

Ganj-e-Deen

Treasure of The Religion

English Translation with Persian Text

Author
Sultan Bahoo



Translated
Mrs. Ambreen Moghees Sarwari Qadri

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Dedicated to my Spiritual Guide,
The Universal Divine Man
and Reviver of Islam of His Era

Sultan-ul-Ashiqeen

Sultan Mohammad Najib-ur-Rehman

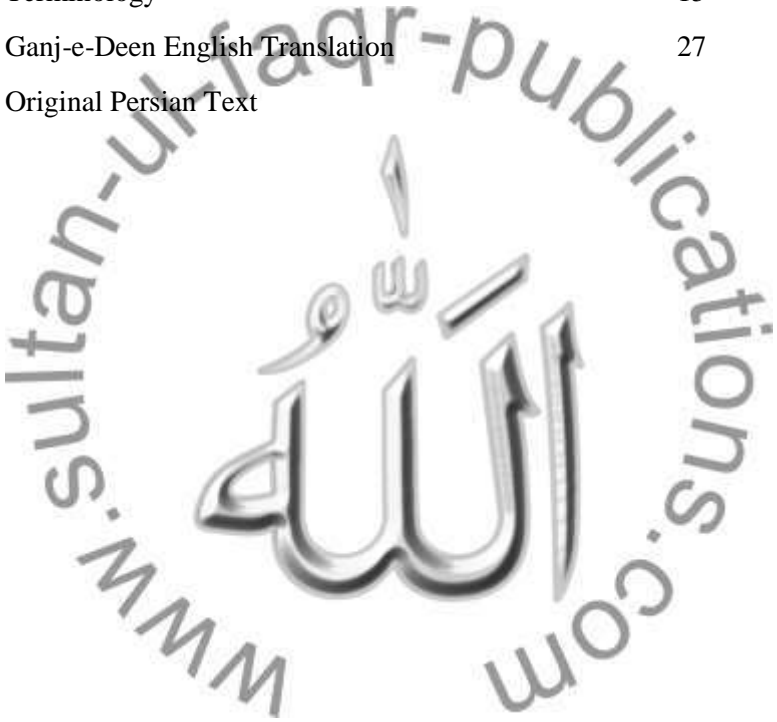
Without his favour and kindness

I am nothing



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PREFACE

Ganj-e-Deen (Treasure of The Religion) is a rare treatise by the great Saint Sultan Bahoo in which he has encompassed the basic teachings of Sufism beautifully as if an ocean in a drop. It explains the grandeur and miraculous effects of *Ism-e-Allah Zaat* along with the need of perfect spiritual guide to have the beneficence of *Ism-e-Allah Zaat*. If a true seeker of Allah finds both, he in fact finds treasure of the religion. Sultan Bahoo acclaims this book as, “This book is written according to the Mohammadan way and is the bestowal and beneficence of Allah. It is a source of accomplishment in gnosis for all the seekers whether one is at initial or final level.”

The only manuscript of *Ganj-e-Deen* was found in May 1988 from Tibba Peeran, District Jhang from the descendants of Lal Shah Hamadani who was a spiritual successor of Sultan Bahoo. This script was written on the wish and command of Gul Shah son of Pir Sayyid Mohammad Hussain Shah Hamadani. The writer's name is not mentioned on the script and the date of writing is 17th *Dhul al-Qadah* 1383 AH.

The manuscript was first of all translated in Urdu by Dr. Sultan Altaf Ali and was published along with Persian script in September 2020 by Bahoo Publications. Dr. Sultan Altaf Ali belongs to the progeny of Sultan Bahoo and is well known among the descendants of Sultan Bahoo for his powerful and impressive disposition. He is a famous literary personality and a scholar as well as translator of Sultan Bahoo's books. He wrote his thesis for PhD in Persian on the biography of Sultan Bahoo which was afterwards translated in Urdu and published with the title *Mirat-e-Sultani*.

Our beloved Spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman who is the 31st spiritual leader of Sultan Bahoo's

Sarwari Qadri order, commanded me and my fellow disciple Ahsan Ali to translate this treatise in English and Urdu respectively. For this he provided us its manuscript from his personal library. However we found a few errors in the script which were also present in Dr. Sultan Altaf Ali's translation and script. We rectified these errors after mutual discussion by the help and grace of our spiritual guide.

I am truly thankful to my spiritual guide Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman for bestowing upon me the honour of translating another book of Sultan Bahoo. I also thank Ahsan Ali Sarwari Qadri for his cooperation. May Allah make this book a source of guidance towards Himself for His seekers. Ameen

Lahore
February, 2021

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SHORT BIOGRAPHY OF SULTAN BAHOO

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

نام باهو مادر باهو نہاد
زانکہ باهو دائی باهو نہاد

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

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

Sultan Bahoo states in his books, "I searched for a spiritual guide for thirty years but in vain". It was because he already held such

¹ The Divine Essence

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

The splendour of Sultan Bahoo is beyond anyone's speculation. He is blessed with the extremities of *Faqr* and stationed at the status of Sultan-ul-Faqr V. He says, "Since the eternal benevolence has graced me with grandeur, Prophet Mohammad *sall'Allahu alayhi wa'alihi wasallam* has ordered me to guide everyone, Muslim or non-Muslim, fortunate or unfortunate, dead or alive and he has titled me ***Mustafa Sani*** and ***Mujtaba Aakhir Zamani*** with his pearl divulging tongue." (Risala Roohi Sharif)

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

- ❖ *Qadri* order has two offshoots; *Sarwari Qadri* and *Zahidi Qadri*. *Sarwari Qadri* spiritual guide has perfect command over contemplation of *Ism-e-Allah Zaat*. When he blesses the

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

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

- ❖ What is the initial level of *Sarwari Qadri*? It is that the perfect *Qadri* spiritual guide drowns the true seeker of Allah in Divine light of gnosis and grants him presence of Mohammadan Assembly just by his glance, the contemplation of *Ism-e-Allah Zaat*, the invocation of shahada or by his spiritual attention. This is the first day lesson of *Qadri* followers. The guide who neither knows this lesson nor takes his disciples to the holy assembly is not the perfect *Qadri* spiritual guide. His state of ecstasy is just his vain thought. The true *Qadri* disciples are eternally drowned in the Divine light of gnosis and union with Allah. (Kaleed-ul-Tauheed Kalan)

Sultan Bahoo himself holds this status. He says:

ہر کہ طالب حق بود من حاضر م ز ابتدا تا انتہا یک دم برم
طالب بیا! طالب بیا! طالب بیا! تا رسام روزِ اوّل باخدا

Explanation: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to

me! Come to me! Come to me O seeker of Allah! I can take you to Allah on the very first day.

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

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

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

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

- (1) Abyat-e-Bahoo (Punjabi poetry) (2) Dewan-e-Bahoo (Persian poetry) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (Kalan) (6) Kaleed-ul-Tauheed (Khurd) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mehak-ul-Faqr (Khurd) (13) Mehak-ul-Faqr (Kalan) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Liqā (Khurd) (19) Fazal-ul-Liqā (Kalan) (20) Miftah-ul-Arifeen (21) Nur-ul-Huda (Khurd) (22) Nur-ul-Huda (Kalan) (23) Taufeeq-ul-

Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-Waham (29) Deedar Bakhsh (Kalan) (30) Deedar Bakhsh (Khurd) (31) Kashf-ul-Asrar (32) Mohabbat-ul-Asrar (33) Tarfa-tul-Ain (this book is also known as Hujjat-ul-Asrar) (34) Saif-ur-Rehman (35) Talmeez-ur-Rehman (36) Ganj-e-Deen.

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

1. Risala Roohi Sharif (2015)
2. Kashf-ul-Asrar (2015)
3. Ganj-ul-Asrar (2015)
4. Shams-ul-Arifeen (2016)
5. Sultan-ul-Waham (2016)
6. Ain-ul-Faqr (2016)
7. Ameer-ul-Kaunian (2017)
8. Mohkim-ul-Fuqara (2017)
9. Kaleed-ul-Tauheed (Kalan) (2017)
10. Qurb-e-Deedar (2018)
11. Nur-ul-Huda (Kalan) (2019)
12. Nur-ul-Huda (Khurd) (2021)
13. Talmeez-ur-Rehman (2021)
14. Ain-ul-Arifeen (2021)

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

Sultan Bahoo says in his books that despite all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of *Faqr* for the future guidance of seekers. Hence, on the 1st of *Jumada ath-thani* in 1102 AH (1st March, 1691 AD) he passed away without transferring the Trust to anyone. Afterwards Sultan Bahoo entrusted it spiritually to Sayyid Mohammad Abdullah Shah Madni Jilani. The shrine of Sultan Bahoo is in Jhang, Pakistan. His death anniversary is held on the first Thursday of *Jumada ath-thani*.²



² To read complete biography and teachings of Sultan Bahoo please study the books *SHAMS-UL-FUQARA* and *MUJTABA AKHIR ZAMANI* written by Sultan-ul-Ashiqeen Sultan Mohammad Najib-ur-Rehman, or their English versions titled as *SUFISM-THE SOUL OF ISLAM* and *THE SPIRITUAL GUIDES OF SARWARI QADRI ORDER* respectively. His complete biography is also compiled by Sultan Mohammad Najib-ur-Rehman by the title *SULTAN BAHOO* in Urdu as well as English.

TERMINOLOGY

ANNIHILATION

Annihilation is translated from Arabic word Fana (فنا).

Annihilation and immortality are two stages that form a compound in spirituality, annihilation alone is incomplete. It is related with purification of the innerself which prevents man from travelling towards Allah. Annihilation has various stages and continues according to the spiritual capacity until nothing but Divine Essence adorns the man within. The three levels are annihilation in the spiritual guide, the Holy Prophet and Allah.

APPREHENSIONS

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

BELIEVER

The Arabic word *Mumin* (مُؤْمِن) is translated as the believer or faithful. A believer can be distinguished from a Muslim as a Muslim accepts Islam verbally or just because he is born in a Muslim family. He follows Islam only outwardly but the believer reaches the essence of Islam following the spiritual path and worships Allah while beholding Him with perfect faith. Following verse explains the difference:

◀ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَكِنَّا يَدْخُلِ الْإِيمَانُ

فِي قُلُوبِكُمْ (٢٩:١٣)

Meaning: The bedouins say, “We have believed.” Say, “You have not (yet) believed. Rather say, ‘We have accepted Islam.’ And the belief has not yet gone into your inwards.” (49:14)

CONCENTRATION

It refers to the mystic term *Tafakkar* (تفكر) and means pondering over spiritual matters. Allah stresses upon the believers in Quran to ponder over the things in the universe. In *Faqr* concentration is compulsory along with invocation to have gnosis of Allah.

CONTEMPLATION

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

DAWAT

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

DAY OF DIVINE COVENANT

In pre-existence Allah created the souls of mankind from Divine light of Prophet Mohammad. Then He asked the souls:

◀ اَلَسْتُ بِرَبِّكُمْ (١٤٢:٤)

Meaning: Am I not your Lord? (7:172)

◀ قَالُوا بَلَىٰ (١٤٢:٥)

Meaning: They said, “Yes!” (7:172)

The promise made that day (though time was not created then) is translated as Divine covenant and it is called the day of Divine covenant.

DEMOTION

Rajat (رَجَعْتُ): Sometimes a seeker commits a sin or mistake, resultantly he is relegated from his spiritual station. This is called 'spiritual demotion'. This demotion is a temporary punishment for the seeker. As soon as he realizes his mistake and seeks forgiveness, his status is restored. If he does not admit his fault, he is permanently demoted.

The seekers of materialistic world who perform daily recitals and *ilm-e-dawat* for their materialistic goals, suffer permanent demotion and sometimes even become mentally ill.

