

Khanqah of Sarwari Qadri Order

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Written by:

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Translated by:

Waheed Hassan Sarwari Qadri



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(Translation of Khanqah Silsila Sarwari Qadri)

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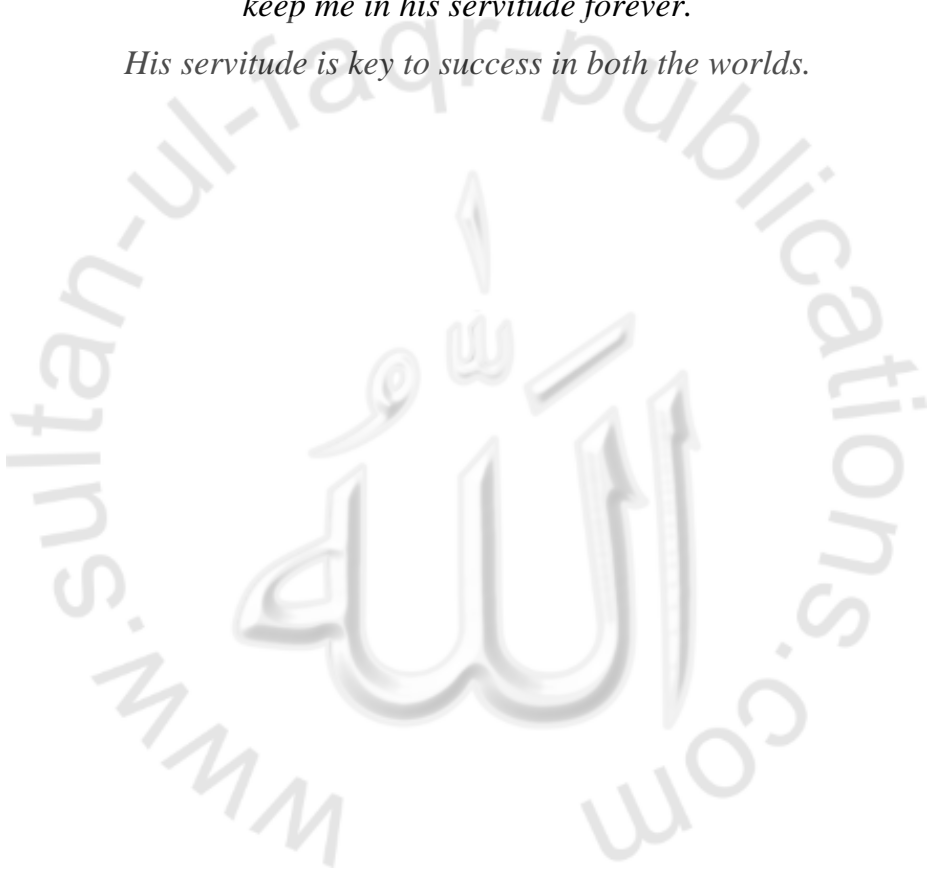
Dedicated to my spiritual Master

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman.

*I humbly request him to accept this little effort and
keep me in his servitude forever.*

His servitude is key to success in both the worlds.



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PREFACE

In a Muslim society, *khanqah* plays a pivotal role in the spiritual training of people. The system of *khanqah* has existed since the early days of Islam. The Holy Prophet himself laid the foundation of the first Muslim *khanqah* by establishing the platform of *al-Suffa*. *Khanqah* is a place where the seekers of Allah find seclusion from the worldly distractions in company of a spiritual guide to fully focus towards Allah in order to gain His closeness and pleasure. The word Sufi or Sufism stems from *al-Suffa*. The people of *al-Suffa* were hence, the first Sufis to have a *khanqah*.

As we know Sufi Saints established *khanqah*, keeping the Sunna of the Holy Prophet. Following this tradition, my beloved spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman established the *Sarwari Qadri Khanqah* which is the centre of *Faqr* today and a place for the seekers of Allah to get their innerselves purged and enlighten their souls to enable them for Divine vision and presence in the Mohammadan Assembly. The aforementioned two stations are the most exalted esoteric stations that a seeker can attain on the path of *Faqr*.

However, all of this can only be achieved by the company of a perfect spiritual guide who knows the ups and downs of this path and can guide his disciples to their destination safely. This is the Prophetic way. The Holy Prophet used to teach Quran to his Companions exoterically but at the same time, through his company and his perfect spiritual glance, used to enlighten their inwards that would make them understand the true message of Quran. There are many examples of the Holy Prophet elevating his Companions' esoteric status instantaneously, merely through his spiritual attention such that they immediately felt the change and could do things they previously never thought they were capable of doing.

Unfortunately, the so-called scholars as well as the pseudo spiritual guides and their successors have damaged the reputation of the mystic system in recent past. This has disillusioned the common people about the *khanqahs* and the Saints in general. Some people have become so cynical about it that they assume that there are no more living Saints in the world. That is not really the case as there will always be Saints present in the world until the doomsday. Amongst those, there is a Universal Divine Man, who is the representative of the Holy Prophet in his era and a source of guidance for mankind.

There are four main spiritual orders in existence today i.e. *Sarwari Qadri*, *Chishti*, *Sohrawardi* and *Naqshbandi*. Amongst these, the *Sarwari Qadri* order is superior to all. That is because it belongs to Shaikh Abdul Qadir Jilani. Hence, as Shaikh Abdul Qadir Jilani is the leader of all the Saints, so is his spiritual order. Therefore, the Universal Divine Man of the era and the bearer of the Trust of *Faqr* only belongs to the *Sarwari Qadri* order. The leaders of all other orders gained esoteric beneficence from Shaikh Abdul Qadir Jilani and then established their own orders. The grandeur of this order is such that the ultimacy of spiritual guides of all the other orders remains inferior to the beginning of the true *Qadri* Fakir even if they practise hardest mystic exercises for their whole life.

My spiritual Master, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman is the present Shaikh of the *Sarwari Qadri* order and Universal Divine Man of this era. He is the supreme spiritual successor of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali. He is blessed with the ultimate union and oneness with the Divine Essence and possesses all the attributes as well as the personal name of Allah. He is on the footsteps of the Holy Prophet.

Since adorning the throne of Divine guidance and persuasion, Sultan-ul-Ashiqeen has made tremendous efforts in spreading the

teachings of *Faqr* to mankind. He established *Tehreek Dawat-e-Faqr* in 2009 to achieve this aim. Along with establishing *Tehreek Dawat-e-Faqr*, he also established the *Khanqah* of *Sarwari Qadri* order that is located in Lahore, Pakistan where he blesses his devotees with his Divine company.

Sultan-ul-Faqr Publications is a department of *Tehreek Dawat-e-Faqr* that is responsible for the publication of printed and electronic literature. This book is published by this department. It is the English translation of the Urdu book *Khanqah Silsila Sarwari Qadri*.

It is a great honour and beneficence of my spiritual Master that he chose me for translation of this book. I am truly indebted and extremely grateful for his benevolence. It is only his benevolence and exoteric and esoteric guidance that has enabled me to complete the translation of this book.

My field of expertise is totally different from literature and writing. I could never achieve such a milestone in my life without the blessing and beneficence of my spiritual guide. If there is anything good about this book or any impressive expression used, it owes only to him.

I am grateful to Yasmin Khurshid Malik Sarwari Qadri for her patience, dedication and taking the time in reviewing this book and providing her valuable feedback and suggestions to improve it. Also, I would like to mention Ahsan Ali Sarwari Qadri for formatting the draft and shaping it into final version of the book. May Allah grant them His Divine favour and perseverance on the path of *Faqr*.

Waheed Hassan Sarwari Qadri
Abu Dhabi

KHANQAH

Wherever the Muslims travelled around the world, they built mosques for worship. Hence, the mosques became a necessary part of Muslim society and became a symbol of Muslim identity. It is a fact that Islam spread in the world through the efforts made by the Saints. These Saints travelled to remote places to spread the message of Islam. They then settled there and made those places their habitat. Gradually, the seekers of Allah started to visit them to achieve purification of their inner-selves (*nafs*). It became a tradition to dedicate a place for the seekers of Allah who used to visit these Saints so that they could get as much time in the company of the Saint as possible for their spiritual enlightenment. Those particular places started to be called as *khanqah*.

Whether the *khanqah* is attached to a mosque or built as a separate building, it has its own status. This is because the mosques are unsuited for carrying out spiritual exercises that the Sufis deem necessary in order to gain purification of the inner-self. The mosques cater for the exoteric worships and education of the Muslims whereas a *khanqah* provides the environment for inward cleansing to attain purification of the inner-self. The Saints (perfect spiritual guides) purify their disciples' inner-selves through their spiritual glance and develop faith into the disciples' inwards that elevates them from a Muslim to a true believer.

The perfect spiritual guide and Universal Divine Man of this era, Sultan-ul-Ashiqeen Sultan Mohammed Najib-ur-Rehman says:

- ❖ *Khanqah* is a place where the seekers of Allah attain purification of their inner-selves in the company of a perfect spiritual guide. Satan cannot enter such place.

The *khanqah* is also the centre for propagating the teachings of Islam where scholars are always present and occupied in producing new preaching material.

EXCELLENCE OF KHANQAH

The excellence of *khanqah* is due to the presence of a perfect spiritual guide and the true seekers of Allah who spend their day and night in the invocation and contemplation of *Ism-e-Allah Zaat* in order to gain Divine closeness. Allah says in Quran:

❖ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْأَعْدَادِ ۚ وَالْأَصَالِ ۚ
رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۚ (٢٤: ٣٦-٣٧)

Meaning: (This Light of Allah illumines) such houses (mosques and centres) as Allah has ordained to exalt (enhance their esteem and honour) and remember His Name therein. (These are the houses) in which (Allah's servants) glorify Him morning and evening. (Blessed with this Light) are those servants (of Allah) whom neither trade nor sale diverts from the remembrance of Allah and from establishing prayer and paying zakat (the Alms-due. Even whilst performing their worldly duties) they keep fearing the Day when hearts and eyes will (all) overturn (with terror). (24: 36, 37)

Shaikh Shahab al-Din Suhrawardi says:

- ❖ Hence, real value belongs to the people of invocation (*dhikr*) and not to places or locations. Wherever the invokers gather, they establish the invocation of Allah all the time. (Awarif ul-Ma'arif)

It would not be correct to assume that the word 'houses' in the aforementioned verse refers to the mosque. If this was the case then Allah would have used the word '*masajid*' (Arabic word for

mosques) instead. A mosque has a very different status than a house. In this verse, the ‘house’ is a place that people of a particular school of thought make it their place of abode whereas a mosque is dedicated for performing worship only. In fact here, the word ‘house’ refers to *khanqah* where seekers of Allah live and perform their day to day tasks.

The word تَرْفَعُ has been used in this verse which means ‘to exalt in esteem and honour’. Hence in this verse the use of word تَرْفَعُ does not mean to construct a building but in fact it means to maintain and enliven the Sunna of the Holy Prophet to build *khanqah*.

The next part of the same verse is:

❖ وَيُذَكِّرُ فِيهَا اسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُودِ وَالْأَصَالِ

Meaning: And remember His Name therein. (These are the houses) in which (Allah’s servants) glorify Him morning and evening.

