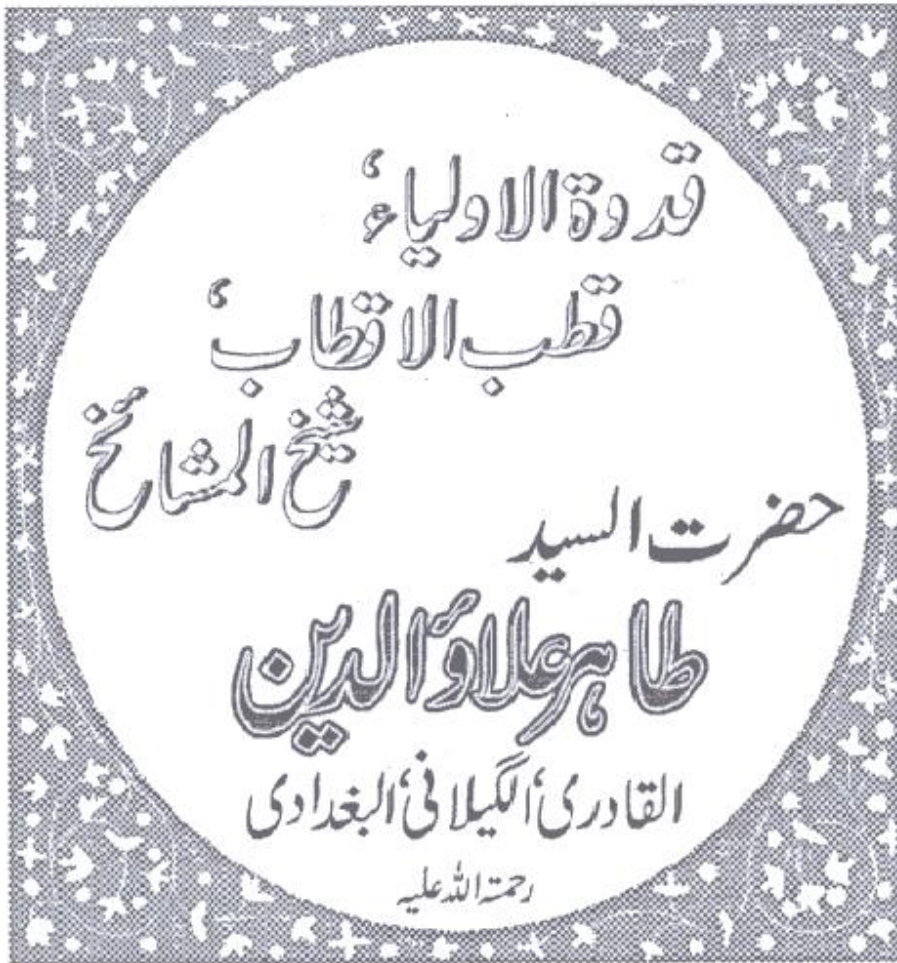




Tazkira-i-Qadiria

تذکرہ قادریہ



Translated By :
ZIA NAYYAR





مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

مُحَمَّدٌ سَيِّدُ الْكَوْنَيْنِ وَالْقَلَيْنِ

وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَمِنْ عَجَمٍ

صَلَّى اللهُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَخَاتَمِهِ بَارَكَ وَجَلَّ

التاسم

هفت جنت ورثه اجداد غوث
رشک فروس دارم بغداد غوث
بشنو ذکر غوث از اولاد غوث
قصه روداد غوث اوراد غوث

از لقیس سونے علاء الدین بسین
نازه گردد در دل تو یاد غوث

او قریب است و حبیب و نفیب
باشین مندا ارشاد غوث

— منبہ —

Tazkira-I-Qadiria

(Memoirs of Qadiria Order)

FOREWORD

Life & Character Sketch of Sayyadna Tahir Ala-ud-Din (RA)

One of the God gifted distinct qualities, the Muslim-ummah possesses and which still persists in this age, is the renewable everlasting system of *Wilayat* (to become a friend of God). The bounty and blessing of this system are unceasing and continue to be a dependable source of spiritual bliss and contentment for the Muslims everywhere in the world. They proudly cherish this divine treasure from the core of their heart out of deep and abiding faith as true devout Muslims. The spiritual attachment to *Aulia* (friends of Allah) when re-inforced is bound to revolutionize their lives both individually and collectively. Fortunately the system of WILAYAT is still viable notwithstanding the all encompassing decline of the Muslim Ummah. Even today it provides spiritual nourishment to numerous Muslims throughout the world owing to its self-purification and soul-enlightenment characteristics. In the moments of crisis like the one the Muslims presently face this spiritual order of Islam stands them in good stead and bestows upon them exemplary courage, fortitude, constancy and perseverance to fight the heavy odds, arrayed against them. With this inherent spiritual power they can undo the exploitative materialistic forces which are out to stem the rising tide of Islam through hostilities and conspiracies being hatched against the Muslim world every sphere.

Hazrat Ghous-ul-Azam's spiritual. Personality and

teachings for the revival of Islam helped the Muslims to mould and reshape their lives in the pattern of the Sunnah of the Holy Prophet (Peace be upon him ﷺ). His role as reformer and moralist worked wonders for the uplift of the Muslims degenerated into life of moral who had decay and spiritual depravity. This great Muslim mystic saint breathed fresh soul into the body of the Ummah and helped them rise to the towering heights by virtue of regaining the lost glory and grandeur of Islam.

Hazrat Ghous-ul-Azam left indelible marks on the sands of time which still shine with full blaze even after the lapse of a millenium. His devotees and followers were the torch-bearers that carried forward the light kindled by him and following into his footsteps held sway over large parts of Pak India Subcontinent in South Asia and lands across African continent and the Arabian Peninsula. The moving vibrant spirit behind the immortal teachings of Ghous-ul-Azam is still all the more inspiring over extensively large areas throughout the world and continue to motivate the Muslims everywhere.

The ever-rising influence of this greatest world Ghous was introduced into Pak-India Subcontinent through his eldest son Hazrat Shaikh Abdul Razzaq which helped the Qadiria order to flourish and swell the number of its adherents in this region.

The aforementioned *Shaikh* is reported to have stayed here for sometime and then returned to Baghdad which henceforth became the grand spiritual centre for common people, kings, ruler, *Aulia*, *Mashaikh* and *Ulama* of Muslim Word belonging to different creeds and ways.

With the arrival in Pakistan of Hazrat Sayyadna Tahir Ala-ud-Din (RA) a descendant of Ghous-ul-Azam,

the Qadiria order received great impetus. His decision to make Pakistan his permanent home helped a lot in consolidating this spiritual order in this region. Thanks to his presence here the Qadiria order is gaining strength and rejuvenation with the passage of time.

Brief Life History of Sayyadna Tahir Ala-ud-Din: (RA)

Hazrat Sayyadna Tahir Ala-ud-Din (RA) was born on 18th Rabiylul Awwal, 1352 A.H. in a house of Baghdad known as "*Haram Divan Khana Qadiria*". He got his primary schooling in a religious seminary, situated along the banks of the river Tigris. He completed his religious education at the mosque of 'Sayyad Sultan Ali' which is located along Ar-Rashid Highway. The teachers from whom he received instruction in basic disciplines of knowledge, the names of Mulla Sayyad Ali Afiridi, Mufti Qasim Alqaise and Shaikh Khaleel Ar-Ravi figure up prominently. He received coaching and instruction in *Tafseer*, *Fiqh* and *Hadith* at *Madrassa Darbar Ghousia*. Apart from above many other teachers served as tutors to teach him various arts and branches of knowledge. Among his illustrated teachers the grand Mufti of Iraq was also one from whom he received religious instruction.

As a recipient of Spiritual Training and blessing:

Our all saints and spiritual leaders remained in the quest of knowledge and wisdom as a heritage for which they had been undertaking spiritual journeys to explore the hidden treasure. They kindled the light of faith to scatter away the dust of skepticism and uncertainty from

the midst of those who are out in the search of divine cognizance.

The entire dynastic line of Sayyadna Tahir Ala-ud-Din (RA) is enriched with *Mashaikh* and *Nuqaba*, the illuminati who disseminated light in all nooks and corners of the world from East to West, the remote parts of Far East, Europe, Africa and America. The centre of this illumination is Baghdad from where the favour and bounty of Ghous-ul-Azam is imbibed by all seekers of Divine blessings, and this will go on unceasingly till the Day of Resurrection.

Sayyadna Tahir Ala-ud-Din, (RA) first of all received spiritual training and education from his illustrated father, Hazrat Sayyadna Shaikh Mahmood Hassam-ud-Din Al-Gilani and took *bai'at* (oath of allegiance) at his hand. He was the patron of *Darbar Ghousia* as well as. *Naqeeb-ul-Ashraf* and the leading personality of Gilani dynasty of his time. The prestigious position of *Naqeeb-ul-Ashraf* was conferred upon him by his father Qutab-ul-Aqtab Hazrat Sayyadna Shaikh Abdur-Rehman Al-Mehadh during his life time. He had the unique honour of the Khilafat of the Qadiriya order conferred upon him by Hazrat Sayyadna Ghous-ul-Azam himself in a dream which was later confirmed by different *Aulia* of those times. His profound multi-faceted literary spiritual and political status was recognized and widely appreciated by the entire contemporary Muslim world. In addition to his august father, Sayyadna Tahir Ala-ud-Din (RA) benefited spiritually from a number of Baghdad *Mashaikh*.

Toils of Childhood & Devotion to Ghousia Order:

Budding personalities are generally endowed with extra-ordinary childhood and boyhood. But the personality nurtured under the caring spiritual supervision of Ghous-ul-Azam and especially that destined to be the recipient of the spiritual favours and bounties of Qadiriya order was deemed fit for exceptionally brilliant childhood. As a small boy Sayyidna Tahir Ala-ud-Din (RA) showed extra-ordinary brilliance and devotion in meditation and religious worship. He was thoroughly an embodiment of his esteemed and honoured forefathers and inherited from them the highly acknowledged spiritual heritage.

Maulana Abdul Qadeer Badayuni who was a renowned literary, spiritual and political figure in the united subcontinent has related as an eye-witness the deep devotion and dedication in prayer and meditation displayed by ten years old innocent boy Tahir Ala-ud-Din (RA) in 1943, whom he had seen standing near the shrine of *Ghous-ul-Azam* throughout night after night consecutively remaining in this posture till dawn. Maulana says:

"We were curious to know about the identity of the boy and on asking got introduced to him as the younger son of Sayyadna Mahmood Hassam-ud-Din. named Tahir Ala-ud-Din"(RA)

He further adds that during two weeks stop over he was to be seen in this posture along the Ghous's shrine praying and meditating every night invariably.

This deep absorption in the childhood days showed extraordinary constancy and perseverance which

is truly typical of the trait and character of *Ghousiat*-an attribute representing consistent devotion and concentration, bestowed upon him right from boyhood, by the benign inward attention of Sayyadna Ghous-ul-Azam. Taking oath of allegiance from him on the occasion of *Ba'it* amounted to doing that from the Ghous-ul-Azam himself. This was nodoubt a matter of great beneficence for which one may feel highly elated.

Advent in Pakistan for discharge of '*Wilayat*' responsibilities:

At the behest of Ghous-ul-Azam Sayyadna Tahir Ala-ud-Din (RA) arrived in Pakistan in 1956. It is said that he was directed to call at the *Darbar* of Data Ganj Bukhsh Al-Hajveri at Lahore. In compliance to direction from Baghdad he therefore journeyed to Lahore and observed '*Chilla*' for a few days at the place where Hazrat Khwaja Ajmer (RA) was closeted prior to being conferred the kingdom of the *Wilayat* of *Hind*.

Sayyadana Tahir Ala-ud-Din (RA) was in the prime of youth. Having completed the period '*Chilla*' of seclusion at the shrine of Hazrat Data Ganj Bukhsh, he was ordered to proceed to Quetta (Balochistan) to settle down there. He made this his permanent Headquarters from then onward. His arrival here gave fresh impetus to the Qadiriya order. Within a short span of time his fame spread all around throughout Pak-India subcontinent. His continual preachings and propagations of religious and spiritual order made a niche for him in the hearts throughout subcontinent and people from all nooks and corners flocked to him to satisfy their spiritual hunger and to be beneficiaries of true and dynamic *Tasawwuf*.

(Spiritual discipline of religion)

Notwithstanding his unique and singular genealogical kindred relationship with Ghous-ul-Azam Sayyadna Tahir Ala-ud-Din's (RA) integrity, amiability, sterling qualities of head and heart coupled with strict observance of *Shariat* and *Tareeqat* rejuvenated the world around him with his pervasive illumination of Divine cognizance. His speech was so mild and soothing to the listener that every word he uttered caused a fragrance to permeate the atmosphere of the surrounding vicinity which benefited the seekers of divine blessings.

Allah had gifted him with abundant beauty in addition to marvelous attributes of piety, God fearing, external and internal purity and meticulous cleanliness in body and mind. These qualities and attributes endeared him to common and privileged people coming near him. He was outstandingly a true spiritual ambassador of Ghous-ul-Azam in appearance, precept and practice; That's why he was idolized by the commoners, ulama and *Mashaikh* all alike and everyone tried to emulate his physical and spiritual achievements. He was many times to be seen towering above the distinguished gathering of *Ulama* and *Mashaikh* of Arab and non-Arab origin. The light of his grandeur dimmed and blurred all other lights kindled anywhere. He was the born leader and spiritual chieftain ranking high above everyone else. This was God-gifted and none could measure up to him in blessedness and holiness.

Unparalleled Honour and recognition of merit:

The unprecedented, respect and recognition accorded to Hazrat Tahir Ala-ud-Din (RA) has no parallel

in the history of the sub-continent. He was unwittingly apple of the eye of all Ulama, Mashaikh and elite of the united sub-continent. There are many instances of the rousing receptions in the living memory, which were arranged in his honour by the dignitaries. One such was extended to him by the grand Mufti of India Maulana Mustafa Raza Khan at Braili. It is beyond any comparison and was arranged at the Railway station. The crowd of people who came to pay homage to him was in tens of thousands and presented a spectacle of sea surging from the Railway station to the venue of his stay several miles away from the starting point. The crowd was so enthusiastically excited that the car on which he was travelling was physically carried over the shoulders and taken all along the route. This event carved a new chapter in the history of human reverence. Maulana Mufti Taqaddas Ali Khan who was one of the dignitaries of that time is reported to be one of the carriers shouldering the aforementioned car. All the three days that Hazrat Tahir Ala-ud-Din (RA) stayed at Braili the grand Mufti remained bare-footed at his beck and call. Among those who took the spiritual *Ba'it* (Oath of allegiance) at his hands were the grand *Mufti's* sons including Maulana Akhtar Raza Khan.

Another thrilling scene of reception was witnessed at the reception, arranged in Faisal Abad (Then Layllpur) by *Muhaddith-e-Azam* Pakistan Maulana Sardar Ahmad who caused the rolls of white cloth spread all along the route from the start to the place of his residence. This heart warming and soul-stirring gesture moved the people to tears; the extra-ordinary measure of reverence for the spiritual leader was simply marvelous and matchless beyond words.

These are the only two instances narrated in this respect. Similarly all other *Mashaikh*, religious leaders and scholars extended to the saint highest respect, stemming from the innermost recesses of their heart. In short he was the darling of all the luminous personalities of Pak India Sub-continent. This was all due to the high ranking eminent status and dignity of Hazrat Ghous-ul-Azam that all devout Muslims Cherish in their hearts.

Wedding:

As said earlier at the time of arrival in Pakistan Sayyadna Tahir Ala-ud-din (RA) was in prime of youth, possessing enviable health, attractively beautiful features and handsome personality of high spiritual status and calibre. His dynastic nobility, imposing countenance and looks lured many elite families to make proposals for marriage with incentive of material offers but giving precedence to the service of religion above anything else; he declined these offers. But after sometime in response to some inward signals he married the daughter of Nawab Ahmed Yar Khan of Qalat who was a God fearing pious man deeply attached to '*ahl-e-bait*' (members of the family of the holy Prophet). At that time he was residing in Bombay. It is noteworthy that this was the only marriage he contracted. Out of this wedlock were born three daughters and three sons namely (1) Assayed Muhammad Mahayy-ud-Din (2) Assyad Abdul Qadir Jamal-ud-Din (3) Assayad Muhammad Zia-ud-Din.

Conferment of high office of Naqeeb-ul-Ashraf.

The office of 'Naqabat' entails responsibilities of the maintenance and custodian-ship of the property of

Darbar-I-Ghousia. *Naqeeb-ul-Ashraf* is chosen from amongst '*Nuqaba*'. Among the male issue of *Naqeeb-ul-Ashraf* everyone is entitled to add the suffix of *Naqeeb Zada* alongwith his name; while other members not included in the progeny of *Naqeeb-ul-Ashraf* may simply add the word *Al-Gilani* to their names.

Among the responsibilities devolving on *Naqeeb-ul-Ashraf* are the administration and management of *Darbar Affairs*. In addition such important matters as catering for day to day needs of the pilgrims and distribution of charity among the needy and the indigent are taken care of. The office of *Naqeeb-ul-Ashraf* wields powers and influences so much so that the Iraqis who don't submit to the authority of the ruling king bow their heads to the authority of the *Naqeeb-ul-Ashraf*. Even the Ulama, politicians, ruling elite and high ranking military generals and officers have to comply with the orders and directives issued from the office of *Naqeeb-ul-Ashraf*. Sometimes the clash of interests ceates an embarrassing situation because of the tremendous powers enjoyed by the Gilani dynasty. They are known to have sided with the people on different occasions without fear or hesitation, making sacrifices for the protection of their rights. The services they have rendered to the people speak volumes for the role they have played in different capacities holding offices of public departments.

Dynastic Nobility and High mindedness:

His holiness Sayyadna Hazrat Tahir Ala-ud-Din (RA) was by descent, Sayyad of *Hasni* and *Hussaini* origin on paternal and maternal side. His linkage with sayyadna Ghous-ul-Azam gets established through sixteen (16) genealogical connections whereas with the Holy

Prophet (Peace be upon him ﷺ) this is established through twenty eight (28) genealogical connections. With respect to the order of *Tareeqat* (religious observances) the linkage with Ghous-ul-Azam and the Holy Prophet (Peace be upon him ﷺ) is through nineteen (19) and thirty five (35) connections respectively according to the genealogical table. Hazrat Tahir Ala-ud-Din's (RA) great grand father. Al-Sayyad Shaikh-ul -Mashaikh Ali passed away in 1288 AH. His illustrious grandfather, Shaikh-ul-Mashaikh Sayyadna Abdur Rehman, rose to the rank of Prime Minister of the Government of Iraq. He was born in 1261 AH. He assumed the *Naqabat* in the month of Rabi-ul-Awwal, 1216 AH. The robes of Khilafat were awarded to him by Ghous-ul-Azam in a dream. Over the period of 25 years, he served as Naqeeb-ul-Ashraf and Chief custodian of 'Auqaf' and also held other prestigious ranks. In 1919 after subjugating Iraq the British rulers offered to him kingship of Iraq but he spurned this assignment offered by the Christian usurpers. Later on in the interest of the Iraqi masses and to further their cause in the high-level straggle launched for their emancipation he accepted the exalted position of the premier-ship of Iraq.

Hazrat Tahir Ala-ud-Din's (RA) esteemed father also served as *Naqeeb-ul-Ashraf* and chief custodian of Gilani Auqaf property. He turned down the British offer of prestigious assignment in the Government of Iraq. He was also the right hand of his father and had taken on his shoulder the load of his over-all responsibilities during his life-time. The interests of the Muslim masses were always upper most in his mind and he worked relentlessly for their well-being.

Hazrat Ala-ud-Din's two elder brothers Hazrat

Jamal-ud-Din and Hazrat Kamal-ud-Din devoted their lives for the service of Islam. Millions of Muslim's betterment and amelioration of life and character owed to their guidance and reformation. Hazrat Jamal-ud-Din spent some time in Bombay in connection with the missionary work. His whole life remained dedicated for the services of religion, *Tareeqat* and Shariah. He was a towering personality from intellectual and spiritual stand point, held in high estimation in all literary and spiritual circles throughout the subcontinent. The high pedestal on which he stood can be visualized from an incident to which a number of reliable personalities bear testimony. Once Sayyadana Jamal-ul-Din was travelling to Bombay enroute Lahore where during his brief stopover at Lahore Amir-I-Millat Pir Jama't Ali Shah called upon him and said: "Hazrat' I want to present two dogs in order that they may serve and protect you during your stay in India. I hope that my gift will be gleefully accepted." He smilingly agreed and said: "Why not? Where are they?" At this Pir Jama't Ali Shah pushed forward his two sons. Hazrat Muhammad Hassam-ud-Din's third son Sayyad Ahmad Zafar Al-Gilani is living in Baghdad, discharging his responsibilities of the custodianship of Darbar, in addition to rendering political and religious services. He served as ambassador of Iraq in Pakistan (1978-92). His fourth son, Hazrat Sayyad Abdur Rehman Al-Gilani did his doctorate in history and thereafter took up teaching assignment in Baghdad University. His fifth son is attached to Law department, Practicing in Baghdad Supreme Court. Apart from that he has been carrying out various assignments in the grand Darbar. The sixth and the last son is our Shaikh Sayyadna Tahir Alaud-Din.(RA)

Patronage of Qadiria Order:

Hazrat Tahir Ala-ud-Din (RA) is rightly called as *Mujaddid* (revivalist) of the Qadiria order. He toured extensively in a number of countries the world over in connection with expanding the Qadiria order; He continued patronizing adherents of the order till the last breath of his life. To all intents and purposes he served as guardian and Patron-in-Chief of the members of the Qadiria order in Countries spanning east and west. Tens of thousands of people of Pakistan from within the country and abroad kept seeking his advice and guidance in religious and spiritual matters. His itinerary included visits to remote parts of Africa, America, Europe, to countries such as England, Sweden, Norway, Holland, Germany, Belguim, Canada, Korea, Saigon, Burma, Japan, Sri Lanka, Singapur and India in addition to the Muslim countries of the world. He also toured over extensive areas in the Middle East countries and states.

His departure from this earthly life:

He was taken seriously ill towards the end of his life. The local physicians of Quetta and Karachi made desperate efforts to cure his kidney ailments but in vain. In deference to the wishes of Pakistani doctors Habib-ullah and Muhammad Amir Khan Niazi, who were stationed in Germany and were his devotees from the core of their heart, he went there for medical treatment. But in spite of best medical facilities and care he could not survive. His soul departed from this earth on 7th June, 1991, Friday at 9:00 a.m. on the soil of Germany. His earthly remains were taken to Karachi, where the first funeral prayer led by his spiritual son, Prof. Dr. Muhammad Tahir-ul-Qadri

(RA), was offered; on the same evening the funeral prayer was offered on the ground of the Minhaj-ul-Quran Park, Lahore, which was led by Pir Muhammad Karam Shah Al-Azhari. Both the funerals witnessed unprecedentedly large gathering of the devotees. He was laid to rest in the premises of Jamia Minhaj, Township, the Training Institute for the members and workers of Idara Minhaj-ul-Quran. A grand Mausoleum is under construction where increasingly large number of devotees come frequently to pay homage to the departed soul of the great Saint. After him this part of the Township is now named as Baghdad Town.

The Lahorites are lucky enough to have in their midst the fountain-head of spiritual blessing and bounty in the presence of the holy shrine of Sayyadna Tahir Ala-ud-Din (RA). In close proximity to the grand Darbar stands the Mihaj-ul-Quran Jamia Mosque and Training Centre, which is utilized for the observance of *Itikaf* (retirement in mosque for last 10 days of Ramzan) every year. Thousands of Muslims who participate in this religious ritual become beneficiaries of the divine spiritual blessing. In addition a spacious Tahfeez-ul-Quran college has been set up for the benefit of intending students, both male and female. In this way the rays of beneficence emitting from the shrine of his holiness are spreading to every nook and corner of the Globe.

The Heart-Soothing Image of Muhammadan Grace and Beauty:

The unique heart-fascinating beauty and par-excellent qualities of character and conduct the holy Prophet (Peace be upon him ﷺ) possessed continued to

be passed on from generation to generation through his *Ahl-I-Ba'it* (the descendants of his race) over the ages. That's why the very sight of the facial and qualitative beauty of these holy saints makes one recollect imaginatively the uniqueness and singularity of the holy Prophet's (Peace be upon him ﷺ) features and continence. That accounts for the annalists' descriptions which say that in particular Imam Hassan, Imam Hussain, Sayyadna Ghous-ul-Azam and some other members of the *Ahl-I-Ba'it* vividly mirrored the matchless beauty of the Prophet. Muhammad the Mercy unto the worlds (may peace be upon him). The same resemblance was characteristically seen splendidly in the beautiful personality of Sayyadna Tahir Ala-ud-Din (RA) which captivated the hearts of the on-lookers. Whosoever called in attendance upon him could not but be captivated by the magic of his imposing beauty. An atmosphere of Sublime features coupled with grandeur and majesty prevailed about his personality with which his audience got impressed spontaneously. Every one who called on him would become oblivious of anything else in his presence. The fragrance of his smiling face would instil a sense of ecstasy in his visitors. He by all means really looked a prince of Ghousia dynasty through and through; an embodiment of the beauty and grandeur of Ghous-ul-Azam and paragon of prophetic beauty of Hazrat Muhammad Mustafa (Peace be upon him ﷺ). The on-looker wanted that his heart-captivating presence be there for ever.

Treasure House of Knowledge and Wisdom:

People from all walks of life including commoners and rulers of the time would attend to seek his audience, a

majority of them to get his a blessing and benediction, which he gave them liberally. Some of them would seek his advice or opinion on different issues and matters, resulting sometimes in a long chain of discussion. He talked to every-one according to the level of his intelligence and literary, family and professional background. It was often seen that with his bowed head and lowered glance he would read through the ideas and the intent of the speaker, visualizing the questions rising in his mind. He was soft-spoken, talking haltingly with words rich like jewels and emerald in thoughts and contents. Among his audience everyone would get his wish granted: the scholar the pearl of knowledge and wisdom, the divine lover the contentment and satisfaction of heart and vision. Hazrat Tahir Ala-ud-Din's (RA) meetings and congregations were source of varied treasure of knowledge and wisdom; he would talk fluently on such varied topics as history, economics, politics, *Tasawwuf*, Islamic mysticism etc.; everything under the sun would come up under discussion to the satisfaction of the listener. He was fully abreast of information on every subject, which he shared with the visitors, coming from all corners of the world. His discourse was rich in wealth of knowledge on the mysteries of *Tasawwuf*, spiritualism and contemporary sciences in a manner that was marvelously satisfying to persons of different tastes, dispositions and mental levels. There are many witnesses to bear this out; the most noteworthy being Prof. Dr. Muhammad Tahir-ul-Qadri himself. He is quoted as saying: "Once I paid a call on Hazrat Tahir Ala-ud-Din (RA) during my visit to Karachi in connection with lectures on Quran. At that time Hakeem Muhammad Saeed was present there, engaged in intimate discussion

Particular and of Europe in general, that they were amazed and asked whether Hazrat had ever been there. At that Hazrat smilingly told them in his particular style admitting that he had never physically travelled to that part of Europe."

This is really God-gifted light of knowledge bestowed on the '*Aulia*' (Friends of Allah). They with their inward vision, perceive everything that matters. It is about such godly people that the holy Prophet (Peace be upon him ﷺ) has said "Beware of the foresight of the *Momin* (Believer) for he sees in the light of Allah.

***Kashf* (Divine Inspiration) & *Tasurruf* (Holding Sway) on Divine creation:**

God had granted Hazrat Tahir Ala-ud-Din (RA) a lofty position of *Wilayat* so much so that he with divine inspiration could see and foresee all that was hidden in Divine light. The founder of Minhaj-ul-Quran Movement. Prof. Qadri narrated one incident bearing on his *Kashf* and *Tasurruf* as follows:

"Once after performing *Umrah*. I was in Madina Munawwara and staying in Pir Jama't Ali Shah's *Ribat* (Inn) alongwith some companions. As chance would have it I was taken seriously ill with high temperature soon after my arrival in Madina. Meanwhile my companions paid a visit to Maulana Fazl-ur-Rehman Madni but I could not do so due to my illness and my companions conveyed to him my compliments and mentioned about my illness. The Maulana was kind enough to me and the other day he got prepared a hearty break-fast and called upon me at my residence with intention to inquire after my health. This happened to be a long meeting during which a lot of

discussion on different matters was made. On my return I called at Hazrat's Karachi residence and gave him a resume of *Umrah* and other details of my visit to Madina Munawwara but forgot to tell him about meeting with the Maulana. When I became silent Hazrat addressed me and said " Why Professor Did not you see Maulana Fazl-ur-Rehman?" This made me recall the visit" such incidents are beyond number which speak volumes for this uniquely peculiar characteristic of Ghous-ul-Azam's *Kashf* and *Tasarruf*. He was in fact the embodiment in physical outward features and internal faculties of Ghous-ul-Azam, who says in his couplet about his spiritual power which means.

"I glance at everything in this universe like a mustard seed on my hand-Palm."

Provision of Rare Fruit:

There are numerous incidents about his *Tasarruf*. Only a few are related here. .

A Karachi merchant, seth Ismail, narrated this that he, on different occasions, had the opportunity to dine with Hazrat at his residence. After the meal Hazrat said: "Well, Ismail, what Fruit would you like to have?"

" It occurred to me that next time I would ask for a fruit rare in that season. So On the other day I asked for fresh mangoes." Hazrat sensed my "mischief" and ordered the servant to fetch fresh mangoes from the Fridge. This put me to shame and I realized of my mistake thinking that I should have asked for a fruit that was not available in the sub-continent. So I thought of the name of the fruit to be asked next time. This occasion arrived soon and the then Chief Minister, Mian Muhammad Nawaz Sharif and

some members of the Provincial Assembly were present when after meal Hazrat as usual said: "Well, Ismail, what fruit would you like to have?" I named the fruit that was "*Mangatin*" and that is really one of the rarities not known to many in the world. On asking Mian Nawaz Shairf and Mian Akhter Rasul who had travelled world-wide betrayed their ignorance of the name of that fruit. Hazrat gave them information about the fruit and said that it was found only in some parts of Burma and Tibet and it was non-existent in the Pak India subcontinent. The discussion on the fruit was underway when the servant intimated Hazrat that the postman had brought some parcel. When the delivery of the Parcel was opened it turned out to be the same fruit "MANGASTIN" Hazrat offered the fruit to the guests saying. "It is the *Langar-Khana* of Ghous-ul-Azam at which every thing can be had for asking." This phenomenon completely nonplussed all of us present at the feast.

Another incident narrated by Khawaja Afzal, a seasoned Tea merchant goes as under:

" Once in a discussion on the quality of tea Hazrat mentioned about fifty varieties of tea in detail with regard to their varying qualities and fragrances. He also dwelt at length on their individual tastes and flavours. Then continuing with the description Hazrat took us to the Kitchen and showed the varieties of tea placed in the glass cabinets one by one. Then Hazrat inquired of Khwaja whether he knew all that, he betrayed his ignorance saying that excepting five or seven varieties, he knew little about any-other.

Ocean of Learning: full of wit and Wisdom

Knowledge is an ornament and a man without knowledge has neither worth nor recognition. It is knowledge that enables man to know his self and have the cognizance of the universe and its Creator (Allah). Furthermore knowledge is the criterion to judge the credibility of all actions. It is also a standard to test and measure the acceptability or non-acceptability of one's conduct. That's why the Holy Prophet (Peace be upon him ﷺ), giving priority to a learned man of action over ignorant worshipper is reported to have said:

فضل العالم على العابد كفضل البدر على سائر الكواكب

("The learned man enjoys superiority
Over the divine worshipper as the full
moon has superiority over stars.)

Kanz-ul -Ammal: 2879

Another tradition attributed to the Holy Prophet (Peace be upon him ﷺ) says:

فضل العالم على العابد كفضلي على ادانا كم

("The learned man's superiority over
The divine worshipper is likened
to my superiority over all and sundry.")

Kanz-ul -Ammal: 2873

That accounts for the Holy Prophet (Peace be upon him ﷺ) making the acquisition of knowledge and learning obligatory for every man and woman of the Muslim Ummah. This is the reason behind the *Aulia* (Friends of Allah) and the men of piety and virtues to be endowed with this quality and they regarded the attainment of knowledge of Shariah as essential

pre-requisite to *Tareeqat*, the divine cognizance. That's why every book on *Tasawwuf* and *Tareeqat* emphasizes the superiority of knowledge. To begin with Hazart Data Gung Bukhsh has, in his world-renowned book "Kashf-ul-Mahjub" devoted the very first chapter to the excellence of knowledge and after terming it as the first step on way to "*Tareeqat*" severely condemned the ignorant *Darvish*.

In short those ignorant and without knowledge who pretend to engage in "*Faqr*" and "*Wilayat*", the majority of them are groping in the darkness of disbelief and deviation from the right path. Apart from superiority of the outward branches of knowledge. Allah almighty bestows upon. His privileged servants a special knowledge called as "*Ilm-l-Ludanni*" just like the Messengers of Allah are blessed with treasures of knowledge and divine cognizance. The knowledge of all friends of Allah is reflected in their prudence, insight and wisdom.

As mentioned earlier our spiritual leader & guide Hazart Tahir Ala-ud -Din (RA) was liberally endowed with knowledge and divine cognizance. The instances of his manifestation of the hidden are too many: one noteworthy aspect was however his quick witticism and comprehension of the viewpoints of *Ulama*. He was completely abreast of the pronounced opinions of four rightly guided religious Jurists. He preferred most of all the expert opinion of *Imam-Ul-Azam Abu Hanifa* (RA). He showed complete mastery in handling books on beliefs and convictions as well as *Ahadith* and interpretations of the Holy Quran.

Suffice it to mention here a personal event experienced by his most devoted disciple and thinker of

Islam Prof. Dr. Muhammad Tahir-ul-Qadri, which is as under:

"Once I was in the benign company of Hazart and on that day the scribe was away on leave. As per schedule he used to reply his daily mail without fail and instead of writing himself he would dictate to the scribe his point of view on important matters worth replying. So, I was directed to act as scribe and get dictation by way of reply to one of his devotees about authorship of "*QASEEDA-I-ROOHI*" and asked whether or not it was really the work of Ghous-ul -Azam to whom it was attributed. Hazart sought my opinion on this matter but I kept my opinion reserved out of deference to him and said that my opinion would be in complete agreement with him. At this Hazrat bowed his head a bit reflectively and said:

"Write down that the Qaseeda was the product of Ghous-ul-Azam's mind. He then went inside the house and came out with some books to prove the veracity of his statement. I was astonished at his quick wit and retentive memory.

Similarly on many occasions reference was made to Hazart regarding issues bearing on Fiqh., *Ilm-ul-Kalam*, theology etc and he gave his well-considered opinion in not too many words with complete clarity and decisive manner in support of his position. He then, would talk at length quoting extensively *Aimma-i-Arbaa* (four rightly guided leaders), *Muhaddathin* (traditionalists) and *Mufasssir* (interpreters of Quran). It looked like foundation course books being opened for him and he quoting from them page by page to bring home his point of view.

It is an established fact that majority of friends of

Allah are blessed with "*Ilm-i-Ludanni*", the divinely inspired knowledge which the outward disciplines of knowledge cannot measure up to. The men well-versed in bookish knowledge stand at their doors like hand-maid. Even today bulk of voluminous books comprise the sayings and quotations of *urafa* (Those having Divine cognizance) who never in their life -time attended any School or Seminary but their knowledge of Quran , Ahadith and other arts was unsurpassed by high-calibre learned contemporaries. The *Aimma-i-Ahadith* (expert leading traditionalists) had no alternative but to admit the inferiority and limitation of their knowledge over theirs.

Here in order to illustrate our moot point we would like to quote a well known book "*AL-ABRIAZ*" an Arabic book which is the collection of the sayings of an *Arif-l-Kamil* (leading Godly Saint) of Egypt Shaikh Abdul Aziz Dabbagh which was compiled by his learned devotee Ahmad bin Mubarik. The whole book is full of the utterances of the Shaikh showing that Hazart Abdul Aziz Dabbagh never attended any school but his knowledge of Hadith and Quran was infallible to such an extent that all doubts or disputes with regard to them were settled by him. His pronouncements when placed in comparison to Allama Jalal-ud -Din Sayuti and other erudite scholars always proved to be correct and authentic in the long run .

Devout Worshipper-waking all night for meditation:

The pious and virtuous among our forefathers were accustomed to keep night-vigil for prayer and worship as an important life-long schedule. Passing through the acts of *Nawafil* by way of observance of supplementary prayers they became embodiment of divine pleasure.

That's why the friends of Allah had been making the night-vigil obligatory for them in perpetuity. To this effect Imam Sharani has said that an individual who pretends to lead the life of "*Faqr*", but passes his nights asleep cannot move a step forward along the highway to *Tareeqat*. Allama Iqbal has also expressed this incontrovertible fact in a couplet of his.

عطارؒ ہو ، رومیؒ ہو رازیؒ ہو غزالیؒ ہو
کچھ ہاتھ نہیں آتا بے آہ سحر گاہی

"Even high-calibre men of knowledge and Piety cannot gain anything without night vigil."

"As such Hazart had adopted the practice of waking through nights right from his childhood days. An eye-witness to this was the founder of Minhaj-ul-Quran Movement who mentioned the schedule of night worship of Hazart: "I always kept waking in his company and watching his practices of divine worship all through nights. As a silent spectator of his night vigils, I was afraid lest I may be caught doing so and it may cause annoyance to him"

One incident related by him in this regard is as under:-

"One night I was sitting outside his apartment with my gaze fixed on door way that all of sudden I heard the sound of the door unbolting. I ran away to avert his glance fearing that he might be displeased with me. He had come out of his apartment by midnight with both his hands folded. Hazart kept whirling from one end to the other in state of anxiety for a long time and after that went inside. I was curious to know the reason behind his anguish. He held the *DARBAR* and started to rebuke after day break

and a Balochi attendant who was also a close devotee of his saying: "Why can't you drive your vehicle with care. You have caused a lot of trouble to me tonight by your reckless driving. You were in extreme danger of meeting accident". Hearing this the Balochi attendant fell in tears on his feet and began to ask forgiveness. In reply to our query he said: " Tonight I was coming from Sibi to Quetta along the treacherous road winding through mountainous track .I was feeling extremely sleepy, overcome by dozing when driving and twice I had a narrow escape from sure mishap with my vehicle falling down the road". The narration of this story by the Balochi unveiled the reason of anxiety of Hazrat which was caused by his reckless driving, full of perils of accident.

This narration of Prof. Tahir-ul-Qadri with regard to night-vigils of Hazrat unfolds two unique traits and attributes of his: One that he was fully aware of the state his disciples were in from time to time; secondly he was so deeply attached with them through his inward attention that he could foresee the mishaps befalling his devotees. Through supplication he would have Allah save him from a major accident that could prove fatal. This vital power and 'Tasarruf' is typically liberal blessing of Ghous-ul-Azam of which Hazrat partook a good deal by Grace of Allah.

Freedom from want and Indifference:

Freedom from wants and indifference both are divine attributes with which a man of God, dyed in true divine colour, becomes saturated. The friends of Allah having this God-gifted quality become immune from all perils, arising out of loss and profit transactions. They show profound reliance and dependence on Allah and this

is the real spirit behind the doctrine of 'Tauheed'. A man possessing this character does not fall prostrate on the threshold of any worldly power whosoever it may be. That's why as per teachings of 'Tasawwuf' and 'Tareeqat' the fresh entrants seeking after divine knowledge and cognizance are introduced to *Istighna-l-Nafs* (liberation of soul from want). Our forbears were richly endowed with this characteristic, whereas incidence of this trait is very rare in present materialistic age, which is much impoverished spiritually.

Innumerable pseudo-spiritualists are out to exploit the naïve in the name of spiritualism. When viewed in this perspective our Shaikh stood on a uniquely high pedestal. God almighty had endowed him with such a dignity and indifference to worldly riches as made him absolutely free from want. So much so that rulers of time would come themselves to his doorstep to seek his audience or to make their services at his disposal. He never approached anyone in connection with his personal want. Even Military dictators like President Ayub and President Zia-ul-Haq would regard it as honour to kiss his hands. Should he have so desired he could have got allotted any valuable property anywhere by a gesture of his eye-brow.

Once the then President Ayab Khan asked permission to render monetary service but he refused with these memorable words

"When God's blessings cease, your offer
will be accepted".

He vividly mirrored what Allama Iqbal has said in this couplet

خدا کے پاک بندوں کو حکومت میں غلامی میں
زرہ کوئی اگر محفوظ رکھتی ہے تو استغناء

"The armour of 'Istighna' keeps the men of God out of harm's way 'whether they be rulers or in state of bondage."

The befitting manner of indifference and freedom from wants was inherited by him from his esteemed forefathers. The identification of the friends of Allah corresponds to equal treatment meted out to both a ruler or a beggar coming to their door. They are indifferent to the rich and kind to the poor.

It is regrettable hat a number of *Pirs* of contemporary times' viz "*Sajadda Nasheen*" the heirs to the spiritual leaders keep "revolving round the corridors of power notwithstanding the fact that a 'Dervish' practicing '*Faqr*', far from seeking worldly status and dignity, does not like to be at close quarters to them. Hazart Ali has said rightly:

"Woe be to the Dervish who knocks at the king's door."

Adherence to source of beneficence-lost in contemplation of God:

Hazrat Tahir Ala-ud-Din (RA) tenaciously adhered to Shariah and had made himself completely lost in the love and contemplation of Allah and his Prophet (Peace be upon him ﷺ). He was a Paragon of *Iman* (Faith) and deep conviction by Grace of God almighty. This abiding state of *Iman* and certainty of belief emanates from firm and unshakable faith in Allah, the fountain-head of all

favours and bounties coupled with profound obedience and love of the holy Prophet (Peace be upon him ﷺ). This relation gets strengthened and re-inforced through constant Divine remembrance, which in the terminology of *Tasawwuf* is tantamount to get oneself Perished in the LOVE OF ALLAH. He was an obsessed and strictly devoted *Mureed* (disciple) of Ghous-ul-Azam, extremely absorbed in him to the extent of *Finayat* (perishing in love through and through). After taking fealty and oath of allegiance from the fresh entrant into the Qadiria order Hazrat would after emphasizing the observance of *Aurad* and *Wazaif* say to him: "From now on-ward you are the *Mureed* of Ghous-ul-Azam". This is really unique and extra-ordinary phenomenon symbolizing his close proximity to Ghous-ul-Azam. His emotional attachment to his ancestral Head was sometimes witnessed in spontaneously raised slogans of "YA Ghous-ul-Azam, *Almadad Ya Dastgir*" this extra-ordinary attachment was inexpressible in words.

All his supplications, prayers and benedictions were through the mediation of the Holy Prophet (Peace be upon him ﷺ) and Sayyadna Ghous-ul-Azam. In brief his every breath and intonation characterized his entwining attachment with the Holy Prophet (Peace be upon him ﷺ) and Ghous-ul-Azam the unbreakable links forged with both these personages. His genealogical blood and spiritual relationship with them cannot stand comparison and it is the envy and pride for anyone having this relationship. He treasured it from the core of his heart; attributing every act of excellence and virtue to the Holy Prophet (Peace be upon him ﷺ) and Ghous-ul-Azam. This speaks volumes for his humility and expression of abiding love, to the extent of perishing, with these two

personalities.

His endearing link to the Bargahi-Ghousiat *(By Virtue of Obedience to Ghous-ul-Azam).*

Hazrat Tahir Ala-ud-Din (RA) the leading Pre-eminent Saint of our age was no doubt blessed by providence with best attributes, dynastic superiority and unique genealogical and spiritual relationship with Ghous-ul-Azam; causing him to rise over his contemporaries, because of his towering achievements in all respects. God almighty made him the guide of all the saints in the same manner as Ghous-ul-Azam was blessed with higher position over others with respect to Divine love and closeness. A living testimony to his status is borne out by the fact that through him Allah caused the Qadiria order to flourish across East and West throughout the world.

No doubt he derived immense benefit from the bounty and grace of Ghous-ul-Azam, who spiritually helped sustain him through all phases of life. He was really enamoured with this descendent of his in the hierarchy of sainthood. Verily in his age he truly represented the *Wilayat'* and *Qutabiat* of Ghous-ul-Azam all long.

The towering position held by him can be visualized from various episodes narrated by Prof. Tahir-ul-Qadri, which kindle the flame of '*Iman*' (faith) in hearts. One of them goes as under:

The Professor says: "When I reached the mature age of discretion, my illustrious father Dr. Farid-ud-Din Qadri brought home to me the need of Bai'at (*oath of allegiance*) at the hand of some *Shaikh-i-Kamil* (Perfect

spiritual leader). I was then a Martic student and he took me all along to various places in search for such a personality. He himself was bound by oath of allegiance taken from Sayyadna Ibrahim Saif-ud-Din Al -Gilani based in Baghdad. He also wanted my spiritual adherence to this august dynasly. Meanwhile I was admitted in Government College Faisal Abad (Pre-medical) in F.Sc. Since my whole family held the dynasty of Ghous-ul-Azam in highest esteem. I vowed to observe *Istikhara* with a view to seeking the Divine favour through Sayyadna Ghous-ul-Azam in regard to taking an oath of fealty. In the first night of '*Istikhara*' I offered the supererogatory prayer and recited the *Wazaif*. I went to sleep and saw in a dream a large gathering, presided over by Hazrat. I seated myself in the front row and saw him smiling at me. I looked about and asked one of the audience his name and it was the first time that the name and his close generalogical relation to Ghous-ul-Azam became known to me. I learned that he was presently settled down in Quetta. With this the dream ended making clear signals as to the personality, but I was determined to continue exercising *Istakhara* for a week consecutively. On the third night Hazrat came in my dream in such a way that I was in the study room at my residence. He appeared all of sudden and made some exhortation to me with regard to adopting and abandoning some practices. I requested him in dream to give me the oath of allegiance but he shelved my request for the time being."

He further added :

"With this my attraction towards him increased manifold but my resolve became all the more firm that I will defer the oath-taking unless and until I get a clear

signal from Ghous-ul-Azam himself. Then the seventh night of the *Istikhara* came and I saw my self in the dream walking down, the Jinnah Road and turning left along the foot-path which entered into the street. To my extreme joy I saw Ghous-ul-Azam coming toward me; I knelt down to kiss his feet. Full of affection for me, he took my hand in his hand saying that he has asked Tahir Ala-ud-Din (RA) to give me the oath of fealty. In compliance I moved forward and entered a house where Hazrat was staying. I went to him and took the oath at his hand. This left no room for suspicioin or doubt in me."

"In the state of excitement I made preparation of Journey to Quetta and took alongwith me my uncle who was a Railway employee in Faisalabad. The next day we were in Quetta."

"The inquires about the residence of Hazrat revealed that he was then residing in a rented Bungalow on Khudadad Khan Road and at the moment that was the 'Darbar-I-Ghousia.' Coming forward I saw a truck on which house-hold luggage was being loaded. On inquiry someone gave the information that shifting to another house was underway. The attendants took us to the place where Hazrat's was seated. The sight of him thrilled me inexpressibly. We saluted him. Upon seeing me he said: "What brings you here?" "To take the oath of allegiance and seek your blessing." I replied. I further said: that is the only purpose for which we have all the way come here

from Faisalabad." Hazrat said: "We are shifting from here to our new residence along the *Shara-I-Algilani*., So you come there tomorrow by 11.00 a.m." Leaving that place we offered *Isha* prayer and went straight to the *Shara-I-Algilani* residence after getting the address. Lo it was the same house shown me in dream for taking the oath at his hand. Since my uncle's leave was due to' expire tomorrow and we were planning to leave for Faisalabad. I yearned that the oath might be taken by that very night. And so it happened as Hazrat kindly consented to hold the oath-taking ceremony on that night."

This incident narrated by Prof. Tahir-ul-Qadri kindles the light of faith and provides irrevocable evidence as to the lofty status of Hazrat Tahir Ala-ud-Din (RA) in the eyes of Ghous-ul-Azam.

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Affectionate and kindly Disposition:

Hazrat's affection and kindness to everyone whosever he may be was an established fact. His presence was a source of bliss and joy to every visitor who got motivated into action with renewed energy. His soothing smile would fill the heart with pleasure and do away with all feelings of tiredness. The love he lavished on his devotee was unmatched by maternal and paternal affection. Anyone who came to him with woebegone expression on his face would have his wish granted without asking and his company would make him smile with all sorrows and worries gone.

With regards to his kindnesses and affection his closest and most desirous *MURID* Dr. Tahir-ul-Qadri says: "Whenever I came back to him heart broken and exhausted due to unkind and harsh treatment meted at to

me during my organizational and invitational tours to promote Minhaj-ul-Quran Movement, his sight and sweet talk would soothe away all griefs and sorrows; the showers of his blessing and bounty would start soaking through my soul and whole being. His close benign attentions, love and affections sustained me throughout my life as an ever-lasting asset."

Prof. Qadri relates a very interesting and highly instructive incident regarding his vigilance by night and *Kashf*.

"One night as usual I was sitting outside his HUIRAH (Private room) when by midnight he unbolted his door all of sudden and loudly called one of attendants by his name. Hearing the call he came at once and appeared before him. "Did you eat your meal tonight?" Hazrat asked. He replied in the negative. At this he said in rather severe tone: "Why do you cause me vexation by not eating food and staying hungry in my house. "Only when he had sent him to the *Langar Khana* (dining room) he re-entered his room."

This shows the height of personal care and affection that Hazrat had in his heart for his attendants. The other morning we came to know that the said attendant had fallen out with one of his companions and gone to sleep without taking food.

This extreme love and affection is reminiscent of *Seerah-i-Nabwi* (character and conduct of holy Prophet (Peace be upon him ﷺ)) about which Allah has stated in his holy Book.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَئُوفٌ رَّحِيمٌ ۝

("Now has come unto you an Apostle from amongst yourselves: it grieves him that you should perish: Ardently anxious is he over you to the Believer is he most kind and Merciful.)

(Tauba, 9:128)

It is absolutely imperative for the love and obedience of the Holy Prophet (Peace be upon him ﷺ) that the service unto humanity should be made the first and foremost objective, the sorrows and afflictions of the aggrieved be shared and every effort made to ease them. If this feeling is alive the slightest discomfort of anybody will cause one restless. If not the starvation of hundreds of thousands will make no difference. The caring and affectionate dynasty of the Holy Prophet (Peace be upon him ﷺ) has a history replete with examples of giving sustenance to the needy and going hungry themselves. Our Shaikh Sayyadna Tahir Ala-ud-Din (RA) was paragon of kindness and affection to the utmost degree.

His Princely Sons:

All the three aforementioned sons of Hazrat are symbols of virtue, piety, good conduct and decent manners. They portray the excellence, grandeur and grace of their highly esteemed ancestors. The eldest son, Sayyad Mahmood Mohayy-ud-Din Al-Gilani is married and upon the insistence of the people has assumed the responsibility of conducting oaths of allegiance and administering advice in matters connected with Qadiriya order. These rites are held annually on the occasion of international gatherings of *Lail-a-Tul-Qadr* synchronizing with 27th of Ramzan-ul-Mubarak at the Shrine of Hazrat Tahir

Ala-ud-Din (RA). In order to patronize Qadiriya order he visits various places within Pakistan and abroad from time to time. The second son, Sayyad Abdul Qadir Jamal-ud-Din Al-Gilani has done M.A. English and Political Science. As a man of letters he is highly talented and well-informed as far as the national and international affairs are concerned.

The third son Sayyad Muhammad Zia-ud-Din is doing M.A. Pak. Studies in addition to LL.B. He has keen vision of world affairs and high taste of learning.

In short all the three highly esteemed sons like their saintly Father are engaged in rendering invaluable service to Islam and Qadiriya order. Their endeavours will be source of blessing and well-being for the Muslim Ummah.

Reason behind Compilation of "Tazkira-I-Qadiriya" and latest edition:

Hazrat Tahir Ala-ud-Din (RA), the author of this compilation emigrated from his homeland Baghdad to Pakistan at very early age. He observed that a large number of adherents of Qadiriya order inhabiting this region were in spite of their deep devotion and attachment to Ghous-ul-Azam not aware of the norms and manners of *Tasawwuf* and *Tariqat* as they should be. As such the aims and objectives of Qadiriya order were not being fulfilled as far as education and training aspects were concerned. It was disconcerting to note that for pecuniary motive some ignorant pseudo spiritualists had converted the process of *Piri* (Spiritual guidance) and *Muridi* (Discipleship) into a profiteering business. In order to reverse this trend Hazrat in addition to giving verbal advice got published a number of books namely.

1. Mahbub-I-Subhani: It was published in thousands

- and distributed on a large scale.
2. TUHFAT-UL-TAHIRIAFIL-AURADI-I-ADIRIA.
 3. Biography of Hazrat Ghous-ul-Azam (Translated into English).
 4. FATUH-AL-GHAIB (Also translated into English.)
 5. TAZKIRA-I-QADIRIA: This book is of momentous importance as it unveils many significant points bearing on learning and spiritual experience in a comprehensive manner. This book is a beautiful collection of teachings of *Tasawwuf and Tariqat* as well as Divine mysteries.

The first edition of the book was published in 1970 at a time when Hazrat had not still contracted marriage. After that a number of editions were brought out but its order of sequence remained unchanged. Now after a quarter century the new scenario, emerging as a result of rapidly changing circumstances and the passing away of Hazrat Tahir Ala-ud-Din (RA) necessitated the bringing out of this edition. It was necessary to give the reader detailed information with regard to personality of Hazrat Tahir Ala-ud-Din (RA), the services rendered by him for Islam; his contribution till his last breath toward promoting the Qadiria order, till his last breath and the construction of his *Mazar* (Shrine) etc.

This foreword was written at the behest of Sayyad Mahmood Muhayy-ud-Din Al-Qadiri and his respected brothers for the benefit of fellow disciples in particular and the whole Muslim community in general. There may be some difficulties to comprehend the language of the book but the crux of the message given therein is simple to understand. The *Murideen* (disciples) and the devotees of Hazrat should pay heed to the teachings and spiritual aspects of his conduct. They should try their utmost to follow the teachings and '*Wazaiif*' in letter and spirit as in it lies the secrets of *Tariqat* and spiritualism. Our

salvation in this world and Hereafter depends on this alone that we must follow into the foot-steps of Ghous-ul-Azam and Hazrat Tahir Ala-ud-Din (RA) throughout our life.

May Allah (S.W.T) give us power and fortitude to do our level best to serve *Deen-I-Mustafvi* (Peace be upon him ﷺ) with sincerity of heart. May Allah bless us and enable us to be beneficiaries of Ghous-ul-Azam and Hazrat Tahir Ala-ud-Din (RA) in matters concerning knowledge and spiritual well-being Amin.

(Ali Akbar Qadiri Al-Azhari).
Former Chief Editor
Monthly "*Minhaj-ul-Quran*"



Some Facts Concerning Preliminary State of 'Gilani' Dynasty:

The star of this noblest of all Gilani dynasty shone in full splendor on the high horizon of Baghdad and in no time its fame spread across the globe due to its status, dignity and ascendancy. The depredation suffered by Iraq at the hands of Halaku Khan and Iranian invaders coupled with internal feuds gave a damaging blow to the historic position of Baghdad culturally and socially. The national unity shattered and the working class lost its vigour and coherence following the decay of life in Baghdad. With the recapture of Baghdad by Sultan Murad Khan life in different cities returned to normalcy and the members of the dynasty reassembled to start a fresh life of adherence with tenacity to the '*Qadiria*' order founded by their ancestor Hazrat Sayyadna Ghous-ul-Azam. They set out to summon up their courage and to re-organise themselves vigorously with a view to prepare themselves to perfect themselves and to reform themselves along the line of action set by their august forefather. They were ultimately successful in their endeavour to restore the original grandeur and nobility of their ancestor. Only after then the

people of countries in their neighborhood rallied around them and recognized their superiority and ascendancy with respect to their knowledge, learning, excellence, perfection, virtue and proficiency over others.

Iraq has earned fame for the emergence of many noble dynasties, having in their fold celebrities, distinguished partly for distinct knowledge and learning of some individual scholars, partly for peculiar extra-ordinary deeds and performance of some persons who made name in certain fields and partly for rising to power of a few individuals, by virtue of wealth and riches which helped some families to gain distinction and superiority. But there is no precedent of any other dynasty, having in its midst such resources and requisities, as put together account for making over-all progress and prosperity in this world and Hereafter. This is verily the Hashmi Gilani dynasty holding Qadiriya *Niqabat-a* worldly and spiritual rank par-excellence.

Sultan Murad Khan subjugated the Iranian invaders and after defeating them helped reconsolidate the heritage of knowledge and spiritualism that characterized Baghdad. In this way venues were opened anew for effectively propagating and disseminating the blessings and beneficences of Qadiriya dynasty. By the order of Sultan Murad huge properties were attached to Darbar as '*WAQF*' stipends awarded to the heirs of Qadiriya descent; they were honoured by giving them important assignments and ranks for being descendants of Ghous-ul-Azam.

Rank of Naqeeb-ul-Ashraf:

Among the appointees to the rank of *Naqeeb'* the most deserving was the one senior in age and enjoying relatively higher status as regards virtues, piety and

dignity. It was incumbent upon *Naqeeb* to look after the affairs of *Darbar*, especially the matters relating to the distribution of charity and stipend funds among the needy and indigent persons. He was therefor supposed to act as stipendiary Magistrate for this purpose. With the expansion of the sphere of influence of Gilani dynasty in the realm of Knowledge, social and spiritual sectors their status was begun to be held in high esteem of the Baghdad *elites*. As a matter of fact the Iraqis who do not bow down even to a king and 'Amir' (commander) yield deferentially to wishes of the members of Sadat family (descendants of holy Prophet (Peace be upon him ﷺ)) simply because of their higher status of piety, knowledge and scholastic achievements. That accounted for the Government of the time as a matter of expediency to upgrading the status and rank of one of the *Naqaba* to *Ashraaf* and placing him under Government command and making the masses subservient to him so as to gain their allegiance and obedience through him. In this way the off-springs of Sayyadna Ghous-ul-Azam rose to the position of influence and ascendancy over the entire Muslim Ummah. This made it possible for them to serve the Muslim community. The *Naqeeb-ul-Ashraf* thus became the custodian of people's rights, watching the interests of the *Ummat* of the Holy Prophet Muhammad (Peace be upon him ﷺ). As such the services hitherto rendered by them for the cause of the people are remembered in history books.

Significance of "NAQABAT":

Literally by '*Naqeeb*' we mean a person who, by virtue of being fully conversant with the lot or plight of the people, is in a position to maintain vigilant supervision over national affairs. Being the Chief of his community he is overall responsible for their welfare and well-being.

Hence a Naqeeb stands by the people through thick and thin, Being their leader he bewares or forewarns them of coming afflictions and hardships. Since he bears on his shoulder responsibility of his people, he is called upon in time of any eventuality to smooth away differences or disputes raising head among the people. Moreover he is an intermediary between people and the Government in order to straighten out the unsmooth matters. We know from the history the role played by '*Naqeeb*' during the rule of kings and monarchs in olden times with particular reference to Ummiah, in Abbasia and Usmani periods of history. He was entrusted with wide ranging powers and prerogatives to enable them to settle differences warranted by any situation that may arise out of the changing circumstance. The Naqeeb also performs the duties of a reformer, warning the ruler, of the pitfalls and bottle-necks facing the people so that the Governments might address them and find out some efficacious solution to the problems confronting the community in the moments of trial and tribulation.

Right from ancient times to date the rank of Naqeeb continues to function with elevated status because of *Sharafat* (nobility) bestowed upon it. The *Naqeeb-ul-Ashraaf's* male issues on paternal side use the suffix of *Naqeeb-Zada* added at the end of their name; whereas those who are not the issue of *Naqeeb-ul-Ashraf* use the word '*Al-Gilani*' only along with their names.

It is an established fact that the forefathers of this dynasty in the past had talents in their midst to the extent that amongst them emerged seasoned politicians, experienced scholars, men of letters, dauntless persons known for their valour, patriotism, good virtues, piety and uprightness. This dynasty had never had any death of men

coming to the fore-front by virtue of their merit. They gained repute in the field of knowledge and literature and made a name for themselves in arts and various disciplines so much so that they earned proverbial fame because of their distinct achievements and success in different fields. The fragrance of their excellent reputation permeated the world from one end to another across deserts and human settlements all alike. The compatriots of the sages and world renowned figures of the *Sadat* family in the bygone ages wrote their biographies giving detailed description of their achievement; the poets versified beautiful eulogies about their outstanding deeds of valour and wisdom. In short the repute of the Ghousia dynasty rose to such a degree as could not be surpassed by any other dynasty so far in the living memory.

To sum up, they are the real kings before whom the masses bow out of deference and love; they are dominant when it comes to measure strength; they are the scholars when analysing the structure of discourse; they are the talented men of letters in giving arguments on any issue that may be raised during discussion. And finally they are the devout worshippers known for their deep meditation and contemplation.

Another aspect, bearing on the power of Gilani family which overwhelmingly disturbed the kings and rulers from time to time and filled many with envy, was exemplified through their stand adopted by Sayyad Mahmud Afandi bin Sayyad Rajab Afandi visavis the monarchy. Similar *modus vivendi* was displayed by Sayyad Ali Afandi bin Sayyad Salman Afand towards Sultan Abdul Hameed and by Sayyad Salman Naqeeb-ul-Ashraf towards Sultan Nasir-ud-Din, the king

of Iran. The king of Turkey Sultan Abdul Hameed was disciple of Sayyad Salman. He issued various royal proclamations and titles for him with regard to Auqaf-Charitable endowments. Similar vehemence was exhibited in the stand adopted by Sayyadna Abdur-Rehman, Naqeeb-ul-Ashraf in his dealings with General Mount, who was his strong opponent. Likewise Sayyad Mahmud Hassam-ud-Din gave a tough time to colonel wilus and Dricy Coccus forcing them into stringent circumstances. Sayyad Rasheed Aali bin Sayyad Abdul Wahab Al-Gilani put up strong resistance to the British rule and domination. This type of character was witnessed throughout the future careers of Sayyad Hashim Masu'd bin Sayyad Abdur Rehman Naqeeb, Sayyad Ahmed Asim Naqeeb bin Sayyad Abdur-Rehman, Sayyad Ibrahim Saif-ud-Din bin Sayyad Mustafa bin Sayyad Salman bin Sayyad Shaikh Ali Naqeeb; Pir Sayyad Abdus Salam bin Sayyad Ali, Pir Sayyad Muhammad Jamal-ud-Din Al-Gilani Naqeeb-ul-Ashraf and Naqeeb Zada Sayyadna Tahir Ala-ud-Din (RA), Sayyad Shaikh Mahmud Hassam-ud-Din Afandi Al-Qadiri Al-Gilani and others whose stories will be mentioned subsequently.

All these high calibre God fearing personalities were paragon of piety, virtue, kindness, affection and magnanimity of heart. They opposed tooth and nail non-Muslim usurpers, and forces inimical to Islam. They always remained in the vanguard for the defence and salvation of Muslims against anti-Islam invaders and elements hatching conspiracies to undo Islam. This was out and out, the principal role of Naqeeb-ul-Ashraf played to promote Islam and fraternize the Muslim community.

The Present Factual Position of Al-Gilani' Descendants:

Presently the Gilani dynasty of Sayyadna Shaikh-ul-Mashaikh Abdul Aziz from *Qutab Rabbani Pir Sayyadna Abdul Qadir*, who settled down in Baghdad. Consists of four branches as shown below.

1. Progeny of Sayyad Ali Al-Qadiri Al-Gilani bin Sayyad Salman popularly known by surname of Sayyad Ali.
2. Progeny of Sayyad Zakriia Al-Qadiri, popularly known by surname of *Bait-I-Sayyad Zakariia*.
3. Progency of Sayyad Murad Al-Qadiri Al-Gilani popularly known by surname of "*Bait-I-Sayyad Murad*."
4. Progeny of Sayyad Khamus-ul-Qadri popularly known by surname of *Bait-I-Sayyad Khamees*.

The number of issue of all the four houses both male and female total up to 180 approximately and they put together constitute the progeny of Sayyadna Abdul-Aziz which really is the Head of Gilani dynasty in true sense of the word.

A long time ago some natives of Turkey came to Baghdad in connection. with business transactions and settled down there permanently. Their progeny is still residing in Baghdad; they came to be known by the surname of *Bait-ut-Takarli* during the period of Naqabat of Shaikh-ul-Mashaik Sayyadna Ali An-Naqeeb. Afterward some of them launched false propaganda of belonging to the family of Naqeeb-ul-Ashraf Sayyadna Abdur Razzaq. Accidentally some members of Bait-ul-Takali gained power in Iraq so much so that one of them

rose to the position of Justice Minister.

Acting from expediency they put up claim in a Court of Law to the effect that they belonged to the Gilani family of Shaikh-ul-Mashaikh Sayyadna Abdul Aziz. They, succeeded through forgery in having fabricated documents showing themselves lawful heirs to Sayyadna Abdul Aziz and filed claim to get share of the property vested with Auqaf-I-Qadiriya as Trust. In order to prove their fictitious claim they pressurized the Court officer through heavy bribe and influence of the Justice Minister producing false cooked up evidence based on perjury of Shiite Muslims as witnesses. The law Court was bribed into pronouncing false judgement in favour of the pretenders claiming to belong to Sayyadna Abdul Aziz's family. The decision based on lawsuit brought against the children descended from Qadiriya dynasty earned wrath and curse of Allah, His Prophet (Peace be upon him ﷺ), Ghous-ul-Azam, his Khulafa and all *Aulia* (friends of Allah) All faithful disciples and devotees are committed to curse the members of the family of "Bait-ut-Takarli" who uttered falsehood and perjured themselves to prove their impersonation with false ulterior motives. They shall continue doing so till the Day of Resurrection in pursuance of Allah's Command, which says:

"Allah's curse is on those who are liars."

Similarly those who in actuality, are not Gilani by descent but wrongly claim to be Gilani, deserve to be cursed, for masquerading themselves as *Pir* (spiritual leaders) inndulging in the business of *Muridi* (discipleship). They are charged with fraudulence, deceit and falsehood, abusing the exalted name and position of Gilani descendants for pecuniary purposes.

Deserving of the office of *NAQABAT* & Trusteeship:

After the passing away of Sayyadna Abdul Qadir. Ghous-ul-Azam(RA), his sons, Sayyadna Abdur Razzaq and Sayyadna Abdul Aziz devoted themselves to the missionary work of preaching and propagating the message of religion, imparting divine guidance and instruction as well as administering the Madrassa and *Khanqah Qadiriya* and the upkeep and maintenance of all sectors pertaining to Ghousia Darbar. This continued through ages generation after generation. Then Sayyadna Abu Nasr was appointed to the office of Chief Justice and subsequently nominated as crown prince to *Khilafat-i-Abbasia*, after his demise the progeny of the two brothers closed their ties by inter-marriages and increased social interactions with each other. This fraternization on their part led the Abbasia and Usmania caliphs continue to confer upon the deserving from amongst the male issue of Sayyadna Abdur Razzaq or Sayyadna Abdul Aziz the higher offices of *Nuqaba* and Trustees. This practice was, however, interrupted by the fall of Baghdad consequent upon the invasions of *Halaku Khan* and Iranian intruders. This untoward situation forced the members of Gilani family to live in exile until the reconquest of Baghdad at the hands of Sultan Murad Khan, who made the immigrant Gilani families repatriate to Baghdad city so as to rehabilitate them fully anew. After that they were restored to their original positions of "*Naqabat*" and trusteeship as before thus streamlining their original system without any significant change.

When Sayyad Mahmud was *Naqeeb-ul-Ashraf* as nominee of Sayyadna Abdur Razzaq's family, the cholera epidemic broke out in Baghdad which wiped out the entire family of Sayyadna Abdur Razzaq excepting a daughter,

whereas only five male and two female members of Sayyadna Abdul Aziz's family could survive this killer disease, which exterminated the population of Iraq to a large extent. After the epidemic died down and the conditions began to improve all the surviving five male members filed applications separately for the office of Naqabat and trusteeship which were all turned down. A royal decree was issued proclaiming to the effect that when the only daughter of Sayyadna Mahmud marries, his spouse will be elevated to the office of Naqabat and trusteeship. Pending this late Sayyad Mahmud's daughter herself assumed the office and for six years she continued to discharge the responsibilities of Naqabat and trusteeship with administration of Baghdad. The Governor designate of Turkish Government, meanwhile acted as her representative. After some time she married Sayyadna Ali who had already contracted marriage with a non Sayyad influential wealthy lady and had two sons Sayyad Salman and Sayyad Zain-ud-din born out of this wedlock. Six years after her marriage Sayyad Abdur Rehman was born. According to the royal decree, he was posted to the office of Naqeeb-ul-Ashraf and trustee of Auqaf and for thirty years he remained incumbent of this high ranking post.

The description of this episode is mentioned on page 98 of "TAZKIRA-I-GHOUSIA" written by Hazrat Ghous Ali Shah Pani Pati which is as follows:

"Prior to Sayyad Ali's *"SAJJADAGI"* (Spiritual Seat) Sayyad Mahmud and before him other descendants of Sayyad Abdur Razzaq were *Sajjada Nashin*, one after another. When Sayyad Mahmud himself and his off springs fell a victim to cholera epidemic he was survived by his only daughter. On receiving this intimation the king ordered that after marriage the spouse of this daughter of

Gilani origin would be entitled to the prestigious rank of *Sajjada Nashin*." Sayyad Mahmud was a perfect *Dervesh* and after the wedding of the sole surviving daughter of his family. Sayyad Abdur Rehman was born. After the death of her spouse Sayyad Salman his *Naqabat* devolved upon his son Sayyad Abdur Rehman as per his entitlement."

Sayyad Salman was by profession a businessman, having inherited substantial wealth from her rich mother. On the contrary Sayyad Abdur Rehman was a man of letters, devoutly religious, deeply absorbed in worship and meditation. Sayyad Salman was intimately attached and had developed relationship of love with him. Once in childhood days Sayyad Salman's younger brother Sayyad Zain-ud-Din fell out with him when playing and overcome by rage slapped Sayyad Abdur Rehman on face. On coming to know he called Zain-ud-Din and gave him a sound thrashing and threw him downstairs from the roof-top. As a consequence he was badly injured and had to be confined to bed for treatment. The bond of love that developed between Sayyad Salman and Sayyad Abdur Rehman led to joint business ventures and inter-marriages in the two families. Furthermore they became partners in farming the joint landed estate. The co-operation and interaction between the two *Sadat* families was reflected in putting joint signatures to the correspondence and communications issued under the seal of Sayyadna Salman *Naqeeb-ul-Ashraf*. The people by and large regarded them as real brothers despite being sons of two step mothers. When at some occasions bitterness arose between them on some contentious issue Sayyad Salman would angrily dash off *Naqabat* and trusteeship papers at Sayyad Abdur Rehman but he would apologise and regretfully refuse to accept the responsibilities on the plea

of low education and lack of competence. After the death of Sayyad Salman Sayyad Abdur Rehman assumed his duties as *Naqeeb* and Trustee in response to request of the high-ups of the two families and city elite.

Sayyadna Abdur Rehman born in 1261 AH assumed *Naqabat* and Trusteeship in the month of Rabi-yul-Awwal 1316 AH and held on to this rank till 1341 AH. After that he handed over the responsibilities to his son Sayyadna Mahmud Hassam-ud-Din in his life-time. The people of Iraq wanted to elect him king which he declined but on public insistence accepted the office of Prime Minister with a view to establish Islamic rule and to liberate the Iraq from British hegemony and anti Islam domination.

During the reign of Sultan Abdul Hameed of Turkey Sayyadna Hassam-ud-Din championed the cause of freedom of Iraq and the mutiny that ensued between royal forces and freedom fighters took heavy toll, in terms of life and material, on both sides. The king sent a message of truce to Sayyadna Abdur Rehman and in the negotiations for peace conceded that he was ready to grant independence to Iraq if his son was desirous to take over the command of Government in Iraq. But Sayyadna Abdur Rehman affirmed allegiance to Sultan saying that he was not interested in monarchy and only wanted to see Islamic rule in the territory for which he was prepared to extend all kind of assistance and co-operation. He further said that tens of thousands of his disciples fully supported him in the furtherance of this noble cause. As a result a negotiated peace accord took place in which every thing was settled to the satisfaction of all. Sayyadna Abdur Rehman breathed his last on Zul-Hajj 3, 1345 AH.

Sayyadna Mahmud Hassam-ud-Din took birth in 1281 AH. He was appointed *Naqeeb-ul-Ashraf* and Trustee of Qadiriya Auqaf in 1341 AH and continued discharging his responsibilities in this capacity till 1355 AH. In addition he was elected Member of Assembly in Iraqi Parliament. He held many other high ranking posts such as *Rafees Hizb-ul-Hur Al-Iraqi* and member of *Majlis-Altameez-ush-Saarib Sharia-ul-Sunni* in the Government of Iraq. He passed away in 1355 AH.

After his death the notables of Gilani families, Rasheed Aali Gilani Prime Minister and Ghazi Awwal wanted to confer upon Sayyadna Mahmud Hassam-ud-Din's eldest son, Pir Sayyad Jamal-ud-Din the rank of *Naqeeb-ul-Ashraf* and trusteeship of Auqaf as per his entitlement. But Sayyad Jamal-ud-Din refused to accept on the plea that for a long time, he had made Bombay his permanent residence and had his two wives settled down in Pakistan. One of them was the daughter of Sir Shuja-ul-Mulk Mehtar of Chitral and the other the daughter of Khan of Qalat. For this reason Pir Sayyad Jamal-ud-Din, in view of his domestic engagements preferred to have the Naqabat and trusteeship transferred to his younger brother Sayyad Ali Kamal-ud-Din. But he declined for the reason that his two real paternal uncles, Sayyad Ahmad Aasam and Sayyad Hashim were more deserving by virtue of their experience, foresight, political acumen, piety, God-fearing, God-gifted discretion and all other attributes which made him befittingly competent and eligible for holding this highly responsible position. As such at his behest Sayyad Ahmed Aasim accepted the Naqabat and Sayyad Hashim Masud was appointed the trustee of Auqaf. Since Sayyad Hashim Masud and the Prime Minister Rasheed Aali had long drawn out political

rivalry, the latter exercising his powers as Prime Minister of Iraq had Sayyad Hashim Masu'd dismissed from trusteeship and took over the charge of this post himself.

