

Rendered into English by
Shaikh Mir Asedullah Quadri

**The Court of
Prophethood and the
Cascade of Apostleship**

WRITTEN IN URDU BY
HADHRAT MOHAMMED ABDUL
QADEER SIDDIQUI (رحمة لله عليه)

THE COURT OF PROPHETHOOD AND THE CASCADE OF APOSTLESHIP

دربارِ نبوت و آبخارِ رسالت

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer
Siddiqui (رحمة لله عليه)**

Rendered into English by

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Under the guidance of

Hadhrat Ghouse Mohiuddin Siddiqui

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

This book is one of the rare works of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) related to intrinsic spirit of Islam. The parable is a master piece of spiritual literary work which will be appreciated more by the people of Obligatory excellence (تصوّف) and divine riddle illuminated (روشن سیر) individuals. This work is exclusive depiction of the esoteric administration of the cosmos. The people who do not have knowledge of unveiling (كشّف) and inner vision may not be able to follow the subject matter. I pray Allah to guide us to the straight path, elevate our vision and wisdom and make us true Muslims.

Mir Asedullah Quadri is doing unique work. People who are aware of these issues can only attempt to translate such books and do justice with the subject and content. We appreciate and thank Quadri for undertaking this arduous task. He is helping English speaking people to know the intrinsic spirit of Islam. Our Dua and good wishes are with him in this endeavor.

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)

21 Shawwal, 1422 AH (January 6, 2002)

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The Court of Prophet-hood and Cascade of Apostleship (دربارِ نُبُوت و آبخارِ رسالت) is the seventeenth book translated in the series of English translations of Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) works which were written in Urdu, Persian and Arabic languages.

Shaikh was truly the living phenomenon of a Complete Human Being (إنسان الكامل) and a Person of Obligatory Proximity (قُربِ فَرائض) with Allah (عَزَّ وَجَلَّ). He was distinct in Prophet's (صلى الله عليه و آله وسلم) subordination and enthroned with the legacy of Unveiling and immanence (كشْف و شُهُود). The people who were close to him will testify that he was at the helm of the spiritual hierarchy during his life time.

In this book he has described the esoteric visual of the Court of Prophet Mohammad (صلى الله عليه و آله وسلم) and the beneficence of his Prophethood pouring upon his Ummah in the shape of a gushing cascade. It is an interesting visual depicted in a parable. It, not only indicates Shaikh's spiritual eminence, but also shows the vast knowledge he possessed in the areas of religious studies, culture and the history of Islam.

This book is not for casual reading. The Muslim readership who have some knowledge of esoteric administration of our Cosmos (باطني نظام كائنات) and unveiling (كشْف) would surely benefit from it.

Readers are requested to be positive in reading the subject matter even if they could not grasp it to the full, as these are not mere thoughts. This is the exegesis of Quranic verse - [Did not We, O' Prophet - صلى الله عليه و آله وسلم - أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ] (for esoteric knowledge about this cosmos)] .

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

Shaikh Mir Asedullah Quadri

Shawwal 17th, 1422 AH (2nd January, 2002)

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son and pious prophet (نعم الولد الصالح و النبي الصالح). Holding the hand of Hadhrrat Adam (عليه السلام), Prophet Mohammad (صلى الله عليه و آله وسلم) makes him sit on the side of the 'Throne of Prophethood'.

Then the Proclaimer of Prophets and Consecrated Pals (نقيب الانبياء و اولياء) calls - وَقَالَ نُوحٌ - [And Noah said, "My Lord, do not leave upon the earth any of the disbelieving inhabitants.] **(Nooh -26)**.

Hearing it, the Prophets and Conpals (اولياء) understand that Hadhrrat Nooh (عليه السلام) is entering the tomb of effulgence. Like before, all present place hands on their chest and bow their necks. Hadhrrat Nooh (عليه السلام) enters the tomb of refulgence. When he ascends the thrown, Prophet Mohammad (صلى الله عليه و آله وسلم) stands and bows his head of acceptance and obeisance. Like Hadhrrat Adam (عليه السلام), Hadhrrat Nooh (عليه السلام) also holds Prophet Mohammad's (صلى الله عليه و آله وسلم) sanctified head in both his hands and kisses his forehead and says 'bestowed virtuous son and pious prophet (نعم الولد الصالح و النبي الصالح). Holding the hand of Hadhrrat Nooh (عليه السلام), Prophet Mohammad (صلى الله عليه و آله وسلم) makes him sit on a side of the 'Throne of Prophethood'.

Then the Proclaimer of Prophets and Consecrated Pals (نقيب الانبياء و اولياء) calls - وَإِذِ ابْتَلَىٰ - [And when Abraham was tried by his Lord with commands and he fulfilled them. (Allah) said, "Indeed, I will make you a leader for the people." (Abraham) said, "And of my descendants?" (Allah) said, "My covenant does not include the wrongdoers."] **(Al-Baqara - 124)**.

Hearing it, the Prophets and Conpals (اولياء) understand that Hadhrrat Ibrahim (عليه السلام) is entering the tomb of effulgence. Like before, all present, place hands on their chest and bow their necks. Hadhrrat Ibrahim (عليه السلام) enters the tomb of refulgence. When he ascends the thrown, Prophet Mohammad (صلى الله عليه و آله وسلم) stands and bows his head of acceptance and obeisance. Like Hadhrrat Nooh (عليه السلام), Hadhrrat Ibrahim (عليه السلام) also holds Prophet Mohammad's (صلى الله عليه و آله وسلم) sanctified head in both his hands and kisses his forehead and says 'bestowed virtuous son and pious prophet (نعم الولد الصالح و النبي الصالح). Holding the hand of Hadhrrat Ibrahim (عليه السلام), Prophet Mohammad (صلى الله عليه و آله وسلم) makes him sit on a side of the 'Throne of Prophethood'.

Then the Proclaimer of Prophets and Consecrated Pals (نقيب الانبياء و اولياء) calls - يَا مُوسَىٰ لَا - [(Allah said), "O'Moses, fear not. Indeed, in My presence the Apostles do not fear.] **(An-Naml - 10)**

Hearing it, the Prophets and Conpals (اولياء) understand that Hadhrat Moosa (عليه السلام) is entering the tomb of effulgence. Like before, all present, place hands on their chest and bow their necks. Hadhrat Moosa (عليه السلام) enters the tomb of refulgence. When he ascends the thrown, Prophet Mohammad (صلى الله عليه و آله وسلم) stands and embrace him in affection. Hadhrat Moosa (عليه السلام), says 'bestowed virtuous brother and pious prophet (نعم الخ الصالح و النبي الصالح). Holding the hand of Hadhrat Moosa (عليه السلام), Prophet Mohammad (صلى الله عليه و آله وسلم) makes him sit on a side of the 'Throne of Prophethood' along with other Prophets.

