

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

**The Schools of Thought  
in Ascertainment of  
Truth**

**WRITTEN IN URDU BY**  
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# THE SCHOOLS OF THOUGHT IN ASCERTAINMENT OF TRUTH

مکاتب عرفان

Written in Urdu By

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Rendered into English by

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Under the guidance of

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**Sahih Iman Publication**

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

"The Schools of thought in Ascertainment of Truth" (مكاتب عرفان) is one of several books Shaikh has written on the correct understanding of various issues related to the subject of 'Obligacellence' (تصوف - Obligatory Excellence) and 'Esoteric Practice' (طريقت). This book is different from his other works as Shaikh has described the subject matter from a different perspective in the shape of Questions and Answers.

No two books of the Shaikh are similar in approach or in content though sometimes it looks that a part of the subject matter has been covered in his other works.

The year 2002 will see, In Sha Allah, all works of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) translated in English and published. Quardi is doing a great service by providing English translations of the works of one of the greatest Shaikhs of Muslim world. He deserves all our appreciation and support in this task.

My prayers are for the readers of this book. May Allah (عَزَّ وَجَلَّ) accept these translations as their original work and let all of us benefit from them.

AL-FAQEER

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

12 Muharram, 1423 AH (27 March, 2002)

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

"The Schools of thought in Ascertainment of Truth" (مكاتب عرفان) is the Nineteenth book translated in the series of English translations of Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) books. The Shaikh was truly the living phenomenon of a Complete Human Being (انسان كامل) and a person of Obligatory Proximity (قرب فرائض). He has been described by his contemporaries as "The Teacher of the Learned" (أستاذ العلماء) and Ocean of Knowledge (بحر العلوم). The people who were close to him testify that he was 'Supreme Esoteric Sovereign of the Cosmos (غوٲ الوقت) during his lifetime. The book in your hands covers the subject of 'knowledge of Truth (علم حقيقت) or the Knowledge of Obligatory Excellence (تصوؑ).

The most famous book on this subject written by the Shaikh is 'Islamic Wisdom' (حكمت اسلاميه) which is available in the market. **Readers are requested to read Islamic Wisdom first, before reading this book because the issues which have been briefly discussed in this book have been discussed in detail in Islamic Wisdom.** The knowledge about Allah (عَزَّ وَجَلَّ), His Epithets (اسماء) and Attributes (صِفات) is most important and complex study than any other subject related to His Creations. Shaikh has described this comprehensive knowledge in a very simple manner, in a Question and Answer format, which is easily graspable by one and all.

I am indebted to Hadhrat Ghouse Mohiuddin Siddiqui, the son and successor of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his support and encouragement in this task. I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه وآله وسلم) blessings in letting me and its readers benefit from this endeavor.

**Shaikh Mir Asedullah Shah Quadri**

**4th Muharram, 1423 AH (19 March, 2002)**

## CONTENTS

THE SCHOOLS OF THOUGHT IN ASCERTAINMENT OF TRUTH	1
THE PEOPLE OF ACCEPTANCE (اہل تسلیم)	1
THE PEOPLE OF ENTRUSTING (اہل تفویض)	2
THE PEOPLE OF INTERPRETATION (اہل تاویل)	3
THE PEOPLE OF OTHERNESS (اہل غیریت)	4
THE PEOPLE OF MONOTHEISM (اہل وحدت)	6
THE PEOPLE OF RESEARCH (اہل تحقیق)	10
SUPPLICATION OF THE SEEKER OF TRUTH	44

## THE SCHOOLS OF THOUGHT IN ASCERTAINMENT OF TRUTH (مكاتب عرفان)

Let it be known that there are six schools of thought in the comprehension of the issues of the 'connection between the Sustainer (رب) and Sustainable (عبد), as follows. (i) The People of Acceptance (اهل تسليم); (ii) The People of Entrusting (اهل تفويض); (iii) The People of Interpretation (اهل تاويل); (iv) The People of Otherness (اهل غيريت); The People of Monotheism (اهل وحدت); (vi) The People of Research (اهل تحقيق).

### THE PEOPLE OF ACCEPTANCE (اهل تسليم)

The People of Acceptance read the Islamic Cradle Testimony (كلمه طيبه) لا إله إلا الله محمد (صلى الله عليه وآله وسلم) [There is no (real worshipable) God except Allah (عزَّ وَجَلَّ) and Mohammad (صلى الله عليه وآله وسلم) is His Apostle] and say that our faith and belief is in Allah (عزَّ وَجَلَّ) and in all the things that have been brought by Prophet Mohammad (صلى الله عليه وآله وسلم).

Whatever is there in the Holy Quran has to be accepted in toto without any doubt. Even if we describe a subject with utmost excellence possible, it will not reach to the descriptive state of Quran and Ahadith as it has reached us from the innocent (sinless) Apostle (صلى الله عليه وآله وسلم). There is no room for uncertainty in it. It is in Hadith Bukhari - [Originally Allah (عزَّ وَجَلَّ) was there and nothing was there with Him]. And هُوَ الْحَيُّ الْقَيُّومُ [Everything is dependent upon Him] (Al-Baqara - 255). Everything else's dependence and sustenance is upon Allah (عزَّ وَجَلَّ) only. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ [He listens to everyone's speech and He knows everything.] (Infal - 61). عَزَّ وَجَلَّ [He is knowledgeable of the Unseen and nothing is out of the purview of His knowledge.] (Saba - 3). إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ. [Allah (عزَّ وَجَلَّ) does whatever He wishes]. (Al-Hajj - 18). إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ. [He commands whatever He wishes and to whoever He likes.] (Al-Maaida - 1).

The people of Acceptance say, we are simple Muslims and the People of Belief. We do not involve in persistent efforts. To put an effort is the work of our intelligence and our intelligence is prone to mistakes; because it is not innocent. For our belief in Islam and to accept Allah (عزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه وآله وسلم), we do not require sinful intelligence. We believe in these verses. الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [Rahman is sitting on the Empyrean] (Taha-5). وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ [His chair has the expanse of

the skies and earth.] (Al-Baqara-255). فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ [Whatever direction you turn, you will find Him.] (Al-Baqara -115). How is the Empyrean (عرش)? How is His chair (كرسى)? and How is His direction (وَجْهُ اللَّهِ)? The answer to all these, is that, these are all suitable for Him. We are His servants and He is our Creator. What relation the servant has with Allah (عَزَّ وَجَلَّ)? We came into existence when He commanded us 'Be' (كُنْ). There is no similarity between the Sustainer and the Sustainable. He is sitting on the Empyrean and is administering the whole cosmos through the angels. Towards the end of every night before dawn He descends from the Empyrean and comes to the First Sky and fulfills the objectives of the people who supplicate. In short, whatever is there in Quran and Ahadith we believe in. To doubt in it or to interpret it from our mind is against our belief. The abstract belief is sufficient for salvation. We do not consider appropriate to translate those words which carry simile. We translate "Wajha" (of Wajhullahi) as Wajha; and hand as Yad only. If you talk more, you will be held responsible. We are subordinated to the commandments of Allah (عَزَّ وَجَلَّ). Therefore, we are not responsible for anything.

People call this group as 'Arshi', the people who do not want to translate the word Arsh. They say that if we are Arshi, then you are Farshi, the people of unnecessary interpretation. لا حول ولا قوة إلا بالله [There is no sway or strength save that of Allah (عَزَّ وَجَلَّ)].

## THE PEOPLE OF ENTRUSTING (أهل تفويض)

The People of Entrusting (أهل تفويض) entrust and meaning and purport of the Word of Allah (Quran) to Allah (عَزَّ وَجَلَّ) only. They say, we are the servants of Allah (عَزَّ وَجَلَّ), have been created by Him. His being is primordial (قديم) and our existence is incipient (حادث). Our deeds are both good and bad. We believe in the clear message of Quran which has been understood by us, ie., we do believe in the versus of clear commands (آيات محكمات). It is in Quran - إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ - [Do not go after that of which you have no knowledge. Verily, the ear and the eye and the heart - every one of them shall have to answer for, in regard to the way it has functioned. ] (Al-Israa - 36). Thus, if we involve in the interpretation for Divine ears, eyes and heart, we will be held responsible for it. Then, why should we say something for which we will be questioned for? For a thing which is not known to you, to say, Allah (عَزَّ وَجَلَّ) knows about it, is precise knowledge. Illiterates are tested by knowledge and knowledgeable are examined when they fail in their test. The fact is that وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا [ You have been given very little knowledge] (Al-Israa - 85).



Shaikh gave here an example of a knowledgeable person who was sitting on the pulpit of a mosque addressing the gathering on some religious issue. A person from the audience asked him something to which he replied 'only Allah knows about it. On this the questioner told that 'you are sitting on the pulpit but when I ask you something you do not reply'. On this the venerable person said that 'I am sitting on the pulpit which is equal to the knowledge I possess, but my illiteracy is bigger than the Earth and Skies.

## THE PEOPLE OF INTERPRETATION (اِبِلِ تَاوِيل)

The People of Interpretation say that we should drive the meanings of Quran and Ahadith as per the idiomatic usage of Arabic language. It is evident that Quran and Ahadith are in Arabic and the Arabs were the first addressees. The Arabs understood Quran and derived the meanings of verses with the help of Arabic literature and its idiomatic usage. This is how the Quran is expected to be understood. Therefore, meanings of Quran and Ahadith derived against the Arabic tradition will be regarded as deviation from the real meanings. For instance take the meaning of this verse - الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [Rahman is sitting on the Empyrean] (Taha-5). In this, the purport of Empyrean (عرش) is 'Absolute Government and Supreme Authority'. Similarly, the purport of Divine Chair is 'exclusive government or partial governance. The purport of this is that He has attained the supreme authority or Absolute Government.

Like we say that in an University, the President (Chancellor) or an official of the University has ascended to the Chair in a function attended by students, staff and faculty. This means that the person has acquired some power or distinction. It is not necessary that, for it, he is required to sit on a chair or a throne.

In the olden days, for the swearing in Ceremony, the King used to sit on a pulpit of a mosque. The most venerable Shaikh of Muslims or the Chief Justice or the Prime Minister used to stand on the stairs of the pulpit. The Shaikh would come up to the pulpit and holding the hand of the King would say "as the attorney of the Muslims, I am giving you the responsibility of the subjects of this country for their sustenance and justice. He will ask the King 'Do you accept it?' The King would say that 'I accept it and pray Almighty to give me success in this task'. Then the Chief Justice would give a copy of the Holy Quran to the King and a sword was swung around the Kings body. The purport of this was that the King acts upon the Quran and safeguards his subjects from opponents from the sword. The Prime Minister would place before the King the document relating to the ministerial portfolios and the King would place his hand over it (as a gesture of approval) and all present would raise slogans congratulating the King.

this way the crowning-in Ceremony or the 'ascending to the throne Ceremony' used to be performed though there used to be no crown or throne around that place.

Shaikh says that in his time the 'Crowning in' Ceremony was conducted a little differently. A majestic pavilion used to be built and large round pillows were paced as an adornment of the throne. The King used to sit on it. The Chief of the Courtiers or the Prime Minister used to stand behind the King with a peacock feather fan. The mace-bearer (چوبدار) used to call loudly 'all eyes should be down at their feet and the faces towards the king and everyone should stand alert as a respect for His Majesty the King. The officials of the Government used to salute by bowing their bodies but the religious Shaikh would place hands on their chest and bow their necks in reverence, and all the courtiers, officials and other honorable guests would submit their presents (نذر) to the King as acceptance of his authority as King. On the instance of the Military commander, gun salute was given in honor of the King. The singers used to sing the congratulatory songs, other musical instruments were also played and this way the ceremony used to come to an end. This was also a way of ascending to the throne by the King.

The People of Interpretation say that the meaning of Wajha (face) should be derived in accordance with the Arabic idiomatic usage. Like we say that 'Your father's face is in front of me' which means that you father's happiness and his wishes or his respect is in my view. Similarly, the purport of the Arabic word Wajha is, the Unity of Almighty or the concurrence of Allah (عَزَّ وَجَلَّ). From the word Ghazab (غضب - Wrath), the meaning of torment or punishment are drawn. The literary experts and prominent scholars of the language strive to draw the meanings this way. Shaikh says, that is how the People of Interpretation believe. It is in Quran - وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيٰهَا [Everyone has a direction in which he turns his face.] (Al-Baqara - 148).