DIVINE FAVOUR

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

DIVINE LIGHT

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

DIVINE LOVE OR LOVE FOR ALLAH

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

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

DIVINE UNION

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

DIVINE VISION

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

ESOTERIC SELF

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

- 1) The innerself (*nafs* نفس)
- 2) The inward (*qalb* قلب)
- 3) The soul (*ruh* روح)
- 4) The secret (*sirr* سر)
- 5) The hidden (*khafi* خفی)
- 6) The concealed (*akhfa* اخفی)
- 7) The core (*Ana* انا) which is the Divine Essence.

The spiritual journey of human starts from *nafs* and accomplishes when he reaches *Ana* i.e. finds the Divine Essence within

himself. The esoteric self also includes all the spiritual realms of Sufi cosmology.

FAKIR

Fakir (فكير) comes from the Arabic word *Faqr* (فقر). He is the one who travels the path of *Faqr*.

FAQR

Faqr (فقر) is the path that leads the seeker of Allah to Divine closeness and vision. Prophet Mohammad was blessed with it on the night of Miraj and it is his Sunna. He said:

◀ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي

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

GNOSIS

The Arabic word *marifa* (معرفة) is translated as gnosis of Allah.

It is the vastest term of mysticism that gives a new meaning at every spiritual level. Basically it refers to the knowledge and recognition of Allah which keeps on increasing as the lover of Allah progresses towards His closeness, hence reveals new dimensions at every stage. It includes vision of Allah, knowledge of His Essence and attributes, acquiring the attributes, annihilating in Him and finally becoming one with the Essence having His ultimate gnosis. Since Allah is Infinite, His *marifa* is also endless.

The invocation and contemplation of Allah's personal name الله are the foundation of *marifa*. It can be gained from the inner sources like the intuitive and inspired knowledge as well as outer sources like the spiritually effective Sufi teachings and the words of the perfect spiritual guide.

HOO (هُوَ)

Hoo (هُوَ) is the Essence of Allah. It is used many times in the Quran for Allah:

◀ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ (٥٩:٢٢)

Meaning: He (*Hoo* هُوَ) is Allah, besides Whom there is no God. (59:22)

IMMORTAL WITH ALLAH

Baqa Billah (بقا بالله): At this station the seeker even crosses the station of ‘annihilation in Allah’. He gains immortality with Allah on being attributed with His attributes. At this level he is called ‘the Mystic immortal with Allah (*Arif Billah* عارف بالله)’ and is appointed on the throne of Divine guidance and persuasion as the perfect spiritual guide.

INNERSELF

Innerself refers to the Arabic word *nafs* (نفس). The *nafs* has four layers or levels. Each layer annihilates into the next upon its purgation and the *nafs* elevates to next level. The first layer incites man to commit sin and is called *an-nafs al-ammarah* (نفسٍ اماره) i.e. the inciting innerself. On purification, it elevates to next layer which blames and repents on committing sin. It is called *an-nafs al-lawwamah* (نفسٍ لوامه) i.e. the repenting innerself. The third layer inspires before committing sin and is called *an-nafs al-mulhimma* (نفسٍ ملهمه) i.e. the inspiring innerself. Whereas,

fourth layer is pure of sins and is at peace, it is called *an-nafs al-mutma'innah* (نفس مطمئنه) i.e. the peaceful innerself.

INSPIRATION

Ilham (إلهام): It descends upon the inward from the spiritual world and can be either Divine or satanic. The type of inspiration depends upon the state of inward because if it is cleansed by the invocation and contemplation of the Divine names (*Ism-e-Allah Zaat* and *Ism-e-Mohammad*) then inspiration is pure. If inward is strayed from the right path and engulfed in sensual desires then it is from misleading sources.

INSCRIBING ALLAH'S NAME ON BODY

The mystic exercise *mashq murqoom-e-wajudia* (مشق مرقوم وجودیه) is translated as the practice of inscribing Allah's name on the body. It is the mystic exercise in which Allah's name **الله** is inscribed on the body with index finger in a particular manner. The powerful theophanies of Allah's name purify the soul of the inscriber. However this practice is effective when performed after pledging allegiance to the perfect spiritual guide.

INVOCATION

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

ISM-E-ALLAH ZAAT

Ism-e-Allah Zaat (الله) is translated literally as 'the personal name of Allah'. It represents the Essence and all the Divine

attributes and is His most powerful name. Its invocation and contemplation is given by the perfect spiritual guide of *Sarwari Qadri* order after a disciple pledges allegiance. It is the quickest way of closeness to Allah because of its miraculous powers.

ISM-E-AZAM

Ism-e-Azam (اسم اعظم) literally means the greatest name of Allah amongst His ninety nine beautiful names. It is the name which contains all His powers and whose recitation solves all the problems. Mystics confirm that *Ism-e-Azam* refers to *Ism-e-Allah Zaat* اَللّٰهُ because no other name of Allah is more powerful than the Divine name اَللّٰهُ.

ISM-E-MOHAMMAD

It means the name 'Mohammad' (مُحَمَّدٌ) of the Holy Prophet which is comprehensive of all his attributive names. In *Sarwari Qadri* order its contemplation is given for the spiritual elevation of the seekers.

JAMIAT

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

MEDITATION

Meditation stands for the Arabic word *muraqaba* (مراقبہ).

Muraqaba comes from *raqibun* which means the watchful, careful observer, vigilant, wakeful. *Ar-Raqib* is one of the beautiful names of Allah which means the One Who is Ever

Watchful. Literally *muraqaba* means to watch over, to take care of or to keep an eye. Mystically it is to prevent the inward from everything other than Allah by focusing entire attention upon *Ism-e-Allah Zaat*.

MIRAJ

Arabic word Miraj (معراج) means ascension to Allah. The Holy Prophet is blessed with the ultimate Miraj where he beheld Allah directly without any veil and enjoyed absolute union. Through his mediation, the true seekers of Allah are also blessed with Miraj according to their respective levels.

MOHAMMADAN ASSEMBLY

One of the most elevated stages of *Faqr* is presence in the Mohammadan Assembly which is beyond words. In fact it is the truth of certainty and is gained by the invocation and contemplation of *Ism-e-Allah Zaat* provided it is granted by the perfect and accomplished spiritual guide. In his writings Sultan Bahoo condemns those who do not believe in eternal existence of Prophet Mohammad.

MYSTIC

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

OATH OF ALLEGIANCE

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

slave through the medium of spiritual guide. It eternally bonds the spiritual guide with the disciple.

OBSESSION

In Arabic *khurtum* (خرطوم) which literally means the intoxicating wine of grapes but in *Faqr* it is a thought or belief against sharia, mysticism or *Faqr* which occupies the mind in such a way that terminates all the moral and spiritual values. Sharia and *Faqr* have their respective principles which take the seeker to destination. If anything against these principles dominates a person it is called ‘obsession’.

ONENESS OF ALLAH

Refers to the basic pillar of Islam *Tauheed* (توحيد). Believing in it is the prerequisite to enter Islam. The shahada ‘There is no God but Allah’ is not only the verbal proclamation of Oneness of Allah but a believer’s whole life revolves around it. Its profundity is only perceived by the Mystics, that is why the Holy Prophet said:

◀ قَائِلُونَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ كَثِيرًا وَمُخْلِصُونَ قَلِيلًا

Meaning: There are many who recite shahada “There is no God but Allah, Mohammad is the Messenger of Allah” verbally but only a few say it sincerely.

For the Mystics Oneness means that only Allah exists and none else. They are annihilated in Oneness to become one with Him and see Oneness of Allah everywhere.

PRESENCE

‘Divine presence’ is translation of mystic term *Huzoori* (حضورى).

It is the presence of soul and inward of the seeker before Allah

specifically during prayers and generally all the time. Divine presence is gained by the invocation and contemplation of *Ism-e-Allah Zaat*.

REFLECTION

Refers to the mystic term *fikr* (فكر). It is the power of thought and cognition which is one of the means to obtain the gnosis of Allah.

SALAWAT

Muslims invoke blessings, peace and salutations upon their beloved Prophet Mohammad through different beautiful words, all of which are a form of *Salawat*. Allah and angels also send blessings upon Prophet Mohammad as mentioned in Quran:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (٣٣:٥٦)

Meaning: Surely Allah and (all) His angels send blessings and greetings on the Holy Prophet. O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). (33:56)

SHARIA

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

SPIRITUAL ATTENTION

Refers to the mystic term *tawajjuh* (توجه) i.e. the powerful attention of spiritual guide towards his disciples, through which he cleanses their inwards, solves their inner problems, teaches them

wisdom and elevates them spiritually by making them experience different spiritual states.

SPIRITUAL GUIDE

Spiritual guide is English term for the Arabic word *Murshid* (مرشد). *Murshid* is Quranic term and is also one of the attributive names of Allah. *Murshid* is not only the spiritual guide of the seekers of Allah but also their spiritual doctor who treats their inner diseases and trains them inwardly as well as outwardly as a spiritual instructor. No one has ever reached Allah without the guidance of a perfect *Murshid*.

UNVEILING

Kashf (كشف): It literally means unveiling of hidden secrets. It is the Divine light which a seeker of Allah is blessed with on the path of *Faqr*. Veils are lifted through excessive invocation and contemplation of *Ism-e-Allah Zaat* and inscribing it on the body. Due to this, seeker's physical sight converts into the spiritual one hence he can see those things and incidents which others cannot.

GANJ-E-DEEN

ENGLISH TRANSLATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَأَهْلِ بَيْتِهِ
أَجْمَعِينَ

Meaning: All praises are for Allah the Lord of universe. Blessings and salutations upon the Holy Prophet, his sacred Progeny, Companions and the People of Cloak.

This treatise contains treasures of religion for the indigent, oppressed, constrained and those who are worried and devastated due to scarcity of sustenance, deserving due to large family and poverty and suffering from critical conditions. They can come to know about every exoteric and esoteric treasure hence can become the master upon the people. All the objectives can be achieved through it and one gets hold of the Divine treasures. Moreover, the fine knowledge of Sufism is revealed with verification. If the reader of this book acts upon its teachings, he is blessed with Divine favour and elevates to the level of an immortal Mystic. He is honoured with eternal presence in the Mohammadan Assembly where he meets the souls of all the Prophets and Saints. Nothing remains concealed from him whether hidden or visible. This book is written according to the Mohammadan way and is the bestowal and beneficence of Allah. It is a source of accomplishment in gnosis for all the seekers whether one is at initial or final level. If a scholar reads it, he can gain four kinds of knowledge from it; knowledge of alchemy of

elixir, knowledge of *dawat* of augmentation, knowledge of invocation of Allah that enlightens and the knowledge of engrossment in Allah whose efficacy makes the reader a man of sight and ruler upon the innerself. This book is a strong touchstone for the true disciples, veritable seekers, fine Mystics, those who have been blessed with company of Allah after having Divine union and the Fakirs who are immersed in the deep ocean of Oneness being annihilated in Allah. If the reader cannot find the treasure of *Ism-e-Azam* from this book without much effort then he himself is responsible for his lacking as the knowledge of this book is undoubtedly authoritative and effective. The intellectuals and sages will immediately acknowledge that it is written by the order of Allah and permission of the Holy Prophet and under their kind attention.

Before starting the spiritual journey, the seeker of Allah must take oath of allegiance to the perfect spiritual guide of *Sarwari Qadri* order who is knowledgeable and conversant in sharia and mysticism. As the finality of other spiritual orders cannot touch the beginning of *Sarwari Qadri* order even if their followers exhaust themselves with extreme struggle. The spiritual guide of *Qadri* order³ is comprehensive of all the spiritual levels and is inwardly and outwardly engrossed in the Divine invocation and reflection. Follower of this order is blessed with gnosis, closeness and union of Allah along with presence before the Holy Prophet, spiritually as well as physically.