Sayyad Rasheed Aali was subsequently removed from the office of Prime Minister and sent into exile for developing friendly ties with Germany. His dismissal paved the way for the reinstatement of Sayyad Hashim Masu'd as trustee of Qadiriya Auqaf and he remained on this post till 1951. In the period that followed the Prime Minister of the previous Government Nuri-us-Saeed and Abdul Ila came to power. They became political opponents of Sayyad Hashim *Masu'd* who was removed from Trusteeship and Sayyad Ahmad Aasim remained functionally at the helm of affairs as the attorney of Sayyad Hashim Masoud.

At the invitation of Ghulam Muhammad, the Governor General of Pakistan. Sayyad Aasim paid a visit to Pakistan in 1953 and stayed here for two months. A week after his return to Baghdad he passed away.

After his death the assemblage of all members of Gilani family decided unanimously to entrust Sayyad Hashim Masu'd with the task of performing Naqabat and Trusteeship duties. Soon after this decision the documents to this effect were submitted to the competent authorities of Iraqi Government for approval. But this decision of the Gilani family was turned down by the Prime Minister Nuri-us-Saeed on the apprehension that Sayyad Hashim Masu'd as Naqeeb and trustee would throw the authority of Iraqi Govt; in jeopardy by imposing his will on the people of Iraq. For this reason the Government appointed his nephew Pir Ibrahim Saif-ud-Din with the consent and concurrence of Pir Muhammad Jamal-ud-Din Pir

Saif-ud-Din was also his attorney for all movable and immovable property. They were related to him as cousin (from maternal and paternal side) as well as brother-in-law.

Here one thing is noteworthy: when the documents for appointment of Sayyad Hasham Masu'd to the office of Naqabat and trusteeship were put up to the Prime Minister Nuri-As-Saeed for his approval, he as well as Abdul Ilah the strongman of Iraq remarked at the time of disapproval and rejection of Naqabat/trusteeship documents that we would have never done so if the notables of Gilani family managed to have an elephant from India with these documents mounted on that and submitted the same for our approval. However at any rate they were not prepared to let Sayyad Hashim Masu'd S/o Abdur Rehman and Sayyad Nasir S/o Safa-ud-Din to ever become Naqeeb-ul-Ashraf.

Pir Sayyad Ibrahim Saif-ud-Din agreed to assume the office of *Naqabat* but he refused to accept the office of trustee. As a consequence the notables of Gilani family in order to manage the *Auqaf Qadiriya* property, sent two names each for MUTWALLI (trustee). NAZIR (Supervisor). MUFTASH and NAZIM (Administrator). The Government had no objection and readily granted approval to the proposals and the orders issued in that behalf were immediately carried out. The descendants of Sayyadna Abdur Rehman and Sayyadna Safa-ud-Din who held high ranking posts would not give any importance to the office of trusteeship the youngest son of Sayyadna Mahmud Hassam-ud-Din gave up politics and after becoming aloof from all such activities *devoted* himself exclusively for preaching Islam. The ever increasing number of his disciples belong to India, Pakistan, Ceylon,

Africa, Afghanistan and other Muslim countries owe to him. His *MURIDEEN*, who took oath of allegiance at his hand number tens of thousands. His attention is entirely focussed on the preaching and propagation of Islam. Being symbol of piety, uprightness, virtue, generosity, magnanimity, divine meditation, prayer, worship and absolute observance of Sharia laws and all attributes which carried his repute all over across the globe in every corner. Sayyadna Tahir Ala-ud-Din's (RA) name is resounding through the hearts of devotees with all the more vigour and vitality.

***List of Privileged descendants of Ghous-ul-Azam
appointed to the rank of Naqeeb-ul-Ashraf***

Assayad Shaikh Abdur Rehman Faiz-ullah (R.A):

He has direct genealogical connections to the offspring of his highness. The year of his death is 1312 AH. He is known for God-fearing, par-excellent piety, virtues, and wakefulness for prayer by nights.

Assyad Shaikh Ali Al-Kabeer (R.A):

He was the father of most honourable lady Aatika Khatoon. Being Chief of Baghdadites appointed to the rank of Naqeeb-ul-Ashraf. His *Kashf* and *Karamat* (Divine inspiration and miracles) coupled with inward light and bounty made him enormously rich spiritually. He died in 1281 A.H.

Assayad Shaikh Abdul Aziz Sagheer (RA).

Son of Sayyad Shaikh Abdul Qadir Saghir, he was scholar, man of letters, expert in *Kashf-ul-Qaloob* (manifestation of contents of hearts); He departed this life in 1246 A.H.

Assayad Shaikh Mahmud (R.A):

Son of Sayyad Zakariyya, he was Chief of the Muslims before his appointment to the office of Naqeeb-ul-Ashraf. His unparalleled *KARAMAT*, bounty and beneficence are mentioned in the *Taazkira-I-Ghousia* with particular reference to the historic visit of Baghdad by the author ghous Ali Shah Qalandar. At that time the repute of his outstanding achievements and miracles had spread far and wide across east and west. He was the last Naqeeb of Durrani family of *Sadaat* as after him the outbreak of cholera epidemic wiped off him and the remaining family members, survived by his only daughter. This incident has been mentioned earlier in some detail. After him the Naqabat and trusteeship of the *Razzaqia* family came to end for good.

Nuqaba & Successors Descended from Sayyadna Hazrat Abdul Aziz S/o Ghous-ul-Azam Shaikh Abdul Qadir Jeelani (R.A):

As-Sayyad Shaikh Hazrat Zain-ud-Din bin Sayyadna Muhammad Sharf-ud-Din bin Sayyadna Shams-ul-Aarfeen Hazrat Shams-ud-Din bin Sayyadna Sahib-us-Samu-Wassamaha Haseeb-un-Naseeb Muhammad At-Tahak bin Sayyadna Al-Imam At-Taqi-Al-Muqtadi Al-Aqtar Al-Ali-ul-Minar-Az-Zahab Al-Abraiz Hazrat Abdul Aziz Bin Hazrat Mahbub Subhani Qutb-I-Rabbani Ghous Samdani Shaikh Abdul Qadir Jeelani(RA). Hazrat Abdul Aziz born in Mohalla Ash-Shaikh, Baghdad in 891 AH was the first Naqeeb and *Mutwalli* (Trustee) of *Auqaf Al-Qadiriya*. He gave away all of his property as *waqf* in the name of Dargah Gilani and *Madrassa* in the month of Rajab, 978 A.H. He acquired education from contemporary high calibre *ulama* of

Baghdad in all branches and disciplines of knowledge. As patron-in-Chief of Gilani dynasty he held the trusteeship of Auqaf Qadiriya. When the Irani intruders besieged Baghdad in 914 AH, he put up lot of resistance to protect the city and save the Government from falling into the hands of the aggressors. In 941 AH when the Iranis were subdued and Baghdad taken back from their occupation by Usmani defenders, the support and reinforcement given to the usmani Government of Turkey on his part was vital to the conquest. After victory the king himself paid a personal call to offer his thanks to Hazrat Abdul Aziz. On the 20th of Ramzan Sultan Salman Usmani came alongwith his troops, officers and grand Mufti in Jamia Masjid Gilania and in the presence of Ulama of Baghdad awarded the *Sanad* of Naqabat-ul-Ashraf to Hazrat Abdul Aziz after *Asr* prayers. This document which was in Turkish language reads as under in translation:

"After giving attestation to the genuiness and truth of Gilani *Sadaat* family I confer on Shaikh Zain-ud-Din the title of *Naqabat-ul-Ashraf* and award this *Sanad* as a testament to the effect that Shaikh Zain-ud-Din Gilani is the Naqeeb-ul-Ashraf of Baghdad city and anybody who by heredity is not from the *Sadaat* family shall not be entitled to the Naqabat and leadership of the Muslim community. Only the person in possession of the *Sanad* of Naqabat-ul-Ashraf will have the entitlement to the Royal stipend. None else who does not belong to *Sadaat* family and not in possession this *Sanad* shall have any right in this behalf Issued under the signatures of.

(Sultan Ghazi Sulaiman Khan)

With the issuance of this *sanad* (document) the Naqabat-ul-Ashraf commenced and in sequence the

notables of Gilani dynasty in succession continued to be appointed consecutively to the office of Naqabat as per hierarchical system in Vogue. Since then...this system is in practice for the last 450 years without any interruption and God willing shall continue till the Day of Resurrection.

The names of *Sadaat* as per genealogy of Gilani dynasty are given as under.

1. Sayyad Shaikh-ul-Mashaikh Wali-ud-Din:

Son of Sayyad Zain-ud-Din, He was a high calibre scholar, a pre-eminent literary figure, a *faqih*, a *Muhaddith* gifted with *KASHF* & *KARAMAT* (miraculous deeds). He expired in 1037 AH and was laid to rest in Dargah Gilani Baghdad.

2. Sayyad Shaikh-ul-Mashaikh Nur-ud-Din bin Shaikh Wali-ud-Din.

A highly learned and pious personality. Wake-ful by nights, deeply absorbed in meditation. He was *IMAM* (Leader in prayers) in the Jamia mosque of his paternal grand father. The year of his demise is 1075 AH.

3. Sayyad Shaikh-ul-Mashaikh Hassam-ud-Din:

He had no parallel in his contemporaries as regards virtues, piety, *TAWAKKUL* and Submission to divine pleasure. His soul departed from this earth in 1163 A.H.

4. Sayyad Shaikh Muhammad Dervish:

Like his name he fully displayed the qualities-highly chaste in thoughts, Dervish sublime by nature, behaviour and life-style; always engaged in meditation, prayer and worship through nights. He departed this life in 1175 AH.

5. Sayyad Shaikh-ul-Mashaikh Zain-ud-Din As-Sagheer:

A dervish, a *Faqih* and a *Muhaddith*. He had all the qualities and attributes which make a man Godly. A miraculous personality. Said good bye to this world in 1192 AH.

6. Sayyad Shaikh-ul-Mashaikh Mustfa bin Shaikh-ul-Mashaikh Zain-ud-Din:

A high calibre *Faqih*, *Muhaddith* and scholar, vigilant waking all nights for prayers or for study. Called and goaded the people to goodness and virtues. A Naqeeb-ul-Ashraf. Died in 1201 AH.

7. Sayyad Shaikh-ul-Mashaikh Sulaiman bin Shaikh-ul-Mashaikh Mustafa:

a Unparalleled *Muhaddith* and scholar. Naqeeb-ul-Ashraf and Trustee of Auqaf Qadiria. Died in 1235 AH.

8. Sayyad Shaikh-ul-Mashaikh Murad bin Shaikh-ul-Mashaikh Usman:

Leader of the fellow Muslims. A Naqeeb-ul-Ashraf. A trustee of Auqaf. A *Muhaddith* and *Faqih*. Observed norms of *Shariah* and *Tareeqah*. A mystic who had made a niche in every heart Departed life in 1268 AH.

9. Sayyad Shaikh-ul-Mashaikh Ali:

Naqeeb-ul-Ashraf-cum-Trustee of Auqaf. A leader of contemporary Muslims. Prosperous but highly pious. Known by the titles *SHAMS-UL-ARFEEN* and *SARTAJ-UL-ASHQHIN* (A crown of the lovers of God). His appointment to Qadiria Auqaf was made through a

royal decree issued in 1261 AH. The year of his demise is 1289 AH. He had five sons namely (1) Sayyadna Sulaiman (2) Sayyadna Hassan (3) Sayyadna Abdur-Rahman (4) Sayyadna Zain-ud-Din and (5) Sayyadna Abdus Salaam. All of them rose to high positions, were pious and virtuous of high degree. Only the afore-mentioned two were honoured with Naqabat and Trusteeship. Their male issue had the exclusive right to make *Murid*, namely to have disciples as spiritual leaders. None else was entitled to claim this right.

10. Sayyad Shaikh-ul-Mashaikh Sulaiman bin Shaikh-ul-Mashaikh Ali An-Naqeeb:

Spiritual & religious leader of the contemporary Muslim world. Trustee of Auqaf Qadiriya Trust. The king of Turkey Sultan Abdul Hameed Khan was his devotee and MURID (disciple). Held in highest esteem at his behest. He had a *HAUZ* (water reservoir tank) and a mosque built in Baghdad and to meet the expenses involved in the construction and maintenance of both the edifices, set aside some property out of the "Auqaf" Trust. This dates back to 17th Ramzan-ul-Mubarak, 1313 AH.

11. Sayyad Shaikh-ul-Mashaikh Abdur Rehman:

Son of Sayyadna Ali An-Naqeeb. Trustee of Auqaf Qadiriya Trust. Spiritual leader of the contemporary Muslim world. He headed the missionaries of Africa in Qadiriya order, Promoted this order all over the world. Also served as Prime Minister of the Govt. of Iraq. He was reported to have *KHILAT-I-KHILAFAT* (Robes of Khilafat) conferred upon him in a dream by Sayyadna Ghous-ul-Azam with good tidings in the presence of a *AULIA-ALLAH* (Friends of God). A testimony to this effect is attributed to a number of spiritual personages.

The British functionaries offered him important position of prestige in the Government of Iraq in 1919 AD, but he refused on the plea that the Christian award was not acceptable. However in deference to the wishes of the people he agreed to assume the office of the Prime Minister of Iraq in the larger interest of the Iraqi people. He is stated to have said in his acceptance speech:

"I accept the premiership of Iraq in the hope that I shall be able, through my personal endeavours, to do away with the hegemony of the non-Muslims especially the Christians which they have imposed on Iraq and other Arab countries through interference in their internal affairs."

Sayyadna Abdur Rehman had tremendous influence on the contemporary Muslim world. Many kings, rulers and prominent leaders were his disciples. For detailed information in this context reference is invited to the English Books."

"A clash of Loyalties -Mesopotamia war (1917 to 1920) by Sir Arnold William (page 336 to 340) Vol-2." And "TARIKHAT ANWARAT IRAQIA" part I compiled by Ar-Razzaq Al-Hasmi.

The inward spiritual influence exercised by him on all and sundry, won him great esteem and respect. Every one bowed to him deferentially and obediently from the core of the heart. He was ever ready to render service unto Islam and is conspicuous for his generosity and magnanimity of heart. As high calibre practicing scholar, he was widely reputed for his piety, God-fearing and observance of Shariah in letter and spirit Millions of people in the Muslim world *were* his disciples and devotees.

12. Sayyad Shaikh-ul-Mashaikh Mahmud Hassam-ud-Din:

Son of Shaikh-ul-Mashaikh Abdur Rehman Naqeeb-ul-Ashraf and Trustee of Auqaf. The British rulers and even the Iraqis offered him the governance of Iraq but he declined with disdain every offer. His first preference was the service of Islam and promotion of the Qadiria order. He was pious, devoted to prayers, & meditation through wakeful nights, a practicing scholar, always helping the poor and needy. His *KASHF* and *KARAMAT*, attracted the masses. From the study of the English Book referred to above it transpires that his father would take him along for political negotiations on issues of national importance. He was practically his father's right hand in his old age. After the death of his father he being the rightful heir assumed the duties of Naqabat and Trusteeship. He kept the interests and well-being of the people dear most to his heart. That accounts for his immense popularity among high and low. His nearness to almighty God was coupled with the love cherished for him by the people at large.

13. As-Sayyad Hasham Mahmud:

Son of Sayyad Shaikh Abdur Rehman. He was deeply religious with abiding conviction in *TAUHEED* (oneness of God). As Naqeeb-ul-Ashraf he was overly sympathetic and kind to the people. He had all the attributes befitting the virtuous. His incumbency at Naqabat extended over years 1936-1941.

14. As-Sayyad Rasheed Gilani:

Son of Sayyad Abdul Wahhab. As Trustee of Auqaf and seasoned statesman with political vision always held in high esteem. He was opposed to the enslavement

of Iraq and in national interest served as Prime Minister for a long time. Occasionally the Government would consult him on important national issues. The people were by and large fond of him because of his growing sympathy for their cause. Notwithstanding his political consciousness he was exceedingly pious, virtuous close to almighty God, fearing Allah with abstemious life-style.

15. As-Sayyad Ahmed Asim:

Son of As-sayyad Shaikh Abdur Rehman. Remained Naqeeb-ul-Ashraf from 1941 to 1953. Naqabat was offered to him in recognition of his piety, virtuousness, painstaking contemplation, meditation and God-fearing. For a long time he kept preaching and propagating the Qadiriya order. He had a wide circle of MURIDIN (disciples). He came to Pakistan in 1953 at the invitation of Governor General Pakistan, Ghulam Muhammad Khan, stayed here as state guest and returned to Baghdad after two months. He expired a week after his return.

16. As-Sayyad Ibrahim Saif-ud-Din:

Son of As-Sayyad Mustafa Bin As-Sayyad Shaikh Sulaiman An-Naqeeb. He is well-known among the Gilani family for his *ZUHD* (continence) and *RIYAZAT* (religious exercise). He would exert a lot to preach and propagate the mission of Qadiriya order. In connection with his missionary work he undertook journey to Bombay and stayed long. That's why throughout India in general and Bombay in particular he was popular by the Surname "BOMBAY WALA PIR" (Pir of Bombay). He had a wide circle of disciples numbering millions throughout the subcontinent.

A'YAN-I-QADIRIA (Pirs- Ears & Eyes) of QADIRIA ORDER OF BAGHDAD

1. Sayyad Abdus Salam Gilani bin Sayyad Ali An-Naqeeb:

He was a high calibre *SUFI* and *MUWAHID* (a unitarian theist) of his times. His repute for *KARAMAT* (miraculous deeds) had spread far and wide in Afghanistan and India where he paid visits frequently. Even today in Balochistan there are alive such people as had seen his age and were eye witness to his miraculous deeds. He had a goat and wolf tied together and eating, drinking at one tether. The wolf dared not harm the goat. He held those cognizant of Allah and '*Ulama*' (Islamic experts in Law and religion) in high reverence. He was generous and liberal in bestowing inward bounty and favour on the seekers. His countenance inspired and commanded such a degree of overpowering reverence as made the people speechless. The masses had deep love and profound affection for him. He had a wide circle of *MURIDIN*; many of them are still alive in Afghanistan and Balochistan.

2. As-Sayyad Pir Sayyad Hassan Gilani bin Sayyad Ali An-Naqeeb:

He is popularly known as Naqeeb of Kabul, being the Head of Qadiriya order in Afghanistan. He was a holy Dervish- a man of *TASARRUF* (holding Sway over Divine creation). When the Government of Afghanistan fell into the hands of 'Bachcha Saqqa', he requested Sayyad Hassan to take the reins of the Government in his hand, but he refused saying; "The real kingdom is already in our

possession. We need no mortal kingdom anymore."

3. Naqeeb Zada Sayyad Abdur Razzaq bin Sayyad Sulaiman An-Naqeeb:

He was first degree religious scholar, learned, pious man and a generous philanthropist. His contributions towards the promotion of education and expansion of Qadiriya order are noteworthy.

4. Sayyad Abdul Qadir Gilani bin Sayyad Abdullah:

He was virtuous and pious, always keeping the interests of the Muslims worldwide dearest to his heart. He has also served as ambassador of Iraq to the Govt. of Pakistan.

5. Naqeeb Zada Sayyad Jamal-ud-Din Gilani bin Arshad Sayyad Mahmud Hassam-ud-Din:

His name needs no introduction in the world wherever the Qadiriya order prevails. He was really the most deserving of *Naqabat* and Trusteeship of Qadiriya Auqaf but a number of factors combined for his refusal to accept the prestigious office. Firstly he had taken up permanent residence in Bombay (India) on health ground as the climate of Baghdad did not agree with him. Secondly he had two wives, one daughter of *Mehtar* of Chitral Sir Shuja-ul-Malik and the other the daughter of Khan of Qalat Nawab Khuda Dad Khan. Thirdly his eye-sight had impaired due to old age. For these reasons he excused himself for non-acceptance of the offer and with regret asked permission to keep his residence in Bombay. He spent considerable period of his life in Afghanistan, India, Pakistan and other Muslim Countries rendering service to Islam and Qadiriya order. That

accounts for large number of *Muridin* worldwide. He was on high pedestal in KASHF and KARAMAT, being the top class *SUFI*. He held sessions of *ZIKRO-O-FIKR* (Divine remembrance and reflection) during which none dared talk except on urgent matters and that too in short and politely subdued tone. His son, Sayyad Mu'azzam-ud-Din is residing with maternal grand parents in Chitral. May he and his family live long with blessings of Allah, His Prophet (Peace be upon him ﷺ) and Ghous-ul-Azam. May they triumph in knowledge and good deeds!

6. Naqeeb Zada Sayyad Ali Kamal-ud-Din bin Pir Mahmud Hassam-ud-Din Naqeeb-ul-Ashraf:

He fully represented the qualities inherent in his name, perfect in every field of excellence, always abiding sagaciously by norms, rules and manners with regard to his ancestors and elders of the family. His indifference to rank and position can be gauged from the fact that when after the death of his father his elder brother Pir Sayyad Jamal-ud-Din declined the offer of Naqabat and Trusteeship and the family elders asked Sayyad Ali Kamal-ud-Din to accept these high offices he, out of deference to his real uncles Sayyad Ahmad Aasim and Sayyad Mahmud Hashim, preferred to forgo in favour of them, because according to him on merit they were more eligible to hold this prestigious office which was thereon handed over to Sayyad Hashim Mas'ud.

7. Naqeeb Zada Sayyad Ahmad Zafar-ul-Qadiri Al-Gilani bin Sayyadna Mahmud Hassam-ud-Din:

He is extremely pure in Character and integrity, virtuous, pious, kind to the poor and have nots; caring for every Muslim Apart from that he is immensely

sympathetic, soft-hearted, statesman-like and cognizant of Truth and uprightness. The nobility of Gilani family and Qadiri notables consult him on important issues and act upon his advice in all worthwhile matters. Being of noble descent on both sides he is held in high reverence. As regards Naqabat and Trusteeship he deserves most of all. He is nominated as counsel of Arab Republic and political spokesman of the Iraqi Government. His piety and God-fearing know no bounds. He spent some years in Pakistan as Ambassador of Government of Iraq. Nowadays he is serving as supervisor and Trustee of Darbar Ghousia.

8. Naqeeb Zada Sayyad Abdur Rehman bin Sayyadna Pir Mahmud Hassam-ud-din:

Though in prime of youth, he is by the grace of God, a mature young man, fully conscious of political and religious circumstances facing the present day Muslim community with whose cause he has absolute sympathy. May Allah bless him with long life!

9. Naqeeb Zada Shaikh-ul-Mashaikh Pir Tahir Ala-ud-Din (RA) (Author of this Book):

He is the author of this Book. His life story has already been put in black and white in the preceding pages (foreword) at some length. At the very first glance one would get fascinated by his soul soothing grace and majesty of his heart captivating conduct which was reminiscent of *Khulq-i-Muhammadi* (disposition and amiability of Prophet Muhammad (Peace be upon him ﷺ)). Lost in his matchless beauty one would become unmindful of One's status and dignity and become spell-bound with his Commanding personality. His talk, satiated with love and affection, would act as a soothing

balm for sorrows and griefs. His smiling face would have the pall of gloom lifted off any weebegone face and fill the heart with bliss and joy.

A typical trait of his benign disposition and temperament, is that whosoever met him carried the impression that he alone was the focus of all kind attentions and affections. Furthermore he would have the sensation of ecstasy of the heart, Which would exhort the visitor within one or two meetings to turn to Allah and His Prophet (Peace be upon him ﷺ). This would cause the 'Divine Love' to be resurgent, making him a punctual observant of Qadiria *Wazaif*. The very sight of Hazrat Tahir Ala-ud-Din (RA) would make one remember Allah and goad the negligent deciples into action; awakening them from the state of slumber.

At the age of forty when he was a handsome youth, proposals of marriage started pouring from many rulers and kings but response from him always was: "This matter will be considered only when a command comes from God." His piety, virtuousness, worship, remembrance of Allah throughout nights and meticulous observance of Sharia laws were known to all as established facts of his life style. He would exhort every one to practice truth, righteousness and to earn lawful sustenance. None could ever level any objection at any of his actions. The upshot of his teachings was to instill into the hearts the Divine cognizance, strict obedience to the commandment of Allah and His Prophet (Peace be upon him ﷺ) as per Shariah as well as to cultivate the unconditional love for Hazrat Muhammad Mustafa (Peace be upon him ﷺ).

He would meet the needs of everyone on asking and always begin greeting him with

AS-SALAMU-ALAKUM." But he would not allow anyone to kiss his hands when in prime of his youth. He would strongly disapprove of unlawful practice of *Sajda-i-aTazeem'* (Prostration out of respect) and call those doing so as *Zindiq* (Blasphemer). He would stress the importance of fulfillment of promise and regard its violation as sin. He was increasingly careful about those in distress and hardship from among his disciples and devotees. He would scrupulously reply to each letter and dictate the reply suggesting solution to the problems by return mail. He got the *Wazaif* and *Tawiz* (an amulet for protection) written on asking for sending onward to the seekers. His circle of *Muridin* knew no bounds; They are scattered in every country and belong to every section and class of people with different life styles. In *Tareeqat* his role is that of *Mujaddid* (a revivalist) in Qadiriya order because he followed into the footsteps of Hazrat Ghous-ul-Azam Shaikh Abdul Qadir (RA) as regards teaching and propagating Islam. Apart from this book he made a number of other publications circulated on massive scale including SHAJRAS (genealogical tables) of Qadiriya order as well as "A life Sketch" of Hazrat Ghous-ul-Azam (RA). These publications were distributed free of cost in tens of thousands. There is no doubt that he kindled the light of *Tareeqa-tul-Qadiriya* and spread its luminosity in all corners of the world. For all intents and purposes, he served as a roving ambassador of Ghous-ul-Azam Just like the ambassadors functioning as representatives of their countries he visited different parts of the world. His bounties and blessings were widespread through the beneficence of almighty Allah. Out of philanthropic motive he set up welfare organizations including an orphanage in Colombo city of Sri Lanka

which was operated with funds provided by him.

It is noteworthy that all six aforementioned personalities including the real brothers of Hazrat Pir Hassam-ud-Din, his Sons and grandsons of Shaikh-ul-Mashaikh Ali An-Naqeeb, are endowed with unblemished character and integrity and by the Grace of Allah are held in high esteem by the people at large. The surname of *Naqeeb zada* is symbolic of honour and dignity. Their revered sister is the wife of Shaikh-ul-Mashaikh Pir Ibrahim Saif-ud-Din the present Naqeeb-ul-Ashraf out of wedlock with him are the young men with honourable position.



AAL-I-ZAKARIYA

(Children & Grandchildren) of Zakariya):

Sayyad Muhammad Gilani bin Sayyad Abdullah bin Sayyad Ahmed:

All of them were possessed of excellent qualities and attributes of *TAREEQA-TUL-QADIRIA*. Excellent character & integrity, continence, prayers & meditation, by night, preaching and propagating ways of Qadiria order, observing piety and TAQWA (Fear of God). Were his hall-marks.

Sayyad Mohayyud-Din bin Sayyad Abdur Razzaq bin Sayyad Khizr-Al-Gilani:

All are pious, virtuous in character, worshipping Allah, generously helping the poor and indulging in love and remembrance of Allah. Many acts of *Karamat* are attributed to them. They continue their endeavours for the betterment of lot of the Muslim Ummah.



AAL-I-MURAD

(Children & grand children of Murad)

Sayyad Mabdar bin Sayyad Kamil bin Sayyad Abdul Wahhab:

They are all educated men of good character & integrity; holding high positions and appointed to top posts by the Iraqi Government. They are well-known for their meditation, worshipping and rendering help to the poor.



AAL-I-KHAMEES

(Children & Grand children of Khamees)

Sayyad Muhammad Saleh Al-Gilani bin Sayyad Hamid bin Sayyad Muhammad Saleh bin Khamees bin Sayyad Mustfa:

They are all endowed with high minded attributes; being paragon of virtue, piety, generosity and magnanimity of heart and soul.

Sayyad Amer Gilani bin Sayyad Taufiq bin Sayyad Hamid bin Sayyad Muhammad Saleh bin Al-Khamees:

May Allah be pleased with them all for the valuable services rendered by them for the cause of the Muslim community. They are reputed for strict adherence to Shariah law and watching the interests of the Muslim ummah.



EXPLANATORY NOTE

Explanatory Note of Memorandum:

The holy Shrine-Darbar-I-Alia of Hazrat Ghous-ul-Azam is attended by different persons in various capacities viz. The *Kaleed-Bardar* (key bearer), the *CHAU'SH* (door-Keeper) and other functionaries. There are some who try to impersonate as descendants of Gilani dynasty, rather the offspring of Shaikh-ul-Mashaikh Abdur Razzaq and Abdul Wahhab and in proof thereof produce forged documents and fake *Shajras* (genealogical trees). In doing so their ulterior motive is to grab illegal gratifications, *Nazranahs* (Presents) and to extort illegitimate monetary benefits from the devotees of Hazrat Ghous-ul-Azam (RA). Their acts are based on clear-cut forgery, deceit and falsehood. In fact they are mere servants and attendants, charged with watch and ward duties at the *Darbar-I-Alia*. They have, otherwise, no sibling relationship of any sort with the members of Gilani family. As an established fact all rights of the Darbar-I-Alia of Ghous-ul-Azam rest with the family of Hazrat Abdul Aziz and from amongst them are elected or nominated competent persons to man the high offices of *Nuqaba* and trustees generation after generation. A testimony to this is borne by the fact that when by God-ordained destiny all male members excepting a daughter fell victim to the killer Cholera disease a royal decree was issued by the king, proclaiming that her spouse whom she marries shall be Naqeeb-ul-Ashraf and Trustee of Qadiria Auqaf by right and after her death her eldest son shall be eligible to hold these high offices and this system shall continue for all times to come.

As per royal decree the surviving daughter married Pir Ali Al-Qadiri Al-Gilani, who automatically assumed the office of Naqabat-cum, trusteeship. After his expiry his son sayyadna Abdur Rehman became the inheritor of the office and the Qadiriya property was also transferred to him by inheritance.

As per present state of affairs Sayyad Abdul Wahhab had died issueless and of Abdur Razzaq's family none was settled in Baghdad. As such those who pretend to belong to either of the two families are sworn liars, fraudulent, deceitful and extortionists whose only business is money grabbing through fraud, and blackmailing exploiting the naive people in the name of Naqeeb-ul-Ashraf and Trustee of Auqaf of Darbar Ghousia. They roam the streets and bazars, employing tricks on simpleton to grab *Nazranas* (presents) from them fraudulently. It is an established fact that the status and dignity enjoyed by Naqeeb-ul-Ashraf, SAJJADA NASHIN (spiritual successor) and Trustee of Auqaf cannot be eclipsed by the majesty and grandeur of kings and rulers.

The general public do not yield to the authority of the kings of times as they do to the *Sadaat* family of Gilani dynasty. They would rather prefer to sacrifice their life and property at their call thinking it source of their salvation in this world and in Hereater. Since the functionaries of the *Darbar* are fully conversant with the rules and norms of *Darbar Ghousia* and familiar with the manners and etiquette of Royal courts they extort material gains, from the devotees of Ghous-ul-Azam, through unlawful means, by posing themselves as poor. The people should beware of such black-mailers.

Likewise an Englishman named Laurence who was

a spy carried on espionage exploiting. *Piri-Muridi* system. Their followers are still active to obtain illegitimate gains through unlawful means. Everyone should be on the look-out and beware of their sinister designs.

In a sacred place like Baghdad there are persons who consumed by anger and jealousy at the progressive enhancement of his spiritual status, resort to such tactics for illegal gains by hook or by crook. They stoop low to the extent of writing fictitious letters to the Muridin of Hazrat Tahir Ala-ud-Din(RA). They give them advice in response to letters erroneously impersonating sometime his eldest son in order to confer benediction on them for their success and promotion. They take recourse to such mean practices in order to dupe the simple disciples and devotees so as to get from them undue advantages.

The *Muridin* should exercise caution and be vigilant in regard to such cheats. They should be alert and vigilant enough to frustrate their vicious designs. Let it be known that out of his wedlock with the beloved daughter of His Highness Khan-I-Azam of Qalat Sir Ahmed Yar Khan there are three sons in the following order:

1. Sayyadna Mahmud Muhayy-ud-Din Al-Gilani born 14.07.1968.
2. Sayyadna Abdul Qadir Jamal-ud-Din Al-Gilani Born in 04.06.1969.
3. Sayyadna Muhammad Zia-ud-Din Al-Gilan Born in 28.05.1976.



A Brief Description of Ghous-ul-Azam's Biographers, His Madrassa and Jamia Masjid Gilania.

A number of eminent Muslim Scholars of established repute are biographers of Hazrat Ghous-ul-Azam. The prominent names of works and authors are enumerated below.

- (i) NAJUM-AZ-ZAHIRA by Ibn Tuzzi Harvi
- (ii) MUNTAZAM by Ibn Jozi
- (iii) TA'RIKH-E-KABEER by Hafiz Zahbi
- (iv) TABQAT by Ibn Rajab Hanbli
- (v) A Book of HISTORY by Ibn Kaseer
- (vi) MIRA'T-UZ-ZAMAN by the Grandson of Ibn Jozi
- (vii) TARIKH-I-BAGHDAD by Ibn Najjar
- (viii) TABQAT-UL-KUBRA by Abdul Wahhab Sha'rani
- (ix) A NSAAB by Samnani
- (x) BEHJAT-UL-ASRAR by Shantuni
- (xi) QALAIID-UL-JAWAHUR by Tadni
- (xii) GHAIT-UL-MARAM by Shaikh Yasin Khateeb.
- (xiii) QAMUS by Shams-ud-Din Saami

- (xiv) D A I R A T - U L - M U ' A R I F & MOSU'AT-UL-ISLAMIA by Bastani (These works were translated in French by Ustad Sayyad Nasir Gulam

In addition to above-named authors many other researchers and historians have penned life-sketch of Hazrat Ghous-ul-Azam. They are all in agreement as to his year of birth being 470 A.H. and that he arrived in Baghdad at the age of 18 in *pursuit* of education. At that time Abbasia dynasty was in power and Al-Mustansar Billal was the Caliph.

A Brief life-Sketch

Genealogically by descent Sayyadna Ghous-ul-Azam (RA) dates back to Hazrat Sayyadna Ali (RA) the fourth rightly guided Caliph of Hazrat Muhammad Mustfa (Peace be upon him ﷺ). His biographers have stated that he was popularly known as SHAIKH-UL-IRAQ. He was an immensely erudite scholar famous for his precept and practice, blended in him thoroughly. It was his hobby to impart '*Fatawa*' and instructions by *Dars-o-Tadris*(Teaching). He also remained engaged in delivering speeches and addresses to guide the erring humanity to the right path and his fame had spread all around the world. In 513 A.H he was appointed lecturer in the Madrassah of BA'B-UL-AZAJ'. This centre of Excellence was handed over to him by his teacher, Hazrat Saeed Makh-Zumi, where he delivered Sermons to the people and instructed them in righteous teachings and religious guidelines. When the gatherings became too large for the premises of the Madrassa to accommodate, he switched over the sessions to the inn at the outer fortress of Baghdad, the Construction of which

started around 528 A.H. His benign self was a great boom for the people who converged around him in large numbers. He continued blessing them until his last breath in 561 AH. His earthly remains were buried within the premises of BA'B-UL-AZAJ Madrassa which later became known after him by the name *Ba'b-ul-Shaikh'*.

JAMIA MASTID GILANIA:

It was around 911 AH. that AJAMI (Persian) usurpers had occupied Baghdad and owing to the negligence of the Administration the shrine, the Mosque and bolster-like structure were in deplorable state of disrepair. Consequent upon the recapture of the territory by Shah Sulaiman of Turkey funds to the tune of one lakh Dinars were immediately set aside for repair and renovation of the Mosque and *Khanqah* (Convent and tomb structure). The Turk ruler ordered the Qubbah (Dome) of the Mosque to be elevated to the height of the buliding and a house to be constructed for the lodging of the poor and indigent. The order was complied with and the desired constructions were completed on time as per schedule. Consequently during the reign of sultan Murad III the Mosque of Sayyadna Ghous-ul-Azam was repaired and renovated. This work was executed by Sana'n Pasha Engineer. The big minaret situated along the eastern gate of the Mosque was built in 904 AH. The date of completion of this structuire of the minaret is engraved on a stone of the minaret which reads as under.

"In the name of Allah the most Beneficent ever Merciful. I am thankful to Allah, the Forgiver of sins who gave me strength to carry out this construction on the 1st of Muharram, 904 AH."

In additan a hand written inscription, by a

calligrapher with these words is fitted in a stone wall.

"Invoking the holy name of Allah the proclamation of this order was issued by Sultan Ghazi Sulaiman Khan and it was Carried out in 941 AH. Renovation was done in 1123 A.H. by the order of Sultan Ghazi Ahmed Khan bin Sultan Ghazi Muhammad Khan."

Again in 1281 A.H. during the rule of Sultan Abdul Aziz the Mosque was reconstructed in magnificent design by *Sajjada Nashin* Sayyad Ali bin Sayyad Sulaiman. After that in year 1318 A.H. Sayyad Abdur Rehman Naqeeb-ul-Ashraf got the present Construction, carried out by way of repairs and renovations. This Mosque is located in BA'B-UL-SHAIKH recorded in written history by the name of BA'B-UL-AZAJ after the auspicious name of Shakh-ul-Mashaikh Hazrat Sayyadna Abdul Qadir Jeelani (R.A). It lies to the east of Baghdad city and is the largest Mosque, being the most spacious of all Mosques in Baghdad. In 1297 A.H. Sayyad Sulaiman got a minaret built on the western gate and in 1325 A.H. Sayyad Abdur Rehman Naqeeb (Died 1345 AH) got a clock installed to provide the facility for prayer-timings.

A portion of the mosque has been set apart for offering prayers during winter, which can be availed of by prayer-sayers who assemble in big Congregations. The Mosque has a dome the largeness of size, architectural design and height of which fascinate the great engineers to look at. In no other mosque in around Baghdad such a *Qubbah* (Dome) is to be witnessed. It was constructed by an Engineer named Sanan Basha by the order of Sultan *Al-Qaluti* in the year 941 A.H. To its South lie tombs and the magnificent mausoleum of Ghous-ul-Azam (RA) with two large balconies to its eastern side. There are two

big-Sized Pillars built in marble to west and North with the intervening space ear-marked for saying prayers in Summer, which is approximately 1¹/₂feet higher in elevation as compared to the level of the Mosque.

A portion of the two-storeyed Structure has been allocated to accommodate the poor and indigent which under the Trust has been set apart to provide boarding and lodging facilities exclusively for the poor pilgrims. Over here they get free meals and accommodation. The upper portion is specified for the residence of Students and Teachers. The Mosque has two huge gates: one in the south and the other toward the North in oposite direction with a minaret erected on each and in the midway a Clock-Tower has been installed. There are two Madrassas (Seminaries) housed in the Mosque premises. One pertains to Sayyadna Abdul Qadir Jeelani and the other belongs to Sayyada AATIKA KHATUN, the daughter of Sayyad Ali An-Naqeeb. Both the Madrassas are run by Auqaf Qadiria and since times immemorial the endeavours of Nuqaba and Trustees have enabled a large number of Students to benefit increasingly from them.

Sultan Murad III Carried out repairs of this Jamia Mosque. The other mosques apart from Masjid Kabeer Hanfia annexed to Darbar Ghousia are the ones pertaining to Shafia, Hanbala and Malikia Schools of religion.

DARBAR GHOUSIA & HOLY SHRINE (MAZAR) OF SAYYADNA GHOUS-UL-AZAM (RA):

This magnificent Darbar is located near the eastern part of Baghdad City where the famous BA'B-UL-ILM (The Gate of Knowledge) stands which was demolished after the fall of Usmania Empire. This is the very place where Ghous-ul-Azam used to teach, give his lectures and

impart guidance to people who came to seek, the light of faith and spiritual Knowledge from them. These premises also contained the Madrassa known after his name and after passing away his holy earthly remains were consigned here for burial. This whole vicinity is popularly known as *Darbar Ghousia* the area of which extends over 4 acres. It comprises the tombs of many other celebrated holy personalities, Mosques, libraries, the Class-Room Quarters for Students and Teachers and *LANGAR-KHANAS* (Alms-Houses). This is also the site housing inns, guest-houses and even royal residences constructed in form of separate Blocks. With the passage of time many annexes have been constructed concomitantly as per requirement. The apartments continue to be added from time to time as warranted by necessity or urgency experienced over the years.

The FOUR BOUNDARIES of Darbar Ghousia are as below:

North.....Shari (highway)

South.....'Shari' Al--Gilani

East.....'Shari' (highway)

West.....'Shari'-Al-Kafah.

There are graves, tombs and mausoleums of the offsprings and the descendants of Hazrat Ghous-ul-Azam, the short description of a few will be given elsewhere. In addition there are last resting aboder of many other Kings and ministers of the Government of Iraq which need no mention in this context.

Looking back in history we see that in 615 A.H. an Abbasi Caliph, Nasir-ud-din Allah, carried out reconstruction in concrete of tombs and *Zawiyahs*

(Secluded apartments). But when the Tartar invaders stormed Baghdad in 656 A.H. and the Caliphate Collapsed like a house of cards the destruction that engulfed the whole city also wiped off the *Mazar*, the grand library, mosques and everything that mattered. It was only when conditions returned to normalcy and peace prevailed after the defeat of the intruders that all the sectors of Darbar Ghousia were rebuilt and restoration of the dilapidated buildings took place gradually.

In 914 A.H. with the fall of Baghdad to persian invaders headed by Persian King Shah Ismail Safwi, another wave of destruction swept the premises of Darbar Ghousia as well as the entire Baghdad city. But the Grace and Bounty of Allah brought succour to the people and in 941 A.D the city of Baghdad was recaptured following the defeat of the persians at the hand of Sultan Sulaiman Usmani. All those who had gone into exile were repatriated and rehabilitated inclusive of the descendants of Sayyadnu Ghous-ul-Azam. The Shrines of Darbar Ghousia recouped and regained their original status and glory in all the sectors that had fallen into ruin, through this destructive period. On 20th of Ramzan-ul-Mubarak, 941 A.D. Sultan Sulaiman Usmani alongwith his Courtiers and Grand Mufti came in the Jamia Masjid and after prayers in the presence of all notable *Ulama* awarded the *Sanad* (documents) of *Naqabat-ul-Ashraf* to Shaikh-ul-Mashaikh Zain-ud-Din Al-Gilani. It was worded in Turkish language and reads as below in translation.

"After testifying the descent and status of Sayyad Ash-Shaikh Zain-ud-Din Al-Gilani, the true and legitimate representative of *Sadaat* family. I award this SANAD to him and have drawn up this will to the effect that he alone

is entitled to be Naqeeb-ul-Ashraf and none else who is not in his possession this royal proclamation shall be the leader and Naqeeb of the City of Baghdad. Only that person who possesses the *Sanad* of Naqeeb-ul-Ashraf shall be entitled to receive royal stipend.

Signed

(Sultan Ghazi Sulaiman Khan Al-Tanuni).

After the issuance of this usmani *Sanad*, the resumption of Naqeeb-ul-Ashraf order was given effect and eversince this system of Naqabat has been sustained through ages in succession without any interruption and God-willing will continue till eternity.

Hazrat Zain-ud-Din Naqeeb-ul-Ashraf donated in 978 A.H. all his property, movable and immovable assets as Trust for the Grand Darbar, as has been the practice of Hazrat Ghous-ul-Azam and his offsprings over the ages generation after generation. As such in pursuance of this practice the *Waqf Nama* (Trust deed) of Shaikh-ul-Mashaikh, Naqeeb-ul-Ashraf wassadaat was affirmed and Validated by the order of *Qazi* (Justice) of Baghdad. After that in 944 A.H. he proceeded with the reconstruction and repairs of houses and *Roza* (Mausoleum) which had sustained damage during the persian onslaught.

The trellis work around the grave of the mausoleum is in silver with dimensions 8 x 5 x 5ft, the breadth of silvery threads measuring 3/4 inch. The description of the date of construction is engraved in Arabic language, which shows that the trellis was constructed in 1236 AH. *Ayat-ul-Kursi* is inscribed in the middle of *Qubbah* (Dome) with the year of repair, as 1169 A.H. written over the dome.

In 1215 A.H. during the rule of Sultan Abdul Aziz Khan Shaikh-ul-Mashaikh An-Naqeeb bin Sayyadna Sulaiman An-Naqeeb got the *Qubba* rebuilt in pleasingly beautiful design. The interior of the *Qubba* is decorated with this incscription carved in stone "WA-FI ZILL AMIR-UL-MOMINEEN-WA KHALIFA SAYYAD-UL-MURSAALEEN, SULTAN-AL-BAREN-WA-KHAQAN-UL-BAHRAIN KHADA M-UL-HARAMAIN SHARIFAIN SULTAN ABDUL HAMID KHAN SANI BIN SULTAN ABDUL HAMID KHAN"

The repair work was carried out subsequently in 1318 A.H. during, the tenure of Shaikh-ul-Mushaikh Hazrat Abdur Rehman Al-Qadir. Al-Gilani Naqeeb-ul-Mashaikh. On the door-way to the Mausoleum this composition has been penned by Munshi Muhammad Raza Calligrapher which in translation reads as under.

"This last resting abode (grave) is of Mohayyud Din As-Sayyad Ash-Shaikh Hazrat Abdul Qadir Jeelani bin Abi Saleh bin Abdullah Al-Jaili bin Yahya Az-Zahid bin Muhammad Daud bin Musa bin Abdullah bin Musa Al-Jon bin Abdullah Al-Mahz bin Hassan Masna bin Sayyadna Imam Hassan bin Imam-ul-Imam Hazrat Ali Karamullah Wajho Al-Kareem bin Abi Talib."

There are numerous tombs and graves of Gilani illuminati besides the grand Mausoleum of which a few are noteworthy because of their piety, virtuousness and Good-fearing. Hence I would restrict myself to putting in black and white necessary detail with regard to them hoping that this act of mine would invoke blessings and forgiveness of sins and give me a soothing resting place in grave.

- ☆ Mausaleum of Sayyadna Shaikh-ul-Mashaikh Hazrat Abdul Jabbar (R.A). It is situated on the right-hand side after entering the Southern gate. It has a large dome and the construction is painted green. The building is an antique one annexed to old walls and minaret; the grave is topped by a wooden box.
- ☆ That part of Masjid Hanfia which is used for praying in winter and the balcony is partitioned by a wall with a small room in the interior which houses the grave of Sayyadna Shaikh-ul-Mashaikh Ali An-Naqeeb with a box covered by a green sheath. The doorway of the room has this passage written in Arabic which rendered into English reads as under:

"This grave is the resting abode of the departed soul that is clinging to the skirt of Muhammad Mustafa's (Peace be upon him ﷺ) garment out of fear of the Day of Resurrection. The occupant of the grave has spent considerable part of his life striving for the construction of the tomb of his great ancestor Hazrat Ghousul Azam and rendered service all along; namely *Sajjada Aala*. An-Naqeeb-ul-Ashraf Baghdad Sayyad Ali Al-Qadiri, who departed this life on Saturday the 24th of Rajab, 1289 A.H."

- ☆ Tomb of Sayyad Sulaiman Aafandi Naqeeb-ul-Ashraf situated next to the left gate of Masjid Gilania. There is a verandah close to the gateway which provides entrance to the right side

of the Darbar and the tomb is all covered with green sheath. The date on which he departed the life is 11th of Zil Hijjah, 1310 A.H. Monday.

- ☆ In this very verandah there is the grave of his son, Sayyad Mustafa Gilani who expired in 1314 A.H.
- ☆ The grave of Sayyad Abdur Rehman Afindi Al-Qadiri Naqeeb-ul-Ashraf bin Sayyad Ali Afindi Naqeeb-ul-Ashraf, partitioned by a balcony which demarcates it from the *Qubbah* of Hazrat Shaikh Abdul Qadir Jeelani. The grave has on the left side of verandah next to the Masjid Hanabilah an edifice, covered by a wooden Box wrapped with green sheath made by silk-cloth. He expired on Monday in the month of Zil Hijjah, 1345 A.H.
- ☆ The grave of Sayyad Mahmud Hassam-ud-Din Al-Gilani Naqeeb-ul-Ashraf bin Sayyad Abdur Rehman Naqeeb-ul-Ashraf closeted in a *Hujira* (small room) to the right of the grave of Sayyad Sulaiman. A piece of marble adorns the graves with a passage written in Arabic reads in translation as below:

"This grave is occupied by Sayyad Hassam-ud-Din Naqeeb-ul-Ashraf bin Sayyad Abdur Rehman Naqeeb-ul-Ashraf who expired in 1300 A.H."

- ☆ The grave of Sayyad Ahmed Asam Gilani Naqeeb-ul-Ashraf bin Sayyad Abdur Rehman Naqeeb-ul-Ashraf on the door of the Hujirah is written in Arabic which rendered into English reads as below:

"This grave belongs to Sayyad Asam

Gilani Naqeeb-ul-Ashraf who died in 1372 A.H."

- ☆ The grave of Sayyad Muhammad Hamid Gilani who expired in 1339 A.H. There are additionally many more graves and *Zaviyas* (Secluded apartments) which have not been mentioned here due to limitation of space.

MAKTABAH (BOOK-DEPOT) QADIRIA OF SAYYADNA ABDUR REHMAN:

This *Maktabah* is actually the Library of Hazrat Pir Abdur Rehman Naqeeb-ul-Ashraf. After his death his heirs wanted it to sell it off but Sayyadna Mahmud Hassam-ul-Din strongly resisted this proposal and prevailed on them to hand over the *Maktabah* to him after having the share money. Being now the proprietor he willed the *Maktabah* to the *Auqaf* in the name of his descendants in perpetuity. As such legally and conventionally the right to its ownership permanently vests with them from generation to generation in their capacity as Naqeeb and Trustee of *Auqaf*. So accordingly when the eldest son Shaikh-ul-Mashaikh Hazrat Jamal-ud-Din declined to accept the offer of Naqabat and trusteeship of *Auqaf* on the plea of old age and illness as well as because of his permanent residence in Bombay, as such he appointed a General Manager to administer the movable and immovable property securely with complete sense of responsibility. This General Manager or '*Wakeel*' (attorney) was none else than Pir Ibrahim Saif-ud-Din who holds full control of all the *Auqaf* property exclusively. This whole episode has been mentioned earlier in some detail.

Khana (Library) which contained all published books on subjects of *FIQH*, *TAFSEER* and *NAHV* (grammar) which were more or less 150 in number. As ill luck would have it, Pir Ibrahim was duped by deception and flattery into combining the *MAKTABA*H with *Kutab Khana Qadiria* so as to convert it into a large-size Library accessible to all concerned Hazrat Pir Ibrahim in Compliance to the wishes of ill-intentioned Manager of the trust ordered the merger of the *MAKTABA*H with the Qadiria *KUTAB KHANA* in large public interest, making this enormous collection at their disposal. The big Library so established consisted of more than five thousand rare books painstakingly collected by Sayyadna Abdur Rahman and Sayyadna Pir Mahmud Hassam-ud-Din. Among the books there were approximately three thousand antique manuscripts, 650 hand-written texts of the holy Quran which were the outcome of the efforts of famous calligraphers, one of them dates 650 years back. As General Manager Pir Ibrahim Saif-ud-Din thoughtlessly opened this valuable and rare collection to the so-called trustee, unnecessarily with the consequences that this precious treasure has been lost for good. A large number of the books have not so far been returned to the library and they still stand unaccounted for, thus squandering away this asset collected through painstaking efforts by Sayyadna Shaikh-ul-Mashaikh Mahmud Hassan-ud-Din Naqeeb-ul-Ashraf. In this way this priceless *Maktaba* is scattered and fallen into sixes and sevens.



SUPERIORITY OF THE QADIRIA ORDER OVER ALL OTHER ORDERS

1. Hazrat Ghous-ul-Azam (RA) said:

"I received inward signals, asking me to go to Baghdad in order preach to the masses, imparting them admonition and instructions. I went there and saw the people in such conditions as were disgusting and repulsive to great extent, so much so that I disliked staying among them. As such I left them and went away. But again strong signals directed me to make my way to Baghdad in order to deliver sermons to the people there, as my doing so would benefit the people a great deal. But I said to myself as what concern I had with the folk, as more than anything else I needed to protect and safeguard my own interests as regards my faith and future concern. At these thoughts I got reassurances through hidden signals telling me that no harm would come to my *Iman* from any quarters. At this juncture I got promises from my Lord (Creator) seventy times to the effect that none of my *Muridin*

(disciples) would die unrepented without Divine Forgiveness."

2. Shaikh Ali Al-gharsaini says that Hazrat Ghous-ul-Azam (RA) said :

"I inquired of the custodian of Hell if any *Murid* of mine was in his custody. He replied in the negative. The Shaikh gave me glad tidings that by Allah Almighty like the canopy of the sky over the Earth he will have his *Muridin* protected in the shade of his loving Care. No matter what rank or status they might enjoy in the eyes of God, he would not move a step to the Paradise without having them move into paradise along with him shoulder to shoulder."

3. Someone asked Shaikh Abdul Qadir :

"What about the person who utters your name, but has not taken your *Bait* (oath of allegiance) nor has worn your *Kharqa* (robe). Will he be counted among your *Muridian*?"
"Yes, he will be regarded as my *Murid*, No matter the manner of his linkage with me. Allah Almighty will treat him as my *Murid*."

4. Shaikh further added:

"Anyone passing by the gateway of my *Madrassah* (Seminary) will have his torment mitigated on the Day of Judgement."

5. Shaikh Abu Najeeb Suhr-wardy says:

"I used to hear humming sounds

coming every night from his Shaikh Hamad Ad-Dabas. I asked the reason to which he replied: "The over-all number of my *Muridin* is 12000, for whom I seek Forgiveness from Allah in my prayers and He grants my prayers by fulfilling their need and deterring them from going nigh sins and accepting their repentance in case any sin is committed by them."

Hearing this our Shaikh said:

"If Allah grants me this privilege, I shall obtain promise from Allah that none among my disciples departs this world without repentance and forgiveness of his sins till the Day of Resurrection. I would take this guarantee from my Lord. Shaikh Hamad Certified that Allah vouchsafed the prayer of Shaikh Abdul Qadir in having his wish granted with regard to his *Muridin*."

6. Shaikh Abu Saeed Abdullah, Muhammad Al-Awani and Hazrat Umar Al- Baraz states:

"Shaikh Abdul Qadir Jeelani is the guarantor of all of his *Muridin* till the day of Resurrection that none of them that dies would die without having his sins washed off with repentance."

He (Shaikh) is reported to have said:

"If I am in the Eastern region and any Murid of mine has his private parts uncovered in the western areas, I would have him cover up."

7. The above quoted *Mashaikh* further says that Hazrat ghous Pak has reassured us that he would safeguard and watch the interests of his *Muridin* as much as he can do with his power to do so.

8. **He further said:**

"Whoever has seen me is the lucky one and pity on him who remained deprived of my sight."

9. **Shaikh Ali Qarshi (RA) says:**

"Shaikh Abdul Qadir (RA) told me that he was given a scroll with names written of all of his *Muridin* till the day of Resurrection i.e. before the end of the world."

10. **Shaikh (RA) further said:**

"Hussain Hallaj stumbled by overstetching his claim and was cut asunder with the scissors of *Shariat*. If I had been in his age, I would have saved him from stumbling down I will surely grip the hand of any of my *Muridin* and adherents of my Order if the same plight befalls him and he starts stumbling."

11. **Shaikh Ali Bin Haite (RA) states:**

"Among *Muridin* of all the orders, no *Murid* is superior in rank and grade than the *Murid* of Hazrat Shaikh Abdul Qadir (RA)."

12. **The above-mentioned Shaikh further states:**

"I have heard Shaikh Abu Saeed

Qailivi saying that our Shaikh Abdul Qadir (RA) returned not to the world unless and until he got the reassurance of salvation for all of his adherents."

13. Shaikh Baqa Bin Batu states:

"I saw the Companions and disciples of Shaikh Abdul Qadir (RA) in a large congregation. Someone asked him about the pious and the sinful among his *Muridin*, to which he said that all the sinful belonged to me, while the pious belong to my Lord (Allah)."

14. Shaikh Adi Bin Abul Barkat Sakhr states:

"In 552 AH. I heard my uncle saying that if the *Muridin* of other *Shaikh* want me to put on the *Kharqa* (Robe) of *Wilayat*. I would surely do that but if any *Murid* of Shaikh Abdul Qadir approaches me for wearing my *Kharqa*. I would certainly decline to do that because his disciples are already in the waters of Mercy and none would like coming to a stream leaving behind him the river."

15. Hazrat Shaikh Umar Keemya (RA) says:

"Once a *Rahib* (Hermit) named Sanan who belonged to yemen happened to visit Baghdad. He repented at the hands of Shaikh Abdul Qadir and embraced Islam."

He stood up and addressing the gathering said:

"A short time ago the idea of accepting Islam occurred to me and I made up my

mind resolutely that I would embrace Islam at the hands of the person best as regards rank in the whole of yemen. That night I saw the Jesus Christ in a dream beckoning me to go to Baghdad and accept Islam at the hands of Shaikh Abdul Qadir (RA) as none in the world at the moment excelled him in Virtue and Piety."

Explanatory Note with regard to the Qadiria order:

This par-excellent order is attributed to *Sultan-ul-Aulia, Qutab-ul-Wajud, Al-Baz-ul-Ashhab. Mahbub-i-Subhani Ghous-i-Samdani*, Hazrat Shaikh Abdul Qadri Jeelani. *Al-Hasmi-wal-Hussaini*. It professes the uplift of the faith and promotion of the teachings of the Quran and Sunnah all the world over Ghous-ul-Azam by floating this order gave currency to the True Faith of Islam and by his precept and practice left blazing tracks and footprints for his *Muridin* and followers to emulate. Shaikh demonstrated to the world at large the methods and practices, as how the true and genuine spirit of Islam which had become virtually dead due to obnoxious, mal-practices, machinations, conspiracies and manners of kings and ruling class in the so-called Muslim countries could be revived. Consequently his contributions for the revival of Islam were fruitful throughout the world in general and particularly in Muslim countries such as Tunis, Algeria, Morocco, Nigeria, Turkey, Iran, Iraq, Egypt, Afghanistan, Pakistan, India, Chinese Turkistan, Indonesia etc where the Qadiria order established strong foot-hold and gained unmmense popularity. The Muslim inhabitants of these countries are full of praise for the founder of this order because it is based on Quran and

Sunnah and attaches great significance to the teachings of the Holy Prophet (SAW) and upholding the sanctity of Shariah and *Tareeqat*. Much emphasis is laid in this order on the practice of Shariah laws and norms of *Tasawwuf* and good virtues and deeds of piety which are considered essential for salvation in this world and Hereafter. That accounts for the inclination of the lovers of Allah and His prophet (SAW) increasingly towards this order. That's why Shakaib Arslan in his book "The Current Muslim World" has paid glowing tributes to Shaikh Abdul Qadir (RA) for the services rendered to Islam as a great *Sufi*, *Mujadbad* (Reviver) and Muslim Saint of the highest order in spiritual and religious matters. The influence of the Qadiriya order had reached the soil of Spain even in the life time of Shaikh Abdul Qadir (RA) and after the fall of the Muslim empire there it made Persia its Central Headquarters for propagating the teachings of this order which had its impact in doing away with the hazards of *Bida't* (innovation) and making the ways and modes of *Ahl-i-Sunnat* all the more popular. This order has given honour and respect to the Muslim residents of Western Africa because of its moderate and balanced approach to tackling the problems facing the people.

The Qadiriya order has been highly extolled by every one according to his perception and ideas. The total strength of the adherents of the Qadiriya order stands at approximately 40 millions and the number is increasing with the passage of time. In spite of the increasing strength there are shortcomings with regard to the organization and discipline, which are obviously weakened in strength due to expansion and extension of the activities over large tracts of area the word over. The slackness and lethargy results from lack of efforts and painstaking hard

work. This is the moral drawn from the Islamic history to which Iqbal has referred in this couplet.

"May I tell you about the destiny of the nations of the world. Their strength is due to wielding Sword, the symbol of power and their weakness is outcome of their life of luxury and abundance."

Taking note of inherent weakness and deficiency in unity and organization, Hazrat Tahir Ala-Uddin (RA) made earnest tireless efforts in the direction of preaching and propagation of Islam which proved rewarding. God willing the blessings of the Guidance emanating from this order will not cease until the Day of Judgement.

Hazrat Tahir Ala-uddin (RA) instructed his *Muridin* to pay frequent visits to areas where the adherents of the Qadiriya order are in majority and they should organize themselves into well-knit societies with office bearers elected as president, vice president, secretary propaganda secretary, cashier and other functionaries as the need may arise. They should also make it a point to attend the sessions held in Mosque or Darbar so that the people may benefit from the guidance imparted by the Preachers and Spiritual leaders. Furthermore they should arrange "*Giyarwin Shareef*" function, according to their financial capacity in the name of Ghous-ul-Azam in order to serve the indigent section of the society. They should make concerted efforts to enroll maximum number of people as members and *Muridin*. In case there are any bottle necks, they should be brought to the notice of their spiritual leader in writing and seek his benediction and blessing in form of *Taweez* (amulet) or otherwise. If there is any *Khalifa* or closest associate of him in the nearby vicinity his help and good offices be

utilized to solve the problems. Resorting to these measures will go a long way in overcoming the difficulties with regard to discipline and organizational matters. If the situation demands he can be called from Baghdad to tackle the problems concerning organisation matters of discipline and day to day affairs.

Baghdad has from generations been the home of the offspring and progeny of Hazrat Ghous-ul-Azam and the city is still inhabited by them in a large measure. There are many who migrated to other countries in connection with preaching and missionary work and settled there for good. Since times immemorial the Darbar-e-Ghousia and Auqaf Property are run and managed by the descendents of Hazrat Abdul Qadir(RA). They have been continually elected or nominated as Naqeeb-ul-Ashraf and Trustees of Auqaf. These Pre-eminent personalities of Gilani dynasty rose to prestigious position and rank. They were honoured and eulogized not only by common people but kings, rulers and prominent dignitaries. Various decrees and proclamations have been issued in their honour from time to time. Their achievements and noble deeds were recorded in books and journals with glowing tributes paid to Commemorate their services. Their majestic and dignified position is not less than kings and emperors. They are shown highest respect and some time daughters are also offered them in marriage. The title of 'His Excellency, is used with their names just like the kings, who are called 'His Majesty' as suffix to their names. All the members of Gilani family hold high position and rank in worldly and spiritual fields. The people flock to them for satisfying their material and spiritual needs.

Reason Behind granting Shajra (Family Genealogical Tree) to a *Murid*:

The *Sajjada Nashin* (Successor) of the Qadiriya order gives away *Shajras* to the *Muridin* after taking *Bait* (oaths of allegiance) from them. These *Shajras* are informed with the detail of the family connexious and the mode of *Tariqa* (method) as the way and practices of *Qadiriya Silsila*. The issuance of *Shajra* is not motivated by ostentatious display or show of decorum, as Hazrat Ghous-ul-Azam is above these petty display of prestige and position. The intention behind giving away the shajra is to make the *Muridin* abreast of the spritual matters in regard to *Shayookh* of the Qadiriya order so that they may become true beneficiary of the blessing and bounty. Moreover in this way the transmission of *Sawab* (Reward) continues ceaselessly from the living to the departed souls of those who have staged exit from this world scene. Moreover the *Sajjada Nashin* Murshid (Spritual guide) through some spritual power or inward signal receives intimation as to the eligiblity of some one on the right path for *Khilafat*. On the basis of this intimation he issues *Khilafat Namah* (appointment order) to the eligible person. This document remains in the custody of the *Khalifa* as proof that he has been nominated by the *Sajjada Nashin* Murshid.

KHILAFAT NAMAH:

Here is the translation of the wording of *Khilafat Namah*, the certified document issued by the *Sajjada Nashin* from Arabic into English:

All praises are due to Allah Almighty who unveiled the curtain of darkness from the eyes of the divine lovers and showed them the real pathway of

Marifat (divine cognizance) through the Light of Allah and saved their souls from being Soiled with worldly desires and temptations so as to make them set off on journey along the road of piety and virtue and reach the destination designated as *Yaqeen-i-Kamil* (Perfect assured goal). The lifting of Curtain of darkness removed from their hearts the pollution of doubt and animosity and filled the cup of their understanding with unceasing divine help and succour which made their faces glow with the freshness of divine cognizance and thus they were blessed with glad tiding of greater success. They received the call from high-up heavens that their hearts are undoubtedly full of divine love which will never diminish. Verily Allah is all powerful, omnipotent and omniscient, the most high, the most noble who is ever-living and ever-lasting with no partner and He is unique having no equal in the Heavens and on the Earth. And He remembers those who remembers Him with His unfailing greatness and knowledge. He grants their prayers enriched with Hope and He bestows on them plenty of unending Blessing and Bounty with His unceasing Favour on the Day of Resurrection and on the Day of Reckoning when everyone will be called for the dispensation of Jugement. I extol Him for blessing me with rectitude and righteousness and saving me from being farther away from Him. I bear witness that there is no god but Him, to be worshipped, there is none beside Him as His partner and He is ever lasting I also bear witness that our Master guide and leader Hazrat Muhammad (SAW) the Messenger of Allah sent to the whole mankind.

So I grant permission to my son, the friend of Allah and appoint him as my *Khalifa* and successor and enjoin him to abide by the injunctions contained in Quran

and the Sunnah of the Holy Prophet (SAW). He should make it binding upon him to act upon those teachings. I repose confidence in Him and give him permission to do all things to which permission was accorded to me by my father and the *Mashaikh* I expect that he will not forget me, and the Mashaikh and all the Muslims in his prayers for seeking Divine Mercy and Benevolence.

Signature

Seal

Date





Manaqib (Eulogies) of Ghous-ul-Azam (R.A)

Every one, high or low, is quite familiar with the name, Karamat-i-Mukashifat and height of popularity bestowed upon Ghous-ul-Azam(RA) by almighty Allah. He was a born WALI (friend of Allah) and His beloved, who was given birth in the holy month of Ramazan-ul-Mubarik. He observed fast during his infancy to uphold the sanctity of the fasting month. At schooling age he was given protection by the angels. He was so truthful that even the fear of robbers did not deter him from speaking out the truth. After seeking permission from his mother he came over to Baghdad in pursuit of knowledge.

He got instructions in "Shariah" and engaged himself in *Mujahida* (Constant struggle) and *Riyazat* (Perseverance) so much so that for forty years at a stretch he offered, 'Fajr' (Morning Prayer) with the ablution of "Isha" (Night Prayer) along with all "*Aurad*" and "*Wazaif*" the supererogatory prayers and practices of divine remembrance.

For twenty five years he roamed the forests of Iraq worshiping Allah in a state of going without food, keeping relentlessly in divine remembrance and meditation . These endeavours bore fruit and Allah Almighty showered. His blessings upon him honouring him with the highest ranks

of "*Ghousiat* " and *Khilafat*.

In consequence he surpassed all '*Aulia*' of the world and was deputed to guide the humanity aright. The import of his dignified status and grandeur is beautifully expressed in his couplet which says:

وَكُلُّ وَلِيٍّ لَهُ قَدَمٌ وَأَنِّي
عَلَى قَدَمِ النَّبِيِّ بِذَرِّ الْكَمَالِ

"I have under my foot every '*Wali*' (Friend of Allah) and the foot of the holy prophet (S.A.W) like the full shining moon is on me."

All accounts of his miraculous deeds and sayings were faithfully recorded in authentic voluminous books by biographers, annalists and historians of every age. They were got published and distributed on mass scale amongst the general public with the intention of propagating his thoughts and preachings to seek great reward. These books or publications translated in every language, are available in the libraries of different countries worldwide. But the information contained in this book can scarcely be had from them. Since there is no provision of long discourses on the eventful life of *Kashf-O-Karamat* because of limited space at our disposal we have restricted our self to mentioning *Aurad*, *Wazaif*, Stages and stations of *Shariat* and *Tariqat* (ways and modes of religion). Stations and principles of *Tasawwuf* and *Faqr*, measures for exertions to subdue temptations of *Nafs* (self) methods to gain nearness to Allah and the guiding principles of Islam which are instrumental to unfolding secrets and mysteries of divine cognizance and the ultimate Truth.

If these are translated into practice and favours of

beneficent God are partaken of cent per cent, success is not far away. This compilation contains full information with regard to *Gilani* dynasty. *Nuqaba* and trustees of *Qadiria Auqaf*.

The deserving legitimate office holders along with the list of successors according to the genuine genealogical details of Qadiria family. These details have been condensed here for the benefit of the readers by and large.

SHAJRA (Genealogical Tree) of Hazrat Ghous-ul-Azam (RA):

Al-Qutb Rabbani Mahbub-I-Subhani Abu Muhammad Mohayy-ud-Din As-Sayyed Ash-Shaikh Abdul Qadir Jilani (RA)-bin Imam *Ash-Sharif* Hazrat Abi Saleh surnamed as Sayyadina Musa Jangi Dos (He is known as the first born in Jilan)- bin Imam *Ash-Sharif* Sayyadna Yahya Az-Zahid (R.A). He is known as the first settler of Jilan-bin Imam *Ash-Sharif* Sayyadna Muhammad (R.A)-bin

Imam *Ash-Sharif* Sayyadna Da'ud (RA)-bin

Imam *Ash-Sharif* Sayyadna Musa (R.A)-bin

Imam *Ash-Sharif* Sayyadna Abdullah-bin

Imam *Ash-Sharif* Sayyadna Musa Al-Jon(R.A)-bin

Imam *Ash-Sharif* Sayyadna Abdullah Al-Mahz(R.A)-bin Imam *Ash-Sharif* Sayyadna Hassan Masna(R.A)-bin

Imam *Ash-Sharif* Sayyadna Hazrat Hassan (R.A)-bin

Amir-ul-Momineen (Chief of the faithful)

Asad-ullah Ghalib Imam Ali, (R.A) cousin of the holy prophet (S.A.W) husband of Az-Zahra Al-Batul Fatima (R.A)-bin Abu Tablib (*Karamullah Wajho*)-bin Abdul Muttalib-bin Hashim-bin Abd Munaf-bin Fahr-bin Malik-bin Nazr-bin Kanan-bin Khazima-bin Madraka-bin Ilyas-bin Mazar-bin Nazar-bin Ma'd-bin Adnan-bin

Jamil-bin Qaider-bin

Hazart Ismail *Alaih-us-Salam*-bin

Hazrat Ibrahim Khalilullah *Alaih-us-Salam*

SILSALA MADARI (Maternal Connexion):

The respected mother of Hazrat Ghous was Fatima famously surnamed as "Umm-ul-Khair" with title of Umma-tul-Jabbar (R.A) bint (daughter of) Sayyadna Hazrat Abdullah Somai Al-Hussaini (R.A)-bin Sayyadna Hazrat Muhammad (R.A)-bin Sayyadna Tahir (R.A)-bin Sayyadna Hazrat Abi Ata (R.A)-bin Sayyadna Hazrat Abdullah (R.A)-bin Sayyadna Hazrat Abi Kamal (R.A)-bin Sayyadna Hazrat Isa (R.A)-bin Hazrat Abi Ala-ud-din (R.A)-bin Sayyadna Hazrat Muhammad (R.A)-bin Sayyadna Hazrat Ali Raza (R.A)-bin Sayyadna Hazrat Musa Kazim (R.A)-bin Sayyadna Hazrat Imam Jafar Sadiq (R.A)-bin Sayyadna Hazrat Imam Muhammad Baqar (R.A)-bin Sayyadna Hazrat Imam Zain-ul-Abedeen (R.A)-bin Sayyadna Hazrat Imam Hussain (R.A) *Shaheed-i-Karbala* (Martyr of Karbala)-bin Hazrat *Imam-ul-Momineen* (Commander of the faithful) Asad-ullah Ghalib Ali (R.A) bin Abi-Talib-bin Abdul Muttalib-bin Hashim-bin Abd Muna'f

As per SHAJRA(Genealogically) Hazrat Ghous-ul-Azam (R.A) is Hassani (descending from Imam Hassan R.A) on paternal side and Hussaini (descending

from Imam Hussain R.A) on maternal side. May Allah shower His blessings on all of them.

SHAJRA PAISHWAAEE (Genealogy with respect to spiritual hierarchy):

Hazrat Shaikh Sayyad Abdul Qadir Jilani (R.A) had KHARQA (holy robes) worn from Hazrat Abu saeed Al-Mubarak Al-Makhzumi worn by him from Hazrat Abdul Hussain Ali bin Muhammad Ali-Qarshi Al-Hankari. Worn by him from Hazrat Shaikh Abdul Farah Tartosi (R.A) worn by him from Hazrat Abdul Fazal Abdul Wahid At-Tamimi (R.A) worn by him from his Shaikh Hazrat Abu Bakar Shibli (R.A) worn by him from his Shaikh Hazrat Abul Qasim Junaid Baghdadi (R.A) worn by him from his Maternal uncle Hazrat Seri Saqti (R.A) worn by him from his Shaikh Hazrat Ma'ruf Karkhi (R.A) worn by him from his Shaikh Hazrat Sayyad Abul Hassan Ali Ibn Musa Raza (R.A) worn by him from his father Hazrat Musa Kazim (R.A) worn by him from his father Shaikh Hazrat Ja'far sadiq (R.A) worn by him from Hazrat Sayyad Muhammad Baqir (R.A) worn by him from his father Shaikh Hazrat Sayyad Zain-ul-Abedeen (R.A) worn by him from his father Shaikh Sayyad Imam Hussain the Martyr of Karbala, worn by him from his illustrious father Hazrat Imam Amir-ul-Momineen Ali (*Karamullah Wajho*) worn by him from his leader Hazrat Muhammad Mustfa (SAW) who is the be-all and end-all of the entire spiritual system and is Beloved of Allah having direct links with Him.

As per another attested narration spiritual robe was worn by Hazrat Ma'ruf Karkhi (R.A) from his Shaikh Hazrat Da'ud Tayee (R.A) worn by him from his Shaikh

Hazrat Habeeb Ajmi (R.A) worn by him from his Shaikh Khawaja Hassan Basri worn by him from Amir-ul-Momineen Asad-ullah Al-Ghalib Hazrat Ali *Karamullah Wajho* worn by him from the holy prophet Hazrat Muhamad Mustfa (SAW). Who got this robe worn by the Arch Angel Jibrail the Gabriel (may Allah shower His peace on him).

