

SPIRITUAL MESSAGE  
OF  
ISLAM



BY  
KHAWJAH HABIBULLAH SHAH  
CHISHTIUL QAADERI

First Edition: 1st July, 1966

Dedicated

To

My Peer-o-Murshid

HAZRATH KHAWJAH ARIFULLAH SHAH  
CHISHTIUL QUADERI (Rah)

— Khawjah Habibullah Shah.

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Hazrath Shaikh Abdul Khader Jeelani, Hazrath Shaikh Muhamood Bahri and other eminent Sufis and Philosophers of recent and modern age, whose works as well as their translations, I have quoted and adopted. Hazrath Imam Ghazzali says:—

حَدِّثْنَا مِنَ الْفِرَاقِ فَإِنَّهُمْ يَقُولُونَ أَفْضَلَ مَا يَحْفَظُونَ

أَحْسَنَ مَا يَقْرَأُونَ (الغزالي)

“The company of eminent Sufis will yield very good results. You grasp the words which emanate from the mouths of such people for they will utter only words of very high quality chosen from their mystic knowledge and experience they have acquired”.

I pray the Almighty Allah that all those who come across this little work, be blessed with the true conception of Islam and may they attain Divine Enlightenment. Amin! Ya Rabbal Alameen!!

Khawja Habibullah Shah.

Chidambaram

11th Rabi-ul-Avval, 1386

1st July, 1966

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ  
 عَلَى رَسُولِهِ الْكَرِيمِ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ  
 (In the name of Allah the Beneficent the Merciful)

### CHAPTER - I

The Origin of Marifuth (Gnosis) and its  
 importance.

فَوَرَعَلَى نُورٍ يُجَدُّ لِلَّهِ لِنُورِهِ مَنْ يَنْشَاءُ

“Light upon light. Allah guideth unto His Light  
 whom He will”. — *Holy Quran* 24:35

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

“He casteth the Spirit of His command upon  
 whom He will of His Slaves”. — *Holy Quran* 40:15

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا

“Who ever is blind here shall be blind in the Here-  
 after and yet further from the road”.

— *Holy Quran* 17:72

### أَوَّلُ الدِّينِ مَعْرِفَةُ اللَّهِ

“The first thing of the Faith (Din) is gnosis (Marifuth) of God”  
— *Holy Prophet*

مَنْ يَحِدِّثُ اللَّهَ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلُّهُ فَلَا هَادِيَ لَهُ

“Whom God leads straight, thou (O Prophet) canst lead astray and whom God leads astray thou canst lead straight.”  
— *Hadis-e-Qudsi*

The above quotations from the Holy Quran, Hadis and Hadis-e-Qudsi, clearly show not only the importance of Marifuth (Gnosis), but also that this knowledge will be gifted only to those whom He likes, and that those who do not have Illumination of God in this world, will not get it in the next world. This world therefore is the place where we can experience God's command of the mystic light to illuminate the hearts of the faithful.

The mysterious message of God or the Marifuth (gnosis) was revealed to the Holy Prophet when he went to Meiraj (Ascension to Holy Presence). There Allah directly revealed the mysterious and precious message, to the Holy Prophet as any messenger was incapable of conveying such message to him, and also made a gift of Khirqua made of black wool. After returning from Meiraj, the Holy Prophet summoned his four companions and told them about his travel to Meiraj, the secret message of Allah and the gift of Khirqua. It was Hazrath Ali, who was the most eager to know the secret

message out of the four companions. So the secret, of God was revealed to Hazrath Ali; and the Khirqua was given to him as a symbol of the knowledge of God. Besides Hazrath Ali, the Holy Prophet inspired the Secret of God, into the hearts of his other three companions.

Hazrath Ali had four Khalifas and they were called four Peers. They were, Hazrath Imam Hasan and Hazrath Imam Hussain, the two sons of Hazrath Ali and Khawja Kumail Bin Ziad and Khawja Hasan Basari. From these four Peers emerged fourteen Khanwadhas (mystic branches) and they are:—