Then the Proclaimer of Prophets and Consecrated Pals (نقيب الانبياء و اولياء) calls - **إِذْ قَالَ اللَّهُ يَا - عِيسَى ابْنُ مَرْيَمَ خُذْ هَذِهِ وَاتَّبِعْهُ إِنَّكَ تَكُونُ مِنَ السَّائِغِينَ** [When Allah said, "O' Isa (عليه السلام), indeed I will take you and raise you to Myself and purify you from those who disbelieve] (**Aal-e-Imran - 55**)

Hearing it, the Prophets and Conpals (اولياء) understand that Hadhrat Isa (عليه السلام) is entering the tomb of effulgence. Like before, all present, place hands on their chest and bow their necks. Hadhrat Isa (عليه السلام) enters the tomb of refulgence. When he ascends the thrown, Prophet Mohammad (صلى الله عليه و آله وسلم) stands and embrace him in affection. Hadhrat Isa (عليه السلام), says 'bestowed virtuous brother and pious prophet (نعم الخ الصالح و النبي الصالح). Holding the hand of Hadhrat Isa (عليه السلام), Prophet Mohammad (صلى الله عليه و آله وسلم) makes him sit on a side of the 'Throne of Prophethood along with other prophets'.

Then the Proclaimer of Prophets and Consecrated Pals (نقيب الانبياء و اولياء) calls - **مُحَمَّدٌ رَسُولُ اللَّهِ - وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ** [Muhammad - صلى الله عليه و آله وسلم is the Apostle of Allah; and those with him are forceful against the disbelievers, merciful among themselves.] (**Al-Fath - 29**).

Hearing it, people understand that four venerable Caliphs and Imam Hassan and Imam Hussain (رضى الله تعالى عنهم اجمعين) are appearing. Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) presents 'Euphuism of Devotion (نذرانه عقيدت) in the honor of Prophet Mohammad (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) bestows upon him the Honorable robe of Truthfulness and Caliphate (خلعت صداقت و خلافت) and prompts him to sit on a golden chair. After him, Hadhrat Umar (رضى الله تعالى عنه) presents Euphuism of Devotion (نذرانه عقيدت) in honor of Prophet Mohammad (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) bestows upon him the Honorable Robe of Justice and Caliphate (خلعت عدالت و خلافت) and prompts him to sit on a golden chair. After him, Hadhrat Uthman (رضى الله تعالى عنه) presents Euphuism of Devotion (نذرانه عقيدت) in the honor of Prophet Mohammad (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) bestows upon him the Honorable Robe of Kindness and Caliphate (خلعت شفقت و خلافت) and prompts him to sit on a golden chair. After him, Hadhra Ali (رضى الله تعالى عنه) presents the Euphuism of

Devotion (نذرانه عقیدت) in the honor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم). The Prophet (صلی اللہ علیہ و آلہ وسلم) bestows upon him the Honorable Robe of Consecrated Palship and Caliphate (خلعت ولایت و خلافت) and prompts him to sit on a golden chair. After him, Hadhrat Imam Hasan (رضی اللہ تعالیٰ عنہ) and Imam Hussain (رضی اللہ تعالیٰ عنہ) present Euphuism of Devotion (نذرانه عقیدت) in honor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم). The Prophet (صلی اللہ علیہ و آلہ وسلم) kisses the foreheads of both the Imams and bestows upon them the Honorable Robes of Martyrdom (خلعت شہادت). Both Imams pick up peacock feather fans on each side and start to fan the Prophet (صلی اللہ علیہ و آلہ وسلم) gracefully. After them, all other companions of the Prophet (صلی اللہ علیہ و آلہ وسلم) present themselves in his honor and sit on their respective chairs.

Then the Proclaimer of Prophets and Consecrated Pals (نقیب الانبیاء و اولیاء) calls - **يُحِبُّهُمْ - [The people He (Allah) will love and who will love Him] (Al-Maa'ida - 54).**

People understand that a person of devoted love of the Prophet (صلی اللہ علیہ و آلہ وسلم) is entering. This is Hadhrat Owais Qirni (رضی اللہ تعالیٰ عنہ). Entering the tomb of effulgence, Hadhrat Owais Qirni (رضی اللہ تعالیٰ عنہ) submits O'Prophet (صلی اللہ علیہ و آلہ وسلم) you have stopped, otherwise I would have prostrated in front of you like the angels; then rolls himself on the floor in the feet of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) in profound love. Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) places his hand of affection on Hadhrat Owais Qirni's (رضی اللہ تعالیٰ عنہ) head, and prompts him to sit on his designated chair. After him, the subordinates (تابعین) of the companions and their subordinates present Euphuisms of devotion (نذرانه عقیدت) in the honor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم). After them, the Supreme Consecrated Pals of Divinity (اولیاء اللہ) appear as per their cadre and present Euphuisms of devotion (نذرانه عقیدت) in the honor of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) and take their respective seats.

When the Court proceedings end, Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) goes back to his place of Highest Honor (مقام محمود) and sits on the chair of **إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يَعْطِي** - [Allah gives and I distribute] **(Hadith Bukhari)** in front of Supreme Emprine (عرش اعظم).

THE CASCADE OF APOSTLESHIP (أَبْشَارِ رِسَالَت)

If you want to know the expanse of the treasure of knowledge of the chest of Prophet Mohammad (صلى الله عليه و آله وسلم), read on with apt attention.

It is in Quran - [(O' Prophet ﷺ), We taught you all those things which you did not know. And Allah's supreme beneficence is upon you.](An-Nisa - 113).

In the verse (مَا لَمْ تَكُنْ تَعْلَمُ), the word (مَا) indicates generalization; which means, the Prophet (صلى الله عليه و آله وسلم) was made aware of everything in its completeness and perfection.

Therefore, with Prophet Mohammad (صلى الله عليه و آله وسلم) the 'knowledge' is **primordial**; and with others 'ignorance' is **primordial**.