NAMES OF PROGENY (*AHL-I-BAIT*) OF SAYYADNA GHOU-S-UL-AZAM (R.A)

1. Assayad Ash-Shaikh Al-Imam Hazrat Abdur Razzaq Qadiri Al-Gilani (R.A).
2. Assayad Ash-Shaikh Al-Imam Hazrat Abdul Aziz Qadiri Al-Gilani (R.A).
3. Assayad Ash-Shaikh Al-Imam Hazrat Abdul Jabbar Qadiri Al-Gilani (R.A).
4. Assayad Ash-Shaikh Al-Imam Hazrat Abdul Wahhab (R.A).
5. Assayad Ash-Shaikh Al-Imam Hazrat Abdul Ghaffar (R.A).
6. Assayad Ash-Shaikh Al-Imam Hazrat Abdul Ghani (R.A).
7. Assayad Ash-Shaikh Al-Imam Hazrat Saleh (R.A) Qadiri Al-Gilani (R.A).
8. Assayad Ash-Shaikh Al-Imam Hazrat Muhammad (R.A) Qadiri Al-Gilani (R.A)
9. Assayad Ash-Shaikh Al-Imam Hazrat Shams-ud-Din (R.A) Qadiri Al-Gilani (R.A).
10. Assayad Ash-Shaikh Al-Imam Hazrat Ibrahim (R.A) Qadiri Al-Gilani (R.A).

11. Assayad Ash-Shaikh Al-Imam Hazrat Yahya Qadiri Al-Gilani (R.A).

On maternal side he descended from sayyada Fatima (R.A) the beloved daughter of Holy Prophet (S.A.W). His mother was sayyada Fatima Ummal Khair Ummat-ul-Jabbar (R.A) *bint* (daughter of Sayyed Abdulallah Somaee Hasni and Hussaini (by origin). May peace be on all of them. Of this progeny only three viz Hazrat sayyadna Abdur Razzaq, Sayyadna Abdul Aziz and Sayyadna Ibrahim had his progeny inhabiting Baghdad and the vicinity all around the capital city.

One of this progeny namely his son, Shaikh-ul-MaShaikh Imam Abdul Aziz was well known for his knowledge, excellence in manners *Tawakkul* (Trust in God) *Taqwa* (God fearing) and *Zuhd* (Continence, restraint). His offspring followed into the footsteps of his great ancestors and achieved distinction and fame throughout the Muslim world. Their achievements were remarkably mentioned with appreciation by the historians, analysts and writers of Iraq and other parts of Arab World. Enriched by spiritual blessings, good fortune, excellence of knowledge and wisdom of Hazrat Ghous-ul-Azam they made Baghdad their home and spent their lives in constructive works like building repairing and renovating the holy Shrine, Jamia Mosque *Madrassa* Qadiriya and other structures of Auqaf for the welfare and well-being of the Muslims. These included guest houses and educational centers etc. by which to promote religious teachings and preaching they contributed a lot and made contacts with other countries to build relationship of love and trust with them. This went a long way in furthering the mission of Islam. By virtue of their good deeds they captivated the hearts of kings and rulers of Abbasia and Usmania

dynasties and rose to the honourable position of *Naqeeb-ul-Ashraf* because of their meritorious services in different fields.

That is the reason why the world rulers, *Sajjada Nashin Dervish*, men of *Faqr* (Leading life of poverty voluntarily) and the pious and virtuous would come to their door like beggars to seek blessing and bounty. In fact these men of distinction belonging to the Qadiria dynasty are the real kings. All the adherents find them a tremendous force to reckon with; they are the scholars at the moment of discussion on any issue; they are the men of letters when arguing on any matter; they are the worshippers deeply absorbed in the remembrance of Allah; they can take back spiritual powers from any one against whom they have feelings of righteous indignation; the fame of their glory has spread all over the globe because of their remarkable achievements ; their fragrance permeates the earth all around with their stories. dinned into the minds and hearts of the dwellers of deserts and human settlements alike. To sum up their repute has spread worldwide in such a way that none else can measure up to them.

In the recent past a book on the life of GHOUS SAMDANI, QUTAB RABBANI Shaikh ABDUL QADIR JILANI, has been got published by Naqeeb Zada pir Sayyad Tahir Ala-ud-Din (RA) bin Naqeeb-ul-Ashraf As-Sayyad Hazart Hassam-ud-Din, being the patron-in-Chief of the Qadiri order.....an organization based in Quetta, Pakistan.

All the points of excellence and achievements of the Qadiria dynasty have been faithfully recorded in the book at some length, a chapter of which has also been

included in this book for the benefit of the readers.

Brief Mention of Birth and Station of *Wilayat* Pertaining to Hazrat *Ghous-i-Azam* (R.A)

All annalists and biographers are in unanimous agreement as regards the place and date of birth of Hazrat Ghous. He was born in a town named '*Naif*' situated in the locality called *Gilan* or *Jilan* in Tabristan Province of Iran on 11th Rabi-us-Sani 470 AH into a *Sadaat* family that had settled there for the last two or three generations. After the name of the town he became popular by the surname Gilani or Jilani. He departed this life on 11th Rabi-us-Sani, 561 A.H at the age of 91 years in Baghdad (Iraq). His *Shajra* (genealogical tree) showing the progeny on paternal and maternal side has already been given which establishes beyond any doubt that Hazrat Ghous-e-Azam (R.A) was both Hasni and Husssani by his descent.

An Incontrovertible Proof of accomplished Superiority of Hazrat Ghous Pak:

It has been mentioned authentically by Allama Ibn Hajr Asqalani that during infancy he refused to be breast-fed by his mother during the times of fasting in the holy month of Ramazan. This incident spread like wildfire throughout the town and far beyond the confines of the area that a child born to a *Sadaat* family refused breast-feeding during the times of fasting. It is an established fact that like the proof of pudding lies in eating the essential ingredient of fame is traced back to the place of one's residence and the proof of some unusual happening is corroborated corresponding to the evidence of the people by and large who are witness to the happening of any unusual peculiar event as they are fully

familiar with that on the basis of their first hand knowledge as to genealogy and descent of a particular person. The incidence of such unprecedented occurrence with regard to a fasting infant during the holy month of Ramazan could not go unnoticed as it furnished the manifestly incontrovertible proof of accomplished excellence rightly from the birth of Hazrat Ghous-i-Azam (R.A).

***Hulyah Sharif* (Distinctive Marks of Identification) of Hazrat Ghous-i-Azam (R.A):**

Shaikh Mufiq-ud-Din Qadamat-ul-Qudsi states as under regarding the *Hulyah Sharif* of Hazrat Muhayy-ud-Din Abdul Qadri Jilani:

He was emaciated and thin in body with moderate height. His eye-brow was thread-like, close and thick. His chest, the repository of knowledge and divine cognizance, was broad. His beard was densely thick, large and good looking. His voice was enchanting and pleasing. Abu Abdulalh bin Muhammad bin Khizr Hasni Musli states quoting his father:

"For thirteen years I served as attendant of Hazrat Ghous and never saw at any time during this period on his neat and clean body any fly ever sitting or any kind of filth or sweat oozing out of that."

Universally Admired Attributes of Hazrat Ghous-i-Azam (R.A):

The pause in his speech would be more than the spoken words. He would not leave the premises of Madrassa except on Fridays. On that day he was accustomed to have a walk up to the Jamia Mosque and

the Traveller's Inn. A number of city elites would approach him to beseech Allah for repentance on his hand, and numerous Jews and Christians embracing Islam through him. He would not hesitate to utter truth standing at the pulpit and condemn the tyrants openly without mincing words. Everyone, high or low showed him highest respect and reverence. None else can stand in comparison to the *Karamat* (miraculous deeds) that emanated from him and the record remains unsurpassed to this day. His equal has been conspicuous by his absence in any age. All *Aulia* (friends of Allah), biographers and annalists are witness to this fact mentioned in all memoirs and biographies compiled on his life over different periods of time. Everyone admits that his life long mission was to wipe off *Bida't* (innovation) and to give currency to the sunnah of holy prophet (S.A.W). He spoke truth as a matter of habit and never uttered from his tongue any thing false throughout his life. He was noble on both sides (father and mother) by Birth. He was '*Hafiz* of Hadith" knowing by heart the traditions of his revered ancestor the holy prophet (SAW) of Islam. By way of creed he was Hanbali and his Shaikh with whom he had spiritual bonds was paragon of virtue and piety, immensely soft-hearted who remained engaged in divine remembrance all the time. Preaching sermons and administering advice and admonition was his life long career. He followed the law of Shariah in letter and Spirit never deviating from any injunction. Solitude, traveling from place to place, painstaking meditation, labour, toils, self restraint and trampling under foot the temptations of *NAFS* (self) coupled with sparing food and sleep put together made his

life style all the more outstanding. As a matter of habit he frequented wildernesses and deserted places in order to worship, He never spared himself from the rigours of *Zuhd* (Abstinence) and *Riyazat* (Strict religious discipline). He was *Qudwat-ul-Arifeen*, *Sultan-ul-Mashaikh* leading all those who have set out on the path way to *Tariqat* (observances of rites of true religion);

Popular among the masses he was possessed with highly amiable manners and magnanimously generous to all indiscriminately. His sweat emitted fragrance and body so clean, neat and tidy that no fly ever sat on that. He grounded and trained himself in the manners and norms of Shaikh Hamad-Ad-Dabaas Az-Zahid by keeping company with him.

He had a loud resounding voice, quick in tempo, never uttering anything from his mouth except to preach good-ness and forbid from evil.

His table cloth was open to all, sharing food with his guests treating them all at par with him. He gave more time to the poor and indigent. The students frequently hobnobbed with him; everyone thinking that he alone was being idolized.

Never in his life-time he approached the door of the rich or members of the ruling families nor showed obeisance to the elite by standing for anybody. It was not his practice to dine with them and partake of the feasts arranged by them. He curtly addressed the Khalifa of his time writing straight away: "Abdul Qadri commands you to do this and you are duty bound to carry out this order".

Statements and Glad Tidings of Senior Saints with Particular Reference to the Advent of the Ghous-i-Azam:

1. This incident is written in "Al-Basharat-ul-Muhammadiyah" that once *Hazrat Ba Yazed* (R.A) Bastami inquired of *Hazrat Khizr* (A.S) as who was *Mahdi* (the guided one) and when he would be coming. He replied "Allah Almighty is himself the *Hadi* (Guide) and as to *Mahdi* everyone including yourself and myself has been charged with the task of imparting guidance and series of such guided persons in succession have been appearing on the scene in the past ages and the future would also witness their comings and goings at the appointed times. *Hazrat Ba Yazid* (R.A) then asked in regard to the person blessed with the highest station in *Wilayat* (The state of friendship with Allah). At this *Hazrat Khizr* (A.S) replied "After the lapse of age of the rightly guided khalifa's, a boy with Hasni and Hussaini origin would be born in the highly honoured *Sadaat* family. He is destined to occupy the place of *Khilafat* that would supercede the places of *Ghousiat* and *Qutbiat* pre-eminently for all times to come. His revered name would be sayyad Abdul Qadir Jilani. His advent would take place towards the end of the fifth Hijra century in Baghdad city of Iraq. All *Rijal-Ul-Ghaib* (Hidden men of God), *Aulia*, *Ghous*, *Qutb*, *Akhyar*, *Abrar*, *Autad* and *Abdal* constituting different grades of godly men would be subordinate to him, following his dictates in all matters. His title would be *Ghous-Ul-Azam Wal Bazul Ash-Hab*

2. On page 98 of "*Tazkara-Tus-Sufiah*" compiled by *Hazrat Muhammad Naeem Al-Julani* it is written: "one day Hazrat Abdul Qasim Juniad Baghdad was busy delivering a sermon at the pulpit of the mosque. It occurred to him that among the *Aulia* (Friends of Allah) neither anyone in the past surpassed him in status and dignity and nor any body would excell him in future with such. God-gifted qualities of *Kashif* and *Karamat* in matters of perfection. He was on the point of giving expression to this reverie but had still not uttered a single word from his tongue, when the blessed holy spirit of Hazrat Ghous-ul-Azam. Shaikh Abdul Qadir Jilani appeared to him inwardly which caused him to fall senseless from the pulpit. After some time he regained his senses and said instantly; "After me an individual named Shaikh Abdul Qadir Jilani Al-Hasni, Al-Hussaini would make his appearance in Baghdad (Iraq). He would be exceedingly superior to me in status and dignity and his blazing sun would never set It would keep shining unceasingly on all horizons till the last day of the world. His glory would outshine the grandeur of the galaxy of all men in close proximity to Allah Almighty.
3. *Shaikh Abu Sulaiman Al-Munjabi* states that he was once present in the company of Shaikh Aqeel when he gave this statement "A man par-excellently noble in Baghdad whose name is Sayyad Abdul Qadir, is gaining fame increasingly". He further added; "His fame has spread in heavens all the more than on this earth among the *Mala-E-A'la* where this young man is

referred to with the title of *Baz Ash'hab* (a dun coloured eagle). The time is fast approaching when all matters of '*Wilayat*' will be referred to him and he will have his writ run on the affairs of *Wilayat* at global level.

4. Ibn Najjar has this written down in his history with reference to Abu Shuja saying " I have seen his recorded statement to the effect that once Shaikh Abdul Qadir became seated with Shaikh Hamad respectfully and after some time made his exit. Shaikh Hamad remarked: "The time is coming when in status this non Arab youth will enjoy superiority over all and his foot would rest atop the necks of *Aulia* of all times."
5. Once somebody mentioned to Shaikh Hamad (RA) with regard to him. He was then in the prime of his youth. Shaikh Hamad made this remark with reference to him: "I have seen atop his head those flags the height of which extends upto *Malakut-I-A'la* in heavenly world and his fame has travelled to those high dominions.
6. *Shaikh Abu An-Najib Suhrwardy* states: "This episode relates to 523 A.H. I was at that time in the presence of Shaikh Hamad. When Hazrat Shaikh Abdul Qadir (R.A) rose and delivered a strange kind of long address Shaikh Hamad (RA) taking exception to that said. "Abdul Qadir! You make odd speeches unmindful of fear of Allah lest he may hold you answerable for something you have just said." At this Hazrat Abdul Qadir (RA) put his hand over his chest and asked him to read as what was written on his palm with the vision of

his luminous heart. When he lifted his hand off his chest after a while Shaikh Hamad saw this written on the palm of his hand.

"His Lord (Allah) has given him pledge seventy times that He will not hold Shaikh Abdul Qadir (RA) accountable for whatever he may say." Shaikh Hamad remarked on seeing that he needed not to worry. He also recited the verse from the Holy Quran which says:

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

"Such is the Bounty of Allah, Which He bestows on whom He will And God is the Lord of the highest bounty." (al-Jumu'a, 62:4)

7. *Shaikh Abu Muhammad Shabki* states:

"Our *Shaikh Abu Bakr bin Hawara* prophesied that in the middle of the 5th century A.H. there would appear in Iraq a holy person, named Shaikh Abdul Qadir (R.A) His knowledge and status of learning would be recognised by all unanimously. He further added that his station of *Wilayat* was manifested to him inwardly and he saw him standing on the highest pedestal. Phenomenally his stature of *Wilayat* was so elevated that it could not be conceived without hundred percent certainty and divine guidance and help. He was included among those most knowledgeable *Ulama* (religious scholars) whose sayings and doings were worth emulating Allah Almighty would bestow upon us many excellences because of him" He is

ranked among those *Aulia-I-Allah* (Friends of God) who would be source of pride and elation on the Day of Judgement.

8. *Shaikh Abu Bakr bin Hawara* reportedly made this statement which was attested to be authentic. One day he was surrounded by his *Muridin* when he made this prophesy:

"The time is approaching when there would appear in Iraq a non-Arab whose standing would be very high in the eyes of Allah. By family links he would be both Hasani and Hussaini and would be settled in Baghdad. All the *Aulia* Would bow before him when he would make this declaration that his foot rested atop the necks of all friends of Allah. All *Aulia* would yield to him and follow his lead."

9. *Shaikh Abdul Lateef* says that he heard his father saying: "Shaikh Azaz Mutwarrah Al-Batanhi states that there has arrived in Baghdad a non-Arab youth. The time is not far off when his greatness, grandeur and bewitching miraculous deeds and marvellous performances would stun and nonplus all the saints. His lofty degree of love and meditation would overwhelm his compatriots. All high and low would bow to him in subordination. His maturity of vision and wisdom would be held in high estimation and reverence. The hidden secrets would be unveiled to him. Befittingly his status and dignity would be so high that he would dare speak out his mind even in the presence of God.

10. The Shaikh further states: " A majority of narrators had quoted extensively this saying of Shaikh Ahmed Ar-Rafaiee: "When somebody mentioned to our Shaikh Mansur Al-Batanhi some thing about Hazrat Shaikh Abdul Qadir, he said that those times were coming near when all would low to him. His position would be exalted among those blessed with divine cognizance. And his demise would be in such a state as none else would be more beloved than him on the surface of the earth in the sight of Allah and his prophet (S.A.W).As such all those who would be alive at that time shall recognise worth and hold him in reverence.
11. *Shaikh Abdur Rehman Tafsunji* (RA) states that Hazrat Abdul Qadir Jilani (RA) used to grace our *Shaikh Hazrat Abdul Wafa* (RA) with his company. He was then in the prime of his youth. It was customary for our Shaikh to rise on his coming out of reverence for him. He would also enjoin his devotees to do the same saying that a *Wali-Ullah* (friend of Allah) of his calibre ought to be respected. Sometimes, he would step forward five or ten paces for greeting him.

Once some one asked the reason for such extra-ordinary reverence and greetng extended to him. He said in reply: "This youngman will grow up into a marvelous personality so much so that all high and low will be attracted towards him spontaneously." The Shaikh further added: "I visualize him in Baghdad surrounded by a large gathering. He was chanting "*Qadami Hazehi A'la Raqabatin Kulle Waliyall*" (My foot is resting on the neck of every friend of Allah). He will be justified to say so and

the necks of all Aula will he bowing down before him out of respect and among them will be Qutabs of their time. Anyone of you who is alive by that time must make his service obligatory for himself."

12. Shaikh Ali bin Harti says "once our Shaikh Abul wafa (RA) seated on an elevated platform was in audience with the people that Shaikh Abdul Qadir Jilani came in to pay his respects. The Shaikh kept quiet and ordered his expulsion from the *Majlis* (assembly). "He came again and was expelled like wise. He came thrice but this time our Shaikh embraced him and after kissing his forehead enjoined the gathering to rise for showing respect to the *Wali-Ullah*. He said "I had ordered his expulsion not to humiliate him but only to make you realize his status and position in the world of *Willayat*." He then addressed Shaikh Abdul Qadir (RA) and said: "Today the time is on our side but after lapse of some time it will be within your reach. Every lamp is lit to be extinguished after some time. But the lamp that is lit for you shall never be put out till the Day of Judgement." saying this the Shaikh gifted to him his prayer-mat, *Tasbeeh* (String of beads) Shirts, goblet and walking stick and *Hazrat Abdul Qadir* (RA) accepted this gift. When the assembly dispersed, he alighted from the pulpit and holding him by hand seated himself on the lower most step and uttered these words "Abdul Qadir! Your time of glory is fast approaching. Be kind enough to remember my white beard." Saying this he breathed his last. May Allah shower his blessing on him!
13. *Mahmud-ul-Muttaal* states: I heard my father

saying that he was in the assempby of Shaikh Hamad when Shaikh Abdul Qadir came there. He was then in full blooming youth. Shaikh Hamad rose to show him reverence and Said:

مَرْحَبًا بِالْجَبَلِ الرَّاسِخِ وَالطُّودِ الْمَنِيفِ لَا يَتَحَرَّكُ.

"O like a mountain whom no one can move from his place". He then seated him alongside his arm. When he had poised himself Shaikh Hamad asked him the difference between "Hadith" and "Kalam" Shaikh Abdul Qadir replied "Hadith is something to be desired as has come across in Question-Answer session But "Kalam" is that which stirs and hits the nail on the head, having an abiding effect. Hence the restive state of awakened heart is exceedingly better than deeds or action. Hearing this the Shaikh remarked: "you are the head of the *A'refeen*___ thos having divine cognizance. Your seat of justice and equity will extend from east to west. Under your foot will be lowered the necks of *Aulia* of all times; your status and position will be too high, towering above all the contemporaries in all respects with unsurpassed distinctions.

14. Shaikh Muslim bin Nagma As-soroje was asked as who was the *Qutab* of the time at the moment. "He is at present in Makkah hidden from the eyes of the world and none except *Saliheen* (pious and virtuous) recognize him." replied the Shaikh. Then pointing toward iraq he disclosed saying "In not too distant future a young non Arab fellow named Abdul Qadir (RA) will make his appearance with miraculous super human habits and qualities to be

unfolded in large number: "This *Ghous* or *Qutab* will introduce himself amongst the open gathering of people with the words "*Qadami*"....."

And he will be justified in saying this as all the *Aulia* will take pride in kissing the dust of his feet. Allah Almighty will make the people beneficiary of his blessed and bountiful presence.

Excellence and Superiority of Ghous-ul-Azam (RA) over his compatriots:

1. *Shaikh Abdul Barkat Sakhr bin Sakhr bin Musafir* states: '*Aulia*' of all times had taken pledge with Ghous-ul-Azam (RA) that none of them would take recourse to *Tasarruf* (sway) in his outward and inward states without his prior consent. He enjoys prerogative of being in audience with the Holy presence of lord and he ranks among those '*Aulia*' who hold profound sway over all matters connected with life and death.
2. *Shaikh Abdul Ghanaim Batanhi* states: "Once upon a time I was with him at his residence that I saw four men seated in respectful posture. They were strangers, never seen before nor I knew about their identity I remained standing there and saw them going away. When they had gone the Shaikh asked me to go nigh them to seek their blessing and benediction I went after them and met them in the courtyard of the Madrassah and sought their blessing. One of them congratulated me for the good fortune of having the opportunity to serve such a person whose blessing would sustain this earth and thanks to his benign presence Allah shall have His Mercy on His creatures like all other

Aulia who turn up to seek shelter with Him and are at His beck and call" saying this all the four of them left the place When they were gone I returned to the Shaikh stunned with wonder. He said "Don't divulge a word of what they had told you within my life-time". When I inquired about their identity he said; "They were the chrefains of the mount caucasus who have returned to their place.

3. *Shaikh Abdul Fath* states "I heard Shaikh Ali Bin Harti saying that no Shaikh of any *Murid* could be superior to *Hazrat Shaikh Abdul Qadir Jilani's* disciple.
4. *Qudwat-Ul-Arefeen Shaikh Abu saeed Qailwi* states: *Hazrat Shaikh Abdul Qadir Jilani's* status "*Ma Allah Wa-Fillah wa Billah* (having close proximity to Allah, Deeply immersed in the remembrance of Allah and always with Allah, No powers however mighty they be could overwhelm him. He had risen to such a lofty place from where retreat was impossible and those who came prior to him dared not tread in that place. Because of his investigative and meditative approach he had attained the most high and the most revered station.
5. The afore.menteoned Shaikh further states that when Shaikh Abdul Qadir Jilani (RA) uttered the famous words "*Qadami Hazhiee*"

Divine lights were raining down on his heart and the holy prophet (S.A.W) had sent him robes through angel which he donned in the large concourse of 'Aulia' at that time the angel, and *Rijal-Ul-Ghaib* (unseen men) had lined up in the air in such large number as made the

edges of the sky disappear from sight. On that occasion no '*Wali*' (friend of Allah) that had turned up there in the enormously large gathering was without bending his neck.

6. The afore said Shaikh continued "I have seen several times the holy prophet (S.A.W) and the assembly of the apostles of Allah gracing with their presence. The holy spirits of the Apostles were seen whirling around many times. The angel and the *Rajal-Ul-Ghaib* had made it a point to attend his assembly, they rather vied with each other in being the first to attend." Hazrat *Khizr* (AS) was also to be seen by me in that assembly frequently. He once asked him the reason of doing so and he replied "whosoever is desirous of '*Falah*' (batterment) had no alternative but to attend your assembly without fail."
7. *Shaikh Abu Muhammad Hasan* states: "He has seen Shaikh Ali Qarshi saying to somebody. "Had you seen Hazrat Shaikh Abdul Qadir Jilani (RA) you would have seen such a person as had effaced his whole being in the way of his lord (Creator) and strengthened the '*Ahl-I-Tariqat*'. Tauheed (Oneness of Allah) was be-all and end-all for him; his investigative and meditative mode of life was the *Shariat* and his openness of heart and deep immersion in the divine vision and remembrance was his attribute. He stood on such a pedestal as was unblemished with any doubt or suspicion whatsoever nor his place of '*Sirr*' (secret) with his lord could give rise to any quarrel or dispute among the aliens or cause embarrassment of any sort. He had left behind the world of angels and *Malak-I-Azam* (the great angel) was beneath his

foot step.

8. *Shaikh Abu Madin Bin Shoaib Al Maghrabi* states: "Once I had a meetig with Hazrat Khizr (AS) talking about the MaShaikh of East and West I inquired of him about Hazrat Shaikh Abdul Qadir Jilani. Replying to my inquiry he said "He is the *Imam* of the righteous the final proof as to divine cognizance and tho essence of *Ma`refat* (revealing Knowledge) through and through and amongst all '*Aulia*' he is proximate to the divinity of Allah.
9. *Shaikh Muhammad bin Abi Al-Abbas Al khizr Al-Hussaini Al-Musli* (RA) states: He heard his father saying "It was in 551 A.H that I had a dream in the Madrassah of Shaikh Abdul Qadir Jilani (RA) I saw the *Mashaikh* of land and sea assembled at a place presided over by Shaikh Abdul Qadir (RA) some of them were clad with one *Imama* (turban) and some had over their head cloth sheath with one and some with two sheaths wrapped around the '*Imama*' but the *Shaikh's* '*Imama*' had three sheaths. I was thoughtfully wondering in the dream about the significance of three sheaths when I woke up and saw the Shaikh smiling on my pillow-side. He was saying of the three sheathes one was representative of *Shariat* the second of Reality and the third one of the greatness."
10. *Shaikh Baqa bin Batwan-Nahr Makki* (RA) states: "Ibrahim Al-Aghrab bin Ash-Shaikh Abi Al-Hasan Ali Ar-Rafaiy was heard saying "My father inquired of my maternal uncle Hazrat Shaikh Ahmed Ar-Rafaiee that when Shaikh Abdul Qadir Jilani uttered the widely reputed words. *Qadami*

Hazihee ----- whether or not he was ordained to speak out them:

"Yes; verily he was ordained to speak out them."

He replied.

11. The Shaikh further added "once I was with Shaikh Abdul Qadir Jilani (RA) in the assembly. He was then delivering the sermon, seated on the first step of the elevated plat-form. In the meantime he stopped the sermon for a while, keeping quiet for a brief pause. Then he alighted down the stairway and asended the second step and became seated. I saw the stairway expanding extensevely and an exquisite carpet spreading over that and on the spur of the moment the master of the whole universe Hazrat Muhammad (S.A.W) alongwith Hazrat Abu Bakr siddiq (RA), Hazrat Umar (RA) and Hazrat Ali (RA) graced the throne. At that moment some luminous divine light came by which Shaikh Abdul Qadir Jilani (RA) was on the point of falling unconscious when the holy prophet (S.A.W) supported him. At that time he got down sized into sparrow and then assumed a terrible form. Afterward I was told the reason for that and it was that Allah Almighty had bestowed upon the soul of the holy prophet (S.A.W) and his companious the power to assume the outward form for which the *Hadith-i-Miraj* provided ample evidence by virtue of powers grranted by Allah they assumed these forms as per divine decree. When asked about the reason of reducing to the size of sparrow he said "No human power could with-stand the first luminosity of divine light. As such if the Holy Prophet (S.A.W) had not

intervened I would have fallen unconscious. The second luminosity was *Jalali* (awe-inspiring) that reduced me to the size of a sparrow and the third one was *Jamali* (amiable display of divine benevolence) which made my size large. This is all due to my lord which has stated In the holy Quran.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

Such is the Bounty of Allah which he bestows on whom he will. And God is the Lord of the highest bounty". (al-Jumu'a, 62.4)

12. *Shaikh Abdul Batanhi (RA)* states: During the life time of *Shaikh Abdul Qadir Jilani* he happened to attend upon *Shaikh Ahmed Ar-Rafaiee* and stay with him for several days. One day he said "kindly convey to me whatever information you had about *Hazrat Abdul Qadir's* life history. I was narrating some episodes of his life when an outsider came and motioning toward *Shaikh Ahmed Ar-Rafaiee* restrained him from mentioning anything as regards him. This made him so much indignant that a single look caused him fall dead instantly. He then said "*Shaikh Abdul Qadir (RA)* is the man on whose right side is the ocean of '*Shariat*' and the ocean of *Haqiqat* (ultimate reality) is on his left. One may drink deep from which-ever side he may choose. There is no equal of him any where. It is said that later he sent his nephew *Shaikh Ibrahim Al-Arab* and his brother *Shaikh Abdul Farj* and *Shaikh Najmud-Din Ahmed* who were sons of *Ash- Shaikh Ali Ar Rafaiee (RA)* to *Baghdad* and advised them not to see anyone else before paying a visit to *Shaikh*

Abdul Qadir Jilani (RA) no matter he may be alive or he may have expired. He added it is so because a vow has been taken from every man in that if case anyone fails to meet the Shaikh on arrival in Baghdad at the first instance his inspired state of *wilayat* will be confiscated from him And that who fails to have a meeting with the Shaikh will be woe begone..

13. *Shaikh-ul-Asfia* Hazrat Shahab-Ud-Din Umar As-Suharwardy states: "In 506 A.H his uncle Shaikh Abu Najib Abdul Qadir As-Suharwardy (RA) was in attendance on Shaikh Abdul Qadir and he was also keeping company with him. My uncle kept sitting silently and with reverence listened intently to what he was saying. When we took leave of him and set off from his Madrassah. On the way back I asked the reason for this and his reply was "why should I not be full of respect for him when every thing in the universe has been placed at his complete disposal and his whole being is source of blessing? The world of angels is full of pride for him. He is the unique personality having no match among his contemporaries. He deserves our respect as Allah has bestowed on him mastery over the conditions and states of all Aulia. He has full control over their affairs. They may either be retained or abandoned as per his sweet will.
14. *Shaikh Abdur Rehman Abdul Hasan* Ali Batanhi Ar-Rafaiee (RA) states that when in Baghdad he was astonished at the inspired inward conditions and states of heart and spiritualism of Hazrat Shaikh Abdul Qadir Jilani (RA). "On my return I

made a mention of every thing I had seen to my uncle "said he. At this my uncle remarked: "My son! Who else possesses the meritorious ability and capability of Shaikh Abdul Qadir and who can aspire to get elevated to the station he has reached and who can scale such heights as he has done.

15. Hazrat Shaikh Adi bin Al-Barkat sakhr bin Sakhr Musafir (RA) states: "He asked his uncle Shaikh Abi Bin Musafir whether any one before Shaikh Abdul Qadir ever claimed superiority with the word "Qadami Hazeh-----? He replied in the negative and on asking the reason said: "This is by way of individualization and there is individuality in every age. Then what is his peculiarity? I inquired "No other individual was accorded permission to assert his superiority with this prerogative and his distinction is that he was ordained to say this. Phenominally he is likened to Hazrat Adam (AS) when the entire community of angels was commanded to make prostration to him and they were bound to obey the command of Allah." was his reply.
16. *Hazrat Shaikh Ali Bin Hati (RA)* states: "Once upon a time he accompanied by Shaikh Baqa bin Bataur and Hazrat Shaikh Abdul Qadir (RA) visited the Mazar of Imam Hazrat Ahmed Bin Hanbal (RA). His inward eye saw the Imam coming out of his grave and embracing Shaikh Abdul Qadir Jilani (RA) He was saying: "Abdul Qadir! I am dependent upon you in matter of the knowledge of *shariat* and the knowledge of the inspired state of spiritualism.

17. *Shaikh Umar keemya (RA) states:* "Whenever there was any assembly held by Shaikh Abdul Qadir Jilani (RA) the jews and the christians would turn up there to accept Islam. The converts included the robbers, murderers and evil-doers to make repentance at his hand for their heinous crimes and perfidy. Once in the assembly there came a *Rahab* (hermit), named sanan and announced his acceptance of Islam. He addressed the gathering and made this statement publicly: "I am the native of yemen. Some inward signal prevailed upon me to accept Islam. I resolved to accept islam at the hand of the man who would be the most superior to all in piety and virtue. With these thoughts revolving in my mind. I fell asleep and saw Hazrat Isa Jesus Christ (AS) in dream giving me direction to go to Baghdad and accept Islam at the hand of Shaikh Abdul Qadir Jilani as at the moment none in the world was more excellent and superior than him.
18. *Shaikh Lu'lu Al-Amni Mukhatib Beh Alal Anfaas (RA) states:* "When Shaikh Abdul Khair Ata Al-Misri saw my *Mujahida* (Great endeavour struggle) and *Ijtehad* he asked me as to what group of *Aulia* I belonged, I said that My Shaikh is Hazrat Shaikh Abdul Qadir Jilani (RA) and when he said *Qadami Hazihi*----- at that time 313 *Aulia* on the surface of the Globe were having their necks hung down, of them 17 were in *Haramain Sharifain* (Makkah & Madina)..... 60 in Iraq 40 in *Ajam* (persia) 30 in Syria, 20 in Egypt. 27 in the western parts 11 in (Abyssenia), 11 in *Saddi Yajuj Majuj* (Territory of gog and magog), 7 in the wilderness

of sar-Andeep, 47 in the caucus mountain and 24 in the islands of the ocean of *Muheet*. A large number of seniors have attested the truth of this statement which unclude Shaikh Bin Musafir, Shaikh Abu Saeed Qailwi, Shaikh Ali Bin Haiti. Shaikh Ahmed Bin Rafee. Shaikh Abdul Qasim Al-Basri, Shaikh Hayat Al-Harayi etc. They were all witness to this fact and that the words *Qadami Hazihi-----* were uttered under the divine command and that he was empowered to confiscate the *Wilayat* of anyone refusing to comply with his directive. I have seen with my eyes the necks hanging down and the plight of the one who had refused to comply."

19. The names of some seniors among the *Aulia* are given below: Shaikh Baqi Bin Batur, Shaikh Abu Saeed Al Qailwe, Shaikh Ali Bin Haiti, Shaikh Ahmed bin. Ar-Rafee may Allah have His blessings on all of them. They all bowed down their necks in compliance when some people asked the reason they repeated the words uttered by Shaikh Abdul Qadir (RA) in Baghdad. And Shaikh Abdur Rehman Al Taghonji and Shaikh Abdul mujif As-Suhrwardy bowed their necks and said *Ala Ra'see* (upon my head) Shaikh Musa Az-Zoli, Shaikh Hayat Al-Harani , Shaikh Abu Muhammad bin Shaikh Abu Umar, Shaikh Usman bin Marzuq, Shaikh Abul Karam, Shaikh Majid Al- Kavi, Shaikh Sawaid Al- Bukhari and Shaikh Aslam Ad-Damashqi not only hung their necks but also directed their *Muridin* and devotees accordingly. Shaikh Abu Mudin Al-Mughrabi hung his neck in the west and said: "O my lord, I am one among

them on whose necks his foot is and I bear witness to you and make the angels witness that I have heard the Shaikh's words and complied with the order.

Shaikh Ibrahim Al-Maghribi, Shaikh Abu Umar, Shaikh Usman Bin Marrawatul Bataanhi, Shaikh Ali Bin Musafar etc are all in ageement when they say that a large number of holy beings were seen flying in the air and they were all coming down to Shaikh Abdul Qadir in compliance with the order of Hazrat Khizr (AS). When Shaikh Abdul Qadir (RA) had uttered his proverbial words they made this presentation in Arabic :

يَا مَالِكَ الزَّمَانِ يَا إِمَامَ الْمَكَانِ يَا قَائِمًا بِأَمْرِ الرَّحْمَنِ يَا
وَارِثَ كِتَابِ اللَّهِ يَا نَاتِبَ رَسُولِ اللَّهِ ﷺ وَيَا مَنْ السَّمَاءِ وَالْأَرْضِ
مَا بَدَنَتْهُ وَيَا مَنْ أَهْلُ وَقْتِهِ كُلُّهُمْ غَائِلَتُهُ وَيَا مَنْ يُنْزِلُ الْغَيْثَ بِدَعْوَتِهِ وَبَذْرِ
الضَّرْعِ بِبَرَكَتِهِ وَلَا يَحْضُرُونَ عِنْدَهُ إِلَّا مَنْسِكَةٌ رَوْسِهِمْ وَيَقِفُ الْغَيْبُ
بَيْنَ يَدَيْهِ أَرْبَعِينَ صَفًّا كُلُّ صَفٍّ أَرْبَعُونَ رَجُلًا وَكُتِبَ فِي كَفِّهِ أَنَّهُ أَخَذَ
مِنَ اللَّهِ مَوْثِقًا أَنْ لَا يَمْكُرَ بِهِ وَكَانَتْ الْمَلَائِكَةُ تَمْشِي حَوْلَيْهِ وَغَمْرُهُ
عَشْرَ مِائَتِينَ وَيُبَشِّرُهُ بِالْوَلَايَةِ O

"O sovereign king of time and space whose authority is established by the commands of Allah, who inherits the knowledge of Quran, who is deputed by the prophet (S.A.W) himself before whom the heavens and the earth are spread out like table- cloth and all creation of all times are subservient to him, with whose prayer rain water pours down and teats of the cattle get fulled with milk. The *Aulia* attend his court deferentially and forty rows of *Rajal-ul-Ghaib* stand on guard for him with seventy unseen men in each row. One on whose palm is written that he has taken vow from Allah which he shall fulfil And who was guarded by a body of angels at the age

of ten and they gave him glad tiding that he was to be made *Wali-Allah* (Friend of Allah).

20. Shaikh Matar (RA) states: "Once some friends of mine were talking to Shaikh Mukaram (RA), Shaikh Muhammad Akhlas (RA) and Shaikh Ahmed Al Arani (RA). Shaikh Mukaram (RA) said: "I bear testimony swearing by the name of Allah that the day Shaikh Abdul Qadir (RA) uttered the famous words *Qadami Hazihi*----all the *Aulia* the world over made an inspection and saw the flag of *Qutbiat* hoisted before him and the crown of *Ghousiat* placed on his head. Wearing the multi- coloured beautifully designed robes of *Shariat* and *Haqiqat*, he uttered the said words and the moment the *Aulia* heard them, hanging their necks in unison and acknowledged the superurity of his status. At that moment ten *Abdals* (saints not known to public). Who were all kings of their time also hung their heads when asked about the name of those ten *Abdal* Shaikh Mukarram made them public as under:-

1. Shaikh Baqa Bin Batu. 2. Shaikh Abu Saeed Al-Qailwi. 3. Shaikh Ali Bin Haiti, 4. Shaikh Adi bin Mussafar, 5. Shaikh Musa Az-zli. 6. Shaikh Ahmed bin Rafaiee. 7. Shaikh Abdur Rehman Al Tafsanji. 8. Shaikh Abu Muhammad Basri. 9. Shaikh Hayat bin Qias Al Tarabi. 10. Shaikh Abu Main Al maghrabi (May Allah be pleased with all of them) Hearing this Shaikh Muhammad Al Khan and Ahmed Al- Araini both attested to the truth of this statement and said that my brother, Shaikh Abdul Jabbar and Shaikh Abdul Aziz also corroborated that statement.

21. Shaikh Musa Bin Haman Az-Zoli (RA) states:
 "Hazrat Abdul Qadir (RA) is at the moment Khair-Un-Nas (best of the creation) Sultan -Ul Aulia(king of *Aulia*) and *Sayyad ul A' refeen* (chief of those blessed with divine cognizance). Why should not I bow respectfully to a man before whom the angels bow out of deference. In Saif Ar Rabani it is written that Shaikh Ali bin Shaikh Umar Al Mugaddasi, Ash- Shazali has stated that if any saint denies the saying of Shaikh Abdul Qadir (RA) or raises any objection or takes exception to his status and high ranking dignity upto the day of judgement he will suffer the same fate and plight as has been the fate and plight suffered by Shaikh Sana'n Asfahani. His state of *Wilayat* was contiscated from him and the foot of swine placed on his shoulder.
22. Shaikh Muhammad Al Movahab Ash Shali (RA) States that whosoever denies the sayig of Shaikh Abdul Qadir Jilani (RA) as to his foot on the neck of every friend of Allah swine's foot is placed on his shoulder as is ampl'y shown by the incident relating to Shaikh sana' Asfahani.

Shaikh Isa Tajani a divinely cognizant saint has said in eulogy of Hazrat Shaikh Abdul Qadir (RA) in this couplet which says:

مولائی عبد القادر جیلانی
 اعوننا علی ذی خسة اظمانی

My master and guide Hazrat Abdul Qadir Jilani is the helper, provider of succour to the poor and the resourceless.

23. Hazrat Shah Baha-Ud-Din Naqshbandi the founder of Naqshbandi order in the subcontinent eulogised Hazrat Ghos Pak (RA) in these two Persian couplets:

بادشاه هر دو عالم شاه عبد القادر است
سرور اولاد آدم شاه عبد القادر است
آفتاب و ماهتاب و کرسی و لوح و قلم
نور قلب از نور اعظم شاه عبد القادر است

Shah Abdul Qadir is the king of this world and Hereafter. He is the chief of the progeny of Hazrat Adam (AS). He personifies the Sun, The moon the Kursi (authority of God) and lauh-o-Qalam (The divine powers of making destiny) and the light of the heart is due to the great source of light Shah Abdul Qadir (RA).

Sayings and Observations of Hazrat Ghous-Ul-Azam (RA):

To Hazrat Shaikh Abdul Qadir Jilani the *Ghous-Ul-Azam* (RA) some sayings citations and quotations are attributed as reproduced hereunder.

1. I had the privilege to see the prophet of Allah (S.A.W) in Baghdad when seated on the throne and he (S.A.W) was accompanied by Hazrat Musa (Moses-As) Addressing Moses (AS) he questioned him pointing to me if there was in his ummah any man like myself. He replied in the negative. At this the Holy Prophet (S.A.W) who was mounted on the winged steed in the air, called me by name and embraced me. After that he made me wear the robe saying that this robe of *Qutbiat* had been gifted by me to you. He then sanctified me by putting his sacred saliva three times in my

mouth. I returned to the place I was sitting and began to recite the following verse.

ومنه الشيخ عبد القادر ابتهجت
 طلائع الفضل نورافى محياه
 كالشمس تسفر من اقصى مطالعها
 حسنا و كالبدر مل العين مره
 و كالغمام انا اسمطرتة كرما
 و كالعبا خلقا انرق مهره
 من آل فاطمه الزهراء ذو شرف
 اتى به الدهر فردا عن مثناه
 على جلاله انوار هيبه
 كالسيف ان راق حسنا راق حداه

I will intoxicate myself with the heady wine of divine love in every temple and church, revealing my creed to all the lovers of Allah.

I will drink this cup of divine love not alone in a secluded corner but openly before all trumpeting my state of drunkenness.

2. No sun rises without greeting me. In this way months of calendar year pass by greeting me. They foretell me about the incidents in the making. All endowed with good or bad fortune are presented to me. I have an eyeful of the *Lauh-e-Mahfuz* (The guarded tablet) taking deep plunges into the seas of knowledge and divine contemplation.

I am deputed by the Prophet of Allah (S.A.W) charged to look after his heritage walking step by step with all Messengers. I followed into the foot steps of the

holy Prophet (S.A.W) never deviating an inch nor budging. I am the leader and guide to all angels and genis.

3. O inhabitantsof whole world! Invoke my mediation and blessing when supplicating to Allah. Come to seek the knowledge of *Tariqat* from me. O people of Iraq. My states and conditions are like garments put on the hanger in the wardrobe which one may wear as per his choice. It is in your interest to embark on the path of peace and security otherwise I shall inflict on you attack with such troops you will not able to ward off. O my son! You may set off on thousand year's journey but you will not be far off to hear my voice. O my son! The stations of *Wilayat* do not end up at the places here and there. I have been given the robes of *Wilayat* to wear many a time and in my assembly there have been coming all *Aulia* and Messengers of Allah, those who are alive with there bodies and other with their souls O my son! Should you ask in the grave about me from *Munkar Nakeer* you will have from them my news.

4 The first time I proceeded on journey for *Hajj* to *Bait-Ullah* (House of Allah) I was in my prime of youth. When I reached near a well-known Munara (minaret) called *Al-Qarun* I met there Shaikh Ali bin Musafir. Who was also then in the prime of his youth. He asked me about my destination. "Makkah" I told him. Can I come and accompany you?" He inquired "why not?" I replied and we remained together on the remaining journey.

One day a young Abyssinian girl met us on our way. She was emaciated physically and wearing *Burqa*

(veil). On seeing me she said: "where do you hale from?" "Baghdad" I replied "you have made me weary and tired by a long journey". She said "How?" I asked I was in Abyssenia when I received the inward signal that Allah had thrown His light on your head and blessed you with His boundless Favor and Bounty that has never before been on others till this day. This made me wish to recognize you and have the company of both of you for the whole day and moreover to have the pleasure of *Iftar* (breaking of fast) with you.

"By all means" replied I. After that she walked a little distance away from us and we walked our way. When at sunset the time of *Iftar* came a tray came flying towards us from the sky, which had six loaves of bread, a flask of vinegar and some sort of vegetables. The girl offered thanks to Allah In Arabic and said: "He has honoured me before my quests, as before this only two loaves would come down and this evening six to enable me to play host to my guests. Each of us had two loaves for breaking our fast. Then some water-containers descended from above, the water of which was different from the earthly waters and tasted so pleasingly sweet that never before we experienced that taste. The girl parted company after that and we continued our journey to *Makkah Moazzama*. After reaching the holy city we were one day engaged in *Tawaf* (Circumambulating around Holy Kaba) when Allah's Favour took Shaikh Ali within its fold and he fell in a swoon and all signs indicated that he was no more alive. On the spur of the moment the girl appeared there and tossing his body said "you will be made alive by the same power who has taken away your life. Glory to Him who does not perish by throwing his light and He on His throne sustains the whole universe by

His authority. He is the Holy Being who shuts the eyes of wisdom and keeps the sagacity of the youth within limits. Then Allah cast a glance of Mercy upon me and I looked at my inward state. Someone was whispering to me: "Abdul Qadir! abandon the outward life of isolation and get close to Allah with his *Tuaheed*. You will soon be shown His wonders and marvels. There should be no confusion and suspicions in your attention as regards Me and stand firm in your conviction and resolve. None else possesses your body and soul except Me so that your faculties of observation may not fail you. Be seated at one place so that the people may benefit from you. There are many slaves of us whom we shall grant *Taqarrub* (closeness) through you. The girl intervened at that moment and said: "I know the extent to which you will rise in greatness and grandeur. For you a canopy of light has been set up. The angels on all sides are encircling you and you are in their sight and the eyes of all *Aulia* are fixed on you, seeing your heightened grades and states. After that the young girl went away and was no more seen.

5. Once I saw a flood of lights moving towards me. I asked what they were and it was intimated to me that such are the achievements and successes conferred on me by Allah that the Holy Prophet (S.A.W) is coming himself to congratulate me. Then the lights increased manifold and exceeding jubilation rejoiced me so much that my joy knew no bounds. I saw the Holy Prophet (S.A.W) airborne on a pulpet. I moved seven paces forward towards him in state of ecstasy. The Holy Prophet (S.A.W) put his saliva seven times into my mouth. He was followed by Hazrat Ali (R.A) who put his salive six times into my mouth. I asked why not seven times and he told me that it was out

of deference to him (S.A.W). Then the Master of the Universe the Holy Prophet (S.A.W) offered me robe and I asked him about that and he said that the robe was the peculiar one specially designed for those designated as *Qutab Aulia*.

The God-gifted achievement gave me the faculties of speech and I proceeded with delivering sermons to advise and admonish the people. Thereafter Hazrat Khizr (AS) came towards, me to give me test like the ones given to the *Aulia* prior to me. Then conversation took place with him which unveiled some hidden facts to me. After a pause I said to him: "you told Moses (A.S) that he would not be able to keep company with you and the same things I say to you now that you will have to part company. If you are an Israeli I am a Muhammadi but if you want to accompany me well and good I am ready for that as this is an open arena of the divine cognizance. The Holy Prophet (S.A.W) and Almighty Allah are with me. I have a readied stallion to ride fully equipped with spear, arrow bow and sword.

One day a devotee saw a *Murid* of Hazrat Shaikh Abdul Qadir Jilani who was present in an open public meeting. When the discussion started and some one claimed that the grade and status of Hazrat Ba-Yazid Bastami (RA) was superior to the grade and status of all *Aulia* put together but equal to Hazrat Ghous-Ul-Azam in regard to the station of *Wilayat*. Hearing this the devotee flared up with zeal and enthusiasm and in the heated discussion that followed he burst out saying that the status of Hazrat Ghous (RA) was superior to all *Aulia* Including Hazrat Ba-Yazid Bastami (RA) and if this is not the case, let my wife be divorced three times. When the matter came to the notice of lawfully wedded virtuous wife, she

expressed her mental state of skepticism as to the occurrence of the divorce; on her insistence her spouse came to the *Ghous-Ul-Azam* to seek his considered opinion and verdict with regard to the divorce. After bringing the whole case into consideration. Hazrat Ghous (RA) intently listened to what he had told him in detail and affectionately pronounced his verdict saying: "Do not bother the least and approach your wife without any qualm about the matter. No divorce has occurred to your wife because of what he had said in order to satisfy his heart the man asked Hazrat Ghous (RA) to give a written *Fatwa* on the matter at issue. At this he said Hazrat Ba-Yazid has not benefited the people so much with his sermons and imparting the knowledge of *shariat* and *Tareeqat* as I have done with regard to all that, so I am decidedly superior to him in all matters without fear. As such you are true in your claim. Whatsoever no divorce and has occurred to your wife because of that.

Etymological Reason Behind *Al-Bazal-Ash-HAB*: Its Elucidation:

Hazrat Ghous-Ul-Azam's title is *Al-Bazal-Ash-hab* Allama Abush-Shah Shahab-Ud-Din Sayyadna Muhammad Afandi Alusi (Died 1279 A.H) who was the grand mufti of Baghdad has given in his book "Al-Mazhab" the connotation and elucidation of the word "*Al Bazal Ash Hab.*" He says that according to the terminology used by *sufia* (mystics) a *Baz-Al-Ash-Hab* is the one having complete sway over all conditions external and internal without being affected or influenced by any extraneous circumstances implying thereby that he may be strong enough to withstand the effects exerted from without, especially with regard to the accidents and trials and tribulations in his apparent relation with the world

around him both spiritually in his inward state of heart with Allah and his attention should not be diverted from the real object.

In his *Qaseeda* Hazrat *Ghous-Ul-Azam* characterized his inward spiritual powers as follows:

"All the periods and months that have gone by are at my beck and call

All those times notify of the occurrences of the past and unfold the events that will happen in future. O`you who deny my achievement desist from picking up quarrels with regards to me.

"I looked in all direction over the cities brought into existence by almighty Allah. They all put together seemed like a grain of mustard."

"I am dominant over all Mashaikh just like *Al Baz Ash-Hab* (The black and white feathered falcon) that dominates the birds of all feathers. Who among the men of God is my equal and endowed with such positions as have been bestowed upon me by Allah.?"

No influence being exerted from outside can detract from anyone's achievements nor dignity of status' can deprive him of his manliness. This is so because constancy and perseverance in the changing circumstances causes the divine help and sustenance to arrive alongwith the spiritual bliss and joy for the men having cognizance of Allah, piety and fear of Allah. So this quality is the pre-requisite for those who aspire to brave the ordeal of trial and tribulation and stand firm and unshaken. There is

no likelihood of any decrease in profound perseverance in one's life time or after his demise till the day of judgement and the power links and relations of spiritual import remain undiminished with the passage of time. Since all these powers and attributes were present in Hazrat *Ghous-Ul-Azam* (RA) to the utmost degree and will never cease to exist the title was conferred on him by Allah Almighty and he is referred to as *Al-Bazal Ash-Hab*.

Ghous-ul-Azam and His Exalted Progeny:

Here is an episode which highlights the exalted status of Hazrat Ghous-Ul-Azam (RA) and his highly honoured descendants based in Baghdad:-

Once upon a time there was in Baghdad a prominent and erudite scholar, named Yousaf As-Swaidi possessing huge wealth and immovable property and estate. He was speaking to a large gathering in a meeting. "What is the reason that we cannot measure in comparison with these galaxies of Ghousia family in attracting public attention by our pomposity, grander and position of honour and respect though we are in no way less than them as regards wealth, material opulence, dignity and status? In reply to this question some one named Fakhrul-Khamil said: No doubt we have everything that matters but there is one deficiency in us that cannot be made good whatever we may do and I had asked my late father the reason of this disparity and his reply was: The honoured descendants of the Ghousia family have an advantageous edge over us because of their most exalted ancestor, resting beneath the green dome. He is the *Sultan-I-Aulia* (King of all friends of Allah) the *Ghous* the most beloved of Allah namely sayyadna Shaikh Abdul Qadir Jilani (RA) whose fame has spread to all corners of

the world in east, west, north and south. This is their most precious asset which we lack conspicuously".

He further related a story: "Once my late father had fallen ill seriously. I suggested to call in some specialist doctor for giving him treatment but he refused his services on the plea that all this would be of no avail to him. He instead insisted on me to go to Sayyad Abdur Rehman's Guest house and dine with him along with his guests. he further said :

"When they are gone after having their meal bring in the remnants of that food for me as eating them can be a sure source of cure of my illness. That was so because as per the Holy Prophet's (S.A.W) tradition which said that the remaining portion of a *Momin's* mouthful food possessed curative value for the sick."

At this I remarked: "But dear father! He (Abdur Rehman) is your political adversary. What does this mean: your reposing strong confidence in him in this matter? "That is something entirely different: the political opposition and differences cannot undo the truth of righteousness and faith." Replied my father and I assured him that I would comply with his directions in view of the serious illness he was suffering from: I attended the assembly of Hazrat Abdur Rehman and stayed on to partake of meal with him and other guests. After I had my meal with him, I kept waiting for him to leave so that I might avail of the opportunity to make way with the left-over of food. But to my embarrassment he kept eating slowly for my sake. He went on until nothing was left in his plate except bones and fat. But all the time so I

resolved to steal away the plate. The attendant came with water to make me wash my hands and he poured water over them. After Hazrat Abdur Rehman had retired to his room I asked the waiter to give me the plate containing the left overs of food. He refused saying that if the plate not found at the next mealtime he would be accused of theft. I requested him to find out a way for that and we reached a compromise only after I had given him an *Ashrhfi* (gold coin). I took away the plate with remnants of food to my father. The other day I returned with the plate to the waiter and asked him to pay back the *Ashrafi* but he refused to do so saying that the left over in the plate was worth that. By the Grace of Almighty Allah my father recovered from his illness because of those food remnants.

At this Yousaf As-Swaidi remarked that all that was due to the Bounty and Favor of Allah which He showered on *Ghous-ul-Azam* and his family.





ILHAMAT-O-MUKASHIFAT -I-GHOUSIA

(Inspirations and Revelations of Hazrat Ghaus-ul-Azam)

Inspirations and Discoveries revealed to the heart of Ghaus-ul-Azam (R.A). Pertaining to this world, the world of angles and the world of Omnipotence.

In the name of Allah the most merciful ever beneficent:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Every praise is to Allah who dispells all darknesses. Innumerable greetings and salutations be on the most praised one Allah's last Messenger and Beloved (S.A.W), who is the best of all Creation.

الْحَمْدُ لِلَّهِ كَافِيَةُ الْغَمِّ وَالصَّلَاةُ عَلَى خَيْرِ الْبَرِيَّةِ أَمَّا بَعْدُ

After that Ghaus-ul-Azam (R.A) said:

قَالَ الْغَوْثُ الْأَعْظَمُ الْمُسْتَوْجِبُ عَنْ غَيْرِ اللَّهِ وَالْمُسْتَأْنَسُ بِاللَّهِ

"Fear the entities other than Allah, but love and adore Allah Almighty." Allah addressed me by my title saying:

"Ghous-ul-Azam" and I responded. "Yes, O, my Lord, the sustainer of Ghous-ul-Azam, I am all ears" And He said "All the conditions and states intervening the world of bodies and the world of souls are the '*Shariat*' and the states that intervene the world of souls and the world of divine attributes are "*Tariqat*" (True modes of religion) and those that intervene the divine attributes and *Martaba-E-Fanafillah* (Stations of effacement and submergence into Allah) are '*Haqiqat*' (ultimate and eternal Realty).

Then He addressed me by the title of Ghoul-ul-Azam and said "All that I have embodied in every thing has been made Merciful altogether manifestatively in man.

Then I said to Allah "Which place is home to you O, my Lord"? "O, Ghous-ul-Azam ! I am the creator of the entire universe, but no place is home to Me. All the creatures have abodes, but I am without any abode.

قَالَ اللَّهُ تَعَالَى يَا غَوْثُ الْأَعْظَمُ قُلْتُ يَا رَبِّ
الْغَوْثُ قَالَ كُلُّ طَوْرِ بَيْنَ النَّاسُوتِ وَالْمَلَكُوتِ
فَهُوَ شَرِيعَةٌ وَكُلُّ طَوْرِ بَيْنَ الْمَلَكُوتِ وَ
الْجَبَرُوتِ فَهُوَ طَرِيقَةٌ وَكُلُّ طَوْرِ بَيْنَ
الْجَبَرُوتِ وَالْأَلَهُوتِ فَهُوَ حَقِيقَةٌ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَا ظَهَرْتُ فِي
خَبْنِي كَظُهُورِي فِي الْإِنْسَانِ

ثُمَّ سَأَلْتُ يَا رَبِّ هَلْ لَكَ مَكَانٌ قَالَ لِي يَا
غَوْثُ الْأَعْظَمُ أَنَا مُكَوِّنُ الْمَكَانِ وَلَيْسَ لِي
مَكَانٌ

I then again asked Him: "Do you eat and drink?"

"O, Ghaus-ul-Azam! The 'Faqir's' eating and drinking is My eating and drinking .

I again asked: " Of what stuff have you created the angels ? " " O , Ghaus-ul-Azam!" I created the angels from the light of man and created man from My light."

Then He said: "O , Ghaus-ul-Azam I created man for My pleasure and created all the remaining creatures for the man's pleasure."

Allah said: "O' Ghaus-ul-Azam! I am the best among the seekers and the best sought after is Man. Similarly the best rider is man and the best steeds are other creatures all brought into being for him."

Allah Almighty said: " O 'Ghaus-ul-Azam' man and Me are both secrets and We both confide in each other. Should man be conscious of the worth he holds in My estimation, he will not cease saying with every breath." "Whose Empire holds sway over the universe today?"

ثُمَّ سَأَلْتُ يَا رَبِّ هَلْ لَكَ أَكْلٌ وَشُرْبٌ قَالَ
لِي يَا غَوْثُ الْأَعْظَمُ أَكْلُ الْفَقِيرِ وَشُرْبُهُ أَكْلِي
وَشُرْبِي

ثُمَّ سَأَلْتُ يَا رَبِّ مِنْ أَيْ شَيْءٍ خَلَقْتَ الْمَلَائِكَةَ
قَالَ لِي يَا غَوْثُ الْأَعْظَمُ خَلَقْتُ الْمَلَائِكَةَ مِنْ
نُورِ الْإِنْسَانِ وَخَلَقْتُ الْإِنْسَانَ مِنْ نُورِي

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ جَعَلْتُ الْإِنْسَانَ
مَطِيئِي وَجَعَلْتُ سَائِرَ الْأَكْوَانِ مَطِيئَةً لَهُ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ نِعَمَ الطَّالِبِ أَنَا وَ
نِعَمَ الْمَطْلُوبِ الْإِنْسَانُ وَنِعَمَ الرَّائِبِ
الْإِنْسَانُ وَنِعَمَ الْمَرْكُوبِ لَهُ الْأَكْوَانُ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْإِنْسَانُ سِرِّي وَأَنَا
سِرُّهُ لَوْ عَرَفَ الْإِنْسَانُ مَنْزِلَتَهُ عِنْدِي لَقَالَ فِي
كُلِّ نَفْسٍ مِنْ الْأَنْفَاسِ لِمَنِ الْمُلْكُ الْيَوْمَ.

Allah said: "O, *Ghous-ul-Azam*" whatever man eats, drinks and whether he sits stands, speaks or keeps quiet or does anything and looks at somebody or makes himself look askance a, I am in state of rest or in state of motion within him."

He further said: "O' *Ghous-ul-Azam*! Man's body, his "*Nafs*" (self), heart and soul, his ears, eyes, hands, feet, and his tongue and all other limbs made for him are not alien to Me, nor I am alien to him. "O' *Ghous-ul-Azam*! When you see someone consumed by the fire of poverty or see him flat broke with hunger, keep close company with him for there is no veil or partition between Me and him".

"O' *Ghous-ul-Azam*! Eat not food, nor drink water nor go to sleep save when your heart is in state of readiness and you have a seeing eye (only when you are vigilant, you can do all these things otherwise not)"

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَا أَكَلَ الْإِنْسَانُ
خَيْشًا وَمَا شَرِبَ وَمَا قَامَ وَمَا قَعَدَ وَمَا نَطَقَ
وَمَا صَمَتَ وَمَا فَعَلَ فِعْلًا وَمَا تَوَجَّهَ لَشَيْءٍ وَمَا
غَابَ عَنْ شَيْءٍ إِلَّا وَأَنَا فِيهِ سَاكِنٌ وَمُتَحَرِّكٌ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ جِسْمُ الْإِنْسَانِ وَ
نَفْسُهُ وَقَلْبُهُ وَرُوحُهُ وَسَمْعُهُ وَبَصَرُهُ وَيَدُهُ وَ
رِجْلُهُ وَلِسَانُهُ وَكُلُّ ذَلِكَ ظَهَرَ لَكَ نَفْسٌ
بِنَفْسٍ لَا هُوَ إِلَّا أَنَا وَلَا أَنَا غَيْرُهُ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِذَا رَأَيْتَ الْمُخْتَرِقَ
بِنَارِ الْفَقْرِ وَالْمُنْكَسِرِ بِكَثْرَةِ الْفَاقَةِ فَتَقَرَّبْ إِلَيْهِ
لَأَنَّهُ لَا حِجَابَ بَيْنِي وَبَيْنَهُ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَا تَأْكُلْ طَعَامًا وَلَا
تَشْرَبْ شَرَابًا وَلَا تَنَمْ نَوْمَةً إِلَّا عِنْدَ قَلْبٍ
حَاضِرٍ وَعَيْنٍ نَاطِقَةٍ

"O' Ghous-ul-Azam!
Whoever makes it unlawful
for him to journey within his
interior and continues his
journey outwardly, nothing
will be unfolded to him and
he will be made farther from
Me in his journey."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَنْ حَرَّمَ عَنِّي
سَفَرِي فِي الْبَاطِنِ أَتَتَلَى سَفَرِ الظَّاهِرِ وَلَمْ
يُزِدْ مِنِّي إِلَّا بُعْدًا فِي سَفَرِ الظَّاهِرِ

"O' Ghous-ul-Azam!
'Ittehad' (union) is a state
which defies interpretation
by the talking tongue. So
whoever claims this state
before it actually arrives
becomes unbeliever and
whoever intends
worshipping without this
state commits act of
disbelief with Almighty
Allah".

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْإِتِّحَادُ حَالٌ لَا
يُعْبَرُ بِلِسَانِ الْمَقَالِ فَمَنْ آمَنَ بِهِ قَبْلَ وُجُودِ
الْحَالِ فَقَدْ كَفَرَ وَمَنْ أَرَادَ الْعِبَادَةَ بَعْدَ
الْوُضُولِ فَقَدْ أَشْرَكَ بِاللَّهِ الْعَظِيمِ

"O' Ghous-ul-Azam!
Whoever became fortunate
by having this destiny at the
time of creation, he should
rejoice over it and he will
never stray from the right
path. And woe to him who
was destined to be
unfortunate. He shall not be
given admittance after that
at all."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَنْ سَعِدَ بِالسَّعَادَةِ
الْأَزَلِيَّةِ طُوبَى لَهُ لَمْ يَكُنْ مَخْذُولًا أَبَدًا وَمَنْ
خَسِيَ بِالشَّقَاوَةِ الْآزَلِيَّةِ فَوَيْلٌ لَهُ لَمْ يَكُنْ مَقْبُولًا
بَعْدَ ذَلِكَ قَطُّ

"O' Ghous-ul-Azam! I have made "Faqr" and voluntary hunger steed for man to ride upon. Whoever rides over that will reach his destination without undergoing the rigour, involved in journey across plains and valleys."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ جَعَلْتُ الْفَقْرَ
وَالْفَقَاةَ مَطِيَّةَ الْإِنْسَانِ فَمَنْ رَكِبَهَا فَقَدْ بَلَغَ
الْمَنْزِلَ قَبْلَ أَنْ يَقْطَعَ الْمَفَاوِزَ وَالْبَوَادِي

"O' Ghous-ul-Azam! If man knows before hand what is in store for him after death, he will not aspire to live but long every moment of his prayer for dying.

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَوْ عَلِمَ الْإِنْسَانُ مَا
كَانَ بَعْدَ الْمَوْتِ مَا تَمَنَّى الْحَيَاةَ فِي الدُّنْيَا وَ
يَقُولُ بَيْنَ يَدَيَّ كُلِّ لَحْظَةٍ وَلَمْحَةٍ يَا رَبِّ
أَمِتْنِي

"O' Ghous-ul-Azam! On the Day of Judgement man's" reasoning and altercation in My court of Justice will make him deaf, dumb and blind. It will make him grieve, weep and feel sorrow over what he had done and he will suffer torment of this fate in his grave also."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ حُجَّةُ الْخَلَائِقِ
عِنْدِي يَوْمَ الْقِيَامَةِ الضُّمُّ الْبُكْمُ الْعُمَى ثُمَّ
التَّحْسُرُ وَالْبُكَاءُ وَفِي قَبْرِ كَذَلِكَ

"O' Ghous-ul-Azam! Love is the only link that joins the lover and the Beloved. When the lover perishes in love, he gains union with his Beloved(Allah)."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْمَحَبَّةُ بَيْنِي وَبَيْنَ
الْمُحِبِّ وَالْمُحْبُوبِ فَإِذَا فَنَى الْمُحِبُّ عَنْ
مَحَبَّةٍ وَصَلَ بِالْمُحْبُوبِ

"O' Ghous-ul-Azam! All the souls are seen by Me waiting after saying "*Alasto Berabbaikum*" (Am I not your Lord?) at their place till the Day of Resurrection".

Ghous-ul-Azam said: "I sighted almighty Allah and He said to me: "O' *Ghous-ul-Azam*! Whosoever questions about the sighting of Allah after having knowledge thereof he is in dark with regard to the knowledge of having sighted Him. And who ever ponders over sighting Him without knowledge he is under illusion as to His sight.

He then said to me 'O' *Ghous-ul-Azam*! Whosoever sighted Me, he under all circumstances became indifferent to all questions. And he who has not sighted Me, questioning is of no avail to him. And he will remain lost in altercation."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ رَأَيْتَ الْأَرْوَاحَ
يَتَرَبَّصُونَ فِي قَوْلِيهِمْ بَعْدَ قَوْلِهِ أَلَسْتُ بِرَبِّكُمْ
إِلَى يَوْمِ الْقِيَامَةِ

ثُمَّ قَالَ الْغَوْثُ رَأَيْتُ الرَّبَّ تَعَالَى وَقَالَ لِي يَا
غَوْثُ الْأَعْظَمُ مَنْ سَأَلَنِي عَنِ الرُّؤْيَةِ بَعْدَ الْعِلْمِ
فَهُوَ مُحْجُوبٌ بِعِلْمِ الرُّؤْيَةِ فَمَنْ ظَنَّ أَنَّ الرُّؤْيَةَ
غَيْرُ الْعِلْمِ فَهُوَ مَغْرُورٌ بِرُؤْيَةِ اللَّهِ تَعَالَى

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَنْ رَأَانِي أُسْتَفْهِىَ
عَنِ السُّؤَالِ فِي كُلِّ حَالٍ وَمَنْ لَمْ يَرِنِي فَلَا
يَنْفَعُهُ السُّؤَالُ وَهُوَ مُحْجُوبٌ بِالْمَقَالِ

"O' *Ghous-ul-Azam*! In My eyes he is not dervish' who is poor or penniless but the real dervish is that one whose writ runs on all things and when he orders something to be so it becomes."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَيْسَ الْفَقِيرُ عِنْدِي
مَنْ لَيْسَ لَهُ شَيْءٌ بَلِ الْفَقِيرُ الَّذِي لَهُ أَمْرٌ فِي كُلِّ
شَيْءٍ إِذَا قَالَ لَشَيْءٍ كُنَّ فَيَكُونُ

"O' *Ghous-ul-Azam*! There is no desire and no blessing in the paradise more than aspiring for My sight. And there will remain no fear or sensation of burning in the Hell fire to the dwellers of that after I have called them.

ثُمَّ قَالَ لِي لَا أَلْفَةَ وَلَا نِعْمَةً فِي الْجَنَّةِ بَعْدَ
ظَهْوَري فِيهَا وَلَا وَخْشَةَ وَلَا حُرْقَةَ فِي النَّارِ
بَعْدَ خِطَابِي لِأَهْلِهَا

"O' *Ghous-ul-Azam*! I am the greatest of all the Forgivers and more Merciful of all those who have mercy."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَنَا أَكْرَمُ مِنْ كُلِّ
كَرِيمٍ وَأَنَا أَرْحَمُ مِنْ كُلِّ رَحِيمٍ

"O' *Ghous-ul-Azam*! Get to sleep for me but this sleep ought not be the sleep of the people by and large you see around." I begged: "My Lord: what kind of sleep should I have in Your presence?"

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ نَمَّ عِنْدِي لَا كَنُومِ
الْعَوَامِ تَرَانِي

"This should be a state of rest when your body be free of all desires and the 'Nafs' (self) be free of sensual pleasure and the heart be free of ideas and the soul be free of every thing other than Allah; your whole being should perish in Him." Said He.

فَقُلْتُ يَا رَبِّ كَيْفَ أَنَا عِنْدَكَ قَالَ بِخَمُودِ
الْجِسْمِ عَنِ اللَّذَاتِ وَخَمُودِ النَّفْسِ عَنِ
الشَّهَوَاتِ وَخَمُودِ الْقَلْبِ عَنِ الْخَطَرَاتِ وَ
خَمُودِ الرُّوحِ عَنِ اللَّحْظَاتِ فِي فَنَاءِ ذَاتِكَ
فِي اللَّذَاتِ

"O' *Ghous-ul-Azam*! Tell your friends and your associates that when they have intention of getting near to Me, they are dutybound to adopt life of 'Faqr' and after that they should attain the state "*Faqr-ul-Faqr*". When 'Faqr' comes to its end there is none else but Me alone."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ قُلْ لِأَصْحَابِكَ وَ
أَحْبَابِكَ مَنْ أَرَادَ مِنْكُمْ جَنَابِي فَقَلْبِهِ بِاخْتِيَارِ
الْفَقْرِ ثُمَّ فَقْرُ الْفَقْرِ فَإِذَا تَمَّ الْفَقْرُ ثُمَّ إِلَّا أَنَا

"O' *Ghous-ul-Azam*! Congratulations to you on your being merciful to My creatures, and glad tidings to you for showing patience and forbearance with them."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ طُوبَى لَكَ إِنْ
كُنْتَ رَوْفًا عَلَى بَرِيَّتِي وَطُوبَى لَكَ إِنْ كُنْتَ
عَفُورًا لِبَرِيَّتِي

"O' *Ghous-ul-Azam*! Tell your friends and companions that they should consider it their good fortune to extend invitation to "*Fuqara*" because they are always with Me and I am with them."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ قُلْ لِأَحْبَابِكَ وَ
أَصْحَابِكَ اغْتَنِمُوا دَعْوَةَ الْفُقَرَاءِ فَإِنَّهُمْ
عِنْدِي وَأَنَا عِنْدَهُمْ

"O' *Ghous-ul-Azam*! I am the place for the seeker of shelter, refuge, satisfaction and overview and they have no place but to return to Me."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَنَا مَأْوَى كُلِّ شَيْءٍ
وَمَسْكَنُهُ وَمَنْظَرُهُ وَإِلَى الْمَصِيرِ
ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَا تَنْظُرْ إِلَى الْجَنَّةِ
وَمَا فِيهَا تَرَانِي بِلَا وَاسْطَةِ وَلَا تَنْظُرْ إِلَى النَّارِ وَ
مَا فِيهَا تَرَانِي بِلَا وَاسْطَةِ

"O' *Ghous-ul-Azam*! If you show indifference in looking towards the Hell, you will be selfless as regards My sight."

"O' *Ghous-ul-Azam*! The dwellers of paradise are preoccupied with the blessings of paradise and the dwellers of Hell have nothing in their mind except Me."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَهْلُ الْجَنَّةِ
مَشْغُولُونَ بِالْجَنَّةِ وَأَهْلُ النَّارِ مَشْغُولُونَ لِي

"O' *Ghous-ul-Azam*! There are some inmates of paradise who seek refuge from the blessings of paradise in the manner of the inmates of Hell who seek refuge from the torment of Fire."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ بَعْضُ أَهْلِ الْجَنَّةِ
يَتَعَوَّذُونَ مِنَ النَّارِ يَتَعَوَّذُونَ مِنَ
الْجَحِيمِ

"O' *Ghous-ul-Azam*! Whoever is enamoured with others except Me he will find himself in chains (Hell fire) on the Day of Judgement."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَنْ شَغِلَ بِسِوَايَ
كَانَ لِصَاحِبِهِ زُنَارٌ يَوْمَ الْقِيَامَةِ.

"O' *Ghous-ul-Azam*! Those who get near, seek refuge from near-ness like those who get farther seek refuge from being on the farther side."

"O' *Ghous-ul-Azam*! There are My slaves other than Messengers and Apostles about whose affairs are familiar neither the people of world nor the inmates of paradise and Hell and any one in the next world including the custodians of paradise and Hell. Those are made neither for paradise and Hell nor for

"*Hur-o-Qasur*" (virgins and palaces of paradise) and *Ghulman* (hand-some attendants of Paradise). I extend My congratulation to those who believe although they have not recognized them."