## THE PEOPLE OF OTHERNESS (اہلِ غیبت)

The People of Otherness say that our existence is depended upon the Almighty and nothing can come into existence without Him. But Allah (عَزَّ وَجَلَّ) and the servant are different from each other. The existence of servant is the gift of Allah (عَزَّ وَجَلَّ). Those who are vocational invocaters do get proximity with Allah (عَزَّ وَجَلَّ) and they get focused to Allah (عَزَّ وَجَلَّ) to an extent that they forget about their own selves. But Allah (عَزَّ وَجَلَّ) is Allah (عَزَّ وَجَلَّ) in all His descents and Servant is servant in all his ascents. Like the iron get red hot in the proximity of the fire and acquires all the attributes (characteristics) of fire and calls itself 'I am fire' and also makes other things burn if they come in contact with it. But all this for how long? Till it is near to the fire. The moment it is separated from fire, it becomes the same iron, black and cold. Now it is neither like fire nor has the

attributes of fire. Therefore every human being should always keep in view his servanthood.

انسان اور اسکی خود نمائی - بندہ اور دعوتِ خدائی

As a human being you should not show off the good attributes which are a gift of Allah (عَزَّ وَجَلَّ). A servant should always remain a servant and refrain from claiming himself to be God.

O' ignorant, you are absolutely forgetful of your own self. Look, the God is, who has created you and the entire cosmos. He is independent. He is not dependent on anything. He is everywhere, every moment. He was not incomplete before, that He acquired perfection later. You are absolutely indigent upon Him. Yesterday you were something, today you are different and tomorrow you will be changed again. Therefore, bow your head of servitude in front of Almighty. You are a servant and absolutely impure. Look there is manifestation of the Being (وجود) in La vide (non-Being). In ignorance is the knowledge, in darkness (ظلمت) is the effulgence (نور), in powerlessness is the omnipotence. Similar are our seeing and hearing, which are all lavide from whom is the manifestation of the attributes of Allah (عَزَّ وَجَلَّ). All Prophets, Consecrated Pauls of Allah (اولیاء الله) all professed themselves to be servants only. O' ignorant, have you ever read the Holy Quran. See, what is in it. لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ [Hadhrat Isa (عليه السلام) and all proximate angels do not feel ashamed of the fact that they are all servants of Allah (عَزَّ وَجَلَّ)] (An-Nisa - 172). Look what Prophet Mohammad (صلى الله عليه و آله وسلم) supplicates : O'Allah (عَزَّ وَجَلَّ), without doubt I am your servant, and son of your (male) servant and son of your (female) servant. Hairs of my forehead are in your hands. Whatever you will command for me, will certainly happen and whatever you decide for me, will certainly be justice towards me.

It is therefore said that a person's greatness is because of the greatness in his servitude.

Shaikh says that there was one gentleman who used to consider everything as God, including his own self. Once a pupil of his submitted to him, Sir please bestow upon me the vision of God and show me His face. The gentleman placed his hand over his face and loudly read this verse ' فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ ' [Whatever direction you turn, you will find Him.] (Al-Baqara -115). The pupil was very audacious. He went close to his teacher, held his beard and started beating him mercilessly saying that 'it is you who has killed my wife, my children and my grand father and also has kept me in such hard times. I neither have clothes to wear nor bread to eat. The gentleman started pacifying the student, 'dear son try to understand this issue. But the student was unrelenting and said "I have understood the whole thing sufficiently, now I will also deal with you appropriately.

Shaikh says that he also remembers one more similar incident. A person who used to call himself God or Godman went to attend a dinner party which was arranged meticulously with all special dishes. After finishing the dinner, the so called Godman said, where is the shoe of God, please bring it here? Nearby there was a servant maid cleaning the floor, who turned towards him and said, O' ignorant, what type of god you are who does not even know where are his shoes. Repent for your sins and be afraid of Allah (عَزَّ وَجَلَّ).

The People of Otherness (اہلِ غیریت) are also known as 'People of Immanence (اہلِ شہود). They always keep their humanity in their focus.

### THE PEOPLE OF MONOTHEISM (اہلِ وحدت)

The people of Monotheism (اہلِ وحدت) say that 'Absolute Being is only for Allah (عَزَّ وَجَلَّ) and all the things existing in the Cosmos are the manifestations of Almighty. Things are named for distinction among themselves. All existing things are Precise Being (عینِ حق). Thus, other than Allah (عَزَّ وَجَلَّ), considering servant to be existent, is polytheism (شُرک). Is there anything which could claim its own existence in front of Allah (عَزَّ وَجَلَّ).

زَعَمَ باطل کی تجھکو مستی کب تک  
نادان یہ ادعا ہستی کب تک

How long you will be devoid of senses and feel pride of the spurious (non-existent) identity. O 'ignorant, how long you will claim to be existing.

تو بھی موجود اور حق بھی موجود  
ظالم یہ شرک و خود پرستی کب تک

How come you are existent and Allah (عَزَّ وَجَلَّ) is also existent. O 'Oppressor, how long you will continue with this self worship and apostasy.

Look, what Allah (عَزَّ وَجَلَّ) says - هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ [He is the first, He is the last and He is manifest and He is intrinsic.] (Al-Hadeed - 3). Listen, the rule is that, when the antonyms are described; like, the day and night, morning and evening, young and old, men and women; the purport is that sum total of all individuals and things in that category. It is also a rule that when a tidings (news) has the alphabet 'Alif Lam' (ال), along with the first word, it gives the meaning of numerology. Thus the meaning of this verse will be 'He is the first, He is the last and He is manifest and He is the intrinsic.

وحدت میں اسکی حرف دوی کا نہ آسکے  
آئینہ کیا مجال جو صورت دیکھا سکے

In the state of 'indefinity (وحدت) there cannot be even a word of duality. The mirror cannot even show image in it.

وہی ظاہر ہے ، وہ ہی باطن ہے  
وہی سب کچھ ہے تو پھر کیا ہوں میں

When He is manifest, He is Intrinsic and He is everything,  
then what am I?

جانتا ہوں کہ میں کچھ ہوں لیکن  
پر یہ معلوم نہیں کیا ہوں میں

I know I am something, but do not who am I.

When we see two people, say, Zaid and Amer, we find humanity common in both of them. Is commonality of humanity in both of them wrong or is against the fact of the matter? No. Certainly the humanity is common in both of them, and it is outside, and is a fact of the matter.

OK. What is common between Human being, animals vegetation and trees? They are very well known. If we include with them the mountains and Earth, then the commonality between them is that, they have body (or mass).

OK, with them, if you include souls and angels, then the commonality between all of them is 'the possibility' (meaning they are creatures). Now include 'the possibles' (who are dependent on Allah - عَزَّ وَجَلَّ) and Independent (Allah - عَزَّ وَجَلَّ), then the commonality between them is 'the existence' (وجود), meaning the word existence is true

with both. But remember, the existence is of two types. One is absolute or independent existence and the other is contingent (or relative) existence. Absolute existence is only for Allah (عَزَّ وَجَلَّ) and the existence of 'possibles' (creatures) is contingent (temporary). Now say what is against the existence (Being). it is non-existence (lavide - nothingness). When lavide is non-existent, then how will it exist? In short, whatever is there in cosmos, it is existence only. Look at what Prophet Mohammad (صلى الله عليه و آله وسلم) says - script. [ It is the true statement of Labied, the Arab Poet - in all these things nothing is created as spurious by Allah ] (Hadith).

The earlier philosophers used to say that the origin of all the things is 'amorphous and form. Some people say that the origin of all the things is 'the matter'. Now-a-days, the theory of electrons and protons is very popular. Some people emphasize upon the amorphous and form, and some say that the origin of all the things is nothing but matter or atom. Whatever is existing in the world, is the show of atom only.

But with us, whatever is there in the Cosmos, is the manifestation of Allah's (عَزَّ وَجَلَّ) effulgence (نور الهی). Thus, Allah (عَزَّ وَجَلَّ) says [Allah is the effulgence of the skies and earth]. (An-Noor - 35).

فکر ہر کس بہ قدر ہمت اوست

Everyone's concept is according to his capacity of comprehension.

ز دریا موج گونا گوں برآمد  
ز بے چونی برنگ چوں برآمد

The wave has appeared on the surface of the river. The unreal appears in the shape of the real.

وہی بے چوں با چوں آیا  
وہی صورت بے وہی معنی

Everything is the manifestation of Primordial Being. If you look with a penetrating eye you will witness the same thing in every shape and form of this cosmos.

ہم سایہ و ہم نشین و ہم رہ ہمہ اوست  
در دلّی گدا و اطلّس شہ ہمہ اوست  
در انجمن فرق و نہاں خانہء جمع  
واللہ ہمہ اوست ثمّ باللّہ ہمہ اوست

Listen, He is the neighbor, He is the companion and He is with us anywhere we go. He is manifest in the scanty cloths of the pauper and also in the silky majestic wear of the King. He is manifest in each, in the assemblage of different people on earth and He is the one who is hidden from all eyes. He is manifest in the World of Manifestation and is there in the state of 'Infinity (احدیت). I swear to you, and I against swear to you, that He is the one everywhere.

The religious scholars have been saying this also.

ہر مرتبہ از وجود حکمے دارد  
گر حفظ مراتب نہ کُنی زندیقی

Every state of the Being has its own commands. If we do not honor the rights of every state, it is hypocrisy.

Shaikh has given an example of hand, how its different shapes have different meanings, as follows:

"Gentlemen, also consider this. This is my hand which has 5 fingers around the palm. When they are pulled together in a round shape it becomes a blow of the fist whose work is to break someone's ribs. When the fingers are joined and straightened, it becomes 'slap of the fist', whose work is to hit someone's cheek. Let the hand become slap or blow, nothing changed in it. but see how these shapes carry different commands. If somebody says that the shape of 'slap' or 'blow' are hand only, it is absolutely true.

When evil considerations are removed, only 'Being' (Divine Existence) remains in focus. Now I ask you, what is before the Being? Nothing. And what is after it? Nothing. Only 'is there' remains. What is this 'is there? This is the Truth (حق). He is Allah - لا إله إلا الله - [There is no God but Allah]. Who taught this to us? Prophet Mohammad (صلی اللہ علیہ و آلہ و سلم).

Thus, to consider some other thing existing independently along with Allah (عَزَّ وَجَلَّ) is 'the Polytheism of the Being (شرك في الوجود). What else will be more evil than committing the sin of the polytheism of the Being? "

In the Unity of Allah (عَزَّ وَجَلَّ), in the state of 'Infinity'; no 'possible' (creature) has an access. The servant is he, who does not own anything. Remember, as far as you empty yourself, (meaning get rid of the considerations of owning things, including your attributes, you will be filled with virtuous attributes. When you do not keep anything, you will be bestowed with everything. Allah (عَزَّ وَجَلَّ) is sufficient and the rest is pseudo-passion. The people of monotheism believe only in 'the existence of all existences (وجود الوجود) and are convinced that Allah (عَزَّ وَجَلَّ) is everywhere.

منظور منظور اے اہل دنیا - اللہ میرا باقی تمہارا

It is OK with me O' People of the world. I keep focus on Allah (عَزَّ وَجَلَّ) and He is mine. And you keep focus on worldly things, let all these things be auspicious to you.

اے ذات تو مجمع الکمالات - میں بھی ہوں کمال بے کمالی

O' Unity, you are the comprehensive perfection. And I am also perfectly imperfect.

## THE PEOPLE OF RESEARCH (اہل تحقیق)

The People of Research say that what is this Cosmos? It is the sum of a few unstable thoughts.

We are seeing this world. There are houses, women, men and children. Also, there are animals, vegetation, inorganic matter, stones, etc. Ask a Chemist about this world? He will say that it is the sum of a few minerals, inorganic matter and gasses. Ask the same question to a Physicist. He will say that the world is only matter, the rest are its forms. Some say that it is Prima Matrix, molecules and atoms, and some say that it is protons and neutrons.



When more people talk about a subject, more will be the opinions. But all agree that the things in the world are notional.

Then, is everything a lie, or whatever we are witnessing is nothing but a lie?

They say that whatever is visible is definitely untruth and the thing which is hidden is the truth.

Some people say that the world is the name of a few fictitious thoughts.

If everything is wrong and fictitious, then their thought is also wrong as they are part of this Universe.

We can converse only when we think we are talking about the truth.

سوفسطائى کہتا ہے ، جو ہے غیر حقیقت ہے  
اسکے قول سے اسکا قول ، بے شک غیر حقیقت ہے

Sophist's mind is ignorant who says that the world is fictitious and self-fabricated. This statement is self-contradictory as they themselves are part of the world.

Shaikh says that he understands 'truth as truth' and untruth as untruth'. As per **Sofists** claim, if their existence is fictitious, let it be that way for them. I cannot deny the feeling of my own self. I do exist, eat, drink and walk around. If I am not there, then there exist a 'Being' whose manifestations are there in the whole cosmos.

