Most Beneficent.

❖ هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ (۵۷:۳)

Meaning: He is the One Who is the First (of all) and the Last (of all). And He is the Manifested and the Hidden. **(57:3)**

❖ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ (۴۲:۱۱)

Meaning: There is nothing like Him and He alone is All-Hearing All-Seeing. **(42:11)**

Only the one who holds the confirmed status of truthfulness can reach the essence of four attributes (First, Last, Manifested

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and Hidden) of Divine Unity and gain the gnosis of Reality which makes his inward verified. He is the one who obliterates everything other than Allah from his inward and forgets the four basic pleasures on tasting the fifth and ultimate pleasure of vision of Allah. Four basic pleasures are; eating, mating, ruling and reading books to remain well aware. All four are equally pleasurable but when a person gains the fifth pleasure of contemplation of *Ism-e-Allah Zaat*, the four pleasures do not feel good to him anymore just as a sick person does not relish food. Hence, he gains the title of truthful from the Lord of lords, as Allah says;

❖ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا (۴:۶۹)

Meaning: They are the people who will be in the company of those whom Allah has blessed with His (special) favour; the Prophets, the truthful, the martyrs and the most pious. And how excellent these companions are! **(4:69)**

Firstly, the seeker should check and verify each level by experiencing then step into the field of gnosis and *Faqr* so that his belief remains perfect at every level in the world and hereafter and he does not get embarrassed. Belief is perfected and certainty is gained on having the Divine vision. Hence, belief ensue beholding, faith results from union and sincerity is attained on elevating to the special level.

زین جہان جان رفت بیند آن جہان

زان جہان جان رفت بیند لامکان

Explanation: When soul leaves this world, it views the next world and on leaving the next world, it views the station of no station.

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این چنین توفیق دارد اولیا

اولیا را قرب قدرت از خدا

Explanation: Only the Saints hold such strength due to their closeness to Allah.

❖ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (۱۰:۶۲)

Meaning: Beware! Verily, the Saints of Allah will not have any fear nor will they grieve. **(10:62)**

One whose existence is blessed with the efficacy of Islamic creed becomes enlightened and elevates to the status of a Saint, for he knows the essence of لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ and recites it by reaching its core. He can carry himself to the Divine presence by the power of essence of creed. If a hundred years old infidel, Jew, Christian, fire or idol worshipper recites the Islamic creed لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ only once by heart, he would be purified there and then becoming eligible to enter the paradise. Isn't it strange that you recite the creed day and night still you do not know whether you will end up in heaven or hell! A Hadith says;

❖ اَلْاِيْمَانُ بَيْنَ الْخَوْفِ وَالرَّجَآءِ

Meaning: Faith lies between fear and hope.

You have heaven on your one side and hell on the other, so make fear and hope the medium of your faith and become attentive only towards Allah. You must know that the creed blesses the reciter according to his intention, as said the Holy Prophet;

❖ اَلْاَعْمَالُ بِالنِّيَّاتِ (بخاری۔۵۴)

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Meaning: The reward of deeds depends upon the intentions. **(Bukhari 54)**

There are twenty four letters in the Islamic creed; a day and night also have twenty four hours and during this time a human breathes twenty four thousand times. If one recites the creed with complete sincerity reaching its specific inner meaning and essence, every letter of لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ burns the sins of every hour like fire burns dry sticks. The seeker who strokes his heart by invocation of creed with love and passion for Allah the Exalted, his spiritual eyes open and he beholds Allah, hence gains His gnosis and perfect union. If a true seeker of Allah does not acquire five treasures from his spiritual guide through five strokes of the creed then it should become clear upon him that his spiritual guide is imperfect and deprived of Divine union. He must separate from such a spiritual guide as soon as possible and should not waste his life.

The key to open the lock of Islamic creed is Divine presence gained through *Ism-e-Allah Zaat*. The sage who understands, becomes delighted while the imperfect and morons become worried and offended on reading the work of a perfect Saint. Know that when the Islamic creed affects and benefits a seeker, he initially appears crazy to the creation but in the sight of Creator he becomes wise. Then, he becomes disgusted of people, his inward enlivens, inciting innerself dies and he abstains from lusts and appetites. The Holy prophet said;

❖ مَنْ عَرَفَ اللّٰهُ لَمْ يَكُنْ لَّهٗ لَذَّةٌ مَعَ الْخَلْقِ

Meaning: One who recognizes Allah finds no pleasure in the company of people.

Shaikh Abdul Qadir Jilani said;

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❖ اَلْاُنْسُ بِاللّٰہِ وَالْتُوَحَّشُ عَنْ غَیْرِ اللّٰہِ۔ (رسالہ الغوثیہ)

Meaning: One who loves Allah becomes disgusted of everyone other than Allah. **(Risala Al-Ghausia)**

People with dead and dark inward have no awareness of the reality, that is why their physical and spiritual being remains sorrowful. Such people are like animals and worse than Satan. The Mystics avoid and run away from them just as an arrow leaves the bow. Originally, the levels of gnosis and love of Allah and presence of Mohammadan Assembly are destiny of the seeker who is initially blessed with the Divine observations, acquaintance, closeness and presence of the Divine light, and eventually he attains the Divine vision. Every other level and station is a carrion and unlawful for him. Such ranks and highest status of closeness to Allah are possessed by the Fakir who firstly engrosses in invocation of the Lord, then attains perpetual Divine presence at the middle level and finally immerses in the state of annihilation in Allah becoming Divine light himself.

EXPLANATION OF FAQR

What is *Faqr* and through which states, deeds and words it may be recognized? To which things it belongs and through which wisdom and knowledge it can be acquired? Like the sun, *Faqr* is beneficent and source of light for the whole world. It is dearer to every soul as it is the light of soul's eyes and bestower of perpetuity. Listen! There are many who outwardly claim to follow *Faqr* but are inwardly wretched. One out of thousands acquires the veritable *Faqr* whose nature is utterly and purely the intense love of Allah and is like a heaven or blooming garden. True Fakir is the problem solver and exhibitor of Divine vision. The self-conceited guides who hunt the men of appetites can never be the Fakirs. They are worthless as they love the worthless world. After all what is the status of *Faqr*? Briefly, it is the status of spiritual substitution.

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What do we mean by spiritual substitution? Possessor of spiritual substitution is the one who is vested with authority, proficient of every practice and knowledge, controls all the affairs and shows the states of eternity bestowing the seekers with his graciousness. What is the status of Fakir? He can cover both the worlds with his attention, encompass them in his contemplation, hold them in his fist authoritatively and can view their spectacle on his finger nail. He kills his innerself in an instant and surpasses the levels of viewing both the worlds, eventually reaches the level of Exact Divinity which is the station of;

❖ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ (۹۸:۸)

Meaning: Allah is pleased with them and they are pleased with Him. **(98:8)**

Which is the ultimate and final level of *Faqr*? In *Faqr* origin is the same as conclusion and the Fakirs are forever one with Allah due to eternal Divine presence and closeness. In short, what is the essence of *Faqr*? It is leaving and entering. Leaving and entering what? Leaving the physical world and entering the realm of Divinity. Leaving the station of annihilation and entering the station of immortality. Leaving ignorance, polytheism, infidelity, conceit, arrogance, lusts and other such undesirable traits and entering the field of gnosis and getting honoured with the vision of Allah by annihilating in Him. Leaving instability and entering *jamiat.* What do we mean by *jamiat*? It is to get hold of all the treasures and possess the power to get everything one wishes without taking any pain or doing hard work whether it is related with closeness to the Divine Essence or with acquiring the Divine attributes. *Faqr* is to leave emulation and adopt Divine Oneness. It is surpassing the devotions and achieving graciousness, leaving complaints and objections and adopting *ghanayat*, then crossing the level of *ghanayat* and achieving sainthood, surpassing sainthood and becoming Divine guide, then exalting to the boundless level

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of immortal scholar. *Faqr* is to elevate from servitude to lordliness, from longing to the light of inward, from hard work to love, from mystic struggles to observations, from invocations and reflections to inspirations and Divine presence, from forty day devotional exercises to viewing the Divine secrets with inward eyes and becoming the man of evident sight who is indifferent to every need, from the level of dependence to independence, from appetites of the innerself to starvation and poverty, the starvation that results in savouring the Divine vision which is the best of all pleasures. On leaving the constrained *Faqr* one enters the desirable *Faqr* which is possible by leaving the miracles and unveiling and entering the contemplation of *Ism-e-Allah Zaat*. What leads to *Faqr*? Firstly, it is the taste for Divinity that is the medium to graciousness of Divine presence, secondly it is yearning for the Beloved which leads to the delight of Divine light and makes the existence forgiven, thirdly the passion and longing which results in gnosis and vision of Allah. All the aforementioned levels of part and whole as well as levels of closeness to the Divine Essence and acquiring the Divine attributes can be attained by a Fakir and seeker of Allah through contemplation of *Ism-e-Allah Zaat* and inscribing practice of Allah's name on body. It manifests theophanies of Divine light and reveals Divine vision by the authority of Divine Oneness. Due to the Divine presence gained by *Ism-e-Allah Zaat*, the seeker comes to know on the very first day about all these levels. For a true seeker all the levels are included in one level i.e. perseverance and he is called the man of perseverance, as it is said;

❖ اِسْتَقَامَتُ فَوْقَ الْكَرَامَتِ وَالْمَقَامَتِ

Meaning: Perseverance is better than miracles and high ranks.

Whoever attains this level of *Faqr*, is reproached by people but this reprehension keeps him safe from mixing with people and he reaches the destination peacefully. The Holy Prophet said;

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❖ اَلسَّلَامَةُ فِی الْوَحْدَةِ وَالْاٰفَاتِ بَیْنَ الْاَثْنَیْنِ۔(تذکرۃ الاولیا)

Meaning: Safety is in Oneness while duality is full of troubles. **(Tazkirat al-Awliya)**

Safety lies in relinquishing everything other than Allah and acquiring Singularity. One who is oblivious of Allah, becomes prone to every calamity and trouble. Do not fear the criticism of people. Allah says;

❖ لَا یَخَافُوْنَ لَوْمَةَ لَآئِمٍ (۵:۵۴)

Meaning: They do not fear any reproaches of the reprovers. **(5: 54)**

ای عالم نادان تو کہ در علم غروری
نزدیک تو معبود نہ ای بلکہ تو دوری

Explanation: O ignorant scholar! Your knowledge has made you arrogant but keep in mind it has taken you away from Allah instead of granting His closeness.

کشاف و ہدایہ گرچہ تو میخوانی
تا خدمت خاصان نکنی ہیچ ندانی

Explanation: Although you have read religious books like *Al-Kashshaaf*[57] and *Al-Hidayah*[58] but you would never understand anything unless you serve the distinguished men of Allah.

The Holy Prophet said;

❖ سَیِّدِ الْقَوْمِ خَادِمُ الْفُقَرَآءِ

Meaning: The ruler of nation is the servant of Fakirs.

[57] A seminal commentary on Quran by Al-Zamakhshari written in 12th century
[58] Famous book by Burhan al-Din al-Marghinani, written in 12th century. It is considered to be one of the most influential compendia of *Hanafi* jurisprudence

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Hence, how others could dare before them and deny the Mohammadan *Faqr*. Just as zakat is obligatory upon every kind of property and wealth, similarly there is zakat of treasure of knowledge which is incumbent upon the scholars. They should pay it by educating the students for the sake of Allah sincerely without any greed or pretense. Obligatory zakat of mystic knowledge of Divine Oneness and treasure of gnosis is to persuade the seekers of Allah on the mystic path and take them to the final destination of Divine presence. Listen! The spiritual states of Mystics keep varying. Allah says;

❖ كُلَّ يَوْمٍ هُوَ فِيْ شَأْنٍ (۵۵:۲۹)

Meaning: Every moment His glory manifests anew. **(55:29)**

When a seeker, by the power and favour of Divine closeness and presence, observes the states of souls and graves and the requital field of doomsday, his innerself gets amazed and admonished and abstains from all the major and minor sins because these states are contrary to the desire of innerself. The finality of a perfect is that he holds the breath for shifting (from physical world to the realm of Divinity). However, this shifting is far away from the gnosis and union of Allah. Mystics consider such holding of breath useless. One who is perfect in contemplation of *Ism-e-Allah Zaat* holds authority upon the spirits and can make them rise from the graves by saying 'Rise by the command of Allah'. It is the way of Prophets like Christ. Some Saints are so powerful that they can enliven the dead by uttering 'Rise by my command' in the state of wrath and spiritual absorption. Such honour is possessed by the Fakir scholars of the nation of Prophet Mohammad. That is why the Holy Prophet said;

❖ اَلْعُلَمَآءُ اُمَّتِيْ كَاَنْبِيَآءِ بَنِيْ اِسْرَائِيْلَ

Meaning: Scholars of my nation are like the Prophets of the Children of Israel.

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All the Prophets entreated Allah for *Faqr* and to be a follower of Prophet Mohammad but their wish was not granted. Whoever followed Prophet Mohammad perfectly, made the Mohammadan *Faqr* his companion. Neither there is, nor there will be any station higher and worth more pride than *Faqr*. *Faqr* is the eternal life.

گر کسی از من بپرسد موت چیست
من بیخبر از موت ما در زندگی است

Explanation: If someone asks me about death, I will reply that I am blessed with eternal life and know nothing about death.

مردہ نفس و حرص و طمع با ہوا
بعد مردن شد مشرف یافتم رویت خدا

Explanation: However, my innerself and its desires, lusts and covetousness have died. Its death ennobled me with the vision of Allah.

قبر ما قرب است خلوت خانہ
عیش ما خوشوقت خود بیگانہ

Explanation: My grave is a seclusion place for closeness to Allah where I am happily enjoying being oblivious of myself.

پیش زان مردن بدیدم این مقام
مردگی با نفس جان زندہ تمام

Explanation: Death of my innerself enlivened my soul, hence I have observed death before it occurred.

قبر و خانہ ہر دو بما یک نظر
این خلافی نفس شد روح الامر

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Explanation: For me home and grave are alike, as my soul has become the Divine command by going against the innerself.

مردہ دل را موت عاشق را حیات

زین حیاتی عاشقان یابند نجات

Explanation: What is considered 'death' by the dead hearted people, the lovers take it as life. The life that salvages them from all bounds.

عاشقان را قوت قوت با لقا

ہر کہ این جائی نہ بیند بی حیا

Explanation: The lovers gain power and nourishment from Divine vision. One who does not try to achieve Divine vision in this world is certainly immodest.

The exoteric and esoteric state of a person certainly depends upon the state of his innerself. The inciting innerself when sated acts egoistically like Pharaoh, when hungry becomes a beast like crazy dog, when angry turns into Satan, during turmoil becomes a devil and at the time when generosity is required it acts miserly like Korah. Contrarily, the peaceful innerself is beneficent for all the Muslims when it is sated, observes patience when starving, completely conscious while fulfilling sensual need, clement and tolerant in the state of anger and munificent at the time of generosity. The peaceful innerself is possessed by the Prophets, Saints, practitioner scholars and the perfect Fakirs. The levels of peaceful innerself vary according to status and states. When possessor of peaceful innerself immerses in the state of meditation, the peaceful innerself like *Buraq* carries him to the Divine presence and Miraj thousands of times in a moment and blesses him with the vision of Holy Lord. There are numerous taletellers and listeners who are busy in verbosity. Only one out

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of thousands is the true Saint who knows the hidden and is a man of vision.

ہر کہ بیند باعیان آن غیب نیست
ظاہر و باطن یکی شد غیب نیست

Explanation: Nothing remains concealed from the one who beholds Allah evidently, as the hidden and manifest become equal for him.

Scholar's focus is upon studying and accomplishing knowledge. Likewise, Fakirs are always focused upon Divine presence and closeness and are eternally present in the Mohammadan Assembly. Some are perpetually present in the Mohammadan Assembly but do not know it while some know it. Some converse with the Prophet, some are at the station of Divine majesty, some at Divine beauty while some at the station of marvelousness.

I have given this book a form of exhibitor of Exact Divinity. Whoever found its essence and got blessed with Divine vision, became a Mystic and eventually exalted to the Divine union. One who does not gain beneficence from this book neither elevates spiritually, is surely dead hearted, hypocrite and immodest. Only Allah! Everything other than Allah is lust. For me only the everlasting knowledge of Allah is enough.

The book *Nur-ul-Huda* which is like a curriculum of gnosis and Divine vision ends here.

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نورالہدیٰ کلاں

(فارسی متن)

Nur-ul-Huda Kalan

(Persian Text)

نورالہدیٰ کلاں

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

اَللّٰہُ لَآ اِلٰہَ اِلَّا ھُوَ ۚ اَلۡحَیُّ الۡقَیُّوۡمُ o تُعِزُّ مَنۡ تَشَآءُ وَتُذِلُّ مَنۡ تَشَآءُ ؕ بِیَدِکَ الۡخَیۡرُ ؕ اِنَّکَ عَلٰی کُلِّ شَیۡءٍ قَدِیۡرٌ o

درود نامحدود دم بدم ساعت بساعت کہ بشر عبادت فیض فضل الغنایت لاشکایت باشکر بغایت کہ سرمایہ ہدایت از طریق بحق رفیق توفیق ۔قولہ تعالیٰ وَمَا تَوۡفِیۡقِیۡۤ اِلَّا بِاللّٰہِ o ولسان طی آیات قرآن مردہ قلب راکندحیّ ،ہردم ختم تحقیق نصیب اہل صدیق ،ہزاران ہزاراز حد بیشمار صاحب الشرف نعت اولَوۡلَاکَ لَمَا خَلَقۡتُ الۡاَفۡلَاکَ ابوالقاسم محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَاَھۡلِ بَیۡتِہٖ اجمعین۔ بعدہٗ میگوید صاحبِ نطق تصرف کل کہ مرتبہ محک طالبی ومرشدی ،پیری ومریدی ،استاذی وشاگردی جمعیت نخست بعلم کیمیا اکسیر تصرف توفیق است کہ طالب را طریق بی تصرف توفیق از اللہ باز دارد تحقیق ۔لیکن این جملہ تصرف است چنانچہ تصرف اسم اعظم وتصرف سنگ پارس و تصرف علم تکثیر وتصرف علم اکسیر وتصرف علم روشن ضمیر وتصرف علم قرآن تفسیر وتصرف علم قرب معرفت حضور ربانی وعلم کشف القبور روحانی وعلم تصرف بعین عیانی وتصرف بہر طرف کہ توجہ کند بحضور برسد۔ این جملہ تصرفات علم علوم میکشاید از حاضرات اسم اَللّٰہُ ذات حیّ قیوم ،میکند معلوم روز اول طالب رامرشد از لوح محفوظ مطالعۂ علم ظہور ومطالعہ از علم حضور بعلم تعلیم کند۔ بعد از ان طالب لائق تلقین وارشاد شود۔

بیت

بے حضوری ہر طریقت راہزن　　با حضوری طالبا حق در امن

راست گوید مصنف تصنیف قادری سروری فقیر باھو فنافی ھو ولد بازید عرف اعوان ساکن قلعہ شور حَرَّسَھَا اللّٰہُ تَعَالٰی

مِنَ الْفِتَنِ وَالْجَوْرِ این کتاب رانورالہدیٰ نام نہادہ وعین نما خطاب دادہ شد۔ بیت

طالبا ذکرش مگو فکرش مجو ذکر و فکر و وسوسہ از دل بشو

باید دانست چون باتصوراسم اللہ ذات دروجود طالب درآید مشاہدہ عین نما جوینده میشود۔

ابیات:

ذکر با عین است فکرش با وصال کی بود این ذاکران وہم از خیال

طالبا از من طلب حق معرفت تا شوی ثانی خضرؑ عیسیٰؑ صفت

از شہ رگ نزدیک بنمایم ترا نَحْنُ اَقْرَبُ خود بفرموده خدا

ہر کہ این جائی لقائے حق ندید ہمچو حیوان بر زمین کاہ میچرید

قولہ تعالیٰ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ۔

ابیات:

سرِّ پنہان را کنم من زان ظہور از برائی طالبان راہبر حضور

طالبا از من طلب وحدت لقا تا شوی لائق حضوری مصطفیٰؐ

قولہ تعالیٰ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى۔

بیت:

طالبا از من طلب کن گنج کرم در وجود تو نہ ماند ہیچ غم

ہرکہ این کتاب راباخلاص بایقین وباعتقاد خاص شب وروز درمطالعہ آوردہ میخواند، واقف اسرار گردد۔ آنرا احتیاج تعلیم متقین مرشد ظاہر نماند۔ این کتاب وسیلہ رساندہ معرفت اِلَّا اللہ خداومشرف حضوری بخشندہ مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم ووسیلہ خلق راراہنما، باطن صفا۔ لیکن طالب باید باہل مطالعہ صادق الارادت باادب باحیا۔ این کتاب است کہ اگراز مطالعہ این کتاب گنج تصرف معرفت قرب اللہ حضوری نیافت وصال و ہرکہ مطالعہ از این کتاب تصرف گنج ظاہر حکمت، علم اکسیر کیمیا، سیم و زر، نقد وجنس نیافت مال، ہلاکت فقر و فاقہ رنج گوناگون کشال و پریشانی وبال او و بی جمعیت احوال او و مفلسی حال سوال او برگردن زوال وبال او۔ وبی نصیبان رانصیب رسانیدن چہ طوراست؟ ہرکہ برین سخن اعتقاد نکند انسان نباشد، احمق گاؤ ستوراست۔

در فضیلت کلمہ طیب

بشنو! اگر عالمی باشعور واگر فقیر عارفی باحضور جملہ نصیب قسمت ومراتب حِکمت وگنج خزائن علم طلسمات درکلمہ طیب است و

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کلید نصیب کلمہ طیب است وخواندۂ کلمہ طیب ہیچکس بی نصیب نباشد ونخواہد بود مگر کافر یہود کہ بی خبر است از معرفت اللہ معبود۔ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ صلی اللہ علیہ وآلہ وسلم۔ ہر کہ کلمہ طیب را از کنہ کن وسبق از زبان مبارک محمدی صلی اللہ علیہ وآلہ وسلم سخن بدین ترتیب خاصیت کلمہ طیب را میداند و بامطالعہ لوح ضمیر بی زبان و از لوح محفوظ میخواند آنچہ گنج خزائن اللہ جملگی تصرف فِی الدُّنْیَا وَالْاٰخِرَۃ از و ہیچ مخفی و پوشیدہ نماند۔ در وجود کسی کہ کلمہ طیب نفع دہد و تاثیر کند و مثل دریا بہر رگ روان شود و ہر موئی را از سر تا قدم کلمہ طیب ورد بود و ا پیچنین سکونت قرار گیرد و روح فرحت یابد و قلب زندہ گردد و اوصاف ذمیمہ از وجود برخیزد و نفس مطمئن بمیرد۔

بدانکہ کلمہ طیب خواندن راہ بارسم رسوم دیگر است و کلمہ طیب خواندن از قرب اللہ حضوری قیوم منصب مراتب دیگر است۔ قال علیہ السلام قَائِلُوْنَ لَآ اِلٰہَ اِلَّا اللّٰہُ کَثِیْرًا وَّ مُخْلِصُوْنَ قَلِیْلًا۔ پس مرشد کامل آنست کہ طالب صادق را ہر مراتب قسمت و ہر منصب نصیب و ہر تصرف کیمیا گنج حکمت از کلمہ طیب بکشاید و از ہر یک حروف کلمہ طیب می نماید۔ پس معلوم شد کہ از مرشد مرد تلقین گرفتن بہ و مرشد نامرد زن سیرت را سہ طلاق بدہ۔ مرشد کامل مرد و مرشد ناقص نامرد از کدام مرتبہ معلوم شود؟ مرشد کامل یکبارگی بمشق وجود یہ اسم اللّٰہُ ذات طالب را بتوجہ حضور برد و مرشد ناقص نامرد امروز و فردا وعدہ کند۔ قال علیہ السلام اَلْکَرِیْمُ اِذَا وَعَدَ وَفٰی۔ ہر کہ صادق طالب کلمہ طیب را بتصور توجہ آرد کہ با توفیق است و تصرف تفکر ببرد کلمہ طیب را از حاضرات تحقیق است۔ ہر کہ شک آرد بیشک از قوم مردہ، دل مردود، اہل زندیق است۔ بر طالب فرض عین است آنچہ مرشد میفرماید از امر مرشد طالب خلاف نکند و پیش مرشد ردّ جواب دم نزند۔ و مرشد را نیز فرض عین است آنچہ طالب از مرشد طلب کند مرشد طالب را از ہر مطلب بہرہ ور سازد۔ اگر مرشد بی توفیق است راہزن طالبان ثانی شیطان تحقیق است کہ عمر طالب برباد رود۔ و اگر طالب نامرد است حجاب او دنیا سیم و زر زرد است کہ مرشد از طالب بتصرف مال امتحان کند و طالب از مرشد بازگشت خورد۔ ا پیچنین طالب شیاطین در قید نفس لعین، بی یقین مثل جاسوس وسوسہ بود۔ ہرگز بمقام منزل نرسد۔

مرشد از طالب چہ چیز طلب کند؟ نقد عزیز جان۔ طالبی کہ براہِ مولیٰ سر ندہد محروم نامراد از معرفت لامکان۔ طالب مرد آنست کہ جان براہِ مولیٰ بدہد و دم نزند۔ این چنین طالب روشن ضمیر باشعور لائق حضور۔

باید دانست کہ مرتبہ طالبی و مرتبہ مرشدی چیست؟ طالب و مرشد ہر دو مثل مدعی و مدعا علیہ۔ این معاملات بجز حضوری، معرفت، قرب، قدرت قاضی اللہ و شریعت، مدخل شدن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تفحص حق و باطل نفس و روح را مشخص نمیشود دو می باید دو گواہ۔ یکی علم اقرار دوم علم تصدیق۔ گواہی دہندہ ہر دو علم از قدرت اللہ۔ پس معلوم شد کہ در نظر مرشد کامل طالب عالم و جاہل برابر کہ مرشد عالم باللہ را علم ظاہر و باطن و علم حیّ وقیّوم و علم رسم رسوم ہر دو علم با اختیار او باشد۔ و در نظر مرشد کامل طالب اہل نصیب و بی نصیب برابر است کہ طالب بی نصیب را در مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم

حبیب بحضور میبر د واز حضوری محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بی نصیب رانصیب میشود۔ بشرط آنکہ مشرف مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم محک است۔ صادق رامرتبۂ صادق معرفت دیدار وکاذب بمرتبۂ کاذب دنیا چیفہ مردار۔ چنانچہ صادق رامرتبۂ جمالیت مشاہدہ حضوراست وکاذب رامرتبۂ جلالیت باانادرکشف وکرامات مغروراست۔ اگر مرشد کامل صاحبِ نظر طالب راازشہرگ نزدیک نورو پرتواز آفتابِ توحید معرفت روشنی می نماید، طالب کورا خوش نیاید۔ و اگر مرشد بی معرفت کوراست طالب او دوام بی جمعیت بوظائف خوردہ رجعت درشر وشوراست۔ مرشد کامل طالب صادق راازخاتمہ شر بگذراندوعاقبت خاتمہ بالخیر برساند۔ مرشد کامل طالب صادق راازسہ علم سبق دہد۔ علم الف راازاسم اَللّٰہُ الفت طی کند واز علم سلف راعلم سلف تحقیق شود واز علم خلف علم خلف با توفیق۔ ہرطریق رابداندونشان گرداند۔ بعد ازان وجود میشودنوردوام درمشاہدہ باقرب اللہ حضور۔ ومرتبہ ازان روز الست بداندوبزبان روحی درصف انبیاواولیااللہ قَالُوْا بَلٰی بخواند۔ این راسلمان حقیقی گویند۔ روز اول طالب ازتلقین مرشد بمرتبۂ مسلمانی نرسدودرصف ازل منصب ارواح خود راتحقیق نکند مرشداو چہ طوراست کہ طالب ستوراست۔ مرتبہ مرشدی وطالبی نہ آسان کاراست۔ در پیری و مریدی عظیم سرّ اسرارمشاہدۂ حضوری پروردگاراست۔ بدانکہ اگرعاقلی انسانی ببین مشاہدۂ حضوری ازقرب اللہ باچشم عیان، بیک مدنظرتماشاہر دو جہان۔ ای طالب عالم باللہ وای طالب عارف ولی اللہ اول ازمرشد طلب علم کن کہ بیعلم نتوان خدارا شناخت۔ چنانچہ علم توحید عنایت وعلم معرفت ہدایت وعلم ولایت وعلم ہدایت وعلم غنایت۔ مرشد کامل طالب صادق رامجموعہ علم بتوجہ نظرسبق میدہدوطالب عالم فاضل دریکساعت صاحب تحصیل میشود۔ بعدازان علم معرفت، قرب اللہ نورحضورومشاہدہ حضورومحبت حضورو طلب حضورو لاہوت لامکان حضوروعلم توفیق تحقیق حضور، ذکرفکرالہام مذکور حضورمعراج مجلس محمد صلی اللہ علیہ وآلہ وسلم حضور۔ ہرکہ رااین جملہ حضوروازقوتِ علم نوراز سرتاقدم وجود میشودنور۔ ازعلم نورو عالم حضوریکبارکہ بی زبان وبیان باعیان اسم اَللّٰہُ می خواندتمام عمرآزااحتیاج ریاضت ومجاہدہ نماند۔

اول مرشد کامل ازین جملہ علم حضوری تعلیم کند۔ بعدازان طالب لائق ارشادشود کہ طالب براہ غلط وغضب نرود وغالب الاولیابود۔ کامل آنست کہ علم مجاہدہ راوعلم مشاہدہ بکشایدوعلم ریاضت رادرعلم رازنمایند۔ علم مجاہدہ وعلم ریاضت درعلم مشاہدہ ودرعلم رازخودزخودہمچنان درآید چنانچہ نمک درطعام واخگر درآتش چنانچہ شیر درآب وزر در بوتہ ودم درروح و جان۔ ہرکہ معرفت اللہ بتوحید قرب اللہ وجمعیت مراتب فنافی اللہ تمامیت ہدایت یافت ازعلم نورحضور یافت وعلم راوسیلہ پیشوائی رفیق راہبر باتوفیق خود ساخت۔ ہیچ جاہل وکافر واہل بدعت خلاف شرع محمد صلی اللہ علیہ وآلہ وسلم نتوان خدارا شناخت۔ بیت

علم باطن ہمچو مسکہ علم ظاہر ہمچو شیر کے بود بے شیر مسکہ کے بود بے پیر پیر

ہرکہ طالب طلب از پیر مرشد طلب اللہ کند اسعد سعید لائق توحید۔ بمرتبہ سلطان بایزیدؒ رسد۔ ہرکہ بی مرشد و پیر بود طالب مرید

شیطان میشود ۔مرشد کامل راچہ نشان است؟ کامل مرشد بانظر اسم اَللّٰہُ ذات طالب صادق را ہفت اندام از سر تا قدم تمام وجود نور شود بتوجہ اسم اَللّٰہُ ذات طالب اللہ را در مشاہدہ حضور برد ۔از مرشدی کہ طالب اللہ را روز اول مرتبہ حضوری مشاہدہ نصیب نبود آن مرشد ناقص است نالائق واز وارشاد روان نشود ۔وحضوری مشاہدہ بسیار طریق است ۔حضوری مشاہدہ ذکر وفکر دیگر است وحضوری مشاہدہ الہام از قرب اللہ آورد برد پیغام دیگر است وحضوری مشاہدہ نفس فنا مشرف لقا فنا فی اللہ باخداد یگر است ومشاہدہ حضوری مجلس حضرت محمد مصطفی صلی اللہ علیہ وآلہ وسلم دیگر است ۔فقیر کامل این جملہ علم حضوری مشاہدات در یکساعت تحقیقات از حاضرات اسم اَللّٰہُ ذات طالب را میکشاید و مینماید ۔ہر علم قرآن وحدیث وآیات را عزت وشرف از اسم اَللّٰہُ ذات است ۔ہر کہ مرتبۂ انبیاو اولیاوغوث وقطب ودرویش فقر ایافت از اسم اَللّٰہُ یافت ۔

فرد:

جسم را پنہاں بکن در اسم ذات تا شوی عارف خدا دائم حیات

این جملہ مراتب کل وجز حاصل کردن وواصل شدن مشق مرقوم باتفکر وجودیہ اسم اَللّٰہُ ذات میگردد مکشوف ۔بعد ازان در وجود طالب اللہ تجلی پیدا شود از ہر یک حروف اسم اَللّٰہُ ذات وطالب برسد یکبارگی ۔بمرتبۂ معروف کرخیؒ غنی بود و لایحتاج شود ومراتب غنایت اکسیر کیمیا فقیر عامل کیمیا گر ومراتب ہدایت اکسیر کیمیا نظر ولی اللہ صاحب بحر وبر ۔مرشد کامل طالب صادق راا این ہر دو علم در یکساعت نصیب کند ۔بشنو! طالب دو قسم است ،اول طالب مثل بچہ شہباز کہ در طلب دیدار کہ قوت او دیدار است ومرشد کامل دیدار بخش راگویند ۔دویم طالب مثل بچہ غلیواز کہ در طلب مردار کہ قوت او جیفہ مردار است ومرشد ناقص مردار بخش راگویند ۔بدانکہ آدمی راعزت وشرف ،قرب ،حضوری ،جمعیت ،معرفت ولقا کہ حاصل شدنیہ برکت نفس ۔ہر کہ نفس راگلہ کند نامرد کہ نفس عارفان مطمئنہ نوراست وعارف فقیر دوام مشرف دیدار بحضور است ۔نفس چہار قسم است ۔کافر را نفس کافر ،منافق را نفس منافق ،مومن را نفس مومن ،مسلمان را نفس مسلمان است ۔قولہ تعالیٰ لَا یُکَلِّفُ اللّٰہُ نَفْسًا اِلَّا وُسْعَھَا ۔نفس نافرمان راد رفرمان آوردن از قرب اللہ دیدار است ۔این نفس چون مشرف میشود یکبار بدیدار پروردگار بعد ۃتمام عمر از لذت زینت دنیا واز لذت زینت عقبیٰ بہشت حور وقصور میشود بیزار وبی اختیار میخواند ہزار بار استغفار ۔

ابیات:

بہ ز ہر لذت بود لذت لقا	لذتی دنیا چہ باشد بی بقا
لذتی دیدار بہ دیدار بہ	ہر کہ از دیدار ترسد من بدہ
روئی خود آوردہ ام با روئی تو	صد ہزاران شکر بینم رو برو
ہر کہ می بیند بود آن لازوال	شد معرفت توحید آنرا حق وصال

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ہر کہ طریق توفیق باطنی وقرب معرفت حضوری انوار دیدار اللہ میداند ہر آنکس طالبان را در یکدم و بر یک قدم بقرب معرفت حضوریٔ انوار مشرف دیدار اللہ میرساند بشرط آنکہ برتن لباس شریعت پیوشد وشب و روز در شریعت بکوشد اگرچہ لقمۂ طعام انواع گوناں گون چرب خورد و آب شہد شیرین بنوشد ولباس پارچہ نفیس اطلس زرین زربفت بپوشد۔ این است مراتب لباس بیگانہ و دل بحق یگانہ۔ وگاہی گردد مثل مفلس تمام و بر ہر در دریوزہ گدائے دوام۔ این است مراتب فقیر عارف ای احمق خام۔ بیت:

نفس را رسوا کنم بہر از خدا بر ہر دری قدمی زنم بہر از خدا

ہر ملک از مشرق تا مغرب تا قیامت سلامت ماند از آفات بہ برکت قدم فقر است۔ بنا بر آن حق فقر را ہمہ کس خلق اللہ کہتر و مہتر ہر کہ باشد خدمت ایشان کند۔ مرشد یکہ بی معرفت و بی باطن و بی توفیق است راہزن طالبان ثانی شیطان تحقیق است۔ نہ ہر وجود انسان لائق قرب اللہ حضوری وصال است و نہ در ہر سنگ بیش بہا سرخ لعل است و نہ بر ہر زبان قرآن احادیث تفسیر با تاثیر قال است و نہ آزمائش از برائے کیمیا ہر نہال است و نہ ہر فقیر صاحب سخن مشاہدہ عین بین احوال است و نہ ہمہ کس راجثہ ابوجہل جہال و نہ ہر درویش صاحب ولایت نظر و نہ ہمہ کس لائق صحبت حضرت خضرؑ۔ از ہزار کس باشد کہ صاحب تصرف سیم وزر، نہ ہر سر لائق بادشاہی است و نہ در ہر دل گنج اسرار الٰہی است و نہ ہر یکی را مراتب فقیر است و نہ ہمہ کس بر نفس امیر است و نہ ہر دل روشن ضمیر است۔

بشنو! آن کدام از علم راہ است کہ عرش بہ تحت اقدام فرش بود و طالب اللہ در لاھوت ساکن شود و مشاہدۂ نظر بر لامکان باعیان کند؟ روز اول این دولت عظمیٰ و مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم و مرتبہ فنافی اللہ بالبقا غرق فی الانوار توحید و دیدار پروردگار رسد از اسم اَللّٰہُ ذات مشق وجودیہ۔ مراتب عاشق، معشوق، عارف معبود، قاتل نفس یہود، کاتب مرقوم اجسام الکتاب، کاتب بی حجاب اللہ شب و روز جان کباب۔ ہر کہ بامطالعہ این عین العلم حیّ قیوم میخواند آنچہ علم رسم رسوم است ہمہ را فراموش و نسیان گرداند و ہر دو جہانرا از دست بیفشاند۔ عین بیند و از علم عین عین گوید۔ عین باعین شود و عین جوید۔ ہر کہ عین یافت علم عین را بعین رفیق وسیلہ پیشوا خود ساخت۔ این است مراتب توفیق، قولہ تعالیٰ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ۔ توفیق یک نوریست از قدرت اللہ۔ این از قرب اللہ توفیق کہ در وجود میکند تحقیق۔ از تقویت توفیق اندرون صورت نفس وصورت قلب وصورت روح وصورت سرّ ہر چہار صورت باہل توفیق ہم سخن شوند۔ بعد از ان اہل توفیق حق را بر دارد و جملہ باطل را بگذارد۔ ہر کہ باین مراتب برسد آن را طی الفقر وحی الوجود صاحب معرفت یُحْیٖ وَیُمِیْتُ خواند کہ آنرا ممات وحیات یکی، خواب و بیداری یکی، مستی و ہوشیاری یکی، گرسنگی و سیری یکی، خواندہ و ناخواندہ یکی، مجاہدہ و مشاہدہ یکی، قال و سکوت یکی و خاک و سیم و زر در نظر او یکی است۔ بیت:

چنان غرق گشتم بدریائے وحدت کہ ازل و ابد را خبر ہم ندارم

بدانکہ ہمیشہ صحبت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم باید دانست در مشاہدۂ معرفت توحید ایز دمتعال بمدنظر اللہ منظور و در مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور مقصود است و ہر مراتب سوائے ازین دوری مردود است۔ واین مراتبین جانبین رَضِیَ اللّٰہُ عَنْھُمْ وَرَضُوْا عَنْہُ ۝ یُحِبُّھُمْ وَیُحِبُّوْنَہٗ خاصہ نور حضور در لامکان است۔ چون عارف باللہ فقیر در لامکان در آید کونین بمقدار پر پشہ می نماید۔ پس معلوم شد کہ در سلک سلوک آفات قبض و بسط سکر و صحو ہمہ سلب است و قرب اللہ از جدائی نفس و روح و قلب است۔ فقیر را چہ درکار است ملک سلوک راہ کہ روز اول طالب را نصیب کند مشاہدۂ حضوری اللہ۔ پس معلوم شد کہ ہر آوا الہام و حجاب پیغام است کہ از حضوری معرفت ناتمام است۔ مگر قادری کہ ہر دو جہان جن و انس فرشتہ و رقیب او مثل غلام، کافر و منافق و غافل را اعلام۔

شرح دعوت

دعوت دم نوش، دعوتِ سیم و زر فروش، دعوت از خون ترک جان و ترک حیوانات ریاضت کوش، دعوت صلاح پوش، دعوت بدل جوش و دعوت در تمام عالم کل مخلوقات در تہلکہ در آید بخروش۔ از ہمہ دعوت ہا دعوت غالب دم نوش است۔ اگر تمام عالم را دم در یک دم بگیرد اللہ شاہد حال است کہ تمام عالم در یک دم بمیرد یو باو مرگ مفاجات۔ اینچنین اہل دعوت را عامل کامل قاتل قتال، صاحب قرب مست حال۔ لسان الفقر السیف باقرب اللہ وصال و صاحب حکم بست کشاد بمشاہدۂ عین جمال چنانچہ و باو مرگ مفاجات از دعوت دم نوش۔ و یا رجعت دعوت بدنیا درم فروش کج احوال از آنست اہل دعوت خام خیال۔ دعوتی کہ بی حکم از خدا و بی اجازت از حضرت محمد صلی اللہ علیہ وآلہٖ وسلم میخواند محروم کہ مہمات بسر انجام رساند۔ بدانکہ مجلس با جمیع ارواح انبیا و اولیا اللہ ہر دوام۔ چون مرشد کامل این ہر یک مراتب را بانظر توجہ توفیق کہ مطلق توفیق است از حاضرات اسم اَللّٰہُ ذات مینماید کہ از قرب حق محض تحقیق است و یا آنکہ باتصرف بگشاید و باتفکر عینہٖ بعین می نماید و یا آنکہ از آیات تفسیر قرآن و احادیث تحقیقات از اسم اَللّٰہُ ذات عظیم متبرکہ باسم اعظم درجات و ازکنہٖ کلمہ طیبات کہ نصیب روان گردد لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ می نماید و یا آنکہ ازین حاضرات مجمل طی طبقات از ذات تا صفات از نور تا حضور از قبور تا امور از عرش تا فرش از لوح تا قلم از ماہ تا ماہی۔ این جملہ مراتب بُعد بعید از معرفت علم توحید۔ اصل خاصہ راہ باقرب اللہ تصور و تصرف و توجہ و تفکر و از عیان و بیان از قال و وصال از ترک و توکل و از تجرید و تفرید۔ ہر کہ این راہ نداند از مراتب حاضر ناظر نگاہ ندارد و از دلیل آگاہ نداند ہر آنکس احمق است کہ نام خود را پیر مرشد خواند و طالبان و مریدان را خراب گرداند روز قیامت شرمندہ روسیاہ۔ ازین ہیچ در دنیا و آخرت نباشد کبیرہ گناہ۔

دعوت منصب اعلیٰ حاصل کردن از رخصت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم و بقرب حق تعالیٰ۔ دعوت مرتبہ و

نتیجہ اولیا۔ ترتیب وخاصیت دعوت راچہ داند احمق سرہوا؟ دعوت روان نگردد ونفع ندہد بغیر استاد مرشد کامل عامل اہل پختہ وجود دعوت رادعوت بتمام ہر مطالب رساند وناقص خام رادعوت خانہ خراب گرداند۔ درعمل دعوت کامل عامل آنست ہر منصب ومراتب دینی ودنیوی ازوطلب کند دریک ہفتہ ویاروز پنج بخش گنج برسائل عطا کند خواہ منصب بادشاہی ظل اللہ باشد خواہ معرفت ولی اللہ باشد خواہ منصب دوازدہ ہزاری باشد صاحب صوبہ۔ وہر قدر بقدر طالب را بمطالب رساند یاازطمع زرمال ویاازشکستگی او پریشان احوال اہل سوال۔ قولہ تعالیٰ وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ O وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قولہ تعالیٰ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ۔

فرد:

دعوتی حاضر بخوانم با خدا فرشتہ ہا بی خبر باشد جہوا

دعوت خواندن بسیار طریق است۔ مراتب قوت باید با توفیق جواب باصواب از اللہ حاصل کردن تحقیق۔ دعوت خواندن عدو میگردد چشم کور ویا بادم دعوت دم عدو راچنان جان قبض کردہ شود کہ دریک دم برسد در قبر لحد گور ویا آنکہ دعوت چنان خواندکہ عدو در قید شود ویا تمام عمر مجنون ودیوانہ بماند ویا دعوت چنان خواندکہ عدو را ہفت اندام شود خشک ہرگز بہ نشود وسلامت نماند ودعوت چنان خواندکہ عدو بی قرار وبی جمعیت یکساعت آرام نگیرد تا آنکہ نمیرد۔ کامل آنست کہ اول بر نفس وبرخود امتحان وآزمائش کند بعد ازان برتمام غالب شود۔

باید دانست عنایت توفیق وقوت تصرف تحقیق پشتی است چنانچہ کشتی راپشتی از آب۔ بغیر از دریائے پشتی از آب کشتی خراب۔ ہمچنان ولی اللہ راپشتی ازتصرف دنیا سیراب۔ حدیث عَذَابُ الْجُوْعِ اَشَدُّ مِنْ عَذَابِ الْقَبْرِ قولہ تعالیٰ وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ط اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ قال علیہ الصلوٰۃ والسلام طَلَبُ الرِّزْقِ اَشَدُّ مِنْ طَلَبِ اَجَلٍ قولہ تعالیٰ وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا۔ بیت:

فرزند بندہ ایست خدا را غمش مخور تو کیستی کہ بہ ز خدا بندہ پروری

پس رزق دوقسم است یکی رزق مملوک، دوم رزق مرزوق۔ پس بسیار دنیا مال جمع کردن از برائی جمعیت نفس و اعتبار خلق کہ اولۂ عنایت وبعدۂ ہدایت۔ اول بدل سلیم کن وآنگاہ بحق تسلیم کن تا ترا حاصل شود مراتب قرب اللہ از کنۂ کن۔ عاقلاں رابس بود ایں یک سخن۔ انسان کامل بحق شامل راکہ دروجود نہ چوں ماند نہ چرا۔

شرح فقر

فقر کراگویند وفقر چہ صورت دارد واز فقر چہ چیز حاصل میشود؟ فقیر از کدام مرتبہ واصل می بود وفقیر را از کدام احوال شناختہ و

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آراستہ تحقیق کند؟ بشنو! ابتدائے فقر مشق وجودیہ از تصور اسم اَللّٰہُ ذات ہفت اندام از سر تا قدم وصورت نوری گردد تمام پاک چنانچہ پاک طفل از شکم مادر می زاید۔ از برکت پاکی مشق وجودیہ اسم اَللّٰہُ ذات بحضور مدخل مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم میشود ومعصوم صفت طفل فقیر را از کرم ولطف وشفقت ومرحمت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم باندرون اہل بیت ام المومنین شفیع المذنبین بحضور حضرت بی بی فاطمہ رضی اللہ عنہا وحضرت بی بی عائشہ صدیقہ رضی اللہ تعالیٰ عنہا وحضرت بی بی خدیجۃ الکبریٰ رضی اللہ تعالیٰ عنہا برد۔ ہر یک او را فرزند خوانند وشیر مید ہند وشیر خوار اہل بیت شود ونام اوغلام فرزند حضوری وخطاب فرزند نوری یابد باطن بطفل صورت سر نور حضور ودوام وظاہر ہم سخن بحشہ اربعہ عناصر بمردم خاص وعام۔ این است مراتب فقر تمام۔ از فقیر طالب روز اول بمرتبۂ تمامیت فقر رسد۔ خطاب کسی را کہ از زبان مبارک حضرت محمد مصطفیٰ رسول اللہ صلی اللہ علیہ وآلہٖ وسلم فقیر نام اوگدا بہ از بادشاہی کہ بر کونین امیر۔ اگر چہ نام اوگدا است غنی بقرب خدا است۔ ہر کہ باین مراتب نرسد دروغی است کہ دعویٰ فقر کند۔ مرتبۂ فقر در طریقہ قادری است۔ دیگر خانوادہ را قدرت نیست کہ دم بفقر زند۔

ابیات:

ہر مقامی زیر پائش ہر دوام	معرفت توحید این است شد تمام
کل و جز در قید من من با خدا	ہر کہ از خود گشت فانی با لقا
پدر من آدمؑ ز امت مصطفیؐ	چون نہ باشد قرب مارا با خدا

شرح مراتب مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا

چون وقت جان کندن حضرت عزرائیلؑ در وجود از سر تا قدم ہفت اندام حیاتی روح را چنان بجنباند چنانچہ جمع کردہ میشود مسکہ از دوغ جدا، ہم چنان جان روح آدمی را در سر دماغ استخوان الابیض مجموعہ گردد۔ مقام استخوان الابیض فراخ وسیع از زمین وآسمان۔ در آن مقام روحانی را فرشتہ استادہ کند وسہ صد ہفتاد جواب وسوال در مقام استخوان الابیض بپرسند وبعد از ان مردہ را غسال غسل دہد ونماز جنازہ خواند۔ تا بر سیدن قبر سہ صد وہفتاد جواب وسوال از میت فرشتہ ہا میپرسند۔ بعد از اں در قبر لحد در آید، از جواب سوال منکر نکیر خلاص شود۔ بعدہٗ یک فرشتہ رمان نام میت را در قبر باز بنشاند۔ انگشت خود قلم کند ودہان دوات وتف سیاہی وکفن کاغذ وآنچہ اعمال نامہ دفاتر نیک وبد است بدست خود نوشتہ مثل تعویذ در گلو انداختہ، آں نیز فرشتہ غائب شود۔ اگر روح صالح است بمقام علیین رود واگر طالح است بمقام سجین۔ بعد از سہ روز باز روح در قبر در آید وجثہ خود را می بیند کہ کرمہا میخورند وگندہ بد بوئی شدہ۔ روح در گریہ در آید وآہ افسوس کند وغم ہزار واندوہ بیشمار کہ ای جثہ دولت پرورد ہ ما تر ابایں ہلاکت وگندگی می بینم۔ تا دوازدہ سال روح ہمیشہ مثل بیمار

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پرسد و در قبر نزد یک جثہ آورد بر دکند۔ سہ کس را جثہ سلامت فی امان اللہ بماند چنانچہ حیات، یکی علما عامل دوم فقیر کامل، سیوم شہید مکمل اکمل چنانچہ شہیدا کبر کہ بعد از ممات ہم سخن می شوند بمردم حیات۔ مرشد کامل از حاضرات اسم اَللّٰہُ ذات آنچہ بالامرقوم تحریر یافت اینچنین مراتب ممات طالب اللہ را در حیات، در خواب یا در مراقبہ یا باعیان یا بادلیل آگاہ یا نظر ونگاہ از اسم اَللّٰہُ ذات بکشاید ومشاہدہ ممات مینماید در دنیا بعینہٖ عین۔ بعد از ان طالب دیدار از دنیا و اہل دنیا دل سرد گردد۔

ابیات:

گر بہ بینی حال احوال از قبر میشود مکشوف زیر و با زبر

بعد ازاں عبرت خوری با غم تمام دل سلیم و گشت واضح ہر مقام

ابتدائی ذکر در طریقہ سروری قادری ہر طالب کہ بمیرد بعد از ممات قلب در جنبش در آید و بآواز بلند زبان کشاید اَللّٰہُ اَللّٰہُ اَللّٰہُ فریاد بر آید و نعرہ زند۔ اینچنین ذاکر نہ خبر از فرشتہ دارد و نہ خبر از لحد قبر۔ در خلوت قبر زیر زمین فی امان اللہ غرق در مقام فنافی اللہ۔ روز قیامت زود بر آید و بلا حساب و لاعذاب در بہشت در آید چنانچہ مشرف دیدار خود را بحق حاضر رساند کہ حور وقصور در بہشت ہرگز یاد نماند۔ اینچنین طریقہ قادری سروری را ممات وحیات یکی۔ بدانکہ ہر آنکس کہ در طلب محبت اللہ تمام ہر روز دائماً دنیا و اہل دنیا در طلب ومحبت او دوام در قید حکم مثل غلام۔ بیت:

جز خدا دیگر نہ بینم با چشم گر کسی بر من کند ظلم و ستم

بشنوا کسی کہ روشن ضمیر برسد بمرتبۂ معرفت فقر ہدایت فقیر بمدنظر رحمت اللہ منظور و دوام در مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور اشرف البشر ولد حضرت آدم علیہ السلام باشد۔ قولہ تعالیٰ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ و برگزیدہ از امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم باشد در معرفت وعلما عالم باللہ عارف ولی اللہ۔ حدیث اَلْعُلَمَآءُ اُمَّتِيْ كَاَنْبِيَآءِ بَنِيْٓ اِسْرَآئِيْلَ قال علیہ السلام اَلْوَلَايَةُ اَفْضَلُ مِنَ النُّبُوَّةِ۔ این چنین صاحب تصرف و باتصور اسم اَللّٰہُ ذات از قوت اسم اَللّٰہُ ذات ہر صبح وشام غرق فنافی اللہ در مشاہدہ مشرف دیدار پروردگار نفس مردہ فنا و روح بقا لذت یابندہ حلاوتِ لقا۔ برین مراتب غیب مبر عیب کہ کبیرہ گناہ عیب است کہ این بخش ہدایت اللہ لاریب است از ان روز الست۔ تا قیامت از یک دیگر فقیران قائم مقام اہل محبت است کہ در فنافی اللہ حاصل کردہ اند معرفت لقا۔ ہر کہ اعتبار نیارد از ان قوم مردہ دل احمق بی حیا کہ ایشان را قالب مثل قبر است وقلب مثل لحد کہ مرتبہ لاحد ولاعد وروح بستہ بارب العالمین احد۔ قولہ تعالیٰ اَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ پس چنان از ان حضوری اللہ اسم اَللّٰہُ ذات سبق خواند کہ مرتبۂ حیات وممات ہرگز یاد نہ ماند۔ ہر کرا اول مرتبہ معرفت مشرف لقا شود، بعد از ان آنرا نام خطاب اولیا بود۔ ابیات:

اولیا را قبر خلوت با خدا زندہ دل ہرگز نمیرد اولیا

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بعد مردن می شود جان پاک نور — غرق فی التوحید فی اللہ با حضور
خلق داند زیر خاکش در قبر — میشود دیدار اللہ سر بسر
طمع و حسد و حرص مردہ با ہوا — اولیا ہرگز نمیرد با لقا
فیض و فضلش یافتم من از الہ — دائماً ہم صحبتم با مصطفیؐ
ہر مقامی را بدیدم در حیات — وز ممانی یافتم مطلق نجات
ایں مراتب عارفاں را ابتدا — روز اول شد مشرف با لقا
با تصور اسم اَللّٰہُ یافتم — اسم اَللّٰہُ پیشوا خود ساختم
ہر کہ جسم در اسم پنہاں می نمود — معرفت دیدار اللہ یافت زود
کی روا دارد کہ دیدن رو خدا — می بہ بینم چون نماید مصطفیؐ
باھُو! بہر از خدا ایں راہ نما — سر بریدہ بی سری با ما بیا

المطلب آنکہ بارگرانی دیدن دیدار ربانی عارف روحانی از ہزار کس باشد کہ ماسوی اللہ از دل بتراشد۔ فرد:

طالبی دیدار با دیدار بر — جز خدا دیگر نہ بیند با نظر
ہر طرف بینم بیابم حق ز حق — با مطالعہ دائمی دل دم غرق

آری بر صاحب علم ضروری و فرض عین است کہ طلب تلقین کند از مرشد عالم علمِ حضوری آن صاحبِ وصال است و آنچہ در کونین میگذرد، او تماشابین واقف حال احوال است۔ فقیر اولیا اللہ را تجلی سخن تصنیف چہ درکار است کہ ہر سخن و تصنیف ایشان فقیران درویشان جواب باصواب از قرب اللہ پروردگار است۔ آری یقین است اگرچہ سخن تصنیف فقیر خام است و لے لذت شہد و مسکہ تمام است۔ شعر ا را کہ شعر پختہ از علم دانش باشعور است، بعید از قرب اللہ حضوری دور است۔ پس مجلس اہل شعور و اہل حضور راست نیاید چنانچہ مجلس مست و ہوشیار۔ ہر کہ مشرف دیدار است صاحب اختیار است۔

بشنو با گوش دل و اگر نہ شنوی روز قیامت شرمندہ روی، در ہژدہ ہزار عالم روسیاہ خجل، خود پسندی کفر است سخت۔ علم از برائی چیست؟ و عالم از برائی کیست؟ علم از برائی ہدایت است و عالم از برائی روایت است۔ ہدایت کرا گویند و روایت کرا خوانند؟ روایت بیر یا وسیلہ معرفت خدا و ہدایت از شرک کفر شیطانی و ہوائے نفسانی بیرون برکشد و بحضور مجلس محمدی صلی اللہ علیہ وآلہ وسلم می برد۔ پس ہر شی را گواہ است و ہر گواہ را ملت و مذہب راہ است۔ پس فقیر را کدام گواہ است؟ یکی معرفت دوم قرب حضوری مشاہدہ اللہ است۔

ابیات:

بی مرشدانرا مرشدم بہر از خدا — بی پیران را پیرم من از مصطفیؐ

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قادری کامل مرا باھوؒ خطاب — باھوؒ در ھو گم شود شد بی حجاب
پیر شد آنکس کہ بخشد پنج گنج — شد نصیبی طالبان در روز پنج
عالم و فاضل بود در قید من — ہم صحبتم با مصطفیٰؐ خوش انجمن
قادری را این مراتب از فضل — طلب کن از قادری نعم البدل
مرشدان را مرشدم من از حضور — شد وجودِ طالباں اسرارِ نور
کس نیابم طالب لائق لقا — خام طالب دشمن جان سر خطا

بشنو اے جان من! مرشدان وطالبان ہر دو را بس بود این یک سخن کہ بہ پہلوئے چپ تو مقام نفس است و بہ پہلوئے راست تو مقام شیطان است۔ پس بایں دشمنان جنگ تو واقع شدہ۔ کسی را کہ این چنین دشمن در ہر دو پہلو مثل زخم تیر یا درد خار است آزار خواب وخوشوقتی چہ در کار است؟ باہر دم باخبر باش کہ بلا فرصت موت را چہ اعتبار است؟ فقیر را می باید کہ بتصور اسم اَللّٰہُ ذات مشغول شود۔ از میان اسم اَللّٰہُ ذات پیدا میشود شعلہ تجلی انوار و در آن انوار غرق شود مشرف بدیدار کہ دیدہ ماند بہشت بہار و نہ دوزخ نار۔ ازین ہر دو گزشتم روئی خود آوردہ ام بدیدار پروردگار۔ اَلْاِیْمَانُ بَیْنَ الْخَوْفِ وَالرَّجَآءِ دیدار حق تعالیٰ یافتن و حاصل کردن و واصل شدن باللہ تعالیٰ لقا را از کدام علم و از کدام چیز است؟ آن علم مخصص فی اللہ مشاہدہ نور حضور قرب کہ بیرون از دانش عقل و تمیز است۔ ہر آن کس داند کہ علم معرفت سبق از اللہ میخواند کہ آن برادر جان من عزیز است۔ بیت:

نقش شد وسیلہ از برائی نقاش بین — نقش نقاشی یکی شد بالیقین

یقین از کجا حاصل میشود؟ از تصور اسم اَللّٰہُ ذات کہ باللہ حاضر کند۔ باید دانست اگر دانستہ وحدانیت در وجود تو اللہ تعالیٰ ہم چنان است چنانچہ مغز در پستہ۔ مرشد کامل در یک دم باخداوند تعالیٰ طالب اللہ را باللہ بحضور رساند و مشرف دیدار گرداند کہ در حیات و ممات ہیچ حال از خدائی تعالیٰ جدا نماند۔ مرشد ناقص درمیان یکشبا نروز بحضور اللہ رساند و مرشد ناقص تر درمیان یک ہفتہ طالب اللہ را بحضور رساند۔ این راہ فقر ہدایت معرفت قرب اللہ بالغی بقصہ خوانی و افسانہ دانی قیل قال نیست، مشاہدۂ حضوری باواقف احوال ایزد متعال لازوال است فیض فضل ازان روز الست۔