Gentlemen, Prophet Mohammad (صلى الله عليه و آله وسلم) got everything from Allah (عَزَّ وَجَلَّ). However, on some occasions, in view of an expediency, a thing is kept hidden from him; or for some reason, Prophet Mohammad (صلى الله عليه و آله وسلم) does not make things known to people; or knowingly he does not tell people realizing the divine intention. Whatever be the case, it is established from the verse (مَا لَمْ تَكُنْ تَعْلَمُ) that Prophet Mohammad (صلى الله عليه و آله وسلم) has been given knowledge of all things, as a whole. **Period.** Be cautioned, your denial of the comprehensive knowledge of Prophet Mohammad (صلى الله عليه و آله وسلم), because, at times, he did not disclose some fractional details to people, has a **direct bearing on your faith**.

Once people asked several questions from Prophet Mohammad (صلى الله عليه و آله وسلم); so to say, they wanted to test the verse (عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ). The Prophet (صلى الله عليه و آله وسلم) replied all their queries (and when it continued for sometime), he told them in annoyance; "ask whatever you want to ask". A person asked the name of his father. Prophet (صلى الله عليه و آله وسلم) told the name of the father of that person. Looking at this sight, Hadhrat Umar (رضي الله تعالى عنه) became unnerved and submitted (رَضِيْتُ بِاللَّهِ رَبًّا ، (عَزَّ وَجَلَّ) [We are willing faithfuls of Allah (عَزَّ وَجَلَّ), and our religion is Islam and Mohammad (صلى الله عليه و آله وسلم) is our Apostle. (**Hadith**)]

It is the supplication of Hadhrat Ghousul Azam - إِنْ وَجَدَ أَلْمَهَا - [You do not get pricked with a thorn in your feet and I feel its pain - (**Hadith**)].

It is in Quran - [A thing which hurts you also hurts the Prophet] (**Tauba - 128**).

Prophet Mohammad (صلى الله عليه و آله وسلم) bears testimony of all the earlier and following people.

It is in Quran - يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا [O' Prophet (صلى الله عليه و آله وسلم), indeed We have sent you as a witness and a Bringer of good tidings and a Warner] (**Al-Ahzaab - 45**).

If Prophet Mohammad (صلى الله عليه و آله وسلم) does not have the knowledge, how will he bear testimony? The Prophet (صلى الله عليه و آله وسلم) said I have been given the knowledge of all the earlier and following people.

What do you know the expanse of the chest of Prophet Mohammad (صلى الله عليه و آله وسلم)? The Prophet (صلى الله عليه و آله وسلم) said : "I am the city of knowledge and Hadhrat Ali (رضي الله تعالى عنه) is its gate. (**Hadith Tirmidhi**)

Shaikh says that for the description of the inner vision of Prophet's (صلى الله عليه و آله وسلم) knowledge, an allegory is becoming visible and prominent in his thought depicting that, from Prophet's (صلى الله عليه و آله وسلم) treasure of knowledge in his chest, a magnificent and powerful cascade (أبشار) is gushing. This cascade is coming out somewhere, as voice from the throats of the reciters of Quran; somewhere is falling on the hearts of the deeply affectionate as lightening; somewhere as heat is scorching their hearts and also becoming the reason of their moans. Somewhere, this Cascade is becoming motion, which is evident in the power and vigor of the devoted, rousing them for sacrifices and alleviating their strenuous deeds. Somewhere this cascade is showing up as subtle movement, somewhere showing as deed and voice, somewhere showing up as beloved like grace, allurements and fascination of the beloved to subdue the hearts of people. Somewhere this cascade is becoming evident in the form of light and is illuminating the hearts of the people of knowledge. Somewhere it is becoming permanent life, turning divine endurers eternally alive. Somewhere it is becoming requisite confidence, luminosity, tranquility and composure of heart, resulting in the consolation of the select servants. And somewhere, it is becoming the means of purity and subtlety for the common people.

The water of this cascade gets collected in an ocean, the sides of which are secured by embankments, having several doors (or gates) which are meant never to be shut till resurrection. Every door has engraved plaques as follows:

(i) The Door of Quran

This door has a plaque engraved with this verse - **إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ - لَحَافِظُونَ** [We (Allah) have descended Quran and We only will preserve it.] (**Al-Hijr - 9**). In a smaller script there is another plaque engraved with - **اقرأوا القرآن بلحون العرب** [Recite Quran in Arabic recitals.] (**Hadith Tabrani**).

Nearby this door many thrones are placed. Some of them are large, others are small. On one throne Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه), the possessor of the comprehensive understanding of Quran, who had collected all the epistles of Quran from each of the companions of the Prophet (صلى الله عليه وآله وسلم) and secured them in one place, is present in an splendid appearance. At another throne, Hadhrat Othman bin Affan (رضى الله تعالى عنه), the second possessor of the comprehensive understanding of Quran, who had arranged seven written copies of all the epistles collected by Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) and sent them to seven cities as publication, is seated. On one throne Hadhrat Ali Ibn Abi Talib (رضى الله تعالى عنه), on one Hadhrat Abdullah bin Masood (رضى الله تعالى عنه), on one Hadhrat Ziad bin Thabit (رضى الله تعالى عنه) and on one Hadhrat Abi bin Ka'ab (رضى الله تعالى عنه) are seated. Close by, there are smaller thrones. On one Hadhrat Asim Koofi, along with both his pupils Sha'aba and Hafsa; on one Nafe Madani with his pupils Qanoon and Warash; on one Abu Umru Basri along with his pupils Doorri, Basri and Soosi; on one Ibn Amer Shami with his pupils Kalaf and Khallad; and on one Ali Kasai Koofi with his two pupils Abu Haris lais and Doorri Ali (رضى الله تعالى عنهم اجمعين) are seated.

It is in Hadith, Jibril (عليه السلام) used to recite and listen the recital of the whole Quran from Prophet Mohammad (صلى الله عليه وآله وسلم), particularly in the month of Ramadhan. It is probable that Hadhrat Jibreel (عليه السلام), on different occasions, have recited Quran as per the idiomatic usage of different Arab tribes which was heard by Prophet Mohammad (صلى الله عليه وآله وسلم). For instance, sometimes he (Jibril عليه السلام) recited 'Ridhwanun' and sometimes as 'Rudhwanun'; on some occasions as "Anna" and on others as "Inna". Similarly "Saddan" and "Suddan" were pronounced.