## THE ISSUES OF THE PEOPLE OF RESEARCH (مسائل اہل تحقیق)

Shaikh has explained in detail about doubts that crop up in the minds of the people about the issues related to the Creator and His creation (the Cosmos) in a question/answer format, as follows.

**(1) What is this 'Is there' ?**

The thing which is most common, self evident and extensively obvious cannot be elucidated. The other name of 'Is their' is 'Being' (Divine Existence - وجود). The 'Being' is seen by all, everyone feels it, but as we are habituated to focus our attention on the things of this world (جُزَيَات), our vision does stay with the 'Being'. And when there is no focus of attention, how will you see?. وما سواك مفقود. يا وجود ، انت الموجود ، يا وجود [O'Being, O'Existence of all the existences, you are only existent and other than you is no existent].

## (2) Since how long is - 'Is there' and 'His Existence'; and how long will 'He' be there?

He (Allah) is eternal and perpetual (ازلئ و ابدئ). He is the first, as none is before Him, and He is the last, as no one is after Him. He is primordial and rudimentary (اصلئ و حقائقئ). he is absolute, existing by His own self (بالذات) and whatever is there, other than Him is 'Reflective Contingent' (بالعرض) or His manifestation. Now tell, a thing which is 'absolute' (بالذات), eternal (ازلئ), perpetual (ابدئ), the first (اول), the last (آخر), manifest (ظاهر) and intrinsic (باطن); what is it? He is - لا اله الا الله - [ There is no (real worshipable) God except Allah (عَزَّ وَجَلَّ). Who else He could be other than Allah (عَزَّ وَجَلَّ)?

## (3) Allah (عَزَّ وَجَلَّ) is the 'Truth' (حق), and other than Him is 'Untruth' (ناحق), then how this world came into existence?

Read with apt attention.

Allah (عَزَّ وَجَلَّ) is there with His excellent attributes. His primary attributes are (i) Life (حيات), Knowledge (علم) and Omnipotence (قدرت). There are two auxiliaries of Knowledge. Hearing (سماعت) and Seeing (بصارت). There are two auxiliaries of Omnipotence, Will (اراده) and Speech (كلام). Thus we can say that mother attributes are seven; Life, Knowledge, Omnipotence, Hearing, Seeing, 'will' and Speech.

It should be clear that Allah (عَزَّ وَجَلَّ) created things knowingly, ie., He created things with prior knowledge. It is not that He knew about the things after their creation and said to Himself, O' these are the things I have created. Remember, the knowledgeable heart is before his tongue, meaning, the knowledgeable person talks sense. First is knowledge and then comes omnipotence. Creation is the result of omnipotence which is after knowledge. Knowledge has all awareness (معلومات). The knowledge about a thing will be as per the fact of the thing. The unfolding of the divine awareness in Allah's (عَزَّ وَجَلَّ) knowledge is known as 'Sanctum Beneficence (فيض اقدس).

Allah (عَزَّ وَجَلَّ) knows His awareness distinctly, whether they are 'Integral reflectivities' (كلييات) or 'Fractional Reflectivities' (جزئيات). The divine awareness (معلومات الهئ) are known as 'Probate Archetypes (اعيان ثابتة). When probate archetypes are reflected upon, by

divine Epithets (اسماء الہی), and Allah (عَزَّ وَجَلَّ) commands 'Be' (كُنْ) to them, the things come into existence. This is known as 'Consecrated Beneficence (فیض مقدس). The divine epithet is known as 'Sustainer (رب), and the Probate Archetype is known as 'Sustainable' (مربوب). When Divine Epithets (اسماء), Refulgences (تجلیات) and Attributes (صفات), which are known as 'Sustainers (ارباب) aim to influence their 'Sustanables' (مربوبات), the Divine Wisdom gives sequence in the external appearance of probate archetypes from the epithets of 'Wise' (حکیم) and 'Just' (مقسط). Thus their manifestations are scheduled to appear in a 'Program of Appearances'. In this Program, some appear first and some later. The grandfather comes first, then comes the son and after him the grandson is born. This Program is known as 'Destiny' (قدر). If the fact (حقیقت) or the probate archetype of a person is good, he performs virtuous deeds. If there is apostasy (کفر) in his fact, he is surely an apostate (کافر). And if the fact of a person has 'penitence (توبہ), he first commits sins, then repents. The deeds appear as per the exigency of the probate archetype. Thus, Allah (عَزَّ وَجَلَّ) shows theft from the thief as per his fact. The contention of some ignorant people that Allah (عَزَّ وَجَلَّ) forces a good person to commit theft or bad deeds is absolutely wrong. Here there is no pressure or overbearance. Allah (عَزَّ وَجَلَّ) exposes theft from a thief and bad deeds from a bad person only.

نیک فطرت بُرا نہیں ہوتا - بد طبیعت بھلا نہیں ہوتا

A good nature person will never be bad, and an evil man will never be good.

There is no over-burden here. It is necessity (استلزام - the series of causes and effects). The 'essentialities' (لوازم) will be as per the nature of a person. Necessity (لازم) is inseparable from the necessitated (ملزوم).

When Allah (عَزَّ وَجَلَّ) commands 'Be' (كُنْ) to a Probate Archetype, the first thing to appear is the Soul (روح). What is there and what is not there in soul? The soul is born as a result of the reflection of 'Divine Attributes' on the probate archetype. Therefore, it has seven attributes; Life, Knowledge, Omnipotence, Hearing, Seeing, 'will' and Speech. However, it does not have (i) face, (ii) form, (iii) weight, and (iv) it is not subjected to periodic considerations.

#### (4) Is Soul (روح), Incipient (حادث) or Antiquated (قديم)?

The understanding of this issue depends upon the understanding of 'the issue of Precedence and Following (معیار تقدم و تاخر) which will be explained in the next question. When Allah (عَزَّ وَجَلَّ) gleams a fresh refulgence (تجلَّى) on the soul, or on its 'probate archetype' (اعیان ثابتہ), the soul takes a shape or form. At this time the Soul appears (from 'the World of Soul) into the 'World of Similitude (عالم مثال). In other words, the Soul descends from the World of Souls (عالم ارواح) into a 'Simile' (مثال) in the World of Similitude.

What is there and what is not there in the 'World of Similitude? This world has attributes in addition to shape and form. But it is not subjected to periodic considerations.

Shaikh has explained the World of Similitude from the example of dreams.

In dreams, we reach to Makka al-Mukarrama and Madina al-Munawwara in an instant. Things appear in the World of Similitude instantaneously; but the thought of a person looking at them, enlarges and expands them and in the end, the whole thing looks like an episode. Sometimes the Anima (نفس) supplements irrelevant considerations to it and the whole dream becomes totally different from the fact. If the original thing appears without any deviations, it is termed as 'true dream (رویائے صادقہ) and consequently the things appear in the World of Manifestation as per the dream. Sometimes an episode or event is shown in simile and metaphor. This type of dream is explicable (تعبیر طلب) and its understanding is the work of an 'explicator (مُعبِّر). Sometimes the ailment of a sick person appears in his dream by taking a shape, the understanding of which is also the work of an explicator of the dream. Thus in the understanding of dreams, simile, metaphor; the personal conditions of the person who has seen the dream, and the idiomatic usage of the language of his country, are all important.

The World of Manifestation (عالم شہادت) is after the 'World of Similitude'. Whatever happens here is gradual, slow, and in a sequence. Weight also gets associated here. The lightening speed of the 'World of Similitude' does not remain here and the person gets involved in the counting of days and nights.

#### (5) What is the Criteria of Precedence and Following (معیار تقدم و تاخر)?

This is the standard by which things happen one after the other. A thing which comes into existence gradually, it is termed as 'periodic criterion'. The father is born first and the son later. This sequence of taking birth (or coming one after the other) is known as 'Criterion of periodic precedence and following (معیار تقدم و تاخر).

Consider this example. To open or close a lock, you turn the key putting it inside the lock. The motion of fingers and the key is instant. It is not possible that your fingers move and the key does not. But we say that the movement of fingers is first. The fact is that though the period of turning of fingers and key is the same, but in view of the movement of fingers to be original, we say the fingers turn first. This is known as 'Causative Precedence (تقدم بالعلية). The things happening in the World of Similitude are not gradual, and are not subjected to periodic considerations, still they are regarded as 'preceding' and 'following'. This precedence (تقدم) is known as 'perpetual precedence' (تقدم دهرى). For instance we say that the 'Soul' is prior to Similitude. This is 'perpetual precedence. and not 'periodic precedence (تقدم زمانى). The things which are not incipient (حادث) and are permanently existing will also be known accordingly. Like we say that the Unity of Allah (عَزَّ وَجَلَّ) is prior to everything and precedes everyone. This precedence is known as 'eternal precedence' (تقدم سرمدى).

It should also be remembered that 'the meaning' (معنى) which is invisible and an understanding thing, also takes shape and form and is witnessed in the World of Similitude. Thus Prophet Mohammad (صلى الله عليه و آله وسلم) saw knowledge in the shape of milk in his dream and saw fever in the shape of a girl. Similarly, love and affection, which are invisible things, are witnessed in dreams. Sometimes, the divine epithets (اسماء الهى) and attributes are also witnessed in various forms and shapes which are known as 'refulgences' (تجليات). But the appearance of refulgences in shapes does not have any bearing on the Unity of Allah (ذات الهى) because 'the state of Infinity (مرتبء احديت) is above the state of attributes (صفات).

## **(6) What are Infinity (احديت), Actiplicity (واحديت) and Indefinity (وحدت) which are known as Emanations (تنزلات)?**

To understand this subject, readers are requested to read details in the book 'Islamic Wisdom (حکمت اسلاميه) available online.

'The State of Indefinity (وحدت) is common with both Unity and attributes (ذات و صفات) and is also known as 'Non Stipulative Thing (لا بشرط شى) and 'Absolute Indefinity' (وحدت مطلقه). Infinity (وحدت) is to empty the Unity from the confinement of attributes. It is known as 'Stipulative Unconfined thing' (بشرط لا شى). Actiplicity (Active Multiplicity) is the state of Almighty associated with His attributes. This is known as 'Stipulative Thing (بشرط شى).

Consider this example. The kid, consider him to be common with or without clothes. This is the example of 'Absolute Indefinity (وحدت مطلقه). The Kid without clothes is the example of 'Infinity' (احديت). And the Kid with clothes is the example of 'Actiplicity

(واحدیت). These are the three hypotheses (اعتبارات) of one thing, and not three independent things.

### (7) What is the relation between the Unity and Attributes (ذات اور صفات)?

The thing looking at which, and because of which, we say that Multiplicity of Things are there, is known as 'the essence of existence (ماهه الوجودیه). This is 'precise Unity' (عین ذات حق). Before their creation, Allah (عَزَّ وَجَلَّ) knew the things. The knowledge of Allah (عَزَّ وَجَلَّ) about individual things is termed as His Awareness (معلومات حق) or 'probate Archetypes' (اعیان ثابته). If it is about one thing, it is called probate archetype and for more than one, we call probate archetypes.

Remember, in the context of Unity, the attributes are 'non precise and non-unrelated' (لا عین و لا غیر). That is, in context of their meanings, they are different from each other and are non-precise Unity (لا عین), but as per their facts and intention, they are not unrelated (لا غیر) because their essence is the Unity of Almighty.

### (8) What the connection between Allah (عَزَّ وَجَلَّ) and Us?

We are also 'non-precise and non-unrelated' (لا عین و لا غیر) with Allah (عَزَّ وَجَلَّ). Meaning, as the essence of everything is Allah's Unity (ذات الہی), we are not separated from Him. But 'eternal endurance' (بقاء مطلق) is for Allah (عَزَّ وَجَلَّ) only and we get extincted or annihilated (فنا); His Being is independent and our existence is 'reflective contingent (وجود با العرض); He is absolutely rich (self-content) and we are indigent upon Him; and He is the Sustainer (رب) and we are His servants (بندے).

### (9) There are three verses in the Holy Quran as follows:

(i) It is in Quran - لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [Meaning - The servant gets good of the virtue he earned and he suffers for the evil he earned]. (Al-Baqara - 286).

(ii) It is in Quran - وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنْ اللَّهِ ۗ [Meaning - Evil is from servant and virtue is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 79)

(iii) It is in Quran - قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ - صلى الله عليه و [Meaning - Say O'Prophet - Everything is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 78).

What are their places and how can be compared with each other?

**Verse # (i)** - It should be clear that as the servant is the doer and performer of things, both evil and virtue go towards him.