- |   |             |           |    |             |                  |
|---|-------------|-----------|----|-------------|------------------|
| 1 | ذَيْرِيَان  | Zaidis,   | 7  | طيفوريان    | Thai-furis,      |
| 2 | عِيَاضِيَان | Iyazis,   | 8  | كِرْخِيَان  | Kerquis,         |
| 3 | ادهميان     | Adhamis,  | 9  | سقطيان      | Siqthis,         |
| 4 | هَبِيرِيَان | Hubairis, | 10 | جَنِيدِيَان | Junai-this,      |
| 5 | چِشْتِيَان  | Chisthis, | 11 | گازرونيان   | Gazru-nis,       |
| 6 | عَجْمِيَان  | Ajmis,    | 12 | طوسيان      | Thusis,          |
|   |             |           | 13 | سهرورديان   | Suberwardhis and |
|   |             |           | 14 | فردوسيان    | Firdousis.       |

Hazrath Ali excelled all others in the knowledge of gnosis and became prominent and famous as one who had dedicated his life to the service of Allah. The Holy Prophet hence praised Hazrath Ali thus:—

أَنَا مَدِينَةُ الْعِلْمِ وَعَلَى بَابِهَا

“I am a city of knowledge and Ali is the gateway to the city”.

The Khirqua passed on from hand to hand and reached the hands and custody of Chisthis. Finally it came into the hands of Sultanul Mashayak Hazrath Khawja Nizamuddin Aulia and he took it with him to the grave. The secret of God belongs to the realm of ‘Ilm-e-sina’ which means knowledge that descends from heart to heart as opposed to ‘Ilm-e-Safina’, knowledge found in books. Most of the paths of the Sufis originate from Hazrath Ali and the advice given to his sons was “Think about your own self. That will solve your problem. If you want to see and know Allah, think within yourself that God is with you; and is not away from you. You have a disease; and it is your imagination, you are not seeing it. But the relief from that disease, is also with you. You think that your body is frail, but in reality it is a vast world incorporated in you. Nothing is devoid of you. Man is a wonderful combination indeed”.

Whether one likes it or not he will have to depart one day from this world. After all, one’s existence in

this world is only for a few years; while the life after death is eternal. Whatever one sows in this world, he has to reap it in the next world. Those, who have the experience of Jamal-e-Rububiath (Beauty and Illumination of God) in this world, are the people qualified to receive the same Bliss from God in the other world. Our ‘Ruh’ (Soul) is eternal and it will never perish. If one dies without the knowledge of God he has to undergo all sorts of difficulties. The man who adores worldly things; will expose himself to the wrath of God, and will be in eternal damnation. During such days his wealth and children will not be of any help. Nothing but a purified heart and soul will save him.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلا بَنُونَ إِلا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“The day when wealth and sons avail not (any man). Save him who bringeth unto Allah a sound heart”

— Holy Quran 26: 88.89

To have the purification of heart and soul, one should have the knowledge of God. He should drive off all worldly desires from his heart, and keep his heart empty of all other things except love of God.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطْلِقُوا أَمْوَالَكُمْ وَ  
لَا تَأْوَدُوا بِهَا مِنْ ذُرِّيَةِ اللَّهِ وَمَنْ يَعْصِمْ ذَرْبَكَ  
فَأُولَئِكَ هُمُ الْخَيْرُونَ ۝

“O faithful you should not turn your face from the

meditation of Allah because of your wealth and children. If you go astray in that direction you are losing everything." — *Holy Quran*: 63:9. For Union with God, the worldly pleasures and love of children are obstructions. Removal of these obstructions is an upheaval task and those who aspire to attain God must make sincere efforts to detach themselves from all things other than God.

وَأَنْ تَيْسَ لِلْإِنْسَانِ الْإِحْسَابَ

“That man hath only that, for which he maketh effort”.

— *Holy Quran* 53:39

It is positively impossible to attain God in our prayers without cleaning our hearts of all impurities. ‘Wazu’ (ablution) before prayers and ‘ghusul’ (bath) are necessary for maintaining our body clean according to Shariath law. To become a ‘Salik’ (Traveller in the path of God) the purification of the heart from evil thoughts, is essential. The reading of books however much, is not useful for such purification but it is the awakening of the heart, that helps us to seek perfection in the knowledge of God. It is the ‘Sirathul Mustaqeem’ (the right path) which leads us to eternity. The ‘Salik’ must know this ‘right path’ and understand in full, the spirit underlying the tenets of Islam. Ibnu Arabi a celebrated Sufi wrote to Imam Fakhruddin Razi the author of *Thafseer-e-Kabir* “Join the assembly of Sufis and understand the true implications of Shariath Law. Soon you will reach mystic heights and

