

Sufism

Awareness of Almighty Allah's Unity, Epithets and Attributes
(In the light of Islamic Wisdom (Hikmat) within the Frame Work of

Al- Ehsan wal-Tasawoof

SIGNIFICANCE OF PURIFICATION OF

REALITY OF SUFISM

DIFFERENT VIEWS ON SUFISM

BAIT O IRADAT

INVOCATION

BELIEF

DEDICATED TO

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FOREWORD

I seek refuge unto Allah from Satan, the outcast.

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

Peace be upon Muhammad, the glorious Prophet of Islam, his Companions, and his followers.

Q1- Kindly illuminate why the present young generation of the Muslim community needs to get associated with righteous, spiritual guides and learn the knowledge of Shariat and Tariqat (Sufi's path)?

Ans: - Allah ﷻ says in the Holy Qur'an:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّ

[He blesses with wisdom whom He wills and he who is granted wisdom (and reason) receives tremendous good and only those who are endowed with wisdom and insight receive direction and guidance]

Allah (Almighty and Glorious is He) has created and formed the Human being such as a combination of spirit and physical body. Thus, human nature is fundamentally made capable of apt to the needed nourishment to uplift his body, and to apt required spiritual attainment to accomplish the demand of servitude that is vested in himself at the time of his creation. Muhammad (ﷺ), the last Prophet raised amongst mankind who guided mankind to believe in one God and follow straight and righteous path which is divinely revealed to him in the form of Holy book (Quran) and Sunnah by Allah ﷻ for the betterment of entire humankind.

If a believer's hope (Ummid/Raja) prevails over his fear (khauf). It would cause him to err into the evil of atheistic heresy (Zan'daqah-زندقه). Similarly, if his fear predominates his hope, he would be despaired and depressed (ma'use-مايوس). The salvation (slamathi) lies in an even balance between the two (fear and hope). As the Prophet (ﷺ) has said, "If believer's fear (خوف) and his hope (رجا-اميد) were to be weighed, they would be evenly balanced."

In the present scenario, our younger generation is badly influenced by the western advancement of social, political, cultural, and economic environments which is a threat to Islamic society. Due to intense diversions and contradictions in modern sciences, young folk is very much confused. Thus, unable to find a peaceful way for the solutions of their manifold problem. Their lives have become passive journeys without a destination. The significance and the awareness of the unseen/spiritual world are being rapidly neglected. It is because the present young folk wants to solve all their problems by their wisdom alone while and the sphere of wisdom is limited. The soul of a human being often suffers from sensual, carnal, and evil desires. The Qur'an says, "إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ"

(Certainly self-commands much evil except the one on whom my Lord bestows Mercy. Surely, my Lord is All-Forgiving, Ever-Merciful.)--- (Al Yousuf-53). As well says! قَدْ أَفْلَحَ مَنْ زَكَّاهُ

(Indeed the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piousness) succeeds). (AI Shams-9)

The purifying and rectifying of Soul (*Tazkiah Nufs*) is that the power of lust (*quwwat-e-shahwiyah*) and power of rage (*quwwat-e-ghazabiyah*) should be subjected and subordinated to the power of secured wisdom (*Aqle Saleem*) and the wisdom should be subordinated to Divine *Shariah*, so that both spirit (*ruh*) and heart should be illuminated by Divine light (*Tajalli-e-ilahi*). The purification of soul and heart is carried out by striving (*Mujahidah*) in the way of Allah ﷻ under the guidance of an accomplished Sufi/Shaikh and learn from him on how to travel on the path that leads to Allah ﷻ, it is a path that he (the Shaikh) has already travelled. One should hopeful with the Qur'an's tiding; **“نِينَ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِ”**

(And those who toil hard (and fight the lower self vehemently) for Our (Allah's) cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — sayr and wusul), and verily Allah blesses the men of spiritual excellence with His companionship.)--- (Ankabut-69).

Afore said, the *Nufs* is initially called as *Nufs-e-Ammara* (soul-inspiring to do vice), then based on doing *Mujahida* (striving in the way of Allah), it unfolds its purification gradually and grows into *Nufs-e-Lawama* (soul-inspiring to virtue), then into *Nufs-e-Mutmainnah* (peaceful soul) and finally turn into *Nufs-e-Raziyatam Marziyyah*. Such a man will be protected and guided through Divine inspiration (الهام). At this stage, he can promptly weigh up the true (*Haqq*) and false (*Baatil*) notions and keep picking up the true and avoiding false to act upon within the scope of the Islamic constitution, the *Shariah/ Sunnah*. Now as a perfect human being he shall be bestowed with internal purification (*Batini taharat*), spiritual reflection (*Batini Faiz*), divine love in heart, the briskness in worship, vastness in breast (شرح صدر), absorption unto Allah in the soul (*kaifiyet-e-Fanaafillah*) and Divine Will with the light of guidance (*Noor-e-Hidayat*).

Nevertheless, it is also evident to every student of history that the evil of idolatry, heresy, sinfulness, and impiety has almost encircled the word of Islam to the extent of the danger. Even then, whenever Islam had faced such adverse situations, Almighty Allah, the All Omnipotent and merciful had been extending His elegant support through His favorites or chosen servants who mainly include true Sufis/*Auliahs*. They could, with help of Allah, successfully restore normalcy in Muslim *Ummah*, ensure unique goodwill and their physical and spiritual values balanced with the excellent ethical background.

Thus, the Muslim Community must pay attention to acquiring the awareness of *Tasowuf/Sufism* and chose to have company and guidance of accomplished Sufis / *Auliahs* to find the proper solution to their worldly and spiritual problems to attain precise reflection of Divine reality, absolute knowledge, and secured wisdom (*Hikmat-حکمت*). They should also, keep on spreading the teachings of Islam and its message of love, universal peace, and security to the entire mankind. One should bear in mind that the knowledge is useless without practice and practice is useless without sincerity (*ikhlaas-اخلاص*). The Prophet (ﷺ) is reported as having said, “The ignorant person will be punished once, and the learned person seven times”. So,

why does the ignorant man not learn? Why does the learned man not put his knowledge into practice? You must learn, practice, and also teach. You will get two rewards by doing so, the reward of knowledge and the reward of sharing knowledge. I pray that may Allah bestow His mercy and support of Holy Prophet (ﷺ) to this petty effort of mine through this write-up and let it serve as earnest guidance to our young generation for the sake of their intellectual and spiritual betterment. ---**Ameen!**

by

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1-Preface

Q2- Elucidate briefly a few relevant practical issues relating to knowledge of Tasawuf?

Ans: - The following relevant practical issues are clarified briefly for the benefit of valued readers:

- **1-Eman aur A'mal (Belief and Deeds):-** It is the belief (a'qidah) of everybody that Allah ﷻ is the sole authority of rewarding and punishing. Conversely, if someone has firm **belief** but then he might lack behind in his **deeds**.
Look! In the present scenario, Muslims are believers but unfortunately, most of them are lacking in respect of their deeds, whereas non-believers are keen in their deeds (hard work). Since deeds pertain to the external (zaaheri) world (Dunya), they seem to be well off here in this world when compared to Muslims. Since the Belief (Iman) is an inner (Batini) article and pertains to the world hereafter (Aakherath), well! There certainly Muslims (Believers) only sustain success.
- **2-Buzrugi ka Mea'ar (Standard of venerability):-** While choosing a venerable person (Buzrug), one must see that he possesses the following qualities;
 - I. He does not either cause trouble to others nor does he harm anyone.
 - II. He fulfills his obligatory duties towards Allah ﷻ as well as of His Servants sincerely.
 - III. All types of unwarranted notions (wasswass-وسواس) vanish in his company and the memory of Allah (yaad-e-Ilahi) remains visibly comprehensible.
- **3-Tamsil-e-Dawaam-e-Huzur (Similitude of perpetually Divine Presence) (دوام حضور):-** Look! When we say, a housewife has *dawaam-e-Huzoor* of her husband, we mean, she discharges her duties attentively as she is the wife of her husband. She is responsible for household tasks and rather she realizes perpetual relation (Nisbet) with her husband even in his absence. In other words, she attained the perpetual presence of her husband. In the same way, if a servant (Bandah), while

doing his work keeps in view the connection (Nisbat) that he has with his Allah ﷻ the cherisher (Rub), then he surely would attain Dawaam-e-Huzoor of Allah (ﷻ). Hence the 'Sufi' is he who keeps on in his view the connection that he has with Allah ﷻ even while dealing with people and other creatures.

➤ **4-Ilhaam (Inspiration):-** Allah (ﷻ) the cherisher (Rub), guides everyone through inspiration (Ilhaam) into their hearts. This unfolds that every person irrespective of being a Muslim or Non-Muslim ought to get *ilhaam* (inspiration) from Almighty Allah. An unwise person misses it and a wise man gets benefited from it. Even animals will get, inspiration into their hearts.

☞ The example of *ilhaam* is like the spark of fire that arises from lighter, unwise persons lose it and the sensible safe the spark into cotton as fire and apply for a lot of beneficial works in the world.

☞ Similarly, the general public misses hypothetical notions thinking them useless. But no! There would be *ilhaam* in it. Remember, if the heart is peaceful and the peace could be gained by doing recurrent Zikr, then the *ilhaam* can be appreciated. If the heart is full of unwarranted and fictitious notions, the communication of *ilhaam* can't be grasped and thus, it gets vanished.

➤ **5-Raza-o-Taslim (Acquiesce and acceptance):-** To be happy not with the destiny of Allah (ﷻ) is against *Raza-o-Taslim*. But expressing grief with pain, disease, and misbehavior of people is normal/natural, and as such it is not against *Raza-o-Taslim*. So also is the feelings of affliction due to improper diet is not against *Nafs-e-Mutmayinna*, provided one shouldn't be unhappy with Allah (ﷻ).

➤ **6-Rahmat-e-A'am (grace):-** Allah's *Rahmat-e-A'am* in context with His being as 'Rahman has two forms:

1-Rahmat-e-Imtenayi (Bestowal on no-demand)

2-Rahmat-e-Wajubi (Bestowal on demand)

These **demands (Talab)** or requests are made in three ways;

- *Zabaan say* (by the tongue),
- *Zabaan-e-Haal say* (by body language),
- *Zabaan-e-Fitrat say* (by one's nature)

Whatsoever requested, Allah ﷻ gives it. His bestowal has such an expanse that a thief can commit theft. That means, let the demand be legal or illegal, in either case, it is fulfilled. But lawful demand grades in the form of recompense (*Sawaab*) and unlawful demand consequences in the form of punishment. Therefore permissible demands, under the laws of Allah (ﷻ) and holy Prophet (ﷺ) (by tongue or by body language) are always good (*Khair*).

- **7-Jila-o-Istijla** (جلاء و استجلاء):- A state (*Tajalli-e-Zaat*) from Absolute 'Being' (*wajood-e-Ilahi*) of Allah (ﷻ) in which He perceives the splendid distinction of His self-sacred Unity is called '*jilah*' or ***Kamaal-e-Zaati*** (Unitary Excellence) in the terms of Sufis. And when the Divine Unity (Zaat-e-Ilahi) exposes into manifestations (*Ta'yunaat*), the Sufis called it as '*Istijla*' or ***Kamaal-e-Asmaayi*** (Epithetical Excellence).
- **8-Talab** (Demand-طلب):-The literal meaning of '*Talab*' is 'seeking'. And in terms of Sufism; Extreme dedication in the Prescience of Allah (ﷻ) is called '*Talab*' which is normally carried out through man's Servant-hood and Servitude (*A'bdiyat-o-A'budiyat*). It is also called '*Raah-e-Sulook*'.
- **9-Tajriid** (Solitude):- To annihilate (Fanaa) our lower-self (*Anaa-e-Naaqisah*) into Divine Self (*Anaa-e-Mutlaqah*) is called '*Tajriid*'. *This means keen devotion and surrendering ourselves to the Will of Allah.*
- **10-Tafriid** (Divine Sight): Negating (*Nafi*) all others except Allah (*ghair-e-Haq*), manifestations (*maqluq*), even own self and sighting of *Haq* (Allah) by *Haq* (Allah) is called '*Tafriid*'.
- **11-Muhabbat** (love):- Internal (*Batini*) inclination towards perusal of loveliness (Jamaal) is called '*Muhabbat*'. Here Jamaal means pleasant and favorable object and '*Ishq*' is the name of utmost- love or inclination.

12-Hubbullah, Hubb-e-Rasool, Hubb-e-Aulia Allah (Love of Allah, Holy Prophet, and Aulia):-

1- It is stated by Imam Bukhari in *Sahi-Bukhari* that *Hazrat Anus* (رضي الله عنه) reported that the Prophet (ﷺ) said, "Whoever possesses these three qualities in him, he would adore (enjoy) sweetness of faith (*Halaawat-e-Emaan*)!"

- ☞ A)-Allah and His Prophet are his favorites (*Mahbub*) and that he loves them more than anybody else in the world.
- ☞ B) - He might love others too but only for the sake of Allah (*Lillah*).
- ☞ C)-He should dislike infidelity (*Kufr*) as if he considers him to be thrown into the fire.

2- *Hazrat Abu Huraira* (رضي الله عنه) reported that Prophet (ﷺ) said, "Nobody among you will be *Momin* unless he loves me (Holy Prophet) more than his parents and all others."

According to these Hadiths, the love of Allah (ﷻ) and His Prophet (ﷺ) is mandatory (*Wajib*) which is the condition for attaining *Halaawat-e-Eman*. It means the first stage (*darjah*) is to love the Prophet Mohammed (ﷺ) is precisely the love of Allah (ﷻ). The second stage is to

love for *Ahl-e-Baith*, *Aulia*, *Saleheen*, and *Momineen* for the sake of Allah (ﷻ)). It means their love is *A'habbu-lillah* or *A'habu-fillah*. This because Allah (ﷻ) loves them and they love Him too as mentioned in Quran, “يُحِبُّهُمْ وَيُحِبُّونَهُ أَ” [He will (Himself) love people and who will love Him.] – (54-Al Maida). And the third stage is for love of *Eman*. Because the *Ita'at* (Obedience) is essentially the result of pure Love but not vice versa. Therefore the order of preference in respect of stages of love for the Believers (*Mominin*), are defined in the Hadiths.

It is obvious that *Hubb-e-Aulia* and *Saalihin Lillah* is itself precisely the *Hubb-e-Rasool* (ﷺ) and *Hubb-e-Rasool* (ﷺ) is precisely *Hubb-ullah*. Further *Huzur Nabi Karim* (ﷺ) says, “a person will be with him whom he loves (both here and hereafter). Then, you would be along with *Aulia*, *Saalihin*, and *Ambiyaa* which means including yourself into *Hizb-ullah* (Allah's Group) and those who included in Allah's Group would be only successful, as mentioned in *Quran*;

“وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ”

[And the one who makes friends with Allah and His Messenger (ﷺ) and the believers then (they are the people who are Allah's party), and (it is the people of) Allah's party who will surely overmaster.] -- (56-Al Ma'idah),

Q3- What is the significance of *Ilm-ul-Ehsan* (Knowledge of *Tasawuf*)?

Ans: - Look! The magnificence (*Azmat*) of knowledge (*علم*) is based on the magnificence of its known or awareness (*ma'loom*). Since Our Known is Almighty Allah (ﷻ) and hence the knowledge about His Unity (*Zaat*), Epithet (*Asma'*), and Attributes (*Sifaat*) emerged from knowledge of *Tasawuf* is most splendid over the knowledge about all others except Him. Allah (ﷻ) is our beloved. His remembrance (*Zikr-e-Ilahi*) is pleasant for us.

The knowledge of *Tasawuf* is based on a sacred discussion of *Zaat* (Unity), *Sifaat* (Attributes), and *Asma'a* (Epithets) of Allah (ﷻ), so that the servant (*Band'ay*) attains His *Maarifat* (Recognition). This is the *Ehsan* about which Prophet (ﷺ) implied (in the Hadith of Gabriel) saying, “You should worship Allah (ﷻ) as if you are looking at Him and if this is not possible then the He is surely observing you”. It is for this reason that the magnificence of *Al Ehsan* or *Ilm-e- Tasawuf* is like the magnificence of Allah (ﷻ) over His creature.

In the said Hadith the fundamentals of *Eman*, *Islam*, and *Ehsan* seemed to be faith (*A'qa'id*) which is the basic. As time passed on, *Islam* spread over far-off parts of the world. According to exigencies of time, resolving the issues arising in the basics of *Islam* with categorical reasoning under the light of *Quran* and *Sunna* of the Holy Prophet (ﷺ), relevant add-ons were made as a subsidiary (*فروع*) add-on ensuring integral of the Fundamentals (*Kulliyat*) intact. Thus in the field of *Eman*, *Ilm-e-Eman-Kalam*, and the field of *Islam*, *Ilm-e-*

Shariah-Fiqah, and the field of **Ehsan**, *Ilm-e-Tariqat/Taswuf* had to be essentially developed. This is not an innovation (Bid'at-بدعت) certainly not.

Look! Islam is an alive-Religion that propagates a universal harmonious way of life to entire humanity till the end of the world (*Qiyamat*) and for this reason, true scholars (*Ulma-e-Haq*) and authentic jurists used to solve the issues without contradicting the original basics and provide timely guidance to the people. Therefore it is quite clear that after Quran and *Sunat-e-Rasool* (ﷺ), the *Ulma-e-Haq*, Scholars of Hadith, *Fiqah*, and their pupils are honest. Similarly, the accomplished *A'rifin*, Sufis, and research scholars, all are truthful and so the people may emulate them because they guide the Muslim community by way of elucidation, comparison, and research/verification of Holy Quran and Hadith (traditions).

Q4- "The more you know yourself, the better you know Allah." What do you mean by the truth of this famous saying?

Ans: - This is, in fact, an Arabian saying i.e. "من عرف نفسه فقد عرف ربه" [*The more you know yourself, the better you know Allah.*] We may contemplate ourselves and find the way towards knowing Almighty Allah. Allah (ﷻ) says, "وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ"

[*And be not like those who forgot Allah. So Allah made them forget their souls (means they are deprived of Marafat-e-Nafs i.e. Self-knowing)*]. - (19-Al Hashr)

Let us think and consider, if our existence is our own (*zati*) then it will never be deprived. Then again, it is a fact that our existence (*Wajud*) is between two non-existences (*Two-A'dam-عدم*),. Meaning, we were not there before (our birth) and hence we won't be there after death. Therefore we came to know that our existence is not of our own but it is contingent and bestowed (*Bil A'rz*) and so which attribute could be our own or *zati*, never. Then we also know that there originally exists a Truthful and Absolute Being (*Bizzat*) and He is the one primordial Allah, the Lord who bestowed our existence as a contingent being. In short, it is so proved that Allah is an Independent Being (*Wajib-ul-Wajood*). But the details of His Epithets and attributes could be known only when human being thinks over about himself as said by the Allah (ﷻ), "وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ"

[*And in your selves (as well). So do you not notice?*] - (21- Zari'at)

Q5- How do you define the station of knowledge (Mahl-e-Ilm), also describe the link between knowledge and action and its advantages?

Ans: - The *Ruh* (Spirit/soul) attained knowledge (*Ilm*) through physical senses like eyes and ears. We presume that our eyes are seeing and ears hearing. Whereas these are sources of

seeing and hearing of the *Ruh*. *Ruh* is only seeing and hearing because the station of knowledge is ***Ruh*** itself.

Knowledge and Action/ Deed: Knowledge (*Ilm*) without Action (*A'mal*) will be a disaster and Action without Knowledge is going astray (*Dhalaah*). Knowledge is like a tree and the Action is like its fruit. Fruit without the Tree is absurd (*Muhal*) and the Tree without Fruit is worthless. The more accurate and secured (*Qawi*) will be the Knowledge, the better and worthy will be the Action (*Amal*).

Q6- What is meant by attaining Excellence?

Ans: - Excellence (Kamal) is the name of reflection and manifestation of Divine Epithets and Attributes from anything or anybody. As much would be a degree of reflection of Divine refulgence of Epithets & Attributes, so much will be the Excellence. If the mirror of the heart is purified, filthy notions (waswaas-وسواس) are stopped and selfish desires vanished, then such a person will become the center of Divine Refulgence (Tajalligah-e-Haq) and mirror of reflective truth realities. Such a person would be able to witness in his heart, the reflection of the Divine Light of the Absolute being (Allah, the Glorious is He). To say the fact, he is the person who can be truly called an excellent human being and can be adorned with the crown of vice-regent (Taaj-e-Qilaafat).

Q7- What is the status of 'Knowledge' and 'Perception', also the difference between Knowledge and recognition?

Ans: - Knowledge (ilm-علم): Allah ﷻ is the source or treasure of ilm or 'knowledge' and His Prophet Mohammed ﷺ takes it from Him and distributes which is clear by the Hadith, "الله يعطى اناقاسم".

Perception (Ehsass-احساس):- When the knowledge is extended to us through Mohammed-ur-Rasulullah ﷺ, it then be called perception (*Ehsass*). It shows that the knowledge will be for Allah ﷻ and its perception for us. Escalating Perception for Allah ﷻ is unethical. Each status has its designation.

Knowledge & Recognition (Ilm-o-Ma'refat-علم و معرفت): - To identify a thing with its implicit (ijma'li-اجمالي) facet is termed as Ilm (Knowledge) and to identify it with its detailed aspect is known as 'Recognition' or ***Ma'refat***. Since 'Knowledge' is one of the Divine Attributes (Sifaat=e-Ilaahi), ignorance (Jah'ل-جهل) before Knowledge is redundant because ignorance for Allah ﷻ is absurd (mah'al-محال). Similarly, the Knowledge of Allah ﷻ can't be raised or deteriorated. But yes! For ma'refat it is accurate to say that "we identify a thing which we didn't distinguish earlier".

This is why “علم الله” can be too supposed but not “عرف الله”. By this, it is implicit that the word “Knowledge-علم” is truly related to Allah ﷻ and the word ‘Recognition-معرفة’ for the His servant (bandha).

Q8- What is the difference between Mansoos-o-Ghair Mansoos (Categorical and Non-categorical) concerning Quran and Hadith?

Ans:- The Islamic-Laws (Ahkaamaat) which are proved by absolutely repeated (qataa’yee-o-mutwaatir) evidence of Quran and Hadith, are clear and termed as Mansoos (Categorical). And the remaining all Ahkaam are Ijtihadi (analyzed and Interpretive Laws) in which Allah ﷻ has given a kind of authority so that jurists might sort out interpretation of all those laws which are not Mansoos or not Categorical. All such interpretations would be inferred necessarily under the provision of Quran and Sunnah of Rasoolallah ﷺ, although they might differ in respect of act/deed. Therefore one can follow any of the four Imam (mujahideen).

None of us has any right of the object on any Imam (Abu Hanifaؒ, Shafa’iؒ, Ahmed bin Hambalؒ, and Maalikؒ). The entire depravity rises on account of not discriminating between Masoos (Qata’i-قطعي) and Ghair-Mansoos (Ijtihadi-اجتهادي).

2-Significance of Purification of Soul (A’hmiyat-e-Tazkia-e-Nufs-o-Qulb)

Q9: Explain the significance of purification of the soul, heart, and spirit in Deen-e-Islam and its significance in the present scenario of the word?

Ans: The purification of the soul (heart & spirit) or *tazkiah-nufs* always formed a significant part of the main mission of the Prophets (ﷺ) being their propagation of Divine Message. It is mentioned in Qur’an;

“لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ”

Allah ﷻ is indeed gracious to the faithful, when he raised for them an apostle (ﷺ) out of their people, who teaches them His revelation, and reforms (purify their souls) them, instructs them in the book (Qur’an) and its objectives and hitherto they were in a state of rank ignorance.” (Al Imran-164).

The responsibility of the mission of Prophets, later on, fell squarely on the shoulders of the True **Ulma** of the *Ummah* of the Last Prophet Hazrat Mohammed ﷺ who, as genuine successors of him. Thus they had been enlightening the need for *tazkiyah-nufs* the dark age of prevailing

materialism and blasphemy. Now, under the dominant catastrophic confusion the importance of this responsibility of Ulma-u- Huq has increased manifold.

Today, the desertion and negligence towards Islam by the Muslims (youth) has driven them to misery and significantly declining their bonds of faith in Allah (ﷻ) and Holy Prophet (ﷺ). The consequent unfairness in their conduct like ignominy (humiliation) and morass of heedlessness has reached a stage that any attempts to pull them out of decay in their faith attracts them grave suspicion and nervousness rather than a positive response to follow the *Shariah* (Islamic Law) to purify their hearts/souls and reform them from within.

Allah (ﷻ) himself upholds the **Truth**. It is far from his infinite mercy to let **Mankind** (his dearest creature) grope in the gloomy shadow of ignorance and misery. In every age, He raised His chosen servants to support the **truth** and lead mankind to salvation. The Prophets received their training from the Lord of truth, Allah ﷻ through direct speech (*Kalam/revelation*) while the saints / Sufis (*Awliyah*) are trained through his indirect speech (Hadith). This speech is an inspiration (*Ilham*) within their hearts because they are the caretaker (*Auliya*), the deputies (*Khulafa*) and the servants (Ghilman-غلمان) of the Prophets. History shows the learned Sufis carried out this task with the utmost sincerity and dedication.

This method of spiritual reflection (*Faiz-فيض*) for imparting knowledge, ensuring spiritual development, and purification of the soul, applied by the learned Sufis is to project their inner light (Noor) towards their disciples. This is carried out in two ways;

- 1) By '*Tawajjuh*' or *Ilqa* (focusing attention/willpower) by Shaikh towards seeker.
- 2) By '*Tamau'uj*' or *Ina'ekaas* (influence virtuous waves in the company) spread around the Sufi/Shaiikh.

This is the practical feature of Sufism that depends upon the company of the Sufi master. Remember! **True Sufism** has firm basics in the Quran and *Sunnah* of the Prophet (ﷺ) and possesses the capability to lead the seek for attaining Allah's ﷻ nearness (*qurb*) through his intellect as well as heart.

The Islamic Sufism for all practical purposes is reflective (*Faith Rasan*) in nature. The company of Shaikh is imperative to make headway in this field. To obtain his *Tawajjuh* and beneficence (*Faidh-فيض*), it is equally important to place in him absolute trust and confidence. *Tawajjuh*, *Tasarraf*, *Himmat* (Resolution), and *Jam'a Khater* (contentment) are the technical terms in Sufism, Quran, and Hadith being their source.

The Holy Quran says "وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ" (*We supported him (Jesus) with Holy Spirit, (253-Al Baqrah)*). It means, the attribute of angelhood predominated over that of manhood.

It is also mentioned in **Hadith** that the Prophet (ﷺ) prayed in favour of *Hassan bin Thabit* (رضي الله عنه) a companion; **“O Allah support him with holy spirit (Angel Gabriel)”**

Note: The above Quranic verse and the Hadith prove inner support and influence. Thus the perseverance of *Tawajjuh* toward off heedlessness in the seeker and invigorate the light of *Iman* thereby attaining nearness to Allah ﷻ and His Rasoolullah ﷺ.

What is the spiritual state? He who abundantly remembers Allah ﷻ is alive at all times in reality. He passes from one life to another life, experiencing instant death. When remembrance (zikr-e-Ilahi) is established in one’s heart, it remains constant with His merciful blessing.

3-Reality of Sufism

(Haqiqat-e-Sufism)

Q10- What is Sufism?

Ans: - Indeed, Sufism is an imperative facet of Deen-e-Islam. It based on sincerity relating to conduct (اخلاق) and intention (نية). Its ultimate aim is to have spiritual union with Allah (ﷻ) and attainment of His pleasure. The study of Quran and Hadith, biography of Holy Prophet (ﷺ) and his faithful companions provide unmistakable support to this reality the **Tasawuf** or **Sufism**. In other words, sincere love and devotion towards Allah ﷻ and His messenger (ﷺ) in one’s Islamic precept and practice is known as Sufism. Following are a few quotations about Sufism from distinguished Sufis (Awliah Allah):

- ☞ “The **Tasawoof** is the source of intimate knowledge of Allah ﷻ (*m’are’fat-e-ilahi*), and a devout and truthful (*Aulia-Allah*) is known as **Sufi**. He will not be a **Sufi** either by following simply the customs (*Rusoom*) of Sufism or attaining its knowledge, but he is called Sufi by possessing good behavior and perfectly moral. If it is due to knowledge, it can be achieved by teaching, and if this is due to custom, it could be the result of one’s striving effectively, nay! It is surely attainable through virtuous conduct by associating with pious and truthful people (*Aulia*).” ~ *Hazrat Abul Hasan Noori*
- ☞ “Gentlemen, keep yourselves modest and chaste concerning your diet, wear (*ظاہر*) and heart (*batin*), you will become Sufi” ~ *Hazrat Syed Abdul Quader Jilani* (رضي الله عنه).
- ☞ He further explained in his 25th Discourse saying, “O young man! Purify (*safa’i*-صافي) your heart by eating lawful food (*halal*), then you may get to know (*Arafta*-عرفه) your Lord (Almighty Allah). Purify your morsel (*luqma*), your ragged cloak (*khirqah*-خرقه) means your outward (*zahir*-ظاہر) and your heart (*batin*-باطن) then you may become pure (*safi/sufi*). The term **Tasawuf** (spiritual culture) is derived from *safa* (purity). The heart of Sufi who is sincere in his **Tasawuf**, is pure of everything apart from his Master

(Almighty Allah). This is not something that comes about through changing cloaks (libas), making face look pale, rubbing shoulders, wagging tongue with the tale of righteousness (حالين/Sufis), and moving fingers in tasbih (zikr). It comes about only through sincerity (صدق) in seeking the Lord of Truth (Almighty Allah, abstinence (zohad-ذهد) from this world, expelling creatures from the heart and stripping it bare of everything apart from its Master (Almighty and glorious is He). If a person's allegiance (ba'ith بيعت) to him is authentic, then his pedigree (nasab/nisbat) is authentic. If you follow him (his Sunnah) in his words and deeds, you will be together with him among his companions in the abode of the hereafter" ~ Hazrat Shaikh Syed Abdul Qader رحمته الله.