**Verse # (ii)** - Allah (عَزَّ وَجَلَّ) bestows existence to the servant which is absolute virtue. But the servant does evil deeds because of his evil nature. Therefore, the virtue is from Allah (عَزَّ وَجَلَّ) and evil is from the Servant.

**Verse # (iii)** - If Allah (عَزَّ وَجَلَّ) did not bestow existence, neither evil nor virtue could have appeared. Thus, manifestation of virtue and evil as per the exigency of a person's nature is the work of Allah (عَزَّ وَجَلَّ) only.

**(10) Two Essences - two Beings (دو ذات دو وجود); two Essences - one Being (دو ذات ایک وجود); and one Essence - one Being (ایک ذات ایک وجود) ; which is the correct comprehension. Can you prove that all the three are correct?**

Be it known that some people are convinced of **(i)** Two essence and two beings, some are convinced of **(ii)** Two essence and one being, and some are convinced of **(iii)** One essence and one Being. With us all the three schools of thought are correct, but their places are different.

**(i)** Two essences (innate - ذات) are in the World of Physical Forms (عالم ناسوت) or the World of Manifestation (عالم شہادت) or the World of Bodies (عالم اجسام). First understand what is 'Essence (ذات) and what is 'Being' (Existence - وجود). The Essence (ذات) is the antecedent of attributes, meaning, it is a qualified noun (موصوف). The attribute is that non-permanent thing which cannot exist without its person. For instance, knowledge is an attribute and its person is the 'essence'. 'Knowledgeable' is the name which includes the person and the attribute.

It should also be clear that traces (آثار) appear on the 'Being'. If there is nothing, traces will appear on whom? for instance, Zaid is the father and Bakr is the son. The attribute of 'to be father' goes towards Zaid. Similarly, the attribute of 'to be son' goes towards Bakr. Zaid and Bakr are two different persons or innates or essences (ذوات) and since Zaid is the father, his existence precedes the existence of Bakr, the son. If the existence of Zaid and Bakr was one, Bakr would have been in existence from the time Zaid is in existence. But this against the fact of the matter. Therefore, the world of Manifestation, or the World of bodies or the World of physical forms has two essences and two existences.

**(ii)** Before the creation, all things and facts were in the 'divine awareness (معلومات الہیہ), probate archetypes (اعیان ثابتہ) and divine knowledge (علم الہی).

In divine knowledge, their attributes were as per their facts. Thus in this state, there was only one Unity of Allah (ذات الہی) and all probate archetypes were with their attributes. Meaning, there was one 'Being' (existence) of Allah (عَزَّ وَجَلَّ) and many innates of archetypes of creatures in His knowledge. Also remember that the People of Research call 'external existence (وجود خارجی) as actual existence. The existence in knowledge is termed as 'Evidence' (ثبوت).

(iii) The splendor of Infinity (شان احدیت) and the Unity of Allah (ذات الہی) is superior and free from the state of attributes and creatures, therefore in this state there is only one Unity of Allah and His Being, which is His precise existence.

**(11) What is the fact of the arch of ascent (قوس صعودی) and arch of descent (قوس نزولی) of the circle of existence (دائرہ وجود)?**

After the World of Souls and the World of Similitude, in the World of Manifestation or the World of bodies, the thing which was born first was Prima Matrix (جوہر ہبیا), minutes points (دقائق) or particles/atoms (برق پارے). Attraction pull was generated in them and gradually some sort of weight also got associated. First inorganic matter was born. Then vegetation were born which had the potentiality of consuming food and taking various vegetation forms. They became trees and different forms of vegetation. Gradually, life came into them. Some of them became living objects with their life spans. They started moving and eating food. In the end, the human being was born and with the crown on his head, started ruling over everything. The human beings gradually started breaking mountains, uprooting trees and eating other animals. This is peak point of the arch of descent of existence.

When time came to return all the acquired strengths, first self ego and authority was delivered. But who does this? This is the virtuous servant of Allah (عَزَّ وَجَلَّ). He eats, drinks and moves around but without any personal ego (خود پسندی). He lives without personal 'will'. Later he no longer requires anything for his living and growth. He lives and grow, but without any 'intention'. Meaning, he has become like wood or stone. Later he does not have anything to do with the food or development also. He is something, but what is he?

جانتا ہوں کہ میں کچھ ہوں بے شک  
پر یہ معلوم نہیں کیا ہوں میں

I know I am something, but I do not know what I am.



Then all his individual thoughts go away from him. He does not remain even a notional puppet (خيالى پتلہ), whatever was there before, does not remain now. Like Allah (عَزَّ وَجَلَّ) is there in the beginning, only Allah (عَزَّ وَجَلَّ) remains in the end. This is the peak point of the 'Arch of ascent' of existence. On this point, the journey of existence ends.

## (12) What is Extinction (Annihilation) (فناء) and Endurance (بقاء) ?

We have described earlier that as we assimilate (dissolve) and analyze (the Universe and) whatever is there in the Universe, the net of our thoughts starts disintegrating. At this point, the worldly philosophers get bewildered when they reach to point of on atoms/protons/neutrons. At this stage, in view of the bewilderment, they say all the things are false.

But the person who believes in Allah (عَزَّ وَجَلَّ), this sequence ends on Allah (عَزَّ وَجَلَّ). His thought ends on Allah (عَزَّ وَجَلَّ). **It is in Quran - وَاللَّيْلُ يُرْجَعُ الْأُمُورُ كُلُّهُ** [ Everyone's end is in Allah (عَزَّ وَجَلَّ)] **(Al-Hood - 123)**.

It is to be remembered that, first is the Unity of Allah (ذات الہی), then is the state of His Epithets and attributes (اسماء و صفات). Those attributes and epithets which influence creatures are called 'divine deeds' (افعال الہی). Whatever appears as a result of the influence of epithets and attributes of Allah (اسماء و صفات) is termed as 'traces' (آثار). We all are the traces of divine epithets and attributes.

First, one considers the deeds of all human beings are unreal. This state is known as 'extinction or annihilation of deeds (فناء افعال). Meaning, one who is in the state of 'extinction of deeds' realizes that nothing is there in the hands of the creatures. The deeds of human beings vanish from his sight. Then the attributes of creatures also seem unreal and non-existent. This is the 'State of extinction of attributes' (فناء صفات). In this state, he turns away from people and focuses his attention upon Allah (عَزَّ وَجَلَّ). Day in and out, he spends his time in the contemplation of Allah (عَزَّ وَجَلَّ). In the end he forgets about his own self. He even forgets that he is remembering Allah (عَزَّ وَجَلَّ). The lightening of extinction (فنا کی تجلی) falls upon him and extincts or annihilates him/his ego altogether. In the beginning of this state, he is neither conscious nor unconscious; rather he considers himself as the one who is about to sleep and he knows that his consciousness is being taken away from him and he is vanishing into oblivion. Afterwards, from the beneficence of Allah (عَزَّ وَجَلَّ), he is brought back to consciousness and whatever he had lost is given back to him.

Shaikh gave an example here to explain the state of a person post his ego's extinction.

Look this example. When kids first sit on a cycle, it is very difficult for them to maintain their balance. After sometime when balance is maintained, they look at people in front of them and on either of their sides, and also talk with them. Similarly, when the connection with Allah (عَزَّ وَجَلَّ) becomes strong and permanent, one can perform various deeds of the world, but forgetfulness of Allah (عَزَّ وَجَلَّ) never comes to his mind. When your own thought goes, the thought of Allah (عَزَّ وَجَلَّ) comes because vacuum is impossible. As you get emptied of your thoughts, you will be filled up with His perpetual remembrance .

**(13) What is Existence (وجود) in the meaning of 'Source' (مصدرى) and 'Derivative' (انتزاعى), and what is Existence in the meaning of Essence of existence (ما به الموجوديه)?**

The thing looking at which we say 'is there' (بى) is 'the essence of existence' (ما به الموجوديه). This is the primordial, original and factual thing existing outside. Now the thing we have looked at and said 'it is there', the existence of 'it' is derivable existence which is in our mind. As a matter of fact, only the 'essence of existence' exists outside. The derivable thing or the understanding thing is known as 'reflective relative existence' (وجود مصدرى) which does not exist outside, it is only an understanding thing.

**(14) What is physical or corporeal body (جسم ناسوتى يا شهادى) and what is notional and similitude form (شكل خيالى و مثالى) and among Soul (روح) and Probate Archetype (عين), which is incipient (حادث) and which is antiquated (قديم)?**

Whatever things are there in this world or the World of Corporeal Forms (عالم ناسوت) are gradual, born one after the other and are 'periodic incipient' (حادث زمانى).

But they are known to be 'Abrupt (غير تدريجى) consideration of the 'World of Similitude' and the World of Souls. They are antiquated in consideration of periodic antiquity (حادث زمانى), and incipient in consideration of 'timeless antiquity (دهرى). The divine epithets and attributes and the probate archetypes, in consideration of the Unity of Allah (ذات الهى), are eternal. The things which are understood from the divine Unity can be regarded as eternal as they are also antiquated along with the Unity of Allah (ذات الهى).

**(15) Allah (عَزَّ وَجَلَّ) is eternally antiquated (قديم سرمدى) and His epithets (اسماء) are also eternally antiquated, then from where this incipient appeared?**

Some people say that the incipience is, in view of the sequence in existence. When the refulgence of the epithets of Allah (اسماء الهى) gleam on the probate archetypes, or the knowledge meets with omnipotence, creatures are born.

Consider these examples. Hydrogen and Oxygen are invisible gasses and water is formed by their specific compound. The water is incipient as compared with the gasses and commands drawn upon it are different from its gas elements.

Can we drink Hydrogen and Oxygen or can we see these gasses? No. We can drink water, we take bath and we wash our clothes from it. Have these gasses changed themselves and become water? No. Hydrogen is still Hydrogen and Oxygen is still Oxygen and these gasses did not become water by changing their fact of the matter. A specific compound of these gasses is water which is visible and is useful in many ways. When nothing is existent other than these two gasses, then is the existence of water false? Is the water a non-existent thing or it has some share from existence? In consideration of an independent fact of the matter and its parts, water is nothing. Meaning, in consideration of water being a compound, it is non-existent (its elements are existent). But in consideration of the 'intention' (منشاء) and its elements, it has 'reflective contingent existence (وجود بالعرض) or it is a reflective relative entity (موجود بالعرض). Thus in all formations of compounds it is the same thing. The compound does not have 'absolute existence (وجود بالذات), rather it exists because of its elements.

Consider this simple example. Copper is red and Zinc is a dark metal but their compound is brass which is yellow; factually existent outside. Some sages say that 'the Being' is the same which is manifesting in different confinements and phenomena. It is manifesting in billions and trillions of forms, showing everything, and getting hidden behind them.

Look at this example. There are earthenware articles in front of us. There is a big jar, a water pot, a long necked flask, a medium sized cup and a small cup. The big jar can contain several number of water pot filled water, and the water pot can be filled with several long necked flasks of water. All these things are different, their traces and different and commands drawn on them are different. Tell us, all these are the names of what? All these are the names of the earth (as these are all earthenware). The earth has confined itself in all these shapes but there is no change in the fact of the earth. Before it was earth, and now also it remains the same earth. The earthenware names are different, their usage are different but are all made up of earth only. The confinements are different, their traces are different but the earth is existing in all the wares. People of prudence have identified the same thing, earth, in all these wares.

Those whose vision is on the being (وجود حق), do not see anything except the Unity of Allah (عَزَّ وَجَلَّ) because the state of everything other than Allah (عَزَّ وَجَلَّ) is subordinated to the His Unity. They are convinced of 'Indefinity of the Being' (وحدت الوجود) and are known as the 'people of the Indefinity of the Being (وجودى). With this we know that 'Indefinity of the Being (وحدت الوجود) is different from 'Indefinity of the Entity' (وحدت (الموجود).

**(16) What is the difference between Consecrated Pal or Conpal (ولى الله); Prophet (نبي), Apostle (رسول) and the Seal of Prophets (خاتم النبيين)?**

The Conpal (Consecrated Pal - ولى الله) is that favorite servant of Allah (عَزَّ وَجَلَّ) who performs good deeds under the guidance of the Prophet and subordinates himself to the Prophet to a level where things reach to an extent, as described in this Persian Hemistiche - من گوئم زمن توى مقودم [ If I say I, my purport is you only].

The Prophet is the person of revelation (صاحب وحى) and the Apostle is endowed with revelation and 'divine scripture (صاحب وحى و كتاب). The seal of the Prophets (خاتم النبيين) is, upon whom is the completion of all human perfections.

Now a days many people are reported to be claiming the prophethood and it looks there is a prophet in every lane. These people do not have knowledge about soul, there are no virtues in their deeds but they claim to be prophets. Read the Holy Quran and you will know 'the Seal of Prophets has come for whom?