The houses referred to in this verse also have the condition of continuous invocation of *Ism-e-Allah Zaat* which is only possible in a *khanqah*. There is not a single moment when invocation of ‘Hoo’ (هُو) is not performed in the *khanqah*. Seekers of Allah keep themselves occupied in the invocation of Allah. Another reason to believe that a *khanqah* is meant in this verse instead of mosque is that invocation and contemplation of *Ism-e-Allah Zaat* continues day and night in the *khanqah* whereas a mosque has specific times for worship, and out of those hours the mosque is generally locked. A *khanqah* is open for everyone throughout day and night, regardless of their religious affiliation. Today, majority of the mosques are sect based.

We cannot either assume that the houses in this verse refer to *madrassas*. That is because the *madrassas* are usually sect based and only exoteric Islamic knowledge is taught in them instead of

esoteric purgation of the seekers' innerselves through invocation of *Ism-e-Allah Zaat*.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman says:

- ❖ In *madrassas*, Allah is known through knowledge whereas the seekers of Allah recognize Him through Divine love in a *khanqah*.

BASIS OF KHANQAH

First ever *khanqah* was established by the Holy Prophet himself at the platform of *al-Suffa* next to *al-Masjid an-Nabawi*.

Allah says in the Quran:

❖ **وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعُشِيِّ يُرِيدُونَ وَجْهَهُ (١٨: ٢٨)**

Meaning: (O My servant!) Stay tenaciously in the Companionship of those who remember their Lord morning and evening, ardently seeking His pleasure, (keen on the glimpse of His sight, and eagerly aspiring to glance at His radiant Countenance). Your (affectionate and caring) looks must not but focus them. (18: 28)

When those Companions whose quest was to gain Divine vision and closeness started to gather around the Holy Prophet, and only the Holy Prophet could fulfil their quest, Allah revealed the above mentioned verse in the Quran for the Holy Prophet to be with those seekers of Allah whose only wish was to gain His vision. Thus, the first Muslim *khanqah* came into existence and was known as *al-Suffa*. This *khanqah* was also a home for many Companions of the Holy Prophet who were forced to leave their native lands after their conversion to Islam. This includes Companions such as Bilal ibn Rabah and Salman the Persian to name a few.

Also the Companions visiting Madina from other places used to stay in the *khanqah* of *al-Suffa*. Talhah ibn Ubaydullah is related to have said:

- ❖ “If foreigners visiting Madina had relatives or someone they knew, they would stay with them. Otherwise they would stay at *al-Suffa*. I am amongst those who stayed with the people of *al-Suffa*.”

The Companions who attended Islam's first *khanqah* that is '*al-Suffa*' are known as the Companions of *al-Suffa*. They have a special status in Islamic history. *Al-Suffa* was the training institute for the Companions where their inwards were instilled with faith and from there, Islam spread throughout the world. The Companions of *al-Suffa* are mentioned in the Holy Quran. Also the Holy Prophet has conveyed glad tidings to these Companions. He is reported to have said: “O Companions of *al-Suffa*! Glad tidings for those of you who continue to behold the values you practice today and stay content on it, he will be my ally on the day of Resurrection”. (Awarif ul-Ma'arif)

The excellence and honour that the Companions of *al-Suffa* gained was all because of the close company of the Holy Prophet that they achieved by keeping themselves away from the worldly desires and staying at *al-Suffa*. The inward purgation and the esoteric stations they achieved were due to the close company of the Holy Prophet and eventually these same attributes will grant them the company of the Holy Prophet on the day of Resurrection.

Another reason for the high status that the Companions of *al-Suffa* have is that they had the opportunity to listen to and report a large number of Hadiths. Hence, the Companions who reported most number of Hadiths including Abu Hurairah, Abdullah ibn Umar, Abu Sa'id al-Khudri and Abu Dhar al-Ghifari were amongst the Companions of *al-Suffa*.

All of the Companions of *al-Suffa* were those who were financially deprived. They had dedicated their lives for Islam and had no means of earning sustenance. The Holy Prophet and other Companions used to support them financially.

The Fakirs and seekers of Allah are called ‘Sufi’ because of their resemblance in looks and way of living to the Companions of *al-Suffa*. The Sufis have maintained the Sunna of the Holy Prophet to establish a place of abode for the seekers of Allah who relinquished themselves from the worldly desires to fully focus towards Allah and to gain His closeness and pleasure. These places of abode are known as *khanqahs*. The Sufis make *khanqah* the centre for all their activities.

The seekers of Allah have always been going to the Sufis to attain purgation and enlightenment of their inwards and to gain gnosis of Allah. On the other hand, the so called scholars not only distanced themselves from those Sunna of the Holy Prophet that strengthened the esoteric aspects of Islam but on top of that they completely left the system of *khanqah*. This is the reason that today despite an abundance of mosques and *madrassas* around us, majority of Muslims are inwardly empty and their prayers are mere a tick in the box exercise.

Seekers of Allah in today’s age are no different from those who have lived before them. They can only attain *Faqr*, pleasure of Allah, and high exoteric and esoteric attributes when they find company of a perfect spiritual guide and spend time under his guidance to achieve purgation of their inner-selves.

Keeping the tradition of the Holy Prophet, the Saints have been establishing *khanqahs* for esoteric training of the seeker of Allah. It is said that thousands of seekers of Allah used to be present at the *khanqah* of Shaikh Abdul Qadir Jilani. Thousands of his devotees used to note down his words.

The Holy Prophet's Sunna of establishing the *khanqah* for the training of the seekers of Allah has been kept alive and further strengthened by Shaikh Abdul Qadir Jilani. This tradition passed on to Sayyid Najmuddin Burhan Puri and then onto Abdul Rehman Jilani Dehlvi. Sultan-ul-Arifeen Sultan Bahoo also made his contribution in keeping this tradition alive in his era. This was then passed onto his successors. Today, it is present in the form of *Sultan-ul-Faqr House* in Lahore. This has been established by our beloved spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

In light of the Quran and Sunna of the Holy Prophet, it is clear that the *khanqah* has an important status in Islam. In each era, the *khanqah* established by the contemporary perfect Fakir is according to the Sunna of the Holy Prophet and is used for esoteric training of Muslims.

MONASTIC ETIQUETTES AND ATTRIBUTES OF PEOPLE LIVING IN THE KHANQAH

Allah says in Quran:

❖ رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ

(۲۴:۳۷)

Meaning: (Blessed with this Light) are those servants (of Allah) whom neither trade nor sale diverts from the remembrance of Allah and from establishing prayer and paying zakat (the Alms-due). (24:37)

‘Servants’ in this verse refers to the seekers of Allah as it is reported in a Hadith:

The seekers of the world are like transgenders, seekers of the hereafter are like women and the seekers of Allah are like men.

The above mentioned verse refers to the seekers of Allah who keep themselves absorbed in the invocation of Allah. They are in perpetual state of salat and paying off the true zakat – according to the Sufis the true zakat is to spend every single breath in remembrance of Allah and completely submit one’s life to the will of Allah. Such seekers of Allah do not look to any of the worldly things and do not let such things distract them from the remembrance of their beloved – Allah.

❖ وَادْكُرْ اسْمَ رَبِّكَ وَتَبْتَغِ إِلَيْهِ تَبْتِغِيلاً ۖ (۷۳:۸)

Meaning: And continue remembering the Name of your Lord, devoted completely to Him alone (in your inward and soul), broken away from everyone else. (73:8)

The seekers of Allah can only isolate themselves completely from everything other than Allah in a *Khanqah* and devote themselves to the invocation of Allah.

Shaikh Shahab al-Din says:

- ❖ Similar to the people of *al-Suffa*, there will always be people of *khanqah* in every era who will imitate the people of *al-Suffa* in every action.” As such there is a lot of resemblance between the people of *al-Suffa* and today’s people of *khanqah*.

Shaikh Shahab al-Din further says:

- ❖ “The people of *khanqah* live in the *khanqah* day and night and look after it. Hence that is their home. As people make and live in their homes, for the Sufis the *Khanqah* is their home. Thus, they resemble the people of *al-Suffa*.” (Awarif ul-Ma’arif, chapter 14)

He further goes on to say:

- ❖ “The people of *al-Suffa* had separated themselves from the worldly affairs. Neither they used to cultivate nor did they keep cattle. So their inwards were free from all the esoteric ills i.e. jealousy and enmity. Same applies to the people of *khanqah*, they resemble the people of *al-Suffa* inwardly and outwardly. People of *khanqah* perform all devotions in congregation. Since their goal is same, they are always ready to help each other. Their sitting and eating is together. They know that it is a bliss to stay together. (Awarif ul-Ma’arif, chapter 14)

All the attributes and qualities of the people of *al-Suffa* can be seen in today’s people of *khanqah*. Same etiquettes and principles apply in the *khanqah* today which were in practice fourteen centuries ago in Islam’s first *khanqah* – *al-Suffa*. The people of *al-Suffa* used to help each other in religious matters and used to make every sacrifice both physically as well as financially. Hence, they earned Allah’s pleasure and closeness. Similarly, the people of *khanqah* have a common goal which is to gain closeness and pleasure of Allah, hence they are like one body. Such unity is not seen in other congregations. Allah says about such believers:

❖ كَانَتْهُمْ بُنْيَانٌ مَّرْصُورٌ (٦١: ٤)

Meaning: (They are so) organized in ranks as if they were a wall cemented with molten lead. (61: 4)

Nauman bin Bashir relates that the Holy Prophet said:

- ❖ “Indeed! Muslims are like one body. The whole body feels its pain if one part gets hurt. The same way, if any believer is hurt, all believers feel it.”

Their relation and mutual love is not based on any worldly benefit but to earn the consent of Allah. Hence, it is pure and sacred. The Holy Prophet has been reported as saying: “There will be some men who will neither be Prophets nor martyrs. However on the doomsday their status in the court of Allah will be so exalted that the Prophets and martyrs will envy them.” The Companions asked the Holy Prophet: “O Prophet of Allah! Please tell us who will be those people?” The Holy Prophet said: “These people will love each other only for the sake of Allah, they have no blood relation nor any financial bonding. I swear in the name of Allah, their faces will be like a beacon of light, they will sit on the chairs of light. They will have no fear nor any grief on the day when everyone else will be grieving.” Then the Holy Prophet recited the below verse from Quran:

❖ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٠: ٦٢)

Meaning: Beware! Verily, the friends of Allah will not have any fear, nor will they grieve. (10:62)

Shaikh Shahab-al-Din says:

- ❖ “It is very important for Sufis to safeguard mutual love and harmony. They should not let malice or grudge develop amongst them. Instead they should avoid such things by mutual unity. This is because they are joined in a spiritual relationship that is purely to gain closeness and consent of Allah. In fact

their stay in the *khanqah* is to attain purgation of their inwards. Hence, mutual love and harmony is even more important for them.

Abu Hurairah relates that the Holy Prophet said:

- ❖ The believers treat each other with love and affinity. There is no goodness in the person who neither loves anyone nor does anyone else love him.
- ❖ Souls are like conscripted soldiers; those whom they recognize, they get along with, and those whom they do not recognize, they will not get along with.

