

Rendered into English by  
**Shaikh Mir Asedullah Quadri**

# Monotheism

**WRITTEN IN URDU BY**  
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QADEER SIDDIQUI (رحمة لله عليه)

# MONOTHEISM

(التوحيد)

Written in Urdu By

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(رحمة لله عليه)

Rendered into English by

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Under the guidance and supervision of

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The importance of a subject of study is because of the 'known' (about whom we are studying). Monotheism (التوحيد) is a subject in which we study about the Unity of Allah (عَزَّ وَجَلَّ) and His attributes and epithets (names) upon Whom the entire Cosmos and whatever is there in the Cosmos is dependent. Therefore, this is the most prominent field of study.

People started believing in various theories in view of their inability to comprehend the oneness of Almighty. This has resulted in the birth of innumerable religions in the world.

The book in your hands "Monotheism" (التوحيد) is one of the invaluable books Shaikh has written on this subject. He wrote it on the request of one of his Murideen, whom he addresses in the book as 'Brother Abdullah'. Shaikh has explained 'Monotheism' and the practice of the religious Shuyookh (بزرگان دین) in a simple and concise manner.

Quadri has an exceptional style and distinct literary command which allows him to maintain the essence of Shaikh's text in a language which was developed away from Muslim culture. We bravo his efforts and pray Allah (عَزَّ وَجَلَّ) to reward him in both the worlds.

I pray Allah (عَزَّ وَجَلَّ) to accept this effort and help its readers in understanding the essence of the Islamic teachings.

## AL-FAQEER

**Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh**  
**Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)**

**17 Ramadhan, 1422 AH (November 3, 2001)**

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله  
وصحبه أجمعين

Monotheism (التوحيد) is the fourteenth book translated in the series of translations of Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) works which were written in Urdu, Persian and Arabic and published mostly during his lifetime.

The English literature on the subject of Knowledge of Truth (علم حقيقت) or Obligacellence (Obligatory excellence - تصوّف) is scanty. Some of the old treatise on this subject which were written by venerable Shuyookh (بزرگان دين) in Arabic and Persian were translated in English by certain Western translators but these remained, by and large, limited to a specific readership in the West as they were written from the Western point of view. These translators wrote certain books of their own on this subject, but as their basic believes were non-Islamic, they could not do justice with the subject and either became critics of the subject or equated Tasauuf (تصوّف) with other spiritual theories away from Islam.

Most of the books of the Sufi Shuyookh have been written in Arabic, Persian and Urdu which contain the terms mostly used during their lifetimes. In addition, the influences of twentieth century events which saw the downfall of the Central Caliphate and Western influences that engulfed the rest of the World, Muslims started distancing themselves from this treasure of knowledge. Now Muslims are wandering having deviated from the path of the intrinsic spirit of Islam.

The need of the hour is to bring back Muslims to the path of Sunnah and consolidate their faith in Allah (عَزَّ وَجَلَّ) who has assured in Quran that no one can overpower His true believers.

Looking at our state of Affairs, there is a need to search our hearts and identify where have we gone wrong. Is there something wrong with our belief itself as we are continuously subjected to disgrace in the hands of others.

Islam treats all human beings alike, as the servants of Allah (عَزَّ وَجَلَّ) only. Muslims do not propagate hatred among people. The purpose of Islam is to remove misunderstanding from the minds of people. We are here not only to be steadfast in our faith, hold on the rope of Allah (عَزَّ وَجَلَّ) and purify our hearts in Divine light, but also to be a role model in reformation of the attributes of others. Our primary Jihad is with our self (نفس) which is offensive in nature and is permanent throughout of our lives. The other Jihad is sometimes imposed upon us either to protect ourselves, or to ensure peaceful co-existence in a strife ridden place. In which case, Muslims fight a defensive war.

Tasauuf (تصوّف) is not the name of monastic life, which is forbidden in Islam. It is not mystery, or mystical way of life or a spiritual theory/dogma, as has been portrayed by the western writers and some ignorant Muslims. It is the middle path of Sunnah, the path of Ihsan, which has been described explicitly in Quran and Ahadith.

**The book 'Monotheism'** (التوحيد) was written by Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) in Persian Language (فارسی) which was published in 1950 (1369 AH). Later it was translated in Urdu by his son and successor Hadhrat Abdul Raheem Siddiqui (رحمة الله عليه) which was published in 1964 (1384 AH) entitled 'Mirratut Tawheed' (مِرآةُ التَّوْحِيدِ). In 1991, Hasrat Academy published this book with Persian script along with its Urdu Translation (side by side). This book is now translated into English titled 'Monotheism' for our English speaking readers.

This book is unique in many ways. Shaikh has squeezed out the ocean into the proverbial cup and has successfully described great many issues related to the basic faith, monotheism, and Islamic intrinsic practice of various Shuyookh in a very simple language graspable by the common man. I have tried to maintain this simplicity in the English translation as well. I hope the readership will appreciate this effort.

This book is the gist of two detailed books of the Shaikh, viz., (i) Islamic Wisdom (حکمتِ اسلامیه) and (ii) Schedule of deeds of Suppliants of Allah (نظام العمل فُقراء). If you are reading the subject matter for the first time, I suggest you read books (i) Siddiqui's Elucidations (تفهيمات صديقي) and (ii) The Schools of thought in Ascertainment of Truth (مکاتبِ عرفان) before reading this book.

I am thankful to Hadhrat Ghouse Mohiuddin Siddiqui, the son and successor of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his support and encouragement in translating Shaikh's books.

I am also thankful to Prof. Mohammed Muzzammil Mohiuddin, former Professor of Chemistry, Osmanic University, Hyderabad for his valuable suggestions in simplifying the text of this translation.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه و آله وسلم) blessings in letting me and its readers benefit from this endeavor.

**Shaikh Mir Asedullah Shah Quadri**

**10th Ramadhan, 1422 AH (October 27, 2001)**

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## INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Shaikh has written this book on the request of one of his Murideen, who is addressed by the Shaikh as brother Abdullah, throughout the book. **In his brief introduction, Shaikh says:**

"O' Abdullah, I have collected certain expressions and elucidations of revered Shuyookh and described them in this book. May Allah (عَزَّ وَجَلَّ) guide you to the knowledge of truth and lead you to perform good deeds. Ameen.

O' Abdullah, listen, the eminence of knowledge is with the eminence of the 'known'. Since, in Obligacellence (Obligatory Excellence (تصوّف), we learn about the Unity of Allah (ذات الهى), His epithets (اسماء) and His attributes (صِفات); therefore, the pre-eminence of the knowledge of obligacellence (تصوّف) on other subjects is like the pre-eminence of Allah (عَزَّ وَجَلَّ) over His creatures. Imagine how important is this knowledge.

چه نسبت خاک را با عالم پاک

What relation the dust has with Sublime World.

**Hadhrat Mohammed Abdul Qadeer Siddiqui (رحمة الله عليه) 1949**  
**(1368 AH)**

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## **THE NEED OF PROMISE OF ALLEGIANCE (PROMIGIANCE - بيعت)**

Brother Abdullah, may Allah (عَزَّ وَجَلَّ) lead you to perform those good deeds which are liked by Him and for the performance of which He is happy with you. See, it is difficult to find a subject which is as certain and definite as Mathematics. Do you think anybody will doubt that two plus two make four, or if you subtract two, from four, only two remain. But in its study and training from class First to Tenth, students are made to learn and practice continuously under the guidance of expert teachers and after years of hard work a student becomes capable to answer the questions of this subject satisfactorily.

Also, remember, if a coin is defaced there will be a loss of small amount. If a gold coin is spurious, we will lose a few thousand Rupees. But if we come to know that a rare jewelry piece is adulterated, the loss will be very big. And we will have to seek the assistance of a goldsmith to remove the impurities and re-fabricate the jewelry in order to make it pure and worthy of wearing. Similarly, our Corporal Self (Anima - نفس) is the most valuable thing which should be free from all defects. And be it known that our Anima cannot be purified without a perfect Shaikh/Guide.

If there is a defect in a person's faith and religion, he has lost everything in this world as well as Hereafter.

**It is in Quran -** خَسِرَ الدُّنْيَا وَالْآخِرَةَ [ He has lost (this) world and the Hereafter] (Al-Hajj - 11).

The loss is always in proportion to the cost of the thing. The costly it is, the costly is the loss.

Now tell me why people do the 'Promise of Allegiance' (Promigiance - Bait - بيعت) on the hand of venerable religious person. It is for acquiring the rightful faith, purification of heart and cleanliness of Anima (Nafs - نفس).

**It is in Quran -** إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ [Indeed, those who pledge allegiance to you, (O'Muhammad - صلى الله عليه و آله وسلم) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10)

**It is in Quran -** وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا [And if, when they wronged themselves, they had come to you, (O' Prophet - صلى الله عليه و آله وسلم), and asked forgiveness of Allah, and the Apostle had asked forgiveness for them, then they would have found Allah Accepting of repentance and Merciful.] (An-Nisa - 64).

See, the cause and means for لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا [found Allah Accepting of repentance and Merciful] is وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ [and the Apostle had asked forgiveness for them].

The sons of Hadhrat Yaqoob (عليه السلام) submitted to him. يَا أَبَانَا اسْتَغْفِرْ لَنَا [O' father, kindly supplicate to Almighty for our penitence] (Yusuf-97). With this it is clear that the supplication of the venerable beings is also essential.

Hadhrat Ibrahim (عليه السلام) supplicated. رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ [O' our Lord, send an Apostle from among them from whom they could hear your book and who teach them from the divine book and wisdom and purify their animas.] (Al-Baqara - 129).

**It is in Quran -** هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ [He is the Lord, who has sent to the unlettered people, from among them, an Apostle, who reads to them the divine verses and cleans them and teaches them the book and wisdom] (Al-Jum'a - 2).

**It is in Quran -** لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ [Certainly, Allah has done a favor on the believers when He sent to them an Apostle from among them, who reads them the divine verses and who purifies them and who teaches them the book and wisdom.] (Aal-e-Imraan - 164).

With the above it is clear that the purification of Anima (نفس) is, in addition to the teaching of Quran and Sunnah. What is the purification of anima? It is the attention of the Sanctified Anima (طالب - مرید), meaning the Shaikh, towards the anima of the seeker (نفس قدسی).