**It is in Quran - وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ [But you are the Apostle of Allah (عَزَّ وَجَلَّ) and the seal of the Prophethood.] (Al-Ahzab - 40).**

**It is in Quran - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي [ And today the religion has been completed and Our beneficence is also complete upon you.] (Al-Maida - 3).**

How the beneficence was completed? By sending Prophet Mohammad ( صلى الله عليه و آله ) (وسلم). Now the claimants of Prophethood are liars and false claimants.

**(17) What are Sorcery (سحر) Hypnotism, Spiritual Invocation (عمل) Marvel (كرامت), and Miracle (معجزه)?**

**Sorcery and Hypnotism** - In sorcery, people develop their 'will' power and show some spectacles whose existence is not there outside. Hypnotism is a branch of sorcery.

It is in Holy Quran - فَإِذَا جَبَّالَهُمْ وَعَصِيْبُهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى [ And suddenly their cords and rods seemed to him (Moses - عليه السلام) briskly moving about (like serpents) by their enchantment.] (Ta Ha- 66).

It looks different, but as a matter of fact, the thing remains the same. This is known as 'vision on hold' (نظر بند) juggling (شوبيده). When Prophet Moses (عليه السلام) placed his staff

(rod) on the floor as commanded by Allah (عَزَّ وَجَلَّ), it became a big snake and started swallowing the cords of the sorcerers. Prophet Moses (عليه السلام) does not use his will power, it is a real change in the fact of the matter thereby the thing actually becomes like it is being witnessed. Meaning, the staff really became a big snake and ate the cords of the sorcerers.

The sorcerers make use of the souls of vegetation as well as of stars. There is a specific surrounding, color and food for the purpose of conforming with the soul of a star. The sorcerers collect all these at one place and plead and pray to the soul of that star to an extent of apostasy (so that it diverts its attention towards them).

**Spiritual invocation (عمل)** - The spiritual invocator (عامل) take the assistance of the Epithets of Allah (اسماء الهى), the verses of the Holy Quran and sayings of the religious venerable beings. They give 'rosary bounding' (زكوة) of the epithets of Allah. A rosary bounding is to repeat an epithet of Allah for one hundred thousand or one hundred and twenty five thousand times. From abdication of non-vegetarian food (ترك حيوانات), both majestic and graceful (جلالي و جمالي) the soul becomes subtle. Allah (generally) grants supplications of these people.

**Marvel** - Marvel is Allah's (عَزَّ وَجَلَّ) favor bestowed upon a Conpal (ولى الله). In it, an extraordinary work is manifested from the Conpal (consecrated Pal of Divinity) which generally cannot be accomplished by human beings.

**Miracle** - Miracle is exclusively the work of Allah (عَزَّ وَجَلَّ). The Prophets have no role in it because they live with no specific intention, except to carry out Allah's commands.

Also remember that the hands of Allah (عَزَّ وَجَلَّ) are open. He gives both to the apostate as well as to a Muslim. Sometimes Allah (عَزَّ وَجَلَّ) allows some unusual things to happen from non-Muslims who practice spirituality and undertake evil mystic chanting which helps them in their wickedness and transgression. In this, those person's action and concentration is not involved. This is known as 'improbable beguilement' (استدراج).

The thing to be remembered here is that your confidence/certitude (يقين) fights with certitude. Here it is like pulling the rope from both its ends. If you have absolute conviction in Allah (عَزَّ وَجَلَّ), you will win. And if the apostate has certitude in his own ability and you have uncertainty in mind and are doubtful, definitely he will win. You take the name of Allah (عَزَّ وَجَلَّ) from your mouth but in heart you are unsure of His assistance. The doubtful belief does not work and also no effects of it appear on the intended things.

Shaikh says that he heard some ignorant people saying that the influence of the 'evil

occult chanting' (سفلی عمل) is quicker than the 'Subtle spiritual invocation' (علوی عمل). This utterance reflects your distrust in Allah (عَزَّ وَجَلَّ).

**It is in Quran - وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ [ We regarded it as incumbent upon Us to aid the believers.] (Ar-Room - 47).**

Therefore, one should be a strong believer in Allah (عَزَّ وَجَلَّ). These are wavering individuals (مُتَدَبِّبِينَ).

**It is in Quran - لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ [ They belong wholly neither to this nor that side.] (An-Nisa - 143).**

**(18) What are 'Obligatory proximity (قُرْبِ فَرَائِضِ) and Supererogatory Proximity (قُرْبِ نَوَافِلِ)?**

Consider this example. One man was awake the whole night and spent his whole night in Salah but slept before the dawn and missed Salatul Fajr. The other was sleeping the whole night but got up at dawn and did the two sets of pre-dawn prayer (صلاة الفجر). Tell, who is better among the two? Without doubt, the one who did the pre-dawn Salah is better. The fact is that the act as per your wishes is different from being subordinated to the divine command. Any deed undertaken as per the commandment of Allah (عَزَّ وَجَلَّ) is known as 'Obligatory Proximity' (قُرْبِ فَرَائِضِ). And other than obligations, any work performed as per your own wish, is known as 'Supererogatory Proximity' (قُرْبِ نَوَافِلِ). Obligatory proximity is a very important thing which cannot be compared with supererogatory proximity. About obligatory proximity, Allah (عَزَّ وَجَلَّ) says my servant becomes My hands and legs. And about supererogatory proximity Allah (عَزَّ وَجَلَّ) says, I become his hands and legs. It means that the person of Obligatory proximity does not act upon his own wishes. If Allah (عَزَّ وَجَلَّ) wishes to give something to anyone, He gives it through this person. If Allah (عَزَّ وَجَلَّ) wishes to feed someone, He does it through the person of Obligatory proximity.

The person of Obligatory Proximity remains without 'intention' (بِے مقصد), will-less (بِے ارادہ), and does not act upon his own. The person of supererogatory proximity keeps his own intention and interest which is granted by Allah (عَزَّ وَجَلَّ).

In Quadriya order (طریقہ قادریہ), obligatory proximity is a very important Quadris live 'will-less', without any wish of their own. Hadhrat Ghousul Azam (رضی اللہ تعالیٰ عنہ) says 'subject yourself to the 'will of Allah (منشاء الہی) like a dead body in the hands of the lauer'. Indeed, to remain subordinated to the obligatory proximity and subjected to the commandments of Allah (عَزَّ وَجَلَّ) is a distinctive feature.

What should we do that all our deeds become subordinated to the behest and commandments of Allah (عَزَّ وَجَلَّ)? Obligatory Salah, fasting and all other deeds which have been commanded in Quran and Hadith are compulsory. How can other works also be included in the category of Obligatory proximity? It is in Hadith - one who augurs (استخاره), never fails. Therefore, before performing any act, Quadir's take the permission of Allah (عَزَّ وَجَلَّ) and in reply whatever inspiration they receive, they remain steadfast in it.

Keep this in mind. A commandment is known by a confirmed and absolute channel, which is Quran and Sunnah. Whatever is known through inspiration (الهام), that also is a behest, but it is presumptuous (ظَنِّي). Think it over, whether all our works are dependent upon certainties or good presumptions? Most of the issues of the world are undertaken on presumptions. If you subject all the works of the world only on certainties, it will be difficult to live in this world. Where from this meat has come? Is it from the animal which was properly slaughtered as per the law? The slaughterer was a Muslim or non-Muslim. Have you heard him saying بِسْمِ اللَّهِ الْكَبِيرِ (in the name of Allah, the supreme) at the time of slaughtering the animal or not? This is the reason it is said that most works in the world are performed on presumptions.

**(19) What are six subtleties (الطائف سته) and what are their traces (آثار)?**

The six subtleties are (i) Heart (قلب), (ii) Anima (نفس), (iii) Soul (روح), (iv) Latent (سر), (v) Hidden (خفي), and (vi) Recondite (الخفي).

The people who are unaware of spirit (روح) or spirituality, neither understand or have anything to do with these things. The people who practice hypnotism are aware of inferior spirituality. The general public consider that human being is born to eat, wear good dresses and produce children, which are their primary objectives.

With some religious sages, the primary part of the human body is 'the heart (قلب). In the womb (uterus) of the mother, the first identifiable spot in the human embryo is drawn for heart, and the heart is the first functional organ in human vertebrate embryo and it is the last part to stop movement of life in a human body when a man dies.

The religious sages are concerned mainly with the heart. Their invocations and vocations are all for heart only. During invocation, they impulse (ضرب لگانا) upon heart only.

The people of Quadiya lineage (order), devote their full attention on the 'will' and 'thought' (اراده و خیال).

The Judge of the criminal court will consider the causes of the crime and when he is convinced that the person has committed sin intentionally, he will punish him. The fact is that, after the 'will', the human being is considered to be responsible for an act. One who does not have a 'free will', does not have power to do anything. Whatever be the circumstances he is not responsible for the act if he does not exercise authority to perform it. Therefore, the spirindicants (spiritual mendicants - فُقْرَا) target the 'will'. They always advise their novices (Murideen) to surrender their will to the 'will of God'.

Some sages say that in the mother's womb, first three dots appear on the embryo; one for heart, the other two for liver and brain.

Imam Ghazali (رحمة الله عليه) observed that the 'vigor of rage' (قوت غضبي) is related with heart. The vigor of carnal passion (قوت شهوي) is related with 'Liver' and the 'vigor of intelligence' (قوت عقلي) is related with brain. Again, the 'inspired Anima' (نفس سُبُوْعِي) is related with the heart, the 'Carnal Anima' (نفس بهيمي) is related with the subtlety of Anima (نفس), and the 'Angelic Anima' (نفس ملكي) is related with brain. With Imam Ghazali (رحمة الله عليه) three subtleties are obvious; which are (a) Heart (قلب), (b) Anima (نفس), and (c) Brain (دماغ); whom he calls heart, Anima and Soul. After invocation; vigor related to these subtleties get subordinated to the commandments of Islamic Sharia and later the same three vigors are regarded as 'Latent' (سِر), Hiddin (خَفِي), and Recondite (اِخْفَى). First the vigor of rage (قوت غضبي) gets annihilated, then 'the vigor of carnal passions' (قوت شهوي) gets conformed and then 'the vigor of intelligence' (قوت عقلي) gets extincted. What is left afterwards. The one who is 'eternal', remains, and the one who is 'reflective contingent' vanishes. Meaning, the eternal endurer (الله عَزَّ وَجَلَّ) endures, the rest is extincted.

As per the observation of some Awliya, like Hadhrat Syed Adam binnoori (رحمة الله عليه), in human body, the important parts are heart, liver, stomach, lungs, the initial part of the brain and the central part of the brain which is known as 'mother brain'. With them, the place of the subtlety of heart is the same, but the place of the subtlety of soul is liver, the place of Anima (نفس) is 'umbilicus' (ناف) or stomach (معدة). The place of 'Hidden' (خَفِي) is the forehead or the initial part of the brain. The place of 'Recondite' (اِخْفَى) is located in the center of head or brain.

According to Maulana Jaami and Hadhrat Shah Kaleemullah Jehan Aabadi (رحمة الله عليه), the human being is the sum total of soul and matter. If 'carnal passions' (خواہشات) (نفسانی) are dominant, it is Anima (نفس). And if sometimes carnal passions are there and sometimes not, it is heart (قلب). And if the virtue is dominant, it is 'Soul' (روح). If, leaving all wishes, one turns towards 'the divine Unity' (ذات الہی), it is 'Latent' (سِر), and forgetting about his own self, if one turns towards Almighty, it is Hidden (خَفِي) and if there is no thought of invocation and invocator, only invocated remains, it is 'Recondite' (اِخْفَى).



**(20) What is the difference between 'Attention' (توجهه) and 'vibration' (تمؤج)?**

The vocational invocator (ذاكر و شاغل) who has acquired connection with Almighty, focuses his attention and 'will power' on his novice (Murid) and from the power of his focused thought, changes bad attributes of his student or novice into good ones. This is known as 'Attention' (توجهه).

Some people show the spectacles of Hypnotism on general people and their aim is make some money. As against this, the purpose of the religious venerable beings who focus their attention towards their Murideen, is to refrain them from bad habits and create virtuous attributes in them.

It is a fact that waves of virtue and goodness are generated from the Awliya Allah who remain steadfast in their mindfulness of Allah (عَزَّ وَجَلَّ). This phenomenon can be understood from this example. When a small grit is thrown into the still water of a well, a small circle appears on the surface of the water. And if you throw a big stone along with the small grit, a huge circle appears and it is obvious that the vibration created by the small grit is overtaken by the vibration of the big stone. Remember, the vibration of virtue will be from the virtuous person and the vibration of evil will be from an evil man. The weak gets infirm under the influence of the strong willed person.