Same is the case of people of *khanqah* that when they gather at one place, their inwards become one. Due to this inner unity, their inciting inner-selves are subdued. Thus, they become each other's caretakers in all matters. According to a Hadith:

❖ اَلْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ

Meaning: A believer is the mirror of other believer.

So when the people of *khanqah* notice a fellow is not following the rules of the *khanqah* and is harbouring negative thoughts about others. Such thoughts are a result of sensual desires and becoming complacent about not completely following the rules of the *khanqah*. His fellows discipline him and bring him back into the community by imposing restrictions upon him.

Only true believers have the quality whereby their outward selves are a true manifestation of their inwards. (Awarif ul-Ma'arif)

It is very important for the dwellers of the *khanqah* to live together with mutual love and affinity. Malice, jealousy and grudge stain the soul and result in the esoteric progression to

stall. If a devotee mistreats with his fellow under the influence of inciting innerself, it is important for the other person to not react in the same manner. Instead, he should counter the inciting innerself with inward. This is because when the inciting innerself is countered with the inward, the negative and evil influence goes away. Instead he should forgive his brother, as Allah says in the Quran:

❖ اِذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُنْقِهَا إِلَّا الَّذِينَ صَبَرُوا (٣٤-٣٥)

Meaning: And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warm-hearted friend. And this (virtue) is granted only to those who observe patience. (41: 34-35)

It is important for a seeker to only spend his time in the *khanqah* either remembering Allah by invoking the *Ism-e-Allah Zaat* or performing the duties assigned to him by his spiritual guide and not waste his time on unnecessary tasks. This is because doing so means he would be misusing his time as it is expected that he would use his time in striving to achieve closeness to Allah. Helping others in tasks assigned by the spiritual guide for propagating the message of Islam is extremely commendable.

It is very important for the people of *khanqah* to look after their neighbours. They should ensure that the neighbours are not disturbed by their presence. The devotees should avoid discussing worldly affairs, as such things are forbidden on the seeker of Allah.

The existence of *khanqah* is dependent upon the perfect spiritual guide from whom the seekers of Allah receive all the beneficence. When the spiritual guide is present in the *khanqah*, all the residents and visitors must sit around him. It is the company of

the spiritual guide that cleanses one's inward. Therefore the devotees must leave everything else behind and sit in the company of their spiritual guide wholeheartedly.

The people of *khanqah* must act and live humbly. The more someone is humble and sincere in his intention to attain closeness to Allah, the more beneficence he will gain from the spiritual guide. It is very important for the disciples to show utmost respect for their spiritual guide. When present in his court, they should avoid talking unnecessarily and pay attention to what the spiritual guide says. If some clarification is required then the disciple should ask the question in a very respectful manner. One should avoid turning his back towards the spiritual guide.

One must not return from the *khanqah* without the permission of the spiritual guide. It is against the rules of *khanqah* to leave without spiritual guide's permission. It is the responsibility of the people of *khanqah* to maintain cleanliness. People staying in the *khanqah* temporarily must not leave without taking permission from the permanent residents.

Anything prohibited in Sharia must be avoided within the boundary of the *khanqah*. For example smoking or use of drugs. Watching television, movies and listening to music should also be avoided in respect of the *khanqah*. Safeguarding the Sharia of the Holy Prophet is in fact *Faqr*.

The *khanqah* is constantly showered with Divine mercy due to the presence of Allah's beloved, the perfect spiritual guide. Due to the continuous invocation of *Ism-e-Allah Zaat*, the *khanqah* is under Divine blessings and beneficence all the time which enlightens the inwards of the people of *khanqah*. Hence, such blessed place is not only a source of blessing for its dwellers but also for the surrounding area. Even so that if a passer-by makes a supplication, it will be accepted in the court of Allah because of the reverence of the *khanqah*. Abdullah bin Umar relates that the

Holy Prophet said, “Due to His pious men, Allah prevents hundred men among his family and neighbourhood from calamities and troubles.”

In his book *Awarif ul-Ma'arif* Shaikh Shahab al-Din Suhrawardi has likened *khanqah* with *ribat*. *Ribat* is Arabic word used for boundary that separates a Muslim country from a non-Muslim country. Likewise, a *khanqah* becomes boundary for its dwellers, which protects them from evil of Satan and their inciting innerself. Moreover, people of *khanqah* can be likened the soldiers who protect borders of their country. Just like soldiers, people of *khanqah* defend their area and its people. Their servitude and invocation become shield from all evils and calamities. Moreover, they are the fighters against their inciting innerself, hence are the true soldiers of Allah.

Hence it is a must for every believer to comply with all the rules and regulations of the *khanqah*. In order for someone to progress from Muslim to a true believer they must find *khanqah* of a perfect spiritual guide to adopt his company. Allah has promised to guide people towards his path who strive in His way.

IMPORTANCE OF THE COMPANY OF PERFECT SPIRITUAL GUIDE

As mentioned previously, the importance and excellence of the *khanqah* is due to the perfect spiritual guide (Fakir) who established it.

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

“The place where a Fakir resides even for a short period of time becomes a *khanqah*.”

All the beneficence and mystic bounties that the seekers gain in the *khanqah* are due to the company of the spiritual guide. It is the company of the spiritual guide that leads to the purification of innerself and then eventually enables one's inward for esoteric progression and closeness to Allah. It is reported in a Hadith:

❖ الشَّيْخُ فِي قَوْمِهِ كَنَبِيِّ فِي أُمَّتِهِ

Meaning: A Shaikh among his disciples is like a Prophet among his nation.

A perfect spiritual guide trains his disciples in the same way as the Holy Prophet trained his Companions. The Holy Prophet is reported as saying:

Guidance to the later generations of my umma will reach in the same way as I am preaching it to you. (Muslim)

What was the Holy Prophet's method of training his Companions? Did the Holy Prophet instruct the Companions to repeat lengthy incantations or offer special prayers? The answer to these questions is in the following verse from the Quran:

❖ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

الْكِتَابَ وَالْحِكْمَةَ^٣ (٢: ١٢٩)

Meaning: He is the One Who sent a (Glorious) Messenger (blessings and peace be upon him) amongst the illiterate people from amongst themselves who recites to them His Revelations and cleanses and purifies them (outwardly and inwardly) and teaches them the Book and wisdom. (62:2)

It is evident from the verse that the Holy Prophet used to teach Quran to the Companions and then used to cleanse their inwards through his effective spiritual glance so that their inwards could absorb and accept the light of the Holy Quran. When one's innerself is cleansed through the company of a perfect spiritual guide, it becomes capable of Divine vision. With the passage of time their inwards start to want more and of Divine vision. This kind of feeling is in fact the beginning of Divine love. This only emerges within one's inward as a result of company of the beloved of Allah, the Fakirs.

Hanzala ibn Abi Amir relates that once he met Abu Bakr Siddiq on his way. Abu Bakr asked him, "How are you Hanzala?" Hanzala replied, "I have turned into a hypocrite!" Abu Bakr inquired surprisingly, "What are you saying!" Hanzala explained, "When we are in the company of the Holy Prophet and he tells us about the hell and heaven, it feels as if we are seeing them with our eyes. However, when we leave his company and go back to our homes, we forget all this and get occupied with our family and business." Abu Bakr said, "By Allah! Same is my condition."

Both of them went to the Holy Prophet and explained their state. The Holy Prophet replied, "I swear by Allah Who holds authority upon my life! If your state always remains the same, as it is when you are in my company and during the assembly of invocation, the angels would shake hands with you on your ways and in your bedrooms. However, O Hanzala! One is blessed with this state occasionally (this feeling was a result of Holy Prophet's blessed company)."

Once the Holy Prophet said to Umar ibn al-Khattab: "None of you will have complete faith till he loves me more than his own self, his belongings and his children." Umar ibn al-Khattab said: "O Prophet! I do not find myself at that level." Upon this, the Holy Prophet said: "Do you not feel this?" with Holy Prophet's spiritual attention, Umar ibn al-Khattab's esoteric status elevated and he replied: "Now I feel this (love)."

Similarly, when the Holy Prophet made Mu`adh ibn Jabal the mayor of Yemen and asked him to travel there. Mu`adh ibn Jabal said: "O Prophet! I don't feel I am capable of being the mayor." The Holy Prophet touched his shoulder, he immediately replied: "O Prophet! Now I feel I am capable." This is an example of how the Holy Prophet elevated his Companions esoteric status by his company and spiritual glance.

It was the company of the Holy Prophet and result of his spiritual glance that the Companions had their inwards cleansed of all the esoteric illnesses and progressively they attained such a high spiritual status that they became a reflection of the Holy Prophet's exalted character.

The people who followed the Companions got their inwards cleansed in the company of the Companions. This order of transferring beneficence continues to this age. As the Holy Prophet's Prophethood is till the day of judgement and there will be no more Prophets after him, therefore the Sufis and Fakirs of his umma are the esoteric heirs to the Holy Prophet until then.

Shaikh Abdul Qadir Jilani says:

- ❖ "The Holy Prophet is not present amongst you physically for you to follow. However when you follow his vicegerents (perfect spiritual guides) who are true followers of the Holy Prophet, it is as if you are following the Holy Prophet. Seeing them is as if you physically saw the Holy Prophet." **(Al-Fath ar-Rabbani, Chapter 14)**

- ❖ A perfect spiritual guide is bearer of the Sainthood which is a part of the Mohammadan Prophethood. (Sirr al-Asrar, Chapter 5)

Whoever sits in the company of such Saints with sincerity of intention has his inward filled with the same light received by the Saints from the Holy Prophet resulting in his inward and outward being adorned with the exemplary attributes. There are countless examples of such marvels. When Shaikh Abdul Qadir Jilani looked towards the inwards of a group of pirates, they all turned into Saints. Imam Ahmad ibn Hanbal recognized Divine Reality when he sat in the company of Bishr al-Hafi. Imam Abu Hanifa attained Sainthood in the company of Bahlool Dana. In short, people who adopt company of Saints, never remain empty handed. It is reported in one Hadith:

Meaning: Whoever sits in the company of these people (perfect spiritual guides), never remains ill-fated.

Rumi explains the importance of the company of a spiritual guide as:

یک زمانہ صحبت با اولیا
بہتر از صد سالہ طاعت بے ریا

Explanation: A moment spent in the company of a Saint is better than hundred years of sincere worship.

Shaikh Abdul Qadir Jilani says:

- ❖ O man! Adopt company of the Saints as their spiritual glance has such powers that it can instil life in a dormant soul regardless of who the subject maybe whether he is a Jew, Christian or a Zoroastrian. (Al-Fath Ar-Rabbani. Malfoozat-e-Ghausia)
- ❖ If you want to obtain salvation then find company of a perfect spiritual guide who is bestowed with Divine knowledge. He is the one who can teach and guide you on the path of attaining

Divine vision. The seeker desires nothing but to seek guidance of a perfect spiritual guide who knows the ups and downs of this path. This path is like a jungle that is full of pythons, scorpions and all sorts of harmful predators. The spiritual guide will save him from these predators. If the seeker tries to go on his own, he will suffer losses and will never reach his destination.