This should not be hidden from you that the company of virtuous and venerable beings is a great bestowal of Allah (عَزَّ وَجَلَّ).

Allah (عَزَّ وَجَلَّ) says, وَكَانَ أَبُوهُمَا صَالِحًا [And their father was pious.] (Al-Kahf-82). Here, Hadhrat Musa (عليه السلام) and Hadhrat Khidhr (عليه السلام) were directed to repair the walls of those orphans.

Allah (عَزَّ وَجَلَّ) says - وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ [Those who are believers and their children who followed them with rightful faith, we will join them with their children (in Hereafter) and We will not reduce anything from the recompense of parents.] (At-Tur - 21).

Since the spiritual children (Murideen) are in no way less than the biological children, the devoted seekers of Allah (عَزَّ وَجَلَّ) will be joined with their Shuyookh in Hereafter.



## INFINITY (احديت)

Allah (عَزَّ وَجَلَّ) is one (unitary). There is no room for otherness or association/partnership with Him. This supposition (اعتبار) of the Unity of Almighty is known as 'Infinity' (احديت). The state of 'Infinity' (احديت) as described in Quran is, قُلْ هُوَ اللَّهُ أَحَدٌ [ Say, Allah is one.] (Al-Ikhlās - 1). Infinity envelops everything, but it cannot be circuited even by imagination.

It is in Quran - أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ [And Allah precincts every thing.] (Fussilat - 54).

اے برتر از خیال و قیاص و گماں و وہم

وز ہرچہ گفتہ اندو شنیدم و خواندہ یم

دفتر تمام گشت و بپایاں رسید عمر

ما ہمچنان در اولِ وصفِ تو ماندیم

O' Almighty, you are beyond our imagination, supposition, conjecture and incredulity. You are exalted and elevated from whatever has been described about you, whatever has been heard about you and whatever has been read about you. All the books we have been reading about you are finished and our lives are also over, but in your praise we remain where we started in the beginning.

## INDEFINITY (وحدت)

After the state of Infinity (احديت) is the state of attributes of Allah (مرتبہ صفات) which is known as 'Indefinity' (وحدت). In all His attributes, 'Knowledge' (علم) is primary.

Here a question arises, and you should be aware of its answer. Did Allah (عَزَّ وَجَلَّ) created all 'possibilities' and creatures and things with prior knowledge or knew them after their creation? It is evident that, absence of knowledge is ignorance and the one who dares considers it this way about Allah (عَزَّ وَجَلَّ), is himself ignorant. He has led himself astray. The state of 'Knowledge' (علم) is before the state of Omnipotence (قدرت); meaning, all the things, big or small, were in Allah's (عَزَّ وَجَلَّ) knowledge from before. Therefore, He commands لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ [ Even the fraction of an Atom is also not outside the knowledge of Allah (عَزَّ وَجَلَّ).] (Saba - 3).

## PROBATE ARCHETYPES (اعیان ثابتہ)

The awareness of Allah (عَزَّ وَجَلَّ) are known as 'Probate Archetypes (اعیان ثابتہ) or 'Facts of Cosmos' (حقایق کونیه). In the terminology of Sufi Shuyookh, the existence in knowledge (وجود علمی) is called 'Evidence' (ثبوت). Thus, Probate Archetypes are in the knowledge of Allah (عَزَّ وَجَلَّ) and not outside His Knowledge.

Shaikh Mohiuddin Ibn Arabi (رحمة الله عليه) says that the Probate Archetypes 'did not get the air of existence' - meaning, they do not have an external existence. His statement does not mean that they do not have the existence even in Allah's (عَزَّ وَجَلَّ) knowledge. All these do exist in His 'awareness' and are there with Him from the beginning and will remain for ever.

The creatures have no access to the expanse of the Unity of Allah (ذات الہی). The only way one can feel it, is during the state of annihilation (فنائیت); that too to an extent that, as if drowsiness has overtaken him, and he is realizing that all his senses, knowledge and perception is being taken away from him. This state is prelude to 'annihilation or deliverance' (فنائیت). No one has the strength to move, talk, stay or describe beyond that. (عَزَّ وَجَلَّ) [Allah's perception is to feel helplessness in His perception]. Our inability to comprehend Him is our exclusive honorable holding (سرمایہ صد افتخار) and 'epitome of gnosis' (کمال معرفت). Sufi Shuyookh say (عَزَّ وَجَلَّ) [The excellence of 'spiritual suppliant of Allah' is that, only Allah remain; other than that, the suppliant of Allah (فقیر الی الله) is unaware of]. Prophet Mohammad (صلی الله علیه و آله وسلم) stated that this state resembled as the 'sound of metallic chain being dragged on a big stone' (**Hadith Bukhari**). A venerable being said 'it is like a sound of a bell which is coming nearer to you'. This state is experienced by the chosen ones (Awliya Allah). **دَلِکَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ** [ That is Allah's (عَزَّ وَجَلَّ) grace; He grants it to whom He pleases ] (**Al-Jum'a - 4**).

## SUSTAINER AND SUSTAINABLE (رب اور مربوب)

The unfolding of Probate Archetypes (اعیان ثابتہ) from the latent of Unity (خلوت خانہ ذات) into the abstract and detailed knowledge of Allah (عَزَّ وَجَلَّ) is termed as 'Sanctum Beneficence' (فیض اقدس) by the people of Knowledge of Truth (اہل حق). The philosophers call it 'principle modulation (جعل بسیط). In this state, the probate archetypes become distinct in Allah's knowledge.

Brother Abdullah, let Allah (عَزَّ وَجَلَّ) bestow upon you right comprehension. Remember it well that Probate Archetypes are of two types. (i) Integral Probate Archetype (عین ثابتہ کلی), and (ii)

Fractional Probate Archetypes (اعيان ثابتة جُزيات). The Integral is known as 'Archetypes Primeval (عينُ الاعيان) or 'Veracity of Prophet Mohammad (حقيقتِ محمدى صلى الله عليه و آله وسلم).

Similarly, there are two types of 'Divine Epithets and Attributes' (اسماء صفات الهى). (i) Integral Reflectivity (كلى), and (ii) Fractional Reflectivity (جُزىيَاتى). The Integral Reflectivity is known as 'Splendor of Divinity' (شانُ ألوبيت). This should also be known to you that unless the refulgence of the specific epithet (as per the fact of the probate archetype) is gleamed on the probate archetype, it cannot come into existence. The refulgence (تجلى) of this divine epithet is known as 'Sustainer' (رب) and the probate archetype is known as 'Sustainable' (مربوب). Thus, the probate archetype of Prophet Mohammad (عين ثابتة محمد صلى الله عليه و آله وسلم) which is abstract and integral reflectivity, is called Archetype Primeval (عينُ الاعيان) or Veracity of Prophet Mohammad (حقيقتِ محمدى صلى الله عليه و آله وسلم). In front of it, is the 'Abstract fact of Allah (حقيقتِ جامع الهيم) which is known as 'Sustainer of the Sustainers (ربُّ الارباب) and Refulgences of the Fractional Reflective Sustainers (تجليات جزيم). Thus, understand it well that the 'Refulgences of the Sustainer of Sustainers (ربُّ الارباب) are gleaming upon the Veracity of Prophet Mohammad. With us, the Refulgence of the Sustainer of Prophet Mohammad (رب محمدى صلى الله عليه و آله وسلم) is 'the supreme refulgence (تجلى اعظم). And اللهم رب النبي محمد - and the epithet of محمد رب is the supreme epithet (اسم اعظم). Because, small or big, tall or short, all the things are under the sphere of the omnipotence (قدرت) of the Sustainer of the Sustainers. Since there is a magnificent relationship and robust exclusive feature between the Probate Archetypes and Divine refulgences (تجليات الهيم), every probate archetype is associated with a distinctive refulgence and there is no repetition or return for any divine refulgence. When the epithets are reflected upon probate archetypes, the forms and shapes of creatures become salient. This way, the compound, which is shaped by the reciprocal mix of probate archetypes, and the refulgence of divine epithets is known as 'Consecrated Beneficence' (فيض مقدس). In the terminology of philosophers it is known as 'Compound Modulation' (جعل بسيط). Thus, the 'incipience' (خُدوث) is, in the compound and not in the 'principle'. Therefore, the Compound (creature) does not have a permanent existence of its own.

## VERACITY OF PROPHET MOHAMMAD

(حقيقتِ محمدى صلى الله عليه و آله وسلم)

The Veracity Prophet Mohammad (صلى الله عليه و آله وسلم) is a big veil between the Independent (واجب) and the Possible (ممکن) and Truth (حق) and Spurious (باطل). Thus, as per the intent of this verse - [ Indeed, those who pledge allegiance to you, (O' Prophet - صلى الله عليه و آله وسلم) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands.] (Al-Fath - 10), unless you do the Promise of Allegiance on the hands of an eminent Shaikh and get the required strengths, this puzzle cannot be solved. And unless your eyes are reflected upon the light of [Light upon light. Allah نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ

guides to His light whom He wills.] (Al-Noor - 35), whose glass is so reflected that it is like an illuminated and bright star, your darkened eye cannot be lighted.

## INTERIOR AND EXTERIOR STATES (Maraatib-e-Dakhiliya Wo Kharijiya - مراتبِ داخلیہ و خارجیہ)

Also know that the Unity and attributes of Allah are all eternally antiquated. (Qadeem - قدیم). This multiplicity is in knowledge. This is because multiplicity has no access to 'Absolute Unility (Huviyat-e-Mutlaqa - بویتِ مُطلقہ) and Unity of Almighty (Zaat-e-Khudawandi - ذاتِ خداوندی). This state is known as 'Internal State' (Martaba-e-Dakhilia - مرتبہ داخلیہ). This multiplicity is notional and conjectural (Khiyaali wo eitabari - خیالی و اعتباری) which is understood and derived from the Unitary Unity (Zaat-e-Yakta - ذاتِ یکتا).

After the state of Unity and Attributes', when the independent entity (Wajibul Wajood - واجب الوجود) flings the refulgence of epithets and attributes and commands them 'Be' (کُن), the probate archetypes or facts of things (Haqaa-e-qe-Ashya - حقائقِ اشیاء) are born and get manifested. Thus, the states which are after the command of Be, are known as external states. (Maraatib-e-Kharijia - مراتبِ خارجیہ).