ابیات:

ہر کہ می بیند نمیگوید منم — نیست آنجا جسم اسم و نی تنم
آن جسم دیگر بود لائق خدا — آں چشم دیگر بود بیند لقا
چار جسم و چار چشم و چار نور — و از چہار او بگذرد یکتا حضور
بعد ازان باعیان بیند دوام — بگذرد از ذکر و فکر و ہر مقام

کور مادر زاد منکر بی یقین — گر آفتابش گرم سوزد بر جبین
من بچشم خویش چو فی اللہ دیدہ ام — کردہ ام تحقیق ہم برسیدہ ام
ہر جواب از قرآن آیت شود — و از حدیث با صواب می بود
گر کسی از من بپرسد می نما — غرق فی التوحید سازم بین خدا
گر نبودی این مراتب اولیا — کس نیاوردہ برو دیدن لقا
غرق را بگذار چشم از دل نگر — تا شوی واصل خدا ختم الفقر
باھُوؒ در ھُو گم شدہ باھُوؒ نماند — باھُوؒ از ھو یافتہ یاھُو بخواند

این چنین مراتب دیدار و رویت دیدن پروردگار روا است وطریق از سہ توفیق موافق نص حدیث تحقیق۔اول دیدن رویت خدا روا است در خواب۔آن خواب کہ خلوت خانہ مع اللہ بی حجاب، این خواب را خطاب نور است کہ بیننده بمشاہدۂ دیدار حضور است۔دوم دیدن دیدار خدا در مراقبہ کہ مثل موت با حضور مولیٰ برد۔سیوم دیدن دیدار خدا روا است باعیان جسم این جہان وجان در لاہوت لامکان۔واین ہر یک مراتب عظیم فیض فضل از مرشد کامل عطا۔

ابیات:

نَحنُ اَقرَبُ را کنم تحقیق تر — از شہ رگ نزدیک بینم با نظر
این بود ناظر خدا حاضر خدا — ہم صحبتم دائم حضوری مصطفیٰؐ
اسم اَللّٰہُ رہبر است ہمراہ تو — جز لقا دیگر مبیں دیگر مجو
چوں بہ بینم بنمایم عارف نظار — مست را مستی بود صد بیشمار
خام را مستی بود نفس از ہوا — مست را ہشیار گرداند خدا
در حضوری باشعورم با خبر — کور چشمی کی بہ بیند با نظر
خلق را قطرہ ازان نورش ظہور — آن ظہور و نور ما را با حضور
گر بگویم شرح این احوال را — غرق گردد کل و جز فی اللہ فنا
کی ببینند معرفت اہل از صنم — طلب دنیا بت پرستی کفر و غم
طالب مولیٰ بود عارف صفت — ابتدا و انتہا با معرفت

من مراتب مرشدی وطالبی اہل تقلید کاذب واہل توحید صادق مراتبین را با توفیق بوزن ترازو حق حقیقت ہمچنان کردہ ام تحقیق چنانچہ نظر صراف می شناسد سیم وزر را۔ بیت:

مرشدان را با نظر حاضر کنم — طالبان را با نظر وحدت برم

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بدانکہ! درراہ باطن چہاردہ تجلی و باچہاردہ الہام و باچہاردہ ذکر مذکور و باچہاردہ قرب نور و باچہاردہ حکمت ضرور و باچہاردہ باطن معمور۔ این ہر یک طالب راا ول مرشد کامل بزبان بیان کند یا آنکہ طالب رابعیان بہر احوال مشاہدہ و بہر منزل مقام تماشا میکند کہ طالب را یقین و اعتبار شود۔ درراہ باطنی ہمہ آفات است مگر تصور اسم اَللّٰہُ ذات سلامت برساند۔ مرشدی باید کہ تصور از حضوری داند والاّ نہ بعضی تجلی نوری و بعضی تجلی ناری و بعضی تجلی دروجود پیدا شود شرک و کفر زنار و بعضی تجلی دروجود پیدا شود انوار دیدار۔ المطلب آنکہ طالب را کہ از آفات شیطانی و از بلیات نفسانی و از حوادث دنیا پریشانی یکبارگی سلامتی برسد بقرب ربانی و دوام باشد فنافی اللہ غرق نور، مشرف حضور و ہفت اندام وجود میشود مغفور واقف احوال و در وصال لازوال بگذرد از قیل وقال و حاصل کند لذت مشاہدہ رویت جمال۔ آن کدام راہ است و آن را کدام علم گواہ است؟ مشق وجودیہ از سر تا قدم ہفت اندام را با اسم اَللّٰہُ ذات چنان پیچید چنانچہ می پیچد گیاہ درخت را و اسم اَللّٰہُ ذات از سر تا قدم چنان وجود را در قبض تصرف خود در آرد کہ تمام ہفت اندام او مرقوم و تحریر باسم اَللّٰہُ ذات ''اَللّٰہُ'' ''اَللّٰہُ'' و ہر موئی او زبان کشاید در جوش در آید ''اَللّٰہُ'' ''اَللّٰہُ'' ''اَللّٰہُ'' و قلب نعرہ زند ہُوَ سِرِّہٖ ہُوَ سِرِّہٖ ہُوَ و روح فریاد کند ہُوَ اَلْحَقُّ ہُوَ اَلْحَقُّ ہُوَ اَلْحَقُّ و نفس خواندن ورد گیرد رَبَّنَا ظَلَمْنَا اَنْفُسَنَا۔ صاحب نقش وجودیہ مشق را مراتب معشوق است۔ و بعضی را نہ احتیاج خواب و نہ احتیاج مراقبہ، از حضوری قرب اللہ و حضوری مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم ہر وقت کہ متوجہ شود باجواب صواب الہام بود کہ باطن او بظاہر یکی گردد۔ بعضی را مطالعہ علم لوح محفوظ است و بعضی راا ز دل دلیل است آگاہ۔ این از قرب رب جلیل است و بعضی را ناظرات کہ ہر دو جہان را کند بر پشت ناخن تماشا از حاضرات اسم اَللّٰہُ ذات و بعضی راا ز وہم وحدانیت علم واردات کہ آنرا غیب الغیب ورود با جملہ مقصود بکشاید و می نماید و بعضی را نظر نگاہ بعیان لاہوت لامکان و بعضی را پیغام موکل کہ ہر مراتب از شیطان خلاص کند و متوکل۔ اگر درراہ باطن این چنین مراتب با مراتب و منصب با منصب و قرب با قرب و حضوری با حضوری و جمعیت با جمعیت و عین با عین و بخش فیض آثار تجلیات انوار دیدار پروردگار نبودی روندگان راہ باطنی ہمہ گمراہ شدندی۔

ابیات:

طلب کن مرشد ز راہبر راہ تو — کس نشد واصل ز خود با گفتگو
رہبر من مصطفیٰؐ مرشد مرا — شد مرا تعلیم علم از خدا

حقیقت خواب تعبیر

صاحب روشن ضمیر آنچہ می بیند رواست کہ حضوری مقرب باخدا است۔ صاحب نفس اسیر کہ برنیت و بر یقین می بیند و آنچہ در خواب یا بد مثل حیوانات از سیاہی دل حبِ دنیا کہ مبتلا بر حیوانات ساکن مکان ناسوت۔ و شخصیکہ درخواب اسپ و یا

شتر و یا شہباز و یا خود را بر بلندی بام می بیند استقبال دولت است۔ وشخصیکہ درخواب بیند باغ بہار و یا برکشتی سوار آب دریا روان سلامت رسد برکنار و در بہشت باحور وقصور مجامعت کند ولذت یابد وآب منی بیرون نبر آید از تقویت تقویٰ، تو فیق ازلی وعلامت سلامتی ایمان است۔ فیض فضلی باطن آباد مرتبہ مومن مسلمان حقیقی را مبارک باد۔ اگر کسی درخواب مجلس کفار از سُقَرٌ فِی النَّارِ و یا مجلس جوگی سنیاسی و یا تارک الصلوٰۃ و یا اہل شرب و یا مجلس اہل کذب منافق جاہل می بیند معلوم شد کہ بیننده بمعرفت اِلَّا اللّٰہ وحضوری مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بقرب اللہ نزدیک رسیده است۔ مجلس ناشائستہ ہر شب شیطان علیہ اللعنت مینماید وفریب دہد کہ دل طالب از راہ باطن سرد شود۔ علاج ایں است کہ باتصور شب و روز اسم اَللّٰہ ذات و اسم محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم وصورت شیخ کامل در تصور و در قبض تصرف چناں در آرد کہ ہر یک تصور طالب اللہ را از خطرات شیطان و مجلس ناشائستہ خلاص کنانیده بحضور حق رساند کہ باطل ہرگز یاد نہ ماند۔ پس بسیار مردم اند کہ باطل را حضوری حق دانند و اہل حق را باطل خوانند۔ ایشان فقیر درویش بچہ طور باشد کہ اہل دکان در حکم نفس و بقید شیطان، اہل ریا، ہوا، محروم از باطن معرفت خدا، بدتر از ستور باشد۔ ایں است مراتب گاؤ عصار۔ گاؤ ایں را ظاہر آراستہ و باطن بد کردار اہل تقلید و در نظر مردم فقیر اہل توحید۔

گدا را دو مراتب است۔ یکی گدا کشتہ شہوت و ہوا، مقرب رحمٰن است کہ مراتب ایشان شرح نتوان گفت کہ عظیم الشان است۔ این چنین فقیر را فقر محمد صلی اللہ علیہ وآلہ وسلم بہ فخر محمد صلی اللہ علیہ وآلہ وسلم ہم صحبت و ہم دم بر محمد صلی اللہ علیہ وآلہ وسلم قدم۔ نہ بکسی التجا آرام و نہ از کسی دارد اُمید دم دام۔ مرتبۂ گرانی فقر و نورانی فقر بردارد۔ قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ این چنین فقیر شکل کشا و راہنما باخدا۔ دوم مرتبہ گدا مطلق مردود سر و ریش تراشیده بی حیا محروم از معرفت خدا۔ ایں را فقر مکب گویند کہ شرع محمدی صلی اللہ علیہ وآلہ وسلم و قدم محمدی صلی اللہ علیہ وآلہ وسلم را نجویند۔ قال علیہ السلام نَعُوْذُ بِاللّٰہِ مِنْ فَقْرِ الْمُکِبِّ فقر مکب آن را گویند کہ از دو حکمت خالی نباشد۔ یا در حکایت دنیا تمام غنایت دنیا کہ دشمن برادران مسلمان و بخیل یا آنکہ فقر مکب آزار نیز گویند کہ دوام در فقر حکایت و با خدا شکایت۔ ہر کہ از فقر مکب بگذرد بہ فقر محب برسد۔ فقر محب کرا گویند؟

اَلتَّعْظِیْمُ لِاَمْرِ اللّٰہِ وَالشَّفْقَۃُ عَلٰی خَیْرِ خَلْقِ اللّٰہِ وَتَخَلَّقُوْا بِاَخْلَاقِ اللّٰہِ

شرح دعوت دم

اہل دعوت عامل کامل آنست کہ جملگی حیوانات جلالی و جمالی بخورد و دعوت او روان بود۔ دشمن موذی نفس و موذی عدو را بایکدم قتل کند۔ این دعوت را کدام قرایت است؟ و توفیق طریق است از تصور اسم اَللّٰہُ ذات حضور کامل و از روحانی قبر قبور عامل۔ شخصیکہ ظاہر عامل و باطن کامل عملین ہر دو علم را عامل باشد آنرا صاحب جذب جہاد الاکبر در مرتبہ

فقر کرامات الکبیر فنافی اللہ فقیر گویند۔

اصل کل مخلوقات دم است۔ ہر کہ دم از توفیق داند واقف احوال علم از ہر طریق دعوت تحقیق میخواند۔ آن کدام علم دعوت است کہ جملہ علوم از ان یک علم دعوت می شود معلوم؟ دانا باش و آنچہ لاسوی اللہ پیشہ خطرات از دل بتراش۔ دعوت چہار قسم است۔ دعوت دم ستارہ خاکی، دعوت دم ستارہ بادی، دعوت دم ستارہ آتشی و دعوت دم ستارہ آبی۔ این چنین موافقت بروج عدد حساب ابجد بخواندن کار ناقصاں است کہ موافق بیعت بابیعت، حب وعد، جدائی و یکتائی قتل ممات وزندگی حیات۔ بدین طریق دعوت خواندن کار بیتوفیق است۔ کامل آنست کہ با توجہ و بخواندن دعوت نحس را سعد گرداند و اگر پُر غضب شود نحس و اسعد سعد را متفق با یک اتفاق رساند و داند۔ آنرا احتیاج عدد ابجد و نحس و سعد نماند کہ صاحب اختیار است زبان او سیف اللہ ذوالفقار گاہی جلالیت و گاہی جمالیت۔ فقیر صاحب دعوت کامل نہ تعلق بفلک و بروج دارد، نہ تعلق بطبق عروج دارد و نہ تعلق بہ فرشتہ عرش و کرسی ہوا۔ ہر وقت کہ فقیر متوجہ شود جواب باصواب می گیرد از خدا کہ فرشتہ از ان قرب دور است و پیغام از ان حضور نا منظور جائیکہ قرب فقیر با حضور است۔ بر مرشد فرض عین کہ طالب اللہ را روز اول باین مراتب رسانیدن ضرور است۔ معرفت وصال و قرب لازوال باذکر فکر مشغول مشو کہ ہمہ دوری است و ہم خیال۔

قولہ تعالیٰ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ این مراتب ذکر خفیہ حاصل است کہ در وجود دوازدہ لطیفہ می کشاید و در ہر یک لطیفہ نور در آید، غرق انوار مشرف دیدار۔ این مراتب فقیر کامل است چون ذکر حاصل و فقیر کامل ہر دو بیک اتحادی شود شامل این را مجموع الذکر از قدرت ربانی وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ دم زندہ و حضور بیننده و ذکر بامذکور حضور شنونده این را یکدم گویند و یک دم آن را گویند کہ دم ہژدہ ہزار عالم را در یکدم گیرد۔ ہر علم و عالم منطق معانی میخواند و میداند و آن را احتیاج از ہیچ کس نشود۔ طالبان و ذاکران خام مرشدان ناقص را چناں کامل فہمیدہ اند کور چشم از دیدار نادیدہ اند۔ باحب دنیا احب دوستی دل زریسم را چناں بستاند کہ یک بار اللہ تعالیٰ را نسیان گرداند۔

ابیات:

دم ازل دم ابد دم دنیا تمام — و ز یکدمی حاصل شود جنت مقام
از یکدمی دو دم رسد و ز دو چہار — و ز چہار ہشت برسد رستگار
روح دم دل و سرّ یک شد در وجود — صاحب اسرار گردد یافت زود
دم بریح و روح رحمتِ حق نما — بگذرد از نفس شیطان سر ہوا
دم کہ با ذکر است ذاکر با حضور — ہفت اندامی آن را گشت نور

دم انسانی دیگر است کہ از حضرت آدم علیہ السلام بگیرد و بحضرت آدم علیہ السلام ملاقات کند۔ دم مشرف دیدار ربانی

ازمحمد رسول اللہ صلی اللہ علیہ وآلہ وسلم میگیرد، روشن ضمیر شود حیّ فی الدارین گاہی نمیرد۔ اگر دم از جملہ انبیا مرسل اصفیا نبی بگیرد ہر یک دم را از توفیق تصور داند و از توفیق تصرف بر پیغام اعلام از ہر یک پیغمبری آوردہ بردہ۔ این چنین صاحب مراتب اولیا اللہ را دعوت خواندن نہ بکار پیغام است۔ جواب وسوال گرفتن از حضوری اللہ تعالیٰ تمام است۔ شخصی کہ علم دعوت خواند و یا تلاوت قرآن و یا ذکر رحمٰن شروع کند، بشروع بعضی مؤکل آواز دہد و یا روحانی ملاقات کند و یا شہید ہم صحبت بود و یا از جنونیت بد بوئی در بینی گندگی رسد و یا اشارت اسما و یا الہام از خدا و رخصت از محمد مصطفی صلی اللہ علیہ وآلہ وسلم شود۔ اگر خواندہ را بشروع این احوال معلوم نہ شود و ہوائی نفسانی خواند پریشان شود و تمام عمر در رجعت بماند۔ این چنین احمق بعضی از دم حیوانی و یا از دم شیطانی و یا از دم طیور و یا از دم جنونیت و از دم ملکی، بعیدی ماند از معرفت اللہ توحید۔

بیت:

فرشتہ گرچہ دارد قربِ درگاہ نگنجد در مقامی لِیْ مَعَ اللّٰہ

اہل قرب در یکدم این چنین دعوت می خواند کہ عمل یکساعت علم دعوت او تا قیامت باز نماند خواہ از برائی فنا خواند خواہ از برائی بقا، خواہ از برائی ویرانگی، خواہ از برائی آبادانگی، خواہ از برائی بست، خواہ از برائی کشاد۔ این را کل الکلید گویند صاحب کشایندہ ہر مشکل از مہمات قفل توحید فارغ از تقلید۔ این است عارفان را مراتب تجرید تفرید، ترک و توکل، حَسْبِیَ اللّٰہُ وَ کَفٰی بِاللّٰہِ وَ تَبَارَکَ۔ اگر بیائی در باز است و اگر نیائی حق بی نیاز است کہ زبان اوسیف اللہ از قدرت خدا است چنانچہ برزبان اوسیاہی از ان کن آنچہ برآید از زبان او ہر سخن بلکہ سخن او و آواز او از امر ہائی خدائے تعالیٰ یک امر است، قولہ تعالیٰ وَاللّٰہُ غَالِبٌ عَلٰٓی اَمْرِہٖ۔

ابیات:

دشمن سیّد بود اہل از بلشت دوستدار سیدان اہل از بہشت
دشمن سید بود اہل از خبیث دوستدار سیدان اہل از حدیث
خارجی و رافضی دشمن نبیؐ دشمن نبویؐ بود اہل از شقی
سیدانرا عزت و شرف از خدا دشمن سید بود اہل از ہوا

فقیر را ذکر فکر ورد وظائف سلک سلوک چہ درکار است؟ طریقت راہ کہ روز اول طالب را فقیر بتوجہ میرساند حضور بہ قرب اللہ۔ ابیات:

آنچہ می گویم نہ گویم از ہوا در حضوری معرفت قرب از خدا
با عیانی عین بینم بی مثل را ہر دم دوام غرق فی التوحید گشتم ایں بود فقرش تمام

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نیست آنجا قلب و روح نیست نفس و نی ہوا — نیست آنجا جسم و جانم نور من بیند خدا
نی آوازش نی بصوتش نی عقل نی علم قال — این مراتب یافتم از قرب اللہ لازوال
ہر کہ برسد لامکانش آن بداند حال من — مرشد بیقرب وحدت طالبان را راہزن
باھوؒ در ھُو گم شدہ گمنام را کہ یافتہ؟ — ہم صحبتم با مصطفیٰؐ در نور فی اللہ ساختہ
اسم اَللّٰہُ بس گران است لازوال — آن بداند ہر کہ بردارد وصال
اسم اَللّٰہُ برد باللہ در حضور — در وجودم گشت وحدت ذات نور
آنچہ خوانی از اسم اَللّٰہُ بخوان — اسم اَللّٰہُ با تو ماند جاودان
ہر علم از اسم اَللّٰہُ یافتن — اسم اَللّٰہُ ورد باخود ساختن
اسم اعظم طی بود در اسم ذات — با نظر مردہ شود قبر از حیات
ہر کہ ذکرِ ھو ز باھوؒ یافتہ — بشنود یاھو از کبوتر فاختہ
تو زین کبوتر و فاختہ کمتر مباش — آنچہ باشد غیر ھو از دل تراش
از قبر باھوؒ ھو برآید حق بنام — ذاکران را انتہا ھو شد تمام

باید دانست ہر کرا در وجود اسم اَللّٰہُ ذات تاثیر و بیننده میشود روشن ضمیر۔ تماشائے کونین دوزخ و بہشت وعدہ وعید باعیان می بیند۔ این چنین مرتبہ خلاف نفس است۔ حدیث اَلْاِیْمَانُ بَیْنَ الْخَوْفِ وَالرَّجَآءِ نفس بگذرد از ہوا و رجوع آرد بوحدانیت خدا۔ ابیات:

مائل جیفہ کے شود جز سگے — کینہ وری بی خبری بدرگے
طالب دنیا ز سگ کمتر است — ظاہر او گرچہ بجاہ و فراست
باطنش آلودہ بہ پندارِ او — خلق سگی ظاہر از ادبار او
با غضب و شہوت و حرص و ہوا — سیرت او چون دد آدم نما
سیم و زرش قبلہ آرام او — گاؤ صفت خواب و خورش کام او
روز و شبش صرف بغفلت مدام — با زن و بچہ دل او گشتہ رام
رفتہ ز یادش غم نزع و ممات — غافل و مخذول ز راہ نجات
عام صفت ما و توئی را گرفت — رنگ دو بینی و دوئی را گرفت
صاف دلی را نشنید و ندید — تیرہ دلی ہا ز رُخِ او شد پدید
خانۂ عمر تو بود بر دمے — بہر دمے می طلبی عالمے

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بہر دمے ایں کینہ و کبر و ریا — بہر دمے ایں ہمہ حرص و ہوا
بہر دمے غصہ و بدخوئی است — بہر دمے ایں ہمہ بے روئی است
بہر دمے ایں ہمہ شر و فساد — ہفت ہزارے شدنت اجتہاد
حیف برین دانش و آئین تو — کور شدہ دیدۂ حق بین تو

جوابِ مصنف:

دنیا بہر از خدا مزرعہ بہشت — دنیا بہر از ہوا اہل از زشت
تو نمیدانی کہ دنیا نام چیست — ناقصان را قبلہ از بہر زیست
آدمی را می پرستد آدمی — کار ناشائستہ مانع شد ز دین
یاحوؔ! بہر از خدا ترکش بگیر — تا شوی عارف خدا روشن ضمیر

بشنو اے خام کہ تمامی کتب علم علوم وتمامی حکمت حیٔ قیوم از یک حرف و یا از یک سخن و یا از یک سطر و یا از یک صفحہ و یا از یک ورق کل و جز میشود معلوم۔ ہزار کتاب در یک سخن میگنجد یعنی کن وایں یک سخن در ہزار کتاب نہ گنجد یعنی شرح وکنہ سخن کن اشارت رمز ایمائی۔ این معما را می یابند و بکشایند و می نمایند فقیر صاحب معما عارف اولیا اہل لقا۔

بیت:

ہر جوابی یافتم قرب از حضور — آن بداند ہر کہ فی اللہ ذات نور

این قاتل نفس نہ ہوا و ہوس۔ ابیات:

ترا با نفس کافر کیش کاریست — بدام آور کہ این طرفہ شکاریست
اگر مار سیاہ در آستین است — بہ از نفسی کہ با تو ہم نشین است
نفس پرور را نباشد ہیچ سود — در وجودی کافر است گبر و یہود
قتل کن این نفس را با تیغ ذات — ہر کہ بکشد نفس را یابد نجات
گر نفس و قلب و روح میبابد حضور — از قرب وحدت ہم حضوری گشت نور

این مراتب مبتدی فقیر است۔ فقیر کرا گویند؟ فقر بارِ گرانی با اسم اللہ ذات گران تر از چہارده طبق زمین و آسمان۔ بار فقر ہر آئنکس بردارد کہ دوام بمد نظر اللہ منظور و در مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضوری باشد و آنچہ جمیع دفاتر ناشائستہ خطرات لاسوی اللہ از دل بتراشد۔

ابیات:

فقر را برداشتم نظر از نبیٔ — ہر کہ بیند روئی من گردد ولی

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نور بیند نور گوید نورِ حق نیست آنجا جسم اسم و نی خلق
من بگویم آنچہ گوید مصطفیٰؐ در وجودم نور شد قدرت خدا
باھوؒ در ھو گم شدہ باھوؒ نماند نور باھوؒ روز و شب یا ھو بخواند

ہر کہ وصل بنور رسید از قوت وصل واصل شد اصل نور بدید۔ قال علیہ السلام خُلِقَتِ السَّادَاتُ مِنْ صُلْبِیْ وَخُلِقَتِ الْعُلَمَآءُ مِنْ صَدْرِیْ وَخُلِقَتِ الْفُقَرَآءُ مِنْ نُوْرِیْ وَاَنَا مِنْ نُّوْرِ اللّٰہِ تَعَالٰی

بیت:

ابتدا نور است آخر نور شد ہر کہ برسد نور آن بحضور شد

بدانکہ اہل نور را نفس نور خدا، ترک شہوت و ہوا۔ قولہٗ تعالیٰ: وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّہٖ وَنَھَی النَّفْسَ عَنِ الْھَوٰی ○ فَاِنَّ الْجَنَّۃَ ھِیَ الْمَاْوٰی وقلب باقرب اللہ نور۔ قولہٗ تعالیٰ یَوْمَ لَا یَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ○ اِلَّا مَنْ اَتَی اللّٰہَ بِقَلْبٍ سَلِیْمٍ وامرِ خدا روح نور۔ قولہٗ تعالیٰ وَیَسْئَلُوْنَکَ عَنِ الرُّوْحِ ط قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّیْ وَمَآ اُوْتِیْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِیْلًا وسرّ نور۔ چون ہر چہار نور در یک وجود میگردد ظہور حواس ظاہر و باطن ہر اعضا میگردد نور۔ این است مراتب باطن معمور وجود مغفور۔ در راہ معرفت توحید وفقر ہر آنکس قدم زند کہ اول چہار نفس را از بود نابود گرداند بموجب این چہار مراتب اول مراتب غنایت بموجب این آیت کریمہ قولہٗ تعالیٰ وَاللّٰہُ الْغَنِیُّ وَاَنْتُمُ الْفُقَرَآءُ۔ دوم مراتب ہدایت بموافق این آیت کریمہ قولہٗ تعالیٰ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْھُدٰی۔ سیوم مراتب ولایت بموافق ایں آیت قولہٗ تعالیٰ اَللّٰہُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا یُخْرِجُھُمْ مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ۔ چہارم مراتب فیض فضل عنایت بموافق این آیت قولہٗ تعالیٰ فَفِرُّوْٓا اِلَی اللّٰہِ۔ ہر کہ جانب خدا رود آنرا فضل عنایت اللہ باحدب نخود کشد و بہر دو جہان آنرا وزن کند۔ اگر طالب اللہ ہر دو جہان را نخواہد فقیر شود۔ بمراتب فقر رسد قولہٗ تعالیٰ مَازَاغَ الْبَصَرُ وَمَا طَغٰی مرتبہ غنایت در نظر مردمان از فرزند برادر جان عزیز است وفقیر بی غنایت و بی تصرف در چشم خلق بیدانش و بی تمیز است۔

بیت:

ہر تصرف در تصرف ابتدا بی تصرف دور ماند از خدا

بدانکہ مرتبہ ناظر بلند تر کہ ہر تصرف میباشد وی را در نظر کہ صاحب ناظر اہل ممات و اہل حیات را آنچہ بر روئے زمین است۔ عالم کیمیا گر عامل وفقیر عارف کامل وکل و جزو روحانیت جمیع مخلوقات جن وانس وآنچہ فرشتگان ہژدہ ہزار عالم را با توجہ از حاضرات اسم اَللّٰہُ ذات میکند حاضر۔ این است مراتب تصور از قرب اللہ حضور۔ ناظر در تصرف علم دعوت قبور، فقیر یکہ عارف این مراتبین نداند و بدین طریق نخواند احمق بی شعور۔

ابیات:

نظر فقرش گنج قدمش گنج بر — فقر لایحتاج شد صاحبِ نظر
فقر بگذرد از ہر مقام خاص و عام — شرط شرح فقر را کردم تمام
عین با عین است عین از عین یافت — عین را با عین عارف عین ساخت

اللہ بس ماسویٰ اللہ ہوس۔

قولہ تعالیٰ وَاللّٰہُ غَالِبٌ عَلٰی اَمْرِہٖ از ین مطالعہ روشن ضمیری نماید میمون طالع۔

بدانکہ مراتب پنج است مراتب تمامیت ازل، مراتب تمامیت ابد، مراتب تمامیت دنیا در تصرف آوردن ملک سلیمانی ہر اقلیم از قاف تا قاف و مراتب تمامیت عقبیٰ و مراتب تمامیت معرفت توحید اللہ۔ ہر کہ این پنج گنج را در پنج روز یا در پنج ساعت و یا در پنج دم از حاضرات اسم اَللّٰہُ ذات و برکت کلمہ طیبات میکشاید لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ مرشد کامل است و ہر کہ تماشائے ہر دو جہان برکف دست و یا بر پشت ناخن مینماید آن مرشد کامل مکمل است۔

بدانکہ ہر دو جہان در طی اسم اَللّٰہُ ذات است و اسم اَللّٰہُ ذات در طی قلب انسان است۔ مرشد کامل آنست کہ طی اسم اَللّٰہُ ذات و طی قلب صفات از حاضرات اسم اَللّٰہُ ذات و کلید کلمہ طیبات قفل قلب بکشاید لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ و عیناً بعین بنماید۔ نہ در وجود دغط ماند و نماند غلاظت، غضب، غیر، غبن، نفس فنا و قلب صفا و روح بقا و دوام مشرف بمشاہدہ لقا و ہمیشہ بحضور مجلس حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم۔ ہر یک مراتب مینماید مرشد جامع است۔ و مرشد جامع و مرشد نور الہدیٰ آنست کہ چند حاضرات از کنہ اسم اَللّٰہُ ذات میداند و ہرگز بزبان چیزی نگوید و نخواند چنانچہ مردم عام میخوانند۔ بشروع حاضرات اسم اَللّٰہُ ذات اول گرد بگرد لشکر جنونیت دست بستہ باادب استادہ شوند و در حکم منتظر و میگویند ای ولی اللہ بما ہمسخن شود، وطالب حق میگوید حَسْبِیَ اللّٰہُ وَ کَفٰی بِاللّٰہِ اللہ بس ماسویٰ اللہ ہوس۔ ہمچنان جملہ فرشتگان و موکلان و روحانیان متعرض شوند و التماس نظر کنند و علم و عمل اکسیر کیمیا و سنگ پارس و علم دعوت تکثیر مینماید کامل نظر نکند۔ بعد ازان حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم با جملہ نبی مرسل اصفیا و با جملہ اصحاب و با امام حسنؓ و امام حسینؓ و با حضرت شاہ محی الدین قدس سرہٗ العزیز ظاہر و باطن دست گرفتہ استادہ کنند و بہ تلقین معرفت و بہ تعلیم علم و بہ منصب و ہدایت سرفراز کنند۔ این جملہ مراتب بہ برکت حاضرات اسم اَللّٰہُ ذات حاصلیت در دارین است۔ سلک سلوک طریقت راستی راہ معرفت توحید اللہ۔ فقیر یکہ فیض بخش در علم آنست کہ جملہ علم علوم ظاہر باطن از اسم اَللّٰہُ ذات میکشاید و در عمل مطالعہ در آید۔ بعضی فقیر عالم علم صاحب تحصیل و بعضی فقیر جاہل حاسد بخیل و بعضی فقیر عالم در علم غرق مطالعہ فنا فی اللہ فی التوحید ہم جلیس رب جلیل۔ المطلب آنکہ عالم و علم بسیار است و عالم زاہد عابد متقی فقیہی بیشمار است در جہان گمنام نہان کامل از ہزار کس باشد کہ صاحب باطن نظر است۔ کامل دوام در مجلس محمد صلی اللہ علیہ وآلہٖ وسلم حضور و یا آنکہ کامل غرق فنا

فی اللہ ذات نور و یا آنکہ کامل بمدنظر اللہ منظور یا آنکہ کامل ساکن در مقام اہل خاموش خلوتخانہ ویرانہ کہ در آن ویرانہ برادر فرزند آشنا ہر یک بیگانہ روحانیت قبور۔ ہر کہ راہ حضور و نور بمدنظر اللہ منظور قبور داند و طالبان را بنظر توجہ بمراتب نور حضور قبور بمدنظر اللہ منظور رساند آن نیز کامل است۔ مرشد جاہل بسیار است و در قید نفس و شیطان و بخلق دنیا شامل بیشمار است۔ از ہزار کسی باشد کہ لائق دیدار پروردگار عامل است۔ عین نما و عین کشا باشد۔

المطلب آنکہ علم حجاب است و ذکر حجاب و فکر حجاب و ورد و وظائف حجاب و بروح محفوظ مطالعہ نمائندہ نیک و بد طالع حجاب و برعرش نماز خواندن حجاب و کرسی حجاب و ہر کہ شب و روز حقیقت ہر دو جہان را بمدنظر بیند حجاب و ہر کہ خود را غوث و قطب داند حجاب کشف و کرامات حجاب و ہر مقامات و درجات حجاب و خلق حجاب و نفس دنیا حجاب و شیطان حجاب و ازل حجاب و ابد حجاب و حور و قصور حجاب و عقبیٰ حجاب۔ اگر چہ این جملہ ثواب است از خدا باز دارندہ ہر چیز کہ باشد حجاب است۔ و رحجاب ثواب نفس در انا در آید مطلق مرتبہ خراب است۔ پس علم بی حجاب کدام است و راہ بی حجاب کدام است؟ معرفت فقر ہدایت لا نہایت بی حجاب کدام است؟ مذکور حضور قرب اللہ نور بی حجاب کدام است؟ درین دائرہ اسم اَللّٰہُ ذات کل و جزبی حجاب تمام است۔ ہر کہ ازین دائرہ اسم اَللّٰہُ ذات بی حجاب حضوری راہ نداند کور چشم است کہ از معرفت اللہ آگاہی ندارد۔ ہر کرا مرتبہ نہ آگاہ و نہ نگاہ از و تلقین گرفتن کبیرہ گناہ و ہر کہ از ناقص مرشد تلقین گیرد بعید ماند از قرب اللہ۔ فقیر آنچہ میگوید از حقیقت ''وَاَوْفُوْا بِعَهْدِیْٓ اُوْفِ بِعَهْدِكُمْ'' ''یَدُ اللّٰهِ فَوْقَ اَیْدِیْهِمْ'' واقع شدہ است۔

مثنوی

مرشد مشو ای ناقصا شیطان صفت طالبان را راہزن در معرفت
مرشد کامل بود رہبر خدا با توجہ می برد حاضر مصطفیٰ

ناقص مرشد را بہر دو جہان روئی سیاہ است۔ قال علیہ السلام اَلْفَقْرُ سَوَادُ الْوَجْهِ فِی الدَّارَیْنِ و مرشد کامل را از طالبان و مریدان فقر بافخر است قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ مدخل شدن مجلس محمد صلی اللہ علیہ وآلہ وسلم و بمدنظر منظور محمد صلی اللہ علیہ وآلہ وسلم و مشرف نور محمد صلی اللہ علیہ وآلہ وسلم و باطن معمور محمد صلی اللہ علیہ وآلہ وسلم و بشوق مسرور محمد صلی اللہ علیہ وآلہ وسلم باذکر مذکور محمد صلی اللہ علیہ وآلہ وسلم و بر نفس غالب از حکم امور محمد صلی اللہ علیہ وآلہ وسلم و بدل از دیدار محمد صلی اللہ علیہ وآلہ وسلم و با اشتغال و وصال محمد صلی اللہ علیہ وآلہ وسلم و قال احوال محمد صلی اللہ علیہ وآلہ وسلم، معرفت لازوال محمد صلی اللہ علیہ وآلہ وسلم و جمعیت دوام محمد صلی اللہ علیہ وآلہ وسلم و فقر تمام محمد صلی اللہ علیہ وآلہ وسلم و از الہام پیغام محمد صلی اللہ علیہ وآلہ وسلم و روشن ضمیر بر کونین امیر محمد صلی اللہ علیہ وآلہ وسلم۔ المطلب آنکہ با توجہ و تصور و تصرف و تفکر و با توفیق درین دائرہ اسم محمد صلی اللہ علیہ وآلہ وسلم در آید۔ از اسم محمد صلی اللہ علیہ وآلہ وسلم مجلس محمدی بکشاید و صورت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم دیدار پر انوار مینماید۔ دران وقت حضور با عقل و کلی شعور با تفکر از تہہ پائی راست محمد رسول اللہ صلی اللہ علیہ

وآلہٖ وسلم خاک عنبر خوشبوئی از تحت اقدام حضرت خیر الانام صلی اللہ علیہ وآلہٖ وسلم بگیرد و کسانی را کہ بخواند بخورد ن آن خاک پاک عنبر حضرت پیغمبر صلی اللہ علیہ وآلہ وسلم چشم واضح عیانی عارف ربانی بگردد و شب و روز در شریعت بکوشد و برتن لباس شریعت بپوشد۔ و اگر آن خاک پاک قدم مبارک حضرت محمد صلی اللہ علیہ وآلہٖ وسلم در آن ملک اقلیم کہ می ریزد تا قیامت آن ملک ولایت از ہر آفات و بلیات سلامت ماند۔ اگر کسی خاک پاک خوشبو عنبر از اقدام چپ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بگیرد و کسی را میخوراند آن دیوانہ شود مجذوب و یا از جلالیت و از غلبات ذکر فکر تارک الصلوٰۃ گردد و پریشان بماند و اگر آن خاک پاک دست چپ نبوی صلی اللہ علیہ وآلہٖ وسلم در آن ملک کہ می اندازد تا قیامت ویران گردد و یا قحط و گرانی غلہ و یا از مرگ مفاجات و یا از حوادث ہر بلا خراب احوال و در زوال بماند۔ این را علاج چیست؟ پیش حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم عرض کند و حضرت نبی اللہ علیہ الصلوٰۃ والسلام از لطف متوجہ شود و بر آن ملک نظر رحمت فرماید۔ باز آن ملک بالنعم البدل فرحت و جمعیت یابد و آن فقیر کہ مجذوب یا دیوانہ شدہ باشد از نظر محمدی صلی اللہ علیہ وآلہٖ وسلم باز در ہوش شود و لائق دیدار محمدی صلی اللہ علیہ وآلہٖ وسلم بود۔ ہر کہ مشرف شد بدیدار محمدی صلی اللہ علیہ وآلہٖ وسلم معراج فی الدنیا والآخرۃ لا یختاج۔ ہر کہ کنہ اسم اَللّٰہُ ذات داند با توفیق تصور طالب اللہ را در یکدم بحضور اللہ تعالیٰ رساند، غرق فی التوحید انوار دوام مشرف بدیدار۔ ہر کہ منکر است روئی او سیاہ بی اعتبار۔ دائرہ اسم اَللّٰہُ ذات اینست:

در وجود کسی کہ تصور اسم اَللّٰہُ ذات تاثیر کند در لاہوت لامکان برد۔ تصور ہمہ کس میفرماید و کامل از تصور می نماید کہ کونین در تصرف در آید۔ ہر کہ کنہ اسم محمد صلی اللہ علیہ وآلہٖ وسلم تصور توفیق میداند در یکدم بمجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور برساند۔ دائرہ اسم محمد صلی اللہ علیہ وآلہٖ وسلم اینست:

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جمعیت دوام محمد صلی اللہ علیہ وآلہ وسلم

جمعیت جمال محمدؐ

جمعیت با جمال محمد صلی اللہ علیہ وآلہ وسلم

این علم تعلیم مارا از نبیؐ ہر کہ طالب از من است اہل از ولی

محمدؐ چو بینی بیابی خدا خدا را مکن از محمدؐ جدا

ہر کہ این راہ ناظرات حاضرات آگاہ ونگاہ باقوت توفیق از مشرق تا مغرب کل وجز مخلوقات در عمل آوردن تحقیق داند فقیر صاحب اختیار است۔ خواہ گدارا بادشاہ ساز د خواہ بادشاہ رامعزول کند و بیند از د۔ ہر کہ این کنہ از اسم اَللّٰہ ذات میداند و از مشق وجود یہ رقم رقوم میخواند از سر تا قدم ہفت اندام اومیگر دد پاک ومرتبہ اومحمود ونفس اوکشتہ شود مردود۔ ہر کہ اسم اَللّٰہ ذات رابتصور جسم بستاند چنانچہ سیاہی کاغذ رایکتا گرداند این چنین صاحب مراتب ولی اللہ رااز ابتدا و انتہا تمام عمر ریاضت و چلہ وخلوت ومجاہدہ احتیاج نماند۔ این است راہ کاملان عین نما و باطن صفا۔ بیت:

مرا شد محمدؐ پیشوائی راہبر از محمدؐ یافتم رحمت نظر

این است مراتب ناظر دوام حاضر۔ بیت:

ناظرم من با خداوند حاضرم من با نبیؐ در شریعت کاملم بردین محمدؐ من قوی

بدانکہ ہر کہ سلک سلوک از قرب اللہ حضوری حاضرات میداند آنرا چہ احتیاج است کہ لب جنباند؟ ہر آنکس خام احمق ناتمام است کہ علم دعوت خواند۔ دانا و آگاہ باش آنچہ لاسوی اللہ است جملہ خطرات وسوسہ وہمات از دفاتر غیر باطل از

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دل بتراش ۔ای حماقت شعار! منکر مشو از مشاہدۂ معرفت دیدار پروردگار ۔ زنارِ شرک وکفر از خود بدر کن وبخوان استغفار ہزار بار ۔نظر رحمت خدا بر ناظران است ۔ازان است خطاب ایشان ناظر دوام بمشرف دیدار حاضر ۔ باید دانست کہ قِیۡمًا بَیۡنَ الۡعَبۡدِ وَ الرَّبِّ حجاب کوہ وسنگ دیوار نیست ۔ از نظر رحمت اللہ قلب بیدار از میان جملہ حجاب برخیرد ومشرف دیدار می بیند بچشم عیان بالیقین باعتبار ۔ دانی کہ قِیۡمًا بَیۡنَ الۡعَبۡدِ وَ الرَّبِّ حجاب سالہا سال فرسنگ راہ نیست ۔ ہر کہ بگذرد از خودی خود گناہ در یکدم مشرف میشود بدیدار اللہ ۔ این عطا بخشش از مرشد کامل قادری است ۔آن کدام راہ است کہ شب وروز بانواع گوناگون طعام شکم پر بود بطرفہ زدو بیکدم از دیدار خدا وحضوری قرب خدا جدا نبود ۔ این نیز تصور نور است و با تصور حضور است و با تصور قبور است و با توجہ باطن معمور است و با تصرف وجود مغفور است ۔صاحب تصور اسم اَللّٰہُ ذات از وہ وحکمت خالی نباشد یا آنکہ تصور اسم اَللّٰہُ ذات صاحب تصور را بحضور اللہ رساند و یا آنکہ از توفیق تصور اسم اَللّٰہُ را بر صاحب تصور مہربان گرداند ۔ تصور چہار اند ۔ ہر کہ تصور از باد بگیرد ، از تصور باد وجود در باد پیر اند ۔ ہر کہ تصور از آتش بگیرد از تصور آتش وجود در آتش اخگر گرداند ، ہر کہ تصور از آب بگیرد از تصور آب وجود در ابد یا آب رساند یا آنکہ جثہ بر آن آب مثل حباب و ہر کہ تصور از خاک بگیرد از تصور خاک وجود خاک گردد و در خاک در آید ۔ پس معلوم شد کہ تصور آبی و تصور بادی وتصور خاکی وتصور آتشی درین ہر چہار تصور مشو مغرور کہ پیشتر است ازان تصور فنا بقا با قرب اللہ حضور ۔ اول طالب بچہار تصور چہار مقام را طی کند چنانچہ مقام ازل ، مقام ابد ، مقام دنیا ، مقام عقبیٰ ۔ بعد ازان طالب لائق تلقین شود ۔

فرد:

ہر کہ یکتائی بیکتا شد خدا داد رخصت نفس شیطان با ہوا

این مراتب اہل دلان صاحب تصور تصرف است ۔ اول طالب اللہ پانزدہ علم و پانزدہ حلم و پانزدہ حکمت و پانزدہ کیمیا و پانزدہ گنج بیریاضت و رنج در یک ہفتہ و یا بروز پنج از حاضرات اسم اَللّٰہُ ذات غنایت لاشکایت غالب بر ہر ملک ولایت از فیض فضل عنایت حاصل کند ۔ ہر کہ اوّل این مراتب نکند حاصل اگر چہ تمام عمر بر یاضت ذکر فکر سر بسنگ زند ہرگز نشود عارف واصل ۔ اول این گنج حصول کند بعد ازان در فقر ہدایت قدم زند ۔ این بخش عطا تمامیت از مرشد نور الہدیٰ است کہ وسیلہ بحق رفیق وپیشوائی با توفیق از قرب اللہ تحقیق رہبر خدا خلق را رہنما ۔ پانزدہ علم و پانزدہ کیمیا و پانزدہ حکمت و پانزدہ گنج این است کہ نصیب صادق طالب اللہ با اعتبار حق الیقین است ۔ اول گنج کیمیا حکمت اُمّ العلوم کہ ہر یک علم از اُمّ العلوم میشود معلوم از قرب اللہ حیّ القیوم عین العلم ۔ دوم گنج کیمیا توحید است ، سیوم گنج کیمیا معرفت اِلَّا اللّٰہُ ، چہارم گنج کیمیا فنا فی اللہ است ، پنجم گنج کیمیا بقا باللہ است ، ششم گنج کیمیا لاہوت لامکان است ، ہفتم گنج کیمیا احادیث وتفسیر با تاثیر قرآن است ، ہشتم گنج کیمیا روشن ضمیر بر کونین امیر است ، نہم گنج کیمیا علم دعوت تمام عالم از مشرق تا مغرب در تصرف قبض خود آوردن تکثیر است ، دہم گنج کیمیا سنگ پارس در دست آوردن کہ مراتب عالم گیر است

یازدہم گنج کیمیا کہ ہنر کیمیا از مرشد کامل حاصل کردن اکسیر است۔ دوازدہم گنج کیمیا ولایت باغنایت لاشکایت ولی اللہ عالم باللہ کہ عارف نظیر است۔ سیزدہم گنج کیمیا کشتن دیو خبیث نفس امارہ کہ در جان دزد ایمان متفق شیطان زیانگیر است۔ چہاردہم گنج کیمیا ترک توکل کہ غالب شدن برکل وجزو بعلم جاہلان رادستگیر است۔ پانزدہم گنج کیمیا کہ ایں جملہ مجمل گنج وخزائن حکمت وعلم حاصل کردن از کامل فقیر است۔ فقیر کرا گویند؟ فقیر فیض بخش فضل الٰہی است۔ فقیر آنست کہ طالب اللہ را با توجہ عیان و یا از ورد اسم اعظم زبان نصیب کند۔ چون طالب اللہ تمام ہدایت وتمام کیمیا غنایت در تصرف خود آوردہ واز ہر یک برخوردہ کہ در وجود طالب ہیچ افسوس وغم واندوہ باقی نماند۔ علم علوم تصور تصرف ظاہر و باطن رامیداند۔ این راہ بفرمائش نیست بنمائش است۔ این راہ با متحان است بچشم خویش دیدن مشاہدہ باعیان است کہ طالب عیان رابزبان خود کند بیان۔ این چنین مرشد کمیاب کامل کم است در جہان۔ این قال من برحال من کَفٰی عِلْمِہٖ بِحَالِی۔ این است مراتب انتہائے معرفت وصالی ہر وقت کہ طالب خواہد مشرف بدیدار اللہ شود و ہر وقت کہ طالب خواہد مدخل بمجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم شود۔ آن راہ کدام است؟ انتہائی تصور حاضرات اسم اَللّٰہُ ذات برطالب بخش کردن ابتدا تمام است۔ این علم است کہ ہر یک علم درین علم درآید وجملہ گنج کیمیائے حکمت ازین علم بکشاید۔ این راہ راعلم کلی گویند کہ نصیب صاحبان عقل کل عارفان باخدا وطالب صادقان جان فدا چنانچہ این علم مثل روشنی چراغ از چراغ، آفتاب از آفتاب، ماہتاب از ماہتاب، نبی از نبی، ولی از ولی۔ این علم راازکس کسب، رسم رسوم راہ نیست۔ این علمی از حیّ قیوم اللہ است سینہ بسینہ نہ علم کینہ از کینہ۔ علم در سینہ باید نہ علم در کینہ شاید۔ علم توجہ با توجہ وتصور باتصور وعلم تفکر باتفکر وتصرف باتصرف وعلم توحید باتوحید وتجرید باتجرید وتفرید باتفرید وعلم ترک باترک وعلم توکل باتوکل۔ قال علیہ السلام کُلُّ مَکْتُوْبٌ حَبَّۃٌ اِسْمٌ وَکُلُّہٗ عِلْمٌ وعلم قرب باقرب وحضور باحضور وعلم نور بانور وعلم غفور باغفور وعلم توفیق باتوفیق وعلم تحقیق باتحقیق وعلم تصدیق باتصدیق۔ چنانچہ صدق حضرت ابوبکر رضی اللہ تعالیٰ عنہٗ وعدل حضرت عمر رضی اللہ تعالیٰ عنہٗ وحیا حضرت عثمان رضی اللہ تعالیٰ عنہٗ وعلم حضرت علی رضی اللہ تعالیٰ عنہٗ وفقر وخلق حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔

از اسم اَللّٰہُ ذات تاثیر روشن ضمیر در وجود طالب علم غیب الغیب بخش ہدایت لاریب نعم البدل فیض فضل الٰہی نامتناہی عطا اللہ میشود حاصل۔ این مرتبہ است ابتدا فقیر واصل۔ فقیر را این دو لشکر عظیم است بخش نبوی کریم صلی اللہ علیہ وآلہ وسلم۔ یکی لشکر خلق دوم بغیر از لشکر در تصرف آوردن تمامیت ملک۔ این نیز برکت از علم لدنی است۔

بیت:

ہر علم کردم بیان قرب از حضور عالمی باللہ بداند با شعور

ای صاحب دانش باید دانست کہ علم وتقویٰ مرتبہ بخشندہ بہشت است۔ جہل وکفر مرتبہ بخشندہ نجس نجاست دنیا چیفہ کہ اہل

بلشت است۔از ہر یک مرتبہ چنانچہ از مرتبۂ علما وفضلا وفقہا و درویش فقرا مرتبۂ قاضی بلند تر۔آن قاضی کہ نہ بیند بانظر رشوت ریاسیم وزر۔آنست قاضی کہ براو خدا ورسول خدا صلی اللہ علیہ وآلہ وسلم باشد راضی۔قاضی دو قسم اند۔قاضی ظاہر وقاضی باطن۔پس معلوم شد کہ در وجود آدمی نفس و روح از برائی معاملات مثل مدعی و مدعا علیہ و درمیان ہر دو منصف حق شناس صفات القلب کہ از توفیق الٰہی متقاضی۔عادل اہل تفحص روایت میدہد کہ موذی باطن را بکشد وقتل کند وروح حقیقی را بحق رساند کہ در ملک ولایت وجود یہ بہر اعضا دار الامن شود وکراماً کاتبین از دفاتر نیک و بدگناہ در حیات وممات گواہ ہمراہ بموافق این آیت کریمہ۔قولہ تعالیٰ اَلْیَوْمَ نَخْتِمُ عَلٰٓی اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَیْدِیْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ پس ہر یک مراتب ممات وحیات وجود طلسمات انسان کامل راکج مسمّا اسم ومسمّٰی باعلم نعم البدل است۔ہر کہ از مرشد علم نعم البدل نخواند ومرتبہ اُوْتُوا الْعِلْمَ دَرَجٰتٍ نعم البدل نداند، ہر آنکس احمق است بیدانش دوام در قید نفس امارہ است از علم ظاہری و باطنی محروم ماند۔شرح علم نعم البدل این است کہ مرتبہ بااعتبار و یقین است چنانچہ نعم البدل علم قال ونعم البدل بذکر فکر ورد وظائف حال ونعم البدل سکر، صحو، قبض، بسط وخطرات خام خیال ونعم البدل باالہام عیان لاہوت لامکان باقرب وصال، نعم البدل ظاہر باطن یکی بامشاہدۂ اعمال و افعال جمال، ونعم البدل مدخل شدن مجلس محمدی صلی اللہ علیہ وآلہ وسلم و دریافتن حقائق ماضی حال ومستقبل۔نعم البدل مرتبۂ فیض فضلی عارفان رانصیب از ان روز ازلی نہ بخط خال نہ بحسن پرستی از نفس مستی سرود ہوا کہ این مراتب مبتدی باز گرداند از قرب خدا۔این ہمہ وسوسہ وحیلۂ شیطان است۔جانیکہ راز است آنجا نہ صورت ونہ آواز است کہ عالم مشاہدہ بین از مجازی بی نیاز است کہ دیدہ چشم واز است۔

ابیات:

دیدہ را دیدار بردہ نفس را بردہ ہوا　　دل کہ دائم با خدا شد روح بردہ مصطفیٰؐ

ہر چہاری رفت از من عاقبت مارا چہ نام　　باھوؒ در ھو گمشدہ بد نام را دادم سلام

پس این مراتب نعم البدل کسی راکہ در وہم فہم محاسبہ دوام است اورا معلومیت حقیقت از ہر مقام است و در معرفت وفقرا وتمام است۔نعم البدل آن درجات است کہ جملہ درجات ورد از قرآن آیات است۔ہر کرا مشاہدۂ حضوری از قرب اللہ خواند آنرا گناہ وراہ یاد نماند کہ بی حجاب است۔ہر کہ بمرتبہ بی حجاب رسید تمامی ثواب در بی حجاب دید۔

بیت:

جز خدا دیگر ندانم ہیچکس　　با رسیدم مصطفیٰؐ اللہ بس

قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَھُوَ اللہ تمامیت فقر نہ از مجاہدہ ریاضت راہ است از نظر محمد صلی اللہ علیہ وآلہ وسلم بہ نگاہ آگاہ است کہ مرشد کامل بتوجہ حضور رساند کہ ہر منصب مراتب با توجہ از محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم میدہاند۔بشنوا گر

عاقلی ہوشیارا گر فاضلی بگو شدار کہ مرتبہ مشرف دیدار حاصل کردن معرفت توحید اللہ انوار تجلیات پروردگار آسان کاراست لیکن مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حاصل کردن مشکل و خیلی دشواراست۔ مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حاصل کردن آسان کاراست لیکن حکم ورضائے محمدی صلی اللہ علیہ وآلہٖ وسلم بجا آوردن خیلی مشکل و دشواراست وحکم ورضائے محمد صلی اللہ علیہ وآلہٖ وسلم حاصل کردن آسان کاراست لیکن مرتبہ فنابقا ومرتبۂ توفیق تحقیق ومرتبۂ تصورتصرف ومرتبۂ تفکرتوجہ ومرتبۂ بحق رفیق وعلم دقیق ومرتبۂ قرب حضور وعلم روحانیت دعوت قبور حاصل کردن مشکل و خیلی دشواراست کہ این مجمل مراتب را مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا گویند۔ چون طالب بگفت لَآ اِلٰہَ بہ مراتب روحانیت مُوْتُوْا رسید واز احوال واقف حال ومشاہدہ ممات روحانیت بدید کہ بعضی روحانی بمقام علیین بہشت انوار نظرگاہ گلشن بہار وبعضی روحانی بمقام سجین در دوزخ نار۔ چون بگفت اِلَّا اللہ بمرتبہ مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا رسید ممات را حیات دید، برحساب گاہ عرصات تاقیامت حضور شد واز اعمال نامہ خلاصی یافتہ واز پل صراط بگذشتہ در بہشت درآمد و پانصد سال در سجود پیش معبود و پانصد سال در رکوع ماند۔ چون بگفت مُحَمَّدٌ رَّسُوْلُ اللہ ساغر شراباً طہورا از دست مبارک محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم نوشید وشد مشرف دیدار ربّ العالمین دیدہ بادیدہ۔ ہرکہ باینمراتب بخواب ویا بمراقبہ ویا باعیان ویا بتوجہ از نظر محمد صلی اللہ علیہ وآلہٖ وسلم کنہ کلمہ طیب راخواند حقیقت کل وجز، اوّلین وآخرین، ظاہر وباطن تحقیق کند آن را بر کلمہ طیب اعتبار ویقین شود کہ مرتبہ لَآ اِلٰہَ رادانستہ ہرکہ نفی را آنچہ خفی است میداند آنچہ فی الدنیا ولآخرت از مخفی و پوشیدہ نماند۔ ہرکہ از کنہ لَآ اِلٰہَ میخواند ومرتبہ اِلَّا اللہُ رااثبات کل درجات بکشاید از اِلَّا اللہُ اثبات میشناسی چہ طور نصیب انسان است نستور محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم رااز کدام راہ میشوی محرم کہ خود را بتوجہ باطنی میبری در روضہ مبارک حرم و همسخن میشوی با محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم نبی الکریم۔

پس معلوم شد کہ لَآ اِلٰہ قاتل نفس است و اِلَّا اللہ زندہ کنندہ قلب است و مُحَمَّدٌ رَّسُوْلُ اللہ صلی اللہ علیہ وآلہٖ وسلم فرحت بخشندہ روح است وکلمہ طیب مثل آفتاب است۔ در وجود کسی کہ تاثیر کند تابش روشنی ضمیر شود کلمہ خواندن عوام از رسم رسوم است وکلمہ خواندن خاص بحضوری حیّ قیوم است یعنی حقیقت ممات وحیات معلوم کردن از مطالعہ اسم اَللّٰہُ ذات رقم رقوم۔ قال علیہ السلام قَائِلُوْنَ لَآ اِلٰہَ اِلَّا اللّٰہُ کَثِیْرًا وَّ مُخْلِصُوْنَ قَلِیْلًا قال علیہ الصلوٰۃ والسلام مَنْ قَالَ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ دَخَلَ الْجَنَّۃَ بِلَا حِسَابٍ وَّلَا عَذَابٍ۔ بدانکہ کلمہ طیب بیست و چہار حروف است و از ہر یک حروف ہزاران ہزار علم میشود روشن مکشوف عفوگناہ مشرف حضوری الٰہ۔ حقیقت کلمہ راچہ داند شخصیکہ دل سیاہ۔ ہر کہ فقیر اولیا اللہ بتمامیت کنہ کلمہ برسد دوام حضور بود۔ آنرا ممات وحیات یکی، گاہی درخوف وگاہی در رجا، گاہی در مراتب خانہ وگاہی در مراتب قبر، گاہی در مطالعہ ورق وگاہی در حضوری غرق، از دنیا واہل دنیا فرق وترک۔ اولیا اللہ نمردہ اند، مراتب حیات را در ممات بردہ اند و بعد از ممات خود را در حیات آوردہ اند کہ بعضی اولیا اللہ وعلما باللہ از قبر بیرون برآمدہ

شاگردان را از علم تعلیم میکنند و طالبان رابہ ذکر تلقین می دہند۔ قال نبی علیہ الصلوٰۃ السلام اَلَآ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ بَلْ یَنْتَقِلُوْنَ مِنَ الدَّارِ اِلَی الدَّارِ ہرکہ درخانہ دنیا بانفس مفرور است ہمچنان درخانہ قبر روح او بفرحت مشاہدہ حضور است۔ بیت:

کور چشمی را ز حق دیدار نیست جز بدیدارش دگر درکار نیست

بشنو! بعضی را از ذکر دم حبس مشاہدۂ حضوری دوام است و بعضی را از ذکر دم حبس حرص و گرانی دام است۔ باید دانست از مرشد کامل طالب صادق تماشا ظاہر و باطن برابر و از مرشد مکمل طالب صادق را ابتدا و انتہا برابر و از مرشد اکمل طالب صادق را دنیا زن فاحشہ را کہ بخون حیض آلودہ و ہیچکس از ین نجس نجاست پاکی نار بودہ، سہ طلاق بدہ۔ این است مراتب بہ از مرشد جامع طالب صادق چہار مرغ را ذبح کند چنانچہ چہار نفس است امارہ، ملہمہ، لوامہ، مطمئنہ و یا آنکہ اربع عناصر است خاک، باد، آب، آتش و یا آنکہ چہار مقام است شریعت، طریقت، حقیقت، معرفت۔ بیت:

چہار بودم سہ شدم اکنون دوئم و ز دوئی بگذشتم و یکتا شدم

چہار مرغ این است کبوتر ہوا، خروس شہوت، زاغ حرص و طاؤس زینت۔ و از مرشد نورالہدیٰ طالب صادق دوام باعیان مشرف لقا در تصرف او خزائن اللہ بیشمار فیض بخش اہل گنج آثار۔

بیت:

اکملم کامل مکمل جامع ہم نور الہدیٰ مالک الملکی مراتب فقیر فی اللہ با خدا

فقیر مالک الملکی صاحب جذب اگر ظل اللہ را جذب کند تمام عمر سرگردان و پریشان شود، ہرگز نیابد آرام۔ ولی اللہ را کسانی را کہ فقر تمام اگر فقیر ولی اللہ متوجہ شود بادشاہ ظل اللہ پائی برہنہ دویدہ حاضری آید در یکدم مثل حلقہ بگوش غلام۔ پس ظل اللہ تابع ولی اللہ است۔ ہر ملک و ہر ولایت از مشرق تا مغرب و ہر اقلیم و ہر بادشاہی در تصرف فقیر است۔ ہرگز مہم ظل اللہ بسر انجام نرسد تا آنکہ فقیر ولی توجہ ظاہر باطن نکند اگرچہ لشکر ہزاران ہزار و علم دعوت خواندن شب و روز بسیار و خزانہ گنج تصرف کردن سیم و زر از حد زیادہ بیشمار۔ از ان جملہ بہتر است توجہ فقر ایکبار۔ فقر یکہ توجہ از کنہ قرب اللہ ذات و توجہ از کنہ کن و توجہ از کنہ کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ و توجہ از حضور حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم میداند توجہ او روز بروز در ترقی و روان گردد تا قیامت باز نماند بلکہ توجہ کامل فقیر آنست کہ پیشتر از قیامت بسلامتیٔ ایمان در بہشت رساند۔ وَمَنْ دَخَلَہٗ کَانَ اٰمِنًا۔ این است مراتب فقیر باطن آباد ولی اللہ مادر زاد دوام بنفس جہاد۔ ابیات:

ہیچ تالیفی نہ در تصنیف ما ہر سخن تصنیف مارا از خدا

علم از قرآن گرفتم و از حدیث ہر کہ منکر میشود اہل از خبیث

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ہر حرف سرّی ز سطرش با کرم ہر کہ خواند روز و شب آزا چہ غم
ہر کہ خواند فقیر لایحتاج شد بامطالعہ معرفت معراج شد
طالب باھُوؒ بود مرشد صفت غرق فی التوحید فی اللہ معرفت

پس دل آدمی مثل دریائی عمیق است وجثہ آدمی مثل حباب تحقیق است۔

فرد:

اہل محبت را چہ آرائی خطاب چون حباب از خود تہی شد گشت آب

پس اولیائی خدا نہ خدا، نہ از خدا جدا۔ بیت:

با تو گوئم بشنو ای جان عزیز از قرآن بیرون نباشد ہیچ چیز

این کتاب از آیات قرآن تفسیر یا تاثیر است۔ بیت:

ہیچ علمی بہتر از تفسیر نیست ہیچ تفسیری بہ از تاثیر نیست

مطالعہ ازین تفسیر طالب برنفس غالب امیر فنافی اللہ فقیر روشن ضمیر است ازان روز الست۔ قال علیہ السلام اَلْآنَ کَمَا کَانَ این علم حق الحق آیات قرانی وکلمات ربانی است۔ بعضی را قال زبانی وبعضی را احوال روحانی وبعضی را علم عیانی و بعضی را مراتب لاہوت لامکانی جملگی در قرآن است۔ قولہٗ تعالیٰ وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَ يَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ پس معلوم شد کہ تمامی علم نص وحدیث وعلم توریت انجیل زبور وآنچہ علم عرش وکرسی برلوح محفوظ مرقوم وآنچہ درکونین است علم کل وجز یک نقطہ ایست درلوح ضمیر۔ چون علم سودا سوید اروشن ہوید اد لوح ضمیر بکشاید، از علم الف نماید۔ علم الف علم عین لام میم بس است در عمل آوردن وسوائے ازین از برائی روزگار سیم وزر بنفس ہوا ہوس است۔ عامل و کامل از عطا مرشد است۔ اَلطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدَيِ الْغَاسِلِ۔

ابیات:

دم مزن گر طالبی مردہ صفت مردہ را غسل دہم با معرفت
ہم طالبم مطلوب ہم مرشد تمام ہر یکی را واقفم و از ہر مقام
در طلب طالب بطلبم سالہا کس نیابم طالبی لائق لقا

اے طالب سیم وزر کیمیا تر ابرکدام کیمیا اختیار است وتر ابرکدام کیمیا اعتبار است؟ پس معلوم شد کہ کیمیا دوشق شد۔ یکی سیم وزر دنیا مردار ودوم کیمیا مشرف معرفت ودیدار۔ دیدار را از کدام علم راہ است وکدام علم دیدار را گواہ است واز کدام علم

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دیدار را دلیل آگاہ است وکدام علم دیدار را نظر نگاہ است؟ بشنو ای عالمِ جاہل، ای جاہل عالَم، ای عارف، ای واصل عامل! بموجب این آیت کریمہ اثبات دیدار است۔ قولہ تعالیٰ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا۔ عمل صالح فَفِرُّوْٓا اِلَى اللّٰهِ است وشرک کفر عمل طالح فَفِرُّوْٓا مِنَ اللّٰهِ است۔ ترا کدام پسند است؟ بدانکہ ظاہر آدمی خود را آراستہ دارد بعلم فضیلت زبان و از باطن بی خبر باشد از تصدیق دل علم عیان۔ ہر کہ را این علم باطن نیست مطلق حیوان است کہ در قید شیطان است مردہ دل، اگرچہ ظاہر علم بزبان دارد نص وحدیث و باطن اندرون دیو جاہل نفس خبیث منافق ابلیس است۔ میدانی کہ بعضی را اندرون کافر یا یہود یا منافق یا مشرک یا کاذب یا ظلم یا امارہ یا مسلمان است۔ نفس مطمئنہ نفس انبیا اولیا اللہ و عالم علم تصدیق عالم علم تحقیق عالم علم توفیق از تصور مشرف دیدار قلب بیدار است مشاہدہ بین اہل معرفت اہل حق الیقین اند۔ قال علیہ السلام مَنْ عَرَفَ نَفْسَهٗ فَقَدْ عَرَفَ رَبَّهٗ مَنْ عَرَفَ نَفْسَهٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّهٗ بِالْبَقَآءِ شناختن نفس و شناختن رب از چہار تصور است۔ اول تصور موت، دوم تصور محبت کہ بامشاہدہ، سیوم تصور معرفت کہ بامعراج مشرف دیدار پروردگار چہارم تصور ملازم مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ مرشد یکہ روز اول از علم دیدار طالب اللہ را از ین چہار تصور تعلیم و تلقین نکند آن مرشد خام است لائق ارشاد مرشدی نبود ناتمام۔ اے جان عزیز! علم تمام مسائل فقہ و از علم مطالعہ ہر کتاب حق و باطل میفرماید و مرشد عالم باللہ ولی اللہ حضوری مشرف معرفت و دیدار با توفیق از قرب تحقیق مینماید۔ مجلس اہل علم و اہل معرفت مشاہدہ حضوری راس نیاید۔ باید دانست کہ حبِ مولیٰ فرض و ترک دنیا سنت و ترک نفس مستحب و خلاف شیطان واجب۔ قال علیہ السلام طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلٰى كُلِّ مُسْلِمٍ وَّمُسْلِمَةٍ علم ہمیں است اُوْتُوا الْعِلْمَ دَرَجٰتٍ ہمیں است۔ پس اہل دیدار را کیمیائے سیم و زر و سنگ پارس و کونین را در قبض تصرف خود آوردن چہ درکار است از برائی جمعیت نفس بااعتبار است۔ مرشد ناقص در خلوت نشاند و ریاضت چلہ کشاند و مرشد کامل از تصور حاضرت اسم اَللّٰهُ ذات طالب اللہ را در وجود ہفت اندام را از سر تا قدم چنان پاک گرداند کہ تمام عمر آنرا احتیاج مجاہدہ و ریاضت نماند و چنان در مشاہدۂ حضوری و دیدار غرق شود کہ ہر دو جہان را از دست بیفشاند۔ این است مرشد کامل کہ یک توجہ حضور رساند۔ مرشد کہ بدین صفت نباشد احمق است حماقت شعار بی خبر از معرفت دیدار۔ مرشد نان فروش اہل نام بسیار است و طالب نانی زبانی بیشمار است۔ آری یقین است کہ مرشد اہل تقلید مشقت با عمال ظاہر و باطن و ورد وظائف دعوت رجعت خوردہ پریشان حیران کناند و باذکر فکر حبس خراب گرداند و مرشد کامل بانظر طالب اللہ را میکند ناظر و بتوجۂ باطنی مشرف بمشاہدہ دیدار گرداند حاضر۔

بشنو! اگر عاقلی ہوشیار، بشنو اگر عارفی لائق دیدار، بشنو اگر طالبی اہل دنیا مردار، بشنو اگر عالمی فضیلت آثار، بشنو اگر جاہلی بدکردار مجمع مجموعہ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا پس این راہ رحمت و برآمدن از بیماری ولعنت کفر

وشرک زحمت زوال کہ ہمین دنیااست کہ باز دارد از معرفت اللہ وصال۔ اول طالب را کہ بتمامی دنیادل سیر نشود وتمامی دنیادر تصرف خود جمع نکند ہرآن کس احمق است کہ در فقر ومعرفت قدم زند۔ بر طالب فرض عین است کہ اول تمام دنیاو ملک سلیمانی در تصرف خود در آرد باختیار در حکم و باز بر طالب فرض عین است چنانچہ در تصرف در آرد ہمون دم تصرف دنیا را در تصرف بگزارد و روئی با تصور دیدار در آرد و مرتبۂ دیدار را بر دارد۔ این راہ قیل وقال گفت وشنید، مطالعۂ علم قال نیست، مشاہدۂ عین جمال است۔

المطلب آنکہ فقر کراگویند وفقر کدام مراتب را فہمیدہ ای؟ دعویٰ کہ فقر میکنی ای احمق! فقر را کدام مراتب دیدہ ای کہ ہنوز کور چشم نادیدہ ای۔ ہنوز کہ ہرگز بوئی فقر داغ بہ دماغ تو نرسیدہ۔ آن راہ فقر رستگاری وکم آزاری راچہ داند حقیقت بازاری کہ نفس بانالۂ زاری را نیازاری۔ اگر آزاری باز آری۔ پس مرتبۂ فقیر ابتدا از مکان بعین عیان است وغوث قطب درویش واصل وعارف ولی اللہ عالم باللہ راچہ نشان است؟ مرتبہ دو اندیکی انسان، دوم صورت انسان وسیرت حیوان کہ ہمیشہ بی جمعیت پریشان۔ پس انسان حیوان وانسان اشرف الانسان را از کدام مرتبہ شناختہ می شود؟ آنست انسان کہ ہمیشہ مشرف بدیدار سبحان۔ انسان را خطرات از طلب دنیا طالب مردار۔ جمعیت بمشاہدۂ دیداراست و پریشانی وبی جمعیت از دنیا مرداراست۔ اما اصل این راہ ووصل از قرب اللہ بنظر نگاہ بعنایت است کہ عنایت دیدار نمارا گویند۔

بیت:

ہر کہ می بیند نماید او ترا این مرشدی توفیق دارد از خدا

وعنایت پنج قسم است کہ آنرا غنی مطلق گویند کہ این پنج عنایت وپنج گنج را در عمل خود آوردہ و در تصرف بردہ واز ان نعمت و دولت خوردہ۔ ہرآنکس حیّ فی الدارین ہرگز نمردہ وخود را بخدائی خود سپردہ۔ قولہ تعالیٰ وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِۚ إِنَّ ٱللَّهَ بَصِيرُۢ بِٱلْعِبَادِ پنج مراتب از گنج عنایت با جمعیت ہدایت این است۔ اول مرتبہ عنایت صاحب تصور کہ بر خاک کند نظر و بنظر او خاک میشود سیم وزر۔ در نظر صاحب نظر برابر شد خاک وزر۔ این است مراتب عنایت از توفیق مراتب ہدایت۔ دوم مراتب عنایت عامل کامل دعوت قبور وصاحب تصور حاضرات اسم اَللّٰہ ذات کل مخلوقات را کند حضور۔ آنچہ داند از خلق اللہ بستاند۔ این نیز مراتب عنایت از مراتب تحقیق ہدایت۔ سیوم مراتب عنایت با تصور اسم اَللّٰہ ذات چشم گردد عیان وسنگ پارس از کوہ بردارد چندانکہ خواہد در تصرف در آرد و احتیاج از ہیچکس ندارد۔ این است مراتب عنایت از طریق ہدایت۔ چہارم مراتب عنایت علم کیمیا اکسیر از قوت علم تکثیر در تصرف در آرد۔ این است مراتب عنایت از سر تصدیق ہدایت۔ پنجم مراتب عنایت چشم شود واز آنچہ گنج نہ زمین خزائن اللہ غیب میداند واز وہیچ چیز مخفی و پوشیدہ نماند۔ این نیز مراتب عنایت از تصدیق ہدایت۔ ہر مرشد کہ این پنج گنج روز اول طالب اللہ را نصیب نکند ہرآنکس احمق است کہ دم بنام مرشد زند۔

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ابیات:

طالبی احمدؐ بود احمدؐ صفت — روز اول شد نصیب معرفت
طالبی عیسیٰؑ بود عیسیٰؑ صفت — مردہ را زندہ کند با معرفت
قُمْ بِاِذْنِ اللّٰہِ بود آواز راز — ذکر فکر و غرق فی اللہ بی نیاز

راہ فقر وراہ معرفت وراہ دیدار وراہ ولایت وراہ ہدایت وراہ جمعیت جمیع میکشاید از مرتبہ غنایت۔ بغیر از مرتبہ سیری وفقر اختیاری وغنایت در گرسنگی فقر مکب روئی سیاہ ہمیشہ در شکایت وہر کہ گلہ فقر کند در گلہ فقر گلہ خدا۔ ہر کہ گلہ خدا کند حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم از و بیزار شود۔ ہر آنکس مردود مرتد۔ قال علیہ السلام اَلْفَقْرُ سَوَادُ الْوَجْہِ فِی الدَّارَیْنِ۔

شرح معرفت وعارف

بدانکہ عارف چند قسم است وعارف چند جسم است وعارف چند اسم است۔ عارف اسم وعارف مسمّٰی وعارف حکم در حکمت مسما وعارف نفس وعارف قلب وعارف روح وعارف رب۔ مَنْ عَرَفَ نَفْسَہٗ عارف نفس، نفس را شناخت از لذات وہوا وشہوت وریا وشرک وکفر باتقویٰ باز داشت۔ نفس را امید لذات وشہوات وہوا وبہشت حور قصور نعمت وذائقہ عقبیٰ آرد وانتجا آورد، نفس بلکہ زیادہ تر زندہ شد۔ نفس از ہوا نہ مرد، ہرگز بمعرفت مولیٰ روئے نیاورد۔ مَنْ عَرَفَ رَبَّہٗ ہر کہ رب را شناخت باتصور اسم اللہ ذات عزم بمقام توحید فنافی اللہ بحضور مشرف دیدار رساند کہ ہرگز او را نفس ودنیا وشیطان وبہشت یاد نماند۔ مَنْ عَرَفَ نَفْسَہٗ بِالْفَنَآءِ فَقَدْ عَرَفَ رَبَّہٗ بِالْبَقَآءِ۔ این است مراتب عارف باللہ ولی اللہ دوام در مشاہدہ لِقَایَعْرِفُوْنَ کَمَا یَعْرِفُوْنَ۔ قولہ تعالیٰ اَوْفُوْا بِعَھْدِیْٓ اُوْفِ بِعَھْدِکُمْ۔ قولہ تعالیٰ اَللّٰہُ وَلِیُّ الَّذِیْنَ اٰمَنُوْا یُخْرِجُھُمْ مِّنَ الظُّلُمٰتِ اِلَی النُّوْرِ۔ ولی اللہ دوام بہ مشاہدہ مشرف دیدار عارف عالم باللہ حضور۔ روز اول طالب اللہ را باین مراتب خود را رسانیدن فرض عین است بالضرور۔ عارف عام وعارف نام وعارف اقتدام۔ عارف بسیار است چنانچہ عارف علم مطالعہ کتاب خوانی، عارف تلاوت حافظ قرآنی، عارف ذکر سلطانی، عارف ذکر قربانی، عارف عیانی، عارف نفسانی، عارف روحانی، عارف نانی، عارف حیوانی، عارف مسخرات خلق بادشاہ امرا در مراتب بی جمعیت نقش دائرہ کش پریشانی، عارف علم دعوت میدانی، عارف فرشتہ در حیرت مانی وعارف جنونیت شیطانی۔ از ہزار کس باشد فقیر بر کونین امیر فنافی اللہ فقیر عارف ربانی واقف اسرار قدرت سبحانی، عارف فنا، عارف بقا، عارف محبوب، عارف مجذوب، عارف مرغوب، عارف مطلوب وعارف کشف الارواح وکشف القلوب۔ بیت:

من کہ عارف حاضرم طالب نبیؐ — قدم بر قدم محمدؐ دین قوی

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عارف کہ دوام مشرف دیدار است آنرا مطالعہ علمٌ پیغامٌ اعلامٌ الہامٌ آواز چہ درکار است۔ بیت:

باھوؒ! بہر از خدا وحدت نما سر بریدہ پیش من طالب بیا

طالب تقلید را دوام بیماری بخطرات دنیا مرض است۔ اندرون اولاد وا مگر مشرف غرق فنا بصحبت بقا دیدن لقا۔ قولہٗ تعالیٰ فِیْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۔ طالب اللہ را اول مرتبہ از تصور اسم اَللّٰہُ ذات علم غیبی لاریبی واردات فتوحات از ہر مراتب واز ہر درجات میگردد عیان شب و روز در تصنیف بیان۔ بعدہٗ اللہ تعالیٰ باجذب قدرت طالب اللہ را مینواز دو در مکان لاہوت لامکان می انداز د۔ بعدہٗ طالب یکتا گردد و متوجہ شود غرق بخدا۔ طالب طمع مرید وخلق ونفس و دنیا و شیطان ہر یک را طلاق دہد و از علم تحصیل معرفت فارغ وخلاص شود۔ ہر یک طالب مرید از وی بی اعتقاد و جدا شود مگر ہر آنکس طالب مرید باخلاص بالیقین بہ اتحاد و درست اعتقاد برحال ماند کہ بہ حقیقتِ مرشد از احوال وصال، ابتدا و انتہا واقفِ احوال باشد مثل حضرت موسیٰ علیہ السلام و حضرت خضر علیہ السلام قصہ خوب طریق میداند چنانچہ در سورۃ کہف واقع است۔ در ہر احوال و افعال و اعمال و اقوال بمرشد مقابلہ بکن سخن با سخن۔ این راہ است غیب دانی وغیب خوانی کہ سرّ عیانی است کہ نصیب اہل تحقیق است با توفیق و توفیق است بحق رفیق۔ این مراتب را چہ داند محروم از قوم مردہ دل اہل زندیق۔

ابیات:

عارف آن باشد بود لائق لقا غرق فی التوحید بیند روئے خدا

احتیاجی نیست پوشیدن چشم باعیان بین عارفا فضل از کرم

ہر یک مرتبہ و منصب و قرب و حضوری و معرفت و توفیق و ذکر و فکر، مراقبہ تحقیق و مکاشفہ صدیق و محاسبہ تصدیق و ولایت غنایت لاغنایت عنایت لانہایت مراتب غوثی و قطبی فقیری درویشی ہرگز اثبات نگردد بجز عین حاضرات اسم اَللّٰہُ ذات کہ از میان حروف اسم اَللّٰہُ ذات پیدا شود از تصور تصرف توحید انوار۔ دران انوار غرق شود فنا فی اللہ فی دیدار۔ این چنین دیدن رویت خدا روا است کہ از جذب و لطف و فیض فضل خدا است کہ بخش از خدا است۔ ہر کہ از بخش خدا منکر شود کہ آن محض مرتبۂ محمود است، ہر کہ باز گشت خورد از مرتبۂ محمود ہر آنکس عاقبت مردود۔ ہر کہ باشد خواہ عالم جاہل خواہ جاہل عالم۔ بیت:

ہر عارفی در معرفت توفیق تر حق و باطل را شناسد با نظر

شخصیکہ مردہ دل و افسردہ تن، طالب دنیا، ظالم اظلم، مسلمانان را راہزن کہ بخیل دل سیاہ این است اظلم گمراہ۔ وَلَا تَرْكَنُوْٓا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۔ ہر کہ علم وحدانیت از کنہ اَللّٰہُ خواند چنان غرق شود کہ آنرا ثواب و عذاب یاد نماند۔ گاہ مست، گاہ ہوشیار، گاہ در خواب و گاہ بیدار، ہر حال و ہر وقت فنا فی اللہ مشرف دیدار۔ این است مراتب

عارف عفو لَا تَخَفْ وَلَا تَحْزَنْ این است فضل العطا در باب عامل علما و کامل فقرا۔ طلب اللہ بکن ای احمق اظلم سیاہ دل بی حیا۔ اگر کسی تمام عمر خود را تصرف کردہ و آرزو داشتہ باشد علم کیمیا اکسیر و یا آرزو داشتہ باشد علم دعوت تکثیر و یا آرزو داشتہ باشد جملہ اقلیم ملک ولایت از مشرق تا مغرب از قاف تا قاف در قید تسخیر آوردن مراتب بادشاہی تمام عالم گیر و اگر آرزو داشتہ باشد مرتبۂ فنافی اللہ مشرف دیدار پروردگار و معرفت و بادشاہی تمام عالم گیر بر کونین امیر و لایحتاج فقیر و آرزو داشتہ باشد با جملہ ارواح انبیا و اولیا اللہ دست مصافحہ کردن و مجلس ملاقات و آرزو داشتہ باشد اسم اعظم از آیات قرآن در یافتن کہ بانظر دوام حاضر بود با مہتر خضر علیہ السلام و اگر آرزو داشتہ باشد آنچہ فی الدنیا والآخرت جملہ مطالب، اگر طالب را ایں جملہ خزائن اللہ کل و جز بشروع مطالعہ نگردد حاصل و نشود واصل از ین علم کتاب بمطالعہ ہر آئکس کم بخت باشد و یا آنکہ باشد بی نصیب کم طالع۔ این کتاب محک است برائے پیر و مرید و محک است از برائے تمام عالم از خبر و آیات۔

ابیات:

بندہ طالبی را سہ طلاق از قطع سر — طالبی در طلب زن بر زن نظر
آن طالبی طالب زن است شد زن مرید — زن باز دارد معرفت حق و از توحید
سر بنہ بر کف بیا طالب بی سر — تا ترا حاضر کنم با یک نظر
نیست طالب کس بود لائق طلب — طالب خود بین بود اہل از کلب
یک پدر یک پیر یک مرشد نگر — نیست طالب سگ بگردد در بدر

قطعہ:

ذاکران را شد ذکر با دیدہ ور — ذاکران را شد بہ دیدارش نظر
از ذاکر ذاکر بہ بیند روئے خدا — بی حضوری ذکر و فکر کی روا

بدانکہ ذکر خفیہ و جہر ہشت طریق است چنانچہ ذکر خفیہ مشاہدہ دیدار بین با تصور اسم اَللّٰہ ذات با توفیق و تصرف کل و جز در عمل تحقیق۔ ذاکر خفیہ ناظر دوام با قرب اللہ حاضر۔ ذکر بر عین العیان مشاہدہ با عین است۔ اوّل ذکر چشم، دوم ذکر گوش، سیوم ذکر زبان، چہارم ذکر دست، پنجم ذکر پا، ششم ذکر قلب، ہفتم ذکر روح، ہشتم ذکر سرّ۔ ذکر چشم عین نما و بیند عین لقا با قرب اللہ مشرف دیدار مطلق غرق فی التوحید است۔ ذکر گوش و ذکر زبان و ذکر دست و ذکر پا و ذکر قلب و ذکر روح و ذکر سرّ بعید از معرفت توحید از اہل تقلید۔ بیت:

دیدہ دل دیدار بردہ روح سپردم با خدا — غرق فی التوحید گشتم این بود وحدت لقا

بدانکہ درمیان اہل دیدار و دیدار سنگ کوہ دیوار نیست مگر دیو نفس سخت تر از سنگ دیوار مشکل کشتن او خیلی دشوار۔ مرشد کامل با تیغ تصور اسم اَللّٰہ ذات اول دیو خبیث نفس مصاحب ابلیس را قتل کند۔ از میان بَیْنَ الْعَبْدِ وَرَبِّ باغائب

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بود نفس مردہ شود دیو۔ دیدار بی حجاب شد ہر دوام بہ بیند دیدار پروردگار۔ مرشد کامل نظر با توجہ نظر پردہ حجاب سراپردہ بردار روز اول مشرف کند لقا۔ مرشدی کہ طالب اللہ را روز اول مشرف نکند آنمرشد لائق ارشاد نباشد۔ احمق بی ادب بی حیا۔ لقا دیدار را وسیلہ رسانیدہ با قرب اللہ حضور کدام است؟ مشرف کنندہ دیدار لقا بہ تصور اسم اَللّٰہُ ذات وحاضرات کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ اَلْحَاضِرَاتُ فَوْقَ الْکَشْفِ وَ الْکَرَامَاتِ۔ ہر کہ منکر از لقا دیدار و ہر کہ از لقا دیدار بی اعتقاد و بی یقین و بی اعتبار از ان منافق خدا و رسول خدا صلی اللہ علیہ وآلہ وسلم بیزار فِی الدَّرْکِ الْاَسْفَلِ مِنَ النَّارِ۔ مرشد کامل اول طالب اللہ را با تصور اسم اَللّٰہُ ذات حاضرات ہفت اندام بیگرداند نور و با توجہ میبرد با قرب اللہ حضور دوام مشرف دیدار بمد نظر اللہ منظور۔ مرشد را فرض عین است کہ طالب اللہ را روز اول باین مراتب رسانیدن ضرور۔ مرشد کامل با نظر توجہ اول طالب اللہ را میرساند در معرفت اللہ و مدخل مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کند و بعد از ان طالب اللہ را تلقین دہد۔ مرشد کہ دوام مشرف بدیدار حضور است طالبان را بحضور مشرف بدیدار حضور کردن آنرا چہ مشکل دور است۔ مرشد کامل ہر کرا تلقین از تصور اسم اَللّٰہُ ذات بنواز دو وجود خود را با وجود طالب فنا فی الشیخ مرتبہ نعم البدل برابر ساز دہ۔ بعضی طالب احمق بیدانش بی عقل بی شعور کہ اہل دور را میداند صاحب معرفت حضور و در طلب نجس نجاست چیفہ مردار را میگویند عارف اہل دیدار۔ ابیات:

بشنو شد مرا تلقین از حضرت نبیؐ	قدم دم در یکدمی بر دین قوی
بی حضوری مرشدی مردود تر	کی رساند طالبان را با نظر
من ناظرم ہم حاضرم رہبر خدا	کس نیابم طالب لائق لقا
گر بیابم طالبی توفیق تر	مرتبہ بخشم باو بہ از خضر
گر بیابم طالبی صادق صدیق	ہر دمی رہبر شوم با حق رفیق

مرتبہ دیدار با اختیار پروردگار۔ ہر کرا خواہد در دنیا و آخرت دیدار فضل فیض عطا بخش کند، ہر کرا نخواہد ندہد۔ قولہ تعالیٰ وَمَنْ کَانَ فِیْ ھٰذِہٖٓ اَعْمٰی فَھُوَ فِی الْاٰخِرَۃِ اَعْمٰی۔

فرد:

خوش ببین دیدار را گر دیدہ ای معرفت بردار گر بریدہ ای

ہر اعمال و ہر طاعت و ہر علم مطالعہ و ہر ثواب و ہر بندگی از برائی دیدار است۔ اہل دیدار را بجز دیدار رجوع بدیگر آوردن چہ درکار است؟ بیت:

ہر کہ منکر از خدا دیدار شد امتِ نبویؐ نباشد خوار شد

منصب و مراتب دیدار پروردگار توفیق برداشت تحقیق طالب مرید قادری است از طریقہ دیگر کہ دعویٰ کند لاف خلاف

کذاب اہل حجاب۔ ہر آنکس در معرفت باطن توحید فقر قدم زند کہ اول وجود را باعلم پختہ وجسم را باعلم آراستہ وجثہ ہفت اندام باعلم پاک گرداند کہ بیعلم نتوان خدا را شناخت۔ پس علم دو قسم است۔ علم ظاہر رسم رسوم اقرار بر زبان صحیح و دوم علم حیّ قیوم مطالعہ تصور بی تحریر رقم رقوم تصدیق القلب با تسبیح راحت بخش روحانی ریح فیض فضل العطا و فیض فضل اللقا و فیض فضل البقا و فیض فضل الحیا۔ چون علم باطن از تصور اسم اللّٰہ ذات بکشاید با توفیق علم ظاہر در علم باطن در تصرف چنان در آید چنانچہ نمک در طعام چنانچہ حباب غرق در آب۔ علم باطن مطالعہ بی زبانی عین العلم العیانی، زندہ قلب و نفس فانی و خاصہ در مدرسہ جملہ انبیا و اولیا اللہ ہم سبق روحانی تحصیل علم مطالعہ قرب ربانی۔ نہ آنجا نفس نہ شیطان نہ دنیا پریشانی نہ آنجا قلب نہ روح نہ جسم نہ جثہ، انوار در مطالعہ علم مشرف مشاہدہ مرتبہ دیدار۔ اینست علم بالیقین، علم باعتبار و عالم ولی اللہ کم آزار۔ علم تصور جثہ ہفت اندام بشود از مطالعۂ علم مشرف مع اللہ حضور۔ این را اویسی ولی مادرزاد سروری قادری و قادری سروری گویند۔ عالم سیر ربانی و عالم فنا فی اللہ فانی اہل مدرسہ لاہوت لامکانی طالب مرید در طریقہ قادری است دیگر یکہ دعویٰ کند دروغی، کذاب لاف زند کہ روز اول ابتدا قادری سبق خوانی و میدانی مطالعۂ سبق علم در مدرسہ لاہوت لامکانی عالم بی ریاضت صاحب راز بی نیاز۔

ابیات:

علم یک ادب است دانستن حیا	و ز علم حاصل شود رویت خدا
علم یک نور است عالم با حضور	ہر کہ این علم نداند بیشعور
علم یک سرّ است باشد یک سخن	یک سخن را یافتن از کنہ کن
علم یک راز است بودن بی آواز	ہر کہ محرم راز عالم بی نیاز
علم توحید است باشد معرفت	عالم عارف بود عیسیٰؑ صفت
مردہ را زندہ کند با سخن قُمْ	غرق فی التوحید از خود بہ گم

عالم فقیر را از علم بحضور معرفت وصال حیّ قیوم در مطالعہ در آورد غرق در آن سینہ صفا عارفان را بحضوری قال رسم رسوم ہیچ کار نیاید آن علم مطالعہ روشن ضمیر بر کونین امیر۔ بدانکہ مرتبہ اعلیٰ قرب باحق تعالیٰ بحق رفیق۔ اہل دیدار با توفیق مالک الملکی فقیر اِنَّ اللّٰہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ۔ عارف ولی اللہ، عالم باللہ محقق روشن ضمیر بر کونین امیر کل و جز مخلوقات در قید قبض او اسیر، در مطالعہ او لوح محفوظ تفسیر، ناظر دوام در مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم حاضر با تاثیر حاکم قبور روحانی عیانی قُمْ بِاِذْنِ اللّٰہ بالبصیر۔ بدانکہ فقیر مالک الملکی آزاگویند حاکم امیر کہ علم چہاردہ و چہاردہ حکمت و چہاردہ توجہ و چہاردہ تصور و چہاردہ تصرف و چہاردہ تفکر و چہاردہ توفیق و چہاردہ طریق و چہاردہ تصدیق و چہاردہ معرفت و چہاردہ توحید و چہاردہ تجرید و چہاردہ تفرید و چہاردہ ترک و چہاردہ توکل و چہاردہ مذکور و چہاردہ قرب حضور و چہاردہ فنا و

چہاردہ بقاو چہاردہ باطن ابتداو چہاردہ باطن صفاو چہاردہ سرّ و چہاردہ اسرارو چہاردہ دم مجمل مجموعہ جملہ درعمل آوردن شدن عامل مکمل اکمل جامع۔ بعدہٗ جمعیت جوہر درتصرف خود آوردہ اَلْفَقْرُ لَا یُحْتَاجُ ونہ بکسی التجا آوردو نہ ازکسی احتیاج دارد۔ این است مراتب فقیر مالک الملکی اولی الامر ذات صفات درجات بااختیار مختار۔ قولہٗ تعالیٰ فَاسْتَقِمْ كَمَآ اُمِرْتَ آثار امہات وحیات یکی است۔ قبر وقرب یکی، نور وحضور یکی، دیدار وانوار یکی، فرد وتوحید یکی قُمْ بِاِذْنِ اللّٰہ وقُمْ بِاِذْنِی یکی، عیان وچشم بسر جان یکی، خواب وبیداری یکی، مطالعہ صالح وطالح یکی، لوح محفوظ ولوح ضمیر یکی، گرسنگی و سیری یکی، سکوت وگویائی یکی، مستی و ہوشیاری یکی، وصل وفراق یکی، ابتداو انتہا یکی، عنایت وہدایت یکی ناسوت و لاہوت یکی۔

اصل این راہ حضور الحق، چہاردہ توفیق تحقیق این است بشروع روز اول طالب صادق باقرار زبان صحیح وتصدیق القلب باخلاص خاص تسبیح دردریائے اعتقاد غوطہ خورد ہفت اندام وجود پاک میشود کہ حق تعالیٰ دوست می دارد۔ اعتقاد پاک راندہ دروجود چون ماندو نہ چرا، نہ ہوس ماندو نہ ہوا از سر تا قدم باطن بطن صفا طالب باادب باحیا دیدار خدا۔ دوم طالب صادق درفقر چنان قدم زند کہ تاوقت مردن ازفقر بازگشت نخورد باطاعت توفیق قدم تحقیق تابلب گور ثابت قدم تحقیق۔ قولہٗ تعالیٰ وَاعْبُدْ رَّبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ○ الیقین فی اللہ۔ سوم طالب صادق باطلب بہ کار محبت سرخود رابدست خود ازگردن بریدہ جدا کند وبیسر شود و بیزبان ہمسخن شود۔ بعدازان لائق تعلیم، مشرف وجود ببیسر بقا، طالب لائق مشاہدہ حضوری رب العلمین لقائے خدا، تصور حضوری توفیق وتصرف مشاہدہ دیدار تحقیق۔ این است مراتب طالب لائق تلقین بصدق بالیقین۔

شرح چہاردہ مشرف ملازم تفصیل وار بالیقین باعتبار جمعیت قرار مجلس دیدار، نصیب عاشقان عارفان و واصلان اہل عیان می بینند بیسر صاحب نظر ناظر دوام حاضر۔

ابیات:

مراقبہ مذکور ذکر و یا فکر	این ہمہ دام است دگران این ہنر
با نظر دیدار بر صاحب نظر	بی لقا دیدار کاذب سر بسر
طالب از مرشد طلب دیدار کن	دل شود بیدار دیدہ وا ز کن
تا شوی عارفِ خدا صاحب عیان	میرسی لاہوت وحدت لامکان

باید دانست آن توجہ وآن تصور وآن تصرف وآن تفکر وآن دم کدام است کہ با یک توجہ و با یک تصور و با یک تصرف و با یک تفکر و با یکدم مشرف دیدار پروردگار است و برآید از جامۂ اربع عناصر، صفات القلب وغرق فنافی اللہ ذات۔ آن توجہ کہ با یک توجہ وآن تصور کہ با یک تصور وآن تصرف کہ با یک تصرف وآن تفکر کہ با یک تفکر وآن دم کہ با یک دم

مجلس جمیع انبیاو اولیا اللہ اصفیا نبی مرسل و خاصہ خلاصہ مجلس ملازم مشرف حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و اصحاب کبار چہار یار و پنجتن پاک و جمیع امام و مجتہدین و بملازمت حضرت شاہ محی الدین رضی اللہ تعالیٰ عنہٗ حضور با حکم حاکم اولی الامر منظور گردد و دیگر از برائی مہمات دینی و دنیوی و معرفت و توحید و جمعیت و حقیقت دریافتن کل و جزبی نیاز و لایحتاج شدہ، جملہ مخلوقات مسخرات در قید و تصرفات خود آوردن۔ می باید کہ با یک توجہ و با یک تصور و با یک تصرف و با یک تفکر و با یک دم دم خود را بادم وحی جبرائیلؑ متصل ساختہ آنچہ پیغام الہام جواب سوال از قرب اللہ بدل علم دال دلیل، نص حدیث از آیات قرآن و سرّ اسرار ربانی مشروحاً درجہ بدرجہ۔ این جمیع الہام پیغام از قرب اللہ است طالب را نفس فانی علم غیب دانی میکشاید علم عیانی روشن ضمیر۔ دیگر با یک توجہ و با یک تصور و با یک تصرف و با یک تفکر و با یک دم و با یک جذب و با یک حاضرات دم خود را بادم میکائیلؑ متصل ساختہ بحکم اللہ تعالیٰ ہموندم باران رحمت قطرات مطرات ہر قدری کہ میخواہد باران بارد و جبرائیلؑ و میکائیلؑ ہمیشہ با توجہ در حکم قید قبض باشد بحکم اللہ تعالیٰ و ببرکت حاضرات اسم اَللّٰہُ ذات۔ دیگر با یک توجہ و با یک تصور و با یک تصرف و با یک تفکر و با یک جذب و با یک حاضرات اسم اَللّٰہُ ذات و با یک دم دم خود را بادم اسرافیلؑ متصل ساختہ بر ملک ولایت کہ جلالیت کند دم مثل صور اسرافیلؑ بادم اسرافیلؑ زند بحکم اللہ تعالیٰ آن ملک و آن ولایت در یک ساعت تا قیامت ویران گردد ہرگز آباد نمیشود۔ دیگر با یک توجہ و با یک تصور و با یک تصرف و با یک تفکر و با یک جذب و با یک حاضرات اسم اَللّٰہُ ذات در یکدم، دم خود را بادم عزرائیلؑ متفق ساختہ بادم عزرائیلؑ جان دشمن در قبض کردن از سر تا قدم در تصور تصرف آورده از جان بی جان در یکدم چنان سخت گیرد و دم را ہرگز نگذارد تا آنکہ دشمن موذی بمیرد یا دشمن موذی نفس یا دشمن موذی کافر یا دشمن موذی ظالم آزار دہندہ مسلمانان و یا بیدین اہل بدعت کہ از دین محمدی صلی اللہ علیہ وآلہ وسلم برگشتہ باشد۔ واز دعوت خواندن و ریاضت چلہ در خلوت کشیدن ہزاران ہزار و از ذکر فکر از حد زیادہ بیشمار و از لشکر خزائن خرچ کردن زیادہ سابقہ سالار از ان جملہ توجہ فقیر کامل و تصور فقیر کامل و تصرف فقیر مکمل و تفکر فقیر اکمل و جذب فقیر جامع بہتر است یکبار۔ فقیر یکہ فنا فی اللہ از قرب اللہ توجہ داند توجہ او روز بروز زیادہ گردد تا قیامت باد نماند۔ اللہ ہر کہ را در اندازد، بدرویشان در اندازد۔ این چنین فقیر کامل صاحب مراتب بے سراست، صاحب اسرار عارف پروردگار باش۔

ابیات:

چون کنم پہنام آن است لایزال — جلوۂ انوار بخشد با وصال
چون کنم پہنام آن دائم بقا — جلوۂ دیدار بخشد با لقا
چون کنم گمنام نامش بیشمار — و از نام او دل زندہ با اعتبار
پس دیدن دیدار میباشد روا — روز اول فقر می بیند خدا

این نیز مراتب بی سر صاحب تصور اسم اَللّٰہُ ذات است۔ تصور تیغ است۔ اگر صاحب تصور کسی را تیغ تصور با تصور بر گردن زند سر او از گردن بیشک جدا میشود۔ تصور نیزہ است یا سنان نیزہ۔ صاحب تصور با تیز نیزۂ تصور کسی را در وجود زند از زخم نیزۂ تیز تصور مردہ گردد۔ تصور اسم اَللّٰہُ ذات مطلق تحقیق توفیق است الٰہی و صاحب تصور تحقیق غالب است بر ہر اقلیم بادشاہی۔ تصور مثل عصائے حضرت موسیٰ علیہ السلام، تصور آتش گلشنِ گلبہار حضرت ابراہیم علیہ السلام است و تصور معراج محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و تصور جام جہان نما است و تصور آئینہ اسکندری است و تصور علم حضرت آدم علیہ السلام است۔ قولہ تعالیٰ وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ کُلَّھَا۔ تصور گنج است و صاحب تصور لایحتاج پیرنج است۔ تصور کیمیا است کل و جز کیمیا کہ در قید این تصور است۔ عمل تصور صاحب تصور کہ عامل مقرب رب۔ تصور کامل خاص طالب بر ہمہ کس میشود غالب۔ اگرچہ تصور غیب الغیب بر خدا کند و بخدا مہربان و بالہام ہمسخن میشود، تصور در غیب الغیب بحضور اللہ میبرد۔ این است مراتب تصور کہ توحیدات تصور دانی و حرف علم تصور خوانی۔ تصور عطا است کہ مرشد بخشد از قرب لقا است۔ تصور طیور و تصور حضور و تصور سرور و تصور مغفور و تصور ذکر مذکور و تصور مشہور و تصور قبور و تصور باطن معمور و تصور امور۔ تصور از کدام عمل روان گردد و تصور از کدام عمل تاثیر کند و تصور از کدام عمل نفع میدہد و از کدام تصور جمعیت حاصل گردد و آن کدام عمل است کہ از مشرق تا مغرب این چنین معاملہ باشد و با تصور دریکدم دشمن کشتہ شود۔

ابیات:

دم مثل دریا دم از دم شناس — اہل دم با دم شناسد ہر لباس
عالمی در دم دمیدہ دم تمام — دم روان بود اعلام ز پیغمبرؐ پیغام
دل دمی با روح گردد خاص نور — کل مخلوقات از دم شد ظہور
دم ہمیشہ می بود مثل ہوا — دم کہ فی اَللّٰہُ ذات می بیند خدا

این چنین اہل دم دعلم عالم ربانی است و عالم روحانی و عالم نفسانی و عالم زبانی و عالم مطالعہ علم خوانی و عالم بارشوت ریا منصوبہ عالم شیطانی، محروم از علم غیب دانی و بی خبر از علم عالم لاہوت لامکانی۔ این مراتب را چہ داند عالم حیوانی مردہ دل دوام در علم حرص طمع پریشانی۔

بیت:

دم دلالت میکند ارواح را — دم کہ روح در جسد شد حکم از خدا

قولہ تعالیٰ وَنَفَخْتُ فِیْہِ مِنْ رُّوْحِیْ۔ بدانکہ در وجود آدمی دو دم است، یکی دم اندرون میرود۔ فرشتہ کہ بر دم اندرون مؤکل است بحضور خدا تعالیٰ عرض کند خداوندا! دم آدمی را اندرون قبض کنم یا باز بیرون آرم تا از وجود برآید؟ دم کہ بیرون برآید آن فرشتہ مؤکل نیز ہمچنان بگوید۔ پس باہر دو دم باہر دم عرض حضور رب العٰلمین شود۔ و دم کہ با تصور اسم اَللّٰہُ ذات از

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وجود بیرون برآید، برآمدن از وجود آن دم صورت میشود خاص نور و میرود بدرگاہ اللہ حضور مثل گوہر۔ اگرچہ دولتِ کونین ہر دو جہان یکجا جمع میکند آنچہ متاع دُرّ جاودان است دنیا و بہشت از ان کم قیمت است۔ دم گوہر بی بہا است و بی بدل۔ فقیر صاحب تصور خزانچی گنج گوہر خزائن اللہ است و عارف فقیر ولی اللہ، قدر دان عالم عیان دم است کہ بایکدم است بی غم است۔ ہرکہ رادم جوہر نور دل او بمدنظر اللہ منظور است او صاحب اختیار است خواہ درخلق گم باشد وخواہ مشہور است۔

حدیث اِنَّ اللّٰہَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَلَا یَنْظُرُ اِلٰی اَعْمَالِکُمْ وَلٰکِنْ یَّنْظُرُ فِیْ قُلُوْبِکُمْ وَنِیَّاتِکُمْ۔

صاحب تصور دم نور را ہمیشہ در دل معرفت محبت مشاہدہ از قرب اللہ دیدار میزاید نور انوار۔ دل مردہ را ہر دم بشیطان میرسد وخطرات وسوسہ واہمات از خناس خرطوم در دل پیدا میشود حرص طمع کفر شرک ریا عجب ہوا و آنچہ ناشائستہ باشد ازین قسم در دل میزاید کدورت، زنگار، مردہ دل خوارتر است خوار۔

ابیات:

ہر دمی دو دم بود دم راہبر — دم بدم شد نور دم با دم قہر
دم ز دم اسرار یابد از خدا — دم کہ با شیطان رود کفر از ہوا
از دمی دیدار شد آندم چہ نام — زاں دمی گردد فنا عالم تمام
دم کہ روح با دم برآید شد بقا — زان دمی زندہ شود عالم خدا
در دمی دل دائرہ روحش درو — دیدۂ دیدار از دم دل بجو

بدانکہ آنچہ غیر لاسوی اللہ است از دل بشو۔ این راہی است باطن رحمت خدا، باطن صفا، معرفت، قرب، لقا، فقر، ہدایت جمعیت، تلقین ارشاد از سینہ بسینہ نظر بنظر، توجہ بتوجہ، دلیل بدلیل، تصور بتصور، تصرف بتصرف، تفکر بتفکر، قلب بقلب، روح بروح، سرّ بسرّ، مشاہدہ بمشاہدہ، عین بعین، فنا بہ فنا، بقا بہ بقا، دیدار بدیدار اعتبار باعتبار یقین بیقین، توحید بتوحید۔ نہ تقلید بتقلید، نہ برسم رسوم، نہ زبان بزبان، نہ گوش بگوش، نہ دست بدست، نہ پا بپا، نہ چشم بچشم، نہ خشم بخشم، نہ قال بقال، نہ مسائل بمسائل، نہ حال بحال۔ مطلق انتہا معرفت، مشاہدہ جمعیت یعین جمال است کہ لازوال بہر احوال است۔

اگر فقیر سائل از اہل بدعت از تو طلب اُم الخبائث و یا نجس نجاست میطلبد، بدہ کہ آنچہ در وجود تو ام الخبائث و نجس نجاست باوجود خود نعم البدل کند از تو واز اولاد تو واز آل تو واز فرزندان تو واز طالبان مریدان تو پلیدی بر ذمہ خود برگیرد چنانچہ برگیرد غیرہ را جلاد۔ و پاکی و پاکیزگی و آراستگی شریعت باشرم وحیا و معرفت خدا بحفظ حفیظ محفوظ بسلامت وسعادت تا قیامت فی امان اللہ بماند۔

آنچہ شریعت رد کند آن راہِ کفر است۔ شریعت کرا گویند و کفر چیست؟ شریعت آنست راہیکہ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم رفتہ باشد قدم بر قدم محمدی صلی اللہ علیہ وآلہٖ وسلم شب و روز پیاپی خود را در مدخل مجلس محمد رسول اللہ صلی اللہ علیہ

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وآلہٖ وسلم حضور رساند و ہر علم نص و حدیث در مجلس حضوری حیات النبی صلی اللہ علیہ وآلہٖ وسلم خواند، این شریعت از توفیق است کہ از تحقیق است۔ ہر کہ از مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم منکر شود و معرفت حق اللہ را پوشد ہر آنکس کافر زندیق است۔ اصل شریعت فقر، فقہ، توحید، معرفت و وصال است و اصل کفر است دنیا، کبر، عجب و آنچہ ماند از این ناشائستہ کہ در زوال است۔ اَلْاِسْلَامُ حَقٌّ وَ الْکُفْرُ بَاطِلٌ بدانکہ طرفہ زدیک دم لذت وشوق ذوق با جمعیت مشاہدۂ نور حضور باقرب دیدار الٰہی بہتر است از ملک سلیمانی ہزار بادشاہی۔ دانی روز قیامت از قبرہا کہ روحانی میبر آیند اہل دنیا ہمہ پشت بقبلہ، رو بقبلہ نباشند از آن کہ فقیران اللہ با بخل رو بگردانند و بروئی فقیر پشت دادہ می نشینند۔ ہیچ کس بمرتبہ فقر ہرگز نمیرسد تا آنکہ سر بریدہ و بی سر نمیشود۔

ابیات:

نیست آنجا سر نہ پا نہ جسم و تن ہم جلیس رب بود با انجمن
من پا را سر ساختم سر پا شود غرق فی التوحید شد این راہ بود
بی سران را علم زان باشد کلام بیزبان ہمسخن باشد ہر دوام
سر بریدہ شو بیا ای طالبا اشتیاقی گر ترا دیدن خدا
در سری سرّ است زان روشن ضمیر این بود اسرار فی اللہ با فقیر
بی سران را سرِّ وحدت پیشوا بی سران بینند دیدارِ خدا
سر بریدہ بی سری سر تاج شد بی سران را دائمی معراج شد
در سری سرّ است اسرارش تمام سرّ سر را می برد در ہر مقام
غوطہ خوردم در بدریائے عمیق یافتم تحقیق چون شد حق رفیق
بی سران را علم باشد از نجا شد مرا تعلیم علم از مصطفیٰؐ
بی سران را زندگانی لازوال واردات علم است باقرب از وصال
بی سران را سیر باشد ذات نور بی زبان خوانند ورد یاغفور
گاہ در جذب است غضب خویشتن گاہ جمعیت یافتن دارالامن
بی ذکر ذکر است بی فکر از فکر گر ترا چشم است دیدارش نگر
ہر کہ بی سری بیند خدا دیدن روا کس نہ بیند با چشم سر خدا
دیدہ از دیدار دادی تو مرا بدیدن جز غیر تو آید حیا
از دیدۂ دیدار رحمت می نگر گر ترا چشم است ای صاحب نظر

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باھوؒ از میان ھو چشم می بیند خدا درمیان ھو ببین وحدت صفا

قولہ تعالیٰ فَاَیْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ۔

بیت:

خوش ببین قدرت خدا انوار را و از میان انوار بین دیدار را

واگر کسی گوید کہ سخن این تصنیف خام است لذت شہد شیرین در مملکہ حلاوت بخشدہ تمام۔ آری یقین است کہ شعرا را پختگی سخن از عقل بلاغت علم باشعور است وفقرا را علم از حضور است۔ جائیکہ حضور است آنجا شعرا و شعور دور است۔ باید دانست کہ مدتہا و سالہا سال شد کہ در طلب طالبان بودہ ام طالب کہ لائق توجہ ہیچ طالب نیافتم لائق توجہ۔ توجہ چہ چیز است و توجہ کرا گویند؟ توجہ ظاہر توفیق الٰہی و توجہ باطن تحقیق گواہی۔ اگر کامل صاحب توجہ جانب کافر باجذب تصور متوجہ شود دل کافر بیواسطہ از دست رود و بگوید کلمہ طیب باخلاص خاص و بکشاید خمس حواس لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔ واگر صاحب توجہ متوجہ بتصور باجذب اہل دنیا کند اہل دنیا ہموندم تارک فارغ شود واگر صاحب توجہ بجاہل متوجہ شدہ باجذب تصور توجہ کند جاہل ہموندم عالم گردد بعلم لدنی، علم معرفت عارف عیانی و عارف ربانی و عارف لاہوت لامکانی واگر صاحب توجہ جانب عالم باجذب تصور توجہ کند عالم چنان غرق فنافی اللہ فانی دل عالم اللّٰہُ میخواند کہ ظاہر علم حرف الف ب را نمی شناسد و نمیداند۔ آنچہ علم رسم رسوم کل و جز را نسیان گرداند۔ اگر صاحب توجہ باجذب تصور برزمین بسیر متوجہ شود آنچہ فی السمٰوات والارض گنج کیمیا اکسیر و آنچہ کیمیا گر عامل و جملہ فقیر کامل و جن وانس فرشتہ و جنونیت و اولیا اللہ و اہل ممات و اہل حیات ہمگی و تمامی جملگی حاضر شوند۔ این راہ توجہ ظاہر توفیق است از قرب الست و توجہ باطنی تحقیق، تصرف، بحق رفیق این است کہ بااعتقاد و بایقین است۔ چون صاحب توجہ باطنی متوجہ و غرق بتصرف جان فدا و تصور باسم خدا شود، اسم خدا میبر د بوحدت کبریا کہ در کبریا نور حضور و انوار دیدار مشرف لقا۔

ابیات:

نیست آنجا علم و دانش عقل و آز نیست آنجا ذکر و فکر و نی آواز

نیست آنجا بینائی نہ شنوائی نہ گو این ہمہ غیر است از خود دل بشو

گر تو خواہی دیدن وحدت خدا در زندگی یکبار شو از خود فنا

این بود عارف خدا عاشق خدا واصل خدا این بود دیدار بودن جان فدا

این ہمہ علم عامل فقیر و کامل درویش را از آیات قرآن بعین العلم بکشاید و بعین العلم بنماید۔

بیت:

ہر علم وا میشود از اسم ذات ہر کہ خواند ذات عارف شد نجات

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باید دانست این علم از تصوف توحید است نصیب اہل دوستگان یگانہ۔ ہر آنکس احمق باشد کہ فقیر اہل یگانہ را مجنون و دیوانہ خواند۔ از مراتب ایشان محروم اند عاقل دنیا اہل ہوا ایشانرا نمیداند۔

بیت:

آن علم دیگر عقل دیگر شعور　　از توجہ ذات جثہ گشت نور

در وجود خوف وعبرت و حیرت بی جمعیت از نفس فنا است و زیادتی شوق و روز بروز غلبات محبت و معرفت و مشاہدہ و حضوری و قرب از قلب صفا و روح بقا جمعیت بدیدار لقا است۔ کامل آنست کہ ہر مراتب در علم قال قرآن از آیات ربانی میکشاید و وصال معرفت در قال نماید۔ این مراتب از حق است کہ برحق است۔ چون حق از سر تا قدم وجود را میگیرد باطل مطلق از وجود بمیرد۔ اینست توجہ باطن تحقیق با تصرف از خاص طریق۔ ہر کہ توجہ ظاہر و باطن توجہ توفیق و توجہ تحقیق توجہین داند اینچنین توجہات کونین شش جہات را در طی تصوری در آرد در دست مشت و می بیند تماشا کونین بر پشت ناخن۔ عجب مدار و عیب نیار کہ عیب غیبت شکایت باز دارد از معرفت اللہ ہدایت۔ قال علیہ الصلوٰۃ والسلام كُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ۔ عمل ظاہر کرا گویند؟ بی شرک و بی ریا۔ باطن چیست؟ غرق فنا فی اللہ باخدا۔ اگر سیدی سند محمدی صلی اللہ علیہ وآلہ وسلم طلب، اگر قریشی دل ریشی باش و اگر علمائی طلب درویشی کن، درویشی باید نہ در پیشی۔ اگر جاہلی طلب علم کن، آن علم کہ بحق رساند بجز حق باطل راند اند۔ مرشد کامل بتوجہ این ہمہ مراتب با طالب اللہ را نصیب گرداند۔

ابیات:

بادشاہی گنج بخش درویش کو　　بادشاہی ملک از درویش جو
ہر کہ خواہد بادشاہی ملک را　　بادشاہی میکند حکم از خدا
بر در درویش رو ہر صبح و شام　　تا ترا حاصل شود مطلب تمام
گر ترا بر سر زند سر پیش نہ　　خدمتی بہر از خدا درویش بہ
درویش را بشناختن زین دو صفت　　اہل توحیدش تصرف معرفت
درویش را دائم بود مجلس حضور　　کی بود درویش این اہل از غرور
نیست آن درویش در پیشی کند　　با اہل دنیا نسبت خویشی کند
صفت درویشان بود فضلش کرم　　کی بود درویش این اہل از صنم
غالبم درویش ہم عارف فقیر　　والیم صاحب ولایت ملک گیر
طالبا از من طلب از من بخواہ　　از خود دہم یا میدہانم از الہ

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بشنوای عالم باللہ! بشنوای عالم ولی اللہ تغافل شعار! چرا غرق شدہ ای در نجس نجاست جیفہ مردار؟ از برائی این دو عمل مردم بسیار احمق حماقت شعار، این دو عمل در عمل آوردن بسی مشکل و خیلی دشوار۔ یکی عمل کیمیا کہ در عمل نیاید بجز عامل۔ دوم عمل معرفت قرب اللہ ہرگز حاصل نشود بجز فقیر کامل۔ اَلْحَمْدُ لِلّٰہِ وَالْمِنَّۃُ لِلّٰہِ کہ ہر دو در عمل آوردم و در تصرف بُردم کہ ابتدائے این عملین برائی طالبین کامل است۔

بیت:

ہم عاملم ہم کاملم ہم حق نما احتیاجی ہیچ مدارم جز خدا

آری یقین است ہر کہ غرق شب و روز متوجہ بحق تمام کونین و آنچہ در اوست فرمانبردار جن و انس فرشتگان حلقہ بگوش مثل غلام۔ اللہ بس ماسوی اللہ ہوس۔ بشنو! ای جوان طالب نفس امارہ شہوات، بشنوای غافل بی شعور بی خبر محروم از معرفت اللہ و قرب حضور آدمی را دو دفاتر است، از اعمال ظاہر و اعمال باطن۔ آنچہ از دہان و زبان برآید تحریر از کراماً کاتبین دفاتر مرقوم شود و آنچہ بدل میگذرد دفاتر تحریر بحضور اللہ حیّ قیوم می شود۔ پس میشود معلوم کہ طالب از ہر دو دفاتر چہ طور میشود خلاص؟ طالب کہ از مرشد ولی اللہ سبق از علم فنافی اللہ با استغراق انوار مشرف دیدار چنان سبق میخواند کہ ظاہر اقرار لسان و باطن تصدیق القلب ہرگز یاد نماند۔ این است ہمہ اوست در مغز و پوست۔ پس اقرار و تصدیق از برائی معرفت اللہ توفیق طریق تحقیق است۔ ہر کہ شب و روز مشرف فنافی اللہ بدیدار پروردگار آنرا اقرار زبانی و تصدیق القلب چہ درکار است؟ بموجب این حدیث باید آورد اعتبار۔ قال علیہ الصلوٰۃ والسلام حَسَنَاتُ الْاَبْرَارِ سَیِّاٰتُ الْمُقَرَّبِیْنَ۔ مقرب را کدام حسنات است کہ جملہ حسنات در آن حسنات در آید؟ فنافی اللہ بقاباللہ بموجب این آیت کریمہ قولہ تعالیٰ اِنَّ الْحَسَنَاتِ یُذْھِبْنَ السَّیِّاٰتِ۔ باید دانست ای طالب اللہ دون و چون را بگذار مرتبہ دوام دیدار را بردار۔ بر طالب اللہ فرض عین است کہ کار دینی و دنیوی بغیر از حکم و دستوری مرشد نکند و اختیار خود را باختیار مرشد بدہد و خود بی اختیار شود۔ این نیز بر طالب فرض عین است کہ از مرشد طلب تلقین کند، انوار دیدار قرب حضور طالب را چہ درکار است ذکر فکر مراقبہ، ریاضت مذکور۔ این بر طالب فرض عین است کہ اول مرشد کامل و مرشد ناقص را تجربہ کند چنانچہ تجربہ کند زن شوہر مرد نامرد را۔ پس مرشد مرد طالب صادق را مرتبہ خود عطا کند و مرتبہ خطا طالب بر خود کشد۔ مرشد کامل و طالب صادق یک وجود و یک اتفاق۔ مرشد ناقص زن سیرت را طالب روز اول بدہد سہ طلاق زود از ناقص مرشد طالب جدا شود و طلب مرشد کامل کند اگرچہ کامل راہ قاف تا قاف باشد۔ بدانکہ در راہ باطن حجاب ہا بسیار و آفات و بلا و رنج بیشمار۔ بعضی حجاب از سکر، صحو، قبض، بسط نورانی و بعضی حجاب ظلمانی و بعضی حجاب نفسانی و بعضی حجاب از رجعت دنیا پریشانی و بعضی حجاب از فرشتگان مکانی و بعضی حجاب از خلق نادانستگی و نادانی۔ چنانچہ حجاب شریعت و حجاب طریقت و حجاب حقیقت و حجاب معرفت و از ان جملہ مجمل مجموعہ حجاب ہا در شمار آوردن ہفتاد کروڑ و سی لکھ ہفت و دو حجاب میشود۔ این جملہ کل و جز

حجاب ذاتی وصفاتی وعلم کلماتی درجاتی مرشد کامل با یک توجہ و با یک نظر و با یک تصور و با یک تصرف و با یک تفکر و با یک توفیق بہ حاضرات کنہ کلمات طیبات مردہ را کند حیات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔ طالب اللہ را در یکساعت از ہر حجاب سلامتی بگذراند و شرف حضور برساند و تلقین از محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم با ولایت ہدایت بدہاند۔ این چنین مرشد لائق تلقین ظاہر با توفیق و باطن او از قرب اللہ تحقیق و دل او دریائے عمیق و طریق او از صدیق تصدیق بحق رفیق۔

بیت:

باھوؒ مرشدی باشد چنین رہبر خدا طالبان را برد حاضر مصطفیٰؐ

اول بر طالب فرض عین است کہ طلب کند علم آنچہ ضروری و بعد از ان طلب کند از مرشد علم حضوری۔ چون در علم ضروری و حضوری عالم باللہ گردد در یک ہفتہ و بعد از ان از مرشد طلب کند علم انوار و علم معرفت مولیٰ دیدار پروردگار۔

بیت:

علم از عین است، و از علم روشن ضمیر کل و جز در علم عین است عالم فی اللہ فقیر

مطالعہ علم منصب و درجات دارد۔ علم از برائی دنیا از معرفت اللہ باز گرداند۔ اگر چہ تمام عمر علم خواند، سیاہ دل عالم از علم معرفت اللہ محروم ماند۔

ابیات:

علم را درجات گویند ذرہ از نور ذات علم ذات از ذات حاصل مردہ گردد حیات
علم دانستن بدانی باعیانی راز بین علم باطن راز وحدت علم ظاہر بہر دین
غرق فی التوحید فی اللہ نہ علم نہ پردۂ راز نیست آنجا ذکر فکر و نہ وظائف نہ آواز
جان از جان میبر آید جان آن نوری دگر قدر قدرت نیست موسیٰؑ کی رسد آنجا خضرؑ
نہ فرشتہ نہ طبق نہ آواز و نہ کن الست نیست مخلوقات ہرگز غرق فی اللہ با پیوست

قال علیہ الصلوٰۃ والسلام لِیْ مَعَ اللّٰہِ وَقْتٌ لَّا یَسَعُنِیْ فِیْہِ مَلَکٌ مُّقَرَّبٌ وَّلَا نَبِیٌّ مُّرْسَلٌ۔ این است مراتب فی اللہ غرق دوام حضور۔ مرشد کامل را فرض عین است کہ طالب اللہ را با توجہ نظر میرساند بے شک ضرور۔ مرشد کامل با ذکر فکر ورد وظائف در خلوت مشغول نکند با توجہ نظر نفس طالب را قتل کند و طالب مشرف غرق انوار دیدار برسد۔ مرشد مردود و جیفہ نجس بخش بسیار اند جلاد و طالب نجاست طلب بیشمار اند سگ در قلاد۔

ابیات:

مرشدی کامل بود کامل نظر طالب کامل بود اہل از خضرؑ
مرشدی اکمل بود عارف نظر گنج بخشد طالبان را سیم و زر

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مرشدی ناقص بود بہر از گدا — طالب سائل بود آن بی حیا
مرشدی باشد غنی توفیق تر — در حکم طالب می شود آن بحر و بر
مالک الملکی بود عارف فقیر — ہر ملک در امر او حاکم امیر
باھوؒ را غم نیست طالب مصطفیٰؐ — ہر کہ طالب مصطفیٰؐ یابد لقا

ہر کہ گوید بی علم نتوان خدا را شناخت۔ از علم شناختہ میشود حروف سطر آنچہ مطالعہ علم قال بی خبر از علم باطن معرفت قرب اللہ وصال۔ شناختن خدائی را ظاہر دلالت و برآمدن از مردہ ضلالت علم باطن است غیب لاریب۔ لَا رَیْبَ ۛ فِیْهِ ۛ ھُدًی لِّلْمُتَّقِیْنَ o الَّذِیْنَ یُؤْمِنُوْنَ بِالْغَیْبِ و ایمان آوردن بر علم غیب است۔ ہر کہ علم غیب را عیب کند بیشک کافر شود۔ و بی علم نتوان خدا را شناخت۔ علم مِنْ لَّدُنَّا و علم وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ کُلَّهَا و علم اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ o خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ o اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ o الَّذِیْ عَلَّمَ بِالْقَلَمِ o عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ o و علم وَلَقَدْ كَرَّمْنَا بَنِیْۤ اٰدَمَ و علم وَنَحْنُ اَقْرَبُ اِلَیْهِ مِنْ حَبْلِ الْوَرِیْدِ۔ خدا را شناختہ می شود بعلم معرفت و توحید نہ علم رسم رسوم نہ تقلید۔ بیت:

چون دیدۂ دل روح و سرّ یک نما — باعیان بیند طالب روئے خدا

این چنین مرتبہ فیض فضل عطا بخشش خدا، ہر کہ را اللہ بخشد۔ این بحسب نسب عرف نیست۔ بدردِ دل و پشت ریش، صداقت کیش، درویشی نہ بسیدی و قریشی۔

ابیات:

بہشت را ہرگز نہ بیند با بصر — دیدار اللہ را بہ بیند با نظر
اول و آخر مرا دیدار شد — و از اسم اللہ ذات دل بیدار شد
من بزادم زان بدیدار از نظر — قوت من دیدار قسمت سر بسر
نور دیدارش بیابم دم بدم — منکر از دیدار شد اہل از صنم
توحید دریائی است من شد آبجو — آبجو در آب گم شد آب گو
اہل دیدارش نباشد زیر خاک — در لامکان جثہ برد آن روح پاک
اسم اللہ برد باللہ در حضور — شد مشرف با لقا با جثۂ نور
ہر کہ می بیند بنماید او ترا — شد باین توفیق دیدارش خدا
دیدہ با دیدار تن بردار بر — نفس را بردار کش صاحب نظر

اگر کسی عمر خود را تصرف کند در فقر و فاقہ، ریاضت، مجاہدہ، عبادت، ذکر، فکر، مراقبہ، طاعت از ان جملہ بہتر است کہ

بامشاہدۂ حضور میگذ ردطرفہ زدیکساعت کہ علم مسائل عبادت طاعت ثواب بسیاراست۔علم از برائی معرفت قرب اللہ مشرف دیدار پروردگاراست علم انوارمشاہدات از اسم اَللّٰہُ ذات ازعلم دیدار بکشاید و باز درعلم دیدار درآید۔قال علیہ الصلوٰۃ والسلام اَلنِّہَایَۃُ ھُوَ الرَّجُوْعُ اِلَی الْبِدَایَۃِ۔

شرح دعوت

از دعوتی کہ مطلب برآید دردوازدہ سال ویا یک سال ویک ماہ ویک ہفتہ ویک شبانروز ویکساعت۔عامل اگرچہ قلعہ برکوہ خواند اگرمثل آہن باشد موم گردد واہل قلعہ مردم رادل از دست رود وبیواسطہ حاضر شوند واگرکفار باشند بیشک مسلمان گردند واگر رافضی وخارجی باشد ازبیخ برآورده ازوطن بدرکشیده شوند۔اگرعامل کامل خواہد ہفت اقلیم بادشاہ را معزول سازد وگدارا برمسند نشاند ومینوازد۔واگرشخصی درمشرق تامغرب باشد جان او بیشک بیکدم قبض کند کہ از جان بی جان شود۔واگرشخصی راخواہداز مشرق تامغرب باشد بہدایت تلقین قسمت نصیب کند وحضوری محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم حبیب بخشد واگرخواہدطالب می شود صاحب نظر درحکم او درآید کونین زیروزبر۔اہل معرفت مرده رازنده کند بیکدم بدم عیسیٰ صفت۔این راہ تصور توفیق بدم تصرف،باطن تحقیق روان از اسما۔واسما این است۔

تصور	تصور
اَللّٰہُ	مُحَمَّدٌ
تصرف	تصرف

وآن دم راچون باسم گیرد محمد بتصور ارواح محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم باصحاب کبار مجلس محمدی صلی اللہ علیہ وآلہ وسلم حاضر شود وباسم گیرد تصور فقر سلطان الفقر حاضر شود وباسم گیرد تصور شیخ حاضر شود وباسم گیرد تصور جبرائیل علیہ السلام حاضر شود والہام دہد وباسم گیرد تصور میکائیل علیہ السلام حاضر شود وباران رحمت ہر قدر کہ میخواہد ببارد وباسم گیرد تصور اسرافیل علیہ السلام حاضر شود وبایکدم برآن ملک کہ جذب غضب کند از دم اسرافیل علیہ السلام فنا گردد کہ تاروز قیامت ویران شود وباسم گیرد تصور عزرائیل علیہ السلام حاضر شود والہام دہد وعدوراد رتصور گیرد وبایکدم جان قبض کند۔لیکن چہار موذی راکشتن عین ثواب است۔اول موذی نفس،دوم موذی آزاردہندہ اظلم مومن مسلمانان را،سیوم موذی کافر چہارم موذی آنکہ از دین محمدی صلی اللہ علیہ وآلہ وسلم برگشتہ باشد دشمن علما عامل وعدوفقرا کامل۔ہرکہ این چنین دعوت از

قرآن قبول نداند واز تصور تصرف حضور دعوت دم نداند ہر آنکس احمق است کہ دعوت خواند۔ نفس را سر راست کردن و در حکم آوردن نفس کشتن او عامل را بیرنج و ریاضت و طاعت در یک ساعت کامل را آسان کار است۔ معرفت و مشاہدات و سیر زیروز بر از عرش تا تحت الثریٰ طبقات و مطالعہ لوح محفوظ و قرب توحید اللہ انوار و مشرف شدن بہ دیدار ناقص را خیلی مشکل و دشوار است۔ و کامل مکمل اکمل جامع مرشد را در یکدم طالب اللہ را بہر مطالب و درجات صفات ذات رسانیدن آسان کار است۔ این چنین اہل ہدایت کہ ہدایت در قید علم کیمیا اکسیر و علم تکثیر دعوت است کہ مطلق عنایت رہبر فیض فضل اللہ عنایت الغنایت عن الہدایت۔ قولہ تعالیٰ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی قولہ تعالیٰ وَوَجَدَكَ عَآئِلًا فَاَغْنٰی مراتب غنایت ہدایت ولایت عنایت از تصور اسم اَللّٰہُ ذات مینماید و مرشد از کنہ کلمۂ طیبات بکشاید لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صلی اللہ علیہ وآلہ وسلم۔ این چنین مراتب معرفت وصال کل۔

بیت:

گر ترا چشم است سوئے من نگر نظر من بہتر بود از سیم و زر

عنایت و ہدایت عارف باللہ را بال و پر۔ فقیر اہل وصال را باوہم وحدت خیال لاوبالی را ہر دم جائی و مکانی دگر و عیانی دگر و جہانی دگر و بیانی دگر و زمانی دگر و حسابی دگر و حالی دگر و قالی دگر و احوالی دگر و جمالی دگر و طلب دگر و طاعت دگر و ذکر مذکور دگر و فکر حضور دگر و تجلی انوار دگر و مشرف دیدار دگر و مشاہدہ دگر و معراج دگر و فنا دگر و بقا لقا دگر۔ باین مراتب فقیر تواند رسید حضرت موسیٰ علیہ السلام و حضرت خضر علیہ السلام۔ قال علیہ السلام اَلْعُلَمَآءُ اُمَّتِیْ كَاَنْۢبِيَآءِ بَنِیْۤ اِسْرَآءِيْلَ علمائے امت محمدی صلی اللہ علیہ وآلہ وسلم روشن ضمیر فقیر اند۔ بیت:

از تصور کرد حاصل ہر مقام و از تصرف میشود فقرش تمام

قال علیہ الصلوٰۃ والسلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه۔

ابیات:

نفس را صورت بگو سیرت نما نفس امارہ چوں کافر بی حیا

نفس صورت دیو سیرت جن خبیث منکر از توحید قرآن و حدیث

مطمئنہ نفس طاعت بار بر انبیا و اولیا صاحب صبر

نفس را بشناختن دریافتن با رفاقت رہبری خود ساختن

نفس روح و قلب با تو شد جواب این مراتب اولیا اول خطاب

ہر دمی خواند جنازہ نفس را زین نمازی میرسد وحدت خدا

از نفس قلب و روح می آید آواز لائقی شد با حضوری این نماز

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این مراتب را بگویند دل صفا — شد این عطائی عارفان را از خدا
قلم را گفتم چرا تو روسیاہ — روسیاہی شد مرا از تو گناہ
مرتبہ بگذار وحدت بیشتر — عین با عین است ناظر با نظر
محرمی فی اللہ بود وحدت حضور — طالبان را برد مرشد بالضرور

ازعلم معاملات و ازعلم عبادات ہرگز مردہ دل نگردد حیات۔ این نیز درجات است از برائی بہشت بہار بی خبر از معرفت دیدار۔علم تصوف قرب اللہ رفیق با توفیق و انوار دیدار حضور نور علم تحقیق۔

ابیات:

ہر علم تحقیق در توفیق تن — من فقیری کاملم نہ لاف زن
کل و جز در نظر من من ناظرم — در مجالس مصطفیٰؐ من حاضرم
کعبہ در دل من کہ کعبۂ خدا — من با حضوری حاضرم اہل از لقا
زود تر طالب ز من مطلب طلب — با نظر تو را کنم روشن قلب

آری یقین است کہ کشتن نفس و کشتن سیماب از ہنر کیمیا سیم و زر بی عمل ناقص را بسی مشکل و خیلی دشوار است و کامل را کشتن نفس و سیماب از ہنر کیمیا اکسیر و معرفت اللہ روشن ضمیر در یک ساعت طالب صادق را بہرہ ور کردن بہ فیض بخشی آسان کار است۔تصور تحقیق ہر آنکس داند کہ کل و جز مخلوقات را ارواح انبیا اولیا اللہ مومن مسلمان بحضور خود حاضر گرداند۔وتصور با توفیق ہر آنکس داند کہ جملہ فرشتگان و جملہ جنونیت بحضور حاضر گرداند۔عامل تصور اہل حضور وتصرف غالب بر روحانیت اہل قبور ہر کہ این چنین در ہر عمل عامل کامل باشد ہر آنکس را وجود لائق دعوت و از ہر طریق با توفیق میخواند شرح دعوت منتہی کامل عامل کل این است کہ بر یک دم و بر یک قدم ہر کار یکہ مشکل باشد بتمامیت رسد ختم تمام اگرچہ در قید آوردن ملک سلیمانی باشد۔

ابیات:

شہسوارم دست دارم ذوالفقار — قتل موذی را کنم اہل الکفار
دعوتی خواند چنین خواننده تر — در حکم او میشود زیر و زبر
در عمل عامل بود کامل فقیر — این مراتب اولیا روشن ضمیر
گر بخوانم دعوتی جذب از قہر — قتل سازم موذی را با یک نظر
این توجہ تیغ سر را میبرید — بہ از توجہ رابعہؒ و از بایزیدؒ
باتصور دعوتی یکدم بہ بس — کی تواند خواند این اہل الہوس

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ہر کہ خواند دعوتی صاحب نظر — شد مطالعہ لوح آن اہل الخضر
دعوتی قرآن بخواند قدر دان — اہل دعوت راز محرم باعیان
دعوت از وحدت طلب و از راز جو — طرفہ زد کاری شود عامل بگو
کی بود دعوت کہ با خود خود فروش — دم دعوتی بس جاودان با دل خروش
باھوؒ! بہر از خدا دعوت نما — میدہم منصب ترا از مصطفیٰؐ
دم کہ با دیدار گیرد از لقا — مہربان بر او شود واحد خدا
دم کہ با دیدار گیرد از مصطفیٰؐ — میشود حاضر بجملہ اصفیا
دم کہ از دیدار گیرد بہر حق — کل مخلوقات با جملہ خلق
دم کہ با دیدار گیرد از ملک — فرشتگان حاضر بوند اہل از فلک
این چنین دعوت کہ با دم شد روان — در تصرف او شود جملہ جہان
دعوتی لا سلب لا رجعت کمال — عارفی واصل بخواند لازوال
ہر کہ دم دعوت نداند لاف زن — عاقلان را بس بود این یک سخن

شرح تصور اسم اَللّٰہُ ذات و شرح مست فقیر اہل توحید

مست فقیر اہل تقلید و مست فقیر کامل با توجہ نظر طالب اللہ را مجلس با حضوری رساند و طالب را بہر مطالب از اللہ تعالیٰ بدہاند۔ طالب مست فقیر از علم سہ سبق میخواند روشن ضمیر گردد۔ از طالب مست ہیچ چیز مخفی و پوشیدہ نماند۔ اول سبق از علم مطالعہ موت قولہ تعالیٰ کُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ۔ دوم سبق از علم مطالعہ معرفت کہ عالم باللہ صاحب معرفت از وعدہ خلاف نباشد قولہ تعالیٰ وَاَوْفُوْا بِعَهْدِیْٓ اُوْفِ بِعَهْدِكُمْ۔ طالب مست سیوم سبق از علم مطالعہ مشاہدہ حضور انوار از نور قولہ تعالیٰ اَللّٰہُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ۝ و بعضی از تصور اسم اَللّٰہُ ذات در مشاہدہ محبت و معرفت انوار غرق متوجہ بحضور مشرف دیدار در خواب میکشاید و عین بعین مینماید۔ آنرا می باید کہ شب و روز میباشد در خواب کہ خواب آنرا عبادت و عین ثواب و آن نوم العروس خواب غفلت بردار پردہ ظلمات حجاب۔ قال علیہ السلام تَنَامُ عَيْنِيْ وَلَا يَنَامُ قَلْبِيْ۔ بعضی را از تصور اسم اَللّٰہُ ذات محبت معرفت مشاہدہ انوار غرق انوار فی اللہ دیدار در مراقبہ چشم پوشی و از جگر خون نوشی در مراقبہ میکشاید و عین بعین مینماید۔ آن صاحب مراقبہ صحیح را میباید کہ دوام سر از مراقبہ نبردارد کہ مراقبہ او محرم اسرار پروردگار است کہ بالیقین و با اعتبار است۔ و بعضی را از تصور اسم اَللّٰہُ ذات مشاہدہ معرفت محبت معراج باعیان است کہ عین عیان است ساکن لاہوت لامکان است، مشرف غریق با توفیق تحقیق دیدار

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مست کہ دنیاوعقبیٰ درنظراوخواراست وبعضی رااز تصوراسم اَللّٰہ ذات محبت معرفت مشاہدہ باچشم سرفراز است کہ مراتب اہل معرفت مشرف دیدارراز است، دردنیالایحتاج وبی نیاز است۔

بیت:

ہر کہ میخواہد بدیدار خدا مردہ شد در زندگانی مطلقاً

قال علیہ السلام مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا حدیث اَلشَّیْخُ یُحْیِیْ وَیُمِیْتُ اَیْ یُحْیِ الْقَلْبَ وَیُمِیْتُ النَّفْسَ ہر کہ رسید بمرتبہ یُمِیْتُ النَّفْسَ غرق دوام مشرف بہ دیدار پروردگار دروجود اونماند ہواوہ ہوس۔اللہ بس ماسویٰ اللہ ہوس۔مع اللہ پیوست۔این است مراتب مست از است۔

ابیات:

مست را ہشیار گرداند حضور کی بود این مست احمق بیشعور

مرتبہ مستی بود قرب از خدا کی بود این مست احمق بی حیا

مست چندطریق است۔بعضی مست صاحب توفیق وبعضی مست باطن تحقیق وبعضی مست از اہل زندیق۔ومست اہل توفیق زندہ قلب وروشن ضمیر آئینہ صفا۔وبعضی مست اہل روح از رحمت اللہ ریح ہرموئی بذکر اللہ تسبیح مشرف دیدار صحیح۔و بعضی مست نفسانی ومست شیطانی ازسرہوا کہ بعید ازمستی وازقرب خدا۔ بیت:

بی شعوران را نباشد حق حضور در حضوری کی بود اہل الغرور

مست ہشیارومست دیداروست درطلب دنیامرداروست نظاروست غرق توحیدفی اللہ پروردگاروست اہل ریااہل زناروست گاؤ عصاروست زیان کار۔از ہزارکس مست باشد برراستی راہ جان سپار۔

فرد:

مست محرم معرفت عارف صفت مست گردد محو با حق معرفت

بمرتبۂ مستی رسیدن خیلی مشکل کارسخت دشوار۔مستی حاصل میشود از اسم اَللّٰہ ذات بالیقین باعتبار است۔مست را باورد وظائف ذکرفکرمراقبہ چہ کاراست؟ وجودمست ہفت اندام ازسرتاقدم تمام نورو ہرسخن مست از اللہ جواب سوال حضور۔

بیت:

من مست محرم عارفم اہل از کرم مست را ہرگز نباشد ہیچ غم

طالب مریدمست درطریقہ قادری فقیر برنفس امیراست۔از خانوادہ دیگرکہ مرتبۂ فقرومستی رادعویٰ کند دروغی کذاب لاف زن خراب است۔مست حق پیوست راشب وروز درچشم خواب نیایداز انکہ ازمیان ہردوچشم طلوع مثل چراغین نورتجلیٰ میگردد ظہور۔این مراتب لازوال است کہ انتہائے فقیر صاحب معرفت مطلق وصال بعین جمال است۔مرتبہ ازان

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روز الست نصیب عارف واصل اولیاولی اللہ عاشق مست۔

شرح فقرِ محمد صلی اللہ علیہ وآلہ وسلم

اصل فقر باوصل فقر اساس فقر و فتح فقر دَعَ نَفْسَكَ وَ تَعَال باجمال بمعرفت اِلَّا اللہ، قرب حضوری، وصال، مشاہدہ دیدار باجمال۔ بیت:

نفس را بگذار ای طالب بیا گر ترا طلب است دیدن رو خدا

قولہ تعالیٰ فَاقْتُلُوْٓا اَنْفُسَكُمْ آن کدام علم است و از علم آن کدام خواندن است کہ از علم یکبارگی بیریاضت بگذاشتن نفس؟ بہ علم تصور اسم اَللّٰہُ ذات با توفیق و تصرف اسم اَللّٰہُ ذات تحقیق عنایت و مشرف غرق فی التوحید فی اللہ دیدار پروردگار شدن طرفہ در یکساعت این ہدایت۔ تصور اسم اَللّٰہُ ذات عمل عاملان کاملان است۔

بدانکہ فقر سہ حرف است و ہر حرف را از اللہ تعالیٰ ہزار عزت و صد شرف۔ قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَ الْفَقْرُ مِنِّیْ۔ فقیر از آثار لائق معرفت مولیٰ دیدار از سہ حرف شناختہ میشود۔ ف، ق، ر۔ از حرف 'ف' فقیر را فرض عین است فنا نفس و بقا قلب و بالقا روح و شفا بدن دوام باخدا تعالیٰ ہم جلیس انجمن۔ از حرف 'ق' قالب قبر قلب با قرب قاتل قہر بر نفس سر سجدہ قبلہ۔ این چنین 'ق' قاعدہ اول قواعد فقر است۔ از حرف 'ر' رویت رب العٰلمین بین حق الیقین، راس دیدن غالب شدن بر شیطان لعین۔ در وجود فقیر قاضی باعدل محاسبہ حق شناس منصف امین گواہ یکی ادب دوم حیا۔ فقیر یکہ از امداد مرشد کامل باین مراتب رسد اعلیٰ با قرب حق تعالیٰ و از فقر قرب اللہ باز گشت خورد و قدم بطمع دنیا بحرص در دنیا ولذت دنیا زندہ از اللہ تعالیٰ عاق شود۔ از حرف 'ف' فرعون فضیحت و از حرف 'ق' قارون قہر خدا و از حرف 'ر' ردمردود و راندہ مثل ابلیس خبیث۔ بیت:

فقر دوکام است اثباتش قدم پا را سر میکند ہرا چہ غم

فقر را یک گام دنیا و از دنیا قدم برداشتہ بر عقبیٰ نہد با توکل از عقبیٰ قدم بردارد و نیم قدم در معرفت توحید زند و در نیم قدم فقر تمام برسد بمرتبہ فقر اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ۔ بیت:

دنیا را بگذار عقبیٰ ناپسند ہر دو را بگذار عارف ہوشمند

صاحب تصنیف علم تصوف را می باید کہ اول ہر علم در عمل قبض تصرف خود آورد ہ معائنہ، تجربہ آزمائش امتحان کند کہ از علم پریشان نشود و رجعت نخورد۔ بعد از ان رقم رقوم مرقوم تحریر تصنیف کتاب میشود۔ چنانچہ من اول با تصور اسم اَللّٰہُ ذات قوت توفیق از باطن تحقیق مطالعہ علم و مقابلہ علم و تکرار، علم بذکر اللہ و بذکر محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و باذکر مذکور جمیع اصحابہائی محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و باذکر مذکور جمیع انبیا اولیا اللہ و باذکر مذکور جمیع مجتہدان از ہر یک نظر منظور

حضور حکم اجازت گرفتہ بعد ازان در خلق این تصنیف کتاب را اشتہار کردم ظہور۔ ہر کہ این کتاب را باخلاص خواند احتیاج دست بیعت و تلقین ظاہر مرشد نماند، دینی و دنیوی مراتب ازین کتاب بستاند۔

ابیات:

من ہر علم را در عمل آوردہ ام — ہر علم و از معرفت برخواندہ ام
گر تو طالب در طلب دیدار جو — نفس را بگذار بین دیدار رو
گر تو طالب در طلب اللہ لقا — نفس را بگذار بین رویت خدا
گر تو طالب در طلب مجلس نبیؐ — نفس را بگذار شو بر دین قوی
نفس را بگذار تقویٰ پیش گیر — تا شوی فی اللہ فنا عارف فقیر
گر تو طالب در طلب علم علوم — اسم اعظم یاد کن حیّ القیوم
گر تو طالب در طلب مُلک و ملک — با حضوری شد ترا مُلک فلک
گر تو طالب در طلب کشف القبور — با تصور اسم اَللّٰہُ شو حضور
گر تو طالب در طلب طی زمین — نفس را بگذار عارف راز بین
نفس را بگذاشتن عمل از کدام — با تصور غرق شو ہر صبح و شام
ہر کہ خواہد فقر لایحتاج را — با تصور اسم اَللّٰہُ شو فنا
ہر علم ہر حکمتی در یک سخن — از تصور میرود در راز کن
گر کن را می نمایم از خدا — طالبان را میبرم با مصطفیٰؐ
باھوؒ مرشدی تحقیق با توفیق تر — طالبان را برد حاضر با نظر

مرشد وسیلہ آنست کہ در یکدم و بر یکقدم طالب اللہ را دست گرفتہ بحضور رساند و مرشد وسیلہ بجز حضوری وصالت راہی دیگر نداند۔ اللہ بس ماسوی اللہ ہوس۔ بدانکہ ازین تصنیف علم تصوف ربانی کلمات خواندہ بیشک غرق شود و فنا فی اللہ ذات، ازین تصنیف علم تصوف سخن خواندہ بیشک برسد بہ کنہ راز کن، ازین تصنیف علم تصوف تاثیر گویائی خوانندہ را بیشک حاصل میشود روشن ضمیر بینائی و قلب صفائی و روح یکتائی و سرّ را ہنمائی۔ ازین تصنیف علم تصوف قال خوانندہ بیشک بحضور گردد فی الحال و بہ مشاہدہ معرفت با قرب معراج وصال تماشا کونین را واقف احوال۔

ابیات:

بگذرد از قال و حال و بگذرد وہم از خیال — این بود توحید مطلق این بود قربش وصال
کی بود دیدار دیدن کی بود رویت خدا — از تصور ذات بیند دیدن وی شد روا

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المطلب آنکہ علم قرآن و آنچہ علم علوم حیّ قیوم نص حدیث آنچہ علم لوح محفوظ و علم عرش کرسی و از ماہ تا ماہی و علم غیب سز اسرار از پروردگار و آنچہ حکم امر قلب نفس روح حکمت حکم اللہ کل و جز مخلوقات ہژدہ ہزار عالم و علم توریت و علم انجیل و علم زبور و علم فرقان ہر چہار اسم اعظم در طی اسم اَللّٰہُ ذات است۔ آنست مرشد کامل کہ با توجہ از اسم اَللّٰہُ ذات طی بکشاید و طالب اللہ را عین بعین مینماید رواست کہ در اسم اَللّٰہُ ذات اسم خدا است کہ از توفیق تحقیق بخش خدا است۔ از تماشائے احوال ازل و تماشائے احوال ابد و تماشائے احوال دنیا و تماشائے احوال عین بہشت عقبیٰ و خاص علمِ لامکان عیان قدر قدرت مشرف لقا و راز اللہ سبحان در طی اسم اَللّٰہُ ذات است۔ مرشد مکمل اکمل آنست کہ طی اسم اَللّٰہُ ذات با تصور بکشاید و با تصرف طالب اللہ را بنماید۔ بیشک راستی راہ از اسم اَللّٰہُ ذات توفیق است کہ اسم اَللّٰہُ ذات لازوال تحقیق است۔ مرشد جامع طالب اللہ را جمعیت بخش آنست کہ گنج دنیا و دین و معرفت خزائن اللہ در طی اسم اَللّٰہُ ذات بکشاید و عطا کند۔ مرشد نورالہدیٰ طی اسم اَللّٰہُ ذات بکشاید با توفیق و طالب را گنج خزائن اللہ معرفت نماید تحقیق۔ این راہ کاملان اہل اللہ و لی اللہ عارف باللہ بدست کلید توجہ در قفل اسم اَللّٰہُ ذات بیند از دو قفل اسم اَللّٰہُ ذات را واسازد۔ بر طالب اللہ از ہر طریق و علم دقیق کہ بخش عطا طی کند طالب تمام عمر لایحتاج گردد و خطا نخورد۔ قال علیہ السلام اِسْمُ اللّٰہِ شَیْئٌ طَاھِرٌ لَّا یَسْتَقِرُّ اِلَّا بِمَکَانٍ طَاھِرٍ و علم دعوت قبر اولیا اللہ قبور حضور و علم کیمیا اکسیر تکثیر در طی اسم اَللّٰہُ ذات۔ مرشد عارف فقیر طی اسم اَللّٰہُ بکشاید و بنماید و روحانی از جثہ روحانیت از قبر بیرون آید و ہم مجلس و ہم سخن شود و ہر حاجت از روحانی برآید۔

باید دانست کہ مدتہا و سالہا سال شد کہ در طلب طالبان می بودم ہیچ طالب حوصلہ وسیع لائق تلقین صادق بالیقین نیافتم کہ از خزائن اللہ گنج تصرف ظاہر باطن دولت و نعمت از بی حساب نصاب بروی عطا بخش کنم و از زکوٰۃ تبرکات خلاص شوم و حق حق اللہ از گردن خود ساقط سازم کہ مرا اللہ تعالیٰ از کرم و لطف فیض فضل مراتب مرشدی کامل و مکمل اکمل و جامع نور الہدیٰ از برائی رہبری خدا کردتیار۔ ہر کہ طالب پیدا شود عالم فاضل لائق معرفت مولیٰ غرق فی اللہ دیدار در یکساعت مرا بتوجہ در حضور رسانیدن چہ مشکل کار؟ طالبان سگ جیفہ وار مرد ار طلب بسیار بیشمار۔

آری یقین است کہ فقیر صاحب گنج تصرف خزانچی خزائن اللہ تعالیٰ اولیا اللہ عارف باللہ ہمیشہ متوجہ مستغرق در مشاہدہ انوار نور با قرب حضور دیدار است با اخلاص پروردگار۔ تمام عالم از سخاوت تصرف خزانہ دولت فقیر امیدوار۔ پس فقیر ہرگز از اللہ فارغ نشود و از مشاہدۂ حضوری اللہ رو نبر دارد و با جابت خلق التفات نیارد مگر بحکم خدا و با اجازت حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم نصیب ازلی فیض فضلی فقیر کامل بکسی کہ اخلاص مہربانی کند کار او دینی و دنیوی جملہ بسر انجام میرسد و ہر آنکس در دنیا و لآخرت بی نیاز و لایحتاج میشود۔

بدانکہ صاحب ورد و وظائف تلاوت و اہل ذکر فکر مراقبہ مکاشفہ با اعتقاد و با اخلاص دست بدعا عجز و انکسار استادہ بدرگاہ اللہ صد آرزو و الحاح میکنند تضرع احوال بیشک دعا ایشان قبولیت دارد در یک ہفتہ و یا ماہ و یا عاقبت سال۔ فقیر مقرب فی

اللہ اہل تصور اسم اَللّٰہ ذات رادعا بدعا چہ درکار است کہ فقیر راازقرب اللہ جملہ مطالب بنظر نگاہ۔ فقیر راچند مراتب است توجہ حضور اللہ باتوفیق۔ فقیر یکہ از قرب اللہ توجہ داند، توجہ اوتاروز قیامت بازنماند۔ درباب کسی کہ فقیر توجہ ازحضور کند کار اوہمون دم میشود۔ دوم فقیر راتصرف تحقیق است در باب کسی کہ فقیر بخش تصرف کند تاقیامت آل و اولاد او لایحتاج میشود۔ سیوم فقیر راوہم است، وہم از وحدت علم لدنی واردات الہام، از وہم و الہام فقیر مطالب تمام۔ اَلْاِلْهَامُ اَلْقَآءُ الْخَيْرِ فِيْ قَلْبِ الْغَيْرِ بِلَا كَسَبٍ۔ چہارم فقیر راتفکر دلیل خیال از معرفت اللہ وصال است کہ دلیل لازوال است۔ بدانکہ فقر سہ حرف است ف ق ر۔ ازحرف "ف" فنا نفس، نہ در وجود ہوا ماند و نماند ہوس، اللہ بس۔ ازحرف "ق" فقر قدرت سرّ اسرار خدا انوار از سر تا قدم غرق بمشاہدہ دیدار پروردگار۔ ازحرف "ر" روشن ضمیر عالم در علم کیمیا کسیر، عالم در علم تفسیر باتاثیر این است معنی فقیر بر کونین امیر۔ برکت مرشد کامل طالب صادق را ظاہر باطن مرتبہ عظیم ہر شب و ہر روز تصرف کنج نصیب کند کہ طالب پریشان و بی جمعیت نشود، ہمیشہ در مشاہدہ حضوری غرق بود۔ طالب باید باتحقیق و مرشد باتوفیق اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ۔

بیت:

باھوؒ فقر را دریافتہ از مصطفیٰؐ واقفی اسرار شد فضل از الہ

قولہ تعالیٰ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ط وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ مردم ہزاران ہزار بے حد و بیشمار بتمام فقر رسیدہ از ہزار کس یک کس باشد کہ بتمام فقر رسیدہ و فقر را در تحصیل آوردہ و فقر را دیدہ و لذت از فقر چشیدہ۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه۔ باید دانست کہ فقیر را دو مراتب است ابتدا عاشق و انتہا معشوق۔ پس عاشق را ریاضت بدیدن دیدار است۔ و ذکر فکر و وظائف بر عاشق مردار است۔ عاشق را بہ نیک و بد و طلب و مطالب چہ درکار است؟

ابیات:

قلب بے قرب است نفس سر ہوا روح بی خبر است وحدت از خدا

ہر سہ را بگذار گر خواہی فقر فقر با توحید سرے سر بسر

فقر سلطان است چون گویند گدا بادشاہی فقر بر ملک بقا

نیست آنجا ذکر نہ فکر است روا ہر کہ اینجا میرسد بیند خدا

اگر کسی از من بپرسد دیدہ دیدہ را دیدار بردہ دیدہ

مراتب فقر معشوق است۔ آنچہ معشوق میخواہد عاشق میدہد بلکہ آنچہ بخاطر معشوق بگذرد عاشق آگاہ شود و عاشق مطالب معشوق بنگاہ می دہد۔ درمیان عاشق و معشوق چہ فرق است؟ در مطالعہ يُحِبُّهُمْ وَ يُحِبُّوْنَهٗ بہ یکدیگر یکتائی و غرق است۔ دل عالم دو ورق است۔ فقیر کرا گویند و آخر انتہائے فقیر چیست؟ فقیر دو قسم است۔ یکی خلق پسند و دوم پسند خالق۔

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چنانچہ فقیر را دو گواہ است۔ یکی اَلتَّعْظِیْمُ لِاَمْرِ اللّٰہِ تَعَالٰی دوم گواہ فقیر اَلشَّفْقَۃُ عَلٰی خَلْقِ اللّٰہِ تَعَالٰی کہ تَخَلَّقُوْا بِاَخْلَاقِ اللّٰہِ تَعَالٰی کہ اَلْخُلُقُ نِصْفُ الْاِسْلَامِ واقع شد۔ قولہ تعالیٰ وَاِنَّکَ لَعَلٰی خُلُقٍ عَظِیْمٍ خلق عظیم مرتبہ قلب سلیم بحق تسلیم بر صراط المستقیم است اَنْعَمْتَ عَلَیْہِمْ۔

نیز شرح دعوت

بدانکہ این پنج گنج کہ بر پنج کس عطا بخشش کرد خدا۔ این پنج کس را خزانچی اللہ گویند کہ لایحتاج نہ بکسی التجا آرد و نہ از کسی احتیاج دارد مگر بحکم خدا و باجازت حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم بکسی اخلاص کند ہر آنکس لایحتاج شود۔ یکی فقیر کامل دوم اہل دعوت عامل، سیوم کیمیا گر، چہارم کہ سنگ پارس در تصرف خود آوردہ باشد پنجم بادشاہ۔ این ہر چہار نیز محتاج فقیر است و فقیر بر ہر چہار غالب امیر است۔ این مراتب طریقۂ قادری است۔

ہر تصنیف راذ کر مذکور است از رسم رسوم۔ و این فقیر تصنیف را علم و تصنیف از حضور اللہ حیّ قیوم است۔ نہ از تصنیف کسی ملکہ سلوک دزدیدہ آوردہ ام و نہ دزد را بچشم خود دیدہ ام۔ بحق رسیدم از حق پرسیدم وحق ورزیدم و از حق لذت لقا چشیدم، جز ماسوی اللہ از ہمہ بریدم۔ بیت:

باھوؒ را این بس بود با ھو مدام　　این مراتب را چہ داند مرد خام

بشنو! بر طالب فرض عین است کہ اول طلب مرشد کامل کند اگر چہ راہ باشد از مشرق تا مغرب فرسنگ بسیار اول مرشد کامل بدست آر۔ مرشد کامل را شناختہ میشود بدین آثار کہ اول طالب اللہ را گنج سیم و زر کیمیا اکسیر بخش کند خزانہ بیشمار، دوم مرتبہ کامل بر طالب صادق عطا تقوی کند حور و قصور بہشت بہار۔ سیوم مرتبہ بر طالب التفات کند غرق فنا فی اللہ انوار دیدار پروردگار۔ دزسہ روز طالب اللہ را مرشد این سہ مراتب بخش کند آن مرشد عارف باللہ نظار۔

باید دانست شخصی را کہ مشکل پیش آید کار دینی و مہمات دنیوی مثل فقیر عاجز مفلس گدا از مشرق تا مغرب ملک سلیمانی بادشاہی میخواہد و بادشاہ ہفت اقلیم را کہ با فقیر ولی اللہ عداوت و دشمنی داشتہ باشد یا مرتبہ بادشاہی بنواز د و یا از مرتبہ بادشاہی معزول ساز د و آنچہ منصب درجات در حکم خدمات این جملہ کلید بدست فقیر اہل توحید کامل است۔ و صاحب باطن بتوجہ باطن غیب بعلم غیب جواب باصواب ماضی حال مستقبل چند قسم است۔ بعضی را نماز استخارہ و بعضی را از تصور اسم اَللّٰہُ ذات و بعضی را مراقبہ و بعضی را مطالعۂ لوح محفوظ و بعضی را الہام از فرشتگان و بعضی را او ہام از قرب اللہ و بعضی را جواب باصواب از بالا عرش و بعضی را پیغام از انبیا از اولیا اللہ و بعضی را بخواندن قرآن از میان آیات آواز و بعضی را دلیل از حضوری با جمعیت رب جلیل و بعضی را و ہم از وحدت و بعضی را از تصور تصرف حضور۔ بعضی را آگاہ بعضی را نگاہ و بعضی را عیان و بعضی را از غرق لاہوت لامکان و بعضی را دعوت خواندن بشہود ارواحانی اہل القبور۔ فقیر صاحب قوت العلوم از ہر

یک علم واقف احوال معلوم کردہ و در عمل خود آوردہ باشد باشتغال اللہ بردہ باشد۔

ابیات:

ہر کہ این راہی نداند خام تر — آن ز مردم با طلب شد سیم و زر
التجا کامل نہ کس صاحبِ نظر — فقر لایحتاج باشد سر بسر
بہر حق کاری کند عاجز بیان — دم مزن تو پیش مرشد باعیان

جائی کہ عیان است چہ حاجت بیان۔ بیت:

بی نصیبان را دہد فقرش نصیب — میدہد از قرب قسمت و از حبیبؐ

محمد حبیب اللہ صلی اللہ علیہ وآلہ وسلم فقیر کامل و طالب کامل را ظاہر مرتبہ از ہر توفیق و آنچہ در باطن بہ بیند وحکم میشود از حضوری تحقیق است۔ ظاہر باطن آنچہ بہ بیند از طریق۔

نیز شرح دعوت کامل۔ فقیر کامل کہ در دعوت صاحب توجہ حکم عامل اہل دعوت را نصاب زکوٰۃ، وقت نحس وسعد و در شمار اوردن وحساب بروج وکواکب و دور بدور و بذل وقفل وخوردنِ حیوانات جلالی وحیوانات جمالی وحیواناتِ کمالی و احتیاط غسل و دوگانہ ورجعت وسلب وآسیب وروزہ داشتن و در خلوت نشستن و چلہ مجاہدہ کشیدن، این ہمہ وسوسہ خطرات واہمات وجودِ خام وناقص وناتمام است۔ بیت:

در دعوتش من عاملم کامل فقیر — ہر روحانی در حکم حاکم امیر

علم دعوت خواندن وسلامتی از ہر بلا وآفات باشعور ماندن کار کاملان است۔ اگر کسی بہ تیغ تیز سر از گردن جدا کند آن بہتر است کہ ناقص در خواندن علم دعوت دم نزند۔ واگر کسی ہزار دینار زر سرخ بدہد ناقص را بہتر است کہ دعوت نخواند و قبول نکند۔ دانی کہ شیطان سی ہزار سال علم خواندوی ہزار سال جملہ فرشتگان را تعلیم علم دعوت کرد در وجود شیطان مکر علم و مستی انا از کبر علم ریا و عجب ہوا علم آثار اباز داشت از سجدہ و امر خدا۔ پس معلوم شد کہ علم مثل فرمان است و عالم فرمانبردار، علم معرفت ومحبت وتوحید وہدایت۔

ابیات:

علم پیغام است دانستن بیان — کس نشد عالم ز علم باعیان
علم یک سخن است با قال و سوال — کس نشد عالم ز علم با وصال
علم یک حرف است یا سطر و ورق — کس نشد عالم فنا فی اللہ غرق
معرفت نور است عارف با حضور — نیست آنجا علم ذکر و نی شعور
علم ذکر است از برائی معرفت — عالم آن باشد بود عارف صفت

علم تعلیم است مارا از خدا　　علم توحید است دیگر سر ہوا
در علم غرہ مشو مغرور تر　　علم بر گیرم ز سینہ با نظر
بس بود عین العلم عین الحیات　　شد وسیلہ علم توحیدش بذات

قولہ تعالیٰ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا۔

بیت:

اسم اللہ برد طالب را حضور　　شد وجودی سر بسر با ذات نور

باید دانست کہ فقیر کامل کہ صاحب قرب اللہ پروردگار آنرا دعوت چہ درکار۔ بلکہ دعوت خواندن شب و روز و چلہ کشیدن در خلوت بسیار و لشکر سوار پیادہ فیل مست کارزار، ہزاران ہزار و گنج سیم و زر از نقد جنس خزانہ تصرف خرچ کردن از حد زیادہ بیشمار از ان جملہ بہتر است توجہ فقیر کامل یکبار۔ فقیر کامل توجہ کہ توجہ از کنۂ قرب اللہ ذات و توجہ از کنۂ کن و توجہ از کنۂ کلمہ طیبات لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صلی اللہ علیہ وآلہٖ وسلم میداند توجہ او روز بروز در ترقی تا روز قیامت باز نماند۔

خیر شرح علم دعوت۔ این ناقصان با ترتیب علم دعوت نمیخوانند و نمیدانند۔ ہر کہ با توجہ علم دعوت بزبان نفس خواند این چنین علم دعوت بخواندن اہل ناسوت است۔ بعضی لشکر جنونیت غیب عالم باور فیق گردد۔ ہر کہ دعوت بتوجہ تصور و تصرف قلب و بزبان قلب خواند آنچہ مؤکل فرشتگان کل و جز و جمیع فرشتہ بگرد او حلقہ بستہ از برائی او دعوت میخوانند۔ این چنین دعوت قبول است۔ قولہ تعالیٰ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ۔ ہر کہ دعوت بتوجہ تصور تصرف بزبان روح بخواند بجمل جملہ مجموعہ روحانی انبیا و اولیا اللہ اہل اسلام اہل ایمان گرد بگرد او حلقہ بستہ از برائی امداد او برفاقت او علم دعوت میخوانند۔ این چنین دعوت در یکدم و بریک قدم استجاب الدعوت است۔ اگرچہ ملک سلیمانی از مشرق تا مغرب در قبض عمل خود آوردہ باشد با توفیق بیشک تحقیق است۔ ہر کہ علم دعوت بزبان سرّ از کنۂ تصور اسم اللہ ذات میخواند، خواندہ بیشک بمد نظر اللہ منظور ظاہر باطن بیشک میگردد نور در یک طرفہ زد۔ این چنین دعوت علم در علم دعوت از حضور القرب گویند۔ ہر کہ علم دعوت بزبان نور از تصور اسم محمد صلی اللہ علیہ وآلہ وسلم نور میخواند بیشک ارواح مبارک مقدس معظم و مکرم با جمیع اصحاب کبار و اصحاب صغار و اصحاب بدر گرد بگرد خواندہ حلقہ بستہ علم دعوت از آیات قرآن از برائی امداد او برفاقت دور بدور میخوانند۔ این چنین دعوت را اگر یکبار خواند تا قیامت عمل این دعوت باز نماند۔ این است مراتب دعوت لِسَانُ الْفُقَرَآءِ سَيْفُ الرَّحْمٰنِ۔ در دہان کسی کہ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تف انداختہ و در باطن دست حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم گرفتہ باشد۔ کلید این جملہ دعوتہا بدست حضرت شاہ محی الدین رضی اللہ عنہ است۔

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ابیات:

دعوتی یکدم بود با دو دم تمام — ہر کہ دعوتی دو دم نداند مرد خام
دعوتی باشد چنین اہل القبور — دعوتی باید چنین اہل الحضور
نیست مارا احتیاجی سیم و زر — ہر کہ طالب سیم و زر از اہل خر
ہر علم را در عمل آوردہ ام — ہر دعوتش را بی عدد بشمردہ ام
کاملان را این بود عالی مقام — در عمل او می درآید خاص و عام

بدانکہ بعضی فقیر تصور از خاک میگیرند از سر تا قدم جثہ مطلق خاک گردد و در خاک درآیند و خاک نماید و باز از خاک برآیند۔ بیت:

خاکساران جہان را بہ حقارت منگر — تو چہ دانی کہ دریں گرد سواری باشد

فقیر خاکسار ظاہر مردہ باطن زندہ جان ہوشیار مشرف و متوجہ بدیدار مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا۔ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ و بعضی فقیر تصور از آتش بگیرند در آتش آورد برد آتش گردند۔ بعضی فقیر از آب تصور بگیرند در آب غوطہ خورند آب گردند۔ بعضی فقیر از باد تصور بگیرند باد باباد گردند۔ این چنین ہر چہار تصور اربع عناصر مراتب بعید از فقر محمدی صلی اللہ علیہ وآلہ وسلم معرفت توحید اللہ۔ اللہ بس ماسوی اللہ ہوس۔ بیت:

قدم بر قدمی برد حاضر نبیؐ — مرد آن باشد بود بر دین قوی

دعوت مثل تبر، دعوت مثل تیغ برہنہ، دعوت مثل نیزہ، دعوت مثل تپ لرزہ، دعوت مثل آتش، دعوت مثل تفنگ سخت سنگ، دعوت مثل مرگ مفاجات، دعوت مثل حاکم امیر، دعوت تصرف فیض بخش فقیر روشن ضمیر۔ ابیات:

دعوتی خواند چنین حکم از خدا — کل و جز در یکدمی گردد فنا
دعوتی خواند چنین حکم از خدا — کل و جز در یکدمی گردد بقا
دعوتی خواند چنین حکم از خدا — کل و جز عارف شود باطن صفا
دعوتی خواند چنین حکم از خدا — کل و جز گردد مشرف با لقا

دعوت چہار حروف است د، ع، و، ت۔ از ''د'' دوام صاحب مشاہدہ حضور شہوار اہل القبور۔ از حرف ''ع'' عیان بین، عیان بخش، عالم عین العلم۔ از حرف ''و'' واردات از ہر یک آیات الہام نما جواب باصواب۔ از حرف ''ت'' صاحب تصور وصاحب توجہ وصاحب تصرف وصاحب تفکر وصاحب تہاون وصاحب تمثل وصاحب ترک وصاحب توکل وصاحب توحید وصاحب تجرید وصاحب تفرید وصاحب تفحص محاسبہ بنفس وصاحب توفیق کہ ہر یک ''ت'' را در عمل آوردہ باشد و بر ازین دعوت خوردہ باشد۔ علم دعوت و خاصیت دعوت را از حد بسیار دفاتر باید لیکن اندک در تحریر آوردہ شد کہ خواندہ را ملال

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نباشد۔لیکن دعوت لانہایت و بہر مطالب رسیدن در یکساعت دعوت نور، دعوت قبور و دعوت بمدنظر اللہ منظور۔این چنین دعوت تم ختم۔

بدانکہ مرشد کامل شدن نہ آسان کاراست۔مراتب کامل تصرف کل وجز جمعیت حاصل کردن و ہر علم در عمل آوردن خیلی مشکل دشواراست۔مرشد کامل آنست کہ پنج گنج بی حساب و بی رنج و پنج علم و پنج درس تعلیم علم علوم رسم رسوم و علم علوم حیّ قیوم طالبان و شاگردان را بتمامیت تحصیل و فیض فضل بخش عطا و بہرہ ور سانیدہ و عمل ہر یک علم درس مجرب تجربہ با توفیق امتحان تحقیق۔از ہر طریق دیدہ و بادیدہ رسیدہ باشد۔اول مطالعہ علم درس عنایت لاشکایت بسبق ہدایت علم و درس، حکمت و حکم و غالب بر عطا طالب گنج اکسیر کیمیا بخشد۔شاگرد طالب باشد صادق جان فدا لائق عطا است۔طالب ناقص را محرم کردن سراسر خطا۔دوم مطالعہ علم درس طالب صادق را سبق دہد ذکر حامل کہ ذاکر بمرتبہ میرسد کامل۔ذکر لازوال و فکر فنا نفس بمراقبہ آورد برد باقرب اللہ در مشاہدہ حضوری باوصال۔سیوم مطالعہ گنج علم درس تکثیر دعوت مسخرات اہل ممات و حیات بادشاہ امرا، حاضرات ارواح انبیا و اولیا اللہ و جملہ مؤکل مجلس ملاقات میشود حضور برکت قبور در حکم امداد با اخلاص خاص۔چہارم گنج مطالعہ درس علم از ورد و ظائف آیات قرآن دریافتن اسم اَللّٰہُ ذات اسم اعظم متبرکات بر طالب عطا کند با جمعیت کند حاصل لایحتاج میگردد واصل۔پنجم گنج مطالعہ درس علم مرشد در علم توجہ کامل و در علم تصور کامل و در علم تصرف کامل و در علم معرفت کامل و در علم تفکر کامل و در علم تجلی انوار کامل و در علم غرق مشرف دیدار نفس فنا و روح بقا کامل و در علم توفیق کامل و در علم تحقیق کامل کہ اولۂ موت بعدۂ معرفت، اولۂ فنا بعدۂ بقا، اولۂ بقا بعدۂ لقا، اولۂ انوار بعدۂ دیدار۔این است مراتب بالیقین با اعتبار۔این جملہ علم و مراتب ذات و صفات کامل از اسم اَللّٰہُ ذات و شریعت قرآن بکشاید و بنماید۔از قرآن برآید و باز در قرآن درآید برحق است کہ از حق است با حق۔این را میگویند مطلق توحید از باطل بعید۔قال علیہ السلام اَلنِّہَایَۃُ ھُوَ الرُّجُوْعُ اِلَی الْبِدَایَۃِ۔نیز مرشد کامل آنست کہ بمنصور اسم اَللّٰہُ ذات و با توجہ باطنی و نظر متبرکات قلب طالب را میکند بیدار و طالب غرق شود مشرف دیدار پروردگار و از جملہ نامشروع کند استغفار۔اینست مراتب بالیقین با اعتبار۔

ابیات:

درمیان دیدار سد دیوار نیست	این کہ نہ بیند مردہ دل ہشیار نیست
ہر کہ می بیند بچشمی شد عیان	خاک بوسی او کند جملہ جہان
ہر کہ بیند آن پوشد خویش را	این مراتب ابتدا درویش را
طالبا ہمت بکن توفیق تر	سہ طلاقش دہ بہ سیم و زر

اول مرشد را فرض عین است کہ از طالب بپرسد کہ ای طالب از ین پنج گنج و از ین پنج درس و پنج علم ترا کدام گنج پسند

است؟ بگو کہ برتو عطا بخش نصیب کنم ۔طالب ہر مطلوب از مرشد کامل طلب کند از مرشد دریا بدود روجود طالب باقی افسوس نماند و با جمعیت لایحتاج باشد۔

بدانکہ مرشد نام ومرشدنان ومرشد زبان ومرشد قصہ خوان ومرشد لاف زن اہل زیان ومرشد پریشان ومرشد حیوان بسیار اند وطالب احمق بیشمار اند۔اگر مرشد کامل است طالب صادق رادر کونین بار بردار حامل است ۔طالب بے اعتقاد دشمن جان است از ہزار شیطان بدتر کہ شیطان غائب دشمن ایمان است ۔از طالب نافرمان بی حیا از ان طالب بہتر است سگ یک روزہ آشنا۔درنظر من طالب ومرشد کاذب وصادق شناختہ میشود ۔اول مراتب این است مرشدی وطالبی بنظر ناظر دوروحاضر۔تو نمیدانی کہ مرتبہ مرشد ابتدا است ومرتبہ طالب ونظر طالب برانتہا مشرف معرفت لقا۔مرشدی کہ کامل است بتوجہ ونظر طالب رابا انتہا حاضر بمطلوب رساند و اِلَّا نہ طالب ہمیشہ از آتش تعطش شوق مبتلا اَلْاِنْتِظَارُ اَشَدُّ مِنَ الْمَوْتِ۔طالب انتظار از دو حکمت وحالی واحوالی خالی نباشد یا مرتبہ مجذوب یا مرتبہ محبوب یا مرتبہ محجوب ۔طالب مجذوب ومحجوب عاقبت مردود بہیچ مطالب نرسد۔داناوآگاہ باش کہ مرشد را مرتبہ ابتدا است کہ طالب را روز اول ابتدا اسبق می دہد میفرمایداسم اَللّٰہُ ذات لازوال قال وطالب میخواہد علم معرفت قرب حضوری وصال ۔مرشد اول سبق میدہد ابتدا تجلی انوار وطالب میخواہد انتہا مشرف دیدار۔مرشد سبق میدہد از ابتدا علم طریق وطالب میخواہد انتہا از توفیق تحقیق مرتبہ اعلیٰ قرب باحق تعالیٰ ۔مرشد کہ طالب را انتہا دراسم اَللّٰہُ ذات مینماید واز اسم اَللّٰہُ ذات میفرمایدحق مرشدی وطالبی ساقط گردد مگر آنکہ چنانچہ طالب را مرشد ابتدا سبق از اسم اَللّٰہُ ذات میفرماید از میان حروف اسم اَللّٰہُ ذات دیدار اللہ مینماید۔ بیت:

طالبا مطلب طلب و از ہر طریق طلب کن دیدار وحدت با غریق

طالبی نہ آسان کاراست ۔درطالبی عظیم سرّ اسرار است چنانچہ نفس فناوروح بقاوطالب باادب وباحیافنافی اللہ باخدا۔

ابیات:

ہر کہ با دیدار دائم شد وصال آنچہ داند میخورد بروی حلال
مالک الملکی بود عارف فقیر حق شود بر کل و جز حاکم امیر
کی رود در حلق او لقمہ حرام شد حلالش لقمہ از ہر طعام
نظر بر احوال کن عارف خدا این مراتب یافتہ از مصطفیؐ
گاہ جذب و غضب باشد با جلال گاہ درآید غرق فی اللہ با جمال
گاہ ممات و گاہ حیات شد نجات مردہ را زندہ کند با اسم ذات

بشنوای طالب اللہ! بشنوای عالم باللہ! بشنوای عارف ولی اللہ! بشنوای واصل ہدایت اللہ! بشنوای صاحب تصور باتوفیق