O seeker of the world! Never separate yourself from the fellow travellers and your guide otherwise you risk losing all you have including your very life. O seeker of the hereafter! Always stay with your spiritual guide and follow his instructions. He will take you to your destination safely. Look after him and show utmost respect and love to him. He will teach you the Divine knowledge and will bestow you with Divine closeness. **(Al-Fath Ar-Rabbani, Section 50)**

- ❖ Find company of such a spiritual guide who knows Divine knowledge and can teach you that. You can only gain salvation if you find company of someone who knows the path to salvation. Find company of such spiritual guide who is beloved in Divine Court. **(Al-Fath Ar-Rabbani, Section 61)**
- ❖ It is a blessing to sit in the company of Saints. On the contrary sitting in company of seekers of anything other than Allah will only lead to Divine punishment. **(Al-Fath Ar-Rabbani, Section 55)**

Imam Fath al-Din writes in the exegesis of Surah al-Fatihah:

- ❖ Some scholars have stated that when Allah said:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Meaning: Show us the straight path.

In the next verse Allah said:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Meaning: The path of those upon whom You have bestowed Your favours.

This indicates that for the seeker there is only one way which is to seek guidance of a perfect spiritual guide who knows the ups and downs of the path to Allah. The reason is that the wisdom of majority of the people is not mature enough to recognise Allah and to differentiate between the subtleties of good and evil. Therefore it is imperative for a seeker to follow a perfect spiritual guide who has attained perfect wisdom through Divine knowledge. Through following the perfect spiritual guide the immature wisdom of a seeker gradually develops and eventually reaches perfection. (Tasawwuf Ke Roshan Haqaiq)

Shaikh Mohammad Yousaf Maroof Bilkafi mentions in his book *Nur Mobeen Ala Murshid al Maeen*:

- ❖ One of the many positive changes that occur within a seeker's inward as a result of the company of a perfect spiritual guide is that beholding the face of his spiritual guide reminds him of Allah. In other words, the spiritual guide is a strong medium through whom the seeker remembers his Lord because he manifests the theophany and light bestowed by Allah on the face of his spiritual guide.

He goes on to say:

- ❖ The outcome of the company of spiritual guide is that it presents the seeker in the court of his Lord. That is because the spiritual guide identifies his sensual deficiencies and instructs him to renounce everything and only make Allah the centre of his life. As a result, the seeker becomes independent of everything and everyone other than Allah. He does not expect any good or remedy of his sufferings from anyone other than Allah. He completely hands over his life

to the will of Allah and his every act becomes dedicated to Allah.

Shaikh Ibrahim Bajori writes in his book *Johar-e-Tauheed*:

- ❖ It is extremely desirable for a seeker to complete the stages of inward progression under the guidance of a perfect spiritual guide. According to the Sufis, one perfect spiritual guide can better guide a thousand men in comparison to a man listening to a thousand lectures. It is important for a seeker to follow a spiritual guide who has the true knowledge of Quran and Sunna.

Sultan Bahoo says:

- ❖ The spiritual guide is aware of all the stages and stations of the inward journey. He knows solutions to the difficulties and hurdles encountered by the seekers during their journey. Company of a perfect spiritual guide is, in fact, Allah's guidance. Without the help and guidance from Allah nothing can be achieved. A spiritual guide is like an experienced captain who is aware of all the ups and downs of the inward journey and how to overcome the difficulties. If there is no one controlling the ship, it will eventually get destroyed. A spiritual guide is a ship himself as well as the captain of that ship. *فہم من فہم (Ain-ul-Faqr)*

سے روزے سے نفل نمازاں، سے سجدے کر کر تھکے ہو
 سے واری مکے حج گزارن، دل دی دوڑ ناں مکے ہو
 چلے چلیے جنگل بھونا، اس گل تھیں ناں پلے ہو
 سبھے مطلب حاصل ہونگے باھو، جد پیر نظر اک تے ہو

Explanation: I worked very hard to gain gnosis of Allah without the guidance and company of a spiritual guide. I offered countless supererogatory prayers, made hundreds of supplications during prostrations, performed many hajj, completed many forty days rounds of worship in seclusion and even went out in jungles in search of Allah but all went in vain. However, when I adopted company of the perfect spiritual guide and my beloved looked towards me (inwardly) with his effective spiritual glance, I achieved the purpose of my life. (Abyat-e-Bahoo Kamil)

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- ❖ Sitting in the company of a perfect spiritual guide induces love of Allah in one's inward. As it is stated in a Hadith: One of the Companions asked the Holy Prophet about attributes of a best friend. The Holy Prophet replied: "The one, seeing whom reminds you of Allah and gives you the energy to do even more good deeds." (Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali – Life and Teachings)
- ❖ In order for a seeker to attain Divine vision and presence in the Mohammadan Assembly, he must continue the invocation, contemplation and practice of inscribing *Ism-e-Allah Zaat* on the body or the contemplation of *Ism-e-Mohammad* (as instructed by the spiritual guide). He should visit his spiritual guide frequently because it is the company of the spiritual guide that cleanses the inwards of the seekers and instils the light of faith (*Iman*) in them. One spiritual glance of the spiritual guide does what the seeker cannot achieve even after six months of continuous invocation and contemplation. Mian Mohammad Bakhsh says: "The company of my spiritual guide is far better and fruitful than performing many supererogatory prayers." One should aim to visit his spiritual guide every day, if this is not possible then try to make it once a week and if that is also not possible then one should

endeavour to visit at least once a month. This is because without the company of the spiritual guide *Ism-e-Allah Zaat* does not set within one's inward. (Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali – Life and Teachings)

The present leader of the *Sarwari Qadri* order and the reviver of the soul of Islam Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman says:

- ❖ Until the seeker benefits from the company of the spiritual guide inwardly, the beneficence of *Ism-e-Allah Zaat* does not begin to show its effects on one's inward.
- ❖ No one has ever attained Sainthood, gnosis and vision of Allah without first taking oath of allegiance to a perfect spiritual guide and then gaining esoteric training and knowledge under his guidance. Al-Ghazali attained the exalted status after he left teaching and adopted company of Yousaf Nisaj. Similarly Rumi only became famous after he pledged oath of allegiance to his spiritual guide Shams of Tabriz and spent time in his company. In short, in the path of *Faqr* no one has ever reached Allah without the company and guidance of an accomplished spiritual guide.

DIFFERENCE BETWEEN KHANQAH OF FAKIR AND KHANQAH OF SHRINE CARETAKER

CONCEPT OF FAKIR AND SHRINE CARETAKER

Before passing away, a perfect spiritual guide appoints a few spiritual successors from his disciples. Out of those, one is appointed as supreme spiritual successor and the rest are junior spiritual successors. The supreme spiritual successor is the bearer of Divine Trust and the Trust of *Faqr*. There is only one supreme spiritual successor and he is the leader of his spiritual order. The junior spiritual successors are often granted esoteric succession and some are granted exoteric succession. The exoteric successor is in fact the heir to the shrine of the spiritual guide or Saint. To become shrine caretaker one does not have to have been granted junior succession by the Saint. The Saint's son automatically becomes shrine caretaker under the law of inheritance.

After the death of a Saint, his family retains the custodianship of his shrine and usually appoints his eldest son as its caretaker. The shrine caretaker inherits only the material assets of the Saint. He is responsible for taking care of the matters of shrine. Moreover, he is entitled to use the income from the shrine.

On the other hand, the supreme spiritual successor is the true and esoteric heir to his master (spiritual guide). The Fakir tests his supreme spiritual successor through various esoteric and exoteric trials and eventually appoints him to the highest esoteric station of annihilation and immortality with Allah. Then the superior spiritual successor is selected in the Mohammadan Assembly to adorn the throne of Divine guidance and persuasion. The superior spiritual successor is a perfect Fakir who completely annihilates esoterically in his spiritual guide and becomes his mirror reflection. His every act, even his looks change to match

his spiritual guide. He is the heir to his spiritual guide's esoteric inheritance and hence is centre of *Faqr* himself. He never asks anything from Allah other than closeness and pleasure of Allah Himself. He is not interested in the income from the shrine of his spiritual master. His only mission is to lead and guide sincere seekers of Allah and take them to the very exalted station in the court of Allah that he himself achieved.

JUNIOR SPIRITUAL SUCCESSORS

Spiritual guide who is the absolute light of guidance grants succession to many of his disciples. Amongst those, some are granted esoteric succession and some are granted exoteric succession. The exoteric succession is meant to run the Fakir's *Khanqah* after his physical demise. Shrine caretakers are usually the exoteric successors. The disciples who are granted esoteric succession are generally acquainted with one or more of the attributes of their spiritual master. A perfect spiritual guide enjoys complete authority on the countless bounties he has been bestowed upon by Allah and his spiritual guide, so when he is pleased with one of his disciples, he acquaints that disciple with one of his attributes and grants him spiritual succession.

This successor then trains his disciples esoterically through that particular attribute. The seekers of that particular attribute resort to that spiritual guide (spiritual successor). In mystic terminology such successors are called 'junior spiritual successors'. In *Sarwari Qadri* order they are known as men of recitals.

REASON FOR THE COLLAPSE OF MYSTIC SYSTEM

Before British rule in India, it was socially accepted and rightful that the shrine custodians were spiritual heirs of a Saint. Unfortunately, the British included shrine custodianship in inheritance to destroy the sacred system of *khanqahs*.

Now, according to the laws of inheritance, alongwith other properties, shrine custodianship is also the hereditary right of a Saint's son. Regardless of whether the son deserves and is spiritually eligible for this position or not. In fact, the real ownership of this position requires the heir to be true representative of the Saint. He must be the chosen disciple whom the Saint elevates to his own level so he can handle the throne of spiritual guidance and persuasion. Regardless of whether he is son of the Saint or not.

It is quite unfortunate, however, that even if the Saint appoints his spiritual heir during his lifetime to be the caretaker of his shrine, the court dismisses him from this position. Within a few months, the court transfers the shrine to biological son of the Saint under the law of inheritance. Actually, such laws were made because shrine custodianship has property and wealth attached to it. Moreover, shrine custodianship also increases one's credibility for political positions. That's the reason why conflicts and rivalries over shrine custodianship are common. People even stoop to the level of murdering their Muslim brothers over it. This is one of the reason why common people started to distance themselves from them and also from the true Saints as well.

Iqbal says:

اُٹھا میں مدرسہ و خانقاہ سے غمناک
 نہ زندگی، نہ محبت، نہ معرفت، نہ نگاہ
 میراث میں آئی ہے ان کو مسندِ ارشاد
 زاغوں کے تصرف میں ہیں عقابوں کے نشیمن

Our beloved spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman explains these verses as:

The resting place of the falcons (perfect spiritual guides) i.e. *khanqahs* were once centre for esoteric training of Muslims but unfortunately they are now occupied by crows who are only interested in collecting the offerings from the devotees. This is because they inherited the throne of spiritual guidance and persuasion. It does not mean that a Saint's progeny are not worthy of throne of spiritual guidance and persuasion, there are for sure, but they are far and few and majority of the *khanqahs* are now occupied by those who are not eligible for that.

On another place Iqbal says:

قُمْ بِإِذْنِ اللَّهِ کہہ سکتے تھے جو، رخصت ہوئے
خانقاہوں میں مجاور رہ گئے یا گورکن

Explanation: Prophet Jesus possessed the power of giving life to dead by uttering:

قُمْ بِإِذْنِ اللَّهِ

Meaning: Rise by Allah's command.