## THE SIX EMANATIONS (Tanazzulat-e-Sitta - تنزُّلاتِ سِتِّہ)

The detail of the abstract Unity, or the emanations of the Absolute Unity (ذاتِ مُطلقہ) should be viewed keeping in consideration of various Conjectures (اعتبارات) and deponents (اطوار). These are described below:

### (i) Absolute Indefinity (Wahdat-e-Mutlaqa - وحدتِ مُطلقہ)

First of all, one should view the Unity as it is, and which is free from both confinements and non-confinements. This state is known as Absolute Indefinity (Wahdat-e-Mutlaqa - وحدتِ مُطلقہ) and Non Stipulative Thing (La Bishart-e-Shai - لا بشرطِ شے). Like an infant, whether wearing clothes or not.

### (ii) Infinity (Ahdiyati - احدیت)

This State is the 'Unity of Non demurrals for Why and Where for' (Zaat-e-Bay Choon wo Chagoona - ذاتِ بے چوں و چگونہ) which should be viewed as Stipulative Unconfined Thing



(Bishart-e-La Shai- بشرط لا شيء). In this state, confinements and multiplicity have no access. This is known as the state of Infinity (Ahdiyat - احديت).

**(iii) Indefinity (Wahdat - وحدت)**

In this state the capacities of multiplicity are taken into consideration, but these capacities are potentialities which have not been manifested in their attire. After it, is the state of 'Actiplicity' (Active Multiplicity) (Wahidiyat - واحدت). In this state the capacities of multiplicity are taken into consideration.

**(iv) The World of Souls (Aalam-e-Arwah - عالم ارواح)**

First, the probate archetypes or 'divine awareness' (Maloomat-e-Elahiya - معلومات الهية) manifest in the divine knowledge by 'Sanctum/Sanctified Beneficence' (Faiz-e-Muqaddas - فيض مقدس) or 'Principle Modulation' (Ja'al-e-Baseet - جعل بسيط). This takes place as follows:

(a) Firstly, Allah flings His 'Refulgence of Life' (Tajalli-e-Hayat - تجلى حيات) on the Probate Archetype.

(b) The Divine epithet 'Seeing' (Ism-e-Baseer - اسم بصير) views the fact of Probate Archetype in abstract form and in totality.

(c) After it, the Divine Epithet 'Hearing' (Ism-e-Samee' - اسم سميع) focuses its reflection on the Probate Archetype and reviews its exigencies (Iqteza'at - اقتضات).

(d) Then, the Divine Omnipotence (Quadrat-e-Elahi - قدرت الهی) turns its attention in abstract form and in totality to bestow external existence to the Probate Archetype.

(e) Then the Divine Epithet 'Benefactor' (Ism-e-Mureed - اسم مُريد) turns its attention towards giving birth to Probate Archetype individually.

Emanation (descend) to this extent, still does not have anything except the Unity of Allah. The 'incipient' (Haadis - حادث) does not have access to the expanse of Divine Unity.

(f) In the end, by Divine Command 'Be' (Kun - كُن), the Probate archetype takes birth. The addressees of the Divine command 'Be' are the probate archetypes. No sooner they are commanded 'Be', they wear the dress of external existence.

After the command 'Be' the soul (Rooh - روح) is born which does not have any form, color and is not subjected to periodic and spacious considerations. However, it has the reflection of seven divine attributes.

## (v) The World of Similitude (Aalam-e-Misaal - عالم مثال)

After the state of Soul, is the state of the World of Similitude which has color, smell and form in addition to the other excellence of the Soul. In this state, even the 'meanings' take shape and sometimes manifest with intensity and show up to the people of the World of Manifestation (Aalam-e-Shahadat - عالم شهادت). Like, the angels spotted to us in the shape of human beings.

If you clearly understand the World of Similitude, it will solve many problems. See, in a dream, the good people go to Makka al-Mukarrama, Madina al-Munawwara, Najaf Ashraf, Kərbala Mualla, Badhdad Shareef, Ajmer Sharif, etc. And some lucky people have the honor of seeing the people of graves. To reach to these places and to travel to these distances, you neither had to spend time nor had to come across the difficulties of travel. Similarly, the bad people also reach to their deities and evil spirits to seek their assistance.

### It is in Quran :

(a) [عليها السلام] appeared in front of Maryam (عليها السلام) [Jibreel (عليه السلام)] فتمثل لها بشرا سويا (a) in the shape of a human being.] (**Maryam - 17**).

(b) [If We had made Prophet to an angel, we would have sent him in the shape of a human being only and they would have the same doubt what they are now in.] (**An-Aam - 9**).

(c) [(O' Prophet) Did you know about the dilemma when they (the angels) came in front of Dawood (عليه السلام) in his prayer room, he got unnerved seeing them. ] (**Saad - 21-22**).

(d) فلما أتاهم نودي من شاطئ الواد الأيمن في البقعة المباركة من الشجرة أن يا موسى إني أنا الله رب العالمين [Thus, when Moosa (عليه السلام) entered the valley, he was called upon from the right hand side from within the bushes from the sacred luminous spot - I am Allah, the Sustainer of the Worlds'. (**Al-Qasas - 30**).

(e) [The Divine Chair is so expansive that it envelops all the skies and the Earth.] (**Al-Baqara - 255**).

In short, in the World of Similitude, the meanings and sublimes (Ma'ani wo Ulov'viyaat - معانى و علويات) appear by taking suitable form and shape. Thus, 'knowledge' appears in the shape of milk. 'Fever' appears in the shape of a dark woman with untidy hairs. 'Fornicator' appears in the shape of a man eater. 'Nausea fever' (Safrawi Bukhar - صفرأوى بخار) appears in the shape of fire. 'Serious illness' appears in the shape of a buffalo or elephant. 'Oppressor' appears in the shape of a scorpion. 'Wealth' appears in the shape of snake. 'Cunning person' appears in the shape of fox. 'Thief' appears in the shape of crow. 'Weak faith' appears in the shape of an old man, etc. On these parameters you can explicate other meanings (ma'ani - معانى), sublimes (Ulooviyaat - علويات) and souls (Arwaah - ارواح).

The study of dreams (Ilm-e-Ru'yaa - علم رؤيا) depends upon the understanding of the resemblance of non-visible (ghair mara'ee- غير مرئی) things in the shapes and forms they appear in. The World of Dreams (Aalam-e-Ru'yaa - عالم رؤيا) has exclusive pertinence with Hadhrat Youssef (عليه السلام). The world of similitude is also known as 'the first demarcation (Barzaq-e-awwal - برزخ اول).

#### (vi) The World of Manifestation (Aalam-e-Shahadat - عالم شهادت)

After the World of Similitude, is the state of the world of manifestation, or physical world (Aalam-e-Nasoot - عالم ناسوت) or the world of bodies (Aalam-e-Ajjaam- عالم اجسام). In addition to the excellence of soul and simile (rooh aur misaal - روح اور مثال), weight and volume are associated here as this world is confined with period and dwelling (Zama wo Makaan - زمان و مکان).

### THE WORLD OF DEMARCATION (Aalam-e-Barzaq - عالم برزخ)

After death, a way to another world is opened which is known as 'the second demarcation (Barzaq al-Thaani - برزخ الثاني) or the World of Grave (Aalam-e-Qabr - عالم قبر). In the world of second demarcation, the state of a virtuous person is that of an expectant of beneficence and favor. And the state of the bad man is like the one who is locked up in police custody and is about to be punished. In the World of Demarcation, the soul of the person has a kind of connection and coherence with our Physical world or world of bodies.

### THE WORLD OF RESURRECTION (Aalam-e-Aakherat - عالم آخرت)

When all the bodies will decay and decompose, the doubtfulness of human beings will disappear and all the souls will move from the World of Demarcation' to the World of Resurrection, everyone will see the result of their deeds.

**It is in Quran -** [Anyone who has done the minutest virtue, will see it and anyone who has done the minutest evil will also see it.] (Al-Zalzala - 7-8).

In the World of Resurrection, people will see the result of their deeds. It will be like 'as you sow, so you reap'. If it is virtue, one will get recompense and if it is evil, he will get torment.

## THE FATE AND DESTINY (Qaza wo Qadr - قضا و قدر)

O' brother Abdullah, the mother (primary) attributes are seven, (i) Life (Hayat - حیات), (ii) Knowledge (Ilm - علم), (iii) Omnipotence (Quadrat - قدرت), (iv) Hearing (Sama'a - سمع), (v) Seeing (Basar - بصر), (vi) Will (Irada - اراده), and (vii) Speech (Kalam - کلام). The rest of the attributes are their specific mixture which are associated with the mother attributes.

Divine attributes are varied. Every Divine Fact and Refulgence (Haqeeqat wo Tajalli-e-Elahi - حقیقت و تجلی الہی) seeks its 'sustainable' (marboob - مربوط) or the probate archetypes that it can affect its manifestation from the 'evidence in knowledge' (Maujood-e-Ilmi - موجود علمی) to 'external entity' (Maujood-e-Khariji - موجود خارجی). The Divine Epithet 'Creator' (Khaliq - خالق) wants to create the possibilities and the Divine Epithet Sustainer (Rab - رب) is interested to sustain the creatures and possibilities. But the Divine Epithet 'Obliterator' (Mumeet - ممیت) wants to cease the creatures from existence. The divine epithet 'Wise' (Hakeem - حکیم) comes in between and creates a sequence of events and associates specific 'sustainable' with these epithets. This sequence of events or schedule is known as 'Destiny' (Qadr - قدر). From this sequence of divine wisdom, the possibilities appear in external existences at their appropriate times, which is known as 'Fate' (Qaza - قضا). Remember, we call a person idle who does not work on the appropriate time and not the one who is active at a wrong time.

بر ہر کہ نگہ کردم درکار دگر دیدم

در چشم ہنر پرور بیکار نمی گنجد

Whosoever I looked at, I found him to be active in a new work. In the eye of a skilled person there is no room for idleness.