During his life, Shaikh Abdul Qadir Jilani-the beloved of Allah had been granting spiritual beneficence and Divine benedictions to his five thousand disciples and seekers everyday by elevating them to the level of immortal Mystic after purifying from infidelity and polytheism. He blessed three thousand among them with Oneness by drowning them in the light of gnosis and

³ Whenever Sultan Bahoo mentions *Qadri* order, he actually means *Sarwari Qadri* order.

observation of 'only Allah' such that these three thousand seekers reached the level of;

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

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

He blessed the remaining two thousand with the presence of the Mohammadan Assembly. This kind of spiritual beneficence is found only in the *Qadri* way in which the perfect spiritual guide blesses the seeker with the Divine presence by his spiritual attention and through the invocation of *Ism-e-Allah Zaat* and shahada. It is the spiritual way of passion for the Divine, generosity, contemplation and authority that will be transferred from one *Qadri* spiritual guide to another and will never stop until the doomsday. It is like the brightest sun which benefits and enlightens the whole world.

بَاهُوَ اَيْن كيمياء گنج مفلس را نمود
هر کرا عقل است حاصل کرد زود

Explanation: O Bahoo! Guide the needy towards this alchemic treasure. Whoever is wise, will acquire it quickly.

اسم اعظم انتها با هو بود
ورد باهو روز و شب يا هو بود

Explanation: The *Ism-e-Azam* ultimately takes one to *Hoo* that is why Bahoo keeps invoking *Ya-Hoo* day and night.

کور چشم کے بید آفتاب
کور را از آفتابست صد حجاب

Explanation: How can a blind see the sun? For him the sun is hidden behind hundreds of veils.

Keep in mind that a follower of *Qadri* order finds everything from his own order. If he inclines towards any other order and seeks his salvation through it, he gets depraved and deprived and his ranks are confiscated. However it is mandatory upon the spiritual traveller to be associated with a spiritual guide. Without the spiritual guide whatever a seeker does, is useless and worthless. It takes him nowhere, That is why Allah decrees:

◀ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ (٥:٣٥)

Meaning: O believers! Fear Allah persistently and keep looking for a mediator to (approach and get closer to) Him. (5:35)

The Holy Prophet also said:

◀ الرَّفِيقُ ثُمَّ الطَّرِيقُ

Meaning: First find the companion (perfect spiritual guide) and then set on the (spiritual) journey.

If a seeker cannot find the perfect spiritual guide of *Qadri* order then he should keep reading this book daily with utmost sincerity and must have faith that it will take him to the Mohammadan Assembly and reveal upon him the Divine secrets hence nothing from the earth and skies will remain concealed from him. The reader of this book elevates to the level of a Divine Mystic and guides people towards Allah. If a needy will read this treatise repeatedly, he will become a Saint absolved of all needs. An indigent will become rich and a perplexed will gain contentment by reading it. Whoever understands this book from beginning till the end, he does not need to physically pledge allegiance to a spiritual guide. If a seeker who has been demoted from his spiritual level reads it, his rank is restored. If a dead hearted person will read it, his inward will be enlivened and if an ignorant reads it, he will acquire knowledge of the Eternal and

all states will be unveiled upon him so much so he will come to know the reality of past, present and future.

اصل یقین است یقین اے یار کن
محرم اسرار شوی از کُنہ کُن

Explanation: Certainty is the basic requirement so my dear you must have certainty. It will intimate you to the secrets of the Divine command 'Be!'

اصل یقین است یقین مصطفیٰ
اصل یقین است یقین مرتضیٰ

Explanation: True certainty is that which takes you to the Holy Prophet and Ali ibn Abi Talib and grants their perfect recognition and belief in them.

اصل یقین است یقین اگر شود
کار تو از هفت افلاک بگذرد

Explanation: Certainty is the foundation of spiritual path. If you have it, your matter will surpass the seven skies.

The spiritual guide should first of all annihilate the seeker of Allah in His light by the invocation of *Ism-e-Allah Zaat* and elevate him to Divine presence and vision so that the seeker is absolved of the need of mystic struggles and forty days seclusion. The men of Divine presence do not require to recite *dawat* or other litanies. Man is not liberated from the shackles of inner-self and Satan neither is disgusted of worldliness unless he becomes a follower of perfect spiritual guide and engrosses in *Ism-e-Allah Zaat*. Invocation and contemplation of *Ism-e-Allah Zaat* immerses the seeker of Allah in the light of Divinity and he achieves all his objectives by the light of Divine presence. The Guarded Tablet is disclosed upon the tablet of mind of the seeker

esoterically and exoterically. By the Divine presence gained through the contemplation of shahada such sublime invocation is blessed to the seeker that bestows upon him beneficence in both the worlds and all his wishes are fulfilled. The perfect spiritual guide unlocks the seven locks of presence with seven keys for the true seekers and makes them accomplished in both the worlds in just one moment and one step. He grants them all the physical and spiritual authorities such as authority upon the pre-existence, authority upon eternity, authority upon the world, authority upon hereafter, authority upon immersion in the state of annihilation in Allah and authority upon gnosis of Divine Oneness. These are the most superior levels of closeness to Allah. The perfect spiritual guide of *Sarwari Qadri* order who is supreme and comprehensive of entire benevolence confers these treasures and discloses all secrets upon the true seekers without putting them in struggles or pain.

Allah has empowered the Fakirs who are men of Divine presence by *Ism-e-Allah Zaat* so much that if they ask, the angels will impart them the knowledge of alchemy by the benediction of *Ism-e-Azam* or bring them the philosopher's stone from the hidden which converts iron into gold. However the Fakirs are annihilated in Allah and perpetually engrossed in Him. Inwardly they remain present in the Mohammadan Assembly and outwardly they are so indifferent that they do not even glance towards angels, high worldly ranks, alchemy or the philosopher's stone albeit they are suffering from extreme starvation.

Allah says:

◀ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً (٢٨:٣٢)

Meaning: And We made a curse to chase the (worldly people) in this world. (28:42)

Once the Companions and friends of Holy Prophet asked him, "O Prophet of Allah! What is the best source of having closeness

of Allah in the world and hereafter and which thing keeps away from Allah in the world and hereafter and is a source of disgrace in both? The Holy Prophet replied, “Acquire *Faqr* and gnosis of Allah as these two blessings ennoble one with honour and exaltation in both the worlds and do not look towards the world but with hatred as it is the asset of Satan.”

My friend! The inward of a man is not purified by physical deeds neither gets rid of hypocrisy unless it is burnt by the contemplation of *Ism-e-Allah Zaat*. Without this exercise neither the rust and darkness of the inward is removed nor does it incline sincerely towards the special invocation of Allah. Without the invocation inward is not enlivened and innerself does not die even if a person recites the whole Quran daily, learns all the rules of fiqh or becomes a hunchback while performing devotions and thin like hair due to asceticism. His inward will remain dark as it was. Without the contemplation of *Ism-e-Allah Zaat* none of his endeavours would bear fruit. One who contemplates *Ism-e-Allah Zaat*, achieves the desirable ranks that is he becomes the beloved of Allah without any struggle or effort.

If a person can travel the entire earth in just two and a half steps and offers salat five times daily in the Holy Kaaba in congregation of people of Sunna; ever remains in the company of Khidr and discusses knowledge with him; meets the souls of all Prophets, Saints and high ranked believers and Muslims who came from Prophet Adam till the last Prophet Mohammad and will come after Prophet Mohammad till the doomsday; keeps their company and recognizes all of them by name; if all the men of recitals and *dawat* and the hafiz of Quran present on the entire earth keep reciting Quran day and night after purification; if a person earns the entire wealth on earth and generously spends it in the way of Allah day and night and benefits the Muslims then better than all these good deeds is to immerse in the contemplation of *Ism-e-Allah Zaat* and become a servant in the Mohammadan Assembly.

One must understand that the slave of Allah ought not to leave the invocation of Allah even for a moment. The Holy Prophet said:

◀ الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ

Meaning: Everyone has counted breaths. The breath which passes without the invocation of Allah is dead.

هر که دیوانه شود در ذکر حق
زیر پائش عرش و کرسی نه طبق

Explanation: One who invokes Allah loving Him crazily, the Throne, the Chair and the nine spheres come under his feet.

هر که غافل میشود ذکر از خدا
نفس او فربه شود کفر از ریا

Explanation: Whoever is oblivious of the invocation of Allah, his innerself becomes stronger in infidelity and hypocrisy.

First obligation upon the perfect spiritual guide is to show the stations of fear, hope, unveiling of graves and presence of Mohammadan Assembly to the seeker of Allah and then bless him with the gnosis. Thus in the beginning he should not involve the seeker in invocations, reflection, meditation and recitals except the contemplation of *Ism-e-Allah Zaat* because by concentration upon *Ism-e-Allah Zaat* the esoteric self of the seeker becomes replete with light. The perfect spiritual guide should give the seeker a beautifully written *Ism-e-Allah Zaat* and ask him to inscribe it on his inward. When it gets engraved on his inward and sustains there, the spiritual guide should ask him, "O seeker! Observe the theophanies radiating from the alphabets of *Ism-e-Allah Zaat* like rays of the sun". Then the seeker observes a grand and magnificent kingdom around his heart. There he sees a

plain vaster than the fourteen spheres so much so if both the worlds are placed in it, they appear like a seed of wild rue. In that plain, the seeker watches dome of a tomb. There is a lock of shahada **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** on the door of that tomb and the

key of that lock is *Ism-e-Allah Zaat*. When the seeker recites *Ism-e-Allah Zaat*, that lock opens and the seeker enters the tomb. He observes the grand Mohammadan Assembly being held inside the tomb. Hence he joins the assembly and is honoured with closeness of the beloved Prophet of Allah by the permission and favour of Allah. However he must accompany his truthful and perfect spiritual guide.

If a seeker's inward has become dead and dark due to satanic whispers or illusions of innerself, as there are numerous knotted threads in the existence of human beings which count to hundred and sixty thousand and are as strong as the relation between Jews and Christians, then the spiritual guide should order him to contemplate *Ism-e-Allah Zaat*. Moreover the seeker should inscribe *Ism-e-Allah Zaat* and shahada on his inward by concentration and attention. By doing so, such fire of Divine Oneness and light of Divine closeness, vision and gnosis is emitted from their alphabets in the entire body of the seeker that all the evil threads are burnt to naught instantly. Subsequently the seeker gets disgusted of infidelity and polytheism and becomes a veritable Muslim with true faith and inward attributes by immersing in Oneness and vision of Allah.

Listen my dear! It is enough for the spiritual guide and seekers to know that your left side is occupied by the inciting innerself and right side by Satan. Further, you are in a state of war with these enemies. The person whose enemies are perpetually hurting him from both sides like a wound of arrow or pain of thorn, how can he sleep calmly or enjoy life! Always beware! Death can come anytime without respite or warning. Hence a seeker of Allah

should always be engrossed in the contemplation of *Ism-e-Allah Zaat*. The blazing theophanies of Divine light appear from the alphabets of *Ism-e-Allah Zaat*. By drowning in that light, the seeker is blessed with the vision of Allah in such a way that neither he remembers the paradise nor hellfire and even forgets whether it is day or night. It is declared:

◀ الْإِيْمَانُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ

Meaning: True faith lies between fear and hope.

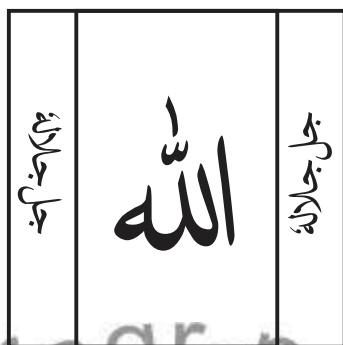
When a Fakir is engrossed in contemplating *Ism-e-Allah Zaat*, every cell of his body starts invoking the name of Allah enthusiastically, his inward raises the slogan of **هُوَ هُوَ هُوَ**

(secret of *Hoo*, secret of *Hoo*, secret of *Hoo*), his soul calls out **هُوَ الْحَقُّ هُوَ الْحَقُّ هُوَ الْحَقُّ** (You are the Truth, You are the Truth, You are the Truth) and his innerself recites:

◀ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ (٢٣:٤)

Meaning: O our Lord! We have wronged our souls. And If You do not forgive us and have mercy on us, we shall certainly be amongst the losers. (7:23)

The inscribing practice of *Ism-e-Allah Zaat* on the body blesses with high levels of belovedness. The impression of *Ism-e-Allah Zaat* is written in a beautiful manner like this:



Human beings breathe in two steps i.e. inhale and exhale. When a person inhales, the angel appointed as a guard upon the inhaling breath asks Allah whether he should seize that breath inside the body or let it come out. The angel who guards the exhaling breath asks the same at every exhaled breath. Hence for each and every breath the angels take permission from the Holy Lord. The breath which comes out with the contemplation of *Ism-e-Allah Zaat* immediately converts into a special form of Divine light and reaches the court of Allah as a priceless pearl. If wealth of both the worlds as well as the heaven is gathered, it would be less than the price of that eternal pearl. The breath is precious and incomparable. That is why the Fakirs are called the treasurers of Allah's treasures. Only Allah! Everything other than Allah is lust.