اسم اَللّٰہُ ذات وتصرف بااسم اَللّٰہُ ذات تحقیق وبتوجہ باسم محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم خاص طریق چنانچہ مرتبہ فنافی اللہ، مرتبہ فنافی محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم ومرتبہ فنافی الشیخ ولی اللہ تا آنکہ طالب از سر تا قدم غرق نگردد فی التوحید تجلیات انوار مشاہدہ قرب اللہ دیدار، ہر چہ سوائی ازین بہ بینی ہمہ مراتب بازی گری، بی اعتبار مطلق بعید از معرفت اللہ توحید کہ تقلید است۔ عالم توحید سیرانی لاہوت لامکانی فی اللہ و عالم بی سر عارف اللہ، این علم عالم فقیر اہل اللہ میخواند ومیداند۔

ابیات:

سر بسر راہبر است در خاص راز — از وجودش سرّ ھو آید آواز
بعد مردن گم شود آواز ز او — آواز رازش از قبر از وی بجو
این جہان تا آن جہان یکدم تمام — اولیا را جاودان یک نیم گام
از ماہ تا ماہی بود در یک نظر — ظاہر نگر باطن نگر اہل از بصر

اگر کسی تمام عمر ریاضت مجاہدہ خلوت چلہ یاذ کر فکر مراقبہ ورد وظائف تلاوت، قائم اللیل وصائم الدہر اکل الحلال و صدق المقال بصد سال رنج کشال کشیدن نفس راازفربہی ولذت وجمعیت باغوا غرار بنام ناموس درخلق اللہ اشتہار۔ این چنین مرتبہ درعمل وتصرف آوردن آسان کاراست ودرآتش توحید سوختن وغرق شدن درمشاہدۂ معراج بحضور فنافی اللہ معرفت نودنفس رادریکدم برداشتن قرب دیدار پروردگار مشکل وخیلی دشواراست۔ شوق محبت معرفت ومشاہدہ حضوری ہفت اندام چنان پاک گرداندکہ ذرہ خطرات وسوسہ واہمات نفسانی شیطانی حوادث وآفات دنیا پریشانی ہرگز درو وجود نماند۔ این عطا فضل اللہ از مرشد کامل طالب صادق را نصیب روز اول است از کرم بخش آواز الست۔ قولہ تعالیٰ اَلَسْتُ بِرَبِّکُمْ قَالُوْا بَلٰی۔

ابیات:

تماشا کونین بین ناظر عیان — ہر کہ می بیند نگوید با زبان
تا توانی خویش را از خلق پوش — عارفانی کی بوند این خود فروش

اہل دکان ہمیشہ از برائی کار طالب مرید پریشان است۔ فقیر صاحب عیان تماشا بین غرق درمشاہدہ لاہوت لامکان۔ این کتاب ''اسرارالوحی'' راگر ناقص خواند بمرتبہ کامل رسد، اگر کامل خواند عامل کل گردد، اگر عامل کل خواند مکمل گردد، اگر مکمل خواند اکمل گردد۔ اگر اکمل خواند جامع مرشد صاحب جمعیت گردد۔ واگر جامع خواند سلطان الوہم فقیر برکونین امیر نورالہدیٰ گردد کہ مرتبہ او درو ہم فہم نگنجد کہ لاحد ولاعد۔ باین کی تواند رسید اہل بدعت مردود رد۔ این کتاب مجموع الجمعیت کل الکلید ہر قفل مطالب کہ طالب می انداز دواساز دہم متاع بکشاید وبنماید۔ برطالب فرض عین است وسنت

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عظیم نصیب صاحب قلب سلیم بحق تسلیم از توفیق قدیم صراط المستقیم کہ خود را میرساند در غرق فنا بقا لقا مشرف حضور ضرور است بمد نظر اللہ منظور۔ بر طالب لازم است کہ اول نفس خود را بکشد کہ در وجود دعویٰ فرعونی اَنَا خدائی نکند و بر طالب لازم است کہ ہوا را تہ زیر پا خود بکشد کہ نفس از ہستی بود نابود گردد۔ چون طالب یکی خود پرست، دوم خود پرست ہوا مست این ہر دو خدائی را در وجود خود قتل کند با تیغ تصور اسم اَللّٰہ ذات بعد از ان در فقر معرفت اللہ قدم زند۔ مبارک باد باطن آباد را کشتن نفس لعین از تلقین ارشاد۔ بیت:

قَالُوْا ثَلٰثَۃٍ راز خود فہمیدہ دو خدا را کش خدا گر دیدہ

قولہ تعالیٰ اَفَرَءَیْتَ مَنِ اتَّخَذَ اِلٰھَہٗ ھَوٰہُ۔

مثنوی:

خود پرستان را نہ حاصل شد خدا خود پرستان را خداوند شد ہوا

ہر کہ کردہ جان و از جان تن جدا آن باز دارد نفس را بہر از خدا

قولہ تعالیٰ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّہٖ وَنَھَی النَّفْسَ عَنِ الْھَوٰی ○ فَاِنَّ الْجَنَّۃَ ھِیَ الْمَاْوٰی۔

شرح عین العلم

ہر علم و ہر مطالعہ از برائی محبت و معرفت اللہ است کہ بہر مشاہدہ قرب حضوری فنا فی اللہ بمد نظر اللہ۔ عالم عین العلم دو امر منظور است۔ اگر چہ در خلق گمنام در باطن اہل قرب و اہل فرشتہ نامور و مشہور است۔ ہر علم و ہر مطالعہ از برائی تجلی انوار و غرق فنا فی اللہ مشرف دیدار پروردگار است۔ ہر کہ بر علم اعتبار نیارد کافر اہل نار است۔ علم از برائی مطالعہ مجلس ملاقات انبیا است کہ نصیب العلما وارث الانبیا است نہ علما وارث نفس بریا ہوا است کہ ہوا باز دارد از معرفت خدا و از مجلس انبیا۔ علم از برائی مطالعہ موافق رحمان مخالف شیطان۔ این چنین علم و علما دوستِ خدا، وسیلہ النجات، رسانندہ بمجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم نبی الحیات۔ بدانکہ علم قرآن و حدیث نبوی قدسی مجموعہ مجمل علم علوم حاصل کردن از علم عین است و خواندن علم عین فرض عین است۔ و عالم عِین عین را گوید و عین را شنود و عین بیند و عین داند و عین بستاند بجز عین دیگر ہمہ نسیان گرداند۔ و عین یک حرف است کہ از علم عین و از حرف عین حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم را با عین شرف است و در علم عین مشاہدہ قرب اللہ حضوری معراج است و خواندہ علم عین عالم لایحتاج است۔ قال علی کرم اللہ وجہہ مَنْ تَعَلَّمَنِیْ حَرْفًا فَھُوَ مَوْلَایْ۔ حرف عین است عین عبادت و عین ارادت و عین اجازت و عین عنایت است عفولا تَخَفْ وَلَا تَحْزَنْ۔ اللہ بس ماسوی اللہ ہوس۔

باید دانست کہ کامل عارف فقیر پنج طریق است۔ کامل عارف ازل لازوال و باوصال ولاخلل۔ کامل عارف ابد فنا فی

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اللہ از مہد تا لحد اَللّٰہُ الصَّمَدُ۔ کامل عارف در دنیا دون اہل دکان در چرا و چون بنام ناموس بنفس کار زبون۔ کامل عارف عقبیٰ نظر بر حور قصور، تقویٰ آزا لازم است از برائی طلب بہشت خوشوقتی نفس ضرور۔ کامل عارف نفس فنا و روح بقا مشرف دیدار لقا، نہ خدا و نہ از خدا جدا، یکدم از حضوری قرب خدا و دوام ملازم مجالس حضرت محمد مصطفیٰ رسول اللہ صلی اللہ علیہ وآلہٖ وسلم۔ این است مراتب کامل عارف حکیم و عارف کامل قدیم و عارف کامل صراط المستقیم۔ از مردہ دل جاہل خدا تعالیٰ پناہ بخشد اَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ۔ از تصور اسم اَللّٰہُ ذات در دل میزاید از سر تا قدم نور انوار۔ این است مراتب اہل تصور مشرف دیدار۔ از ذکر فکر ورد وظائف و از رجوعات خلق نفس فربہ گردد و صورت وسوسہ واہمات خیال تجلی بخشد و مجلس مینماید و احمق میداند حضور وصال، باخبر باش کُلُّ اِنَاءٍ یَّتَرَشَّحُ بِمَا فِیْہِ از وجود بشناس۔ بدانکہ اہل ہدایت غنایت ولی اللہ ولایت اولیا اللہ لایحتاج سر دفتر غنی فیض فضل اللہ عنایت ازل بر کونین حاکم امیر اولی الامر مالک الملکی فقیر است روشن ضمیر۔ المطلب آنکہ در نظر فقیر بادشاہ دنیا غریب عاجز مفلس مستحق، گدائی جمعیت پریشان مثل حقیر است۔ زیرا کہ فقیری کہ تمام توفیق دارد ظاہر باطن گنج تصرف بانظر تحقیق بردارد۔ آنرا فقیر اولیا اللہ و اولیا کل مرتبہ لَا یُحْتَاجُ اِلَّا اِلَی اللّٰہِ۔ چنانچہ جز محتاج کل است۔ اولیا آنرا نیز گویند کہ نافع خلق باشد۔ حدیث خَیْرُ النَّاسِ مَنْ یَّنْفَعُ النَّاسَ۔ بیت:

فقیر لایحتاج باشد با خدا و از برائی زان خطابش اولیا

و نیز اولیا فقیر صاحب توفیق کہ کونین را در نظر بر طی آورده باشد تحقیق بہ مقدار دانہ اسپند وجود حیّ پسند صاحب توفیق را نیز میگویند۔ قولہ تعالیٰ وَمَا تَوْفِیْقِیْ اِلَّا بِاللّٰہِ۔ و اولیا اللہ فقیر آنرا نیز گویند کہ از تصور اسم اَللّٰہُ ذات ہر دو جہان ہر یک درجات را بمد نظر منظور حضور بتوجہ بکشد و بتصرف با تصور حاضر کند و از تفکر حاضرات تمام کل و جز ہژده ہزار عالم را بنزدیک خود بتماشا حاضر گرداند و ہر یک عالم را فیض بخش فضل بہرہ ور رساند۔ این چنین مراتب را نیز فقیر اولیا اللہ گویند ہر کہ با تصور اسم اَللّٰہُ ذات و با توجہ تحقیقات ہر یک ارواح انبیا و اولیا اللہ بتصرف کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ حضور گرداند یا آنکہ خود را در آن مجلس حضور برساند و از ہر یک مجلس انبیا اولیا اللہ قسمت نصیب مرتبہ بستاند۔ این را نیز فقیر اولیا اللہ صاحب قوت العلم و صاحب طی حی القیوم گویند و یا آنکہ با تفکر تصرف اسم اَللّٰہُ ذات و با تصور و حاضرات جملہ فرشتگان را حضور خود در تصرف آورده و از ہر یک فرشتہ موکل قسمت نصیب خود میبرده باشد۔ چنانچہ بعضی فرشتہ مؤکل علم با ترتیب خاصیت اکسیر علم کیمیا مینمایند کہ بتجربہ و آزمائش نموده ہمہ در عمل در آید و بعضی فرشتہ مؤکل تعلیم علم اسم اعظم کنند و بعضی فرشتہ مؤکل بہ نحس سنگ پارس را در سنگ ریزه باشارت کنند و اشارت بابشارت۔ چنانچہ حکم کنند ہمو نطور بستانند و سنگ پارس را با آہن سخت چسپانیده و بر سیدن آہن سنگ پارس مطلق زر سرخ گردد۔ بعضی فرشتہ مؤکل مثل وحی جبرائیلؑ بشان نزول مجلس وقت مقام از آیات قرآن تفسیر حدیث از ابتدا و انتہا تمام چنانچہ پیغام پیغمبران است از ابتدا و انتہا علم را

تعلیم کند۔ این را فقیر اولیاءاللہ لایحتاج گویند و از فقیر اولیاءاللہ و از تلقین فقیر اولیاءاللہ و از توجہ فقیر اولیاءاللہ طالب روز اول فقیر لایحتاج اولیاءاللہ کامل گردد نہ احتیاج ریاضت ماند و نہ مجاہدہ رنج کل و جز و خزائن اللہ در عمل او نصیب شود در یک ہفتہ و یا آخر روز پنج۔ این مراتب کامل قادری است۔ اگرچہ چرب خورد و برتن لباس اطلس زرکسوت پوشد و شیرین شربت نوشد و بانظر طالبان را بحضور رساند و احتیاج آنرا بہیچکس نماند۔ این ابتدا کامل است۔

شرح ذبح چہار مرغ و شرح باطن صحیح و شرح راحت روح رنج کہ مذکر اللہ ہر موئی بہ تسبیح دانی ذکر سبحانی۔ بعضی را توفیق مراقبہ از معراج است و بعضی را مراقبہ از درجات سیر طبقات است و بعضی را مراقبہ از الہام قرآن آیات است و بعضی را مراقبہ از حضوری فنافی اللہ ذات است۔ تو نمیدانی ہر کہ را کشف شود از حضوری عیان آنرا شرم آید و ہرگز زبان نکشاید بمطالعہ علم بیان مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ و دوام مشرف بدیدار حضور۔ بر مرشد فرض عین است کہ طالب اللہ را روز اول باین مراتب رسانیدن ضرور۔ این قوت توفیق از باطن تحقیق از مرشد کامل قادری است و نفس بہ تزکیہ در قید در آید و قلب از تصفیہ روشن رو نماید و از روح تجلیہ معرفت توحید کشاید و از سر تجلیہ فنافی اللہ در آید۔ ہر کہ اول این چنین وجود را بانوار و قرب حضور پختہ گرداند آنرا لائق است کہ علم دعوت میخواند بر قبور۔ چون صاحب دعوت عامل قبور و کامل حضور و اکمل بمدنظر اللہ منظور متوجہ از برائی دعوت خواندن قبر و یا آنکہ از برائی زیارت قبر روانہ شود، ہنوز گام از خانہ بیرون بدر نگشادہ کہ روحانی برائے استقبال پیش آمدہ ہم سخن شود تا برسیدن قبر روحانی الہام دہد یا بادلیل و ہم و یا از خیال فہم و یا از مضغہ قلب لحم و یا از جثہ نور ایمان و یا از جثہ شہادت جان حقیقت ماضی حال مستقبل میکند بیان۔ ہنوز اہل زیارت بر قبر نرسیدہ کہ کار و مہمات دینی و دنیوی بمطلب شود۔ شخصیکہ متوجہ بہ دعوت خواندن قبور نیت کند تا برسیدن قبر اگر روحانی باستقبال حاضر نبود معلوم شد کہ روحانی باجلالیت خشم غصہ و غضب بر قبر سوار و قبر مثل مرکب بار بردار روحانی از برائی جنگ و کارزار تیار در خانہ خلوت قبر ہوشیار۔ اگر خواندہ عامل کامل قبور حضور بر قبر بر سد اول فاتحہ بخواند و بعد از ان بفکر اسم اَللّٰهُ ذات با توفیق جثہ نور بحق رفیق در قبر در آید و بتوجہ تحقیق اسم اَللّٰهُ ذات بتصور درجات روحانی راہ در تصرف قید کند۔ از غلبات تصور اسم اَللّٰهُ روحانی ہم سخن شود آنچہ مطلب دینی و دنیوی بتمامیت سرانجام رسد۔

اگر صاحب دعوت عامل قبور می بیند کہ روحانی از قہر جلالیت خواندہ را نزدیک قبر خود آوردن نمی دہد عامل دعوت اہل دعوت را می باید کہ بآب نجس و بعمل نجاست روحانی را از مرتبہ بی مرتبہ و از منصب بی منصب و از ولایت بی ولایت و از درجات غوثی و قطبی و یا از مرتبۂ شہادت سلب کند۔ بعد از ان روحانی تائب گردد و در حکم در آید و بنام اللہ زبان کشاید و بعاجزی زبان کشاید۔ بعد از ان بہ تصور اسم اَللّٰهُ ذات مرتبہ ولایت درجات بخش و عطا کند۔ این چنین دعوت را تیغ برہنہ و خواندہ صاحب شجاعت شہسوار اہل ذوالفقار قاتل الموذی کفار دوام حاضر در مجلس نبی صلی اللہ علیہ وآلہ وسلم و بر دین قوی عامل از مردان خدا است۔ از تصور اسم اَللّٰهُ ذات حضور بکشاید مقام کشف القلوب و کشف القبور و از علم کشف

القلوب وکشف القبور ہرگز نرسد۔ بمراتب حضور کہ از علم الف الف الہام واز علم الف در الف مقام واز علم الف الف علوم الف علم ختم تمام۔ طالبی کہ در یکدم این جملہ الف کشف القلوب وکشف قبور ومراتب حضور طی نکند ہرگز بمرتبہ فقر ومعرفت نرسد اگرچہ تمام عمر سر بسنگ زند۔ قال علیہ السلام اِذَا تَحَیَّرْتُمْ فِی الْاُمُوْرِ فَاسْتَعِیْنُوْا مِنْ اَھْلِ الْقُبُوْرِ واگر مردہ دل وبی باطن تمام عمر بر قبر بخواند ہرگز جواب باصواب نیابد رجعت خوردہ در حیرت وعبرت بماند۔ باید دانست کہ گنج کیمیا وگنج سنگ پارس وگنج اسم اعظم وگنج نظر عظیم این ہر یک گنج باقوت باطنی توفیق اہل دعوت قبور را در تصرف حضور است کہ ہر یک مؤکل وروحانی آوردہ حاضر کند کہ مؤکل وروحانی محتاج خواننده اہل دعوت قبور است وخواننده اہل دعوت قبور لایحتاج دوام حضور۔ بر مرشد فرض عین است کہ طالب اللہ را روز اول باین مراتب رسانیدن ضرور۔

ابیات:

اول از مرشد طلب دنیا درم	تا شوی عارف خدا اہل از کرم
اول از مرشد طلب اعظم عظم	در وجود تو نماند ہیچ غم
اول از مرشد طلب قدر از قدر	با نظر تو خاک گردد سیم و زر
اول از مرشد طلب دیدار کن	بعد ازان راہی طلب زان راز کن
دیدہ آن باشد بود دیدار بین	ہر کہ بی دیدار باشد آن لعین

شرح وجودیہ

بدانکہ آدمی را در وجود چند جسم است وہر جسم باچند قسم است وقسم باچند اسم است کہ وجود آدمی خزانہ گنج طلسم است۔ ایں طلسم اسم جسم را معما صاحب طلسم وصاحب اسم وصاحب جسم از حکمت معما صاحب معمای کشاید وبعینہ عین بنماید۔ باید دانست بعضی جسم آدمی را مثل روحانی وبعضی جسم زندہ قلب وحیات جاودانی وبعضی جسم غرق فنافی اللہ اولیا اللہ باقرب سبحانی وبعضی جسم دوام در مطالعہ علم علوم مطالب معرفت مطول کتاب حیّ قیوم بدل ورق تجلی برق انوار رحمت دیدار خوانی۔ بعضی جسم بعقل حکمت شعور انسانی وبعضی جسم در ناسوت مردہ دل مطلق نفسانی وبعضی جسم پر خطرات وسوسہ واہمات از خناس خرطوم بہ شر شیطانی وبعضی جسم بہ اکل شرب وشہوت بدتر از گاؤ خر احمق حیوانی وبعضی جسم مشرف دیدار از شرک وکفر بیزار شرع محمدی صلی اللہ علیہ وآلہ وسلم مرتبہ عظیم بردار عارف عیانی۔ بعضی جسم بدخصالت اَلْعَادَۃُ لَایُرَدُّ اِلَّا بِالْمَوْتِ مثل طفل نادانی۔ این ہر یک جسم وجثہ ہفت اندام بالشرح شد تمام نیک وبد را پیشوائی طریق از ہر عمل حساب تحقیق است۔

ہر کہ خواہد کہ بی حساب وبی حجاب شده وجملہ ثواب در یک ثواب در آید ونور ایمان در وجود روشن شود وناپرسیده در بہشت

رود از کنہ کلمہ طیب بخواند لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ یعنی را جسم از جلال و جمال در جہان باخبر باش اللہ بس ماسوی اللہ ہوس۔

بشنوای عالم حکیم عارف عاقل! بشنوای عالم احمق جاہل! قال علیہ السلام لَا تُکَلِّمُ کَلَامَ الْحِکْمَۃِ عَنِ الْجُھَّالِ۔

ابیات:

بی سر دیدن خدا باشد روا — کس نمی بیند بچشم سر خدا
کی بود این چشم مخلوقی صفت — آن چشم توحید قرب از معرفت
ہر کہ بیند آن بداند راز را — این مراتب عارفان جانباز را
از جثہ نہ جثہ برآید باد وار — زان ہر یکی جثہ برآید بیشمار

این است مراتب مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا این است مراتب ارادت و جہ شرف السعادت از علم عین العبادت واز اکمل الاکمل اجازت۔ این چنین مراتب راموت انتقال نیز گویند۔ این چنین مراتب راموت معرفت حیات الوصل ہم گویند واین چنین مراتب راموت حیات القرب مشاہدۃ الانوار مشرف دیدار نیز گویند۔ موت اہل ناسوت رابعد از ممات در قبر عذاب خراب، وجود او خاک خاکستر از بود نابود شود۔ وموت اہل لاہوت لامکان راجسد جامہ ہفت اندام در قبر خاک درست مینماید پاک کہ جثہ او بہ تصور اسم اَللّٰہُ ذات نور وقلب زندہ و روح تقدس او دوام در مجلس انبیا و اولیا اللہ حضور۔ این چنین موت راقرب المعبود میگویند۔ تماشا کونین در نظر اولیا اللہ نظار ممات وحیات یکی گرد بحکم پروردگار بلکہ او حیات در ممات درجہ اعلیٰ باقرب حق تعالیٰ باقوت توفیق بسیار۔ قال علیہ السلام اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ بَلْ یَنْتَقِلُوْنَ مِنْ دَارٍ اِلٰی دَارٍ۔ بموجب بالیقین و بااعتبار ہر کہ در حیات مراتب ممات کرد حاصل آنست فقیر درویش واصل۔ اللہ بس ماسوی اللہ ہوس۔

مشرف الانسان عارف دیدار بین۔ شَرَفُ الْمَکَانِ بِالْمَکِیْنِ۔ ای جان عزیز باید دانست اگر عاقل دانستہ چنانچہ مغز در پستہ ہمہ اوست در مغز و پوست۔ از غایت تاثیر تصور اسم اَللّٰہُ ذات باتوفیق قرب حضور و یا آنکہ از تصرف عمل شہسواری دعوت قبور و یا باعتقاد توجہ اخلاص بتلاوت قرآن باطن معمور و یا در نماز سجدہ وجود مغفور یا از کنہ کلمہ طیبات خواندن لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ بشوق مسرور و یا از تفکر مشق مرقوم اسما نود نہ نام باری تعالیٰ بر کونین امیر امور از ہر اعمال قبولیت وصال۔ چنانچہ مار بر آید از پوست عارف باللہ را ہمچنان یکبارگی از یک جثہ نہ جثہ برآید چہار جثہ نفس امارہ و نفس ملہمہ و نفس لوامہ و نفس مطمئنہ و سہ جثہ ہائے قلب برآید، جثہ قلب سلیم، جثہ قلب منیب و جثہ قلب شہید و دو جثہ روح برآید جثہ روح جمادی و جثہ روح نباتی۔

چون جملہ جثہ با اہل جثہ ہم صحبت میشود یک جثہ غیب الغیب مثل تجلی انوار برق نور پیدا می شود کہ نام آن جثہ توفیق الٰہی

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است حکم کند جسمہائی نفس را کہ باجثہ قلب بغل بگیرد و قلب زندہ گردد و نفس با مطلق بمیرد و حکم کند جسم ہائی قلب را باروح بغل بگیرد و قلب مردہ شود و روح زندگی گیرد و حکم کند جسم ہائی روح را باجثہ سلطان الفقر توفیق الٰہی در بغل بگیرد روح مردہ گردد و جثہ سرّ زندگی گیرد۔ طالب اللہ را از سر تا قدم ہفت اندام شد نور و طالب اللہ شود ہمیشہ حضور۔ مرشد را فرض عین است کہ طالب اللہ را روز اول بایسم اتب رسانیدن ضرور۔ بیت:

رفت نفس و قلب روح شد جدا جثہ شد نور وحدت از خدا

ہر کہ بایسم اتب رسد آنرا حیات و ممات یکی شود و بمرتبہ فقر ہر آنکس برسد۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه۔ وجود اہل نور را نفس نور و قلب نور و روح نور و سرّ نور و ہر اعمال او نور است و اہل نور تمام حضور است۔ این راہ تعلق بگواہی ولاف زنی نباشد۔ مراتب کن سخن شرح کامل مکمل عاشق و اکمل جامع معشوق اولیا اللہ فقیر۔ بدانکہ ابتدا مرتبہ فقیر عاشق مشرف دیدار است و متوسط مرتبہ دیدار است و انتہا مرتبہ مشرف دیدار است۔

ابیات:

ز نَحْنُ اَقْرَبُ یافتم نزدیک تر ز شہ رگی نزدیک بینم با نظر

نیست آنجائی مکان و نی نشان بیرون از کون و مکان دیگر جہان

گر کسی از من بپرسد می نما گر بیائی میبرم حاضر خدا

قولہ تعالیٰ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ابتدا این مراتب فقر است و طالب فقر را مرتبہ و منصب حضرت بی بی رابعہ رحمتہ اللہ علیہا و سلطان بایزید رحمتہ اللہ علیہ۔ فقیر کہ عاشق خدا است، معشوق حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم فقیر آنچہ میگوید موافق این آیت نہ از سر ہوا۔ قولہ تعالیٰ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝ عاشق معشوق را و محبوب ربانی و عاشق جانی را مراتب زندگی بدیدار و بہ بینندگی قرب از قلب است۔ این آیت در باب اہل زندہ قلب است۔ قولہ تعالیٰ وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اَرِنِيْ كَيْفَ تُحْيِ الْمَوْتٰى ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِيْ ؕ قَالَ فَخُذْ اَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ اِلَيْكَ ثُمَّ اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ؕ وَاعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ و این حدیث قدسی نیز در باب عاشق و معشوق است اِنَّ فِيْ جَسَدِيْ بَنِيْ اٰدَمَ مُضْغَةً فِيْهِ قَلْبٌ وَّ فِيْهِ رُوْحٌ وَّ فِيْهِ سِرٌّ وَّ فِيْهِ خَفِيٌّ وَّ فِيْهِ يُخْفٰى وَ فِيْهِ اَخْفٰى وَ فِيْهِ اَنَا قولہ تعالیٰ وَفِيْ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ۔ ابیات:

نفس را بگذار تا بینی خدا شد حجاب نفس دیگر شد ہوا

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نفس را بگذاشتن عمل از کدام غرق فی التوحید شو ہر صبح و شام

در باب عاشق نیز حدیث قدسی قولہ تعالیٰ مَنْ طَلَبَنِیْ فَقَدْ وَجَدَنِیْ وَمَنْ وَجَدَنِیْ عَرَفَنِیْ وَ مَنْ عَرَفَنِیْ اَحَبَّنِیْ وَمَنْ اَحَبَّنِیْ عَشَقَنِیْ وَمَنْ عَشَقَنِیْ قَتَلْتُہٗ وَمَنْ قَتَلْتُہٗ فَعَلَیَّ دِیَّتُہٗ وَاَنَا دِیَّتُہٗ۔ عاشق را چند صفات است عاشق نظار مشرف دیدار کہ در نظر او دنیا و عقبیٰ زشت و خوار قولہ تعالیٰ مَا زَاغَ الْبَصَرُ وَمَا طَغٰی دوم عاشق ہشیار سیوم عاشق دیدہ بیدار و توجہ پردہ بردار چہارم عاشق فدائی اختیار پنجم عاشق ہمیشہ در انتظار۔ عاشق را بہا قطع از نفس و ہوا۔

ابیات:

خون بہائی شد مرا دیدن خدا دیتی من خود یا فتم اللہ لقا

بی چشم بینم سخن شد بیزبان عاشقانرا حال این است در جہان

گر تو خواہی عشق حق بی سر بیا تا بیابی معرفت وحدت لقا

سخن با سخن است با حق ہم کلام معرفت توحید این است شد تمام

زین مراتب عاشقان مذکور شد ابتدا ہم نور آخر نور شد

قولہ تعالیٰ نُوْرٌ عَلٰی نُوْرٍ ط یَھْدِی اللّٰہُ لِنُوْرِہٖ مَنْ یَّشَآءُ۔ ابیات:

ہر کہ خواہد یافتن دیدن خدا غرق فی التوحید شو فی اللہ فنا

غرق ہم غلط است شو روشن ضمیر با عیان دیدار بین کامل فقیر

قاضی عشق از عاشق حقیقی اہل مشرف دیدار دو گواہ طلب کند یکی گواہ از دنیا جیفہ مردار بیزار۔ دوم گواہ از شرک و کفر بدعت ہزار بار استغفار۔ باین دو گواہ دو مراتب دارد۔ یکی ذوق لازوال دوم شوق باوصال۔ ابیات:

عاشق من لایزالی با کرم کی بوند این عاشقان اہل از صنم

حسن را بگذار حسن راز بین تا محرم اسرار گردی بالیقین

این راہی است اثبات قدم و با اعتقاد دوم۔ این راہ نہ بذکر مذکور، تا بلب گور رسیدن بجمعیت حضور۔ قولہ تعالیٰ وَاعْبُدْ رَبَّكَ حَتّٰی یَاْتِیَكَ الْیَقِیْنُ۔

نیز شرح غرق وطی

بیت:

عالمان با طلب طالب کیمیا عارفان را نظر باشد باخدا

کیمیا گر دو جہان عالم خراب عارفان را غرق فی اللہ بی حجاب

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زاہدان با تقویٰ باشند در ثواب ہر یکی را با مطالب این جواب
عاشقان را قوت و قوت جان کباب فقر فی اللہ ہمچو عنقا بی حساب

نیز شرح طی وطاعت۔ بدانکہ طالب تشنہ مستسقی راا گر دریا عمیق معرفت میدہند دریکدم مینوشد۔ مرشد کامل درمیان یک شبان روز و یادریک ہفتہ و یاماہ و یاسال و یاہر ساعت و یاہر لحظہ و یاطرفہ زدبدیدار رساند بلکہ طالب دیدار را ایام وسال شمار کردن چہ درکار بلکہ جان بلب قبر بردن بالیقین وباعتبار۔ تراچند روز ودنیا زندگی از برائی بندگی۔ دوام کہ آن بندگی رانام معرفت تمام برآمدن از جثہ نفس و درآمدن بجثہ قلب و روح کہ آنرا حیات ممات یکی گردد۔ قال علیہ السلام اَلْمَوْتُ جِسْرٌ یُوْصِلُ الْحَبِیْبَ اِلَی الْحَبِیْبِ۔ فقیر راموت چنانچہ نوم وصال نوم العروس ومشاہدہ حضور وجود نور۔ قال علیہ السلام اَلنَّوْمُ اَخُ الْمَوْتِ۔ ہرطریق و باہر توفیق از تصور اسم اللہ ذات تحقیق از کامل مرشد طالب صادق را دوام مشاہدۂ دیداراست ومجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم باعتباراست۔ از مرشد کامل طالب صادق را یک توفیق ومرتبہ وقت وقت نصیب گردد ظاہر باطن۔ این را جمعیت کل گویند۔ جمعیت کل حاصل نمیشود تا آنکہ مرشد طالب اللہ را ہفت علم درہفت روز نصیب نہ گرداند۔ اول علم کیمیا اکسیر کہ تمام دنیا درقید تصرف اوست وعلم کیمیا اکسیر درقید علم سنگ پارس تاثیر است وعلم سنگ پارس تاثیر درعلم تفسیر است وعلم تفسیر درقید علم لوح محفوظ روشن ضمیر است وعلم روشن ضمیر درقید علم عین العیان ناظر نظیر است وعالم ناظر نظیر برکونین امیر مراتب فنافی اللہ فقیر است۔ مرشد یکہ روز اول این جملہ علم علوم بگرداند مطالعہ معلوم وطالب بتکرار نخواند ہرآنکس مرشد چہ طور باشد کہ بدتر از ستور باشد، راہ مرشدی نداند۔ و در ہر علم عالم واقف احوال وصاحب قرب وصال عارف لازوال درطریقہ فقر قادری است۔ دیگری کہ دعوی کند دروغی لاف زن باشد۔ ابیات:

طالب صادق شدہ عنقائی گم کی شود عیسیٰؑ صفت مرشد بہ قُمؔ
مرد را رہبر بود مردِ خدا کی بود این مرشدان از سر ہوا

شرح مستی

مستی از نفس ہستی، مستی از قلب باخدا پرستی، مستی از روح مشرف دیدار غرق پیوستی، مستی از فیض فضل اللہ از ان روز الستی۔ بیت:

مست را چشم بین است بیند لقا عالم در علم دانستن روا

مست فقیر دریافتن است دریافت۔ بیت:

دریافتم بشناختم بینم دوام این بود دیدار بینا با تمام

ناشناسان رامرتبہ بیعقل است۔ ہرکہ شناخت یافت حضور و ہرکہ یافت حضور باعقل کلی باشعور ذکر مذکور۔ بیت:

فقر را در فقر بردم قدم آوردم تمام — در یکدمی من طی کردم آنچہ عالم خاص و عام
ہرکہ خود را کرد پنہان جسم خود در اسم حق — حق ز حق حق یافتہ شد غالب بر جملہ خلق
احتیاجی کس ندارم التجائی نیست کس — غرق فی التوحید گشتم شد فنا فی اللہ بس

این عطا اللہ فیض فضل اللہ از مرشد کامل محبوب است۔ طالب مخذوت عاقبت مردود بیشک خلاف شرع شود۔ ہرکہ خلاف شرع میشود ہیچ منزل مقام نرسد۔ آنچہ گوید کذاب لاف زند۔

نیز شرح طی

از طی اسم اَللّٰہُ ذات ہفت وجود مردہ قلب قالب طالب رامیشود حی حیات نجات۔ بیت:

ہر کہ داند طی طاقت او تمام — میشود دیدار آنرا ہر دوام

بدانکہ چہار کتب توریت انجیل زبور فرقان و آنچہ کل مخلوقات جن و انس فرشتہ مقامات ذات صفات و طبقات در طی اسم اَللّٰہُ ذات و کلید کلمہ طیبات است لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔ بیت:

طرفہ زد این طی را بکشائی تو — ہر مطالب طالبا از طی بجو

بدانکہ شرح استغراق طی توحید غرق چند قسم است و با چند اسم است و با چند رسم است۔ بدانکہ غرق توفیق و غرق تحقیق و غرق طریق و غرق دریائی عمیق و غرق نفسانی شیطانی دنیا بخطرات پریشانی جنونیت زندیق و غرق فرشتگان طیر سیر دیگر است و غرق مجلس انبیا و اولیا اللہ روحانی لاہوت لامکانی دیگر است۔ بعضی ظاہر توفیق و باطن تحقیق و بعضی غرق ظاہر تحقیق و باطن توفیق و بعضی غرق ظاہر باطن بموافق و ہم خیال راہزن بد طریق۔ فقیر کامل بر کونین حاکم امیر این است کہ فقیر را از میان حروف اسم اَللّٰہُ ذات راہ و اسم اَللّٰہُ ذات طرفہ زد میسر د بحضور غرق فنا فی اللہ نور با قرب اللہ چنان در طی اسم اَللّٰہُ ذات در فنا فی اللہ غرق در آید کہ در یکدم و بر یکقدم صور اسرافیل علیہ السلام ہوش زدہ شود، قیامت قائم شود و از مراقبہ یکدم می برآید بلکہ ہرکہ از تصور طی اسم اَللّٰہُ ذات سبق میخواند در یکدم و با یکقدم چنان غرق میشود کہ قیامت و روز حشر حساب گاہ ہرگز یاد نماند۔ وجود را در اسم اَللّٰہُ ذات فی اللہ پیچیدہ اللہ تعالیٰ فِی الدُّنْیَا وَالْاٰخِرَۃِ زندہ گرداند۔ بیت:

اول فنا بعدش بقا آخر لقا — روزِ اول این مراتب اولیا

فقیر را این چنین قوت از قرب توفیق تحقیق است۔ بنا بر آن دوام در مراتب ہوشیاریم با خبر داریم کہ فرض نماز خدا و نماز با سنت جماعت قضا نگردد کہ رضامندی خدا و رسول خدا صلی اللہ علیہ وآلہ وسلم در نماز پنج وقت است۔ ہرکہ نماز دائمی و نماز وقتی را دوست دارد آنرا اللہ تعالیٰ بمد نظر منظور مرتبہ اولا زوال است۔ راز در نماز است و نماز در راز۔ فقیر عارف باللہ را

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نماز وراز ہر دو بال و پر است۔ اللہ بس ماسوی اللہ ہوس۔

شرح مراقبہ واستغراق

طالب قلب قرب و بسبب قہر باجذب اگر طالب سلب شدہ باشد و یا طالب رجعت خوردہ باشد و یا طالب را فقر فاقہ گرسنگی بردہ باشد کہ شب و روز در فقر شکایت و محروم از معرفت اللہ ہدایت باشد و یا طالب مردود باز گشت خورد از مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم و از معرفت اللہ منکر حاق میشود و یا طالب از مرشد نفاق ورزیدہ باشد و یا طالب شب و روز بی قرار و بی جمعیت دوام بمقام حیرت وعبرت و دیوانگی وجہولیت باشد و یا علم دعوت تکثیر رخ ننمودہ باشد و از علم ہرگز طبیعت و ملکہ و ذہن وفہم نکشاید و یا آنکہ کل و جز را تمامی مخلوقات ہر روحانیت و ہر مقامات ذات صفات درجات در عمل خود از قوت تصور اسم اللّٰہُ ذات توفیق در تصرف تحقیق آوردن خواہد وظاہر ہمیشہ ہمسخن بامردم خاص و عام و باطن ہمسخن در مجلس انبیاو اولیا اللہ ذکر مذکور از حال ماضی مستقبل حقیقت حاصل کردن واصل شدن تمام ہر یکی را چہ علاج است۔ مرشد کامل بر طالب مرید اول مرتبہ علم کیمیا اکسیر وعلم دعوت تکثیر عطا کند و طالب باغنایت علم اکسیر کیمیا وعلم تکثیر دعوت لایختاج بیشود و غرق فنافی اللہ در مشاہدۂ معراج قدم زند۔ بعد ازان بر مرشد لازم است طالب اللہ را تلقین دہد۔ ابیات:

طالبی در طلب مرشد راز سخت — طالبی میرود در قبر باشد شاہ تخت
در عمل من تخت قبر اختیار — مرشدی و طالبی دشوار کار
طالب از توفیق یابد ہر طریق — مرشدی تحقیق باشد در غریق

اگر طالب جان فدا در طلب مولیٰ باخلاص طیار است مرشد باحق قادری را در یکدم رسانیدن با توجہ اسم اللّٰہُ ذات چہ مشکل کار است۔ ابیات:

خوش بیا ای طالبا حق! حق پسند — دنیا را بگذار باشد روز چند
من حقیقت یافتم این دنیا را — دنیا را بگذار بہر از خدا

بدانکہ تصور توفیق وتصرف تحقیق عصائے حضرت موسیٰ صلوات اللہ علیہ است و یا جام جہان نما است و یا آئینہ سکندری است و یا آتش گلزار حضرت ابراہیم صلوات اللہ علیہ است و یا دم حضرت عیسیٰ علیہ السلام است و یا قربانی حضرت اسماعیل علیہ السلام است و یا معراج حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم و یا خاتم ملک سلیمانی علیہ السلام است۔

ابیات:

گنج بخشد مرشدی کامل عطا — سبق خواند طالب از کیمیا
سیماب را کشتہ کند کامل نظر — نظر کامل بہ بود نظر از خضرؑ

این کیمیا گر کی بود اہل از ہوس — ہر کہ داند لب بلب بستہ بہ بس
گر ترا شد آرزوئی کیمیا — طالب طلب کن از مرشدی عارف خدا
از خود دہد یا میدہاند این نصیب — طالب نالائق از اہل رقیب
کم حوصلان را گفتنش باشد خطا — حوصلہ باشد وسیع لائق عطا

شرح طریقۂ قادری

بشنوا گر عاقلی ہوشیار! اگر غافلی پندۂ غفلت از گوش بدر آر، اگر عاملی باید کرد اعتبار، اگر کاملی ببین این حکایت را ہمیشہ صد بار یاد آر ہمیشہ ہزار بار۔ باید دانست طریقہ قادری حضرت شاہ محی الدین رضی اللہ عنہٗ راز گنج بخش و بردار از وجود ناقصان ریاضت رنج کش۔ طریقہ قادری مثل تیغ برہنہ بران تیز تر۔ ہر کہ با طالب مرید فرزند حضرت پیر دستگیر رضی اللہ عنہٗ دم دشمنی زند سر او از گردن او جدا شود۔ اگر طالب مرید فرزند حضرت پیر دستگیر رضی اللہ عنہٗ صالح است در آستین حضرت پیر است و اگر طالب مرید فرزند حضرت پیر دستگیر رضی اللہ عنہٗ طالح است حضرت پیر در آستین وی طالب مرید فرزند است۔ ہر کہ ایشان را آزارد بد حضرت پیر آستین بیفشاند و آزارد ہندہ را تا ہفت کرسی خراب گرداند۔

بدانکہ چون حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم متوجہ بشب معراج شد و حضرت پیر رحمتہ اللہ علیہ گردن بزیر پائی حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم آوردہ و قدم بفرمودہ حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم بجملہ ولی اللہ اولیا اللہ بر گردن بردہ۔ ہر طریقہ خرقہ پوش و طریقہ قادری از محبت و معرفت توحید اللہ در یانوش۔ در ہر طریقہ سجادگی و در طریقہ قادری فنا فی اللہ از نفس آزادگی۔ در ہر طریقہ قائم مقام است و در طریقہ قادری ہدایت و معرفت فقر تمام است۔ در ہر طریقہ جبہ و دستار است و در طریقہ قادری جمالیت مشاہدہ حضور مشرف دیدار است۔ در ہر طریقہ ورد تسبیح است و در طریقہ قادری وحدت غرق نفس ذبیح است و در ہر طریقہ طالب مرید را از تقلید بمقراض مثل حجام موئی برید است و در طریقہ قادری توجہ بعین نما مطلق توحید است۔ ابیات:

ہر طریقہ مفلس و بر در سوال — قادری صاحب غنایت با وصال
من قادریم حاضریم باخدا — طالبان را مینمایم مصطفیٰؐ

فقیر آنچہ میگوید از راہ حساب نہ از راہ حسد۔ قال حضرت شاہ محی الدین رضی اللہ عنہٗ قَدَمِیْ ھٰذِہٖ عَلٰی رَقَبَۃِ کُلِّ اَوْلِیَآءِ اللّٰہِ۔ حضرت پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم روان شدند بر براق سوار و جبرائیل علیہ السلام پیش پیادہ جلو دار از عرش بالا بگذشتہ بمکان اعلیٰ لامکان با قرب حق تعالیٰ بمقام فنا فی اللہ ذات بیرون از کونین و از شش جہات بہ قاب قوسین رسید۔ صورت نورالہدیٰ زیباتر بحضور خدا صورت فقر را دید۔ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم پرسید کہ این صورت

فقر از کدام است کہ بحضوری معشوق اللہ تمام است؟ حکم شد کہ ای محمد صلی اللہ علیہ وآلہ وسلم! مژدہ باد ترا کہ این صورت زیبا تر فقر محیٔ الدین شاہ عبدالقادر جیلانی است کہ از آل تو واز اولادِ علی المرتضیٰ حسنی الحسینی الجیلانی۔ فقیری خطاب از ان است۔ قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ کہ محیٔ الدین از فقر من است و من فخر محیٔ الدین۔

دانی ہر کہ بے وضو در حین حیات نام محیٔ الدین الرحمتہ والرضوان میگفت سر از گردن او جدا می شد۔ این نیز آزمائش از ان است مراتب قرب فقر خدا از سر تا قدم بار گرانی فقر چنان بود کہ این بار گرانی فقر از ابتدا تا انتہا حضرت شاہ محیٔ الدین قدس اللہ سرہٗ العزیز می ربود۔

داناو آگاہ باش پیر زن مرید و مرشد اہل تقلید مثل حجام موئی برید بسیار است۔ پیر مرشد مثل قادری فقیر باشد کہ با یک نظر حاضر کند عارف نظار وحب جیفہ نجاست از دل بتراش۔ در آن وقت شب معراج ارواح حضرت پیر دستگیر را حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تعلیم علم و تلقین حلم و معرفت ارشاد بحضوری دست بیعت متفخر و سر بلند قائم مقام خود شاہ عبدالقادر خطاب تمام میفرمود۔ حضرت پیر مادر زاد ولی اللہ بود، دست بیعت کردہ حضرت محمد صلی اللہ علیہ وآلہ وسلم۔ و ظاہر کہ دست بیعت از کسی مرشدی در طلب نمود و آنچہ مرشدان در مقام ناقص طلب میبو دایشان را بتوجہ باطنی از مقام طلب بیرون کشیدہ بانتہا مرتبہ مرشدی میر بود۔ دیگر مردم طالب میکند و حضرت پیر دستگیر رضی اللہ عنہٗ طالبان را بمرتبہ و منصب مرشدی میدہد ظاہر۔ از حضرت پیر ہمہ طالب اند و مرید، حضرت پیر دستگیر رضی اللہ عنہٗ بمرتبہ خود ہیچ کس را ندید۔ قال علیہ السلام اَلْاٰنَ کَمَا کَانَ۔ بدانکہ طریقہ قادری مثل بادشاہ است و طریقہ ہا دیگر مثل رعیت و یا فرمانبردار در حکم تمام۔ ہر طریقہ دار ریاضت و طریقت سلک سلوک پیشواراہ است و کامل قادری را روز اول مشرف دیدار حضوری انوار با قرب اللہ است۔ مثنوی:

سہروردی زان فقر آگاہ نیست نقشبندی را ز فقرش راہ نیست
خواجہ چشتی ریاضت راہبر بہر دنیا عز و جاہ و سیم و زر
ابتدائے قادری راہ شہ لقا انتہائے قادری با مصطفیٰؐ

قال علیہ الصلوٰۃ والسلام مَنْ سَکَّتَ عَنِ الْکَلِمَۃِ الْحَقِّ فَھُوَ شَیْطٰنُ اَخْرَسُ فقیر آنچہ می گوید از راہ حساب نہ از راہ حسد کہ مرتبۂ قادری در وہم و فہم نگنجد لاحد ولاعد۔ دشمن طریقہ قادری از سہ حکمت خالی نباشد اول رافضی خارجی دشمن قادری است، دوم ناقص کاذب و حاسد، سیوم مردود و منافق۔ ای جان عزیز! عقل باید بادانش تمیز۔ ہر آنکس در معرفت و فقر قدم زند کہ در طریق طریقت ابتدا و انتہا پیر مرشد راحق باطل با توفیق تحقیق کند و توفیق نیز چہار قسم است۔ اول توفیق علم کہ مطلق از انسانیت شعور است۔ دوم توفیق تصور اسم اَللّٰہُ ذات کہ نصیب ولی اللہ اہل حضور است۔ سیوم توفیق از تصدیق کہ از ذکر قلبی انوار با تجلی غرق مشرف دیدار کہ باطن معمور است۔ چہارم توفیق از تصور نفس فناو با تصرف روح

بقامرتبہ عارف خدا کہ دوام بمدنظر اللہ منظور است۔ درطریقہ قادری بتلقین این چہار توفیق طالب اللہ را بخشیدن فرض عین مرشد کامل قادری راضروراست۔ باید دانست درہرطریقہ طریقت رنج کش آفات است و درطریقہ قادری روز اول فنافی اللہ نصیب تصور ذات است۔ طریقہ قادری مثل آفتاب است و دیگر طریقہا مثل چراغ۔ واکثر جاسوس شیطانی و وسوسہ خطرات نفسانی بعضی از راہ حیلہ وسیلہ از خلافت قادری میگیرند۔ ظاہر با مقصود و باطن مردود و میگویند کہ ما از ہرطریقہ خلافت داریم۔ قادری راصد حیاو ہزار شرم باطریقہ دیگر۔ طالب مرید قادری نہ التجا آرد و نہ از طریقہ دیگر احتیاج دارد۔ طالب مرید قادری مثل نر شیر ہرگز روئی روبہ نہ بیند و طالب مرید قادری مثل شہباز قدس بلند پرواز ہرگز ہمنشین نشود بغلیو از و طالب مرید قادری مثل مست شتر، خارنخورد و بارگران بکشد۔

باید دانست ہرکہ باخلاص خاص و اعتقاد بااختصاص میگوید یا شیخ عبدالقادر جیلانی شَیْئًا لِلّٰہِ اَمْدُدْنِیْ فِیْ سَبِیْلِ اللّٰہِ بگفتن این نام مبارک ابتدا و انتہا روشن شود۔ معرفت ہدایت ولایت فقر تمام۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہ۔ تاثیر درنام معظم ومکرم شاہ عبدالقادر جیلانی محی الدین مشاہدہ حضوری معراج است۔ ہرکہ بگفتن نام معظم میشود نصیب مشاہدہ حضوری معرفت معراج آزار یاضت و چلہ کشیدن چہ احتیاج۔ باید دانست کہ درہرطریقہ طالب مرید را کوشش بذکر فکر مراقبہ و مرشد را بتوجہ باطنی کشش احتیاج باشد و درطریقہ قادری نہ احتیاج کوشش و نہ کشش باتصور اسم اَللّٰہُ ذات خواننده بیک توجہ طالب مرید را بحضور رساند۔ مثنوی:

نیست کشش و نی کوشش ثواب غرق فی التوحید فی اللہ بی حجاب
رفت نفس و قلب و روح و ہم ہوا غرق فی التوحید بینم رو خدا

غرق کرا گویند و توحید کرا خوانند؟ غرق و توحید غیر مخلوق است کہ از اسم اَللّٰہُ ذات میکشاید و از حروف اسم اَللّٰہُ ذات مینماید۔ این مراتب برحق است کہ از حق است باحق است۔ چون از تصور اسم اَللّٰہُ ذات وجود ہفت اندام میشود پاک مطلق نور و صاحب تصور اسم اَللّٰہُ ذات بیشک میشود حضور باطن معمور و وجود مغفور۔ قولہ تعالیٰ لِیَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ پس اول وجود مغفور درقید تصور اسم اَللّٰہُ ذات لازوال باوصال۔ پس معلوم شد کہ صاحب باوصال تصور اسم اَللّٰہُ ذات بگناہ کبیرہ وصغیرہ ہرگز سلب نشود کہ از تقویت اسم اَللّٰہُ ذات لازوال۔ پس معلوم شد کسی را کہ از سر تا قدم اسم اَللّٰہُ ذات در تصرف خود آورده میگرداند نور۔ ہرآنکس سبق از علم میخواند نور آز انفس نور، قلب نور، روح نور، سر نور، بینائی نور، شنوائی نور، گویائی نور، قال نور، افعال نور، اعمال نور، احوال نور، وصال نور، جمال نور، خوردن نور، شرب نور، خواب نور، مشرف دیدار نور، تصور و تصرف نور، تفکر توجہ نور، معرفت قرب نور، جمعیت باایمان نور و ہر اعضا نور۔ اینست ابتدا طالب مرید قادری باایمان باطن معمور۔ قول حضرت پیر دستگیر رضی اللہ عنہ لَا یَمُوْتُ مُرِیْدِیْ اِلَّا عَلَی الْاِیْمَانِ کہ کلمہ طیب بوقت مردن جاری شود بتوفیق رفیق حضرت شاہ محی الدین تحقیق لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔

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شرح نور

پس نور کرا گویند و نور چیست؟ نور کہ از میان حروف اسم اَللّٰہ ذات میبر آید آن انوار وسیلہ دیدار است و نصیب ولی اللہ اہل ہشیار است۔ و دنیا ظلمات مطلق جیفہ مردار است۔ قولہ تعالیٰ اَللّٰہُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُہُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ۔ اہل نور اولیا اللہ طالب مرید قادری دوام در مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور و بمد نظر اللہ منظور۔ ہر کہ باین مراتب رسد در قید قرب اللہ میشود۔ ہر گاہ خود را بخدائی سپارد و در میان خود را نیارد۔ ہر کہ مطالعہ معرفت و علم علوم تصوف قرب اللہ حیٔ قیوم نظر انداز دآن سیاہ دل شرمندہ احوال بی خبر از حال وصال۔ تصوف حرف وصورت نداز توفیق حضور کلام اعلام سبحان خدا است کہ عطا از خدا است و آنچہ سرّ اسرار باقیہ از ہجرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بماند اکنون ہمون شود ظہور۔ این تصنیف از معجزات محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم آنچہ باقیماندہ باشد و در باطن این فقیر علم از حضوری محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم معجزات خواندہ۔ این تصنیف از علم معجزات منور سرّ اسرار بالیقین و باعتبار میگردد اظہار۔ و اکثر بزرگان و مصنفان را تصنیف از الہام است و این فقیر را تصنیف از قرب اللہ و باحضوری مشرف محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم تمام است۔ مطالعہ این کتاب کم بخت بد طالع را نیک طالع گرداند۔ ہر کہ این را شب و روز میکند مطالعہ اللہ بس ماسوی اللہ ہوس۔ این تصنیف نہ از علم واردات و نہ از ابتدائے نفی اثبات از ذات است کہ باذات است حیات است کہ باحیات است نجات است کہ بانجات است از قرآن ناسخ آیات است کہ با آیات از ان درجات است اعلیٰ کہ ابتدائے قرب باحق تعالیٰ قریب۔ این نعمت و سعادت عاشقان و واصلان راشد نصیب جناک اللہ مراتب فنافی اللہ۔ ابیات:

گر کسی از من بپرسد قرب حق ترک دہ جملہ خلق و از ہر طبق

با نظر دیگر مبین گر بینہ ای گر نہ بینی حاسد اہل از کینہ ای

من آنچہ میگویم از راہ حساب و نہ از راہ حسد و اکثر در بعضی طریقہ حاصل شود درم دنیا جیفہ مردار از حد زیادہ بسیار و در بعضی طریقہ حاصل شود در یاضت تقویٰ بہشت گشن گل بہار و در طریقہ قادری حاصلیت معرفت اللہ دیدار۔ مَنۡ لَّہُ الۡمَوۡلٰی فَلَہُ الۡکُلُّ قال علیہ الصلوٰۃ والسلام مَنۡ سَکَّتَ عَنِ الۡکَلِمَۃِ الۡحَقِّ فَھُوَ شَیۡطَنُ اَخۡرَسُ طالب دنیا مخنث، طالب عقبیٰ مؤنث و طالب مولیٰ مذکر۔ طالب مرید ہر طریقہ از برائی دنیا متفکر و طریقہ قادری تارک فارغ مرد مذکر۔ باید دانست کہ معرفت و توحید تمام و با توجہ طی کند کل مخلوقات ہر یک منزل مقام طی کند خاص و عام و طی کند ہر دو جہان در یک حرف توحید۔ این است انتہا راہ معرفت توحید تجرید تفرید کہ در ابتدا سبق محبت بخشد بی محنت و طلب بخشد بیطاعت و راز بخشد بیریاضت و مشاہدہ بخشد بیمجاہدہ و معرفت بخشد بی مراقبہ و گنج بخشد بیرنج و توفیق بخشد بیطریق و قرب بخشد باقوت و

آگاہ بخشد بانظرنگاہ وذکر بخشد بافکر وبقا بخشد بی فنا ولقا بخشد بی جفا ودیدار بخشد باقلب بیدار ومعراج بخشد بی استدراج وحضور بخشد باجسم نور وعلم بخشد باحلم وحکمت بخشد باحکم ودم بخشد بیغم وجود بخشد باکرم وپاس بخشد باانفاس وصدق بخشد باتصدیق واقرار بخشد باصدیق وترک بخشد باتوکل ورحمت بخشد باروح وزندگی بخشد باقلب وبینندگی وتصفیہ بخشد باچشم عیان وتزکیہ بخشد بانفس امارہ وسرّ بخشد بااسرار ومجلس بخشد بااعتبار ویقین بخشد بادیدار وجمعیت بخشد باجمال ووحدت بخشد باوصال ووصال بخشد لازوال وقال بخشد باحال وحال بخشد بااحوال وتصرف بخشد باتصور و توجہ بخشد باتفکر وغرق بخشد بامشاہدۂ حضور وکشف کرامات بخشد بااہل قبور وحیات بخشد باممات وسیری بخشد باگرسنگی و غنایت بخشد باعنایت وہدایت بخشد باالنہایت وادب بخشد باحیا ورضا بخشد باقضا ووصل بخشد بااصل وتوفیق بخشد باعلم دقیق۔ این جملہ مراتب باوقرب خداومجلس محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ این نیز مراتب ہامبتدی قادری است برین مغرور مشو۔ راہ فقر پیشتر است ازان چنانچہ فقر محمدی صلی اللہ علیہ وآلہ وسلم کہ برقادری عطا فیض فضل خدا میکنم بیان۔ بشنوای طالب جان فدا! بشنوای مرشد فیض فقر نما! انتہا فقر بفرمان یکی صبر دوم رضا۔ برین مشو مغرور پیشتر باید رفت۔ آخر فقر چیست؟ فقر را چہار مراتب است۔ اول آنکہ بتصور اسم اَللّٰہُ ذات غرق شود مدام وکونین ہر دو جہان بہ تحت اقدام و جملہ فرشتگان درحکم درآیند مثل غلام، این است فقر تمام۔ این نیز فقر خام برین مشو مغرور قدم پیشتر باید برد فرض عین است ضرور۔ از عرش تا تحت الثریٰ بانظر طی کند و بانظر مردگان اہل قبور راز ندہ کند حیّ ولوح محفوظ درآرد دوام درمطالعہ وبنماید مردم را نیک وبد طالع وبرائے پنج وقت نماز درحرم کعبۃ اللہ حاضر شود وحلال خورد وحرام را ترک کند۔ اینست فقر تمام۔ این ہم فقر خام برین مشو مغرور پیشتر باید رفت فرض عین است ضرور۔ این ہمہ مراتب ہاناسوت محتاج است وفقیر لایحتاج است وآنست لایحتاج کہ حاصل کند ہفت گنج ومشاہدہ ہفت معراج۔ حدیث اَلْفَقْرُ لَا یُحْتَاجُ اِلَّا اِلَی اللّٰہ و ہفت گنج باین ہفت معراج تعلق دارد۔ اول معراج علم، دوم معراج حلم، سیوم معراج محبت، چہارم معراج معرفت، پنجم معراج مشاہدۂ حضور قرب، ششم معراج ہم صحبت مجلس انبیا واولیا اللہ، ہفتم معراج جثہ ساکن در لاہوت لامکان وفنا فی اللہ بقا باللہ مراتب فقر اینست اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰہ۔ فقیر راازان شناخت شود کہ تمام فقر رسیدہ وطالب فقیر نیز از تلقین فقیر روز اول میرسد بمرتبہ تمامیت فقر بر کونین امیر۔ این چنین فقر وفقیر در طریقہ قادری است۔ طالب مرید قادری از طریقہ دیگر ہرگز نمیشود سلب کہ قادری مرید طالب بر ہمہ طریقہ باغالب کہ طریقہ قادری وفقر قادری از امر ہائی خدا تعالیٰ وامر غالب است۔ قولہ تعالیٰ وَاللّٰہُ غَالِبٌ عَلٰی اَمْرِہٖ۔