صُحِبَتِ صَالِحٌ ثَرَا صَالِحٌ كُنْد - صُحِبَتِ طَالِحٌ ثَرَا طَالِحٌ كُنْد

You become good in the company of a good person and bad  
in the company of a bad person.

**(21) What are 'Considerations' (خَطَرَات) and how these can be stopped?**

There are 4 types of considerations, as follows:

(i) **Satanic Consideration (خَطَرَاتِ شَيْطَانِي)** - Their work is to be create disbelief about Allah (عَزَّ وَجَلَّ); stop from divine mindfulness; and to involve the person in worldly affairs and playfulness to an extent that he is unable to contemplate about Allah (عَزَّ وَجَلَّ), at all.

(ii) **Anima's Consideration (خَطَرَاتِ نَفْسَانِي)** - The objective of Anima (نفس) is to enjoy, eat, drink, dress, marry, lead a luxurious life, etc. But if you train, it becomes rational also. When the horse becomes mischievous and does

not allow the rider to touch, it is trained with great difficulty. Once trained, he starts working with bigul. Try to get up in the last quarter of the night for prayers. After a few days, your sleep will automatically break around that time and your 'anima' (corporeal self) will be able to do the good deeds. The evil considerations of anima and Satan give birth to 'Villainous Anima' (نفس آماره).

(iii) Angelic Consideration (خَطراتِ ملكي) - It stops a person from evil deeds and to differentiate between virtue and evil. This is angelic consideration. Afterwards, the anima transforms into "Conscious Anima" (نفس لَوَّامه).

(iv) Beneficent's Consideration (خَطراتِ رحمانی) - It enriches the person with divine gnosis (معارف الهیہ). At this time Anima becomes 'Satisfied Anima' (نفس مطمئنہ).

### **The difference between 'Consideration' (خطرہ) and 'Determination' (عزم).**

It is important to note that a 'Consideration' (خطرہ) is a thought that comes and goes. If a person firmly resolves to do something, the 'Consideration' becomes 'determination' (عزم). The consideration is forgivable, but the determination is not. If a person strongly willed to do a bad thing, but in view of some hindrance could not do it, then this will be treated as determination which is sin, subjected to punishment. But this sin is smaller than the performance of the actual act. In any case from morning till evening several good and bad thoughts come to our minds and go. All these are not subjected to scrutiny. But determinations are subject to questioning.

### **Prevention of Considerations (دفعِ خطرات)**

Is there a way to get rid of the futile considerations? An important principles of prevention of consideration is 'to keep one's eyes on one's foot steps (نظر بر قدم), and maintain 'recluse in association (خَلوت در انجمن). Always keep your eyes down. Do not look hither and thither. Human face has dreadful attraction. To whoever we see, his face comes straight into the heart through our eyes.

When you look all over the places, you heart will become bewildered and you will not have tranquility. The face of human being is calamitous and an affliction to the viewer. The sprindicants (spiritual mendicants - فقرا) say that the head of the human being is 'the portrait of the most beneficent' (تصویرِ رحمان). It has all the seven attributes. It has 'life, and it has knowledge and above all, it has attachment and affection. They eyes of the

human being are great hunters. The red veins in them are like a net spread over to catch the victims.

لال ڈورے ہیں بند پائے نظر  
صید کرتی ہیں یار کی آنکھیں

The red lines in the eyes of my beloved are shackles of my feet. My beloved eyes imprison me in them.

Safeguard your eyes and escape from others' eyes for a few days. When your heart settles on one point (monotheism), and the 'fact' of the cosmos gets unfolded for you, nothing will be troublesome. When otherness vanishes, things will not cause trouble. You will see everyone with the 'eye of precision' (عینیت کی نظر).

**It is in Quran -** سُنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ - [Soon will We let signs manifest themselves (bringing about a change in their lives) both outward and in ward. ] (**Fussilat - 53**)

There is one more thing. Do not eat variety of food. The tastefulness of the multiplicity of food creates distraction in thoughts. When you eat compounds, how will you get 'unification' (توحيد)? Pulao itself is a compound, but with it you eat Sheermal, khorma, brosted chicken, fried chicken, fried fish, sambosa, kebab, green chilly curry, egg lauz, sweet seviyan, Feerni, egg pudding, khoobani sweet and what not! What a mess! You keep on eating, do not feel like leaving the dining table and do not bother that you stomach is getting overloaded. At least take some appetizer, or lemon pickle. How much will you eat? Leave some space for your breath. When a person was cautioned to take a little appetizer as he had eaten too much, he replied that if there was a little space left in his stomach, he would have preferred to take some Azam Shahi sweet rather than the sore appetizer.

A venerable person used to break his fast with boiled fig. Once his friend came to see him and for the sake of his friend, his wife added a pinch of salt while boiling the fig. When he tasted the fig, he was extremely unhappy and got up saying 'anyone who gets this taste to his tongue, will not be able to remember Allah (عَزَّ وَجَلَّ).

باتوں سے کیا ہوتا ہے - عمل سے ساری عزت ہے  
عمل ہو کیونکر قیمت یار - عمل کے ساتھ عنایت ہے

Nothing is achieved out of big talk. You will get respect only from your good work. Though your good deed is not the price of your beloved, but if you do good deeds, you will surely be bestowed with His beneficence.

Whatever wasteful or impossible thought comes to your mind, howsoever inappropriate time it is, respond positively and supplicate with Almighty to save you from evil thoughts. Supplication is an imperative ordained by Allah (عَزَّ وَجَلَّ).

It is in Quran - اُدْعُونِي اَسْتَجِبْ لَكُمْ [ You pray and I will give you.] (Ghafir - 60). And in a smaller script - اَلدُّعَاءُ مُخُّ الْعِبَادَةِ - [ Supplication is the essence of all prayers - Hadith].

Shaikh says that a friend of his, named Jamalullah entered into an understanding with the group of his friends. They named this agreement "contemplation of forgetfulness" (بیاد فراموش) under which while talking or doing something, a person will call loudly 'Allahu' (الله). Others, whose heart is mindful of Allah (عَزَّ وَجَلَّ) will say 'Alhamdulillah (الحمد لله) and those who are not mindful will say 'Astaghfirullah' (استغفر الله). The contemplation of forgetfulness agreement facilitates in 'perpetuity of divine presence' (دوام حضور) as you have to accept openly about your mistake. Gradually all your works become for Allah (الله) and 'in Allah' (في الله).

**Other Proved remedies for the 'elimination of evil considerations (دفع خطرات) are as follows.**

(i) When you get excessive evil considerations, change your state, meaning, if you are sitting, stand, and if you are standing, start walking or sit down. The principle behind this prevention is change in movement.

(ii) When a consideration comes to your mind, you run from it. After a few moments, the consideration will be left behind, and you will go away from it. Or think that the consideration is running away from you. With this practice the evil consideration can be restricted to a large extent.

(iii) If some consideration comes to you, tell it 'if you bother us, where will we find a refuge'?

(iv) Say 'stop it, stop it' (ہوں، ہوں) and release your breath forcefully.

(v) When a consideration comes, addressing it, some people say 'O', you have come. Whatever form and whatever shape you change, I recognize you well, because you are the only source of existence.

بد کون ہے اور نیک ہے کون  
تو در ہر شان با کمالی

Since you are the confluence of all perfections and everything is a mirror of your manifestation, then who is good and who is bad are mere relative statements.

جس رنگ میں او کچھ نہیں پروا  
اس ناز و ادا سے تمکو پہچانتا ہوں

Whatever manner O' Almighty you choose to manifest yourself, I know you by your gracefulness and embellishment.

(vi) Recitation of this Quranic verse also helps in the reduction of considerations. وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ - إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ [Should He like it, He can make you die out and replace you by a new set of people]. (Ibrahim - 19-20). It does not make difference even if you utter this verse in your heart during Salah.

(vii) You can also recite this Quranic Verse اَللّٰهُ مِنْ عِنْدِ اللّٰهِ [ Say, everything is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 78).

(viii) You can recite this verse - اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوبُ وَالَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللّٰهِ ۗ - [ At rest in the thoughts of Allah (عَزَّ وَجَلَّ)] are the hearts of those who believe in Him. In deed, the hearts of men feel at rest in the thought of Allah (عَزَّ وَجَلَّ).] (Ar-Ra'd- 13) And impulse your heart with the invocation of Allah, Allah.

(ix) If you repeated recite divine epithet "Ya Qahhar" (يا قَهَّار), all evil considerations are burned. But you should invoke this epithet by taking permission of a Shaikh, otherwise you will get perpetration of heart. The Shaikh says that he had repeatedly recited this epithet more than 10 millions times.

(x) You can also invoke these four epithets; Ya Khallaq, Ya Fa'aal, Ya Musawwir, and Ya Qahhar (يا خَلَّاق، يا فَعَّال، يا مُصَوِّر، يا قَهَّار).

(xi) Often literate people have the habit of imaginary flights of fancies. One should think of an integrated schedule of deeds for his whole life as well as the fractional schedule for the following few days. If a consideration about this schedule comes again, it should be told that this issue has already been decided; why this useless thought has come again?

(xii) If a consideration comes for achieving something in a particular fashion, convert it into a supplication and turn towards Allah (عَزَّ وَجَلَّ) saying that 'I need this thing and I want to seek it this way. Kindly bestow upon me this thing and guide me in achieving it. Even if you think a lot about it, all your imaginations will turn into supplications. And as supplication is the primary form of worship, Satan will never allow it to continue and these considerations will stop abruptly. The objective of Satan is to refrain you from mindfulness of Allah (عَزَّ وَجَلَّ) and see that you spend your life in wasteful activities in destroying your life. Once you turn the consideration into a supplication, Satan will get irritated and will leave you alone and will contemplate another way to deviate you from Allah's (عَزَّ وَجَلَّ) mindfulness.

(xiii) The best course of all the above is the way Allah (عَزَّ وَجَلَّ) has taught us; ie., 'seeking Allah's (عَزَّ وَجَلَّ) protection. Seeking Allah's (عَزَّ وَجَلَّ) protection is supplication and supplication is the primary form of worship. If you are servant, do not depend upon any of your abilities. لا حول ولا قوة إلا بالله [there is no sway or strength save that of Allah (عَزَّ وَجَلَّ)]. Seek the protection of your Sustainer. He is absolutely sufficient for you. He is the one who grants your supplications and He is the one who is helpful in overcoming all your difficulties. If you refrain from defiance and disobedience and come under the protection of His mercy, who can cause you harm?

It is in Quran - فَفَرُّوا إِلَى اللَّهِ [ So flee to Allah (عَزَّ وَجَلَّ).] (Adh-Dhariyaat - 50). Who can misguide you?

It is in Quran - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [ The people who strive in our way, We show and put them on the right path. ] (Al-Ankaboot - 69).

## (22) What is Beneficent Breathier (نَفْسٍ رَحْمَانِي)?

What happens when you breath? The air of your breath reach to various place in your mouth and come out in the form of different words (when you speak). Similarly, when the bestowal of Almighty for creation reaches to various probate archetypes (اعيان ثابتة), it comes out in a different form. The 'bestowal of being (عطاء وجود) is known as 'Beneficent Breathier' (نَفْسٍ رَحْمَانِي).

## (23) What is revival of Similitudes (تَجْدُدِ امْتَال)?

How does a movie reel made? For one scene, many pictures are taken and when these picture frames are run one after the other on the projector in quick succession, it looks on the screen that a man is doing different works.

Look at this example. A fuel lamp was lighted which extinguished a few hours later when the fuel was exhausted. The onlookers saw the flame, as constant continuously. But the people of understanding knew that the flame was not continuous, every moment a new flame appeared and the old flame vanished into the air by becoming smoke. Finally, the flame extinguished when the fuel was exhausted. Similarly, all the things in this Cosmos seem constant because Allah (عَزَّ وَجَلَّ) supports their existence. The Cosmos is getting extincted every moment from the rage of Infinity (قهر احديت) and again it is being re-established by the 'splendor of Beneficence' (شان رحمانيت). This process is known as revival of similitude (تَجْدُدِ امْتَال).

You can understand it by another example. There is an electricity bulb which is lighted because of the electricity current. The current is changing from positive to zero to negative and vice versa. This change takes place several thousand times in a second with such a speed that the bulb looks lighted constantly. Sometimes in view some problem at the power house, this change becomes slow and we say that the electricity voltage is low which results in low light in the bulb. Similarly, every moment all creatures are getting annihilated and are revived by the bestowal of existence (اعطاء وجود). This process of annihilation and existence is so fast that the creatures are seen as existent constantly. If the refulgence of the splendor of creation (شان رُبوبيت) is stopped for a moment, all creatures will be annihilated and become non-existent.