When a seeker wishes to engross in Divine devotion, he should first of all perform ablution, wear clean clothes and sit with folded legs in seclusion facing Kaaba. Then he should start meditation with closed eyes and concentrate upon *Ism-e-Allah Zaat*. However before starting the meditation the seeker must close all the satanic ways, outwardly as well as inwardly, and should put an end to all the apprehensions. Then he should recite the following three times each:

(a) *Bismillah al-Rahman al-Rahim*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Meaning: In the name of Allah, the most Beneficent, the most Merciful.

(b) Blessings and salutations upon the Holy Prophet
(*salawat*)

(c) *Ayat al-Kursi*⁴

(d) *Salamun qaulan min rabbih rahimin*

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ (٣٦:٥٨)

Meaning: “Peace (be upon you)!” (This) greeting will be conveyed (to them) from the Ever-Merciful Lord (36:58)

(e) The four *Quls*⁵

(f) The opening chapter of the Holy Quran

(g) *Kalimah at-Tamjid* (Words of Majesty)

*Subhan-Allahi, wa-l-hamdu li-llahi, wa la ilaha illa-llahu,
wa-llahu akbar wa la hawla wa la quwwata illa bi-llahi-l-
aliyyi-l-Azim*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ

Meaning: Exalted is Allah and praise be to Allah and there is no God but Allah and Allah is the Greatest. And there is no might nor power except in Allah, the Most High, the Most Great.

Then he should recite the prayer of repentance thousand times and the shahada thrice. After reciting all these he should blow breath upon himself.

While starting the contemplation of *Ism-e-Allah Zaat* the seeker has to first inscribe it on his inward by concentration. Its efficacy would sanctify the inward and the satanic whispers and obsessions would come to an end. Then during meditation he should

⁴ Sura *al-Baqarah*, verse 255.

⁵ The four *Quls* consist of 109, 112, 113 and 114 suras of the Quran.

envision that he is flying and reaches a vast plain in his inward where the Mohammadan Assembly is being held. At this point he must keep reciting *Hawqala*:

◀ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Meaning: There is no might nor power except in Allah, the Most High, the Most Great.

And;

◀ سُبْحَانَ اللَّهِ

Meaning: Allah is the Exalted.

Further he should also keep reciting *salawat* unless he is informed, “O contemplator! This is the special Mohammadan Assembly. Satan cannot reach here”. The seeker should observe, check and verify the truth and falsehood wisely. Firstly he should have observation of four plains around his inward i.e. observation of the plain of pre-existence, observation of the plain of eternity, observation of the plain of all spheres from the Throne till the nether regions of earth and observation of the plain of hereafter. The secret (inner part) is in the inward and in the secret there are concealed the Divine secrets. These secrets lead to the light of Divine observations, presence, gnosis, closeness and vision. The perfect spiritual guide takes the keen seeker to the level of observation of inward on the very first day while the imperfect guide keeps his disciples engaged in extra mystic struggles and forty days seclusion. It is the perfect spiritual guide who reveals the state of inward to the seeker by contemplation and shows him the four plains around it through shahada and the Divine name *al-Fattah* (يَا فَتَّاحُ the Opener).

After that the seeker should contemplate the sacred names ‘Allah’ and ‘Mohammad ﷺ’ and must keep them in view always.

Thus he dives in the ocean of Oneness of Allah and due to the overwhelming state gained by the invocation of Allah, he even forgets himself as Allah says;

◀ **وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ (١٨:٢٣)**

Meaning: And invoke your Lord when you forget (everything and even yourself). (18:24)

The sacred names are;

الله
محمد

Know that the contemplation and reflection upon *Ism-e-Allah Zaat* with complete attention and trust upon Allah is the foundation of gnosis, Miraj, Divine love, spiritual meetings, closeness of Allah, observation of Divine secrets, attaining the initial and final level of a Fakir annihilated in Allah and immortal with Him and Oneness of Allah. *Ism-e-Allah Zaat* includes all kinds of invocations, knowledge of words of Allah and the inspirational knowledge. When *Ism-e-Allah Zaat* is contemplated along with inscribing it on the body with index finger and on the inward with concentration, its efficacy acquaints with Divine secrets. It imparts every kind of knowledge mentioned in the following verses;

◀ **وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (٢:٣١)**

Meaning: And Allah taught Adam the (Divine) names. (2:31)

◀ **اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۖ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۖ**

الَّذِي عَلَّمَ بِالْقَلَمِ ۖ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥-١:٩٦﴾

Meaning: Read with the name of Allah, Who has created (everything). He created man from hanging mass (clinging) like a leech (in mother's womb). Read and your Lord is most Generous, Who taught man by the Pen, Who taught man (all that) which he did not know. (96:1-5)

الرَّحْمَنُ ۖ عَلَّمَ الْقُرْآنَ ۖ خَلَقَ الْإِنْسَانَ ۖ عَلَّمَهُ الْبَيَانَ ﴿٣-١:٥٥﴾

Meaning: The most Compassionate (is He). Who (Himself) taught the Quran (to the Holy Prophet). He is the One Who created man. He alone taught him the art of expression and communication. (55:1-4)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ﴿٤٠:١﴾

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

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ﴿٣٠:٢﴾

Meaning: I am about to place My vicegerent on the earth. (2:30)

وَادْكُرِ اسْمَ رَبِّكَ وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلًا ﴿٨:٣﴾

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

وَادْكُرِ اسْمَ رَبِّهِ فَصَلِّ ﴿١٥:٨٤﴾

Meaning: And the one who invokes the (personal) name of his Lord and offers salat (regularly). (87:15)

الْعِلْمُ عِلْمَانِ عِلْمُ الْمُعَامَلَةِ وَعِلْمُ الْمَكَاشِفَةِ

Meaning: There are two kinds of knowledge; the knowledge related to outward matters and the inspired knowledge.

Since the inspired knowledge is gained as a result of gnosis of Allah (which encompasses all kinds of esoteric as well as exoteric knowledge) so the knowledge related to outward matters is also included in it. By doing the exercise of contemplation of *Ism-e-Allah Zaat* devotedly, the Book of all the books is revealed upon the seeker and he gains all kinds of esoteric and exoteric knowledge as well as the actual knowledge of the word of Allah.

◀ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّيْتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِبِشْرِهِ مَدَدًا (١٨:١٠٩)

Meaning: Say, "If the ocean turns into ink for the words of my Lord, that ocean will exhaust before the words of my Lord come to an end, even if We bring another similar (ocean or ink) to refill." (18:109)

By the contemplation of *Ism-e-Allah Zaat* the inner self is purged, inward is sanctified while soul and secret are enlightened. Whoever reaches this level, his body is dominated by his inward, inward is dominated by the soul and soul is dominated by the secret. When all these become one, his existence is liberated from all fears and his spiritual senses dominate his physical senses. Then his soul acquires the knowledge of Allah's words;

◀ وَلَنَفْخُتُ فِيهِ مِنْ رُوحِي (١٥:٢٩)

Meaning: And breathe My Soul into him. (15:29)

When the Divine Soul entered the sacred existence of Adam, it first of all recited **يَا اَللّٰهُ**. Just by taking Allah's name all the veils between Allah and His slave were raised till the doomsday, even then no one has yet reached the finality and essence of *Ism-e-Allah Zaat*.

هر چه خوانی از اسم الله بخوان
اسم الله با تو ماند جاودان

Explanation: Accomplish any knowledge you so desire by *Ism-e-Allah Zaat* because it is *Ism-e-Allah Zaat* which will remain with you eternally.

The Fakir who is not conversant with the exoteric knowledge cannot have place in the assembly of Prophets. While the scholar who has exoteric knowledge but he does not seek gnosis and invocation of Allah esoterically from the perfect Fakir, remains deprived of gnosis of Allah. As, without acquiring the invocation of Allah from the spiritual guide who is a Mystic Fakir, the love of world is not removed from the inward. And without the invocation of *Ism-e-Allah Zaat*, the inward does not get rid of darkness and rust of apprehensions, polytheism and infidelity.

از دل بدر کن پشه خفیات را
تا بیابی وحدت حق ذات را

Explanation: Remove the jungle of apprehensions from your inward so that you find Oneness with the Divine Essence.

The Holy Prophet said;

◀ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ فِي قُلُوبِكُمْ وَنِيَّاتِكُمْ

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

The exercise of contemplation of *Ism-e-Allah Zaat* enlivens the inward just as the dehydrated land and plants are revitalized by the drops of rain and the earth starts producing vegetation. The frequent practice of contemplation of *Ism-e-Allah Zaat* grants the power of speech to every cell of the body of contemplator and it

starts reciting the name of Allah يَا اَللّٰهُ. The contemplation of

Ism-e-Allah Zaat becomes the safest refuge for him from the evil of Satan, humans and jinns. The grave of the contemplator of *Ism-e-Allah Zaat* is like his home where he sleeps just like a bride. When the cross-questioning angels (Munkar and Nakeer) enter his grave, they become respectful and do not dare to ask him any question being surprised and spellbound at his grandeur. They just welcome and praise him. Contemplation of *Ism-e-Allah Zaat* shortens the mystic way of Divine secrets i.e. *Faqr*. Contemplator of *Ism-e-Allah Zaat* perpetually remains in the company of sacred souls of all the Prophets and Saints, among whom some are known to him while some are unknown. Those whom he knows are the Saints who have become famous due to their overwhelming and dominating ecstatic spiritual states caused by the majesty of invocation of Allah. While those whom he does not know are the ones who have kept themselves hidden according to the words of Allah:

◀ إِنَّ أَوْلِيَآئِي تَحْتَ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

Meaning: Some of My friends remain concealed in My robe, nobody knows them except Me.

The hell remains at a distance of seventy years from the contemplator of *Ism-e-Allah Zaat* and the heaven comes forward to welcome him travelling a distance of seventy years.

There are six stages of exercise of contemplation of *Ism-e-Allah Zaat* i.e. Allah اَللّٰهُ, Lillah لِلّٰهِ, LaHoo لَهُ, Hoo هُوَ, *Ism-e-*

Mohammad مُحَمَّدٌ and shahada لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. When the seeker is engrossed in contemplation of any stage of *Ism-e-Allah Zaat* or the *Ism-e-Mohammad* or shahada, all his sins are concealed under the cover of light of *Ism-e-Allah Zaat*. It also

elevates him to an immortal Mystic and leads to the final level of *Faqr* which is;

◀ إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ

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

Hadith:

◀ مُوتُوا قَبْلَ أَنْ تَمُوتُوا

Meaning: Die before death.

Death before dying actually means to experience all the stages of death while being alive. What are the stages of death? To pass through the tough states of accountability at the time of seizing the soul, face the punishment for sins and be blessed with rewards for good deeds, cross the bridge of *Sirat*, enter the heaven, reach the pond of *Kauther* and have a goblet of the pure heavenly beverage from the sacred hands of Holy Prophet, then remain bowed before Allah for five hundred years and then prostrate Him for another five hundred years. Then the seeker joins the row of the perfect followers of the Holy Prophet where their souls are engrossed in the vision of Allah and busy in reciting shahada. He is also honoured with the vision of Allah, not with the physical eyes but with the inward eyes. Then he remains blessed with the vision of Allah and His secrets. These are the spiritual levels of “When *Faqr* is accomplished that is Allah” and “Death before dying” which are revealed and bestowed by the perfect and comprehensive spiritual guide through the Divine presence gained by the contemplation of *Ism-e-Allah Zaat* and shahada. The *Sarwari Qadri* spiritual guide should have these power and abilities.