The perfect spiritual guides also possess this attribute as they give life to dead souls by saying this. However, they cannot be found anymore because they have gone in solitude due to prevailing ignorance and materialism. The *khanqahs* and shrines of Saints are now occupied by their descendants who are just selling their forefathers' religion, along with attendants of the shrine and gravediggers. All of them have no knowledge of the glory of Saint.

True Fakirs take no interest in politics or worldly affairs nor to gain worldly benefits such as popularity, wealth etc. Their only mission is to guide the mankind towards Allah.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman says:

- ❖ The *Sarwari Qadri* spiritual guide (possessor of Trust of *Faqr*) never desires fame.
- ❖ The *Sarwari Qadri* spiritual guide never reveals his supreme spiritual status. Regardless of his highest spiritual ranks, lives a life of common man among people.

Many of the most famous and respected Saints such as Shaikh Abdul Qadir Jilani, Ali ibn Usman al-Hajveri, Moinuddin Chishti, Fariduddin Ganjshakar, Bahauddin Zakariya, Nizamuddin Auliya, Qutbuddin Bakhtiar Kaki, Shah Abdul Latif Bhittai, Lal Shahbaz Qalandar, Bari Imam Shah Abdul Latif Kazmi, Shams of Tabriz, Rumi, Sultan Bahoo, Sayyid Abdullah Shah, Pir Abdul Ghafoor Shah, Pir Bahadur Ali Shah and Sultan Mohammad Abdul Aziz and many more were not caretakers of any shrine. Instead they cleansed the inwards of their devotees through their spiritual glance and elevated them to the stations of Divine vision and presence in the court of Allah.

The general perception about the system of *khanqah* is that the shrine caretaker is also the spiritual successor of the Saint. This is not true. People tend to get subdued by shrine caretaker's apparent wealth and grandeur and consider them Saint. But when they find him empty inwardly, they lose their trust in mystics and start believing that there is no real Saint in living. The unworthy shrine caretakers give reason to those who are already against the mystics to taunt the Saints.

Due to the absence of Saints in the shrines and *khanqahs* today, the whole society has become hollow esoterically. The peace of inward is only in Sufism, without that the humanity is blind.

DIFFERENCE BETWEEN KHANQAH OF SHRINE CARETAKER AND FAKIR

It is not necessary for a Fakir to be shrine caretaker. However it is must for a Fakir to establish a *khanqah* and invite people

towards Allah and bless the sincere seekers of Allah with his company so that their innerselves can be cleansed of esoteric illnesses and malice. Once their inwards get purged of esoteric illnesses, they become capable of self-realisation as well as to attain gnosis of Allah. They then become the true preachers of Islam just as the Holy Prophet trained his Companions.

The *khanqah* of a Fakir is the centre of *Faqr*. He distributes the spiritual treasures from his *khanqah*. The seekers of Allah visit or stay in this *khanqah* purely for attaining closeness to Allah. In the *khanqah* of Fakir, the seekers' souls gain enlightenment due to his celestial company. The Fakir subjects the disciples to various trials against their will to weaken and cleanse their inciting innerselves of esoteric illnesses. Gradually the seekers' inwards progress from the stage of inciting innerself (*an-nafs al-ammarah*) to the station of innerself at peace (*an-nafs al-mutmainnah*).

The souls of the disciples undergoing training in the *khanqah* of a perfect Fakir are enlightened. Nothing against Mohammadan sharia has room in the *khanqah* of a perfect Fakir. Brotherhood, unity, kindness, tolerance and goodwill prevail here. The seekers perpetually invoke the name of Allah in the *khanqah* of Fakir. Many seekers of the world also resort to the *khanqah* to request help in their worldly affairs. A Perfect Fakir has power to turn the seekers of the world into seekers of Allah. Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman says about the *Khanqah* of a Fakir:

- ❖ “Life of a Fakir is a blessing of Allah on His creation. Wherever the Fakir lives he enlightens the society with his God gifted esoteric beneficence. Similarly, his *khanqah* is a place where the inwards of the seekers of Allah get purged and elevated esoterically to enable them for Divine vision and closeness.”

Contrarily, the *khanqah* of a shrine caretaker is famous only due to the shrine of Saint attached to it. People basically visit the shrine and not the *khanqah*. Most of the people who visit the shrine do not even know who the caretaker of the shrine is. Since the shrine caretaker is void of spiritual powers, his followers cannot gain any beneficence or elevation through him. Lack of spirituality and honest relation with Allah gives way to acts against Mohammadan sharia.

Some shrine caretakers even grow long hair; wear beads around neck and bangles and anklets like women. Often, they utter some double meaning phrases to prove they are acquainted with the knowledge of hidden. However, this lack of religiousness and heresy to sharia prove that this is not *Faqr*. Clearly, the path which does not follow the Holy Prophet is not the path to Allah.

Sultan-ul-Faqr V Sultan Bahoo says:

- ❖ Following sharia leads to Divine vision. (Ameer-ul-Kaunain)

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali says:

- ❖ Whatever esoteric station I achieved, it was all through following sharia.

The existing Shaikh of Sultan Bahoo's *Sarwari Qadri* order, our beloved spiritual guide, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman says:

- ❖ The beginning and end of *Faqr* are all about following sharia, the one who does not follow sharia does not get even a tiny bit of beneficence of *Faqr*. (Shams-ul-Fuqara)

It is clear from the aforementioned that a perfect Fakir not only follows sharia strictly himself but his *khanqah* is also a place where no act against the sharia has any room. Therefore the pseudo *khanqahs* that promote practices which are not related to sharia and are there to grab offerings from the devotees. These are in fact centres of polytheism and their owners are liars who are

deceiving innocent Muslims. Their only intention is to gain fame, gather wealth in disguise of Sufism. People need to be aware of such cons and must avoid them, instead they should endeavour to find company of a perfect Fakir who is able to guide them to gnosis of Allah and presence in the Mohammadan Assembly through invocation and contemplation of *Ism-e-Allah Zaat*.



KHANQAH OF SARWARI QADRI ORDER

INTRODUCTION TO KHANQAH OF SARWARI QADRI ORDER

Sarwari means to take oath of allegiance on the sacred hand of the Holy Prophet and *Qadri* means to follow the footsteps of Al-Ghawth al-Azam Shaikh Abdul Qadir Jilani. Sultan Bahoo says:

- ❖ *Sarwari Qadri* is the one whom the Holy Prophet grants oath of allegiance himself. As a result, his inward and outward self becomes free of all sorts of malice. He becomes steadfast follower of sharia. (Mehak ul-Faqr Kalan)
- ❖ There are those *Sarwari Qadri* followers whom the Holy Prophet himself enlightens esoterically. Then the Holy Prophet directs them to Shaikh Abdul Qadir Jilani for further esoteric training who also blesses them esoterically and then never lets them separate from his company. (Mehak ul-Faqr Kalan)

Sarwari Qadri order is superior to all other orders because it is unique spiritual order which contains greatest blessing of vision of Allah and presence in the Mohammadan Assembly. There is no higher and exalted station esoterically than the two aforementioned stations. These are unique to the *Sarwari Qadri* order. *Faqr* is the Holy Prophet's inheritance. The Holy Prophet said:

❖ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي

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

❖ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي فَافْتَخِرْ بِهِ عَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

Meaning: *Faqr* is my pride and *Faqr* is from me. *Faqr* is the reason of my superiority over all Prophets and Messengers.

Faqr is the path of Divine vision and presence in the Mohammadan Assembly which is not possible to achieve in any other order other than the *Sarwari Qadri* order. Sultan Bahoo says:

- ❖ *Faqr* is a very exalted esoteric station which is only possible to attain in the *Sarwari Qadri* order. The other orders are not capable of getting even closer to the station of *Faqr*. (Nur-ul-Huda Kalan)
- ❖ The invocation that leads to Divine vision is unique in the *Sarwari Qadri* order. If anyone from other orders claim to have it, they are liars. (Nur-ul-Huda Kalan)

Sultan-ul-Arifeen Sultan Bahoo followed the *Sarwari Qadri* order. Sultan Bahoo declares *Sarwari Qadri* way the actual and perfect *Qadri* way. This way flourished in the subcontinent due to Sultan Bahoo. He says about the *Qadri* way that:

- ❖ There are two off-shoots of the *Qadri* way. One is *Sarwari Qadri* and the second is *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses a 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 to 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 presented before Shaikh Abdul Qadir Jilani and attains the status of a spiritually lost (*majdhub*) devotee, while the status of a *Sarwari Qadri* is that of a beloved devotee. (Kaleed-ul-Tauheed Kalan)
- ❖ The *Qadri* way is dominant over time and space. There are two off-shoots of *Qadri* way: One is *Zahidi Qadri* and the

other is *Sarwari Qadri*. *Sarwari Qadri* is the mystic way that the Holy Prophet conferred upon me. He took my oath of allegiance (*al-bayah*) and commanded me to guide the men of Allah. After blessing me with inward persuasion, he held my hand and entrusted me to Shaikh Abdul Qadir Jilani.

Shaikh Abdul Qadir Jilani also blessed me and ordered me to give spiritual persuasion to people. By his grace, every seeker whom I guided thereafter, physically or spiritually, through the medium of *Ism-e-Allah Zaat* and *Ism-e-Mohammad*, was bestowed with presence in the Mohammadan Assembly without any struggle or invocation. Then, there remained no veil between Allah and that seeker and he observed *Ism-e-Allah Zaat* wherever he looked. The *Sarwari Qadri* way is very beneficent and courageous.

In other mystic ways, some seekers were burnt to death by the blaze of *Ism-e-Allah Zaat*, some could not bear the burden of *Ism-e-Allah Zaat* and retreated while some apostatized and were cursed. (*Ain-ul-Faqr*)

Sultan Bahoo describes the superiority of *Sarwari Qadri* order over other ways as:

- ❖ What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in the Divine light of gnosis of Allah and grants him the presence in the Mohammadan Assembly just by his glance or by the contemplation of *Ism-e-Allah Zaat* or by the invocation of shahada 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*)
- ❖ *Sarwari Qadri* is that who rides on lions. *Al-Ghawth* and *al-Qutb* are inferior and indigent as compared to his esoteric

level. By the grace of Allah the *Sarwari Qadri* disciples gain such exalted esoteric levels right from day one that nothing remains hidden from them that exists in the universe. Perfect *Sarwari Qadri* spiritual guide is capable of elevating a seeker from other orders to the highest esoteric stations. This is because the ultimacy of spiritual guides of all the other orders remains inferior to the beginning of the true *Qadri* Fakir even if they practise hardest mystic exercises for their whole life. *Sarwari Qadri* spiritual guide is comprehensive and complete. The *Sarwari Qadri* disciples are indifferent and independent of all sorts of worldly desires. There will always be *al-Ghawth*, *al-Qutb* and *al-Autad* in the *Sarwari Qadri* order till the Doomsday as the beginning and end of this order is the same or the beneficence of the *Sarwari Qadri* order takes the seeker through all the stations. The superiority and grandeur of the *Sarwari Qadri* order is due to steadfastly following the Sunna of the Holy Prophet and directly gaining guidance and beneficence from the Holy Prophet. It is worth noting that Shaikh Abdul Qadir Jilani was a Saint by birth, who was annihilated in Allah, vicegerent of the Holy Prophet and favourite of Allah. He has been bestowed with the title of *Al-Ghawth al-Azam* from the court of Allah. This is why every *Qadri* disciple is granted with *Ism-e-Azam* from day one and they are granted presence in the Mohammadan Assembly. Benedictory of this order has his inward cleansed of all the esoteric ills and he is granted permanent presence in the Mohammadan Assembly. Very few such accomplished and comprehensive *Sarwari Qadri* Fakirs are present in the world who are completely indifferent and independent of all sorts of sensual and worldly desires. A true *Qadri* Fakir avoids seeking fame or performing marvels. He is only focussed on the oneness of Allah. *Sarwari Qadri* Fakir is like a king who is aware of all the secrets of gnosis of Allah. (Mehak-ul-Faqr Kalan)