بشنو! قادری رااز ہفت گنج پارس وہفت پارسائی ہر کہ حاصل کند ہر آنکس در مرتبہ فقر رسد آنرا میگویند فقیر غنی وآنست فقیر لایحتاج حاضر نبی صلی اللہ علیہ وآلہ وسلم۔ فقیر کہ بدین صفت موصوف نباشد اہل شکایت شود از برائی نان زبان کشاید بر حکایت قسمت از خدا اندو نان بانام بستاند۔ این چنین فقیر رامیگویند اہل شقی۔

شرح کامل

کامل عامل مکمل اکمل نورالہدیٰ معشوق خدا و جامع عاشق محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ این مجموعہ مراتب کامل کل است کہ ہر مراتب کامل مکمل اکمل جامع نورالہدیٰ عاشق و معشوق در مراتب کل کامل میدر آیند۔ آنرا کامل کل میگویند اہل توحید کہ نظر و توجہ او مثل کلید در ہر مشکل مطالب قفل کہ کلید توجہ کامل اہل توحیدی انداز دقفل مطالب راو اساز د چنانچہ بکشاید و مینماید۔ کامل بسیار طریق اند۔ بعضی از اہل تقلید و بعضی از اہل توحید و بعضی کامل زندیق خلق پسند و بعضی کامل پسند خالق۔ اکثر کامل بسیار است و مردمان ناقص کہ ناقص را کامل گویند بیشمار است۔ اما کامل سہ قسم است۔ کامل حیات اہل نفسانی و کامل ممات از اہل روحانی و کامل ذات صاحب قرب ربانی چنانچہ شاہ محی الدین سلطان عبدالقادر جیلانی قدس سرہٗ العزیز۔ پس کامل حیات کراگویند و کامل ممات کرا خوانند؟ و کامل ذات کرا دانند؟ کامل حیات آنست کہ در حین حیات خود طالبان و مریدان را بتلقین فیض یاب گرداند و بفضل بہرہ از ہر مطالب رساند۔ این را بتوجہ توفیق کامل گویند۔ و کامل ممات آنست کہ در حین حیات خود ہیچ کس را از مردم طالب مرید نکند چون بمیرد از حیات در ممات مردمان را در خواب طالب مرید کند و فیض بہرہ ور گرداند و آنچہ در باطن طالبان و مریدان را میفرماید بظاہر مطلب میرساند۔ این را کامل تصدیق گویند۔ و کامل ذات آنست کہ آنرا حیات و ممات یکی گردد، ظاہر باطن و باطن ظاہر طالبان و مریدان را بہر درجات بہرہ ور گرداند و بہر مطلب مطلوب مرغوب القلوب رساند۔ قولہٗ تعالیٰ وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ۔ و این کامل قاتل نفس تحقیق شہادت قلب و شہادت نفس و شہید اکبر روح و شہید اکبر کبائر سرّ اند۔ فقیر صاحب اسرار است کہ غرق بہ مشاہدہ دیدار۔ این چنین کامل فقیر را اگر طالب مرید با اخلاص و یا دوست و آشنا با اعتقاد خاص یاد کند ہموندم با توفیق روحانی حاضر میشود بحجۂ نفس و یا بحجۂ قلب و یا بحجۂ روح و یا بحجۂ سرّ و یا بحجۂ نور۔ ہر کہ نام کامل گیرد بیشک میشود حضور بلکہ با طالب مرید ہمسخن میشود و یا وہم میدہد و یا دلیل بخشد و یا الہام و یا خیال و یا آواز و یا خوشبوی ریح بخشد و یا مبشر مایہ تسبیح و یا مشروحاً مینماید جمال لیکن بیننده باشد صاحب معرفت از مرتبہ قرب وصال۔ اگر ظاہر باطن و باطن ظاہر مرشد بدین صفت نباشد وجود عظیم طاہر و ہمسخن نشود بظاہر مرشد زن سیرت و مخنث صورت چہ طور باشد کہ مردہ دل بدتر از ستور باشد کہ در قید نفس اہل جور باشد۔ پیری و مرشدی و طالبی و مریدی نمرتبہ آسان کار است بلکہ مشاہدہ سرّ اسرار است۔ این چنین کامل تمام است فقیری را کہ برابر حیات و ممات اہتمام است و نوشدہ از نور معرفت اللہ آب حیات جام۔ اینست کامل فقیر را فقر فخر تمام۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ۔ تمامیت فقر لازوال است کہ بہ ہیچ گناہ نہ از سلب راہ بمد نظر اللہ نگاہ لَا تَخَفْ وَلَا تَحْزَنْ۔ تمامیت فقر و کاملیت فقر و معرفت فقر و قرب حضوری فقر و مشاہدہ انوار دیدار فقر در طریقہ قادری است۔ دیگر یکہ دعویٰ

کندلاف زن دروغی کذاب مردہ دل اہل حجاب۔ اما کامل قادری در جہان کمیاب است وفیض بخش روشن ہم چنان چنانچہ آفتاب است۔ کامل قادری از ان شناختہ میشود کہ ظاہر طالب مرید را خود بتعلیم تلقین ارشاد نکند و بتوجہ باطنی و یا از حاضرات اسم اَللّٰہُ ذات و از کنہ کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ داخل مجلس محمدی صلی اللہ علیہ وآلہ وسلم کند و تعلیم تلقین و منصب ہدایت ولایت و حکم اجازت بدہاند و از نبی اللہ صلی اللہ علیہ وآلہ وسلم سرفراز گرداند و خود را در میان نیارد و بخدا و برسول خدا صلی اللہ علیہ وآلہ وسلم طالب مرید را نسپارد۔ قولہ تعالیٰ وَاُفَوِّضُ اَمْرِیْٓ اِلَی اللّٰہِ ط اِنَّ اللّٰہَ بَصِیْرٌ م بِالْعِبَادِ۔ کامل قادری کہ از باطن طریق بحضور مجلس محمد صلی اللہ علیہ وآلہ وسلم رسانیدن با توفیق نداند و از محمد صلی اللہ علیہ وآلہ وسلم فیض ندہاند ہر آنکس از طریقہ قادری کامل راہ نداند و از قرب حقیقی قادری آگاہ ندارد و از کامل تلقین گرفتن مطلب تمام است و از ناقص تلقین گرفتن بر طالب حرام است۔

بیت:

من قادریم کاملم قرب از کرم قادری را دشمن است دنیا درم

المطلب آنکہ طریقہ قادری را قدرت و قرب و توفیق و جمعیت تحقیق از الرحمٰن است، برکت از شریعت نص حدیث تفسیر باتا ثیر روشن ضمیر از قرآن است۔ میدانی کہ دنیا جمعیت جمع کردن خوئے فرعون و متاع شیطان است۔ ہر کہ گوید دین و دنیا ہر دو بر من بخش عطا است این جملہ حیلہ شیطان است و از سر نفس و ہوا است۔ قادری را لازم است کہ اول تمام دنیا در تصرف درآرد چنانچہ درآرد ہمچنان بگذارد۔ عمل تصرف دنیا از برائی این است کہ از دنیا بتمامیت دل سرد شود و یاد دنیا را یاد نکند۔ مصرعہ

؎ از دست نارسا است کہ مکارہ پارسا است

نیز شرح دعوت

دعوت انتہا کہ بخواندن این دعوت عرش و کرسی لوح و قلم کعبۃ اللہ و حضرت مدینہ منورہ از ماہ تا ماہی در جنبش درآید گویا کہ میشود از بود نابود چنانچہ قیامت قائم میشود حشر گاہ۔ ہژدہ ہزار عالم در حیرت عبرت خورد تا آنکہ این چنین دعوت خواندہ از دعوت فارغ نشود۔ دعوت این است اشارت قبر و قرآن خواندہ صاحب قرب و قلب قالب۔ این است مراتب دائرہ دل بادم۔

شرح ذکر

جان و تن ذاکر ہمیشہ با فرحت الروح بی غم۔ این چنین ذاکر در جہان کمیاب۔ بیت:

عالمی یکدم کہ دم در دم فنا زندہ ماند آنچہ ذاکر با خدا

قال علیہ السلام ذِکْرُ اللّٰہِ فَرَضٌ مِّنْ قَبْلِ کُلِّ فَرَضٍ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔ ابیات:

ز ہر حرف کلمہ بود ذکرش ہزار ز ہر حرف حاصل شود وحدت نگار

ذکر برساند بدیدار خدا جز بدیدارش ذکر باشد کی روا

ذکر حق نور است باشد بی آواز ذکر را بردار عاشق جانباز

غرق فی اللہ غرق با دیدار بر ذاکران را شد بدیدارش نظر

قولہ تعالیٰ وَاذْکُرْ رَّبَّکَ اِذَا نَسِیْتَ اول ذکر ذاکر را بحضور در مشاہدہ میبرد۔ بعد ازان ذاکر جثہ خود را فراموش کند و غرق شود۔ ابیات:

ذکر با نور است ببرد با حضور کی بوند این ذاکران اہل الغرور

ذکر یک ذوق است باشد لازوال ذاکران را برد ذکرش با وصال

ذکر با موت است موت از معرفت مردہ را زندہ کند عیسیٰؑ صفت

ذکر حبس و دم بہ بستن سر ہوا ذاکران کی بوند این بی حیا

ذکر با عین است ذاکر باعیان ذاکران را موت باشد لامکان

ذکر با فکر است فیض و با فضل شد نصیب ذاکران را زان ازل

نیست ذکرش زانکہ تو فہمیدہ ای ذاکران دیدار اللہ دیدہ ای

قولہ تعالیٰ وَمَنْ کَانَ فِیْ ھٰذِہٖٓ اَعْمٰی فَھُوَ فِی الْاٰخِرَۃِ اَعْمٰی۔ ابیات:

ذاکران را رو بود محبوب تر کی بوند این ذاکرانش گاؤخر

چشم پوشیدن برسم کور را روئی بنماید مرا وحدت لقا

ہر کہ می بیند بود آن قادری کامل و عامل بود حاضر نبیؐ

ہر کرا شد ذکر با توفیق حق خاکبوسی او کند جملہ خلق

با حضوری ذکر ذاکر خاص دین خوش ببین ذاکر خدا اہل از یقین

ذاکران بیسر بود اسرار دار بین اولش دیدار بعد از اعتبار

پیر من محی الدینؒ بود آن نیک نام بر عرب ہم عجم ہندی شد غلام

باید دانست کہ پیر پیغام آورد برد از پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم است، بخشندہ ذکر لازوال و رساندہ معرفت وصال۔

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ابیات:

ذکر توفیق است تحقیق از خدا — ذکر تلقین است بود از مصطفیٰؐ
بی پیر بی مرشد بود شیطان صفت — راہزن شد طالبان و از معرفت
ہر کہ باشد با ذکر ثانی خضرؑ — ہر کہ او بی ذکر باشد مردود تر

احوالات حاضرات نقش دائرہ وجودیہ

باسمِ معبود کلیہ مقصود از مرقوم کل وجز میشود معلوم۔ این گنج وجود طلسمات را صاحب معما این معما را میکشاید و مینماید بہ مفتاح محبت معرفت مشرف مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بمعرفت اِلَّا اللّٰہُ۔ ہر آنکس مرشد کامل با توفیق و طالب حق و باطل را کنندہ تحقیق از ین سی حرفی باید دانست با حاضرات این است بالیقین است ہر یک دائرہ آئینہ روشن روی نما از معرفت قرب خدا۔

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ط

تصرف	تصرف	تصرف	تصرف	تصرف	تصرف
ا	ب	ت	ث	ج	ح
حاضرات	حاضرات	حاضرات	حاضرات	حاضرات	حاضرات
تصرف	تصرف	تصرف	تصرف	تصرف	تصرف
خ	د	ذ	ر	ز	س
حاضرات	حاضرات	حاضرات	حاضرات	حاضرات	حاضرات
تصرف	تصرف	تصرف	تصرف	تصرف	تصرف
ش	ص	ض	ط	ظ	ع
حاضرات	حاضرات	حاضرات	حاضرات	حاضرات	حاضرات
تصرف	تصرف	تصرف	تصرف	تصرف	تصرف
غ	ف	ق	ك	ل	م
حاضرات	حاضرات	حاضرات	حاضرات	حاضرات	حاضرات
تصرف	تصرف	تصرف	تصرف	تصرف	تصرف
ن	و	ہ	لا	ء	ی
حاضرات	حاضرات	حاضرات	حاضرات	حاضرات	حاضرات

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بیان عیان از ہر حرف روشن ضمیر معرفت مکشوف۔ در ہر دائرہ دولت گنج دوام وعلم کیمیا اکسیر عمل تمام و ہر موکل در قید غلام۔ این است طالبان را مژدہ اعلام۔ شاختن نعم البدل نود نہ نام باری تعالیٰ، در تصرف آوردن اسم اعظم۔ این است دائرہ نود نہ نام:

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ط

یا اللہ	یا رحمٰن	یا صبوح	یا قدوس
یا مہیمن	یا عزیز	یا جبار	یا متکبر
یا خالق	یا باری	یا مصور	یا غفار
یا قہار	یا وہاب	یا رزاق	یا شکور
یا علی	یا کبیر	یا حفیظ	یا مقیت
یا مالک	یا رحیم	یا سلام	یا مومن

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یامجیب	یاواسع	یاودود	یامجید
یاباعث	یاشھید	یاحق	یا وکیل
یاقوی	یافتاح	یاعلیم	یاقابض
یاباسط	یاخافض	یارب	یارافع
یامعز	یامذل	یاسمیع	یابصیر
یاحکیم	یاعادل	یالطیف	یاخبیر

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یاغفور	یاعظیم	فقر	جمعیت	کل
یاشکور	یاولی	یامتین	یاحمید	یاخفی
یاعلی	یامحی	یابدیع	یامیت	یاحیّ
یاکبیر	یاواحد	یاقیوم	یااحد	یاصمد
یاعظیم	یامقتدر	یاقادر	یامقدم	یامؤخر
یاحلیم	یاآخر	یااوّل	یاظاھر	یاباطن

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یاغنی	یامغنی	یامعطی	یامانع
یانور	یاهادی	یاباقی	یاوارث
یارشید	یاصبور	یاصادق	یاستار
یاضار	یاصابر	یانافع	فنا فی اللہ بقاباللہ

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اللہ بس ماسوی اللہ ھوس

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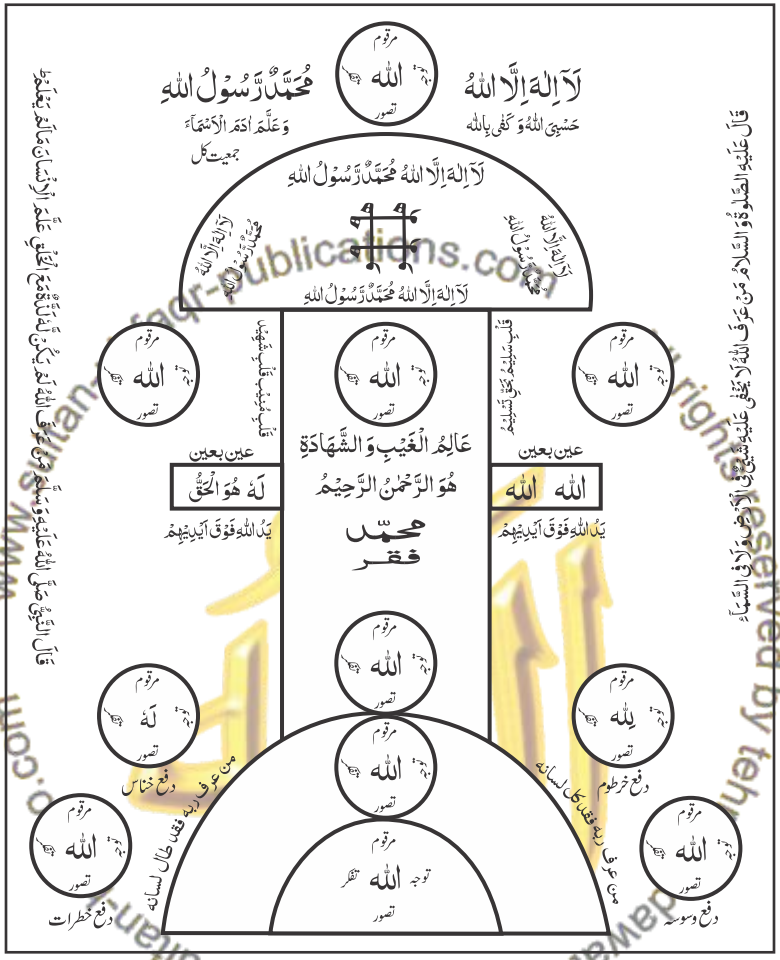
بشنو! در ہر احوال آدمی را علم میباید باشعور خواہ بعید ناسوت باشد خواہ در لاہوت لامکان باشد حضور حق و باطل را تحقیق کند از ہر ذکر مذکور خواہ غرق در فنا فی اللہ بمد نظر اللہ منظور و خواہ در مجلس محمد صلی اللہ علیہ وآلہ وسلم افضل الصلوٰۃ و اکمل التحیات سرور کائنات و فخر موجودات عین القرب باجثہ نور۔ طالب مبتدی و صاحب حاضرات اہل مراقبہ و اہل عیان و اہل خواب را می باید کہ چون در تصرف و تصور و توجہ و تفکر در آید بوقت اشتغال بر زبان کشاید درود و یا لاحول و یا از بہر کلمہ شہادت و کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ صلی اللہ علیہ وآلہ وسلم در آورد برد ذکر مذکور مشرف حضور مجلس حقیقی آنچہ حق است برحال ماند و آنچہ احوالات شیطانی نفسانی جنونیت پریشانی باشد غائب و دفع گردد۔ آن کدام راہ است کہ تصور اسم اَللّٰہُ ذات و تصور متبرکات و مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم افضل الصلوٰۃ و اکمل التحیات سرور کائنات رساند۔ اہل تصور را تا اثیر اسم اَللّٰہُ ذات و تا اثیر مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم چنان در قبض آوردہ میگیرد کہ از عظمت مجلس محمد صلی اللہ علیہ وآلہ وسلم و از گرمی اسم اَللّٰہُ ذات از جان بی جان شود گوئی کہ بمیرد۔ اگر بہ بیند جان رود و اگر نہ بیند در حیرت پریشان شود۔ مطلب این است کہ ہر کہ را بدین طور شد ہفت اندام جثہ نور ہر آنکس لائق حضور شود۔ این است نقش ہفت اندام جثہ نور لائق حضور:



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مثنوی:

جثہ با تصور اسم اَللّٰہُ نور شد　　باطنش معمور جان مغفور شد

این مراتب قادری را از خدا　　عز و شرف یافتہ از مصطفیٰ ﷺ

مجلس صحیح کہ در آن مجلس ذکر مذکور نص حدیث با تسبیح بہ تیغ قاتل کلمہ طیب لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ صلی اللہ علیہ وآلہٖ وسلم باد رود۔ مقصود دیدن مشرف انوار دیدار مجلس محمد رسول اللہ کریم النبی پیشوائے امت و شفیع المذنبین صلی اللہ علیہ وآلہٖ وسلم بہ بین بچشم اعتبار و بادیدہ یقین مشروحاً بوصال با جواب صواب، نہ خام خیال عارف باللہ را نصیب شد عین جمال۔ این است حلیہ و صورت مبارک موافق حدیث حلیہ حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم۔

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

بیاض اللون
گندم گون بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

راحة الجبهة
کشادہ پیشانی بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

افلج الاسنان
کشادہ دندان بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

اقنی الانف
بلند بینی بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

بر پشت مبارک آنحضرت صلی اللہ علیہ وآلہ وسلم مہر نبوت بود

اسود العین
سیاہ چشم بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

مجمع الحیّة
انبوہ محاسن بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

مليح
خوبصورت بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

طويل اليدين
دراز دست بودند آنحضرت صلی اللہ علیہ وآلہ وسلم

لَيْسَ فِيْ بَدَنِهٖ شَعْرٌ اِلَّا كَالْخَطِّ مِنْ صَدْرِهٖ اِلٰى سُرَّتِهٖ
نبود بر تن مبارک آنحضرتؐ موئ مگر بہچون خط کشیدہ شدہ از سینہ مبارک تا ناف

بیت:

ہر کہ بیند روئے نبوی مصطفیٰؐ عالم و عارف شود قرب از اللہ

قال علیہ الصلوٰۃ والسلام مَنْ رَّاٰنِيْ فَقَدْ رَاَى الْحَقَّ اِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِيْ وَلَا بِالْكَعْبَةِ وَلَا بِالْقُرْاٰنِ اَيْ مَنْ رَاٰنِيْ فِي الْمَنَامِ فَقَدْ رَاٰنِيْ تَحْقِيْقًا لِاَنَّ الشَّيْطٰنَ لَا يَقْدِرُ عَلٰى صُوْرَةِ النَّبِيِّ وَاَنْ تَصَوَّرَ وَلَا عَلٰى هَيْئَةِ شَيْخِ الْكَامِلِ وَلَا يَصِيْرُ عَلٰى صُوْرَةِ الْكَعْبَةِ اللّٰهِ فَمَنْ اَنْكَرَ عَنْ رُؤْيَةِ النَّبِيِّ بِمُوَافِقِ الْحُلِيَةِ فَقَدْ اَنْكَرَ الْحَدِيْثَ النَّبِيِّ وَمَنْ اَنْكَرَ الْحَدِيْثَ النَّبِيِّ فَقَدْ اَنْكَرَ النَّبِيِّ وَ مَنْ اَنْكَرَ النَّبِيِّ فَقَدْ اَنْكَرَ اللّٰهَ وَمَنْ اَنْكَرَ اللّٰهَ فَقَدْ كَفَرَ۔ ابیات:

من دیدہ ام دیدار بینم ہر دوام ورد من دیدار شد ہر صبح و شام
ہر کہ منکر میشود از مصطفیٰؐ کاذب و مردود گردد روسیاہ

حدیث قدسی عِبَادِيَ الَّذِيْنَ قُلُوْبُهُمْ عَرْشِيَةٌ وَّ اَبْدَانُهُمْ وَحْشِيَةٌ وَ هِمَّتُهُمْ سَمٰوِيَةٌ وَّ ثَمَرَةُ الْمَحَبَّةِ فِيْ قُلُوْبِهِمْ مَقْدُوْسَةٌ وَّ خَوَاطِرُهُمْ جَاسُوْسَةٌ وَّسَمَآءُ سَقْفُهُمْ وَالْاَرْضُ بِسَاطُهُمْ وَالذِّكْرُ اَنِيْسُهُمْ وَ

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رَبُّ جَلِیْسُھُمْ ۔حدیثِ قدسی عِبَادِیَ الَّذِیْنَ اِیْجَادُھُمْ فِی الدُّنْیَا کَمَثَلِ الْمَطَرِ اِذَا نَزَلَ فِی الْبَرِّ یُنْبِتُ الْبَرَّ وَاِذَا نَزَلَ فِی الْبَحْرِ خَرَجَ الدُّرّ قولہٗ تعالیٰ وَعِبَادُ الرَّحْمٰنِ الَّذِیْنَ یَمْشُوْنَ عَلَی الْاَرْضِ ھَوْنًا وَّاِذَا خَاطَبَھُمُ الْجٰھِلُوْنَ قَالُوْا سَلٰمًا ۔قولہٗ تعالیٰ لِمَآ اَنْزَلْتَ اِلَیَّ مِنْ خَیْرٍ فَقِیْرٌ ○ قال علیہ الصلوٰۃ والسلام لَوْلَا الْفُقَرَآءُ لَھَلَکَ الْاَغْنِیَآءُ ۔قال علیہ الصلوٰۃ والسلام لَوْلَا الْفُقَرَآءُ لَبَرَصَ الْاَغْنِیَآءُ ۔ اگر فقیر نہ می بود ند اہل دنیا بزحمت ہلاک میشد ند ۔فقیر آنست کہ غرق فی التوحید انوار دیدار۔ بیت:

گر بنگرم جان میرود گر جان رود چون بہ نگرم — حیران درین کاری شدم یا بہ نگرم یا جان دہم

قطعہ:

ہر کہ می بیند بود کامل تمام — دنیا و عقبیٰ نزد او مثل غلام

از ہر مراتب لذت دیدار بہ — مرتبہ دیدار دادی طاقت بردار دہ

گر بہائی در باز است، اگر نیائی اللہ بی نیاز است۔

شرح دعوت روضۂ مبارک حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم

ہر کہ خواہد علم دعوت خواندن اول باترتیب حرم روضۂ مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم در چولستان بر زمین ریگ پاک آراستہ کند و در آن روضۂ مبارک قبر مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم راس ساز دو بر قبر مبارک بانگشت بنویسد خوش خط محمد ابن عبداللہ و باز گرد بگرد قبر مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بانگشت بنویسد اِنَّ اللّٰہَ وَمَلٰٓئِکَتَہٗ یُصَلُّوْنَ عَلَی النَّبِیِّ ط یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْہِ وَسَلِّمُوْا تَسْلِیْمًا و سہ بار بخواند بعد ازان دعوت بخواند باتصور اسم اللہ ذات متوجہ جانب حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بمراقبہ میرود ۔بیشک ارواح مبارک حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم مع اصحاب کبار رضی اللہ عنہم اجمعین و باجمیع اصحاب لشکر یار رضی اللہ تعالیٰ عنہم و با امام حسن و امام حسین رضی اللہ عنہم و با حضرت شاہ محی الدین قدس اللہ تعالیٰ سرہٗ العزیز حاضر شود ۔آنچہ مطالب باشد بامہر بانگی متفخر و سرفراز میفرماید ہنوز از ورد فارغ نشود ہر کار یکہ باشد ہموندم بمقصود زود برسد ۔بعد ازان دوگانہ بارواح حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بخواند و سورۃ ملک ختم کند و فاتحہ بطفیل حضرت خاتم النبیین رسول رب العٰلمین مع جملہ اصحاب و بارواح جملہ مسلمانان بخواند کہ عمل علم دعوت روز بروز ترقی تا قیامت باز نماند خواہ کسی را بنواز د خواہ کسی را بنواز د و خواہ ملک آباد گرداند خواہ ملک ولایت ویران و خراب سازد ۔ترتیب روضۂ مبارک و حرم این است ۔خواندہ صاحب عمل عامل کامل با اعتبار عصمت بردار بالیقین است بالیقین۔

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طالب ہر وقت کہ میخواہد بحضور شود قرب دیدار خدا، طالب ہر وقت کہ خواہد بحضور مدخل مجلس میشود حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم، طالب ہر وقت کہ خواہد ملاقات کند بارواح ہر یک انبیا و اولیا اللہ، این چنین از علم راہ راست و این علم معرفت قرب انوار دیدار۔ از کدام علم پیشوائی وسیلہ گواہ است۔ این است سلک سلوک لاغلط لاسلب لارجعت لازوال صحیح طریق اول حضوری از خواب توفیق کہ از خواب لاغفلت تحقیق میشود مشرف حضور۔ این چنین خواب خلوت معرفت وصال نہ خواب خیال است۔ دوم حضوری الہام کہ از معرفت قرب اللہ صحیح و بذکر اللہ تسبیح با توفیق است کہ از تصور اسم اَللّٰہُ ذات تحقیق است۔ الہام خاص از قرب اللہ وصال نہ از خام خیال است۔ سیوم حضوری از مراقبہ معرفت روشن ضمیر بنفس امیر با توفیق از تصور اسم اَللّٰہُ ذات تحقیق بعین جمال است نہ از خام خیال است۔ چہارم حضوری باعیان است کہ قلب زندہ و روح در مشاہدۂ حضور و نفس پریشان است با توفیق کہ از تصور اسم اَللّٰہُ ذات تحقیق با فنا فی اللہ بقا باللہ وصال است نہ از خام خیال است۔ پنجم حضوری با تصدیق مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا موت از معرفت با توفیق از تصور اسم اَللّٰہُ ذات و با حاضرات تحقیق است با جمعیت وصال نہ از خام خیال است مثنوی:

طالب از باھوؒ چہ میخواہی طلب — دین و دنیا بر تو بخشم بہر رب
دین در توحید بینم با لقا — دنیا را بگذاشتم بہر از خدا

نیز شرح ذکر اللہ چون ذاکر باشتغال بہ ذکر رب رود در مجلس حلقہ صف انبیا و اولیا اللہ میشود و ہر مو از سر تا قدم ہفت اندام زبان کشادیا اَللّٰہُ نام۔ این مراتب ذکر ذاکر را ابتدا است و مراتب ذاکر متوسط فنا فی اللہ و مراتب ذاکر انتہا بقا باللہ حضوری قرب دیدار پروردگار است۔ جنبش ہر موئی اعضا جنبش گوشت مضغہ لقمہ ذکر نیست، این تحرک حیات ناسوتی قلب قالب از سر ہوا است۔ از ذکر اللہ با تصور اسم اَللّٰہُ ذات در وجود آدمی چہار دہ انوار از قرب اللہ با تصور تجلی نور حضور دیدار کہ چہار دہ لطیفہ است غیر مخلوق۔ پروردگار از سر عنایت و دلایت، ہدایت لطف اللہ لطیف شریف نصیب ذاکر شرف الانسان۔ از سر تا قدم ذاکر را از ذکر اللہ ہیچ ہیچ خطرات وسوسہ واہمات در وجود نماند۔ ذکر بمشاہدہ حضور با قرب اللہ راز است۔ ذکر آواز نیست از برائی آنکہ اگر ذکر با آواز است این چنین ذکر یاھُوْ بوتر نیز میگویند۔ و این چنین ذکر اللہ طوطی وفاختہ و مرغان ہم میگویند۔ بیت:

بدل ذکر حق باش ورنہ طوطی ہم بصوت و حرف خدا را کریم میگوید

ذکر کہ نصیب ذاکر انسان جثہ از دنیا فنا در مراقبہ گوئی کہ مردہ ساکن لاہوت لامکان است۔ ذکر با اشتغال روح جمعیت با جان است۔ ذکر حضوری بمشاہدہ احوال با معرفت وصال است۔ نہ ذکر باین گفتگو قیل وقال است۔ ذکر و ذاکر خاص فنا فی اللہ مشرف دیدار با اخلاص در طریقہ کامل سروری قادری و قادری سروری است۔ دیگر یکہ دعویٰ ذکر ذاکر میکند دروغی کذاب اہل حجاب بنام ناموس نفس خراب۔ قولہ تعالیٰ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً۔ بیت:

ابتدائی ذکر مجلس انبیا انتہائی ذکر بہ برد با خدا

ای جان عزیز! عالم باللہ با تمیز! باید دانست کہ تمام عالم جن و انس اہل عبودیت را آنچہ فی الدارین است۔ قولہ تعالیٰ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ط اَیْ لِيَعْرِفُوْنِ تمامی اہل عبادت و تمامی اہل عارف بتفکر و این چنین تفکر دوام کہ بمشاہدہ انوار دیدار اللہ مدام۔ این است تفکر در یکساعت تمام قال علیہ السلام تَفَكُّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ۔ و تفکر نیز سہ قسم است۔ تفکر مبتدی عام عبادت یکسال است و تفکر متوسط خاص عبادت ہفتاد سال است و تفکر منتہی خاص الخاص مشاہدہ بین وصال بیشتر از عبادت جن و انس است۔ باید دانست تفکر منتہی نہ تعلق بذکر و فکر دارد و نہ بالہام مذکور با تفکر از خود فنا و باخدا بقا مشرف لقا۔ بیت:

ہر کہ از خود گم شود یابد خدا در حقیقت معرفت بیند لقا

پس معلوم شد از تلقین منتہی صاحب تصور کہ تفکر از قرب تصرف است و تصرف از قرب توجہ است و توجہ از قرب توحید است۔ و ہفت روز تصور با اہل توحید از سر تا قدم با نور پارسائی گردد چنانچہ اہل قرب این چنین فقیر پارسا را از بان پارس و قلب پارس و روح پارس و نظرش و توجہ پارس و تصور پارس و تصرف پارس و جود فقیر بہ از پارس سنگ یک رنگ۔ اللہ بس ماسویٰ اللہ ہوس۔ نقش اسم اَللّٰہُ ذات درین دائرہ حاضرات با توفیق تصور اسم نقش دائرہ را بہر طرف و بہر مقام کہ

بحاضرات بگرداند تحقیق اسم نقش دائرہ حاضرات بہر درجات رساند۔ این است نقش اسم دائرہ حاضرات و رسانیدن بذات صفات۔

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ط

ابجد ۹ — نقش: الله — ناظرات	ابجد ۹ — نقش: لله — ناظرات	ابجد ۹ — نقش: لهٗ — ناظرات	ابجد ۹ — نقش: هُوَ — ناظرات	ابجد ۹ — نقش: محمد — ناظرات	ابجد ۹ — نقش: فقر — ناظرات
ابجد ۹ — نقش: ازل — ناظرات	ابجد ۹ — نقش: ابد — ناظرات	ابجد ۹ — نقش: دنیا — ناظرات	ابجد ۹ — نقش: عقبیٰ — ناظرات	ابجد ۹ — نقش: معرفت — ناظرات	ابجد ۹ — نقش: انوار — ناظرات
ابجد ۹ — نقش: دیدار — ناظرات	ابجد ۹ — نقش: قرب — ناظرات	ابجد ۹ — نقش: حضور — ناظرات	ابجد ۹ — نقش: نور — ناظرات	ابجد ۹ — نقش: جمعیت — ناظرات	ابجد ۹ — نقش: ایمان — ناظرات
ابجد ۹ — نقش: رجا — ناظرات	ابجد ۹ — نقش: خوف — ناظرات	ابجد ۹ — نقش: توحید — ناظرات	ابجد ۹ — نقش: سودا — ناظرات	ابجد ۹ — نقش: سویدا — ناظرات	ابجد ۹ — نقش: هویدا — ناظرات
ابجد ۹ — نقش: نفس — ناظرات	ابجد ۹ — نقش: قلب — ناظرات	ابجد ۹ — نقش: روح — ناظرات	ابجد ۹ — نقش: سرّ — ناظرات	ابجد ۹ — نقش: لاهوت — ناظرات	ابجد ۹ — نقش: لامکان — ناظرات
ابجد ۹ — نقش: عیان — ناظرات	ابجد ۹ — نقش: غرق — ناظرات	ابجد ۹ — نقش: کلید — ناظرات	ابجد ۹ — نقش: قفل — ناظرات	ابجد ۹ — نقش: کل — ناظرات	ابجد ۹ — نقش: جز — ناظرات

نقش وجودیہ مراتب غوث قطب کہ از ذکر قربانی جان فانی بند بند میشود جدا۔ از یک جثہ ہر بند جثہ برآید و باز از ذکر قربانی فارغ شود جملہ جثہ ہا باز در یک جثہ درآید۔ این مراتب را قرب وجدانی گویند۔ این قاعدہ ابتدا طفل شاگرد فقیر است کہ در طلب فوق العرش سی ہزار مقام کہ بر ہوا تمام واز حق در یابد الہام و مطالعہ لوح محفوظ دوام۔ نقش وجودیہ ہر بند جدا جدا بذکر خدا اینست ہر عذاب بنفس وثواب بروح وثواب بی حجاب قلب از قرآن طلب۔ نقش این بالیقین است:

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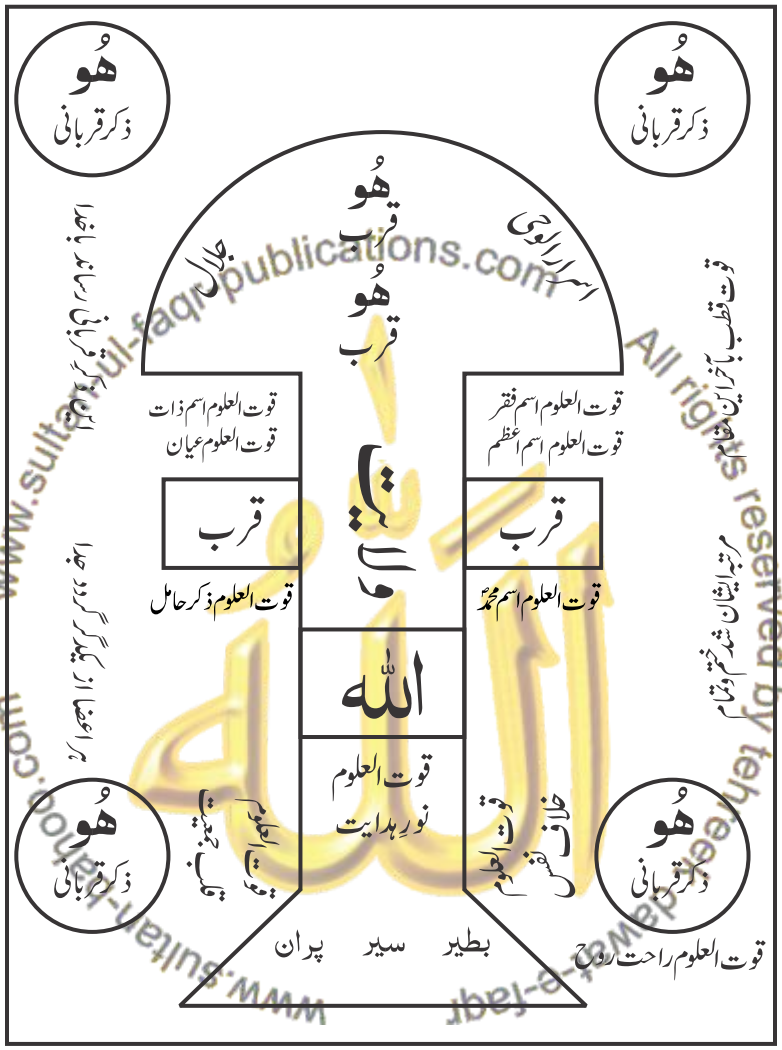

این مراتب ہر اعضا میشود بند بند از یکدگر جدا از ذکر قربانی۔ این مراتب ناسوت نفسانی غوث وقطب دہقانی را نزد یک فقر اعارف خدا بازی گری است بعید از معرفت اللہ توحید۔ ہر کرا مراتب مطالعہ از نیک و بد مینماید طالع لوح محفوظ این چنین مراتب را فقیر مراتب منجم گویند بعید از معرفت اللہ توحید۔ اگر کسی بر ہوا پرد و بر ہر طبق فلک کوکب رسد و بالائی عرش رود این چنین مراتب را فقیر مگس و پروانہ گویند۔ ہر کہ بقعر دریا رود و باپاپوش خشک پا دویدہ رود و ہیچ در دریا بہ آب تر نشود این چنین مراتب نزد یک فقرا خس است بعید از معرفت اللہ توحید۔ ہر کہ در کشف کرامات مردہ را زندہ کند

از انا نفس قُمْ بِاِذْنِیْ نزدیک فقر محمدی صلی اللہ علیہ وآلہ وسلم کافر شود بعید از معرفت اللہ توحید۔ ہر کہ دل بدست آرد نزدیک فقر اخام است۔ ہر کہ بنظر بہ ذکر دل را زندہ گرداند ناقص ناتمام است۔ پس فقر چیست وفقر کرا گویند؟ از فقر چہ چیز حاصل شود و از کدام عمل فقر واصل میشود؟ ابتدائے فقر طی کردن تمامیت از کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔

بیت:

گر بگویم شرح فقرش را تمام — احتیاجی نیست فقرش را مقام

کہ ہر درجات و ہر منزل مقام قرار و جمعیت گرفتن و ساکن شدن بر فقر احرام است۔

مثنوی:

بی قراری و عشق نی تمکین — جز بمردن نباشدش تمکین

عاشقانی کہ مست زین جام اند — چون بمیرند ہم نیآرام اند

حدیث اَلسَّکُوْنُ حَرَامٌ عَلٰی قُلُوْبِ الْاَوْلِیَآءِ قولہٗ تعالیٰ مَا زَاغَ الْبَصَرُ وَمَا طَغٰی۔ مراتب فقر اولیا ابتدا فقر ہمت بلند حق پسند صاحب توفیق الٰہی است وانتہائی فقر تحقیق بسرّ اسرار نامتناہی است۔ فقر حاصل کردن ہر دو جہان را بادشاہی است۔ این مراتب فقیر بر کونین حاکم غالب امیر۔ دانیکہ فقیر راسہ مراتب است۔ اول اَطِیْعُوا اللّٰہَ یعنی فقیر طاعت اللہ بردارد و آنچہ لاسوی اللہ بگذارد۔ این مراتب فقیر را فنافی اللہ گویند۔ دوم مراتب فقیر را وَاَطِیْعُوا الرَّسُوْلَ سنت محمدی صلی اللہ علیہ وآلہ وسلم بردارد و ہر شبانروز دیدار مشرف محمدی صلی اللہ علیہ وآلہ وسلم بنگارد۔ این مراتب فقیر را فنا فی محمد گویند۔ سیوم مراتب فقیر را وَاُولِی الْاَمْرِ است و مراتب اولی الامر فنافی الشیخ طالب بر ہر غالب بانظر یعنی بحکم و توجہ نظر مراتب ممات وحیات برکت کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ پس علما فقرا اند۔ اَلْعُلَمَآءُ وَارِثُ الْاَنْبِیَآءِ کہ باز دارد نفس را از حرص طمع عجب کبر ہوا۔ پس معلوم شد ہر کہ ابتدا علما انتہا اولیا۔ ہر کہ ابتدا حاصل انتہا فقیر کامل۔ پس ہر کہ علما طالب شد فقیر در طلب تمام مثل حلقہ بگوش چنانچہ غلام از برائی آنکہ روایت از برائی کشتن نفس سرّ ہدایت است۔ این مراتب عالم صاحب روایت را بدایت است۔ قال النبی صلی اللہ علیہ وآلہ وسلم اَلنِّہَایَۃُ ھُوَ الرُّجُوْعُ اِلَی الْبِدَایَۃِ۔ علم مراتب نہایت و معرفت فقر ہدایت در بدایت۔ قولہٗ تعالیٰ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْھُدٰی ہر کہ خواہد کہ طالب اللہ را روز اول مرتبۂ فقر بخش لطف فیض فضل عطا کند حقیقت آن چہ طور است؟ طالب انسان باشد نہ ستور، مرشد کامل از حاضرات اسم اَللّٰہُ ذات و از حاضرات اسم محمد سرور کائنات صلی اللہ علیہ وآلہ وسلم و از حاضرات کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ مرشد با توجہ از حاضرات بتصور اسم اَللّٰہُ ذات در باطن بردو طالب اللہ را غیب الغیب آواز و الہام ہاتف شود۔ ای طالب اللہ اگر تیرا طلب مولیٰ است موت را اختیار کن و ساغر موت بنما یند کہ این ساغر را بنوش۔ ساغر موت این است۔

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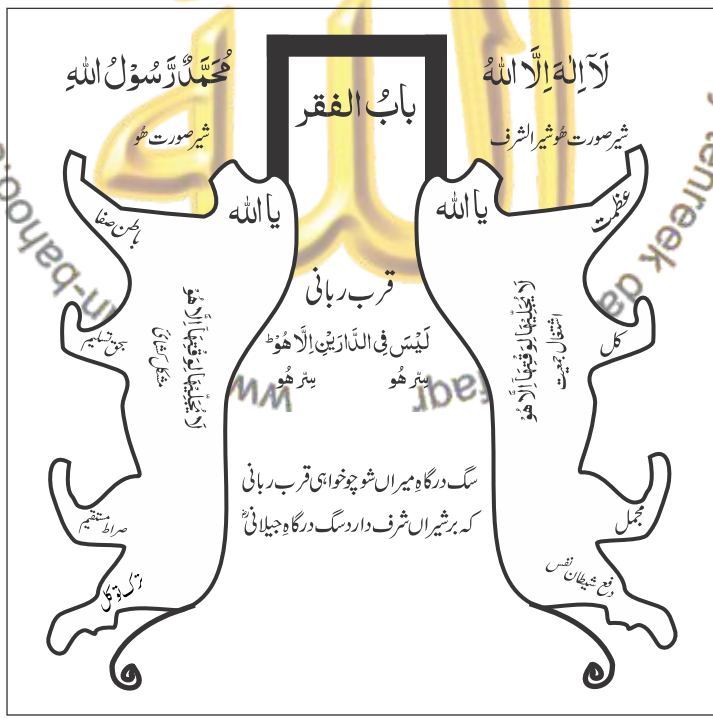
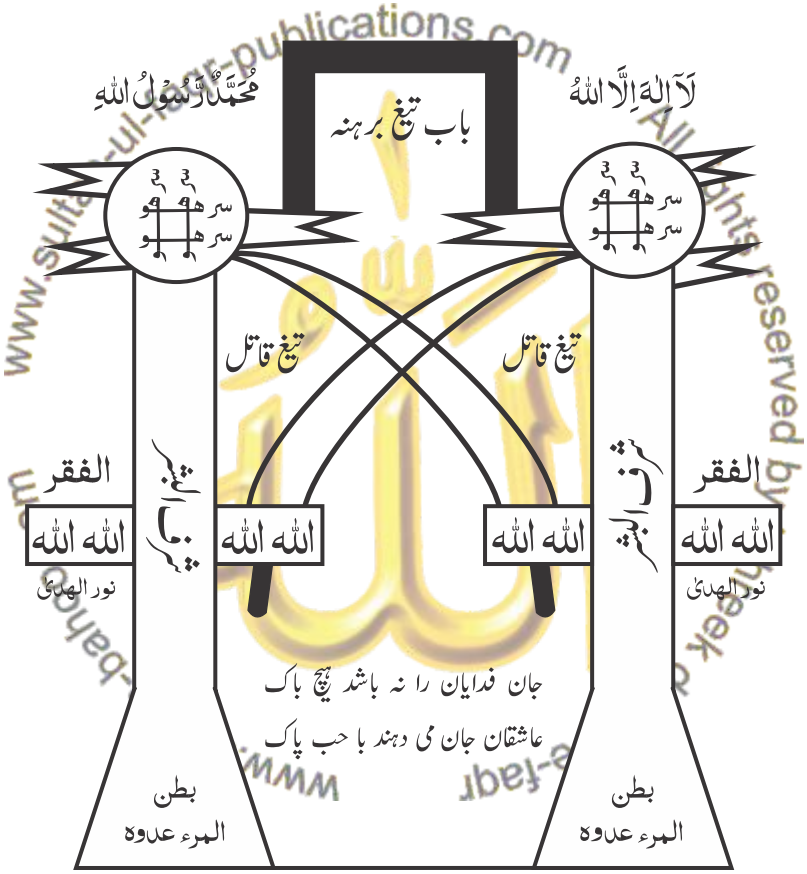
باموت پُر

طالب اللہ ساغر موت را چون بنوشد، بنوشیدن این ساغر موت نفس ممات وقلب زندہ حیات و روح از نفس خلاص شد نجات۔ قال علیہ الصلوٰۃ والسلام مُوْتُوْا قَبْلَ اَنْ تَمُوْتُوْا۔

چون طالب اللہ ازین مراتب بگذرد وقدم پیشتر زندمی بیند یک دروازہ کہ بر دروازہ دست راست و دست چپ دو شیر استادہ اند۔ از ہاتف آواز و الہام غیب الغیب بگوش زدہ شود کہ اے طالب اللہ اگر ازین ہر دو شیر معکوس بگذرد بمراتب فقر رسد۔ شیر معکوس این است۔



چون طالب اللہ از دروازہ دوشیران معکوس سلامت بگذرد پیشتر بہ بیند کہ بر دروازہ باد و تیغ برہنہ قاتل دو کس دست چپ و راست از برائی گردن زدن استادہ اند۔ غیب الغیب از ہاتف آواز و الہام میشود کہ ای طالب اللہ! اگر فقر خواہی طمع سر مکن سر را از تن و گردن جدا کن و بی سر بیا۔ تا بی سر نشوی نیابی و نہ بینی فقر خدا۔ دروازہ ہر دو شمشیر برہنہ و ہر دو مؤکل تیغ زن این است۔



چون طالب اللہ سر بدہد و سر حاصل کند درین مقام با اللہ واصل شود۔ از ہزار کس باشد کہ باینمرا تب رسد مگر عاشق جان فدا شود۔ پیش از ان چہار چشمہ می بیند بچشم نور یک چشمۂ ذوق و دوم چشمۂ شوق سیوم چشمۂ صبر چہارم چشمۂ شکر۔ چون ازین ہر چہار چشمہ با آب رحمت و آب جمعیت و آب آبرو و آب کرم بنوشد۔ چہار چشمہ این است بالیقین۔

چون ازین چہار چشمہ نور نوشیدن آب رحمت بر آید از وجود او کلیہ ناشائستہ و مرخص شود جملہ بد خصالت و بیماری زحمت۔ چون ازین ہر چہار مقام بگذرد برسد بہ دو چشمۂ انوار بہ کرم پروردگار کہ نام آن چشمہ ہا است چشمۂ رضا و چشمۂ قضا۔ چشمۂ رضا و چشمۂ قضا این است۔

اَلرِّضَآءُ فَوْقَ الْقَضَآءِ

چون طالب اللہ از مراتب رضا و قضا بگذرد و متوحد شود بوحدت لقا خدا یک صورت انوار از قرب اللہ حضور پیدا میشود زیباتر روشن از انوار بہ از حور و قصور بہشت بہار کہ سوختہ محبت معرفت و مشاہدۂ دیدار کہ نام آن صورت سلطان الفقر پیش عاشق ہشیار پیدا شود و در بغل بگیرد و از سر تا قدم طالب اللہ لا یحتاج شود و نماند در وجود او از عقبیٰ و دنیا غم۔ صورت سلطان الفقر این است کہ بالیقین است۔

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اَللّٰہُ لِلّٰہ لَہٗ ھُو

چون از نوازش فقر بگذرد پیش از ان بحر الشرف است کہ آنرا انوار توحید گویند۔ بحر الشرف توحید چنان موج از غیر مخلوق نور زندکہ مثل او بستہ نشود۔ ہر کرا درین مقام محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم دست بگیرد و دیگر دست مبارک بر گردن طالب اللہ بزند و در بحر ژرف توحید غوطہ دہد و غرق کند۔ ہر آئنکس بمراتب ترک و توکل و تجرید و تفرید و تمامیت فقر رسد۔ دریائے ژرف این است کہ باعتبار الیقین است۔

دریائے ژرف جمعیت

وحدہٗ ھو الحق سِرّہٗ

جوہر فقر لازوال است

بیت:

این مراتب شد نصیب عاشقان ابتدا لاہوت آخر لامکان

ہر کہ از دریائے ژرف توحید غوطہ خوردہ پاک شود و بمراتب فقر لاحد ولاعد بہ تمامیت فقر رسد کہ مرتبہ او در وہم وفہم نگنجد۔ اول ہم برکت علم تعلیم است وآخر این نیز از علم لدنی تلقین است۔ تختی ولوح علم لدنی این است کہ بالیقین است۔

لوحِ قدرت

مِنۡ لَّدُنَّا عِلۡمًا

از علم حضور

چون بایں مراتب عارف فقیر تحصیل علم توحید وتفسیر دریک شبانروز و یا دریکدم تمامیت فقر کند مرشد کامل بطالب صادق بود قال علیہ الصلوٰۃ والسلام اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہ چون از ان مقام بگذرد پیش از ان بہ بیند کہ یک چشمہ پر از سیاہی است کہ آن سیاہی باقیہ جُفُّ الْقَلَمِ بِمَا ھُوَ کَائِنٌ از ان کن فیکون قدرت الٰہی است۔ غیب الغیب ہاتف آواز میدہد گواہی کہ ای طالب اللہ! اول از ین سیاہی ازل پارہ برزبان بمالید۔ چون طالب اللہ را سیاہی ازل برزبان چسپید وزبان سیاہ گردد صاحب لفظ وصاحب سخن وزبان او سیف اللہ شود قاتل خطاب یابد قتال۔ قال النبی علیہ السلام لِسَانُ الْفُقَرَآءِ سَیْفُ الرَّحْمٰنِ۔ بشرط آنکہ ہر سخن او موافق شرع محمدی صلی اللہ علیہ وآلہ وسلم وقرآن بود ومخالف نفس وشیطان ودنیا۔ چون طالب اللہ از ین مراتب بگذرد پیش از ان می بیند یک چشمہ پر خون۔ غیب الغیب از ہاتف آواز میشود کہ ای طالب اللہ! این چشمہ پر خون از جگر عاشقان است کہ قوت وقوت خوردن وزندگانی ایشان از ین خون جگر است۔ ترا

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نیز از جگر خون دوام باید خورد ہر کہ ہمیشہ از جگر خون میخورد ہر آنکس فقیر عاشق شود۔ آنرا احتیاج ریاضت و چہل روزہ چلہ وخلوت نبود۔

وآنچہ مراتب ہا بالا مرقوم قرب ادنیٰ و اعلیٰ تحریر یافت ہنوز ناقصی از فقر نا تمام کہ این ہمہ از فقر بیان است یعنی قال میفرماید و تمامیت فقر باعیان است یعنی مشاہدہ حضوری مینماید باقرب وصال کہ تمامیت و کمالیت فقر و جمعیت فقر و انتہائی فقر در مراتب عیان است۔ عیان کرا گویند؟ آنست عیان کہ بگذرد از قیل وقال و از ہر بیان۔ عیان توفیق است وآنچہ باچشم عیان بیند بیشک تحقیق است۔ مصنف میگوید کہ ہیچ مخلوقات نبود کُنْتُ کَنْزًا مَخْفِیًا۔ خدا کجا بود و من می بودم کجا؟ من باخدا و خدا با من بموجب این آیت کریمہ قولہ تعالیٰ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ۔ آنوقت را کہ ہیچ مخلوقات نبود آن مقام راچہ نام است؟ آن مقام را نام نور حضور قرب توحید اللہ تمام است۔ چون اللہ تعالیٰ خواست کہ خود را اظہار کنم بزبان قدرت فرمود کن۔ از کن سخن کامل موجودات مخلوقات پیدا حاضر شد۔ اللہ تعالیٰ از دست راست بنظر رحمت جمالیت بہشت آراستہ وآنچہ متعلق بہشت است و بنظر قہر غضب جلالیت دست چپ دنیا آراستہ ساخت وآنچہ متعلق دنیا و نفس و شیطان۔ بعدہ اللہ تعالیٰ بقدرت خویش ندا کرد اَلَسْتُ بِرَبِّكُمْ۔ باستماع گوش زد آنچہ ارواحہا کامل و بزبودند قَالُوْا بَلٰى گفتہ جملگی دویدہ وآنچہ ارواح با دست راست آمد، داخل بہشت صاحب تقویٰ و عالم صاحب فتویٰ شدند وآنچہ ارواح با دست چپ در آمد داخل دنیا شدند۔ اہل دنیا کاذب و کافر و منافق۔ آنچہ ارواح با رو برو اللہ تعالیٰ در مد نظر اللہ منظور شد مشرف حضور خطاب فقیر یافت کہ فقر حضوری بر فیق خود ساخت۔ در آن وقت طائفہ فقرا نہ التجا بہشت آوردہ و نہ احتیاج دیدار دہ۔ اَللّٰهُ اَللّٰهُ بر زبان از اشتیاق میخواند از دنیا و عقبیٰ ہیچ خبر نماند۔ از ان اند خاموش خون جگر نوش حدیث مَنْ عَرَفَ رَبَّهٗ فَقَدْ كَلَّ لِسَانُهٗ حدیث اَلْاٰنَ كَمَا كَانَ قال علیہ الصلوٰۃ والسلام اَلدُّنْيَا لَكُمْ وَالْعُقْبٰى لِيْ قال علیہ الصلوٰۃ والسلام مَنْ طَلَبَ الدُّنْيَا فَلَهُ الدُّنْيَا وَمَنْ طَلَبَ الْعُقْبٰى فَلَهُ الْعُقْبٰى وَمَنْ طَلَبَ الْمَوْلٰى فَلَهُ الْكُلُّ۔ بیت:

ہر مقامی عارفان را باعیان عارفان کم بود اندر جہان

بشنو! چشم ظاہر ہمہ کس دارد چنانچہ سگ و خرس و خوک و خر۔ چشم باطن باید کامل انسان را باعیان عالم باللہ صاحب نظر۔

بیت:

نفس و شہوت بزیر پائی در آر آدمی تا تو میشوی یکبار

فقیر عارف صاحب عیان آنرا گویند کہ حقیقت از احوال کن فیکون و حقیقت احوال از ازل و حقیقت احوال از ابد و حقیقت احوال از دنیا و حقیقت احوال ممات و حیات ارواح اہل قبر قبور و حقیقت احوال حشر حساب گاہ و حقیقت احوال پل صراط و حقیقت احوال دوزخ و بہشت و حقیقت احوال شراباً طہوراً ساغر نوشیدن از دست مبارک حضرت محمد رسول اللہ صلی

اللہ علیہ وآلہٖ وسلم وحقیقت احوال ہم صحبت وملازم شدن مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم مشرف دیدار رب العٰلمین باعیان از ابتدا و انتہا می بیند با توفیق ومیشناسد تحقیق۔ این چنین علم میخواند و ہر یک احوال را نیان گرداند۔ صاحب عیان طالبان را با توجہ باطنی حضور برساند وکل و جز را احوال از طالبان صاحب عیان را مخفی و پوشیدہ نماند۔ این است تمامیت فقر فیض اللہ بخش وعطا اللہ از قرب مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه۔ مرشد صاحب عیان وطالب مرید صاحب عیان را متوجہ لا یحتاج است کہ با نظر بچشم عیان می بیند گنج واہل بیان ہمیشہ بسر دردی وریاضت رنج۔ عیان از کدام علم حاصل میشود۔ تصور حاضرات توجہ تفکرات ہر چہار را از اسم اَللّٰهُ ذات و از مجلس محمد سرور کائنات صلی اللہ علیہ وآلہٖ وسلم و با کلمہ طیبات لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔ ابتدا و انتہا ازین تصورات صاحب عیان میکشاید وعین عیان می نماید۔ بیت:

گر تو خواہی دید دیدن باعیان غرق فی التوحید شو در لامکان

صاحب عیان را ہیچ مشکل نیست۔ باعیان ہر طرف کہ متوجہ بود ہزارہ ہزار عالم مخلوقات باو حاضر شود و برکت ازین دائرہ و نقش دائرہ۔ نقش این است دائرہ باعتبار یقین روشن ضمیر و برکونین امیری شود۔

اللّٰه بقا باللہ حاضرات یقین فنا فی اللہ	للّٰه بقا باللہ حاضرات یقین فنا فی اللہ	لَهٗ بقا باللہ حاضرات یقین فنا فی اللہ
هو بقا باللہ حاضرات یقین فنا فی اللہ	محمد بقا باللہ حاضرات یقین فنا فی اللہ	فقر بقا باللہ حاضرات یقین فنا فی اللہ
فیض بقا باللہ حاضرات یقین فنا فی اللہ	فضل بقا باللہ حاضرات یقین فنا فی اللہ	جامع بقا باللہ حاضرات یقین فنا فی اللہ

اول مرشد کامل را فرض عین است کہ طالب اللہ را مقام رجا وخوف ومقام کشف القبور ومقام مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور مینماید و بعد از ان طالب اللہ را علم معرفت تلقین میفرماید۔ مرشدی کہ میفرماید و بتوفیق نمی نماید آن مرشد خام ناتمام است۔ اول مرشد کامل طالب صادق را بذکر مشغول نگرداند و مرشد کامل راہ مراقبہ محاسبہ نداند و ورد و وظائف ہرگز