Dear! Invocation of the invoker is not proved correct unless he gets hold of the key to the ultimate invocation and that key is the contemplation of *Ism-e-Allah Zaat*. By the contemplation of *Ism-e-Allah Zaat* a boundless level of invocation is attained. At this

level every cell of the body starts invocation of Allah so much so the flesh, bones, skin, brain, veins rather every part of invoker's body from head to toe invokes Allah enthusiastically. Such an invoker is called the possessor of contemplation of *Ism-e-Allah Zaat* as he has nothing but Allah in his esoteric and exoteric being. Moreover, invocation is not perfected without four things; observation and absorption in the state of annihilation in Allah, having presence in the Mohammadan Assembly, renouncing everything for Allah, approaching the station of immortality with Allah. These four levels correspond to the four levels of invocation which are:

- (a) The secret invocation which enlightens the inner eye.
- (b) The overpowering invocation which kills the inner self.
- (c) The kingly invocation which delights the soul.
- (d) The sacrificial invocation which enlivens the inward.

The invocation which is comprehensive of all these is invocation of the Eternal that reveals the Divine secrets and observation of Lordship of the Compassionate. No one can count the reward of this invocation.

The inner state of the seeker who is crazily doing the invocation forgetting himself, can be judged by touching him. If his body is hotter than fire like an ember, then he is drowned in gnosis of 'only Allah.' If his body is colder than ice as if he is dead then he must be meeting the Prophets and Saints in their assembly. These are the levels of Divine Oneness. If his body is neither hot nor cold and he cries and sobs a lot, then he is still a follower (i.e. he has not reached the destination of Oneness).

When the inward is enlivened by the contemplation of *Ism-e-Allah Zaat* and Allah's name is perfectly engraved on the inward of the contemplator, he observes Divine light radiating from every letter of *Ism-e-Allah Zaat* like the sunlight which

enlightens his inward. Theophanies of the light of Essence envelop him from head to toe and his every organ starts reciting

يَا اَللّٰهُ يَا اَللّٰهُ يَا اَللّٰهُ لَا اِلٰهَ اِلَّا اَللّٰهُ مُحَمَّدٌ رَّسُوْلُ اَللّٰهِ. When a true seeker is

absorbed in contemplation of the Divine name اَللّٰهُ, his esoteric

and exoteric self are covered by the light of Oneness of Allah and he drowns in the ocean of Oneness. Once he drowns in this ocean, then he never comes out of it throughout his life and even after death. He is ever blessed with the presence of Mohammadan Assembly and is eternally conversing with Allah. He can have the view of both the worlds and nothing remains hidden from him. Impression of *Ism-e-Allah* is:

اَللّٰهُ

When the true seeker is absorbed in the contemplation of Divine name *Lillah* لِلّٰهِ he does not like any kind of beauty or pleasure of music, even if the beauty is like that of Prophet Joseph and the sound of music is like the beautiful voice of Prophet David. The person who heard the Divine call, “Am I not your Lord⁶?” on the day of Divine covenant which has enraptured him since then and has seen the Divine beauty and light of the Creator, is never attracted by the beauty of the creation. He knows only the One and recites only His name which eternally keeps him bound with the One. The impression of Divine name *Lillah* لِلّٰهِ is:

⁶ Sura *al-A'raf* verse 172



When the seeker is engrossed in the contemplation of *LaHoo* لاَ هُوَ

then this Divine name which contains solution of all the problems of entire creation and is source of inward sanctification, elevates the reciter to the gnosis of Oneness of Allah. Then he always remains under the kind attention of Allah. He abandons both the worlds and kills his innerself and Satan. Hence his innerself is dominated by the inward, his inward is dominated by the soul and the soul is dominated by the secret. All four of them engross in Allah and the seeker annihilates in Him. The impression of Divine name *LaHoo* لاَ هُوَ is:



When the seeker is absorbed in the contemplation of Divine name *Hoo* هُوَ, it takes him to the Divine presence through *dawat* where he recites the verses of Quran in the company of Allah. These are the levels of practitioner of *ilm-e-dawat* who is the Divine scholar. His inward is alive, innerself is annihilated and soul is delightfully engrossed in the vision of Allah. Whoever recites *dawat* by this method, becomes perfect in communicating with the souls in the shrines and gains ultimate Divine presence.

Impression of Divine name *Hoo* هُوَ is:

هُوَ

When the seeker is engrossed in contemplation of *Ism-e-Mohammad* مُحَمَّدٌ, he speaks every word from the presence of the Holy Prophet and becomes indifferent to everything. Whosoever is blessed with the efficacy of contemplation of *Ism-e-Mohammad* مُحَمَّدٌ, he becomes enlightened. His inward is sanctified and he acquires the straight path. By the grace of Allah he becomes one with the essence of Prophet Mohammad. So much so that his body, soul, tongue, voice, ears, eyes and steps become one with the body, soul, tongue, voice, ears, eyes and steps of the Holy Prophet. Then he adopts sharia perfectly. The contemplator of *Ism-e-Mohammad* مُحَمَّدٌ neither complains about anything nor boasts as he has reached the ultimate level of:

◀ الْنِّهَايَةُ هُوَ الرَّجُوعُ إِلَى الْبِدَايَةِ

Meaning: Returning to the origin is the utmost level.

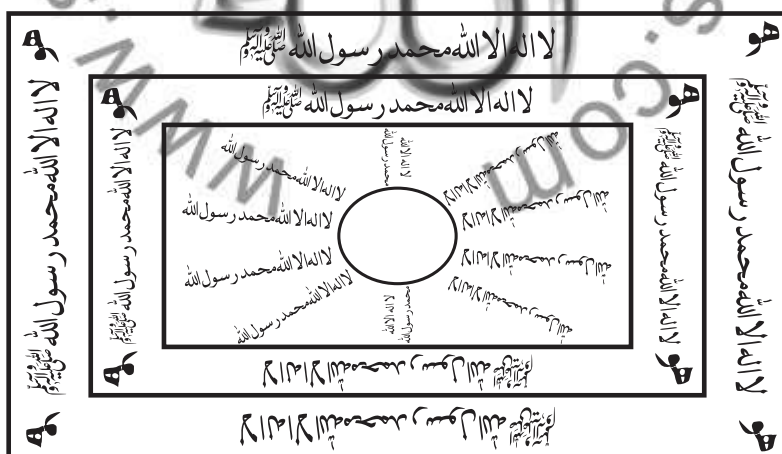
By the alphabet م (M) of مُحَمَّدٌ Mohammad, the gnosis and observation of Allah are revealed. By the alphabet ح (H) of مُحَمَّدٌ Mohammad, Divine presence is received. By the second م (M) of مُحَمَّدٌ Mohammad, the view of both the worlds is obtained. By the alphabet د (D) of مُحَمَّدٌ Mohammad, all the desires are achieved just in the beginning of contemplation. The four alphabets are like a naked sword to kill infidelity. The impression of sacred name is:

مُحَمَّدٌ

Whoever is engrossed in the contemplation of Divine name *Faqr*, gets liberated of all wishes because he gains authority over all the treasures of the world and hereafter. Whatever he orders is done by the command of Allah. The contemplation of Divine name *Faqr* takes the seeker to the Sultan of *Faqr* and he attains *jamiat* regarding every part and whole after reaching the station of annihilation in Allah and immortality with Him. Impression of *Faqr* is:

الفقر فخرى	فقر	صلى الله عليه وآله وسلم
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The seeker whose attention becomes powerful due to the closeness of Allah, his power of attention never seizes till the doomsday. The impression of brain of such a person is:



You must know that the foundation of contemplation of *Ism-e-Allah Zaat* and *Ism-e-Mohammad* is shahada. Their contemplation reveals two kinds of knowledge upon the contemplator; the knowledge related to outward matters and physical devotions and the esoteric knowledge of gnosis of Oneness and observation of light of Divine Essence, as said:

◀ اَلْعِلْمُ عِلْمَانِ عِلْمُ الْمُعَامَلَةِ وَعِلْمُ الْبَكَاشِفَةِ

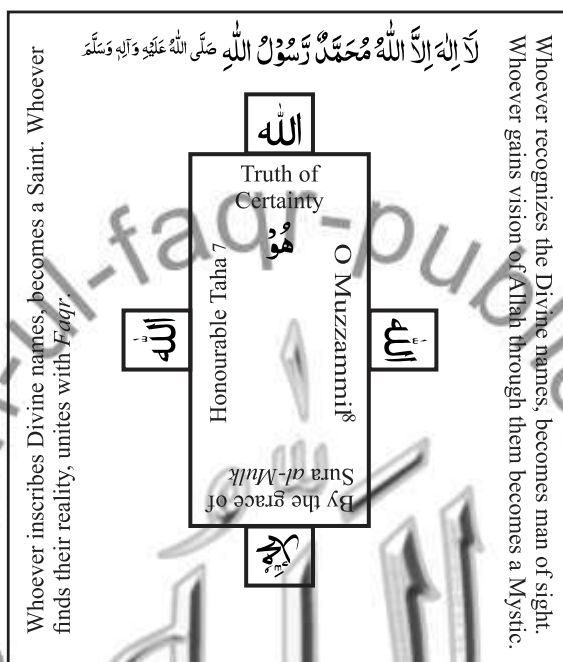
Meaning: There are two kinds of knowledge; the knowledge related to outward matters and the inspired knowledge.

The impression for contemplation of *Ism-e-Allah Zaat*, *Ism-e-Mohammad* and shahada is:



The Divine name *Allah* اللهُ is the grandest, the Divine name *Lillah* لِلّٰهِ is the most honourable, the Divine name *LaHoo* لَهُ is the most magnificent while the Divine name *Hoo* هُوَ is the greatest name of Allah (*Ism-e-Azam*) which takes to the presence

of Allah in just a moment and blesses with the company of Prophet Mohammad on the very first day. This is the level where there is no demotion or grief. Its impression is:



Access to all these levels is gained by the contemplation and inscribing practice of *Ism-e-Allah Zaat* on the body with finger and on the inward and brain through concentration. This practice empowers the seeker to go against his innerself and enlightens his existence with the Mohammadan light hence every part and whole is revealed upon him. The seeker attains absolute *jamiat* and all his wishes are fulfilled. Contemplation of *Ism-e-Allah Zaat* blesses with gnosis and Oneness of Allah. The impression of inscribing practice is:

⁷ Taha is the attributive name of Prophet Mohammad.

⁸ Muzzammil is the attributive name of Prophet Mohammad.