Once a person read one word and the other read another word, as per the traditions of their tribes. Both of them appeared in the Apostle's (صلى الله عليه وآله وسلم) audience fighting. The Prophet (صلى الله عليه وآله وسلم) authenticated both.

The Prophet (صلى الله عليه وآله وسلم) said **أُنزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَافٍ** [Quran is descended in seven recitals]. This facilitated people of different tribes to

read Quran as per their tribal idiomatic expressions. Some read 'Zabar'; like someone read 'Saddan' and someone read 'Suddan'. This way it became easier for the people of every tribe to pronounce Quran as per their linguistic usage.

(ii) The door of Benedictions

On this door, the plaque is engraved with - اُدْعُونِي اَسْتَجِبْ لَكُمْ [You pray and I will give you.] (**Ghafir - 60**). And in a smaller script - اَلدُّعَاءُ مُخُّ الْعِبَادَةِ - **Hadith**].

This door belongs to the ones whose supplications are for Allah's (عَزَّ وَجَلَّ) blessings. Is there a supplication, the Prophet (صلى الله عليه و آله وسلم) has left (for the day of Judgment) for the sake of his Ummah? Read with attention Quran and Ahadith, you will realize that monotheism is in them, supplications for teaching etiquette to our Anima/corporal self (نفس) are in them. In addition, in Ahadith, you will get details about every issue in our lives.

Supplications in Ahadith have been collected in a book titled "Hisn-e-Haseen" by Hadhrat Juzri (رحمة الله عليه). The supplications for every time, every work and every need have been detailed separately in this book. Shaikh Juzri (رحمة الله عليه) is seated on a smaller throne with his book 'Hisn-e-Haseen'. There is another collection of Prophet's (صلى الله عليه و آله وسلم) supplications compiled by Mullah Ali Qari (رحمة الله عليه), whose work titled "Hizbul Azam" consists of supplications from the Holy Quran. The supplications from Hadith and Invocations for divine blessings on Prophet Mohammad (صلى الله عليه و آله وسلم) have also been included in this book. Hadhrat Mulla Ali Qari (رحمة الله عليه) with his book "Hisbul Azam" is also seated on a smaller throne.

On another smaller throne, Imam Jazuli (رحمة الله عليه) is seated. He is holding his book titled "Dalayel al-Khairat" in his hands which consists of benedictions, salutations and important supplications. Close by these smaller thrones, there are big thrones. One of these is occupied by Imam Ali Bin Hussain Zain al-Abidin (رضى الله تعالى عنه). In his hand is his book "Sahifa Kamila" which he is reciting in a delightful voice. On another throne Hadhrat Sayyidi Mohiuddin Abdul Qadir Jeelani (رضى الله تعالى عنه) is seated. He is holding his book "Fuyuzaat-e-Quadria". On another throne, Shaikh Mohiuddin Ibn Arabi (رحمة الله عليه) is seated. In his hand is his book-collection of many supplications, benedictions and salutations.

At another throne, Shaikh Abul Hasan Shadhuli (رحمة الله عليه) is there. He is holding his book "Al-Anwaarul Qudusia" that consists of protective supplications like "Hisbul Baher" and "Hizbun Nasr".

(iii) The Door of Seeking Divine Protection

On this door the plaque is engraved with **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ - [I seek refuge in the Lord of daybreak. From the evil of that which He created.] (Al-Falaq - 1-2).** Also engraved is this verse - **وَمَا يَنْزَعُكَ مِنَ الشَّيْطَانِ - [And if there comes to you from Satan an evil suggestion, seek refuge in Allah.] (Fussilat - 36).** This is also engraved on the plaque of the door. **الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ. [The one who stands in insanity after being touched by Satan.]. (Al-Baqara - 275) .**

This door is for amulets (تعويضات), invocations and seeking Allah's (عَزَّ وَجَلَّ) protection against the devil. Nearby this door, Hadhrat Umar bin Khattab (رضي الله تعالى عنه) is seated on a throne. On another, Hadhrat Ali Ibn Abi Talib (رضي الله تعالى عنه) is seated. On another Hadhrat Abu Hasan Shadhuli (رحمة الله عليه) is there holding in his hands 'Hizbul Bahr', etc. On another throne Hadhrat Booni (رحمة الله عليه) is there holding his books in his hands. On one, Shah Kaleemullah Jehan Aabadi (رحمة الله عليه) is seated with his book.

(iv) The Door of Exegesis of Quran

The plaque on this door is engraved with **وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ - [And do not pursue that of which you have no knowledge.] (Al-Isra - 36).** Also engraved is this verse - **وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ [And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All (of it) is from our Lord." And no one will be reminded except those of understanding.] (Aal-e-Imran - 7).** Also this verse is engraved **إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا [Indeed, We have sent it down Quran in Arabic (language).] (Yusuf - 2).**

This door belongs to Commentators of Holy Quran (the people who have undertaken the exegesis of the Holy Quran). On one big throne, Hadhrat Abdullah Ibn Abbas (رضي الله تعالى عنه) is seated. On one throne Hadhrat Mahmood Zamakhshari (رحمة الله عليه) is seated with his 'Tafseer-e-Kashaaf'. On one Imam Fakhruddin Razi (رحمة الله عليه) is seated. He has 'Tafseer-e-

Kabeer' in his hands. On one, Aaloosi (رحمة الله عليه) is seated with his 'Roohul Ma'ani'. On one, Qazi Mohiuddin Mohammed Baizawi (رحمة الله عليه) is seated. He has his book 'Ma'alim' in his hand. On one throne Alauddin Ali Bin Mohammed Al-Ma'arof (رحمة الله عليه) is seated. He has in his hands 'Lubab al-Taweel'. On one more throne, Imam Jalaluddin Suyuti (رحمة الله عليه) is seated with his big exegesis "Durr-e-Mansoor which consists of all the Ahadith. There is another smaller exegesis titled 'Tafseer-e-Jalaaleen' in his hands which is debated for, if the words in Quran are more or the words in Ahadith are more. Nearby in a corner a sprindicant (الفقير) Mohammad Abdul Qadeer Siddiqui is standing. He has written 'Tafseer-e-Siddiqui' in Urdu for the understanding of people in his time. He is supplicating to Allah (عَزَّ وَجَلَّ) to grant His acceptance, and is hopeful expectant that nearby those who are seated on thrones, he will also get a small chair in their company.