"O' *Ghous-ul-Azam*! You are amongst them. Their signs are that they have emaciated bodies because of hunger and under-nourishment and their "Nafs", heart and soul, are annihilated with regard to sensual desires, pleasures, temptations and distractions. They have been blessed with the life of eternity and consumed with the light of My sight."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَهْلُ الْقُرْبَةِ
يَسْتَفِيتُونَ مِنَ الْقُرْبَةِ كَمَا أَنَّ أَهْلَ الْبُعْدِ
يَسْتَفِيتُونَ مِنَ الْبُعْدِ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِنَّ لِي عِبَادًا سِوَى
الْأَنْبِيَاءِ وَالْمُرْسَلِينَ لَا يَطْلُعُ عَلَى أَحْوَالِهِمْ
أَحَدٌ مِنَ أَهْلِ الدُّنْيَا وَلَا أَحَدٌ مِنَ أَهْلِ الْآخِرَةِ
وَلَا أَحَدٌ مِنَ أَهْلِ الْجَنَّةِ وَلَا أَحَدٌ مِنَ أَهْلِ النَّارِ
وَلَا مَالِكٌ وَلَا رِضْوَانٌ وَلَا جَعَلْتُهُمْ لِلْجَنَّةِ
وَلَا لِلنَّارِ وَلَا لِلثَّوَابِ وَلَا لِلْعِقَابِ وَلَا لِلْحُورِ وَ
لَا لِلْقُصُورِ وَلَا لِلْعِلْمَانِ فَطَوَّبَنِي لِمَنْ آمَنَ بِهِمْ وَ
إِنْ لَمْ يَعْرِفَهُمْ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ وَأَنْتَ مِنْهُمْ وَمِنْ
عَلَامَاتِهِمْ فِي الدُّنْيَا أَجْسَامُهُمْ مُحْتَزَّةٌ مِنْ قِلَّةِ
الطَّعَامِ وَالشَّرَابِ وَنُفُوسُهُمْ مُحْتَزَّةٌ عَنِ
الشَّهَوَاتِ وَقُلُوبُهُمْ مُحْتَزَّةٌ عَنِ الْخَطَرَاتِ وَ
أَرْوَاحُهُمْ مُحْتَزَّةٌ عَنِ اللَّحْظَاتِ وَهُمْ
أَصْحَابُ الْبَقَاءِ الْمُحْتَزِّينَ بِنُورِ الْبَقَاءِ

"O' *Ghous-ul-Azam*! Should some one come to you overcome with thirst and ask from you of the cold water you have in abundance beyond your need and you withhold it from him there is no doubt you are the more miserly of all. And how can I withhold My Mercy when for My self I have written under My seal to be the most Merciful and Beneficent."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِذَا جَاءَكَ
عَطْشَانٌ فِي يَوْمٍ شَدِيدِ الْحَرِّ وَأَنْتَ صَاحِبُ
الْمَاءِ الْبَارِدِ وَلَيْسَ لَكَ حَاجَةٌ بِالْمَاءِ فَلَوْ
كُنْتَ تَمْنَعُهُ فَأَنْتَ أَبْخَلُ الْبَاحِلِينَ فَكَيْفَ
أَمْنَعُهُمْ مِنْ رَحْمَتِي وَ أَنَا سَجَلْتُ عَلَى نَفْسِي
بِأَتَى أَرْحَمُ الرَّاحِمِينَ

"O' *Ghous-ul-Azam*! None among the sinners, is farther from Me nor anyone of the virtuous is near Me."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَا بَعْدَ عَنِّي أَحَدٌ مِنْ
أَهْلِ الْمَعَاصِي وَمَا قُرْبَ أَحَدٍ مِنِّي مِنْ أَهْلِ
الطَّاعَاتِ

"O' *Ghous-ul-Azam*! Should anyone succeed in gaining proximity to Me , he will decidedly be from amongst the sinners because he belongs to the category of the meek and humble ones who are ashamed of Me."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَوْ قُرْبَ مِنِّي أَحَدٌ
لَكَانَ مِنْ أَهْلِ الْمَعَاصِي لِأَنَّهُمْ أَصْحَابُ الْعِجْزِ
وَالنَّدَمِ

"O' *Ghous-ul-Azam*! humility and meekness is the treasure house of light while pride and arrogance is the prime source of darkness."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْعِجْزُ مَنَبِعُ الْأَنْوَارِ
وَالْعُجْبُ مَنَبِعُ الظُّلْمَةِ

"O' *Ghous-ul-Azam*! veiled from Me are the sinners because of their sins and the virtuous because of there acts of piety and worship. And excepting them all there is a class or group that is neither care-worn by sins nor puffed up by worship, 'Zuhd' (continence) and meditation."

"O' *Ghous-ul-Azam*! Give glad-tidings to the sinners of My Mercy and Bounty and to the haughty arrogant of My Justice and Revenge."

"O' *Ghous-ul-Azam*! The pious and virtuous speak a lot of My Blessings and the sinner of My Mercifulness."

"O' *Ghous-ul-Azam*! When the sinner abandons sins I come near him and distance Myself from the obedient one who turns his heels on his obedience and submission to Me."

"O' *Ghous-ul-Azam*! I created the common people and when they could not with-stand the luminosity of My light I created a veil of darkness between them and Me. Then I created the special (privileged) people." And when they could not stand being near Me I created a curtain of light to ward them off."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَهْلُ الْمَعَاصِي
مَحْجُوبُونَ بِالطَّاعَاتِ وَلِي وَرَاءَهُمْ قَوْمٌ
اخْرُؤُونَ لَيْسَ لَهُمْ غَمُّ الْمَعَاصِي وَلَا هُمْ
الطَّاعَاتِ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ بَشِّرِ الْمُذْنِبِينَ
بِالْفَضْلِ وَالْكَرَمِ وَبَشِّرِ الْمُعْجِبِينَ بِالْعَدْلِ وَ
النَّقَمِ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَهْلُ الطَّاعَاتِ
يَذْكُرُونَ النِّعَمَ وَأَهْلُ الْعِصْيَانِ يَذْكُرُونَ
الرَّجِيمَ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَنَا قَرِيبٌ إِلَى
الْمَعَاصِي بَعْدَ مَا يَفْرَغُ مِنَ الْعِصْيَانِ وَأَنَا بَعِيدٌ
مِنَ الْمُطِيعِ إِذَا فَرَّغَ مِنَ الطَّاعَاتِ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ خَلَقْتُ الْعَوَامَ فَلَمْ
يُطِيقُوا نُورَ بَهَائِي فَجَعَلْتُ بَيْنِي وَبَيْنَهُمْ
حِجَابَ الظُّلْمَةِ وَخَلَقْتُ الْخَوَاصَّ فَلَمْ
يُطِيقُوا مُجَاوِرَتِي فَجَعَلْتُ الْأَنْوَارَ بَيْنِي وَبَيْنَهُمْ
حِجَابًا

"O' *Ghous-ul-Azam*! Should any of your of friends intend meeting Me, tell him to make it obligatory for him to get rid of all thoughts and fancies other than Me."

"O' *Ghous-ul-Azam*! Ward off the pitfalls of the world and link yourself to the Hereafter and parting with everything of the Hereafter come close and join Me."

"O' *Ghous-ul-Azam*! Get away from all appendages of body and '*Nafs*' (self) and soul and '*Amr*' (command) and join Me." "What prayer I asked would bring me closer to You?" "The one that pre-occupied a man with nothing but Me and the sayer of prayer himself disappear" was His response. "And what fast is superior one that brings me close to You?"

"The one that preoccupies the man with nothing but Me and the person observing fast make him disappear himself," replied He.

"And what act is more superior in your eye?" "The one that leaves no iota of anything relating to Hell and Paradise apart from Me and the doer (of act) himself disappears." Came His reply, "And what kind of weeping is more superior in your eye?" I asked.

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ قُلْ لِأَصْحَابِكَ مَنْ أَرَادَ مِنْهُمْ أَنْ يَصِلَ إِلَيَّ فَعَلَيْهِ بِالْخُرُوجِ عَنْ كُلِّ شَيْءٍ سِوَايَ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَخْرِجْ عَنْ عَقْبَةِ الدُّنْيَا تَصِلْ بِالْآخِرَةِ وَ أَخْرِجْ عَنْ عَقْبَةِ الْآخِرَةِ تَصِلْ إِلَيَّ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ أَخْرِجْ عَنِ الْأَجْسَامِ وَالنَّفُوسِ ثُمَّ أَخْرِجْ عَنِ الْقُلُوبِ وَ الْأَرْوَاحِ ثُمَّ أَخْرِجْ مِنَ الْحُكْمِ وَالْأَمْرِ تَصِلْ إِلَيَّ فَقُلْتُ يَا رَبِّ أَيُّ صَلَاةٍ أَقْرَبُ إِلَيْكَ قَالَ الصَّلَاةُ الَّتِي لَيْسَ فِيهَا سِوَايَ وَالْمُصَلِّي عَنْهَا غَائِبٌ ثُمَّ قُلْتُ أَيُّ صَوْمٍ أَفْضَلُ عِنْدَكَ قَالَ الصَّوْمُ الَّذِي لَيْسَ سِوَايَ وَالصَّائِمُ عَنْهُ غَائِبٌ ثُمَّ قُلْتُ أَيُّ عَمَلٍ أَفْضَلُ عِنْدَكَ قَالَ الْعَمَلُ الَّذِي لَيْسَ فِيهِمْ سِوَايَ مِنَ الْجَنَّةِ وَالنَّارِ وَ صَاحِبُهُ عَنْهُ غَائِبٌ ثُمَّ قُلْتُ أَيُّ بُكَاءٍ أَفْضَلُ عِنْدَكَ قَالَ بُكَاءُ الضَّاحِكِينَ. ثُمَّ قُلْتُ أَيُّ ضِخْكِ عِنْدَكَ أَفْضَلُ قَالَ ضِخْكَ الْبَاكِينَ. ثُمَّ قُلْتُ أَيُّ تَوْبَةٍ أَفْضَلُ عِنْدَكَ قَالَ تَوْبَةُ الْمَعْصُومِينَ ثُمَّ قُلْتُ أَيُّ عِصْمَةٍ أَفْضَلُ عِنْدَكَ قَالَ عِصْمَةُ التَّائِبِينَ.

"The weeping of the laughing ones" was His reply.' And what kind of laughing is superior in your eye? "The laughing of the weeping one." Came His reply "And what kind of repentance is superior?" "The repentance of the pure", replied He. "And what kind of purity is superior?" I asked:

"The purity of the repenting ones" was His reply.

"O' *Ghous-ul-Azam*! The man of knowledge treads no path towards Me but when he denies the knowledge because in the state of denial he turns '*Shaitan*' (devil)."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَيْسَ لِصَاحِبِ
الْعِلْمِ عِنْدِي سَبِيلٌ إِلَّا بَعْدَ انْكَارِهِ لِأَنَّهُ لَوْ
تَرَكَ الْعِلْمَ عِنْدَهُ صَارَ شَيْطَانًا

Ghous-ul-Azam! Said "I saw Allah Almighty and asked. "O, my Lord! What is meant by '*Ishq*' (excessive passion of love)? "'*Ishq*' is a veil between the lover and the Beloved."

قَالَ الْغَوْثُ رَأَيْتُ عَزَّ سُلْطَانُهُ فَسَأَلْتُهُ يَا رَبِّ مَا
مَعْنَى الْعِشْقِ قَالَ الْعِشْقُ حِجَابٌ بَيْنَ الْعَاشِقِ
وَالْمَعْشُوقِ

Then Allah said: "O' *Ghous-ul-Azam*! When you have the resolve of making repentance to Me, you should be carefree from all anguish and worry of the sins and join Me after banishing all imagined fears and apprehensions otherwise you will be among those who ridicule."

"O' *Ghous-ul-Azam*! When you intend entering My house with determination, the thought of '*Mulk*' (territory), *Malakut* (world of angels) and '*Jabrut*' (world of omnipotence) should not distract you, because the external manifest world is the abode of the '*Shaitan*' of '*Arefeen*' (mystics) creatures and the world '*Ahadiyat*' (unification) is the abode of the '*Shaitan*' of those who are cognizant of 'Truth'. And anyone who contents himself with either is among those who distance themselves from Me.

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِذَا أَرَدْتَ التَّوْبَةَ
فَعَلَيْكَ بِإِخْرَاجِ هَمِّ الذَّنْبِ عَنِ النَّفْسِ ثُمَّ
بِإِخْرَاجِ الْخَطَرَاتِ مِنَ الْقَلْبِ تَصِلُ إِلَيَّ وَالْأَ
فَأَنْتَ مِنَ الْمُسْتَهْزِئِينَ

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِذَا أَرَدْتَ أَنْ
تَدْخُلَ حَرَمِي فَلَا تَلْتَفِتْ بِالْمُلْكِ وَالْمَلَكُوتِ
وَلَا بِالْجَبْرُوتِ لِإِنَّ الْمُلْكَ شَيْطَانُ الْعَالَمِ
وَالْمَلَكُوتُ شَيْطَانُ الْعَارِفِ وَالْجَبْرُوتُ
شَيْطَانُ الْوَاقِفِ فَمَنْ رَضِيَ بِوَاجِدٍ مِنْهَا فَهُوَ
عِنْدِي مِنَ الْمُطْرُودِينَ

"O' *Ghous-ul-Azam*! '*Mujahida*' (great endeavor) is the ocean of "*Mushahida*" and those who are cognizant of the Truth are like the fish of the ocean. So the new entrant should have recourse to '*Mujahida*' because it carries the seeds of '*Mushahida*' (observance of truth)."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْمَجَاهِدَةُ بَحْرٌ مِّنْ مُّشَاهِدَةٍ وَحَيْثَانُهُ الْوَاقِفُونَ فَمَنْ أَرَادَ الدُّخُولَ فِي بَحْرِ الْمَشَاهِدَةِ فَعَلَيْهِ بِاخْتِيَارِ الْمَجَاهِدَةِ لِأَنَّ الْمَجَاهِدَةَ بَذَرُ الْمَشَاهِدَةِ.

"O' *Ghous-ul-Azam*! There is no alternative for the seekers of the Truth without taking recourse to '*Mujahida*' and they cannot bypass Me."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَا بَدَّ لِلطَّالِبِينَ مِنَ الْمَجَاهِدَةِ كَمَا لَا بَدَّ لَهُمْ مِنِّي.

"O' *Ghous-ul-Azam*! In My eye he is higher in estimation whose father and sons are alive but he is disdainful with regard to both of them; his disdainfulness should not cause distress to him in case his father dies and similarly the death of any of his sons should not cause any distress and distraction as regards Me. if he attains that state when bereaved because of his father and son, he has no equal."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِنَّ أَحَبَّ الْعِبَادِ إِلَيَّ عَبْدِي الَّذِي كَانَ لَهُ وَالِدٌ وَوَلَدٌ وَقَلْبُهُ فَارِعٌ مِنْهُمَا بَحِيثٌ لَوْ مَاتَ لَهُ الْوَالِدُ فَلَا يَكُونُ لَهُ حُزْنٌ؟ بِمَوْتِ الْوَالِدِ وَلَوْ مَاتَ لَهُ الْوَلَدُ فَلَا يَكُونُ لَهُ هَمٌّ الْوَلَدِ فَإِذَا بَلَغَ الْعَبْدُ هَذِهِ الْمَنْزِلَةَ فَهُوَ عِنْدِي بِلَا وَالِدٍ وَلَا وَلَدٍ وَلَمْ يَكُنْ لَهُ كُفْرٌ أَحَدٌ

"O' Ghous-ul-Azam! He, who allows himself to be distracted himself by the death of his father and son as regards his friendliness with Me, he has no bliss in his heart from the state of '*Wahdaniat*' (oneness) and '*Fardaniat*' (uniqueness)."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ مَنْ يَذُقُ فَنَاءَ الْوَالِدِ
بِمَحَبَّتِي وَفَنَاءَ الْوَلَدِ بِمُودَّتِي لَمْ يَجِدْ لَذَّةَ
الْوَحْدَانِيَّةِ وَالْفَرْدَانِيَّةِ

"O' Ghous-ul-Azam! Whenever you have resolve to have a look at me, you should banish from your heart all aliens."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ إِذَا أَرَدْتَ أَنْ تَنْظُرَ
إِلَيَّ فِي مَحَلٍّ فَاخْتَرِ قَلْبًا فَارِغًا عَنْ سِوَائِي

Ghous-ul-Azam said "O, my Lord! What is '*Ilm-ul-Ilm*' (knowledge of the knowledge)? "It is the state when one is unaware of all knowledge of knowledge" came His reply."

فَقُلْتُ يَا رَبِّ مَا عِلْمُ الْعِلْمِ قَالَ عِلْمُ الْعِلْمِ هُوَ
الْجَهْلُ عَنِ الْعِلْمِ

"O' Ghous-ul-Azam! Give glad tidings to the man who turns himself to '*Mujahida*' and woe to him whose heart turns to sensual desires and is enamoured with '*Nafs*' (self)"

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ طُوبَى لِعَبْدٍ مَالَ
قَلْبُهُ إِلَى الْمُجَاهِدَةِ وَوَيْلٌ لِعَبْدٍ مَالَ قَلْبُهُ إِلَى
الشَّهَوَاتِ

Ghous-ul-Azam said "I asked almighty Allah what is *Miraj* (ascension)? "

قَالَ الْغَوْثُ : سَأَلْتُ الرَّبَّ تَعَالَى عَنِ الْمِعْرَاجِ
قَالَ هُوَ الْعُرُوجُ عَنْ كُلِّ شَيْءٍ سِوَايَ وَ كَمَالِ
الْمِعْرَاجِ مَا زَاغَ الْبَصَرُ وَمَا طَفَى

It is a state when the man (holy prophet S.A.W) attained the heights that made him above all things of the universe. The wondrous thing about *Miraj* is that before My Presence he neither winked his eye nor his sight dazzled."

Then He said: "O' Ghous-ul-Azam! No prayer is prayer in My sight when it is devoid of the state of '*Miraj*'."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ لَا صَلَاةَ لِمَنْ
لَا مِعْرَاجَ لَهُ عِنْدِي

"O' Ghous-ul-Azam! He who is deprived of this state of prayer is in My eye deprived of the state of '*Meraj*'."

ثُمَّ قَالَ لِي يَا غَوْثُ الْأَعْظَمُ الْمَحْرُومُ عَنِ
الْصَّلَاةِ هُوَ الْمَحْرُومُ عَنِ الْمِعْرَاجِ عِنْدِي

إِلَى هُنَا تَمَّتِ الْغَوْثِيَّةُ وَتُسَمَّى الْمِعْرَاجِيَّةُ
بِتَوْفِيقِ اللَّهِ تَعَالَى عَزَّ سُلْطَانُهُ





Published works, Addresses and Sermons of Hazrat Ghous-Ul-Azam (RA)

Necessary Particulars

S. No.	Name of book	Where and when published
1	'Ghunia-Tut-Talbieen'	Published in Egypt 1280 A.H
2	'Al-Fathur-Rabbani'	// // // // // // 1281 A.H
3	'Fatuh-Ul-Ghaib'	// // // // // // // //
4	'Hizb Nasha-Ul-Khairat'	// // // Alexandria (Egypt)
5	'Al-Wahab-Ur-Rehmaniah'	Mentioned by kashf
	Al-Fatuh-Ur-Rehmaniah	az-Zanoon the caliph
6	'Jala-Ul-Khatar'	// // // DO // // // //
7	'Sirr-Ul-Assar'	Relates to Tasawwuf. A hand written Manuscript is available in Madrassa Qadria
8	'Radd-Ul-Rafizah'	A hand written manuscript is available in Madarssa Qadria
9.	'Tafseer' (commentary) of holy Quran in 2 volumes Available in Kutab-Khana (library Rasheed kara`m)	
10.	An inconclusive book on mathematics written in 522 AH is also available.	

The aforementioned works are those which are accessible to date in different parts of the world. But as per authentic information Hazrat Ghous-Ul-Azam (RA) wrote 69 books in all on different subjects particularly relating to Fiqh Hanbali, 'Fiqh' shafi' Tafseer (commentary) of Holy Quran, 'Ahadith' and miscellaneous branches of knowledge.

Wording of Sermon

"In the name of Allah the most Merciful ever Beneficent."

Sayyadna Shaikh-ul-Mashaikh Abdul Wahhab and Shaikh Abdur Rehman state about their illustrious father, Hazrat Ghous-Ul-Azam (RA), that he would deliver the sermon in the sessions regularly held for the purpose. He used to begin with the opening lines. "*Alhamd-O-Lillah-I-Rabbul Aalimeen*" (praise be to Allah the sustainer and cherisher of the worlds) repeating three times these words with intervening pause. Then he would deliver the sermon as follows :

عَدَدَ خَلْقِهِ وَزِنَةَ عَرْشِهِ وَرِضَاءَ نَفْسِهِ وَمِدَادَ كَلِمَاتِهِ وَ
مُنْتَهَى عِلْمِهِ وَجَمِيعَ مَا شَاءَ وَخَلَقَ وَزَادَ وَبَرَأ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
الرَّحْمَنِ الرَّحِيمِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ وَلَا يَدُّ لَهُ وَلَا شَرِيكَ لَهُ وَلَا
وَزِيرٌ وَلَا عَوْنٌ وَلَا ظَهِيرٌ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ
يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لَيْسَ بِجِسْمٍ فَيَسْمَنُ وَلَا جَوْهَرٍ فَيُحْسِنُ
وَلَا عَرَضٌ فَيَكُونُ

مُنْتَقِضًا هُنَالِكَ وَلَا وَزِيرَ لَهُ وَلَا مُشَارِكَ جَلَّ أَنْ يُشَبَّهَ بِمَا
صَنَعَهُ أَوْ يُضَافَ لِمَا اخْتَرَعَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ وَ

أَشْهَدُ أَنَّ مُحَمَّدًا ﷺ عَبْدُهُ وَرَسُولُهُ وَحَبِيبُهُ وَخَلِيلُهُ وَصَفِيُّهُ وَنَجِيُّهُ
وَخَيْرُهُ مِنْ خَلْقِهِ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ
لَوْ كَرِهَ الْمُشْرِكُونَ. اَللّٰهُمَّ اَرْضْ عَنِ الرَّفِيعِ الْعِمَادِ الطَّوِيلِ النَّجَادِ
الْمُوَيْدِ بِالتَّحْقِيقِ الْمَكْنَى بِعَيْتِي الْخَلِيفَةِ الشَّفِيعِ الْمُسْتَخْرِجِ مِنْ أَطْهَرِ
أَصْلِ عَرَبِيٍّ الَّذِي اسْمُهُ بِاسْمِهِ مَقْرُونٌ وَجِسْمُهُ مَعَ جِسْمِهِ مَذْفُونٌ
الْإِمَامِ أَبِي بَكْرٍ الصِّدِّيقِ وَعَنِ الْقَصِيرِ الْأَمَلِ الْكَثِيرِ الْعَمَلِ الَّذِي لَا
خَامِرَةَ وَجِلٍّ وَلَا عَارِضَةَ ذَلٍّ وَلَا دَخَلَ مَلَلُ الْمُؤَيَّدِ بِالصَّوَابِ اَللّٰهُمَّ
بِفَضْلِ الْخِطْبِ حَبِيبِي الْمَحْرَابِ الَّذِي وَقَفَ حُكْمُهُ نَصُّ الْكِتَابِ
الْإِمَامِ أَبِي حَفْصٍ عُمَرُ بْنُ الْخَطَّابِ وَعَنْ مُجَهَّرِ جَيْشِ الْعُسْرَةِ وَعَاثِرِ
الْعُسْرَةِ مَنْ شَدَّ الْإِيمَانَ وَرَتَلَ

الْقُرْآنَ شَتَّتَ الْقُرْسَانَ وَضَعَعَ الطُّغْيَانَ وَزَيَّنَ الْمَحْرَابِ
بِإِمَامَتِهِ وَالْقُرْآنَ بِتِلَاوَتِهِ أَفْضَلَ الشُّهَدَاءِ وَ أَكْرَمَ السُّعْدَاءِ الْمُسْتَحْيِ
مَلَائِكَةُ الرَّحْمَنِ ذِي النُّورَيْنِ أَبِي عُمَرَ عُثْمَانَ بْنَ عَفَّانٍ وَعَنِ الْبَطْلِ
الْبَهْلُولِ وَزَوْجِ الْبُتُولِ وَابْنِ عَمِّ رَسُولٍ وَسَيْفِ اللَّهِ الْمَسْلُوقِ قَالِعِ
الْبَابِ وَهَازِمِ أَحْزَابِ إِمَامِ الدِّينِ وَعَالِمِهِ وَقَاضِي الشَّرْعِ وَحَاكِمِهِ وَ
الْمُتَصَدِّقِ فِي الصَّلَاةِ بِخَاتَمِهِ مُفِيدِي رَسُولِ اللَّهِ بِنَفْسِهِ وَمُظْهِرِ
الْعَجَائِبِ الْإِمَامِ أَبِي الْحَسَنِ عَلِيِّ ابْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ
الْكَرِيمَ وَعَنِ السُّبْطَيْنِ الشَّهِيدَيْنِ الْحَسَنِ وَالْحُسَيْنِ وَعَنِ الْعَمِينَ
الشَّرِيفَيْنِ الْحَمْزَةِ وَالْعَبَّاسِ وَعَنِ الْأَنْصَارِ وَالْمُهَاجِرِينَ وَعَنِ النَّابِغِينَ
لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ يَا رَبَّ الْعَالَمِينَ اَللّٰهُمَّ أَصِحِّ الْإِمَامَ وَالْأُمَّةَ
وَالرَّاعِيَ وَالرَّعِيَّةَ وَآلِفَ بَيْنَ قُلُوبِهِمْ فِي الْخَيْرَاتِ وَارْفَعْ شَرَّ بَعْضِهِمْ
عَنْ بَعْضِ اَللّٰهُمَّ وَ أَنْتَ الْعَالِمُ

بَسْرَائِرِنَا فَأَصْلِحْهَا وَأَنْتَ الْعَالِمُ بِذُنُوبِنَا فَاعْفِرْهَا وَأَنْتَ
الْعَالِمُ بِذُنُوبِنَا فَاسْتُرْهَا وَأَنْتَ الْعَالِمُ بِخَوَائِبِنَا فَأَقْضِهَا لَا تَرَانَا حَيْثُ
نَهَيْتَنَا وَلَا تَفْقِدُنَا حَيْثُ أَمَرْتَنَا وَاعِزَّنَا بِالطَّاعَةِ وَلَا تُذِلَّنَا بِالْمَعْصِيَةِ وَ
أَسْهِلْنَا بِكَ عَمَّنْ سِوَاكَ وَاقْطَعْ عَنَّا كُلَّ قَاطِعٍ يَقْطَعُنَا عَنْكَ وَ اَلْهِمَّنَا
ذِكْرَكَ وَشُكْرَكَ وَحُسْنَ عِبَادَتِكَ لَا إِلَهَ إِلَّا اللَّهُ مَا شَاءَ اللَّهُ كَانَ وَ

مَا لَمْ يَسْأَلْمْ يَكُنْ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ لَا تُجِنَّا
فِي غَفْلَةٍ وَلَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ آمِينَ يَا
إِلَهَ الْعَالَمِينَ

"He the Almighty Allah is the knower of all things outwardly as well as inwardly of all His creatures; of His *Arsh* (heavenly seat) and all his utterances replete with boundless knowledge equal to whole creation beyond any measure to the extent He likes it to be known. He the most kind, Beneficent the Master of everything. Spotless, unblemished and omnipotent and the wisest of all. I bear witness that He is exclusively one and alone, to be worshipped, with no partner beside Him. All praises are befittingly due to Him. It is only He who makes one live and makes one die and is Himself '*Hayyi*' (alive. Ever living ever-lasting) till Eternity; the hand of death will not ever touch Him. Goodness of all sorts is under His custody and everything is within His power and He can do whatever He wants and wills. There is no equal of Him nor any partner, coworker, helper to assist Him. There is not anyone to serve Him as '*vazir*' (minister). He is singularly one, alone, unalloyed with any impurity. Indifferent caring for none. He is not born from anyone, nor He gave birth to anyone and none stands at par with Him; He is not body that may increase or decrease nor he is '*Jauhar*' (atom) that may give admittance to light, nor. He is *Arz* (latitude) that may sustain loss or diminution. He is above that anyone may use any similes to compare Him with the objects of any of His creation or things invented by Him. Nothing has any likeness and similarity with Him, as He hears all and sees all. I witness that

Muhammad (S.A.W) is His Messenger and His servant as well as His most beloved and most liked friend and the best of all His creation. And that He sent him with perfect guidance and the righteous *Deen* (faith) so as to make His '*Deen*' dominant over all creeds no matter how abhorrent it may be to the unbelievers. "O Allah: Be pleased and send down Your bounty and blessing over those who hail from highly exalted dynasty and family. The most revered one the supporter of Truth, whose surname is '*Atiq*' (antiquated) and who proved to be kind and affectionate caliph and who is pure in his origin and whose name is connected with the most revered name of the master of the universe namely Muhammad (S.A.W), his body is akin to his body, buried beside him in the grave. That means the just imam and the commander of the faithful, Hazrat Abu Bakr Siddique (RA). And all the blessings be on him, who was not vulnerable to temptation and greed and exceeding others in virtue and good deeds, fearing none and not deviating from the path of righteousness. The truth was on his side as reflected by the decisions he made to uphold the cause of Islam and the revealed words of Allah and verses supported him. He was also the just *imam* and caliph, the commander of the faithful, namely Hazrat Umar bin Khatab (RA). And also blessings be on the person who was extremely active in helping with the preparations of the Islamic troops. He was one of the ten for whom the prophecy of paradise was revealed. He strengthened the roots of faith (Islam) and who wiped out the rebellion of the infidels and who decorated the mosques and the arches of the buildings with his '*imamat*' and recitation of the verses of the Holy Quran. He holds exalted place among the martyrs of Islam. And he was modest to the extent that it even made the angels blush.

That means the commander of the faithful, caliph Hazrat Usman bin Affan (RA). And blessings be on him who was lion of Allah, spouse of Hazrat Fatima Zahra (RA) cousin of the holy prophet (S.A.W), the unsheathed sword of Allah, who subdued the enemy troops, inflicting crushing defeat on them. He was the just *Imam*, *Qadi* (judge) and '*Hakim-E-Shariah*' (Administrator of 'Shariah law'). He performed the acts of prayer with full manner and sacrificing his soul on his master the Holy Prophet (S.A.W). That means the most wonderous, the most marvellous in nature and disposition, namely Hazrat Ali bin Abi Talib *Karam-Ullah Wajho*. And blessing be on them who were grandsons of the Holy Prophet (S.A.W). The martyrs Hazrat Imam Hassan (RA) and Hazrat Imam Hussain (RA). Blessings be also on their uncle Hazrat Hamza (RA) and Hazrat Abbas (RA) and all '*muhajireen*' (emigrants) and *Ansars* (supporters) May Allah be pleased with them all and also with those who follow them in precept and practice till the Day of judgement. O' Allah bless both the imams and rulers of the Muslim Ummah and their subjects with ability to do good and fill their hearts with reciprocal love of each other, enable them to practise virtues, and ward off the feuds and disputes. O Allah! You know our closely guarded secrets. Improve them and reform them the way You think better. You are aware of our sins and faults Do forgive them and hide them from the gaze of others, you know our wants and needs. Be kind to fulfil and realize them. Do not offer us opportunity to perform acts which you have forbidden. Bless us with the power to act upon your commands. May we obey You and worship you with honour and respect and make us safe from the ignominy of sins. Do not make us dependent upon anyone except You. Make us farther

from them who want to create rift between you and us. Kindly instruct us in manner to remember and adore You. Give us power of forbearance, patience and thanks-givings. Bless us with sincerity to worship and make obeisance to You; there is none to be worshipped except Allah and everything that He intends and wants comes into effect and not vice versa. None has any power to force Him but with His help and assistance everything becomes possible. He is the Master of all grandeur and greatness "O' Sustainer and cherisher! Show Mercy to us so that we may not lead a life of neglect and negligence O lord! If we forget and lapse intentionally or unintentionally, do not take us to task and do not put burden on us as you had put on nations gone by. Do not force us into acts which we cannot bear. Be kind and Beneficent and forgive our sins. Associate Your Mercy and Clemency with our day to day life. You are the real Master and Lord. Do help us against the infidels and unbelievers let it be so O'Master of the worlds.

Virtues & Deeds of Piety:

The man who establishes true relations with his Creator (Allah) and adopts the life of piety, becomes fed up, day in and day out with those who sever their links with Allah. My friends! Do not pretend to be what you are not in reality. Believe in one Allah and associate none with Him as His partner nor think anyone identical or similar with Him. He is above absorption and union. Whatever one spends in the cause of Allah almighty is returned, multiplied with the best Reward.

Remember that impurities of heart cannot be done away with unless and until '*Nafs*' (Self) is purified. Let '*Nafs*' sit on the threshold of His pleasure like the dog of

'*Ashab-E-Kahf*' (companions of the cave). Unless this practice becomes a life style, purity cannot be generated in the heart. When this becomes a tangible reality, Allah addresses the self with the revealed word.

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

To the righteous soul will be said: O (thou) soul in complete rest and satisfaction. Come back to thy Lord Well pleased (thyself) and well pleasing unto Him. Enter. Thou, then among my devotees. Enter thou in my heaven. The satisfied contented soul will in no time meet the lord, the sustainer of the universe, recipient of His divine attention and pleasure His majestic greatness and grandeur will be unveiled and he will hear this glad tidings.

يَا عَبْدِي وَكُلُّ عَبْدِي أَنتَ لِي وَأَنَا لَكَ

O My servant! You are for Me alongwith all My servants and I am for you." When he will attain this state of proximity of My presence and it will last for a longtime to come, he will be counted among the privileged ones, eligible to be *Khalifa-Tullah* (Vicegerent of Allah) on the surface of this earth. He will be then entitled to be the repository of divine secrets and trustee of almighty Allah. Now the role he has to play in this world is to rescue those who are drowned and submerged in the sea of sorrows and griefs. He will show the right path to the erring, who have gone astray. The dead hearts are resurrected and resuscitated and the sinful are turned into pious and the unfortunate into fortunate after receiving His benign attention.

Let this be remembered, that *Aulia* (friends of Allah) are slaves to '*Abdal*' and the '*Abdal*' are slave to the Messengers of Allah and the Messengers are slaves to the last greatest Messenger, the holy prophet Muhammad

(S.A.W)

The similitude of *Aulia* (friends of Allah) is like tale-teller to the king who always dances attendance upon him and is always at his beck and call. The nights of the *Aulia* are their empire and their days are sources of proximity to their lord but they have not been given permission to disclose their secrets to the common people just like the prophet Joseph (AS) in his boyhood was forbidden by his father to tell his secret to his brothers as stated in the Holy Quran.

تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ

ILM-E-NAFAI (PROFITABLE KNOWLEDGE)

First learn knowledge and then retire into seclusion. The man who engages himself in divine meditation and worships without knowledge, all his deeds, in stead of being fruitful start degenerating. First kindle the lamp of '*shariat*' then engage in divine worship and meditation. Allah expands the knowledge of the person who acts upon it and opens the door of "*Ilm-I-Ludunni*" (inspired Knowledge) to him. If you detach and dissociate yourself from the the material requisites and the creation, Allah will strengthen and reinforce your heart and return you to His meditation, worship and remembrance alongwith piety. Part with the company of others save Allah and be fearful lest the lamp of the '*shariat*' be extinguished. You should always trust in Him with confidence. If you remain in seclusion for forty days for the sake of His remembrance, the springs of '*Hikmat*' (divine wisdom) will well up in your heart and start flowing through your tongue. And at that moment your heart will become a vessel containing the fire of

divine love, like that of Prophet Moses (AS), who halted his spouse in waiting for the ember of that fire which he sighted at the mount of Sinai. Then the time will come when he hearkens to the divine call, speaking out from His secret station: "I am your lord the Creator (Allah). Have noting to do with anyone except Me and break your ties with all aliens and seek nearness to Me after recognition of My attributes. Part company with all and get close to Me through knowledge". When the spiritual intercourse is perfect, the divine inspiration will embrace the friends of Allah and all veils lifted off their eyes. The dust of '*Kudurat*' (foulness) will get dissipated and the '*Nafs*' (self) will be stationary and the blessing and bounty of Allah start descending. The '*Wali*' (friend of Allah) will be addressed and told to bring to His door the pharaoh-like people puffed with pride, arrogance and sensual desire so that He may guide them. "If they follow into your footsteps I shall make them pious and virtuous" will come the divine call.

***Fana* (Mortality) and *Baqa* (Immortality)**

Ghous-Ul-Azam said, "Keep your '*Nafs*' (self) within restraint and your desire under control with regard to the creations of Allah while remaining in obedience to His command. If you adhere to that command scrupulously, you will make yourself fit enough to acquire Divine knowledge. The state of your becoming mortal as regards creation of Allah is the symbol of the severance of your ties with all except Him. In that state you will despair of all profitability and carefree of all apprehensions of loss. The desire to become mortal with regard to your entity and self is reflected by the signs to become oblivious of all sensations of profit and loss and to cease

acting on Your behalf and with the means at your disposal. This coupled with lack of trust in you, but trust in Your lord, the real sustainer of the whole universe for all matters is the pre-requisite as it is He who is all-powerful to do whatever He wills Only He disposes of everything according to His plan. To be mortal with regard to one's" intention means that your intention will cease to exist in the presence of divine intention and only His plan will be operative, superceding all man-made plans. It implies that his writ will run on your deeds by making your limbs respond silently and your heart satisfied and content without offering any resistance and the inward recesses of your heart and mind shall be satiated with divine light getting free of all worldly desires. In this state you will be instrument of divine action, completely within His power and you will speak whatever He makes you speak with your tongue. You will possess *Ilm-I-Ludanni* (Inspired Knowledge) you will be clothed in the Divine light. When the divine intention abliterates your own intention, all matters disposed of by you and attributed to you will in reality be divine and the Eternal. And when you find any intention of your own in the heart, think of the overwhelming greatness of your lord and underestimate and despise yourself as an entity of little value which is subject to the fate ordained by almighty Allah. That realisation will make you immortal, submerging you in the ocean of His Eternity in which He is alone without any associate or partner as He was before the creation in the state of '*Baqa*' when you part with the creation and become disengaged, it will invoke His Mercy and have His Blessing showered on you and grant you the real life. When that real eternal life is bestowed on you, you will be blessed with '*Ghana*' (riches) after which

there well he no '*Faqr*' and the bounty which has no limit and the peace which has no fear and the good fortune followed by no misfortune, honor followed by no ignominy, nearness followed by no farthest end, the greatness and grander followed by no meanness and dishonour and last but not the least the purity, after which no impurity or foulness can even be thought of.

ZUHUD-O-WARA

Continence and Apprehensiveness of doing Wrong

Ghous-Ul-Azam (RA) said:

'Wara' denotes a state in which man desists from all deeds deemed impermissible by shariah and remains restricted to the lawful things abandoning the unlawful altogether. The state of '*wara*' comprises three degrees.

1. Wara Awam (*For general Public*)

This consists in avoiding '*Haram*' (prohibited by Shariah) and '*Mushtaba*' (ambiguous, suspicious) things.

2. 'Wara-Ul-Khwas' (*for the privileged*)

This entails avoidance of temptation of *Nafs* (self) and sensual desires altogether.

2 'Wara-Ul-Khas-Ul-Khwas' (*For the most specially privileged*).

This involves total obstinence from anything one is apt to intend for. 'Wara' is of two types.

(i) '**Wara Zahir**' (manifest '*wara*') this involves a state in which no motion takes place without the

divine command.

- (ii) **'Wara Batini'** (Hidden 'Wara') in this state of 'wara' the heart does not give admittance to anything save Allah.

The man who is oblivious of the minute and meticulous details of *Wara* can have no access to its highest grade. The most difficult to attempt at is *Wara-Ul-Lissan*) (The apprehensiveness regarding the tongue) in uttering things deemed improper or unchaste. It is all the more an uphill task in governance of state. *'Zuhud'* (continence) is the first step upstairs to 'wara' just like the contentment is the first step of *'Raza'* (The divine pleasure) *'Wara'* regulates the etiquette and manners of eating, drinking sitting and like. The *'muttaqi'* person (Fearing Allah) has modes of eating quite reverse of the common people on which neither the *'shariat'* can level a blaming finger nor anybody can take exception to that. A *'wali'* (Allah's friend) has his meal without his intention but he is fed from Allah's bounty. As regards the grades the one who fails to qualify the prime condition cannot aspire to ascend to the second step. To sum up the absolute lawfulness demands total absence of transgression of divine command and that the person should endeavor all the time not to forget Allah, the most glorious and the most Exalted.

Clothing is of three kinds i.e the garments for the Messengers of Allah (may He have His peace on them. The garments for the friends of Allah and the garments for *Abdal* (saints not known to people).

The garments made for Allah's Messengers is absolutely *'Halal'* (lawful) no matter it may be made from cotton, jute stuff or *'suf'* (mixed cotton and silk cloth) the

garment for '*Aulia*' (Friends of Allah) is only as much as is permissible by '*shariat*' to hide private parts sufficiently. Behind this is the need to subdue their desire and to kill the *Nafs* (Self) temptations. The garment for the '*Abdal*' is purely out of the bounty of Allah a grant bestowed by Him on them regardless of the cost or preciousness of the stuff. It may be of high or low price has nothing to do with their likes or dislikes.

'*Wara*' cannot attain the level of perfection unless and until the following attributes are made obligatory by the '*Nafs*' (Self).

1. To hold one's tongue completely
2. to abstain from back biting as Allah has commanded '*Wa la yaghtab Ba' dakum Ba'da*' (no body of them should resort to back biting against each other)
3. No one should look down upon anybody nor anyone be made the object of ridicule and belittled or slighted in any way as Allah almighty has commanded '*La Yaskhara Qomun Min Qoman Asa An-Yakunis Khaire Um-minhum*' (no community should cast aspersions on the other community. May the one be better than the other)
4. To avoid casting a glance at the one held impermissible by the '*shariat*' as is commanded by the *shariat* as is commanded by Allah "*Qul lil Momineen Yaghuddu Min Absarehim*" (Enjoin the believers to lower their gaze)
5. To observe truth and righteousness as stated by Allah "*Wa Is Qultum Fadelu* (when ever you speak out always say what is true and fair)

6. To admit about the bounties and rewards of Allah without any reservation in order that the 'Nafs' should not indulge in vainglorious and arrogant practices. To this effect Allah almighty says:

"Bal-Lillaho yamunnu Alaikum An-hadakum Lil-Iman" (it is but Allah who has extended His favour to you in directing and guiding you toward *Iman* (faith))

7. To spend one's wealth in the cause of righteousness rather than for the satisfaction of one's desires as Allah almighty states *"Wallazeena Iza An-Faqu Alam yusrefu Awalam Yaftaru"* (It is those people who when spend are neither spend thrift nor are niggardly or miserly in their practices they do not squander away their wealth in sinful forbidden ways, nor they keep themselves from spending in the righteous cause.
8. To avoid exerting oneself for the well-being and betterment of one's 'Nafs' but to keep off the pride and arrogance absolutely as stated by Allah almighty. *"Tilkad Darul Aakhirat-o-Najaloha Lillazina la yuriduna Aluwwa fil Ardi wa la fasadan"* (This the paradise is their real home made for them to dwell, it is for the people who are not vainglorious in this world nor they indulge in any feuds or quarrels.
9. To guard the five obligatory prayers as stated by Allah *"Hafizu Alassalati Wassalatil wusta waqoomu Lillahi Qaneteen"* (guard scrupulously all the five prayer particularly the middle prayer. And stand before Allah meekly and humbly in self-negating posture.)
10. To strictly adhere to '*Sunnah*' of the holy prophet

(S.A.W) and keep onto the parth of the generality of the Muslims. To this effect Allah has enjoined "*Inna Haza sirati musta qeeman fat tabeou*" (The Islam as a *Deen* is the straight path which you are required to follow strictly.

Love, Attachment & Affection:

Hazrat Ghous-ul-Azam said:

"Love is the anxiety of heart, generated by the separation of the lover from the Beloved. The world at that moment, is like the diameter of a ring or it is reminiscent of the session held for the mourning of the bereaved. Love is the intoxicant the intoxication of which remains undiminished. Love in whatever form-external or internal-demands sincerity of intention and selflessness of purpose by shutting of eyes from everyone save the Beloved. The lover is inebriated with the heady wine of love to such an extent as makes him unconscious to everything excepting his beloved. He is like a patient whose illness never parts with him except by the sight of the Beloved. The lovers of Allah are estranged by the proximity of everyone save that of their Lord and they never become entwined in the bond of love except Him (Beloved)."

Perseverance & Valour:

Hazrat Ghous-ul-Azam (RA) Said:

"The moment *Nafs* (self) breaks its ties

with the worldly love and the soul severs its relationship with the Hereafter, replacing human intention of Hereafter with Divine intention, needs constancy and patience. This ultimately leads to the place where '*Sirr*' (secret) is rewarded with Divine signals though it may be for a single moment."

Enthusiasm & Zeal:

He further said:

"The best zeal and enthusiasm is the product of *Mushahida* (observation). Which brooks no *halul* (transmigration) after meeting Him but on the other hand a lasting attachment may develop. Bereft of this attachment the soul does not attain satiety and satisfaction. The more the attachment the more the enthusiasm and zeal. For the the enthusiasm to grow it is imperative that the person seeking *Mushahida* should say goodbye to all resources so as to make it congenial and satisfactory for *Nafs* only then an abiding state of *Mushahida* can emerge and the faculties of *Mushahida* are reactivated."

Essential pre-requisites for a True Muslim:

As per saying of Hazrat Ghous-ul-Azam(RA) the following three fold qualities must be possessed by a devout practising Muslim:

1. Obedience to Allah's Commands. He should carry

out all that he has been commanded in toto.

2. Abstinence from all that has been forbidden.
3. Contentment with fate ordained by the providence under all circumstances. It is not expected of a Muslim to grumble or remonstrate as regards the destiny decreed by Allah.

The fulfilment of all the three pre-conditions mentioned above is the first step towards being a true Muslim. He should keep all these things uppermost in his heart and mind never to think of abandoning them under any circumstances.

Exhortation to Practise Good Deeds:

Some of good deeds spelled out by Ghous-ul-Azam are as follows:

To observe the Sunnah of the holy Prophet (SAW); and to shun *Bid'at* (innovation) entails obeying every command of the holy Prophet (SAW) in letter and sirit; believing absolutely in Allah and never going near *Shirk* (disbelief); reaffirming faith on Allah and His attributes as He being the most exalted and the most praised one, above all blemish; never putting any blame on Allah; acknowledging Islam as true faith without any doubt and mental reservation; observing patience and constancy in the moments of trials and tribulations and remaining firm, steadfast and unshaken, how adverse the circumstances may be; Seeking favour and bounty of Allah; Never allowing failure to make him despair; Trusting in Allah and keeping Hope alive all the time living like brothers in peace and fraternity; keeping off enmity and malice, never harbouring grudge in heart; saying obligatory Prayers in

Congregation; Making and breaking bond of love for the sake of Allah; renouncing sins and lapses; Making one's life sublime with divine meditation and worship; Turning to Allah in repentance all the time without budging and being quick in repentance for expiation of sins; exercising care that the remembrance of Allah is not neglected day in and day out; and no slackness is shown in turning towards Him for repentance. It is incumbent upon every Muslim to do these deeds and to fashion his life pinning firm hope in the Mercifulness of The Most Merciful and always supplicate to Allah for good fortune and mercy and seek shelter in Him from the torment of Hell. He should pray to Allah for the blessings of Paradise, the company of the Virigins, heart-soothing fragrance and ever-pleasing voices of the most heart-bewitching *hur* (Celestial brides of Paradise) so as to make him gleefully happy and full of joys. He should desire the company of the Messengers of Allah, *Siddiqin* (the truth ful), martyrs and the pious with upgraded ranks.

About the Worldly People:

Hazrat Ghous-ul-Azam (RA) with reference to the people fond of this worldly life said:

"The people enamoured with the world have their hands full of the nine day wonder vainglorious things of little worth and value. They amass wealth through deceit and deception. Their possessions are deadly poisons, sure to kill. The exterior of the world looks soft but its interior is a dry and coarse like hard nut. The possession of worldly wealth makes them puffed up with pride and arrogance which consequently

will cause them affliction and pain before long as punishment for breaking their pledges and vows. The people intoxicated with love of the world are like the naked sitting over their stool which is repulsive for eyes to look at and one is constrained to stuff his nose to stop the offensive smell which is too repulsive for him to stand. In the like manner you should avoid the sight of the world-intoxicated people who are out and out dubious deceptive and treacherous in their habits and cunning disposition. Similarly their bad deeds smell offensive and the lustful desires are repulsive enough to shy away from the odour of their lust and sensual desires. The avoidance of their company will mitigate the pain of ordeal and a pleasant blissful life will be in store for you. The almighty Allah, The most exalted has addressed His Messengers in these words:

وَلَا تَمُدَّنْ عَيْنَكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا
لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

"And Strain not your eyes toward that which We cause some wedded pairs among them. To enjoy the flower of the life of the world that we may try them thereby. The provision of your Lord is better and more lasting." (Taha, 22 : 131)

The above Quranic verse forewarns the believers not to envy the short-lived joys of the unbelievers in this

world. They should be thankful to their Lord (Allah) for the ever-lasting guidance bestowed on them through his Prophethood which is better and more enduring.

Abandonment of *Nafs* (self) And Repentance:

Hazrat Ghous-ul-Azam (RA) gave word of advice to the people to divorce from the sensual desires and abandon all that their *Nafs* craves for in their worldly existence. They should entrust everything with Allah and be vigilant to guard their heart to make sure that he allows admittance to whom he approves, and disallows entry to whom He forbids. This will help block the inlets for re-entry of all temptations and desires from the heart. They will gain re-entry if obstructions and restraints are not imposed. For that season one should not harbour any intention save the intention of Allah, because it is only His decree that is carried out and His writ that runs in the final analysis, as be-all and end-all of everything that matters. As such to cherish any desire in the heart apart from the Divine will shall be an exercise in futility, because violation of His will is bound to incur His wrath and displeasure. It will be therefore all the more appropriate and desirable to obey Allah and to do whatever He commands and to restrain himself from what He forbids, entrusting all the affairs with Him and not believing in any one as His partner. Since human desires, longings and aspirations are transitory they need be abandoned as to harbour them is tantamount to an act of disbelief. The Believer is advised to turn to Allah who has stated in the Holy Quran:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

with his Lord, Let him do righteous work
And make none share of the worship but
into his Lord."

(The Cave, 18 : 110)

One should be mindful of the fact that *Shirk* (disbelief) is rooted in heart. Through intention by following the lust and satisfying sensual desire, in this world and *Shirk* (disbelief) gets established when anything alien to Him is acknowledged as His Partner. Hence one should desist from everything other than Him and only His fear be entertained leaving aside all entities that are alien to Him. The whole attention should be focussed on Him alone. So stated all conditions that Allah, almighty has bestowed on you, must be guarded from others and they better be concealed from the general public, because the Divine acts are always undergoing constant change. As such your confiding to them with the people will put you to shame for nothing. Hence exercising self-restraint and control will be more prudent. Anyhow if the Providence wants your states to persist without any change they should be considered as divine blessing and bounty for which you should bow to Allah in gratitude and supplicate to Him for their increase and maintenance. Anyhow there may occur some change or renovation in states, which will add manifold to your knowledge and Cognizance of Allah and their luminosity will envelop you, as Allah has stated:

مَا نَسْخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

None of our revelations

Do We abrogate, or

Cause to be forgotten

But We substitute something better or
Similar

(al-Baqara, 2 : 106)

It is imperative for you to believe Allah to be all-powerful, omni-potent as He is The Supreme Master of the Universe Who can do whatever He Pleases. There is every possibility that He may grant you provisions better than those bestowed on you before. If you tread the path of *Tariqat* then on closing of one door many other doors are made open for you by Him.

Never Think for a moment that Allah is powerless or fallible, nor have any doubt as to the fulfilment of His promise. It is upto you to follow into the footsteps of the Messenger of Allah (SAW). Several Quranic Verses revealed, in the holy Book recited from the pulpit of mosques and given effect, were later declared null and void and replaced by new verses indicating the external form of change in the *Shariah* which was manifest, while the internal and the hidden knowledge remained confidential between Allah Almighty and His Prophet (SAW). Who says: "A Veil hangs like a semi-transparent cloud before my heart, for which I supplicate to Allah for His forgiveness. I seek His Forgiveness Seventy times or hundred times a day as is reported in some traditions. The stations of the Messenger of Allah (SAW) keep on changing as he moved into hidden unexplored plains. With changing spectrum costumes of light this causes the previous states to be covered with darkness, as regards the existing state for which the Prophet invoked Divine Forgiveness and for repentance is the best-means to

forgiveness; It is immaterial whether or not a sin is committed the repentance is the confession of sin on the part of man - a legacy from Hazrat Adam (A.S) involving the state of purity covered with the darkness due to the break of pledge and infringement of the covenant; The stay of Adam and Eve in The Paradise represented Proximity to Allah Almighty that gave rise to yearning in their heart to become ever lasting like angels. This was motivated by the temptation and desire, of *Nafs* (self). This was the consequence of their which became dominant intention over the divine intention, that caused termination of state of *Wilayat* downgrading Hazrat Adam's status and rank with resultant eclipse in the luminosity. In the long run on receiving censure from almighty Allah Hazrat Adam confessed his error and fault and said remorsefully:

"O Lord! We have committed acts of transgression and wronged ourselves and if you don't forgive us, we shall sustain a terrible loss."

This Confession made the light of divine guidance descend on them by turning to Allah in repentance as a prelude to divine Forgiveness, with resultant knowledge and cognizance to replace temporary expedience. Thus coincidentally their intention became the Divine Intention and the first state was superceded by the second state restoring for them the blessings of *Wilayat* and the bounties of the world and the Hereafter became their destiny. For transitory sojourn this Earth was made abode for them and their offsprings, and the next world was destined to be their lasting abode where they will be rejoicing for ever.

To sum up it is imperative for the offspring of Adam(AS) to follow into the footsteps of Hazrat Muhammad (SAW) both in precept and practice. That means that they should all maintain the state whereby they are required to in which he all the time kept turning to Allah the Almighty in repentance for Foregiveness of his sins. Thus they are supposed to confess their sins and lapses in every state and condition.

Fate and Destiny:

It is useless to make any effort to reach blessing and get rid of afflictions and trials, because if any blessing is in store for you it shall reach you effortlessly. Similarly if any affliction is decreed in your fate, it is inevitable and it cannot be done away with through supplication and prayers. Hence to be content with fate would be an excellent attribute for the believer; he should leave everything in the hand of Allah, Almighty, who will decidedly make the provisions reach onto the seeker. A true believer's reliance on Allah is unshakeable; he should all the time express gratitude to Him for every blessing that reaches onto him, and be patient and steadfast in the moments of trial and tribulation. It would be rather more appropriate to regard the sorrows as blessing in disguise. The states and conditions for man go on changing and he is made to pass through different stations in the way of Allah. If he remains steadfast and firm, he will be elevated to higher stations, that are the destiny of *Shuhada* (martyrs) and *Siddiqin* (the truthful). It will help him get very near to Allah Almighty, and he will see himself with his spiritual anward eye reaching the higher grades and degrees at par with those who have preceded him and placed in close proximity with their Lord, the sustainer

and cherisher of all the blissful states ending in ever lasting joy and eternal blessing. It is not befitting for him to put up resistance and opposition to any adversity that may befall him, because it will be better for him if he perseveres in the way of Allah. It will not be more severe and tormenting than the Hell Fire. There is a *hadith* saying that when a *Mumin* (faithful believer) is made to pass by the Hell, it will request him to hasten as his light has mitigated the intensity of the fire. This light of the *Mumin* makes the difference between the obedient believer and the sinful transgressor. Hence this light of faith will bear him through every kind of hardship; while the cool atmosphere of patience and constancy will facilitate the fulfilment of the divine command and make the intensity of the burning fire to die down.

As such the affliction should not be looked upon as something fatal but on the other hand it may be taken as a test for the *Iman* which if undergone with success, gives the glad tiding of unflagging bliss and joy. To go through this test, will reaffirm and reinforce your *Iman*. Hence it will be better if you reconcile yourself absolutely with the fate ordained by Allah Almighty and make your action compatible with His actions and commands. You should be patient and stead-fast with whatever the destiny places in store for you and never budge an inch from the fulfilment of Divine will and Command. Don't allow your intentions and purposes to tamper with the Divine intentions and purposes you had better avoid meddling in the affairs of Allah Almighty and submit yourself to what He commands and restrains from what He forbids you pay heed to His Commands and Carry them out in letter and spirit. Don't resist your destiny, but exert as much as you can and make every effort to carryout the commands of

Allah Almighty and seek refuge in Him from all evils that may befall you.

Supplicate to Allah in all humility and bow to Him, admitting with your expression and deeds about your resourcelessness and humbleness.

Seek always Shelter in Him from all evils-hidden and manifest. You may have many reasons for your turning away from Allah. You may have either committed some wrong and relied on yourself and feelings of pride, arrogance and haughtiness may drive you away from the way of Allah. Any such factors may have contributed to His closing of the door of Mercy and depriving you of His worship; thus curtailing His blessing and bounty and treating you as His enemy. You incur the wrath of Allah and earn His displeasure by turning your face away from Him. For any of these reasons you will distract yourself from Him and indulge in worldly affairs which lead you away from His path, focussing your intentions on matters other than Him. All these things definitely make you neglect Him which ultimately lowers you in His eyes. Be mindful that it is fear of Allah that prompts you to approach Him. Bereft of this fear you are left in a state in which you are apt to neglect His remembrance. As a consequence the more Allah grants His Provisions to you the more you engage yourself in the life of luxuries and divert your attention from remembering Him, in the long run. Hence you should all renounce and abandon those things that are alien to Him and cause diversions from His remembrance. It is appropriate that you should not develop liking for anything that takes you away from Him. For Allah has created you to adore and worship Him. So if you turn away from Him you wrong yourself and transgress

the limits set by Him, the punishment in the Hell fire is in store for you. The fuel of which is humankind and the stones. When this punishment will be inflicted on you neither remorse will be of any avail nor any pretext will be heard from you and your all cries and bewailings will be useless. Then it will not be within your power to win His pleasure and your wish to return to this world will not be granted. So If you do not lack wisdom, have pity on yourself and use all the instruments, made available to you in this world to win His Pleasure through worshipping Him. All the faculties of wisdom, intellect and reasoning should be used to acquire knowledge and cognizance of Allah. It will be possible thereby to kindle the light of *Iman* and dispel the darkness of fate that may have enveloped your heart and soul. Make it a practice to do what Allah Commands you and abstain from what He forbids you. Turn your attention exclusively to Allah Almighty who is your sustainer and Nourisher. Who has created you from clay and given you shape from a drop of Semen out of which He made you grow up with fully developed limbs and healthy body parts. So you must obey His commands and allow not your intentions to tamper or bypass Him. He has given you a List of Do's & Don'ts as what you should do and what not to do. Allah is your benefactor and you owe to Him for everything granted. As such you should express your gratitude to Him and be content with Him in this world and the Hereafter. If you carryout His will and command and restrain yourself from what He has forbidden, He will make everything subservient and obidient to you; your hardships and worries will be no more. He is the be-all and end-all of everything and it is our conviction that: "There is no God but Allah to be worshipped. When He wants something He says the

word *Kun* (Be) and it comes into being. So obey Him and He shall make everything you wish at your disposal."

Obey Allah and everything will obey you. Serve Him and everything will serve you. Submerge yourself in His Pleasure Make yourself nothing in His Presence and He will make you thing that matters. Perish in your body and be living in your soul as you are being taken to grave for burial. Your readiness is to obey His *Amr* (command) and renunciation of is *Nahi* (Prohibition). Your becoming mortal in Him should be your destiny. O man take a drink from this goblet and cure yourself of all your ailments. Digest this sustenance and cleanse your heart and soul of all sins and sensual desires.

Abandoning outward Sources

Be mindful that when divine sustenance reaches you without any intermediation, So why to be slave to sources, occupations, agents, and middle men for the sustenance destined for you. It is apparent that greed and avarice are the veil, but earning by painstaking labour is sunnah. As long as you are dependent on intermediates for your provisions you commit '*Shirk*' (disbelief) with Allah and you will be accountable to Him on the Day of Judgement and punished according to the divine law. So without associating any partner with Allah ask favour" from your fellow-beings. Do earn your livelihood by toil and labor but always trust in Allah who is the real sustainer. Turning your eye blind to Him amounts to '*Shirk*' and it would be '*Shirk-I-Khafi*' (latent disbelief). If you indulge in this, Allah will cause His direct sustenance cease reaching you without intermediation. But if you turn to Him in repentance the '*shirk*' will be eradicated and

your sustenance restored from His hidden door. As such you had better abandon reliance on outward source and after your toils and labor trust in Allah and you will find Him the absolute Sustainer and real Helper in the moment of distress; He is the provider and nourisher who grants the man power and ability to do goodness and all provisions are in His hand. He gives everyone his destined sustenance and makes it reach onto him through people by asking and without asking, by earning and without earning. When you surrender yourself to Him, He will lift up the veil between you and His favor and bounty and bestow upon you His blessing without intermediation as per your need. Like a wise foresighted and kind physician He, the almighty Allah will please you and keep your self at rest so as to divert your attention from worries and matters of concern. In this way He will make all desires and yearnings other than Him distasteful to you so let not retain any other intention in your heart except His intention. Moreover when He makes the destined sustenance of which none but you are only deserving, reach onto you, desire for Him will be generated in your heart and you will meet the desired objective positively without fail, in the time of dire need. After that He will grant you the opportunity to turn to Him in gratitude. And more than that He will bless you with intellect and make you understand that everything is provided by Him and His generosity knows no bounds. And as such you are dutybound to give your thanks to Him. This will cause you to enter the circle of those who had been endowed with His knowledge and cognizance. This attribute of yours will make you distinct among the creation and cause your heart to be devoid of everything other than Him. When this state is reaffirmed, your knowledge will attain

firmness and certainty, your countenance will attain wideness and your heart will be covered with light enabling you to get nearer to your Lord. Your capability and wisdom will gain insight into the divine secrets and your trust will be reposed with Him. This will make you aware before time as when your sustenance is to reach you. This state of greatness and honour will stem from the abundant bounty of your Lord as has been stated by Allah the Almighty as below:

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

(And verily We shall try you till we know those" of you who strive hard (for the cause of Allah) and the steadfast and till We test your record).

Muhammad, (47):31

And He further states

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

(And when they became steadfast and believed firmly in our revelations, We appointed from among them leaders who are guided by our command.)

(as-sajda, 32:24)

And it is further stated:

وَاتَّقُوا اللَّهَ وَيَعْلَمْكُمُ اللَّهُ

(As for those who strive in Us, We surely guide them to our path and Lo! Allah is with the good.) (The Spider 29:69)

In short there may be ordained for you a station of 'Takvin' (Creating, causing to be) and permission be accorded to you to cause something to be. But this state is

not to be relied upon. There may be behind that clear and manifest arguments and utterances of excellent degree qualitatively which are all the more palatable with true and righteously revealed words, free from scepticism, contained in holy scriptures, saying. O Mankind! I am your Allah. There is no god but Me alone to be worshipped. When I want something to be done I say 'be' and it is done as decreed by Me. Allah further lets it be known. "If you carry out My command and submit to My will, you will also be granted this power and you too can order a thing and it is done as per My decree through you."

And Allah the Almighty has conferred this state on a number of Messengers and '*Aulia*' among the mankind.

Some facts pertaining to '*Raza*' (Divine Pleasure)

Hazrat ghous-al-Azam (RA) further said:

"If any affliction befalls you better not complain to the people; may they be foe or friend You shall not hold your *Rabb*, the sustainer of the universe blameworthy for any of His actions, but you should have the words of gratitude for Him always on your lips. It is better to offer Him thanks for some fake blessing rather than complain to Him for some genuine distress that befalls you. Can you conceive there is any living individual on the face of this Earth who may be without His bountiful blessing? And Allah has stated to this effect Him self.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

"And if you would count the bounty of Allah you can not reckon it. Lo! Man is verily a wrong doer, an ingrate. (Ibarhim,

14:34)

As such His blessings are beyond number and no body can count them. Hence it is better and advisable for you not to love and adore any one other than Allah the Almighty and never confide with anybody about your state of affairs. Make it a point to cherish the love of Allah at all moments. Make His remembrance your resting abode and complain to Him if it is must as someone has aptly said in this couplet which means:

پیش کہ بر آورم ز دست فریاد
ہم پیش از دست تو می خواہم داد

"To whom should I complain about what has befallen me? It is only you. O my lord to whom I may complain and seek your help in the moment of grief."

Never look up at anyone, for neither benefit or good fortune nor loss or bad fortune can accrue to you from anyone save Him. All that is virtue, evil, honour, respect, dishonour, ignominy, affluence, penury, dependence, comfort, discomfort and everything that matters has been created by Allah, the Almighty and He disposes of everything as per His wish and sweet will. Everything lasts till its appointed time is up and it remains upto its destined end. For everything He the Almighty has made a measure which nobody can change, onward or backward. If Allah makes any misfortune befall you, none save Him can protect you from affliction because of that. And If he decrees anything good for you none can stop it from reaching on to you. As such if you greedily desire for more of His blessing than what He has decreed for you and complain to Him in case your desire is not fulfilled,

He will make you suffer His wrath and withhold His blessing from you. This will make your complaining come true and double punishment will be in store for you. Your ingratitude will make you the enemy of Allah and lower you in His estimation. So you should fear Him in the same way as you become afraid when some one is out to amputate any of your body limbs with knife or scissors blades. Is it not incumbent on you to save yourself from such an occurrence?. You should exercise maximum care from grumbling and complaining to Allah against the hardship, as the man doing so invites a host of afflictions for himself. Allah the Almighty is the most Merciful and it does not behove a man to make complaints to Him who does not cease showering His blessings on the creatures and save them from His high-handedness. Like a '*Hakim*' or Physician He is paragon of love and affection for His servants and devotees which is more beyond any measures than the love and affection ingrained in the patients. And the Messenger of Allah (SAW) has rightly said that Allah is more loving and kind to His creature than the kindness and love-relationship shown by the mother towards her children. One should be all respect and love for his Creator (Allah), full of patience and perservance in moment of affliction and sorrow; humility and abstinence from complaining or grumbling should be the attributes of man all the time, persistent endeavour to win divine pleasure till the last breath of man and to submerge himself in this immortal state after death is the be-all and end-all of his creation. The place of self-obliteration is to be sought after and it leads the man to his destination that is with Allah the Almighty. To wage war against the unbelievers is your sacred duty, and it is something which you abhor or dislike. And as Allah has said that it may be

that something you dislike is better for you and on the contrary whatever you like may be bad for you. Allah knows better and you don't know what is better for you; because He has kept the the knowledge of realities of things hidden from the eyes of the sons of Adam (AS). So you must adhere to the '*shariah*' and restrain yourselves from showing your likes and dislikes against whatever He has ordained. Doing what He has commanded and keeping back from what He has forbidden is incumbent upon you. '*Taqwa*' (fear of Allah and piety) is the first step and the second step onward is to extinguish the fire of self and desire by way of '*wilayat*' (Friendship with Allah). Don't transgress the limits set by Allah and do whatever He commands. The ultimate stations are '*abdaliyat*', '*ghousiat*' and '*siddiqiat*' which demand absolute reconciliation with the divine will, and reposing perfect trust in Him by adhering to the righteousness and Truth. Divorce from everything other than destined by Him and bridle your emotions, desires, temptations and passions and shut your tongue from uttering a word of complaint. In case you do all these things and acts of righteousness, Allah will make a blissful life your destiny. And if any evil comes in your way He will shelter you from its malignancy through your obedience to Him. He will make your life above reproach by letting it pass by you in such a way as it will cause you no harm just like the dark starless night goes by you and the light of the day breaks or a season gives way to another season. These are similes to make you understand. So you should learn from them what is worth learning. The life of man is perilously full of sins, wickedness, lapses and shortcomings. And only those can gain nearness to Allah who get free from their shacklehold. The man who frees himself from all

pretences and pretexts can kiss His threshold, just like the courts of worldly kings are accessible to those who get purified of all pollution, filth and obnoxious smell. Hence repentance and expiation work like panacea for getting rid of sins and making the heart free of impurities. The holy prophet (S.A.W) making particular reference to this has said that a day's fever is like making reparation for a year.

Reality of '*Nafs*' (Self)

There are only two states for '*Nafs*': one is of trial and tribulation and the other is that when it is satisfied. The state of trial and tribulation is identifiable by its moaning, crying and grumbling all the time about its fate. It remains angry with the destiny, apportioned for it by the providence. In stead of observing patience and perseverance it holds, Allah blame-worthy by showing lack of respect and reverence for Him.

It takes the creatures as intermediary and commits acts of disbelief, making others partner with Allah in His attributes. The '*Nafs*' in state of satiety denotes its satisfaction from the worldly point of view. It remains obsessed with sensuous desires and sexuality. Its ends are unlimited; its urges and cravings are beyond gratification. It may be satisfied with regard to eating, clothing, marrying and other desires but its avarice makes it long for others' share, looking down upon and picking fault with them. It seeks more and more and is never content with what has been allotted to it by fate, asking for better than what it has as its lot. In the long run it suffers hardships and falls onto the place that is fatal and makes its ruination imminent. It sets out on uphill tasks in this world and the Hereafter,.

Someone has rightly said that it pursues goals that lead to trials and tribulations and keeps asking for things, not in store for it by fate. It forgets the previous longings and intense desires for end to the troubles, it has landed itself in, but when the troubles end, it becomes puffed up with feelings of pride, arrogance and exuberance. Being drowned in the river of negligence it becomes oblivious of all previous troubles and trials with the result that it is tormented for acts of disobedience and is perpetually deprived of all blessings and bounties of Allah Almighty.

The only way to the salvation of '*Nafs*' lies in its obeience and submission to the commands and will of Allah with gratitude, which is better for it both in this world and in the Hereafter. In that case it wins divine pleasure and the increase in blessing makes one all the more contented in this and the next world. Hence the seeker of salvation in this world and the Hereafter must persevere and feel contentment with what Allah has decreed for him. He should never grumble before the worldly man but ought to supplicate with prayer before Allah the Almighty for the satisfaction of his wants and desires, always asking for His liberality. He should sever all connections and ties with others save Allah and be attached to Him with devotion and servitude. Allah is the best of all and His acts of depriving and punishing are motivated by wisdom and sagacity. And His promises of ready cash and indebtedness are both for the good of man. What He says is reflected in His deeds. When he wants something to be done it says 'Be' and it becomes as said. His acts are based on goodness, wisdom and exigency, always for the betterment of His creatures.

But nobody can foresee His judgement as all knowledge of that is with Him alone. So the man should,

in his own interest, most willingly bow before His will, and always remain content with whatever He has bestowed upon him. For him the better course is to be reconciled with his fate and believe in Him who is the real giver and sustainer of everything. He should not indulge in reasoning-'How and why'? and hold his tongue from uttering any word of complaint and remonstrance. A 'hadith' narrated by Hazrat Abbas (RA) and supported by 'ulama' is translated as below:

He says that once I was riding on the camel back behind the Messenger of Allah (S.A.W.), he said: "O' darling of my heart, save Allah and He will save you, and seek you refuge with Him. If you have to ask, it is He that should be asked from. If you want help, seek it from Him. If all in the world join hands to nullify whatever Allah has written as your destiny, it would be impossible for them to do anything against His will. Similarly if they join to cause you harm, which is not in store for you, they will be powerless to bring any harm to you.

So it would be better for you to bring your doings in conformity with Allah's will or otherwise observe perseverance. Let it be known that in perseverance lies His succour and liberality in suffering hardships in His cause. That will open up doors to abundance from Him. Every 'Mo'min' (believer) must act faithfully on this Hadith (Tradition) and mould his life in the pattern set by the holy prophet (S.A.W) through precept and practice, so that he may be assured of his salvation with His Mercy in this world and the next world. May Allah the Almighty shower His blessing and bounty on him!

Reality of '*Tawakkul*' (complete Reliance on Allah)

A deceased elderly man asked of me in his dream as what was the thing worth doing near Allah. I said in reply: "It pertains to the beginning and the end. The beginning calls for virtue and piety and the end warrants Divine pleasure and profound reliance on Allah without any reservation of mind.

Compliance with Command, and Performance of Duties

It is incumbent on the '*Momin*' (believer) to perform his duties honestly and scrupulously in the first place and then turn to the fulfillment of sunnah. Without the accomplishment of basic duties and obligations carrying out the sunnah is meaningless and absurd. Without doing the basic duties or obligations observing the sunnah and '*Nawafil*' (supererogatory prayers) will not be acceptable. It will on the other hand, disparage the whole exercise and debase the doer in the eye of his lord (Allah). Such a situation would be analogous to a servant who instead of attending the court of a king, on calling, presents himself for attendance in the court of his '*Vizir*' or '*Amir*' who himself is under the command of the king. Hazrat Ali *Karamullah Wajho* (May Allah honour his face!) has narrated a tradition in which the holy prophet (S.A.W) likened the sayer of the prayer, offering supererogatory prayers in stead of obligatory one to the pregnant woman who before the actual time of delivery undergoes abortion and because of miscarriage, is neither pregnant nor a lying-in woman in the maternity home. The same hold goods for the man neglecting his obligatory

prayer. Allah the Almighty will not accept his supererogatory prayers unless and until he first offers the obligatory prayer, saying of which is mandatory on him five times a day. The same is the case of a man who abandons sunnah but is very prompt with the offering of supererogatory prayers. This offering will not be accepted from him unless he first turns to the regular obligatory prayer and the acts of '*sunnah*'..

The basic '*Faraiz*' (basic functions) to be carried out are (1) give up '*Haram*' the unlawful acts not approved of by shariah. (2) Abandon *Shirk* (polytheism, pantheism, trinity etc.) which is the most heinous and unforgivable sin. (3) Belief in '*Qadaa*' and '*Qadar*' as an article of faith which means that Allah anticipates everything and events taking place according to His exact knowledge. (4) Abjure obedience to fellow beings, by flouting the commands of Allah as the Holy Prophet (S.A.W.) has enjoined that no obedience to the human creature is valid by violation of the commands of the Creator (Allah). The *Hadith* goes as under :-

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

'MAQALA' (Leading Article) No: 99

Make it known whosoever gives preference to his sleep over his wakeful state, a symbol of agility in actuality gives preference to his evils over the virtues, and to negligence over his exigencies. Sleeping is next to dying. That's why neither slumber overtakes Allah nor sleep so much so that even the angels who are in close proximity to Him are free from sleep. Same is the case of the dwellers of paradise; sleep will not overpower them, for sleep is the cause of harm and goodness lies in

wakefulness. Those who eat to their belly-fill to give satisfaction to their sensual desires, overload and oversleep themselves, they will be struck by remorse losing much that is good for them. A little bit of '*Haram*' (unlawful) provisions as livelihood spoils the '*Halal*' (lawful); for indulgence in unlawful acts eclipses '*Iman*' (faith) and covers up the whole scenario in darkness just like the alcoholic drinks darken the rational faculties of man. When '*Iman*' becomes devoid of light, the prayer and worship lose their glitter. The '*ibadat*' (matters of worship) without sincerity becomes mere ritual And those who eat much out of '*halal*' sustenance ultimately are at par with these who eat sparingly in order to get bliss and joy out of the acts of worship. Darkneses multiplied adds to more darkness. In short '*haram*' sustenance deals a terrible blow to those who indulge in unlawful acts and no good can come out of them.