Sultan ul Ashiqeen Sultan Mohammad Najib-ur-Rehman says the following about the *Sarwari Qadri* order:

- ❖ In the *Sarwari Qadri* order, there are no complexities of invocations, reflections, forty-days seclusions or holding the breath. Additionally, there is no pain of mystic struggles or confusions caused at initial levels of mystic path. (Allah has) absolved this order of apparent attire and practices of Dervishes. Moreover, the *Sarwari Qadri* way is disgusted of the superficial ways of the so-called spiritual guides. Such as holding the stick and chaplet, wearing gown or turban etc. However, the specialty of this order is that the spiritual guide elevates the seeker to final level on the very first day. He does so by granting him the king of invocations ‘Hoo’ (هُو). Along with that he grants the contemplation of *Ism-e-Allah Zaat* and also its inscribing practice on the body. One cannot find such blessings in any other order.

That is why Sultan Bahoo says the following about this way. “The beginning of a *Sarwari Qadri* disciple is equal to the final level of disciples of other spiritual orders.” (Shams-ul-Fuqara)

- ❖ *Sarwari Qadri* spiritual guide is comprehensive and complete. He is such a book, inwardly as well as outwardly, which has the status of Book of all the books. By reading this book, the seeker annihilates in Allah in such a way that there remains no veil before him. The seekers who read this book with complete faith, sincerity and purity of inward, all their objectives are achieved easily. (Kaleed-ul-Tauheed Kalan)
- ❖ Perfect *Qadri* spiritual guide is Omnipotent and Omnipresent. (Risala Roohi Sharif)

There are two kinds of *Sarwari Qadri* spiritual guides:

SAHIB-E-ISM:

He possesses only the invocation of the name of Allah and not His ultimate Closeness. He manifests only a few of the Divine attributes and not the Divine Essence. He holds the status of common creation. These spiritual guides have limited spiritual powers and their disciples spend all their lives in carving the name of Allah on their hearts and never find vision and union with Allah because the spiritual guide himself is deprived of this grand blessing, how can he grant it to his disciples.

SAHIB-E-MUSAMMA:

He is blessed with the ultimate union and oneness with the Divine Essence and possesses all the attributes as well as *Ism-e-Allah Zaat*. He manifests the Divine attributes and the Essence. He is Fakir who has annihilated and is immortal with Allah. He holds the status of Universal Divine Man (*al-Insan al-Kamil*) and is the custodian of the Trust of Allah. He is the Supreme and Perfect spiritual guide who possesses the light of guidance. His disciples are blessed with the contemplation of his sacred face through *Ism-e-Allah Zaat*. Sultan Bahoo says about such spiritual guide: "The perfect Mystic who is an annihilated Fakir is the one who has attained the stations of annihilation in Prophet Mohammad, Faqr and Divine Essence." (*Ain-ul-Faqr*)

SARWARI QADRI CHAIN

The lineage of *Sarwari Qadri* order reaches Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman in the following steps:

1. Prophet Mohammad
2. Ali ibn Abi Talib
3. Shaikh Hasan of Basra
4. Shaikh Habib Ajmi
5. Shaikh Dawud Tai
6. Shaikh Maroof Karkhi

7. Shaikh Sirri Saqti
8. Shaikh Junayd of Baghdad
9. Shaikh Jafar Abu Bakr Shibli
10. Shaikh Abdul Aziz bin Hars bin Asad Tamimi
11. Shaikh Abu-al-Fazal Abdul Wahid Tamimi
12. Shaikh Mohammad Yousaf Abu-al-Farrah Tartusi
13. Shaikh Abu Al-Hasan Ali Bin Mohammad Qureshi Hankari
14. Abu Saeed Mubarak Makhzoomi
15. Al-Ghawth al-Azam Shaikh Abdul Qadir Jilani
16. Shaikh Sayyid Abdul Razzaq Jilani
17. Shaikh Sayyid Abdul Jabbar Jilani
18. Shaikh Sayyid Mohammad Sadiq Yahya
19. Shaikh Sayyid Najmuddin Burhan Puri
20. Shaikh Sayyid Abdul Fattah
21. Shaikh Sayyid Abdul Sattar
22. Shaikh Sayyid Abdul Baqqa
23. Shaikh Sayyid Abdul Jaleel
24. Shaikh Sayyid Abdul Rehman Jilani Dehlvi
25. Sultan-ul-Arifeen Sultan Bahoo
26. Sultan-ul-Tarikeen Sultan Sayyid Mohammad Abdullah
Shah Madni Jilani
27. Sultan-ul-Sabireen Sultan Pir Mohammad Abdul Ghafoor
Shah Hashmi Qureshi
28. Shahbaz-e-Arifan Sultan Pir Sayyid Mohammad Bahadur
Ali Shah Kazmi al-Mashhadi
29. Sultan-ul-Auliya Sultan Mohammad Abdul Aziz
30. Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali
31. Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman

KHANQAH OF SARWARI QADRI ORDER

Khanqah of *Sarwari Qadri* order is distinguished from other *Khanqahs* just as the *Sarwari Qadri* order is superior to other orders. The excellence of the *Khanqah* is due to the presence of

the Universal Divine Man (*al-Insan al-Kamil*) of his era. The seekers of Allah cannot find his company anywhere else other than his *khanqah*. The Universal Divine Man in each era is only from the *Sarwari Qadri* order. This is because this order belongs to the king of all Saints, Shaikh Adbul Qadir Jilani whose foot is on the neck of all the Saints (past and present). The leaders of all other orders gained esoteric beneficence from him and then started their own orders. Whereas the *Qadri* order belongs to Shaikh Adbul Qadir Jilani himself. As he is the king of all the Saints so is the case of his order. Therefore it is not possible that the Universal Divine Man would belong to any other order.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman is the perfect spiritual guide of *Sarwari Qadri* order and the Universal Divine Man of this era. He is the supreme spiritual successor of Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali and his esoteric heir.

Ibn Arabi describes the Divine Universal Man as:

- ❖ From pre-existence till eternity there is only one Universal Divine Man and that is Prophet Mohammad. The Holy Prophet keeps changing his physical dress in every era – from Adam to Jesus, Prophet Mohammad manifested himself in the form of sacred men. After Prophet Mohammad, there will neither be a Prophet nor a Messenger who would bring a new sharia. However, after him, there will always be one ‘perfect’ individual in every era, who will be the manifestation of Prophet Mohammad. (**Fusus al-Hikam**)

Ibrahim al-Jilli says in his work ‘*al-Insan al-Kamil*’;

- ❖ The Mohammadan reality manifests itself in every era in the being of Universal Divine Man of that age. He manifests according to the requirements and conditions prevalent in that age. The Universal Divine Man is the representative of Prophet Mohammad in that era. (**al-Insan al-Kamil**)

SULTAN-UL-ASHIQUEEN MADE ISM-E-AZAM (هُوَ) COMMON

As the Universal Divine Man of this era, Sultan-ul-Ashiqeen has taken revolutionary steps to spread the beneficence of *Ism-e-Allah Zaat* throughout the world. In the past, the devotees were granted *Ism-e-Allah Zaat* in four stages progressively i.e. اَللّٰهُ، رَبُّهُ،

هُوَ. The devotees used to ascend through these stages progressively to attain Divine closeness. This process used to take long time. Also the devotees who could not complete the initial stages could not progress any further. Some devotees who were not sincere in their intention could never reach the station of 'Hoo' (هُوَ).

Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali granted the invocation of *Hoo* (هُوَ) to few chosen seekers of Allah. During his lifetime, he permitted his superior spiritual successor Sultan-ul-Ashiqeen to grant the invocation of *Hoo* (هُوَ). After adorning the throne of Divine guidance and persuasion, Sultan-ul-Ashiqeen made *Ism-e-Azam* (هُوَ) common. Instead of granting seekers *Ism-e-Allah Zaat* in four stages, he started granting the invocation of *Ya Hoo* (يَا هُوَ) on oath of allegiance. Thus, right away making the seeker capable of presence in the Divine court. Undoubtedly, this is the sign and proof of his ultimate Divine proximity and highest level in the court of Allah. The beneficence of spiritual guide is directly proportional to the level of his proximity to Allah. Thus, higher the level, more is he powerful to grant the same to the seeker of Allah.

HOO (هُو) IS THE KING OF INVOCATIONS

Theophanies of Hoo (هُو) are the most effective and powerful. It is not easy for a new seeker to face its effects. Therefore, the perfect spiritual guide's marvel makes him able to tolerate these theophanies. He, like a spiritual fort, consequently makes these theophanies subtle and easy for him.

Along with king of invocations Hoo (هُو), Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, for the first time in mystic history has made the beneficence of *Ism-e-Mohammad* common amongst the seekers of Allah.

ESTABLISHMENT OF THE KHANQAH

Following the tradition of the *Sarwari Qadri* Saints, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman established his *khanqah* on Friday, 23rd October 2009 (3rd, *Dhul al-Qadah*, 1430 AH). This *khanqah* has become centre of *Faqr* today from where the message of *Faqr* is being spread throughout the world. The purpose of setting up this *khanqah* is to provide an environment for the seekers of Allah to attain purgation of their innerselves just as it used to happen in the *khanqahs* of the Sufi Saints. Many devotees from outside Lahore as well as from abroad come over to stay in the *khanqah* to benefit from the company of their spiritual guide.

This *khanqah* has its doors open for everyone regardless of one's status, gender, caste, creed, colour, sect or school of thought.

In addition to sanctify the innerselves of the seekers, various teams are working under the guidance of Sultan-ul-Ashiqeen to spread the message of *Faqr* throughout the world. Below is a detail of key activities and projects that are underway:

TEHREEK DAWAT-E-FAQR (REGISTERED)

Dawat-e-Faqr is a movement that has been in existence since the time of the Holy Prophet in some form or shape. To further expand propagation of the message of *Faqr* to the requirements of this age, there was need for a coherent and well settled organization. On the occasion of the death anniversary of his beloved spiritual guide, Sultan-ul-Ashiqeen established the *Sarwari Qadri Khanqah* as well as Tehreek Dawat-e-Faqr on Friday, 23rd October 2009 (3rd, *Dhul al-Qadah*, 1430 AH).

The central office of the Tehreek is located within the *Sarwari Qadri Khanqah* and is centre for all its activities. The Tehreek is a non-political and non-government organisation whose aim is to spread the message of *Faqr* throughout the world and invite people towards it. So that they can attain the inward purgation which is a pre-requisite for Divine vision as well as presence in the Mohammadan Assembly.