(v) The Door of Hadith Scholars

The Plaque on this door is engraved with this verse - وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا [] نَهَاكُمُ عَنْهُ فَأَنْتَهُوا (Al-Hashr - 7). This verse is also engraved on the plaque of this door. [When any liar brings you news, you ascertain and find out.] (Al-Hujuraat - 6).

This is the door of Hadith scholars. Here hundreds and thousands of smaller and big thrones are spread. Names of those occupying the thrones are as follows.

On one throne Hadhrat Abdullah bin Umar (رضي الله تعالى عنه) and on one Hadhrat Abdullah bin Masood (رضي الله تعالى عنه) are seated. There is a chamber nearby which has a curtain on it. It is occupied by Ummul Momineen Aisha (رضي الله تعالى عنها). On a nearby throne Hadhrat Abu Huraira (رضي الله تعالى عنه) is seated. On one throne Imam Malik bin Anas (رضي الله تعالى عنه) is seated holding in his hands "Muwatta". On one throne Hadhrat Imam Ahmad (رضي الله تعالى عنه) is seated with his book Musnad Ahmad. On one throne Imam Mohammed bin Ismail Bukhari (رضي الله تعالى عنه) is seated who has compiled authentic Ahadith in his Sahih Bukhari. He is holding another book "Tareeq al-Bukhari" in which he has written particulars of narrators of Ahadith in detail. On one, Imam Muslim (رضي الله تعالى عنه) is sitting holding in his hands "Sahih Muslim. On one throne Ibn Maja (رضي الله تعالى عنه) is sitting holding in his hands his Sunan. On one throne Imam Nasai (رضي الله تعالى عنه) is seated holding in his hand his Sunan. On one throne Imam Tirmidhi (رضي الله تعالى عنه) is sitting with his

book 'Sunan Tirmidhi'. On one throne Abu Dawood (رضى الله تعالى عنه) is sitting with his book Sunan Abu Dawood. On one throne Shahabuddin (رحمة الله عليه) is seated with his book 'Mawahibud Dunya' which contains the details of Ahadith related to the life and biography of Prophet Mohammad (صلى الله عليه وآله وسلم). On one smaller throne Ali Muttaqi (رحمة الله عليه) is seated with his book 'Kanzul Ummal' which is regarded as the book covering the gnostic aspects (دائرة المعارف) of Prophet's (صلى الله عليه وآله وسلم) Ahadith. Nearby another throne Hadhrat Asqalani (رحمة الله عليه) is seated with his book 'Taqreeb at-tahzeeb' which consists of details about the Hadith narrators.

As per Hadith scholars, Hadith conner (حافظ حديث) is a person who memorizes at least one hundred thousand Ahadith.

(vi) The Door of Islamic Jurisprudence

The Plaque on this door is engraved with these Quranic verses (i) - فَاسْأَلُوا - [So ask the people of knowledge if you do not know.] (An-Nahl - 43). (ii) - أُولِي الْأَبْصَارِ فَاعْتَبِرُوا يَا - [O' people of vision learn lessons.] (Al-Hashr - 2). (iii) - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in our way, We show and put them on the right path.] (Al-Ankaboot - 69).

This door belongs to Islamic Jurisprudential Doctors (فُقَهَا). Nearby this door there are many thrones which are occupied by Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه), Hadhrat Umer bin al-Khattab (رضى الله تعالى عنه), Hadhrat Othman Ibn Affan (رضى الله تعالى عنه) and Hadhrat Ali ibn Abi Talib (رضى الله تعالى عنه). Nearby, there is a room which is occupied by Ummul Momineen Aisha (رضى الله تعالى عنها). On a throne Hadhrat Abdullah bin Masood (رضى الله تعالى عنه) is seated. On other Abdullah bin Abbas and on other Zaid bin Thabit (رضى الله تعالى عنهما) are seated.

Nearby, Imam Abu Hanifa (رضى الله تعالى عنه) is seated on a throne. He had deduced imperatives on various issues from Quran and Hadith. In Imam Abu Hanifa's company there are 40 scholars of Ahadith and writers like Imam Abu Yousuf (رضى الله تعالى عنه), Imam Mohammad Ibn al-Hassan (رضى الله تعالى عنه), etc, are sitting on a round table. With Imam Mohammad Ibn al-Hassan (رضى الله تعالى عنه), there are dozens of books like 'Sair-e-Kabir' etc. On another throne, Imam Malik (رضى الله تعالى عنه) is seated with his book of Hadith Muwatta. This book is the mother of all Ahadith books. At another throne Imam Shafii (رضى الله تعالى عنه) is seated with his book 'Al-

Umam'. The principles of Islamic Jurisprudence and the Principles of Ahadith were evolved during mutual debates of Imam Mohammad bin al-Hasan and Imam Shafii (رضى الله تعالى عنهما). This was the time when no one even knew the name of Roman law.

Quran and Ahadith are the sources of Islamic Jurisprudence (فقه الاسلامي). A person who holds his personal opinion without sourcing it from Quran and Ahadith, cannot be an Islamic Jurisprudence Doctor. One who issues edicts without sourcing them from Quran and Sunnah is a liar. His futile effort is a refutation on himself.

On one throne, Imam Ahmed bin Hanbal (رضى الله تعالى عنه) is seated with his book Musnad Ahmed. This book is a big treasure of Ahadith. Imam Ahmed (رضى الله تعالى عنه) does not use conjecture (قياس) against weak Ahadith.

On some chairs, interpreters of the schools of thought (مُجهتد في المذهب), on some, the interpreters of Preference (اصحاب ترجهي) and on some, the Interpreters of the Issue (مُجهتد في المسئلة) are sitting. These interpreters deduce things from Quran and Ahadith in consideration of the requirements of their time. In every period, a few people do get a seat of 'deducing the issues' (استنباط المسائل).

(vii) The Door of Theologians

The Plaque on this door is engraved with this Quranic verse اذْعِ إِلَى سَبِيلِ رَبِّكَ [Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.] (An-Nahl - 125).