Q10- Has Sufism existed during the period of the Holy prophet (ﷺ)?

Ans: During the time of the Holy Prophet (ﷺ) and his companions the terminology for various branches of faith (Deen-e-Islam) like *fiqh, Tafseer, Sufism (Ehsan)*, etc. had not been coined despite their existence in principle and spirit. They were compiled under the present title at a later stage. An important branch of faith is *Sufism* which relates the inner purification of the soul (Tazkia Nufs) was a part of the Holy Prophet's mission and the lives of the companions provided a model. The lives of those who subsequently showed singular devotion to this branch (Sufism) and became its torch-bearer, specialists and zealous followers provided the pristine examples of piety (تقوى), asceticism (زهد), sincerity (اخلاص) and simplicity by their habit of taking simple food and wearing coarse(rough) garments of wool (صوف). They are known as *Sufis* and the branch of faith about their way of life came to be known as *Sufism*. In the Quran, it has been referred to as *Taqwa* (piety), *Tazkiah* (purification), *khashiat Allah* (fear of Allah) and in the Hadith as *Ehsan* (Tasawwuf /Sufism) which is regarded as the essence of faith (Deen). In short, Sufism, Ehsan, Mystic Path (سلوك-suluk) and sincerity are different names of the same reality.

Q11- What are the two distinct facets of Prophethood and how are they inherited and attained?

Ans: There are two distinct facets (aspects) of Prophet-hood and both are equally important as enunciated in the Quran, Surah Ale Imran verse-164 and sura Juma-3;

“That Allah raised the Messenger amongst them, who recites unto them His revelation and causes them to grow in purification and teaches them the scripture and wisdom (حکمت). Before him, they were in manifest error”

- The first i.e. the outward aspect (Zaher), pertains to the recitation of scripture (Quran), its teaching, and exposition.

- The second, i.e. both the external and the internal (Batin) aspects, pertains to the inward purification (Tazkiah Nufs-تذكيه نفس).

The pious souls who inherited ample share from first i.e. External / outward aspect was called the commentators (mufassirin-مفسرين), the traditionists (muhaddisin-محدثين), the jurists (mujtahidin-مجتهدين) and the preachers (muballighin-مبلغين), while second i.e. Those blessed with both external and internal aspect are the Saliheen (Sufis & Awliah) who attained the high offices of Divine elite (muqarrab-مقرب), Qutb (قطب), Abdal (ابدال), Ghouth (غوث), etc.

It must be remembered that all these attainments emanate from the same Fountain head the Quran and the Sunnah of Holy Prophet (ﷺ), which constitute the only connection between Almighty Allah and His faithful believers, and in it alone lies the ultimate salvation right from life, death, and resurrection. That is why all learned Sufis are unanimous in asserting that a Shaikh (Murshid) must have a thorough understanding of both.

If someone is seen flying about but his practical life runs counter to book and sunnah, he cannot be termed a saint or wali (ولى) instead he is an imposter (fraud), because perfect obedience to the Prophet (ﷺ) is indispensable to any chain of divine love, as enjoined by Him in Quran saying, “قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ” [if you love Allah then follow me (the prophet), so that Allah may love you and forgive you your sins.”] (Al-Imran-31

Q12- Illuminate the Sufi's knowledge and its purpose?

Ans: - The prominence of any knowledge is directly dependent on the prominence of its known ie. Awareness by it. Our attainment by the Sufi's knowledge (Tasawuf) is about awareness of Allah and His unity and attributes. Therefore the knowledge of Tasawuf or Sufism is as magnificent over all other knowledge, as Almighty Allah is over His servants/Creatures.

The right perception of divine unification is an important identification of Sufism. The hearts of pious people are like mirrors and the perception of unification is like divine light. The reflection of divine light is directly dependent on the prominence of correct knowledge. Therefore the prominence of people who are aware of Allah and practice Sufism over those who know everything except Allah is proved confirmed.

Our beloved is Almighty Allah and His remembrance is our favorite worship. One more thing, the Sufism and wisdom (Hikmat-حكمة) are inter-related and are equally important as enunciated in Holy Quran:

“يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ”

[He (Allah) gives insight (wisdom) to whom He wills, and he to whom insight is given, had an ample of fortune given him.] (Al Baqra-269)

What is wisdom? It is the knowledge and prudence (cautiousness - حكمة) to know facts of things (Haqiqat-e- Ashiya) as the way they are, in conformity with human ability is known as wisdom/insight and none will bear it in mind except men of wisdom. The status of wisdom (مقام حكمة) of a perfect Sufi is loftiest rank knowledge of recognition (معرفت) which alone leads to those hidden mysteries and latent secrets under which descend the divine injunctions and where intellect understands the ‘will’ and object of Lawgiver (Allah), without any discrepancy. This Rank can never be achieved without attaining Purification and internal Purgation (باطنی طهارت).

Mark! That the aim is ultimately to submit the whole of yourself to the Lord (Allah) as said in Holy Qur’an, “Whoever surrendered himself to Allah he is a good-doer, his reward is with his Lord and no fear shall be on him and neither shall he be sorrowful.” (112-Al Baqra)

So, Let the intelligence (Aql-عقل) be transformed into heart, let the heart be transformed into an inmost core (s’ir-سر), let the inmost core be transformed into annihilation (fana-فنا) and let the annihilation be transformed into being (wajud-بقا). At the same time, do not belittle (despise) other Muslims because the Mysteries (Will or raaz-راز) of Allah are crystalized (vested) within them. Be modest about yourself and do not behave arrogantly towards the servants of Almighty Allah

4- Categories of sages

(Aqsaam-e-Hukamah)

Q13- Describe the categories of Hukamah (sages) the men of wisdom with their fields of knowledge and research?

Ans- Generally Hukmah are of four types, they are;

1-Sufi (Aariif-عارف)

2- Theologian (Mutakallim- متكلم)

3-Theosophist (Ishraqi-اشراقى)

4- Philosopher (Mashayee - مشائى)

Sufi (Aarif-عارف):- A Sufi is that clean hearted, purified spiritually having blessed with divine illumination (Roshan sir-سر) person who in his percept and practice, is distinct as a true

follower of the Sunnah of Holy Prophet (ﷺ) and honored with Divine notification (Kashf-كشف) and omnipresence (shaoood-شهود).

Theologian (Mutakllim متكلم): A theologian is that talented Islamic Scholar who with the shield of intellectual reasoning impede the attacks of enemies of Islam (Deen) and thus with the exclusive technical evidence, revoke their suspicions and doubts.

Theosophist (Ishraqi-اشراقي): A theosophist is that deluded person whose perceptive understanding about the existence of the world is merely a notional entity and foundation of his research work is dependent upon his unveiling (kashf) and imagination.

Philosopher (Mashayee-مشائى):- A Philosopher is that intellectual person whose perceptive understanding is based upon his intellectual perception only which is mostly subjected to human error.

- Whereas now that the Sufi's insight of the fact of things (Haqiqat- e- Ashiah) Is through his intellect and spiritual inspiration (Kashf & Ilham) which he attained by striving sincerely in the way of Allah ﷻ, while the theologian's understanding of the fact of things is based on his capacity of perceptive intelligence which he achieved in the light of Quran and Sunnah.
- Be it known that, if anyone from Sufi or Theologian says a word against Quran and Hadith, he will be out of the boundary of Islam itself. Thus the Sufi will become Theosophist and the Theologian as Philosopher.
- Neither Sufi nor Theologian can claim himself as innocent. As such their perceptive intellect and unveiling both are uncertain and probable (zanni-زنى), according to shariah (Islamic law). The Holy Prophets (Anbiya-انبياء) and Messengers (Mursaliin-مرسلين) are only innocents and no others, their revelations are categorical and absolute (qatayee-قطعى), and it is mandatory for Believers to act upon them.
- Therefore neither the Sufi nor the Theologian has any authority to deny creed and law according to the Shari'at (Deen-e-Islam) or Quran and Hadith this would amount to a denial of the Faith itself, rather he has not accepted the Holy Prophet Mohammed ﷺ
- Sometimes both the Sufi and Theologian may have a difference of opinion in respect of understanding or interpretation of a verse of Quran or Hadith, such difference of opinions may be there among Theologians themselves too. This is a good exercise given scholars.

Q14- Elucidate the Divine Inspiration (Ilham) and unveiling (kashf) of a human being are superior while compared to his physical senses and Intellect?

Ans:- It is evident that some of the things are not seen but they can be perceived like, movement of the shadow on a wall under moving sunlight, Yet it can be intellectually perfected. Thus it is known that the state of intellect or intelligence is superior to human senses similarly the state of divine inspiration (ilham-الهام) and unveiling (kushf- كشف) which a Sufi would already be granted up on, is far superior to the intellectual perception. The Sufi does traverse those stages which a Theologian keeps in his view. This shows that the Sufi has to be essentially a Theologian though he may not be aware of few terms of theology, whereas a theologian need not necessarily be a Sufi. Still, both of them acknowledge Divine revelation of the Quran and Hadith, Theologian by only his perceptive intellect, and Sufi by his perceptive intellect, inspiration, and unveiling.

Q15- Define briefly the following terms in the context of Sufism:

1. **Kushf and Ilham**
2. **Tazkiah Nufs**
3. **Sufism and the path**

Ans:- 1- Kushf and Ilham; Kashf (unveiling) and Ilham (inspiration) are two separate entities. According to imam Rabbani, kushf is nearer to what is term as a sensation by logicians while the Ilham is closer to intuition (wijdan). Probably the ilham is more accurate than the kushf because the former is lifting the veil (hijab) from something and the latter (Ilham) is a direct inspiration into the heart, despite the fact both are Divine notifications. (Faidhal-Bari)

2-Tazkiah Nuf; Tazkiah Nufs is the purification and rectification of soul and heart. It means the various powers (qualities) that are vested like man/woman namely, the power of lust (quwat-e-shahvia-قوت شهويه) and the power of rage (quwat-e-ghazabiah-قوت غضبيه) should be subjected and subordinated to the power of wisdom (aql ya hikmat-عقل يا حكمت) and the wisdom should be made subservient to the Divine Shariah so that both spirit (Rooh-روح) and heart should be illumined by the Divine refulgence (Noor-نور). *

Tazkiah Nufs and heart can be attained by way of *Mujahidah* (striving in the way of Allah) under the guidance of Accomplished-Shaik (*Mrushid-e-kaamil*). One should take instruction from his Shaikh and learn from him how to journey on the path that leads to Lord of truth (Allah ﷻ), for it is a path that he has already travelled.

3-Sufism and its path; One must bear in mind that **Sufism** and its path cannot be attained merely by pronouncing pedigrees (lineage) and attiring in the Sufi style cap, robes, etc. The state of affairs is different. The first and foremost requisites are; total adherence to Shariah which calls for a firm belief in Divine Unity (zaat-e-ilahi-ذات الهى) and complete devotion to the Prophet (ﷺ) (Ishq-e-Rasool-عشق رسول), devoid of any heresy (bida'th-بدعت)* what so

ever, as the Polytheism and heresy cut across the very root of Allah's ﷻ favour. For this purpose, thorough loyalty to the shaikh (Murshid) is essential. Antagonism (hostility-مخالفت) would stop beneficence. Last but not least, regular Zikr-e-Ilahi (Invocation) with sincerity and endearment paves the ways to become closer (muqurrab) to Allah ﷻ and His Rasool ﷺ, the sign of attaining the path of Sufism.

However, Sufism means Allah's gnosis (معرفة- m'arefat) and access to His realities. Its attainment depends upon singular devotion towards Allah ﷻ and His Prophet Muhammad (ﷺ), a devotion altogether absolves (sets free) of any expectations from His creation.

Note

Q16- How an individual overcome Nafs-e-Ammaara and improve it to the level of Nafs-e-Lawama and Muthma'yinna and so on to achieve the nearness of Allah ﷻ?

Ans:- The Power of 'Lust' works in gaining benefits both material and spiritual. The power of rage is that which works in the repelling of detriments (harms). In another word, the individual becomes a slave of desires and lust. Such a man is worse than an animal. It takes place as the effect of wrongdoers engrossed in their soul by diabolical notions (khatrat-e-satani) through selfish desires which create a corporeal sensation in his inertia (batin) and leads him stray. Thus inner darkness tends to other sins rather tends to materialistic desires and is absorbed in lust and rage. The self or soul of such a man is termed as **Nufs-e-Ammara** (soul bidding to vice). He should always beg forgiveness of his sins from Allah the merciful and strive (Jihad) against Nufs (selfish/sensual desires). The Jihad against Nufs-e- Ammara is greater than jihad by aggressive infidels as said by Holy Prophet (ﷺ). It can be rightly done under the true spiritual guide, like the Jihad against infidels can be done under the direction of a good commander. It is also mentioned in the Holy Qur'an, "O' Believers, fear you Allah and seek unto Him Wasilah (means of approach) and do stive (Jihad) in His way so that you may get success."--- (Al maedah-35)

Hazrat Shah Waliullah of Delhi interpreted the Wasilah (وسيلة) as the spiritual guide or Shaikh. Remember that the topmost Wasilah is existent in the Holy Prophet (ﷺ) while subsidiary Wasilah the Shaikh.

When a man strives in the way of Allah, the inner purification of Nufs begin to takes place. This is the sign of Angelic notions (khatrat-e-Malak) being active and the man becomes conscious to differentiate between upright and evil and if some evil is committed by him, he feels ashamed of and repents. Then the state of his soul is known as **Nufs-e-Lawama** (Reproachful soul). When the state of his soul develops rather purifies, his heart stays at virtue, it began to flee from absurd actions by itself and feels painful at the very thought of evil. He is taken care of through notions from the Lord (khatrat-e-Ramani) or inspiration from Rahman the most merciful. Such a soul became peaceful and is called **Nufs-e-Muthmainnah** (satisfied soul). As a result, the individual becomes perfectly purified, liberated from the evils of Nufs (soul), and is not susceptible to Satan's insinuations or deceptions. He could attain the most proximity (nearness) and pleasure of his Lord the Almighty Allah. Remember, the Devil of Jinn (Satan) can harm you only through sinful human fiend. So one has to seek the help of Almighty Allah, The most merciful, He will protect you.

*Bida'th (بعیت)

Q17- What do you understand by term Bida'th, also define its Negative and positive aspects?

Ans:- Bida't (بدعت) means a specific kind of innovation which is found neither in the Quran nor in Prophetic Sunnah. However, it does not necessarily mean each new element or act should conflict with the injunctions of the Qur'an and Sunnah. If it clashes with the two primary sources of Islamic law (Quran & Sunnah),

- ☞ It is called '**negative**' innovation (Bida't-e-Sayyiah or **mumnu'a**), if it is graded as disagreement of the source of law the shariah.
- ☞ If the new practice is not in disharmony with any precept and tenet of Qur'an and Sunnah nor is it a negation of the spirit of Shariah, it is called '**positive**' innovation' (Bida't-i-Mabaha or **Jaayez**).
- ☞ If the new act is based on some religious, spiritual or economic interest or benefit, it is called '**commendable** innovation (Bida't-i-Hasnah-بدعت حسنه).

For example; Amiir-ul-Muminiin Hadrat Umar ؓ endorsed collective performance of Namaaz-e-Taraabi (by Jamaat) during the month of Ramzaam, by way of Bida't-e-Hasnah.

Thus **Biaa'th** is graded into different categories and the basic distinction must be kept in mind to understand the meaning of Bida'th.

Q18- Do the other religions/sects differ from Islam, how shall we interact with them to solve the differences, if any?

Ans:- The fact is that the Islam is the only true religion (Deen-دين) from the beginning of the world i.e. from the time of A'adem (آدم), that impressed upon people to accept Monotheism (Touh'id-توحيد), respect and follows the teachings of the Prophets of Allah (ﷺ), sent from among them for the guidance of the then folk. Subsequently. As a result of misunderstandings of Islam and its values by some groups of people, various types of religions/sects had come up. We may therefore realize that all other religions are not false or a mere fabrication. The Holy Qur'an says, "There is not a single nation or big group of mankind but that some warner or Apostle has come among them." So, it is probable that people of other religions might have also departed from the line of guidance and mixed with no prophetic teachings in their education. We only say that Salvation lies only in the obedience and submission to the Holy Prophet *Hazrath* Mohammed (ﷺ) and the Holy Qur'an, because the Holy Prophet is the last Messenger of Allah (ﷺ), and the Holy Qur'an is the last Message of Him.

Therefore, false religions do not work, there would be some truth in them, and some sort of misunderstanding might have caused all types of evils. Hence, instead of contradicting their point of view and the contrary issues be patiently and peacefully clarified, as a positive approach that would be beneficial for both sides. Look at the following aspect;

- Sometimes the speaker's style of expression is literal and the listener would like to establish it on the logical aspect. Thus, if the logical interpretation of the speaker's version is drawn i.e. from the metaphorical expression, the real meaning is drawn, the contradiction or difference will vanish by itself.
- It is generally seen, the aim of everybody is correct but he will not be aware of other's views. The problematic people often enjoy contradicting others by proving them wrong. This is the main reason that causes often disputes and breaches of peace in society. If one considers what others are saying cool heatedly, there will be a way out.
- Mark! that the *Deen-e- Islam* has come to remove the misunderstandings developed in other religions, eventually certifying the truth of real aspect, intending to reform them. Islam, a peace-loving religion, has not come to deny them.
- History shows, the learned *Sufis* did carry out the significant task of religious improvement of mankind in the past. Even today, in the prevailing scenario of materialism in the younger generation, *Sufis* could only embark upon the constructive reformation of humanity, with their exemplary positive conduct and soft action with their sincerity and dedication.
- It should be well understood by one and all that, in Islam, there is no cleavage (rift) between theory and practical, the mark of a Muslim person is his essential solidity and solidarity. The positive ethics and actions of true and righteous Muslims radiate from the hard rock of faith.

5- Different Views of People on Sufism

Q19- Quote the different views of people on Sufism?

Ans:- Negative point of view of people; Some people have a negative viewpoint about Sufism. They reject *Sufism* under various pretexts. The favorite ground is that it is heresy or innovation (*bid'at*).

Those who reject Sufism are neither Mujahidin having exalted genius, deep learning, and remarkable sharpness of intellect (that their rejection is taken as authority), nor have they any supremacy over Theologians and elite *Sufis* (that their opinion is accorded any weight.) It appears that they wish to divert from faith (*Deen*), one of the vital parts. Such a rejecting group is in mere ignorance, as mentioned in Qur'an, " **بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ** " **كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ** meaning: The truth is that they are denying that (Word of Allah) whose knowledge they failed to encompass, and its truth had (also) not yet manifested before them vividly. Those who have passed before them also denied (the Truth) the same way. To see how the wrongdoers met their fate! (*Yunnus-39*).

They would have never rejected this reality, had they heeded the Qur'anic verse, “ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ” meaning: And, (O man,) do not follow that of which you have no (authentic) knowledge. Indeed the ear, the eye, and the heart — each of them will be questioned. (*Bani Israel -36*)

Positive point of view of people

Some people have a positive view of Sufism. They are divided into the following two groups;

- a) The first group though very small believes in as well live up to its norms. They are indeed the righteous (*saliheen*) in complete harmony with declaration of Qur'an, “ يَعْمَلُ وَقَلِيلٌ ” meaning: *Few of My Bondsmen are grateful.* (13-Saba)

They are found in every age and have been beacon rays of this blessed aspect of Peoplehood, throwing their light the world over.

- b) The second group subscribes to *Sufism's* existence but in practice rejects it. To them, it is confined to bookish knowledge, a short story of rare mysteries, occasional dips into emotional moods. They do not look for an accomplished guide to the practical knowledge of the path which would exhort them to follow the *Sunnah* of the Holy Prophet (ﷺ). If they can even come across one, instead of trusting him, they ridicule him. In fond hope, they wish to attain the stage of the path by mere gloating in idle talk. And yet at times, they raise slogans as if *Shariah* and *Tareeqat* were two separate entities. This free launching is nothing but an easy escape from Qur'an and *Sunnah*. They are indeed unfortunate ones who shrink direct knowledge and ready guidance of the presence of *Auliah* (*master Sufi*) in their age and practical person.

Q20- Quote the Hadith-e-Gabriel and elucidate on its significance to the whole Deen-e-Islam and its relevance to Sufism?

Ans:- The famous *Hadith-e-Gabriel* expounds (explains) three branches of knowledge of Deen-e-Islam. Firstly **Beliefs** (*Iman* - ايمان) – which is the dogmatic theology. The second **Islam**- which is commands and prohibitions and the understanding thereof, which is *fiqh* (فقه). The third **Ehsan** (احسان)- which pertains to inner manifestations and contemplation (غور و فكر) which is Sufism. These three constitute the faith or *Deen* as a whole. *Ehsan* is to worship Allah as if you see Him, for if you see Him not, yet He sees thee as said by the Prophet (ﷺ). So *Ehsan* is the heart and soul of Sufism which is another name of singular devotion or sincerity.

Explaining the Hadith, *Hazrat Shah Abdul Haq Dehelwi (r)* quotes *Imam Malik*, “Who so ever, without the knowledge of *fiqh* acquires *Sufism* has turned infidel and inversely a sinner. He who acquires both (*fiqh* and *Sufism*) is an accomplished believer.

According to *Faith-ul-Bari*, “*Ehsan* encompasses the states of the Sufis as well as their knowledge. To witness realities as a result of enlightening of the heart is just like a visual observation. It is the stage which constitutes an enduring attribute of the devotee as distinct from his knowledge.” This shows that *Ehsan or Sufism (Tasawuf)* and its path are not confined to its knowledge, as actions and practices are separate from knowledge. This precisely is the case with *Sufism* and the path. The spiritual states issuing out from the bosom (chest) of an accomplished Sufi illuminates the seeker’s heart, these states cannot be described in their true perspective. So, the books may provide knowledge on *Tasowuf/Sufism* to a certain extent but the mystic states, the real motif cannot be acquired without the *Tawajjuh* - توجه (attention) and guidance of an accomplished Sufi.

These are the following three-ingredient/aspects of *Deen-e-Islam* with which the Prophets are raised and the spiritual successors of the Holy Prophet (ﷺ) carry out them.

- 1- To correct **belief**, The *Ulma-e-usool* meet this 1st aspect
- 2- To reform **human conduct**, The Jurists meet this 2nd aspect.
- 3- To imbue **sincerity** (*Ikhlas*-خلاص), The Sufis meet this 3rd aspect.

According to the greatest Sufi master and scholar of tradition (*Muhaddis*) *Hazret Shah Waliullah Dehelwi (r)*, “without *Sufism*, neither the *Shariah* nor the Faith (*Deen*) can survive.” He goes on to explain Hadith-e-Gabriel that the foundation of faith and its ultimate conclusion rest on *fiqh, scholastic philosophy, and Sufism*. In the Hadith, **Islam** implies **fiqh** because it comprises commands of *shariah* concerning human conduct. **Iman** represents the **beliefs**, the basic proportion of scholastic philosophy, and **Ehsan** symbolizes true **Sufism** which implies the sincerest devotion towards Allah ﷻ. *Sufism* and *Scholastics (Marefat-e-Ilahi)* are complementary to each other, just as *fiqh* without *Sufism* is meaningless. Because the Divine commandments cannot be judiciously known without the knowledge of *fiqh* which in turn is incomplete without sincerity symbolized by *Sufism*, since human conduct even if governed by *fiqh* does not merit Divine assent. Of course, both these without *Iman* (ایمان) are of no consequence what so ever. Thus, one may realize that *Sufism* is an integral part of faith, the part essentially reflects the whole. Therefore, the rejection of *Sufism* amount to the denial of Faith itself.

The spiritual successor of Holy Prophet (ﷺ) will be the person who has acquired all the three aspects of *Deen-e-Islam* as illustrated in the *Hadith-e-Gabriel*, it means, he will be well

versed in the Book (Qur'an) and the Sunnah of Prophet (ﷺ) and are endeavors in the evidence of *Sufism* and guidance to the seekers (*Taalibs*).

Q21-Describe the Hadith-e-jibra'il and its significance to Al Ehsaan-wal-Tasowuf?

Ans:-HADITH-E-GABRIEL; in all the books on the subject, *Hadith-e-Gabriel* has been accepted as the central core of fundamental faith or the *deen-e-Islam*. It comprises *Iman*, *Islam*, and *Ehsan (Tasawoof)*. The hadith in *Mishkat* reads as follows! "Hazrat Umar (رضي الله عنه) narrates, "one day we (companions) were in the audience of Holy Prophet (ﷺ) when a man suddenly appeared before us. His dress was milky white and his hair raven black. He bore no signs of the journey and none of us had seen him before. He went forth and sat directly in front of the Prophet (ﷺ) in a manner that his knees touches those of the Prophet (ﷺ) placing his hands on the Prophet's thighs and said, "O Muhammad! Inform me what Islam is?" The Prophet (ﷺ) replied, "Islam means that you affirm and recite (with sincerity and conviction) that there is no God except Allah (worthy of worship and obedience) and Muhammad (ﷺ) is His Messenger; establish *salah*, fast during *Ramazan*, pay zakat, and if in possession of means and resources undertake to perform Haj (pilgrimage Mecca). The seeker (the Man) heard and confirmed the reply is correct. Then he asked what *Iman* was. The Prophet (ﷺ) replied, "Iman stands when you consciously accept with full conviction the existing of Allah (ﷻ), His angels, His Books, His messengers, the establishment of Day of Judgment and that all good and bad is by HIS command." The seeker again asserted the truth. He then asked, 'what *Ehsan* is.' The Prophet (ﷺ) replied, "Ehsan is to worship Allah as if you see Him, for if you see Him not, yet He sees thee." The Prophet (ﷺ) turning to *Hazrat Umar* (رضي الله عنه) asked if he knew who the seeker was? *Hazrat Umar* (رضي الله عنه) replied that Allah and His Prophet (ﷺ) knew better. The Prophet (ﷺ) explained that he was Gabriel who had come to expound their Faith (*Deen-e-Islam*).

If you look at the historical background of the Hadith-e-Gabriel, further enhances its importance. Gabriel had come in the guise of a man shortly later after the return of the Prophet (ﷺ) from Mecca after his last pilgrimage when he was nearing the end of his temporal existence. The religion had, by then, been perfected and all commandments revealed. In a single sitting, Gabriel narrated the gist of faith (*Deen-e-Islam*), as is evident from the Prophet's comment; "He came to teach you your Deen." This manifests the very aim of the Hadith i.e. the essence of faith was placed before the Prophet (ﷺ) to help reinforce and strengthen commandments thereof, with a dominated note at its three aspects and the religion (*deen*) will not be complete without its third component i.e. *Ehsan* or *Sufism*. There are three types of attitudes about Sufism. A group of people who do practice it is true Sufis. Another group who do not practice it is just like those who do not offer *Salah (Namaz)*. *Shariah* regards them

as sinners. Yet others disavow it, this amounts to a rejection of one-third of religion. Rejection of a part, as a rule, means rejection of the whole. We can only pray for such people. May Allah show them the light?

6-Supererogatory & Obligatory Proximity

(Qurb-e-Nafa'el-O-Qurb-e-Fara'ez)

Q22- Define the terms Qurb-e-Nafa'el and Qurb-e-Faza'ez?

Ans:- Qurb-e-Nafa'el: Attaining the nearness of Allah ﷻ through Nafal (Supererogatory) deeds or worship is termed as (Supererogatory Proximity).

Qurb-e-Faraa'ez: Attaining the nearness of Allah ﷻ through Faraz (obligatory) deed or worship is termed as Qurb-e-Fra'ez (Obligatory Proximity).

Q23- Describe the kinds of Allah's commands (Hukm-e-Ilahi) and their good (Ahsan-احسن) way of performance?

Ans:- There are two kinds of Amr-e-Ilaahi or Allahs' Commands!

- a) **Amar-e-Ijaab is also called Amar (امر) or Commission.**
- b) **Amar-e-Imte'naahi is also called Nahi (نهي) or Omission.**

Therefore **commission (Amar)** is the command to act upon and **omission (Nahi)** is the command for giving up to act. Therefore one who practices nafal sincerely may attain Divine nearness through Qurb-e-Nafa'el Qurb-e-Nafa'el (Supererogatory Proximity). But if he recites a respective verse of command before the performance of any nafal deed or work, the act will be added up as an Obligatory act (Faraz) and its reward of virtue increases from 10 to 70 times besides attaining nearness to Allah ﷻ through Qurb-e-Fara'ez (Obligatory Proximity),

e.g; reciting the verses of the Quran, "kuloo washrabu mirrizqillahi" before taking food, and "Fa'lam annahu la ilaha illallah" before Kalma-e-Tyyab, "wo aati kulli zii haqqin haqqah" as a Hukm-e-Kulli (common command) before doing any kind of nafal-deed or work, then those deeds would be included in Qurb-e-Faraa'ez or Obligatory Proximity. Mark that the rank of Qurb-e-Fara'ez is seventy (70) times more than Qurb-e-Nafa'el.

Some people, after finishing Zikr and Durud, etc. they invoke Duwa-e-Istikhara, then Allah makes their entire daylong deeds in conformity with His Will and Pleasure. But remember, the Istikhara (augury) is not allowed in case of obligatory and prohibitory acts for which clear

commands are available in *Shariah*. **Q24- How to attain close vicinity (nearness) of Allah ﷻ?**
Also, quote Hadith-e-qudsi in this aspect?