Aims and Objectives of Establishing Tehreek Dawat-e-Faqr

- To enable seekers of Allah to attain gnosis of Allah and Divine vision.
- Presence in the Mohammadan Assembly and enable devotees to directly gain beneficence from the Holy Prophet.
- Purgation of the innerself.
- Purification of the inward.
- Enlightenment of soul.
- Esoteric and exoteric sanctification.
- Success in both, this world and the hereafter.
- Devotions of Divine presence.
- To get rid of everyone other than Allah.
- To achieve the sole aim of life, that is the closeness to Allah.

Invocation and contemplation of the *Ism-e-Allah Zaat* is must for achieving the aforementioned objectives for which one must follow the path of *Faqr*.

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman established Tehreek Dawat-e-Faqr with these objectives in mind so that the masses can be reached in an organised manner and invited towards *Faqr* to revive the soul of Islam in the contemporary materialistic era.

DEPARTMENTS OF TEHREEK DAWAT-E-FAQR

PREACHING DEPARTMENT:

Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman has trained a number of devotees and elevated them esoterically through his company and spiritual glance to become preachers. These preachers visit various cities throughout the country to invite people towards Faqr and to take oath on the sacred hand of Sultan-ul-Ashiqeen so that they can gain the beneficence of *Ism-e-Allah Zaat*. Other departments prepare and provide the preaching material to the team which is researched and prepared within the *khanqah*.

SULTAN-UL-FAQR PUBLICATIONS

Allah has blessed Sultan-ul-Ashiqeen with excellent literary and creative skills. Recognising these skills, his spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali had appointed him the head of *Maktaba-tul-Arifeen* (Al-Arifeen Publications).

In order to continue his spiritual guide's mission, after ascending the throne of Divine guidance and persuasion, in 2006, Sultan-ul-Ashiqeen set up Sultan-ul-Faqr Publications (Registered) to spread the message of *Faqr* through books and magazines. Following establishment of Tehreek Dawat-e-Faqr in 2009, Sultan-ul-Faqr Publications' office was relocated to the new *khanqah*.

MONTHLY SULTAN-UL-FAQR LAHORE

Sultan-ul-Faqr magazine is published every month from the *Khanqah Sarwari Qadri*. Most of the articles published in the magazine are written by Sultan-ul-Ashiqeen's disciples. The purpose of this monthly publication is to educate people about the reality of *Ism-e-Allah Zaat* and the teachings of *Faqr* with the intention that after reading about *Faqr*, people will develop an interest in obtaining the invocation and contemplation of *Ism-e-Allah Zaat* through which they can rid themselves of the materialistic appetites and gain access to Holy Prophet's inheritance of *Faqr*.

Monthly Sultan-ul-Faqr Lahore has been successfully propagating the message of *Faqr* since August 2006. Thousands of seekers of Allah have changed their lives after reading Sultan-ul-Faqr publications.

The online version of the monthly magazine can be accessed via the below website:

- <https://www.mahnama-sultan-ul-faqr-lahore.com>

The website allows access to the magazine content for reading online as well as to download a particular issue of the magazine from past publications. The articles published in the magazine are also available in the form of blogs on the various websites of the Tehreek.

Books

Sultan-ul-Faqr Publications has published numerous books on various topics of *Faqr*. Most of these books have been authored by Sultan-ul-Ashiqeen himself. In addition, Sultan-ul-Ashiqeen is overseeing translation of Sultan Bahoo's books in Urdu as well as English so that the teachings of these books can be made accessible to the people around the globe. All these books are available to read and download on the below websites.

- <https://www.sultan-ul-faqr-publications.com>
- <https://sultan-ul-faqr-publications.net>

MULTIMEDIA AND DESIGN DEVELOPMENT

To spread the teachings of *Faqr* throughout the world, Sultan-ul-Ashiqeen has established the department of Multimedia and Design Development within the *Sarwari Qadri Khanqah*. The devotees trained by Sultan-ul-Ashiqeen are working day and night in this department. This department is responsible for creating new and maintaining the existing websites of Tehreek Dawat-e-Faqr as well as to publish books and journals published by Sultan-ul-Faqr Publications on various websites of the Tehreek. Tehreek Dawat-e-Faqr's official website is:

- <https://www.tehreekdawatefaqr.com>
- <https://www.tehreekdawatefaqr.org>

This department has developed many websites documenting life and teachings of prominent *Sarwari Qadri* Saints. This includes:

Urdu Websites:

- <https://www.sultan-bahoo.pk>
- <https://www.sultan-ul-arifeen.pk>
- <https://www.sultanulfaqr.pk>
- <https://www.thetdfnews.com>

English Websites

- <https://www.sultan-bahoo.com>
- <https://www.sultanbahoo.com>
- <https://sultan-bahoo.net>
- <https://sultan-ul-arifeen.net>
- <https://www.sultan-ul-arifeen.com>
- <https://www.sultanulfaqr.com>
- <https://sultanulfaqr.net>
- <https://www.sultan-ul-faqr-library.com>

- <https://www.khanqah-silsila-sarwari-qadri.com>
- <https://www.khanqah-sultan-ul-ashiqueen.com>
- <https://faqr.net>
- <https://tehreekdawatefaqr.net>
- <https://www.tdf-news.com>

After reading the books and articles on these websites, many seekers of Allah have approached Sultan-ul-Ashiqueen and took oath on his sacred hand following which they were granted the *Ism-e-Allah Zaat* for invocation and contemplation.

This department has created and published dedicated websites documenting every aspect of Sultan-ul-Ashiqueen's life. The websites also have link to Sultan-ul-Ashiqueen's books that are available for the devotees to read online. The websites can be accessed on the following links:

- <https://www.sultan-ul-ashiqueen.com>
- <https://sultan-ul-ashiqueen.net>
- <https://sultan-ul-ashiqueen.pk>

DIGITAL PRODUCTIONS

In every age, the prevailing means of publication and propagation are utilised to spread knowledge and news. In today's very advanced and fast moving world, there are numerous means of communication. Amongst those, audio and video messaging through various internet platforms are foremost. With this in mind Sultan-ul-Ashiqueen set up the Digital Productions' department which is a sub-section of the Sultan-ul-Faqr Multimedia and Design Development. This team is responsible for making videos on the Tehreek's activities and to upload them on various social media and internet forums. Websites managed by this team are as follow:

- <https://tehreekdawatefaqr.tv>
- <https://sultan-bahoo.tv>

- <https://sultan-ul-ashiqeen.tv>
- <https://www.sultan-ul-faqr-digital-productions.com>

The aforementioned are the most comprehensive websites of Tehreek Dawat-e-Faqr. These contain audio and video clips prepared by the digital productions team. The content available on these websites includes: *Hamd, Naat, Arifana Kalam, Kalam-e-Iqbal*, complete *Abyat-e-Bahoo*, *Kalam Mian Mohammad Bakhsh* to name a few. In addition, English translation of important articles as well as various lectures on *Faqr* and Sufism are also available on these websites.

Utilising the Digital Productions department, Sultan-ul-Ashiqeen has taken revolutionary steps to spread the teachings of *Faqr* to the masses through electronic media. In the past, this knowledge was either transferred orally from one generation to the next or it was restricted in the form of limited books. Sultan-ul-Ashiqeen took steps to convert this knowledge into e-books, e-magazines as well as Wikipedia articles. In addition, a number of blogs and pages have been created on social media forums such as Facebook, Instagram, Twitter, Daily Motion, YouTube, Pintrest, Reddit and LinkedIn. Facebook alone has more than 80 pages covering life history of the *Sarwari Qadri* Saints and the books published by Sultan-ul-Faqr Publications.

VIDEO SOCIAL MEDIA

This department maintains the following audio and video social media channels.

YOUTUBE

- **Tehreek Dawat e Faqr TV**
 - <https://www.youtube.com/user/sultanulfaqrofficial>
- **Sultan Bahoo Official TV:**
 - <https://www.youtube.com/c/SultanBahooOfficialTV>

- **Sultan ul Ashiqeen TV Official Channel:**

- <https://www.youtube.com/c/SultanulAshiqeenTVOfficialChannel>

DAILYMOTION

- **Tehreek Dawat e Faqr Tv**

- <https://www.dailymotion.com/Sultanulfaqrofficial>

- **Sultan Bahoo TV | Official TV:**

- <https://www.dailymotion.com/sultanbahooofficialtv>

- **Sultan ul Ashiqeen TV:**

- <https://www.dailymotion.com/sultanulashiqeenofficialtv>

FACEBOOK

- **Sultan-ul-Faqr.tv:**

- <https://www.facebook.com/SultanulFaqrTV/>

- **Sultan-Bahoo.tv:**

- <https://www.facebook.com/SultanBahoo.tv/>

- **Sultan-ul-Ashiqeen.tv:**

- <https://www.facebook.com/SultanulAshiqeen.tv/>

INSTAGRAM TV (IG TV)

- **Tehreekdawatefaqr tv:**

- [https:// www.instagram.com/tehreekdawatefaqr tv](https://www.instagram.com/tehreekdawatefaqr tv)

- **Sultanbahootv:**

- <https://www.instagram.com/sultanbahootv/>

- **Sultanulashiqeentv:**

- <https://www.instagram.com/sultanulashiqeentv/>

TWITTER

- **Sultan Bahoo TV:**
 - <https://twitter.com/BahooTv>
- **Sultan ul Ashiqeen TV:**
 - <https://twitter.com/AshiqeenTv>
- **Tehreek Dawat e Faqr TV:**
 - <https://twitter.com/FaqrTV>

PINTEREST

- Sultan ul Ashiqeen:
<https://www.pinterest.com/sultanulashiqeen/>
- Sultan Bahoo:
<https://www.pinterest.com/SakhiSultanBahoo/>
- Tehreek Dawat e Faqr:
https://www.pinterest.com/tehreek_dawatefaqr/
- Sultan ul Faqr Publications:
<https://www.pinterest.com/SultanulFaqrPublications>
- Mahnama Sultan ul Faqr:
https://www.pinterest.com/mahnama_sultanulfaqr/
- Sultan ul Faqr:
<https://www.pinterest.com/sultanulfaqr/>
- Sultan ul Arifeen:
https://www.pinterest.com/Sultan_ul_Arifeen/
- **Khanqah Sarwari Qadri:**
<https://www.pinterest.com/khanqahsq/>
- **Sarwari Qadri Saints:**
<https://www.pinterest.com/SarwariQadriSaints>

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LINKEDIN

- Tehreek Dawat e Faqr Regd:
<https://www.linkedin.com/in/tehreek-dawat-e-faqr-regd-06456559/>
- Sultan ul Ashiqeen:
[linkedin.com/in/sultan-ul-ashiqeen-4a6a63153](https://www.linkedin.com/in/sultan-ul-ashiqeen-4a6a63153)
- Sultan Bahoo
<https://www.linkedin.com/in/sultan-bahoo-83200617a>
- Sultan ul Faqr Publications:
<https://www.linkedin.com/in/sultan-ul-faqr-publications-299883177/>

LIBRARY, COMPUTER LAB AND RECORDING ROOM

There is a library within the *Khanqah* that has a vast collection of various Islamic books as well as books written by famous Sufi Saints. It also contains some rare books that are not available anywhere else. In addition to published books, the library contains many hand written books of Sultan Bahoo that have been obtained through a lot of hard work and research under the guidance of Sultan-ul-Ashiqeen.