نخواہد بجز تصور اسم اَللّٰہُ ذات حضور و تصرف بقرب اللہ بمد نظر اللہ منظور و با توجہ اسم اَللّٰہُ باذکر مذکور و با تفکر اسم اَللّٰہُ باطن معمور۔ مرشد کامل خوشخط اسم اَللّٰہُ نوشتہ بدست طالب اللہ بدہد و طالب را بگوید کہ ای طالب! این اسم اَللّٰہُ را بر دل بنویس۔ چون طالب بر دل بنویسد و بر دل اسم اَللّٰہُ سکونت و قرار گیرد میگوید طالب را کہ ای طالب! ببین از اسم اَللّٰہُ مثل آفتاب تجلی روشن طلوع زند و گرد بگرد دل ملک لایزالی ولازوالی بنظر آید میدان وسیع از چہارده طبق کہ کونین در آن میدان بمقدار دانہ اسپند میگنجد۔ در آن میدان یک روضہ گنبد طالب را بہ نظر می آید و بر در آن روضہ قفل کلمہ طیب است لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ کہ قفل کلمہ طیب را کلید اسم اَللّٰہُ ذات است۔ چون طالب اسم اَللّٰہُ ذات بخواند قفل کلمہ طیب بکشاید و طالب اللہ درون روضہ مبارک در آید می بیند مجلس عظیم حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم با اصحاب کبار نبوی کریم صلی اللہ علیہ وآلہ وسلم از صراط مستقیم داخل شود مجلس اعلیٰ ہم صحبت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کہ آن قرب حبیب نصیب از حکم حق تعالیٰ با توفیق مرشد کامل طالب صادق صدیق ہمراہ رفیق مجلس از حق و باطل را کند تحقیق از آنکہ از حق حضور با عقل کلی قلب صفا طالب خدا با شعور کہ از برائی امتحان مجلس نبوی صلی اللہ علیہ وآلہ وسلم و شیطان را طالب با جمعیت تحقیق کند و نگردد پریشان۔ درود و لاحول و سُبْحَانَ اللّٰہِ وَالْحَمْدُ لِلّٰہِ و کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ بخواند۔ اگر آن مجلس خاص محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و یا مجلس انبیا و اولیا اللہ بخواندن مجلس لازوال می ماند برحال با جمعیت قرار۔ و اگر مجلس باطل است باستماع کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ میخود در فرار۔ چون طالب اللہ از باطن طریق با توفیق در مجلس حقیقی بحق رسد کہ در آن مجلس ذکر مذکور باطل نشود و طالب حق و باطل را میداند۔ باز آنرا احتیاج خواندن لاحول نماند کہ باطن او بحق رسد و آنچہ در باطن بہ بیند مشروحاً ظاہر شود۔ کُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ۔ این چنین وجودی بودی باید طاہر کہ یکی گردد آن باطن ظاہر۔ بعد از ان طالب اللہ ہر وقت کہ میخواہد مشرف حضور ملازم با ادب حاضر مجلس نبی اللہ صلی اللہ علیہ وآلہ وسلم۔ اینست مراتب ناظر ہمیشہ حاضر ولی اللہ باعیان و صاحب ذکر مذکور ظاہر با توفیق و باطن برحق تحقیق۔ بیت:

ہر کہ آرد شک آن مشرک شود ہر کہ منکر از نبیؐ کافر بود

شرح مدخل مجلس محمد رسول صلی اللہ علیہ وآلہ وسلم

مدخل مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و باہر انبیا صلوات اللہ علیہم و ملاقات کردن با اولیا اللہ از باطن حاضر شدن از علم تصوف از حاضرات اسم اَللّٰہُ ذات راہ راست و این راہ حضوری را بحضور مشرف شدن حضوری گواہ است و گواہ حضوری را از مرشد توجہ نگاہ رفیق ہمراہ است۔ این راہ را چہ داند آنکسانی کہ زندہ نفس و دل سیاہ است۔ المطلب آنکہ ہر کہ را از علم تصوف و تاثیر از تصور اسم اَللّٰہُ ذات نفس پاک گردد و از بد خصالت بمیرد جواب باصواب از زندگی قلب و از حضور

قرب اللہ الہام پیغام میگیرد۔ ہر کرا از تصور تاثیر اسم اَللّٰہُ ذات پاک گردانند نفس در وجود نہ ہوا ماند نہ ہوس۔ این چنین باطن توفیق داشتہ تحقیق میداند آنرا چہ غم و احتیاج است کہ دعوت خواند؟ آنست فقیر صاحب توجہ فیض بخش اہل معرفت کامل و آنست اہل دعوت عامل کہ کل و جز علم را در عمل خود آوردہ باشد۔ صفت عامل آنست کہ در حضوری با تصور دعوت میخواند بطریق تصور تفکر از قرب اللہ میداند کہ بی نصیب را از اللہ تعالیٰ نصیب می دہاند۔ این نیز بی نصیب را از آن نصیب است برکت التماس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کہ حبیب است۔ ہر کہ این چنین دعوت میخواند از مشرق تا مغرب ہر ملک ولایت و ہر اقلیم بادشاہی ہر کرا خواہد میدہاند۔ فقیر ان اللہ ہمچنان گنج بخش خوانچی رسول اللہ صلی اللہ علیہ وآلہ وسلم است۔ این مراتب اہل دعوت شہسوار قبور و اہل تصور نر شیر اہل حضور کہ سخن ایشان فقیران و درویشان از مہد تا لحد ابدالآباد تا قیامت روان گردد بلکہ از قیامت پیشتر صاحب نفس مطمئنہ را در بہشت مدخل کنند۔ قولہ تعالیٰ یٰٓاَیَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ O ارْجِعِیْٓ اِلٰی رَبِّكِ رَاضِیَةً مَّرْضِیَّةً ۚ O فَادْخُلِیْ فِیْ عِبٰدِیْ ۙ O وَ ادْخُلِیْ جَنَّتِیْ O نفس مطمئنہ بار بردارد در طاعت با توفیق معرفت انوار دیدار پروردگار باطن مست و ظاہر ہشیار۔ فقیر را گاہی خوف گاہی رجا بلکہ خوف و رجا ہر دو در قید تصرف فقر او سخن فقر از کمنہ کن با قرب خدا یعنی فقیر آنست کہ ہر چیزی را کہ بگوید شوبامر اللہ تعالیٰ بشود یا زود یا دیر یا امروز یا تا قیامت یا در یکدم یا دوام یا در یکساعت و یا سالہا سال تمام۔ اما سخن فقر ہرگز رد نشود۔ آن فقیری کہ بقرب اللہ و بکنہ فنا فی اللہ لاحد و لاعد رسد۔ قال علیہ السلام لِسَانُ الْفُقَرَآءِ سَیْفُ الرَّحْمٰنِ۔ این چنین فقیر در طریقہ قادری است کہ ظاہر محجوب و باطن مجذوب ظاہر ہشیار و باطن بادیدار۔ بیت:

قادری را دیدہ با دیدن دوام غرق فی دیدار با ہر صبح و شام

فقیر صاحب سخن شدن نہ آسان کار است و مرتبۂ معرفت اسرار است۔

ابیات:

سخن مردان جان ز جانش زندگی ناقصان دائم بہ در شرمندگی

ہر کرا خواہد کند با دم حضور غرق فی التوحید سازد ذات نور

ہر کرا باشد حضوری ہر دوام احتیاجی نیست آنرا خاص و عام

دعوتش دو روز پس آخر بدم ہر کہ این راہی نداند اہل غم

گر بخوانم دعوتی جذبش قہر با ہر طبق جنبش شود زیر و زبر

این مراتب قادری قرب از خدا قادری کامل مشرف با لقا

قادریم سروریم سرمدی ہم صحبتم با مصطفیٰؐ حاضر نبیؐ

جثہ با جثہ مقام از با مقام این مراتب فیض فقرش شد تمام

قال النبی صلی اللہ علیہ وآلہ وسلم اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهِ۔

ابیات:

فقر با فقرش ز یکدم شد تمام — ہر مقامی طی نمودن ہر دوام
این قوت و توفیق از کامل طلب — کاملی کمیاب کامل راز رب
کاملی بسیار دنیا سیم و زر — وز ہزاران کس بود کامل نظر
کامل عارف نظر عامل بہ زر — این چنین کامل نہ قربش سر بسر
خاک و زر باشد برابر در نظر — عارف و عامل بود ثانی خضرؑ
من غلام قادریم جان سپار — قادری قاتل لسان شہسوار
نقشبندی را چہ قدرت دم زند — سہروردی را چہ یارای پا کشد
ہر یکی بہر از گدائی در طلب — قادری غالب بود با قرب رب
ہر طریقہ میبود مثل چراغ — وز آفتابش قادری صد طور داغ

باید دانست کہ عالم فاضل شدن و شیخ مشائخ شدن و غوث قطب شدن و فقیر درویش شدن آسان کار است لیکن مومن و مسلمان شدن مشکل خیلی دشوار است۔ طریقہ قادری مومن مسلمان صاحب سنت و جماعت سنی دوستدار پاک مذہب حنفیہ باچہار یار است، باطن مست و در شریعت ہوشیار است۔

بیت:

یک قدم لاہوت برنہ و آن دگر برلامکان — خویش ببین دیدار اللہ عارف صاحب عیان

بدانکہ در وجود آدمی فتنہ و فساد دوام نفس جہاد شب و روز ہمیشہ چون است کہ از چون است و اساس چون انا و انا را اساس شرک و کفر است۔ قولہ تعالیٰ اَنَا خَیْرٌ مِّنْهُ ۚ خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِیْنٍ پس معلوم شد کہ در وجود بشر کہ بشرک شیطان اہل شرکی ہزار ہزار نار از خطرات شیطان است وسی ہزار نار از اہمات است وسی ہزار نار از وسوسہ است وسی ہزار نار از خناس است وسی ہزار نار از خرطوم است وسی ہزار نار از طمع حرص دنیا دون است۔ مجمل زنار جملہ مجموعہ یک نیم لکھ وسی ہزار زنار کہ رشتۂ زنار سخت تر از ریسمان یہود و نصاریٰ و از دار حرب کفار۔ این زنار ہا شکستہ نگردد و نمی بگسلد نہ بورد و وظائف نہ بصوم صلوٰۃ نہ بہ حج زکوٰۃ نہ بمراقبہ مکاشفہ نہ بہ مجادلہ محاربہ نہ بعلم مسائل فقہ تفسیر نہ بذکر فکر تاثیر نہ بچلۂ ریاضت خلوت، نہ بتلاوتِ قرآن آیات نہ بشب بیداری نہ بدل زندگی باعتباری نہ بحبس دم و نہ بجنبشِ دل۔ پس علاج دفع اندرون این زنار ہا چہ باید کرد؟ علاج دفع اینست کہ مرشد کامل از تصور اسم اَللّٰہ ذات و تصرف حاضرات از کنہ کلمہ طیبات لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔ حروف اسم اَللّٰہ ذات و حروفِ کلمہ طیبات با تفکر توجہات گردد بگرد

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دل مرقوم کلمات طالب اللہ بہ نویسد۔ بنوشتن ازیں حروف از سر تا قدم چناں پیدا میشود آتش از توحید انوار از قرب معرفت دیدار پروردگار کہ یکبارگی سوختہ گردد این جملہ ہائی زنار۔ بعد ازاں طالب اللہ مسلمان حقیقی صفات القلب و صاحب تصدیق باعیان باطن صفائی، غرق فی التوحید دیدار پروردگار و از کفر شرک بیزار۔ مرشدی کہ روزِ اول طالب اللہ را از شرک کفر بیرون نبر کشد و بمرتبہ تصدیق القلب مسلمانی نکند و بمطلب مقصود نرساند و مشرفِ دیدار رب العٰلمین نکند، معلوم شد کہ طالب مردود و مرشد را مطلوب چیفہ مقصود۔ طالب یعنی دیدار است اَلْمُرِیْدُ لَا یُرِیْدُ واقع شد۔

بدانکہ! آں کدام علم است و آں کدام حکمت است و آں کدام امر غالب است و آں کدام قرب حضور است و آں کدام دعوت قبور است و آں کدام ذکر فکر معمور است و آں کدام زبان کہ در دہان وجود مغفور است و آں کدام اسم اعظم است و آیات قرآن در تفسیر است کہ بخواندن او ورد یاد رتوجہ تصرف آوردن او طالب اللہ را حاصل میشود گنج عنایت و میداند او را و آل اولاد او را تا قیامت بس و تا ابد الآباد لایحتاج ماند از ہوائی ہوس بجمعیت خلاص شدن از نفس جہاد عین یعین۔ بدانکہ در وجود آدمی نفس مثل شجرۃ الزنار بہر رگ شاخ او زیان کارو برگ او بد بوئی بدکار و موئی برتن مثل خار۔ پس علاج این شجر نفس شجرہ بد آثار را چہ باید کرد؟ مرشد کامل را می باید کہ با تبر توجہ از قوت اسم اَللّٰہُ ذات ببرد۔ بعد از ان وجود طالب صفا شود و طالب مرید بمعرفت توحید اللہ برسد۔ مرشد یکہ این راہ نداند از راہ حضوری آگاہ ندارد و طالب مرید قادری را از طریقہ دیگر طلب کردن تلقین راہ گناہ است کہ از ہر طریقہ طالب مرید کامل با بتدا قادری نمیرسد اگر چہ تمام عمر بریاضت و مجاہدہ سر بسنگ زند کہ مجاہدہ مرتبہ مزدور است و ابتدا قادری را مرتبہ مشاہدہ با قرب اللہ حضور است۔

شرح الہام

الہام از چند طریق است و با چند توفیق است و ہر یک الہام را از حق و باطل کردن تحقیق است۔ چنانچہ بعض الہام دوری از پیغام است و الہام کہ از قرب اللہ میشود از ان حضوری تمام است۔ الہام کہ از اللہ میشود واردات از تصور اسم اَللّٰہُ ذات آن الہام غیر مخلوق است کہ آن الہام را آواز نیست۔ آن الہام غیر مخلوق بلحم مضغہ فواد قلب می چسپد و بچسپیدن الہام بر زبان برآید سخن پیغام و صورت می بندد و از ان سخن آواز نیست۔ پیغام و الہام تحقیق با توفیق عارف عالم باللہ علم العلام یٰ مَعَ اللّٰہِ مقام کہ درمیان ہیچ فرشتہ نگنجد و نگنجد از پیغمبران پیغام۔ قولہ تعالیٰ وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ قولہ تعالیٰ فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ۔ بخدا تعالیٰ دور بدور حفظ بحفظ ذکر اللہ با جواب سوال از الہام شد فقر تمام۔ قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہ۔ الہام را مرتبہ فنا فی اللہ بقا باللہ عاشقی و معشوقی محبوبی و مرغوبی نہایت روشن ضمیر و نہایت کامل فقیر۔ اَلْاِلْھَامُ اَلْقَآءُ الْخَیْرِ فِیْ قَلْبِ الْغَیْرِ بِلَا کَسَبٍ۔ الہام کہ از انبیا و اولیا اللہ بآواز مخلوق میشود مثل قاتل شہید با خوشبوئی آمیختہ و الہام فرشتگان را نیز ہمچنان است دست راست و یا رو بروئی و الہام کہ دست

چپ وپس پشت آواز باگندگی و بدبوئی آن الہام وآواز از جنونیت واز شیطان وشیاطین است واز الہام کہ طمع وحرص در وجود پیدا میشود آن الہام آواز از دنیا است واز آواز الہام کہ در وجود شہوت و بی جمعیت و بی قراری از ہوا پیدا میشود آن الہام وآواز از نفس است واز الہام وآواز کہ در وجود فرحت ترک وتوکل، تجرید وتفرید پیدا میشود ومعرفت توحید این الہام آواز از روح مقدسہ است واز الہام آواز کہ در وجود پیدا میشود صفائی سودا سویدا نور ہویدا این الہام آواز از قلب است واز الہام آواز کہ روشن انوار مشرف دیدار پروردگار وغنایت ہدایت در قید تصرف آوردن کونین و آنچہ مافیہا ملک ولایت قاف تا قاف از مشرق تا مغرب این آواز الہام از حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ بشنو آنچہ صاحب الہام کامل گوید از قرب اللہ لازوال سخن وآنچہ ناقص گوید دروغی کاذب لاف زن۔ پس سخن ناقص و کامل از کدام عمل واز کدام عقل واز کدام علم شناختہ میشود؟ ناقص را کلام از تقلید است لذت نمید ہد واعتقاد نمیشود و کامل را سخن لذت میدہد و بر میعاد درست عقدہ کشائی ثابت میشود بمقابلہ آزمائش وامتحان۔ جائی کہ عیان است چہ حاجت بیان است۔ صاحب عیان باجمعیت وصاحب بیان دوام محتاج و پریشان۔

شرح ذکر اللہ

ذِکْرُ اللّٰہِ تَعَالٰی عَلَّمَ الْاِیْمَانِ وَحِصَارٌ مِّنَ الشَّیْطَانِ وَحِفْظٌ مِّنَ النِّیْرَانِ۔ بیت:

ذاکر اگر ذکر خواہی لازوال طلب کن و از قادری قربش وصال

مرتبہ ذکر حاصل کردن واز ذکر باحضوری واصل شدن نہ آسان کار بلکہ مشکل خیلی دشوار۔ اصل عبادت ذکر واساس وصل ذکر روح معرفت ذکر ومشاہدہ معراج ذکر از تصور اسم اللّٰہ ذات انوار است کہ مجمل مجموعہ جملہ ذکر انوار بخشندہ معرفت ذکر و مشاہدہ حضوری دیدار پروردگار است۔ ذکر دم بستن وحبس دم شمار مراتب احمق گاؤ عصار است بی شعور حماقت شعار۔ ذکر حیوانی و ذکر ناسوت نفسانی ہمہ کس میدانند و جن و انس وحوش طیور عوام میخوانند۔ قولہ تعالیٰ سَبَّحَ لِلّٰہِ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَھُوَ الْعَزِیْزُ الْحَکِیْمُ ذکر فکر بریاضت وہو مشغل مرتبہ عوام است کہ از اہل تقلید است کہ از ذکر خاص بی خبر بعید و ذکر یکہ باجذب وکشش اللہ تعالیٰ ذاکران خاص را بجانب خود کشد وہدایت از خود کند کہ بصر بابصر وسمع باسمع وعین باعین وہدایت باہدایت وغنایت باغنایت وفیض بافیض وفضل بافضل ونعم البدل بانعم البدل۔ چنانچہ ذکر جانی و ذکر سلطانی و ذکر قربانی و ذکر عیانی و ذکر لاہوت لامکانی و ذکر زندگی قلب تا قیامت در قبر خوابیدہ۔ جثہ او حیات ممات فی امان اللہ امان الامانی و ذکر مشاہدہ قرب بادیدار ربانی و ذکر وحدت وجدانی و ذکر باتوجہ مطلق نفس فانی و ذکر بقاو ذکر لقاو ذکر دوام صحبت باحضرت محمد مصطفیٰ صلی اللہ علیہ وآلہٖ وسلم و ذکر محمود او ذکر سلطاناً نصیر او ذکر

عبہر وذکر حامل وذکر رود وذکر معرفت وذکر مقصود وذکر وصول وذکر منطق وذکر معانی وذکر جلال وذکر جمال وذکر کمال وذکر حال وذکر احوال وذکر حیّ وذکر قیوم۔ المطلب آنکہ چون کامل در تصور اسم اَللّٰہُ ذات غرق میشود فنافی اللہ انوار مشاہدہ مشرف دیدار با توجہ وتفکر در تصرف جان فدا باخدا در آید۔ آنچہ موئی برتن است ہر یک موئی ذکر و نام علیحدہ علیحدہ باسم اَللّٰہُ ذات زبان کشاید۔ این چنین ذاکر در یکدم سہ کروڑ وہفتاد ہزار وہفت پنج نام اللہ میگیر د قلب زندہ گردد ونفس مطلق بمیر د۔ این مراتب روز اول سبق وقاعدہ ابتدا قادری سروری وسروری قادری است۔ این چنین ذاکر را اسرار العظمت وکرامت المعظم وتعظیم المکرم سلطان الذاکرین فیض بخش میگویند۔ این است مراتب ذاکر ہم صحبت سلطان الفقر شاکر شکر گذار مشرف دیدار۔

ابیات:

ذکر کوشش سر بسر وہم از خیال ذکر با کشش برد حاضر لازوال
ہر کہ دعویٰ کرد من ذاکر خدا در ذکر باشد حضوری شد لقا
ذکر دریائیست موجش ہر بدم ملاح باخبر است کشتی را چہ غم
منم ملاح بر کشتی سوارم کشتی را ز موجش نگہدارم
منم دریائی من دری صفاتم کہ دری یافتم زان عین ذاتم
حضوری طلب کن ذکر حضوری کسی این راہ نداند اہل از غروری

ذاکر راوہم قبول وفہم قبول ونگاہ قبول وآگاہ قبول ونظر قبول ومنظور قبول وحضور قبول ودلیل قبول وقال قبول و افعال قبول واعمال قبول واحوال قبول ومستی حال قبول وسکر صحو قبول وقبض بسط قبول وحضور تصرف قبول و جلالیت وجمالیت قبول وعلمیت معرفت قبول واکل شرب قبول لباس خاص قبول۔ ذاکر را ظاہر حواس در قید قبض تصرف فنافی اللہ در آید وباطن حواس بقا باللہ بکشاید۔ این چنین ذاکر را خطاب سوختہ محبت جان کباب۔ خوردن مجاہدہ و خواب حضوری مشاہدہ وہر مقام کہ می بیند علیحدہ علیحدہ۔ اینست ذاکر مقبول وذاکر ختم الذاکرین اہل الوصول۔ قال سید عبدالقادر جیلانی رضی اللہ عنہ وَمَنْ اَرَادَ الْعِبَادَۃَ بَعْدَ الْحُصُوْلِ الْوُصُوْلِ فَقَدْ کَفَرَ وَاَشْرَکَ بِاللّٰہِ تَعَالٰی۔

شرح حاجی

حاجی دو قسم اند، حاجی صاحب کرم اہل باطن وحاجی صاحب حرم اہل بطن۔ چون حاجی اولیا اللہ باعتقاد در حرم کعبہ در آید حرم کعبہ تجلی زند از قرب حضور انوار و چون حاجی داخل خانہ کعبہ شود وطواف کند مشرف دیدار گردد۔ در دیدن دیدار ہرگز نیاید از خانہ کعبہ دیوار حاجی باطن کہ اہل کعبہ دیدار از طلب دنیا مردار بیزار استغفار خواند ہزار بار۔ حاجی کہ صاحب بطن طلب نان

لقمہ کند باہر سخن۔ حاجی اولیا اللہ کہ درمیدان جبل عرفات لَبَّیْكَ لَبَّیْكَ وَحْدَكَ لَاشَرِیْكَ لَكَ لَبَّیْكَ دست بدعا استادہ خواند۔ درمیان حاجی قِیَامًا بَیْنَ الْعَبْدِ وَرَبِّ ہیچ حجاب نماند۔ چون حاجی درحرم مدینہ منورہ بگرد روضہ مبارک بداخل روضہ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بیشک از قبر روضہ بیرون برآید و دست گیرد و دست گیری کند و با منصب مراتب باسرفرازی متفخر و بامتمتازی رخصت دہد و از حضوری محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم آنراتعلیم وتلقین میشود۔ این چنین حاجی فرمانبردار از دنیا تارک فارغ نظر نکند بجیفہ مردار باطن مست وظاہر ہشیار۔ اللہ بس ماسوی اللہ ہوس۔

ابیات:

با تصور کعبہ را بینم دوام	در مدینہ با نبیؐ باشم مدام
احتیاجی نیست بکشایم چو گام	روز و شب باشم حضوری با کلام
گر بگویم شرح این احوال را	واقف احوال ما است مصطفیٰؐ
باھوؒ را این بس بود دیدن بنور	دائمی با مصطفیٰؐ باشم حضور

شرح دعوت

عالم عامل در دعوت کامل چنین دعوت خواند کہ ہرگز رجعت نخورد و سلامت ماند۔ این چنین کامل در یک ہفتہ ملک خوارج و ملک رافضی و ملک فرنگ و ملک دارالحرب و ملک یہود و نصاریٰ کفار از بود نابود خاکستر گرداند یکبارہ۔ آن کدام دعوت و از کدام نقش و از کدام علم است؟ قبر و قرآن و خواندہ صاحب قرب قوی قلب مقرب سبحان۔ این چنین صاحب عامل اہل قبور و اہل حضور اگر برقلعہ سنگ و آہن میخواند بیشک موم گردد احتیاج لشکر و خزانہ گنج تصرف احتیاج نماند۔

بیت:

ہر کہ در دعوت بود یکدم تمام	کار مشکل شد بآسان ہر دوام

این چنین عامل را احتیاج بادشاہ و امرا نماند از برائی عنداللہ خواند مگر از برائی کسی کہ میشود حکم و اجازت رخصت از حضوری حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔

ابیات:

خلق داند در قبر شد زیر خاک	با حضوری برد جثہ روح پاک
گم قبر گمنام بی نام و نشان	وز قبر جثہ برد در لامکان

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ہر کہ گیرد نام با نامش حضور ہمسخن با عارفان ذکرش ضرور
این مراتب موت را گویند حیات و از قید دنیا شد خلاصی با نجات

قال النبی صلی اللہ علیہ وآلہ وسلم اَلدُّنْیَا سِجْنُ الْمُؤْمِنِ وَجَنَّتُ الْکٰفِرِ۔

بیت:

ہر کہ در زندان بود عاجز تمام بعد از مردن شود واصل مدام

این مرتبہ مردہ دل راممات است ومردہ نفس راازموت حیات است۔

بیت:

ہر کہ محرم موت شد محروم نیست ہر کہ بی خبر از موت شد مخدوم نیست

موت عارفان ہفت طریق است کہ بہفت مرتبہ وصال و بہفت مرتبہ احوال و بہفت مرتبہ مشاہدۂ جمال۔ اینست موت باتوفیق کہ باقرب حضوری انوارمشرف دیدارتحقیق است۔ ہرکرااللہ بخشد این بخش ازوجودیہ مشق۔ ہرکہ شک آرد ازقوم مردہ دل اہل زندیق۔ بعضی عارفان را اِنَّ اَوْلِیَآءَ اللّٰہِ لَا یَمُوْتُوْنَ موت مشرف دیداراز ازل تاابدخبرکنندہ ازخواب غفلت بیدار۔ قال علیہ السلام کَمَا تَمُوْتُوْنَ تُحْشَرُوْنَ کَمَا تُحْشَرُوْنَ تُبْعَثُوْنَ o مَنْ اَحَبَّ قَوْمًا فَھُوَ مِنْہُ۔ بیت:

ہفت اندامی مرا گویند الہ بعد مردن یافتم زان وصل راہ

کسانی راکہ اصل او بروصل است آنراچہ خوف ازداس موت بریدن زراعت جوانی کہ بہارفصل است۔ کسانی راکہ از مشق تصوراسم اَللّٰہُ ذات ہفت اندام پاک است آنرااز تلخی جان کندن وعذاب قبروحساب قیامت چہ باک است کہ از سرتاقدم کشتۂ مشق تصوراسم اَللّٰہُ ذات جان چنان چاک چاک است۔ اگرچہ برتن ہفت پیرانہن اربع عناصر چوں لباس پوشیدہ خاک است۔ برتن آن خاک کہ بی خبراز مراتب پائی پاک است۔

ہفت موت این است چنانچہ اول موت محبت دویم موت معرفت سیوم موت مشرف مشاہدہ مولیٰ درحیات چہارم موت موذی نفس راکشت وتماشائے ہردوجہان رابہ بیند برناخن پشت۔ آنراچہ احتیاج خواندن ونوشتن وقلم گرفتن درقبضہ ولایت درسہ انگشت۔ پنجم موت مدام ملازم مجلس محمدرسول اللہ صلی اللہ علیہ وآلہ وسلم۔ ششم موت مصافحہ دست بہریک انبیاصفیانبی مرسل صلوات اللہ ولی اللہ ہفتم موت محرم اسرار پردہ بردارسخت بیدار۔ میدانی مرتبہ دوقسم است جمعیت و پریشانی۔ این ہمہ مراتب موت ومرادات کامل مرشدی کشایدازطی اسم اَللّٰہُ ذات حیّ ومیناید ازاسم قیوم۔ بعدازان تراماضی حال مستقبل حق وباطل حقائق میشودمعلوم۔ روشن ضمیررااحتیاج نماندازمطالعہ رقم رقوم مفہوم واضح باد۔ بشنوای صاحب ظاہرآبادکہ عمربرباددادی بنام ناموس خطاب مفتح الابواب علم ازتوحید است کہ دردست آوردن ہردوجہان را

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کلید است۔ سوائے آنچہ ازین خواندن از برائی روزگار دنیا ناقص نفس نادانستگی۔ مطلق علم کہ کلید کل دعوت است کہ آنرا دعائے استجاب الدعوات گویند۔ آن علم کدام است و آن علم معرفت و حکمت را چہ نام است کہ علم کل و جز در یک علم دعوت درآید کہ ختم تمام است و آن خواندہ را از کدام قرب سبحانی مقام است سَلٰمٌ قف قَوْلًا مِّنْ رَّبٍّ رَّحِیْمٍ در جمعیت اہتمام است۔ مثنوی:

کل و جز در طی میباشد تمام طی را بکشائی ہر یک از مقام
طی توفیق است تحقیق از خدا طی حاصل میشود از مصطفیٰؐ

و آن علم دعوت کدام است کہ ورد و وظائف یکبار میخواند و عمل او تا روز قیامت روان گردد ہرگز باز نماند ہر مہمات کہ مشکل باشد کہ در وہم و فہم نگنجد در یک شبانروز بسر انجام رساند۔ ہر کہ این چنین عمل دعوت نداند ہرآنکس بی عقل احمق است کہ علم دعوت خواند۔ دعوت مشکل کشائی و بشروع مطلب نما۔ عامل کل شہسوار میخواند بر قبر قبور آیات قرآن و رخصت گیرد از مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضور بخواندن بزبان قلب و بزبان روح و بزبان سرّ و بزبان نور روان کردن بتوجہ تمام و تصور تصرف دوام تفکر مدام۔ آن کدام علم دعوت است کہ تمام سلاح را و آتش خانہ بستہ گردد و جملہ اہل شجاعت شعار را ہر یک فرشتہ موکل بر ہر دو چشم دست دہد گوئی کہ نابینا گردد و ہر دو دست بر دہن و گوش زند کہ صُمٌّ بُکْمٌ میشوند و یا آنکہ بخواندن دعوت ہمہ ہر یک دیوانہ و مجذوب شوند و یا آنکہ بخواندن دعوت مردم ہائی آن ولایت از کہتر و مہتر حاضر بوند و یا آنکہ بخواندن دعوت ہر کدام را از دیری دل از دست رود۔ فقیر اہل دعوت حضور را ہمہ توفیق است فقیر یکہ باطن تحقیق است۔ اینست تمامیت علم دعوت بالیقین با اعتبار خواندہ را لسان سیف اللہ ذوالفقار قاتل موذی اہل کفار قوی با مجلس نبی صلی اللہ علیہ وآلہٖ وسلم جان سپار از شرک و بدعت بیزار ہزار بار استغفار۔ این مراتب نصیب ہرآنکس شود کہ برتن لباس شریعت پوشد و شب و روز در شریعت بکوشد و باطن از محبت اللہ خون جگر بنوشد برسد در معرفت توحید و بگذرد از تکلیف تقلید۔ طالب اللہ مرید قادری را روز اول مراتب بہ از حضرت بی بی رابعہ بصری رحمتہ اللہ علیہا و سلطان بایزید بسطامی رحمتہ اللہ علیہ۔ اللہ بس ماسوی اللہ ہوس

شرح ظاہر و باطن

بدانکہ ظاہر از برائی باطن است۔ ظاہر جہان فانی مثل اہل نفسانی خواب خیال است و باطن بقائے جاودانی روحانی لازوال است۔ درمیان علم منصف حق شناس قرآن کلام اللہ بخشیدہ اعمال ثواب حقیقت موافق احوال است۔ باطن اصل است کہ بامعرفت اللہ وصل است و ظاہر موسم تابستان زمستان ربیع خریف۔ پس ایمان آوردن برغیب است کہ بیشک لاریب است۔ قولہٗ تعالیٰ الٓمّٓ ۝ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝ الَّذِيْنَ يُؤْمِنُوْنَ

بِالْغَیْبِ۔ ہرکہ برغیب وصاحب باطن اولیا اللہ اہل غیب راغیبت وگلہ کند گوشت وخون آدم خورد برادرِ حقیقی راہر آنکس مؤمن مسلمان چہ طور باشد؟ باطن نیز بسیار طریق است وظاہر حاصل کردن مشکل مراتب عالی ہمت با توفیق است وبعضی راباطن باطل زندیق وظاہر برحق تحقیق وبعضی راظاہر باطل زندیق وباطن برحق تحقیق وبعضی راظاہر باطن باطل زندیق وبعضی راظاہر باطن برحق تحقیق مرتبہ مومن ومسلمان وکاذب ومشرک ومنافق واظلم وکافر تمام شد۔

نیز شرح ظاہر وباطن۔ظاہر کراگویند وباطن چیست؟ ظاہر وباطن ہر دو در قید قرآن علم است بلکہ کل مخلوقات در طی قرآن تفسیر است۔ میکشاید این طی راعالم باللہ صاحب تاثیر عارف ولی اللہ روشن ضمیر کہ اہل نظیر برکونین امیر است۔

ابیات:

ہر کہ پوشد چشم باشد چشم کور ہر کہ بیند ہر طرف گوئی ستور

باعیان بینا بود انسان صفت باعیان دیدن طریقت معرفت

گر تو خواہی میشوی عارف خدا آن دیدہ دیگر بود لائق لقا

آن دیدہ نور است بیند با حضور ہر کہ بیند غیر حق آن بی شعور

باھُوؒ را ھُو بردہ است در لامکان شد حضور دیدنش قرب از عیان

بدانکہ این طالب مرید قادری کہ ظاہر باطن او یکی گردد بحق رفیق وظاہر باطن تحقیق از ہیچ کس نمی آرد التجا۔ پس معلوم شد کہ کامل قادری عارف باللہ نظر است ہمیشہ مشرف دیدار تماشا بین صاحب حق الیقین غرق فی التوحید انوار اہل استغراق عین باعین دیدار است۔ پس این چنین کامل قادری راذکر فکر ورد وظائف ومراقبہ مکاشفہ چہ درکار است کہ قادری باعیان ساکن لاہوت لامکان بالیقین وبااعتبار است۔

باطن نیز بسیار طریق است وباطن بیشمار با توفیق است وباطن از حد زیادہ بالتحقیق است وظاہر طریق شریعت رادوگواہ است یکی دید ودیگر از دیدنی باید شنید وباطن رانیز دوگواہ است یکی علم تصوف مطالعہ از یکدیگر باستماع شنیدن میفرماید دوم گواہ باعیان دیدن راہ مینماید مرشد رفیق ہمراہ۔ وبعضی راباطن از طریق دلیل با توفیق دیدکہ باطن او موافق ظاہر میشود وبعضی راباطن از طریق دلیل آگاہ درنظر نگاہ باطن اوموافق ظاہر میشود وبعضی راباطن از طریق وہم خیال کہ با توفیق باطن اوموافق ظاہر میشود بامعرفت اللہ وصال وبعضی راباطن از طریق الہام کہ با توفیق الہام اوموافق ظاہر میشود وبعضی راباطن از طریق توجہ کہ با توفیق توجہ اوموافق ظاہر گردد وبعضی راباطن از طریق تصور اسم اَللّٰہُ ذات کہ با توفیق موافق ظاہر گردد وبعضی راتصرف وتفکر از حاضرات کلمہ طیبات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ با توفیق باطن موافق ظاہر میشود وبعضی راباطن از طریق مجلس پیغام اہل قبور ومجلس اہل مشرف بہر یک انبیا اصفیا نبی مرسل خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم باجملہ اصحاب کبار رضوان اللہ تعالیٰ علیہم اجمعین واعلیٰ جمیع المجتہدین وآنچہ

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صاحب مراتب غوث قطب اولیااللہ حکم میفرماید باطن با توفیق اوموافق ظاہر گردد وبعضی راباطن ازطریق عیان وازنظر صاحب عیان ہیچ چیز مخفی و پوشیدہ نماند وآنچہ درکونین ہر دو جہان باطن با توفیق موافق ظاہر باشد۔بعضی راغرق فی اللہ بحاضر قرب خدابا الہام جواب باصواب دروصال حاصل کردن از اللہ بی مثل و بی مثال باطن او با توفیق موافق ظاہر گردد وبعضی راباطن روشن ضمیر برکونین امیر است فنافی اللہ فقیر کہ باطن او با توفیق موافق ظاہر گردد۔این چنین جملہ باطن کہ با توفیق موافق ظاہر باشد تحقیق این بخش از مرشد قادری است کہ رفیق برحق است کہ ازحق است باحق است۔ شخصیکہ باطن می بیند تحقیق وظاہر حاصل نکند آن بی توفیق آزاچہ علاج است؟ علاج او آنست کہ مطالعہ علم نعم البدل کند کہ ازمطالعہ علم نعم البدل آزاظاہر باطن یکی گردد۔

باید دانست کہ باطن سہ طریق باسہ قسم با توفیق باسہ اسم تحقیق است۔اول بعضی راباطن بامشاہدہ طبقات طبق عن طبق ہفت زمین و نہ فلک وہفتاد ہزار مراتب کہ ہر مراتب فوق العرش است درمیان یکدیگر مراتبہ ہفتاد سالہ راہ است برہوا طرفہ زدطی کند۔این راہ رااہل طبقات غوث وقطب بدرجات براین مراتبہ کمینہ وکمتر نظر نکند فقرا۔این مراتب ازہوا است کہ برہوا است بعید از قرب خدا است۔دوم باطن مقام محمود مشرف مجلس محمد رسول اللہ سرور کائنات صلی اللہ علیہ وآلہ وسلم وملاقات کردن باجملہ روحانیات۔سیوم باطن غرق فی التوحید نورحضور مشرف بعینہ عین فنافی اللہ ذات۔اینست مراتب تمامیت فقر۔قال علیہ السلام اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰه قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ قال علیہ السلام لَوْعَرَفْتُمُ اللّٰهُ حَقَّ مَعْرِفَتِهٖ لَزَالتِ الْجِبَالُ بِدُعَائِكُمْ قال علیہ السلام مَنْ اَخْلَصَ اللّٰهَ تَعَالٰی اَرْبَعِیْنَ صَبَاحًا ظَهَرَتْ لَهٗ يَنَابِيْعُ الْحِكْمَةِ فِیْ لِسَانِهٖ وَقَلْبِهٖ وَجَوَارِحِهٖ۔

بیت:

عالمم علم از حضوری فاضلم فضل از خدا طالبان را سبق بدہم مینمایم مصطفیٰ

شرح ذکر

بدانکہ ذکر ہشت طریق با توفیق است۔از ہر یک ذکر پیغام اعلام نام بنام تحقیق است۔چنانچہ ذکر جنونیت کہ بوقت اشتغال ذکر اللہ کہ بہم مجلس ذاکر جن وانس میشود از وہر احوال جنونیت وجہولیت وجلالیت وبدطبع وبدخصال وبعضی را ذکر اللہ ہر وقت کہ ذاکر اشتغال اللہ درآید ہم صحبت او با پیغمبران شود وہر وصف واوصاف قدم برقدم سنت پیغامبران علیہ السلام دارد یعنی فقر ومعرفت وتوحید وعلم وکرامت والتفات احوالات تحقیقات وبعضی راذ کر از اولیا اللہ است کہ باشتغال اللہ درذکر درآید ہمصحبت اولیا اللہ وتوحید باطنی مذکور کشاید وبعضی راذ کر ملکی صفات باشتغال اللہ درذکر درآید ہمصحبت فرشتگان شود زبان باتوجہ الہام درآید ومشروحاً مینماید وبعضی راذ کر از مجلس محمدی صلی اللہ علیہ وآلہ وسلم واصحاب

بااشتغال اللہ ذکر بی حجاب وبعضی راذ کراز قرب اللہ حضور در ذکر در آید نور حضور ہفت اندام میگردد نور۔

ابیات:

عارفان با اہل دنیا کار نیست — با نظر گر زر کند دشوار نیست
نظر ناظر بانظر و از سیم و زر اہل از عیان — عارف چنین کمیاب باشد در جہان
احتیاجی کس ندارم جز خدا — من ہدایت یافتم از مصطفیٰؐ
باھوؒ ہر مقام و منزل از دل یافتہ — دل کبوتر قبری ذکر فاختہ

باید دانست آنچہ عالم دنیا کیمیا سیم وزر راہ زن پرخطرات۔ درمیان آسمان وزمین پرکنی باسیم وزر بدانکہ آنچہ عارف باللہ ولی اللہ ہرگز نکند نظر کہ این مرتبہ سیم وزر بارگرانی نہادہ اند بر پشت اہل دنیا گاؤ خر۔ چنانچہ واقع شدہ درخبر است کہ تَرْكُ الدُّنْيَا رَاسُ كُلُّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَاسُ كُلُّ خَطِيْئَةٍ۔ مجلس اہل عبادت واہل خطرات راست نیاید۔ بدانکہ مردمان ذکر مراقبہ میگویند۔ ذکر ومراقبہ حاصل کردن مشکل کار وخیلی دشوار کہ ذکر ومراقبہ حضور کنندہ معرفت دیدار وقلب بیدار وذکر نام توفیق است ومراقبہ حضوری تحقیق است۔ دانی کہ در ہر اعضا کہ در وجود اسم اَللّٰہُ ذات وتصور مشق مرقوم باہر یک مقام روشن شود نور تجلی حیّ قیوم۔ این را حواس باطن نور کشاعین نماز ندہ قلب ونفس فنا وخلاص شود از قید خرطوم خناس شیطان بی حیا وروح بقا۔ ہرکہ بااین مراتب رسد ہر آنکس بیواسطہ باستغراق مشرف گردد لقا۔ ہرکہ باین راہ مشق داند کامل مخدوم۔ ہرکہ راہ مشق نداند از باطن حضوری محروم۔ کل وجز در طی اسم اَللّٰہُ ذات حاضرات۔ ہرکہ راہ حاضرات نداند وطالبان ومریدان را از حاضرات حضور زساند ہر آنکس احمق است کہ نام خود را پیر ومرشد خواند۔ بیت:

ہر کرا شد راہبر حق پیشوا — باز دارد حرص و طمع و از ہوا

ہر مراقبہ وذکر کہ باحضور رساند آن مشاہدہ معراج است واز ذکر ومراقبہ کہ باحضوری نمیرسد آن استدراج است۔ مجلس اہل استدراج واہل معراج راست نیاید۔

شرح انسان

انسان آدم است۔ ہرکہ بمرتبہ حضرت آدم رسد ہر آنکس انسان بود۔ اگر کسی گوید کہ فرزند آدم را قدرت است کہ بمرتبہ پیغمبر حضرت آدم علیہ السلام برسد بموجب این آیت کریمہ قولہ تعالیٰ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ این شرف وعزت انسانی امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم است۔ پس بمراتب امت رسیدن مشکل است۔ امت کرا گویند؟ خاص امت آنست کہ پیروی قدم بر قدم محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم رفتہ رفتہ خود را بحضور حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم رساند وحضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بزبان مبارک آنرا از امت خاص بگوید وبداند۔ عجب دارم

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ازان احمق قوم کہ خود رسیدہ نمیتو اند واز راہ باطن معرفت محروم ماند وآن کسانیکہ بحضور مجلس محمدی صلی اللہ علیہ وآلہ وسلم برسد آنرا از دیدۂ حسد دیدہ نمی تواند۔

شرح مرتبہ فنافی الشیخ

باید دانست مرتبہ فنافی الشیخ عظیم الشان است وبعضی احمق در مرتبہ فنافی الشیطان دوام پریشان است۔ مرتبہ فنافی الشیخ این است کہ جسم شیخ با جسم طالب، قال شیخ با قال طالب، احوال شیخ با احوال طالب۔ المطلب آنکہ خوئی بوئی خصلت صورت سیرت شیخ وطالب ہفت اندام یک وجود مبدل گردد از سر تا قدم تمام۔ اَلشَّیْخُ یُحْیِیْ وَیُمِیْتُ واقع شدہ است۔ یُحْیِی الْقَلْبَ وَیُحْیِی الرُّوْحَ وَیُحْیِی الشَّرِیْعَۃَ وَ یُمِیْتُ النَّفْسَ وَیُمِیْتُ الشَّھْوَۃَ وَ ھَوٰہُ وَ طَمَعَ وَ حِرْصَ وَ یُمِیْتُ الْبِدْعَۃَ ہر وقت کہ طالب ظاہر باطن ظن بد برد ہمون ساعت وہموندم طالب مردود شود۔ آنرا باید کہ استغفار خواند۔ بیت:

شیخ یک شرط است با طالب تمام شیخ و طالب یک شود در ہر مقام

باید دانست بر شیخ وطالب ہر دو را فرض عین است وسنت عظیم کہ بہ آل نبی کریم صلی اللہ علیہ وآلہ وسلم در خدمت سادات وبہ صدق اخلاص ارادت سرنگوں باشد۔ ہر کہ سادات را رضا مند نکند ہرگز باطن او صفا نشود وبمعرفت الٰہی نرسد اگر چہ تمام عمر سر بسنگ زند ور یاضت کند کہ خدمت سادات نصیب اہل مخدوم است۔ ہر کہ منکر از آل نبی صلی اللہ علیہ وآلہ وسلم واولاد حضرت فاطمۃ الزہرا رضی اللہ تعالیٰ عنہا وحضرت علی رضی اللہ عنہ محروم است۔ قولہ تعالیٰ قُلْ لَّآ اَسْئَلُکُمْ عَلَیْہِ اَجْرًا اِلَّا الْمَوَدَّۃَ فِی الْقُرْبٰی۔ ابیات:

دوستدارم سیدان نورِ نبیؐ نور دیدہ حضرت فاطمہؓ حضرت علیؓ
دشمن سادات دشمن مصطفیٰؐ ہر کہ دشمن مصطفیٰؐ دشمن خدا

لیکن سیدان را از کدام احوال واز کدام افعال واز کدام اعمال واز کدام اقوال شناختہ میشود؟ از شریعت وقدم محمدی صلی اللہ علیہ وآلہ وسلم وخلق محمدی صلی اللہ علیہ وآلہ وسلم وصدق از حضرت صدیق اکبر رضی اللہ تعالیٰ عنہ وعدل از حضرت عمر رضی اللہ تعالیٰ عنہ وحیا از حضرت عثمان رضی اللہ تعالیٰ عنہ وشجاعت از حضرت علی صلوات اللہ علیہ وغزا وسخا از حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم وترک دنیا از حضرت فاطمۃ الزہرا صلوات اللہ علیہا وشہادت وسعادت ورضائے ارادت از حضرت امام حسن رضی اللہ تعالیٰ عنہ وحضرت امام حسین رضی اللہ تعالیٰ عنہ۔ بشنو در وجود آدمی روح بایزید ونفس یزید و قلب قرب امام وشہادت تمام۔ بخود منصف باش اے حق شناس! کہ کشتن نفس یزید بتیغ توحید است۔ ہر کہ این تیغ توحید بدست نگیرد ونفس را قتل نکند از قوم یزید است۔

ابیات:

گر تو خواہی سیّدا مجلس رسولؐ — طلب کن اللہ وحدت حق وصول
گر تو خواہی سیّدا مجلس نبیؐ — طلب کن اللہ بر دین شو قوی
گر تو خواہی سیّدا فی اللہ فنا — غرق فی التوحید شو با مصطفیٰؐ
گر تو خواہی سیّدا وحدت کرم — سیّدان را نیست ہرگز ہیچ غم
گر تو خواہی سیّدا فقرش عظیم — طلب کن از مرشدی قلبش سلیم
گر تو خواہی سیّدا قربش حضور — طلب کن از مرشدی توحید نور
گر تو خواہی سیّدا حاکم امیر — طلب کن تو بادشاہی از فقیر
گر تو خواہی سیّدا گنج ز پنج — عاجزان را دستگیری دل مرنج

من فقیرم غالبم بر ہر امیر — اہل قربم معرفت صاحب نظیر

فقیر لشکر سادات است۔ سیدی کہ فقیر را بہ شاسد و میداند فِی الدُّنْیَا وَالْاٰخِرَۃِ لَا یُحْتَاجُ و بی نیاز ماند تا ابدالآباد۔ فقیر را از کدام علم و عمل و معرفت و جمعیت شناختہ میشود۔ فقیر ہرگز نباشد در سلک سالک و بر اہل سلک غالب، مالک کہ ہر دو جہان در نظر او باعیان است چنانچہ صاحب کل وجز۔ اینست مراتب فقیر تصور حضور و دعوت عمل قبور۔ اگر کسی فقیر را گردن زند ہرگز بذکر فکر مشغول نشود کہ دوام فقیر حضور بود۔ دشمن فقیر از سہ حکمت خالی نباشد یا دل سیاہ یا منافق بی خبر از معرفت قرب اللہ یا دشمن حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ قال علیہ السلام اَلْفَقْرُ فَخْرِیْ وَالْفَقْرُ مِنِّیْ این فقر لفظ محمد صلی اللہ علیہ وآلہ وسلم۔ بدانکہ مرتبہ مرشدی بارگران است۔ تا آنکہ کسی را در باطن حکم اجازت تلقین طالبی و تعلیم رحمت مرشدی از محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم نشود ہرآنکس احمق باشد کہ مردمان را از خود بیحکم تعلیم تلقین طالب مرید کند عاقبت شرمندہ و خراب شود۔ مرشد آنرا گویند کہ طالب را سوگند دہد کہ ای طالب! آنچہ ترا مطلب است از من بہ طلب آنچہ طالب طلب کند بموافق طلبِ طالب مرشد مطلوب عطا بخش کند فیض چنانچہ فیض باران رحمت یا موج دریا یا نظر کرم۔ مرشد نام توفیق است کہ بردارد از وجود طالب آنچہ نفسانی شیطانی حجاب ظلمات نفس و ہوا۔ مرشد ناقص خام طالبان را ہمیشہ دلداری تسلی کند وعدہ امروز فردا۔ طالب را میباید کہ ایام و ماہ و سال شماری از بی اعتقادی و بی اعتباری است اختیار خود بہ مختار مرشد بدہد و در میان چون خود نبود و دم نزند۔ شیوۂ طالب طاعت بندگی بردار و پیشہ مرشد طالب را حضور کند بغرق مشرف دیدار۔

بیت:

طالبا گر سر دہی سرّی طلب — ہر کہ سر را نگہدارد از کلب

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معرفت نصیب اہل مراد است کہ ولی مادرزاد است۔

ابیات:

گر بگویم شرح و شرط از طالبی — طالب آن باشد بود طلب از نبیؐ
جز حضوری کی بود مرشد تمام — مرشد آن باشد نماید ہر مقام
من مرشدان را خوب دانم یا خبر — من طالبان را نیک دانم با نظر
من مثل صرافیم ہر کس را شناس — میشناسم ہر یکی را با قیاس
ہر کہ دعوی کرد مرشد طالبی — ہر یکی را یافتم قرب از نبیؐ
نقد و جنس و ہر چہ داری پیش آر — تا شوی عارف خدا با اعتبار
ہر متاعی مشتری باید خرید — ہر متاعی با متاعی میرسید

ہر کہ پرسید نرسید و ہر کہ رسید نپرسید۔ قولہ تعالیٰ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ۔ طالب صادق بامرشد کامل لَحْمُكَ لَحْمِيْ وَ دَمُّكَ دَمِّيْ کشتہ محبت پیش مرشد جان فدا، دل چاک چاک بر ہفت اندام پوشیدہ پیراہن خاک۔ اگر طالب بی اخلاص روگردان شود و از مرشد بی اعتقاد خلاف کند مثل خس کم جہان پاک فی الدنیا والاٰخرۃ ہلاک۔ شرط مرشد آنست کہ طالب شود بعد از دوازدہ سال غرق انوار و با مشرف بدیدار برسد و بگذرد از تمامیت دنیا زن و فرزند آنچہ ناشائستہ مردار چنانچہ عجب ہوا احمق بد آثار و یا آنکہ مرشد آزار از خود میکند بی اعتبار آخر۔ سلامتی طالب و مرتبہ عظیم طالب آن است کہ از مرشد طلب کند صرف اعتقاد و آزاگوید اعتقاد کہ در اعتقاد پیدا نشود از شیطان نفس مایہ فساد۔ بدانکہ اعتقاد شش حرف است۔ ''ا ع ت ق اد'' از حرف الف آئینہ دل، از حرف 'ع' عین بیند و عین بخشد و از حرف 'ت' توفیق طی کردن ہر دو سرائے و از حرف 'ق' قوت و قرب اللہ حضوری بخشد و از حرف 'الف' ارادہ صادق دارد و از حرف 'د' دوام مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم۔ از مرشد کہ این جملہ مراتب بکشاید مرشد بخشندہ اعتقاد است والّا نہ مرشد خود در قید نفس بحب دنیا در فتنہ فساد است۔

بیت:

مرشدی عنقا بود شہباز پر — مگس مرشد کی برد کوہ سر بسر

باید دانست اصل وصل در اصل مراتب ظاہر باطن کل و جز ہمہ از اسم اَللّٰہُ ذات بکشاید موافق نیت۔ وقت شروع تلقین بعضی را از علم ملکہ قیل قال و بعضی را ملکہ بمعرفت وصال و بعضی را ملکہ مشاہدہ حضوری محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم لازوال بلکہ ظاہر و باطن یک رنگ احوال۔

ابیات:

در تصرف کیمیا عامل منم — در تصور معرفت کامل ترم

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من در ہدایت فقر عارف قادری — من جان فدا ہم صحبتم حاضر نبیؐ
دست بیعت کرد مارا مصطفیٰؐ — واقف اسرار گشتم از الٰہ
طالبان را می برم وحدت لقا — آنکہ باشد طالبی لائق خدا
طالب بیا! طالب بیا! طالب بیا! — تا ترا بیرون کنم کبر از ہوا
مرشدی از طالب طلب کن دو گواہ — در نظر طالب بود دنیا گناہ
طالب سالہائی ماہ و ایام شمار — این چنین طالب بود جاسوس وار
طالبی بر دم قدم اثبات تر — طالبی موسیٰؑ بود مرشد خضرؑ
طالب شدن بسیار مشکل کار سخت — در مطالعۂ موت طالب نیک بخت
ازل ابد و دنیا در یکدم نما — در یکدمی حاصل کند وحدت خدا
طالب آن مال تصرف جان و تن — طالب نانی زبانی لاف زن
باھوؒ طالبان را میشناسد بانظر — ہمچو صرافی شناسد سیم و زر

باید دانست کہ طالب بااخلاص ومرشد بتصدیق خاص الخاص ہر دو را صحبت موافقت درآید ابتدا و انتہا مقامات در یکدم بکشاید۔ مرشد کامل راہبر بہر مطلب می رساند و مرشد ناقص بجز خدمت وطلب زر راہی دیگر نداند۔ مرشد کامل رساندۂ لاہوت لامکان است و مرشد ناقص از برائی نان پارچہ ہمیشہ پریشان است۔ مرشد کامل طالب اللہ را بگوید اَللّٰہُ بخوان و در باطن بتوجہ میرساند بمراتب عین عیان۔ اگر مرشد را مرتبہ گاؤ عصا راست کور را از کور تلقین و ہدایت چہ درکار است؟ اگر عالم عاقل و روشن آروا گر فاضلی معرفت فقر رحمت جمعیت مشاہدۂ قرب اللہ بمرتبہ حضوری مجلس محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم بردار۔ این راہ بتقویٰ نیست تقویت و توفیق الٰہی است۔ ہر کرا بخشش و عطا از مرشد کامل میشود محض غرق لاغلط و لاغلاظت بارخصت اجازت از محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم کہ مراتب غرق لاحد ولاعد بوہم فہم نگنجد۔

ابیات:

ہر کہ غرقش میشود در ذات نور — با عقل کلی بود علم از حضور
مراقبہ موت است ببرد با ممات — باطنش اثبات شد با اہل ذات
آنچہ می بیند بہ بیند از لقا — آنچہ می یابد بیابد از خدا
نیست آنجا نفس و نی شیطان رقیب — مجلسی خاصہ محمدؐ با حبیب
این مراتب قادری را ابتدا — عز و شرف یافتہ قرب از خدا

باید دانست کہ بر طالب فرض عین است کہ اول با مرشد پیش از تلقین مقابلہ علم ظاہری کند آنچہ دقائق حقائق مشکل پسند از

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معرفت علم تصوف منطق معانی علم زبانی قال۔ بعد ازان بامرشد مقابلہ کند از علم باطنی آنچہ توحید معرفت اللہ وصال۔ چون مرشد از عہدہ جواب طالب العلم بیرون برآید بعد ازان تلقین کند۔ طالب چنین باشد عالم فاضل صاحب شعار و اِلّا نہ جاہلان ہزاران ہزار راد یوانہ و مجنون کردن چہ مشکل کار۔ شرط کامل آنست کہ از تصور اسم اَللّٰہ ذات و از ذکر غلبات در وجود طالب طالب را مینماید صورت نفس جدا و صورت قلب جدا و صورت روح جدا و صورت سرّ جدا۔ این است ابتدا طالب را توفیق رفیق از خدا و از مرشد عطا کہ باہر یک صورت میشود ہم سخن و ہمزبان بجمیعت باعیان۔ این نیز مراتب برکت شریعت محمدی صلی اللہ علیہ وآلہ وسلم است۔ قولہٗ تعالیٰ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ فقیر را ابتدا مرتبہ بامطالعہ علم علما است و انتہا مرتبہ اولیا است۔ چنانچہ ابتدا مرتبہ عامل و انتہا مرتبہ کامل۔ بدانکہ علم حضرت قرآن و احادیث نبوی و قدسی و قول جمیع اصحاب و مشائخ میفرمایند کہ نفس دشمن جان است و شیطان دشمن ایمان است و دنیا فتنہ بی جمعیت پریشان است۔ ہر کہ این ہر سہ را عزت دہد و از فقر محمدی صلی اللہ علیہ وآلہ وسلم و معرفت اللہ حیا خورد ہر آنکس مومن مسلمان علما، فضلا، فقیر، درویش، غوث، قطب چہ طور باشد کہ بدتر از گاؤ خر ستور باشد۔

بیت:

باھوؒ اگر کمیاب شد طالب خدا کس ندانم طالبی جان تن فدا

المطلب آنکہ چہار دہ علم ظاہر است و یک علم باطن چنانچہ علم معرفت و توحید۔ چون علم معرفت و توحید اولیا عارف باللہ را از باطن بکشاید علم ظاہری جملہ در علم باطن درآید چنانچہ شیر در آب و یا نمک در طعام و شیر در شکر۔ دانی کہ شیطان عالم است یا جاہل است و حضرت آدم علیہ السلام عالم است یا جاہل؟ پس اہل وصل را نظر بر اصل باید نہ بتمتع روز معاش ربع خریف فصل۔ بشنو از راہ دیدار و حاصل کردن معرفت توحید قرب حضوری بہ اسم اَللّٰہ ذات علم است، جہل نیست۔ مَا اتَّخَذَ اللّٰهُ وَلِيًّا جَاهِلًا۔