Ans- First, it is imperative for any believer initially to have fear of Allah, it means fear of His displeasure, fear of the wrath of Him. In other words, adopt *Taqwa* (abstinence), avoid the satanic deeds and ideas which would cause a believer to turn away from Allah. If he wants His nearness and union, he will have to do *Jihad* (struggle) in the way of Allah ﷻ for its achievement. Remember! Success is based on the purification of the soul ((*Tazkiah-E-Nufs*) which again depends upon striving hard (mujahidah) against *Nufs*. which can be rightly done under the perfect spiritual guidance/Saikh-e-Kaamil.

Thus a bondsman attains Allah's nearness through supererogatory worship (*qurb-e-nawafil*) as well as obligatory worship. (*Qurb-e-fara'ez*) as quoted by Holy Prophet (ﷺ) in a *Hadith-e-Qudsi*;

“The Prophet (ﷺ) quotes Him (Allah ﷻ), “The nearness attained by my bondsman through Obligatory worship is unique. First, he may continue to draw nigh Me through Supererogatory worship until I begin to love him. When I love him, I am his ears, so he hears by Me and his eyes, so he sees by Me, his hands, so he catches by Me, his legs, so he walks by Me” (Al-Bukhari, Bab, Al Tavazo).

Some people of *Tariqat* (Sufis) have upright aspirations and achieved them through *Darbaar-e-Ghousiah*. They are Quadri, the people of *Qurb-e Nafaa'el*.

Some who have neither own aspiration nor any concern with virtue or vice. Rather they became instrumental in the hands of the Creator (Allah, the Exalted). They are the real Quadri, people of *Qurb-e-Fara'ez* and are *Jaanashin* of *Ghous-e-Aazam* (ﷺ).

The narration in the above-mentioned Hadith is in the first person which denotes that the bondsman who has attained Allah's nearness, retains only his form and appearance, all his actions are directly controlled by Him (Allah ﷻ). This is the station (*muqam* - مقام) termed as *Fana-Fillah* by the Sufis which means that the person has no desires or wishes, his reins (*lagham* - لگام) are with Almighty Allah ﷻ, rather he acts at the sole Will of Allah ﷻ,

Q25- Enlighten the difference of attaining Allah's nearness through the following ways?

i) Obligatory worship, ii) Supererogatory worship, iii) highest Esteem.

Ans:- From the aforementioned Hadith narrated by Imam *Bokhari*, three grades of divine nearness could be established namely!

i) Obligatory Worship, ii) Supererogatory Worship, iii) Highest Esteem.

Let this be clear that the master *Sufis* assert on this point that in case of nearness through obligatory worship, a person becomes His limbs, but vice versa in case of supererogatory worship, (becoming limbs is an allegory (*majaziah* مجازيه) to indicate the state of nearness because Allah *Subhanahu* is beyond any corporeal description) ----[*Faidh-ul-Bari vol.iv-p.42*]

i) Obligatory Worship; the first grade implies that a bondsman would completely mortify his identity which in Sufi Terminology, called "*Fana-e-zat*". In this state, he becomes instrumental in the Hands of Creator, as mentioned in the Qur'an,

“ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ” meaning: Surely, Allah has bought from the believers their souls and wealth in return for Paradise for them. ” (111-Tawba)

ii) Supererogatory Worship; The advancement towards Allah's ﷻ nearness attained through Supererogatory worship is limitless, so the journey of a *Sufi* in this exalted grade is also endless. When the sacred celestial light reflects on his Ruh (spirit), it will be more subtle than the angels. It's going up (*urooj*) is given a fillip by their benevolence and it starts levitating (*perwaaz*) towards its native home passionately in the Realm of Command (*Mala-e-Aalaa*) beyond the Throne (*arsh*-عرش). Also, devotion at *Zikr* is achieved and it (Ruh) stands illuminated with Divine Light. Glorified be the one who delivered such nearness on His friends.

iii) Of Highest Esteem; a gnostic (*Ahle-marifat*) achieves this grade of nearness when each cell of his body is completely rid of every non-Divine influence. From the Hadith *Ibn-e-Qayyam*, in his *Kitab-ur-Ruh*, established that the heart of the *wali* (Sufi) resembles a polished mirror enabling him to perceive the reality or facts of everything (*Haqiqat-e-Ashiah*). As result his judgment does not err, for certain the Divine Light, he sees and hears things in their true perspective.

Summary

When a person's servitude (*ubudiyyath*-عبوديت) and direct experience (*m'arifa*) are fully realized, his self will turn out to be absent and he solely absorbed (*mustaghriq*-مستغرق). When one of those who have attained this station (*muqam*) says, "What do I care about me? I am HIS slave (and), and the slave in His Master's company, has neither choice nor will of his own. Anyone who knows (an *A'arif*) trusts that "Allah ﷻ has left with no will or choice of his own and usually says, "What do I care about me?", his inner and outer self is purified by implementing the Book of Allah and the *Sunnah* of His Messenger ﷺ. The more his purity increases, the more he emerges from the ocean of Allah's ﷻ existence (*wajood*) and abandons his own will, choice, and volition (*Manshaa*) because of the purity of his heart. (59th *khutaat-e-Ghousiah*)

- ☞ When a bondsman (*Salik*) reaches such a stage of His nearness, he can be called a friend of Allah (*waliAallah*), then the declaration in *Hadith-e-qudsi*, “Whosoever bears enmity with My friend, I proclaim war against him” no longer looks strange. The various words of the Hadith bring out the fact that the Holy Prophet (ﷺ) formally advised his *Ummah* to love *Aulia* (أولياء) and dare not oppose them.
- ☞ Writes *Allama Ibn-e-Jozi*, “We have been persuaded to embed in our hearts the love of *Wali Allah*.” In one of the Hadith, the Prophet (ﷺ) supplicated in these words “O Lord! Beseech thee of thy love and the love of the one who holds thee, dear”.

Q26-Describe, in brief, the identification of Auliya, their reverence, and mission?

Ans:- Imam Razi writes in *Tafsir-e-Kabir*, “There are two attributes of Auliah which facilitate identification. First is adherence to *Shariah* and the second, absorption of one’s inner self into the lights of Reality. When both of these are found in a bondsman with a sustaining capacity, he is certainly a *wali*”

- **Identification of Awliya:** the friends (Auliya) of Allah are well behaved in His presence. They do not make a single movement and do not take a single step without receiving explicit (clear) consent from Him in their inner feeling (quloob). They neither eat permissible things nor put on clothes, nor marry, nor deal with any of their worldly affairs without receiving explicit consent in their inner feeling. They stand at the disposal of the Lord of truth (Allah ﷻ). They stand at the disposal of the mover (Muqallib) of hearts and eyes, they do not decide the presence of their Lord until He instills it in their hearts in this world and their bodies in the Hereafter.
- **Imam Rabbani (R.A)** explains in his Epistles (Letters) that, “The *Awliya* are Holy persons who invite mankind to the path of Allah, prescribed by *Shariah* both externally and internally. First, they call the seekers to repentance and persuade them to carry out their obligations enjoined by *Shariah*. Secondly, they advise *zikr* with emphasis on constancy. *Auliah* entails (bring about) the type of guidance that has nothing to do with supernaturalism and *Karamah*. In short, the indispensable qualification of a genuine wali will be; in his company, one should feel an inclination towards Celestial things (*Yad-e-Ilahi*) and an aversion to worldly matters.” The reason is quite obvious, the *Aulia* is to be loved because they lead the way to His (Allah’s) love, in the form of collective *zikr* (Halqa-e-Zikr). Imam *Bukhari* and Imam *Muslims* recount the benefit and result of this collective *zikr* in the following words!
- ☞ “When a group of men assembles for Allah’s *Zikr*, the angels cover them by their wings, they are engulfed by His grace. A state of peace descends on them and they are in turn remembered by Him in the presence of angels. It is such a group that anyone joining it does not die a wretch (miserable).” (Bukhaari and Muslim)

☞ The above-mentioned Hadith brings out the effect of *Zikr* and the company of *Aulia*. *Zikr* is life—and animates everything in its growth. This influence extends according to the endeavor of the one engaged in it till the entire environment springs to life and joins in. One of the Prophet’s sayings is that everyone sitting with those engaged in *Zikr* does not remain wretched. *Zikr* by the trees, the stones, the mountains, and the birds are proved from Hadiths narrated by *Ibn-e-Majah* and *Tirmizi*.

In the light of the above factual discussion, the following conclusions can be drawn!

- 1- The love of *awlia* is well tried and an assured means to attain Allah’s love.
- 2- Persuasion of *Zikr*, specifying its method is most successful and dependable on prescription with *Aulia*.
- 3- Frequent *Zikr* and the company of *Aulia* lead to the inculcation of Allah’s love and refrains one from damaging him from a wretched end.
- 4- One should bear in mind that the enmity with *Aulia* is indeed enmity with Allah.
- 5- Obligations of *Shariah* are just and must be performed, and then only the spiritual advancement rest on Supererogatory worship.
- 6- *Halqah-e-Zikr* stands justified.
- 7- Sufis engaged in *Zikr* are the focal point of Allah’s refulgence (تجلى الهى).
- 8- *Fana Fillah* and *Baqa Billah* is a reality.
- 9- *Kashf* and *Ilham* cannot be denied.

PART-2

7 -Ba’et- o- Iradat

(Allegiance and devotion)

Q27- What do you understand by Ba’et (Allegiance) and its objectives?

Ans:- *Ba’et* is a contract or allegiance pledged on a particular matter, issue and occasion. It is mentioned in the Quran;

1) “ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ”

[(O, Beloved!) Indeed those who pledge allegiance to you in fact pledge allegiance to Allah alone. Allah’s hand is over their hands.]--- (10-Al Fath)

2) “ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ”

[Surely Allah was well pleased with the believers when they pledged allegiance to you under the tree.]--- (18-Al Fath)

Here are few examples;

- The Prophet (ﷺ) took *Ba'et* when someone embraced Islam, performed repentance, sometimes on *jihad* and sometimes on other virtues (على الخير). In Sahih Muslim, the word *Alul khair* (على الخير) is used in the Hadith. The *Ba'yet smeared to Mashaekh-e-Tariqat* (طريقت) according to *Shariah*, comes under this very word على الخير.
- The *Ba'yet* is taken by women too. Allah ﷻ commands in Quran; "O Prophet, when Muslim women come to thee to swear *Ba'yet* to thee upon their substance that they will not associate Allah ﷻ with anything and will not commit theft, neither commit adultery, nor slay their children, nor slander, forging between their hands and their feet, nor disobey thee in any fair work, then administer *Ba'et* to them and ask Allah's forgiveness for them. No doubt, Allah is all-forgiving, all-Compassionate." (12-*Al Mumtahina*)
- The *Ba'yet* is conventional, among the *Mashaekh*. It is also proved by the above verse, as the *Ba'et* mentioned is not the *Ba'yet* of *Islam*, nor *Jihad* because *Muslim* women (المؤمنات) are mentioned, also *Jihad* is not obligatory on women. Hence it is the same type of *Ba'et* that had been a trend among *Awliya* of *Islam* e.g. *Hazrat, Adul Qader Jilani, Khawja Moinuddin Ajmeri, Shahabuddin Saherwardi, Bahauddin Naqshbandi, Mujaddid Alfāsani Sihindi* (ﷺ) and others alike, *Awliya* or *Mashaekh* have administrated the *Ba'et* to men and women by the words or their substance, given the above-mentioned verse. The Holy Prophet (ﷺ) also administrated *Ba'et* to men and recited the words of the same verse as reported in *Bukhari*. The main purpose served by the *Ba'et* is the purification of the heart and soul of the seeker, the disciple.
- Sometimes the Holy Prophet (ﷺ) took *Ba'et* with believers to be firm in the love of Allah and His Rasul (ﷺ).

Q28- Conclude by a briefing on the various grades of Ba'et?

Ans:- *Shaikh Rafiuddin (R.A)* in his Treatise on *Ba'et* writes that the *Ba'et* is considered reliable and acceptable by Sufis is of following four grades:

I-Ba'et-e-Wasila; it is the means of approach.

ii-Ba'et-e-Shari'ah:- It should be solemnized at the hands of a guide who besides being erudite (learned) and pious should: a) Neither ignore nor show partiality in commanding what is right and forbidding, what is wrong.

b) Judge and adopt the best and easiest possible course suiting the seeker's genius. The outcome, this *Ba'et* will serve as total salvation in the Hereafter.

iii -Ba'et-e-Tareeqat:- It should be solemnized over the hand of accomplished *Shaikh*. The outcome of such *Ba'et* is the purification of the soul and illumination of spirit (*Ruh*) with the Divine Light enabling one to become beneficence for others. This privilege of beneficence makes one divinely beloved because the entire creation is Allah's family and Allah loves him most who is of greatest service to this family. Such a person is honored with *Aulia* righteousness.

iv- Ba'yet-e-Haqiqat:- The outcome of this *Ba'et* is an existence eternalized by His Lights (*Rawoshan Sirr* or *Lataif*), and the mortifying of the dictate of the baser self (*Tazkiah Nufs*). Its conditions are;

- 1) Total self-denial (*Nafi-e-khudi*),
- 2) Forsaking secular (materialistic) connection,
- 3) Mortifying carnal desires (*Tazkiah-e-Qalb*),
- 4) Becoming inwardly unconnected with relatives and worldly rank and position (*Tark-e-Hubb-e-Dunya*).

It is therefore obvious that the qualifications of a *Shaikh* inducting persons to *Ba'et-e-Tareeqat* and *Haqeeqat* are different than relating to *Ba'yet-e-Shariah*, and without possessing this qualification he is not entitled to take *Ba'et-Tareeqat* and *Haqeeqat*.

Elucidation of Scholars and Researcher;

- ☞ **Shaikh Abdul Qadir Jijavi (r.a)** says in his *Majlis 44*, "Guides are of two types, namely guide of *Shariah* and guide of mysticism (Sufism). The former shall lead you to the creation and the latter to the Creator".
- ☞ He goes on (*Majlis 50*), "O wayfarer of the Hereafter! Be with a guide (*shaikh*) each moment till you hit the destination. Serve him well throughout the journey. Be very respectful and do not wander away from his path. When convinced of your virtue and sincerity, he will make you his deputy in the caravan till you are brought and entrusted to the care of the Prophet (ﷺ). Pleased, the Prophet shall favour you with his deputyship in the realm of spiritual truth and introspective states. So, you will be an ambassador between the Creator and His creation moving to and fro and a servant of the Prophet, remaining constantly in his attendance. Remember that all this cannot be attained through make-believe and self-indulgence. It is something sacred, embedded in the hearts and borne out by practice.
- Says **Mujaddid Alif Thani** in his *Epistles* Part 1 p.221, "Knowledge of the seeker and the station of the path, gnosis of realities of Divine manifestation, acquisition of *kushf* and *Ilham* and correct interpretation of events are the essentials of this office. Without

attaining them, any claim of spiritual *khilafat* and saint ship (*wila'yet*) is as good as building castles in the air”

Q29- When, Quran, Hadith, and Kutub-e Fiqah are available in front of us, why is then there is a need to take the oath of Ba'et on the hand of a Shaikh?

Ans:- Some people hold that there is no need to seek a guide. They argue that when Quran, Hadith, and books on *fiqh* and Sufism are available and by following them one can achieve salvation. They forget that when indisposed they do not rely on medical or law books but consult a qualified/specialist physician for their physical health and expert advocate to fight their cases in the court. Similarly for spiritual health and progress, should you not turn to a spiritual expert as a guide, the accomplished *Shaikh*? Yes, you should, without whose guidance acquisition of spiritual health, inner purification, and Allah's pleasure are inconceivable.

Q30- Who should be a Shaikh or Murshid?

Ans: - A Shaikh or *Murshid* should be capable of fulfilling the aim and purpose of a seeker or *Mureed*. He must be aware of essential issues relating to Hadith and *Fiqh* besides necessary knowledge of Quran and *Sunnah*. And he ought to have benefited sincere guidance by admitting in the company of an accomplished Shaikh. A true *Murshid* is he under the influence of whose company all useless notions (*waswasaat*) disappear and the individual gets attached and devoted to Almighty Allah and His *Rasul* (ﷺ).

- **Consider this example;** when a small piece of stone is dropped in the water, it forms a little commotion (*Tamoje*) which creates a small ripple. If a bigger stone is dropped, a bigger ripple is formed. When the smaller and the bigger stone are dropped together into the water, the commotion of the bigger stone will exhaust the *Tamoje* (*ripple*) of the small stone. Similarly, when a common man with ordinary conception and weak conviction sits in the company of a spiritually perfect person, his irrational thoughts become extinct and he gets influenced by the spiritually strong person. Generally, the need for a perfect Shaikh (*Mushid-e-Kaamil*) and his virtual influence is undeniable. Here is a couplet;

Sohbat-e-saleh Tara saleh kunad sohbat-e-taleh tara taleh kunad

(Man becomes virtuous in the company of a virtuous person, he becomes evil in the evil company)

- If a non-sinner also performs penitence (*Tauba*-توبه), it is good for him. Once it so happened that a companion (*Sahabi-Rasul*) did *Ba'et* on the hands of the Holy Prophet (ﷺ). Immediately after some time, the Prophet (ﷺ) asked him to do *Ba'et*, he informed

that he had just done it. Upon hearing this, the Prophet (ﷺ) said, "No harm, if you do it again."

Q31- Is it compulsory for everyone to do Ba'et or become Mureed?

Ans;- Look! A man thinks it is necessary to get rid of evils and do virtuous acts in an elevated manner. If you don't feel this as necessary, let such philosophy be auspicious to you and the denial of such a prominent and virtuous (*Mustahib*) act of *Sunnah*! --- Are you not aware of the famous saying of most venerable people; *من لا شيخه فشيخه الشيطان* meaning, one who has no guide (*Murshid*) to guide him, his guide would be the Satan. **The Quran says in verse 17-Al kahf, "وَمَنْ يُضَلِّمْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا" meaning: And one whom He holds strayed you will not find for him any wali (friend to help) and murshid (a guide to show the path).**

O Young man, what is the commandment of Allah the lord of truth in this context!

"But had they, having sinned against themselves turn to thee and begged forgiveness of Allah and had the Prophet invoke forgiveness for them, they would have certainly found Allah relenting towards them, Merciful as He is"! (64-An Nisa)

If you consider the above verse, it reflects on the condition or reasoning of God's assurance by saying that, "They would have certainly found Allah relenting towards them, Merciful surely rests on, "and had the Prophet invoked forgiveness for them." This means that if a person himself begged forgiveness from Allah, it is not sufficient. Rather, he should also take the blessings (دعائين) of the bondsman whose heart is illuminated with Divine Light.

During the period of the Holy Prophet (ﷺ), he used to invoke forgiveness for servants. Now that the presence of the Prophet (ﷺ) is hidden from a common person's sight, his vicegerent or *khalifa* (Shaikh/Murshid) would invoke forgiveness for others which are hopefully acceptable by Allah (The Merciful as He is).

Q32- Why does a Mureed love his Murshid?

Ans: Love for the sake of Allah (الحب في الله) is the main thing which is prominent and common between Murshid and *Mureed*. The Prophet (ﷺ) is reported to have said, "المرء مع من احب" meaning: One who loves whom so, he will be attached to him and you will be with him whom you loved.-- (Hadith)

The Quran says, "الحقنا بهم ذريتهم" meaning; Allah says, "And those who have believed, will We unite their offspring (*children*) who have followed them in the faith. (21- At-Tur);

As Muridin are called the spiritual children of their *murshid*, they would be united their *Peer-o-Murshid*, انشاءالله (Insha'alla). They may be dwelling close together in the Hereafter.

Q33- How were these various chains (salasil) namely Quadri, Chisti, Saherwardi, Naqshbandi, etc. formed?

Ans- The answer is that as Muslim Jurists (*A'emma-e-Arbaa*) who are authentic interpreters of *Shariah's* issues based purely on Quran and Hadith are different schools of thought and they are *Hanafi, Shafa'ii, Maliki, and Hambali*, similarly various *Salasil* of *Rah-e-Suluk/Tarikhat* are different spiritual *Salaasil* (chains) and they are *Quadri, Chishti, Naqshbandi, Saherwardi, etc.* whose methods of *Zikr* and *Ashghaal* may slightly differ but in respect of their faith (*Aqeeda*), They are of one and true faith.

Generally, people are of different tastes and different nature. Some are fond of love and pleasure, some solemnity and gravity. Similarly, somebody has the vigor of love, some influence of monotheism, some potential of servitude. So, everyone tries to find a Shaikh of his taste and choice as mentioned in Quran, "وَلِكُلِّ وُجْهَةٍ هُومُؤْمِيهَا" meaning; for every group, there is one side towards which they turn, (148-*Al Baqra*).

It is imperative for the people of all kinds of chains (*Salasil*) that they have *Sahi Aqida* (True faith), *Tahzib-e-Nufs* (Self-purification), and *Dawaam-e-Huzoor* (constant Divine attachment) as their common path.

Q34-Describe the virtuous attributes that are needed for the purification of the soul and heart of a Seeker in the way of Allah?

Ans:- -For the **purification of Nufs or soul;** First of all one has to perform *Tauba* (repentance) deep-heartedly and then begin observing *Taqwa* (Abstinence/Fear of Allah), then *Tawakkal* (Trust in Allah), then *Sabar* (Endurance/patience), then *Taslim* (Acceptance) and *Raza* (Total submission). Remember, generally, the human mind/self is filled with different notions (*as vast / خطرات*). *Khatrat* (notion) is of four stages. First is the Satanic notion' this is the sign of *Nufs-e-Amma'rah* (Baser self). Next is the Angelic notion, this is the sign of *Nufs-e-Lavv'mah* (accusing self or conscious) which leads towards virtuous acts. The final stage is *Rahmani notion*, this is the sign of *Nufs-e-Mutma'in'nah* (Satisfied self or soul) and it completely got purified. It flees from absurd actions by itself.

Mark! That purification of the soul can only be attained by striving (Jihad) in the way of Allah under the proper guidance of a True Shaikh.

Purification of Qulb or heart; this means attaining of nearness to Allah through *Qurb-e-Nawaafil*-قربِ نوافل (Supererogatory worship) and *Qurb-e-Fara'ez*-قربِ فرائ (Obligatory worship). For this purpose, one has to strive to get rid of all types of heart diseases like arrogance, falsehood, backbiting, etc. Then hold onto perceiving *Fana-e-Afaal* (Deliverance of Deeds), then *Fana-e-Sifaat* (Deliverance of Attributes), and finally *Fana-e-Zaat* (Deliverance

of Self-ego). At this stage, concentrate on true *Abdi'et* (Servitude), with the constant vision of the presence of Allah. Also, pay generously to Allah ﷻ and His servants their dues while upholding the aspect of the love/affection under each circumstance. Remember! The human's deeds are dependent upon the sincerity of his intention (niyyat). So, be always mindful of Allah (ﷻ). It could be achieved by striving in the way of Allah under the guidance of an Accomplished Shaikh.

- **Here is the quotation from the first Discourse of Shaikh Abdul Khader Jilani (R A),** *“Improve your hearts, for then when they are improved, you will experience improvement in all your circumstances. This is why the Prophet (ﷺ) said, “In the Ibn-Adam there is a morsel of flesh (the heart) when it is in good order, the rest of his body will match its fitness and when it is unsound, the rest of his body will match its unsoundness. This of course is the heart”*
- *The fitness of the heart is maintained through pious devotion, absolute trust in Allah, the affirmation of His Oneness, and sincerity in practice, while its unsoundness is due to the absence of all this. The heart is like a bird in the cage of the physical body, like a pearl in a casket, so the value must be attached to the bird and not to the cage, to the pearl not to the casket.*
- *Allah! Employ our limbs and organs in Your Obedient service, and our heart in your intimate knowledge. Employ us throughout our lives. Join us with our predecessors among the righteous, and be for us as you were for them. Amin.”*

Footnote

Q35- Elucidate the type of Deliverance of Fanaa?

Ans:- There are following three types of states Deliverances (fana);

- 1) **Deliverance of Deeds (Fana-e-Af'aal):** In this state, the servant realizes that all his deeds or actions are the actions of Allah.
- 2) **Deliverance of Attributes (Fana-e-Sifaat):** In this state, the servant realizes the insignificance of his attributes and recognizes his attributes as attributes of Allah.
- 3) **Deliverance of Zaat (Fana-e-Zaat):** In this state, the servant feels that his ego (*Ana-e-Naqisa*) is overtaken by the absolute Divine Unity (*Ana-e-Mut'laqa*).
 - ☞ In Divine realization, the servant realizes that actual existence belongs only to Allah and the servant's existence is a bestowal of Allah and is therefore negligible.
 - ☞ In the state of Deliverance (Fana), the servant remains the same physically but the condition of his Deliverance is by the purity of heart and intensity of nearness to Allah.

One must always understand that with the above elucidations it should never be interpreted that the servant (*Bandah*) converts into God or becomes His incarnation. What happens is, he surrenders himself totally to the Will of his Lord and so his actions reflect the Will of Allah.

Q36- What do you understand by terms 1- Repentance 2-Abstinance 3- Tawakkal 4- Sabar 5- Taslim 6- Raza?

Ans:- 1-Repentance (Taubah/توبه): For this, when the servant wants to strive in the way of Allah, he first repents on past neglects, disobedience, and omissions, and then begs forgiveness from Allah. In this way, he determines with firm submission to Allah and His *Rasool* that he would not repeat the omissions and neglect and be obedient to Him. The Prophet (ﷺ) has said, “When a servant sincerely performs repentance, all his sins will be forgiven and he will be sinless as if born today. The Holy Quran says that the effect of repentance would hide sins, would erase them, and would change them into virtues. All this depends on the gravity of sincerity of *Tauwbah* (repentance).

2-Abstinance (Taqwah/تقوى): It is also called *Pehezgaari*, fear of Allah and to be mindful of Allah which begins shortly after the repentance. Abstaining from all types of harmful deeds/acts indicates Abstinance and then adapting virtuous habits like less eating, less sleeping, less talking, and strictly refraining from useless conversations, backbiting, self-conceit, and arrogance. Besides, desisting from major sins like the omission of obligatory acts (*Fra'aiz*) and the commission of prohibited acts (*Haraam*).

☞ **Hazrat Shaikh Abdul Khader Jilani (رحمته)** said in his discourse: Moderate your expectations, now that you are renouncing worldly pleasure, for abstinence is all a matter of controlling expectations. Keep distance from evil companies and establish a connection between you and righteous folk (*Saalaheen*). When you are related to someone on affectionate terms a form of kinship (*Qarabat*) will develop, in other words, “loving friendship” (*Mawadat*) forms.

☞ Repentance and Abstinance are enduring processes in the way of Allah. There are various stages of *Taqwaa* (Abstinance) depending on the religious zeal of a servant namely, *Tawakka-* al-Allah (Trust in Allah), *Sabar* (prudence), *Tasleem* (Acceptance), and then *Raza* (*submission*).

3-Tawakkal/توكل: When a servant adopts *Taqwaa*, he needs to have trust in Allah to fulfill his requirements (*haajaat*). This is called *Tawakkal*-Allah which is a *Sunnah* of *Rasool* (ﷺ). This is an act of surrendering our self to the Will of Allah. In this state, the servant will be put to test (*Aazma'esh*) by Almighty Allah as said in verse 155- *Al Baqra* stating, “Surely will We test you with what you fear, loss of property, life, and crops.” Now that sufferings and troubles begin and the servant needs to be patient and prudent.

4-Sabar (prudence): When a servant feels the pain of suffering and be prudent, then he is in the state of *Sabar*. It is of three forms. a) For the sake of Allah, *Sabar* while offering worship. b) *With Allah, Sabar* over destiny. c) On Allah, *Sabar* on hoping of emergent livelihood. Allah ﷻ says, “Allah is with those who are steadfast in the patient.” (153-*Al Baqra*).

5-Tasleem (Acceptance): When a Servant develops a habit of being patient, feel contented and be not unrest, and then he is in the state of *Tasleem* or acceptance to the Will of Lord.

6-Raza (Submission): When a Servant becomes customary prudent and instead of becoming unrest, he rather enjoys sufferings and if it shall be easy for him to act upon the word of Allah, he is supposed to have entered into the valley of **Raza and Tasleem**. At this stage, he would attain complete Purification of soul or *Nufs* and develop a *Nufs-e-Mutmayinna* (Satisfying soul).

8-Subtleties (لطائف/Lata'if)

Q37:-Describe briefly the significance of Subtleties (*Lata'if*) and their effects (*Aasaar*) on human vigor?

Ans:- The *Lataif* or subtleties virtually pertain to those focal organs of the human body which reflect potentials (Quwatain-قوتين) vested in him, namely, power of rage (Quwat-e-Ghazabi), power of lust (Quwat-e-Shahvi) and power of wisdom (Quwat-e-Aqali), etc. When a seeker (Taalib/ *Quadri*) traditionally keeps reciting Allah's epithets (*Asma-e-Ilaahi*) emphatically focusing on the points related to his potentials and gradually their impurities (*ksaafat*) get wiped out then they will be illuminated with Divine Light (*Noor-e-Ilaahi*). The human vigor/potentials (rage, lust, and wisdom) are now regarded as Latent (*sirr*-سير), Hidden (*khafi*), and Recondite (*ikhfa*-اخفا). At this stage, these human vigors undergo extinction (Fana). First, the power of rage is annihilated then the power of lust, and finally, the power of wisdom, and they are now turned out to be moderate (balanced), as well subordinated to Divine Shariah (Islamic Law). It reveals that the servant (Bandah) had sundered to the Will of Allah (The Lord of Truth).

Q38- Enlighten the terms Epitome of Subtleties (*ijma-Lataif*), *Lataif-e-Sittah* and their positive effects over the inner most being?

Ans: - Allah, the Exalted Sustainer (Rabbul-Izzat) bestowed the human being with four types of sources of knowledge and guidance namely!