Allah the Almighty tests some of His friends, who have cognizance of Him, with trials so that they may put Him questions and He likes their questioning, out of His, bountiful favors and magnanimity. He gives them generously. The '*Mumins*' questioning is motivated by the desire for acceptance. Sometime they are granted quickly for asking but on occasions His bestowal is delayed due to some exigencies. It is thus binding on His servants to display patience and respect in the moment of some affliction and make a self-appraisal of the sins committed by them. The commands left un-obeyed and whatever was done outwardly or inwardly, disputation with destiny and all that is accounted as unaccounted for. So the trials and tribulations, are not without cause and one should capitalise on them and draw appropriate lessons from them. If these trouble spots are removed well and good,

otherwise it is upto them to make supplications, wails and moans with weeping tearful eyes, so a true believer should pray for some sort of tribulation as to make him question and raise hue and cry for acceptance. But if there is delay in acceptance, he should not hold Allah blame worthy as pressed upon him previously by us.

'Qadaa' And 'Qadar' (Fate & Destiny)

Seek Allah's pleasure and contentment with what he has made our destiny and with what He has in store for us as per our fate. The Divine pleasure is the source of the greatest joy for us and it is rather the paradise of this world. It is the main gate opening towards proximity with Allah and for the '*Mo'min*' (believer) a source for cementing friendly ties with Him. Allah will never brook tormenting His friend, neither in this world nor in the Hereafter. The last station (terminus) for the believer is to win Allah's pleasure and to become mortal in Him in order to be in comfort and at ease with Him. One should not bother himself with matters connected with fate and destiny. It is advisable to be always content and satisfied with whatever He has made for us. It is absurd to ask for more than what He has destined for us. Greed and avarice for more lead to the worst form of torment. If something has been destined already, asking for it is tantamount to greediness and covetousness which is a kind of '*shirk*' (disbelief) just like associating a partner with Allah to indulge in anything other than Him constitutes disbelief, not reposing trust in His being. The seeker of worldly pleasure & joys is not sincere in his friendship with Allah. Hence, the man who becomes allured to things other than Him, is a liar and his claim for being in love with Allah is false. Seeking a reward for the acts of righteousness by

anyone detracts from his sincerity and the persons desirous of that cannot be sincere at all. Sincerity in true sense lies in worshipping Allah with the sole motive and import that He alone is our Lord and '*Rabb*' (Sustainer) as a matter of right and only He deserves to be worshipped and adored and one should always bow before Him in obeisance. This should always be the motive behind all acts of worship. Everything that a man has, is in the ownership of Allah, as He is the real Master of all things, notwithstanding the fact who owns what. We have explicated time and again that all forms of worship are exclusively for Allah and one stands and prostrates before Him under His command and it is the power granted by Him that makes one turn to Him for prayer and meditation.

So it is incumbent on one who has been enabled to do so to express his gratitude to Him. It is not in the fitness of things to seek recompense from Allah as the blessings and bounties bestowed by Him are so great that asking for worldly pleasures and enjoyment is counter productive. It is a common observation that more abundant and continuing His blessings are the more one covets for them and any suspension of them is likely to make the recipient angry with Allah and ultimately leads to his denial in state of anxiety and ingratitude with resultant increase in his sorrows and griefs. And the people, who have less in store as per their destiny, mention about their fates disparagingly and look down upon divine blessings and they over-estimate the others' destinies and covet for them despite the fact that it is beyond their need. In short their lives are consumed in wishful desires, hopes and stray thoughts; their strength, gets dissipated, bodies incapacitated; their brows get

moistened with the sweat of shame and their scrolls of deeds are blackened. All this is due to the sins committed in the pursuit of the destinies not written for them and in sheer disregard of the Divine command. It is irony of fate that they don't achieve what they aspire for and leave this world with empty hands in dire poverty; neither getting close to their real beloved (Allah), nor gaining nearness to their worldly beloved. They thus fail to obey the commands of Allah and are deprived of their reward in the Hereafter. And furthermore the destinies of others for which they aspire make them suffer double setback, in this world and the '*Akhira*', the world after this world that is on the other side of the door of death. Such people are matchless idiots with no future at all. Had they been content with the Divine pleasure, they would have gained effortless access to what was in store for them in this world and the next world with all the requisites destined. We supplicate to Allah that He may rank us among those who put themselves on divine Mercy and become mortal in the pleasure of Allah and submerge themselves in His will.

Let it be clear that when the servant of Allah succumbs his intention and leisure with regard to this and the next world to His intention and will, he becomes godly and as regards his status; he is elevated to the level where he gets nearness to Him and becomes His selected beloved. After attaining this position he carves for himself a niche in the hearts of people. As he gets close to Allah, the doors of His bounty are opened wide to him and he is promised that these doors will never slam shut to him. At this moment he becomes, devoted to his Lord; he intends with His intention, plans according to His plan; desires as per His will and becomes pleased with His pleasure. That

man of God carries out Allah' command tenaciously and obeys none other than Him. Apart from God he becomes blind and deaf to everything that he sees and hears and it is only His existence that holds him in His close grip.

It is a possibility that Allah the Almighty may hold out a promise and it may not be fulfilled for the time being or man may be lost in a reverie or a fantasy which may not be realized or actualized..

When man's action and the divine intention coincide, there is no more any duality and at that moment only Allah's will remains predominant. And then he will imbibe in himself Allah's attributes and not budge an inch from Him. If he changes his mind and sets on another course due to some reasons, this will be the change for something better and treated as per divine revelation cited as below:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"None of Our revelations

Do We abrogate

Or cause to be forgotten

But We substitute

Something better or similar

Knowest thou not that Allah

Hath power over all things?

(Baqara, 2:106)

But the Messenger of Allah, the holy Prophet (S.A.W) had no longer his intention or desire but his every act and word was consistent with Allah's will, as mentioned at various places in the holy Quran with regard to battle of Badar and other events. There is no denying the fact that he was Allah's beloved. But in spite of that he was not left in the same state and made to conform to the

destiny, the reins of which were in the hands of Allah which turned in whatever directions He willed. This is what is meant in the above-cited verse that Allah has power over all things. It is He who is the Creator of destiny and the tides of destiny keep changing. Hence it is imperative for Allah's friend to conform himself to Divine will. And the end of the '*Wilayat*' is the beginning of '*Nabuwwat*' (Prophethood), whereas the initiation of '*Nabuwwat*' is the consummation of '*Wilayat*' and '*Abdaliyat*'.

Abandoning all save Allah

"Get blind to everyone and everything except that the doors of Allah's bounty and nearness are opened towards you. To begin with you should be oblivious of your self, to your very existence and subjugate your knowledge and subdue your intention to the extent that your inward eyes should turn to the exalted bounty and favor of Allah Almighty. In that state you will become mortal in His being and see with both your eyes the light of '*Iman*' (faith) with certainty, emanating from a lamp-like source that makes the darkness vanish and the surroundings shine brightly. In the similar manner a light will emerge from within you and your self will attain a state of satiety and consolation with the blessings and favors of Allah the Almighty which will envelop you from all sides and give comfort to your '*Nafs*' and body parts. Hence O' Man! Have pity on '*Nafs*' and tyrannize not over it. Avoid subjecting it to darkness of ignorance and folly, not relying on sources and external modes of strength and power. If you don't desist from that, all avenues of divine help will be closed and the doors of Divine Bounty and Mercy shut upon you. If on the contrary you pin your trust

in Allah and apart from Him shut your eyes to every thing else and become virtually blind to all temporal affairs, Allah Almighty will take you within the fold of His beneficence, by bringing you closer to Him. And furthermore he will sustain and nourish you, give you a lot to eat and drink, remove your impoverishment, make you friends and rulers and make you mortal from your 'Nafs' and other creatures so much so that you will be distracted neither by poverty nor by riches.

Maqala (Leading Article) No:60

The commencement of '*Suluk*' the beginning of journey onward is conducted via '*Muta'd*' to the starting point. The road ahead is trasversed subject to prescribed terms and conditions towards the destined end. It entails the daily norms of eating, drinking, dressing, contracting marriages and other chores, schedules, transactions and habitual observances of day to day life. The '*Salik*' (traveller) is bound to abide by the divine commandments of '*Amr-o-Nahi*' (Permissible and prohibited acts) as stipulated in the Holy Book and the Sunnah of the Holy Prophet (S.A.W) as stated by Allah Almighty with the following words.

وَمَا أَمَّاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا .

- ☆ And whatsoever the Messenger giveth you take it. And whatsoever be forbiddeth, abstain from it. (al-Hashr, 59:7)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

- ☆ Say (O Muhammad to mankind) If ye love Allah, follow Me. Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (al-Imran, 3:31)

So my dear fellow your acting upon the divine command will make you devoid of all sensual desires, temptations and free you of all sensations of pride and arrogance both outwardly as well as inwardly, leaving nothing within your inner self except *Tauheed* (oneness of Allah). There shall remain nothing in your external and internal recesses, of body and soul but the devotion meditation, reflection and remembrance, of Allah. The obedience and submission to the Divine Will for ever, without reservations of mind and heart shall be your way of life. All of your habits, states of motion and rest, during journeys or stopovers, day in and day out, in health and disease, in comfort and unease, in short under all conditions and circumstances will indicate only one thing viz your contentment with destiny ordained by the Maker of everything in the universe. When you become mortal from your power, strength efforts and endeavors, all blessings that have been destined for you will become manifest from your being At that moment protection and salvation will be bestowed on you. All lawful provisions will be placed at your disposal as per requirements of shariah. The divine acts will become consistent with your doings. The rules and laws behind the ordinance of Shariah will not spell out '*Kufr*' (unbelief) and '*Haram*' (forbidden acts) and you will not be held in hatred nor despised by Divine providance or subjected to ignominy. The statement of Allah to this effect is given in the verse mentioned below.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Lo! We, even We reveal the Reminder and Lo! We verily are its guardian. (Al-Hijr, 15:9)

And the mootpoint has been elucidated with

particular reference to the prophet Joseph (A.S.) with these words.

"That we might turn away from him (all) evil and shameful deeds for he was one of our servants sincere and purified".

So dear fellow by the Grace of Allah Almighty at the time of recitation you will be preserved in the state of purity, piety and salvation. You shall get what the destiny has made in store for you in terms of food, clothing or whatever provision has been decided as your fate. And as you go on the sight seeing trips and walk upon the valleys in the wilderness of desire, you will be made immune from all temptations and worldly desires because they are cumbersome and put burden on you. The providence wants to lighten your burden in that you may not get weak and suffer infirmity with debilitating energy, making you too impotent to realize the objectives visualized by you. The moment you annihilate yourself and become mortal, the door of divine proximity will be opened for you. The '*Ilm-I-Ludani*' (inspired knowledge) cannot attain His cognizance. The secret to enter into the river of divine luminosity lies through the routes made safe from dark disposition so as to keep the lights from being shut off. So long as there is soul in the body, the normative condition will be conducive for you to achieve the destined goal. If man ceases to react like humans what difference will there remain between him and the angels? This will upset the whole system of the universe and will make all wisdom come to naught. So the nature demands continuation of the system as it is so that the working of destinies may be carried on and every one get what is destined for him. As such salvation lies in the survival of the value system and

perpetuation of the dispositions in orderly manner. The Messenger of Allah (S.A.W.) has therefore made a mention saying: "For me three things have been made more dear; Fragrance, Women and prayer- worship wherein has been placed the soothing coolness of my eyes. And when the Holy Prophet (S.A.W) became mortal with regard to the worldly things, all destinies, were turned toward him which were previously spurned by Almighty Allah and he had realized in accord with divine command in perfect state of contentment and satisfaction of heart by way of profound obedience and submission to His will. Thus Allah's blessings and bounties became common place, embracing all Messengers and Friends of Allah. The '*Aulia*' in this respect have the same fate of being mortal in turning toward Him.

Fleeing From Desires and Covetousnesses

You mention a good deal and speak at length: "Someone has been brought near and I kept at a distance; he has been given generously and I suffer deprivation; he has been made wealthy and I am penniless; he has been blessed with health and I am afflicted with ailments and indisposition; he has been honored and I am humiliated; he enjoys the reputation of being true and righteous while I am a sworn liar and what not".

"O' man! Don't you know that Allah is one and singular and likes oneness and singularity; '*Ahadiyat*' is His basic attribute. He makes him friend, who wants His friendship and strives for His love. Whenever Allah makes you near Him through somebody, your love for Him phenomenally decreases and the reciprocal love between him and you is enhanced. It means that love for the person through whom Allah has bestowed His bounty

on you becomes the cause of diminution in Divine love. And it is obvious that Allah is very high-minded and cares a lot as to what is sacred and inviolable; He does not brook partnership with anyone. He arrests other hands from reaching you to render help and stops their tongues from uttering praise and halts their feet from advancing toward you. And He does all that to stop you from turning your back upon Him because of your entanglement in the love of the third person. Have you not heard the saying of the Messenger of Allah (S.A.W) that Allah has made hearts for His love and it is they who love and grudge for His sake and they show enmity toward the evil-doers so as to deter them from evil.

The motive behind Allah's stopping others doing favour and acts of kindness to you is that you may be isolated from others and get inspired to cultivate love for Allah in your heart and that you may associate yourself both outwardly and inwardly with Him alone. This will make things come to such a pass that you may see none but Him and hear none but Him with singleness of mind and heart. And in this condition you may become mortal with respect to your intentions and desires and abandon every one save Allah. At that moment coincidentally the people will be spontaneously attracted toward you and their tongues will open to eulogize you and a life of comfort and plenty will be your lot in this world and the next world to come. Therefore O man! You restrain yourself from showing disrespect and keep your gaze fixed on the Mighty one who is looking towards you; turn your attention towards Him who is focussing His attention on you; love and adore Him Who holds you in love and esteem; give your hand in His hand who will save you from tumbling down; seek the shelter with Him who will

give you shelter. He will take you out of the darkness of the ignorance; He will give you salvation and purify you from all pollution. He will remove the stigma of cowardice and meanness from you, He will save you from all those who are out to do evil and tempt and seduce you with attractive snares and contrivances of 'Nafs' (self), of all those who are brothers of '*shaitan*' (Devil). He will do away with the traps of desires and covetousness and lift off veil from good fortunes and bring you in close proximity with your real Beloved (Allah).

It is He who is be-all end-all, the beginning and end of everything everyone has to return to Him. Every being is in His custody and possession. All hearts and souls derive sustenance and satisfaction from Him and are at His Mercy. He lightens the burden of load from their backs and does innumerable favours and bounties to His creatures.

Grant of *D'ua* (supplication)

If Almighty Allah accepts the supplication of His servants and in fulfillment of his wish bestows on him it should be surmised that his intention is shattered and what the destiny has made in store for him undergoes alteration. The truth of the matter is that his questioning and supplicating correspond with the divine intention and the destiny. The prayer or supplication is vouch-safed and his wish granted on the spur of the moment but the time for that is predetermined as to the destiny for which the timings, are already fixed. The men of knowledge are aware that Allah's states of working keep on changing and He makes the altered destinies, subject to His will, realizing them at the appointed times.

So it is not always so that Allah gives something to someone in response to *Du'a*, nor He stops the evil from occurring as a result of supplication. And there is a Hadith (tradition) which says. "Allah does not change the destiny as a consequence of *Du'a* but He transforms the *Du'a* into what is his destiny. That means what is inevitable or unavoidable must take on the shape as pre-determined fate. So decidedly none will enter into paradise merely on the basis of his good deeds but it is decidedly Allah's Mercy and bounty that would lead to the forgiveness of the sinful and their subsequent entry into the paradise. This is borne out by a *Hadith* in which Hazrat A'yesha(R.A) asked the Holy Prophet (S.A.W) whether anybody could gain entry into the paradise simply because of his virtuous deeds. The prophet (S.A.W) replied: "No' A'yesha it would be possible only with the Mercy of Allah Almighty." "Would you too, O' Messenger of Allah?" Asked A'yesha siddiqa (RA) "yes, me too; but Allah's cloak of Mercy is enveloping me "said the prophet (S.A.W) and he put his hand over his head and said: "No body has any power over Allah Almighty and He is answerable to none for the fulfillment of His pledges and promises. He is fully empowered to forgive whomsoever He pleases and punish to whomsoever He may subject to His wrath. Similarly it is within His domain to grant His Blessing and Benediction to anyone and withhold it from anybody at His pleasure. He is not accountable for whatever He does. He may give any one sustenance without reckoning and deprive anyone of it as He pleases. Everybody is at His Mercy and if He is bent on doing justice none can force Him to change His intention. He holds complete sway over all of His creatures, may they be on the surface of the Earth or in Heaven as all individuals

belong to Him and are subservient to His authority which cannot be challenged or questioned. It is He Who has mastery and possession over all the universe.

It is stated in the Holy Quran:-

"Is there any creator other than Allah?
Is there any god besides Him to be
worshipped?"

There is no other name like His name. It is advisable for you to say: O' God! It is You who bestows honour on whom you please and dishonor on whom you please. Goodness lies in Your hand, and You are all-powerful having everything under Your control. You have stated in Your Holy Book: "You provide sustenance and give it without measure to anyone with whom you are pleased and You have power to do so."

A Query addressed to Allah

Ask not anything of Allah except matters referred to earlier. Seek forgiveness from Him for sins committed in the past, and supplicate to Him for protection from the sins of future. Ask for power to do good deeds and to abstain from the evil ones that are forbidden. Follow the Do's and Don't's as per His commands Be content with the decree however bitter it may be and persevere with patience in trials and tribulations. Offer Thanks for bounties showered by Him on you and pray for better outcome and dying in state of '*Iman*' (faith) and the company of the truthful, the martyrs and the virtuous. Pray not to Allah for the worldly possessions nor ask Him to do away with '*Faqr*' and to replace hardships with affluence. Make not any entreaty for the Hereafter but invoke benediction for the divine pleasures and be content with

the fate decreed by Him with whatever requisites He has blessed you with. Whatever He does is good for you and you are in the dark as what is better for you and what is not. May it be so that '*Faqr*' or trials are better for you or in the solitude lies the eternal peace. Whatever it is He has concealed from your vision. It is only He who is exalted and knows everything good or bad with all exigencies or troubles in store for you. Hazrat Umar once said: "Whatever state I am in, I have no care for it absolutely. I have no likes and dislikes as it is not known to me in what lies my goodness and what is source of trouble for me." He said these words because he had made him happy and content with his destiny and with the scheme of things framed by Allah Almighty in every matter. Allah has stated to this effect as below:

كَيْبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرَّةُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ
لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"'Jihad' (fighting in the way of Allah) has been made obligatory for you. Though it is abhorrent for you. It is nigh reality that you may dislike something and that be better for you and likewise you may love something and that is harmful for you. It is only Allah who is all-knowing whereas you know little (about the reality of things) (Al-Quran)

So you had better engage in meditation, contemplation, perseverance with patience and constancy, striving always to win pleasure of Allah. Always exercise care and caution in matters of temporal desires Don't allow yourself to be tempted and seduced. Break the grip of '*Nafs*' (self) so as to shatter its evil design and it may be humiliated and subdued. Exert yourself to see that all longings be banished from your heart and there remain

nothing in it but the love of Allah. Make your heart satiated with divine remembrance and see that neither joys nor pleasure of this world or the next world may divert you from your cherished goal i.e. the meeting of your Lord (Allah), Allow not anything to stand between Him and you. Seek His proximity in submission, obedience and humility Do offer gratitude to Allah in the moment of His conceding to your entreaties and wishes. Don't feel cross with Him if He does not fulfill any of your wishes. Never hold Allah blameworthy for any unrequited aspirations or longings of your heart.

Make sure that your heart becomes purified of all sensual desires and pursuits. Comfort yourself and be at ease with Him. Let there be peace on you and all those who submit to him in obedience.

QUALITIES OF *Wali*-Allah (Allah's friend)

'MAQALA' (Leading Article) No: 72

It happens sometimes, that Allah discloses to his '*Wali*' (friend) the shortcomings and false claims of others. Their sayings, doings and obnoxious feelings and even their intentions are revealed to him. So the true '*Wali*' shows care of the sense of honour for '*Deen*' of Allah which generates enthusiasm in his heart inwardly and displays, itself in outward appearance. It does not behove anyone to claim security in the presence of so many manifest and hidden ailments and sufferings. The claim of '*Tauheed*' (oneness) cannot be asserted with disbelief which comes by holding partners and associates with Allah in His attributes. The disbelief takes you further away from Divine Presence by widening gulf

between Him and you. This is the maneuvering and planning of '*Shaitan*' (devil) the accursed and his collaborators, the hypocrites for whom the lowest part of the Hell has been allotted as the lasting abode. As such the utterances of the '*Wali's*' tongue unfold the filthy and impure deeds of the evil-doers in contradistinction with the pious and charitable acts of the virtuous. In their talk the acts of mortals, their resistance to the beloved servants of Allah in whatever they do to uphold the honor and dignity of '*Deen*' of Allah, are mentioned at length. They are deniers of truth; the disbelievers who transgress the limits inviting Allah's indignation and wrath. They attribute their false deeds to divine commands and indulge in slander and back-biting with regard to Allah's '*Wali*' (friend) Allah's '*Wali*' cannot be expected to engage in back-biting and casting slanders. On the contrary He forbids them from indulging in such impious and ugly deeds. In actuality the '*Wali*' is deserving of being held in high esteem; denial of his status is tantamount to disbelief. As the believers are prohibited from drinking and gambling and their sin is more than the benefits that accrue from them, so they have been enjoined to refrain from casting aspersions at *Wali*. They are enjoined to refrain from falsehood and all acts of double-dealing and hypocrisy. Keeping quite with reasonable attitude and fair dealings constitute good conduct and morally right practice. All this strenuous labour is '*Jihad*' for '*Wali*' and its beneficiary are those who side with him. It would spell disaster for those who do otherwise. Allah sets on righteous course those whom He wants, to guide on right path.

Wasaya (Bequests)

Maqala No. 75:

I give this to you as my will that you make the life of God-fearing and piety binding for yourself as per requirements of laws of Shariah. Clean your heart of deceit; and adopt freshness and amiable character. Spend in the way of Allah all that is worthwhile. Save the people from troubles and discomforts and provide ease for them by bearing hardships for yourself. Respect the elderly and maintain them well. As regards your brothers mete out good treatment to them; give pieces of good advice to your juniors. Avoid picking up quarrels for worldly gains and forgo your rights in favour of others. Don't add to your sins by amassing wealth. Abandon the company of those who do not seek righteousness and goodness. Provide help and success to the people who stand in need of you in worldly transactions. The real '*Faqr*' is the state in which a man makes his fellow beings free from wants and deprivations. To be mortal is tantamount to indifference towards others who are your equals. '*Tasawwuf*' does not want you to desist from speaking to others but teaches you to adopt life of hunger and renunciation of worldly gains or things which appear attractive to you. Don't blend '*Faqr*' with wrong-doing but with soft-heartedness. Wrong-doing causes barbarity and softness brings love in its wake. Remember that '*Tasawwuf*' (mystic way of life) has eight essential ingredients. viz (1) generosity of Abraham (AS) (2) Approbation or contentment of Issac (AS) (3) patience & perseverance of Job (AS) (4) signs and gestures of Zakariya (AS) (5) solitude of Yahya (AS) (6) Woolen garments of Moses (AS) (7) Travelings of Jesus Christ (AS) and (8) '*Faqr*' of Hazrat Muhammad (S.A.W)



Hidden Secrets

PRIME DUTY OF SEEKER AFTER TRUTH:

The first and foremost duty of every seeker after truth is to acquire Knowledge, as far as possible. He should acquire this knowledge, which is the knowledge of Shariah, to the degree of perfection. All other branches of knowledge are offshoot of *Ilm-I-Ludunni* (the inspired knowledge), which is the origin of everything. That accounts for the saying of the Holy Prophet(S.A.W):

أَطْلُبُوا الْعِلْمَ وَلَوْ كَانَتْ بِالصِّينِ

"Seek knowledge though you may have to go to China in quest of that."

The knowledge to be acquired is the knowledge of *Shariat & Tariqat* as per above-quoted Hadith (tradition) and the acquisition of knowledge other than that is beyond its domain."

Maulana Rumi(R.A) has elucidated the nature of this knowledge in his *Masnawi* with these words:

علم باطن همچو مسکه علم ظاہر همچو شیر

کے شود بے شیر مسکہ کے بود بے پیر

"The real hidden knowledge is like curd while the manifest knowledge is

likened to milk. Since there can be decidedly no curd without milk, likewise without the spiritual Guide the knowledge of reality cannot be sought."

It is therefor obvious that man unlettered in *Shariat* and *Tariqat* is absolutely ignorant And the man not having access into the realm of real knowledge, connected with Shariah is the one who is self-seeker, covetous, cunning treacherous and ensnared in the trap devised and laid by *Shaitan*. Such a person entrapped by pseudo *Pirs* (spiritual guides) and fraudulent Dervish ruins his wordly and religious life. As such it is binding upon every person, set out in the search of real knowledge, with all sincerity of purpose to get instructions in the essentials of the knowledge of Shariah from competent well-learned Scholars and translate that knowledge into practice in letter and spirit.

In addition to that it is advisable he may get down to learning other necessary disciplines like Astronomy, Medicine, Mathematics etc and he may acquire the rudiments of these branches of knowledge to the extent required to make him know the timings of prayer, direction of Ka'ba, etc. duration of *Iddat* (waiting period of a widow or divorced woman) and issues concerning menstruation, divorce, *Nikah*, inheritance and miscellaneous matters connected with his practical life. The knowledge of a variety of subjects is essential to streamline the procedure, aimed at the enforcement of Shariah law. Highlighting the significance of Knowledge, the Holy Prophet(S.H.W) is reported to have said:

الْمَتَعِبُ بِلَا فِقْهِ كَالْحِمَارِ فِي الطَّاحُونَةِ

"A person who engages in meditation

and worshipping without gaining access to knowledge is like the donkey working the flour-mill."

Analogous to the donkey working the flour-mill who remains where it was, the worshipper without knowledge makes no headway to any destination; his strenuous toils take him nowhere. For example the sayer of prayer not knowing the *Arka'n*, *Fara'iz*, *Sunna*, the modes of purification, identification of the direction of Ka'ba, states and conditions, pre-requisite to offering of prayers will be failing out-rightly in his performance of the act of prayer. Similarly without practice of essential ingredients of *Iman* (faith), there is no concept of any knowledge, as has been stated by Almighty Allah.

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

"A party of those who have received the scripture, fling the scripture of Allah behind their backs, as if they knew not."

(Al-Baqara, 2:101).

In this verse Allah excommunicates those who make no use of their knowledge from the category of *Ulama*. They are termed as ignorant whose self-appointed duty is to propagate the hearsay as knowledge to others. For this reason these good for nothing ignorant fellows stand excommunicated from the class of *Ulama*. Similar is the case of that man who is out merely to seek worldly gains and status in recompense for his knowledge. A real *Alim* (learned man) is above all these things; he does not hanker after transitory successes of this world. Without knowledge man can not recognise the attributes of Allah,

while the man possessed of knowledge is cognizant of all divine states and conditions; he knows Him by the signs and phenomena scattered all around the Universe. The acquisition of the knowledge of Shariat opens for the man doors of success to this world and the Hereafter. He becomes deserving of the beneficence and bounties of his Lord (Allah) in both the worlds.

Attributes of Perfect Guide: The Essential Pre-requisites:

Let it be known that a *Murshid-i-Kamil* (Perfect Guide) has been endowed with fifteen attributes, which may be reflected from the following signs and distinctive features:

- (1) One should exercise maximum care with regard to those articles which are *Haram* (prohibited), *Makruh* (detestable and loathsome). He is required absolutely to abstain from them and all such things as may arouse suspicion in the least degree. As a matter of fact it is imperative for complete abstinence on the part of God-fearing person that he should renounce every thing doubtful in word and deed, inwardly and outwardly Hazrat Shibli(RA) has enumerated three kinds of abstinences to attain the state of piety

Firstly: *Wara'bil-Lisan'* (abstinence through tongue). It means that one should be withholding his tongue from meaningless and absurd utterances and keep quiet.

Secondly: *Wara'bil-Arkan:* It means that one should ward off meaningless and suspicious thoughts and ideas and not allow them to enter his mind and distract his

inward attention.

Thirdly: Wara'bil-Jan'an: It means that one should banish all perversions, evil thoughts, worries, anger and all implications thereof from the heart.

This entails getting rid of all things that may cause apprehensions and states intervening doubt and certainty. One should exercise care to the utmost degree in abstaining from eatables, drinkables and provisions, procured from evil practices and through deceitful means and cleverness. It would be more advisable for him to observe fast rather than take anything suspicious or doubtful.

- (2) One should not reflect on things and deeds which are futile, purpose-less or meaningless. It implies turning one's heels on good qualities, attributes and aspects of Islamic life and indulge in such things as have no inward value or worth.
- (3) The man who claims to be pious and virtuous should be of cheerful and amiable disposition. His life may not carry the stigma of heinous sins like fornication, adultery, sodomy and lustful diversions and indulgences like drinking wine and stealing etc. He should keep his hands off all major as well as minor sins, as indicated by Allah in His Holy Book.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ
نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا الْكَافِرِينَ

"If you avoid the great (things) which you are forbidden, we will remit from you your evil deeds and make you enter at a noble gate." (an-Nisa', 4:31)

- (4) He (*Murshid*) should inculcate in himself good character and moral conduct which may generate such desirable attributes and virtues as may attract the people spontaneously towards him. That's why the sages have said that way-farer treading the path of '*Saluk*' cannot shoulder the responsibilities of *Piri*, (spiritual leadership) unless and until his heart develops inherently the above-mentioned qualities and attributes, namely good conduct, forbearance and tolerance. When the *Murshid* (Spiritual leader or guide) feels furious with his *Murid* (disciple) for any of his lapses and shortcomings, he should calm down and keep in his mind what Allah Almighty has said about His servants that they suppress their anger and forgive the people. Hence it is better the burning fire of anger be extinguished and the faults committed by wrong-doers be condoned. The *Shaikh* should, therefore, be of cheerful and forbearing disposition rather than being intolerant notwithstanding the degree of piety and his abstinence even from minor sins. The *Murshid* (guide) should be typically forbearing and tolerant. He should not reprimand the *Murid* for any inappropriate gesture or motion. He should be tender-hearted and soft-spoken to Allah's creatures, treating every one according to his status. His conversation should be source of consolation even to the ignorant, uncultured and uncivilized people. He should not allow himself to be swayed by his anger or losing temper and not be beside himself with rage. He should be mindful that "To err is human and to forgive divine." He should see that his face is cheerful, amiably

smiling, showing magnanimity of heart even in most trying situations. He should not give in to flattery and glib conversation. The words of praise should not make him puffed up with pride, nor sorrows and griefs make him sad and gloomy. He should show kindness and clemency equally to his elders and juniors in age. His treatment with all ought to be even-handed, reflecting composure and balance. The Messenger of Allah (SAW) therefore has said: **حُسْنُ الْخُلُقِ مِنْ خِصَالِ أَهْلِ الْجَنَّةِ** "Cheerful and amiable disposition is one of the attributes of the dwellers of Paradise."

- (5) The *Murshid* should be the one concealing the faults and forgiving the wrongs done to him by the people. If any disciple behaves insolently or commits some excesses, he should be forbearing and tolerant towards him. If anybody shows disrespect and tries to harm him, he should not retaliate but do good to him and not return evil for evil, because Allah has said:

"He loves those who do good and are kind towards His creatures. Such persons always remember the acts of goodness and virtue and if they see evil in someone they keep it hidden from the eyes of others."

If the *Murshid* notices something evil done by his *Murid*, he should, in stead of taking direct punitive action, address this matter indirectly in the open public session and take remedial measures with regard to his misconduct in a way so that he is obliged to mend his way and correct himself without attracting the public attention. On the other hand if he notices some good deeds he should not

hesitate in admiring them publically. Allah has condemned the slanderous conduct of the wrong-doers in the Holy Quran, with these words.

الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

"Lo! those who love that slander should be spread concerning those who believe, theirs will be painful punishment in the world and the Hereafter." (an-Nur', 24:19)

The Holy Prophet(S.A.W) has explicated this Quranic statement with these words:

مَنْ هَتَكَ سِتْرَ أَخِيهِ فِي الدُّنْيَا هَتَكَ اللَّهُ تَعَالَى سِتْرَهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُسِ الْخَلَائِقِ وَمَنْ سَتَرَ أَخَاهُ فِي الدُّنْيَا سَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

"He who unveils his brother's doings in this world, Allah will cause his doings unveiled on the Day of Judgement before his fellow beings. And whosoever covers up someone's shortcomings in this world, Allah will keep his untoward temporal and religious deeds hidden in this world and the Hereafter."

- (6) The *Murshid* should be able to identify the states and conditions of *Shariat* which pinpoint specifically the straight path indicative of the act of worship and deeds of righteousness as spelled out in the religion brought forth by prophet Muhammad (S.A.W). The *Murshid* should be perfectly knowledgeable about *Shariat* and *Tariqat*, having detailed and complete knowledge of both the aspects. He should be able not only to reply to any query raised by any *Murid* in regard to

any issue bearing on *Tariqat* but be also in position to help him out of the difficult situation he may be in, with regard to Islam, *Iman* and *Ihsan* which constitute the basic ingredients of faith.

In deed there are five basic articles of Islam: First to bear witness by tongue and to certify by heart that Allah is one; only He deserves to be worshipped and Muhammad(S.A.W) is His Messenger. Second to maintain *Sala't* (Prayer) five times a day. Third to pay poor due (Zakat). Fourth to fast in the holy month of Ramadan and Five to perform *Hajj* once in life-time provided one can afford to bear the expenses involved.

One should know it fully well that Islam means to obey and carry out the command of Allah and His last Messenger(S.A.W) in letter and spirit without fail. One is required to dye himself/herself in true colours of Muslim-hood, the creed of Islam.

- (7) As regards the fundamentals of *Iman* (faith) they are seven viz. to believe in Allah, in angels, in revealed Books, in apostles of Allah, in the day of judgement, in good and evil, and in the fate and destiny ordained by Allah.

In substance the terms Islam and Iman are synonyms. The faithful is the Muslim and the Muslim is the faithful. Both are complementary to each other. However *Ihsan* is the state in which you worship Allah as if you are seeing Him, and if it is not the case He is seeing you all the better as a matter of fact. Farthermore *Ihsan* implies all that is good, right and well for the mankind in general. This concept is in agreement with what Allah has elucidated in the Holy Quran with these words:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

"Is the reward of goodness save aught
goodness?" (Ar-Rehman, 55:60)

- (8) Punctual adherence to time-schedule for the observance of religious duties like offering of prayer, poor due (Zakat), fasting (*Sawm*), pilgrimage (*Hajj*), ablution (*Wadu*), purification etc should be made certain, for the basis of Islam is the set of beliefs and convictions building up standards for meaningful faith (Iman). Unless those standards are established and the beliefs and convictions corrected in toto, the fundamentals of Iman will remain in jeopardy and darkness rather than light will prevail. Hence the correctness or validity of basic articles of *Iman* is imperative and it will cause the life of the believers to be illuminated with the light of faith. It is imperative for the *Murshid* to be himself model for the *Murid* for all matters connected with religious and worldly affairs. The *Murid* in the hand of his *Murshid* is likened to the dead body in the hand of ghassal (one whose duty is to wash dead bodies before burial). It is because the *Murid* virtually surrenders himself to the *Murshid* absolutely with the belief that he will mould his life in the pattern of divine commandment and provide him access to Allah in the manner a blindman lets his stick, in the hand of his seeing guide so as to lead him to the destination avoiding the pitfalls that may cause him harm by fatal accidents.
- (9) The *Murshid* ought to be, of necessity affectionate and loving to the *Murideen* (disciples) in particular and the common folks in general. He should

exercise care that *Muridin* may not waste away their time in idle pursuits and futile acts of no avail to them during day and night. They may switch on from one form of worship to another or from one good deed to another and he should desire for them what he desires for himself. He should be mindful that the novice among the *Muridin* may not be burdened with more than they can bear or withstand, lest they may be disillusioned and led astray from the right path. The *Murshid* is well advised to put his *Murid* to work gradually so that his spirits may be elevated to the heights step by step until the climax is reached. Without the genuine intention and longing the acts of worship will not be rewarded on the Day of Judgement. There is a system of hierarchy for accountability of deeds. To this effect The Holy Prophet (S.A.W) is reported as saying:

أَلَا كُتُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Amongst you everyone is ruler over his people and he will be answerable for his subject."

This also holds good for the *Murshid* and the teacher who exercise control over the *Murid* or the pupil with regard to the comfort of their soul. If he violates the norms and principles of justice and fair-play he will betray the trust reposed by them in him and he will be held accountable for the breach of trust. So the *Murshid* and the Teacher should be the source of guidance for their disciples, bringing them to the path of goodness and virtue in this world and the Hereafter. That's why the *Murshid's* rights over his *Murideen* are more than those of the father

over his children.

- (10) The *Murshid* should be a symbol of truth and righteousness in words and deeds. He should be of an investigative mind, arguing everything with reasoning to give proof as to right or wrong with truth and not with a lie as Allah has accursed those persons who lie habitually. And the Holy Prophet(S.A.W) said in this behalf:

فَتَجْعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"He, who intends to accurse himself, should make a false statement."

مَنْ أَرَادَ أَنْ يَلْعَنَ نَفْسَهُ فَلْيَكْذِبْ

Let one who lies know that his habit of telling lies will bring shame and infamy on him. A liar has no memory to rely on. That's why he is disgraced everywhere.

- (11) Justice and fair-play demand that he should be just and even-handed in his dealings. It is imperative for him to be on equal footing with regard to the compliance of orders. He should be a minute observer of the states and conditions of his *Muridin*. Let it be understood clearly that in matters connected with *Suluk* (mode, conduct or behaviour) his station at the beginning is of importance. And when he gets himself established on this road, to make headway on that is what matters the most. The *Salik* (traveller) must advance from one station to another so that he may traverse the station of *Takvin* (the process of causation/creation) ninety-nine times and a hundred times the station of *Tamkin* (majority and

dignity). As a matter of duty every right should be given to whom it is due according to his states, conditions, capability and spiritual status possessed by him and one should not exceed the limits, laid down by the laws of *Shariat* in the last degree. In case he does so, he will be a transgressor doing himself wrong. For *Tariqat* and *Haqiqat* demand strict adherence to the laws of shariah and their enforcement at proper places and times is obligatory. For examples the mosques are places for divine remembrance and nobody has any right to stop anyone from remembering Allah within the premises of the mosque. If anybody does so, he is committing flagrant violation of shariah and as per clear injunction of the Holy Quran in which Allah states:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسُئِلَ فِي خُرَابِهَا

"And who is more unjust than he who forbids that in places for the worship of Allah. Allah's name should be celebrated? Whose zeal Is (in fact) to ruin them?" (Al-Baqara, 2:144)

He is the wrong-doer in real sense.

Note by *Zikr* here means remembrance of Allah in loud voice.

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا

With regard to the wrong-doers Allah has forewarned them with these words:

مَنْ يَظْلِمْ مِنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا

"Lo! We have prepared for disbelievers fire its tent encloseth them." (Al-Kahf,

18:29)

This fire will encompass them like a tent with no outlet for escape.

Allah has again stated:

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"And whosoever among you doeth wrong. We shall make him taste great torment." (Al-Furqa'n, 25:29)

All that has been said above amounts to the condemnation of the transgressors and the believers have been exhorted to forsake what constitutes exceeding the limits of truth and righteousness set by Allah Almighty the wrong-doer incurs. His wrath and is punished with the torment of fire. As stated doing wrong means to place things where they do not belong. As such it is imperative for *Murshid* not to bestow on the *Murid* what he does not deserve. It is not in the fitness of things to waste away the divine blessings undeservedly without any merit. The Holy Prophet(S.A.W) is reported to have said:

لَا تُعْطُوا الْحِكْمَةَ غَيْرَ أَهْلِهَا

"The mysteries and delicacies of knowledge and wisdom should not be revealed to the undeserving."

By wisdom here is meant the knowledge of *Haqiqat* (reality) which will be wrong to give to someone without merit. It should, however, be not withheld from the deserving and the meritorious, as doing so will be again wrong and unjust. So all dealings should be on merit, paying dues to whom they are due and withholding them from the undue, namely those who are undeserving

and have no right over the bounty and blessing of Allah.

The *Murshid* must differentiate between the two things. He should by his insight recognise the worth of his *Murid* and not hesitate in bestowing upon him what he deserves on merit, as compatible with his spiritual abilities and potentialities according to the norms and modes of those having proximity to the ultimate reality. If the *Murid* falls short of the divine measures and standards, he should be blessed with pieces of good advice and rejoinders as the situation may warrant.

- (12) He should make it binding for himself to give good exhortation to the creatures of Allah, the Muslim brethren for whom he may like those things which he likes for himself and abhor those things which he dislikes. There is a tradition narrated by Hazrat Abi Raqiya Tameem Ibn Aus Ad-Dari (R.A) that the Holy Prophet(S.A.W) said:

الَّذِينَ النَّصِيحَةُ قُلْنَا لِمَنْ يَا رَسُولَ اللَّهِ قَالَ لِلَّهِ تَعَالَى وَلِكِتَابِهِ وَرَسُولِهِ وَأَهْلِ بَيْتِهِ
وَلَايَمِهِ الْمُسْلِمِينَ وَغَايَتِهِمْ

"Deen (Faith) implies well-wishing."

When asked well-wishing for whom? the Holy Prophet(S.A.W) replied:

"Well-wishing for Allah, for His Book (Holy Quran), for His Messenger(S.A.W), for his family, his relations, his house-hold people and for the Muslims at large including all mankind."

Elucidating this point he alluded to what Allah has stated in the following Verse

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Call into the way of the Lord with wisdom and fair exhortation and reason with them in the better way." (an-Nahl, 16:125)

The sages have said in this context that cheerfulness and amiable disposition contribute to the amelioration of the outward conditions and circumstances whereas *Hikmat* Viz. wisdom coupled with prudence is employed to extend invitation to the privileged whereas exhortations are meant for the common people and in contradistinction with this war is waged to ward off the enemy. One should be mindful not to use harsh words when enjoining or administering advice to the vulgar and uncultured people.

- (13) **Counteroffensive against the *Nafs* (self).** To counter and oppose the temptations and sensuous desires of the self. This fight should be carried on until it is overpowered. The strategy applied for this is to frustrate and thwart its designs and go against it at every step under all circumstances. Allah Almighty has stressed on the need for this endeavour with the following Quranic words:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

"But as for him who feared to stand before his Lord and restrained his soul from lust." (An-Nazia't, 79:40)

The above Quranic statement is descriptive of the states and conditions of those godly men who, in privacy and outside the premises of their apartments abandon the sins and transgressions, prompted by *Nafs* inspite of their being fully able to commit them.

Here a subtle point merits attention that everything remains pure so long it is alive and it becomes polluted and contaminated after its death. But this postulate does not hold good for *Nafs* (self). It remains polluted as long as it is alive but its death makes it free of all pollutions.

- (14) *Tawazo* is the key-word for humility, hospitality and kindness not only in case of saints, the virtuous, the learned men, the scholars and the fellow disciples but for all the creatures of God indiscriminately. Pride, arrogance and haughtiness should not be even thought of when dealing with anyone. This would be in line with the spirit of this Quranic injunction:

مَاصْرِفَ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

"I shall turn away from My revelation those who magnify themselves wrongfully in the Earth." (Al-A'raf (Heights), 7:146)

This saying is attributed to Hazrat Zun-Noon Misri(R.A): "Allah Almighty does not even contemplate the false claimants, the deceitful and liars enriching themselves with the pearls of the Quranic wisdom. But on the contrary He incapacitates them to accept the wisdom of the Quran, as the Holy Prophet (S.A.W) has made this axiomatic statement:

مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ وَ مَنْ تَكَبَّرَ عَلَى اللَّهِ وَضَعَهُ اللَّهُ

"Whosoever adopts a posture of humility, submissiveness and self-negation for the sake of Allah, He The Almighty will elevate his grade and status; and whosoever is arrogant, proud, haughty and disdainful towards Him, He shall degrade and

humiliate him."

He (S.A.W) again said:

يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَمَةِ مِثْلَ الذَّرَايِ النَّمْلَةِ الصَّغِيرَةِ يَغْلُوهُمْ كُلُّ صَغِيرٍ

"On The Day of Judgement such people will be hauled away like the young ones of the ants and worms so as to slight them and make them look more despicable than the tiniest creature ever born."

Hence those whose life-style and way of living is moulded in the pattern of *Tawazo* in this world, will find their worth and stature high and they will trample under their foot everyone pumped with pride and arrogance. Hence to remain meek, humble and submissive becomes the cause of being elevated to heights of greatness. The station of *Tawazo* entails remaining engrossed with Allah in His remembrance, devotion and obeisance. This place can only be achieved when one is humble, obedient, observing the divine injunctions with regard to Do's and Dont's to do what is bidden and to restrain oneself from all forbidden acts. The travellers and way-fares on the route of *Saluk* become *Tawazo* incarnate. They immerse themselves and make themselves mortal in the love and pleasure of Allah. This is the middle road for them to draw near Him while they satiate the soul with divine luminosity so much so that the very existence of the *Nafs* is obliterated along the highway leading to the ultimate goal of *Tawazo*.

But *Tawazo* fortifies itself when establishing with justice in the inner recesses of human heart and solidifying the same with the Divine Presence in utter exaltation and elevation. The acceptance of the eternal

truth warrants yielding and surrendering before the right and truthfulness when it becomes manifest in the course of disputation and argumentation with the opponents. Honouring the rights of others implies that one should deem others at par with him, but it is all the more better that he may forgo his rights, giving preference to others over himself. Scaling more heights than this means that he should restrain himself from mentioning the acts of favour done by him before the people and more than that he should not expect from others tributes and homage to the elevated status he enjoys.

- (15) The last but not the least of the attributes of *Murshid* is that he should make it a perpetual practice of remaining kind, hospitable and always amicable, cheerful to the people, high or low, free or slave, man or woman indiscriminately. He should cultivate good habits, disposition and temperament and strive to win and captivate the hearts of all persons with his excellent conduct, character, integrity, radiant personality and face benign and smiling. It is imperative for him to be soft-spoken, kind-hearted, pious, virtuous and tender to the utmost degree. If he develops in himself these attributes, his worldly life and the life Hereafter will be rewarded with blessings and bounties of his Lord, Allah Almighty. He will find for himself the eternal bliss.

Endowed with the divine attributes the *Murshid* will be perfectly in a position to impart true guidance and the teachings, based on divine injunctions and the Sunnah, of holy Prophet(S.A.W) paving way for betterment in this world and the next world, that will unfold on the Day of Resurrection. In the absence of these attributes no

Murshid can claim any good or righteousness and as such he will not be able to deliver any good as desired and pleased by Allah who has made this generalised statement with regard to those who deserve His beneficence.

Mode of Taking / Giving *Bai'at* (Oath of allegiance) in *Qadiriya* order:

The *Murshid* will recite thrice the Surah Fatiha and thereafter make one recitation from verse No: 10 of Surah:

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

"Verily those who plight their fealty to Allah. The Hand of Allah is on their hands. Then any one who violates. His oath does so to the harm of his own soul or any one who fulfills what he has covenanted with Allah - Allah well grant him a great Reward."

[al Fat-h (victory), 48:10]

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ وَأَتُوبُ إِلَيْهِ

"I seek forgiveness from Allah the Great Exalted one. I turn to Him in repentance".

He will say these words thrice and the *Murid* will follow suit. The *Murshid* will hold the right hand of the *Murid* in such a manner that his palm touches upon the *Murid's* palm with both thumbs erect and intertwined. The *Murshid* then making Allah, His Messenger (S.A.W), His angels and the whole audience a witness will take vow from *Murid* that he under-takes to turn in obedience and obeisance to Allah and His Prophet (S.A.W) and to

restrain himself from all forbidden acts and to be ever ready to worship Allah and render service to *Fuqara* (indigent), and other have-nots according to the power and Capacity granted to him by his Lord under the leadership and guidance of our spiritual master and Chief in the world and the Hereafter namely Shaikh As-Sayyad Mohayyud-Din Abdul Qadir Jilani. He will then pray that Allah may bless him with forbearance, fortitude and stead-fastness so that his heart and tongue adhere to all the pledges and vows in letter and spirit upto the Day of Judgement. The *Murshid* will wind up saying that this hand is on behalf of Shaikh Abdul Qadir Jilani (RA) who is our Chief and grand master in both the worlds and the allegiance is on our part to the greatest Messenger, the last Prophet Hazrat Muhammad (S.A.W). All this while the *Murshid* and *Murid* will squat face to face in the sitting posture adopted in prayer with eyes shut. If the barber is available he may have his head shaved off and the superfluous hair of mouth and lips removed. It is incumbent on every person according to the injunctions of Shariah. This spiritual session will come to end with three pronunciations of *La.Ilaha Illallah (Kalima Tayyiba)* and offering salutations and greetings, on the Holy Prophet (S.A.W). The *Majlis-i-Bai'at* (the oath-taking session) will conclude with *Sura Fatiha* recited together by the whole audience. This is the mode of *Bai'at* in vogue as mentioned in all other authentic books.

Mode of *Bai'at* Practiced by Silsila *Tahiria Qadiria Baghdadia*:

1. The intending *Murid* must first perform *wadu* (ablution) and facing *Qiblah* sit face to face before the *Murshid* in the praying posture in such a way that the *Murshid's* back be towards *Qibla* and his

face in the direction of the *Murid*.

2. The *Murshid* will take from him the admission statement that he quite willingly and whole-heartedly wants to become *Murid* of Hazrat Ghous-ul-Azam (RA). After obtaining this statement he should instruct the *Murid* to accept and act upon what is being administered to him, by tongue and through the core of his heart.
3. The *Murshid* will make the *Murid* pronounce after him:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي الْمُلْكِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ خَاتِمُ الْأَنْبِيَاءِ وَسَيِّدُ الْمُرْسَلِينَ.

"I bear witness that there is no god but Allah alone who has no partner and to whom all dominions belong. He, the Living, the Eternal, the giver of life and death and He is omnipotent. I bear witness that our master the Messenger of Allah, Muhammad (S.A.W) is the last and seal of all prophets and apostles.

4. He will make the *Murid* turn to Allah in repentance with the words:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

"I ask the forgiveness of Allah the Highest Exalted one, when there is no god but Allah, the Living, the Eternal and I turn in repentance to Him."

5. The *Murshid* will obtain from him the confession to the effect:

"I have turned in repentance to Allah, His Messenger (S.A.W), the Ghous-ul-Azam (RA) to the *Peer* and his *Khalifah*, not to commit any sin or do anything wrong; not to tell any lies in future; not to betray the trust of any Muslim and not to do wrong to anyone.

6. The *Murshid* will make the intending *Murid* accept the following one by one, saying: "Yes, I accept that or yes, I will do,"
 - (1) Will you offer prayers five times day? ---
"Yes, I will do."
 - (2) Will you fast in the month of Ramadan? -
----- "Yes, I will do."
 - (3) Will you pay *Zakat* and perform Hajj if Allah grants you the requisite resources?
----- "Yes, I will do."
 - (4) Allah is one. Never say: there are two deities ----- "Yes, I accept that."
 - (5) Allah is one and He has no partner beside Him. ----- "Yes, I accept."
 - (6) You will keep your clothes and body clean, neat and tidy. ----- "Yes, I accept."
 - (7) Your tongue will not utter iniquity abusive words or invectives. ----- "Yes, I accept."
 - (8) You will strictly adhere to Shariah in letter and spirit. ----- "Yes, I accept."
 - (9) You shall not wrong any Muslim. -----
"Yes, I accept"
 - (10) You will be duty-bound to love the fellow

Muslims and serve the humanity with love.
----- "Yes, I accept."

- (11) You will strive to do good and abstain from evils at all cost. No friendship. No enmity with the evil doers. -----
"Yes, I accept."

- (12) The more you engage in prayer and supererogatory worships the more worldly hardships and rigorous trials and tribulations are done away with and the more you are enhanced in status and grade.
----- "Yes, I accept."

(7) Wazaif (Regular extra religious performances / observances):

After every obligatory prayer (subject to availability of time) ----11 times *Surah Fatiha* and 11 times *Surah Tauheed (Qul Howallah)* with *Darud Sharif* before and after this recitation. In addition there is open permission to read all *Wazaif* of Qadiria order including *Qaseeda Ghousia* contained in the *Shajra Shareef*.

(8) After *Salatul Isha* (night prayer) 11 times *Al-Hamd Shareef* 11 times *Qul Howallah Shareef* with *Durud* (greetings and Salutations on the Prophet SAW) before and after the recitation) transmitting the *Sawab* (reward) to the Souls of Ghous-e-Pak and all saints of Qadiria order and other orders.

(9) When going to sleep with body purified before resting one's head on the pillow:

اَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ.

7 times ("I seek pardon from Allah the most exalted. There is no god but Allah, the

Living the Eternal and I turn in repentance to Him). 7 times.

- (10) Every month one should if he can afford, donate or contribute something for the maintenance of the *Langar Khana* and for the up-keep of *Darbar-I-Ghousia* according to his means.
- (11) The *Murid* facing hardship and adversity should Communicate through correspondence with the 'Pir Sahib' in case he is in Baghdad or in far-flung area in Pakistan beyond his reach.
- (12) The *Murshid* will hold the *Murid's* right hand in his right hand and recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ

"In the name of Allah the most Merciful ever Beneficent verily Those who plight their fealty to Allah. The Hand of Allah is on their hands; Then anyone who violates his oath does so to the harm of his own Soul, and anyone who fulfills what he had covenanted with Allah-Allah will soon grant him a great Reward.

[al-Fat-h (victory), 48:10]

After having recited this last verse of the first section of Surah Fatiha he will breathe into water these Quranic words:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَنَزَّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ.
اَللّٰهُمَّ نُوِّرْ قَلْبَهُ بِنُوْرِ مَعْرِفَتِكَ يَا اَرْحَمَ الرَّحِمِيْنَ

and make him drink the inspired water. After that he will himself recite and if the *Murid* is literate will make him recite *al-Fatiha* once, *Sura Ikhlas* thrice and (transmit

its reward to the souls of the Holy Prophet (S.AW). The Ghous-i-Pak and all the *Mashaikh* of the Qadiriya Order. At the conclusion he will make entry of name, of the *Murid*, his father's name residential address and Postal address and after putting signature on the '*Shajra*' will hand it over to the *Murid* and if any donation is offered will be entered in the register in his presence.

Explanatory Note Elucidating the vow and Bai'at (fealty) as per Mode and Methodology perscribed by Hazrat Ghous-i-Samdani Mahbub-i-Subhani Sayyadna Shaikh Abdul Qadir Jilani:

For the Seeker after truth, the *Murid*. Let it be understood that *Murshid* will have the *Murid's* head shaved in case the facility of the barber is speedily available and have all the impurities-external and internal done away with. In this context Khwaja Hamad (R.A) narrates in his treatise entitled "*Hasul-Al-Asul*".

"The '*Zakir*', engaged in divine remembrance should exercise utmost care with regard to ablution and bath. For without the removal of impurity '*Zikr*' (divine remembrance) will bring him to harm, cause some sesious mishap or accident and spoil everything he lays his hand on; So much so that whatever dish he prepares will be insipid and tasteless. Bereft of purity his heart will be blackened. After purifying he should wear clean and tidy clothing made from *Halal* (law full) sustenance. In case the dress is not handy he can go without that in *Dervish* like manner. If the *Murid* is impoverished to this degree Shaikh's instruction to the *Murshid* is to gift his clothing to him. The penniless *Murid*, will owing to this gifted clothing, get himself illuminated with the light and

magnanimity of *Zhikr*. As is reported that Hazrat Ali (RA) donned the Sheath, gifted over to him by the Holy Prophet (S.A.W) on the occasion of funeral prayer. When he returned to the Prophet (S.A.W) after performing the Prayer he told him that in spite of the pouring rain at that time the rainwater didn't soak him. "This was due to the Cloud of divine Mercy which rained down on you through the blessedness of the Sheath.

The *Murshid* will instruct the *Murid* to perform ablution and bath and to offer two *Rakas* (units) of supererogatory prayers with the intention of repentance. And as to the efficacy of repentance the Holy Prophet said:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

"One who resolutely abandons evil deeds and practices. Allah will forgive him and have all his sins wiped off as if he has not committed them ever".

Having dispensed with this ritual the *Murid* will make resolve to carry out the obligations and responsibilities, put on his shoulders by the *Murshid*. Then invoking blessing and benediction the *Murshid* will turn in meditation and prayer to Allah for making easy all the affairs of the *Murid* and to Shower His bounties and beneficences on him with all manifest and potential liberality' and abundance. He will pray to Allah to grant him the power of unquestioned obedience to Allah's command and submission to the direction, and guidance of His last Messenger, Muhammad (S.A.W) who is intermediary between Allah and His creation.

The *Murid* will then be instructed to sit in '*Qada*' position in such a manner that his face is in the direction

of *Qibla* and the *Murshid* having his back towards *Kaba*. In this posture with *Kalima-i-Tayyiba*.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

This utterance should well up from the depth of his heart as the '*Zikr*' that comes from the core of heart is one of the divine secrets. The *Murshid* will unfold this secret to the *Murid* and have him repeat the *Kalima-i-Tayyiba* 166 times. Having finished that the *Murshid* will seek benediction from his seniors among the Holy personages prior to taking *Bai'at* because the Holy Prophet has advised.

إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

When your best efforts to do something baffle you, seek help from the grave dweller with these words.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ
يَا أَكْرَمَ الْأَكْرَمِينَ وَيَا أَرْحَمَ الرَّاحِمِينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اللَّهُمَّ بَرِّكَتِ أَنْبِيَائِكَ وَأَوْلِيَائِكَ
كَ وَكُلِّ مَا كَانَ عِنْدَكَ حَقٌّ صَبَّ عَلَى قُلُوبِنَا كَأَسَّ شَرَابٍ مَحَبَّتِكَ كَمَا صَبَّتَهُ عَلَى قَلْبِ
نَبِيِّكَ وَعَلَى سَائِرِ قُلُوبِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ كَمَا صَبَّتَهُ عَلَى سَائِرِ قُلُوبِ مَشَائِخِ الطَّرِيقَةِ
أَجْمَعِينَ فَاطْمِسْ اللَّهُمَّ مِنْ قُلُوبِنَا حُبَّ غَيْرِكَ وَاسْقِنَا بِكَاسِ مَحَبَّتِكَ وَاجْعَلْنَا سُكَّارِي مِنْهُ
يَا رَبَّ الْعَالَمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ وَرَاءِ ذَلِكَ مَا سَأَلَكَ أَنْبِيَائُكَ وَأَوْلِيَائُكَ وَمُكَّانُ
سَمَوَاتِكَ وَأَهْلُ أَرْضِكَ أَجْمَعُونَ يَا أَرْحَمَ الرَّاحِمِينَ اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ حِكْمَتِكَ وَ
انْشُرْ عَلَيْنَا رَحْمَتَكَ وَادْفَعْ عَنَّا شَرَّ نِقْمَتِكَ وَجَنِّبْنَا سَخَطَكَ وَ
دَفِّقْنَا لِمَرْضَاتِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَالْبِرَّ وَالْإِحْسَانَ وَزَيِّنْ فِي
قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاعْفِرْ اللَّهُمَّ لَنَا وَلِوَالِدَيْنَا وَلِمَشَائِخِنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ ۝

Having finished the benedictory word, the *Murshid* will begin the sermon of the vow and fealty with following words.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا عُذْرَانَ إِلَّا عَلَى الظَّالِمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

At this opportune moment the *Murshid* should impress upon the *Murid* the significance of *Zikr* and pinpoint the rigours and difficulties entailed before embarking on the journey just like Hazrat Khizr (AS) who in the Capacity of *Murshid* had forewarned Hazrat Musa (Moses As) with these words

إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

(you will not be able to bear with me.)

Since Musa (Moses As) had set foot in this valley with determination of heart and sincerity of purpose he responded.

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

(God-willing, you will find me steadfast, forbearing and patient not defying any order or direction).

Likewise the *Murshid* should admonish the *Murid* to be wary of the imminent dangers and pitfalls that can prove fatal. The underlying purpose is to make the *Murid* retreat if he has the wavering mind and flagging enthusiasm. And if he is resolute and tenacious enough he will accept the challenges embracing all the difficulties and trials involved.

After that the *Murshid* should ask the *Murid* to stretch out his right hand which he will hold with his outstretched right hand touching his palm with his palm and joining his thumb with his thumb in such a manner that both the hands are covered up with handkerchief or piece of cloth.

The *Murid* should be enjoined to be firm and resolute in asking forgiveness and repentance over his sins, in keeping with what the Holy Prophet (S.A.W) said:

لَا صَغِيرَةً مَعَ الْإِمْرَارِ وَلَا كَبِيرَةً مَعَ الْأَسْتِغْفَارِ

(The minor sins get effaced by abandoning them, whereas the forgiveness and repentance wipe out the major sins).

However the essential pre-requisite to asking forgiveness and seeking repentance is to dispel the dust of sinfulness from the body and soul of the repentant then the *Murshid* will advise the *Murid* to say three times.

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ.

(I seek pardon from Allah, the most exalted one, there is no god but Him Ever Living Eternal and I turn to Him in repentance). The *Murshid* will himself say these words thrice and make the *Murid* rehearse them after him. Then he will deliver the sermon saying:

أَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ وَآبِيَائَهُ وَرُسُلَهُ وَأَوْلِيَائَهُ وَالْحَاضِرِينَ مِنْ خَلْقِهِ يَا بُنَيَّ تَبَّ
إِلَى اللَّهِ الَّذِي حَلَّلَ الْحَلَالَ وَحَرَّمَ الْحَرَامَ وَلَا زِمَ عَلَيْكَ الذِّكْرُ كَمَا قَالَ اللَّهُ
تَعَالَى وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى لَا إِلَهَ إِلَّا اللَّهُ وَالطَّاعَةَ بِحَسَبِ الْإِسْطَاعَةِ.

"I bear witness before Allah, His angels, His prophets and apostles and His *Aulia* (Friends) whosever are present here from amongst His creation. O my son! Turn in repentance to Allah who made the *Halal* (legally admissible) things lawful and *Haram* (Prohibited, forbidden) things unlawful unto you and made the *Zikr*. (There is no god but Allah) obligatory on you. It is imperative for you to engage yourself in worshipping, meditation and

other acts of *Zuhd* (abstinence) and divine remembrance within the limits of your power."

The *Murid* will repeat what the *Murshid* utters, word for word. Then the *Murshid* will bring home to the *Murid* that their spiritual mentor, teacher and guide as-sayyad Hazrat Shaikh Abdul Qadir Jilani is the best mediator for establishing our linkage with Allah and his *Qadiria* order is their order and whatever they say in this behalf will be brought to fruition by Allah Who is the real Sustainer and Doer of every thing. The *Murshid* will then attend to Allah and supplicate to Him for opening the door of acceptance towards the *Murid* making him acceptable to others. Give him power to remain occupied in good virtuous deeds of piety, not in evil deeds characterized by iniquities. Keep him firm and stead-fast in the world and the Hereafter to its fullest potential as per requirements of *Kalimah* and fortify him with the Solidity of.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The *Murshid* will say to *Murid*: "I give you my will and testament to observe piety, obedience and obeisance to Allah and abstinence from all prohibited acts. You shall not commit heinous major sins and not go nigh the minor sins as perpetual involvement in minor sins leads the *Murid* ultimately to commit major sins.

The Book of Allah (Holy Quran) and Sunnah of the Holy Prophet (S.A.W) should be practiced as a matter of duty. *Shariat* and '*Tareeqat*' need be acted upon in letter and spirit. The *Murid* should give the commitment to carry out the injunctions of Quran and *Sunnat*. At this the *Murshid* will raise his hands in supplication for the gathering and the entire Muslim Ummah and pronounce

this benediction.

اَللّٰهُمَّ اَصْلِحْ بِنَا وَ اَهْدِنَا وَ اَهْدِ بِنَا وَ اَرْشِدْنَا وَ اَرْشِدْ بِنَا وَ اَرِنَا الْحَقَّ
حَقًّا وَ اَلْهَمْنَا اِيْتَاْعَهُ وَ اَرِنَا الْبَاطِلَ بَاطِلًا وَ اَرْزُقْنَا اِمْتِنَاعَهُ اَللّٰهُمَّ اقْطَعْ عَنَّا كُلَّ قَاطِعٍ
يَقْطَعُنَا عَنْكَ وَ لَا نَقْطَعْنَا بِالْاَغْيَارِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ وَ اَللّٰهُ عَلَى مَا
نَقُوْلُ وَكِيلٌ.

اِنَّ الَّذِيْنَ يَتَّبِعُوْنَكَ اِنَّمَا يَتَّبِعُوْنَ اِلّٰهَ يَدِ اِلّٰهِ فَرُوْقَ اَيْدِيْهِمْ فَمَنْ نَكَتْ فَاِنَّمَا يَنْكُتْ
عَلَى نَفْسِهِ وَ مَنْ اُوْفَى بِمَا عٰهَدَ عَلَيْهِ اِلّٰهُ فَسَيُوْتِيْهِ اَجْرًا عَظِيْمًا.

The Quranic verse just mentioned here above is for the menfolk. In case there is a woman among the intending *Ba'iat* seekers. She will read

يَا أَيُّهَا النَّبِيُّ اِذْ جَاءَكَ الْمُؤْمِنَاتُ يَتَّبِعْنَكَ اَنْ لَا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَ لَا يَسْرِقْنَ
وَ لَا يَزْنِيْنَ وَ لَا يَقْتُلْنَ اَوْلاَدَهُنَّ وَ لَا يَاتِيْنَ بِبُهْتَانٍ يَفْتَرِيْنَهُ بَيْنَ اَيْدِيْهِنَّ وَ اَرْجُلِهِنَّ وَ لَا
يَعْصِيْنَكَ فِى مَعْرُوْفٍ قَبَاِيعُهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اِلّٰهُ اِنَّ اِلّٰهًا غَفُوْرٌ رَّحِيْمٌ

Hazrat Ayesha (R.A) says that the Holy Prophet (S.A.W) would never touch any woman by his hand but confine himself to the oral saying. It is reported that female *Bai'at* seekers would dip their hand in the cup of water and the Holy Prophet (S.A.W) would do the same. This was the mode of *Bai'at* for the womenfolk.

After that the *Murshid* will say to the *Murid*: "Listen the *Kalima Tauheed*' three times from me and inscribe in your heart the meaning of the *Kalima*." The *Murid* will also follow suit, repeating the *Kalima* thrice and re-affirming the truth of its meaning, in his heart. The *Murshid* will advise him to persist in its remembrance without fail, day in and day out standing, sitting, lying down in every posture and condition. Furthermore he will be instructed in the manners and rights towards *Suluk*, *Murshid* will attend to his brothers and Muslim masses worldwide. The *Murshid* will conclude this ritual with the

prayer for the betterment and well-being of the entire Muslim community and end with the parting words as under.

اَللّٰهُمَّ كُنْ لَنَا بِرَأْرَحِمًا جَوَادًا كَرِيْمًا اَللّٰهُمَّ ذَلِّ بِكَ اِلَيْكَ اَللّٰهُمَّ خُذْ اَللّٰهُمَّ
 افْتَحْ عَلَيْهِ وَلِوَالِدَيْهِ قُتُوْحَ الْاَنْبِيَاءِ وَالْاَوْلِيَاءِ بِجُودِكَ وَكَرَمِكَ يَا اَرْحَمَ
 الرَّاحِمِيْنَ وَصَلِّىْ اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِهِ وَاصْحَابِهِ وَعَلَى جَمِيْعِ
 اِخْوَانِهِ مِنَ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَالِاِلهِمْ وَاصْحَابِهِمْ اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ
 الْعَالَمِيْنَ.

Towards understanding *Zikr-bil-Jahar* (Loud Remembrance) *Zikr-bil-Khafi* (Silent Remembrance) / How to begin:

Let it be known that the *Zakir* (The Practitioner of remembrance) should before the commencement of *Zikr* recite *Surah Fatiha* three times and three times *Sura al-Baqara* from verse No: 1 to verse No :5 *Ayat-ul-Kursi* (verse of the throne) and the last three last Verses of *Surah al-Baqara* [from No: 255 to verse No: 257 once as well as the last three Verses from 284 to 286 three times.]

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ فَاَنْصُرْنَا عَلٰى الْقَوْمِ الْكَٰفِرِيْنَ

He should make it certain that this *Zikr* is carried on thrice in loud voice. The significance of intonation in loud audible and quiet inaudible voices is not without significance and in early days of Islam when the unbelievers were in overwhelming majority the recitation of Holy Quran, and all forms of *Zikr* (remembrance) were ordered in quiet inaudible tone as per Quranic injunction as Allah has stated:

اَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخِيفَةً وَقَوْلُهُ تَعَالٰى وَاذْكُرْ رَبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَ
خِيفَةً وَدُوْنَ الْجَهْرِ مِنَ الْقَوْلِ

(2) And do than (o reader) Bring thy Lord to

remembrance in thy (very) soul, with humility and in reverence without loudness in words.

(*al-A'raf*. 7:55)

This revelation came at the time when Islam became dominant and the unbelievers were dominated by the Muslim troops. Then this Divine Message was revealed.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي (أَيُّ إِرْفَعُ صَوْتِكَ بِذِكْرِ رَبِّكَ)

Glorify the name of thy

Guardian-Lord Most High

(*al-A'la*, 87: 1)

This implies that loud intonation of *Zikr* is better for the lethargic listeners while for the cognizant godly persons the *Zikr* in quiet tones is all the more advisable.

The beginning of *Zikr* should be to the left side viz. heart and the striking force of 'Hooh' of Allah must end up at the heart. The word 'Hooh' denotes great exaltation and A (الف) of Allah should be drawn out at length moving the right shoulder with the exceeding force to be struck at the place of the heart with eyes close shut and disallowing entry of any alien thought or reverie. The entire attention and concentration needs to be centred in heart with the surpassing humility and meekness in the most absorbing state of *Zikr* when the person engaged therein becomes oblivious of everything occurring around him. At that moment of forgetfulness he may indulge in *Zikr* whatever occurs to him.

Having disengaged himself from *Zikr* it is imperative for one to recite *Surah Fatiha* thrice and make recitation of this verse three times.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

"Allah and His angels send greetings on the Prophet (S.A.W), O, you who believe! Send greetings and salutations on him with full reverence."

(al-Ahzab 33 : 56)

The fulfilment of the Quranic command demands the continual and repetitive practice of sending greetings and salutations from all those who believe in Allah and avidly love and praise His prophet out of profound deference and respect to him. The intent behind offering Salaat and Salaam is to bow down to the threshold of the Prophet (S.A.W) in keeping with the command of Allah. He, then, should read this *Darud*.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُونَ وَ
كُلَّمَا غَفَلَ عَنْ ذِكْرِكَ وَذَكَرَهُ الْغَافِلُونَ وَرَضِيَ اللّٰهُ تَعَالٰى عَنْ اَصْحَابِ رَسُوْلِ
اللّٰهِ ﷺ وَعَنِ التَّابِعِيْنَ وَتَابِعِ التَّابِعِيْنَ لَهُمْ بِاِحْسَانٍ اِلٰى يَوْمِ الدِّينِ

After that he should finish this supplication.

اَللّٰهُمَّ اَحْيِنَا وَ اَمِتْنَا عَلٰى حُبِّهِمْ وَ اَحْفَظْنَا مِنْ بُغْضِهِمْ وَ سَبِّهِمْ وَلَا تَجْعَلْ لِاَحَدٍ
مِّنْهُمْ وَلَا مِنْ الْمُسْلِمِيْنَ فِىْ اَغْنَاقِنَا ظِلَامَةً وَاجْعَلْهُمْ شُفَعَانَا اِلَيْكَ يَوْمَ الْقِيَامَةِ
اَللّٰهُمَّ اَرْضْ عَنْ قُطْبِ الْاَقْطَابِ وَفَرْدِ الْاَحْبَابِ الْعَامِلِ عَلٰى الْكِتَابِ وَالسُّنَةِ
الْقَابِلِ عَلٰى رُؤُسِ الْاَشْهَادِ قَدِّمِىْ هَذِهِ عَلٰى رَقَبَةِ كُلِّ وَلِىِّ اللّٰهِ الْغُوثِ الْاَعْظَمِ
الْفَرْدِ الْاَوْحِدِ اَبِى الْمَكَارِمِ وَالْمَحَاسِنِ اَعْنِىْ شَيْخِ مُّجِئِ الدِّينِ عَبْدُ الْقَادِرِ جِلَّالِىْ
قُدِّسَ اللّٰهُ تَعَالٰى سِرُّهُ وَ اَعَادَ عَلَيْنَا وَ عَلٰى الْمُسْلِمِيْنَ مِنْ بَرَكَاتِهِ وَ خُصُوصِيَّاتِهِ وَ
نَفَحَاتِهِ وَ جِلْوَاتِهِ وَ اَحْشَرْنَا فِىْ زُمْرَتِهِ وَ تَحْتَ لَوَاءِ سَيِّدِ الْمُرْسَلِيْنَ نَحْنُ وَ الدِّينَا
وَمَشَابِيْهِنَا وَ مُعَلِّمِيْنَا وَ اِخْوَانِنَا وَ اَصْدِقَانِنَا وَ سَائِرِ الْمُسْلِمِيْنَ وَ صَلَّى اللّٰهُ عَلٰى
سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَ صَحْبِهٖ اَجْمَعِيْنَ.

Instruction in *Nafi-Asbat* (Negation - Affirmation) -Lesson Imparted by *Murshid* to *Murid*:

It is of great importance for *Murshid* to be instructed in the doctrine of *Nafi-Asbat* by demonstrating how to conceive the idea of negating everything, from the middle of one's heart and drawing out with the depth of breath to the top of right shoulder and end by pushing down to the left of the breast in order to form the word, the last letter *Hooh* of Allah which is most majestic and awe-inspiring for which he should apply the most forceful stroke on the heart in such a manner that it quivers with the motion of entire body. The beginnings and endings of the *Zikr* should continue like this until *Nafse ammarah* containing inordinate desires is annihilated.

The word which is used for negating should be lengthened in pronunciation as much as its motion upward is appropriate.