There is a recording room within the *khanqah* for recording audios and videos. It is equipped with state of the art equipment to ensure the content produced is of the best possible quality.

Disciples trained by Sultan-ul-Ashiqeen himself work round the clock in a dedicated computer lab to create websites, edit and

upload audio and video clips, compose and design books and journals etc.

LODGING AND FREE KITCHEN

In order for the devotees to benefit from their spiritual guide's company, there is provision for temporary as well as permanent residence within the *khanqah*. Devotees from within the country as well as from abroad come and stay in the *khanqah* from time to time. Many devotees have dedicated their lives to serving their beloved spiritual guide and to spread the message of *Faqr*, they permanently reside in the *khanqah*. By the grace of Sultan-ul-Ashiqeen, there is a free kitchen in the *khanqah* which is open through day and night to serve the visitors as well as those who permanently reside in the *khanqah*. Special meals are prepared for the visitors on the occasion of annual Mawlid functions and during other events.

SECURITY

This department is responsible for the security of the central office of the *khanqah* and Sultan-ul-Ashiqeen House. The same team also provides personal security to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman.

THE EXCHEQUER

This department collects donations and contributions from devotees. Expenses required to run various departments are distributed by this team. They also keep record of all income and expenditure and maintain an audit trail to ensure the amounts collected are fully accounted for. Tehreek Dawat-e-Faqr does not accept any donations from government or non-government organisations. Instead all the expenses are paid for by the contributions from Sultan-ul-Ashiqeen himself and the donations received from his disciples who generously donate for the cause of Allah.

Donating in the way of Allah has very big rewards for the donor. It not only removes the love and greed of the money from their inwards and purges their inner-selves but also the money they donate in this cause becomes a *sadaqah-e-jaria* for them which is a source of continuous blessing for them in this world and hereafter. This is because whether the Tehreek spends this money on publishing books, journals or on creating online content to spread the message of *Faqr*, it will be a source of inviting the people towards Allah till the doomsday.

This department also pays stipend to those devotees who have dedicated their lives in the way of Allah to spread the message of *Faqr*. It also collects donations from various sources for *langar* (free kitchen), preaching, websites, security etc. and distributes those to respective departments accordingly.

COMPANY OF THE SPIRITUAL GUIDE

The *Sarwari Qadri Khanqah* is a place for the devotees to benefit from the company of their spiritual guide. Through his blessed company, Sultan-ul-Ashiqeen purifies the inwards of his disciples of all esoteric ills and elevates them esoterically such that they become eligible for Divine closeness and presence in the Mohammadan Assembly.

Sultan-ul-Ashiqeen meets male disciples in the *Khanqah Sarwari Qadri* every Sunday and blesses them with his divine company. The female disciples are not allowed in the *khanqah*, they instead gather at Sultan-ul-Ashiqeen house under the presidentship of his venerable wife. Upon return from the *khanqah*, Sultan-ul-Ashiqeen graces the female disciples with his company in presence of his wife.

Many people who are not disciples of Sultan-ul-Ashiqeen also come to visit the *khanqah* and meet Sultan-ul-Ashiqeen every Sunday.

Other than Sundays, Sultan-ul-Ashiqeen visits the *khanqah* from time to time to oversee arrangements for events or to encourage the disciples who are present in the *khanqah* and busy in various activities.

ANNUAL SPIRITUAL GATHERINGS

All the spiritual gatherings organized by Tehreek Dawat-e-Faqr under the guidance of Sultan-ul-Ashiqeen are held in the *Khanqah Sarwari Qadri*. Thousands of devotees attend these gatherings every year.

Sultan-ul-Ashiqeen organizes celebration of two grand Mawlid events in the *khanqah* every year: Mawlid al-Nabi on the 12th of *Rabi al-Awwal* and the celebration of the day of transfer of Divine Trust to Sultan-ul-Ashiqeen by his spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali on 21st of March every year.

Apart from these two grand gatherings, other events Sultan-ul-Ashiqeen holds in *khanqah* are:

- Commemoration of martyrdom of Husayn ibn Ali on 10th Muharram
- Commemoration of death anniversary of Shaikh Abdul Qadir Jilani in Rabi ath-Thani
- Death anniversary of Sultan Bahoo in *Jamada ath-Thani*
- Death anniversary of Sultan-ul-Ashiqeen's spiritual guide Sultan-ul-Faqr VI Sultan Mohammad Asghar Ali.

Large number of people from all over the country as well as devotees of Sultan-ul-Ashiqeen from abroad attend these events and gain blessings of these Saints through Sultan-ul-Ashiqeen. Special meals are prepared for the attendees on these occasions.

CONSTRUCTION OF NEW KHANQAH AND GRAND MOSQUE

The *Sarwari Qadri Khanqah* has been operating successfully under the guidance of Sultan-ul-Ashiqeen. Various departments of the *khanqah* are working on spreading the message of *Faqr* to the masses. This includes research on Islamic literature to produce new books, journals and publishing this work both in traditional formats as well as on the internet and social media.

However due to the ever-growing number of devotees of Sultan-ul-Ashiqeen the current *khanqah* is not sufficient to accommodate the devotees as well as to provide the space required for various departments. Hence there is a requirement for a much bigger *khanqah* to accommodate the increasing number of devotees as well to cater for the expanding activities of the Tehreek.

With that in view and by the grace of Allah, Sultan-ul-Ashiqeen has launched the construction of the new *khanqah*. The new *khanqah* will feature a grand mosque, library, computer lab, free kitchen and accommodation for devotees travelling from far to visit the *khanqah* or to attend the events. The purpose of the *khanqah* is to provide a place for the seekers of Allah to attain purgation of their innerselves and enable them to gain gnosis of Allah and presence in the Mohammadan Assembly.

Contributing financially in the construction of the new *khanqah* is *sadaqah-e-jaria* which means that until the time this *khanqah* is used for guiding the seekers of Allah to His path and continues to be a place where invocation of *Ism-e-Allah Zaat* is practised, the people who contributed in the construction will continue to get rewarded both in this world as well as in the life hereafter.

REQUEST FOR DONATIONS

There are a number of ways for you to make a contribution if you wish so. You can money order on the address of central office of Tehreek Dawat-e-Faqr given below;

Address:

Sultan-ul-Faqr House 4-5/A Extension Education Town Wahdat Road Lahore, Pakistan. Postal Code: 54790

You can also send us your donations through Easy Paisa and Mobi Cash. For this, please contact on following numbers:

Jazz Cash: 0321 4254906

Telenor Easy Paisa: 0322 4722766

Or the devotees can present their donations directly to Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman every Sunday.

Devotees from abroad can send donations, zakat and sadaqah through Western Union, Money Gram or any other remittance service to:

For transfer via Western Union:

Nasir Hameed:

CNIC 35200-1531110-1

Contact Number: 0092 (0) 321 4254906

For bank transfer:

Moghees Afzal

CNIC 35202-2915149-3

Contact Number: 0092 (0) 300 4737607

IBAN: PK19MUCB0000000002859898

We are lucky to have the company of the Universal Divine Man of this era, Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman. It is my sincere prayer to Allah Almighty that He makes this book a source of guidance for the people such that they strive to attain His closeness and gnosis. Amen.

GLOSSARY

Ism-e-Allah Zaat

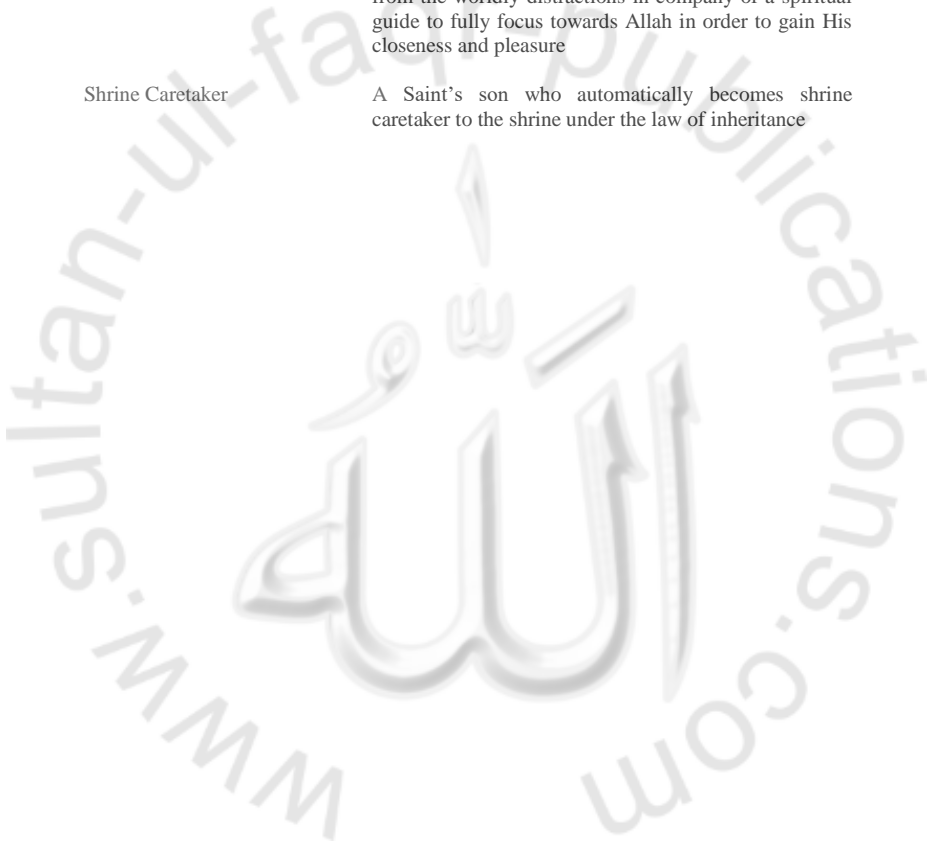
The personal name of Allah (ﷻ) which represents His Essence including all His attributes unlike His other names which represent only one attribute.

Khanqah

It is a place where the seekers of Allah find seclusion from the worldly distractions in company of a spiritual guide to fully focus towards Allah in order to gain His closeness and pleasure

Shrine Caretaker

A Saint's son who automatically becomes shrine caretaker to the shrine under the law of inheritance



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The khanqah of a perfect Fakir is according to the Sunna of the Holy Prophet, where he esoterically trains the Muslims in the same way as the Holy Prophet trained the Companions.

It is a place where the seekers of Allah get their inner-selves purged in the company of a perfect spiritual guide. This book provides a detailed account of the Sarwari Qadri khanqah established by Sultan ul Ashiqeen Sultan Mohammad Najib-ur-Rehman who is the present Shaikh of the Sarwari Qadri order.

In today's materialistic world, this khanqah is a place where the seekers of Allah find real inward peace, where they get the light of faith instilled into their inwards following purgation of their inciting inner-selves that progressively elevates them esoterically and sanctifies their inwards to a level where they are bestowed with presence in Mohammadan Assembly and Divine vision.



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