گنج دین
(فارسی متن)

Ganj-e-Deen
(Persian Text)

گنج دین

(فارسی متن)

Ganj-e-Deen (Persian Text)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰی رَسُوْلِهِ مُحَمَّدٍ وَاٰلِهٖ وَاصْحَابِهٖ وَاَهْلِ
بَيْتِهٖ اَجْمَعِيْنَ ۝

بدانکه هر کسی غریب مظلوم عاجز شدن پریشان محتاج هلاک از روزگار دنیا مستحق کثیر العیال سقیم الاحوال
طاقت وقت ندارد در فقر و فاقه میگذارد آرزو مییابد که مطالعه این کتاب از آنکه گنج دین است - هر یک
گنج ظاهری و باطنی میکند معلوم غلت خادم و اوخدم - ازین هر یک مطالب کلی در یابد و جمیع خوانان الله
در دست دارد و از علم تصوف دقیق از طریق تحقیق میکشاید - هر که این کتاب را در مطالعه دارد و بر آن
عمل کند عارف بالله صاحب توفیق شود و همیشه در حضور پرنور مجلس محمدی صلی الله علیه و آله و سلم مشرف باشد و
ارواح جمیع انبیا و اولیا الله با ملاقات کنند و هیچ چیز پیدا و پنهان از او پوشیده و مخفی نماند - این طریقه محمدی
صلی الله علیه و آله و سلم عطا الله فیض فضل الله از طریق تحقیق - این کتاب صاحب ابتدا و انتها را در معرفت
خدا تمام است - هر که میخواهد عالم فاضل صاحب تفسیر گردد ازین کتاب چهار علم در یابد علم کیمیا کبیر و علم
دعوت تکثیر و علم ذکر الله روشن ضمیر و علم استغراق با تاثیر صاحب نظر بنفس امیر - این کتاب محکم محکم
است از برای مریدان صدیق و طالبان تحقیق و عارفان تدقیق و واصلان بحق رفیق و علمایان باتوفیق
وفقیان فنا فی الله غریب و احوالیت دریائے عمیق - هر که ازین کتاب اسم اعظم گنج بیرنج نیافت سوال
برگردان او وبال برین تصرف از علم است - کبریا که عقل و دانش و شعور تمام است که این کتاب بحکم الله

و بنظر رحمت اللہ مرقوم و منظور و باجاست حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم رقم حضور شدہ۔

سا لک را باید کہ اول مرشد کامل صاحب علم و صاحب شریعت و اقیقہ طریقت قادری سروری باشد ازو دست بیعت گیرد بعدہ در سلوک در آید کہ ہر طریقہ را انتہا بابتدا قادری نرسد اگرچہ بر ریاضت سر بسنگ زند۔ مرشد قادری جامع است مجمل، ظاہر باطن باشتغال ذکر فکر است و در طریقہ قادری ظاہری و باطنی قرب معرفت اللہ و حضور حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم باوصال است۔

المطلب آنکہ در حین حیات از کفر و شرک نجات، عارف باللہ متبرکات قدرت سبحانی محبوب ربانی پیر و تنگبر حضرت شاہ محمدی الدین عبدالقادر جیلانی قدس اللہ سرہ العزیز پنج ہزار طالبان و مریدان خود را ہمیشہ و ہر روز فیض میدادند، سہ ہزار در معرفت نور غرق بمشاہدہ یوحہ انیت **إِلَّا اللَّهُ** میبردند و ہر این سہ ہزار بہ مراتب **إِذَا تَحَدَّ الْفَقْرُ فَهُوَ اللَّهُ** رسیدند، دو ہزار داخل مشرف مجلس محمدی صلی اللہ علیہ وآلہ وسلم میبردند۔ آنچنین سلسلہ سوک حضوری بتوجہ باطنی حاضرات اسم اللہ ذات و بکلمہ طیبات ذکر ضرب ذوق سخاوت تصور تصرف در طریقہ قادری از یکدیگر تاقیامت باز نمائند، مثل روشنی آفتاب طلوع تابش ہر دو جہان واضح و فیض بر میگردد۔

ابیات:

باہو این کیمیای گنج مفصل را نمود ہر کرا عقل است حاصل کرد زود
اسم اعظم انتہا باہو بود ورد باہو روز و شب یاہو بود
کور چشم کے ببیند آفتاب کور را از آفتابست صد حجاب

بدانکہ قادری رافح از طریقہ قادری است۔ اگر قادری بطریقہ دیگر رجوع آرد و غلاص بطلبہ اہل گمراہ بے برکت و مراتب او سلب شود۔ اما سا لک را مرشد کامل گرفتار ضرورت است۔ شغلے کہ بغیر مرشد کامل کند طالب اللہ را ہیچ فائدہ نہ بد و نتیجہ نہ دارد و بمقام منزل نہ رساند **قَوْلُهُ تَعَالَى يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ** و در حدیث آمدہ است **الرَّفِيقُ ثَلَاثُ طَرِيقٍ**۔ اگر مرشد کامل قادری پیدا نشود لازم است کہ این کتاب را ہر روز در مطالعہ دارد و باخلاص خواند و یقین صادق دارد کہ

آنرا مجلس نبی صلی الله علیه و آله وسلم دست دهد، سراسر الهی برو کشف گردد، از و هیچ چیز آنچه فی السموات و الارض است مخفی و پوشیده نماند. خواننده این کتاب عارف الحق و رهنمای خلق شود. هر که محتاج باشد این مرقوم را بخواند و تکرار نماید اولیا الله لایحتاج گردد، اگر مفلس خواند غنی گردد، اگر پریشان خواند صاحب جمعیت گردد. هر که این کتاب را ابتدا و انتها داند آنرا احتیاج دست بیعت مرشد ظاهر نماند. اگر صاحب رجعت خواند از رجعت خلاص شود، اگر مرده دل خواند زنده دل گردد و اگر جاہل خواند بعلم علوم کشف احوالات حق قیوم رسد، حقیقت ماضی و حال و استقبال معلوم گردد.

ابیات:

اصل یقین است یقین اے یار کن	محرم اسرار شوی از کنه کن
اصل یقین است یقین مصطفیٰ	اصل یقین است یقین مرتضیٰ
اصل یقین است یقین اگر شود	کار تو از هفت فلک بگذرد

المطلب آنکه مرشد کامل را باید که طالب الله را اول بشروع اسم الله ذات بمرتبه نور فی الله مشرف دیدار حضور رساند که طالب را احتیاج ریاضت خلوت و چله نماند. اہل حضور لایحتاج را چه احتیاج است ورد وظائف و دعوت خواند. آدمی از قید نفس و شیطان هرگز خلاص نشود و از دیار دل سرگردان تا آنکه مرشد کامل گیرد و باسم الله ذات متبرکات مشغول نگردد و از تصور اسم الله ذات ذکر غرق ربوبیت نور کشاید طالب الله را هر مطلب از نور حضور نماید. ظاہر و باطن لوح محفوظ در لوح ضمیر در آید و از حاضرات تصور کلمہ لا اله الا الله محمد رسول الله ذکر پاکی بر عبد کشاید طالب الله در هر دو جهان بہرہ بخشند بمطلب بہرہ ورنماید. مرشد طالب صادق را ازین هفت کلید هفت قفل حاضرات میکشاید و بر یکدم و یکقدم طالبانرا مطلب و مقصود ہر دو جهان بنماید آنچہ تصرف ظاہری و تصرف باطنی و تصرف ازلی و تصرف ابدی و تصرف دنیا و تصرف عقبی و تصرف غرق فنا فی اللہ مولی و تصرف توحید معرفت از مراتب قرب علی و اولی. اینچنین راز بنی ریاضت گنج بیرنج مرشد قادری سروری کامل مکمل جامع مجموعۃ الفضل میدہاند.

بدانکه اللہ تعالیٰ فقیران صاحب حاضرات اسم اللہ ذات را چنان قوت بخشیده است اگر خواهند از مؤکلان مشروراً علم کیمیا یا آنکه سنگ پارس کہ باہن چپاند ز سرخ شود مؤکلان از غیب الغیب برکت اسم اعظم بدست آورده میدہند لیکن فقیران فانی اللہ دوام استغراق مع اللہ اند، ظاہر چنان دل غنی و در باطن مجلس نبی الصلی اللہ علیہ وآلہ وسلم کہ مرتبہ مؤکل مراتب تمامیت دنیا و جانب کیمیا و سنگ پارس بگوشت چشم نہ نگرداگر چہ از فقر فاقہ خون از جگر بنوشد۔ قولہ تعالیٰ وَ أَتَّبِعْنَهُمْ فِي هَذِهِ الدُّنْيَا لَعَنَةً۔ دانی کہ پیغمبر صاحب علی اللہ علیہ وآلہ وسلم را اصحابان و یاران پرسیدند کہ یا حضرت کدام چیز بہتر است کہ بقرب اللہ تعالیٰ رساند فی الدنیا و الآخرۃ و یا حضرت کدام چیز کہتر است کہ از قرب حق سبحانہ و تعالیٰ شانہ بُعد و دوری دہد فی الدنیا و الآخرۃ و موجب ذلت است۔ از زبان درفشان حضرت پیغمبر صاحب فرمودند کہ دوست دارید معرفت اللہ و فقر را کہ ازین ہر دو نعمت سرفرازی و فخر دارین است، نہ بیند بسوی دنیا مگر محققات ازینکہ دنیا متاع شیطان است۔

ای عزیز! آدمی را با اعمال ظاہر دل ظاہر گردد، از نفاق بیرون نہ برآید تا آنکہ مشق اسم اللہ ذات آزانسوزد و دل از مایہی و زنگار خلاص نگردد و بدکری خاص اخلاص نہ پذیرد و بغیر از ذکر زندگی دل نشود نفس ہرگز نمیرد اگر چہ تلاوت تمام قرآن ہر روز کند و مسئلہ فقہ خواند یا آنکہ بسیار زہد و ریاضت کوز پشت شود همچون موی بار یک گردد چنان دل مایہ مانند بغیر از مشق تصور اسم اللہ ذات هیچ فائدہ ندارد و اگر چہ بر ریاضت سر بسنگ زند۔ مشق تصور اسم اللہ ذات کنندہ معشوق بے مشقت و محبوب بے محنت، این مراتب مرغوب است۔

اگر شخصی زمین را طے کند و بزیر اقدام او شود نیم گام ہمیشہ پنج وقت نماز در خانہ کعبہ با سنت جماعت میخواند ہمیشہ ہم صحبت با مہتر خضر علیہ السلام دارد و مقابلہ علم کند و از حضرت آدم علیہ السلام تا خاتم النبیین صلوات اللہ علیہم اجمعین و از خاتم النبیین تا بروز قیامت با ہر یک ارواح انبیاء و اولیا اللہ صاحب مراتب مومن مسلمان دست مصافحہ کند و ملاقات مجلس بود و ہر یک ارواح را نام بداند و بشناسد و آنچہ بروی زمین صاحب ورد و وظائف اہل دعوت و حافظ تلاوت قرآن کہ شب و روز بطہارت میخوانند یا شخصی

تمام دنیا بدست آرد شب و روز تصرف کند فی سبیل الله و سخاوت کند و نافع المسلمین باشد ازین همه چیز بهتر است که در تصور اسم الله ذات غرق شدن و ملازم و مشرف مجلس سرور کائنات بودن - باید دانست که بنده از ذکر خدا نباشد یکدم جدا - حدیث: **أَلَا نَفَاسٌ مَّعْدُودَةٌ وَ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ** -

ابیات:

هر که دیوانه شود در ذکر حق زیر پائش عرش و کرسی نه طبق

هر که غافل میشود ذکر از خدا نفس او فربه شود کفر از ریا

بدانکه اول مرشد کامل را فرض است که طالب الله را مقام خوف و مقام رجا و مقام کشف القبور و مقام مجلس محمدی صلی الله علیه و آله و سلم حضور نماید بعد از آن طالب الله را علم معرفت تلقین کند - چنانچه اول ذکر و فکر و مراقبه و بورد و وظائف مشغول نگرداند بجز تصور اسم الله حضور که با فکر اسم الله ذات باطن معمور - مرشد کامل را باید که اول خوشنما اسم الله ذات نوشته دست طالب بدو و بگوید که ای طالب! این اسم الله بر دل نویس - چون اسم الله ذات بر دل بنویسد و بر دل سکونت و قرار گیرد و بگوید طالب را که ای طالب! از حروف اسم الله مثل آفتاب تجلی نور روشنی طلوع زند و گردد بگردل ملک لایزال و لازوال میدان وسیع از چهارده طبق که کونین در آن میدان مثل اسپند دانه میگذرد و در آن میدان یک روضه گنبد که طالب را در نظری آید و بر دروازه آن روضه قفل کلمه طیب است **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** که کلید قفل کلمه طیب اسم الله ذات است - چون طالب اسم الله بخواند قفل بکشد و طالب اندرون روضه در آید و می بیند مجلس عظیم محمدی صلی الله علیه و آله و سلم هم صحبت شود قرب حبیب نصیب از حکم حق تعالی با توفیق - مرشد کامل صادق صدیق همراه رفیق خواهد شد -