The word *Alif* of *Ilaha* will have the vowel point to be spoken in low accent but it should not be separated from *Illallah* for its, separation would be indicative of mere negation and negation without affirmation would amount to *Kufr* (disbelief).

One must exercise utmost caution and care in this matter as slackness or laxity in this behalf would cause erroneous pronunciation and mistaken phraseology causing distortion in meaning. One should avoid this and be scrupulously careful in regard to the lengthening of *Alif* which would cause distortion or incorrection in the meaning of *Kalimah-i-Tauheed*. This, instead of giving reward to the '*Zakir*' would result in bringing about sin, because of errors in pronunciation and inaccuracy in reading of the first part of *Kalimah*.

It is incumbent on the *Murid* to avoid mentioning things other than Allah during the period he is engaged in *Zikr-e-Ilahi* (Divine remembrance) This is of vital importance because intermingling mundane matters with the remembrance of Allah spoils the heart and invalidates the *Zikr* and when the tongue is engaged in talking its flow is obstructed.

Let it be known that *Zikr* is of two types which are as follows :

- 1) *Zikr-i-Taqleedi* (Imitative Remembrance)
- 2) *Zikr-i-Tahqeeqi* (Investigative Remembrance).

The former *Zikr* vis *Taqleedi* implies that *Zhikr* is of no avail without the prior sanction or approval of the *Murshid*. It is likened to unripe seed which if sown in the land, will not grow and produce any fruit.

It is all the more necessary to know that to be engaged in *Zikr* is a source of love for the person and it is not without peculiar symptoms attended with love. That is when a man becomes friend of Allah for Sure, he makes His frequent remembrance obligatory for himself. That accounts, for the saying of the Holy Prophet to the effect that when man cultivates intense form of love for any of earthly beloved, he makes it a point to particularly remember him all the more.

In '*Fatuh-ul-Ghayub*' Hazrat Ghous-ul-Azam (RA) admonishes his '*Murid*' that he should not retain in his heart any idea except that of Allah and it should be full to the point of satiety with the divine love and his relations with Him be appropriate to desirable extent in the right degree.

Sincerity of purpose and intent demand that not an

iota of worldly obsessions and distractions should gain entry into your heart. Only then you will be able to develop sincere and selfless relationship with your real Beloved (Allah).

Moreover intention is the longing which germinates in any heart. When this longing develops, it takes on the form of intention of heart. It is only the intention based on piety and virtuousness, that becomes exceedingly noble and it is the soul or essence of all virtues and good deeds. The sages have spoken of this intention as divine in origin and all its attributes stem from the luminosity of Allah's light.

In this context the state and condition of *Murid* absorb the righteous divine attribute with which the blessings of Allah envelop his heart, so that it becomes the recipient of the light, of His divine intention. So when the seedling of divine love germinates in the believer's heart, he should hold it dear and offer thanks to Allah for His benevolence. The *Murid* should scrupulously nurture this seedling with utmost care and devotion. The intention growing in the *Murid's* heart should be nourished just like a newly born child is nourished in its days of infancy by mother with utmost love and affection. The *Shaikh-i-Kamil* namely the perfect *Murshid* should shower his affection and loving care on his *Murid* so that he gains nearness to Allah and this divine proximity enables him to win His pleasure. So it is imperative for *Shaikh-i-Kamil* to set out in quest of the Saintly Person who is in close proximity to ultimate Truth and Reality and he should be at his disposal and beck and call. Some sufi poet has expressed his heart-warming thoughts in these beautiful couplets:

گر تو نتوانی بدریائے خطیر
 رویش در بطن کشتی دستگیر
 کشتی غوث الوری جائے امان
 سوئے قرب رہرواں بند عیاں
 خوف طوفان نیست وز کام نہنگ
 میرود بابال و پر تیرد خدنگ

"If you cannot grapple with the waves of stormy river, better get yourself secure in the ship of Ghous-ul-Azam *Dastgir*.

This ship of Ghous-ul-wara is free of all perils and will take you to the safety of shore with other voyagers.

There will be no fear of storm, nor of the shark, and water dragons, and the birds, fly in air face no danger of striking arrows and spears."

Chillah Kashi (Retring into seclusion) for privacy according to Qadiria order

When entering into *Chillah* he should declare his intention (*Niyyah*) for that by his tongue with these words:

اَللّٰهُمَّ نَوَيْتُ الْخُلُوَّةَ تَبَتُّلًا اِلَيْكَ وَ اِبْتِغَاءً لِّمَرْضَاتِكَ وَ وَجْهَكَ الْكَرِيْمَ
بِفَضْلِكَ وَ قِيْضِكَ وَ جُودِكَ يَا اَكْرَمَ الْاَكْرَمِيْنَ يَا اَرْحَمَ الرَّاحِمِيْنَ

"O, my Lord! I declare my attention of *Chillah*, turning to you and keeping my hands off all the worldly affairs exclusively for your Pleasure, because you alone are the Forgiver of all my sins and lapses, and the

best acceptor of my repentance and greatest of all in generosity with abundance beyond measure."

The fresh entrant into "*Chillah*" should observe fast, in day time, for fasting immensely is beneficial and efficacious to control unruly temptations and desires of *Nafs*. It is of paramount importance for the *Murid* to content and satisfy his soul with *Mujahidah* (exertions) so as to subdue his *Nafs*. For this purpose incessant fasting without break is the most effective remedy. Coupled with this keeping night vigil should be the regular practice without fail. He should avoid oversleeping and try to pass wakeful nights, as a matter of routine, because without night vigil no *Salik* (traveller) can attain his goal. He should also keep himself engaged in *Zikr* (divine remembrance) with constancy and fortitude. It is important for him to concentrate not on the words but on the meanings so as to grasp the reality and purpose behind it. A little sleep will help in doing away with exhaustion and fatigue and make him fresh to regain devotion in *Zikr*.

On waking he should perform fresh '*wadu*' (ablution) and offer two *Rakah* (units) of supererogatory prayer as "*Tahayyat-ul-Wadu*."

The *Salik* should cultivate the practice of prayers most frequently, as prayer becomes instrumental to spiritual elevation. It is said to be the stepping stone toward *Mi'raj* (ascension). Excess in praying is decidedly beneficial especially when it is performed with meticulous concentration and fullest attention stemming from the depth of the heart. The Holy Prophet (S.A.W) has said to this effect:

صَلَاةٌ إِلَّا بِحُضُورِ الْقَلْبِ

"There is no prayer without the active involvement of heart, as without the attentive heart the prayer loses its meaning and significance. '*Wadu*' (ablution) freshes up the body and mind and as such should be resorted to off and on. As regards its significance Allah states."

إِنَّ اللَّهَ يُحِبُّ الْمُتَطَهِّرِينَ

"Indeed Allah loves, those who purify themselves" And *Wadu* undoubtedly is a very effective way of purification and before it *Istinja* (washing or cleaning of Private parts after natural evacuation) is essential pre-requisite. The "*Khalwat-Gah*" (place for seclusion) should be narrow with only one opening or door without ventilation or sky-light so as to shut all avenues of all outside sounds and voices which detract the devotion or concentration.

The door should be kept shut or covered with curtain all the time so as to obstruct the incoming light. Conscious effort should be made to lull all senses into inert state of inaction and the inward attention of the heart be focussed on divine remembrance all the time. One should keep the tongue quiet or speechless so as to avoid absurd talking and muttering, because Allah has said:

وَمَا يَلْفَظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"Not a word does he utter but there is a sentinel by him ready to note it. And he has further explicated.

It is further, stated by him.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

For every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)".

(Bani-Isra-il, 17 : 36)

In case the '*Salik*' finds, no place or room free from disturbing noises he should keep his ears stuffed with flakes of cotton and eyes shut at the time he is engaged in '*Zikr*'. He should then squat down in sitting posture of prayer and avoid using a pillow because leaning thereon is likely to make him sleepy. The *Murid* is advised to keep as closely guarded secret whatever confidential matters are transpired to him:

The time of commencement of *Chillah* should be when the sun is in the zone of Zodiac and this coincides with the onset of winter season."

The duration of *Khalwat* will be decided by the *Murshid* and the *Murid* will go into retirement (*Chillah*) and remain there for the days fixed by the *Murshid* and he will adhere to this schedule strictly as ordered by him. He should come out of *Khalwat* as and when the period expires. Remaining secluded for *Chillah* without the consent and approval of the *Murshid* will be of no avail to the *Murid*. It will be rather counterproductive and Create ill will and resentment in the *Murshid's* heart. This will cause some sort of curtain to be erected between him and the *Murshid*, thus hindering the achievement of the purpose underlying this exercise. Let it be understood that one of the etiquette of *Khalwat* viz *Chillah Kashi* is that the *Murid's* intention should be absolutely free from the mundane desires and temptations of the world.

The *Murid* should sit facing *Qibla* and meditate in his heart with sensation that the holy prophet (S.A.W) is

present. He should be an embodiment of respect and reverence. The *Salik* should realise that nearness and proximity to Allah cannot be gained without His special bounty and favour. The key to His blessing lies in perfect obedience and Submission to Him as Allah Almighty has stated:

وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ

"Obey God, and obey the Apostle and those charged with authority among you."

(an-Nisaa, 4 : 59)

And the *Murshid* by virtue of his authority deserves to be obeyed.

It is noteworthy that the Holy Prophet (S.A.W) used to retire to the Hira Cave, occasionally overwhelmed by the intense ecstasy of divine love. He would spend many days and nights, there deeply absorbed in devotion and worship. The underlying objective behind '*Chilla*' is to cleanse the *Murid's* heart and mind of the internal impurities and pollutions. It is an established fact that without taking recourse to '*Chilla*' overcoming Sensual desires is a sheer impossibility. As such control should be exercised over the senses. It is so because when the eye sees something or the ear hears any sound, the heart comes out of its place and has the imprint of seeing, hearing and feeling imprinted on it. The recurrence of what one sees and hears causes the anguish of the heart and as a consequence of this anguish, the heart loses contentment and solicitude. So one should banish all evil thoughts as Hazrat Ghous-ul-Azam has said in his book "*Fatuh-ul-Ghaib*":

وَتَرْكِ الْكُلِّ عَلَى بَابِ خَلْوَتِكَ وَأَدْخِلْ وَحْدَكَ وَتَرَى مُوَيْسَكَ

فِي خُلُوتِكَ بَعَيْنِ سِرِّكَ

One should enter into *Khalwat* leaving aside all worldly thoughts and desires so that he may see with his inward eye the hidden things and observe the phenomena beyond the domain of imagination that the external eye is not able to perceive.

It is imperative for *Salik* to get detached from the pastimes, divorced from righteousness, when he intends entering into *Khalwat* and only then he should involve himself in acts of worship and piety. It is because when the external avenues are closed upon the *Salik* the internal realities are unfolded to him. This is the opportune time to keep himself tight-lipped and adopt silence as essential practice.

As an essential pre-requisite, scrupulously avoiding mundane discussion, he should be always in state of ablution preparatory to prayers. That's why Imam Zahid Abu Usman Maghrbi has written in his treatise that the first step in the direction of '*Haqeeqat*' is to get engaged in *Khalwat*. So the basic condition of the observance of '*Chilla*' for the attainment of *Khalwat* is to banish the remembrance of everything except the remembrance of Allah from the inner recesses of the heart and in it retain only the divine remembrance which should have the lasting abode. There shall remain no desires or wants save the exclusive desire of Allah and the desire for the pursuit of righteousness. As such the *Murid* on coming out of '*Khalwat*' should avoid speaking to anyone and walk on the earth with lowered gaze, his tongue may not utter any words except *Zi r-i-Ilahi* (divine remembrance) and recitation from the Holy Quran with his every breath to be inhaled and exhaled in meditation

and contemplation and it should not be a futile exercise.

Let it be known that the time of cognizance synchronizes with the period when the heart of the Cognizant of Allah is free from everything except the divine remembrance which should prevail, and predominate on all other matters of mundane nature. One should keep in mind what Allah said addressing His beloved Prophet (S.A.W)

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَلُّغْ إِلَيْهِ تَبَيُّلاً

"And remain engaged in remembering the Name of Allah getting aloof from everyone else."

The *Zikr* demands severance of all connections and ties with all diversions and distractions which lead one away from the real destination namely the devotion to Allah with assiduous sincerity. This state can only be achieved by adopting the company of the perfect and the accomplished guide who has cognizance of Allah in true sense of the word.

So the person seeking nearness and proximity should get himself secluded in a dark room so that he should be in state of '*Zikr*' (Divine remembrance) all the time. He should be like a hallucinated person seeing things in dream but he is expected to see around him in wakeful state the souls of *Aulia* (friends of Allah) and the apostles and derive benefits from their souls, in such a way that he himself may become divine cognizant to whom everything becomes manifest with absolute outward and inward vision.

One should know that essential pre-requisite to *Knowledge* is *Mujahida* (endeavor) which makes the heart

transparent like glass. One should take care that this glass is not allowed to be littered or soiled with speck of dust of alien thoughts. One should feel that knowledge is engraved on the slab of glass and all worries and anxieties are like the dust and the sins are the darkness spread all around the heart. If one gets rid of all these forbidden things, nothing will hinder his vision and his heart will become devoid of all defective information and the images of the hidden world will be revealed to him like the mirror.



Stations Along Highway to 'Saluk' (Reality and States of Nafs and Interpretation of Dreams)

SECTION-1

SHARIAT or SHARIAH

Shariat or Shariah has 10 stations which are as follows:

First Station:

Iman (Faith) in Allah, His angels, Day of Judgement on which good and bad deeds will be measured. Furthermore *Iman* is accentuated with affirming belief in resurrection after death. To hold this belief with certainty is one of the imperatives of faith.

Second Station:

Regular observance of duty of prayers five times a day with punctuality with particular reference to the middle prayer which needs to be taken special care.

Third Station:

Payment of *Zakah* (poor due) which is obligatory on those who have adequate financial resources and material requisites.

Fourth Station:

Observing *Saum* (Fasting) which has been made obligatory by Allah on the Muslim Ummah.

Fifth Station:

Performance of *Hajj* i.e. Pilgrimage to Ka'ba (House of God) once in lifetime subject to affordability with regard to travel expenses to and fro.

Sixth Station:

Physical and mental labour to earn one's livelihood and sustenance with lawful means which showers bounty of Allah on the worker and makes his prayer.

Seventh Station:

Abstainence from *Haram* (unlawfully earned) Sustenance, for it blackens the heart and hardens it like a stone, rather harder than that.

Seventh Station:

Strict observance of the Shariah laws i.e. obedience and submission to Divine Command and abstinence / continence with regard to forbidden things as listed out by the Shariah; one should not exceed the limits as to *Haram* and *Halal* laid down by the shariah law in detail.

Ninth Station:

Recitation from the Holy Quran, reaffirming the truth and translating its teachings into action in letter and spirit.

Tenth Station:

Enjoining virtues and forbidding from practising evil deeds, for which the Quran has made this explicit statement:

أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا
أَصَابَكَ إِنَّ ذَالِكَ لَمِنْ عَزْمِ الْأُمُورِ

"O my son! establish regular, prayer, perform what is just and forbid what is wrong and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.
(Luqman, 31: 17)



SECTION-2

TAREEQAT

Tareeqat is the pathway which comprises 10 stations, which are as follows :

First Station:

The first station is *Tauba* (repentance) which requires of every adult Muslim within his/her senses to keep turning to his Lord (Allah for forgiveness of the sins and acts of transgression.

Second Station:

Next to *Tauba* are the acts of virtue and piety, the soul of which is good conduct and morality embracing all praise-worthy practices and attributes, because goodness of conduct and morality magnifies the virtues and good deeds.

Third Station:

Mujahida (Endeavor) *Taqwa* (God fearing) and piety are the traits which endear the devout Muslim to the holy Prophet (S.A.W). It is an established fact that the man who endeavored and improved his standing with Allah and His Prophet (S.A.W) set himself on the path of righteousness and he who failed in that remained groping in the wilderness of despair without vision and hope.

Fourth Station:

Apprehensiveness and optimism generate fear and hope; fear and hope interconnected which means not to

despair of Allah's Mercy and not to be unwary or indifferent to the fear of Allah.

Fifth Station:

Renunciation and abandonment of all sensual desires, stemming from sexual urges and longings and cravings of mundane nature. The pursuit of these blackens and hardens the heart.

Sixth Station:

Abstinence from suspicious objects and all those things that cause doubts and suspicions. These include all those matters in which line of distinction with regard to *Halal* and *Haram* cannot be drawn. They need to be seriously taken care of, and call for strict and scrupulous care to avoid every thing doubtful.

Seventh Station:

Weeping, devotion, meditation and supplication before almighty Allah with tearful eyes. Turning to Him in repentance and asking for His forgiveness of all sins with humility, submissiveness and self-negation. This should entail sincerity of heart and earnest desire for seeking shelter in Allah from the sinister designs and maneuverings of *Shaitan* (Devil).

Eighth Station:

Winning the pleasure and heart's satisfaction of *Murshid* in every matter. This state of *Murshid's* satisfaction and pleasure can be achieved by virtue of obeying him in word and deed without wavering of mind or scepticism. The *Murid* is likened to the dead body in the hand of *Ghassal* (one who gives last funeral bath to the deceased before

burial).

Ninth Station:

Giving patient ear for listening to the sermon delivered by the *Murshid* in the session to be held for this purpose. The aim thereby is to act upon the advice administered. And when he himself goes out for this purpose, it is imperative that utmost courtesy, cheerfulness and amiability, politeness and chastity must be exercised.

Tenth Station:

Forsaking every thing Save God almighty. This state calls for complete disengagement from all the creatures because indulging in them harms the proximity and nearness to God. It erects an impenetrable curtains before his eyes.



SECTION-3

HAQIQAT(Reality)

Haqiqat is the journey in search of ultimate reality which comprises the following ten stations:-

First Station:

Humility, humbleness, modesty, meekness, self-effacement and self-negation are the attributes of the *salik* who is accustomed to concealing not displaying his physical and spiritual strength. He prefers to keep it hidden from the public eyes.

Second Station:

He should not belittle or underestimate any of 72 sects or the individuals belonging to these sects except that only one of them i.e. *Ahl-i-Sunnat wal-Jama't* is on the unerring path of righteousness. Only the one having this belief and conviction will succeed in getting near almighty Allah.

Third Station:

He should eat and drink of whatever is offered to him and not hanker after delicious, palatable and spicy dishes. He had better content himself with the first served food.

Fourth Station:

He should exert and strive along the right path without ever deviating from that under any circumstance.

He should extend help, succour and assistance to every one among the creatures of Allah without trying to harm any body.

Fifth Station:

His heart should harbour malice, grudge enmity and animosity against none, but rather he should return good for evil and try his utmost to restore terms and links with whom his relations have been severed or broken off in the past. It is all the more advisable that he should forgo claim of any compensation from the person who has done him wrong and damaged him financially or otherwise.

Sixth Station:

He shall not deal harshly or inhumanely with *Dervish* viz indigent and poor people but on the contrary his attitude toward them should be characterized with love affection, kindness and sympathy.

Seventh Station:

His every step along the path of righteousness and truth must be taken to win divine pleasure rather than trying to win the good will of all and sundry. He should eschew the evils of hyporicy, pretence and dissimulation.

Eighth Station:

He should conceal the secrets of his heart from the the people by and large. If some confidential information about others is passed on to him, he should not divulge it to anyone. More than that if he is witness to some body's sinful acts, he should take care that they are not disclosed.

Ninth Station:

He should keep himself engaged in prayer, supplication and hymns in praise of Allah' scrupulously avoiding the mention of worldly matters in the divine remembrance, except that their mention may be for furthering the cause of religion and providing felicity to those, afflicted with hardships.

Tenth Station:

His looking askance ought to be for moralizing and administering some advice or admonition. He should acquire knowledge that may be beneficial and useful, as the holy prophet (S.A.W) has said:

الْعِلْمُ زُهْدٌ وَ آدَبُ الْمُرِيدِ خَيْرٌ لَهُ مِنْ زُهْدِهِ

"Knowledge is a worship grounded in *Zuhd* (Devotion, continence). For *Murid* reverence is all the more befitting as *Zuhd* will bring to him in numerable divine bounties and favours."



SECTION-4

MA'RIFAT (Divine Cognizance)

Ma'rifat entails recognition of the being and attributes of Allah. It also consists of ten stations:-

First Station:

First and foremost thing is the highest respect rather reverence to be maintained for the wise and sagacious men. Showing reverence will fully make him well-versed in the mode of shariah and he will be strictly observing and safeguarding the norms thereof.

Second Station:

The *Salik* should bear all hardships and rigours with patience and constancy and have no grudge against his prosecutors. He should try to alleviate others sufferings on the other hand. He should forget and forgive the wrongs done to him by them and be not revengeful in the least.

Third Station:

He should try to extinguish the flames of iniquities and injustice, keeping distance from feuds and riots. He should be happy adopting the company of the virtuous.

Fourth Station:

He should render service to the *Murshid* sincerely and selflessly. He should befriend those who are at his beck and call, always giving them good piece of advice and develop true friendship with them.

Fifth Station:

He should not waste even a single moment in negligence but remain engaged in worship and remembrance of Allah. He should be on the look out for His effulgence and splendour in everything of the universe. It behoves the worshipper to realize that he is seeing his Lord-Allah, and if he is not capable of that, Allah is seeing him definitely.

Sixth Station:

He should be generous and liberal according to his means and without giving himself preference over others.

Seventh Station:

He should be possessed of qualities of fortitude and forbearance; not be impatient when confronted with coercive and oppressive people. He Should be tolerant, forbearing, firm and steady in his dealings.

Eight Station:

He should wipe out the rust and black spots that collect in his heart by the luminosity of the remembrance of Allah. To this effect the Holy Prophet has stated:

إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ فَاجْلُوهَا بِذِكْرِ اللَّهِ

"The people's hearts get rusty and blackened like the iron. So they should remove this rust through repeated divine remembrance."

Ninth Station:

He should constantly strive to get nearer and closer to God almighty by all kinds and modes of worship and meditation.

Tenth Station:

You should look down upon yourselves as the worst and meanest of the creatures and think others to be your superiors. You should be mindful of what Allah has stated.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"That is the grace of God which He bestows on whom He pleases and God is the Lord of grace abounding." (al-Hadid, 57: 21)

Preliminary Manners and Etiquette, the observance of which, is binding on *Murid* with respect to *Murshid*:

It is imperative for *Murid* to carry on his work with perfect conviction, sincerity, love and fraternity in company of the *Murshid* and be always under his loving care. He should see that nothing good, or bad, sentiments of respect or abhorrence in his heart are concealed from the *Murshid*. He should entrust his work and even his life and soul to him without taking exception to any of his doings. In other words he should obey his *Murshid* in all matters and be always at his beck and call giving himself completely at his disposal never objecting to the way he disposes, of his things inwardly or outwardly. That means he should quite willingly and readily be prepared to carry out his every command with body and soul, notwithstanding his circumstances of dire poverty, indigence or resourcelessness. He should not waver in his devotion to serve the *Murshid* with all his possessions, material or otherwise and not grudge even to sacrifice his

life, if any occasion arises for that. He should be prepared and ready to do whatever he likes from him and carry out his will in whatever manner he is pleased, without refusing to obey any of his command or orders.

The *Murid* in the hand of the *Murshid* is like the dead body in the hand of *Ghassal* -- twisting and turning him in whatever way he likes.

The *Murid* should be embodiment of respect for the *Murshid* and not walk ahead of him, but follow him with fear lest anything should make him annoyed or displeased. He should not be angry with whatever he says and never dare to defy his order, but see that every command of his is strictly complied with. He should be so confident that in the presence of *Murshid* be able to give others words of advice, so should be the state or extent of his obedience and submissiveness. He should leave all his affairs. at his disposal and be ever ready to carry out his every will and wish.

The *Murid* should be the repository of *Murshid's* secrets, which should not be disclosed to anyone without his permission. He should be on the look-out for whatever *Murshid* instructs him, never leaving aside anything as useless or purposeless. He should observe full etiquets and manners reverentially and copy or emulate his attributes in word, deed, form and gesture so as to win his pleasure. He should not, of his own accord, start or imitate him in anything without the consent of *Murshid* or do anything without his prior sanction. He should have his eatings, drinkings, clothings and other odd chores subject to the *Murshid's* will and whatever he does-religious or otherwise, his permission should be obtained before hand. His schedule of worship like fasting and offering,

supererogatory prayers, recitation from the Holy Quran, divine remembrance, meditation and all other rituals should begin as per approval obtained from the *Murshid*. He should take care of his likes and dislikes, to the exclusion of his own desires and wishes. He should observe *Amr-o-Nawahi*. (The Do's and Don'ts) prescribed by *Shariat* readily at the command of *Murshid*. He should not be curious to probe into their Philosophy but accept everything without any reasoning and knowing the pros and cons of the injunctions behind the divine commandment.

The *Murid* should be careful not to sit or step on to the *Murshid's Masnad* may it be cushion, chair, etc. He should not dare sleep behind his pillow, nor eat of his food, wear of his clothing without his prior approval and his doing so will deprive him of the spiritual bless.

The *Murid* should out of reverence, not marry the *Murshid's* widow after his death. In case he does so, this misdemeanour will cost him dearly in deprivation of the blessing of which he has been recipient in the past.

The *Murshid* should not feel ill or grumble at the warning and reprimand of *Murshid*, he should not harbour any grudge or resentment in his heart but if there be any, remove that and develop his relations with him on the basis of complete love, affection, respect and reverence.

The *Murid* should avoid talking unnecessarily in session with the *Murshid*, and not take advantage of his being excessively kind and considerable. He should not indulge in argument with him nor utter superfluous words when in session with the *Murshid*.

The *Murshid's* status in his estimation should be more than all contemporary *shayukh* (the saints) of his

time-however perfect and accomplished they may be. The *Murid* should not lend ear to the chatterings and mutterings of those who have enmity or feelings of jealousy against him. He should believe in his innocence and not look out for any sin.

The *Murid* should never say anything immodest or unchaste, nor utter in the presence of the *Murshid* undesirable superfluities or outrageous things. He should not divulge to the *Murshid* his imagined fears, apprehensions and matters of ecstasy, rapture, frenzy or excessive love. He should not pick up quarrel with anyone in the *Murshid's* session but give him patient hearing in complete silence, keeping his gaze all the time fixed on *Murshid's* face. He should sit in the posture of *Qa'da* when in session with the *Murshid* giving him respectful and due attention similar to what is shown to parents by their offspring.

Let this be understood that respect and reverence call for avoidance of the undesirable consideration, taking care of grade or status of acquaintances and strangers; never letting down himself and others. Only the person possessed with these attributes can claim himself to be respectful, regard ful of the common and the privileged. This will make him successful and beneficiary of all blessings, religious as well as temporal.

It is said that Hazrat Ali *Karamullah Wajho* was once on his way to the mosque for offering obligatory prayer and an aged fire-worshipper was walking ahead of him slowly and haltingly. As he was paragon and embodiment of *Wilayat*, he showed exemplary patience and forbearance and followed him with slow measured steps until he crossed the limits of the mosque in spite of

the fact that the prayer congregation was underway.

It is also said that some people inquired of sultan Mahmood Ghaznwi about the reason of his excessive attachment with Ayaz in the presence of host of other loyal handsome slaves. Sultan Mahmood's reply was: "The reason for my intense infatuated love with Ayaz is because of his selfless devotion to me which is lacking in others. One example of this came to my notice in the hunting ground, when all of sudden the fabulous bird *huma* (Phoenix) came down flying. All the slaves ran frantically to catch the bird leaving me alone but Ayaz stood by me holding firm the stirrups of my horse I asked him why he had not rushed alongwith others to catch *huma*. He said in reply. All of my friends hanker after the shadow of *huma* but I want only want your shadow, Your Majesty."

"Ayaz's extra ordinary devotion has heightened his respect in my eyes and as a matter of fact Allah also loves his devotees, who serve and adore Him from the core of their heart." added Sultan Mahmud

There is an other incident about a man who had spent the livelong period of his life in sins and there were no good deeds to his credit. Once he was going some where when on the way he found a piece of paper on which the word, "Allah the Most exalted one" were written. He picked up the paper, reverentially kissed and kept that on his body like an amulet. After some time he died and some one saw him in dream in paradise rewarded with untold blessings and bounties. He asked the man the reason how he got this elevated status, to which he replied. "Allah forgave my sins and bestowed on me these blessings simply because of my honouring His name only

once in my life time."

One should know that respect is pre-requisite to the acquisition of knowledge and not vice versa, notwithstanding the superiority of knowledge over everything else. So if the man of knowledge is wanting in respect, it will be of no avail to him. He will rather lose his worth in the eyes of the revered person. On the other hand if the man lacking in knowledge is respectful he will be treated with dignity and honour everywhere.

The Manners due on a Murid towards his Fellow disciples:

It is imperative for a *Murid* to develop relationship with all his fellow disciples based on love, friendship, selflessness and unqualified obedience and submission to them all trying his utmost to win their pleasure by being helpful to them without asking any thing. He should extend them maximum assistance in fulfilling their need, rather giving them preference over his own needs. If he administers them some advice he should first act upon that himself. He should not expect any reward for the service rendered but he should serve in selfless manner and offer his brother what he himself likes. He should observe full respect when dealing with his elders and younger and sit with them at equal level, not adopting arrogant and haughty attitude and not diverting from the rules of conduct in matter of speech and deed, but should be in perfect agreement with them in all matters compatible or consistent with Shariah. In case of death of anyone he should attend his funeral and pay tributes to the departed soul. As regards others, he should be their well wisher, looking after their property in their absence and watching

their interests in external and internal matters. He should invoke divine blessing for them in his prayer when they come to meet him.

He should not lend ear to the deceitful liar, who is burning in the fire of hatred and jealousy but shun his company and avoid sitting with those who do wrong and cause harm to the people. He should instruct them not to be vengeful in spite of having right or power to take revenge.

He should consider other's property in his custody as a trust which needs to be safeguarded and protected.

He should not only not abuse, reprimand and curse anyone but stop anyone from doing so. He should care for his fellow disciples junior and senior in age. In case of their absence, he should find out about their need, and help them as much as he can. If someone is under arrest because of non-payment of debt, he should get him released by clearing his debt accounts.

He should obey the one, appointed by the Murshid as his deputy, though he may be junior to him in age. It is incumbent on all *Muridin* (disciples) to render all possible help to the deputy appointed by Murshid over them. They should exercise care with regard to him and not point out to him his past sins, faults or misdeeds.

The *Murid* should subscribe to this belief that his *Nafs* (self) is the meanest of all. He should not arrogate to himself a better or superior position as compared with others.

Manners due on a *Murid* with regard to himself:

These are the manners, which the *Murid* should take care of and uphold them throughout his life. These manners are humility submissiveness, hunger and degradation of *Nafs*. He should try all the time to subdue the temptations, and seductions of his *Nafs* through good deeds and by abandoning the desires of *Nafs* even if the stakes are very high for doing so. He should try to control his *Nafs-i-Ammarah* till the last breath and adopt a life of piety and *Taqwa* so as to prevent its inclination and tilt to the worldly cravings and longings. Since the love of the world causes distance from divine proximity and makes the lover of treatwell the world away from Allah. *Mujahida* (Endeavour) is the weapon with which *Nafs-i-Ammarah* is subjugated. Without *Mujahida* it is not possible to gain *Mushahada* (observation) of divine attributes. It is stated in the Holy Quran with regard to *Mujahida*.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

And those who strive in Our (cause -- we will certainly guide them. For God is verily with those who do right.

(al-Ankabut, 29: 69)

The man who holds this belief that Allah is beyond his reach is out rightly ignorant. No doubt Allah's being transcends all limits and directions all dominions are His dominions. He has no abode to bound or encircle Him. He is immortal and free from all limitations of space and time.

In addition to that the lethargy and negligence on the part of *Nafs* should not land him in luxury and

ease-loving, nor he should abandon *Mushahida* because of slackness in worshipping and other acts of meditation. He should make sure that the last one third part of the night is spent in wakefull state. Moreover he should avoid the company of young girls and strange women, though nature of his relations with them be that of adopted brother. However this restriction does not hold good for real brother, and sister.

He should not take a single step without the consent of *Murshid*, though he may be rendering service unto the parents because doing so by the *Salik* is bound to disturb the balancing of divine love and right of the community. If the two rights are in conflict, the right of Allah must take precedence on everything else. Moreover the rights of *Murshid* should be given preference over the rights of parents because of many reasons. The prime reason is that the *Murshid* guides him onto the right path in order to bring him nearer to Allah while the parents are not in position to do so because of being farther from Allah themselves and their non-cognizance of the divine way. Secondly the *Murshid* pulls the *Murid* out of quagmire of sins and leads him along the path of honour and divine meditation, while the parents have not this capability; thirdly the *Murshid* turns his *Murid's* misfortune, stemming from ignorance and waywardness, into the eternal fortune of power and majesty, but the parents cannot perform this miracle for him. Fourthly the *Murshid* goads him into active life of divine worship, meditation, *Zuhd* so as to generate in him propensity for the Here after. The parents cannot do this for him. Fifthly the *Murshid* will become the source of relief and alleviation of rigours and perils of the Day of Judgement and for the attainment of eternal bless of Paradise. The

parents on the other hand create distance in his way and are likely to make him depart from the straight path. To this effect the holy Prophet (S.A.W) is reported to have said:

لَوْ جَازَ السُّجُودُ لِغَيْرِ اللَّهِ لَسَجَدَ الْمُتَعَلِّمُ لِلْمُعَلِّمِ وَالْمَرْأَةُ لِزَوْجِهَا

"If prostration were to be made permissible for others apart from God Almighty, the pupil would have been allowed to prostrate to his teacher and the wife to her husband."

In another tradition the Holy Prophet (S.A.W) reportedly said:

لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمُتَعَلِّمَ أَنْ يَسْجُدَ لِلْمُعَلِّمِ
وَالْمَرْأَةَ لِزَوْجِهَا لِكَثْرَةِ الْحُقُوقِ الْوَاجِبَةِ عَلَيْهَا

"If I were to allow prostration, it would have been permissible for the pupil to prostrate before the teacher and for the wife to her husband apart from fulfillment of rights which are due for them."

It is incumbent on the *Murid* to strictly observe daily routine of *Aurad* and *Wazaif* without fail, because interruption in this routine would cause the flow of the hidden blessings to cease on that day. The *Murid* who abandons for good *Aurad-o-Wazaif* deprives himself of the hidden divine Blessings. As such he should exercise maximum care in this regard and continue the daily schedule without any interruption, giving full attention to the fulfillment of these functions as a matter of duty.

Manners due on *Murid* in state of his engagement in Divine remembrance and daily *Aurad-o-Wazaif*:

The manners required to be observed with regard to *Zikr* (Divine remembrance) are twenty in number; five are due before the commencement of *Zikr*; Twelve are due during the state of *Zikr* and the remaining three need to be observed after the *Zikr* is over.

The preliminary five manners are respectively:

1. To perform bath and ablution.
2. *Taub wa-Istighfar* (Beseeching Allah Almighty for repentance and forgiveness).
3. Observing Silence
4. Maintaining atmosphere of tranquillity and composure.
5. Reposing complete confidence in *Murshid* that help will reach him through his intermediation and at the same time holding this firm belief that real intermediary in this behalf is the Holy Prophet (S.A.W).

The twelve manners required to be observed during *Zikr* are:

1. Facing the direction of *Qiblah* and sitting in the posture of *Qada* as in prayer.
2. Placing both the hands on thighs.
3. Keeping the eyes shut.
4. Keeping body clean and tidy.
5. Sitting in dark room.

6. Holding firm belief that the objective for which *Zikr* is undertaken shall be realized.
7. Asserting sincerity of intention and purpose.
8. Applying perfume to body and clothes.
9. Burning Scented wooden sticks in the house (place of worship).
10. Making the heart rid of all apprehensions and perilous thoughts.
11. *Khafy-i- Ishaat* i.e., confidentiality of the meanings of *La-Ilaha Illallah (Kalimah Tayyaba)*.
12. Embodying the concept of *Murshid* in the heart so firmly that not a single moment is spent without thought of him.

Let this be understood that the heart is the repository of the conceptual idea of *Shaikh* and particularly when one is travelling along the pathway of *Saluk* the thought of *Shaikh* should reign supreme in the heart. It requires sincerity with loyalty.

Three manners to be observed subsequent to *Zikr* are:

1. Keeping Calm and silent in comfort and ease.
2. *Tasawwar-i-Shaikh* i.e., every breath be saturated with the thought of *Shaikh* which entails casting aspersions on *Nafs* (self), cursing it all the time as a contemptible thing to be despised.
3. Not drinking water after *Zikr* as intake of water in this condition dampens the spirit and makes the *wajad* (state of love) dead. This state of ecstasy is very much to the liking of *Sufia*

As such at least for half an hour he should abstain from drinking water following the termination of *Zikr* especially when it is undertaken in the company of *Shaikh-i-Kamil*. The hurried intake of water in this state obstructs the spontaneous coming of the hidden help and blocks divine blessing causing hindrance in attaining the goal namely the ultimate objective behind this spiritual exercise. If the heightened state of excitement and state of love make the thirst uncontrollable, it should be quenched with water in the manner prescribed by the *Shayukh* (spiritual guides). Care should be taken that even in state of acute thirst water should be taken in reasonable quantity as one is habitual to take in normal thirst.

***Asma-i-Asul-wa-Faru* (Original Name, And Branches thereof) For gaining access to Almighty Allah:**

Asma-i-Asul-wa-Faru which are instrumental to forge close links with Allah are thirteen (13) in number, of them *Asma-i-Asul* (Original names) are seven (7) and their *Faru* (the Branches or derivative) which shoot off from them are six (6). The seven names pertain to seven types of *Nafs* already named distinctly, each having unique peculiarity. Every *Ism* (name) has its fixed number and is required to be pronounced with focussed attention in order to tackle the problems of each *Nafs*. Accordingly every *Nafs* has its relevant station, realms, *wird* (Fixed portion of reading of Holy Quran or other sacred words at certain times) with luminosity of divine remembrance.

***Ism-e-Awwal* (First Name):**

It is for *Nafs-i-Ammarah*. The first *Nafs* which

excites inordinate desires, and causes one to indulge in sins, evils and abominable acts of lewdness and sensual desires with regard to this Allah has stated.

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

"The (human) soul is certainly prone to evil.

(Yusuf 12: 53)

Ism-e-Dowwum (Second Name):

This is for *Nafs-i-Lawwamah* the accusing soul, that is commonly referred to as conscience. It continues to prick the heart when some vice or evil act of lewdness is practised. The self-reproach and self-rebuke on some wrong doing is the reaction which is occasioned as sharp and severe reproof to the soul of the pious, the virtuous and the friends of God which accounts for the statement of Allah almighty given under oath as follow:

لَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

"And I do call to witness. The self-reproaching spirit."

(al-qiyamah, 75:2)

Ism-e-suwwam (Third Name):

This concerns *Nafs-e-Mulhima* which is inspiring soul that instills and inculcates the ideas and thoughts of goodness piety, virtues and noble deeds, making them appear in a dream.

Ism-e-Chaharum (Fourth name):

It pertains to *Nafs-e-Mutma'innah*. The satisfied soul which remains under divine benevolence. This *Nafs* becomes absolutely free and purified of all bad attributes,

vicious thoughts, and evil deeds. With perfect satisfaction it seeks rest within the folds of the most benign Divine Presence. That's why it has been named. *Nafs-e-Mutminnah* of which mention has been made in this Quranic verse; the soul of the righteous has been addressed so:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"O (thou) soul in (complete) rest and satisfaction Come back thou to thy Lord-well pleased (thyself) and well-pleasing unto him."

(al-fajr, 89 :27 - 28)

The fifth and sixth names of the *Nafs* are respectively *Nafs-e-Razia* and *Nafs-e-Marzia* while the seventh *Nafs* is termed *Nafs-e-Kamilah*

These are the states which show the progressive elevation of *Nafs* in degree, ultimately reaching the climax state in which absolute perfection is attained, leaving no deficiency or short coming whatsoever.

It is incumbent on *Murid* to fix the number according to *Asma-e-Asul* (Basic original names) and then get down to the recitation or reading of each as per *wird* he has selected for himself. He should take care that when engaged in *wird* he should not interchange or intermingle different *Asma* (names) unless and until their turn comes or *Murshid* advises the *Murid* for replacing one *Ism* with others as the need may be or the Blessing or Benevolence of Allah beckon to him in different signs and symbols, manifested to him in different ways conspicuous enough to make him draw a line of distinction between them as per instructions imparted by *Murshid* for incorporating

any of the specific *Asma* in his daily schedule of *wird*. The practice of reading of all these sacred *Asma* in varied methods, modes and manners would be illuminating to the person who engages himself in this *Zikr* (divine remembrance) as per requirement of each *Nafs* with clear signs symbols and colours made inwardly visible. The *Murid* should have them at his fingers tip without disclosing to any one except those who are authorized and entitled as a matter of right.

When the *Murid* finishes all the seven original *Asma* one by one, he should undertake reading of each *Ism-e-Fru* as part of his daily schedule of *wird*. When he goes through this process from start to finish he should again take up the reading of *Asma-e-Asul* as before. He should continue this process repetitively unless the divine secrets are unfolded to him by the Grace and Benevolence of Allah Almighty. In order to produce the desired results, utmost humility, humbleness, beseeching and imploring are necessary. The beseecher should inculcate in himself these qualities and attributes.

Now the detailed description of the reading of each *Ism* is given below.

(1) *Isme-e-Awwal* (First original Divine Name):

The basic principle is that the reader should begin with the number which is fixed for this *wird* as 100,000.... To focus attention he should end with the refrain.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
لَا إِلَهَ إِلَّا اللَّهُ

إِلَهِي أَظْهَرُ عَلَى ظَاهِرِي سُلْطَانٌ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحَقُّ بَاطِنِي بِحَقَائِقِي
لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُكَ ظَاهِرِي بِإِحَاطَةٍ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا
اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاحْفَظْنِي اللَّهُمَّ لَكَ فِي مَرَاتِبِ وَجُودِكَ بِشُهُودِكَ وَصِفَاتِكَ حَتَّى لَا

أَشْهَدُ غَيْرَ أَفْعَالِكَ وَصِفَاتِكَ بِوَجْهِكَ الْحَقِّ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

This *Ism* is in particular for *Nafs-e-Ammarah* and its direction is *الى الله* (Towards Allah), to be drawn with the inhaling breath in the direction of breast, the seat of heart with fullest attention toward, the divinity of Allah and the observance of Shariah in letter and spirit. Its colour is *Kabud* (bluish black).

(2) *Ism-e-Dowwum* (Second original Name):

Its origin is the word *الله* (Allah) with number 78084 (seventy eight thousand and eighty four) and its focussing attention as refrain is :-

يَا إِلَهَ يَا إِلَهَ يَا إِلَهَ إِلَهِي دُلْنِي بِكَ عَلَيْكَ وَارْزُقْنِي الْفَنَاءَ عِنْدَ وَجُودِكَ لِأَكُونَ مُتَّابًا بِهِ
بَيْنَ يَدَيْكَ يَا إِلَهَ يَا إِلَهَ إِلَهِي بِعَظَمَتِكَ وَجَلَالِكَ ارْزُقْنِي حُبَّكَ يَا إِلَهَ يَا إِلَهَ يَا إِلَهَ يَا إِلَهَ
إِلَهِي اجْعَلْ قَلْبَ عَبْدِكَ الضَّعِيفِ مَظْهَرًا لِدَايِكَ وَمُتَّبِعًا لِأَيَاتِكَ يَا إِلَهَ يَا إِلَهَ يَا إِلَهَ .

The above mentioned *Ism* is meant for *Nafs-e-Lawwamah*. It is directed toward Allah and its realm is *Aa'lam-e-Barzakh* (Internal state between death and Resurrection). Its location is two or four fingers to the left of the breast. Its state is conditioned by love, its comings and goings along the path are regulated by *Tariqat*, colour of its light is yellow.

(3) *Ism-e-Sowwum* (Third original Name):

The origin of this *Ism* is *هو* (Hoo) and the fixed number of *wird* is 44636 (Forty four thousand six hundred thirty six). It requires focussing of attention with the words of refrain.

يَا هُوَ يَا هُوَ يَا هُوَ لَا إِلَهَ إِلَّا أَنْتَ هُوَ يَا هُوَ حَقِّقْ بِأَطْنَبِي بِسِرِّ هُوِيَّةِ دَايِكَ وَافِنِي مِنِّي أَنَا نَيْتِي
إِلَى أَنْ أَنْ تَصِلَ إِلَى هُوِيَّةِ دَايِكَ الْعُلْيَةِ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ إِفْنِي عَنْ كُلِّ شَيْءٍ غَيْرِكَ وَ
خَفِيفٌ عَنِّي ثِقَلُ كَثَائِفِ الْمَوْجُودَاتِ وَامْحُ عَنِّي نَقْطَةَ الْغَيْرِيَّةِ لِأَشَاهِدَكَ وَلَا أَوْيَ غَيْرِكَ يَا

هُوَ يَاهُو لَا سِوَاكَ مُجُودٌ لَا سِوَاكَ مَقْصُودٌ يَا وَجِدَ الْوُجُودِ يَا اَللهُ يَاهُو
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ.

The above mentioned *Ism* هو (Hoo) is for *Nafs-e-Mulhima* and the direction of its speed is *على الله* (upon Allah). It is the *Aalam-e-Arwah* (Kingdom of souls). According to terminology used by *Sufia* it implies the world of reality, the world of angels, and the world of souls predominantly. The place of soul is central to it, which lies to right of the breast exactly in front of *Lateefa-i-Qalbi* (delicate points of heart). Its state is conditioned by *Ishq*, its comings and goings along the pathway is regulated by *Ma'rifat* which is the knowledge and cognizance of the divinity of God, Its colour is red.

(4) *Ism-e-Chaharum* (Fourth original name):

Its origin is *يا حيّ* (*Ya Hayyo*). The fixed number is 20092 (Twenty thousand and ninety two) and to focus attention. The refrain is :-

يَا حَيُّ يَا حَيُّ يَا حَيُّ إِلَهِي أَحْيِنِي حَيوةً طَيِّبَةً وَأَسْقِنِي شَرَابَ مَحَبَّتِكَ أَغْذِبْهُ وَأَطِيبْهُ يَا حَيُّ
يَا حَيُّ يَا حَيُّ إِلَهِي حَقِّقْ حَيَاتِي يَا حَيُّ يَا حَيُّ يَا حَيُّ إِلَهِي أَحْيِ رُوحِي بِكَ حَيَاةً أَبَدِيَّةً وَمَتَّعْ
سِرِّي بِسِرِّكَ فِي الْحَضْرَةِ الشَّهَوْدِيَّةِ وَأَمْلَأْ قَلْبِي بِالْمَعَارِفِ الرَّبَّانِيَّةِ وَأَطْلِقْ لِسَانِي بِالْعُلُومِ
اللَّدُنِيَّةِ يَا حَيُّ يَا حَيُّ يَا حَيُّ

The *Ism* is peculiarly for *Nafs-e-Mutmainnah*. It is directed From Allah. Its A'alam is *Haqiqat-e-Muhammadi* with head as central place which covers the area in between right and left side wherein lies *Kham-e-Ma'ida* (The coil encircling the stomach) Its state is *وصل* (wasl) which is characterized by meeting and union. Its comings and goings are along the pathway of *Haqiqat* (ultimate Realty). The colour of its light white.

(5) *Ism-e-Panjum* (Fifth original Name):

Its origin is **يا واحد** (*Ya-Wahido*) with number 93420 (Ninety three thousand four hundred and twenty, to get focus of attention the refrain in this *Ism* is **في** peculiarly reserved for *Nafs-e-Ra'dia* and it is directed toward **في الله** (Fillah) within Allah. Its *Aa'lam* is Allah which implies that the being of Allah himself covers the boundless expanse of this ocean in which the *Salik'* (traveller) drowns himself to the point of annihilation. The *Martaba-e-Safat'* is called *Jabrut'* (the world of omnipotence) and the *Martaba-e-Asma'* is called *Malakut'* (the world of angels) Its central point is brain. Its state is *Fana'* which is characterized by annihilation and nothingness. The colour of its light is green. Its refrain is :

يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ اَللّٰهُمَّ اَنْتَ الْمَوْجُوْدُ اِجْعَلْنِيْ مَوْجُوْدًا بِنُوْرٍ وَحْدَانِيَّتِكَ مُوَبِّدًا
لِشْهُوْدِ اَنْبِيَاكَ يَا وَاحِدُ يَا وَاحِدُ اِلٰهِيْ اَنْتَ الْمَوْجُوْدُ فِيْ ذَاتِكَ الْعُلْيَا بِالْوَحْدِيَّتِكَ
يَا وَاحِدُ يَا وَاحِدُ يَا وَاحِدُ .

(6) *Ism-e-Shashham* (Sixth original Name):

Its origin is **يا عزيز** (*Ya Azizo*). The fixed number of its *wird'* is 74440 (Seventy four thousand four hundred and forty). To get focussed attention is needed the refrain of:

يَا عَزِيْزُ
يَا عَزِيْزُ يَا عَزِيْزُ يَا عَزِيْزُ اِجْعَلْنِيْ مِنْ عِبَادِكَ الْعَزِيْزِ الذَّاكِرِيْنَ يَا عَزِيْزُ يَا عَزِيْزُ يَا اِلٰهِيْ
عَزَزْنِيْ بِعِزَّتِكَ يَا عَزِيْزُ يَا عَزِيْزُ يَا عَزِيْزُ
اِلٰهِيْ وَاِجْعَلْنِيْ مُكْرَمًا يَا عَزِيْزُ يَا عَزِيْزُ يَا عَزِيْزُ .

The above mentioned *Ism* is specific to *Nafs-e-Mardia'* and it is directed to **عن الله** (*Anillah*). Its region is *Aa'lam-e-Shahadah'*. The whole universe

inclusive of this phenomenal world also named *Aa'lam-e-Makhlug'* the worlds stretched over *Arsh-o-Kursi'* (Divine throne and chair), seven heavens and seven continents of the Earth inhabited by humans and other creation including angels which provide support to the Earth'. This is the world of sensations and observations. Its state is *حیرت* (*Haurat'* which is characterized by stupor of mind and amazement. It is the secret world of unrevealed mysteries. The colour of its light is black.

(7) *Ism-e-Haftam* (Seventh Original Name):

Its origin is (*Ya Wadudo* يا وُدُود). The fixed number of its *wird'* is 20010 (Twenty thousand and ten) and main focus of attention is on the refrain.

يَا وَدُودُ

يَا وَدُودُ يَا وَدُودُ إِلَهِي أَعْطِنِي وَدًا فِي قَلْبِي إِلَهِي اجْعَلْ لِي عِنْدَكَ عَهْدًا وَاجْعَلْ لِي فِي صُدُورِ الْمُؤْمِنِينَ الْعَارِفِينَ مَوْدَةَ إِلَهِي اكْفِنِي شَرَّ مَنْ كَفَيْتُهُ وَكَفَيْتُهُ بِيَدِكَ.

The above mentioned original name is superficially meant for *Nafs-e-Kamilah'* as its onward march is in the direction of *بِالله* (Billah). Its unique singularity is hidden in the phenomenal world of plurality. Its place is *Lateefa-e-Akhfa'* and it is located in the forehead, its state is *Baqa'* which represents permanence and ever-lastingness, with all attributes and conditions mentioned previously.

Detail of *Asma-e-Faru*:

The '*Amsa-e-Faru* viz the names derived from the original ones are 6 in number as below :

حَقُّ قَهَّارٌ قَيُّوْمٌ وَهَّابٌ مُهَيِّمٌ بَاسِطٌ

Hence put together the original names and their

derivatives come to thirteen and one of them is *Ism-e-Azam* which is the Name of Almighty God, the greatest name and one of the ninety nine names or attributes of God.

And indeed Allah has Knowledge of every thing (Al-hamdu Lillah Rabbil Aalamin. اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ) of every *Ism* falling in the category of *Asma-e-Faru'* the fixed number for *wird* is 100,000 (one lakh) each. The six names enumerated above will be uttered one lakh times each.

A word of advice to my *Murid* is: Beware as regards them and keep them a closely guarded and well protected secret from the aliens Make sure that every *wird* is safeguarded as a trust according to the fixed number and position of each *Ism* and maintain the integrity of your piety and good virtues so that you may realize the objective set before you.

Let this be understood that as per a tradition narrated by Hazrad Jabir (RA) the Holy prophet (S.A.W) used to deliver *Khutba* (Sermon) in which imparting advice to the people as a whole he would say:

"Your *Rabb* (sustainer) is one, your father, of which the human race originated is one. The Arabs enjoy no priority over the non-Arabs nor the non-Arabs have any priority over their Arab counterparts. The marks of distinction for every son of Adam is because of the degree of piety, as specifically mentioned by Almighty Allah in the Holy Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Verily the most honoured of you in the sight of God is (he who is) most righteous of you.

(al-Hujurat, 49: 19)

In the estimation of Allah, the one excelling in piety and good deeds, is held in honour and high esteem. By virtue of this only that person will be akin to Allah as regards loyalty. In this vein the great *Murshid* has explicated that If *Taqwa* (Fear of God) is combined with the performance of good deeds, and the *Mujahida* (Constant striving and exerting), the owner of the attributes so obtained will decidedly be a *Wali Haqqani* (a true friend of Allah) in true sense of the word. As such *Taqwa* Signifies a state in which the fear of Allah develops as a permanent trait making the *Muttaqi* (the person fearing God) always on the look-out to obey Allah in every command and to remain content with His pleasure perpetually.

In some of the books the seven Asma-e-Asul have been reported as under:

لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ هُوَ حَقٌّ حَتَّى قُيُومٌ قَهَّارٌ يَا صَمَدُ.

It is imperative for every *Murid* that before starting the *wird* of these *Asma* he must first obtain the prior approval of his *Murshid*. He will accord the permission to start the *wird* after omitting the variation in words. After concluding the *wird* he should read this *Darud Sharif* which is attributed to the Holy Prophet (S.A.W) himself.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ النُّوْرِ الذَّائِمِ السَّارِى بِرُءُوفٍ فِى جَمِيعِ اَثَارِ
السَّمَاءِ وَالْصِّفَاتِ وَ عَلٰى اٰلِهٖ وَ اَصْحَابِهٖ عَدَدَ مَا فِى عِلْمِكَ مُضَاعَفًا
بِدَوَامِ مُلْكِكَ وَ اَمْدَانِكَ.

Reading of this *Darud* once is equal as per reward to thousand times of other *Daruds* the sages and *Ahl-e-Kashf* (Divinely inspired persons) have termed this *Darud* as most efficacious and useful for the attainment of

religious as well temporal objectives.

In another narration seven other *Asma-e-Faru* have also been mentioned which put together make fourteen and these are:

حَيُّ، قَيُّوْمٌ، سَرِيعٌ، مُبِيْنٌ، كَبِيْرٌ، مُتَعَالٍ، فَتَّاحٌ، عَلِيْمٌ، عَزِيْزٌ، قَدِيْرٌ، مَلِكٌ، قُدُّوْسٌ هَادِيٌّ، خَبِيْرٌ
حَيُّ قَيُّوْمٌ سَرِيعٌ مُبِيْنٌ كَبِيْرٌ مُتَعَالٍ فَتَّاحٌ عَلِيْمٌ عَزِيْزٌ قَدِيْرٌ

The timing of each *wird* is after offering the *Tahajjud* prayer. Allah Almighty will guide along the straight path the person, who adheres to the practice in right earnest with righteousness of purpose and intention.

Statement in regard to Seven Categories of Nafs and their characteristics:

In the Name of Allah the most Merciful ever Beneficent.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Following *Hamd-o-Darud* (Extolling Allah and Sending greetings to the Prophet S.A.W.) one should understand that within the human body seven categories of *Nafs* have their abode; each one of them has its distinctive features and marks of identification. Each has separate name and is distinguishable as regards its working. The sole method to get rid of the traps and machinations of each category of *Nafs* is through *Khalwat* (Privacy or solitude) secured by *Chillah Kashi* (a sort of retirement in a closet for fixed number of days.)

Now some detail about the characteristics of different kinds of *Nafs* in seriatim and how to contain and tackle them.

(1) *Nafs-e-Ammarah:*

Among its characteristics miserliness, stinginess,

parsimony, niggardliness avarice, greediness, ambition, folly, evil, wickedness, malice rancour, grudge, hatred and amnosity etc are note worthy. To get rid of all these characteristics and qualities is only possible by resorting to *Ism-e-Awwal* which is (*La Ilaha Illallah*), the fixed number of which is 70,000 (seventy thousand). Before getting down to *wird* one should perform ablution after necessary purity and cleanliness and offer two *Rakah* (units) of supererogatory prayer with *Surah Fatiha* once and any of the *Surahs* of his choice. After *Salam* to terminate the prayer he should say by way of supplication.

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الْأَمَارَةَ بِهَذِهِ السَّبْعِينَ أَلْفًا

O' Allah! in recompense for 70,000 (Seventy thousand) times utterance of your exalted *Ism*, I buy the *Nafs-e-Ammarah* from you. After having said this the daily *wird* should be begun as per instruction of the Murshid.

(2) Nafs-e-Lawwamah:

The characteristics of this *Nafs* are cheating, cunning, fraud, imposture, pride, self-conceit, vanity sensual desires fury, indignation and resentment. Liberation from its machinations and contrivances is only possible through *Ism-e-Dowwum* (Second Name) which is the *Ism* of Allah, the fixed number of this *wird* is 60,000 (Sixty thousand). Before starting with this *wird* one should offer the supererogatory prayer as before and after concluding that he should say:

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الْوَأَمَةَ بِهَذِهِ السِّتِينَ أَلْفًا

"O' Allah! the Exalted one! I buy from you *Nafs-e-Lawwamah* in exchange for sixty thousands time of the second *Ism*. Having said this, he should start the

wird in the usual method or finish it within the stipulated time so as to start the next *wird*."

(3) *Nafs-e-Mulhima*:

Its characteristics are contentment, generosity, knowledge, humility hospitality, repentance, forbearance, patience and constancy. In order to maintain and develop the good qualities a resort to the third *Ism* viz. *هـ* (Hoo) is utmost necessary the fixed number for this *wird* is 50,000 (Fifty thousand) for which as usual couple *Rakah* of prayer should be offered with the following *Dua*:

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الْمُلْهِمَةَ بِهَذِهِ الْخَمْسِينَ أَلْفًا

"O' Allah! I am buying from you my *Nafs-e-Mulhima* in exchange for fifty thousand times of your exalted *Ism*. After saying these words he should finish as per above said method the *wird* and then get down to the next *Ism*."

(4) *Nafs-e-Mutmainnah*:

The characteristics peculiar to this *Nafs* are generous donation, grant, reward, beneficence, trust in and reliance on God, tolerance, acquisition of divine Pleasure, approval and assent as well as gratitude and thankfulness. In order to develop and retain the good qualities specific to this *Nafs* one should resort to the 4th *Ism* of righteousness incarnate. The fixed number of this *wird* is forty thousand before taking up which prayer needs to be performed as before and these words be uttered.

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الْمُطْمَئِنَّةَ بِهَذِهِ الْأَرْبَعِينَ أَلْفًا

"O God! I buy from you my *Nafs-e-Mutmainnah* in exchange for forty thousand time *Ism* the exalted name."

(5). *Nafs-e-Radia*:

Its characteristics are miraculous deeds *Zuhd-o-Riazat*, the devotion, abstinence, continence, endeavour, remembrance, reflection, meditation, love and ecstasy. Tackling it requires the fifth *Ism* and that is *حَيَّ (Hayye)* and the fixed number for this is thirty thousand times of this *Ism* for which one should enter the prayer as usual and say:

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الرَّاظِيَةَ بِهَذِهِ الثَّلَاثِينَ أَلْفًا

"O' Allah! The Exalted one! I buy from you my *Nafs-e-Radia* in exchange for thirty thousand times *Ism*. Then as per usual method mentioned earlier the *wird* should be completed within the stipulated period before taking up the next *Ism*.

(6). *Nafs-e-Mar'dia*:

Its characteristics are *Husn-e-Khulq* (the par excellent conduct and character) softest disposition, mildness, proximity and nearness to Allah, obedience and subordination to the sunnah of Holy Prophet (S.A.W). For its maintenance and retention recourse should be taken to the sixth *Ism* that is *قَيُّوم (Qayyumun)*. The number fixed for this *wird* is thirty thousand which is required to be taken up after the usual prayer with these words:

"O'Allah! I buy from you my *Nafs-e-Mardia* in exchange for thirty thousand times of *Ism*. Then after concluding the *wird*, he should take up the *wird* of next *Ism*."

(7). *Nafs-e-Kamilah*:

It is also refereed to as *Nafs-e-Safia* and its characteristics are seclusion, retirement into privacy dissociation from family (wife and children) silence, truthfulness, helpfulness fulfillment of promises, vows and pledges and obedience to divine commands etc. He should conclude with the words:

اللَّهُمَّ إِنِّي أَشْتَرِي مِنْكَ نَفْسِي الصَّبْحَةَ وَالصَّافِيَةَ بِهَذِهِ الْعَشْرَةِ الْآفِ

"O' Allah! I buy from you my Nafs-e-Kamliah in exchange for ten thousand of this *Ism*".

When you dispense with all these types of *Nafs* you shall be among the VVIPs the most privileged community of the *Kamilah*.

Manifestation of Seven types of Nafs through Dreams and Remedial Measures thereof

In the name of Allah. The most Merciful ever Beneficent.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

Allah almighty has stated in His Holy Book.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ إِي لِيَعْرِفُونِ

"I have only created jinns and men that they may serve Me"

(al-Zariyat, 51: 56)

It is said that Hazrat Daud (David A.S) asked Allah beseechingly:

"What is the reason behind the creation

of the mankind and other creatures?"

To this query Allah replied :-

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ

"I was a hidden treasure. So I desired to let Myself be known. This became the reason of giving rise to the creation of the Universe and everything therein."

The Arabic word *Khalq* stands for all things animate or inanimate including sand, stone and clay etc. but the cream of creation is no doubt man. For that very reason Allah stated in the Holy Quran.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ إِي لِيَعْرِفُونَ

When I have fashioned him (in due proportion) and breathed into him of My spirit. Fall ye down in obedience into him.

(al-Hijr, 15: 29)

For that reason man was formed in the best possible model and pattern figuratively and in addition to that he was made an instrument for the cognizance of divinity of Allah the Almighty. The heart of man was made just like a mirror to display the luminosity of the Divine light so as to make goodness and virtue attractive to man and that he may hasten to acquire the capability to gain access to divine attributes.

The clay out of which Adam (AS) was fashioned, continued to be kneaded for forty days by the Hand of Omnipotent God with the ferment. To the effect Allah has stated.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

This is reflective of the lofty status and dignity of man, possessing radiance of speech and eloquence of expression which make him pre-eminent over the angels. So Allah Almighty has ordained *Amr-bil Ma'ruf-wa-Nahi Anil-Munkar* (doing good and abstaining from evils): sent revealed Books and raised Messengers for the guidance of human kind. This has been the role of all the Prophets and apostles sent in succession and in the end the last of the Prophets in series was Prophet Muhammad (S.A.W) who being the chosen one enjoyed superiority and pre-eminence over the rest of the chain. He was made the source of guidance for all mankind till the Day of Resurrection. As a matter of fact man is not able to correct and reform himself of his own accord due to the qualities inherent in his *Nafs* (self). That accounts for the saying of the Holy Prophet:

"Whosoever recognises his *Nafs* is able to recognise his Lord (Allah)."

The four rightly guided caliphs of the Holy Prophet (S.A.W) namely Hazrat Abu Bakr Siddiq (R.A) Hazrat Umar bin Khatab (R.A) Hazrat Usman Ghani (R.A) and Hazrat Ali *Karamullahu wajho* are the righteous ones with certainty who earned the pleasure of Allah and they showed the path of truth to the erring humanity by guiding them to Islam through their words and deeds. After them came *Mashaikh* the Holy Saints who all along were the guiding stars for those groping in the darkness of ignorance. They emitted light of faith and showed way to the people swerving from the right path. They gave light to their *Muridin* (disciples) interpreting their dreams and restating the conditions, states and norms

as they visualised themselves. Hence it is possible that a *Murid* may see his *Nafs* in shape of something symbolic. The *Murid* should readily tell his *Shaikh* the whole incident and seek his guidance and advice in the matter as to the course of action to be adopted in future. There are various spheres indicative of names and attributes as given below.

First Sphere- *Nafse Ammarah*:

As already stated *Nafs-e-Ammarah* instigates a man towards evils and it is characterized by *Kufr* (Disbelief) and animosity. In this state things seen in dreams are swine, dogs, elephants, scorpion, snake, rats, fleas, lice. Vultures, latrine, stable, wine, *Hashish*, opium or some other intoxicants. Apart from them polluted water, mud or stagnant water of pool or moving water of black colour, all these are symbolic forms of *Nafs-e-Ammarah* shown in dream. Everyone who receives these signals should beware of the dangers posed by these signals and try his utmost to subdue the desires and temptations of his *Nafs*. He should exert efforts to purify himself of the filthy matter heaped on him by *Nafs-e-Ammarah*. The effective way to get rid of that is intense remembrance of Allah worshipping, and reciting *Kalimah-a-Tayyabah* with deep meditation. The sphere of *Nafs-e-Ammarah* has three underlying principles of remembrance which need be adhered to: these are as under:

First Principle:

لَا إِلَهَ إِلَّا اللَّهُ

The original Ism is and its derivatives or branches

are:

لَا اَمْعَبُودُ اِلَّا اللّٰهَ لَا مَحْبُوْبَ اِلَّا اللّٰهَ لَا مَقْصُوْدَ اِلَّا اللّٰهَ لَا مَوْجُوْدَ اِلَّا
اللّٰهَ لَا مَطْلُوْبَ اِلَّا اللّٰهَ لَا مُرَادَ اِلَّا اللّٰهَ

The fixed number for their wird is 500,000 (five lakh) each. It is nine-fold form of *Ism-e-Awwal*.

Second Principle:

It is الله (Allah) and its derivatives (branches) are:

يَا نُورُ يَا بَاسِطُ يَا اَللّٰهَ يَا نُورُ يَا هَادِي يَا اَللّٰهَ يَا نُورُ يَا اَللّٰهَ يَا هَادِي يَا اَللّٰهَ

of each one of them the number of wird is 500,000 (five lakh).

Third Principle:

It is هو (Hoo) and its derivatives (branches) are:

يَا هُوَ اَنْتَ هُوَ يَا هُوَ اَنْتَ هُوَ يَا هُوَ اَنْتَ هُوَ يَا هُوَ اَنْتَ هُوَ

For each one of them the fixed number for wird is 500,000 (five lakh). This pertains to *Asmaa-i-Hasna* (The rightly extolled names of Allah) the *Zikr* of which is taken up at the appropriate time and it is *Ism-i-Dowwum* (second name) of the nine-fold (names).

The dream shown him of things had different interpretations. For example Swine is symbol of *Haram* (unlawful). The dog symbolises the attributes of anger, fury and indignation. The elephant is symbol of pride, vanity and haughtiness, snakes symbolise hypocrisy. Monkey is a symbol of spying and criticism and the scorpion of the torment whereas the attributes of rat remain hidden from the public eyes and are known only to God sparrow, lice and fleas are indicative of such sins as are *makruh* (abominable). Similarly having sex with a she-ass is an

unrewarding act. Seeing a latrine or toilet is being over absorbed in the worldly love. Tasting of wine or liquor is symbol of adultery and *fornication* while simply seeing and not tasting is indicative of his inclination toward, *Haram* (unlawful things); simply seeing a tavern or distillery reflects meanest perverted thoughts and ideas. Seeing all such things in dream means that he has entered the sphere of *Nafs-e-Ammarah*. For fear of length of discourse we have omitted many details and used meaningful words sparingly.

Second Sphere *Nafs-e-Lawwamah*:

Its figurative shapes and images are sheep, goat, cow camel, fish, pigeon, duck hen, tree, date, cooked foods, fruits, sewn clothes, unsaddled horse, extinguished lamp or latrine, baked bread, houses, buildings, palace or cottage or buildings constructed alike, honey, cane-sugar, syrup-all such things are indicative of the signs and symptoms of *Nafs-e-Lawwamah*. If one sees them in the sphere of this *Nafs* he should consider their attributes and qualities symptomatic of *Nafs-e-Lawwamah* with trend to move into the third sphere on the basis of three-fold principles. He should engage himself in *Zikr* of *Ism* ﷻ (Allah) in the manner described earlier.

The details with regard to the sphere of *Nafs-e-Lawwamah* are exemplified like this: sheep symbolises *Halal* cow means acts which are beneficial and useful to man, camel has attribute of bearing burden and experiencing pains, as the Holy Prophet (S.A.W) has spoken of the attributes of *Momin* (Believer) that he bears pains and hardship for others; the fish symbolises eating *Halal* sustenance. Similarly duck, hen, pigeon etc. imply such creatures as are *Halal*, dates and honey show such

attributes as are widely praised and approved, cooked foods indicate desires and cravings of *Nafs*; all fruits reflect desires and aspirations for avoidance of meaningless speech; houses and shops are indicative of luxurious life of plenty and abundance.

Third Sphere *Nafs-e-Mulhima*:

Seeing in dreams such worthless humans, as call girls, *Kafir* (unbelievers), *Mulhid* (heretic, free thinker), *apostate*, irreligious persons with wavering and flagging beliefs and convictions, soldiers, unbearded fellows, crippled man, dumb, deaf, spy, detective, idiot, eunuch free slave, laughing stock i.e., such things as cause laughter, wrestler, watch man, door-keeper, story-teller, middleman, butcher, blind or one-eyed man, patient of tuberculosis or monkey. All such things or objects imply the sphere of *Nafs-e-Mulhima*. In order to get riddance from them *Ism* ھو (Hoo) is taken recourse to and its derivatives are as under:

يَا هُوَ أَنْتَ هُوَ يَا هُوَ يَا هُوَ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ أَحَدٌ هُوَ أَحَدٌ مَوْجُودٌ

The fixed number for these two *wirds* is 500,000 (five lakh) each. Anyone seeing women in dream suffers from deficiency of wisdom, whereas seeing unbelievers in dream reflects deficiency or loss of *Deen* or *Iman* (faith). The sight of *Rafidi* or irreligious soldier is indicative of loss or deficiency in religion. The sight of unbearded or one with shaved beard is reflective of loss or deficiency in *Shariat*. Seeing a crippled man in dream indicates that one calls people to the Path of Allah but he himself fails to carry out the Divine commands. Seeing the blind is concealing the true evidence and seeing of the deaf is not lending ear to the words of the *Shariat* and the sermon

delivered about Shariat laws. Seeing the dumb is failing to utter or speak out the truth. Seeing the slave is picking up faults always while; seeing the spy or detective is abandoning the Sunnah; seeing the dead drunk is indulging in lustful love. Seeing the gambler, wrestler, jester or story-teller is having free sex without wedlock. Seeing a thief is worshipping for *riya* (Deceit and pretence). Seeing the middleman is evading the eyes from the sight of culprits and telling lies; seeing the butcher represents blackness of heart; seeing the squint-eyed the way wardness of the beholder. For getting rid of all the above mentioned evils the *Zikr* of *Ism* ﴿Hoo﴾ is utmost necessary. This *Ism* is of the nine fold *Asma* prescribed for the *wird*.

Fourth Sphere-Nafs-e-Mutmainnah:

The symptoms of this *Nafs-e-Mutmainnah* that's the satisfied soul are seeing in dream the recitation from the Holy Quran, seeing the prophets or Messengers, kings, scholars, *Pirs*, *Qadis*, *Ka'aba*, *Madina Munawwara*, *Bait-ul-Muqaddas*, *Jamia Masjid*, *Madrassa*, houses and residences of the pious, the images or such things as arrow, bow, sword, daggers, guns, rifles and books all these things imply the presence of *Nafs-e-Mutmainnah*. For the maintenance of this *Ism-e-Haqq* needs to be carried on all the time when remaining engaged in *Darud-o-Wazaif* Fourth divine name of nine *Asma* and its derivatives are:

يَا مُغِيثُ هُوَ الْحَقُّ يَا فَرْدُ هُوَ أَنْتَ الْحَقُّ يَا حَقُّ أَنْتَ الْحَقُّ حَقُّ الْحَقُّ يَا مُجِيبُ الْحَقِّ

The fixed number for each *wird* is 500,000 (five lakh) only the perfectly accomplished and true *Murid* is capable to see the signs and symptoms associated with the

Nafs. Seeing the Holy Quran in dream implies the purity of heart. It is just possible that whatever he sees or recites from the Holy Quran may be consistent with the actual condition or states of the present or happening of some future glad tidings. The seeing of the Messengers of Allah stands for the lofty banner of Islam and *Iman* (faith), whereas the sighting of kings is symptom of worshipping Allah and meditation. If he sees lover of truth with certainty or someone enamoured with ecstatic infatuation and devotion of Allah, it is reflective of perseverance in worship and concentrated inward attention. Giving away something in charity and having sight of *Pirs* and *Murshid* are signs of guidance of *Nafs*; seeing *Qadi* (judge) reflects obedience to the Divine commandment; seeing house of God (*Bait-ullah*) *Madina Munawwarah*, and Shrine of Bait-ul-Muqaddas is sign of dispelling of whims and doubts harboured in the heart. Dreaming of *Jamia Masjid* mosque, banner, bows and arrows is undictative of satanic ideas and thoughts, to get rid of which is possible with *Zikr* of (Ism-e-Haqq) as mentioned earlier.

Fifth Sphere *Nafs-e-Razia*:

If a person sights angels, *ghilman* (handsome young attendants of paradise), *hur* (virgin of Paradise), *buraq* paradise and ornaments in his dreams, it is signal for him to start the *wird* of اسم حي (Ism-e-Hayyi) which is the fifth Ism of the nine *Asma* (names) and derivatives of this *Ism* are:

يَا حَيُّ لَا غَيْرَ يَا حَيُّ أَنْتَ الْحَيُّ يَا عَلِيُّ يَا جَمِيلُ أَنْتَ الْحَيُّ يَا
عَظِيمُ الْأَلْطَافِ يَا حَيُّ أَفْنِي عَنِّي أَفْنِي بِكَ وَبَيَانَ ذَلِكَ
فَالْحُورُ وَالْجَنَّةُ وَالْمَلَائِكَةُ

The interpretation of the dreaming *hur*, paradise

and angels, implies being all wise and besides whole wisdom gaining access to the proximity of Allah sight of sun and the moon in dream indicates the possibility of the nearness and cognizance of Allah and to have the attention of the grand *Murshid*. This calls for the *wird* of *Ism-e-Hayya* in order to achieve the goal.