## OVERBEARANCE AND DESTINY (Jabr wo Qadr - جبر و قدر)

Allah has created all 'possibilities' in such a manner that they are mutually associated and connected with each other. All the things are fastened in a chain of divine wisdom in such a way that if a thing is 'effective' (Illat - علت), the other is 'affected' (Ma'alool - معلول). If one is cause, the other is a causer.

The cause is of two types. (i) Constant Cause (Illat-e-Tamma - علت تامه), and (ii) Deficient Cause (Illat-e-Naqisa - علت ناقصه). If 'constant cause' is developed, the result and the 'affected' will also appear simultaneously. In this chain of events, sometimes human 'will' also plays a role. In this case, it is understood that the responsibility and dependence of human deeds is related to the existence and evidence of the human will. If you willed to do a thing, you will be responsible for its execution. Like, the Judge of the Criminal Court holds that man responsible for the crime who has committed willfully. The perpetrator of the crime will be criminal and liable to be punished accordingly. If he has committed the act without his will, he will not be held responsible for that. Thus, in the eyes of the judge, human being is responsible for his actions if they were committed with a prior will. Similarly, in the eyes of a religious scholar, a willful person will be responsible for his actions. But in the eyes of an obligacellent (Sufi -) and a philosopher, the person does not wield power. In short, a person is considered to wield power after his will and he is considered not exercising power before his will.

### **INEVITABLE FATE AND PENDING FATE (Qaza-e-Mubran wo Qaza-e-Muallaq - قضاءے میرم و معلق)**

In the sequence of 'effective' and affected' or causer and causes, if all the causers and causes come into being, then the result is inevitable. This is known as 'Inevitable Fate (Qaza-e-Mubram - قضاءے میرم). If the cause appears in a deficient way, and the result of its happening or otherwise is hanging in balance, this is known as 'Pending Fate' (Qaza-e-Muallaq - قضاءے معلق).

**It is in Quran** - اَللّٰهُ مَا يَشَاءُ وَيُنَبِّئُكُمْ وَعِنْدَهُ اُمُّ الْكِتَابِ [Allah blots whatever He wishes and leaves whatever He wishes. He has the mother of books] (**Ar-Ra'ad - 39**). Here the meaning of Mother of Books is 'the Divine Knowledge'. All the things which will appear or not are there in 'Divine Knowledge'.

## MUTUAL AFFIXATION OF THINGS (بہم پیوستگی اشیاء - Baham paiwastagi-e-Ashia)

O' brother Abdullah, precedence and following (Taqaddum wo Ta'akhkhar - تقدم و تاخر) is of various types, as follows:

(i) When we compare a 'gradual incipient (Hadis-e-Tadreeji - حادثِ تدریجی), meaning a thing that reaches to its excellence gradually, with another gradual incipient, this comparison is known as 'periodic precedence' (Taqaddum-e-Zamani - تقدم زمانی). Like Zaid, the father, is born before Umar, the son.

(ii) When we relate a 'Non-incipient' (Haadis-e-ghair tadreeji -) with an incipient (Haadis-e-tadreeji - حادثِ غیر تدریجی), either gradual or instantaneous, like the comparison with soul, this is known as 'timeless precedence (Taqaddum-e-Dahri - تقدم دہری). Like the 'Supreme Soul's (Rooh-e-Azam - روح اعظم) precedence over the fractional reflective souls, is a 'timeless precedence' and not periodic precedence.

(iii) When we compare Non-incipient (Ghair Haadis - غیر حادث) with antiquated (Qadeem - قدیم), this will be known as 'Eternal Unitary Precedence' (Taqaddum-e-Zaati wo Sarmadi - تقدم ذاتی و سرمدی). Divine Unity's precedence over the attributes is 'Unitary Precedence (Taqadum-e-Zaati - تقدم ذاتی). And Unity's precedence over all 'possibles' (Mumkinaat - ممکنات) is 'Eternal Unitary Precedence' (Taqaddum-e-Zaati wo Sarmadi - تقدم ذاتی و سرمدی).

All creatures are connected with each other, and are also affixed with Allah (عَزَّ وَجَلَّ) by the chain of divine wisdom. With this it is known that the whole Universe has a magnificent system and all the things in it are mutually connected in a very strong bond of divine wisdom.

## VIRTUE AND EVIL (Khair wo Shar - خیر و شر)

O' Abdullah, remember that virtue is associated with existence (Wajood - وجود) and evil is associated with 'Inexistencia' (Non-existence - Adum - عدم). Virtue is dependent in Allah's Unity. As the veils of epithets and attributes come in front of your eyes, everything will be hidden by descending from the divine existence. This concealment is known as Non-Existence and Non-Manifestation.

ہر جا کہ وجود کردہ سیر است اے دل

می داں بہ یقین کہ محض خیر است اے دل

O' My dear heart, whenever you spot the traces of 'divine being',  
know it with certainty that, He is 'Absolutely virtuous'.

Thus, it is essential for you to disconnect your vision from all other things so that the rays of divine light cover you completely and relieve you of your ego.

### **ABSOLUTE AND APPENDAGE VIRTUE AND EVIL** (خیر و شر حقیقی و اضافی - **Khair wo shar Haqeeqi wo Izaafi**)

Virtue and Evil is of two types, as follows:

#### **(i) Absolute and Primordial Virtue and Evil (Khair wo Shar-e-Mutlaq ya Haqeeqi - خیر و شر مطلق و حقیقی)**

Absolute Virtue is resting in Divine Unity or Divine Being. And Absolute Evil is non-existent. This is because every entity is dependent on the existence of Almighty.

#### **(ii) Appendage Virtue and Evil (Khair wo Shar-e-Izaafi - خیر و شر اضافی)**

The Appendage Evil is existent in every 'creature' and 'possible' because of its absolute non-existence. When we compare one thing with the other the connection is virtuous; but if we compare the same thing with another, the connection becomes evil. For instance, a theft is virtuous in context of the family of the thief as they are the beneficiary of the theft, but as compared to the owner of the thing, the theft is evil because he lost his thing.

## UNITY AND BEING (Zaat wo Wajood - ذات و وجود)

Let Allah (عَزَّ وَجَلَّ) guide you O' Abdullah. Also know what is 'Unity' and what is 'Being'. Unity is the antecedent of attributes. Attribute is non-permanent and Unity is permanent. Unity and Attribute are treated differently.

Here Shaikh gives his own example to explain the issue. Consider, I am father and the kids are my sons and daughters. To be father is my attribute and to be son is the attribute of my son.

What is existence? Upon which traces and commands are drawn is known as existence. I am older to my son and the son is younger to me. Fifty years ago I was there, but there were no children. This shows that my innate/person is different from the innates of my children. Since the existence of my son is after my existence, these are two existences. Thus, there are two innates and two existences.

Now you rise in your vision of things a little above and consider that before the creation of things, there was only one Unity of Independent Being (Zaat-e-Wajibul Wajood - ذات واجب الوجود). But probate archetypes and facts of things were distinct with each other in divine knowledge. In this stage, there will be two 'essences' (one Unity, the other innates of creatures), but one Being.

Now you rise in your vision a little further. The state of Divine Unity has Unitary Precedence (Taqaddum-e-Zaati - تقدم ذاتي) from the Divine Epithets and Attributes. In this state, otherness has no access to the Divine Unity. That is why, in the state of 'Infinity' (Ahdiyat - احديت), there is only one Unity which is Precise Being (Ek Zaat Jo Wajood - ايك ذات جو وجود).

This way in the World of Manifestation / Physical world, there are two essences and two existences (Do Zaat do wajood - دو ذات دو وجود). One is Independent Unity and the other is Innate of the Possible (Zaat-e-Mumkin - ذات ممكن). Divine Being is Absolute, meaning, is not dependent upon anything. And the existence of possible is 'contingent/relative/temporary'. And before creation, in the state of 'Actiplicity' (Wahidiyat - واحديت), there are two 'Essences' and one Existence (Do Zaat ek Wajood - دو ذات ايك وجود). One is the Innate of the fact of the possible, or probate archetype, the other is the Unity of the Primordial Unity (Zaat-e-Haqeeqi - ذات حقيقي). Before creation, the probate archetypes did not get the air of existence, they were in the knowledge of Allah as 'Evidence. Therefore, in this state, there are two 'essences and one existence. And in the state of 'Infinity, there only one Unity which is Precise Being. The possible/creatures have no access to the Unity in this state. Thus, with us (i) two essences and two existences, (ii) two essences and one existence, and (iii) The Unity which is Precise Being, who has no peers; all are correct at their respective places.



## EPITHET AND ATTRIBUTE (اسم و صفت - Ism wo Sifat)

Innate (Zaat - ذات) is that which is dependent on its own and is not dependent in its existence on the other. The attribute is that thing which is not existent on its own but is dependent on the other.

See, Allah is the epithet of Unity (Ism-e-Zaat - اسم ذات). Beneficence (Rahm - رحم) is the attribute and 'Beneficent' (Rahman - رحمان) is the Epithet (name) which is compendium of Unity and Attribute. And the thing which is created by the Attribute is called 'effect'.

Thus, Allah is the Unity, Beneficence is His attribute and 'Beneficent (Rahman - رحمان) is His Epithet and the result are we, on whom the affect of beneficence is drawn. Therefore, we are all the traces of the Divine Epithets.

Attributes are of two types : (i) Derivable (Inteza'ee - انتزاعی), and (ii) Contiguous/insulated (Inzemami - انضمامی). The Contiguous attribute is that attribute which has a feeble existence of its own outside. Like the whiteness of a wall. The Derivable attribute is that attribute which is understood by the Innate but does not have its existence outside. Like we say the sky is above and earth is below. All divine attributes are 'derivable'. These are not contiguous. Therefore, the divine epithets and attributes are 'non-precise and non unrelated (la ain wo la ghair - لا عين و لا غير). For understanding purposes, they are different from each other but in consideration of divine Unity, they are precise Unity.

Some divine epithets are appendage and relative (Izafi wo nisbati - اضافی و نسبتی) and cannot be understood unless they are considered in relation with another thing. Like 'Creation' (Khaliqiyat - خالقیت) which wants the creatures and without creatures, cannot be manifested. To understand it, we need to know about the creatures.

See, in coquetry, the pauper says, O' Munificent if I was not there, who would consider you Munificent? Understand it well that personal indigence is different from appendage and attributive necessity.