و اگر کبیر از دل و وسوسه شیطانی و وهما ت نفسانی که هزاران هزار نار در وجود آدمی بسبب مذکور موجود مجموع یک ونیم لکھ و ده هزار نار که رشته زنا سخت تر است از رشته میهود و نصاری، ازین سبب سیاه دل و مرده افسرده باشد - پس مرشد کامل را باید که تصور الله ذات فرماید و حروف اسم الله ذات و

کلمه طیبات بتفکر و توجه بگرد دل طالب الله بنویسد که نوشتن از این حروف با از سر تا قدم چنان پیدا میشود
آتش تو حید انوار از قرب معرفت دیدار پروردگار که یکبارگی سوخته گردد ز نار بد کردار۔ بعد از آن طالب
الله مسلمان حقیقی صفات القلب صادق الیقین گردد و غرق فی التوحید و دیدار پروردگار از کفر و شرک
بیزار۔

بشنوای جان من! مرشدان و طالبان را پس بود این یک سخن که به پهلوی چپ تو مقام نفس است و به
پهلوی راست تو مقام شیطان است۔ پس در میان دو دشمن جنگ واقع شده است۔ پس کبریا که
انجمن دشمنان در هر دو پهلوی مثل زخم تیر یا درد غار است آنرا خواب و خوشحالی چه در کار است۔ ای دانا
بهر دم با خبر باش بلا فرصت موت را چه اعتبار است۔ پس طالب الله باید که تصور اسم الله ذات مشغول
شود و از میان حروف اسم الله پیدا میشود شعلہ تلی انوار و در آن انوار غرق شود مشرف دیدار پروردگار که
نه یاد ماند بهشت و نه نار یا ماند لیل نه بهار که الایمان باین الخوف و الرجاء واقع است۔ چون فقیر
بمشق اسم الله ذات مشغول شود هر موی از تن او زبان بکشد و در آید بنام الله الله الله گویا شود
و قلب نعره زندیسر هو، سیر هو، سیر هو و روح فریاد کند هو الحق هو الحق هو الحق نفس این ورد
گیر در بخت ظلمت آنفسنا و ان لم تغفر لنا و ترحمنا لنكونن من الخاسرين نفس مشق
وجودیه اسم الله ذات مراتب معشوقی محبوبی دارد۔



در وجود آدمی دو دم است یک دم اندرون میرود و دیگر دم بیرون می آید۔ فرشته بادم اندرون مؤهل
است بحضور حق تعالی عرض کند خداوند! دم اندرون قبض کنم یا باز بیرون بیاید و دم که بیرون برآید فرشته که

مؤکل است او نیز همچنان گوید پس بهر دم عرض حضور رب العالمین میشود - دم که بتصور اسم ذات مشغول شده از وجود بیرون آید آن دم صورت میشود خاص نوروی رود بدرگاه اللہ تعالیٰ حضور و مثل گوهر میشود اگر چه کونین هر دو جهان جمع بکنند آنچه متاع دنیا و بهشت است تا برابر قیمت آن نشود آن گوهر بی بها است چنانچه فقیران را خزانچی گوهر خزان اللہ گویند - اللہ بس ماسوی اللہ ہوس - لیکن طالب را میباید که اول وضو کامل بسازد و جامہ پاک پوشد و در جای خالی در آید و مستقبل قبلہ شدہ در قعدہ مربعہ بنشیند و چون خواہد کہ متوجہ استغراق اشتغال اللہ شروع کند ہر دو چشم را پوشد و در مراقبہ در آید و تفکر اسم اللہ ذات بگیرد - اما طالب اللہ را میباید کہ بوقت شروع راہ ہائے شیطانی ظاہر باطن بند سازد و نفسانیت خطرات از خود جدا کند از دو میباید کہ طالب اللہ سہ مرتبہ تسمیہ بخواند و سہ مرتبہ درود شریف بخواند و سہ مرتبہ آیت الکرسی بخواند و سہ مرتبہ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ بخواند و سہ مرتبہ چہار قل بخواند و سہ مرتبہ سورۃ فاتحہ بخواند و سہ مرتبہ بحان اللہ تمام تمامیت کلمہ تجید بخواند ہزار مرتبہ استغفار بخواند و سہ مرتبہ کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ خواندہ بر خورہ و مد - اول طالب اللہ را باید کہ بشروع تصور اسم اللہ ذات بتفکر بردل بنویسد و از تاثیر اسم اللہ سیدہ صفائی گیرد و تناس خفہ طوم بمیرد - بعد از ان در چشم تصور کند و در نظر مراقبہ پرواز کند و گرد بگردل میدان وسیع و دایکس حضرت محمد شفیع الامۃ صلی اللہ علیہ وآلہ وسلم در انوقت لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سُبْحَانَ اللَّهِ و درود بخواند تا از مجلس محمدی صلی اللہ علیہ وآلہ وسلم حکم شود ای صاحب تصور این خاص مجلس محمدی است و شیطا نرا قدرت نیست کہ درین مقام برسد - بعد از ان طالب اللہ حق و باطل را تحقیق کند - بہ اعتبار اول معائنہ تحقیق کردن کہ گرد بگردل چہار میدان است چنانچہ مشاہدہ میدان ازل و مشاہدہ میدان ابد و مشاہدہ طبقات از عرش تا تحت الثری دنیا و مشاہدہ میدان عقی، و در دل قلب است و فی القلب سرایت و در سراسر او در اسرار مشاہدہ نور حضور معرفت اللہ قرب دیدار پروردگار - مرشد کامل طالب صادق راروز اول بمرتبہ مشاہدہ دل رساند و مرشد ناقص روز شب چلہ و ریاضت کشاند - صورت تصور دل و گردل چہار میدان است مرشد کامل بکشاید و بنماید این است، لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ يَا فَتَّاحُ

يَا فَتَّاحُ. بعد از ان اسم الله واسم محمد رسول الله صلى الله عليه وآله وسلم در تصور دارد و در آسمین نظر دارد
بعد از ان در دریائے توحید الهی غوطه خورد و از غلبات ذکر الله غرق شود و از خود بیخود گردد و موافق این
آیت کریمه قوله تعالیٰ وَ اذْكُرْ رَبَّكَ اِذَا نَسِيتَ. آسمین شریفین این اند:

الله محمد

پدائنگه اساس معرفت معراج محبت ملاقات روحانی و قرب مشاهده اسرار ربانی، مرتبه فقیر فغانی الله
بقا بالله ابتدا تا انتها توحید بخانی، تصور تفکر تصرف توحید توکل مشق کننده اسم الله ذات بهر نوع انواع ذکر
حضور و علم کلمات ربانی الهام مذکور تصور را تا تاثیر اسم الله ذات مشق است که تفکر انگشت بردل اسم
الله ذات بنویسد. ازین اسم الله ذات معلوم شود علم چنانچه علم و عِلْمٌ اَدَمَ الْاَسْمَاءُ كُلَّهَا چنانچه
علم اَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝ اَشْرَأُ وَ رَبُّكَ الْاَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ چنانچه علم الرَّحْمٰنِ ۝ عَلَّمَ
الْقُرْآنَ ۝ خَلَقَ الْاِنْسَانَ عَلَّمَهُ الْبَيَانَ ۝ چنانچه علم و لَقَدْ كَرَّمْنَا بَنِي اٰدَمَ چنانچه علم اِنِّیْ
جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً چنانچه علم و اذْكُرْ اسْمَ رَبِّكَ وَ تَسْبِّحْ لَهُ بِحَمْدِهِ ۝ وَ تَسْبِّحْ لَهُ بِحَمْدِهِ ۝ وَ تَسْبِّحْ لَهُ بِحَمْدِهِ ۝
وَ ذَكَرْ اسْمَ رَبِّهِ فَصَلِّ ۝ اَلْعِلْمُ عَلِمَانِ عِلْمُ الْمُعَامَلَةِ وَ عِلْمُ الْهَكَاشِفَةِ - چون علم مكاشفه
معرفت الهی بکاشاید چنانچه علم معاملات خود بخود در مكاشفه می در آید. از آنکه از مشق مشقت کتاب
الانتساب بی حجاب از تصور اسم الله ذات میگردد و هر یک علم ظاهری و باطنی و کلمات الحق میدانند قوله
تعالیٰ قُلْ لَوْ كَانَ الْبَحْرُ مِدادًا لَّكَلِمَتِ رَبِّیْ لَنَفَذَ الْبَحْرُ قَبْلَ اَنْ تَنْفَذَ کَلِمَتِ رَبِّیْ وَلَوْ
جِئْنَا بِمِغْطٰیهِ مَدَدًا. و ازین علم مشق تصور اسم الله ذات تزکیه نفس و تصفیه قلب و تجلیه روح و تجلیه سر

میشود - هر که باین مراتب برسد قالب لباس قلب پوشد و قلب لباس روح پوشد و روح لباس سر پوشد - چون جملگی یکے گردد خوف و هم از وجود او برخیزد و حواس ظاهری بسته گردد و حواس باطن بکشاید - بعد از آن علم و نفخت فییه من روحی برسد - چون روح اعظم در وجود معظم حضرت آدم علیه السلام داخل شد اول روح که در وجود گفت یا الله؛ بگفتن نام الله فی بین العبد و الرب پیچ پرده نماند تا قیامت برخیزد هنوز با تها و بکنه اسم الله ذات زسیده باشد - بیت:

هر چه خوانی از اسم الله بخوان اسم الله با تو ماند جاودان

فقیر یکے بعلم ظاهری دوستی ندارد در باطن بجلس انبیا جانیا بد خارج است - عالمی ظاهر که در باطن از فقیر کامل طلب معرفت الله و ذکر الله کند عاقبت از معرفت الله محروم ماند از برای آنکه بغیر از طلب ذکر الله از مرشد عارف فقیر حب دنیا از دل زود و بغیر از اسم الله ذات سیاهی و کدورت و زنگار خطرات شرک و کفر از دل بیرون هرگز نرود - بیت:

از دل بدر کن بیشه خطرات را تا بیابی وحدت حق ذات را

حدیث: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَسْمَائِكُمْ بَلْ يَنْظُرُ فِي قُلُوبِكُمْ وَبَيِّنَاتِكُمْ
 مشق تصور اسم الله ذات چنان دل را زنده گرداند چنانچه گیاه پژمرده زنده شود از باران قطرات
 مطرات گیاه خشک و سبزه از زمین سر بلند و زنده شود - و از بسیاری تصور اسم الله ذات کننده مشق را برتن
 آنچه موی است همه موبه تن ز بان بذكر الله کشاید بنام الله یا الله و تصور اسم الله ذات کننده را مشق
 تمام عمر حصار شود از شر شیطان الانس و جن - تصور اسم الله ذات مشق کننده را قبر او خانه و خواب او را نوم
 العروس و بدین منکر و کبر مشق کننده اسم الله ذات را در آداب در آیند چون حیران و لب بسته مانند
 بگویند آفرین باد خوش آمدی مرحبا - از تصور اسم الله ذات این طریق خلاصه سلک سلوک راه را ز فقر
 است - صاحب کننده مشق همیشه بجلس ملاقات بهر ارواح انبیا و اولیا الله است، بعضی میدانند و بعضی
 نمیدانند - آنکه میدانند ولی الله اند بذكر الله جلالت و جد حال شوریده جوشیده و آنکه نمیدانند زیر قبای الله
 پوشیده - چنانچه إِنَّ أَوْلِيَاءِي تَحْتِ قِبَائِي لَا يَعْرِفُهُمْ غَيْرِي - و از صاحب تصور اسم الله ذات

کننده مشق آتش دوزخ هفتاد سال راه میگزیزد و بهشت هفتاد سال راه پیش استقبال او کند۔