- 1-Physical Five Senses 2-Internal Five Senses
3- Five Subtleties of Heart 4-Divine Guidance by Revelation

Lataif-e-Khamsah Qulbi:- Our focus here is on the 3rd Five Subtleties of the heart (*Lataif-e-kham'sah Qulbi*) which are the Intrinsic (Batini) source of knowledge and guidance within the human being. They are also called Intuition (Vijdan or Noor-e-Basirat). These Subtleties virtually pertained to few main organs of the human body that are refulgent by Divine light. According to the assertion of *Shaikh Ahmed Sir Farooqi*, ﷺ there are five types of Subtleties!

- i) *Latifa-Qulbi* (heart) ii) *Latifa-Ruh* (spirit) iii) *Latifa-Sirr* (latent)
IV) *Latifa-Khifa* (hidden) v) *Latifa-Ikhfa* (recondite)

These *Lataif* are incorporeal (*ghair-maaddi*) and simulated things. For instant *Latifa-Qulb* is linked with the physical heart, another *Lataif* is linked through to their respective points of locations. These specific points in the human body denoting the location of various *Lataif* are supported by the Hadith reported by *Abi Mahzurah* ﷺ; "the Prophet (ﷺ) placed his hand on the forehead of Hazrat *Abi Mahzurah* ﷺ, moved it down from his face, onto his chest.

According to another version, onto his liver and finally down to his novel and invoked Divine blessings for him.”

Ajmaal-e-Lataif (*Epitome subtleties*):- The station of *ijma-e-Lataif* is the middle of the head. The human gets knowledge (*ilm*) and intention (*iradah*) through the Center of the brain (*ummul-dimagh*), from the middle of the head. From there, it is spread to other organs or points of a location called “*Ikhfa*.” According to the Hadith *يُعْطَىٰ إِيْمَانًا قَاسِمُؤَاللَّهِ يَعْنِي* meaning, Allah is all giver and it is spread by the Holy Prophet Mohammed (ﷺ) to all other Prophets. This is the *Ajmaal* afore its detailed description.

Note; the function of *Latifa-e-Qulb* is *zikr*, *Latifa-e-Ruh* is constant attention, *Latifa-e-Sirr* is unveiling (*kashf*), *Latifa-e-Khfi* is omnipresence. As the *Lataif* of a seeker gets illuminated in the company and under the guidance of accomplished Shaikh, eyesight and hearing of his heart become active, and he begins to commune in the close vicinity of the Lord by His Grace. Because of the utmost proximity of *Lataif*, *Zikr-e-Qulbi* leads to an inducement of lights, colors, and functions into other *Lataif* as do the rays of the sun into the reflecting mirrors.

Q39- Enlighten the details of Lataif-e-Sitta’h Qulb, Nufs, Ruh, Sirr, Khifa and Ikhfa?

Ans: - Hazrat Syed Adem Binno’ri has added *Nufs* to the *Lataif-e-Qulbi* making them six and they call them ‘*Lataif-e-sittah*’, their details are:

Lataif-e-Sittah:

1-Latifa-e-Qulb (heart): *Latifa- Qulb* is virtually related to the power of rage, it is linked to the heart which is the center (Markaz) of *Ghirat-e-Ilahi* (sense of Divine Honour). It is under the control of Prophet Adam (ﷺ) or Prophet *Nuh* (ﷺ), its color is yellow. The beneficiary will be called “*Admi-Mushrrab-آدمى مشرب*”.

When Islamic Creed, “*لااله الاالله*” (there is no one worthy of worship except Allah) is recited emphatically focusing on *Qulb* (heart), the *Ghai’rat-e-Ilahi* (*sense of honour of Allah*) and *Bugh’z lilla’* (*Hostility for the sake of Allah*) would promote.

2-Latifa-e-Ruh (Soul): *Latifa-e-Ruh* is virtually related to the power of carnal passion. Its links to the Liver (Jigar) which is the center of power of Lust. The food after been digested takes the form of blood and flows from liver to heart and then pumped out to all parts of the body. The *Latifa ruh* is under the control of the Prophet Ibrahim (ﷺ), its color is red. The beneficiary is called *Ibrahimi Musharraf*.

3-Latifa-e-Nufs (self): *Latia-e-Nufs* is virtually related to the appetite of the seeker. If the diet is improper (Haraam or junk food), it is harmfully affected his physical and spiritual health as well. So much so, the liver, shush, heart, and even brain start malfunctioning. Even belly full food though it is good and Halal will have the same adverse effect. If you eat less or maintain

an empty stomach, it will be filled with the love of your beloved (Allah). Remembrance of Allah (Zikr-e-Ilahi) with an empty stomach, will help you to attain His pleasure and devotion. It is *Latifa-e-Nufs* which is linked to Navel (*naaf*) of the seeker and its color is gray.

4-Latifa-e-Sirr (Latent): It is linked to the starting point of the brain which is vested with Divine intuition so that one could pursue Divine vision. This *Latifa* is under the control (تحت قدم) of Prophet Moses (ﷺ).

The Prophet Moses (ﷺ) desired to see his beloved Lord and cried, “ربى ارنى النظرالين” meaning, “O my Lord, I would like to see you” (Al-baqra). The beloved said, “لن ترانى” meaning, “You cannot see Me (Allah).” He (Moses) persistently requested to view Him. The Beloved commanded, “Let yourself look at the mountain [of your *anaaniat* (own self)] if it could withstand, then, you may look at Me.” This was followed by a Divine refulgence (Tajalli) over the mountain (of *anaaniat*) and Hazrat. It was lightning fell on him. Moses falls down in a state of annihilation (Fana). *Latifa-e-sirr* is the center of love. Its color is white. The beneficiary is called Musvi- Musharraf.

5-Latifa-e-Khafi (Hidden): It is linked to Shush (lungs) of the seeker. The function of shush is constantly breathing in fresh air and breath out waste. It is under the control of Prophet Jesus Christ (ﷺ) who was absorbed in the Unity of Absolute Being (Allah) and became the center of Unitary Refulgence (merkaz-e-Tajalli-e-Zathi), his unaware followers used to call him as God/Son of God. *Latifa-e-Khafi* / merkaz-e-Tajalli-e-Zathi, its color is black. The beneficiary is called Esvi-musharraf.

6-Latifa-e-Ikhfa (Recondite): It is linked to *Ummul Dimaagh* (Center of Brain). We began with this *Latifa-e-Ikhfa* as *Ajmaal-e-Lataif* and this is the Intiha (Altimate). As mentioned in Hadith, “Allah is the giver and I distribute (*qaasim*).” Who is *Qaasim*? The Prophet Mohammad (ﷺ) and the *Latifa-e-Ikhfa* is under the control of Prophet Muhammad (ﷺ). Its color is Noor (Bright colorless) and the beneficiary is called Muhammadi--Musharraf.

What was the Prophet Muhammad's (ﷺ) course of action?

- He gives to Allah ﷻ His due and to servants (bande) their dues with almost sincerely and excellently.
- It was his way of life that he used to perform his duties bodily while keeping his heart devoted to his beloved, Allah ﷻ.
- Once a scorpion had bitten him while he was offering prayer. He simply said, “should it realize amid a person offering prayer or not.” This is how he gave its due too.
- Once it so happened that his tooth got damaged due to a stone pelted by some enemy. He did not react which the sign of his is giving the stone its due. He was always dynamic in giving everyone his/it's due.

- Once, the Prophet Mohammed (ﷺ) was sitting alone (secluded) in an exclusive state. *Bibi Aisha* (رضي الله عنها) his spouse came, he asked, “Who (kaun-كون)?” She replied, “Aisha.” He said, “who Aisha?” She said, “Daughter of *Siddique* (رضي الله عنه). He asked, “who Siddique?” She replied, “Siddique of Mohammad.” Then he said, “who Mohammed?” Looking at him in this state, she simply went away. Later on, The Prophet (ﷺ) explained about such precise moment of him in a Hadith stating, “لى مع الله وقت لا يسعنى فيه ملك مقرب ولا نبي مرسل” meaning, “There could be a time between me and my Allah, wherein there would be no room either for the most favorite Prophet or angel (*muqarrab mursal yaa farishta*). It unfolds that even Prophet Mohammad (ﷺ) is not conceivable, (Only Allah, the absolute being remained--- This is the state of *fana fillah*.

Q40- What are the advantages of illuminating the Subtleties (Islah-e-Lataif)?

Ans:- When you consider the life of a human being, his heart starts functioning first and ceases functioning last (end of life). Hence some *Hukma* (Sages) stress upon reciting *Zikr-O-Ashghal* emphatically focusing upon the heart. Most *Quadri* folk pay attention to intention (*iradaa*) and notion (*khiyal*), why because, as a principle, a man is responsible for his action only when he does it intentionally, e.g. committing a crime with intention is punishable. That is why it is emphasized that a bondsman should be unintended and surrender himself totally to the Will of Allah (ﷻ). The following couplet will reflect the advantage of illuminating the Subtleties;

Main kahun tou zaban say mairi tu niklay

Main nazer jis par karoon tu hi maira ho manzoor.

[When I utter 'I', 'you' comes out of my tongue

When I look at someone, you are manifested.]

Mairi har saans say jaari nafus-e-Rahmani

Maira har lafz hai sharh-e-kitaab-e-Mastoor.

[Every breath of mine reflects your beneficence

Each word of mine denotes a concealed book of your magnificence]

~Hazrat Hasrat Siddiqui.

This invaluable wealth like the illumination of *Lataif*, genuine *kashf*, and *ilhaam* cannot be attained by setting up Sufi- institutions or by mere study of books on the subject. It is the matter of *Ilqa* (*Tawajjuh with will-power*) and *In'ekas* (reflecting Divine Light), which only can be undertaken by an accomplished Shaikh for a sincere seeker associated with him.

Shaikh Abdul Khader Jilani (RA) in his Discourse says, “Curb your selfish appetite (nufs), be satisfied with Him (Allah) and abstain from everything other than Him. Persist until you become familiar (Aarif) with

Allah (Almighty and Glorious are He), for then you will become free from all wants (desires), your heart will be confident, your inner being (Baatin) will be pure and your Lord will teach you. This world will seem trivial to the eyes in your head, the Hereafter to the eyes in your heart, and everything apart from Lord of truth to the eyes of your innermost being (sirr). You will then be universally respected.”

Q41- How can an accomplished Shaikh be beneficent to a true seeker?

Ans: - Such a Shaikh must possess the following characteristics;

- ☞ Must possess sound beliefs because wayward beliefs and Sufism are opposed to each other.
- ☞ Must be an adherent to the Prophet’s *Sunnah* which is the gateway and the fountain head of all excellence.
- ☞ Must shun heresy and polytheism. The former is an error manifest while the latter a tremendous wrong.
- ☞ Must not be mammon (*Duniya parasth*)- worshipper because two loves cannot be combined, as warned in the Qur’an, *وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ* “And obey not him whose heart We have made heedless of our remembrance who followed his own lust” — (28-Al kahf)
- ☞ Must be accomplished Sufi or else he will not be a perfect guide to the path.
- ☞ Must be acquainted with the method of inner growth of his disciples and should have himself received instruction from an expert.
- ☞ Must be capable of initiating spiritual bonds with the Prophet (ﷺ) who is the sole link between Allah and his Bondsman. The characteristics listed under the last three points indicate that the term accomplished Shaikh here means a guide who is
- ☞ capable of leading others onto the Sufi path (*Shariat and Tariqat*) and over its various stages. To do so, the state called as *Fana-Fi-Rasul* [Spiritual communion with the Prophet ﷺ] has the basic obligation. Unless the spiritual communion with the Prophet (ﷺ) is attained, the communion with Allah ﷻ may not be deemed.
- *First, the seeker will be instructed by his Shaikh to perform the obligatory worships (Fra’edh-فرائض) regularly and then he will be put certain restrictions namely, pure and wholesome diet on reducing scale, reticence (silence/less talk), less sleep, seclusion, pre-occupation of zikr and contemplation (devotion/attention), etc. if needed, he will also be given Tawajjuh or Ilqa (attention with will-power) by the Shaikh. Then for the purification of his heart, appropriate zikr will be carried on following Allah’s commandment, *وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ**

“Remember thy Lord much, and praise (Him) in the early hours of night and morning” (41-Al Imraan). ◉

- ☞ In addition, restriction on speech and need for seclusion (*ait’ekaaf*) is essential for grooming of a seeker as enunciated in the verse,

“قَالَ آيَتِكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا”

Meaning: Zakariyya submitted: ‘O my Lord, fix a sign for me.’ Allah said: ‘The sign for you is that for three days you will not be able to communicate to the people except by gestures’ (41-*Al Imraan*).

☞ However, the result is trusted to the Will of Allah. It must be recalled that the principle of acquiring conventional knowledge and skill by various people in varying lengths of time, according to their determination and capacity, equally applied to the seekers of the Sufi’s path.

Note: According to Master Sufis, under all the prescribed conditions if a true seeker adheres to the Prophet’s *Sunnah* for a continuous period of few months, he will, Insha Allah, be blessed with intrinsic manifestations. To begin with, he shall see spiritual lights, then angels followed by Divine attributes and through them some of the subtle truths, all these being the out- come of *zikh-e-dawaam* by the Grace of Allah ﷻ.

9-Invocation (Zikh-o-Ashghaal)

Q42- Quote the verses of the Quran in reverence of Zikh-e-Ilahi?

Ans: - Absolute Zikh Enjoined- Some of the specific verses mentioned in the Holy Quran in reverence of Zikh-e-Ilahi are quoted here under:

1- فَاَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

” **Meaning:** So know there is no god but Allah. (19-*Mohammad*):

Therefore, invocation of *Kalima-e-Tyyab* is by order of Allah, received through Prophet Mohammad (ﷺ). It is not fashioned by the *Masha’eqeen* (Shaikh).

1- ” وَالْمُنْكَرِ وَلَذِكْرِ اللَّهِ أَكْبَرُ ”

Meaning: The thought of Allah (while engaged in day-to-day activities) is the highest (mode of zikh). (45-*Al Ankabut*)

Therefore the *Zikhullah* is proved by the Quran.

2- ” الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ”

Meaning: These are the people who, remembering Allah, remain standing (as the epitome of submissiveness), sitting (as reverence incarnate), and (also keep) changing sides (191-*Al Imran*).

This verse draws out the teaching for *Dawam-e- Huzur* (Perpetuity of Omnipresence) which is proved by the Quran.

4 - ” إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ”

Meaning: Surely Allah and (all) His angels invoke blessings and greetings on the Holy Prophet (ﷺ). O, Believers! You (also) invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). (56-*Al A’hzab*)

It is, therefore, sending blessing and salutation (*Darood and Salaam*) is also by the order of Quran, "لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ"

Meaning: all Beautiful Names belong to Him alone. All that is in the heavens and the earth glorifies Him. (24-AL Hashr)

- Therefore His epithets (names) are excellent for remembrance (*Zikr*). Who remembers them intensely and constantly, he will be entitled to paradise. For this purpose, the suitable epithet of Allah may be selected to improved spiritual or physical potentiality. Who will select the epithet of Allah and the method of Zikr? The answer is, the perfect guide would select it to suit the need of the seeker, as a doctor can only prescribe the type of medicine i.e. tablet, syrup, or injection that can suit the patient.

- Zikr is enjoined by the categorical injunctions of the Quran in scores of verses with emphasis on its frequency. Absolutely, neither any limit of its duration is laid nor any restriction on its method is imposed. This commandment, therefore, covers every manner and quantum. To insist on any particular mode or to object to another as heresy (deviation) is improper and an act denounced by the Quran

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا

"Those who debar (people) from the path of Allah and would have it crooked." (45-AL I'araaf)

Zikr besides Salah; In the light of above, it will be improper to confine Zikr only to Salat, recitation of Qur'an declamation of his praise, Kalima, Durood Sharif, etc as mentioned in the following categorical injunctions of Qur'an:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

i) Then after the Prayer is offered disperse in the land and (then) look for Allah's bounty (i.e. sustenance). And remember Allah much so that you may attain prosperity. (10-AL Juma'a')

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ

ii) (Blessed with this Light) are those servants of (Allah) whom neither trade nor sale diverts from the remembrance of Allah, and from establishing Prayer, (37-AL Noor)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

iii) "Who standing, sitting or reclining, bear Allah in mind. And when ye are in safety observe proper worship. Worship at fixed hours hath been enjoined on the believers" (103-An Nisaa)

Frequent Zikr Enjoined; Whenever Zikr is enjoined in the Quran, the condition of frequency has been added in most of the cases. For example;

i) "يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا" *meaning: O Believers! Keep remembering Allah abundantly. (41-AI Ahzab).*

ii) "لَمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا" *meaning: Every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly. (21-AI Ahzab)*

iii) "يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ" *meaning: O Believers! When you encounter any (enemy) army, stand firm and remember Allah abundantly so that you may attain success. (45-AI Anfal)*

iv) "فَاذْكُرُونِي أَذْكَرُكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ" *meaning: So remember Me, I shall remember you. And always be thankful to Me and never be ungrateful to Me. (152- AI Baqrah)*

- ☞ Zikr is against forgetfulness and negligence. There are various types of enjoining Zikr and each type has its effect i) Zikr-e-Jehri, Audible ii) Zikr-e-Khafi/Zikr-e-Qalbi, Silent iii) Zikr-e-Lisaanii, Verbal iv) Zikr-e-Jass-e-Dam, withholding breath Zikr without Jass-e-Dam, Through breathing vi) Zikr Dawam-e-Huzoor, Frequently vii) Zikr-e-Ahyaanii, Occasionally.
- ☞ Enjoining Zikr-e-Jehri and Jass-e-Dam will warm up the body eradicates laziness and eliminate satanic notions.
- ☞ By performing Zikr-e-Kasir (Remembering much) under the guidance of perfect Shaikh (Murshid-e-Kaamil), the world of Similitude (Aalam-e-Misaal) is visible and the purification of the soul (ruh) will be possible along with rectification of self and heart. It means a servant will move a step forward. Allah ﷻ comes forward ten steps towards him. Then every act of him will be in obedience to the command of Allah ﷻ, his life and death both cause to bring blessings and mercy of Allah ﷻ.

10-Two basic Invocation (Zikr-e-Jehr-o-Khafi)

Q43-Enlighten the following two kinds of Zikr?

- i) **Oral Pronounced (Zikr-e-Jehri)**
- ii) **Spiritual, within the heart (Zikr-e-Khafi/Zikr-e-Qalbi)**

Ans: i) 'Zikr-e-Jehri': Audible invocation or Zikr is called 'Zikr-e-Jehri'. It can be performed individually or collectively, sitting or standing.

ii)'Zikr-e-Khafi/Zikr-e-Qalbi':

Silent invocation spiritually within the heart is called 'Zikr-e-Khafi' or 'Zikr-e-Qalbi'. This is superior to the first, which has nothing to do with the words of mouth and as such cannot even be discerned by the 'Kiraman-Katibin' (Angels). Imam Abu Y'ala narrates quoting Hadrat Ayesha ؓ (a scholar of very deep understanding) that the Prophet (ﷺ) once said:

“Zikr-e-Khafi/Qalbi which cannot be discerned by the Kiraman-Katibin is seventy times superior to other types. On the Day of Judgment, mankind will be called to reckoning by Him and the Kiraman-Katibin would be directed to produce the Register of Conduct of every one of them. The angels will be commanded to re-examine the records to see if any of their good deeds remained unrecorded. They would submit that everything within their reach had been duly put down. Allah shall inform them that a good deed which they could not discern and hence unable to record was Zikr-e-Qalbi/Khafi. I (the narrator) assert that Zikr-e-Qalbi/Khafi neither snaps nor is liable to any interruption” – Tafsir-e-Mazhari

Q44-Describe the superiority of Zikr-e-Khafi and its benefits?

Ans:-Zikr-e-Khafi:- Quran says,

- i) “إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا” [When he called upon his Lord in a low voice (charged with politeness and submissiveness). (3-Maryam). In this verse, Allah remembered one of his friends, Zakriya عليه السلام, and appreciated his act of crying unto Him in secret (Zikr-e-Khafi).
- ii) “وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً” meaning: “And do then (O Muhammad) remember thy Lord within thyself humbly and with awe” (205-AI A’raf)

➤ **Imam Razi** (رحمته الله) writes, in his Tafsir-e-Kabir explaining the above verse, “that the advantage of Zikr-e-Khafi is that the zikr is closest to sincerity and humility. So, the zaker (performer) benefits fully.”

☞ There are several Quranic verses relate to Zikr, some emphasizing frequency, others urging Zikr of His Ism-e-Zaat (personal name) Allah. Yet others impel Zikr-e-Qulbi/Khafi, the only form which ensures plentitude and perpetuity. The most comprehensive verse in this context is, “وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ”

[And remember your Lord in your heart with humility and tearful submissiveness and fear and repentance, and also by calling in low tones. (Persevere with His remembrance) morning and evening and be not of the neglectful]. (205-AI A’raf)

☞ -The purification of heart which guarantees real success is obtained through this Zikr:

“إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ” (201-AI A’raf).

Meaning: that the pietistic (Muttaqiin) are disturbed by the sneaking whispers of the devil (waswass) who tries to induce heedlessness into their hearts, they engage themselves immediately in Zikr and cry out ‘Allah’. He removes the devil’s influence from their hearts, which resumes observation of reality.

➤ **The above discussion established the following points:**

- a) Zikr here is Zikr-e-Qulbi. b) Zikr-e-Qulbi is superior to Zikr-e-Lisani.
c) Zikr leads to deliverance (najaat) from Hell. d) Zikr is ordained morning and evening.

e) The defaulter is regarded by Allah as a quality of heedlessness.

- ☞ f) The Satans' cunning (Waswasaat) vanishes instantly with Zikr and he has no power over Divine bondsmen as said in Quran, "إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ"

Meaning: Surely, you will in no way be able to influence My servants. (42- Ai Hajr)

- ☞ Inversely Satan does control the reins (Lagham-لگام) of his friends,

"إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ"

Meaning: He overpowers only those who make friends with him and who associate partners with Allah. (100-An Nahal)

Note:

Q45 - Describe the need of Zikr-e-Ilaahi and its Advantages?

Ans:- In fact, several Quranic verses relate to Zikr, some emphasizing frequency, others urging Zikr of His name (Ism-e-Zaat) "Allah". Yet others impel Zikr-e-Qalbi, the only form which ensures plentitude and perpetuity. The most common comprehensive verse in this context is:

"وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ"

[And remember your Lord in your heart with humility and tearful submissiveness and fear and repentance, and also by calling in low tones. (Persevere with His remembrance) morning and evening and be not of the neglectful.] (205-Al A'raf)

- ☞ It shows that Zikr is contingent upon piety, which is its door. Zikr leads to Kashf which is the gateway to supreme triumph, His gnosis (Marefat). The devil incessantly plays his tricks which have no effect on His slaves unlike those overpowered by lustful desires. Allah declares: "إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا" meaning: *Surely Satan's maneuvering is ineffective and insignificant*. (76-An Nisaa)
- ☞ The people of Zikr-e-Jehri will attain a state of crying and absorption (Mehviet) which is like a person crying while being inflamed or suffering a scorpion's bite.
- ☞ Whereas the people of Zikr-e-Khafi will attain a state of silent Absorption (Mehviet) like a person drowning in water or a man who is suffered a snake's bite.
- ☞ In the beginning one needs Zikr-e-Jehri. This helps to reduce selfish notions and emanates worthy emotions. Thus generates love and devotions (Ishq) which in turn causes restlessness and longing for the eyesight of beloved.
- ☞ Zikr-e-Khafi/Qalbi will bring peace, satisfaction, annihilation, and absorption. People enjoining Zikr-e-Khafi will adore meditation and absorption.
- ☞ Invocation of Kalm-e-Tayyab prevents nervousness, irrelevant notions, and negation of all things except Almighty Allah. Zikr-e-Ism-e-Jalalah (Allah-Allah) fashions absorption, particularly selflessness.

- ☞ Everyone knows, through the conception (taso'war - تصور) or dreaming of women, one needs taking bath. Likewise, the conception of Shaikh will visualize sacred and comprehensive human values.*

*A summary on Tasa'war-تصور

- **Hazrat Imam Hussain** (ؑ) once asked Hazrat Ibn-e-Abi Hala (r.a.), a senior companion (Sahabi), about the resemblance of the Holy Prophet (ﷺ) and said, "Li-Ta'alluqa bihi". Which means, "So that I may be attached to him".

- ☞ The worldly folk and externalist Ulma don't accept the benefits of conception (Tasa'war, let this be auspicious to them. We believe in the verse: "Wa-ma Kaanal-Ilahu Li-ua'zib hum wa-anta feehim". Meaning: [Allah do not send down chastisement (On Makkan Pagans) when you (Prophet) are very much among them]

Will anyone burn the photographs of his friends? The conception of Shaikh will open the doors of Wilaya.

Nahi naqad amal kuch bhi mere jeb-o-girebaan mein

Magr dil mein hain Ya Rab tere mahboobon ki tasveerein.

[I don't have virtuous acts to my credit

But I do possess within my heart the pictures of your beloveds me Lord]

~Hazrat Hasrat Siddique

11- Suluk-il'allah (Rah-e-Tariqut)

Q46-What do you understand by Suluk-il'allah, summarize its aims and objective?

Ans: The path or course which was followed by the Auliya in attaining nearness to Allah is known as **Suluk-il-Allah** (Path leading to Allah ﷻ). As mentioned in the Quran:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ-1

[The path of those upon whom you have bestowed your favour]-- (6-Al Fatiha)

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ-2 (And those who toil hard (and fight the lower self vehemently) for Our cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — sayr and wusul), and verily Allah blesses the men of spiritual excellence with His companionship).-- (69 – Al Ankabut)"

- This path includes added deeds and does apart from the usual worship prescribed to a believer so that spiritual journey is covered in lesser time. Virtuous deeds like declaiming Durood and Salam on the Holy Prophet, (Aurad/) Recitals of epithets of Allah (Wazaif), Invocations emphatically (Azkaar), Avocations (Mashagil/), and

Meditations (Murakhibaat/) would be carried out under the guidance of accomplished Shaikh to achieve purification of the soul (Tazkiye/–e-nufs).when physical and carnal desires are curtailed, the soul gets the power of sacred ascension. Remember, Man is a combination of body and spirit (Ruh). The Ruh is an incorporeal, subtle, and celestial object besides being light (Lateef) and mystic. On the other hand, the body is a matter and corporal, an object which is dense (kasiif) & inferior. The objective of all Islamic worships (Ibaadaat) and striving (Mujahidaat) is to control the corporal desires of the soul and strengthen the Ruh (soul) with Zikr Ullah and enable its latent in ascending to the Realm of Lord.

- The human body is blessed with six subtleties (Lataif-e-Sitta) or six spiritual facets namely (Latifah-Nufs, Latifah-Qalb, Latifah-Ruh, Latifah-Sirr, Latifah-Khafi, and Latifah-Ikhfa). They are related to the respective organs human body.
- Hazrat Shah Wali ullah Muhaddis Dehlvi writes that “These Lataifs are different spiritual facet or spiritual attributes, therefore when the Zikr ullah is recited by concentrating on these Lataifs they get illuminated and in turn make the Ruh of the person divinely brilliant, and then the Ruh will have deliverance of divine unity (fanaa-e-Zaat) i.e. the person attains a state of wisaal-e-Khudaa that means only Allah remains.
- A Seeker attained the state of fanaa-Fillah, will be resume to his earlier status, which is called Baqa-Billah (Endurance) by the grace of Allah ﷻ and he will be called Salik. Then he will be entrusted with the responsibility of showing the path of righteousness to the masses. Besides, he also seems occasionally in the essential events of our day-to-day lives like marriage, Jihad, Political participation too. This descending of his state is called servitude (Abdiat/عبدیت or Ubudiat/عبودیت). This is the only highest distinction or rank in human life. In this state the Salik can remain a state of fanaa or can return to the state of Baqa, but, only through (Wasilla) of the Holy Prophet (ﷺ)
- **Mark** that the state of fanaa whose direction (Jehath) is towards Allah (Jaheth-illala) which is also called Wilayat and the state of Baqa whose direction (Jehath) is towards the creation which is called succession of Prophet Hood (Wiraasat-e-Nabuwat).

Some Praise worthy attribute

(Chand Ausaf-e-Hameedah)

Following are praise-worthy attributes that are essentially needed for a Sufi. Veracity (Sidq), Belief (Yaqeen), Modesty (Hayaa, Moral ethics (Khulq), Politeness (Tawazuf) Sincerity (Khuloos).

12 -Veracity (Sidq)

Q47- What is meant by veracity (Sidq), describe its reality and signs.

Ans:-According to the scholarly point of view, the opinion of knowers (Aarif) and the sages (Huqmah/حکماء), spiritual exaltation and honour (Ruhani Fazal-o-Aijaz) is known as **veracity (Sidq)**, an emanate ranking, next to the state of Prophet Hood. For instance!