ابیات:

علم را آموز اول آخر اینجا بیا جاہلان را پیش حضرت حق تعالیٰ نیست جا

تا توانی خویش را از خلق پوش عارفانی کی بوند این خود فروش

داناو آگاہ باش کہ علم معرفت و توحید و محبت و مشاہدہ و مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و قرب حضوری معراج و فقر لایحتاج و از دائمی نماز و مراقبہ روشن ضمیر و بر کونین امیر و دست مصافحہ با رواح ہر یک انبیا و اولیا اللہ از مطالعہ علم ظاہر و باور دو وظائف ذکر فکر مراقبہ مکاشفہ ہرگز حاصل نمیشود۔ اگرچہ کسی تمام عمر تصرف در علم کند از معرفت حق بی خبر بود۔ این مراتب باطن از مرشد صاحب باطن بکشاید۔ المطلب آنکہ طالب اللہ را بعین عیان ہر دو جہان در آئینہ دل مینماید

آنچہ فِی الدُّنْیَا وَ الْاٰخِرَۃِ از وجود انسان بیرون نیست۔

بیت:

زمین و آسمان و عرش و کرسی ہمہ در تست تو از کی بپرسی

و ہر عمل وعلم وآنچہ اعمال جوارح اعضا کہ نزدیک تو ثواب است یقین دانید کہ این جملہ ثواب بین العبد والرب مطلق حجاب است۔ آخر اصل راہ کامل چیست کہ در یکدم بہ حد لازوال بحضور وصل وصال راہی کہ رجعت نداشتہ باشد۔ در ذکر فکر رجعت و در مراقبہ مکاشفہ رجعت، در صوم صلوٰۃ رجعت، در ورد وظائف رجعت، در حج زکوٰۃ رجعت، در تلاوت علم رجعت وآنچہ لاسوی اللہ رجوع بدیگری آرد ہمہ رجعت است۔ وآنچہ مرتبہ تصور توفیق حاضرات اسم اَللّٰہ ذات کہ رجعت را دفع گردانید و طالب اللہ را لازوال بحضور رساند توجہ مرشد ولی اللہ وتصور اسم اَللّٰہ وتفکر فنافی اللہ وتصرف بقاباللہ بس معلوم شد کہ بعضی از اہل تحقیق صاحب معرفت معراج است با توفیق۔ وبعضی کامل نفسانی طالب دنیا در قید شیطانی اہل استدراج مراتب اہل زندیق است مجلس اہل زندیق واہل تحقیق راست نیاید۔ ابیات:

پیشوائی شد محمدؐ ہر کرا در نظر نبویؐ بہ بیند حق لقا

ہر کہ می بیند نمیگوید خدا از میان خود رفت حاضر مصطفیٰؐ

شد وجودی نور راز و گشت نور شد مرا دیدار با وحدت حضور

جز خدا دیگر نہ بینم ہیچ کس اولیا را معرفت اللہ بس

عاقل آن است کہ در آورد بر داز برائی حق و باطل لاحول و درود بخواند کہ در مجلس خاص نفس وشیطان و دنیا نجس را قوت نیست کہ بر حال ماند۔ دیدن دیدار چہار قسم است کہ آنجا نہ جان وجسم است و نہ نان اسم است و نہ رسم رسوم نور یا نور فنافی اللہ لامکان فی القیوم کہ بامکان خدائی تعالیٰ را تشبیہ دادن موجب شرک وکفر است۔ بعضی اہل بدعت اہل خلاف از سنت و جماعت دروغ زن اہل لاف بی انصاف حماقت شعار بد آثار چشم کور تا بلب گور رجعت خورده و از آسیب شیطانی کہ مراقبہ بغیر از تصور اسم اَللّٰہ ذات ربانی آنچہ می بیند از مرتبہ جنونیت نارومرد مانزا می گویند دیدم دیدار فِی الدُّنْیَا وَ الْاٰخِرَۃِ خوار بر طائفہ اہل بدعت نباید آورد اعتبار استغفار ہزار بار۔ ہر کہ از مرتبہ حیات بگذرد و بمرتبہ ممات برسد ہمین طریق اہل اللہ را از باطن توفیق میشود دیدار تحقیق و دیگر دیدن دیدار پروردگار را چشم ظاہر قدرت نیست مگر بہ تصور اسم اَللّٰہ وجود ظاہر غرق فی اللہ و راز دوام ونماز مدام بہر ہنگام آز البعیان دیدن دیدار چہ مشکل است؟ فقیر یکہ فنا فی اللہ باشد تمام مرشد کامل روز اول طالب صادق را سبق مید ہد از علم دیدار و تاثیر علم دیدار دل را زندہ گرداند و خواب ندہد تا روز قیامت میباشد بیدار در ممات وحیات حضور باشعور ہشیار۔ ہر کرا دوام دیدار است آنرا ذکر فکر مراقبہ ورد وظائف چہ درکار است وآن ناظر دوام حاضر بعیان صاحب نظارہ آنرا چہ احتیاج است متوجہ شدن بہ مراقبہ واستخارہ۔

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بیت:

دیدار و از دیدار من گردد یقین ہر کرا باور نشد اہل از لعین

باید دانست کہ در وجود آدمی چہارده لطیفہ است از لطافت قرب الحق کہ حواس ظاہر و باطن حس میگردد نور۔ ہر طرف کہ نظر کند ومیداند مثل بستہ نمیتواند بہر اعضا نور میریزد و از سر تا قدم تجلیات مثل آتش تیز تر میخیزد و ہفت اندام را دوام چنان میسوزد چنانچہ میسوزد آتش ہیزم خشک را و از حاضرات اسم اللہ ذات روشن ضمیر شود و اسرار الٰہی بکشاید۔ ہر طرف کہ نظر کند واردات فتوحات غیبی لاریبی مینماید چنانچہ معرفت و توحید و قرب و حضور و انوار دیدار در آئینہ دل صفا بین تابلب گور۔ این است مراتب حق الیقین این را عبودیت بار بوبیت دوام گویند۔ قولہ تعالیٰ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

جملہ شرح وجود یہ یقین این است کہ ہر لطیفہ بہر اعضا را نور کلیہ است و قفل کشائندہ از حجاب تحقیق با توفیق مرشد کامل رفیق طریق صاحب تصدیق صدیق علم دقیق چنانچہ پنج علم کہ آزا پنج گنج لطیفہ رحمت انوار گویند و بسر دماغ روحانی سر اسرار ربانی بسر بکشاید کہ بابصر عیان نماید۔ اگر درین مقام فقیر در یکدم می نشیند تا قیامت بیرون نیاید کہ آواز صور اسرافیل بگوش زده شود و باخبر بود لیکن آورد بر داز برائی نماز فرض سنت واجب مستحب آداب شریعت محمدی صلی اللہ علیہ وآلہ وسلم است۔ وہفت لطیفہ بدین طریق در قلب است کہ باگر قلب است کہ با قرب قلب است و یک لطیفہ در سینہ کہ برآمدن از نفاق کینہ چنانچہ خاتمہ بالخیر در خاتم نگینہ۔ این مراتب را میثنا سد اہل مشق عارف بینا و یک لطیفہ بناف کہ بنفس اخلاف و چہار لطیفہ گردناف تحقیق کند منصف حق شناس صاحب انصاف و دو لطیفہ از ہر دو پہلو بر پہلو خواب نیاید در وجود چنان نور اللہ زاید۔ ہر کہ باین مراتب رسد ولی اللہ خلیفہ بر روئے زمین تمام شود۔ قولہ تعالیٰ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً۔ چون ہر یک لطیفہ در وجود مثل آفتاب تابش طلوع زند طالب اللہ بمرتبہ لاحد ولاعد رسد کہ در وہم وفہم نگنجد کہ وجود از خصلت بد بمیرد و روح فرحت گیرد۔

بدانکہ شخصیکہ بی اخلاص از شریعت باشد و فرمانبرداری شریعت نکند ظاہر باطن او کذاب دروغی است برا و باور نباید کرد آنچہ گوید لاف زند۔ مقام شریعت و مقام طریقت و مقام حقیقت و مقام معرفت و مقام قرب نور الہدیٰ نفس فنا مشرف لقا مرشد کامل در یکساعت میکشاید از تصور حضور و مینماید از تصرف قبور۔ کَفٰی بِاللّٰہِ عالم ولی اللہ طالب حق روز اول چنان سبق خواند کہ مرتبہ ممات حیات رجا خوف دوزخ بہشت ہر گز یاد نماند و آنچہ لاسوی ہمہ نسیان گرداند۔ این مراتب نیز برکت شریعت و بخش حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم عطائے مرشد ولی اللہ کامل است۔ بیت:

ہر کہ می بیند بآن گوید چرا خدا خود گواہی میدہد بیننده را

این است مراتب عارفان ای احمق بی حیا۔ ہر کہ می بیند ہر سخن او راز دیدارش آواز۔

ابیات:

ہر کہ می بیند زبان گردد سکوت — بیننده را دیدار حی لایموت
ہر کہ می بیند بخود پہنام کرد — از چشم او خون برآید رنگ زرد
ہر کہ می بیند بود از خود ز گم — مرده را زنده کند با سخن قُم
ہر کہ می بیند بود آن ہوشیار — حق راہبر ورنہ بروی اعتبار
یکدمی صد بار می بینم لقا — این مراتب یافتم از مصطفیٰؐ

قال علیہ الصلوٰۃ والسلام خَیْرُ النَّاسِ مَنْ یَّنْفَعُ النَّاس نفع فیض رساندہ خلق اللہ راسہ چیز است بادان رحمت وآب دریاوزراعت۔وسخاوت کنندہ سہ کس اند عالم وفقیر وحاکم اہل ترس خدا پرست۔

شرح دعوت

اول مرشد کامل رافرض است کہ طالب صادق راازبرائی جمعیت نفس تصرف گنج علم دعوت اجازت ورخصت بخش کند آن دعوتی کہ باتاثیر نفع دہدروان گردد ودل خواندہ ملال وحیرت وعبرت نگیرد وبی جمعیت نشود۔

بیت:

بعلم دعوت کاملم عامل فقیر — در تصور باعیان روشن ضمیر

اساس علم دعوت ومخ علم دعوت وکلید علم دعوت وقفل علم دعوت مشکل کشا علم دعوت وہر مطلب نما علم دعوت۔اول می بایدکہ اہل دعوت برنفس غالب تمام عداوت وکل وجز علم دعوت درتصرف خود آوردن از اسم اَللّٰہُ ذات کہ مطلق جامع صفات است ازکلمہ طیبات بکشاید ویتمایدازکنہ کلمہ طیب لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔صاحب دعوت عالم باللہ وکامل ولی اللہ چنین دعوت خواندکہ ہر دو جہان تپش لرزہ خورد از مردم نظر گویا کہ میشود ہر طبقات زیر زبر حضرت خانہ کعبہ در جنبش وحضرت مدینہ منورہ در جنبش درآیند وحضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم از قبر مبارک وروضہ منورہ بیرون برآیند ومشروحاً دست بگیرند وآنچہ کار باشد ہموندم بشود۔واین دعوت خواندہ عرش رافرش کند ولوح محفوظ مطالعہ وبر کرسی سکونت۔اول این دعوت ہرآنکس خواندکہ بوقت خواندن از ہرآفات ورجعت وبلائیت واز دشمنی ہژدہ ہزار عالم جن و انس کل مخلوقات خود را نگہدارد وسلامت بماند۔اشارت دعوت این است۔ق قرب، ق قبر، ق قرآن، ق قوت، ق قدرت، ق قہر، ق قوی۔ہرآنکس خواندکہ بحضور مجلس نبی صلی اللہ علیہ وآلہ وسلم وزیر پائی ہر دوسرائی دست راست پائی جمالیت و دست چپ پائی جلالیت۔این دعوت اسم مسمّٰی جملہ درین دعوت معما۔ازین دعوت ہیچ دعوت سخت تر نباشد۔این دعوتیست کہ درمیان یک شبان روز گنج برگیرد کامل وناقص بخواندن از جان بی جان شود ودیوانہ مجذوب

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گردد یا بمیرد۔ بدانکہ کمالِ مراتب حیات اینست کہ اَجْسَامُھُمْ فِی الدُّنْیَا وَقُلُوْبُھُمْ فِی الْاٰخِرَۃِ باحضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم۔ دانی کہ آدمی را عمر حیات از برائی چیست و این ایام ماہ سال کہ زیست و درممات چہ احوال باشد؟ قولہٗ تعالیٰ یُخْرِجُ الْحَیَّ مِنَ الْمَیِّتِ وَ یُخْرِجُ الْمَیِّتَ مِنَ الْحَیِّ قولہٗ تعالیٰ فَتَمَنَّوُا الْمَوْتَ اِنْ کُنْتُمْ صٰدِقِیْنَ ہر کرا وحدت حاصل در حیات وصل در ممات، اثبات قدم و استقامت در حیات و خاتمہ بالخیر با ایمان در ممات۔ قال علیہ الصلوٰۃ والسلام مَنْ قَالَ لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ دَخَلَ الْجَنَّۃَ بِلَا حِسَابٍ وَّ بِلَا عَذَابٍ۔

ابیات:

ہر کرا چشمی بود قرب از کرم — عین بینان را نباشد ہیچ غم
چشم آن پوشد کہ باشد بی عیان — بانگاہم زان آگاہم عین دان
راہ عارف این بود توفیق تر — ظاہر و باطن بہ بیند با نظر
کور مادر زاد کی بیند لقا — کور را باور نباشد بر نما

اللہ بس ماسوی اللہ ہوس۔

پس اول مرشد از طالب مرتبہ طالبی میکند اثبات و طالب نیز از مرشد مرتبۂ مرشدی دریافت کند و طالبان میکند اثبات۔ مرتبہ طالب طلب در حیات حاصل کردن مردہ نفس ممات و مرتبہ مرشد فنا فی اللہ ذات۔

بیت:

من کہ گشتم بذات حق فانی — طیر سیر صفات کے دانی

این راہ فقر معرفت توحید ہرگز نگنجد در تقلید چنانچہ گویائی و شنوائی ہمہ تقلید است۔ آنچہ قال بینائی و نمائی ہمہ توحید است۔ چنانچہ دَعْ نَفْسَکَ وَتَعَالَ مجلس اہل قال و اہل تعال راست نیاید۔ برمرشد فرض عین است کہ طالب اللہ را یکبارگی از مشق وجود یہ حاضرات اسم اَللّٰہُ ذات بحضور رساند و بسلک سلوک از ہر بلائی آفات بیرون بگرداند۔ آری مرشد دو قسم است۔ مرشد حبیب کہ بحضور حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم طالب غریب را بحبیب رساند و مرشد رقیب طالب را در ہر مقامات بریاضت رنج چلہ خلوت بہ رجوعات خلق خراب گرداند۔ آری یقین است کہ بار گرانی ہر دو جہانی جباری قہاری اسم اَللّٰہُ ذات را برداشتن از وجود انسانی ضعیف ناتوانی مشکل خیلی دشوار است مگر بخش عطا و لطف پروردگار۔ قولہٗ تعالیٰ اِنَّا عَرَضْنَا الْاَمَانَۃَ عَلَی السَّمٰوٰتِ وَ الْاَرْضِ وَالْجِبَالِ فَاَبَیْنَ اَنْ یَّحْمِلْنَھَا وَ اَشْفَقْنَ مِنْھَا وَحَمَلَھَا الْاِنْسَانُ ط اِنَّہٗ کَانَ ظَلُوْمًا جَھُوْلًا۔ بیت:

آنچہ من برداشتم بار گران — کی تواند برد بارش آن چنان

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تا آنکہ این چہار دہ لطیفہ مرشد کامل طالب صادق را در وجود غالب غیب الغیب با توجہ تصور و تفکر با تصرف نکشاید طالب اللہ را ہرگز نفس در قید نہ در آید و تا ظاہر حواس بستہ نگردد و اوصاف ذمیمہ نمیرد و خناس خرطوم پژمردہ نشود محال است کہ طالب بمعرفت مولیٰ برسد۔ عجب آید از ان قوم احمق حماقت شعار کہ اللہ غیر مخلوق را تشبیہ دہند با مخلوق عکس معکوس خط و خال زلف و حسن سرود آواز نغمہ مطرب ساقی بادہ بدعت نام دہند۔ این ہمہ مراتبہا موجب شرک و کفر ناقصی و خامی از ہوائے نفس و رہزنی شیطانی است۔ این حیلہ راویہ لذت دنیا است۔

بدانکہ ہر شی را قفل و کلید است و کلید وجود انسان را اسم اَللّٰہ توحید است۔ ہر کہ خواہد وجود گنج قفل بکشاید طلسمات، اہل قلب سلیم تصور اسم اَللّٰہ ذات کلید طالب اللہ را اول طی کند و چون مرشد با توجہ وجود طالب در یک اسم حروف پیچیدہ میکند طی وجود گردد حق ہفت اندام نور تمام۔ بعد از ان طالب اللہ را مرتبہ نصیب شود حضوری دوام۔ این توجہ را توفیق و مرشد رفیق صاحب تحقیق گویند۔ ہر کہ طالب اللہ را بحضور حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم میخواہد وجود طالب در حروف اسم اَللّٰہ پنہان کند۔ طی جسم پنہان کند طی اسم۔ بیشک طالب اللہ را اسم محمدی با جسم مجلس محمدی صلی اللہ علیہ وآلہ وسلم حضور کند۔ این راہ حضوری را طی توجہ گویند۔ و مراتب فنافی الشیخ جثہ طالب با جثہ شیخ بدین طریق است۔ اما شیخ شرف انسان باشد نہ شیخ صفت شیطان۔ این نیز از توجہ معلوم شود۔

بدانکہ توجہ پنج قسم است۔ توجہ تصدیق از توجہ تصدیق طالب بمرتبہ تصدیق رسد۔ از توجہ نور طالب بمرتبہ حضور رسد۔ اصل این راہ جمعیت است۔ جمعیت بسیار است۔ مجمل جمعیت بمشاہدۂ جمال و آنچہ جمال بعین وصال و آن وصال کہ لازوال۔ باین مراتب رسیدن خیلی مشکل کار است و محال۔ دیگر جمعیت آنرا گویند جان عزیز جہانیان باشد و ہر دو جہان را دفاتر مجموعہ نیک و بد باختیار او باشد و او در قید قبض اللہ۔ این را نیز جمعیت گویند و دیگر جمعیت آنرا گویند ہر کہ یکہ کند باجازت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم نظر کیمیا است و از نظر کیمیا محمدی صلی اللہ علیہ وآلہ وسلم حاصل کردن گنج خزائن اللہ لایفنا معرفت اللہ دیدار است۔ و از کیمیا ہنر گنج جمع کردن سیم و زر دنیا چیفہ مردار است۔ پس اہل مردار معرفت دیدار نمیخواہد۔

ابیات:

ہر کہ می بیند نمیگوید منم	آن ناظر و حاضر بود با فقر تم
ہر کہ می بیند بآن گوید چرا	دیدہ با دیدار می بیند خدا
ہر کہ می بیند بود دائم خموش	غرق فی التوحید خون از جگر نوش
ہر کہ می بیند بود با خود فنا	با فنا فی اللہ می بیند لقا
ہر کہ می بیند بود روحی کرم	عارف باللہ بود آنرا چہ غم

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ہر کہ می بیند بود با حق جواب — باعیان دیدار بین شد بی حجاب
ہر کہ می بیند مراتب اوست فقر — اولیا واصل بود صاحب نظر
ہر کہ می بیند بود دائم خروش — مستی غالب ز مستی خود بجوش
ہر کہ می بیند بود دائم حضور — ہر طعامی در شکم او گشت نور
ہر کہ می بیند نماید مر ترا — غرق فی التوحید سازد با خدا
اگر کسی از من بپرسد ذہ نشان — کیتواند بت مثلی لامکان
راہ دیدارش نگر گمراہ تر — چشم از برا دیدار دیدارش نگر
چشم می بیند بود چشمی گواہ — شد گواہی چشم دیدارش نگاہ
گر کور را صد بار می نمایم لقا — کور مادر زاد کی بیند خدا
ہر کہ در دنیا نہ بیند بی نصیب — مردہ دل آن مدعی اہل از رقیب
نیست آنجا علم نی دانش شعور — غرق فی التوحید اللہ با حضور
آن علم دیگر بود عالم دیگر — زین علم حاصل کند عارف خضرؑ
نیست آنجا منزل و نی جا مقام — لامکان و لانشان وحدت تمام
ہر کہ می بیند نیاید زو آواز — گویا کہ از جان مردہ آن بردہ راز

قال علیہ الصلوٰۃ والسلام مَنْ عَرَفَ رَبَّہٗ فَقَدْ کَلَّ لِسَانُہٗ مرشد کامل از تصور اسم اللہ ذات از علم حق معرفت دیدار حق میدہد وار باطل دنیا جیفہ مردار بیزار کند استغفار ہزار بار۔ مرشد کامل آنست کہ از تصور اسم اللہ ذات معرفت دیدار بکشاید و باز در اسم اللہ ذات می در آید۔ از اسم اللہ ذات ابتدا و انتہا بیرون نیست و نخواہد بود۔ قال علیہ السلام اَلنِّہَایَۃُ ھُوَ الرُّجُوْعُ اِلَی الْبِدَایَۃِ۔ ابتدا بر آمدیم از خاک و باز در آمدیم در قبر خاک۔ پس نظر خدائی تعالیٰ بر شکستہ دل و شکستہ قبر ہمیشہ نور رحمت بارد موافق حدیث شریف است۔ شکستہ دل کرا گویند؟ دلیکہ پر نور اللہ رحمت فیض فضل و از غلبات نور، نور حضور شگوفہ دل پارہ پارہ و مضغۂ قلب لختہ لختہ، ہر یک برگ گل دل خوشبوئی مثل گل گلاب سرخ رنگ معطر و معنبر گردد۔ بیت:

تا گلو پُر مشو کہ دیگ نہ ای — آب چندان مخور کہ ریگ نہ ای

قال علیہ السلام اِنَّ اللّٰہَ لَا یَنْظُرُ اِلٰی صُوَرِکُمْ وَ لَا یَنْظُرُ اِلٰی اَعْمَالِکُمْ وَلٰکِنْ یَّنْظُرُ اِلٰی قُلُوْبِکُمْ وَ نِیَّتِکُمْ۔ ابیات:

نظر مشاہدہ معنی بچشم دل کردم — حجاب عینک چشم است مردِ بینا را

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چشم دل باشد بود برحق نظر چشم ظاہر داشتند ہم گاؤ خر

این راہ باطن علم غیب راعالم عارف غیب دان وصاحب مطالعہ معرفت غیب خوان باعیان است کہ ہر مراتب رابیان است دہندہ نشان است رساندہ لاہوت لامکان است۔شرح علم غیب باطنی کہ باطن راموافق ظاہر نماید وظاہر رااز باطن کشاید۔وبعضی حضوری باطن رادیدارحق داندوحق رانشناسد۔شرح حضوری باطن حق و باطل اینست۔بعضی راحضوری جنونیت وبعضی راحضوری از وہم خود خام خیال ومبتدا مجلس ومعرفت وصال دوام پریشان احوال وبعضی راحضوری از دنیادون ہمیشہ درمراتب چراوچون وبعضی راحضوری ازنفس ہمیشہ بہوائی انادرہوس۔وبعضی راحضوری از شیطان تارک الصلوٰۃ گردد ومیگوید مرادیداراست احمق وجہوان۔وبعضی راحضوری باروح انبیااست روشن ضمیر باطن صفااست۔بعضی راحضوری ازقلب است کہ دروجود نفس سلب است۔وبعضی راحضوری از روح است کہ دروجود تجلی ہم چوں روشنی نورو موج زند بہر رگ مثل طوفانِ نوح وبعضی راحضوری حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم خاتم النبیین است کہ در شریعت بردین محمدی صلی اللہ علیہ وآلہٖ وسلم قوی است۔بعضی راحضوری از الہام ودیدارقرب اللہ حضوری تمام۔وبعضی را از غیب آگاہ وبعضی رااز غیب نگاہ وبعضی رااز غیب اوہام وبعضی رااز غیب دلیل۔این مراتب نزدیک ترازشہ رگ است۔قولہ تعالیٰ وَنَحْنُ اَقْرَبُ اِلَیْہِ مِنْ حَبْلِ الْوَرِیْدِ این مراتب نیز تجلی انوارازقرب اللہ دیداراست کہ مراتب شکستہ دل وشکستہ قبر۔آن است قبرشکستہ کہ اہل قبرمع اللہ غرق وحدانیت پیوستہ قلب کہ بنام اَللّٰہُ ذات وتجلی دوام است۔این چنین ذاکرقلبی راذکرقلب ہفتاد ہزار باردریکدم ثواب ختم قرآن است۔این چنین ذاکرقلبی اہلِ حضوررا کسانی راکہ قلب نورحافظ دورمدوربانی گویند۔قولہ تعالیٰ فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ۔

بیت:

این ذکر باشد حضوری از خدا بی حضوری نیست ذکرش خود نما

ذکرنوراست ووسیلہ حضوراست۔علم نیزنوراست وعالم نیزوسیلہ حضور است۔ازمرشدیکہ طالب اللہ رو اوّل بمراتب نور حضورنرسدآن پیرومرشدلائق ارشادوہدایت نبود۔ابتدائی حضوری سبق وجودیہ مشق است کہ ازوجودیہ مشق مرقوم بیشک حضوری میشود اللہ حیّ قیوم۔مرشدرادومراتب است۔ظاہردرشریعت بردین قوی وباطن دوام بمجلس حضرت محمدرسول صلی اللہ علیہ وآلہٖ وسلم خاتم النبیین وظاہرطالبان راباسم اَللّٰہُ ذات مشغول گرداندوباطن بامجلس محمدی صلی اللہ علیہ وآلہٖ وسلم حضوررساندوظاہردرتصرف گنج غنایت وباطن تمامیت بافقرہدایت وبیگانہ ازخدانباشد یک ساعت۔

مثنوی:

ازین سایہ تو مرو صحبتی نور نہ ای رو ماتم خود دار کزیں صور نہ ای

چون دعویٰ وصل آفتابت نرسد میسازد بدین ذات کز دور نہ ای

طالب وصال رامی باید ریاضت سالہا سال وطالب حق رامرشد بیرون برکشد بتوجہ از وصال وغرق فنافی اللہ کند طرفہ زد حال لا زوال یعنی فناشد از بقا و بقا یافت از فنا۔ ہر دو را برداشت از مراتب قوت و وحدانیت لقا۔ این است فقر اروز اوّل ابتدا مرتبہ۔ ابتدا فقیر را فنا کہ موافق رضاو اَلرِّضَآءُ فَوْقَ الْقَضَآءِ۔ جائیکہ فنافی اللہ فقیر عارف باللہ در وحدانیت غرق شود آنجا فنا و قضا و رضا نمیرسد۔ این است مراتب فنا ہمہ اوست در مغز و پوست۔ و ہر آنکس رسد بہ مراتب ہمہ اوست نور کہ بگذرد از وصال وحضور۔ فقیر را باین مراتب فرض عین است رسیدن ضرور۔ قلب کسی را کہ غلیظ از غضب الٰہی پرخون است ہر کاری کہ از وواقع شود بد خصالت از نفس زبون۔

ابیات:

زندگانی قلب دانی از کجا — دست بیعت کرد آنرا مصطفیٰؐ
زندگانی قلب دانی از کجا — در نظر منظور وحدت با خدا
زندگانی قلب دانی از کجا — باطنش معمور کلی دل صفا
زندگانی قلب دانی از کجا — ذاکر قلبی مشرف با لقا
زندہ قلبش باز دارد از ہوا — ذاکر قلبی بسی ادب و حیا
زندہ قلبش کی بود این گاؤخر — طالبی مردار جیفہ سیم و زر

اہل قلب ہمیشہ بمد نظر اللہ منظور و دوام در مجلس محمد صلی اللہ علیہ وآلہ وسلم حضور۔ بدانکہ در وجود آدمی نفس یزید وقلب اسعد سعید و روح بایزیدؒ و سرّ توحید حاصل کردن از علم لدنی و مرتبہ از نعم البدل است و مرتبہ نعم البدل روان شود از توجہ فقیر کامل۔ توجہ چہ معنی دارد؟ توجہ وجہ است و وجہ روئی را گویند۔ از برائی کسی کہ توجہ کند طلب کنندہ توجہ را رو برو بمطالب مراد حضور گرداند۔ ہر کہ بدین صفت موصوف نباشد ہر آنکس مرتبہ نعم البدل و توجہ نداند۔

ابیات:

ہر کہ نعم البدل را دریافتہ — ہر مقامی قید با خود ساختہ
ہر حقیقت را شناسد از خدا — دائما ہم صحبتی با مصطفیٰؐ

ہر کہ باین مراتب رسد از سر تا قدم نور شود۔ بہر حال علم لوازمہ راہ است۔ ظاہر جاہل فقیر گمراہ است۔ علم مونس جان است۔ جاہل فقیر بدتر از شیطان است۔ علم ظاہر قال و بیان است و علم باطن معرفت وصال عیان است۔ جائیکہ علم عیان است چہ احتیاج قال و بیان است؟ ہر کہ خبر از علم تصوف عیان دارد و نہ از علم فرض واجب، سنت، مستحب، فقہ، مسائل بیان آنرا فقیر نتوان گفت، حیوان در قید نفس و شیطان۔ قال علیہ السلام لَا فَرْقَ بَیْنَ الْحَیَوَانِ وَالْاِنْسَانِ اِلَّا بِالْعِلْمِ وَالْعَقْلِ پس حیوان ناطق و حیوان سائل۔ عقل نیز دو قسم است، عقلِ کل و عقلِ جز۔ علما عامل و فقیر کامل را عقل کل

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است واہل دنیارا عقل جز چنانچہ منصوبہ باز از خدا برایشان غضب واعتراض۔ بدانکہ علم سہ حرف است ع،ل،م۔ ہرکہ از علم 'ع' عامل شود عین حاصل کند وعین واصل بود۔ از علم 'ل' لایحتاج واز علم 'م' منعم ومحرم اسرار۔ عقل نیز سہ حرف است ع،ق،ل۔ از 'ع' عاقلِ اعلیٰ واز 'ق' باقرب حق وقہر برنفس واز 'ل' لائق لقائے رب العالمین۔ قال النبی علیہ السلام اَلْعَقْلُ یَنَامُ فِی الْاِنْسَانِ۔ اَلْاِنْسَانُ مِرْاٰۃُ الْاِنْسَانِ۔ اَلْاِنْسَانُ مِرْاٰۃُ رَبِّہٖ آئینہ سہ اند۔ آئینہ سکندری، جام جہان نما جمشید وخاتم سلیمانی۔ این ہمہ از آئینہ فقر واز آئینہ معرفت واز آئینہ مشاہدہ حضور محبت روشنی وعز وشرف یافت۔ پس نہایت امیدوار بدایت است واہل ہدایت امیدوار ولایت است۔ وہرکہ در قید نفس امارہ سر ہوا آزار نہ مراتب ابتدا وانتہا محروم از معرفت خدا۔ باید دانست کہ سہ کس از نعمت ودولت وخزائن گنج محمدی صلی اللہ علیہ وآلہ وسلم بی نصیب ولاعلاج است۔ یکی منافق ازان روز اول، دوم کاذب ازان روز اول، سوم کافر ازان روز اول قولہٗ تعالیٰ اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ۔ پس ہر شے را علاج است وقفل را کلید وہر شی را حیلہ ووسیلہ است۔ ہرکہ خواہد بی علاج وبی قفل کلید وبی حیلہ وسیلہ حضور رساند آن کدام علم است کہ میخواہد در یکساعت طالب اللہ را جملہ مطالب مطلوب بمدنظر منظور گرداند۔ علم تصور حضور وعمل دعوتِ قبور۔ ہرکہ بحضور جواب صواب پیغام الہام وحی القلب مع اللہ ودوام بہ مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم خود را با توفیق تحقیق، ہر وقت کہ می خواہد حضور رساند آزاچہ احتیاج است کہ اسم اعظم مع اسم بدوح میخواند۔ ہرکہ باین چنین قوت وتقویت خود را بتوجہ حضور برد آزاچہ احتیاج است کہ خط کشد ونقش دائرہ مثلث بست در بست پر کند۔ این مراتب ہمہ ناقص وخامی بی عملی وناتمامی کار بی قرب وبی حضور از معرفت اللہ توحید بعید ودور تر دور است۔ بیت:

ورد را بگذار وحدت را طلب با وحدتی عارف شوی با قرب رب

کامل آنست کہ در یکدم تمام عالم را بحکم اللہ تعالیٰ فنا گرداند۔ آزاچہ احتیاج است کہ لب جنباند وعلم دعوت خواند۔ در یکدم کامل کل تمام عالم را بہرہ ور بفیض مطلب رساند۔ آری! معلوم است کہ عالم در قال است وعاجز سوال است وعارف بہ مشاہدہ احوال است وخام در ذکر وفکر سکر مستی حال است وفقیر ہمیشہ بعین جمال است وجاہل دوام بزوال است۔ بیت:

علم را آموز تا بیابی خدا جاہل جن است شیطان سر ہوا

علم سہ حرف است واین سہ حرف در قید آوردہ سی پارہ قرآن مجید را چنانچہ سی حرفی آیاتِ ناسخ وآیاتِ منسوخ وآیاتِ وعدہ وآیات وعید وآیات قصص الانبیا وآیاتِ امر معروف وآیات نہی منکر موافق آیات حدیث نبوی صلی اللہ علیہ وآلہ وسلم میدہد خبر از آنچہ در کونین زیر زبر۔ مرشد یکہ روز اول طالب اللہ را از فیض وفضل ازین علم تعلیم نکند واز حضوری تلقین نشود معلوم شد کہ پیر مرشد احمق کہ ہیچ جاہل۔ بمرتبہ فقر نرسد وبمرتبہ ولایت ہم۔ قال علیہ السلام قُلْ خَیْرٌ وَّاِلَّا فَاسْكُتْ۔ قال علیہ

السلام مَنْ مَّدَحَ لِاَخِیْہِ الْمُسْلِمِ فِیْ وَجْھِہٖ فَکَاَنَّمَا ذَبَحَہٗ بِلَا سِکِّیْنٍ۔ قال علیہ الصلوٰۃ والسلام "حَثُّوْا فِیْ وُجُوْہِ الْمَدَّاحِیْنَ التُّرَابَ" کسی را کہ دعوت ورد وظائف رواں نگردد، بذکر فکر در وجود نفع ندہد وتاثیر نکند وتوجہ باتصور مطلب نرساند وتصرف باتفکر در تصرف نیاید و باطن عمل ندہد وظاہر بموافق باطن نکشاید وحجاب مثل سد سکندری شود آنرا چہ علاج است؟ کسی کہ رجعت خوردہ از دعوت واز فکر وذکر مجنون گشتہ واحمق از نظر آسیب فقر زدہ آنرا چہ علاج است؟ شخصیکہ مفلس گدا میخواہد ظل اللہ مرتبہ بادشاہی و یا میخواہد گنج تصرف از قرب الٰہی آنرا چہ علاج است؟ وشخصیکہ شب وروز نفس امارہ در اعتقاد فتنہ فساد انداز دو بی اعتقاد کند واز یقین بیدین کند آنرا چہ علاج است؟ شخصی را کہ ہیچ علم فیض عطا نشود وملکہ نکشاید آنرا چہ علاج است؟ وشخصی را کہ از ہر اطراف وجوانب دشمن قوی داشتہ باشد آنرا چہ علاج است؟ شخصی را کہ از بیماری جان وتن بلب رسیدہ باشد آنرا چہ علاج است؟ انسان کامل وعلما عامل وفقیر مکمل واہل دنیا عاجز وغریب مستحق بموافق مطالب ہر یک آرزوی داشتہ باشد آنرا چہ علاج است؟ تمامی وجملگی مراتب ظاہری و باطنی از فقیر ولی اللہ طلب کند فقیر ولی اللہ از کدام مراتب شناختہ میشود؟ از مراتبین کامل در تصور وتصرف از قرب اللہ حضور وعامل در دعوت با توجہ وتفکر از حاضرات روحانیت قبور۔ جملہ فرض کہ در یک فرض در آید وجملہ سنت از یک سنت میکشاید وجملہ واجب ومستحب در یک واجب مستحب مینماید وجملہ علم علوم فقہ مسائل در یک مسئلہ میشود معلوم وجملہ تحصیل فضلیت آنچہ علم علوم در قید رقم رقوم۔ این تمامی درجات عظمیٰ ودولت سعادت کبریٰ کردن حاصل در یک ساعت کہ سرمایہ طاعت از فقیر عالم باللہ واصل۔ دانی کہ بسیار علم خواندن فرض عین نیست مگر آنچہ علم ضروری متعلق اسلام است واز گناہان بیرون برآمدن واز خدائی تعالیٰ ترسیدن وبمحبت معرفت اللہ توحید رسیدن واز جملگی مطالب نفس ہوا خود را بیرون کشیدن فرض عین است۔ قدیم صراط المستقیم عظیم و رستگاری بقلب سلیم وطمع داری بحق تسلیم۔ اَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ o بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ o قُلْ ھُوَ اللّٰہُ اَحَدٌ o اَللّٰہُ الصَّمَدُ o لَمْ یَلِدْ وَلَمْ یُوْلَدْ o وَلَمْ یَکُنْ لَّہٗ کُفُوًا اَحَدٌ۔ خوش بخوان لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ۔ اشارت قال علیہ السلام تَرْکُ الدُّنْیَا رَأْسُ کُلِّ عِبَادَۃٍ وَّ حُبُّ الدُّنْیَا رَأْسُ کُلِّ خَطِیْئَۃٍ۔ ترک دنیا وحب مولیٰ سر عبادت و با اسرار ہدایت است۔ حب دنیا فتنہ سر بدعت است وہر آنکس عجب احمق اند کہ بدعت را ہدایت فہمیدہ اند تاریک دل، کور چشم از دیدہ نادیدہ اند۔ علما عامل آنست کہ از توفیق با عمل علم خود را ہمیشہ بحضور مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم رساند۔ این است مراتب علما عامل وآنست فقیر کامل کہ تماشای احوالات ممات وحیات شب وروز کشف القبور از قوت قرب اللہ حضور میداند۔ قولہ تعالیٰ کَیْفَ تَکْفُرُوْنَ بِاللّٰہِ وَکُنْتُمْ اَمْوَاتًا فَاَحْیَاکُمْ ۚ ثُمَّ یُمِیْتُکُمْ ثُمَّ یُحْیِیْکُمْ ثُمَّ اِلَیْہِ تُرْجَعُوْنَ۔ فقیر زندہ جان وزندہ زبان وزندہ دم واثبات قدم وزندہ دل وزندہ روح وزندہ سخن مردہ حرص ومردہ حسد ومردہ طمع ومردہ نفس۔ این چنین فقیر بمشاہدہ حضور مع اللہ دوام حق او بر خلق اللہ خاص وعام۔ ہر طریق کہ لقمہ از قسمت نصیب ظاہر از وجہ ناوجہ

آنچہ خورد از گردن خلق اللہ حق ساقط میشود ۔واصل فقیر کہ اصل او بر اسم اللہُ ذات وصل است ۔بہر احوال و بہر افعال باعین جمال ایزد متعال غرق فی اللہ معرفت وصال ۔آنچہ داند میخورد بروی حلال کہ از مشرق تا مغرب آنچہ عالم خلق اللہ بر روئے زمین است در تصرفِ او و از برکت او از ہر آفات و بلیات سلامت بماند ۔چنانچہ میفرماید مولانا رومؒ عارف فی اللہ علم علوم:

ہر کرا لقمہ بود نور از جلال آنچہ داند میخورد بر وی حلال

پس در حلقِ عارف لقمہ حرام نرود مگر طعام حلال اگرچہ در نظر خلق مطلق حرام باشد از اہل زوال و ہر سخن عارف فقیر را صدق المقال است اگرچہ در نظر خلق دروغ از مستی حال ۔ بیت:

واصلان را ہر سخن قرب از وصال در حلق واصل رود لقمہ حلال

کہ شکم فقرا مثل تنور است بر آتش شوق آنچہ خورد سوختہ گردد و خوردن فقرا نور است و خواب فقرا مشرف دیدار حضور است و بیداری فقرا باطن معمور است کہ نافع المسلمین مثل آفتاب فیض بخش در خلق اللہ مشہور است و طالب فقیر را روز اول بایں مراتب رسیدن فرض عین ضرور است ۔ ابیات:

کاملم صاحب ہدایت اکملم اہل از کرم	ہر کہ بیند روئی من آنرا نباشد ہیچ غم
غم ہزاران غم خورد کز روئی من	بت پرستان اہل غم اہل از صنم
فقر را غم نیست با قربش الہ	لعنت بر فرعون و دنیا عز و جاہ
غم غلط دنیا بود فتنہ درم	ہر کہ تارک فارغ است آنرا چہ غم

فقیر یکہ فنا فی اللہ از قرب اللہ آنرا کہ غرق میگویند صاحب انتہا اہل الوصول ۔آنرا نظر قبول و تصرف تصور قبول و توجہ تفکر قبول و دلیل آگاہ قبول و نظر نگاہ قبول و وہم خیال قبول ۔اینست مراتب مقبول ۔از شیطان جن و انس و از نفس خبیث و از دنیا فریب دہندہ ابلیس از ان جملہ بدتر است مجہول ۔ہر سخن کہ میگوید از ہوا بی رضا خدا نا مقبول ۔فقیر یک سر است کہ آنرا درد داغ محبت بسر دماغ حقیقت عارفان شہباز را چہ داند زاغ ؟ جملہ مراتب و جملہ منصب و جملہ علم و جملہ حکمت و جملہ گنج و جملہ کیمیا و جملہ احوالات حاصل کردن در یکدم و بر یک قدم کہ طالب اللہ را باقی نماند در دل افسوس و غم جملہ مراتب در حاضرات است ۔ وسی حاضرات درسی حرفی است و نود و نہ حاضرات بانود و نہ نام باری تعالیٰ است و حاضرات از ہر یک حدیث نبویؐ قدسی و حاضرات از قرآن ہر یک آیات و حاضرات از کلمہ طیبات معلوم شود ہر درجات لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ ۔حاضرات فنا فی اللہ و حاضرات اِذَا تَمَّ الْفَقْرُ فَھُوَ اللّٰہِ و حاضرات فنا فی محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و حاضرات با ملاقات بہر انبیا صفیا مرسل ارواح جمیع نبی اللہ و حاضرات با جملہ غوث قطب اولیا اللہ و حاضرات با ہر یک مجتہد عالم باللہ ۔ہر کہ این حاضرات داند ارواح کل مخلوقات جن و نیت مؤکل فرشتہ اہل صفات ہژدہ

ہزار عالم را بحضور خود بتماشا مدنظر منظور گرداند۔ ہر جا کہ خواہد مقام دیدہ نادیدہ خود را میرساند۔ ہر کہ این راہ نداند و از حاضرات آگاہ ندارد آن نہ از علم واقف احوال علما عامل و نہ از علم معرفت تو حید فقیر کامل است و زیر بار نفس حامل است۔ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ O اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ O بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O هُوَ الْاَوَّلُ وَالْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ O لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ۔ باین چہار مراتب کنہ وحدانیت الوہیت، معرفت حقیقت حقیقی و باطن تحققی ہر آنکس رسد کہ مرتبہ تصدیقی صدیقی داشتہ باشد و آنچہ لاسوی اللہ از دل بتر اشد یعنی چہار لذت را نسیان گرداند چون لذت پنجم انوار دیدار پروردگار بستاند۔ چہار لذت اینست اوّل لذت طعام، دوم لذت مجامعت بازن، سیوم لذت حکومت بادشاہی، چہارم لذت مطالعہ علم نیک آگاہی۔ این ہر چہار لذت برابر است۔ چون لذت پنجم تصور اسم اللہ ذات در وجود در آید آن ہر چہار لذات خوش نیاید چنانچہ بیمار را طعام۔ بعد از ان خطاب از رب الارباب صادق یابد۔ قولہ تعالیٰ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۔ اول طالب ظاہر باطن ہر یک مرتبہ را امتحان معائنہ آزمائش تجربہ کند۔ بعد ازان در معرفت فقر قدم زند کہ یقین او درست شود و فِي الدُّنْيَا وَالْاٰخِرَةِ طالب صادق شرمندہ نشود۔ اول انوار مشاہدہ دیدار بعدہٗ درست اعتبار۔ اول بین بعدہٗ یقین۔ اول اتحاد بعدہٗ اعتقاد۔ اول بر سد مرتبہ خاص بعدہٗ اخلاص۔ ابیات:

زین جہان جان رفت بیند آن جہان　　زان جہان جان رفت بیند لامکان
این چنین توفیق دارد اولیا　　اولیا را قرب قدرت از خدا

قولہ تعالیٰ اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ در وجود کسی کہ کلمہ طیب تاثیر کند روشن ضمیر رود، ہر آنکس اولیا اللہ شود کہ کلمہ طیب را از کنہ خواند و کنہ داند و با توفیق از کنہ کلمہ تحقیق خود را بحضور رساند لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ۔ کافر صد سالہ گبر یہود و نصاریٰ و تر سابت پرست یکبار بگوید لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ یکبارگی پاک و بہشتی شود، تو کہ شب و روز کلمہ طیب میخوانی و خود را اہل بہشت ندانی و نہ خود را از اہل دوزخ تانی۔ ''اَلْاِيْمَانُ بَيْنَ الْخَوْفِ وَالرَّجَآءِ یک طرف بہشت و یک طرف دوزخ، خوف و رجا ایمان را وسیلہ بکن متوجہ شو بخدا۔ باید دانست کلمہ بہ نیت رساند اَلْاَعْمَالُ بِالنِّيَّاتِ کلمہ طیب را بیست و چہار حروف است و شب و روز را نیز بیست و چہار ساعت میشود و درمیان شبانروز آدمی را بیست و چہار ہزار دم است۔ ہر کہ بگوید باخلاص و از معنی خاص کنہ کلمہ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ہر حروف کلمہ گناہ ہر ساعت را چنان بسوزد چنانچہ میسوزد آتش ہیزم خشک را۔ ہر کہ کلمہ طیب را باضرب ذکر بر دل زند از اشتغال بشوق ایزد متعال چشم از دل بکشاید و عینہ بعین مینماید معرفت اللہ وصال۔ اگر از مرشد کامل طالب صادق را از پنج ضرب کلمہ پنج گنج نشود حاصل طالب معلوم کند کہ مرشد ناقص است بی واصل از ان مرشد جدا

شود وعمر بر باد ندہد۔

وکشاینده قفل کلمہ طیب را کلید حاضرات اسم اَللّٰہ ذات است۔ ہر کہ عاقل داند وخوشوقت شود۔ احمق و ناقص از تصنیف کامل ملال گیرد و پریشان شود۔ باید دانست در وجود کسی کہ ابتدا کلمہ طیب نفع دہد و تاثیر کند اول دیوانہ شود در نظر خلق و دانا بود در نظر خالق وخصلت وحشت گیرد و قلب زندہ گردد و نفس بمیرد کہ گدا نفس باز آید از ہوا ہوس۔ قال علیہ السلام مَنْ عَرَفَ اللّٰہَ لَمْ یَکُنْ لَّہٗ لَذَّۃٌ مَعَ الْخَلْقِ قول حضرت شیخ محی الدین رضی اللہ عنہ اَلْاُنْسُ بِاللّٰہِ وَالْمُتَوَحِّشُ عَنْ غَیْرِ اللّٰہِ از مردم سیاہ دل، افسردہ قلب قالب از حق حقیقت مردہ عارفان ازین قوم مثل گاؤ خر کہ از جاہل شیطان بدتر ہمچنان بگریزند چنانچہ تیر از کمان جستہ۔ نخست این مراتب ابتدا ہر آنکس داند و باشد در باب کسی کہ نصیب معرفت محبت و مجلس محمدی صلی اللہ علیہ وآلہ وسلم ومشرف ومشاہدہ ومحرمیت وقرب وحضوری انوار و عاقبت قسمت او دیدار است و دیگر مرتبہ ومقام بروی مردار است۔ این چنین مراتب اعلیٰ قرب با حق تعالیٰ فقیر است کہ ابتدائے او ذکر مذکور متوسط او دوام حضور انتہائی او غرق فنا فی اللہ نور۔

شرح فقر

فقر چیست وفقر کرا گویند وفقر را از کدام احوال و افعال و اعمال و اقوال شناختہ میشود وفقر چہ چیز است وفقر را حاصل کردن از کدام علم عقل تمیز است؟ فقر جملہ جہان را روشنائی مثل آفتاب فیض بخش و ہر جان را در جاودان مثل نور دیدہ و جان عزیز است۔ بشنو! ابسیار اند کہ در لباس فقر خوار اند۔ از ہزار کس باشد کہ فقر بہشت از محبت عشق سرشت گلشن نو بہار است۔ فقیر مشکل کشا و عین نما را گویند۔ این نہ فقیر اند کہ بخود پسند اہل ہوا را جویند۔ این اہل ہیچ اند کہ بہ ہیچ دنیا دل ہیچ بستند۔ آخر فقر را مرتبہ چیست؟ مجمل نعم البدل۔ و نعم البدل کرا گویند؟ نعم البدل آنست کہ صاحب اختیار در ہر عمل عامل و در ہر علم کامل، بست و کشاد و فیض فضل مینماید احوال ازل۔ آخر مرتبہ فقر فقیر چیست؟ ہر دو جہان را بانو جہ طی کردن بتصور در آوردن در تصرف در یکدست مشت و دیدن تماشا کونین بر ناخن پشت و یکبارگی نفس را کشت باز بگذرد از تماشائے کونین و برسد بمرتبہ عین رَضِیَ اللّٰہُ عَنْھُمْ وَ رَضُوْا عَنْہُ جانین۔ آخر مرتبہ فقر چیست کہ بہ انتہائے فقر؟ فقر را ابتدا و انتہا یکی است و یکتا دوام حضوری با قرب خدا۔ آخر مرتبہ فقر را چیست؟ برآمدن و درآمدن۔ برآمدن چیست و درآمدن کرا گویند؟ برآمدن از ناسوت و درآمدن در لاہوت۔ برآمدن از فنا و درآمدن در بقا۔ برآمدن از جہل، شرک، کفر، عجب آنچہ ناشائستہ کبر ہوا درآمدن در معرفت فنا فی اللہ مشرف لقا و برآمدن از بی جمیعت و درآمدن در جمیعت۔ و جمیعت کرا گویند؟ ہر چیزی را کہ خواہد خواہ مرتبہ از ذات باشد خواہ از صفات از ہر دو درجات حاضر شود بیمحنت و بیرنج و

درتصرف آوردن جملگی گنج۔ برآمدن ازتقلید و درآمدن درتوحید، برآمدن از طاعت و درآمدن بعنایت و برآمدن از شکایت نیز عیب حکایت و درآمدن درغنایت و برآمدن ازغنایت و درآمدن درولایت و برآمدن از ولایت و در آمدن در ہدایت و از مرتبہ ہدایت لاحد برسد عالم باللہ شود و برآمدن ازعبودیت و درآمدن در ربوبیت و برآمدن از طلب و درآمدن درنورِ قلب و برآمدن ازمحنت و درآمدن درمحبت و برآمدن ازمجاہدہ و درآمدن درمشاہدہ و برآمدن از ذکرفکر و درآمدن بالہام مذکور حضور و برآمدن از چلہ ریاضت و درآمدن دراز چشم از دل و از صاحب عیان بی نیاز و بر آمدن از مرتبہ محتاج و درآمدن درمرتبہ لایحتاج و برآمدن ازنفس ذائقہ و درآمدن درفقر فاقہ، آن فاقہ کہ لذت بخش از دیداراللہ بہ از ہر ذائقہ۔ و برآمدن ازفقر مکب و درآمدن درفقر محب و برآمدن ازکشف کرامات و درآمدن درتصوراسم اَللّٰہُ ذات۔ آخر مرتبہ فقر چیست؟ یکی ذوق کہ وسیلہ فضل الحضور، دوم شوق کہ وسیلہ فرحت النور و وجود مغفور، سیوم اشتیاق انتظار کہ وسیلہ معرفت دیدار۔ این کل وجز مراتب پاکہ از ذات وصفات فقیر راوطالب مرید رااز تصوراسم اَللّٰہُ ذات ومشق مرقوم وجود یہ تجلۂ انوار مینماید و از تصرف توحید دیدار بکشاید۔ روز اوّل از حاضرات اسم اَللّٰہُ ذات کہ طالب معلوم کند ہر یک درجات وجملہ درجات در یک مرتبہ درآید کہ آنرا صاحب دم وقدم میگویند یعنی اِسْتَقَامَتُ فَوْقَ الْکَرَامَتِ وَالْمَقَامَتِ۔ ہرکہ باین مراتب فقرانتہارسد درخلق ملامت پیدامیشود و دران ملامت عاقبت بالخیر سلامت۔ قال علیہ السلام اَلسَّلَامَۃُ فِی الْوَحْدَۃِ وَالْاِفَاتِ بَیْنَ الْاَثْنَیْنِ۔ سلامتی فراغت از ماسوی اللہ بواحدانیت است۔ ہرکہ از اللہ تعالیٰ غافل شود آنرا ہر آفات و بلاخراب کند۔ ازطعنہ خلق مترس۔ قولہ تعالیٰ لَا یَخَافُوْنَ لَوْمَۃَ لَآئِمٍ۔ مثنوی:

ای عالم نادان تو کہ در علم غروری — نزدیک تو معبود نہ ای بلکہ تو دوری
کشاف و ہدایہ گرچہ تو میخوانی — تا خدمت خاصان نکنی ہیچ ندانی

قال علیہ السلام سَیِّدِ الْقَوْمِ خَادِمُ الْفُقَرَآءِ پس دیگری چہ باشد کہ دم زند و از فقر محمدی صلی اللہ علیہ وآلہٖ وسلم منکر شود۔ مال گنج نقد وجنس ہمہ رازکوٰۃ است وزکوٰۃ علم گنج برعلما عامل کردن ادا وآن علم راادا التعلیم کردن بشاگردان از برائی خدا بی طمع و بی ریا و گنج معرفت توحید علم تصوف، سلک سلوک تلقین کردن بطالبان رسانیدن بمطلوب تمام حضور فرض عین است۔ بشنو! ہر احوال عارفان را نو بنو۔ قولہ تعالیٰ کُلَّ یَوْمٍ ھُوَ فِیْ شَاْنٍ۔ این مراتب نظارہ گاہ ارواح، برحساب گاہ قیامت وکشف القبور کہ ازقوت توفیق قرب اللہ تصور باحضور کہ این خلاف نفس عبرت خورد و در حیرت درآید و ازگناہ کبیرہ وصغیرہ بیرون برآید۔ انتہائے کامل اینست کہ کامل حبس انتقال کند۔ این انتقال بعید از معرفت اللہ وصال و این حبس نزدیک عارفان عبث و دیگر کامل صاحب تصوراسم اَللّٰہُ ذات کہ روحانیت رادر تصرف درآرد باقُمْ بِاِذْنِ اللّٰہِ از قبر برآرد۔ این سنت انبیا است چنانچہ حضرت عیسیٰ علیہ السلام روح اللہ است وبعضی ولی اللہ از جذب و جلالیت مردہ رابا قُمْ بِاِذْنِیْ زندہ گرداند۔ این نیز شرف محمدیست صلی اللہ علیہ وآلہٖ وسلم مرتبہ فقیر علما است۔ قال علیہ السلام

اَلْعُلَمَآءُ اُمَّتِیْ کَاَنْبِیَآءِ بَنِیْ اِسْرَائِیْلَ ۔جملہ انبیا از برائی مرتبہ فقر و امت حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم التجا آوردہ نیافت ۔ ہر کہ حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم را یافت فقر محمدی صلی اللہ علیہ وآلہٖ وسلم رفیق خود ساخت ۔از فقر مرتبہ بلند تر و فخر تر ہیچکس را نباشد و نخواہد بود ۔فقر دوام حیات است ۔ ابیات:

گر کسی از من بپرسد موت چیست — من بیخبر از موت ما در زندگی است
مردہ نفس و حرص و طمع با ہوا — بعد مردن شد مشرف یافتم رویت خدا
قبر ما قرب است خلوت خانہ — عیش ما خوشوقت خود بیگانہ
پیش زان مردن بدیدم این مقام — مردگی با نفس جان زندہ تمام
قبر و خانہ ہر دو بما یک نظر — این خلافی نفس شد روح الامر
مردہ دل را موت عاشق را حیات — زین حیاتی عاشقان یابند نجات
عاشقان را قوت قوت با لقا — ہر کہ این جائی نہ بیند بی حیا

اصل ظاہر و باطن مدار بالیقین با اعتبار نفس است ۔نفس امارہ وقت سیری فرعون است با اناو بوقتِ گرسنگی درندہ مثلِ سگ دیوانہ است از غضب شیطان است، در شرشور دیو خبیث ابلیس نفس وقتِ سخاوت قارون است مطلق بخیل ۔نفس مطمئنہ وقت سیری فیض بخش است نافع المسلمین، وقت گرسنگی صابر است، وقت شہوت باشعور است، وقت غضب با حضور است متحمل بار بردار، وقت سخاوت صفت کریم است ۔نفس مطمئنہ انبیا اولیا اللہ علما عامل فقیر کامل دارند ۔مراتب نفس مطمئنہ قدر بقدر احوال با احوال ۔صاحب نفس مطمئنہ در مراقبہ در آید باستغراق نفسِ مطمئنہ مثل براق آورد برد بحضوری معراج در یکدم ہزار بار مشرف بہ دیدار پروردگار ۔افسانہ خوان بسیار اند و بقصہ مسائل مصروف باستماع بیشمار اند ۔از ہزار کس باشد کہ ولی اللہ غیب دان صاحب نظر اند ۔ بیت:

ہر کہ بیند باعیان آن غیب نیست — ظاہر و باطن یکی شد غیب نیست

عالمان را نظر بر مطالعہ علم تمام ۔ہمچنان فقرا را ہمیشہ حضوری با قرب اللہ در مجلس حضرت محمد رسول اللہ صلی اللہ علیہ وآلہٖ وسلم دوام و بعضی دوام در مجلس محمدی صلی اللہ علیہ وآلہٖ وسلم می باشند و نمیدانند و بعضی میدانند و بعضی ہم سخن شوند و بعضی در مقام جلالیت و بعضی در مقام جمالیت و بعضی در مقام کمالیت ۔

این کتاب را صورت بستہ نمودار نمودہ ایم عین نما ۔ہر کہ یافت و دید عارف خدا و واصل شد و ہر کہ از ین کتاب حاصل نکرد و واصل نشد، مردہ دل منافق بی حیا ۔اللہ بس ماسوی اللہ ہوس ۔ کَفٰی عِلْمِہٖ بِحَالِیْ لَا زَوَالِیْ ۔ تَمَّتْ بِالْخَیْر ۔ تمام شد این کتاب معرفت نصاب عین نما نورالہدیٰ ۔

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Nur-ul-Huda Kalan

English Translation with Persian Text

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"Know that by reading this mystical work based on Divine words, the reader is certainly immersed in the state of annihilation in Allah and reaches the essence of secret of 'Be'. The words of this mystical work speak and by their efficacy, the reader gains enlightenment, insight, inward purification, spiritual unification and guidance towards the Divine secrets. No doubt, the discussion in this mystical work instantly takes the seeker to the Divine presence granting him the Miraj and closeness of Allah that leads to gnosis and Divine observations and shows him the spectacle of both the worlds making him aware of every state."

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