Some Divine Epithets are Unitary where other has no access. Like 'Living' (Hayyun - حی). In Divine Life, others have no access. Some Epithets are relative and appendage. Like 'Creator' (Khaliquun - خالق) and 'Sustainer' (Rabbun - رب) who have relationship and appendage with Sustainable and Creatures.

## INVOCATION (Zikr - ذکر)

What is invocation (Zikr - ذکر)? To remember, and not to forget. The remembrance could be oral or in heart. It can be done by holding your breath or without. The objective of invocation is mindfulness of Allah. Different invocation have different affects. Most important invocation is the invocation of 'Islamic Cradle Testimony' (Kalima Tayyiba - كلمه طيبه) ' [La Ilaha Illallahu - لا اله الا الله] which has a significant effect in the prevention of evil considerations (Wasaawis - وساوس).

### TWO IMPULSE INVOCATION (Zikr-e-do Zarbi - ذکر دو ضربی)

Draw 'La' (لا) from the heart and when you say 'Ilaha' (إله), take it to the right shoulder and throw behind all thoughts and considerations except Allah, and by saying 'Illallah' (إلله), impulse/focus upon your heart and take refuge in divine mercy.

### THREE IMPULSE INVOCATION (Zikr-e-say Zarbi - ذکر سه ضربی)

Draw 'La' (لا) from naval point and take it to the middle of your brain with 'Ilaha' (إله) and, turn your head towards right and impulse the heart with 'Illallah' (إلله). In this invocation, the shape of Arabic word 'La' (لا) is formed.

### FOUR IMPULSE INVOCATION (Zikr-e-char Zarbi - ذکر چهار ضربی)

Sit on your knees and draw 'La' (لا) from the left thigh and impulse/focus upon the right thigh with 'Ilaha' (إله) and take 'Ha' (ه) up to the right shoulder then impulse the heart with 'Illallah' (إلله).

When your considerations (خطرات) are stopped, invoke only 'Allah, Allah' (الله).

## TWELVE ROSARY (Dawaazdah Tasbih - دوازده تسبیح)

Twelve rosary is to invoke 200 times 'La Ilaha Illallah'- لَا إِلَهَ إِلَّا اللَّهُ, 400 times 'Illallah' (إِلَّا اللَّهُ) and 600 times 'Allah' (الله).

But, in our Silsila, this invocation is done after Salatul Maghrib (صلاة المغرب) by audibly invoking 'La Ilaha Illallah' - لَا إِلَهَ إِلَّا اللَّهُ 600 times, 'Allahu, Allahu'- الله الله 200 times, and 'Ya Hayyu Ya Qayyum' - يَا حَيُّ يَا قَيُّوْمُ 400 times.

**Stifling Invocation (Habs-e-dam - حبس دم)** produces excessive heat leading to a kind of unconsciousness and inebriation.

**Audible Invocation (Zikr-e-Jaher - ذکر جهر)** creates an ardor (Josh - جوش) in the heart and develops passions of love and affection. Similarly good couplets and pleasant religious songs are joyous and create intensive virtuous passions.

**Quiet Invocation' (Zikr-e-Khafi - ذکر خفی)** creates a kind of unconsciousness and dumbfound affect.

The state of 'naught/extinction (Fana'iet - فنائیت) experienced by people doing 'Stifling and Quiet invocation is like somebody is dead by drowning or death caused by a snake bite. The state of people of 'audible invocation' and listeners of religious audition' (Sama - سماع) is like they are burning to death or death caused by the sting of a desert scorpion. Death (annihilation) occurs in both the cases, but one dies of drowning and other by burning. The objective is 'the state of naught' (fana'iet - فنائیت), be it by burning or drowning.

O' Brother, try that your ego is eclipsed from your vision and other than 'Absolute Unity (Zaat-e-Haq - ذات حق) and 'Divine Unility' (Huviyat-e-Haqqa - هویت حق), the imaginary (Mauhoom - موهوم) become non-existent (یا وجود الوجود ، أنت الموجود وما سواك مفقود) [There is no god except Allah. O' Being, O' Primordial Being, You are existent, other than You is non-existent.].

O'Allah, kindly remove the veil of duality from our eyes and do not leave us alone on ourselves.

Heavy built people derive a lot of benefits from fasting, less eating and less talking.

'Perpetuity of Presence' (Dawaam-e-Huzoor - دوام حضور), 'Round about Breathing Invocation' (Pass Anfaas - پاس انفاس) and ceaseless remembrance of Allah are the issues in which all 'lineages of esoteric practice (Salaasil-e-Tareeqat - سلاسل طریقت) agree.

There is a lot of attraction and allurements in the face of human beings. It is required that you avoid looking at faces unnecessarily, rather keep your eyes down on ground. Anyone who

practices this and always keeps Allah’s monotheism in view, develops a powerful effect in his eyes. Whoever he looks at, the person gets transported and gets carried away towards Allah and becomes unmindful about himself. Ask someone who has undergone this, because he is the one who could express it you more appropriately.

There are various practices of venerable shuyookh about vocations. They call their followers to be in ‘Selfless enrapture’ (Hosh dar dam - بوش دردم), keep their ‘vision on eternity’ (Nazar bar Qidam - نظر بر قدم), keep ‘Seclusion in Association’ (Khalwat dar anjuman - خلوت در انجمن), and be always in ‘contemplation’ (focusing their attention towards Allah) and ‘Resumption’ (Baaz gasht - بازگشت) of divine remembrance after every forgetfulness. All these invocations and vocations (Azkaar wo Ashghaal - اذکار و اشغال) and ‘invodivissings’ (invocations of divine blessing on Prophet Mohammad صلى الله عليه و آله وسلم - اوراد - Auraad) are extremely beneficial and their effects are undeniable.

**It is in Quran** - وَاللّٰهُ يَفۡقُلُ الْحَقَّ وَهُوَ يَهۡدِي السَّبِيۡلَ [And Allah tells the truth and He only guides to the right path. ] (Al-Ahzab -4). [ He only guides to the straight path to whoever He wishes.] (Al-Baqara – 142).

### INVOCATION AND CONCERN (Zikr Wo Fikr - ذکر و فکر)

What is the difference between ‘invocation’ (ذکر) and ‘concern’ (فکر)? The concern is for the thing which has not been achieved and invocation is for the inspiration and finding of the beloved and elimination of ignorance and forgetfulness of Allah (عَزَّ وَجَلَّ). To remember and not to forget is invocation. Invocation is also an attribute of Allah, while ‘concern’ is not an attribute of Allah. It is in Quran - فَادۡكُرُونِيۡ اَذۡكُرۡكُمْ - [ You remember Me, and I will remember you.] (Al-Baqara – 152). In invocation and remembrance, one gets perpetuity of presence (Dawaam-e-Huzoor - دوام حضور), but in ‘concern’, it is finished after the achievement of the desired objective. Thus, there is no similarity in 'Invocation' and 'concern'.

### SUBTLETIES (Lata’ef - لطائف)

Remember, the most important organ in human body is heart and with this in view, several prominent Shuyookh of Esoteric Practice (Shuyookh-e-Tareeqat - شیوخ طریقت) concentrate in reforming the heart. Some Shuyookh attempt to reform 'vigor of rage' (Quwwat-e-Ghazabi - قوت غضبی), Vigor of carnal passions' (Quwwat-e-Shahwi - قوت شہوی) and 'the vigor of intelligence' (Quwwat-e-Aqli - قوت عقلی).

Imam Ghazali (رحمة الله عليه) describes that the 'vigor of rage' (Quwwat-e-Ghazabi - قوت غضبی) is related with 'Heart' (Qalb - قلب). The 'vigor of carnal passions' (Quwwat-e-Shahwi - قوت شهوی) is related with 'Liver' and 'the vigor of intelligence' (Quwwat-e-Aqli - قوت عقلی) is related with brain which is known as the carnal Anima (Nafs-e-Sabu'ee - نفس سبُعی). The animic soul (Rooh-e-Haiwani - روح حیوانی) is related to it, and from here the arteries are associated. This is the center of manifestative life. The other organ is liver with which the vigor of rage (Quwwat-e-shahwi - قوت شهوی) is associated. This place is known as 'voluptuous anima (Nafs-e-Bahimi - نفس بهیمی); from it the blood is distributed to the body via heart. The third is brain with which intelligence is associated. This is known as the subtlety of 'Anima' (Nafs - نفس), 'Soul' (Rooh - روح), or 'the angelic anima (Nafs-e-Malaki - نفس ملکی). From here, the nerves are distributed throughout the body. The senses and comprehension is also related with this place.

One should keep all his vigors subordinated to the commandments of Islamic Sharia and avoid any excess or inadequacy in these vigors. Because, from the excess of vigor of heart (Quwwat-e-Qalbi - قوت قلبی), intrepidity (Tahavvur - تهور), meaning, unwarranted bravary and cruelty is developed. From its decrease, wimpiness, cowardice, pusillanimity is developed. And from its moderation, bravery, self honor, courage and prevalence is developed.

From excess of 'vigor of carnal passion' (Quwwat-e-Shahwi - قوت شهوی), avidity, greed, passion for luxury and immodesty is developed. From its decrease, depression, inertness, laziness and idleness is developed. And from its moderation, chastity, and continence is developed.

From the excess of 'vigor of intelligence' (Quwwat-e-Aqli - قوت عقلی), cunningness, contrivance, plotting and diplomacy is developed. From its reduction, stupidity, foolishness, ignorance and folly is developed. And from its moderation wisdom, strategic gracefulness, steadfastness and perseverance is developed.