1. If you look at the reality of veracity, it will be clear that the Graceful-veracity (Sidq-e-Hameedah) is the principal commendable quality (Sifaat-e-Jamila) and the moral (Akhlqaq) is its branch. A Sadiq (Truthful) will always be alike in his extrinsic (Zaher) and intrinsic (Batin) states. Therefore it can be said that among human characters the veracity is the only genuine standard used for distinction between truths and false (Huq-o-Baatil).
2. **Advantages:** Sufis say that the heart of a truthful Devotee (Salik) will be blessed with praiseworthy attributes and illumined with the brilliance of veracity and then he will be fully venerated with upright conduct (Aqlaaq-e-Hashanah) purifying him from ill-thinking's (Khiyaalat-e-Zamimah). He will also be protected against falsehood and accusation (kizb & Ifteraa/افتراء) and his outward and inward conditions will be alike with the distinctive disposition of justice and fair play.
3. **Hence,** the Salik who is a traveler of the way of Allah ﷻ needs to embrace the veracity and sincerity as provision for his journey so that his manifested deeds (zaaheri Af'aal) may conform to his latent state (Baatini Ahwaal) besides turning out to abstain from dissensions and differences. Allah ﷻ commands in Holy Quran;

“يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ”

O, Believers! Fear Allah persistently and remain in the (company) of those who uphold the Truth. (119-Towbaah)

Therefore a seeker, in obedience to Quranic verse cited, should strive hard in the way of Allah ﷻ under the association of Shaikh-e-Kamil to raise to the supreme attribute of veracity (Sidq),

Elucidation of research scholars:

➤ **Shaikhul-taa'afah Abul Qasim Junaid Baghdadi, (wisaal 227 Hijri) said:**

☞ Sadiq is a person who never enquires

- ☞ .Sadiq is a man whose statements (*Aqwaal*) and (*Af'aal*) are strictly adherent to veracity (*sidq*).
- ☞ Veracity is a supreme attribute and sincerity is subordinated to it.
- ☞ There can be no such person who would pursue veracity and not attain it. He might not develop perfection nevertheless he will not remain imperfect either.

Part-3

13 - Belief (Yaqeen)

Q48- Does belief mean faith (Iman)? Enlighten the various stages of belief?

Ans:- The people with intimate knowledge of Allah (A'arifiin) and research scholars(Sufis) have collectively said that faith (Iman) is the basic knowledge or Belief and it has three levels namely:**1-Convincing knowledge (Ilm ul yaqiin) 2-Positive Knowledge (A'in ul Yaqiin) 3-True Knowledge (Haqqul Yaqiin).** For instance!

1. The Sufis Scholars while elucidating the steps of Belief clarify that "Ilm ul Yaqiin" is rank of Theologians (Mutakallimiin), "A'in ul Yaqiin" is the rank of Sufis (A'arifiin) and the "Haqqul Yaqiin" is the rank of Divine Lovers (O'ushaaq's) also known as the state of 'Fanaa' (Extinction).
2. So, the first, rank of 'ilm ul Yaqiin' is 'Common' (Aam) which could be achieved by way of striving (Mujaahedah) against the soul (Nufs), the second, higher rank of 'A'in ul yaqiin' is 'Special' (Khaas) which could be attained by way love and devotion and the third, highest rank 'Haqqul Yaqiin' is 'most special (Khaas-ul-Khaas), the stage of Fanaa, afterward Allah ﷻ blesses with state ' Baqaa' (Endurance) by His grace, then such a person is called a **Perfect Human being**.
3. **Stages of Belief (Yaqiin):** The seeker (*Salik-e-Rah-e-Tariqat*), after doing repentance (*Taubah*) and adopting abstinence (*Taqwaa*), enters in the valley of striving against the soul (*Mujaahedah-e-Nufs*). His knowledge will now develop onto level **Ilmul-Yaqiin** (convincing knowledge) and he would be positively progressing further under the care and companionship of *Murshid-e-Kamil* (learned Shaikh) in attaining the purification of soul and heart. For this purpose, he had to undergo the stages of *Fanaa-e-Af'aal-o-Sifaat* (Extinction of Acts and Attributes). He then achieves *A'inul-Yaqiin* (Positive knowledge). Now his Soul from its initial state of *Nufs-e-Ammaarah* (baser soul), progresses to *Nufs-e-Lawwaamah* (Reproachful soul). When he further improves and attains the state of *Fanaa-e-Zaat* (Extinction of unity), then would achieve the level of

Haqqul Yaqiin (true knowledge) with the Divine vision (Mushaheda-e-Ilahi). This is the stage of Fanaa-fi-Ilah.

4. After some time, Allah (ﷻ) will return to him all those lost potencies and sense of existence. This is the station of Baqa (Endurance) also called Haqqul-Haq the highest stage of Belief. In this state of Baqa, the Nufs of Insan-e-Kamil becomes Nufs-ul-Mutmayannah/مطمينه (satisfied Soul). He will have perfect Divine omnipresence (insight vision), discriminates between truths and false Haq-o-Baatil) and pays everybody his dues. He would be at the footstep of Holy Prophet ﷺ, a real Mohammedi Mushrab, a caliphate of Rasool ﷺ. Therefore, the seeker must make Yaqiin (Iman/Faith) as his true friend in the valley of seeking The Huq (Lord of Truth).

Elucidation of research scholars:

- **Hazrat Abul Faiz Zinnun Misri** (رحمته) said that there are three symptoms of Belief 1st- In every amr (talk) looking up at Huq (Lord of truth),
2nd- In every amr (act) focusing attention towards Huq (Almighty Allah),
3rd - In every condition (time) begging help or support of Huq (Rahman, Merciful) the Further, he said that even a little Belief (Thowda Yaqiin Bhi) can cause inclination towards Hereafter (can bring about the adoration of Hereafter)
- **Behrul Uloom Maulana Mohammad Abdul Qadeer Siddiqi (R.A);** explained kinds of Belief in his Tafseer-e-Siddiqi of verse-93 of surah Maida,

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا
وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

- ☞ “ Meaning: There is no sin on those who believe and do righteous deeds with regards to whatever they have done earlier when they became God-fearing (repented and refrain from polytheism, idolatry, and prohibited acts) putting up firm faith (with **Ilmul-Yaqiin**) and practiced pious deeds consistently (carrying out of obligations), then they advanced further in their abstinence (Taqwaa) and they desisted (from unbecoming and doubtful things like Makruhaat/مكروهات and Mushtabehat/مشتبهات and their belief (gratified to **A'inul-Yaqiin**), while their Taqwaa improved further (and they give up from persuading towards entities except Allah) and (finally) rose to the station of men of spiritual excellence (and their A'inul-Yaqiin did now change to **Haqqul-Yaqiin** making them Allah's favorite and intimate Servant) and Allah ﷻ loves those who live with spiritual excellence as *Mohsineen*.”-- (Tafseer-e-Siddiqi)

He also wrote in his book *Maraatib-e-Irfan* that there are three stages of **Belief** namely; 1-Ilmul-Yaqiin (علم اليقين) 2-A'inul-Yaqiin (عين اليقين) 3-Huqqul-Yaqiin (حق اليقين) He further illuminates the stages of the Belief (Eman) by **following examples:**

☞ -Someone knew with the knowledge how to fire the things are burned, though he has not witnessed it. This is called '*Ilmul-Yaqiin/علم اليقين*' (to believe in the oneness of Allah with knowledge). It is also stated in Quran; **كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ** [Yes indeed! Would that you knew with the knowledge of certitude this.]—(5-Takaasur).

☞ -He witnessed while something is being burned. This is '*A'inul-Yaqiin/عين اليقين*' (to have to believe in Allah witnessing Him with the eyes of conviction.) It is said in Quran; “

☞ **ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ** [Then you shall certainly see it with the eye of certitude.] - (7-Takaasur)

☞ -His clothes burned and he received burn injuries and sensed himself the state of burning, this is '*Haqqul-Yaqiin/حق اليقين*' (to have to believe in Allah one have experienced, in a phase of extinction (*Fanaa-e-Af'aal*). The Quran says; **إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ**

[Assuredly this is the absolute Truth of Certitude.]--- (95-waqiya).

➤ -Due to the burning of his clothes, if the person has also been burnt, then it is called **Huqqul-Huq**, a total extinction (*Fanaa-e-Zaat*).-- [Makaatib-e-Irfaan, book of Bahrul uloo] —

14-Modesty (Hayaa)

Q49- Define Modesty and its different stages according to the people of Tariqat?

Ans- The people of Tariqat (Ahle Tariqat) say that modesty is self-contraction or shame. It is commonly accepted that modesty is a distinct attribute of the people of faith as reported by the Prophet ﷺ; “الحياء من الايمان” meaning: Modesty is from the faith. For instance!

- Therefore, for the Salik (Devotee), according to the upgrading of his nearness to Allah, the Modesty is augmented. Hence lack of modesty in a seeker indicates a lack of nearness to Allah.
- **Definition:** Modesty is defined as Salik be ashamed of his humble servitude when he looks up at the Exalted Authority and awe/fear of Sovereignty of Allah ﷻ. He has always been fearful and submissive on account of his Modesty (Hayaa -حيا).
- **Stages of Modesty:** According to research scholars and folk of *Tariqat*, there are two stages of Modesty: 1st- General Modesty (Hayaa-e-Aam), 2nd- Specific Modesty (Hayaa-e-Khaas)
- 1. **1st- General Modesty-** It is the characteristic of the people of meditation (Ahl-e-Muraghba) that they suffer ferocity (confusion and embarrassment). According to Hazrat Abul Faiz Zinnun Misri (رحمته الله), the first stage of Modesty is further divided into two

more aspects: 1-Modesty at misdoing (Gunah per Hayaa), 2-Modesty at omission in worship (Hayaa Ibadat main khata per).

2. **2nd- Specific Modesty**- It is the characteristic of people of Divine vision (Arbaab-e-Mushaheda) that their Soul (Ruh) are often in the state of Fear and Awesomeness (خشية) owing to refulgence of Divine Vision (Mushaheda-e-Tajalliyat-e-Ilahi).

Elucidation of research scholars:

- **Hazrat Suhail Bin Abdullah Tastari (338 Hijri)** ؓ the prominent Sufi and theologian said that the grade of modesty is greater than fear. Why because fear (khaof) is characteristic of Ulmah and Modesty (Hayaa) is an attribute of Intimates of Allah ﷺ (Muqarrabeen-e-Ilahi) ----- (*Tazkerat-ul-Aulia*)

Hazrat Khawaja Abu-Bakr Shibli (334, Hijri) quoted the following verse 30, sura Noor:

[O, Prophet, direct the believing men to keep their eyes always lowered and guard their private parts. That is purer for them.]

And said, “keep the eyes of the head (extrinsic sight) lowered and desist from all those acts which are prohibited (Haram) to maintain modesty. --- (*Tabqaat-ul-Kubr’a*)

15 - Good Manners & Etiquette (khulq-خلق)

Q50- Describe the significance and benefits of good manners and Etiquette?

Ans:- Politeness or good manners and etiquettes (Akhlāq-e-Hasnah) are important and beneficial attributes that can rightly be called the highway for the intended destination. Therefore, the Sufi masters termed Courtesy/Good manners as an essential attribute for Salik-e-Rah-e-Tariqut (Traveler of the way of Allah) to attain nearness to Allah, perfection, and high offices (Martaba & Kamaal). For instance!

- The Research Scholars of Islamic Gnosis (A’arifiin-ba-Tamkiin/تمكين) often describe the beauty and bounty of praiseworthy manners and etiquettes (Aqlaaq-e-Hamida/حميدة) to their followers. This is because these comprehensive conducts are the decoration of accomplished Sufis. That is the reason, the people of Tariqut (Sufis) are most courteous and good manners play a significant role in their teachings to the followers.
- **Hazrat Anas bin Malik** ؓ reported that once somebody asked the Prophet Mohammad (ﷺ), “Who is considered best among Believers?” He replied, “The best among servants is one whose manners and etiquettes are good.” Allah ﷻ also says in Quran, “انك لعلی خلق عظیم” (*O Mohammad (ﷺ) your manners are highly prominent.*) -- (*4-Al Qalam*)

- **Look**, Prophet (ﷺ) bestowed upon people plenty of prizes of both the worlds and contended himself with the unity of Allah (ﷻ). We have the best specimen (اسوه حسنه) the morals and etiquettes of his sacred life. Hence, the venerable folk says that a polite person contemplates himself as mild and others as great. The sign of a virtuous man stands for, he never gives trouble to others but undertakes trouble himself.

Elucidation of research scholars:

- I. **Hazrat Abu Qasim Junaid Baghdadi** (رضي الله عنه) said that the Khulq/خلق (manners & etiquette) includes Sakhaawat (Charity), Ulfat/الفت (Affection), Nasihat/نصيحت (Advice), and Shafaqut/شفقت (Kindness)----- (Ahyaa-ul-Uloom)
- II. **Hazrat Abul Abbaas Ahmed bin Suhhel** (رضي الله عنه) said that nobody could raise his status by either offering prayers or Zakat or by giving extra charity and straggling hard, but could uplift himself by possessing good manners and etiquette, as Rasoolallah (ﷺ) reported to have said, “The man of good manners among you would only be nearer to me on the day of Judgment (Hereafter).”----- (Tabqaat-ul-Kubraa)

16- Politeness (Tawaazow/تواضع)

Q51- What do you understand by politeness as a praise-worthy attribute?

Ans:- The politeness or **Tawaazow** is an eminent and praise-worthy attribute of learned Sufis, *Aulia*, and Salikeen which reflects their honesty and learned manners besides they being respectable and venerable. For instance!

- Politeness is the preferred attribute (Sifaat-e-Mahmudah) and Sunnah of Ahl Ullah (Salihiiin and Muqarrabeen). It stands opposite to arrogance or Proudness, the Mean Attribute (Sifaat-e-Mazmoom) which causes hatred and defamation in this world besides penitence and shame in the Hereafter. It also mentioned in Surah Al-Hajj verse-

“خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ”

[He met a loss in this world (as well as) in the Hereafter. It is this that is conspicuously a heavy loss.]

- The literal meaning of **Tawaazow** is Humility or (*firowtani*), which means, one should be humble though his proficient and empowered. Consider a situation where a beggar and a king display humility. Whose humility will you consider praiseworthy? Of course the king. As we can consider the humility displayed by the beggar due to his hapless and poor conditions. The polite and submissive person’s inner being is illuminated with Divine light. It is reported,

“من تواضع لله رفعه الله”

[One who observes politeness for the sake of Allah, He (Allah) elevates him to the higher ranks.]

☞ In the same way, an arrogant and egotist man would be deprived of the blessings and success of this world as well the Hereafter. That is the reason, the Sufis impress upon their followers to be submissive and polite and caution them against egotism.

Elucidation of research scholars:

1-Hazrat Bibi Aisha Siddiquah (رضي الله عنها):

☞ Once a man asked her, saying, “When can I think myself as virtuous”. She said, “When you consider yourself as sinful.” He then asked, “When can I think myself as sinful.” She said, “When you presume yourself virtuous.” (This is only real *Tawaazow*)

2-Shaikh Shahab Uddin Saherverdi (رضي الله عنه):

☞ He said that politeness is such a sacred sign that no one can be jealous of it. He further cautioned that one who is keen about his stature has no morsel (bit) of *Tawaazow* (politeness). [Nafhaat-ul-Anas]

3-Hazrat Yusuf Asbat (رضي الله عنه):

☞ When his followers inquired about the objective of *politeness*, he said, “Whenever you come out from your house and look at anybody, consider him better than you”.
☞ Further, he said, “Politeness means whatever is true, accept it and whatever is false reject and quit it. Whoever is higher in rank, honor him and whatever is blessed or bestowed by Allah ﷻ, thank Him and avoid rage/anger. Wherever you turn to Allah (ﷻ), pay attention to Him and be solicitous about Him”. This means that one must remember Allah constantly and turn only to him for help. He also said, “The symptom of politeness is that a polite person will never be back-biting anyone.”

(Ahyaa-ul-Uloom)

17- Sincerity (Khuloos)

Q52 – What do you understand by the sincerity in the light of Sufism and its praiseworthy effect as an attribute?

Ans- The sincerity is termed as an intrinsic (Baatini) act, a spiritual attribute, and a principle activity which is an outcome of sincere companionship of a perfect Sufi/Shaiikh. Under whose guidance, the precept and practice, outward deeds and inward states, spiritual exercise, and rather total gesture and posture (movements) of a person will be purified and secured from

the density of hypocrisy or ill will. This grace (Naymat/نعمت) is vested into the clean and purified hearts of a pious servant by the blessings of Allah ﷻ. For instance!

- The real attribute of sincerity is that the deeds of a person are free from worldly benefits and spiritual (Deeni) interests, as mentioned in the Qur'an,

“ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ”

[‘So, whoever hopes to meet his Lord should do a good deed and must not associate any partner in the worship of his Lord.’ (110: Al Kahf)].

- This means they must be sincere in their belief, monotheism, and deeds. In other words, sincerity is a function of the heart that should be purely for the sake of Allah ﷻ. If the sincerity is for the vested interests and benefits, then the self (nufs) interferes which is not virtuous rather contrary to sincerity.

Elucidation of research scholars:

Hazrat Malik Bin Dinar (رضي الله عنه):

- ☞ He said, “A sincere person will never be a pretender (Riyaakaar).”---- [Nafhaat-ul-Anas],
- ☞ Also said, “احب اعمال الاخلاص في الاعمال” meaning: “The desired act among deeds is ‘Ikhlaas’ (sincerity/honesty).” ----- [Kashful-Mahjub]

Hazrat Abu Faiz Zinnun Misri (رضي الله عنه):

- ☞ He said that there are three indicators of ‘Sincerity’;
 - I. A sincere man will not differentiate between praise and criticism. It makes no difference to him.
 - II. He doesn’t appreciate his righteous deeds.
 - III. He doesn’t expect recompense of Hereafter as mandatory.

[Tazkerat-ul-Awliyah]

18-Acquiescence (Razaa)

Q53- What do you understand by ‘Acquiescence or Razaa’ is a special attribute of a Salik (seeker)?

Ans- The Acquiescence or *Razaa* means, giving up self-will and carrying out the command of Allah ﷻ by superb veracity (*Sidq*) and sincerity (*Quloos*). *Razaa* is an exigency of servitude (bandage), so the will and authority of servant are surrendered to the Divine Will. For instance!

1. Therefore, the people of 'Razaa' are pure and secured from fear, resentment (Daghdagha/دغدغه), apprehension of doubt (khalish/خلش-e-shukuk/شکوک) and desist from inflexibility and argument. They accept without blame or objection, all those happenings which take place in their lifetime and be submissive to the Will of God or fate.
2. It is, therefore, established that the 'Razaa' is the offspring of their Divine love and the desire of devotion (Ishq) as a way of life, accepting happily to every act of Lord, as mentioned in the Quran, "رضى الله عنهم" (Allah ﷻ is pleased with them) and the Allah ﷻ blesses them with the robe of distinction (khilat/خلعت-e-Imtiyaz/امتیاز), saying, "ورضو عنه" (they too are agreeable to Allah ﷻ). Allah's Pleasure (Razaamandi-e-Ilahi) signifies that by the mercy and the grace of Allah ﷻ, the servant has endured the stage of patience initially and achieved ranks of acceptance (Taslim), Acquiescence (Razaa) under the righteous leadership.
3. Thereafter he reached the phase of Divine extinction (fanaa) which was possible for him, by striving in the way of Allah ﷻ through spiritual association and guidance of Sufi Master/Shaiikh-e-Kamil. Eventually, Allah ﷻ blesses him with the state of Baqaa and restores his sense of existence, and fills his heart with eternal delight. (Lazzat/لذت-e-Sarmadi/سرمدی).

➤ **Note:** A sincere servant needs to have achieved the Gracious Acquiescence of God (Razaa-e-Ilahi), as collectively agreed fact by all knowers (A'arifiin) that the Razaa indicates the giving up of one's power and surrendering to the Will of God. This is rather a straight way through which a Salik (seeker) could attain the nearness of Allah ﷻ, as mentioned in Quran, "وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ" [And those who toil hard (and fight the lower self vehemently) for our cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — Sair and Usool), and verily Allah blesses the men of spiritual excellence with His companionship. ---- (69-Al Ankabut)

☞ Some Research Scholars and peace-loving Sufis describe the Razaa to be the most comprehensive and ultimate spiritual attribute. It is such an attribute that the mystic exercise (Riyaaazat) and strivings (Mujaahedah) be existent on one side of it and excitement and devotion (Joshe-wa-Muhabbat) on the other side. In short, initially for reaching the stage of Razaa, one will have to strive hard, but in the end, he attains Divine pleasure and nearness with the blessings and grace of Allah ﷻ.

Elucidation of research scholars

Ameer-ul- Momineen Hadhrat Ali Murtuzaa ﷺ. Said, "One who agrees on the Fate decided by Allah (Taqdir-e-Ilahi), he will never be distressed of losing anything. -(Siraaj-ul-Muluk)

Suhail Bin Abdullah Tastari (ؒ): Said to Seekers that the Dar 'a (Abstinence) is a prerequisite to Asceticism (Zuhad) and Zuhad is a prerequisite to Tawakkal (Trust) and Tawakkal is a

prerequisite to M'arefat (Gnosis) and Gnosis is a prerequisite to Qina'at (contentment) and Qina'at is a prerequisite to Razaa (Acquiescence) and Razaa is prerequisite to conformity [Implementation of Obedience (Ita'at) of Allah].

Q54 - Describe the main categories of patience along with subcategories?

Ans- Quran says; يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

[“O Believers! Always seek help (from Me) through patience and Prayer Certainly, Allah is (always) with those who observe patience”] (153-Al Baqarah);

Patience: There are generally three categories of patience,

- Sabar Alal-Ibadah/عبادت:** Patience to tolerate the inconveniences of worship.
- Sabar Anil-Messiah/مشيعة:** Patience to stand against the commission to abstain from sin.
- Sabar Alal-Balah/بلا:** Patience to endure afflictions and sufferings.

Further, there are divided into two categories of Patience:

1- **Badani/بدني** (Physical) 2- **Nufsani/نفساني** (Personal)

1- **Badani/بدني** (Physical): **It is further divided into two forms:**

- Fa'aaily /فعلي** (Active): Patience or Endurance to act/work
- Inferably/قولي** (Passive): Patience to endure pain and affliction

2- **Nufsani/نفساني** (Personal): Patience to keep the Nufs (soul) strict against carnal desires. **This also has many forms like;**

- A 'fat/عفت** (Chastity): To desist from luxuries and sensual desires.
- Zuhad/زهد** (Asceticism): To stop oneself from indulging in useless and unwarranted things.
- Taqwaa/تقوى** (Abstinence): To abstain from doing harmful things while in Deen-e-Islam.
- Hilm/حلم** (Tolerance): Not to hasten in retaliation (revenge).
- Qina'at/قنعة** (Contentment): To be content and live with minimum requirements needed for survival.
- Mataanat/متانت** (forbearance): Not to get provoked on small matters.

The man recollects Allah ﷻ when he is in trouble. When he is blissful his neglect (ghafat) towards Allah ﷻ makes him distant from Him. Whereas, Allah is always with us as declared in Quran,

“وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ”

(Wherever you are He is with you. And Allah monitors best what you do)—[4-Al Hadiid]

The moment he realized this very fact, you shall witness that Allah ﷻ is always with those who are patient, as stated in the Qur'an “يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ”.

[O Believers! Always seek help (from Me) through patience and Prayer Certainly, Allah is (always) with those who observe patience.] (153-Al Baqarah)

- We, The Muslims will be tested with great trials and tribulations in our lives. Hence, one must make a habit of being patient. He must constantly pray and keep appearing in the court of Allah ﷻ (Darbar-e-Khudawandi). He (Allah) is always with us. He (Allah) will help us to get through all our bad times and attain success. *[Tafseer-e-Siddiqui]*

BY

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Most Essential Attributes for Sufis

Monotheism (Tauhiid), Gnosis (M'arefat), Fear & Awes (Khaof-wo-Khashyah), Devotion (Ishq)

19 -Monotheism (Tauhiid):

Q55- Describe clearly the literal and technical meaning of Monotheism or Tauhiid and its stages?

Ans: - The literal meaning of Tauhiid (Monotheism) is 'to realize multiple things as union (aik karna). But according to Sufia-Karaam, Tauhiid is termed as 'articulating one and perceiving one (Aik-kehnaa Aur Aik-Daiknaa);

☞ ***Articulating one (Aik-kehnaa)*** is the stipulated condition for Faith (Iman) since Faith is the means of recognition of Lord (Mabda-e-M'arefat), and the Monotheism is mandatory for the faith as revealed, "انما الله الها و احدا" (Indeed Allah is the one worshipable."

☞ ***Perceiving one (Aik-Daiknaa)***: This is the exclusive status of Awliya (Muqarrabeen) whose that they don't visualize anything except one, the Creator (Allah ﷻ), neither in their existence nor in the whole living being (Maqluq). Rather they look at the manifestations of the universe as solitary and they are blessed with the prestigious

distinction of "وحدہ لا شریک لہ فی الوجود" ((Allah ﷻ is the One peerless and Absolute Being). This state of vision (Haalat-e-Yaافت) is termed as Eternal Monotheism (Tauhiid-e-Azali) or Unitary Monotheism (Tauhiid-e-Zaati) or Divine Monotheism (Tauhiid-e-Ilahi).

Stages of Monotheism: According to research scholars (Muhayyiqin), the following are four stages (Madaarij) of Monotheism for our education:

- 1- **Tauhiid-e-Shariah:** To believe in Allah ﷻ as One and Eternal by rational and traditional (Aqil-o-Naqli) arguments/reasoning.
- 2- **Tauhiid-e-Tariqat:** To uphold the Independent Being (Wajib ul-Wajud) in witnessing of creatures (Mashhud-e-Qalq). It means envisioning in the oneness of Allah.
- 3- **Tauhiid-e-Haqiqat:** To negate the perception of self-existence in such a way that the extinction of creatures (Ta'yunaat-e-Hasti) transpire when compared with Divinity being (Hasti-e-Huq) [to undergo the stages of Fana-e Afa'al, Fana-e- Sifaat and Fana-e- Zaat by striving in the way of Allah under the guidance of Shaikh]
- 4- **Tauhiid-e-M'arefat:** The Salik (Seeker) after escalating from the state of Fana, achieves the nearness to Allah ﷻ that is termed as Hyaat-e-Sarmad (Perpetual life) and Baqaa-e-Haqiqi (Factual Continuance).

Several Sufis Research Scholars exposed three specific stages of monotheism namely:

1-Tauhiid-e-Wajudi 2-Tauhiid-e-Haqiqi 3-Tauhiid-e-Hukmi

1-Tauhiid-e-Wajudi (Monotheism in being): To know absolute-being (wajud-e-mutlaq) literally (Bizzat) as One, this is the state of Wahdat-e-Mutlaqah-e-Ilahi (Absolute Divine Indefinity) too.

2-Tauhiid-e-Haqiqi (Primordial Monotheism): To know one thing only as one; that is to say, to recognize Divine-Unity as Ahad (one) is called Tauhiid-e- Haqiqi and this is the state of Divine-Infinity (Ahdiat-e-Ilahi) too.

3-Tauhiid-e-Hukmi (Infallible Monotheism): To know the multiplicity of things as substantive (Ajmaal) One (Waahed). This means, to realize Divine-Unity (Zaat-e-Ilaahi) potentially with Divine attributes as one (Waahed) is termed Tauhiid-e-Hukmi and this is the state of Divine Indefinite (Wahdat-e-Allah) too.

Concerning *Tauhiid*, the knowledge of Allah (ﷻ) has two hypostases (*Ei'tebaraat*):

- 1- *Ilm-e-Basiit* (Principal knowledge), 2 - *Ilm-e-Murakkub* (compound knowledge);

1- Ilm-e-Basiit (principle knowledge): To have principle knowledge (Ajmaali Ilm) about multiple things evading from detailed aspect is termed as Ilm-e-Basiit.' This is also called also 'Tauhiid-e-Hukmi'.

2- Ilm-e-Murakkub (compound knowledge): It is to look at one (Waahed) too, from various multiple angles, this is the state of Waahidiat (Antiplicity).

Note: Remember! Monotheism is an exclusively intimate knowledge of Allah ﷻ (Arifan-e-Ilahi) and a special state of intuition (vijda'n). Hence its principle elucidation (Ajma'li-Tashriih) and research (Tahqiq) is extremely tough, rather beyond the scope. Whatever is clarified about 'Tauhiid' by the learned Sufis, it is with inference to their intuition and vision (Deed-o-Yaافت) and station & stages (Muqam & Madaarij), or concerning requisite and aptitude of Seekers (Talib).

Elucidation of research scholars:

➤ **Hazrat Yahyaa Bin Ma'az (R.A);** Said that the Monotheism (Tauhiid) is Divine Light (Noor) and Polytheism (Shirk) is Fire. The Light of Monotheism vanishes the darkness of sins. But then the fire of Polytheism ruins the polytheist (Mushrik). [Tazkerat-e-Awliya]

➤ **Hazrat Abul Qasim Junaid Baghdadi (R.A);** Said that unwarranted stressing upon Monotheism would often result in rejecting of Monotheism itself as if Turing away from Tauhiid to cause Hypocrisy and pretense. [Nafqaat-ul-Anas]

☞ **Also said** that what wonderful words of Hazrat Abu Bakar Siddique ؓ! He said, "Holy is He (Allah ﷻ). But the adoration of the Holy Prophet ﷺ who has shown the straight path, Divine Gnosis (M'arefat-e-Huq), generosity, and submission is mandatory to every believer. [Kashful-Mahjub]

➤ **Bahrul-Uloom Mulanaa Mohammad Abdul Qadeer Siddiqi (R.A):**

He elucidates;

☞ **Monotheism** (Tauhiid-توحيد): is the perception of the Unity of Allah ﷻ (Zaat-e-Ilahi) as being peerless (Yagaanah).

☞ **Extinction** (Fanaa-فناء): unveiling to a servant (Bandah-بندہ), his absolute indigence (احتياج ذاتی) is called 'Fanaa' (Extinction)

☞ **Refulgence** (Tajalli): awareness of every action of Allah ﷻ to be absolute (bizzaat) is termed as Refulgence (Tajalli).

In short, **Tauhiid** stands for discerning (*Jaannaa*), **Fanaa** stands for eliminating link (*Nisbat*) with manifested creatures (*Qalq*). **Tajalli** stands for the realization of connection (*Nisbat*) with Allah (ﷻ).