## (24) What is 'Complete Human Being' (انسانِ كامل) and who is he ?

The Complete human being is he, from whom all divine excellence manifest. (i) Some pictures are full length pictures in which eyes, nose and all parts are shown in toto. (ii) Some pictures are smaller in size but show all the features of the big picture. (iii) Some

are deficient pictures in which hand is not there, leg is not there. Some pictures have one eye, in some ears are missing and in some the face looks abnormal.

First is the example of 'absolute complete human being' (انسان كامل با الذات). The second is the example of 'Contingent Complete Human Being' (انسان كامل با العرض). The rest are defective pictures.

Who is the complete human being; whose splendor is : أَنَا سَيِّدٌ وَلِدَ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَيَبْدِي لِيَوَاءُ [ I am the master of the sons of Adam on the Day of Judgement, but I do not feel pride; and the banner of Praise will be in my hand on the Day of Judgement, but I do not feel pride about it. The sons of Adam will be under my flag on the Day of Judgement, and I do not feel pride on it. ] (**Hadith Tirmidhi**).

**It is in Hadith** - Narrated by Mu'adh ibn Jabal (رضي الله تعالى عنه): Allah's Apostle (صلى الله عليه وسلم) was held up one morning from observing the dawn prayer (in congregation) along with us till the sun had almost appeared on the horizon. He then came out hurriedly and Iqamah for prayer was observed and he conducted it (prayer) in brief form. When he had concluded the prayer by saying *As-salamu alaykum wa Rahmatullah*, he called out to us saying: Remain in your places as you were. Then turning to us he said: I am going to tell you what held me from you (on account of which I could not join you in the prayer) in the morning.

"I got up in the night and performed ablution and observed the prayer as had been ordained for me. I dozed in my prayer till I was overcome (by vision or dream) and **Lo, I found myself in the presence of my Lord, the Blessed and the Glorious, IN THE BEST FORM.** He said: Mohammad (صلى الله عليه وسلم)! I said: At your service, my Lord. He said: What these highest angels contend about? I said: I do not know. He repeated it thrice. He (Prophet Mohammad - صلى الله عليه وسلم) said: **Then I saw Him (Allah - عزَّ وَجَلَّ) put HIS PALMS between my shoulder blades till I felt the coldness of HIS FINGERS between the two sides of my chest.** Then everything was illuminated for me and I could recognize everything (in Heaven and Earth)". (**Ahmad, Tirmidhi**)

The absolute phenomenon (مظهر أتم) of Allah (عزَّ وَجَلَّ) is Prophet Mohammad (صلى الله عليه وسلم). All Consecrated Pals (اوليا الله) are the reflection of the picture of Prophet Mohammad (صلى الله عليه وسلم). In them, some are small, some are big. Someone is Conpal (ولي الله), some is the Chief of the Conpals (سيد الاوليا), some is pivot (قُطْب), some is Supreme Esoteric Sovereign of the Cosmos (غوث), some is Substitute (ابدال) and some is Magistrate (اوتاد). This is Allah's (عزَّ وَجَلَّ) beneficence that some exceed others in status. ](**Al-Baqara - 253**).



The Complete human being (انسان كامل) is the focus of the attention of Allah (عَزَّ وَجَلَّ). When 'complete human being' will not remain in the world, the cosmos will be jumbled and the dawn of the day of Judgement will arrive.

**(25) What is the veracity of Prophet Mohammad (صلى الله عليه و آله وسلم)?**

Some things are integral reflectivities (كُلِّيَّات) and some are fractional reflectivities (جُزِّيَّات). The integral reflectivities are dominant to, and contain in, all their fractional reflectivities. Zaid is the name of a particular person. He is a primordial fractional reflectivity (جُزُو حَقِيقِي) where multiplicity has no access. Integral reflective human being (انسان كُلِّي) is a 'meaning' in which Zaid, Amer and Bakr are all included. Remember, nothing can come into existence unless its fact or probate archetype is reflected upon by divine epithets. This reflectivity is integral on the integral things and fractional on the fractional things. In sprindicants' idiomatic language, things are 'Sustainables' (مَرَبُوبَات) and divine refulgences are 'Sustainers' (ارباب). Common thing will have common Sustainers and specific things will have specific Sustainers. Though there is only one Sustainer of the Sustainers (رب الارباب), but He has specific relative connections (نسبت) with various things with which they come into existence. And this specific connection (نسبت) is termed as Sustainer (رب). All the things which are known to Allah (عَزَّ وَجَلَّ) are named as 'probate archetypes' (اعيان ثابتة). The most common probate archetype which is dominant to, and is included in, everything is known as 'Archetype Primeval' (عين الاعيان). Obviously, when Archetypes Primeval is included in everything, the refulgence gleaming upon it will be dominant, and included in all divine refulgences which are gleaming upon individual things. This comprehensive refulgence is known as 'Sustainer of the Sustainers' (رب الارباب) and Splendor of Divinity (شان الوهيت). And the Archetypes Primeval which is included in all probate archetypes is known as 'Supreme Sustainable' (مربوب اعظم) or Common Sustainable (مربوب عام).

The refulgence of the Sustainer of Sustainers gleams upon who? It gleams upon the Archetypes Primeval'. And who is Archetypes Primeval? He is Prophet Mohammad (صلى الله عليه و آله وسلم).

**It is in Quran - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [ We have not sent you except to be a source of mercy to all mankind] (Al-Anbiyaa-107).**

**It is in Hadith - Allah (عَزَّ وَجَلَّ) gives and I distribute. (Bukhari).**

It is obvious that Prophet Mohammad (صلى الله عليه و آله وسلم) is the Archetypes Primeval (عين الاعيان).

By now you must have understood what is the veracity of Prophet Mohammad (صلى الله عليه وآله وسلم). Taking from Allah (عَزَّ وَجَلَّ) and allotting to everyone is the distinction of Prophet Mohammad (صلى الله عليه وآله وسلم).

Shaikh says that 'let anybody understand it or not, I reiterate, I take from Prophet Mohammad (صلى الله عليه وآله وسلم) only. I eat whatever is given to me by him. Whatever I get, I get it from the hands of Prophet Mohammad (صلى الله عليه وآله وسلم) only. Because he is the one who allots to everyone. The ignorant do not understand this but the one who is bestowed with knowledge knows it well.

## (26) What is Supreme Epithet (اسم اعظم) ?

The Supreme Epithet (اسم اعظم) is that Epithet whose repeated recital could get our supplications granted. Allah (عَزَّ وَجَلَّ) has many names (epithets). How a hungry man should call Allah (عَزَّ وَجَلَّ). Do you think he should call Him by the Epithet of Ya Qahhar (يا قَهَّار) or Ya Mumeet (يا مُمِيت). No. He should call Him by the epithets of 'Ya Razzaq (يا رَزَّاق), Ya Wahhab (يا وَهَّاب). It is obvious that with whatever epithet one calls Allah (عَزَّ وَجَلَّ), it reflects his need.

People say that the name Allah (عَزَّ وَجَلَّ) is the epithet of Unity (اسم ذات), what else will be important than this epithet. Some people say that 'Ya Hayyu Ya Qayyum (يا حَيُّ يا قَيُّوم) are the supreme epithets. In divine attributes, the most important is 'Living' (حَيُّ). Thus, Ya Hayyu (يا حَيُّ) is the supreme epithet. And since the cause of supplication of a servant is, he is absolutely indigent upon Allah (عَزَّ وَجَلَّ), therefore, Ya Qayyum (يا قَيُّوم) is also a supreme epithet.

We have described earlier that the veracity of Prophet Mohammad (صلى الله عليه وآله وسلم) is included in all the facts of things and probate archetypes and his Sustainer is also included in all the divine refulgences.

Think it over. What will not be there with Prophet Mohammad (صلى الله عليه وآله وسلم)? He has every thing. Thus 'Allahumma Rabban Nabiye Mhammad (اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّد) is the supreme epithet. And since whatever we get, we get through our Sustainer, (meaning, from the specific refulgence which is gleaming upon us individually) Rabbi (رَبِّي) is also a supreme epithet.

A specific attribute of Allah (عَزَّ وَجَلَّ) is predominant on certain occasions. At that time it is the Ruler. During war, the refulgence of 'Ya Qahhar' (يا قَهَّار) is dominant. You get clothes in the shape of military uniforms and food in the shape of ration. The expediency will be as per the specific time, during which a consequent epithet will be

the ruler. One who is bestowed with Allah's (عَزَّ وَجَلَّ) beneficence, knows the time and its required expediency and the consequent epithet which is the ruler at that time.

**(27) What is the difference between the 'Sustainer' (رَبُّ) and 'Worshipable' (إِلَهٌ)?**

Allah (الله) is the epithet of Unity (اسم ذات). The divine refulgences (تجليات), the spectacles of Almighty, the manifestation of His epithets and attributes; the antecedent of all these, is the Unity of Allah (ذات الهى). Sustainer (رَبُّ) is the name of the power of bestowal of this Cherisher which manifests distinctly in everyone. The splendor of providence or Sustainership (شان رُبوبيت) is gleaming upon Zaid which is different from refulgence gleaming upon Bakr. This is the reason it is said that everyone's Sustainer (رَبُّ) is different. The Unity of Almighty is only one, but its reference or connection with everyone is different. It is also said that the Servant or Sustainable (مربوب) is always acceptable to his sustainer (رَبُّ). If he was not acceptable to him, he would not have brought him into existence. But acceptance by Allah (عَزَّ وَجَلَّ) depends upon the correct belief and obedience. Look at the supplications of the religious venerable beings (بزرگان (دين). Everytime, they say Allahumma, Allahumma. Rabbi, Rabbul Aalameen and Rabba Muhammadin (صلى الله عليه و آله وسلم), show various references with the Almighty. In short, Unity is the same whose name is Allah (عَزَّ وَجَلَّ). These are the spectacles of the references and hypostasis.

Worsippable (إِلَهٌ) is a categorical name. Some people consider worshippables to be many. This is the reason Islamic scholars are convinced that it is not possible to translate the epithet (name) Allah, because this is the epithet of the Unity of Almighty. Except Islam, no religion has this comprehensive monotheism and comprehensive epithet for Almighty. لا إله إلا الله محمد رسول الله [ There is no worshippable real God but Allah and Mohammad (صلى الله عليه و آله وسلم) is His Apostle.]

**(28) Perambulation (سَيْر) is of how many types?**

Perambulation is of three types (i) Perambulation of Shaikh in Shaikh (سَيْر للشيخ في الشيخ), (ii) Perambulation of Prophet Mhammad (صلى الله عليه و آله وسلم) in Shaikh (سَيْر لرسول الله في (الشيخ), and (iii) Perambulation of Allah (عَزَّ وَجَلَّ) in Shaikh (سَيْر لله في الشيخ).

(i) Perambulation of Shaikh in Shaikh (سَيْر للشيخ في الشيخ). In this perambulation, one acquaints with the excellence of his Shaikh.

(ii) Perambulation of Prophet (صلى الله عليه و آله وسلم) in Shaikh (سَيْر لرسول الله في الشيخ) – In this perambulation, the excellence of Prophet Mohammad (صلى الله عليه و آله وسلم) gets reflected

through the Shaikh and one know about the connection of Shaikh with the prophet ( صلى الله عليه و آله وسلم).

(iii) Perambulation of Allah (عَزَّ وَجَلَّ) in Shaikh (سَيَّرَ اللهُ فِي الشَّيْخِ) - In this perambulation one gets to know about Allah's (عَزَّ وَجَلَّ) refulgences (تَجَلِّيَّات) through his Shaikh and the relationship of the Shaikh with Allah (عَزَّ وَجَلَّ).

When your conceptualization of Shaikh (تصوُّر شَيْخ) has attained an exceptional state, his attributes and thoughts overtake your attributes and thoughts. This state is known as Extinction in Shaikh (فنا في الشيخ).

گر من گوئم ز من توئ مقصودم

It is a Persian Hemistich - meaning O'Almighty, even if I say 'I', my purport is you only.

Shaikh says that he has seen many cases, of those who had extincted in their Shaikhs, their physical features resembled their Shaikhs. When they walk and move, people feel a distinct resemblance of their Shaikh. And in the case of 'Extinction in Prophet Mohammad (صلى الله عليه و آله وسلم), the attributes of Prophet Mohammad ( صلى الله عليه و آله ) ie., his face, shape, style of movement, walking, and voice, all are bestowed to the person. This is the meaning of Extinction in Prophet Mohammad (صلى الله عليه و آله وسلم). And the Extinction of in Allah (عَزَّ وَجَلَّ) is when he does not have anybody else's thought in mind except Him. This is the state of Conformation (فنائيت), a kind of unconsciousness.