Sixth Sphere *Nafse-e-Marzia*:

Among the symbolic qualities of this *Nafs* are seven heavens, the sun, the moon, stars, thunder, lighted candle, torch or lamp set light. On seeing these things, in dream one should commence the *wird* of *اسم قیوم* (*Ism-e-Qayyum*) which is sixth *Ism* of the nine *Asma*, the Names and their derivatives are:

يَا كَافِي يَا عَلِيُّ يَا مُغْنِي يَا قَيُّوْمُ يَا قَادِرُ يَا قَيُّوْمُ أَنْتَ الْاَزَلُ بِالْاَزَلِ يَا قَيُّوْمُ
الْاَزَلِيُّ يَا اَللّٰهُ

The peculiarity or hall-mark of *Nafs-e-Marzia* is that on the sight of seven heaves, the gaze of the viewer remains focussed on Allah Almighty. He becomes habitual to watch stars and it is the light of his *Nafs*; watching other creatures is the symbol of the mortality of his *Nafs* whereas hearing of thunder-storm and getting awareness of something by way of truth is the conciseness of rectitude and right. A sight of the sun, the light of lamp or moon is indicative of the luminosity of heart. This is the time for him to turn to his *Murshid* the guide so that he may lift him up to the seventh sphere. For that he should be advised the *wird* of *Ism-e-Qayyum*.

Seventh Sphere *Nafs-e-Safia a Nafs-e-Kamilah*:

The signs of the *Nafs* are seeing rain showers, snow, hail, stream spring and a well in dream. All these

things denote that the paths of rectitude have been opened up for the viewer. This is the time for Murid to turn to his *Shaikh-i-Kamil* and he should advise him to undertake the wird of *Ism-e-Qahhar* which is the Seventh *Ism* of nine *Asma* and the derivatives thereof are:

قِيَوْمَ قَهَّارَ جَبَّارَ قَهَّارَ عَظِيمَ قَادِرَ قَهَّارَ الْحَكْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ نَادِ
 عَلِيًّا مَظْهَرَ الْعَجَائِبِ تَجِدُهُ لَكَ عَوْنًا فِي النُّوَائِبِ كُلِّ هَمٍّ وَغَمٍّ
 سَيَجْلِي بِقُدْرَتِكَ يَا اللَّهُ وَنُبُوتِكَ يَا مُحَمَّدُ بِوَلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ
 يَا عَلِيُّ

The hall-marks of this sphere are sight in dream of rainfall which implies the Divine Mercy; Snow is symptomatic of Mercy more than rain. Sight of rivers, stream and springs points to emancipation through Divine Cognizance. It is imperative for the *Murid* to get down to the reading of *Ism-e-Qahhar*. He should content himself with this. All these seven Sphere are an uphill task.

Asma-i-Nuhgana

(Numerical Strength of Nine Names)

لَا إِلَهَ إِلَّا اللَّهُ	(La-Ilaha-Illallahu)	70,000
لِلَّهِ	(Lillah)	60,000
هُوَ	(Howa)	50,000
حَقُّ	(Haqqun)	40,000
حَيُّ	(Hayyun)	30,000
قَيُّومٌ	(Qayyumun)	20,000
قَهَّارٌ	(Qahharun)	10,000
دَائِمٌ	(Daiaymun)	5,000
صَمَدٌ	(Samadun)	5,000

A Brief Description About Asma-e-Faru

The *Zikr* and the composition of *wird* etc. pertaining to *Asma-e-Faru* have been mentioned in the passing. Further description in brief is necessary for *Murshid* and *Murid* so as to guide them as to aspects which should be kept in view and those which need to be concealed, kept secret as a trust and be used at appropriate occasions. The seven *Asma-e-Faru* are as follows:

حَقُّ قَهَّارٍ قَيُّوْمٌ وَهَّابٌ مُّهَيِّمٌ بَاسِطٌ

The others put together make thirteen (13) one of which is *Ism-e-Azam*, the greatest Name of Allah. It is as such imperative for all concerned to keep them secret as a sacred trust in written or oral form. Every one should observe *Taqwa*, piety and virtues so as to attain the desired objective-Allah the highest exalted one and omnipotent having power over everything.

A Brief Description about Tasawwur-i-Shaikh (concept of Shaikh the Guide)

It is noteworthy that conceptual image of *Shaikh* is pre-eminently superior to the *Zikr* which means that the image of *Shaikh* should be kept in vision and mind in perpetuity. It is more beneficial and efficacious for *Murid* to realize the objective and achieve the cherished goal, viz. getting proximity and nearness to Allah. *Murshid* is the most effective and the most reliable via media. The more firmly this relationship between *Murid* and *Murshid* is established the more beneficiary he becomes of Allah and God-willing he will realize his objective in the short span of time. The *Murshid*, should obliterate his being in the being of *Murshid* to attain his ultimate goal.



Relationship of Shariat (Shariah) with Haqeeqat

Shariat and *Haqeeqat* are two widely used terms, employed by *Ahl-e-Tareeqat*, i.e. those who tread the path which brings the seekers of Truth and Reality nigh the Divine presence. The former deals with the obvious practices and modes, taking into consideration their legality as per laws of *Shariah*. On the other hand the latter examines the intrinsic value and worth of the faith i.e., *Iman* of the believers namely the adherents to the religion of Islam. A *Momin* combines in himself both these disciplines, which are distinguishable from each other. The extremist groups are divided into camps: because one of them denies the *Haqeeqat* and considers the *Shariat* as be-all and end-all, while the adherents to the other camp are heretics who regard *Haqeeqat* as the only valid and lawful thing to the exclusion of *Shariat*. Both the extremist groups who profess themselves to be righteous ones are in actuality devoid of truth and faith. Among them are The *Qaramatis*, *Masosan*, *Halulis* and *Ittiihadis* All of them in fact have departed from the path of righteousness because of renunciation and abandonment of *Shariat*.

It is an established fact that without the observance

of the Shariah laws in letter and spirit Islam as *Deen* loses all its significance and meaning. By acting upon *Shariat* ways are opened to the comprehension of the reality of *Haqeeqat* that is actuated by following the Sunnah of the Holy prophet (S.A.W) in true sense without which the cognizance of Allah- the ultimate Reality and Truth-remains an impossibility. The luminosity of the light of faith can be attained through *Shariat* and Sunnah. The ways and practices of the Prophet of Islam in totality. validate the *Shariat* and its laws and these cannot be sidelined or dispensed with by any authority, how big or powerful it may be. By *Haqeeqat* is meant *Tazkia*, the purification of *nafs* the soul or spirit as well as *Taqwa*, fearing Allah in all matters -- temporal and religious. This is the soul of *Tasawwuf* and all the Mystics, Saints and *Aulia* (friends of Allah) have throughout ages been upholding both *Shariat* and *Tareeqat* in order to realize the objective i.e., gaining access to the Divine Presence of Allah Almighty.

Shariat constitutes the obvious and manifest acts while *Haqeeqat* is indispensable for the preservation and protection of the vital faith and creed of Islam. Both are essential to affirm the Reality of Islam. One is the body and the other is the soul and unless and until the two are intertwined, and combined the faith or *Iman* is not viable and sustainable. It is just like the man who cannot remain alive if the soul is divorced or separated from the body. As such if *Shariat* is excluded from *Haqeeqat* the end point remains *Riya* (hypocrisy), and if *Haqeeqat* is done away with the result is *Munafaqat* (false profession and affection). To this effect Allah Almighty states in the Holy Quran.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"And those who strive in Our (Cause) -- We will certainly guide them to Our paths (al-Ankbut or the spider (29) :69).

Shariat entails *Mujahida* which calls for constant exerting and striving, while *Haqeeqat* paves way for guidance and direction to show the way leading to the ultimate Truth and Reality which become accentuated through Cognizance of Allah viz grasping the Divinity of God almighty.

To sum up it may be concluded that both *Shariat* and *Haqeeqat* are inseparable and indispensable. The Holy Prophet (SAW), his companions and all godly personalities and friends of Allah scrupulously and strictly have followed the laws of Shariah in entirety. Hazrat Ghous-ul-Azam's teachings categorically reaffirm this fact incontrovertibly without any iota of doubt. If any so-called *Pir* advises his *Murid* to dispense with any law or norms of Shariah he himself is heretic, unbeliever irreligious, faithless and lustful. Such a *Pir* commits the heinous sin of making his naive and Simple *Muridin* sinful by abandoning the path of *Shariat*. The only way is the straight path, illumined by the footsteps of the Messenger of Allah, our beloved Prophet (S.A.W) and Ghous-ul-Azam (RA) Every devout Muslim is duty bound to follow into their foot-steps with utmost sincerity.

Some facts pertaining to Tanzih (Purity and Holiness) of Allah Almighty:

One should correct and rectify his beliefs and convictions with regard to Allah, as per sayings and exhortations, of the exalted personalities of Islam. Allah the Creator, the Sustainer of the whole universe is nearest to us, of all things-animate or inanimate and He has made

our destiny, being all-wise and omnipotent. The knowledge of Allah is supremely dominant, encompassing all the objects big and small, low and high are all His creation. Those who profess that anybody is equal or partner to Him are staunch liars. It is He alone who deserves to be worshipped, He has no partner or associate in this respect.

Allah is the Knower of everything: the hidden and the manifest. His Mercy and Clemency is all-embracing. He is one, not born of any, neither giving birth to any, having no wife or partner ; neither He is like anyone or similar to anybody in form or Content. This is borne out by the Quranic statement with these words:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ

There is nothing whatever like unto Him. And He is the one that hears and sees (all things). (al-Shura, 42: 11)

No simile or figurative speech can compare Him and no metaphor describe anything being similar or like Him as He is above all comparisons and likeness. And He is not the thing to be touched and He is not like the gem that shines, nor matter that perishes. He is beyond any composition comparison, amendment or adjustment. He has no *Vizir* (minister) assistant and helper. He is not like living things endowed with disposition or temperament subject to Change, fluctuations and variations, nor He is anything that rises or sets. He is not like light and darkness that appear and disappear. He is all-knowing; His Knowledge encompasses every item of the universe. He is alive, living perpetually; death will never touch Him. He is the real Master and Sovereign, the Ruler, the King with Unmatched majesty and Kingdom that knows no boundaries or limits. He is omnipotent, omni-present and

omni-scient. All wisdoms and intellects put together cannot comprehend and grasp His being and reality. He is above union and merger; He cannot be attributed to anything as He is free of all weaknesses, lapses and shortcomings. All breaths of the living are within His count and none can count His attributes, signs, blessings and bounties. He created everything with His intention, plan and Scheme without consultation. He does whatever He wants as per Quranic statement which says:

ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لِّمَا يُرِيدُ

(Allah is) Lord of the Throne of glory. Doer without let and hindrance of all that He intends.

(al-Buraj : 85 : 15.16)

Whatever Allah has destined shall appear at the appointed time. He is knower of the unseen and when establishing His dominions He had none to assist or help Him anyway. He is *Hayye* and *Qayyum* sustaining and nourishing all the creation, in all worlds on the Earth and in the heavens as He is the powerful schemer and Doer, with no stigma attached to His intention and Plan. Tolerance and forbearance are His attributes. He is *Qahhar* viz. powerful, imperious, conqueror and revengeful. But He is Patient and overbearing, not prompt and quick-tempered in action and not over-reacting, but giving time liberally and magnanimously to every person, not impatient of delay giving time to make amends and reconsider his/her actions and practices. His wrath is tempered with kindness compassion, and softness. He is powerful enough to produce attributes in His creatures as per His will and intention.

The knowledge of Allah is real, bearing no similarity, resemblance and identity with the knowledge of

anyone else. Wisdom and intelligence are baffled and they fail to comprehend Him; His cognizance surpasses all the human faculties. His Eternity and Oneness are beyond the vision and perception which cannot be explored because of their limitation. The knowledge that is obvious fully grasps the reality of all things in the heavens, below the heavens, or the Earth and beneath the Earth in the depths of oceans, and even the small hair of the body. It is inclusive of the tree branches, roots, sand particles, rocks, mountains and what not. There is nothing anywhere that may be outside the domain of His knowledge. That is perpetual ever - lasting. Nothing is identical or like. His holiness and imperviousness. Nothing can penetrate His Being and partake of His Exalted posture in anyway. It is *Iman-e-Kamil* i.e., Complete and profound faith that can affirm His attributes whatever remains in the imagination and thoughts of the mortals speak of His Greatness, Grandeur and Splendour. The Quran states in this regard.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last The Evident and the Immanent And He has full knowledge of all things.

(Hadid or Iron, 57: 3)

Haqeeqat (Reality) of Soul:

It is imperative for the *Momin* (believer) to acquire essential knowledge as to *Ruh* (the soul) about which almost every one has attempted to know. It is said that the Meccan Quraish sent Nazar bin Harith to the Holy Prophet at the behest of the Jews, so as to enquire of him about the reality of the Soul. To this effect the Quran mentions as below:

يَسْأَلُونَكَ عَنِ الرُّوحِ

anyone else. Wisdom and intelligence are baffled and they fail to comprehend Him; His cognizance surpasses all the human faculties. His Eternity and Oneness are beyond the vision and perception which cannot be explored because of their limitation. The knowledge that is obvious fully grasps the reality of all things in the heavens, below the heavens, or the Earth and beneath the Earth in the depths of oceans, and even the small hair of the body. It is inclusive of the tree branches, roots, sand particles, rocks, mountains and what not. There is nothing anywhere that may be outside the domain of His knowledge. That is perpetual ever - lasting. Nothing is identical or like. His holiness and imperviousness. Nothing can penetrate His Being and partake of His Exalted posture in anyway. It is *Iman-e-Kamil* i.e., Complete and profound faith that can affirm His attributes whatever remains in the imagination and thoughts of the mortals speak of His Greatness, Grandeur and Splendour. The Quran states in this regard.

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قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

They ask thee concerning the spirit (of inspiration) say. "The spirit cometh by command of my Lord.

(Bani Israil, 17 : 85)

In the said verse the immortality of the soul or the spirit has been brought out with emphasis. It is the soul, which on entering the body, breathes life into it and on leaving the body makes it dead (lifeless). The soul is not alive in itself, but makes material bodies alive. It makes all the difference between life and death. The soul is ever-lasting and imperishable. It sustains the body and makes it grow and develop. All the strenuous efforts, movements, functions of eating, drinking, senses, consciousness etc are all on account of the soul. All the living elements and animate bodies owe their existence to this soul or spirit, without which nothing can exist or survive. When the soul makes it exit the body becomes useless, purposeless and rotten after some time. All the functions that the body performs with soul, come to stand still the moment the soul is gone. The soul and body are intertwined to make things living. The soul is the spirit, the power or the strength. It remains in the body as long as the Command of Allah is there and when the command is withdrawn, it departs from the body. It has been stated with regard to the soul in Hadith : as below

الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَامِ بِمِائَةِ أَلْفِ عَامٍ

The spirits are the marching troops. To this effect a saying of the Holy Prophet (SAW) is reported as below:

قُلِ الرُّوحُ هُوَ اللَّهُ

وَالْهَكُمُ إِلَهٌ وَاحِدٌ

"Verily Allah Created the souls two hundred thousand years before creating the bodies."

As per this Hadith the souls are the divinely created and not eternal as some unbelievers and hereties profess. Nothing in the Quran and Hadith has mentioned about the eternity of the soul and nothing to this effect has been attributed to the sages and saints in state of consciousness or unconsciousness.

Some incontrovertable Facts about *Tauheed* (oneness of Allah)

Allah Almighty has vehemently and repeatedly mentioned with emphasis in regard to His oneness. The Quran states categorically.

لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ.

And your God is one God; There is no god but He.

(al-Baqara, 2:163)

Again the same has been emphasized very clearly.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

God had said: "Take not (For worship) two gods: For He is just one God, Then fear Me (and me alone)

(an-Nahl or the Bee, 16 : 51)

In the *Kalma-Tayyiba* which being major ingredient of faith in Islam, is fundamental to the professing and reaffirming of Islam and *Iman* with tongue and heart.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Tauheed of Allah is affirmed with

La Ilaha Illaho Muhammad-Ur- Rasulullah

(There is no god but Allah, Muhammad is the

Messenger and Prophet of Allah)

These two divine injunctions prove with clarity the cardinal belief in oneness of Allah and in the Prophet hood of Hazrat Muhammad (SAW) who is the highest among the chosen and the most beloved servants of Allah Almighty. In the Quran he is spoken of with great reverence, honour and the exalted titles of *Shams-ud-Duha* and others which reflect the love and affection of Allah for His Beloved (SAW) to the highest extent exceeding all other creatures, mentioned as servants of Allah. The difference between the divinity of Allah and the Prophet-hood of Hazrat Muhammad (SAW) must be comprehended in the context of the doctrine of *Tauheed* as Allah is one, has no partner in His oneness and other attributes and He alone is to be worshipped wholly and solely. As regards the Messenger of Allah, his birth took place like all humans and he led his earthly life similar to his fellow-beings and he departed this life like them. But Allah is free of all these limitations, being unique and unparalleled with no partner and associate. Allah Almighty is above all similes and metaphors; beyond all comparison and similitude. The idea of union, merger and dimension is not applicable for Allah as He transcends all barriers of time and space. The conception of duality is not for Him as is borne out by the injunctions of the Quran and Sunnah and He cannot be bound or confined within the limits of space, as Hazrat Ghous-ul-Azam asked of Allah if there was any home in which He had abode. In reply to this query came His reply. "O Ghous-ul-azam! I have my abode in all places, but no place is my abode".

Let this be concluded that Allah is neither *Jauhar* i.e., matter or substance, nor *Arz* i.e., breadth, width or

latitude, or body or soul. No body, soul *Jauhar* or *Arz* can form union or merger with Him. As Ghous-ul-Azam put a question to Allah and He gave this reply :

It is said as to Allah:

يَا غَوْثُ الْأَعْظَمُ أَنَا مَكُونُ الْمَكَانِ وَلَيْسَ لِي مَكَانٌ
الآنَ كَمَا كَانَ وَلَمْ يَكْ زَوَالاً

"O Ghous-ul-Azam' I am in every Place but no place is my abod."

And He is subject to no change or alteration. All stages of childhood, youth and old age are for the creatures, mentioned in the Holy Quran and Ahadith (Traditions) of the Holy Prophet. Allah is *Hayyi* (Ever living), *Qayyum* the most Merciful the most Beneficent. His Grace and Favours on His creature know no bound. He is *Sami* (Hearing) *Basir* (seer, wise and sagacious); all these attributes which are mentioned explicitly in Quran and Hadith exist since eternity. He is the Doer of every thing as per His will and pleasure. No command and act of Allah is without purpose. Everything done by Him is result Oriented. He has decreed good and evil fate as per His will and Pleasure, Profit and loss in transactions are ordained by Him. Access to and vision of Allah is beyond the reach of all mortals, except Holy Prophet (SAW).

The *Aulia* (Friends of Allah) have been endowed with the power to derive benefits from the luminosity of Divine Light but there is a curtain between them and Allah. one of the *Murideen* of Hazrat Ghous asked him whether direct sight of Allah is possible for His *Murid* The Ghous replied: "It is absolutely not possible for anybody except Hazrat Muhammad (SAW) to sight Allah in this earthly life. The *Murid* Can see the light of Allah

from behind the curtain which should not be construed as sight of Allah.

Once Hazrat Junaid Baghdadi was put a question about *Tauheed-e-Ilahi* (oneness of Allah) to which he replied: "Tauheed is to separate the eternal from the mortal, the permanence from the transience, being from non-being and everythingness from nothingness Allah Almighty is ever lasting and Eternal and all others, are transitory destined to fade away and become extinct.

Nothing that belongs to you Can remain attached to your Lord (Allah). Hazrat Abu Bakr (RA) says: "He is free of all impurities of *Kufr* and *Shirk* (unbelief, infidelity, polytheism and belief in plurality of God). Allah has made His servants; humility, humbleness and self-negation a means to the acquisition and perfection of divine cognizance."

Hazrat Data Ganj Bukash states in *Kash-ul-Mahjub*: "Tauheed is one of the closely guarded secrets which cannot be unfolded in any speech writing, meditation and contemplation, because all creatures and the statements made by them are not eternal but transitory in nature. As such no word uttered by mortals can express the reality of Tauheed.

***Iman-o-Iqan* (Faith in Allah and Knowing Him to be True and Certain):**

Allah has stated with regard to belief in His *Tauheed*:

يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

O ye Who believe! Believe in God and His Apostle.

(an-Nisaa or the women, 4:136)

The Holy Prophet (SAW) has classified that *Iman* is to believe in the oneness and attributes of Allah, the prophethood of all Messengers all divinely revealed Books, all angels, in the Day of Judgement and Reckoning, in the Punishment and Rewards, in the Paradise and Hell and in the fate and destiny decreed by Allah. The faith in all these beliefs should be firm and unwavering and from the core of one's heart. The utterance of all these beliefs with tongue and certifying them with heart put together constitute *Iman*. As a matter of fact *Iman* is an endeavour with which *Momin* (The man of faith) remains with all his actions, practices and attributes so as to gain access to the presence and cognizance of Allah Almighty. *Iman* on becoming strong and firm obliterates, all evil attributes and does away with all doubts, suspicions and uncertainties and the believer's faith becomes so dominant on perfection of *Iman* that he gets attached in his entire self as an entity with Allah so much so that whatever he sees, hears and says all of these human faculties become subservient to Allah within the circle of *Amr-i-Ilahi* viz the command of Allah pertaining to all life activities.

The identification of *Iman* can be understood from a Hadith in which the Prophet (SAW) addressed one of his companions, Hazrat Harith who had an audience with him in a public session.

"Harith! How did you begin your morning?" asked the prophet (SAW). "I have begun my morning like a true Believer". "How?" Have you considered the significance and meaning of what you have just said?" The prophet inquired because everything that exists in the world is based on some reasoning and to this *Iman* is no exception. Harith (RH) replied. "Yes, O Prophet of Allah! I have

fully comprehended my *Nafs* (self) and known its identification. As a result of this all worldly things like stone, gold, silver and lumps of clay have equal standing in my eyes. This makes me wake by night for meditation and remembrance of Allah and Observe fast by day, As a consequence things have come to such a pass that my *Iman* has unveiled the spiritual luminosities and make the dwellers of Paradise and Hell see with my inward eye enjoying their bliss and bemoaning their plight."

In another tradition it is said:

"I see them embroiled in bickering and quarreling among themselves."

The Hadith has amply pointed out the status and dignity of the believer; the soul of *Iman* lies in preserving and safeguarding *Tawakkul* (utmost confidence and Trust in Allah) after the abandonment of worldly distractions and diversions, affirming complete faith in Allah under all circumstance in obedience to the spirit of Allah's command which says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُمْ مُؤْمِنِينَ

But on God put your trust If ye have faith.

(al-Maida, 5 : 26)

The conclusion drawn from this discussion is that true *Momin* is the person, having complete and profound faith and trust in Allah and his heart being in state of unqualified attachment with the Divine Cognizance.

***Ishq-o-Muhabbat* (over-great Love+Excessive Passion):**

Allah Almighty has stated:

وَمِنَ النَّاسِ مَنُ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

Yet these are men, who take (for worship) others besides God, as equal (with God). They love them as they should love God.

(al-Baqara, 2 : 165)

To this effect the Holy Prophet (SAW) has quoted the Arch-angel Gabriel as saying: "I have heard it from Allah that whosoever humiliated my *Wali* (friend), indeed humiliated Me and took up arms against Me. When My beloved servant endeavours to befriend Me and gain my proximity through supererogatory prayers, his strenuous efforts in this direction take him to a stage when I make him My friend, and as a result of this friendship I become his eye to see with. The reciprocal love that develops between Allah and His servant is the most likeable thing, cherished by Him to the utmost degree.

Shaikh Shibli (RA) says that the word *Muhabbat* exegetically connotes a state of heart which wipes out every thing from it save the yearning and longing for the Beloved. This state of intense passion in heart is likened to body and soul which are intimately attached to each other. The passion of love develops for meeting Allah to the exclusion of everything else that causes distraction. The love of Allah's servant for his Beloved yearns for his sight and proximity and it brooks no separation or detachment. This love which is exclusively for Allah Cannot bear or withstand any partner or rival with regard to His being and attributes. The servant must submit reverentially to every command of his Lord-Allah with utmost love and devotion. The Divine Pleasure, calls for exclusive attention and devotedness of His servants with deepest and unalloyed concentration, reflection and meditation without turning on their heels.

The true servant of Allah severs his links with His aliens and despises them as worthless objects. As such the lover of Allah remains obsessed with His love passionately and ensnared in His love look askance at the world around him.

Love is of two kinds, viz. love for fellow beings or love with opposite sex. This love is motivated by sensual desires and longings. The lover ardently wants the beloved before his eyes and in his embrace so that he may comfort himself by his company and intimacy through conversation or otherwise. All these sentiments emanate from sexual or sensual desires which are very common these days.

The other kind of love is the Divine Love which is not open but remains hidden and veiled from the eyes of the world viewers. The lover obsessed with Divine Love regards the blessings and bounties of the Beloved as a means to win His pleasure. This kind of love is superior most and overly dominant in the highest degree. It is bestowed on those who develop affinity and propensity for *Tauheed* at infinite level.

The sum up the love is conclusively an enduring and ever lasting thing which is immortal as no power on earth can efface it. This love is God-gifted which cannot be acquired by personal efforts, however strenuous or exacting they may be. And when this love is embodied in heart, no power can eradicate or dislocate it. This is because of *Kashf-o-hall*, the manifestation of divine splendour and effulgence. It is divine, not man-made acquisition; engendered free and gratis by the Blessing, Favour and Bounty of Allah. It is not accessible to the worldly man, ensnared in sensual desires and cravings.

This *Naimat-i-Ilahi* is purely God-gifted thing which cannot be acquired by effort or hard work. Hazrat Abul Qasim Qushairi (RA) says. "True love is a state in which the lover for the sake of his Beloved obliterates all human attributes and desires.

When Mansur was going to be put on gallows for his unwary, unsuppressible divine love his last words were:

حُبُّ الْوَاحِدِ إِفْرَادُ الْوَاحِدِ لَهُ

"The first and foremost thing warranted by the love to the exclusion of everything other than divine is that all connections with others should be cut off in entirety and no links be developed with anyone else as regards His being and attribute."

Hazrat Subal bin Abdullah says:

"Love warrants complete obedience to all commands, instructions and injunctions with utmost reverence and complete abstinence from all forbidden things."

Hazrat Samnun Muhib says:

"True lovers do long, in this world and the Hereafter, for the love of the pious and the virtuous for our beloved holy Prophet (SAW) has prophesied that on the day of Resurrection everyone will be in the company of those with whom he might have developed friendship in this world."

Hazrat Yahya Muaz Razi says:

"True love is that love which neither increases with mercy, compassion, liberality and generosity nor it diminishes with adversity, cruelty and high-hardness.

Haqeeqat (Reality) of Man:

The Creator of this world and all the worlds here and there has made man in his best mould and shape. In his frail body He has developed the skills and capabilities full of wisdom and creative arts of high excellence. If man uses his faculties in constructive and sagacious manner, he can get himself elevated to the status, higher than angels. Bereft of earthly elements like clay, water, wind and fire, he would be free of all densities and become most refined and purified. Man's spirit and soul constitute a treasure with the most wonderful hidden potentialities and sensibilities inherent in him. The interior of man is an abode full of light and darkness. It is a curtain with many layers to keep the reality of soul hidden from the vision of the strangers. Having said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"And We have honoured The Sons of Adam" Allah Almighty has raised the status of man above the angels. It is indicative of his superiority in *Aalam-ul-Ghaib Wal Shahada* viz. The unseen and what is open namely the hidden and manifest worlds extending over high heavens and lower strata of earth. The interior of human body is decorated with the pearls of soul, which is recipient of spiritual and worldly knowledge. There is an on-going struggle in between *Nafs* and *Ruh* which are respectively realms of sensual desires and wisdom both perpetually in conflict with each other. The *Ruh* (Soul) is in state of exertion and struggle for its elevation from lower to higher stages while *Nafs* instigates the sensual desires. The Divine Caller beckons, both the parties to come in the forefront to suppress and subdue their opponent. But despite their attempts at outmaneuvering each other the

triumphant party is the one having the divine support behind its back. This support will never cease and it will help the winner rise to new heights of glory. That's why the blessings of Allah in form of Divine *Fazl-o-Karam* are the lot of the *Aulia* the friends of Allah. This status is obtained only through renunciation of the sensual desires instigated by *Nafs* Following the dictates of wisdom in this direction it opens for the seeker the eternal and ever-lasting divine Bounties thanks to his contemplation and reflection of *Qudrat-i-Ilahi* the wonderous power of Allah Almighty, emanating from the soul which belongs to heavenly unknown world, known as *Aalam-i-Ghaib*. The soul (*Ruh*) can perform miracles on its entry into the body when it arrives in this material world, known by the name of *Aalam-i-Shahud*. But for its, performance the essential pre-requisite is the riddance from the temptations of sensual desires and longings. When the body organism decays and withers away the things left over are the *Asrar-i-Qaloob* viz. the secrets of heart and soul. With the attendant intention of *Taufeeq-i-Ilahi* The heart becomes the treasure house of *Asrar-i-Ma'refat* (the secrets of divine cognizance) emanating from the Knowledge of reality. This makes the eye of Wisdom discern the eternal beauty of Divine Presence and the mirror of *Taqarrub-i-Ilahi* viz. Divine Proximity will unfold the glimpses of *Aalam-i-Malakut* (the hidden world of angels) through the eyes of *muqam-i-sir* i.e., the secret station of soul and all the darkness will vanish from the tablet of heart. Wisdom acts as a lamp kindled in the midst of darkness of muffled thoughts. The realties of divine Cognizance are unravelled in this light. However when the rational argument, and reasoning are baffled, *Taufiq-i-Ilahi* intervenes to wipe out the darkness of the

muffled up thoughts.

Ma'rifat-i-Nafs:

(Cognizance of one's self)

Nafs' like *Ruh* or spirit is the most subtle, or the lightest immaterial thing, man is endowed with by the providence. The human physique is composed of three things:

- (1) *R'uh* namely spirit or soul
- (2) *Nafs* (the self or Ego)
- (3) Body

For every *Jauhar* viz. nature matter or substance there is an *Arz* namely latitude breadth or width with which it is sustained or maintained. Wisdom serves as an instrument for *Ruh* (spirit) to seek Allah, while *Nafs* harbours greed, avarice and sensuality. The body is characterized by senses or five faculties placed in man. As per expert opinion of the scholars *Nafs* like spirit or soul was present even at the time when the body was non-existent. In this context Allah has stated:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

"Has there not been over Man a long period of time, when he was nothing - (not even) mentioned?"

(ad-Dahr or Time, 76 : 1)

From this it is obvious that even when man was not worth anything with no body to mention *Nafs* was very much there in addition to his spirit. All are agreed that the attributes or characteristics emanate from *Nafs* in form of good virtues or evils. The bad ethics or morals take on the form of pride, arrogance, jealousy, niggardliness, anger, rage, indignation, cunning,

falsehood, slander, lying, theft, dishonesty and other undesirable deeds and practices which are termed *Akhlaq-i-Razeela* (Despicably low ethics). On the other hand all kinds of good virtues like politeness morality, affability, excellent conduct and qualities referred to as *Akhlaq-i-Hameeda* (Highly admirable ethics) like abiding by Shariah laws, piety, virtuousness, selflessness, justice, generosity, magnanimity, liberality. *Halal* provisions etc. are A-plus points of *Nafs*. There are seven categories or classes of *Nafs* such as:

- (1) Nafs-e-Ammarah
- (2) Nafs-e-Mulhima
- (3) Nafs-e-Lawwamah
- (4) Nafs-e-Mutmainnah
- (5) Nafs-e-Razia
- (6) Nafs-e-Marzia, and
- (7) Nafs-e-Kamilah.

The characteristics and qualities peculiar to the above-mentioned types of *Nafs* have all been discussed at length in the previous chapter one by one. The most remarkable instigator of vices and evils is *Nafs-e-Ammarah*. It goads man into bad manners, immoral, vulgar, faithless wicked deeds, habits luxuries adultery, fornication etc. the avoidance of which is not possible without Divine *Taufiq* (guidance, graciousness and power) as the most pious and virtuous Prophet like Hazrat Yusuf (Jaseph-As) Sought divine help for protection from tricks and traps of *Nafs-e-Ammarah* with these words, quoted in Holy Quran:

وَمَا أُبْرِيْ نَفْسِيْ اِنَّ النَّفْسَ لَا مَارَةَ بِالسُّوْءِ اِلَّا مَا رَجِمَ رَبِّيْ

Nor do I absolve my own self (of blame); the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy.

(Yusuf or Joseph, 12 : 53)

Shaitan (Devil) also fell victim to the trap of *Nafs-e-Ammarah* and condemned as accused by the Divine Court. So it is imperative for the Believer to seek refuge with Allah against the subterfuge of *Nafs-e-Ammarah*. The Holy Quran has stated to this effect as follows:

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

"And who turns away from the religion of Ibrahim (Abraham), but such as debase their souls with Folly."

(al-Baqara, 2:130)

The Holy Prophet (SAW) said in this context:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

Whosoever recognised his *Nafs* he recognised his Lord (Allah) The signs and symptoms of all kinds of *Nafs* have been dealt with in detail in chapter 8 with regard to different images and shapes made manifest in dream.

The more the *Salik* (traveller) moves ahead along the route of *Tareeqat* progressively under the guidance of *Murshid-i-Kamil* (The accomplished Guide) the more he embarks on the path way of *Shariat* which passes through *Mujahida* i.e., Strenuous efforts and exertion to attain *Taqwa* and God-fearing, the shapes of *Nafs* are made manifest in clear unambiguous dreams. There are many sayings, attributed to Hazrat Junaid Baghdadi (RA) and Hazrat Muhammad Bin Ghalyan Naswi (RA) with regard to the contrivances of *Nafs*. The mechanism and

methodology employed to keep off the evils of *Nafs* is that one should shun all those acts, deeds or practices which are pleasing to the *Nafs*. Hazrat Shaikh Abul Qasim Gorgani(RA) has given description of the shapes of *Nafs* in the earlier period of his life The Holy Prophet (SAW) has termed *Nafs* as the worst sworn enemy of man which is located within the two interior sides.

After the identification of *Nafs* with regard to its negative and debilitating aspects, the perils of *Nafs* become evident and it becomes all the more easier to safeguard against it. The life-stories of *Aulia* (Friends of Allah) speak volumes as to the ways and tricks of *Nafs* and how they made themselves immune from its dangers and perils.





Wazaif-Ul-Qadiria

(Daily Schedule of Worship & Sacred Recitations)

Wazaif-ul-Qadiria convenient (Daily Schedule)

1. After every obligatory prayer one should adhere to the following daily recitations schedule :-

Alhamd Sharif = 11 times

Daud Sharif (given below) = 11 times.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

2. After every obligatory prayer 'Zikr' (لا اله الا الله) = 175 times.

In the leisure time free from daily engagements this *Wird* of '*Lailaha Illallah*' should be practised as many times as possible being mindful of divine statement that whosoever enters into the fortress of (لا اله الا الله), he makes himself immune from the Hell torment.

3. At the times of leisure and the moments of strong inclination one should recite.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَبِاللَّهِ وَمَا شَاءَ اللَّهُ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

4. After 'Isha' (night prayer) Darud Sharif.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَأَزْوَاجِهِ وَأَهْلِ بَيْتِهِ

وَتَابِعِينَ وَتَبِعَ تَابِعِينَ بِإِحْسَانِكَ إِلَى يَوْمِ الدِّينِ

5. At least once a day one string of beads of
اَسْتَغْفِرُ اللهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَآتُوبُ إِلَيْهِ

ought to be recited

6. The 'Wazifa' as narrated below

اَسْتَعِينُ بِاللّٰهِ وَتَوَكَّلْتُ عَلَى اللّٰهِ رَبِّ الْعَالَمِينَ اَللّٰهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ الْوَدُودُ ذُو الْجَلَالِ وَالْاِكْرَامِ يَا كَرِيمُ وَصَلَّى اللّٰهُ عَلَى خَيْرِ
خَلْقِهِ النَّبِيِّ الصَّادِقِ وَعَلَى اٰلِهِ وَاصْحَابِهِ الطَّاهِرِينَ وَارْوَاجِهِ اُمَمَاتِ
الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَالتَّابِعِينَ وَتَبِعَ التَّابِعِينَ وَمَنِ اتَّبَعَهُمْ بِالْاِحْسَانِ اِلَى
يَوْمِ الدِّينِ وَعَلَى وَاٰرِثِ خَالِهِ سَيِّدِنَا الْاَمِينِ الْمَكِينِ مَوْلَانَا السَّيِّدِ
الشَّيْخِ مُحَمَّدٍ الدِّينِ صَلَوةُ اللّٰهِ وَسَلَامُهُ عَلَيْهِمْ اَجْمَعِينَ.

proves very efficacious, if recited 111 times daily
after 'Isha' prayer for removing ordeals and
fulfilling the aims and objectives.

7. This 'Word' Called 'Darud Hazara' is very useful
and effective especially for having the vision of the
holy prophet (SAW) in dream. It is

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ بِعَدَدِ كُلِّ ذَرَّةٍ مِّائَةِ اَلْفِ اَلْفِ
مَرَّةٍ يَا شَيْخَ عَبْدَ الْقَادِرِ جِيْلَانِي شَيْئًا لِلّٰهِ

8. This 'Wazifa' is to get relief from all sorts of
ailments and trouble

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيْمٍ ؕ سَلَامٌ عَلَى نُوْحٍ
فِي الْعَالَمِيْنَ ؕ سَلَامٌ عَلَى اِبْرٰهِيْمَ ؕ سَلَامٌ عَلَى مُوسٰى وَهٰرُوْنَ ؕ سَلَامٌ
عَلَى الْيٰسِيْنَ ؕ سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خَالِدِيْنَ ؕ سَلَامٌ هِيَ حَتّٰى
مَطْلَعِ الْفَجْرِ ؕ

9. This 'Wazifa', if recited thrice every morning and
evening with recitation of 'Darud Sharif' 11 times

before and after, will provide sure relief from all trouble and ordeal. It is from the '*Asrar*' (Secrets) of Hazrat *Ghous-ul-Azam*.

اَللّٰهُمَّ صَحِّاْ صَحِّاْ وَخَاْ وَبَحَّاْ حَمَّ لَا يَنْصُرُوْنَ وَجَعَلْنَا مِنْ بَيْنِ
 اَيْدِيْهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنَهُمْ فَهُمْ لَا يَنْصُرُوْنَ كَهَيْئَةِ
 حَمَقٍ لَا يُصَدِّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ يَا رَبِّ يَا رَبِّ يَا رَبِّ وَلَا حَوْلَ
 وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ



'Khatam-ul-Qadria'

(Qadria Schedule of daily recitations)

The duration for practising this '*Wazifa*' is from sunset to '*Isha*'. (The night prayer). It needs to be continued daily without break for alleviating and mitigating the sufferings and tribulations experienced in manifest and hidden adventures or expeditions undertaken by the '*Salik*' (traveller). It should not be discontinued until the goal is achieved and the objective attained. The schedule of '*Khatm*' in sequence is as follows.

- (i) Darud (111 times)

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَبَارِكْ وَسَلِّمْ

- (ii) Sacred recitation (111 times)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

- (iii) (111 times) هَيْتَا لِلَّهِ يَا حَضْرَتِ سُلْطَانِ شَيْخِ سَيِّدِ عَبْدِ الْقَادِرِ جِيلَانِي

- (iv) Surah '*Yasin*' سورة يس شریف

- (v) Sirrah Alam Nashrah (141 times) سورة اَلَمْ نَشْرَحْ

- (vi) Sacred recitation (111 times) يَا بَاقِي اَنْتَ الْبَاقِي

- (vii) Sacred recitation (111 times) يَا غَوْثُ اغْنِنِي بِإِذْنِ اللَّهِ
- (viii) Sacred recitation (111 times) يَا حَضْرَتُ مُجِئِ الدِّينِ مُشْكِلُ كُشَا بِالْخَيْرِ
- (ix) 'Darud' (111 times) اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلِّمْ



'Dastarkhwan Qadiri'

(A Kind of Recitation named after
Ghous-ul-Azam's Special 'Aurad' - fixed recitation
for reading at certain times)

This 'Wazifa' is decidedly efficacious for ensuring abundance of provision and facilitation of worldly affairs coupled with elevation of status in this world and Hereafter.

The manner and mode of this is as under.

One should closet himself in a secluded place, out of earshot of all kinds of voices or sounds. He should start the 'wird' as specified below.

'Darud Shareef'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ أَجِبْ يَا
إِسْرَافِيلَ اغْتَصِمْتُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الْقَائِمُ الدَّائِمُ
لَا تَأْخُذُهُ سِنَةٌ حَاضِرًا نَاطِرًا وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
قَادِرٌ قَدِيرٌ عَلَى كُلِّ مَخْلُوقٍ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ كَرِيمٌ
رَحِيمٌ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَخْلَقُ وَلَا كَذِبٌ غَفَّارٌ سَتَّارٌ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ۝ حَافِظٌ حَفِيزٌ عَلَى
كُلِّ رَقِيبٍ وَكِيلٌ نَاصِرٌ نَصِيرٌ عَلَى كُلِّ أَمْرٍ بِحَقِّ اللَّهِ الَّذِي يَا إِسْرَافِيلُ
لَا زَوَالَ لِمُلْكِهِ مُلْكِهِ وَلَا فَنَاءَ لِحُكْمِهِ حُكْمٌ حَكِيمٌ حَاكِمٌ بِحَقِّ اللَّهِ

الْكَلِيمَ بِعِطَابِ التَّكْرِيمِ وَشَرَفِ نَبِيَّةِ الْكَرِيمِ بِالنِّصِّ الشَّرِيفِ وَلَقَدْ
 اثْنَاكَ سُبْحًا مِنَ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ (مَالِكِ يَوْمَ الدِّينِ) طُغَاةَ
 الْجَبَابِرَةِ وَالْمُتَمَرِّدِينَ وَمُبِيدِ الطُّغَاةِ الْجَاهِدِينَ ذَالِكُمُ اللَّهُ رَبُّكُمْ
 فَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ فَيَا مَنْ لَا شَرِيكَ لَهُ وَلَا مُعِينَ (إِيَّاكَ
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) مُعْتَرِفِينَ عَنِ الْقِيَامِ بِحَقِّكَ فِي كُلِّ وَقْتٍ وَ
 جِئْنَا يَا بَاعِثَ الرِّيحِ الْعَقِيمِ يَا مُجِئَ الْعِظَامِ وَهِيَ رَمِيمٌ (اهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ) صِرَاطَ أَهْلِ الْإِخْلَاصِ وَالتَّسْلِيمِ (صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ) صِرَاطَ الَّذِينَ تَسَلُّوا بِالْهُدَى وَفَرَّحُوا بِمَا لَدَيْهِمْ (غَيْرِ
 الْمَغْضُوبِ عَلَيْهِمْ) هَبْنَا اللَّهُمَّ مِنْكَ مَوَاجِبَ الصِّدِّيقِينَ وَأَشْهَدْنَا
 مَشَاهِدَ الشُّهَدَاءِ وَلَا تَجْعَلْنَا ضَالِّينَ وَلَا مُضِلِّينَ وَلَا تَحْشُرْنَا فِي زُمْرَةِ
 الظَّالِمِينَ (وَلَا الضَّالِّينَ) (أَمِينَ)

After finishing the 100 day Course of the 'Wird' begun from the onset of the lunar month the following benediction should be intoned three times.

اللَّهُمَّ بِحَقِّ هَذِهِ الْفَاتِحَةِ افْتَحْ لَنَا فَتْحًا قَرِيبًا اللَّهُمَّ بِحَقِّ
 هَذِهِ الشَّافِيَةِ اشفِنَا مِنْ كُلِّ آفَةٍ وَعَاهَةٍ فِي الدُّنْيَا وَالْآخِرَةِ بِحَقِّ هَذِهِ
 الْكَافِيَةِ اكْفِنَا مَا أَهَمَّنَا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ وَاجِرْ تَعْلُقَاتِي وَتَعْلُقَاتِ
 عِبَادِكَ الْمُؤْمِنِينَ عَلَى أَجَلِ عَوَائِدِكَ وَاشْفَعْ لَنَا بِنَفْسِكَ عِنْدَ
 نَفْسِكَ فِي الدُّنْيَا وَالْآخِرَةِ إِذْ لَا أَرْحَمَ بِنَا وَبِهِمْ مِنْكَ يَا أَرْحَمَ
 الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ
 تَسْلِيمَاتٍ كَثِيرًا إِلَى يَوْمِ الدِّينِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

'Chehal Qaf (1)

(A post *Tahajjud* 'Wazifa')

The procedur or mode of this '*Wird*' to be performed after '*Tahajjud*' prayer is as under:

One should sit down facing *Qibla* and recite the sacred words given hereunder forty one (41) times

preceded and followed by 'Darud Sharif' to be recited eleven (11) times. Care should be exercised that all this while offensive bad-smelling eatables be strictly avoided. Furthermore 'Halal' i.e. law fully gotten provisions be taken and truthful life-styl be adopted necessarily. The 'Wazifa' is advised for sight in dream, of Hazrat ghous-i-Azam and other 'Aulia'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ قَادِرَ رَبِّ قَلْبَرِ قَضَاءِ فَقَهْرَ أَقْوَلِ بِقَرِّ قَارِ
مَعَ قَرْقَشٍ فِي قَيْقُوشٍ بِحَقِّ قِلَاسٍ ۞ الْقُطْبِ الْقَمَقَامِ الْقَنَاقِنِ فَقَرِّ قَرِيرِي
تَقَبَّلْ بِقَبُولِ قُرْبٍ قُدْسَ عَنِ الْقَوَامِ بِقَوَاقِمِهَا فِي قَيْقَانٍ بِقَفَقْفَةٍ فَقَفَقَفَ
فَقَهَرَ قَطَا طِيَّ وَ قَسَمَ قُنَّةً يَا قَرِيَّ

'Chehal Qaf' (2)

(A 'wazifa' to ward off evil spirits, sorcery and malignant powers)

Procedure: After 'Maghrab' (sunset) prayer this 'Wazifa' should be repeated daily forty one (41) times, preceded and followed by 11 times 'Darud Shareef'. This will, God-willing, protect the person rather the entire house he lives in from the damaging influences of sorcery, evil spirits and occult powers through perpetual practice of this 'Wazifa' the genii can be subdued and subjugated. For that purpose one should closet in purified squalor-free place where no sounds or voices can be audible. The wording of 'Wazifa' is given below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ كَفَاكَ رَبُّكَ كَمْ يَكْفِيكَ وَ
اِكْفَاةً كِفَاكُهَا كَكَمِينَ كَانَ مِنْ كُلِّكَ تَكْرُ كَكْرٍ كَكْرٍ الْكَرِّ فِي كَبْدِي
تَحْكِي مُشْكُكْكِ كَلْتُ لَكَ الْكَلْكَ كَفَاكَ مَا بِي كَفَاكَ الْكَافِ
كُرْبَتُهُ كَانَ يَحْكِي كَوَكَبَ الْفَلَكَ كَفَاكَ الْكَافِ كُرْبَتُهُ كَانَ يَحْكِي
كَوَكَبَ الْفَلَكَ

'Saba Qaf (A 'Wazifa' for realization of religious & wordly objectives)

Procedure: After '*Tahajjud*' prayer one thousand one hundred times '*Wird*' should be the daily schedule. It is panacea for achieving the noble and virtuous aims and objectives of worldly and religious affairs. The wording of '*Wazifa*' is given below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَصَدْتُ الْكَافِيَّ وَجَدْتُ الْكَافِيَّ

نِعْمَ الْكَافِيَّ لِكُلِّ كَافِي كَفَانِي الْكَافِي وَلِلَّهِ الْحَمْدُ

'Aurad-us-Sabiu (Weekly 'Aurad')

These '*Aurad*' have been practised by Hazrat Mahbub Subhani Sayyadana Shaikh Abdul Qadir Jeelani Permission is accorded to perform every '*Wird*' according to the seven days of the week as laid down below, from sunday onward to Saturday. Before Commencing the '*Wird*' Surah '*Ikhlās*' Surah '*Falaq*' and Sarah '*An-Nas*' should be recited once. Surah al-Baqara from

أُولَئِكَ هُمُ الْمُفْلِحُونَ UPTO اَلَمْ ذَلِكَ الْكِتَابُ

Ayat-ul-Kursi should be read once having recited these verses the reward of these should be transamitted to the souls of the holy Prophet (SAW), his companion, '*Tabiin*' (the successors of the companions of the holy Prophet. SAW) *Taba* *Tabiin* (the followers of the successors of the holy prophet's companions). The four rightly guided *Imams*, *Mujtahideen*' Hazrat Ghous-ul-Azam, his Progeny, '*Khulafa*' (successors) and all the Muslim high degree personalities, kings and believing men and women.

The order of '*Wazifa*' extending over seven days of week is as below.

1. 'Wazifa' for Sunday (ورد الاحد)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْجَلِيلُ الرَّحْمَنُ الرَّحِيمُ اللَّطِيفُ الْحَكِيمُ
الرَّؤُوفُ الْعَفُوُّ الْمُؤْمِنُ النَّصِيرُ الْمُجِيبُ الْمُغِيثُ الْقَرِيبُ السَّرِيعُ
الْكَرِيمُ ذُو الْأَكْرَامِ ذُو الطُّوْلِ رَبِّ اكْسِنِي مِنْ جَمَالِ بَدِيعِ الْأَنْوَارِ
الْجَمَالِيَةِ مَا يَنْدِشُ الْبَابَ الذَّوَاتِ الْكُورِيَّةِ فَتَوَجَّهْ إِلَى حَقَائِقِ الْمَكُونَاتِ
تَوَجَّهْ الْمُحِبَّةِ الذَّائِبَةِ الْجَادِبَةِ إِلَى شُهُودِ مُطْلَقِ الْجَمَالِ الَّذِي لَا يُضَادُّهُ
قُبْحٌ وَلَا يَقْطَعُ عَنْهُ إِتْلَامٌ وَاجْعَلْنِي مَرْحُومًا مِنْ كُلِّ رَاحِمٍ بِحُكْمِ
الْعَطْفِ الْحَيِّ الَّذِي لَا يَشُوبُهُ إِنْتِقَامٌ وَلَا يَنْقُصُهُ غَضَبٌ وَلَا يَقْطَعُ مَدَدَهُ
سَبَبٌ وَتَوَلَّ ذَلِكَ بِحُكْمِ أَبَدِيَّةِ وَارِثَتِكَ إِلَى غَيْرِ نَهَايَةٍ تَقْطَعُهَا غَايَةٌ
يَا رَحِيمُ هُوَ الرَّحِيمُ رَبُّهُ رَبَّاهُ غَوَاةً يَا خَفِيًّا لَا يَظْهَرُ يَا ظَاهِرًا لَا يُخْفَى
لَطْفَتْ أَسْرَارُ وَجُودِكَ الْأَعْلَى فَتَرَى فِي كُلِّ مَوْجُودٍ وَعَلَتْ أَنْوَارُ
ظُهُورِكَ الْأَقْدَسِ قَبْدَتْ فِي كُلِّ مَشْهُودٍ فَانْتَ الْحَلِيمُ الْمَنَّانُ بِالرَّافَةِ
وَالْعَفْوِ السَّرِيعِ بِالْمَغْفِرَةِ مَا مِنْ الْخَائِفِينَ نَصِيرُ الْمُسْتَغِيثِينَ الْقَرِيبُ
بِمَحْجَهَاتِ الْقُرْبِ وَالْبُعْدِ عَنْ عِيُونِ الْعَارِفِينَ يَا كَرِيمُ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

2. 'Wazifa' for Monday (ورد الاثنين)

(سوموار کا وظیفہ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَكِيمُ الرَّحِيمُ الْفَعَالُ اللَّطِيفُ الْوَلِيُّ
الْحَمِيدُ الصُّبُّورُ الرَّشِيدُ الرَّحْمَنُ رَبِّ ادْفِنِي بِرَدِّ جِلْمِكَ عَلَيَّ حَتَّى أَبْتَهِجَ بِهِ فِي عَوَالِمِي فَلَا
أَشْهَدُ فِي الْكَوْنِ إِلَّا مَا يَقْتَضِي سُكُونِي وَرِضَائِي فَإِنَّكَ الْحَقُّ وَأَمْرُكَ الْحَقُّ وَأَنْتَ الْحَلِيمُ
الرَّحِيمُ رَبِّ أَشْهَدُنِي مُطْلَقَ فَاعِلِيَّتِكَ فِي كُلِّ مَفْعُولٍ حَتَّى لَا أَرَى فَاعِلًا غَيْرَكَ لَا تُكُونَ
مُطْمَئِنًّا كَتَجَرِبَانٍ أَقْدَارِكَ مَنْقَازًا لِكُلِّ حُكْمٍ وَوُجُودٍ عَيْنِي وَغَيْبِي وَبَرَزَجِي يَا نَافِخًا رُوحَ
أَمْرِهِ فِي كُلِّ عَيْنٍ اجْعَلْنِي مُنْفَعِلًا فِي كُلِّ حَالٍ لِمَا يُحَوِّلُنِي عَنْ ظُلُمَاتِ تَكْوِينَاتِي وَالْحَقُّ فَعِلِي
وَفِعْلَ الْفَاعِلِينَ فِي أَحَدِيَّةِ فِعْلِكَ وَتَوَلَّنِي بِجَمِيلِ حَمِيدِ اخْتِيَارِكَ لِي فِي تَوَجُّهَاتِي وَأَفْنِي مِنِّي
لِرَادَّتِي وَصَبْرَتِي وَسِدِّدْنِي وَارْحَمْنِي وَاصْبِرْنِي يَا لَطِيفَ الْعِنَايَةِ بِمَعِيَّةِ خَاصَّةٍ مِنْكَ وَحَقِّقْنِي
بِقُرْبِكَ الَّذِي لَا وَخْشَةَ مَعَهُ يَا رَحْمَنُ يَا سَلَامٌ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

3. 'Wird Yom-us-Salasa' (ورد يوم الثلاثاء) ('Wazifa' for Tuesday)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا إِلَهِي مَا أَحْلَمَكَ عَلَى مَنْ عَصَاكَ وَمَا أَقْرَبَكَ مِنْ دُعَاكَ وَمَا أَغْطَفَكَ عَلَى مَنْ مَسَّلَكَ وَمَا أَرَأَاكَ بِمَنْ أَمَلَكَ مَنْ ذَا الَّذِي سَأَلَكَ فَحَرَمْتَهُ أَوْ التَّجَاءَ إِلَيْكَ فَاسْلَمْتَهُ أَمْ تَقْرَبُ مِنْكَ فَأَبْعَدْتَهُ أَوْ هَرَبَ إِلَيْكَ فَطَرَدْتَهُ لَكَ الْخَلْقُ وَالْأَمْرُ إِلَهِي أَتَرَاكَ تُعَذِّبُنَا وَتُوجِّدُكَ فِي قُلُوبِنَا وَمَا إِخَالَكَ تَفْعَلُ وَلَئِنْ فَعَلْتَ أَتَجْمَعُنَا مَعَ قَوْمٍ طَالَ مَا بَعَضْنَا هُمْ لَكَ فَبِالْمَكُونِ مِنْ أَسْمَاءِ كَ وَمَا وَارَتْهُ الْحُجُبُ مِنْ بَهَائِكَ أَنْ تَغْفِرَ لِهَذَا النَّفْسِ الْهَلُوعِ وَلِهَذَا الْقَلْبِ الْجَزُوعِ الَّذِي لَا يَصْبِرُ لِحَرِّ الشَّمْسِ فَكَيْفَ يَصْبِرُ لِحَرِّ نَارِكَ يَا حَلِيمُ يَا عَظِيمُ يَا كَرِيمُ يَا رَحِيمُ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الدَّلِيلِ إِلَّا إِلَيْكَ وَمِنَ الْخَوْفِ إِلَّا مِنْكَ وَمِنَ الْفَقْرِ إِلَّا إِلَيْكَ اللَّهُمَّ كَمَا صُنْتَ وَجُوهَنَا أَنْ تَسْجُدَ لِغَيْرِكَ فَصُنْ أَيْدِيَنَا أَنْ تَمْتَدَّ بِالسُّؤَالِ لِغَيْرِكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

4. 'Wird' Yom-ul-Arbaa (يوم الاربعاء) ('Wazifa' for Wednesday)

ورد يوم الاربعاء (بدھ کا وظیفہ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا إِلَهِي عَمَّ قَدَمُكَ حَدَّثَنِي وَلَا أَنَا وَأَشْرَقَ سُلْطَانُ نُورٍ وَجْهَكَ فَاضَاءَ هَيْكَلُ بَشَرِيَّتِي فَلَا سِرَّكَ فَمَا دَامَ مِنِّي فَبَدَّوَامِكَ وَمَا فَنِي عَنِّي فَبَرُّوْنِي إِلَيْكَ وَأَنْتَ الدَّائِمُ لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ أَسْأَلُكَ بِالْأَنْفِ إِذَا تَقَدَّمْتُ وَبِالْهَاءِ إِذَا تَأَخَّرْتُ وَبِالْبَاءِ مِنِّي إِذَا انْقَلَبْتُ لَا مَا أَنْ تُفَنِّئَنِي بِكَ عَنِّي حَتَّى تَلْتَحِقَ الصِّفَةُ بِالصِّفَةِ وَتَقَعَ الرِّابِطَةُ بِالدَّابِ لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الْحَمْدُ لِلَّهِ وَحْدَهُ

6. 'Wird' Yom-ul-Jumuaa' ('Wazifa' for Friday)

ورد يوم الجمعة (یعنی جمعہ کا وظیفہ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِعَظِیْمِ قَدِیْمِ كَرِیْمِ مَكْنُوْنٍ مَّخْزُوْنٍ اَسْمَائِكَ وَ
بِاَنْوَاعِ اَجْنَاسٍ وَاقْوَمِ نَقُوْصِ اَنْوَارِكَ وَبِعِزَّتِكَ وَبِحَوْلِ طَوْلِ جَوْلِ شَدِیْدِ قُوَّتِكَ وَبِقُدْرَةِ
مِقْدَارِ اِقْتِدَارِ قُدْرَتِكَ وَبِتَأْیِیْدِ تَحْمِیْدِ تَمْجِیْدِ عَظَمَتِكَ وَبِسْمُوْ عَلُوْ نَمُوْ رِفْعَتِكَ وَبِقِیُّوْمِ
وَبِمُزْمِ دَوَامِ مُلْكِكَ وَبِرِضْوَانِ غُفْرَانِ اَمَانِ مَغْفِرَتِكَ وَبِرَفِیْعِ بَدِیْعِ مَنِیْعِ سُلْطَانِكَ وَ
سَطْرَتِكَ وَبِرَهْبُوْتِ عَظْمُوْتِ جَبْرُوْتِ جَلَالِكَ بِصَلَاةِ سَعَاةِ سَعَةِ بَسَاطِ رَحْمَتِكَ وَبِلَوَامِعِ
بَوَارِقِ صَوَاعِقِ عَجِیْجِ هَجِیْجِ رَهِیْجِ وَهَیْجِ نُوْرِ ذَاِیْكَ وَبِنَهْرِ قَهْرِ جَهْرِ مِیْمُوْنِ اَرْتِبَاطِ
وَخَدَائِیْكَ وَبِهَدِیْرِ هِیَارِ تِیَارِ اَمْوَاجِ بَحْرِكَ الْمُحِیْطِ بِمَلَكُوْتِكَ وَبِاتِّسَاعِ اِنْفَسَاحِ
مِیَادِیْنِ بَرَازِخِ كُرْمِیْكَ وَبِهَگَلِیَّاتِ عَلُوْیَّاتِ رُوْحَانِیَّاتِ اَمْلَاكِ اَفْلَاكِ عَرْشِكَ وَ
بِاَمْلَاكِ الرُّوْحَانِیْنَ الْمُدَبِّرِیْنَ الْكَوَاكِبِ الْمُنِیْرَةِ بِاَفْلَاكِكَ وَبِحَیْنِ اَیْنِ تَسْكِیْنِ قُلُوْبِ
الْمُرِیْدِیْنَ لِقُرْبِكَ بِخَضَعَاتِ حَرَاقَاتِ زَفَرَاتِ الْخَائِفِیْنَ مِنْ سِطْرَتِكَ وَبِاَمَالِ نَوَالِ اَقْوَالِ

الْمُجْتَهِدِينَ فِي مَرْضَاتِكَ وَبِتَعْصِيحِ تَقْطِيعِ مِرَائِرِ الصَّابِرِينَ بَلَرَاتِكَ وَبِتَعْبُدِ تَمَجُّدِ
تَجَلُّدِ الْعَابِدِينَ عَلَى طَاعَتِكَ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا قَدِيمُ يَا مُقِيمُ اِطْمِسْ بِطَلْسَمِ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ شَرِّ مَسْوَدَاءِ قُلُوبِ أَغْدَانِنَا وَأَغْدَانِكَ وَدَقِ أَغْنَاقِ رُؤُسِ الظُّلَمَةِ بِسَيُوفِ
نَمَشَاتِ قَهْرِكَ وَسَطَوَاتِكَ وَاحْجُبْنَا بِحُجَّتِكَ الْكَثِيفَةِ بِحَوْلِكَ وَقُوَّتِكَ عَنْ لَحْظَاتِ
لَمَحَاتِ لَمَعَاتِ أَبْصَارِهِمُ الضَّعِيفَةِ بِعِزَّتِكَ وَسَطَوَاتِكَ وَاحْجُبْنَا يَا اللَّهُ

(to be read thrice)

وَصُبِّ عَلَيْنَا مِنْ آتَايِيبِ مَيَازِيبِ التَّوْفِيقِ فِي رَوْضَاتِ السَّعَادَاتِ آتَاءَ لَيْلِكَ وَ
أَطْرَافِ نَهَارِكَ وَاغْمَسْنَا فِي حِيَاضِ سَوَاقِي مَسَاقِي بَرِّبِكَ وَرَحْمَتِكَ وَقِيدْنَا بِقُيُودِ
السَّلَامَةِ عَنِ الْوُقُوعِ فِي مَعْصِيَتِكَ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا قَدِيمُ يَا
قَرِيمُ يَا مَوْلَانِي يَا قَادِرُ يَا مَوْلَانِي يَا غَافِرُ يَا لَطِيفُ يَا خَبِيرُ اللَّهُمَّ ذَهَلَتِ الْعُقُولُ
وَانْحَصَرَتْ أَفْهَامُ الْأَبْصَارِ وَخَارَتِ الْأَوْهَامُ وَبَعُدَتْ الْخَوَاطِرُ وَقَصُرَتْ عَنْ إِدْرَاكِ كُنْهِ
كَفِيَّةِ ذَاتِكَ وَمَا ظَهَرَ مِنْ بَوَادِي عَجَائِبِ أَصْنَافِ قُدْرَتِكَ دُونَ الْبُلُوغِ تَلَاؤُ لَمَعَاتِ بَرُوقِ
شُرُوقِ أَسْمَائِكَ يَا اللَّهُ يَا اللَّهُ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا بَاطِنُ يَا قَدِيمُ يَا قَرِيمُ يَا
نُورُ يَا هَادِي يَا بَدِيعُ يَا بَاقِي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ أَسْتَعِيْثُ يَا غِيَاثَ
الْمُسْتَغِيثِينَ أَغْنِنَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ إِرْحَمْنَا اللَّهُمَّ مُحَرِّكَ الْحَرَكَاتِ وَمُبْدِي نَهَائِيَاتِ
الْغَايَاتِ وَمُخْرِجِ يَنَابِيعِ قَبْضَانِ قَصَبَاتِ النَّبَاتِ وَمُسْقِ قَصَمِ جَلَامِيدِ الصُّحُورِ الرَّاسِيَّاتِ
وَالْمُنْبِعِ مِنْهَا مَاءِ مُعِينَا لِلْمَخْلُوقَاتِ وَالْمُحْيِي مِنْهَا سَائِرِ الْحَيَوَانَاتِ وَالنَّبَاتَاتِ وَالْعَالَمِ بِمَا
اخْتَلَجَ فِي صُلُوبِهِمْ مِنْ أَسْرَارِهِمْ وَأَفْكَارِهِمْ وَفُكِّ رَمَزِ نُطْقِ إِشَارَاتِ خَفِيَّاتِ لُغَاتِ
السَّارِحَاتِ مَنْ مَبْحَثٍ وَقَدَسَتْ وَمَجْدَتْ وَكَبُرَتْ وَحَمْدَتْ لِجَلَالِ جَمَالِ كَمَالِ إِقْدَامِ
أَقْوَالِ أَعْظَامِ عِزِّكَ وَجَبْرُوتِكَ وَمَلَائِكَ سَمَوَاتِكَ اجْعَلْنَا فِي هَذَا الْعَامِ وَفِي هَذَا الشَّهْرِ
وَفِي هَذِهِ الْجُمُعَةِ وَفِي هَذَا الْيَوْمِ وَفِي هَذِهِ السَّاعَةِ وَفِي هَذَا الْوَقْتِ الْمُبَارَكِ مِنْ دَعَاكَ
فَاجِتَةً وَمَسْئَلَكَ فَأَعْطِنَهُ وَتَضَرَّعَ إِلَيْكَ فَرَحِمْتَهُ وَإِلَى ذَارِكَ دَارِ السَّلَامِ أَذْنِيَّتَهُ بِفَضْلِكَ
يَا جَوَادُ يَا جَوَادُ جَدُّ عَلَيْنَا وَغَايِلُنَا بِمَا أَنْتَ أَهْلُهُ وَلَا تُقَابِلُنَا بِمَا نَحْنُ أَهْلُهُ إِنَّكَ أَنْتَ
أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ يَا اللَّهُ يَا أَوَّلُ يَا آخِرُ يَا ظَاهِرُ يَا
بَاطِنُ يَا قَدِيمُ يَا قَرِيمُ يَا مُقِيمُ يَا نُورُ يَا هَادِي يَا بَدِيعُ يَا بَاقِي يَا ذُو الْجَلَالِ وَالْإِكْرَامِ لَا إِلَهَ إِلَّا
أَنْتَ بِرَحْمَتِكَ نَسْتَعِيْثُ يَا غِيَاثَ الْمُسْتَغِيثِينَ أَغْنِنَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ إِرْحَمْنَا اسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ وَأَنْ

صَلَاةُ هَوَاهِلَهَا اَللّٰهُمَّ يَا رَبِّ مُحَمَّدٍ وَ اِلِ مُحَمَّدٍ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اِلِ مُحَمَّدٍ

وَاجِز

مُحَمَّدًا صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا هُوَ اَهْلُهُ اَللّٰهُمَّ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ
الْعَرْشِ الْعَظِيمِ رَبَّنَا وَ رَبِّ كُلِّ شَيْءٍ وَ مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ الْعَظِيمِ
اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَ اَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَ اَنْتَ الظَّاهِرُ فَلَيْسَ
فَوْقَكَ شَيْءٌ وَ اَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ فَلَكَ الْحَمْدُ لَا اِلَهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّي
كُنْتُ مِنَ الظَّالِمِيْنَ مَا شَاءَ اللّٰهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ لَا قُوَّةَ اِلَّا بِاللّٰهِ اَللّٰهُمَّ صَلِّ عَلٰى
مُحَمَّدٍ عَبْدِكَ وَ نَبِيِّكَ وَ رَسُوْلِكَ صَلَوَاتُكَ طَيِّبَةٌ كَمَا اَمَرْتَ اَنْ تُصَلِّيَ عَلَيْهِ وَسَلَّمَ
تَسْلِيْمًا اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقَى مِنْ صَلَوَتِكَ شَيْءٌ وَ ارْحَمْ مُحَمَّدًا حَتّٰى لَا يَبْقَى
مِنْ رَحْمَتِكَ شَيْءٌ وَ بَارِكْ عَلٰى مُحَمَّدٍ حَتّٰى لَا يَبْقَى مِنْ بَرَكَاتِكَ شَيْءٌ اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَ
اَقْبَلِخْ وَ اَتَّجِعْ وَ اَتِّمْ وَ اَصْلِحْ وَ ذَكِّ وَ اَرْبِخْ وَ اَوْفِ وَ اَرْجِخْ وَ اَعْظِمْ وَ اَفْضِلِ الصَّلَاةَ وَ اَجْزِلِ
الْمَنْنَ وَ التَّحِيَّاتِ عَلٰى عَبْدِكَ وَ نَبِيِّكَ وَ رَسُوْلِكَ سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلِّمْ الَّذِيْ هُوَ فَلَاقَ صُبْحَ اَنْوَارِ الْوَحْدَانِيَّةِ وَ طَلَعَتْ شَمْسُ الْاَسْرَارِ الرَّبَّانِيَّةِ وَ بَهَجَتْ قَمَرِ
الْحَقَائِقِ الصِّمْدَانِيَّةِ وَ عَرَّضَ حَضْرَتِ الْحَضْرَاتِ الرَّحْمَانِيَّةِ نُوْرَ كُلِّ رَسُوْلٍ وَ سَنَاءِ يَسٍ
وَ الْقُرْآنِ الْحَكِيمِ اِنَّكَ لَيَمُنُّ الْمُرْسَلِيْنَ عَلٰى صِرَاطٍ مُسْتَقِيْمٍ (سِرُّ كُلِّ نَبِيٍّ وَ هِدَاةُ) ذَالِكَ
تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ وَ جَوْهَرُ كُلِّ وَلِيٍّ وَ ضِيَاءُ "سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيْمٍ".

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ الْعَرَبِيِّ الْقُرَشِيِّ الْهَاشِمِيِّ الْاَبْطَحِيِّ
التَّهَامِيِّ الْمَكِّيِّ صَاحِبِ التَّاجِ وَ الْكِرَامَةِ صَاحِبِ الْخَيْرِ وَ الْبِرِّ صَاحِبِ السَّرَايَا وَ الْعَطَايَا وَ الْغَزْوِ
وَ الْجِهَادِ وَ الْمَغْنَمِ وَ الْمَقْسَمِ صَاحِبِ الْاَيَّاتِ وَ الْمُعْجَزَاتِ وَ الْعَلَامَاتِ الْبَاهِرَاتِ صَاحِبِ الْحَيِّجِ
وَ الْحَلْقِ وَ التَّلْبِيَةِ صَاحِبِ الصَّفَا وَ الْمَرْوَةِ وَ الْمَشْعَرِ الْحَرَامِ وَ الْمَقَامِ وَ الْقِبْلَةِ وَ الْمِحْرَابِ وَ
الْمِنْبَرِ صَاحِبِ الْمَقَامِ الْمَحْمُودِ وَ

الْحَوْضِ الْمَوْزُوْدِ وَ الشِّقَاعَةِ وَ السَّجُوْدِ لِلرَّبِّ الْمَعْبُوْدِ صَاحِبِ رَمِيِّ الْجَمْرَاتِ
وَ الْوُقُوْبِ بِعَرَفَاتِ صَاحِبِ الْعِلْمِ الطَّوْبِيِّ وَ الْكَلَامِ الْجَلِيْلِ صَاحِبِ كَلِمَةِ الْاِخْلَاصِ وَ الصِّدْقِ
وَ التَّصْدِيقِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ صَلَاةً تَنْجِيْنَا بِهَا مِنْ جَمِيْعِ الْمَحَنِّ وَ الْاِجْنِ
وَ الْاَهْوَالِ وَ الْبَلِيَّاتِ وَ تُسَلِّمُنَا بِهَا مِنْ جَمِيْعِ الْفِتَنِ وَ الْاَسْقَامِ وَ الْاَفَاتِ وَ الْعَاهَاتِ وَ تُطَهِّرُنَا بِهَا
مِنْ جَمِيْعِ الْعُيُوْبِ وَ السَّيِّئَاتِ وَ تَغْفِرُنَا بِهَا جَمِيْعَ الذُّنُوبَاتِ وَ تَمْحُوْبَهَا عَنْ جَمِيْعِ الْخَطِيَّاتِ
وَ تَقْضِيْنَا لَنَا بِهَا جَمِيْعَ مَا نَطْلُبُهُ مِنَ الْحَاجَاتِ وَ تَرْفَعُنَا بِهَا عِنْدَكَ اَعْلٰى الدَّرَجَاتِ وَ تُبَلِّغُنَا

أَقْصَى الْعَالِيَاتِ مِنْ جَمِيعِ الْخَيْرَاتِ فِي الْحَيَاةِ وَبَعْدَ الْمَمَاتِ يَا رَبِّ يَا اللَّهُ يَا مُجِيبَ الدُّعَوَاتِ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ لِي فِي مَدَّةِ حَيَاتِي وَبَعْدَ مَمَاتِي أَضْعَافَ أَضْعَافِ ذَلِكَ أَلْفَ
 أَلْفِ صَلَاةٍ وَسَلَامٍ مَضْرُوبِينَ فِي مِثْلِ ذَلِكَ وَأَمْثَالِ ذَلِكَ عَلَى عَبْدِكَ وَنَبِيِّكَ وَ
 رَسُولِكَ سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَالرُّسُولِ الْعَرَبِيِّ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَ
 أَرْوَاجِهِ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ وَأَصْحَابِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَتَبَاعِيهِ وَمَوَالِيهِ وَخُدَّائِهِ وَحُجَّابِهِ
 اللَّهُمَّ اجْعَلْ كُلَّ صَلَوةٍ مِنْ كُلِّ ذَلِكَ تَفُوقُ وَتَفْضُلُ صَلَاةَ الْمُصَلِّينَ عَلَيْهِ مِنْ أَهْلِ
 السَّمَوَاتِ وَأَهْلِ

الْأَرْضِينَ أَجْمَعِينَ كَفَضْلِهِ الَّذِي فَضَّلْتَهُ عَلَى كَافَةِ خَلْقِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَيَا
 أَرْحَمَ الرَّاحِمِينَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
 الرَّحِيمُ .

اللَّهُمَّ صَلِّ وَسَلِّمْ وَكَرِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَ
 رَسُولِكَ النَّبِيِّ الْأُمِّيِّ السَّيِّدِ الْكَامِلِ الْخَالِمِ حَآءِ الرَّحْمَةِ وَمِمْ الْمُلْكِ وَذَالِ الدَّوَامِ لِبَحْرِ
 أَنْوَارِكَ وَمَعْدِنِ اسْرَارِكَ وَلِسَانِ حُجَّتِكَ وَغُرُوسِ مَمْلِكَتِكَ وَعَيْنِ أَعْيَانِ خَلْقِيَّتِكَ وَ
 صَفِيَّتِكَ السَّابِقِ لِلْخَلْقِ نُورُهُ الرَّحْمَةُ لِلْعَالَمِينَ ظُهُورُهُ الْمُصْطَفَى الْمُجْتَبَى الْمُنتَقَى الْمُرْتَضَى
 عَيْنُ الْعِنَايَةِ وَزَيْنُ الْقِيَامَةِ وَكَتَرُ الْهَدَايَةِ وَإِمَامُ الْحَضَرَةِ وَآمِينُ الْمَمْلَكَةِ وَطَرَارُ الْحُلَّةِ وَ
 كَنْزُ الْحَقِيقَةِ وَشَمْسُ الشَّرِيعَةِ .