Further, he said that Tauhiid, Fanaa, and Tajalli have three facets each namely:

- ☞ Tauhiid-e-Afa'al, Tauhiid-e-Sifaat and Tauhiid-e-Zaat
- ☞ Tajalli-e-Afa'al, Tajalli-e-Sifaat and Tajalli-e-Zaat
- ☞ Fanaa-e-Afa'al, Fanaa-e-Sifaat and Fanaa-e-Zaat

He further explains that it is not easy to withdraw ones' favour from sources of provisions. The Tawakkal (Trust) which is emphasized in the Holy Quran is nothing but Fanaa-e-Afa'al, Tajalli-e-Afa'al, to abstain from Shirk-fil-Afa'al and perception of Tajalli-e-Afa'al, as mentioned in Quran: **“وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ”**

(And whoever puts his trust in Allah then He (Allah) is Sufficient for him.)

PART-4

20-Gnosis/Recognition

(M'arefat/Pahchaan)

Q56-What is the literal and technical meaning of M'arefat, also describe the kinds of M'arefat and its distinctive relevance to the Holy Prophet (ﷺ)?

Ans:- The literal meaning of *M'arefat* is recognition (*Pahchaan*). According to *Sufis* or *Tasawuf* terminology, *M'arefat* is the state of *Salikeen* (Divine wayfarers-*Awliya*) which is bestowed to them by Allah (ﷻ), once they successfully achieve the state of *Tamkeen-e-Kaamili* (*Fana-Fillah* and *Baqah-Billah*). For instance!

☞ **Kinds of M'arefat:** According to research scholars (people of *Tahqiq*), *M'arefat* has two forms;

i) M'arefat-e-Tashbiyah (Similitude Recognition)

ii) M'arefat-e-Tanziyah (Purgative Recognition)

➤ **M'arefat-e-Tashbiyah:** For realizing *M'arefat* or the factual perception (*Idraak-e-Haqiiqat*) the knowers (*Aarife*) focus their attention on the Divine light (*Anwaar-e-Quadrat*) and the wide range of manifestation (*Kasrat-e-Makhlooqat*) a natural phenomenon (*Mazaahair*). Since each element of this universe looks like a mirror of *M'arefat* to them to help to witness the splendor of Allah (ﷻ), the absolute being (*Wajib-ul-Wajood*). For

such mode of M'arefat is called "**M'arefat-e-Tashbiyah**" by Sufiya Karam, which is possible as per the Holy Qur'an declaration: "

”إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَبْصَارِ“

“Indeed in the creation of the heavens and the earth and the alternation of the night and the day, there are Signs (of Allah’s Absolute Authority) for those who possess constructive wisdom.” (190-Al Imran)

- **M'arefat-e-Tanziyah:** It means, the factual perception (*Idraak-e-Haqiiqat*) of the splendid state of Divine infinity (Ahdia-e-Ilahi). As inferred by the Hadith-e-Sahih “ ما عرفناك حق معرفتك ” (*You cannot justify the factual perception of Allah ﷻ, the absolute being*), His complete M'arefat is absurd (Muhaal) rather impossible. Therefore, there is no way out but to express with due respect our helplessness (Eijz). In this regard, one’s helplessness stands itself for precise gnosis (A'ain-e- M'arefat), because the inability aimed at the perception of M'arefat-e-Tanzihi by itself is its perception, as said by Hazrat Siddique-e-Akbar (رضي الله عنه),

” لعجز عن ادراك ادراك ”

(Incapability for perception (Idraak) is its only perception.)

- ☞ **Remember!** The splendid state of Divine Unity (Zaat-e-Haq), is called purgative magnificence (Shan-e-Tanzihi). Therefore 'M'arefat-e-Tanzihi' is absurd (Muhaal) and impossible because it has relevance to Divine Unity. Hence, some A'arifiin (Mystics) while expressing ignorance and inability of their knowledge said, “our expression of incapability on behest of view that contemplating about Divine Unity (Zaat-e-Haq) is beyond our perception (Idraak), itself is precisely the perception (M'arefat). Because awareness of the impossible and irrational as absurd is only the knowledge (Ilm). Some other A'arifiin maintains silence having established that the perception of Divine Unity is beyond their capacity. Nevertheless, the one is silent and the other is expressing inability. The one, who is expressing incapability based on his experience, will have better knowledge of Allah (The Absolute Being) as compared to one who is maintaining silence on the subject.

- ☞ **Note:** Then when it is established that the Divine Refulgence (*Tajalli-e-Haq*) is reflected depending on one’s exigency of his probate archetype (*A'yaan-e-Saabitah*) i.e. following his perpetual potentiality, but then, the one who is looking, would see his own face/image in the Divine mirror. He would not see the splendor of Divine Unity (*Shaan-e-Tanziyah*) at all, rather he can never see. But yes, he could be aware so much that he is observing himself in Divine Mirror. For example; when we look at our self (image) in a mirror, do we also see the mirror? No never. If the mirror is seen then it was not a mirror, it would be a piece of glass.

- **As regards the study** of research scholars on *M'arefat*, there are two types of *Tajalliyat-e-Ilahi* (Divine refulgence); 1- *Hidden Refulgence* 2- *Hidden Refulgence*

1. **Hidden Refulgence** (*Tajalli-e-Ghaibi*): This means evidence or proof of probate archetype (facts of things) in the Divine knowledge by Divine Unity (*Zaat-e-Ilahi*), It is called sanctified beneficence (**Faiz-e-Aqdu**s). This is the refulgence that encompasses knowledge effulgence (*Tajalli-e-Ilmi*) potentially.

2. **Apparent Refulgence** (Tajalli-e-Shahaadat): This means consecrated beneficence (**Faiz-e-Muhaddis**) in the world of manifestation (**A'alam-e-Shahaadat**) that is the effulgence of Divine Epithet and Attribute (Tajalli-e-Asmaa-o-Sifaat). This is in agreement with striving in the way of Allah (**Mujaahedah**) and with accord to the capability of one's probate archetype (**A'yan-e-Sabetha**).

☞ **Note:** One must remember that when Divine Refulgence reflects, then there will be no room in the Qulb for any other entity except Allah ﷻ; How vast is the *Qulb*, so great is refulgence (*Tajalli*), how great is competence (*Isteda't*), so much is a manifestation (*Zahoor*), how much the seeker seeks (*Talab*) So much is the blessing (*A'ta*-عطا), how much is the faith (*A'qida*-عقیده), so is the Omnipresence (*Shahud*), how good is the slave (*A'bd*-عبد), so is the sustainer (*Rab*-رب). Rab stands for *Tajalli-e-Ilahi* (divine refulgence), on reflection (under influence-پرتو) of which the *A'bd*-عبد is manifested. ~Hazrat Hasrat Siddiqui

Elucidation of research scholars:

1-Ameer ul Mominin Ali Bin Abi Ta'lib ﷺ Said, “عرفت ربى بفسخ اعزائم” (*I recognize my Lord (the sustainer) when my aims and objectives are shattered*). And also said, “وعرفت ما دون الله بنورالله”

(I recognize entities (Maqluq) other than Allah by His Divine Light (Noor). [Kash full Mahjoob]

2-Hazrat Abul Qasim Junaid Baghdadi (رحمته): He said that *M'arefat* has two forms;

a- *M'arefat-e-Ta'arruf* (Esoteric) b- *M'arefat-e-Taa'riif* (Recognition)

a- *M'arefat-e-Ta'arruf* (Esoteric): The attribute of *M'arefat-e-Ta'arruf* or (*M'arefat-e-Rab*) is that to recognize Him (to have a perception as if you are looking at Allah ﷻ).

b- *M'arefat-e-Taa'riif* (Recognition): It means *M'arefat-e-Nufs* that to be acquainted by Him (to have felt as if He the Allah ﷻ is seeing you). Further, he said that to remain in the thought of Allah ﷻ is called *M'arefat*. [Kashful Mahjoob]

3-Hazrat Abul Abbas Qassab (R.A): He said to *Shaikh Abu Sayeed* (R.A), “If somebody asks you, whether you have Divine recognition (*M'arefat*), do not ever say that I recognize (Him). This is Polytheism (*Shirk*) nor even say that I do not recognize Him. This is infidelity (*Kufr*). But you can say, ‘Allah ﷻ blessed me with His *M'arefat* of Divine Unity by His grace.”

[Tazkeratul Awliya]

Summary on M'arefat

Q57 - Summarize M'arefat?

Ans- According to the word of Hazrat Shaikh Ali Bin Wahab Bukhari (R.A), the *M'arefat-e-Haq* (Divine Gnosis) is such an imperative (act) that it can't be achieved by attention (*A'qal*-عقل). This can be derived from its essence of the divinely sanctioned act (*Asal Shaa'*), thereafter, its factual rays will be reflected depending

upon the magnitude of attaining His close vicinity (Qu'rb). Thus, one group of Knower (A'arifiin) recognized Him through His 'monotheism' (Wahdaniyat) and so they recognized through His state of Independence (Samdaniyat) and be relaxed. Another group recognized Him through His Omnipotence (Quadrat). So they run into astonishment (Hairat). The third group recognized Him through His magnificence (A'zmat). So, they set upright awe-inspiring (Khashya-tullah) and believed strongly that no one can realize His Unitary Expanse (M'arefat-e-Zaat). The fourth group recognized Him through His overwhelming Divinity (Galba-e-Uluhiyat). So they became pure from a sense of cosmic perception (Ma'iyat/Maqluqaat). The fifth group recognized Him through His creation (of things). So they got involved deeply in observation (Mushaheda) of wonderful creativity (of Cosmos) and found the straight path which leads to Allah ﷻ. The sixth group recognized Him through His bringing Genesis (Takwiin/Maqluq). So they identified Him with endurance and dignity (Sibaat-o-Tamkiin). And another group who recognized Him as one, no other Peer (Lord) except Him and Hence He (The Lord) has shown them His signs which were not seen by any eye nor heard by any ear and no heart could percept them. The silence of A'rif is His glorification (Tazbih). His speech of him is His sanctification (Taqdiis). The sleep of him is His invocation (Zikr). The awake is prayer (Salah) because at each breath in/out he has Divine meditation. But remember! One who claims to have Divine Gnosis and vicinity is far from Him. (Tabqaat)

21 - Fear and Awe (Khauf-o-Khashiah)

Q58- What do you understand by 'Fear (خوف)' and 'Awe (خشيت)', also describe its kinds and symptoms?

Ans:- According to research scholars and people of *Tariqat*, the fear (Awe) of Allah on the whole, is an elite state and station (*Muqam*) of *Salihiiin (Awliia)* which comes across to *A'arifiin-Ba-Tamkiin* (Dignified Knowers) while they traverse the stages of the journey of Divine Gnosis (*Sair-o-Suluk/M'arefat-e-Ilahi*). They will be shivering and trembling owing to constant Awesome (*Khashiah*) from Allah (ﷻ). As a reward of their Awesome (*khashiyat-e-Ilahi*), they are blessed with distinction of attaining close vicinity of Allah ﷻ, as said in Quran,

“وَفَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ”

(But as for him who feared standing in the Presence of his Lord and forbade self its appetites and lusts. Paradise will surely be (his) abode. (40, 41-An-Naaziyaat)

➤ **Kinds of Fear:** Fear is a creation of scare toward unseen conviction (Eman-bil Ghaib). It has two forms!

a) **Khauf-e-Aqubaat**

b) **Khauf-e-Makar**

a) Khauf-e-Aqubaat: This means, fear (*Khauf*) of fault and penalty inevitable under Islamic (*Shariah*). It is predictable to common folk (*Mominiin*) and caused by two reasons:

i- **Tasdiq-e-Wa'id** (Certainty of Punishment)

ii- **Mutala-e-Khbayat** (awareness of vice)

- Although the man of fear of chastisement (**Aqubaat**) has faith in the unseen Lord (Eman bil Ghaib) and is God-fearing too, not counted as a man of Divine love and devotion. Because his fear is related to self's punishment (Aqubaat-e-Nufs) which is evidence of self-love (*Muhabbat-e-nufs*). And that whosevers' heart is filled with self-love, it would absolutely be empty from Divine Love (*Muhabbat-e-Ilaahi*) and so this malady of him will be conflicting for attaining the nearness to Allah ﷻ.

b) Khauf-o-Makar: This is also called *Khashiah-e-Ilahi* (Divine Awe) which means love combined with fear (*Daghdagha-e-Baatini*). This (Awe) will be affecting the A'arifiin who will be pertinent to Divine graceful attributes like, compassion, affection, favor, and grace, etc. And will be fearful and renounced from Divine Awe-inspiring attributes like wrath & rage, trials & tribulations, etc. As mentioned in the Hadith, "راس الحكمة مخانة" [**Secrecy is upheld in the matters of wisdom (Hikmat)**]. And this fear (*Awe or Khashiah*) is sacred on account of Divine-love/devotion.

- **Signs of fear:** There are two clear evident signs of the veracity of a dignified fearful person (*A'arifiin*);
 - ☞ **First;** people (*Maqluq*) will turn out to be fearful by looking at them due to invoking His Majesty's Awe-inspiring attributes reflected by their appearance. As described, "خاف" **Everybody fears with one who is God-fearing in reality.**
 - ☞ **Second;** One who is God-fearing, he fears not anyone except Almighty Allah, as has been reported, "الخائف هو الذي لا يخاف غير الله" **(One who is God-fearing, will never fear others than Him).**

In short, the splendor of God-fearing people is that they will not get frightened by anybody except Allah ﷻ. Therefore, they adhere to the command of Allah ﷻ in Quran, "فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي" (**So, fear them not, fear Me alone.**)---- (150-Al Baqarah)

- As a result, the hearts of Favorites (*Muqarrabeen*) will get purified and they will always be shivering and trembling owing to an affection of majestic magnificence of Divine monotheism and Awe-inspiring Sublimity (*kaml-e-wahdaniyat-o-habbitat-e-Jalal-e-Samdaniyat-e-Ilahi*). Then they will get benefitted with Divine vision and illumination by the grace and mercy of Allah ﷻ, as per the glad tidings mentioned in the Quran, "وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ" (**There is for them their reward with their Lord Neither shall any fear obsess them nor shall they grieve.**) (62-Al baqarah)

Note: Let this be clear that the Servant may adopt fearing God as a spiritual medicine when he commits wrong / sin so that he might turn to Allah to repent and beg for forgiveness. During other times, he ought to choose the way of Awe-inspiring attitude (devoted) as spiritual nutrition (diet) to endure refinement in Divine love by way of far-reaching journey in attaining the close vicinity of Allah ﷻ by His loveliness and bounty.

Elucidation of research scholars:

1-Ameer-ul-Moniniin Umar Farooq رضي الله عنه: He said, “من خاف من الله تعالى لم يشف غيظه”

(One who is God-fearing will have control over his rage, (he will not get annoyed on others unreasonably). [Tabqat-ul-Kubra]

2- Ameer-ul-Momineen Ali رضي الله عنه: He said, “Doing a good amount of deeds is not a criterion, it is imperative to realize that they are well-intentioned to be acceptable because a little amount of deed combined with fear (of Allah) is not fewer but as much as adequate (worthy and acceptable). [Tabqat-ul-Kubra]

3-Syed-ul-Tayab Junaid Baghdadi (R.A): He said, “Giving up carnal desires due to God’s fear is called ‘Divine-Fear.’ Whereas keeping our sins in view is called self-‘Fear’. [Tabqaat-ul-Kubra]

4-Khawaja Naser-Aabadi (R.A): He said, “The Hope (*Rjaa*) yields to obedience (*Etaa’t*) and the Fear (*khauf*) protects from wrong doing, (meaning; Hope and Fear should be always moderate and balanced) [Nafhaat-ul-uns]

22 - Utmost Love (Sifaat-e-Ishq)

Q59- Describe the various views of Sufis, Theologians (Ulma), and Sages (Hukma) concerning Utmost-Love or Ishq?

Ans:- According to the terms of Sufis, the ‘Ishq’ is named that station (muqaam) in Divine-Vicinity which is the exigency and eminence of A’arifiin and intimate favorites. But it varies depending on different classes of research scholars;

- **The Sages (Hukma)** say that the ‘*Ishq*’ is an initial phase of craziness (Junoon) or from some of its kind which is irreparable and fatal. Some others are of opinion that it is the result of the inner fascination of the elegance of the beloved that it makes the lover (A’ashiq) by its emotionally subservient and causes the degree of ruining of his life.
- **The people of knowledge (Ulma)** are of opinion that when the ‘*Ishq*’ enters in the heart of a lover, his existence will be absorbed into the effulgence of elegance (Tajally-e-Jamal) of the beloved. Nevertheless other than beloved even he gets extinct from his heart and the only beloved remains.
- **Imam Ghazali** رضي الله عنه defines ‘love’ as a natural inclination towards such a thing that one feels pleasure. If this inclination (love) becomes stable and strong, it is called passion or Ishq.
- **Hazrat Shaikh Mohiuddin Ibn Arabi** رضي الله عنه said that the ‘*Ishq*’ is inferred as extreme- love (Farat-e-Muhabbat) in the Quran; (165-Al Baqrah) “وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ”
(Those who believe love Allah the most (far more intensely than anyone else).

When such love/Ishq dominates the heart, he turns a blind eye for everyone but his beloved. As a result, he will be witnessing his beloved in everything. Such state of heart is named 'Ishq.'

- **Shah Waliullah (رحمته الله)**, while clarifying in his book "Hama'at - همعات" about the reality of Ishq (*Haqiqat-e-Ishq*) he said that a servant or believer who has belief in Allah ﷻ with His all Divine attributes, will consider that his excellence (Kamaal) is reliant on the Divine-tribute (Yaad-Allah) and remembrance (Zikr-e-Ilahi). And when he looks at His blessings of reward and bounties, a state of agitation, impatience, grief, and emotion takes place in his heart and it will be rolling up to a degree that he could not even enunciate His name and it appears as his ruh (soul) is likely to fly away from his body. When the soul gains such a state that penetrates the heart (Qulb) and the body (Nufs-e-Natiq) be painted with its color, then this is inferred as Nisbet-e-Ishq (Absolute love or Devotion).
- **Trust of Utmost-love (Bar-e-Amanath)**; is proven only in human beings, meaning, Allah (ﷻ) has not vested the attribute of utmost love in any creature except the human being. Allah ﷻ says in Quran; "يُحِبُّهُمْ وَيُحِبُّونَهُ" [Allah (Himself) loves them who will love Him]. (54-Al Maida)
- ☞ Those devout men are only fortunate who are blessed with an awareness of the factual value (*Haqiqi Ma'iyat*) of love and devotion and proved themselves dedicated and resolute (Razaa & Taslim). Therefore elucidation of 'Ishq' is not the work every Tom, Dick, and Harry. On the other hand, accomplished spiritual guides described only outward traits and effects of 'Ishq' and have been cautious while disclosing the facts and subtleties (*Haqaa'iq-o-Daqa'a'iq*).

Q60 -What do you know about Ishq-e-Zahery and its relevance to 'Taqeed' (Similitude) quote few examples?

Kinds of Ishq: According to the people of *Tariqat*, there are two kinds of love or Ishq.

1- Ishq-e-Majaazi (metaphorical-Love) 2- Ishq-e-Haqiqi (Factual Love)

1- Ishq-e-Majaazi (Metaphorical Love): The pertinence of corporeal objects with the heart is called 'Majaaz' (outward appearance). The love with the beauty of worldly objects (Mazaaher-e-Hissiya) is only returning thanks to the blessings of Almighty Allah because grace/beauty is a splendid reward of Allah ﷻ as declared in Quran,

“O وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ وَإِلَيْهِ الْمَصِيْرُ - O هُوَ الَّذِي خَلَقَكُمْ”

[He is the One who created you. And (He is the One Who) gave you shapes and then did up your shapes. And (all) have to return to Him alone.] (2, 3-Al Taghaabun).

However, some research scholars did critical-examination on 'Ishq-e-Majaaz' and some said that the 'Majaaz' is divided into two ways;

a) Wicked form (*surat-e-mazmoom*) b) Praise-worthy form (*surat-e-Mahmood*)

Look at these examples; if a learned man (*A'alim*) likes pen, ink, and paper, it can't be said that he is not fond of knowledge. Likewise, the Absolute Beloved (*Mahbub Bizzat*) should be only one (Allah ﷻ) but the love of other things which are pertinent to the Beloved will not either be standing against in the way His love or will be damaging it. Similarly, a lover of Allah ﷻ will also hold dear to Prophet Mohammed ﷺ and will love his Shaikh who are the means of approach to Allah (*wasilah-ilallah*). All that is existing in the cosmos ingenuity of Allah ﷻ. So, when you love anything /object of this world, you will be doing it rather with the act and creative power of your Beloved the Allah ﷻ is not! Reflected as falling in love with other than Him, the Beloved as mentioned in Quran,

“ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ”

[In the above verse honoring or Tazeem-e-Sha'ayer-e-Allah is the (Command). So whoever venerates the Signs (Shia 'Ayer) of Allah i.e. honoring those living beings, shrines, monumental sites, commands and prescribed duties known and recognized due to some pious association or link with Allah or Allah's devoted servants, this (veneration) is with God-fearing heart (only those venerate whose hearts have been blessed with fear of God)]. Therefore, the love and devotion of pictures (*sooratain*) will be reckoned as love (*Ishq*) of the artist (*musavvir*) himself and this is proven by Sufis. Therefore holding dear to something as a means (*Zariah or Wasilla*) to approach the Beloved, would not ever be known as *Shirk-fil-Muhabbat* nor be considered as *Hijab* (veil) in the way of love of Absolute Beloved (Allah ﷻ).

Let this be clear that there are two hypotheses (Etibaar) of Divine Elegance (Jamaal-e-Ilahi); 1- **Teq'iid (Similitude)** 2- **Itlaaq (Absolutism)**

1-Taqiid (Similitude): It has relevance to **Ishq-e-Majaazi** as it stands for the refulgence (*Tajalli*) of Divine Elegance (Jamaal-e-Ilahi) in the manifestation of forms and soul (*Mazaaher-e-Hissiya* and *Ruhaniya*).

An A'rif (Devout) witnesses elegance (Jamaal) through his eyes and knows that it is the Divine Elegance, an effect (Asar) of the effulgence (Tajalli) of Divine epithets and attributes (Asmaa-o-Sifaat-e-Ilahi) on probate-archetype (a'iyaaan-e-saabeta-عين ثابتة) and is apparent in the manifested objects (*Maqluqaat*) as he looks at them. This is a concept of Sofia's **Wahdat-to-shahud** (Indefinite of immanence)

Caution: A common man who has no insight and vision like an A'arif, should not gaze (look) at pretty women, or else they might be involved in the temptation of carnal lust (turn astray). It is indeed prohibited (Haram).

Q61 - What do you know about Ishq-e-Haqiqi and its relevance to 'Itlaaq' (Absolutism) quote few examples/Scholar' views?

Ans:- As mentioned above according to people, Tariqat Ishq-e-Haqiqi is one of the kind of Ishq which is explained hereunder;

2-Ishq-e-Haqiqi (Factual-Love): All research scholars have a consensus upon its eminence (*Rifa't*) and magnificence (*A'zmat*) that it has a special position in the Divine nearness bestowed to the Divine Lovers (*Ushshaq*) by the mercy of Allah ﷺ when they attained state of veracity (*sidq*) by going through the process of Annihilation (*maraahil-e-Fana*). Then they commune with Allah ﷻ (*Waasil-e-Haq*). As a result, they will be blessed with the exalted dignity of Divine Precision (*Martaba-e-A'iniyyat*) by the celestial court of Divine Unity (*Baargaah-e-Ahdiyyat*). At that time their resort and focus (*Marja'-o-Ma'aab*) are only Allah's Unity (*Zaat-e-Haq*). This indeed is the Divine Love through The Prophet ﷺ (*Ba-Tawassut-e-Rasool* ﷺ). This is a concept of Sofia's **Wahdat-ul-wajud (Indefinite Being)**.

However, people of Tariqat and research scholars have explained the attributes needed for Ishq-e-Haqiqi to their followers (*muridin*) keeping in view their capacity of realization (*Yaافت* or *M'arefat*).

2-Itlaaq (Absolutism): It has relevance to **Ishq-e-Haqiqi** as it stands for an Absolute Elegance or Grace (*Haqiqahi-e-Jamal-e-Zaati*). An A'arif (knower) witnesses His Grace (*Jamaal-e-Ilahi*) only in the state of **Fana-fi-Allah**.

According to the terms of *Sufia*-صوفيه, *Salik* annihilates himself (*khudi*) and believes that only the absolute Being (Allah ﷻ) remained. Under this condition, his ability to the distinction between Incipency and Antiquity (*Hoodoos-o-Qi dam*) disappears. This is the state of *Fana-fi-Allah* that can be attained by a Seeker (*Salik*) when he reaches the station (*Muqam*) of Unitary Deliverance (*Fana-e-Zaat*) as a result of the close vicinity of Allah ﷻ (*Qu'rb-e-Ilahi*). Similitude

Elucidation of Research Scholars:

1- Amir ul Mominin Syedna Abu baker Siddique (رضي الله عنه): He said,

“من خالص محبته الله نعالشغله ذلك عن طلب ادنياواوحشاه عن جميع البشر”

meaning: Whoever has realized the pure love (khalis Muhabbat) of Allah (ﷻ) and that he would not be greedy of this world comforts and wi likes seclusion while feeling embarrassed among people”. (Ahyaa ul A’ulum)

2- Shaikh Hamaad bin Muslim Dabbaas (رضي الله عنه): He said, “The Divine-love (Ishq-e-Ilahi)

Is the nearest way of approach to Allah (ﷻ). And the *Ishq* will not be pure unless the lover persists it [with Ruh (spirit) minus soul (nufs)] unintended (*Bilal Iraadah*). As long as, he partakes his Nufs (*Iraadah*), he can never realize the *Ishq* of Allah (ﷻ”. (*Tabqat-ul-Kubrah*)

3- Imam Ahmed Ghazali (رضي الله عنه): He said, “The highest-ranking station in the Suluk-illalah (Spiritual way leading to Allah) is only the station of Divine Love and Devotion (*Muqam-e-Muhabbat-o-Ishq*) but for being blessed with His Love, the stations (mukhamat) other than it are either closed by or associated and the result of Love (*Ahyaa-ul-A’ulum*)

Note:

Q62-If the Ishq is the name of utmost love, then outline the stages of love be followed to transform it into the Ishq

Ans- The travelers of the journey of love (Sealskin-e-Rah-e-Muhabbat) need to have awareness of the stages of love/ Ishq as mentioned hereunder;

1. The Love begins with **Mowafeqat** (Conformance), then **Mawanisat (Inclination)**, Then **Affection (Mawaddat)**, then **Concentration (Erte’kaz-ارتكاز)**, love (Muhabbat), then **Profound love (Shaghaf)**, then Enthusiasm (*Valvalaa*) and finally **Divine Devotion, (Ishq-e-Ilaahi)**.

2. **Mowafiqat (conformance):** is that one should consider his friends to the friends (*Awliya-o-Salihiin*) of his Beloved (Allah ﷻ) and his enemies to the enemies (*Nafs, Satan, etc.*) of his Beloved, as construed in *Shariah*; “حب الله وبغض الله” (**Adoration and Animosity should be for Allah’s pleasure**).
3. **Mawanisat (Inclination):** is that one should always be mindful of the Beloved (Allah ﷻ) as his “Yaar” (Favorite friend) and flee away from all others, as supposed by *Hazrat Siddique Akbar* ﷺ; **(One who loves Almighty Allah, will not get embarrassed with others than Him).**
- ☞ **Mawaddat (Affection):** is that the lover (*Mohib*) should remain effusively engage with keen-hearted self-effacement (*A’ijz-o-Zaari*), longing (*Eshtiyaaq*), and apprehension (*Beqaraari*).
- ☞ **Concentration (Erte’kaz-ارتكاز):** is that the Beloved’s adoration is as profound as if it is penetrated the whole body and emptied totally with adoration other than the Beloved.
- ☞ **Muhabbat (Love):** is that refrain from evil habits (*Ausaf-e-Zamimah*) and embrace good morals and ethics (*Ausaf-e-Hameedah*).
- ☞ **Shaghaf (Profound Love):** is that as a result of the intensity of zeal (*shiddat-e-Shauq*) of passion, the darkness of heart be tarnished, yet have no tears in the eyes, so that no one could come to know the solicitude of love. Love is the secret of the Lord, the sustainer. So disclosure of secret is *Kufr*. However, it is another matter if one has no control due to the exciting (*gh’albah*) of love.

Zeal (Valvalaa): is that be happy (*mash*) and selfless (*bekhud*) with a beverage of elegance (*sharab-e-Jamaal*) while looking at Beloved into the mirror of the heart.

Ishq (Utmost Love): is that to get lost (*gum ho jaanaa*) and be excited (*be’qaraar ho jaanaa*) (in the Divine Love) is only termed **Ishq**.

23 - Quran and Hadiths of Prophet ﷺ Relating to Ishq

(Ishq ke muta’luq Quran-o-Ahadees)

Q63- Quote the Hadiths and verses of the Quran in respect of degree and magnitude of Utmost Love (the Ishq)?

Ans:- 1-Hazrat *Anas* ﷺ reported that a Tribe (*A’araabi-اعرابي*) among the audience asked the Prophet ﷺ as to when the day of resurrection will come? He said, “Have you prepared for it?” Tribe replied broken heartedly, “*Yaa Rasoolallah!* We have neither accumulation of *Salah*

and Fasting nor Charity and offerings. Whatever means (*Wasilla*) that we preserve is the Love and Adoration of Allah and His *Rasool* ﷺ and that's all." Then he ﷺ assured him saying,

"المرء مع من احب" (*Whoever loves whom, he will be with him*).