When the vigor related to these subtleties becomes subordinated to the Islamic Sharia and one cheerfully agrees with whatever has been destined for him by Almighty, it should be understood that the 'anima' (Nafs - نفس) is annihilated and has become subordinated to Allah's will. At this stage, it has no 'personal will' of its own. It has now become the bearer of Sharia. When all vigor of human beings become subordinated to Sharia, they undergo a sea change and even their names are changed accordingly. Like 'Heart or rage (Qalb ya Ghazab - قلب یا غضب) is called as 'subtlety of Latent' (Lateefa-e-Sir - لطیفه سیر); the anima or passion (Nafs ya shahwat - نفس یا شهوت) is called the 'subtlety of Hidden' (Lateefa-e-Khafi - لطیفه خفی); and Comprehension and intelligence is known as 'subtlety of Recondite' (Lateefa-e-Ikhfa - لطیفه اخفی)

The excellence of the above subtleties is that they are subordinated to the divine law sharia and they have become subjected to divine commands. After this, one finds a way towards Almighty. Now, whatever movement is there, it is 'towards Allah' (الى الله) and 'with Allah' (مع الله). After the 'Anima' (نفس) becomes cultured, it gets associated with this divine command - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ - [ O'satisfied anima, return to your Lord, well pleased and well pleasing. ] (Al-Fajr – 27-28). Now it has become 'Satisfied Anima (Nafs-e-Mutma'inna - النَّفْسُ الْمُطْمَئِنَّةُ) such that Almighty is happy with it and it is happy with the Almighty.

Those who are interested to know details in this context, may refer to Imam Ghazali's books titled 'Ahya-al-Uloom (احياء العلوم) and 'Kimiya-e-Sa'adat (كيمياء سعادت) .

Maulana Jami and Shah Kaleemullah Jehan Aabadi say that human is the sum total of soul and matter. If 'carnal passions' (Khwaheshaat-e-Nafsaani - خواہشاتِ نفسانی) are dominant, it is 'Anima' (Nafs - نفس). And if sometimes passions are there and sometimes not, or both are at equilibrium, it is 'heart' (Qalb - قلب). And if the virtue is dominant, it is 'Soul' (Rooh - روح). If leaving all wishes, one turns towards the divine Unity (Zaat-e-Haqqa - ذاتِ حقہ), it is 'Latent' (Sir - سير), and leaving oneself altogether if one turns towards Almighty, it is 'Hiddin' (Khafi - خفی), and if there is no thought of invocation, and invocator, only invocated remains in between, it is 'Recondite' (Ikhfa - اخفی).

O'Abdullah, let Allah guide you to the straight magnificent path. In human body there are certain organs, that, if impulse/focussed upon by invocation of 'La Ilaha Illallah or Allahu ( لا إله إلا الله يا الله), a movement is generated in them and a specific colored divine light is spotted which results in corresponding changes in human deeds. The venerable Shuyookh have used words like (i) Anima (نفس), (ii) Heart (قلب), (iii) Soul (روح), (iv) Latent (سير), (v) Hidden (خفی), (vi) Recondite (اخفی) to identify their places and associated lights. Since there are differences of opinion among shuyookh, recognition of their places and derivation of their meanings is a difficult task.

As per Shaikh Ahmed Sir Hindi's observation, the heart is two inches below the left breast with which the refulgence of deeds (Tajalliyaat-e-Af'ali - تجلياتِ افعالی) are associated. The color of the light (noor - نور) of heart is 'Yellow' and it is under the feet of (subordinated to) Hadhrat Adam (عليه السلام). The one whose heart is the perpetual invocator (Zaakir - ذاكر), he is regarded as 'the person of Adam's disposition' (Aadami-ul-Mashrab - آدميُ المشرب). The Soul (Rooh - روح) is two inches below the right breast and is under the feet of Hadhrat Ibrahim (عليه السلام). The color of its light is red. And 'Latent' (Sir - سير) is two inches above the heart leaning towards right and is under the feet of Musa (عليه السلام). The color of its light is white. 'Hidden' (Khafi - خفی) is two inches above the place of soul leaning towards right side and is under the feet of Isa (عليه السلام). The color of its light is black. And 'Recondite' (Ikhfa - اخفی) is in the center of the head and it is under the feet of Prophet Mohammad (صلى الله عليه و آله وسلم) and its color is green. Its invocator is the person of Prophet Mohammad's (صلى الله عليه و آله وسلم) disposition (Mohammadi-ul-Mashrab - محمدی المشرب). What is the 'subtly of Anima' (لطيفه نفس)? It is to keep all these subtleties in moderation.

As per the observation of Shaikh Syed Adam Binnoori, the color of the light of 'heart' (qalb - قلب) is red. The Soul whose place is liver is located on the right side in the body. The color of its effulgence is white. The place of 'Anima (نفس) is umbilicus (Naaf - ناف) or stomach. The color of its effulgence is grey. The place of 'Hidden' (Khafi - خفی) is the forehead. The color of its effulgence is black. The place of 'Latent' (سير) is Lung which is located little above the center in the chest. The color of its effulgence is green. Recondite (Ikhfa - اخفی) is located in the center of head or brain and its effulgence is colorless.

## ATTENTIONAL SUPPLICATIONS OF GHOSUL AZAM (توجهاتِ غوثیہ - Tawajjohaat-e-Ghausia) (رضی اللہ تعالیٰ عنہ)

Giving 'Rosary bounding' (Zakaat - ذکوٰۃ) of the Divine Epithets (اسماءِ الہیہ) along with the 'Attentional supplications' (توجهاتِ غوثیہ) of Ghosul Azam (رضی اللہ تعالیٰ عنہ), produces exclusive effects.

Giving rosary bounding means, to invoke/recite any epithet of Allah (اسمِ الہی) for one hundred thousand times. **It is in Quran** [ مائۃ اَلْفِ اَوْ یَزِیْدُوْنَ - One hundred thousand times or more.] (**As-Sa'ffaat – 47**).

If you get busy in invocation during 'Seclusive Prayer' (اعتکاف - Ei'tekaf), keep 'the fast of Maryam' (Saum-e-Maryam - صومِ مریم علیہا السلام), and (in order to train your Anima) abdicate non-veg food. You will find the results innumerable / undeterminable/exclusive.

The litanies of 'Hizbul Bahar' (حزب البحر), 'Hizbun Nasr' (حزب النَّصْر), 'Haidari Supplication' (دُعائے حیدری), daily Haddad Rosaries (Raatib-e-Haddad - راتِبِ حَدَّاد), weekly supplications (Asboo-e-Sharif - اسبوع شریف) of Shaikh Abdul Qadir Jeelani (رضی اللہ تعالیٰ عنہ) and reciting and giving rosary bounding of 'Takbeer-e-Aashiqaan' (تکبیر عاشقان) all have unusual affects in spiritual purification and unfolding of the world of Similitude (عالمِ مِثَال - Aalam-e-Misaal).

During the Fardh and Sunnah Fajr Salah, recite Sura Fateha 41 times, joining it with 'Innamunity' (Tasmia - تسمیہ) 'Bismillahir Rahmanir Rahim' (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ). Every time join the 'Meem' (م) of 'Ar-Rahim' (الرَّحِیْمِ) with the 'Lam' (ل) of 'Alhamdu' (الْحَمْدُ). Also recitation of Surah Ikhlās (سورة الاخلاص) one thousand times (after Salah) is very beneficial. Some people recite 'Bismillahir Rahmanir Rahim – Qulhuwallahu Ahad – Allahu Samad – Ya Muhammad Madaday (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - قُلْ هُوَ اللّٰهُ اَحَدٌ - اللّٰهُ الصَّمَدُ - يَا مُحَمَّدٌ مَدَدٌ). Similarly, recitation of Sura Yasin (سورة يس) with the repetition at every 'Mubeen' (مُبِیْنِ) for seven times, and every time beginning by reciting 'Bismillahir Rahmanir Rahim' (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) has excessive effect. Every time when you reach 'Mubeen' (مُبِیْنِ) in the Surah, recite 'Bismillahir Rahmanir Rahim' (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) and start the surah again. After repeating it for 6 times, on the seventh time when you reach 'Mubeen' (مُبِیْنِ), do not restart the Surah; continue the recitation to finish the whole Surah.

New English terms have been used all through the book to describe Urdu terms used by the Shaikh. In this context, 'Innamunity' (Tasmia - تسمیہ) stands for 'In the name of Unity'. As the Epithet of Unity (Ism-e-Zaat- اسم ذات) is Allah, therefore, it will mean 'Bismillahi' (بِسْمِ اللّٰهِ).

Similarly, 'Ta'uz or (Au'zu billahi - اَعُوذُ بِاللّٰهِ) is termed in English as 'Refugunity', that stands for 'Refuge in Unity'.

In the same way, Durood (دُرود) is termed in English as 'Invodivissing' that stands for 'Invocation of Divine blessings on Prophet Mohammad (صلى الله عليه و آله وسلم)'.  
(صلى الله عليه و آله وسلم)

On the nights of Monday and Friday (the night is followed by the Day), before Salatul Vitr ( صلاة الوتر), recite ‘Rabbi Inni Maghloobun Fantasir’ ( رَبِّ إِنِّي مَغْلُوبٌ فَأَنْتَصِرُ ) counting by the numerical number of the alphabets of your name. Recite ‘Invodivissing’ (Durood - 11 (دُرُود) times preceding and following. This also has exclusive effect.

For spiritual purification, you have to develop similarity with the angels. **It is in Quran** - إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا [ Indeed, Allah will not change the condition of a people until they change what is in themselves.] (**Ar-Ra’d- 11**). Always remember, unless you change your habits, no unusual thing will manifest from you.

O’Brother, if you work for Allah (عَزَّ وَجَلَّ), He will also work for you. **It is in Quran** - وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ [One who has trust in Allah, He is sufficient for him.] (**At-Talaq – 3**).

Brother, you will get the proximity to Allah and the effulgences of Divinity will get manifested in proportion to your relinquishing the material world and excessive love of Non-vegetarian food. You should be involved in divine invocation to an extent that you forget about your own self as well as your invocation; meaning, there should not be any invocator or invocation, only the invoked should remain.

در محفلِ یکتائی اغیار نمی گنجد

اغیار چساں گنجد چوں یار نمی گنجد

In the Unitary sitting, there is no room for otherness.

## VOCATIONS (Ashghaal - اشغال)

Some people say ‘Hu-waz Zahiru’ (هُوَ الظَّاهِرُ) by opening their eyes and focus upon ‘Hu-wal Batinu’ (هُوَ الْبَاطِنُ) by closing their eyes. Some people close their eyes, ears, and mouth at a time and concentrate on Allah (عَزَّ وَجَلَّ). These deeds are easily accomplished during night time when the thought can be focused at one point.