كَاشِفِ ذِيَا جِي الظُّلْمَةِ وَنَاصِرِ الْمِلَّةِ وَبَيْتِ الرَّحْمَةِ وَشَفِيعِ الْأُمَّةِ يَوْمَ الْقِيَامَةِ يَوْمَ
 انْخِسَ الْأَصْوَاتُ وَتَشَخَّصَ الْأَبْصَارُ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ النُّورِ
 الْأَنْبَلَجِ وَالْبَهَاءِ الْأَبْهَجِ نَامُوسِ تَوْرَةِ مُوسَى وَقَامُوسِ إِنْجِيلِ عِيسَى صَلَوةُ اللَّهِ وَسَلَامُهُ عَلَيْهِ
 وَعَلَيْهِمْ أَجْمَعِينَ طَلَسَمِ الْفَلَكَ الْأَطْلَسِ فِي بُطُونِ كُنُتْ كَنْزًا مَخْفِيًا فَأَخْبِثْ أَنْ أُعْرِفَ
 طَارُوسَ الْمَلِكِ الْمُقَدَّسِ فِي ظُهُورِ فَخْلَقْتَ خَلْقًا فَتَعَرَّفْتُ إِلَيْهِمْ فَبَيَّ عَرَفُونِي قُرَّةَ عَيْنِ نُورِ
 الْيَقِينِ مِرَاةِ أَوْلَى الْعَزَمِ مِنَ الْمُرْسَلِينَ إِلَى شُهُودِ الْمَلِكِ الْحَقِّ الْمُبِينِ نُورِ أَنْوَارِ أَبْصَارِ بَصَائِرِ
 الْأَنْبِيَاءِ الْمُكْرَمِينَ وَمَحَلِّ نَظَرِكَ وَسَعَةِ رَحْمَتِكَ مِنَ الْعَوَالِمِ الْأُولَى وَالْآخِرِينَ صَلَّى اللَّهُ
 عَلَيْهِ وَعَلَى إِخْوَانِهِ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَأَصْحَابِهِ الطَّيِّبِينَ الطَّاهِرِينَ اللَّهُمَّ صَلِّ
 وَسَلِّمْ وَاتَّحِفْ وَانْعِمْ وَأَمْنَحْ وَكَرِّمْ وَأَجْزِلْ وَاعْظِمْ أَفْضَلَ صَلَوَاتِكَ وَأَوْفَى سَلَامِكَ صَلَاةَ
 وَسَلَامًا يَنْتَزَلُ لَآئِنْ مِنْ أَفْقٍ كُنْهَ بَاطِنِ الذَّاتِ إِلَى فَلَكَ سَمَاءٍ مَظَاهِرِ الْأَسْمَاءِ وَالصِّفَاتِ وَ
 بَرَقَاتِهَا عِنْدَ مِدْرَةِ مُنْتَهَى الْعَارِفِينَ إِلَى مَرْكَزِ جَلَالِ النُّورِ الْمُبِينِ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ

عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ عِلْمَ يَقِينِ الْعُلَمَاءِ الرَّبَّانِيِّينَ وَعَيْنَ يَقِينِ الْخُلَفَاءِ الرَّاشِدِينَ وَ
حَقَّ يَقِينِ الْأَنْبِيَاءِ الْمُكْرَمِينَ الَّتِي قَامَتْ فِي أَنْوَارِ جَلَالِهِ أُولُوا الْعَزْمِ مِنَ الْمُرْسَلِينَ وَتَحِيَّرَتْ
فِي ذَرْبِ حَقَائِقِهِ عِظَمَاءُ الْمَلَائِكَةِ الْمُهَيَّمِينَ الْمُنَزَّلِ عَلَيْهِ فِي الْقُرْآنِ الْعَظِيمِ بِلِسَانِ عَرَبِيٍّ
مُبِينٍ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.

اللَّهُمَّ صَلِّ وَسَلِّمْ صَلَامةً ذَاتِكَ عَلَى حَضْرَةِ صِفَاتِكَ الْجَامِعِ لِكُلِّ الْكَمَالِ
الْمُنْتَصِفِ بِصِفَاتِ الْجَلَالِ وَالْجَمَالِ مَنْ تَنَزَّاهُ عَنِ الْمَخْلُوقِينَ فِي الْمِثَالِ بِنُوعِ الْمَعَارِفِ
الرَّبَّانِيَّةِ وَجُمُطَةِ الْأَسْرَارِ الْإِلَهِيَّةِ غَايَتِ مُنْتَهَى السَّائِلِينَ وَدَلِيلِ كُلِّ حَائِرٍ مِنَ السَّالِكِينَ
مُحَمَّدٍ الْمُحَمَّدِ بِالْأَوْصَافِ وَالذَّاتِ وَ أَحْمَدُ مَنْ مَضَى وَمَنْ

هَوَاتِ وَسَلِّمْ تَسْلِيمَ بِدَايَةِ الْأَوَّلِ وَغَايَةِ الْآخِرِ حَتَّى لَا يَحْصُرُوهُ عَدَدٌ وَلَا يُنْهِيه
أَمَدٌ وَارْضَ عَنْ تَوَابِعِهِ فِي الشَّرِيعَةِ وَالطَّرِيقَةِ وَالْحَقِيقَةِ مِنَ الْأَصْحَابِ وَالْعُلَمَاءِ وَأَهْلِ الطَّرِيقَةِ
وَاجْعَلْنَا يَا مَوْلَانَا مِنْهُمْ حَقِيقَةً آمِينَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ فَتَحِ أَبْوَابَ حَضْرَتِكَ وَعَيْنَ عِنَايَتِكَ بِخَلْقِكَ وَرَسُولِكَ إِلَى جُنُبِكَ وَأَنْسِكَ
وَخَدَائِكَ الذَّاتِ الْمُنَزَّلِ عَلَيْهِ الْآيَاتِ الْوَضُوحَاتِ مُقْبِلِ الْعَثَرَاتِ وَ سَيِّدِ السَّادَاتِ مَا جِي
الشُّرَكَ وَالضَّلَالَاتِ الشُّيُوفِ الصَّارِمَاتِ الْأُمُورِ بِالْمَعْرُوفِ وَ النَّاهِي عَنِ الْمُنْكَرَاتِ الثَّمِيلِ
مِنْ ضَرَابِ الْمَشَاهِدَاتِ سَيِّدِنَا مُحَمَّدٍ خَيْرِ الْبَرِيَّةِ صَلَّ اللَّهُ عَلَيْهِ وَسَلِّمَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى
مَنْ لَهُ الْأَخْلَاقُ الرَّاضِيَّةُ وَالْأَقْوَالُ الشَّرِيعَةُ وَالْأَحْوَالُ الْحَقِيقَةُ وَالْعِنَايَاتُ الْأَرْزَلِيَّةُ وَالسَّعَادَاتُ
الْآبِدِيَّةُ وَالْفَتْوحَاتُ الْمَكِّيَّةُ وَالظُّهُورَاتُ الْمَدِينِيَّةُ وَالْكَمَالَاتُ الْإِلَهِيَّةُ وَالْمَعَالِمُ الرَّبَّانِيَّةُ وَسِرُّ
الْبَرِيَّةِ وَشَفِيعِنَا يَوْمَ بُعِثْنَا الْمُسْتَغْفِرُ لَنَا عِنْدَ رَبِّنَا الدَّاعِي إِلَيْكَ وَالْمُقْتَدِي لِمَنْ أَرَادَ الْوُصُولُ
إِلَيْكَ الْآيِسُ وَالْمُسْتَوْجِسُّ مِنْ غَيْرِكَ حَتَّى تَمْتَعَ مِنْ نُورِ ذَاتِكَ وَرَجَعَ بِكَ لَا بِغَيْرِكَ وَ
فَهَذَا وَخَلَّتْكَ وَكُفِّرْتَكَ وَقُلْتُ لَهُ بِلِسَانِ خَالِكَ وَقُوَّتِهِ بِجَمَالِكَ فَاصْدَعْ بِمَا تُؤْمَرُ وَ
اعْرِضْ عَنِ الْمُشْرِكِينَ الذَّاكِرُ لَكَ ذِكْرَكَ وَالصَّائِمُ لَكَ نَهَارَكَ الْمَعْرُوفُ عِنْدَ
مَلَائِكِكَ إِنَّهُ خَيْرُ خَلْقِكَ. اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِالْحَرْفِ الْجَامِعِ لِمَعَانِي كَمَالِكَ
نَسْأَلُكَ يَا كَبِيرُ أَنْ تُرِيَنَا وَجْهَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْ تَمُحُو عَنْهُ وَجُودَ ذُنُوبِنَا
بِمُشَاهَدَةِ جَمَالِكَ وَتُعَيِّنَا عَنَّا فِي بَحَارِ أَنْوَارِكَ مَعْصُومِينَ مِنَ الشَّوَاغِلِ الدُّنْيَوِيَّةِ رَاغِبِينَ

إِلَيْكَ غَائِبِينَ بِكَ يَا أَلَّهُ (ثلاثة) لَا إِلَهَ غَيْرُكَ إِسْقِنَا مِنْ شَرَابِ مُحِبَّتِكَ وَاعْمِسْنَا فِي
بَحَارِ أَحَدِيَّتِكَ حَتَّى تَرْفَعَ فِي بَحْبُوحَةِ حَضْرَتِكَ وَتَقْطَعَ عَنَّا أَوْهَامَ خَلْقِيَّتِكَ بِفَضْلِكَ وَ

رَحْمَتِكَ وَنُورِنَا بِنُورِ طَاعَتِكَ وَاهْدِنَا وَلَا تُضِلَّنَا وَبَصِّرْنَا بِغُيُوبِنَا عَنْ غُيُوبِ غَيْرِنَا بِحُرْمَةِ
نَبِيِّنَا وَسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى إِلَهٍ وَأَصْحَابِهِ مَصَابِيحِ الْوُجُودِ وَأَهْلِ
الشُّهُودِ يَا أَرْحَمَ

الرَّاحِمِينَ نَسْأَلُكَ أَنْ تُلْحِقَنَا بِهِمْ وَتَمْنَحَنَا حُبَّهُمْ يَا اللَّهُ يَا حَيُّ يَا قَيُّوْمُ يَا
ذَالْجَلَالِ وَالْإِكْرَامِ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ وَهَبْ لَنَا مَعْرِفَتَنَا لِقَاءَ إِنْكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا رَبِّ الْعَالَمِينَ يَا رَحْمَنُ يَا رَحِيمُ
نَسْأَلُكَ أَنْ تَرْزُقَنَا رُؤْيَا وَجْهِ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنَامِنَا وَبِقُطْبَتِنَا وَأَنْ تُصَلِّيَ وَ
تُسَلِّمَ عَلَيْهِ صَلَاةً دَائِمَةً إِلَى يَوْمِ الدِّينِ وَأَنْ تُصَلِّيَ عَلَى خَيْرِنَا وَكُنْ لَنَا اللَّهُمَّ اجْعَلْ أَفْضَلَ
صَلَوَاتِكَ أَبَدًا وَأَتَمِّ بِرَكَاتِكَ سَرْمَدًا وَأَزْكِي تَحِيَّاتِكَ فَضْلًا وَعَدَدًا عَلَى أَشْرَفِ
الْحَقَائِقِ الْإِنْسَانِيَّةِ وَالْجَانِيَّةِ وَمَجْمَعِ الدَّقَائِقِ الْإِيمَانِيَّةِ وَطُورِ التَّجَلِّيَّاتِ الْإِحْسَانِيَّةِ وَمُحِيطِ
الْأَسْرَارِ الرَّحْمَانِيَّةِ وَعُرُوسِ الْمَمْلَكَةِ الرَّبَّانِيَّةِ وَاسْطَةِ عَقْدِ النَّبِيِّينَ وَمُقَدِّمَةِ جَيْشِ الْمُرْسَلِينَ
وَقَائِدِ مَرْكَبِ الْأَوْلِيَاءِ وَالصِّدِّيقِينَ وَأَفْضَلِ الْخَلَائِقِ أَجْمَعِينَ حَامِلِ لَوَاءِ الْعِزِّ الْأَعْلَى وَ
مَالِكِ أَرْزَمَةِ الْمَجْدِ الْأَسْنَى شَاهِدِ أَسْرَارِ الْأَزَلِ وَمُشَاهِدِ أَنْوَارِ السَّوَابِقِ الْأَوَّلِ وَتَرْجُمَانِ
لِسَانِ الْقِدَمِ وَمَنْبَعِ الْعِلْمِ وَالْحُكْمِ وَمَظْهَرِ سِرِّ الْوُجُودِ الْجُزْنِيِّ وَالْكَلْبِيِّ وَانْسَانِ غَيْبِ الْوُجُودِ
الْعُلُوبِيِّ وَالسِّفَلِيِّ رُوحِ جَسَدِ الْكَوْنَيْنِ وَعَيْنِ حَيَاةِ الدَّارَيْنِ وَالْمُتَحَقِّقِ بِأَعْلَى مَرَاتِبِ الْعِبَادِيَّةِ
وَالْمُتَخَلِّقِ بِإِخْلَاقِ الْمَقَامَاتِ الْإِصْطِفَائِيَّةِ الْخَلِيلِ الْأَعْظَمِ وَالْحَبِيبِ الْأَكْرَمِ سَيِّدِنَا وَمَوْلَانَا
حَبِيبِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى إِلَهٍ وَأَصْحَابِهِ عَدَدَ
مَعْلُومَاتِكَ وَمِزَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِكَ وَذَكَرَهُ
الْغَافِلُونَ وَسَلَّمْ تَسْلِيمًا دَائِمًا كَثِيرًا. اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِنُورِهِ السَّارِيِّ فِي الْوُجُودِ أَنْ
تُحْيِي قُلُوبَنَا بِنُورِ حَيَاةِ قَلْبِهِ الْوَاسِعِ لِكُلِّ شَيْءٍ رَحْمَةً وَعِلْمًا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ
وَأُشْرَحَ صُدُورُنَا بِنُورِهِ الْجَامِعِ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ وَضِيَاءٍ وَذِكْرٍ لِلْمُتَّقِينَ وَتُطَهَّرَ
نَفُوسُنَا بِطَهَارَةِ نَفْسِهِ الرَّكِيَّةِ الْمَرْضِيَّةِ وَتُعَلِّمَنَا بِأَنْوَارِ عُلُومِ وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ
وَتُسْرَى سَرَائِرُهُ فِينَا بِلَوَامِعِ أَنْوَارِكَ حَتَّى تُغْنِيَنَا مِنَّا فِي حَقِّ حَقِيقَةٍ فَيَكُونُ هُوَ الْحَيُّ الْقَيُّومُ
فِينَا

بِقُورْمِيَّتِكَ السِّرُ مَدِيَّةٌ فَتَعِيشُ بِرُوحِهِ عَيْشَ الْحَيَاةِ الْأَبَدِيَّةِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى
آلِهِ وَ صَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا كَثِيرًا بِفَضْلِكَ وَ رَحْمَتِكَ عَلَيْنَا يَا حَنَّانُ يَا مَنَّانُ يَا رَحْمَنُ
وَ تَجَلِّيَاتِ مَنَازِلِكَ فِي مِرَاةِ شُهُودِهِ لِمَنَازِلَاتِ تَجَلِّيَاتِكَ فَتَكُونَ فِي الْخُلَفَاءِ الرَّاشِدِينَ

فِي وَلَايَةِ

الْأَقْرَبِينَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ جَمَالِ لُطْفِكَ وَحَنَانِ
عَطْفِكَ وَجَمَالِ مُلْكِكَ وَكَمَالِ قُدْرَتِكَ النُّورِ الْمُطْلَقِ بِسِرِّ الْمَعِيَةِ الَّتِي لَا تَقْعُدُ الْبَاطِنُ
مَعْنَى فِي غَيْبِكَ وَالظَّاهِرُ حَقًّا فِي شَهَادَتِكَ شَمْسُ الْأَسْرَارِ الرَّبَّائِيَّةِ وَمَجْلَى حَضْرَةِ
الْحَضَرَاتِ الرَّحْمَائِيَّةِ مَنَازِلِ الْكُتُبِ الْقِيَامَةِ وَنُورِ الْآيَاتِ الْبَيِّنَةِ الَّتِي خَلَقْتَهُ مِنْ نُورِ ذَاتِكَ وَ
حَقَّقْتَهُ بِأَسْمَائِكَ وَصِفَاتِكَ وَخَلَقْتَ مِنْ نُورِهِ الْأَنْبِيَاءَ وَالْمُرْسَلِينَ وَتَعَرَّفْتَ إِلَيْهِمْ بِأَخِيذِ
الْمِيثَاقِ عَلَيْهِمْ بِقَوْلِكَ الْحَقِّ الْمُبِينِ وَإِذَا أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ
حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى
ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى بَهْجَةِ
الْكَمَالِ وَتَاجِ الْجَلَالِ وَبِهَاءِ الْجَمَالِ وَشَمْسِ الْوِصَالِ وَغَبَى الْوُجُودِ وَحَيَاتِ كُلِّ مُوجُودٍ
عِزِّ جَلَالِ سُلْطَنَتِكَ وَجَلَالِ عِزِّ مَمْلِكَتِكَ وَمَلِكِ صُنْعِ قُدْرَتِكَ وَطَرَارِ صَفْوَةِ الصَّفْوَةِ
مِنْ أَهْلِ صَفْوَتِكَ وَخُلَاصَةِ الْخَاصَةِ مِنْ أَهْلِ قُرْبِكَ سِرِّ اللَّهِ الْأَعْظَمِ وَحَبِيبِ اللَّهِ الْأَكْرَمِ وَ
خَلِيلِ اللَّهِ الْمُكْرَمِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنَّا نَتَوَسَّلُ بِهِ إِلَيْكَ وَ
نَعْتَظُ بِهِ لَدُنْكَ صَاحِبِ الشَّفَاعَةِ الْكُبْرَى وَالْوَسِيلَةِ الْعَظْمَى وَالزُّرِّيْعَةِ الْغَرِّ وَالْمَكَانَةِ الْعُلْيَا
وَالْمَنْزِلَةِ الزُّلْفَى وَقَابِ قَوْسَيْنِ أَوْ أَدْنَى أَنْ تُحَقِّقَنَا بِهِ ذَاتًا وَأَسْمَاءً وَأَفْعَالًا وَآثَارًا حَتَّى لَا نَرَى
وَلَا نَسْمَعُ وَلَا نُحِسُ وَلَا نَجِدُ إِلَّا إِيَّاكَ إِلَهِي وَسَيِّدِي بِفَضْلِكَ وَرَحْمَتِكَ أَنْ تَجْعَلَ
هَوِيَّتَنَا عَيْنَ هَوِيَّةٍ فِي أَوَائِلِهِ وَنِهَائِيَّةٍ بِوُدِّ خُلَّتِهِ وَصَفَاءِ مُحَبَّتِهِ وَقَوَائِحِ أَنْوَارِ بَصِيرَتِهِ وَجَوَامِعِ
أَسْرَارِ سِرِّيَّتِهِ وَرَحِيمِ رَحْمَاتِهِ وَنَعِيمِ نِعْمَاتِهِ اللَّهُمَّ إِنَّا نَسْتُلْكَ بِجَاهِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْمَغْفِرَةِ وَالرِّضَا وَالْقَبُولِ قَبُولًا تَامًا لَا تَكِلْنَا فِيهِ إِلَى أَنْفُسِنَا طُرْفَةً عَيْنٍ يَا نَعْمَ
الْمُجِيبُ فَقَدْ دَخَلَ الدَّخِيلُ يَا مَوْلَايَ بِجَاهِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ غُفِرَانَ
ذُنُوبِ الْخَلْقِ بِأَجْمَعِهِمْ وَأَوَّلِهِمْ وَآخِرِهِمْ بَرِّهِمْ وَفَاجِرِهِمْ كَقَطْرَةٍ فِي بَحْرِ جُودِكَ الْوَاسِعِ
الَّذِي لَا سَاحِلَ لَهُ فَقَدْ قُلْتَ وَقَوْلِكَ الْحَقُّ الْمُبِينُ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ صَلَّى اللَّهُ
عَلَيْهِ وَ عَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا رَبِّ
إِنِّي مُسَيِّئٌ ضَلُّوْا أَنْتَ أَرْحَمُ الرَّاحِمِينَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ يَا عَوْنَ الضُّعْفَاءِ
يَا عَظِيمَ الرِّضَا يَا مُنْقِذَ الْغُرَقِ يَا مُنْجِيَ الْهَلَكَى يَا نَعْمَ الْمَوْلَى يَا أَمَانَ الْخَائِفِينَ لَا إِلَهَ إِلَّا اللَّهُ
الْعَظِيمُ الْحَكِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ

الْعَرْشِ الْكَرِيمِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى الْجَامِعِ الْأَكْمَلِ وَالْقُطْبِ الرَّبَّانِيِّ الْأَفْضَلِ طَرَارِ حُلَّةِ
 الْإِيمَانِ وَمَعْدِنِ الْجُودِ وَالْإِحْسَانِ صَاحِبِ الْهِمَمِ السَّمَاوِيَّةِ وَالْعُلُومِ الدُّنْيَايَةِ اللَّهُمَّ صَلِّ وَسَلِّمْ
 عَلَى مَنْ خَلَقْتَ الرُّجُودَ لِأَجَلِهِ وَرَخَّصْتَ الْأَشْيَاءَ بِسَبِيهِ مُحَمَّدٍ الْمَحْمُودِ صَاحِبِ الْمَكَارِمِ
 وَالْجُودِ وَعَلَى إِلَهٍ وَأَصْحَابِهِ الْأَقْطَابِ السَّابِقِينَ إِلَى جَنَابِهِ ذَاكَ الْجَنَابِ اللَّهُمَّ صَلِّ وَسَلِّمْ
 عَلَى سَيِّدِنَا مُحَمَّدٍ النُّورِ الْبَهِيِّ وَالْيَمِينِ الْجَلِيِّ وَاللِّسَانِ الْعَرَبِيِّ وَالذِّهْنِ الْحَنَفِيِّ رَحْمَةً
 لِلْعَالَمِينَ الْمُؤَيَّدِ بِالرُّوحِ الْأَمِينِ وَالْكِتَابِ الْمُبِينِ وَخَاتَمِ النَّبِيِّينَ وَرَحْمَةً لِلْعَالَمِينَ
 وَالْخَلَائِقِ أَجْمَعِينَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى مَنْ خَلَقْتَهُ مِنْ نُورِكَ وَجَعَلْتَ كَلَامَهُ مِنْ كَلَامِكَ
 وَفَضَّلْتَهُ عَلَى أَنْبِيَائِكَ وَجَعَلْتَ السَّعْيَةَ مِنْكَ إِلَيْهِ وَمِنَهُ إِلَيْهِمْ كَمَالِ كُلِّ وَلِيٍّ لَكَ وَهَادِي
 كُلِّ مُضِلٍّ عَنْكَ هَادِي الْخَلْقِ إِلَى الْحَقِّ تَارِكِ الْأَشْيَاءِ لِأَجْلِكَ وَمَعْدِنِ الْخَيْرَاتِ
 بِفَضْلِكَ وَخَاطِبَتَهُ عَلَى بَسَاطَةِ قُرْبِكَ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا أَلْقَانِي لَكَ فِي
 لَيْلِكَ وَالضَّائِمِ لَكَ فِي نَهَارِكَ وَالْهَائِمِ بِكَ فِي جَلَالِكَ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّكَ
 الْخَلِيفَةِ فِي خَلْقِكَ الْمُشْتَغِلِ بِذِكْرِكَ الْمُتَفَكِّرِ فِي خَلْقِكَ وَالْآمِنِ بِسِرِّكَ وَالْبَرَّهَانِ
 لِرُسُلِكَ الْحَاضِرِ فِي سَرَائِرِ قُدْسِكَ وَالْمُشَاهِدِ لِحَمَالِ جَلَالِكَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ
 الْمُفْتَسِرِ لِأَنْبِيَائِكَ وَالظَّاهِرِ فِي مُلْكِكَ وَالتَّائِبِ فِي مَلَكُوتِكَ وَالْمُتَخَلِّقِ بِصِفَاتِكَ وَالدَّاعِي
 إِلَى جَبَرُوتِكَ الْحَضَرَةِ الرَّحْمَانِيَّةِ وَالْبُرْدَةِ الْجَلَالِيَّةِ وَالسَّرَابِيلِ الْجَمَالِيَّةِ الْعَرِيشِ السَّقِيِّ
 وَالنُّورِ الْبَهِيِّ وَالْحَبِيبِ النَّوِيِّ وَالنُّورِ الثَّقِيِّ وَالْمُصْبَاحِ الْقَوِيِّ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَى إِلَهٍ
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا
 وَنَبِيِّنَا مُحَمَّدٍ بِحُرُوتَارِكَ وَمَعْدِنِ أَسْرَارِكَ وَرُوحِ أَرْوَاحِ عِبَادِكَ الدُّرَّةِ الْفَاحِشَةِ وَالْعَقَبَةِ
 النَّافِخَةِ وَالْمَوْجُودَاتِ وَحَاءِ الرُّحَمَاتِ وَالْجِيمِ الدَّرَجَاتِ وَسِينِ السَّعَادَاتِ وَنُونِ الْعِنَايَاتِ وَ
 كَمَالِ الْكُلِّيَّاتِ وَمَنْشَأِ الْأَزَلِّيَّاتِ وَخَتَمِ الْأَبَدِيَّاتِ الْمَشْغُولِ بِكَ عَنِ الْأَشْيَاءِ الدُّنْيَوِيَّاتِ
 الطَّاعِمِ مِنْ ثَمَرَاتِ الْمُشَاهَدَاتِ وَالْمُسْتَقْبَلِ مِنْ أَسْرَارِ الْقُدْسِيَّاتِ الْعَالِمِ بِالْمَاضِي
 وَالْمُسْتَقْبَلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى إِلَهٍ الْأَبْرَارِ وَأَصْحَابِهِ الْأَخْيَارِ اللَّهُمَّ صَلِّ وَسَلِّمْ
 عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ وَعَلَى جَسَدِهِ فِي الْأَجْسَادِ وَعَلَى قَبْرِهِ فِي الْقُبُورِ وَعَلَى
 سَمْعِهِ فِي الْمَسَامِعِ وَعَلَى حَرَكِهِ فِي الْحَرَكَاتِ وَعَلَى سُكُونِهِ فِي السَّكَنَاتِ وَعَلَى
 قُعُودِهِ فِي الْقُعُودَاتِ وَعَلَى قِيَامِهِ فِي الْقِيَامَاتِ وَعَلَى لِسَانِهِ الْبَشَاشِ الْأَزَلِيِّ وَالْخَتَمِ الْأَبَدِيِّ
 اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَيْهِ وَعَلَى إِلَهٍ وَأَصْحَابِهِ عَدَدَ مَا عِلِمْتُ وَمِلْءَ مَا عِلِمْتُ اللَّهُمَّ صَلِّ وَسَلِّمْ
 عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي أَعْطَيْتَهُ وَكَرَّمْتَهُ وَفَضَّلْتَهُ وَنَصَرْتَهُ وَأَعْنَتَهُ وَقَرَّبْتَهُ وَأَذْبَنَتَهُ وَسَقَيْتَهُ

وَمَكْنَتُهُ وَمَلَائِقَتُهُ بِعِلْمِكَ الْآنْفُسِ وَبَسْطَتُهُ بِعَبْدِكَ الْأَطْوَسِ وَزَيْنَتُهُ بِقَوْلِكَ الْأَقْبَسِ فَخُورِ
الْأَفْلَاكِ وَعَذَابِ الْأَخْلَاقِ وَنُورِكَ الْمُبِينِ وَعَبْدِكَ الْقَدِيمِ وَخَبْلِكَ الْقَدِيمِ وَحَضْرِكَ
الْحَصِينِ وَجَلَالِكَ الْحَكِيمِ وَجَمَالِكَ الْكَرِيمِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَ
أَصْحَابِهِ مَصَابِيحِ الْهُدَى وَقَنَادِيلِ الْوُجُودِ وَكَمَالِ السُّعُودِ الْمُطَهِّرِينَ مِنَ الْغُيُوبِ اَللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَيْهِ صَلَاةً تَجَلُّ بِهِ الْعَقْدُ وَيُنْحَاتُ ثَقُلُ بِهَا الْكُرْبُ وَتَرْحُمَا تَزِيلُ بِهَا الْعُطْبُ وَتُكْرِئُمَا
تَنْقِضِي بِهِ الْأَرْبُ.

يَا رَبُّ يَا اللَّهُ يَا حَيُّ يَا قَيُّوْمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ نَسْئَلُكَ ذَالِكَ مِنْ فَضَائِلِ
لُطْفِكَ وَغَرَائِبِ فَضْلِكَ يَا كَرِيمُ يَا رَحِيمُ اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ وَنَبِيِّكَ وَ
رَسُولِكَ سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَالنَّبِيِّ الْأَمِيِّ وَالرُّسُولِ الْعَرَبِيِّ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ
وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ صَلَاةً تَكُونُ لَكَ رِضًى وَلَهُ جَزَاءٌ وَلِحَقِّهِ آدَاءٌ وَاعْطِهِ الْوَسِيلَةَ
وَالْفَضِيلَةَ وَالشَّرَفَ

وَالدَّرَجَةَ الْعَالِيَةَ الرَّفِيعَةَ وَابْعَثْهُ الْمَقَامَ الْمُحْمُودَ الَّذِي وَعَدْتَهُ يَا أَرْحَمَ

الرَّاحِمِينَ.

اَللَّهُمَّ إِنَّا نَقُوسِلُ بِكَ وَنَسْئَلُكَ وَنَتَوَجَّهُ إِلَيْكَ بِكِتَابِكَ الْعَزِيزِ وَنَبِيِّكَ
الْكَرِيمِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِشَرْفِهِ الْمَجِيدِ وَأَبَوَيْهِ سَيِّدِنَا إِبْرَاهِيمَ وَسَيِّدِنَا
إِسْمَاعِيلَ وَبِصَاحِبِهِ أَبِي بَكْرٍ وَعُمَرَ وَذِي النُّورَيْنِ عُثْمَانَ وَآلِهِ فَاطِمَةَ وَعَلِيٍّ وَوَلَدَيْهِمَا
الْحُسَيْنَ وَالْحُسَيْنِ وَعَمِّهِ الْحَمْزَةَ وَالْعَبَّاسَ وَزَوْجَتَيْهِ خَدِيجَةَ وَعَائِشَةَ اَللَّهُمَّ صَلِّ وَسَلِّمْ
عَلَيْهِ وَعَلَى آبَائِهِ سَيِّدِنَا إِبْرَاهِيمَ وَسَيِّدِنَا إِسْمَاعِيلَ وَعَلَى آلِهِ كُلِّ وَصَحْبٍ كُلِّ صَلَاةٍ
يَتَرَجَّمُهَا لِسَانُ الْأَزَلِ فِي رِيَاضِ الْمَلَكُوتِ وَعَلَيْهِ الْمَقَامَاتِ وَنَيْلِ الْكَرَامَاتِ وَرَفَعِ
الدَّرَجَاتِ وَيَنْطِقِ بِهَا لِسَانُ الْأَبَدِ فِي حَضِيضِ النَّاسُوتِ وَلِغُفْرَانِ الذُّنُوبِ وَكَشْفِ الْكُرُوبِ
وَدَفْعِ الْمُهَمَّاتِ كَمَا هُوَ اللَّائِقُ بِالْهَيْتِكَ وَشَانِكَ الْعَظِيمِ وَكَمَا هُوَ اللَّائِقُ بِأَهْلِيَّتِهِمْ وَ
مَنْصِبِهِمُ الْكَرِيمِ بِخُصُوصِ خَصَائِصِ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

اَللَّهُمَّ حَقِّقْنَا بِسَرَائِرِهِمْ فِي مَدَارِجِ مَعَارِفِهِمْ بِمَثُوبَةِ الَّذِينَ سَبَقَتْ لَهُمْ مِنْكَ
الْحُسْنَى إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْفُورِ بِالسَّعَادَةِ الْكُبْرَى بِمُؤَدَّةِ الْقُرْبَى وَعُمْنَا فِي
عِزِّهِ الْمَصْمُودِ فِي مَقَامِهِ الْمَحْمُودِ وَتَحْتَ لَوَائِهِ الْمَعْقُودِ وَاسْقِنَا مِنْ حَوْضِ عِرْفَانٍ مَعْرُوفِهِ
الْمُورُودِ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبُرُوزِ بَشَارَةِ قُلِّ تَسْمَعُ وَسَلِّ تُعْطَى وَ
اشْفَعُ تُشْفَعُ بِظُهُورِ بَشَارَةِ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى تَبَارَكْتَ وَتَعَالَيْتَ يَا ذَا الْجَلَالِ

وَالْأَكْرَامَ اللَّهُمَّ إِنَّا نَعُوذُ بِعِزِّ جَلَالِكَ وَبِجَلَالِ عِزَّتِكَ وَبِقُدْرَةِ سُلْطَانِكَ بِسُلْطَانِ
 قُدْرَتِكَ وَبِحَبِّ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْقَطِيعَةِ وَالْأَهْوَاءِ الرَّذِيَّةِ يَا ظَهِيرَ
 الْأَجِينَ يَا جَارَ الْمُسْتَجِيرِينَ أَجْرُنَا مِنَ الْخَوَاطِرِ النَّفْسَانِيَّةِ وَاحْفَظْنَا مِنَ الشَّهَوَاتِ الشَّيْطَانِيَّةِ وَ
 طَهِّرْنَا مِنْ قَاذُورَاتِ الْبَشَرِيَّةِ وَصَفِّنا بِصَفَاءِ الْمُحِبَّةِ الصِّدِّيقِيَّةِ مِنْ صَدَاءِ الْغَفْلَةِ وَوَهْمِ الْجَهْلِ
 حَتَّى تَضُمَّنَا إِلَى رُسُومِنَا بِفَنَاءِ الْإِنَانِيَّةِ وَمُبَايَنَةِ الطَّمَعَةِ الْإِنْسَانِيَّةِ فِي حَضْرَةِ الْجَمِيعِ وَالتَّخْلِيعِ
 وَالتَّخْلِيلِ بِالْوَهْمِيَّةِ الْوَاحِدِيَّةِ وَالتَّجَلِّيِ بِالْحَقَائِقِ الصِّمْدَانِيَّةِ فِي شُهُودِ الْوَحْدَانِيَّةِ حَيْثُ لَا حَيْثُ
 وَلَا أَيْنَ وَلَا كَيْفَ وَيَتَقَى الْكُلُّ لِلَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ وَإِلَى اللَّهِ وَمَعَ اللَّهِ غُرْقًا بِنِعْمَةِ اللَّهِ فِي
 بَحْرِ مِنَّةِ اللَّهِ مَنْصُورِينَ بِسَيْفِ اللَّهِ مُحْفُوظِينَ بِعِنَايَةِ اللَّهِ بِعِصْمَةِ اللَّهِ مِنْ كُلِّ شَاغِلٍ يُشْغِلُ مِنَ
 اللَّهِ وَخَاطِرٍ يَخْطُرُ بِغَيْرِ اللَّهِ يَا رَبُّ يَا أَلَّهُ (ثلاثا) رَبِّي اللَّهُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ
 وَإِلَيْهِ أُنِيبُ. اللَّهُمَّ أَشْغَلْنَا بِكَ وَهَبْ لَنَا هَبَةً لَا سِعَةَ فِيهَا لِغَيْرِكَ وَلَا مَدْخَلَ فِيهَا لِسِوَاكَ
 وَسِعَةً بِالْعُلُومِ الْإِلَهِيَّةِ وَالصِّفَاتِ الرَّبَّانِيَّةِ وَالْأَخْلَاقِ الْمُحَمَّدِيَّةِ وَقَوَاعِدِنَا بِحُسْنِ الظَّنِّ
 الْجَمِيلِ وَحَقِّ الْيَقِينِ وَحَقِيقَةِ التَّمَكُّينِ وَسَدِّدْ أَحْوَالَنَا بِالتَّوْفِيقِ وَالسَّعَادَةِ وَحُسْنِ الْيَقِينِ وَشُدِّ
 قَوَاعِدِنَا عَلَى صِرَاطِ الصِّدْقِ وَالْإِسْتِقَامَةِ وَقَوَاعِدِ الْعِزِّ الرُّضِيِّنِ صِرَاطِ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَشَيْدِ مَقَاصِدِنَا فِي الْمَحْدِ الْأَيْثَلِ عَلَى أَعْلَى
 ذُرْوَةِ الْكَرَامِ وَغَزَائِمِ أَوْلَى الْعَزْمِ مِنَ الْمُرْسَلِينَ يَا صَرِيحَ الْمُسْتَضْرِحِينَ يَا غِيَاثَ الْمُسْتَغِيثِينَ
 اغْنِنَا بِالطَّافِ رَحْمَتِكَ مِنْ ضَلَالِ الْبُعْدِ وَأَشْمَلْنَا بِتَفَحَاتِ عَنَائِكَ فِي مَصَارِعِ الْحُبِّ وَ
 اسْعِفْنَا بِأَنْوَارِ هِدَايَتِكَ فِي خَطَائِرِ الْقُلُوبِ وَابْذُنَا بِنَصْرِكَ الْعَزِيزِ نَصْرًا مُؤَدِّدًا بِالْقُرْآنِ
 الْمَجِيدِ بِفَضْلِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَ
 تَبَّ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاَمِيِّ وَاَزْوَاجِهِ اُمَّهَاتِ الْمُؤْمِنِيْنَ وَ
ذُرِّيَّتِهِ وَاَهْلِيْ بَيْتِهِ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ.

يَا عَمَّادُ مَنْ لَا عَمَّادَ لَهُ وَيَا سَنَدُ مَنْ لَا سَنَدَ لَهُ يَا ذَخْرُ مَنْ لَا ذَخْرَ لَهُ يَا جَابِرَ كُلِّ

كَسِيْرٍ

يَا صَاحِبَ كُلِّ غَرِيْبٍ يَا مُوَيِّسَ كُلِّ وَجِيْدٍ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّىْ كُنْتُ مِنْ
الظَّالِمِيْنَ اَنْتَ وَلِيّ فِى الدُّنْيَا وَالْاٰخِرَةِ تَوْفِىْ مُسْلِمًا وَالْحَقِّنِىْ بِالصَّالِحِيْنَ وَاصْلِحْ لِىْ فِى
ذُرِّيَّتِىْ اِنِّىْ تُبْتُ اِلَيْكَ وَاِنِّىْ مِنَ الْمُسْلِمِيْنَ صَلَوَاتُ اللّٰهِ وَ مَلَائِكَتِهِ وَ اَنْبِيَآئِهِ وَ رُسُلِهِ وَ جَمِيعِ
خَلْقِهِ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ عَلٰى اٰلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللّٰهِ وَ

بَرَكَاتِهِ اللَّهُمَّ أَدْخِلْنَا مَعَهُ بِشَفَاعَتِهِ وَصَمَائِهِ وَرِعَائَتِهِ مَعَ إِلِهِ وَ أَصْحَابِهِ بِدَارِكَ دَارِ السَّلَامِ فِي
مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكَ مُقْتَدِرٍ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ وَ اتَّحِفْنَا بِمُشَاهَدَتِهِ بِلَطِيفِ مَنَازِلِهِ يَا
كَرِيمُ يَا رَحِيمُ اكْرِمْنَا بِالنَّظَرِ إِلَى جَمَالِ سُبْحَاتِ وَجْهِكَ الْعَظِيمِ وَاحْفَظْنَا بِكَرَامَتِهِ بِالتَّكْرِيمِ
وَ التَّبَجُّلِ وَ التَّمْطِيطِ وَ اكْرِمْنَا بِنَزْلِهِ نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ فِي رَوْضِ رِضْوَانِي أَجَلٌ عَلَيْكُمْ فَلَا
أَسْخَطُ عَلَيْكُمْ أَبَدًا وَ أُعْطِيكُمْ مَفَاتِيحَ الْغَيْبِ لِخَزَائِنِ السِّرِّ الْمَكُونِ جَنَابِ صِفَاتِ الْمَعَانِي
بِأَنْوَارِ ذَاتِ عَلَى الْأَرَائِكِ يَنْظُرُونَ وَ لَهُمْ مَا يَدْعُونَ سَلَامٌ قَوْلًا مِّنْ رَبِّ رَحِيمٍ بِالْعَطَانِ رَافَةِ
الرَّافَةِ الْمُحَمَّدِيَّةِ مِنْ عَيْنِ عِنَايَةِ فَضْلًا مِّنْ رَبِّكَ ذَالِكَ هُوَ الْفَوْزُ الْمُبِينُ فِي مَحَاسِنِ قُصُورِ
دُخَائِرِ سَرَائِرِ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُوَّةٍ أَعْيَنَ جَزَاءُ مِمَّا كَانُوا يَعْمَلُونَ فِي مُنْصَةِ
مَحَاسِنِ غَوَائِمِ دُعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَجِيتُهُمْ فِيهَا سَلَامٌ وَ آخِرُ دُعَوَاهُمْ أَنِ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ .

The 'Darud Sareef' reproduced above should be recited once at least after *Tahajjad* or '*Fajr*' prayers and reward thereof be transmitted to the soul of the Holy Prophet (SAW). It is source of immense benefits and the reciter will be blessed with the vision in dream of the Holy Prophet (SAW).

'Salat Kanz-ul-Azam' (صلوة كنز الاعظم)

This is the Special '*Darud*' '*Shareef*' authored by Hazrat Ghous-ul-Azam. The recitation of this '*Wird*' once is one thousand times is Superior to other Darud. It should be recited at least once every day. It is very beneficial and efficacious for sight in dream of the Holy Prophet (SAW) and Hazrat Ghous-ul-Azam (RA). It should be started with the rising of the moon on Friday night. Care should be exercised that the body and the clothes are pure, neat, clean and today.

The '*Darud*' '*Shareef*' is given below.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ أَبَدًا وَ أَمْنِي بَرَكَاتِكَ سَرْمَدًا وَ أَرْزُقْنِي تَحِيَّاتِكَ

فَضْلًا وَعَدَدًا عَلَى أَشْرَافِ الْخَلَائِقِ الْإِنْسَانِيَّةِ وَمَجْمَعِ الْحَقَائِقِ الْإِيمَانِيَّةِ وَطُورِ التَّجَلِّيَّاتِ
 الْإِحْسَانِيَّةِ وَمَهَبِ الْأَسْرَارِ الرُّوحَانِيَّةِ وَغُرُوسِ الْمَمْلَكَةِ الرَّبَّانِيَّةِ وَاسْطَةِ عَقْدِ النَّبِيِّينَ وَمُقَدِّمِ
 جَيْشِ الْمُرْسَلِينَ وَقَائِدِ رُكْبِ الْأَنْبِيَاءِ الْمُكْرَمِينَ وَأَفْضَلِ الْخَلْقِ أَجْمَعِينَ. حَامِلِ لُؤَاءِ الْعِزِّ
 الْأَعْلَى وَمَالِكِ أَرْزَمَةِ الْمَجْدِ الْأَسْنَى شَاهِدِ أَسْرَارِ الْأَزَلِ وَمُشَاهِدِ أَنْوَارِ السُّوَابِقِ الْأَوَّلِ وَ
 تَرْجُمَانِ لِسَانِ الْقِدَمِ وَمَنْبَعِ الْعِلْمِ وَالْحِلْمِ مَظْهَرِ الْوُجُودِ الْكُلِّيِّ وَالْجُزْئِيِّ وَإِنْسَانِ عَيْنِ
 الْوُجُودِ الْعَلَوِيِّ وَالسُّفْلِيِّ رُوحِ جَسَدِ الْكَوْنَيْنِ وَعَيْنِ حَيَاتِ الدَّارَيْنِ الْمُتَحَقِّقِ بِأَعْلَى رُتَبِ
 الْعِبُودِيَّةِ الْمُتَخَلِّقِ بِأَخْلَاقِ الْمُقَامَاتِ الْإِصْطِفَائِيَّةِ الْخَلِيلِ الْأَكْرَمِ وَالْحَبِيبِ الْأَعْظَمِ سَيِّدِنَا
 مُحَمَّدٍ بِنِ عَبْدِ اللَّهِ بِنِ عَبْدِ الْمُطَّلِبِ خَاتَمِ النَّبِيِّينَ وَعَلَى إِلَهٍ وَصَحْبِهِ أَجْمَعِينَ. عَدَدَ
 مَعْلُومَاتِكَ وَمِدَادَ كَلِمَاتِكَ كُلَّمَا ذَكَرَكَ وَذَكَرَهُ الذَّاكِرُونَ وَغَفَلَ عَنْ ذِكْرِكَ وَذِكْرِهِ
 الْغَافِلُونَ وَسَلِّمْ تَسْلِيمًا كَثِيرًا إِلَى يَوْمِ الدِّينِ.





QASEEDA GHOUSIA

Qaseeda Ghousia (Laudatory Poem) is the most beautiful *poetic* composition of Hazrat Ghous, a poetry the worth of which is universally recognised even in the non-Muslim world. The Qaseeda is very useful and efficacious, going a long way in fulfilling the material and spiritual needs, easing the rigours and tribulations of day to day life and It works marvelously as regards facilitating sight in dreams of the celebrated *Aulia*, the Holy Prophet (SAW) and the glimpses of the Beauty of the Real Beloved the Almighty Allah. Its effectiveness is dependent only on one condition, that before commencing it the prior consent of some perfect accomplished *Murshid* (Spiritual Guide) must be sought and the person be the observant of the Islamic Shariah in letter and spirit, practice righteous and truthful deeds taking care of thing with regard to *Halal* and *Haram*, in the daily life, not causing annoyance to any body in any way.

In the name of Allah, the Most Merciful, ever Beneficent:

مَقَانِي الْحُبِّ كَأَسَاتِ الْوَصَالِي
فَقُلْتُ لِخَمْرِي نَحْوِي تَعَالِي

1. I was made to drink deep from the goblets of the ecstatic divine Love. I called for the Wine to make

me heady and inebriated thoroughly.

مَعَتْ وَمَعَتْ لِنَحْوِي فِي كُنُوسِ
فِيْمَتْ بِسُكْرِي يَنْ الْمَوَالِي

2. The Wine, filled in the goblets, rushed into me and I became intoxicated among my friends and companions.

فَقُلْتُ لِسَائِرِ الْأَقْطَابِ لُمُورًا
بِحَالِي وَأَدْخُلُوا أَتَمَّ رَجَالِي

3. I asked all the *Qutubs*, the godly men and saints to endeavour and enter into the state I am in by dyeing themselves in any dye.

وَهُمُورًا أَقْرَبُوا أَتَمَّ جُنُودِي
فَسَاقِي الْقَوْمِ بِالْوَافِي مَلَالِي

4. They should make firm resolve and gird up their loins, because they are my Community for whom the *Saqi* (The cup bearer) has arranged the cups full of divine Love.

فَرِيْتُمْ فَضْلِي مِنْ بَعْدِ سُكْرِي
وَلَا يَلْتَمِ عَلَوِي وَالْثَّصَالِي

5. O'my friends! You took the remnants of the Wine after my becoming fully intoxicated but you could not reach even the fringes of my rank and status.

مَقَامُكُمْ الْعُلَى جَمْعًا وَلَكِنْ
مَقَامِي فَوْقَكُمْ مَا زَالَ عَالِي

6. Though you all enjoy lofty status of high esteem in the eyes of Allah, none will excell me ever in the height, of glory and splendour.

أَنَا فِي حَضْرَةِ النَّفَرِيبِ وَحْدِي
يَصْرَفُنِي وَحُسْبِي ذُو الْجَلَالِ

7. Being unique I am unsurpassed and unrivalled as regards status and rank. Allah Almighty keeps me progressively rise from one degree to others higher and higher qualitatively.

أَنَا الْبَازِيُّ أَشْهَبُ كُلِّ شَيْخٍ
وَمَنْ ذَا فِي الرِّجَالِ أُعْطِيَ مِثَالِي

8. Just like the ascending dominance of *Baz-Ash-hab* (Black and white feathered falcon) over other birds. I have no equal in the human kind, created by My Lord (Allah). None among them has been conferred such grades as Allah has conferred upon me.

كَسَانِي خِلْعَةً بِطَرَاذِ عَزْمٍ
وَتَوَجَّيْتُ بِتِجَانِ الْكَمَالِ

9. Allah Almighty made me wear robes and crown as were embellished with such embroidery and flowery patterns as were characterized with firm and resolute determination.

وَأُطْلِعْنِي عَلَى سِرِّ قَدِيمٍ
وَقُلْدَنِي وَأَعْطَانِي مَوَالِي

10. Allah Almighty unfolded to me His ancient Secret and garlanded me with honour giving me whatever I desired.

وَوَلَانِي عَلَى الْأَقْطَابِ جَمْعًا
فَحُكْمِي نَافِذٌ فِي كُلِّ حَالِي

11. Allah Almighty made me chieftain over all *Qutabs* and caused my writ run over all and Sundry.

فَلَوْ أَلْقَيْتُ سِرِّي فِي بَحَارِ
لَصَارَ الْكُلُّ غُورًا فِي الزُّوَالِ

12. Should I make my secret descend on the rivers, they will get parched dry and waterless and cease to have any identity.

وَلَوْ أَلْقَيْتُ سِرِّي فِي جِبَالِ
لَذُكَّتْ وَاخْتَفَتْ بَيْنَ الرَّمَالِ

13. Should I make my secret descend over the mountains, they will shatter to pieces and become fragments like part of the sand particles so that none can make any distinction between them.

وَلَوْ أَلْقَيْتُ سِرِّي فَوْقَ نَارِ
لَخُمِدَتْ وَأَنْطَفَتْ مِنْ سِرْحَالِ

14. Should I make my Secret fall on the fire, it will get extinguished and be cold for me losing all distinction.

وَلَوْ أَلْقَيْتُ سِرِّي فَوْقَ مَيْتِ
لَقَامَ بِقُدْرَتِ الْمَوْلَى تَعَالَى

15. Should I make my secret fall on the dead they will be revived and re-enlivened by the Divine power.

وَمَا مِنْهَا شُهُورٌ أَوْ ذُهُورٌ
تَمُرُّ وَتَنْقُضِي إِلَّا آتَالِي

16. The months and periods that have passed or are passing by are made to attend upon me like retinue of body-guards.

وَتُخْبِرُنِي بِمَا يَأْتِي وَيَجْرِي
وَتُعَلِّمُنِي فَأَقْصِرُ عَنْ جِدَالِي

17. They make me informed of the past and future happenings and unfolding events. So Stop embroiling in my affairs and denying my miracles.

مُرِيدِيْهِمْ وَطَبَّ وَأَشْطَحَ وَغَنِي
وَأَفْعَلَ مَا تَشَاءُ فَإِلَّا سَمُ عَلِي

18. O my *Murid*! Drink deep from the cup of divine Love and be happy and jubilant, singing hymns of love and do whatever you like as my name has been exlollled and praised by my Lord.

مُرِيدِيْ لَا تَخَفُ اللَّهُ رَبِّي
عَطَانِي رَفْعَةً بِكَ الْمَنَالِي

19. O my *Murid*! Fear none as Allah is my Sustainer and Provider. He has granted me heightened blessing and bounty so as to make me attain my objectives and goal, that I set before me.

طُبُوْلِي فِي السَّمَاءِ وَالْأَرْضِ دُقْتُ
وَشَاءَ وَسُ الشَّعَادَةِ قَدْ بَدَأَ إِلِي

20. The drums of my name are beating in the high heavens and the guardians of good fortune have turned up for me.

بِلَادِ اللَّهِ مُلْكِي تَحْتَ حُكْمِي
وَوَقِي قَبْلَ قَلْبِي قَدْ صَفَا إِلِي

21. All the countries made by Allah Almighty are my dominions. My time was purified before the creation of my heart *i.e.* my spiritual status was pure and high before my body was created.

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَمْعًا
كَعَرْدَلَةٍ عَلَى حُكْمِ التَّصَالِي

22. I cast a glance at all the cities the world over. They

were all put together made to seem to me like a mustard seed.

فَرَمْتُكَ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا
وَبِلَّتْ السُّعْدُ مِنْ مَوْلَى الْمَوَالِي

23. I was instructed into *Qutbiat* and this made me rise to height of virtue and piety.

رَجَّالِي فِي مَوَاجِرِهِمْ صِيَامٌ
وَفِي ظُلُمِ اللَّيْلِ كَأَلِي

24. My *Muridin* (disciples) fast in summer season and shine like pearls in the dark nights due to light of divine worship and obeisance.

وَكُلُّ وَلِيٍّ لِيَّ قَدَمٌ وَإِنِّي
عَلَى قَدَمِ النَّبِيِّ بَنُرِ الْكَمَالِي

25. For every *Wali* (Friend of Allah) there is a step and I follow into the steps of the holy Prophet (SAW) who like the full blooming moon shines in the heavens of perfection.

نَبِيٌّ هَاشِمِيٌّ مَكِّيٌّ حِجَازِيٌّ
هُوَ جَدِّي بِهِ بِلَّتْ الْمَوَالِي

26. He, the Prophet (SAW) is *Hashmi* and *Makki* by descent and origin and he is my ancestor and by his blessings I have attained the height of greatness.

مُرِيدِي لَا تَخَفْ وَاشِ قَائِي
عَزُومٌ قَائِلٌ عِنْدَ الْقِتَالِي

27. O'my Murid! Fear not any back biter mischief-maker for on the eve of fighting I am resolute and determined in slaying my foe.

أَنَا الْجِيلِيُّ مُخَيِّ الدِّينِ إِسْمِي
وَأَعْلَامِي عَلَى رَاسِ الْجِبَالِ

28. I am the native of Jeelan town and Mohayyud Din is my name. The banners of my beneficence and righteousness are fluttering on the mountain tops.

أَنَا الْحَسَنِيُّ وَالْمَخْذُوعُ مَقَامِي
وَأَقْدَامِي عَلَى عُنُقِ الرَّجَالِ

29. By descent I am *Hasni* (off spring of Imam Hassan RA) and my station is *Mukhda* (a specially privileged station) and my feet rest atop the necks of *Aulia* (Friends of Allah).

وَعَبْدُ الْقَادِرِ الْمَشْهُورِ إِسْمِي
وَجَيْدِي صَاحِبِ الْعَيْنِ الْكَمَالِ

30. And my most reputed and famed name is Abdul Qadir. My ancestral Father the greatest of the Prophets in the Master of the World and the source of all perfection. May peace be upon him.



The modes and methods of *Wazaif* for each couplet of the "*Qaseeda*" are given below:

مَقَانِي الْحَبِّ الْحُجَّ

1. For gaining divine cognizance one thousand times daily for 11 days. For absorbing the attention of Beloved five hundred times daily for 11 days preceded and followed by 11 times recitation of *Darud Shareef* after *Isha* or *Tahajjud* prayers. The face should be turned towards *Qibla* avoiding *Jalali* (wrathful) and *Jamali* (lovable) things.

سعت و مشت الخ

2. For achieving temporal and religious objectives one thousand five hundred times daily for 41 days in the manner perscribed at No: 1 above. Daily recitation one thousand times will produc untold benefits from hidden source. The bare head recitation will God willing have special blessings of *Ghous-ul-Azam*.

فقلت لسائر الخ

3. For conquering hearts of people five hundred times daily in a secluded corner, avoiding *Jalali* and *Jamali* things.

وهموا الخ

4. For toning up vital powers in the cause of Allah five hundred times daily.

شریتم الخ

5. For being *Fana-fil-Shaikh* (complete absorption in remembrance of Shaikh) five hundred times daily in solitude will produce desired success.

مقامکم العلی الخ

6. For upgrading degree one thousand one hundred times daily in solitude with abstinence will produce desired results.

انا فی حضرة الخ

7. For achieving distinction one thousand five hundred times daily with abstinence.

انا البازی الخ

8. For conquering people's hearts daily for 11 days with abstinence.

کسانی خلعة الخ

9. For upgrading status one thousand five hundred times daily with abstinence.

واطلعنی الخ

10. For unfolding hidden secrets and divine mysteries one thousand five hundred times daily in solitude with abstinence.

وولانی الخ

11. For conquering people's hearts one thousand times for 11 days, thereafter one hundred times daily. It is very effective in form of amulet to remove infertility of married woman. The couplet be washed with Saffron and rose-water in square form and tied below the navel after the menstruation is over will *Insha-allah* make the woman conceive. Below the amulet eleven times *Ism-i-Qutab* be also written.

For eliminating the enemy one thousand one hundred times for 11 days with general above mentioned precaution of solitude and abstinence.

ولوا القیت سری فی بحار الخ

12. For subduing and dividing the enemy five hundred times for 11 days.

ولوا القیت سری فی جبال الخ

13. For exterminating the enemy one thousand one hundred times daily.

ولوا القیت سری فوق نار الخ

14. For curing chronic incurable diseases one thousand one hundred times for 11 days. The patient be made to drink the inspired water daily

will *Insha Allah* bring cure certainly.

ولو القيت سرى فوق ميت الح

15. For curing the eye wounds and vision problems After reciting the couplet 11 times be breathed into water and the patient's face be washed with the inspired water and he may be made to drink a little quantity of that.

For removing depression and heart-aches one thousand one hundred times daily for 11 days will cure the ailments and cause resurgence of divine love.

وما منها الح

16. For conquering the stars one thousand one hundred times daily.

وتخبرنى الح

17. For unravelling divine mysteries and secrets one thousand one hundred times daily for 11 days.

مریدى هم الح

18. For achieving objectives, both religious and worldly and upgrading of status one hundred times daily. The recitation is also effective for forgiveness of sins.

مریدى لا تخف الله الح

19. For removing satanic perils and dangers one thousand times daily for 11 days, will cause riddance from the satanic machinations and influences.

طبولى فى السماء الح

20. For winning over people and seeking worldly

status, wealth, majestic voice and good fortune five hundred times daily consecutively with.

بلاد الله ملكى الخ

21. For subjugating all creatures and gaining status and high grade one thousand times daily for 11 days. For the riddance of the satanic perils, one hundred times daily perpetually.

نظرت الى بلاد الخ

22. For opening the secrets of *Wahdat-ul-Wajud* five thousand five hundred timely daily for 11 days and after that one hundred times daily perpetually.

For removing estrangement between the spouses..... eleven times be breathed into Sugar and both should be made to eat that inspired Sugar. The estrangement will *Insha-Allah* come to an end.

درست العلم الخ

23. For acquiring knowledge outward (worldly) and inward (spiritual) one hundred eleven times daily after the *Fajr* (morning) prayer, without break.

رجالى فى الخ

24. For attaining deep and intense divine remembrance and meditation for 10 days and one hundred times daily in perpetuity after that.

وكل ولى له الخ

25. For the Sight in dream of the Holy Prophet Muhammad (SAW) and Ghous-ul-Azam (RA) After every recitation of the couplet the *Kalamat* (phrases) **يَا رَزَاقِي وَيَا فَاتِحَ يَا وَهَّابُ يَا عَزِيزُ يَا غَنِيُّ يَا مُغْنِيُّ يَا أَلَّهُ يَا مُعِزُّ** should be added at a place out of the range of voice

and sounds. For *Chilla* one thousand times for 40 days will Insha-Allah produce desired results.

نبی ہاشمی الح

26. It is also very effective for the sight in dream of the Holy Prophet (SAW).

مریدی لاتخف واش الح

27. For gaining victory over the enemy one hundred times daily for 11 days consecutively with the addition of:

يَا بَاسِطُ يَا رَافِعُ يَا عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ حَسْبِيَ اللَّهُ مَا بَيْنِي

أَنَا الْجِيلِيُّ الح

28. For gaining publicity and popularity among the people with the couplet the addition of phrases

يَا بَاسِطُ يَا رَافِعُ يَا عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ حَسْبِيَ اللَّهُ مَا بَيْنِي mentioned above eleven or eleven hundred times. Moreover the *Haruf-i-Abjad* of the couplet be written in square shaped amulet and tied around the neck of the newly born child will Insha-Allah make it immune from all dangers and hazards.

أَنَا الْحَسَنِيُّ الح

29. For enhanced status and position one hundred eleven times daily should be the part of regular schedule.

وَعَبْدُ الْقَادِرِ الح

30. For achieving every objective including riddance from the enemy and other hazards one hundred times daily transmission of *Sawab* (reward) to the departed soul, after *Khatam Shareef*.



QASEEDA TAUHEED-I-ILAH

(Eulogistic Poem in Praise of Allah Almighty)

According to Ghous-ul-Azam this *Qaseeda* should be recited at least once after *Tahajjud* prayer in order to achieve the goal. The reader should see that it is preceded and followed by 11 times recitation of *Darud Shareef* as a permanent schedule. The couplets numbering 63 are reproduced below with their free rendering into English.

شرعت بتوحيد الله مبملا
ماختم بالذكر الحميد مجملا

1. I have made a start of this *Qaseeda-i-Tauheed-i-Ilahi* with *Tasmia* viz. The name of Allah who is Most Beneficent, ever Merciful. I will end it with the beautiful remembrance of highest Praised one.

واشهد ان الله لا غيره
تنزهه حصر العقول تكملا

2. I bear witness that there is no sustainer except Him. No wisdom or intellect can comprehend His Being.

وارسل علينا احمد الحق قيدا
نيابته قام الوجود وقد خلا

3. And We Sent Ahmad (SAW) with the exalted office of Prophet-hood. This universe's existence hinges upon him and he departed this earthly life after passing his appointed time.

فعلمنا من كل خير مويده
واظهر فينا الحلم والعلم والولا

4. So he taught us goodness and virtue with firm determination, he inculcated in us forbearance, knowledge and love.

فيا طالب عزا و كنزا و رفعة
عن الله فادعوه باسمائه العلا

5. So invoke in your prayer the highest name of Allah if you long for respect, honour, dignity and status (in the world and Hereafter)

فقل بانكسار بعد طهر و قربه
فاستلک اللهم نصرا معجلا

6. To say with humility after purity and meditation and worship. "I ask O Allah! to bestow on me help and sustenance.

بحقك يا رحمن بالرحمة التي
احاطت فكن لي يا رحيم مجملا

7. By virtue of Mercy and Benificience which encompasses the whole universe. O My Lord! Make me better, with Your Mercifulness.

ويا ملك قدوس قدس سريرتي
وسلم وجودي يا سلام من البلا

8. O Mighty King the most pure and exalted! Kindly grant me salvation and save me from all torments.

ويا مومن هب لي امانا محققا
ومتراجملا يا مهيمن مسبلا

9. O You Who give shelter! Provide me with your refuge and watch over my secrets, they should not be disclosed to any body.

عزيز ازل عن نفسي الذل واحمني
بعزل ويا جبار من كل معضلا

10. O The Master of Honour! Remove from me the stigma of humiliation. O The Greatest one! support me in every difficulty through intermediation of Your Exalted Honour.

وضع جملة الاعداء يا متكبر
ويا خالق خذلى عن الشر معزلا

11. O The Master of all greatness! Belittle and Despise all my enemies. And O Creator! Save me from every mischief.

ويا بارى النعماء زد فيض نعمة
افضت علينا يا مصورا ولا

12. O The Creator of all blessings! Make them increase all the more. And O Creator of images! Make for increase of your Bounty.

رجوتك يا غفار فاقبل توبتى
بقهرك يا قهار شيطانى اخذلا

13. O The Forgiver! I have reposed my hope in you, so kindly accept my repentance. O The Master of determination! Humiliate my *Shaitan* (devil) with your majestic wrath.

بحقك يا وهاب علما وحكمة
ولرزق يا رزاق كن لى مهلا

14. O The Giver! Give me knowledge and wisdom through your intermediation. And O Giver of sustenance! Make the provision of sustenance all the more easy for me.

وبالفتح يا فتاح نور بصيرتى
وبالعلم نلنى يا علیم تفضلا

15. O You Who open up the knots of tribulation in

adventures! illuminate my inward vision. O the Master of all knowledge grant me knowledge out of your Bounty.

ويا قابض اقبض قلب كل معاند

ويا باسط ابسط بساطي باسرارك العلا

16. O You Who close the hearts of every enemies, O You Who open up my chest with your secrets?

ويا خافض اخفض قدر كل منافق

ويا رافع ارفعني بروحك الثقلا

17. O You Who make low! make every hypocrite mean and low. And O You Who make high! Highten me with your heavy spirit.

سالتك عزام عزلا هله

مذل فذل الظالمين منكلا

18. O You Who give honour to Your servants! I seek honour from you. O You Who give humiliation! Humiliate the cruel transgressor in terrible and befitting manner.

فعلمك كاف يا سميع فكن اذا

بصيرا بحالي مصلحا متقبلا

19. O You Who hear! Your knowledge is sufficient. When You behold my condition, kindly accept and decorate my state.

فياحكم عدل لطيف بخلقه

خبير بما يخفى وما هو مجتلا

20. O You Who make judgement! Do justice to Your creatures with Mercy. You know everything hidden and manifest.

فحكمك قصدي يا حلیم وعمدتي

وانت عظم عظم جودك قدعلا

21. O You possessed with fortitude and forbearance! This attribute of Yours is what I intend to develop. You are great in generosity and liberality.

غفور و متار علی کل مذنّب
شکور علی اجابہ و موصلا

22. You are the Forgiver, Who covers up the sins of every transgressor. You are Giver of reward to your friends making them assemble from places wide apart.

علی و قد اعلی مقام حیہ
کیر کیر الخیر و الجود مجزلا

23. You the highest, have made the position of your beloved high. You are great bestower of all good things in abundance.

حفیظ فلا شیئی یفوت لعلمہ
مقیّت نقیب الخلق اعلی و اسفلا

24. He is the Protector and Preserver. Nothing is beyond His Knowledge. He is providence who provides strength to everyone, high or low in His caring fold.

فحکمک حبیبی یا حبیب تولنی
وانت جلیل کن لغمی منکلا

25. O You Who make one self-sufficient enabling him to fend for himself. I am content with your Judgement. So help me, my Lord by ordering riddance from all my worries and woes.

الہی کریم انت فاكرم مواہبی
و کن لعدوی یا رقیب مجندلا

26. You are Magnanimity incarnate, My Lord. So

grant me favour and Bounty. Overpower my enemies and adversaries.

دعوتک یا مولیٰ مجیب لمن دعی
قدیم العطایا یا واسع الجود فی الملا

27. O Master vouchsafing to everyone. Who calls on you for everything that matters. I do call upon you, the Giver of all old, new open and hidden treasures.

الہی حکیم انت فاحکم مشاہدی
فودک عندی یا ودود تنزلا

28. My Lord! You are all-wise. Decree for me the places I need to attend. O my Friend I cherish your love which has descended on me.

مجید فہب لی المجد والسعد والولا
و یا باعث البعث نصر جیشی مہرولا

29. O Master of greatness and virtue, bestow on me your love blended with good Fortune

شہید علی الاشیاء طیب مشاہدی
و حقق لی حق الموارد منہلا

30. You are witness over all things. Be kind enough to purify the places which I need to attend. Vindicate my right to drink at all rightful reservoirs.

الہی وکیل انت فاقض حوائجی
و یکفی اذا کان القوی موکلا

31. My Lord! You are the adroit Doer of everything for me. So fulfil my needs. You are my advocate and a strong advocate makes one independent of all others.

متین فمتن ضعف حولی و قوتی
اغث یا ولی عباد دعاک تبلا

32. O The Most Powerful! Convert my weakness into Strength. Do away with my impotency. O My Lord and my Friend! Give succour to your servant who has called upon you, having cut off all his connections with the world.

حمدتک یا مولی حمیدا موحدا
و محصی از کات الوری و معدلا

33. O My Master, the most Praised and trustworthy of all. I extol you lavishly Indeed You make the creatures hemmed in by pitfalls and rectify them.

الهی مبدی الفتح لی انت و الہدی
معد لما فی الکون ان بادا و خلا

34. O my Lord! You unveil to me victory and Guidance and re-create everything of the universe of the Present and of the ancient past.

سالتک یا محی حیات ہنیہ
امت یا ممیت اعداء دینی معجلا

35. O Giver of life, I seek from Thee a pleasant life. O Giver of death Make my enemies die quickly.

و یا حی احی میت قلبی بذکرک
قدیم فکن قیوم سری موصلا

36. O Hayyi (Ever-Living) Enliven my dead heart with your remembrance O The most profound and ancient! Be the keeper of my secrets, making them synthetic.

و یا واجد الانوار اوجد مسرتی
و یا ماجد الانوار کن لی معولا

37. O You Who give existence to light! Make my joy to exist. O Master of Pre-eminent light be my Helper.

ويا واحد ما ثم الوجوده
ويا صمد قام الوجود به علا

38. O You the unique one having no Partner besides You and having no need of anything. All greatness is due to you and all things owe to you for their existence.

ويا قادر ذوالبطش اهلك عدونا
ومقدر قدر لحسادنا البلا

39. O one having full grip over everything put our enemies to death. O Mighty One! Make the enemies envious of us without any destiny.

وقدم لسرى يا مقدم عافنى
من الضر فضلا يا موخر ذا العلا

40. O making everything forward! Give furtherance to my Secret. O making everything backward give me shelter against everything causing harm.

واسبق لنا الخيرات اول اول
ويا اخر اختم لى اموت مهلا

41. O The First and foremost! Make our virtues predominant. And O the Last of all! Make our end the state of Praising God by Proclaiming "La-Ilaha-Ilallah".

ويا ظاهر اظهر لى معارفك التى
بباطن غيب الغيب يا باطنا ولا

42. O the Manifest! Unveil to me the station of Thy M'arifat (cognizance). And O the Hidden! Unravel

the secrets that lie behind *Ghaib-ul-Ghaib* (hidden of the hidden) by fraternizing with us secretly.

ويا والى اول امرنا كل ناصح
ويا متعال ارشد واصلح له الولا

43. O making the best of a job and rendering the best of advice! Make our job best, make and straighten your friendship for us, O best and highest of all.

ويا برى ارب البرايا وهب ال
عطايا وياتوا ب تب وتقبلا

44. O paragon of virtue, or Sustainer of all creation who grants favours! Bounties and blessings, grant us forgiveness and accept our repentance.

ومنتقم من ظالمى نفوسهم
لذلك عفوانت فاعطف تفضلا

45. O avengeful of the cruel and Forgiver! Forgive me and shower your Bounty on me.

مطوف رؤف بالعباد ومعف
لمن قد دعايا مالک الملک معقلا

46. O lover and affectionate over Your creatures alike who call upon you as begger! O Lord of the Universe, giving Shelter to the Shelterless.

فالبس لنا يا ذا الجلال جلاله
فجودک والاكرام ما زال مهطلا

47. O Master of all greatness! Clothe us with the robes of grandeur. The rain showers of your Mercy and Beneficence fall in Plenty and abundance.

ويا مقسط ثبت على الحق مهجتى
ويا جامع اجمع لى الكمالات فى الملا

48. O Master of all Justice! Keep my life on the pathway of righteousness. O Collector! Collect my achievements that are open to the creature.

الهی غنی انت فاذهب مفاقتی
و مغن فاغن فقر نفسی لما خلا

49. O My Lord who is care-free! Get me riddance from impoverishment and make me care-free from all wants of my *Nafs*.

و یا مانع امنعنی من الذنب فاشفنی
عن السوء مما قد جنیت تعملا

50. O You Who Stop from temptation of *Nafs*, stop me from all sins and vices committed with intention.

و یا فمارکن للحاسدین مونجا
و یا نافع انفعنی بروح محصلا

51. O giving setback to the jealous! Warn and reprimand them. O'giving profit and dividend make it reach me with your supportive spirit.

و یا نور انت النور فی کل مابدا
و یا هاد کن للنور فی القلب مشعلا

52. O You The Whole Light in all the creation! Thy Light pervades. Make the heart shine with Thy light of guidance.

بدیع البرایا ارجو من فیض لطفه
ولم یبق الا انت باق له الولا

53. Your way of creation baffles the comprehension of the creatures. I cherish hope of your Bounty and there is none save you for lasting friendship.

و یا وارث اجعلنی لعلمک وارثا
ورشد انلنی یا رشید تجملا

54. O Waris (Master and Heir)! Make me heir to your knowledge. O Schemer with good schemes! Bestow on me majesty and grandeur.

صبر و ستار فوق عزیمتی
علی الصبر و اجعل لی اختیار مزملًا

55. O Concealing faults with Forbearance, Patience and Constancy! Grant me this attribute of Patience and Constancy give me option to open and close.

باسمائک الحسنی دعوتک میدی
واتیک العظمی ابتہلت توسلا

56. O My Master! I have called you with Your Beautiful Names and held your intermediation with Your great signs.

فاسئلك اللهم ربی بفضلها
فہی لنا منك الكمال مكملًا

57. O My Lord! I ask you of your Bounty! Give us Perfection to accomplish the unaccomplished.

وقابل رجائی بالرضا عنک واکفنی
صروف زمان صرت فیہ محولا

58. Set aside my hope with Your Pleasure. Save me from the mishaps of the age by which I am hommed in.

اغث واشفنی من داء نفسی واهدنی
الی الخیر واصلح ما بعقلی تخللا

59. Help me O my Lord! Cure me from the ailment, of Nafs. Show me the path of virtue and set right the defects of my intellect and wisdom.

الہی فارحم والدی و اخوتی
ومن هذه الاسماء يدعو مرتلا

60. Shower Your Mercy on me O My lord! On my parents, brothers and all those reciting these names with good recitation and Praying.

انا القادري الحسنى عبد القادر
دعيت بمحى الدين فى روحه العلاء

61. I am *Qadiri*, *Hasni* Abdul Qadir and I am called with the title of *Muhayyud Din* as per my genealogical tree.

وصل على جد الحبيب مُحَمَّدٍ
يا حلى سلام فى الوجود و اكمل

62. And send greetings and Salutations on my Grand ancestor my fore-father Muhammad (Peace be upon him ﷺ) with the best words of greetings and salutations.

مع الال و الاصحاب جمعاً مويداً
وبعد فحمد الله ختماً و اولاً

63. And bless the companions and the members of his family who are all blessed with rewards. All praises from Start to Finish are due to you.



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