Hazrat Anas رضي الله عنه said, "I didn't see the Muslims were as happy after the declaration of Islam as were they overjoyed on this Tidings of Holy Prophet ﷺ." [Bukhari-o-Muslim]

2-Almighty Allah says in a Hadith-e-Qudsi,

لايزال عبدى يتقرب بانوافل حتى احبه فاذا احبته كنت سمعه الذى يسمع به وبصره الذى يبصره التى يبطنش
"بهاورجله التى يمشى بها"

(The Prophet ﷺ quotes Allah ﷻ, "The nearness attained by the bondsman through obligatory worship (*Quab-e-Fara'iz*) is unique. Then he continues to draw near (*Qu'rb*) Me through supererogatory worship (*Qurb-e-Nafa'il*) until I begin to love him. And when I love him, I am his ears so he hears by Me and his eyes so that he sees by Me and his hand so he catches by Me and his legs so that he walks by Me"). [Al- Bokhari]

☞ That the narration is in the first person which denotes that a bondsman who has attained Allah's nearness retains only his façade form and look. Whereas all his actions are directly controlled straight by Him. This condition of him is termed as *Fana-Fillah* according to *Sufia- Karaam*, which shows, such a person is no longer influenced by his desires, his reins (passions) is with Allah.

3-Allama Ibn-e-Jozi quotes, "the Prophet ﷺ supplicates for a similar love in these words "O Lord! I beseech Thee of Thy love and the love of one who holds thee, dear".

4-Tirmizi quotes Ibn Abbas رضي الله عنه, "احبوا الله لما يغدوكم به من نعمته واحبوني لحب الله"

(The Prophet ﷺ said that you love Allah ﷻ because He blesses you every day with His grace and bounties and that you love me because Allah loves me"). [Tirmizi]

5- It is mentioned in many verses of the Quran that Allah ﷻ **loves** them who observe patience, who perform repentance, who have trust in Him, who do justice, who are mindful of Allah, and so on.

24- Extinction and Endurance (Fana-o-Baqa)

Q64- What do you understand by *Fana-o-Baqa*, is it the incentive of *Marefat* (Gnosis)?

Ans:- Hadith-e-Qudsi:- "كنت كنزاً مخفياً فاحببت ان اعرف فخلقت الحق لاعرف"

(Allah ﷻ says, "I was like a hidden treasure, I wished to be known, so I created manifestation so that I will be realized" [Al-Bokhari]

1. Almighty Allah is an Absolute Being and was initially a hidden treasure, later on, manifested in a veil of creation, which means: The Being (*Wajud*) happened to be

stipulating (confiding). Now the code (rules) stipulated for confined (creation) are different and for unconfined (Allah) different. He (Allah) inside the veil is as '**Beloved**' (*Maashuq*) and outside as '**lover**' (*A'ashaq*). Now how much the lover will be able to lift the veil (*Hijab*) by His mercy, so much would the confinement (*Ta'ayun*) be extinct? Nevertheless, the lover (*Badah/بندہ*) remained a lover and beloved (*Allah/الله*) as beloved. It is also declared in the Hadith-e-Qudsi,

2. Perhaps, the perfection (Kamal) of confined (manifested) or slave (*Banda*) is only that he may come out of confinement, following *Shariat* and *Tariqat* by way of attaining the state of **Fana** through communing with Divine Lord, only then he will be blessed and returned his sense of existence i.e. '**Baqa**' by the mercy of Him. This is possible only when one strives In the way of Allah ﷻ under the guidance of *Shaikh-e-Kamil*.
3. **Mark! That no other creature (Maqluq) has the aptitude of extinction (Fana'iat) except Human beings. It is only the human being who is blessed with the capability of getting himself extinct (state of Fana) or lifting the veils. For this purpose Avidity (Shauq-شوق) is needed as the Shawq is again Ishq. Then the Salik (traveler of the divine path) enters into the valley of Fana by the grace of Allah.**
4. There is full Divine attention (*Huzoori*) in *Fana* without any negligence (*Ghafalat*), rather it is a state of unconsciousness without knowledge of oneself. Sometimes after *Fana*, a sense of self-consciousness is returned with traces of divinity in the knowledge. Let this be clear, the grade of consistency (*Rabth*) with Absolute Being that an *A'rif/Wali* has, a common man will not have, though everybody has a connection (*Rabth/link*).

Q65 -Describe briefly the forms of Absolute Fana and Baqa?

Ans-The absolute Fana is of two forms; 1-Fanaa-e-Zaaheri 2-Fanaa-e-Baatini

- 1- **External Extinction (Fana-e-Zahery):** also called *Fana-e-Afa'al* (Deliverance of Deeds) or *Tawakkal-al-Allah* (Trust in Allah) which is the consequence of the Effect of Divine Active Refulgence (*Tajalli-e-Afa'al-e-Ilahi*) on the Seeker. Its definition is that a Seeker (*Salik*) whose power of self-discretion (*Eikh'tiyaar*) is taken away and it appears to him that neither his action (*Afa'al*), will (*Iraadah*), power (*Eikh'tiyaar*), be left nor of all other creature be seen except act and power of Allah (ﷻ).
- 2- **Internal Extinction (Fana-e-Batini):** This is also called Deliverance of Attributes and Unity (*Fana-e-Zaat-o-Sifaat*). When Divine acts are unfolded, the acts of slave (*Banda*) get extinct. Which is the result of the effect of the refulgence of Divine Unity (*Tajalli-e-Zaat-e-Ilahi*) on the Seeker. When the Divine illuminations inspire to a Seeker, his aptitudes to be extinct, and When Divine unity is effulgent (*Tajalli-e-Zaat-e-Tajalli*), his Annuity (*Zaat*) also get extinct. Then only Allah ﷻ remained. This is *Fana-e-Batin*. This condition is similar to death or more than death. After sometimes being in the state of *Fana* (Extinction), his self-consciousness is restored rather, he is blessed with *Baqa* (*Endurance*). Quran says, "وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ"

[And do not (ever) think that those who are slain in the way of Allah are dead. They are rather alive in the Presence of their Lord. They are served with sustenance [comprising bounties of Paradise]. (169-Al Imran)

3- In other words, the State of *Fana-o-Baqa* is blessed as a reward of realizing the eminence of Divine love (*Ishq-e-Ilahi*), this takes place when the world of Similitude (*Alam-e-Misaal*) is exposed and the extrinsic and intrinsic veils (*Zaher-o-Batini hijab*) are lifted on account of intense warmth of *Ishq* and effect of absorption of Divine refulgence as assured by Allah (ﷻ) in Quran:

- i) Quran says, “وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ”
[And those who toil hard (and fight the lower self (Nafs) vehemently) for Our cause We certainly guide them in Our Ways (of striving for and attaining to the gnosis — sayr and wusul), and verily Allah blesses the men of spiritual excellence with His companionship]. (69- Al Ankabooth)
- ii) The declaration of Quran saying’ “فَاذْكُرُونِي أَذْكَرُكُمْ” [So remember Me, I shall remember you, is complied with.] (153-Al Baqarah). And Divine Grace of eternal Grandeur of Allah (ﷻ) is achieved. This is termed as *Wisaal-e-Haq* or Divine proximity (company) which is indicated in the following Hadiths:
- a) “انا عبدظن عبدى بى” [I (Allah ﷻ) am with the servant same as he thinks about me (Allah ﷻ)].
- b) “انامعه اذا ذكرنى” [I am with him when he remembers Me.]
- c) “احفظ الله تجده تجاهك” [As you remember Allah, you find Him close to you].

Elucidation by Research Scholars:

- 1- **Bibi Rabia Basri** ﷺ; Said, “For Bani-Adam (mankind), the Divine presence can be attained not by eyesight, neither by tongue but this state is achieved by the heart. Hence try to keep the heart awake. An awakened heart gets absorbed in Divinity, then, there is no duality in him, this state is rather called *Fana-fi-Allah*”. (*Tazkera-ulAwliah*)
1. **Ghouse-e-Aazam Syed Abdul Qader Jilani** ﷺ: He, when asked to define endurance (*Baqa*), said, “*Baqa* will be attained along with *Liqa* (*Wisaal* or union with Allah) and the *Liqa* is like the twinkling of an eye i.e. in a moment. One of the signs of the people of *Liqa* (*wisaal-e-Haq*) is that they don’t look at mortal (*faani*) things (i.e. anything except Allah) because both are opposite each other”. (*Tabqaaat-ul –Kubrah*)
- 2- **Bahrul Uloom Hazrat Mohd Abdul Qadeer Siddiqui** (r.a.): He while explaining the book *Lawaah-e-Jaami* said, “Seekers are of two types who strive in the way of Allah (*Rah-e-Suluk*).
- a) A Seeker in the state of *Fana* turns into a kind of unconsciousness due to Deliverance of Unity (*Fana-e-Zaat*) and would have neither the sense of *Zikr* nor *Zakria* (self) nor *Mazkoor* (Allah). As mentioned in the Holy Quran:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

[When his Lord unveiled the Light (of His Divine Beauty) onto the mountain, (He) crushed it into sand particles (with the intense Divine Radiance) and Musa (Moses) fell unconscious.] (143-Al Airaaf)

b) While the other seeker remains conscious. As mentioned in Holy Quran:

وَلَقَدْ رَأَهُ نَزْلَةً ۝ سِدْرَةَ الْمُنْتَهَى ۝ عِنْدَهَا جَنَّةُ الْمَأْوَى ۝ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ۝ مَا زَاغَ الْبَصَرُ وَمَا طَغَى
[And assuredly he (Prophet Mohammad ﷺ) saw Him (Allah Unveiled) the second time (again and you argue only about seeing Him once). At the farthest Lote-Tree — Sidrat al-Muntaha, Adjacent to that is the Eternal Paradise - Jannat al-Ma 'wa, When theophany (i.e. Effulgent Disclosures) of the Divine Light wrapped up as-Sidra (the Lote-Tree at the Far End), covering it expansively. And his eye neither inclined aside nor overstepped the limit; (it gazed in ecstasy at whom it was to gaze)]. (13 to 17-An Najam)

- ☞ Unconsciousness is the utmost limit of one's *Suluk* and he will have a time lag between the state of *Fana* (extinction) and *Baqa* (survival). And the sense of precise knowledge (*Ilm-e-Sahi*) is of other's *Suluk* and he will have no time lag between *Fana* and *Baqa*. Such people are exceptional.
- ☞ There is a clear difference between one who has usual Unconsciousness and that the other who is in the state of *Fana*. The former does not have any sense at all while the latter is absorbed in Divinity and ignores everything except Almighty Allah. He will have the glimpse and traces of union with Allah (*Wisaal-e-Haq*) on regaining the senses (*Baqa*). (*Foyouzaat-e-Sohbat, part-1*)

Footnote:

A Salik (Traveler of the divine path) must know the terms '*Shauq*' (solicitation) and '*Mushaheda*' (observation):

Solicitation (شوق): *Shauq* is incumbent on a true lover as an outcome of his intense love (*Ishq*) towards beloved, as said by:

Shaikh-ul-Aarifin Khawaja Osman Hairi (r.a.), "الشوق ثمرة المحبة من احب الله اشتاق الى لقائه" [*"Shauq or solicitation is the upshot of love for those who love Allah ﷻ and be fond of meeting Him (wisaal-e-Haq)."*]

Shaikh Abu Mohammad Majid Kirmaani (r.a.), "نارالهيبة نذيب القلوب وناللمحبة تذيب الارواح ونالالشوق تذيب النفوس" [*"The fire of awe (Khashiah) causes hearts, the fire of love causes spirits(Ruh) and the fire of Shauq causes souls (Nufs) to get dissolved and be softened."*]

25-Observation (مشاهدة):

As regard to observation, the terms like *Shahud* (شهود) and *Shaahed* (شاهد) are related. *Shahud* means *Huzoori* (Omnipresence). It means one that is present in his heart is termed as

Shahud, and himself is termed as *Shaahed* (witness). If he is blessed with Divine Presence (*Huzoori-e-Haq*), the Lord (Allah) will be his *Shaahed*. And if he has an immanence presence (*Huzoori-e-Khalq*), *Makhlud* (manifestation) is his *Shaahed/eye witness*.

In the technical term of *Sufi's*, "*Mashhud*" (who is witnessed) is called 'Shaahed'. Hence the word '*Shaahed*' as an absolute singular form is meant to indicate Almighty Allah and *Shawaahed* as plural form indicates in respect of *Kasrat-e-Khalq* (Multiplicity of Creature).

However, according to research scholars, people of observation (Ahl-e Mushaheda) are of two groups:

1-Initial group; People of Meditation (*Arbaab-e-Muraaqeba*)

2-Eventual group; people of witnessing (*Ashaab-e-Mushaheda*).

Though both groups describe the different lines of action (*Tariq-e-A'mal*) to achieve their objectives and aims. The purpose of both the group is the same i.e. *Mashhud* (Divine presence) and they have a common consensus over glory and grandeur of Divine presence (*Shahud-e-Haq*).

Shaikh Jaagir (r.a.) said, "The veil lifted between Servant (Banda) and Sustainer (*Rab*) is termed as '*Mushaheda*' (Witnessing)." Then the Servant with his purified heart would become aware of unseen (*Ghaib*) which were informed through the Prophet (ﷺ). Then he would witness the Divine Majesty (*Jalal*) and magnificence (*A'zmat*). His Stages (Maraatib) and states (*Ahwaal*) tend vary. Sometimes he observed Awe-inspiring Majesty (*Jalal-e-Ilahi*) and sometimes Love-inspiring grace (*Jamaal-e-Ilahi*).

In short, the attribute of Human weakness (*Bashriyat*-بشریت) gets vanished from that person and he remains with praise worthy qualities of Servitude (*A'ubudiat*-عبودیت). He loses the perception of a living being, in fact, nothing except Divine splendor (*A'zmat*) of Majesty (*Jabbar*) seemed to him." (Tabqat-ul-Kubra)

Q66-Enlighten briefly, type of Meditations (Muraghba), its reality, and beneficence?

Ans:- The meditation after Zikr, signifying a state of presumption of Divine beneficence. The **reality of meditation** is that the Seeker should focus more upon his (Ruh) Divine essence (*A'iniyyat*-عینیت) than on his (self/nufs) *Ghairiyyat* (distance) to attain the nearness of Allah (*Qu'rb-e-Ilahi*). Suffice it to say that it is a state in which physical eyes are asleep (closed) but *Qulb* (Heart) is awake and conscious fully. One continues to hear and any interruption in the Ablution (*Udhu*-وضو) can be felt;

Initially, the Seeker is put through meditation of deriving **Divine light** (*Noor-e-Ilahi*). For this, the Seeker should contemplate the omnipresence of Allah ﷻ and do presume (*Tasawer*-) that

the Divine light is being reflected through the Holy heart of the Prophet ﷺ and reaching to the heart of his Shaikh, get reflected and enters into searcher's heart. This will not only help to purify his heart but also illuminating it. In this way, the Seeker practices driving away all non-Divine love, from his heart, for Allah ﷻ does not like any partner in the voluntary love because it amounts to infidelity in love as the ultimate objective is Almighty Allah. As soon as the *Lataif* (Subtleties) of Seeker is illuminated and he develops a certain capacity, an accomplished Shaikh conducts him through *Tawajjo*-توجه (Attention) and Meditation stages of the path in the following manners;

- 1- **Ma'iyat** (companionship):- In the meditation termed as *Ma'iyat* the Seeker should contemplate Omnipresence and Omniscience of Allah ﷻ On His account. This should not be mere belief but he should let his heart be subdued by His awe (*Khashiah*) Majesty (*Jalal*). This will help to achieve Deliverance of Deeds (*Fana-e-Afa'al*).
- 2- **Aqrabiyyat** (Extreme Nearness):- During the meditation termed as *Qurbiyyat* the seeker should contemplate that He (Allah) is near being Omnipresent, but distant by perception. This will help to enter the valley of Deliverance of Attributes (*Fana-e-Sifaat*)
- 3- **Ahdiyyat** (Divine Unity):- Finally the meditation as *Ahdiyyat* means that the creation has no entity in comparison to Him. "To Him belongs everything high and low. None but He is Everlasting." This will help to attain absorption (*Gumhojana*) in Divine Unity (*Fana-e-Zaat*).
- 4- **Seeker of Absorption (state of Fana)**:- Thereafter Seeker is put through the meditation *Fana-o-Baqa* (بقاء) i.e. *Fana-fir-Rasool* (a spiritual union with the Prophet) and taken on to the stages of *Salik-al-Majzoobi* under the guidance of accomplished Shaikh.
- 5- **Further than** this are the transcendental stages of the path.

The final limit of **Wilayat-e-Sughra** (the domain of Aulia) is *Muqam-e-Taslim* (the point of submission). Beyond this is the **Wilayat-e-Kubra** (the domain of the Prophet), its knowledge has not been revealed to any *Wali* nor can anyone acquire it. However if Allah is willing, a seeker can be escorted through the stages of *Wilayat-Sughra* to farther limits which being in the Realm of Eternity (*Kaifiyat-e-Sarmadi*) e.g. **Rejal-ul Ghaib** or Realm of Wonder (Exalted Offices) e.g. **Ghouse, Fard, Qutub, etc.** these Souls are indeed rare.

Remember that a link should be established between the Seeker and Allah Almighty for direct beneficence, as in the case of Prophets. The difference is that there is no intermediary (*wasila*) between Him (Allah) and the Prophets while a wali

must have the Prophet (ﷺ) as an Intermediary (Barzakh-e-Kubra) or veil and only by following him in letter and spirit, will he receive divine beneficence through him

Note

Difference between Salik-al-Majzoob and Majzoob

*Let it be clear that there is a vast difference between Salik-al-Majzoob and Majzoob. The **former** is a strict follower of Shariah and the **latter** is not, because his consciousness is damaged (due to over exposure to Divine Refulgence (Tajalli-e-Ilahi) as a result of inapt handling of his guide or having no guide), he is like a man blind folded, he cannot, therefore, benefit anybody. On the other hand, the former has gone through the stages of the path and is well versed with its details. These details are indeed sublime (Ruhani) but the ignorant masses mistake very insane for a Majzoob and consider him as accomplished wali. Care must be exercised about such character. They would be condemned nor be exalted to the status of Awlia as said in Quran, "وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ" meaning: And, (O man,) do not follow that of which you have no (authentic) knowledge. (36-Bani Isra'il)*

25-The Heart (Qulb):

Q67-Does the heart function as the pivotal point of life in a body? Describe the categories of believer's heart according to Sufism?

Ans:- It is clear that the connotation of Qulb is shifting and varying. That is why the heart is called Qulb in a body and the Qulb is the pivotal point of life. This 'Taqallub' or variation of different states is the exclusive characteristic of the human heart. For a Human being, every day is His Glory (Tajalli) manifests afresh, as mentioned in the Quran;

“O كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ” [Every moment His Glory manifests afresh. (29- Ar Rahman),]

Therefore the most reliable heart is of a mystic or Knower (A'rif). Whereas the hearts animals and angels have no varying state, they are manifested upon a single refulgence (Tajalli).

Categories of Qulb (Heart): There are following three categories of Qulb as described by the learned Sufis:

1-Qulb-e-Munib (Penitent heart): It is a penitent (Ta'ib) heart that fears Rahman (The Lord Most Kind) despite He being unseen and is awesome (Mara'oob-مرعوب) with the omnipresence of His Majesty and Magnificence, as stated in the Quran verse (33-Qaaf).

“O مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ” (Who fears the Most Kind (Lord) unseen and comes (before the Presence of Allah) with a (penitent) heart turned in repentance.] The evidence of Qulb-e-Munib is that a

person would be mindful of Allah ﷻ and turns in repentance besides feeling attentiveness in worship.

2-Qulb-e-Salim (Pure heart): It is a Pure (Paak) heart that is protected against the adoration of other than Allah ﷻ and desists looking for help from others except for Allah ﷻ. It will be blessed with abundant bounties like Perception of slave and Lord (M'arefat-e-Abd-o-Rab), knowledge, and the highest form of mystical experience (Ilm-o-Irfan), and longing of striving in the way of Allah (Shauq-e-Suluk-ilallah). As stated in Quran;

“يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ”

[The Day when neither wealth nor sons will profit. But he alone (will be the gainer) who appears before the Presence of Allah with a heart protected (from) and pure (of all evils).] (89/88-Ash-sha'r),]

3-Qulb-e-Shahid (perfect heart): It is a Perfect (Akmal) heart, distinct with Divine blessing of the grace of hearing (Sama't), inner most omnipresence (Shahud-e-Batini), and Speaking as a mystical experience (Kalam-e-Shahud-e-Haq). As revealed in Quran verse (37-Qaaf),

“إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ”

[There is indeed sure warning and admonition in it for him who has a heart (vigilant and awake, far from negligence,) or listens with active attention (focuses attention having no contact with anyone other than Allah) and is in a state of (spiritual) vision]

It remains lost in the effulgent disclosures of Allah's ﷻ absolute beauty and charisma. Such a person (A'rif) who has Qulb-e-Shahid will have constant Divine Omnipotence (Dawaam-e-Huzoor).

An expanse of Qulb-e-Momin: The heart of a true believers (Qulb-e-Momin) has vast expanse in every manner. It has lodging for comprehensive brilliant disclosures of Allah's absolute beauty and vision for which no entity either in heavens or in earth could have any room as revealed in Hadith-e-Qudsi, “لايسعني ارض ولاسماءولكن يسع قلب عبد مؤمن”

[Neither the earth could accommodate Me (Allah ﷻ) nor heavens but only the heart of the believer (Momin) could make it.]

Hazrat Bayazid Bustami (ؒ) says, “If the celestial things and all those things in its sphere come into a corner of Qulb-e-A'rif, he will have a feeling.”

Hazrat Junaid Baghdadi (ؒ) says, “when the incipient (Haadis or Bandah) has close vicinity to antiquated (qadiim/Rab), then the Haadis/Bandah will find no traces of himself and the Qulb which accommodated Qadiim (Rab), how come it find the Haadis be remaining.”

Consequently, Allah's ﷻ refulgence (Tajalliyat) will be in various phases, and hence the Qulb sometimes be wider and sometimes narrow depending on the type of Divine illumination refulgent over it. Thus at no time, any corner of Qulb-e-A'rif would be empty from it.

Part 5

26- Human Life and Various Sources of Knowledge

(Insan Aur us Kay Muqtaarif Zara'i ilm)

Q68-Give brief account of human life and various sources of attaining knowledge?

Ans:- Nature has bestowed various sources of attaining knowledge to Human Being so that he could live up to a better way of life In the world, study about creatures and their qualities and attributes, have perception of their realities from different angles in order to think over and analysis them for beneficial implementation to cater the needs human life. These can be divided into three categories of sources namely!

1-Physical five senses (*Hawaas-e-Khamsah Zahery*) called Sensory organ like Touch, Sight, Hearing, Taste, and Smell. The field of sensory organ is limited to materialistic physical world. It has its foundation on observations and the perception of immaterial (unseen) things is beyond its scope. It is the function of human mind.

2-Internal five Senses (*Hawaas-e-Khamsah Batini*) called Imagination and Intellect like common sense, Notional sense, Sense of Vision, Sense of Memory, Sense of Analysis. These are based on the principle of transition from the known to unknown. In spite of activeness of physical and internal senses, questions about reality of human life are often unanswered like what happens after death and those facts upon which moral, spiritual, faith/belief and theoretical of human life is instituted by even human mind or intellect. For this purpose Almighty Allah has blessed mankind with another intrinsic source of knowledge known as Intuition (*Wijdaan or Noor-e-Basirat*), also called Subtleties (*Lataif*).

3-Five Subtleties of heart (*Lateef-e-Qulbi*) or inner Illumination of *Lataif* namely Heart (*Qulb*), Soul (*Ruh*), Latent (*Sirr*), Hidden (*Khafi*) and Recondite (*Ekhfa*) through spiritual inspiration from unseen. The eyes of heart open and veils from facts of things are lifted man start seeing them through eyes of heart and listen through ears of ruh. Revelation, speech, understanding, gnosis, and knowledge from His Presence, observation, *Kashf*, *Ilham*, and intuition are the different forms of spiritual inspirations.

“Except the resplendent revelation (through Gabriel), all types of spiritual inspirations from unseen are termed as *Kashf* and *Ilham*. With the passing away of last Messenger Mohammad, ﷺ the resplendent revelation came to an end, while later persist”--- (*Tabqat*)

Knowledge handed down to later generations folk from the 3rd category is dependent upon tradition (*Riwaayat*) which can be true or frictional. But as there are *Ulama* who can correctly

judge the veracity (Sadaqat) of tradition in *Shariah* and differentiate between truth and falsehood, there also exist spiritually illuminated Sufis, well versed in matters of *Kashf* and *Ilham* who can distinguish between true and false inspirations. Nonetheless the former are too many and the latter too few, but lack of intuition does not nullify its existence.

It is a fact that the knowledge about *Kashf* and *Ilham* is from an invisible source and so is the knowledge of *Shariah*. The difference between the two is that the latter is categorical (Yaqini-o-Qata'i) while the former is probable (Zanni).

Q69- Quote the Quranic verses in evidence of *Kashf* and *Ilham*, describe its prerequisite conditions and relevance to *A'alam-e-Barzakh* (عالم برزخ)?

Ans:- Let us first define *Kashf* (كشف). According to Sufis *Kashf* is the manifestation of the realities of Divinity. This has proof from Quran!

Proof of *Kashf* and *Ilham* from Quran:

1- “فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا”

[Then both found (there) one of Our (Elite) servants (Khizr) upon whom We had bestowed from Our Presence (special) mercy and had taught him Our infused knowledge (i.e. the inspired knowledge of secrets and Gnostics).] ----- (65-Al kahaf)

2- “إِنَّا فَتَمَّمْنَا لَهَا بُشْرًا سَوِيًّا. فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا”

[Then We sent Our Spirit (the angel, Jibra'il - Gabriel,) towards her who appeared before her in the complete form of a human being. ---- (17-Al Maryam)

3- “فُلْنَا يَا ذَا الْقُرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا”

[We said: 'O, Dhu'l-Qarnain, (it is up to you) whether you punish them or treat them nicely.]' (86-Al Kahaf)

4- “إِنَّا يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ”

[Allah takes to (the gnosis of) His Light (He selects any bondsman) whom He wills.

Note; that the sciences, about *Kashf* and *Ilham* stands proved from the Quran regardless of the fact whether they are categorical (qataa'yii) or *Zanni*, their existence as such cannot be denied. A denial would amount to the rejection of the *Quranic* injunction.

Moreover, *Kashf* and *Ilham* are inner inspirations forming part of Prophet Hood and its inheritance. They constitute a guide line after the end of Prophet Hood and direct revelation through Gabriel. This Divine bounty is bestowed to Prophets and inherited only by their true followers. It has nothing to do with evil-doers and is confined only to a chosen few, whose hearts are illuminated with true faith.

Condition for *Kashf*: There are two preconditions for *Kashf* (كشف) and *Ilham* (الهام)!

I. One must be blessed with a wholesome heart because such a heart is awarded inner perception by which it acquires intrinsic knowledge in the same manner as it acquires extrinsic knowledge with the help of sensory regions.

II. One must adhere to Shariah in Toto.

☞ The first is Divine bestowal, while the second is self-acquisition. Anyone fulfilling these conditions will be blessed with healthy *Ilham* and spiritual inspirations from Allah ﷻ.

☞ However, one must be alert against false inspirations whispered by the soul (*nafs*) and the devil (*Satan*), as Quran says, “إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ”

[And surely the devils keep pouring (doubts) into the hearts of their companions. (121-Al Ana 'am).

Therefore every *Kashf* and *Ilham* shall be judged in the light of the Quran and the *Sunnah* and in case of disagreement it shall stand rejected. Else, the recipient should hail it as emanating from Allah ﷻ.

State of Barzakh: The period between death and resurrection (*Qiyamat*) is called *A'alam-e-Barzakh* which is similar to *A'alam-e-Misaal* (world of similitude). The dead are said to be in a state of *Barzakh*. The affairs of the terrestrial (seen or *sifli*), as well as celestial (unseen or *Barzakh*-برزخی) world, are revealed to them. For *Aulia* the state in between sleep and consciousness is the state of *Barzakh*. In the case of Prophets, *Kashf* or *Ilham* sets in at the time of revelation which is their state of *Barzakh*. The *Aulia* experiences this state in absorption (*Fana'iat*-فنايت) as the rightful successors of the Prophets. In both cases, the terrestrial (*Marayi/seen*) connection is suspended for the time being. This state of absorption is neither sleep nor consciousness but is a state of *Barzakh* in which *Kashf* and *Ilham* set in.

Elucidation by research scholars:

1- **Hazrat Abdul Qader Jilani** ؒ: Says, “He who has strong faith (*Iman*) and a firm belief (*A'qida*-عقیده) observes with eyes of heart all affairs of Hereafter, as revealed by Allah ﷻ. He observed the paradise, the hell, the angels and the reality inherent in everything (*Haqiqah-e-Ashiya*-حقیقت اشیا)”.

2- **Imam Ghazali** ؒ: observes, “*Kashf* is bestowed on a pious person who is steadfast in *Zikr*. Piety (*Sidq*) is the gateway to *Zikr* and the *Zikr* is the gateway to *Kashf*”. (*Ahya-ul-Ulum*)

☞ Also, he writes, “Manifestations and observation of Divinity are experienced even in initial stages of the path. Seekers, while wide awake, observed the spirits of Prophets and the angels, conversant with them and benefit from them”. (*Al Munqiz-min-al-Dalala*)

3- **Harith bin Malik** ؒ; states, “One day I happened to pass by the Prophet ﷺ. He said to me, “O Harith! How fairest thou this day. “Believing truly, O Messenger of Allah” I replied. “And what?” asked the Prophet ﷺ, “is the truth of thy belief?” I answered, “I have turned my back to this world. In earning my

livelihood, I, no longer have an eye on the creation. I worship Him by night and fast by day, and it is as though I behold the Throne (celestial hierarchy) of my Lord coming forth, and people of Paradise taking joy together and the people of Hell regretting together". The Prophet ﷺ said (repeatedly three times), "O Harith, thou hast seen the Reality (Haqiqat), so hold it fast".----- (Ibn-e-Kasir)

Note

Q70 – Define the terms 1-Taqlidi, 2- Tahqiqi in respect of Iman in the light of inference of Surah Fatiha?