Some people first see two persons at one time, then three, and gradually expand their vision until everything around them gets apparent to them. Some people sit on top of a hill and see the expanse around them. Some people make a dark dot on a paper or their silver ring and watch it without twinkling their eyes.



Some people close their eye and in their imagination travel and go to the far off places and graves of venerable Shaikhs/Sahabah/Prophets for Ziyarah. Cursorily, they look everything on their way, buildings, roads, plane, ship, sea, etc. They come back the same way.

It should be evident that the thought of a tiger creates fear in your heart and the thought of your beloved creates passion of love. Therefore, visualization of your Shaikh (Tasauur-e-Shaikh - تصور شیخ) and his vision will definitely bring all virtues associated with him. Similarly, reading/recitation of monotheistic couplets (Tauheedi Ash'aar - توحیدی اشعار) in melodious tunes with or without music creates good effect.

Some people dive into a water well and do stifling invocation (Hubs-e-dum - حبس دم) invoking in their heart 'Allahu, Allahu' (اللَّهُ هُوَ اللَّهُ هُوَ) and negate everything other than Allah. Some people thrust fingers in their ears that generates a sound as if rain is falling and the beginning of which is untraceable. This is known as 'the sound of eternity' (Saut-e-Sarmadi - صوت سرمدی). They gradually remove their fingers from ears and concentrate on the same sound. With this practice a sense of unconsciousness is developed.

Some people invoke 'Allahu, Allahu' (اللَّهُ هُوَ اللَّهُ هُوَ) by stretching the 'Hoo' (هُو) sound and get carried away with this sound towards eternity.

While sleeping, some people consider that they are getting extincted in 'Infinity' (Ahdiyat - احدیت). And when they get up they think that they are getting back to life and seeing the manifestations of divine lights.

All the above vocations and invocations are for the resolution of heart and thought on one point.

## **PREVENTION OF WASTEFUL CONSIDERATIONS** (Dafa-e-Khatraat - دفع خطرات)

To prevent wasteful considerations (Khatraat - خطرات) and evil considerations (Wasaawis - وساوس), run from them in your imagination or say that 'I have recognized you, I have recognized you'. Or say 'these are the wonders of your omnipotence'. Or press your right finger into your thigh (so that your thought is diverted from that wasteful consideration. All these are effective practices. It is also experienced that if you convert your 'consideration/wishful thinking' into supplication, it never comes again. Try to make a schedule of your deeds at one time. And later if you get a 'consideration' about it, tell it that you have already decided upon this issues.

Invocation of the epithets of 'Ya Khallaaqu, Ya Fa'aalu, Ya Musawwiru, (يا خَلَّاقُ، يا فَعَّالُ، يا مُصَوِّرُ) and Qadeerun, Muqtadirun' (قَدِيرٌ، مُقْتَدِرٌ) has immense effect. Also repeated reading/recitation of the Quranic versus **إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ** [ If He wills, He can do away

with you and bring forth a new creation. And that is not difficult for Allah.] (Fater 16-17) also has exclusive effect in prevention of considerations.

But the 'Visualization of Shaikh' (Tasaur-e-Shaikh - تصور شيخ) is the most effective of all these practices. This is the reason (it is in Hadith that) Imam Hassan (رضي الله تعالى عنه) inquired from his maternal uncle Hadhrat Hind Ibn Abi Hala (رضي الله تعالى عنه) how the Prophet (صلى الله عليه و ) looked like so that he could make it a testimony for himself, memorize his visualization and attach himself with it.

## **PERAMBULATION TOWARDS ALLAH (Sair Ilallah - سَير الى الله)**

There are three types of Perambulations, as follows:

### **(i) Perambulation of Shaikh in Shaikh (Sair Ash-Shaikh fish Shaikh - سَير الشيخ في الشيخ)**

In this perambulation one acquaints with 'the excellences of the Shaikh' and the state of his own connection with Shaikh.

### **(ii) Perambulation of Shaikh in Prophet Mohammad (صلى الله عليه و آله وسلم) (Sair Ash-Shaikh fin Nabi - سَير الشيخ في النبي ﷺ)**

In this perambulation, the excellences of Prophet Mohammad (صلى الله عليه و آله وسلم) get reflected through Shaikh and the status of Shaikh's connection with Prophet Mohammad (صلى الله عليه و آله وسلم) is manifested.

### **(iii) Perambulation of Shaikh in Allah (Sair Ash-Shaikh fillah - سَير الشيخ في الله)**

In this perambulation, one gets to know about Allah's refulgences (Tajalliyat-e-Elahi - تجليات الهى) through his Shaikh and the connection of Shaikh with the Almighty.

The above was the description of connections of Shaikh with Prophet Mohammad (صلى الله عليه و ) and Allah (عَزَّ وَجَلَّ). When you progress further, you get rewarded with 'Perambulation of Apostle in Apostle (Sair Lir Rasool fir Rasool - سَير لرسول في الرسول ﷺ) and 'Perambulation of Allah in Prophet Mohammad (Sair Lillah fir Rasool - سَير لى الله في الرسول ﷺ).

Perambulation of Allah in Allah (Sair lillah fi Allah - سَير لى الله في الله), Perambulation of Allah from Allah (Sair Allah Minallah - سَير لى الله من الله), and 'Perambulation of Allah towards Allah (Sair Allah Illalah - سَير لى الله الى الله), all these are exclusive with Prophet Mohammad (صلى الله عليه و ). The Prophet (صلى الله عليه و آله وسلم) says, [I am from the divine light and everything else is from my light.] (Hadith).



Supererogatory proximity is that the person has some personal wishes and implore with Almighty to fulfill them. In this case, it is said that Allah has become his hands and legs, hearing and seeing. In Obligatory proximity, the divine wayfarer (Salik - سالك) does not have any personal desires, carnal or spiritual wishes.

Know it well that the moment a ‘will’ is created in mind, man is held responsible for the corresponding action. Thus, if one does not keep personal ‘will’, he will not be held responsible for any of his actions. In this case it is said that this person has become hands and legs of Allah and whatever Allah wants to give to his creatures, He gets them through this person. But to live ‘without will’ is indeed a big thing as this is the attribute of Prophets and ‘adept divine conpals’ (Awliya-e-kamileen - اوليائے کاملین). Obligatory proximity is achieved when one subjects all his deeds subordinated to the divine commands. Shaikh says that this is the reason he recites **فَاعْلَمْ أَنَّهُ** [ Know that there is no god except Allah ] (**Mohammad – 19**) before reciting the Islamic Cradle Testimony (Kalima Tayyiba - كلمه طيبه) and this verse **قُلِ اللَّهُ شَدِيدُ** [ You say Allah; and let these apostates remain in their absurd considerations ] (**An-Aam – 91**) before reciting any majestic epithet (Ism-e-Jalalah - اسم جلاله). Similarly, he recites this verse **إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا** [ Verily, Allah and His angels send their blessings on the Prophet (). O’believers, you also call for divine blessings on him and salute him with salutation of peace.] (**Al-Ahzaab - 56**) before reciting ‘invodivissings’ (Invocation for divine blessings on Prophet صلى الله عليه و آله وسلم) (Durood - درود).

Shaikh says that Quadris (people belonging to Quadri silsila) are of two types, as follows:

(i) Those who keep certain personal objectives at heart and receive it from the Court of Ghousul Azam Shaikh Abdul Qadir Jeelani (رضي الله تعالى عنه). It is in Hadith – My servant always looks for my proximity from supererogatory prayers until I start loving him. And when I love him, I become his ‘hearing’ with which he hears, and I become his ‘seeing’ with which he sees and I become his hand with which he holds things and I become his leg with which he walks. ] (**Bukhari, Kitab ar-Raqai’iq, # 6502**)

(ii) The other type of Quadris have no wish in their heart, neither they long for virtue or look forward to be relieved from inflictions. They always keep this in mind **كُنْ كَالْمَيِّتِ فِي يَدِ الْعَسَّالِ وَ كَالْكُرَّةِ** [ Become like a dead body in the hands of the laver (the person who bathes the dead body), or like a ball under the polo rider’s stick or like an infant in the hands of the milk feeding nurse.]

Every time the polo player hits the ball with his stick, it goes several meters away but the success and win is achieved because of these hits only. And when the infant's clothes get dirty, the midwife gives bath and cleans. When the infant cries, she does not stop. After making him clean she gives the baby back to his parents.

O’our lord, bestow upon us your blessings from the Court of Hadhrat Shaikh Abdul Qadir Jeelani Ghousul Azam (رضي الله تعالى عنه) and let us also feel elated from your mercy. Ameen.

## THE DIFFERENCE OF OBSERVATIONS

(اختلافِ نظر - Ikhtelaf-e-Nazar)

O' Brother Abdullah, no one says that a human being is a donkey or a donkey is a human being; or tree is an animal or man is a woman, because all these are facts and have fact of the matter in them.

Each of the above have its own traces, and respective commands are drawn on them. But when you look into the issue carefully, the facts come out differently. Like everyone knows that water is existent outside, we drink it, and use it in laundry, etc. If water did not exist, the colorfulness of this world would not have been there. But to a Chemist, water is not a real thing, rather it is the compound of two parts of Hydrogen and one part of oxygen. Though, water can be seen, but the real existence belongs to its component gasses; oxygen and hydrogen. The chemist does not consider compounds to be existent on their own, rather the actual existence belongs to the elements which they contain.

The Chemist's reach of observation is upto this extent only. But with Sufia (Obligacellents - the people of obligatory excellence, who are the real Islamic sages) all creatures, whether small or big, subtle or infernal (Ulvi ya sifli - غلوی یا سفلی), and colorfulness of this Universe is the result of the combination of divine 'omnipotence with knowledge' (Ilm wo Quadrat-e-Elahi - علم و قدرت الہی). For the people of Research and ascertainment whose vision is always on Almighty, there is nothing except 'the Primordial Being' (Wajood-e-Haqqa - وجود حقہ). Shaikh discusses below about these differences of opinions.

(i) The people whose vision cannot go beyond the 'World of Manifestation' think that the Unity of Allah and His Being is different from the Innates and existences (Zaat wo wajood - ذات و وجود) of 'possibles' and creatures. They do not understand that the dependence of all existing things is on 'the Unity of Allah only. They believe that Allah encircles all His creatures only by His knowledge.