و مشق تصور اسم الله ذات شش قسم است اسم الله، اسم الله واسم له واسم هو واسم محمد صلی اللہ تعالیٰ علیہ وآلہ وسلم و کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ۔ چون در هر یک اسم الله ذات واسم محمد سر و رکائات و کلمہ طیبات محو گردد، هر گناه زیر لباس نور اسم الله ذات میباشند هفتہ۔ این نیز تمامیت است إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ عَافٍ بِاللَّهِ رَاسِدٌ۔ مَوْتُوَا قَبْلَ أَنْ تَمُوتُوا اگر بگویند کہ آنچه مراتب ممت باشد در حیات ببیند۔ مراتب ممت چیست؟ آنکہ از وقت جا آمدن هر چه حساب کند و عذاب و ثواب از صراط گذشته در بهشت در آید و از دست محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم از حوض کوثر ساغر شراب بطهورا بنوشد و پانصد سال به رکوع و پانصد سال بسجود بحضور رب العالمین افتاده ماند۔ و بعد از ان بمتابعت صف محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم کہ در ان صف بر هر روحانی ذکر کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صلی اللہ علیہ وآلہ وسلم بدیدار رویت رب العالمین مشرف و معزز گردد نہ بظاهر چشم بلکه از چشم دل دوام بدیدار تلقائی را۔ این مراتب إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ و مَوْتُوَا قَبْلَ أَنْ تَمُوتُوا مرشد جامع از تصور حاضرات اسم الله ذات و از کلمہ طیب لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صلی اللہ علیہ وآلہ وسلم می کشاید و می نماید۔ مرشد جامع سروری قادری چنین باید۔

اے عزیز! بر ذرا ذکر اثبات نگر و در ما آنکہ کلید ذکر بدست نگیرد کلید ذکر تصور اسم الله ذات است، چندان ذکر کشاید کہ در شمار نیاید چنانچہ برتن آنچه موی است علیحدہ علیحدہ بذکر اللہ چنان نعرہ زنند کہ از سرتا قدم گوشت پوست رگ مغز استخوان همه در غرورش به ذکر اللہ در آیند۔ این مراتب صاحب تصور اسم الله ذات کہ همه اوست در مغز و پوست۔ و نیز ذکر اثبات نگر و بدیغیر از چهار چیز یکی مشاہدہ غرق فنا فی اللہ دوم حضوریت مجلس محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم بیوم برآمدن از ماسوی اللہ چهارم رسیدن بمراتب بقا باللہ۔ این هر چهار مراتب باین ذکر بالتعلق دارد چنانچہ ذکر خفیہ عین العیان و از ذکر حامل نفس فانی و فرحت روح از ذکر سلطانی و زندگی قلب از ذکر قربانی و ذکر مجموعہ العلم ذکر تکی قیوم کہ از و بکشاید سراسر اسرار سبحانی مشاہدہ ربوبیت رحمانی حساب او کے نوشتہ بتوانی۔ شخصی کہ از ذکر دیوانہ و از خود بیخود

گرد در بتن او دست بپندازد، گرد وجود او از آتش گرم تر است مثل اخگر غرق است در مشاهدۀ معرفتِ اَللّٰه، گرد وجود او سرد تر است از آب گوئی که مرده در مجلس انبیا و اولیا اللہ مشرف ملاقات پس این سمراتب از توحید است۔ وجود یکدہ سردی دارد نہ گرمی گریان در آہ شور و فغان از اہل تقلید است۔ بدانکہ چون قلب در جنبش در آید صاحب قلب بتصور اسم اللہ بر سر قلب نقش تصور اسم اللہ ذات درست بہ بیند، از میان ہر یک حرف شعلہ نور مثل آفتاب گرد بگر و قلب طلوع تابش روشنی زند و قلب از سرتاقدم در قبض تجلیات نور ذات در آید زبان کشاید یا اللہ یا اللہ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ۔ چون سالک در تصور نام اللہ ذات در آید ہفت اندام قلب قالب از توحید نور اللہ جامہ پوشد و در ریائے عین غریق شود۔ چوں در دریائے توحید سبحانی در آید باز در حیات و ممات از توحید بیرون نہر آید، دوام ہمسخن مع اللہ حضور باشد، ہمیشہ در مجلس محمدی صلی اللہ علیہ وآلہ وسلم مشرف گردد۔ تماشا ہر دو جہان در نظر در آید از وہجہ پر پوشیدہ و مخفی نماند۔ نقش این است:

اللہ

و چون سالک در تصور اسم اللہ در آید از احسن و سرود خوش میاید اگر چہ حسن صورت مثل یوسف علیہ السلام، سرود خوش آواز مثل حجرہ داؤد علیہ السلام باشد۔ آن آواز شنیدن اَللّٰهُمَّ اِنِّیْ اَسْتَغْنِیْكَ از الست شوق مست و حسن دیدار انوار از تجلی پروردگار محسن مخلوق آنرا چہ کار؟ یک را خواند و یکی را داند و دوام در قید توحید بماند۔ نقش اینست:

لِلّٰہ

چون سالک در تصور اسم لَه در آید آن اسم حضور تمام عالم را مثل کشتی باطن صفا خواننده را در معرفت توحید رساند و اوام در قید به مد نظر اله بماند و هر دو دست از کونین بیفتانند نفس و شیطان را قتل سازد و نفس لباس قلب پوشد و قلب لباس روح پوشد و روح لباس سر پوشد، هر چهار محو گردد و مرتبه فنا فی الله حاصل شود۔ نقش این است:

لَه

هر که در تصور اسم هُو در آید علم دعوت شروع آرد و حضور رساند و تلاوت قرآن آیات مع الله خواند۔ این است مراتب عامل دعوت حافظ ربانی قلب زنده و نفس فانی فرحت روح بعینانی۔ هر که بدین طریق دعوت خواند عامل قبول کامل حضور شود۔ نقش این است:

هُو

چون در تصور اسم مُحَمَّد صلی الله علیه وآله وسلم در آید هر سخن او از حضور پُر نور محمدی صلی الله علیه وآله وسلم لب کشاید و لایبحتاج شود۔ هر که در تصور اسم مُحَمَّد صلی الله علیه وآله وسلم تاثیر کند روشن ضمیر شود و قلب سلیم گردد و در صراط مستقیم در آید با عظمت عظیم همدم و همقدم محمد مصطفی صلی الله علیه وآله وسلم هم جسم و جان و هم زبان و هم گویا و هم شنوا و هم بینا محمد صلی الله علیه وآله وسلم۔ بر تن لباس شریعت پوشد۔ صاحب تصور اسم مُحَمَّد صلی الله علیه وآله وسلم دم زنند و نذر وند الیه هُو الرُّجُوعُ إِلَى الْبِدَايَةِ حاصل شود۔ و از مُم حضرت محمد رسول الله صلی الله علیه وآله وسلم مشاهده معرفت الهی بکشاید و از حرف ح حضرت محمد رسول الله صلی الله علیه وآله وسلم حضور نماید و از حرف مُم دوم حضرت محمد رسول الله صلی الله علیه وآله وسلم تماشا کونین در عمل در آید و

از حرف دُ حضرت محمد رسول الله صلی الله علیه وآله وسلم حضور بشروع ورد جمله مقاصد در یابد۔ هر چهار حرف تنبیغ برهنه قاتل الکفار الیهود۔ نقش این است:

محمد ﷺ

هر که در تصور اسم فقر در آید لایستخاج گردد و تمام تصرف گنج دنیا و عقبی حاصل شود۔ هر چیز بزرگه بگوید بامر الله تعالی بشوئنا شود۔ چون در تصور اسم فقر در آید آنرا سلطان الفقر رساند۔ جمعیت کل و جز حاصل شود و مرتبه فنا فی الله بقا بالله روی نماید۔ تصویر فقر این است:

الفقر فخری	فقر	صلی الله علیه وآله وسلم
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هر که اینچنین توجّه از قرب حضور الله بداند توجّه او تار و ز قیامت باز نماند۔ دائره دماغ اینست:

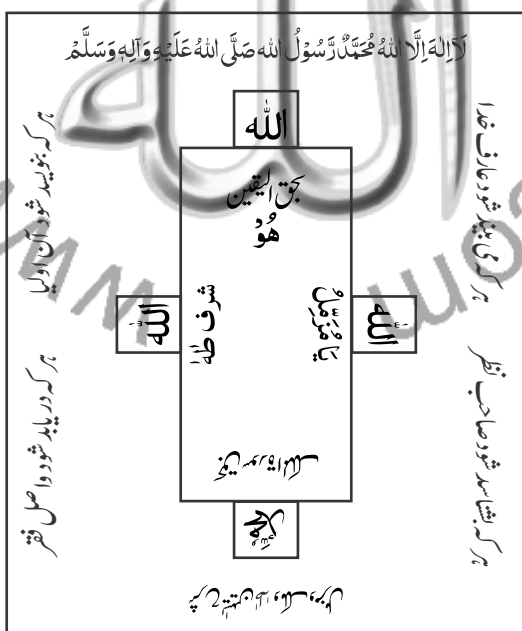


بدانکه اساس تصور اسم الله ذات واسم محمد صلی الله علیه وآله وسلم رسول الله سرور کائنات تصور کلمه طیبات صاحب تصور را ازل دو علم واضح گردد و روشن میشود، علم ظاهر عبادات و معاملات و علم باطن معرفت

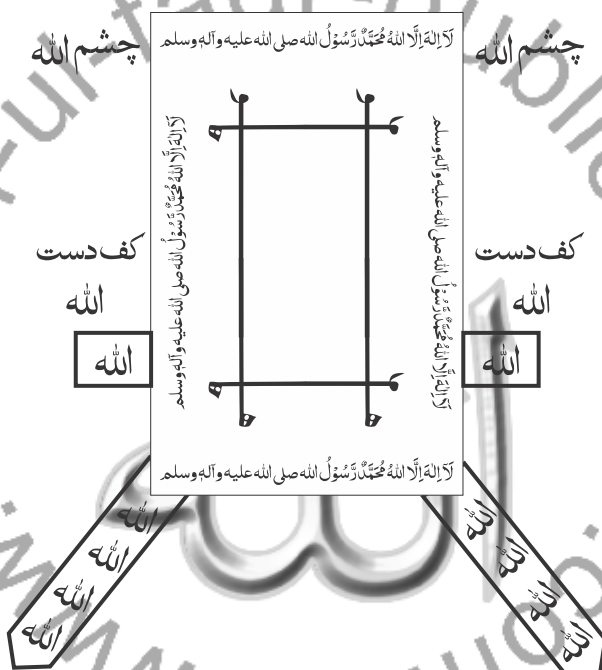
توحیدات نور ذات مشاهدات الْعِلْمُ عَلِمَانِ عَلِمُوا الْبُعَاثَةُ وَعِلْمُ الْمَكَاشِفَةِ - نقش تصور هر سه مذکور این است:



اسم الله اسم معظم است، اسم الله اسم مکرم است، اسم له اسم عظمت العظمی، اسم هو اسم اعظم یکبارگی میکند محضور خدا روز اول مرتبه حضور پر نور خاتم ختم لاجعت و لا اثم درین دایره نقش این است۔



این جملگی مقامات ذات صفات می کشاید از تصور مشق از ناف نفس خلاف از قلب تا بسردماغ با تفکر انگشت بنویسد و مردم گل و جز واضح گردد از مشق مرقوم وجودیه روشن میشود از نور محمدی صلی الله علیه و آله وسلم که کلیه جمعیت و مقصود معرفت و توحید معبود چون در تصور اسم الله ذات در آید - دایره مشق مرقوم وجودیه اینست :



تمام شد

۱۷ اذیتقد ۱۳۸۳ بروز جمعته المبارک بیادگار حضرت پیر محمد بن شاه صاحب همدانی طبره پیران جهنگ پاکستان

Ganj-e-Deen (Treasure of The Religion) is a rare treatise by the great Saint Sultan Bahoo in which he has encompassed the basic teachings of Sufism beautifully as if an ocean in a drop. It explains the grandeur and miraculous effects of Ism-e-Allah Zaat along with the need of perfect spiritual guide to have the closeness of Allah. If a true seeker of Allah finds both, he in fact finds treasure of the religion. Sultan Bahoo acclaims this book as, "This book is written according to the Mohammadan way and is the bestowal and beneficence of Allah. It is a source of accomplishment in gnosis for all the seekers whether one is at initial or final level."



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