This door belongs to Muslim Theologians (متكلمين). There are scores of thrones here. One is occupied by Hadhrat Abdullah Ibn Abbas (رضى الله تعالى عنه) who had entered into a dialectic (مناظره) with Kharijites on the instance of Hadhrat Ali (رضى الله تعالى عنه). The dissenting sects of Kharijites and Shia had already come into existence by then. This was the time when the decision of the differences in religion was taken on the spot with sword.

Remember, some people always agree in principles with their elders and respect and abide by their opinions. Some do not regard elders at all. The moderates are very few. The ultimate action of the people who regard

their elders is worship of their elders or idol worship. The extremity of self conceit is atheism and irreligiousness.

On one throne Hadhrat Imam Abu Hanifa (رضي الله تعالى عنه) is seated holding his book 'Fiqh al-Akbar'. The Imam often had to undertake dialectics with the Kharijites during his life time. On another throne Hadhrat Abul Hasan Ash'ari (رضي الله تعالى عنه) is seated who had been active in refuting the contentions of the Mutazillites.

Mutazillites think that a thing which does not conform with their understanding is not there in Islam. They have been captivated in a wrong notion that anything they do not know or is not proved to their mind is, factually, not existing.

At another throne Hadhrat Imam Ghazali (رحمة الله عليه) is seated holding his books like 'Tahafatul Falasafa', etc. Various books on Philosophy were translated before Imam Ghazali's time. These books were noteworthy for their contextual details on beliefs (عقائد), Obligatory Excellence (Obligacellence - تصوُّف), and reformation of Characters (تهذيب اخلاق). Muslim rulers like Mahdi and Haroon al-Rahid were enthusiastically forthcoming in the publication of books on philosophy. At another throne, Imam Fakhruddin Razi (رحمة الله عليه) is seated who tore into pieces and trashed the old philosophical thought. He is holding dozens of Islamic philosophy books like 'Mubahes-e-Mashraqia', Ma'alim, etc. At another throne Qazi Abdur Rahman Bin Ahmad (رحمة الله عليه) is seated with his book 'Muafeq'. Thousands of Chengezis accepted Islam because of his graceful preaching. On other chairs and lower seats thousands of servants of religion are seated. These are the scholars who were always prepared and active in refuting the baseless contentions of hostile people.

(viii) The door of Intrepid Crusaders in the way of Allah (عَزَّ وَجَلَّ)

The Plaque on this door is engraved with this Quranic verse مُحَمَّدٌ رَّسُولٌ [Muhammad (صلى الله عليه و آله وسلم) is the Apostle of Allah; and those with him are forceful against the disbelievers, merciful among themselves.] (Al-Fath - 29). This verse is also engraved on the Plaque of this door وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً - [Fight them until there is no (more) fitnah] (Al-Baqara - 193).

This door belongs to the Intrepids of Prophet Mohammad (صلى الله عليه و آله) (عَزَّ وَجَلَّ) and crusaders in the way of Allah (عَزَّ وَجَلَّ). Nearby this door Hadhrat

Abu Bakr (رضى الله تعالى عنه) is seated on a throne. Hadhrat Abu Bakr (رضى الله تعالى عنه) fought with apostates, compelled the rich to pay Zakat of their wealth and safeguarded the unity and centrality of Islam.

At another throne Hadhrat Umar (رضى الله تعالى عنه) is seated in whose time Palestine, Syria and Iran were conquered. At another throne Hadhrat Uthman (رضى الله تعالى عنه) is seated under whose Caliphate the boundaries of Islamic rule had spread far and wide. At another throne Hadhrat Ali (رضى الله تعالى عنه) is seated who subdued Khaibar. His sword, his tongue and his spiritual power, all were used in the service of Islam. On one throne Hadhrat Abu Ubaidah (رضى الله تعالى عنه), the conqueror of Syria, and on one the sword of Allah Hadhrat Khaled Ibn Walid (رضى الله تعالى عنه) are seated.

On a nearby throne Mohammad bin Qasim, the conqueror of Sind, India is seated. Moosa bin Naseer and his serf Tariq, the conqueror of Spain, Qaibah bin Muslim, the conqueror of Turkey, Sultan Mohammad Khan, the conqueror of Istanbul are all seated on their thrones. At other thrones Nooruddin Zangi and Salahuddin Ayyubi are seated. They fought bravely against Christian crusades and were complimented for their bravery by friends and foes alike. On one throne Sultan Mahmood Ghaznavi and on one Shahabuddin Mohammad Ghouri are seated. On one throne Jalaluddin Khilji is seated who routed the Chengez Army and when he freed the captured one hundred thousand Chengez Army personnell, they all became Muslims. On one throne, Ahmed Shah Abdali is seated who defeated the powerful Marhathas of India with an insignificant Army.

(ix) The door of effective Governance

The Plaque on this door is engraved with this Quranic verse **وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ** [Hold on firmly to the rope of Allah and do not allow differences to occur among yourselves. (Aal-e- Imran-103). This verse is also engraved on this door - **وَتَذَهَبْ رِيحُكُمْ** [Do not loose Courage] (Al-Anfaal - 46). On a smaller plaque this is engraved - **المؤمن للمؤمن كالبنيان يشد بعضه بعضا** [The believers are equal, as equal as the teeth of a comb.] (Hadith Muttafaq Alai)

This door is for effective Governance, reforms and development of Islamic cultural values, law and order and protection of the central authority. Nearby this door, there is a large throne on which Hadhrat Abu Bakr Siddiqui (رضى الله تعالى عنه) is seated in an splendid appearance. He forced

the rich to pay Zakat to the central authority and fought with the apostates and safeguarded the Islamic nation from dismemberment. The victory over Ajnadayn, about which the people of knowledge say - ولقد قام - [He was steadfast in his following of Prophet Mohammad (صلى الله عليه و آله وسلم)] He collected all the epistles of Quran from each of the companions and kept them in one place and thus he secured the rope of Allah (عَزَّ وَجَلَّ). Nearby there is another throne on which the supremely distinguished Umar (رضي الله تعالى عنه) is seated. During his caliphate, not only extraordinary victories were achieved, but also revenue surveys were conducted, administrative laws for regional administration were introduced and various revenues were levied on the subjects. On another throne Hadhrat Umar bin Abdulaziz (رضي الله تعالى عنه) is seated who attempted to change 'free culture' into Islamic culture and martyred himself in the endeavor. On a smaller throne Jalauddin Khilji is seated. On another throne Sher Shah Suri is seated in whose time the administration of cities, roads and communications, travel facilities and efficient revenue administration was introduced.