Ans- Inference of Surah Al-Fatiha; reveals that the best state of a person in this earthly existence is his diligence (care) in worship. This is the first stage in human bliss and is the very purpose of the verse "إِيَّاكَ نَعْبُدُ" means; '(O Allah!) You alone do we worship. Steadfastness in this state for some time results in the manifestation of Divine Light. But the recipient ascribes this consistency not to personal ability but solely to His favour. This is the intermediate stage of excellence and illustrates the verse "وَإِيَّاكَ نَسْتَعِينُ" means; 'And to You alone, we look for help'. As he advances along with the path, it dawns on him that the only source of guidance is Allah, and all lights, manifestations, and refulgence are attained solely through Him. This is the meaning of the verse "اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ" meaning: 'Show us the straight path'. This prayer does not denote the final goal unless coupled with the verse "صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ" meaning: 'The path of those upon whom You have bestowed Your favour'. This implies that a seeker aspiring for guidance and manifestations has no alternative but to follow an accomplished Shaikh (*Murshid-e-Kamil*) who would lead him onto the correct path and guard him against going astray. (*Tafseer-e-Kabir*)

Mark! That the **Iman** (faith) is of two kinds; 1- **Taqlidi** (conformal or imitative) 2- **Tahqiqi** (conductive). **Tahqiqi** has two categories, a) **Inferential**, b) **Manifest**. Each one of these is either Limited or limitless. The limit is **ilm-ul-Yaqin** (knowledge by information). The limitless is either based on observation which is termed as **A'in-ul-Yaqin** (knowledge by observation) or based on the manifestation of Divinity, called **Huq-ul-yaqin** (knowledge by conviction).

Remember: The knowledge of spiritual growth are two separate issues;

a) All spiritual afflictions have only one remedy: **the company of Aulia**.

b) While in their company the auspiciousness of Allah's Zikr: **opens the doors of His favour**.

It is said by venerable that under the dust of their (Aulia's) shoes lie hidden the pears, not found in the crowns of emperors. But this association with the Aulia must be based on due decorum, devotion, and obedience. One such pear is the ability to distinguish between lawful and unlawful and another is Kashf-e- Qubur (the manifestation of the state of the dead in their graves).

To conclude, Kashf and ILham do promote knowledge. It will be wrong to ignore them as do the Ulma of external sciences (Ulmah-e-Zahery). They are reserved for Aulia and are subservient to revelation (wahee). They are the source of attaining the celestial knowledge, though a low-grade source as compared with revelation. They impart knowledge and are worthy of action but not binding (obligatory) in any way as in the case of revelation.

27- Absolute Soberest Human Being

(Insaan-e-Kaamil Bizzat)

Q71- Enlighten the status and superiority of the absolute soberest human being – The Holy Prophet Muhammad ﷺ?

Ans:- The Absolute Soberest Human Being (Insan-e-Kamil Biz-Zat): The true reflection of the entire Exalted Attributes of Allah is associated with the Holy Prophet Mohammed ﷺ. Hence the only Absolute Soberest Human Being (Insan-e-Kamil Biz-Zat). Meaning; Omnipresence (shahud), recognition (M'arefat), and inspiration (Ilqua-القاء) are direct (Bila-wastah-بلا واسطه), absolute (biz-Zat-بذات), and exclusive attributes, for Khatim-un-Nabi Mohammed ﷺ. The vision of all other Apostles, Prophets, and Awliya is reflective (through the mirror) of Prophet Mohammed Page 63 of 98 (Noor-e-Mohammedi / A'ain-e-Mohammedi). Although, by considering the External Existence (Wajud-e-Khaariji) he is supposed to be the last Prophet about reality and supreme spiritual state (Noor-e-Mohammedi) he is first and already existed, as mentioned in Hadith, (الما بين) حديث ” (الما بين) ” meaning: I was then Apostle when Adam ﷺ was in the form of water and clay (Aab-o-Gil) meaning was he was not then existent and that he is a seal of Divine Apostles and also seal of Awliya (Vwilayat-ولاية). His wilayat (saint-ship) denotes the merit of servitude (Bandagi) which is eternal and permanent. All other Auliya-اولياء will be successful to become 'wali' only when they fulfill the condition of wilayat-ولاية i.e. when they are described (mut'tasif) with praiseworthy manners and etiquettes of Allah's absolute favorite & beloved (Mohammed ﷺ). Allah ﷻ

also said in Holy Quran (35-Al Maida) ” يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ ” meaning: O Believers! Fear Allah persistently and keep looking for means (Wasilla) to (approach and get closer to) Him (Allah). The most perceptible person that is hinted at in this verse is Hazrat Mohammed ﷺ. Therefore the one that the Wali-e-Waris (heir-apparent) and caliphate of Mohammed ﷺ takes from him by his communing with the Prophet ﷺ (Fana-fi-Rasool) and observers all secret spiritual states. Is this the solitary meaning of Hadith ” و الله يعطى انما انما قاسم ” meaning: Allah gives and Mohammed ﷺ is Qasim (Distributor)? He ﷺ is the chief and guide (Imam) of the Apostles and Awliya. He is chief of mankind (Syed-e-Aulaad-e-Adam) in being authentically responsible for opening the door of intercession (Shafa'at). This is God's grace exclusive for him. Here is a couplet:

Nah Hatai gaa kabhi yai beach sai purdah + Tu hai noor-e-khudaa be'shak hijab-e-ruh-e-Wahdat hai

Meaning; [Never lifted nor will be raised the curtain of partition + O divine light, you are indeed the veil of Divinity (parda-e-Wahdat)]

28- Witnessing Prophets and Angels

(Didaar-e-Rasool ﷺ-o-Freshte)

Q72-What is the basis of witnessing Prophets and Angels, quote few examples?

Ans- Witnessing Prophets, angels and spirits is a subject related to *Kashf*. Although such observations do not constitute the objective of Sufism, these are incidental and occur to a Seeker's (*Talib/Murid*) path. True Sufism is the love of Allah and His *Rasool*, and adherence to *Rasoolullah's* ﷺ *Sunnah*. So, there is no disagreement on seeing Prophet Muhammad ﷺ and other Prophets ﷺ and angels in full consciousness. The basis is provided by a Hadith narrated by **Abu Hurairah** ﷺ; **"I heard the Holy Prophet ﷺ saying: Whosoever see me in his dream, will also see me while awake in due course". (Bokhari)**

- ☞ The majority of *Ulma* (both outward and inward sciences) believe in the observation of the real person, not his simulacrum (image). *Qazi Abu Bakr-Bin Ali-Arabi* adjudicating on this point said that "there can be no barrier in seeing the Holy Prophet ﷺ in his person and spirit because he and other Prophets are alive in their graves". To quote a few examples:
- ☞ **Allamah Ibn-e-Tamiya** in his *Iqteda-e-Sirat-e-Mustaqim* supports the majority view by quoting an incident during the period of Caliph Umar ﷺ. A man saw Prophet Muhammad ﷺ who requested him to tell the Caliph to take the residents of *Madina* out for *Salat-e-Istisqa* (special prayer for rain, offered in the open ground). [It was promptly complied with and the people returned from *Salat* completely *drenched*.]
- ☞ **Shah Wali Ullah Dehvi** (ﷺ) claims that he learned the Quran from the Prophet ﷺ saying, "To tell the truth I am an '*owaisi*' both in attaining inner illumination and learning the Quran from the spirit of the Holy Prophet ﷺ."
- ☞ **Imam Ghazali** (R.A.) writes in his '*Al-Munqiz-min Al-Dalala*', "the beginning of the path is marked by observations and manifestations so that the Seekers, while awake, see the spirits of Prophets and Angels, talk to them and benefit from them".
- ☞ **Abdullah-Bin-Salam** ﷺ narrated, "I went to Caliph *Hazrat Osman* ﷺ to pay my respect when his house was surrounded by the rebels. He welcomed me and disclosed that, "I saw Holy Prophet ﷺ in this street who asked, 'Have the people besieged you and kept you thirsty? I replied in the affirmative. He then offered me a bucket full of water. I drank to my heart's content and I am still feeling its cooling effect. Then the Prophet ﷺ said, 'You may stay here and I will succor you or you may come and break your fast with me'. I chose the second alternative". The Caliph was done to death by the rebels that very day. This incident has been recorded in the books of Hadith with authenticity.

- ☞ **Shaikh Abu Abbas Almarsi** (رضي الله عنه); A person requested *Shaikh Abu Abbas Almarsi* to shake hands with him. The Shaikh replied that he had never shaken hand with anyone other than the Prophet ﷺ and added, “Should he (the Prophet) disappear from my sight for a single moment, I shall not consider myself a Muslim”.
- ☞ **Shaikh Safi ud Din** (R.A.): He quotes Shaikh Abu Abbas in his Treatise, “Once I found myself in the presence of the Holy Prophet ﷺ. I saw him writing manifestos nominating which included the name of my brother, (also named) Mohammad”.

Q73-Is it possible to see the Prophet ﷺ while awake?

Ans:- Allamah Ibn-e-Hajar Makki a research scholar says that one group of *ulama* denies it while the other affirms it. The *Ulma* who affirm is right, they comprise persons of unimpeachable integrity and rely on the Hadith of *A-Bukhari*, “Whoever sees me (the Prophet ﷺ) in a dream will presently see while awake”. Some people hold that observation while awake is with physical eyes while others believe in intrinsic (perceptive) observation. *Abdullah bin Abi Jamra (r.a.)* an expositor of *Al- Bukhari* prefers to take the Hadith as of general applicability which implies observation while awake and believes that the promised observation, both during and after the lifetime of the Prophet ﷺ is possible only by loyal followers of the *Sunnah* who has seen the Prophet in a dream.

- ☞ **Sunni’s look at observation:** *As regards the observation of Prophets, angels, and spirits the Sunnis believe that such an observation, unlike that of material objects, does not require physical eyes and visibility of the object to be seen and that is rationally conceivable with these conditions. Only a righteous person with an enlightened heart can see the Prophet in a dream. He shall certainly see him while awake if groomed by an accomplished Shaik (Peer-e-Kamil).*
- **Spiritual Bai’at with Prophet Mohammad ﷺ:** there are instances of similar *bay’at* among veteran Sufis of the past!
- ☞ **Allamah Ibn-e-Hajar (R.A.):** *narrates, “Taj Ibn-e-’Ata Ullah states that his accomplished Shaikh Abu ‘Abbas Almarsi declared that he had shaken hands with the Prophet ﷺ. Says another savant (sage/Sufi) named Ali Wafa, “I met the Prophet ﷺ face to face. He embraced me and advised me to resolute in the proclamation of Allah ﷻ’s bounties. (Fatawa al Hadithiah)*
- ☞ **Shaikh Abdu Masood (R.A.):** *said, “I shake hands with the Prophet ﷺ after every prayer. (Aash’ath al Lam’aat)*
- ☞ **Shah Wali Ullah Dehelvi (رضي الله عنه):** *says, “As this sublime gnosis (M’arefat-e-Ilahi) got embedded into my heart, the Holy Prophet ﷺ raise my head from the meditation, smiling. He signaled me both hands for a handshake and bai’at. I got up and knelt in front of him so that my knees touched his. I put my hands into his and accepted his bai’at. Then Prophet ﷺ closed my eyes. (Al-Intibah fi Silasil-e-Aulia)*

29-Spiritual Conversation

Q74- Whether the spiritual conversation is conceivable in the light of scholastic and traditional evidence?

Ans- When examined in the light of scholastic and traditional evidence, it will have to be conceded that Spiritual conversation or *Kashf-e-Qubur* is a special blessing of Allah ﷻ conferred on the true followers of the Prophet ﷺ.

- ☞ (i) Look at the famous Hadith reported in detail in *Sahih-Muslim* about the event of the night of Ascension (*Mairaj-e-Nabavi*) and its explanation shows that all the Prophets ﷺ were gathered in the *Bait-al-Maqdis* (the Dome of Rock in Jerusalem) under the leadership of Prophet Mohammad ﷺ and a spiritual dialogue ensued. This event provides evidence of spiritual conversation and proved that:
- A living human being can hear the conversation of spirits as the Prophet ﷺ did.
 - And can see those in the *Barzakh*, and that,
 - The spirits brightly remember the events of their terrestrial existence (*Dunyavi Zindagi*).

Remember! That these arguments are put forward to support the belief that in *Bait-al-Maqdis* the Prophet ﷺ conversed with previous Prophets who assembled there in their physical bodies, a contention which is strongly supported by the Quran and the Sunnah. This proves both the meeting as well as the spiritual conversation of the Holy Prophet ﷺ with several Prophets in the *Barzah* one after the other.

- ☞ (ii) **Hazrat Ayesha Ummul Mominin** ﷺ quotes the Prophet ﷺ, “ Anyone who visits the grave of a fellow Muslim and sit by it, the dead cultivates affection with him and answer his salutation” This Hadith is clear on the hearing by the dead. But the adamant categories it as feeble despite the propinquity (closeness) of other corroborating Hadith, a fact that provides the strength of authenticity even to feeble one, for example:

30-Offices of the Awlia Kram

(Titles-e-Awlia)

Q75- Describe in brief the various technical titles (offices) of Awlia Kram, their distinctions, duties, etc.?

Ans- Mainly are four technical titles of various *Awlia* namely **Qutb, Abdal, Ghauth, Qayyum**.

Mark! that it is not the belief of veterans of the Faith and the learned Sufis that those gifted with these exalted offices are some extraordinary being or supermen who are self-governing, authoritative, capable of doing good and bad to others at will, omnipresent or object of

prostration (*sajdah*) for mankind. Some heretics (dogmas- بدعتی) mistaken the entire issue have gone astray (*gum rah*) and also deduced others, while some extremists have, for no rhyme or reason, objected to the term **Ghauth**. Both have been carried away by what we call extremism.

The origin of some of the terms can be traced directly to the Quran and the Hadith, for example, **Abrar** (*holy*), **Akhyar** (*virtuous*), and **Naqaba** (*righteous*).

Allama Sayuti ؒ has edited a full-fledged treatise on the terms referred above. Discussing **Ghauth** and **Qutub** He writes;

- 1- **Ibn-e-Masood** ؒ (a distinguished companion) quotes the Prophet ﷺ, “ among mankind, there are three hundred Divine bondsmen whose hearts are like that of Prophet Adam ؑ, forty like that of Prophet Moses ؑ, seven like that of Prophet Ibrahim ؑ, five like that of Gabriel ؑ, three like that of Mikael ؑ and only one whose heart is like that of Isafil ؑ”.
- 2- **Khatib** (r.a) has, through *Abu Bakr Ibn-e-Abi Sheba*, deduced from the *Hadith* quoting *Kanani* that there are three hundred **Naqaba**, seventy **Najaba**, forty **Abdal**, seven **Akhyar**, four **Qutub**, and only one **Ghauth**.
- 3- **Hazrat Ans** ؒ quoted the Prophet ﷺ, “The earth shall always have forty men like Prophet Ibrahim ؑ who will be the cause of rain, provisions and Divine help for you”. The source of this Hadith is reliable.

Note: The Hadith narrated by **Hazrat Ans** ؒ has been supported by many Hadith while the one narrated by **Abdullah Bin Masood** ؒ has been elaborated by the Hadith of **Khatib r.a**. All these go to prove the existence of four **Qutub** and one **Ghauth**.

Duties of each Qutub:- The duties of each Qutub are outlined briefly by Imam Rabbani in the following words!

1. **Qutub-e-Abdal** is a source of Allah’s (ﷻ) benediction (A’ta-عطا) in matters about the existence (wajud-وجود) and sustenance (Rizq-رزق) of the world. The benediction of him is particularly concerned with creation (Qalq-خلق) of and provision to mankind, removal of their distress, looking after their health and their comfort.
2. **Qutub-e-Arshad** is a source of beneficence (*Rahmat*) relating to righteousness (*Sirat-e-Mustaqim*) and guidance (*Hidayah*) of mankind. The beneficence of him are concerns with matters about faith (*Iman*), guidance, help for good deeds (*A’mal-e-Saleh*) and repentance (*Taubah*)”.
3. **Qutub-e-Madaar:** In a Hadith narrated by **Imam Suyuti** quoting (concerning a meeting of Prophet Moses ؑ and *Hadhrat Khidhar*), “Allah ﷻ has deputed me (*Hadhrat Kha’iar-*

خضر) as helper of *Qutub-e-Madaar* to whom the world owes both its sustenance and existence. Because of his auspiciousness (*Baraka*), the world exists". He continues further, "The dwelling *Naqaba*, *Najaba*, and *Abdal* are in West, Egypt, and Syria respectively. *Akhyar* is a traveler while *Qutub* occupies the concern of glob. When calamity afflicts mankind the *Naqaba* raises hands in supplication, followed by *Najaba*, *Akhyar*, *Qutub*, and *Ghauth* in that order till it meets Divine acceptance (*Maqbul-e-Ilahi*). This mandate is not, however, always necessary".

- **Fard (فرد) and Qutub-e-Wahdat:** The magnificence (*A'zmat/عظمت*) of these souls is reflected exactly so in the Hadith which recounts the supplication of the Prophet ﷺ on the eve of the battle of *Badar*, "**O Allah! Should this contingent of Muslims Perish (die) today, there shall be left non on earth to worship thee**". The perception (consciousness) of Divine unity (*Zat-e-Ilahi-ذات الهی*) and abundant and speedy dispensation of His beneficence are the characteristics (*Ausaf-اوصاف*) of *Qutub-e-Wahdat* and *Fard*. Allah's gnosis (*M'arefat-e-Ilahi-معرفت الهی*) indeed depends on this is concerns with matters about faith (*Iman-*), guidance, help for good deeds (*A'mal-e-Saleh*) and repentance (*Taubah-توبه*)"
- **Qayyum**, the Accomplished Man (*Insan-e-Kamil-انسان کامل*); *Qayyum* or *Imam* is an accomplished *Wali* (saint) and all Divine beneficence (*Faidh*) and excellences (*Kamal-*) both inward (*Batini-باطنی*) and outward (*Zahery-ظاہری*), are directly connected with him, his position is that of a deputy (*Khalifah*) taking care of the important affairs of mankind. Although rewards (*A'ta/Ajar*) descend from Sovereign Lord (Almighty Allah), yet they are distributed through him. This reality can be seen from the Hadith that the Prophet ﷺ said, "The source and the fountainhead (*سرچشمه*) of all favour are Allah ﷻ while I am the distributor."
- Remember! The *Qayyum* is deputized by the Exalted Messenger (*Rasool*). Anyone opposing him stands deprived of all Divine blessing because the antagonist (enemy) of the deputy is a rebel and a rebel never gets any favour from his monarch (sovereign). Everything from the Sovereign Allah ﷻ (*Hakim-e-Haqiqi*) good or bad, is received by the subjects through His deputy. When mankind is seized by distress, the *Ghauth/غوث* raises his hands in supplication and the distress is eased if He (Allah) wills.

Note; *It must be remembered that a Ghauth does not by himself wield any authority but is only a Mustajab-e-D'awaat person. Similarly, a Qayyum is the source of all Divine beneficence (Faidh-فيض) while Qutub-e-Abdal and Qutub-e-Arshad are the media of partial Divine favour, each one taking care of specific rewards Qutub-e-Wahdat and Fard has a direct link with Allah ﷻ, being Fana-Fillah-Fir-Rasool (فنا فی اللہ فی الرسول) and as such, are far superior to Ghauth (غوث) and Qayyum (قیوم).*

NOTE:

Q76–Enlighten the spiritual significance and beneficence of Rijaal-ullah?

Ans: According to Hazrat Shaikh Mohiuddin ibn Arabi's book 'Futuhaat-e-Makki' and Hazrat Shaikh Alauddowla's book 'Orwat-ul-Osqua,' the *Rijal-ullah* were present intended for the security of the world from the period of Adam عليه السلام to the holy period of last Prophet Mohammed صلى الله عليه وسلم and they would be found until *Imam Mahdi* عليه السلام and the Prophet *Eisa* عليه السلام come into being. Further, it is mentioned that during the period of Prophet Mohammed صلى الله عليه وسلم, Hazrat Osama Qarni رضي الله عنه the uncle of Hazrat Awais Qarni was *Qutb-e-Abdal* and that is why the Prophet صلى الله عليه وسلم said, "I get the fragrance of Rahman's (Allah's) Grace, [because, a *Qutb-e-Abdal* is manifest (masher) of refulgence (Tajalli) of Attributes of Rahman (Sifaat-e-Ilahiah), such as the Prophet Mohammad صلى الله عليه وسلم is the true manifest of refulgence of Divine Unity (Zat-e-Ilahi)]. When the said *Qutb* expired, Ibn-e- Ahmed Arabi was appointed in his place as *Qutb-e-Abdal*. During that period Hazrat Bilal رضي الله عنه and Hazrat Huzaiifa رضي الله عنه were among *Haft-Abdal* (Seven Abdals). Further, it is also written that these persons (*Rijals*) are identical in respect of Human Attribute like, they perform the marriage, have children and provisions for life. People are often envious of them and misbehave with them etc. Yet they feel free from all these teasings by the Divine power that is blessed on them. They are often found capable of covering far-off distances within no time, could walk over water without a boat, and fly in the air, etc. They disappear from the eyesight of common folk, neither their voice is heard though they recite Quran loudly in front of others nor their moment could be seen. They generally know the art of Alchemy (*ki'miya Gary*) i.e. turning baser metals into gold/silver, and provide it to poor/indigent persons while possessing nothing for themselves. Besides, they possess such wonderful qualities that make the general public astonished. Hence it is not proper to deny them rather people should admit their inability in the perception of reality of elite states of *Awlia* and acknowledge the excellence of Divine omnipotence (*Kamaal-e-Quadrat-e-Ilahi*).

Mostly, they travel around the world and used to meet together twice in a year, once at *Arafat* and next in the month of *Rajab* at a selected place and nobody except one person among mankind could spot them. When that person passes away, the other occupies his place. The group of *Rijal-ullah* used to be obedient to the Apostle (Nabi) of their period and their status is kept hidden from people by the Almighty Allah. The Prophet صلى الله عليه وسلم said, "اولياى تحت قباى لا يعرفهم غيرى" [***My Awlia stay behind my Qaba (coat) or care and nobody else except me knows them***] (*Hadith*). Inferring this secret, it is mentioned in *Kashf-ul-Mahjub* (book) that Allah عز وجل has made the *Awlia Kram* as ***Burhan-e-Nabwi*** (manifestation of the Prophet صلى الله عليه وسلم) so that the signs of Allah عز وجل and the argument of the truth of the Prophet Muhammad صلى الله عليه وسلم should remain ever alive persistently. Almighty Allah made these selected *Awlia* control authentically the world affairs to such an extent that they dedicated their lives for the cause of Allah عز وجل and the approach of ensuring the desires of their *Nafs* has rather been shut. (*Kashful Mahjub, p-325*)

Almighty Allah made some of the *Awlia* chiefs of His favorites and entrusted them with the mission of reforming the masses and fulfilling their needs them. Generally, they perform their duties by mutual consultation. They are of twelve categories, out of which two types are named as Hidden folk (*Poshidah Hazrat*) and who choose separation or free from the active contribution as menfolk (*Mufarridaan*).

Q77 – Describe the general aspects of various categories of Rijaal-ullah and their spiritual magnificence?

Ans:- Categories of Rijal-ullah: According to the book 'Baharul M'aani', written by **Shaikh D'aud Qaisari**, there are twelve categories of **Rijal-ullah** namely;

1-Aqtab (اقطاب), 2-Gauth (غوٲ), 3-Imam (امام), 4-Autad (اوتاد), 5-Abdal (ابدال), 6-Akhyar (اخيار), 7-Abrar (ابرار), 8-Naqaba (نقبا), 9-Najaba (نجبا), 10-A'mada (عمده), 11-Maktuman (مكتومان), 12-Mufarridan (مفردان).

Qutb-e-Aalam: There will be one *Qutb-e-Aalam* and twelve *Aqtaab*, [*Qutb-e-Aalam* is also known as *Qutb-e-Kubra-who-Qutb-e-Irshaad*, *Qutb-ul-Aqtaab*, *Qutb-e-Madaar*]. He gets the beneficence (faiz) directly from Almighty Allah (being *Fana-Fillah-Firrasul* in status). The existence of all beings of Havens (*A'alam-e-Sifli* and *A'alam-e-A'lwi*) resting on auspiciousness (*Barkat*) of His existence (*Wojud*).

This *Qutb-e-A'alam* or *Qutb-e-Madaar* is assisted by two Deputies (*Wazir*) called Imams, one of them will be at his right side whose name is **Abdul Malik** and the other will be at his left side whose name is **Abdur Rab**. Right side Deputy receives beneficence (Faiz) from the spirit (*Ruh*) of *Qutb-e-Madaar* and distributes it to *A'alam-e-Olwi* (heaven) and left side Deputy gets beneficence from the heart of *Qutb-e-Madaar* and shares it with *A'alam-e-Sifli* (globe).

Succession: In the event of the demise of **Qutb-e-Madaar** (whose inward (*Baatini*) name being **Abdullah**), Abdul Malik the right side Imam would succeed him while left side Imam *Abdur Rab* will be shifted to the right side as *Abdul Malik*. Thus the vacant place of the left side Imam will then be filled by one of the *Abdaal* who is at the heart of *Israel* (الكنية) (*angel*). This process would be continued until the day of resurrection (*Qiyamat*).

Aqtaab: As mentioned in *Fotuhaat-e-Makki*, *Aqtaab* are twelve (12) in number;

“الاقطاب على قلوب انبياء عليهم اسلام” (All the *Aqtaab* are at the hearts of Prophets (الكنية),) as following!

- 1st **Qutb:** He will be at the heart of *Hazrat Nooh* (الكنية) and will be reciting *Surah-Yasiin*.
- 2nd **Qutb:** He will be at the heart of *Hazrat Ibrahim* (الكنية) and will be reciting *Surah-IqLaas*.
- 3rd **Qutb:** He will be at the heart of *Hazrat Moosa* (الكنية) and will be reciting *Surah-Naser*.
- 4th **Qutb:** He will be at the heart of *Hazrat Eisa* (الكنية) and will be reciting *Surah-Fat'ha*.
- 5th **Qutb:** He will be at the heart of *Hazrat Dawood* (الكنية) and will be reciting *Surah-Zilzaal*.
- 6th **Qutb:** He will be at the heart of *Hazrat Sulaiman* (الكنية) and will be reciting *Surah-Waqayah*.
- 7th **Qutb:** He will be at the heart of *Hazrat Ayyub* (الكنية) and will be reciting *Surah-Baqara*.
- 8th **Qutb:** He will be at the heart of *Hazrat IlyaaS* (الكنية) and will be reciting *Surah-Kahaf*.
- 9th **Qutb:** He will be at the heart of *Hazrat Loot* (الكنية) and will be reciting *Surah-Na'mal*.
- 10th **Qutb:** He will be at the heart of *Hazrat Hood* (الكنية) and will be reciting *Surah-Ana'am*.
- 11th **Qutb:** He will be at the heart of *Hazrat Saaleh* (الكنية) and he will be reciting *Surah- Taha*.

12th Qutb: He will be at the heart of *Hazrat Shiish* ﷺ and will be reciting *Surah-Malik*.

Out of the above twelve (12) *Qutb*, seven (7) are upgraded as **Abdaal** and will be trusted to take care of one *Aqliim* (country) each i.e. every country will have one *Abdaal* and he will be called **Qutb-e-Aqleem**. He would be at the heart of *Israel* ﷺ (Angel). The remaining five (5) *Qutb* will be made as in charge of one *Wilaayat* (State) each and he would be called **Qutb-e-Wilayat**.

Qutb-e-Aqliim attains beneficence (Faiz) through *Qutb-e-Madaar* while *Qutb-e-Wilaayat* attains through *Qutb-e-Aqliim*. In the same manner reflection of Faiz or beneficence would be continuing until Hereafter (*Qiyaamat*).

Process of Ranking and Authority; When a *Wali* improves further, he might reach up to the rank of *Qutb-e-Wilaayat* by the grace of Allah ﷻ. Similarly, *Qutb-e-Wilaayat* when develops would achieve the state of *Qutb-e-Aqliim* and when he further develops, he will be appointed to rank of *Abdur Rab*, the left side Deputy of *Qutb-e-Irshaad* (*Qutb-e-Madaar*). *Qutb-e-Madaar* can execute his command and control from *A'rsh* (Empyrean/Heavens) to *Tahat-e-Sara* (Nether Region). If he wants, he can depose *Aqtaab* from *Qutbiyat* and another person could be raised to the state of *Qutbiyat* by the supplication of *Qutb-ul-Aqtaab* and *Gauth*. Nevertheless, when he develops and reaches the station of *Ferdaaniyat* his command and control vanish because *Ferdaaniyat* is the station of delight and love with Beloved (*Inbisaat & Muwanesat*). Now he has no intention of his own rather he surrenders himself totally to the Will of Allah ﷻ. The Holy Prophet Mohammed ﷺ was in the state of *Ferdaaniyat* before the declaration of Prophet Hood. *Hazrat khizer* is also among *Afraad*.

بجاه اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين و اصحابه
الراشدين والحمد لله رب العلمين