گم شدن درگم شدن دین من است  
نیستی در هست آئین من است

To get lost in the Being of Allah (عَزَّ وَجَلَّ) is my religion. The law of Religion requires me to get extincted in His existence.

After it, all the things the 'divine way farer (سالك) had lost, are given back to him and he remains always mindful and never forgetful of his connection with Allah (عَزَّ وَجَلَّ). When he progresses further and walks ahead of his Shaikh, he is rewarded with 'Perambulation of Apostle in the Apostle (سَيَّرَ لِرَسُولِ اللهِ فِي رَسُولِ اللهِ). And when he develops further, he is rewarded with Perambulation of Allah in Prophet Mohammad (سَيَّرَ اللهُ فِي (رسول الله). The divine refulgences manifest through the Prophet (صلى الله عليه و آله وسلم). This is state is for supreme venerable beings who walk ahead of their Shuyookh of esoteric practice (شيوخ طريقت).

Now left is the perambulation of Allah in Allah (في الله), and perambulation of Allah from Allah (من الله) and the perambulation of Allah towards Allah (الى الله), all these are exclusive with Prophet Mohammad (صلى الله عليه و آله وسلم).

Sometimes from the looking glasses of the Prophetic light, the Prophet (صلى الله عليه و آله) shows Allah (عَزَّ وَجَلَّ) to a venerable being and the venerable being considers that he is seeing the Almighty directly. Let everyone know that without Prophet Mohammad (صلى الله عليه و آله وسلم), there is no approach to God Almighty.

نہ اٹھا ہے نہ اٹھیگا کبھی یہ بیچ سے پردہ  
تو اے نور خدا ہے شک نقاب روئے وحدت ہے

The veil of light between Allah (عَزَّ وَجَلَّ) and His creatures is Prophet Mohammad (صلى الله عليه و آله وسلم). And this veil can never be taken out. O'Prophet (صلى الله عليه و آله وسلم), O'Light of Almighty, without doubt you are the Supreme Phenomenon of Allah (عَزَّ وَجَلَّ).

میں یہ عینک لگا کر جسکو چاہوں دیکھ لیتا ہوں  
اگر یہ آنکھ پر عینک نہ ہو پھر نور ظلمت ہے

Wearing the spectacles of this Prophetic light (نور محمدیؐ), I can see anything I wish. If this spectacle is not there on the eyes, then it is a total darkness. (Hasrat)

It seems, certain eminent religious venerable beings have misunderstanding about this fact. [ O' Our lord guide us to distinguish truth from untruth].

**(29) Those who love Allah (عَزَّ وَجَلَّ) are of how many types?**

Human heart is obstinate, whenever it sees a beautiful thing, it stays with it. The people who are infatuated with the beauty of a particular thing, are unmindful (forgetful) people. Some people witness flashes of divine omnipotence in a particular thing and remain caught with it permanently. Some people, though do not become victim of the beauty of a particular thing, but are devotees of beauty, in general.

Some people are not crazy after a beautiful face, but are mad after the good attributes of a person. They regard good natured people and remain faithful to them.

Some do not get involved in good or bad, as the 'Absolute Being' (وجود مُطلق) who is Absolutely virtuous (خير محض) is their focus of attention. These are the courageous men of God (مردان خدا), and favorites of Allah (محبوبان حق).

تبیغ توحید ے کردے مجھے پارہ پارہ  
تو رہے تیری قسم مجھکو نہیں میں منظور

O' Almighty, annihilate me with the sword of unification. I swear to you, you only should remain in view, as I am not inclined to have any type of duality from you.

### (30) Certitude (یقین) is of ho many types ?

Certitude is of three types : (i) certitude of knowledge (علمُ اليقين), (ii) Certitude of Evidence (عينُ اليقين); (iii) Certitude of Veracity (حقُّ اليقين).

Everyone knows that fire burns; meaning, if you put something into fire, it will burn that thing. This is definite fact. This is known as 'Certitude of Knowledge (علمُ اليقين).

A person has seen another person being burnt; first his clothes were burnt and then his skin was burnt and the man was crying for help. This person has seen from his eyes that the blaze has burnt a person. This is Certitude of Evidence (عينُ اليقين).

Now suppose, a person's hand was burnt in a fire and he felt how the fire burns. This is Certitude of Veracity (حقُّ اليقين). And if his clothes caught fire and all his limbs were also burnt to ashes. Some people call it the 'ultimate truth' which is described as 'Veracity of the Truth (حقُّ الحق).

### (31) What is 'Entrusted (امانت) and the Return of Entrusted (ردّ امانت)?

It is in Quran - [ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا - Allah (عَزَّ وَجَلَّ) enjoins you to restore trusts to their owners] (An-Nisa 58).

It is in Hadith - [ أَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ - Bukhari].

Some people think that divine imperatives are 'entrusted' (امانت) and the 'return of entrusted' (ردّ امانت) is to act upon them. When you look into it, you will realize that

both, the human beings and the Jinnies, are entrusted with Sharia. If it is compulsory for the human beings to act upon it, it is also the same to the the Jinnies. Then what is the distinctive feature of human beings?

Some knowledgeable people say that the purport of 'entrusted' is 'Love Almighty'. To love and have fervor for Allah (عَزَّ وَجَلَّ) is the distinctive feature of human beings. This encumbrance is unsustainable by others.

عاشقی ہے حوصلہ مندوں کا کام  
یہ بھی کیا کچھ کھیل ٹھٹھا ہو گیا

Love is distinct with courageous human beings. It is not a plaything of the general folk.

The meaning of the return of entrusted is to get annihilated in love. When you look into it, you will realize that, though love is a great thing but it has not been returned back to the beloved. Rather the lover himself has returned back from where he had come.'

With many sprindicants, the entrusted are, 'divine attributes and epithets. Life, knowledge, omnipotence are the attributes of Allah (عَزَّ وَجَلَّ) and in ignorance human being considers them to be his own and tries to usurp the excellence of Almighty.

The purport of return of entrusted is that all attributes are returned back to the Almighty. The borrowed attributes of Life, knowledge and omnipotence should be returned back. Nothing should remain, except Allah (عَزَّ وَجَلَّ).

جسکا ہے اسکو دیدے - واجب ردّ امانت ہے

Whoever it belongs to, return it back to him. It is expedient for you to return back borrowed things to their owner.

میں بندہ ہوں کچھ نہیں میرا - جو کچھ ہے سو تیرا

O' my lord, I am your servant and whatever is there with me,  
all belongs to you.

With the above understanding, polytheism is completely eradicated from our mind and both hands of the servant are empty. الْعَبْدُ وَمَا مَلَكَتْ يَمِينُهُ لِمَوْلَاهُ [The servant and whatever belongs to him, all belongs to his master].

Bravo the Zero, you are nothing but you show one as ten, and ten as hundred. You arbit and increase the chain. When all zeros are removed, what happens, only one remains.

Why is the human being ignorant and causes affliction on himself? Is there a greater sin than committing suicide? Till there is a slightest trace of personal ego, it is difficult to get united with your beloved.

مجھکو میری بندگی مبارک - تجھکو تیری شان کبریائی

O' my Lord, let my servanthood remain with me as the 'splendor of magnificence (شان کبریائی) is only for your Unity.

### (32). What is Divine Tablet (لوح) and Pen (قلم) ?

Everything has two aspects (i) negative and positive, or (ii) active and passive. The job of 'pen' is to write. This is its work. To write is its attribute. As against it, the attribute of the 'Tablet' (writing board or book) is to accept the effect of writing.

The world is made of active and passive things. The first manifestation was because of acceptance of the effect of the divine refulgence by the probate archetype which is regarded as 'sanctitious beneficence (فیض اقدس). Similarly, when divine knowledge and omnipotence meet with probate archetypes, all souls were born; which is known as 'Sanctum Beneficence (فیض مقدس). The sequence of appearances of things is known as 'Destiny (تقدیر) which is also the Divine Tablet and pen (لوح و قلم). In the World of Similitude (عالم مثال), when divine knowledge and omnipotence meet with the facts of creatures, they manifest in similitude forms. These similitude forms are subject to change and alteration. However, the Destiny which is 'the mother book (أُمُّ الْكِتَابِ) or preserved tablet (لوح محفوظ) is inevitable (مُتَبَرِّم) and does not change. Therefore it is said that the world of similitude is the tablet of change and alteration (لوح مَحْوٍ وِ اثْبَاتِ).

In all the things which are happening in the world, some have active effect and some have passive effect. The World of Manifestation is also 'the tablet of change and alteration (لوح مَحْوٍ وِ اثْبَاتِ) as it keeps on changing all the time.



جو ہونا ہے وہ ہوتا ہے ، جو ملنا ہے وہ ملتا ہے  
جب اسکا ارادہ چلتا ہے ، پھر اپنا ارادہ کون کرے

Whatever has to happen, will happen and whatever you are supposed to get, you will get. When Almighty's intention is active, how can a servant have his intention in accomplishing a thing.

### (33) What is divine balance (میزان)?

Look at the cosmos. It has a system of administration of its own. The things of this world are also being run on this set up. Everyone is assigned with responsibility as per his ability. If there is no balancing of things as per their abilities, the equilibrium of this world will be lost and the world will not remain the same even for a moment.

دیتا ہے ہر اک کو حکیم - جسکی جیسی فطرت ہے

The Wise (Allah - عَزَّ وَجَلَّ) gives to everyone as per his natural ability.

We have described it earlier that 'meaning' and the dead appears in the World of Similitude (عالم مثال) in various forms and shapes. One who causes infliction to others, his deeds appear in the shape of snake and scorpion to bite him, and in the shape of fire to burn him. Similarly, the place of Governance takes the shape of 'Empyrean and Divine Chair (عرش و کرسی). The 'moderation and Balance, appear in the shape of Weighing machine. The deeds appearing in the shape of things are weighed. Therefore, it has come in Hadith that the small chit of Kalima Tayyiba لا إله إلا الله محمد رسول الله becomes heavier than all sins weighed together.

Shaikh describes his practice here saying - " I have total belief in whatever is there in Quran and Ahadith, the way the people of acceptance (اہل تسلیم); and I do not deny any word of it. Then whatever is the objective of Allah (عَزَّ وَجَلَّ)(in the description of things in Quran), I leave it to Him, the way 'the people of Entrusting (اہل تفویض) do. But I do not keep quiet here. I try to understand it also in accordance with this verse. وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [ Remember whosoever strive for Us, will We surely guide them in Our ways] (Al-Ankaboot-69). In my understanding and in my trial, my intelligence is prone to mistakes. Since the works of the world are accomplished on good presumptions, I do not relinquish my efforts. All along I keep saying, if this is as per the purport of Allah (عَزَّ وَجَلَّ), Alhamdulillah. And if it is not as per the purport of Allah (عَزَّ وَجَلَّ), then Astaghfirullah. And if the purport of Almighty is more than what I have understood, I also believe in it.

## SUPPLICATION OF THE SEEKER OF TRUTH

O'Allah (عَزَّ وَجَلَّ), in perception of the essence of your Unity, the goshawks that is flying very high, the wise and anxious, are all bewildered. In your gnosis, the most of the intelligent have failed miserably. No one knows you. Then whom do I believe in? If you are hidden, who concealed you? If you are manifest, then where are you? If you are on Empyrean, give me feathers to fly and reach there. If you are close by me, then give me the vision to see you. If you are in my heart, make me the current so that I could enter into my heart and find you. If you cannot be found, then why is my natural solicitation for your vision? If the rule is that Allah (عَزَّ وَجَلَّ) and Servant cannot meet, then I am disgusted of my life and ready to die. If I burn, my smoke will reach your Empyrean. If I become dust, I will fly like a whirlwind and reach you. Cease me from my existence. Annihilate and ruin me. Neither I exist, nor should I sustain this misfortune. It is sufficient for me that I remain dead and my intent remain alive. I remain extinct and my beloved remain existent.

ٹوٹے یہ طلسم وہم میرا - اُننہ دل بنے مصفا  
فانی کا فنا ہی ہونا اولی - باقی کی بقا ہے سب سے اعلیٰ

I wish if this anxiety and superstition of mine breaks and my heart becomes clear. The reflective contingent should get extincted and the 'Eternal Endurer should endure as this is the rule of existence.

پیوند خاک ہوگا ' نقش قدم بنیگا  
حسرت یہ جان کر ہی آیا تری گلی میں

Hasrat will become the dust of earth of your courtyard and when you walk over it, he will become your foot print. Knowing this well, he has come into your alley.