On one side of this door, various scholars, like Imam Ghazali (رحمة الله عليه) is seated. In his book Ahyaa al-Uloom, there is extensive discussion about Islamic culture. On one throne Shaikh Ahmed Farooqi Al-Hindi (رحمة الله عليه) is seated. He lived during the period of Akbar and Jehangir (Mughal Kings in India). During his time the obligatory excellence (obligacellence - تَصَوُّف) had changed into atheism (الحداد) and self-conceit and King worship was vigorously pursued. Hadhrat Ahmed Sir Hindi (رحمة الله عليه) was born as Allah's (عَزَّ وَجَلَّ) beneficence to the people. He was a scholar of supreme distinction who remained steadfast in the defense of religion. Millions of Muslims are still benefited from his works. He is seated on a throne with his book 'Maktoobat' in three volumes. On a smaller throne Ibn Khuldoon (رحمة الله عليه) is seated with his history books entitled 'Tareeq al-Islam', and 'Muqaddama'. The book 'Muqaddama' contains detailed discussion on the principles of culture, philosophy and History. On another small throne Shah Waliullah (رحمة الله عليه) is sitting with his book 'Hujjatullahil Balesgha'. This book deals with the philosophy of Islam. His other book 'Izalatul Khafa'an Khilafatul Khulafa' is also in his hand. This books sheds extensive light on Islamic culture.

(x) The door of Refinement of Anima (تَحْذِيبِ نَفْس)

The Plaque on this door is engraved with these Quranic verses (i) إِنَّ اللَّهَ يُحِبُّ [Indeed, Allah loves the doers of good.] (Al-Baqara - 195). (ii) وَمَنْ

يَعْتَسُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيَصَ لَهُ شَيْطَانًا [And whoever is blinded from remembrance of the Most Merciful, We appoint for him a devil,] (Az-Zukhruf - 36). (iii) إِنَّ اللَّهَ يُحِبُّ النَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ [Allah loves those who are constantly repentant and loves those who purify themselves.] (Al-Baqara - 222). (iv) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ [And they who turn away from ill speech](Al-Mominoon - 3). (v) اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ [Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children] (Al-Hadid - 20).

إنما الأعمال بالنيات [Deeds are dependent upon intentions] (Hadith Bukhari).

This door belongs to 'refinement of anima' (تحذيبِ نفس). Nearby on a throne Imam Hasan Mujtaba (رضى الله تعالى عنه) and on one Hadhrat Abdur Rahman bin Umar (رضى الله تعالى عنه) are seated. Scores of honorable Shuyookh are also seated on thrones here. Names of a few are given below.

On one Imam Ghazali (رحمة الله عليه) is seated with his innumerable books like 'Ahya-ul-Uloom, Kimia-e-Sa'adat', etc. There are 4 volumes of the book Ahya-ul-Uloom; the first volume contains 'beliefs and gnosés' (عقائد و معارف), the second one contains 'Civics and reformation of Anima' (سياسة), the third contains 'vitalities' (منجيات), and the fourth contains 'fatalities' (مهلكات). On one throne Hadhrat Sayyidi Abdul Qadri Jeelani (رضى الله تعالى عنه) is seated with his books 'Futooh-ul-Ghaib' and 'Fatah-e-Rabbani', etc. On one chair Jalaud-din Dawwani (رحمة الله عليه) is seated with his book 'Akhlaq-e-Jamali'. This book consists of three volumes; the first of which contains 'Civics, the second one contains political science and home administration and the third contains 'reformation of Anima' (تهذيب نفس). In his books like 'Aqayed-e-Jalala, he has described in detail the philosophy of Islam and scholastic philosophy (علم كلام). On various other chairs the respected teachers of the reformation of Anima are seated.

(xi) The door belongs to 'Monotheists (موحدين).

The Plaque on this door is engraved with these Quranic verses - (i) قُلْ هُوَ اللَّهُ - أَحَدٌ [Say (O' Prophet) Allah is one. He is independent] (Al-Ikhlás - 1-2) (ii) وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ [And He is with you wherever you are.] (Al-Hadid - 4). (iii) فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهَ اللَّهِ [Whichever side you turn, you will find

Allah] (Al-Baqara -115) (iv) أَفَلَا تُبْصِرُونَ وَفِي أَنْفُسِكُمْ ۖ [He is in your ownself, will you not then see] (Az-Zariyat - 21). (v) سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ [We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.] (Al-Fussilat - 53).

There is another plaque on this door engraved in a smaller script. إِنَّ أصدقَ [It is the true statement of Labied, the Arab Poet, in all these things nothing is created as spurious by Allah] (Hadith)

This door belongs to 'Monotheists' (موحدين). There are various types of monotheists here. Some teach monotheism with vigor and some are the authors of the magnificent books on monotheism (توحيد). There are some Shuyookh with whose preaching and blessings of company, people became monotheists.

Here is a big throne Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) is seated. This statement is coming out of his mouth [I do not see a thing except that first I see the Almighty]. Prophet Mohammad (صلى الله عليه و آله وسلم) said about Hadhrat Abu Bakr (رضى الله تعالى عنه) - If you want to see a dead body walking around, look at Abu Bakr (رضى الله تعالى عنه). The Prophet (صلى الله عليه و آله وسلم) also said, that the thing with which Allah (عزَّ وَجَلَّ) made my chest, the same thing He used in making the chest of Hadhrat Abu Bakr (رضى الله تعالى عنه). Around Hadhrat Abu Bakr's (رضى الله تعالى عنه) throne, there are thrones belonging to the lineages of Quadriya, Naqshbandia, Shuttaria. On one throne, Hadhrat Ali (رضى الله تعالى عنه) is seated. He says [Seek from me, I will give you]. Prophet Mohammad (صلى الله عليه و آله وسلم) said about Hadhrat Ali (رضى الله تعالى عنه) that my flesh is Ali's (رضى الله تعالى عنه) flesh and my blood is Ali's (رضى الله تعالى عنه) blood. Around him are the thrones of Quadriya, Chistia, Rifaia, Suhurwardiya, Shazlia and Badawiya. Nearby these thrones, are the thrones of some venerable beings, like Hadhrat Hasan Basri, Hadhrat Ma'aruf Khirkhi, Hadhrat Junaid Baghdadi, Hadhrat Ba Yazid Bustgami, Hadhrat Dawood Taai, Hadhrat Suhail bin Abdullah Tastari, Hadhrat Kamil bin Zayad, Hadhrat Zunnoon Misri, Hadhrat Abu Qasim Qaishiri, (رحمة الله عليهم اجمعين) etc. These are the Shuyookh in whose times the books of outside scholars were not translated. But with their elevated attention (توجهه على) and power of heart (قوت قلبى), millions of people were bloomed with the purifying water of monotheism. Other prominent Shuyooks on the thrones are Shaikh Mohiuddin Ibn Arabi (رحمة الله عليه), in whose hands his books 'Futuh-at-e-Makkia and 'Fusus al-Hikam are there. On another throne Shaikh Jalauddin Roomi (رحمة الله عليه) is seated with his book 'Mathnavi Sharif'.