Salafis/Wahhabis, Muslim Brotherhood, and their sub sects and like minded groups belong to this category. They consider God to have a huge physical body and human like shape, face and limbs. They claim their huge human like planetary-size idol God is sitting over the skies with his face in a certain direction. They say he cannot come near human beings/his creatures. He knows them only by his knowledge. They call this huge Sky God as Allah (Astaghfirullah).

(ii) Those whose vision is on both attributes of Allah and the World of Manifestation, do not consider the existence of creatures and possible to be absolute and primordial, rather they consider it as reflection of 'divine excellences and the refulgences of His Epithets and Attributes.

(iii) Those whose telescopic vision reaches to the state of Infinity (Martaba-e-Ahdiyati - مرتبة احديت), consider the Unity and Being of Allah to be factual and consider every state of divinity to have different affect and commandment.

(iv) Those who have been rewarded with 'honorable robe of endurance' (Khil-ate-Baqa - خلعت بقا) do not consider anything as non-existent/spurious. They consider everything to be established and firm at its own place which is known to Allah and associated with His epithets and attributes. They fulfill the rights of everyone. These are the real follower successors of Prophet Mohammad (صلى الله عليه وآله وسلم) and their distinctive feature is 'servant-hood'. [The slave and all his belongings are owned by the Master].

(v) Those whose vision does not deviate from the Unity of Allah and the State of Absolute Infinity (Ahdiyati-e-Mutlaqa - احديت مطلقه) say that every thing is created by Almighty only and everything represent the different states of His Unity only. They sing the following song.

همسایه و بمنشین و بمره همه اوست

در دلق گدا و اطلس شه همه اوست

در انجمن فرق و نهان خانه جمع

ولله همه اوست ثمَّ ولله همه اوست

Listen, the neighbor, the companion and fellow traveler is He only. In the worn out quilt of pauper and in the majestic satin wear of the King, is He only. In the distinctions and difference in the world's association and in its recluse, is He only. Meaning, in both the states of 'Manifestation' and 'Infinity' is He only. I swear to you, and I again swear to you, that He only exists everywhere.

In practice, however, they consider it mandatory to treat every manifestation as per its exigency. They treat God as God and creature as Creature, but keep the primary Source of all the things always in their focus.

**It is in Quran** - وَأَفَلَا تُبْصِرُونَ - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ [Don't you see, He is your own selves.] (**Az-Zariyat – 21**). فَأَيْنَمَا تُوَلُّوا فَنَمَّ وَجْهُ اللَّهِ. [Wherever you are, He is with you.] (**Hadeed – 4**). وَأَيْنَمَا تَوَلَّوْا فَحَدَّ اللَّهُ وَجْهَهُ لَكُمْ وَوَجْهُ اللَّهِ لِلَّذِينَ اتَّقَوْا ذَلِكَ لَهُمْ جَزَاءُ عَمَلِهِمْ جَزَاءً سَعِيدًا مَنصُوبًا. [Wherever you turn, Allah is there.] (**Al-Baqara – 115**).

أَصْدَقُ كَلِمَةٍ قَالَتْهَا الْعَرَبُ قَوْلُ لَبِيدٍ - أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ [In Arabic saying, Labeed, one of the most truthful poet says that 'whatever (you consider) is there other than Allah, is spurious /non-existent.]

بِمَه سُو رُوے تو بود و ہمہ سُو رُوے تو بود [Your face is in front of us in all directions and all our faces are turned towards You only.]

Thus, the above differences are because of the focus of attention of different people. The fact is that Allah (عَزَّ وَجَلَّ) knows it all and He only has absolute knowledge.

## **THE COMPLETE HUMAN BEING** (انسان کامل - Insaan-e-Kamil)

In the Sanctified Unity of Majestic and Graceful Attributes, a magnificent storm takes place. It is said in Hadith-e-Qudsi كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ [I was a hidden treasure. Then I liked to be known, so I created the Creatures.] From one side, the sun of perfection rises and the excellences of Unity get illuminated and its name is determined as 'beloved' (Mahboob - محبوب). On the other side, different kinds of mirrors are fixed with different capabilities and they are named as 'devoted lovers' and whatever light comes out of the Sun of Excellences, is reflected upon these mirrors.

The fire of Hell Shrieks and cries جُرِّيَا مُؤْمِنًا فَإِنَّ نُورَكَ يُطْفِئُنِي [O' Momin, move out of me as fast as possible because your light puts my fire off.]. Hearing it, the devotedly affectionate speaks and expresses his State as follows:

آتَيْنَهُ تَابَانِمِ از بُرِّ بَرِّ بَايِمِ دَل  
زَنَهَارِ كِه پيش من باناز چنيس آنى

O' Beloved, when you look Yourself in a refulgent mirror like me,  
Your features will be so clear and luminous that You will give  
away your heart to Your own elegance. (Hasrat).

Look, in the gallery of Mirrors of various capacities, if one mirror is showing a desirable face, the other is showing an undesirable one.

From the beloved while self conceit and self praise is being manifested, from the devoted lover, restlessness and lamenting is being expressed. From both sides though the same attachment is in motion, but from the beloved, it is manifested in patience and perseverance and from the devoted lover it is coming out as restlessness and perturbation.

Some devoted lovers get engrossed in the excellences of their beloved to an extent that they forget their ownelves. **الْعَشْقُ يَحْرِقُ مَا سِوَالْمَحْبُوبِ** [The love burns everything other than the beloved.] In their affection they sing the following:

زا میزش جان و تن توئی مقصودم  
وز مردن و زیستن توئی مقصودم  
تو دیر بزی که من برفتم زمیاں  
گر من گویم زمن توئی مقصودم

The purpose of making a compound of my Soul and body is You, my Lord. You manifest in me to such a continuity that I get totally erased out in between. And in this state if I say, 'I', the purport of it should be 'You' only. Jaami.

Some people say that excellence of a person is only in gnosis (Ma'arefat - معرفت) because in the Hadith-e-Qudsi of **كُنْتُ كَنْزًا مَخْفِيًّا فَاحْبَبْتُ أَنْ أَعْرَفَ فَخَلَقْتُ الْخَلْقَ** [I was a hidden treasure. Then I liked to be known, so I created the Creatures.]; by creation and creatures, gnosis is unequivocally made evident. And knowledge and gnosis are the most exclusive attributes of Allah which get manifested from the human being. Without doubt, because of the excellence of knowledge, all angels have bowed down their heads in prostration in front of the Human being. The divine commandment in this context is - **إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ** [Thus all angels prostrated in front of Adam except Satan] (Al-Hijr- 30-31). He became apostate and was thus expelled out.

Keep this in mind that whatever is in front of you, is the colorfulness and multiplicity of things of the cosmos. The reason human being is created is to bravo the Independent Exalted Almighty for everything He manifests outside from the intrinsic veil and prideful sanctuary of His divinity. The greatness of human being is because of his knowledge and gnosis. Therefore, if one raises himself in knowledge and gnosis of Almighty, he will correspondingly be rewarded with His proximity. The success in the World of Resurrection and welfare in this world of Manifestation depends upon the rightful knowledge and divine gnosis.



گویند وجود کون ، کون است و حصول

نورے بجز از کون نہ کرد است قبول

ولله کہ دریں پردہ لسان الغیب است

بر طبق قواعد است و بر طبق اصول

People ask what is the motive and purpose of this Cosmos? Listen, it is Someone's attainment and manifestation. He is an absolute luminosity (Noor - نور) whose exposition and manifestation is nowhere except in the World of Manifestation. I say to you under oath that behind the veil of this cosmos and creatures, the hidden speaker is the Independent Exalted Being (Wajib Ta'ala - واجب تعالی) only but as per the individual's nature.

Some people say that the excellence of the human being is in 'Servitude. Don't you consider about our Islamic Cradle Testimony. By saying *أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ* we testify Prophet Mohammad's (صلی اللہ علیہ و آلہ وسلم) servitude and apostleship. All elevated venerable Shuyookh agree, and it is our belief that Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) is the servant of Allah and Apostle of Allah. And this servant-hood only has brought Hadhrat Mohammad (صلی اللہ علیہ و آلہ وسلم) to the state of Prophet-hood and Apostleship. The connection of Prophethood and Apostleship is towards the creatures as well as issues related to the world. And the connection of Servant-hood is towards the Creator, Allah (عَزَّ وَجَلَّ). And even in the World of Resurrection, the Servitude remains the same.

The servant is he, who, in view of his excellence in fulfillment of obligatory and supererogatory proximities, becomes such that he sees from the eyes of Allah, hears from His ears and holds from his hand and takes from His hand and walks from his legs only. This is mentioned in the Hadith described above. And in the end becomes the 'Portrait of the Most Beneficent Almighty (Tasweer-e-Rahman - تصویر رحمان) and becomes the evidence of this Hadith - *إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ* [Certainly, Allah has created Adam on His face.] (Bukhari, Muslim) And after getting associated with His attributes, when he tries to find himself, he finds Allah only. When he becomes like this, he is rewarded with the crown of vicegerent and whatever Allah has to do, does it from the hand of this vicegerent and he becomes the medium between the creatures and the creator. Thus, Allah commands *يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ* [The hand of Allah is on their hands.] (**Al-Fath – 1**). The purport and fact of the sayings of the venerable Shuyookh is that, in the first stage it is love and affection, in the middle it is gnosis and knowledge and in the end it is servitude and servanthood for the complete Human being.

يا رب برہانيم زجر ماں چه شود  
راہے دہيم بگوے عرفاں چه شود  
پس گبر کہ از کرم مسلمان کردی  
یک گبر دگر گنی مسلمان چه شود

O'Our Lord, if you relieve me of this deprivation, it is not difficult for you. If you lead me to the path of gnosis, it is not difficult for you. With your graciousness you have converted many fire worshipers into Islamic fold. With the same kindness if you also lead one more wanderer to the right path, it is not difficult for you.

We pray - اللَّهُمَّ ارْزُقْنَا حَقَائِقَ الْأَشْيَاءِ كَمَا هِيَ تَوْفَنِي مُسْلِمًا وَ الْحَقَنِي بِالصَّالِحِينَ - [ O'our lord, kindly show us the facts of the things as they are, and let us die as Muslims and include us among the group of righteous people.] Ameen

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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