(xii) The door of Love and Affection

The Plaque on this door is engraved with these Quranic verses (i) - يُحِبُّونَهُمْ - وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ [They love them as they (should) love Allah. But those who believe are stronger in love for Allah.] (Al-Baqara - 165). (ii) يُحِبُّهُمْ وَيُحِبُّونَهُ [He will love and who will love Him] (Al-Maaida - 54). (iii) فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ نَكًا وَحَرَ مُوسَىٰ صَعِقًا [But look at the mountain; if it should remain in place, then you will see Me." But when his Lord flinged His Tajalli on the mountain, it was rendered level, and Moses fell unconscious.] (Al-A'araaf - 143) .

There is another plaque on this door engraved in a smaller script. المرء مع من أحب [People will be with the ones they love, and you will be with the one you love] (Hadith Ahmed)

This door is of love and affection. If anyone sips the water gushing out of this door, he becomes eternally intoxicated with the love of Almighty (مست). Among those who drink the water coming out of this door; some are lovers and some are beloveds. Some love (Allah) and some are being loved by (Allah). From the verse (يُحِبُّهُمْ وَيُحِبُّونَهُ) it is known that those who love Allah are also being loved by Allah. The distinction between the two is, the one who cries and moans is regarded as lover and the one who sustains the pain of love and maintains composure is the beloved.

Nearby on a throne Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) is seated. On another throne, Hadhrat Umar Farooq (رضى الله تعالى عنه) is seated. On the third throne, Hadhrat Uthman (رضى الله تعالى عنه) is seated. And on the fourth throne Hadhrat Ali (رضى الله تعالى عنه) is seated. On one throne Hadhrat Imam Hassan (رضى الله تعالى عنه) and on one Imam Hussain (رضى الله تعالى عنه) is seated. On one throne Hadhrat Owais Khirini (رضى الله تعالى عنه) is seated. On one throne Hadhrat Bilal Habashi (رضى الله تعالى عنه) is seated and is raising the slogan of Ahad, Ahad. Nearby, there are hundreds of thrones and thrones will be added here till the day of resurrection. The names of some the favorites of Allah who are seated here are given below.

Sayyidi Abdul Qader Jeelani, Sayyidi Shahabuddin Suharwardi, Sayyidi Khaja Moinuddin Chishtee, Sayyidi Ahmad Kabeer Rafai, Sayyidi Ahmed Badawi, Sayyidi Bahauddin Naqshband, Sayyidi Abul Hasan Shadhuli, Sayyidi Jalaluddin Maulana Room, Sayyidi Mohiuddin Ibn Arabi, Sayyidi Alauddin Sabir Kalyani, Sayyidi Nizamuddin Mahboob-e-Elahi, Sayyidi Khaja Mohammad Siddique Mahbooballah (رحمة الله عليهم اجمعين).

(xiii) The door of Servanthood (عبديت)

The Plaque on this door is engraved with these Quranic verses يَا أَيُّهَا النَّفْسُ ["O satisfied soul, Return to your Lord, well-pleased and well pleasing [to Him]. And enter among My [righteous] servants. And enter My Paradise."] (Al-Fajr 26-30)

There is another plaque on this door engraved in a smaller script. ما تقرب إلي عبدي بمثل أداء ما افترضت عليه ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها بي يسمع بي يبصر بي [And My Servant continues to draw nearer to Me with supererogatory prayers (قرب نوافل) so that I shall love him. When I love him, I shall be his hearing with which he shall hear, his sight with which he shall see, his hands with which he shall hold, and his feet with which he shall walk. And if he asks (something) from Me, I shall certainly grant him.] (Hadith Bukhari)

This door is of servanthood. The people of this door are distinguished with 'servanthood' and are the people of 'Obligatory Proximity to Almighty (قرب فرائض). They live without personal will and are like dead in the hands of the Almighty. If Allah (عَزَّ وَجَلَّ) wants to give something to people, He gives it from their hands and if he wants some work to be done, it is accomplished by their hands. Their work is to give everything its due right. They work as per the exigency of time. To subject themselves as per the prerogative of Allah (عَزَّ وَجَلَّ) is always in their view. They are mingled with the general public in such a way that to distinguish them from others is very difficult. They eat and drink, marry and live a very normal life. The following couplet is always on their tongue.

دل کسی سے نہ لگا دشت فشان سب سے رہے

عمر بھر قید تعلق سے ہم آزاد رہے

We lived among people but never got involved with them and remained free from the shackles of relationship from other than Almighty.

A careful look on the people of this door clarifies that these include those who love Almighty and those who are beloved of Almighty. But in view of their specialized attribute of Servitude of Allah, they are distinguished from others. Near this door there are several thrones. On one Hadhrat

Abu Bakr Siddique (رضى الله تعالى عنه) is seated. On one Hadhrat Umar Farooq (رضى الله تعالى عنه) is seated. On another Hadhrat Uthman (رضى الله تعالى عنه) and on other Hadhrat Ali (رضى الله تعالى عنه) is seated. On one throne Hadhrat Imam Hassan and on another Imam Hussain (رضى الله تعالى عنهما) are seated. On a nearby throne Sayyidi Abdul Qader Jeelani (رضى الله تعالى عنه) is seated. On other thrones all those venerable shuyookh are seated whose names have been mentioned for the doors of Monotheism and Affection.

The chest of Prophet Mohammad (صلى الله عليه و آله وسلم) is simply too wide. You describe about it, let the whole world subscribe about it, you will die, the world will be over, but that description will never end nor will it be complete.