experience ‘Shuhud-e-Huq’ (witnessing God). You will approach Allah nearer and nearer through ‘Marifuth’ (gnosis). The soul will be enlightened and your knowledge will be widened in that sector. The knowledge we acquire with our intellect, and power of reason, by reading books, is quite different from the knowledge, we acquire with the Light of God. The one is limited to our intellectual capacity; but ‘Marifuth’ is something beyond the powers of our intellect. It is this knowledge that will help us after our death and it is this knowledge that we must acquire. ‘Marifuth’ is a reward given by Allah. All other knowledge are limited to this world alone. ‘Marifuth’ alone pertains to our life after death and it is indispensable for our future. This knowledge consists of two parts:— The first is ‘Marifuth’ and the second is realisation of the other world. Both aspects of this knowledge must be acquired for they are highly beneficial to the other world. So let all people who wish to attain Allah, pay due regard to the Sufis whose teachings are not at all contrary to the ‘Holy Quran’ and the ‘Hadis’.”

إِنَّ يَكُنْ آيَةً ظَهْرًا وَبَطْنًا وَقَدْ أَقْرَمْنَا إِلَى سَبْعَةِ أَبْطُنٍ

“All verses of the Holy Quran have external and internal meanings. The number of internal meanings is limited to seven” — *Hadis*

This saying of the Holy Prophet gives us the truth. There are seven internal meanings of the Holy Quran; and the external meaning is the ‘Shariath’ law; A ‘Salik’

with the benefit of the spiritual knowledge he has gained, arrives at firm convictions about the Reality of God. Firmness in convictions and faith in God alone will bring satisfaction and Bliss. This will mould the life and purify the thoughts, words and deeds and help us to attain Salvation. To have firmness in convictions the literal knowledge of the 'Holy Quran' and 'Hadis' (sayings of the Holy Prophet) will not be sufficient. The inner meanings of the Scriptures are to be known to arrive at correct conclusions.

## CHAPTER - II

The Peer (Spiritual Guide)  
and the Murid (Disciple)

فَسَأَلْ بِهِ خَيْرًا

Ask any one informed concerning Him (25:59)  
Declares the 'Holy Quran'.

A Muslim by following the laws of 'Shariath' may reach his objective. But the revelation of Allah, getting a glimpse of the Reality and attainment of nearness to God can be had only through the guidance of a 'Peer' or 'Shaikh'.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا  
فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

— *Holy Quran* 5:35

When there is a way there must be one to show the way and guide along it. Hafiz Ibnu Hajar an eminent Muhaddis and commentator of Bukhari says :-

حَيْثُ قَالَ فَلْيَتَّخِذْ نُقْتَةً وَحُجَّةً وَلَا يَلْتَقِ إِلَى مَنْ يَتَّعَصَبُ  
 وَلِيَتَّخِذْ أَوْرَعَ الْمَسَاجِحِ وَأَعْرِفْهُمْ بِقَوَائِمِ الشَّرَائِعِ وَالْحَقِيقَةِ  
 وَلِيَتْرَكَ رُسُومَهُ وَلِيَدُلَّ كُلَّ تَحْتِ إِشَارَاتِهِ وَمَنْ ظَفَرَ بِشَيْخٍ هَذَا  
 الْوَصْفِ فَحَرَامٌ عَلَيْهِ أَنْ يَتْرُكَهُ وَيَدُلَّكَ عَلَيْهِ الْإِدْلَاءُ الْأَرْبَعُ  
 بَلْ يَشْهَدُ لَهُ الْكُتُبُ السَّمَاوِيَّةُ “

The substance of the text is that the duty of one who wants to attain God is to seek the assistance of a perfect Shaikh to guide him. He should cut away from those who are against Sufism and should not lend his ears to them. He should always bear in mind that the Shaikh he chooses should be a perfect one who follows the Shariath law and has full knowledge of Thariquath. The disciple should cast off his worldly desires and act according to the instructions of his Shaikh. Having chosen a perfect Shaikh it is haram (forbidden) to cut away from him. The four revealed books not only support the above statement, but also insist on the performance of it.

The Prophets appeared in this world for the propagation of Divine Faith and to show the world the ways of approaching Him. Sticking on to the ‘Shariath’ (the ordinances of Islam) is remaining stationary at the threshold of the goal. ‘Shariath’ is the initial Stage.

But to call ‘Shariath’ as final, discarding ‘Thariquath’, (renouncing things other than God) ‘Haquiquath’ (the Reality) and ‘Marifuth’(gnosis), is sheer ignorance. The

word **سَبِيلِهِ** (Sabilihi) indicates gnosis, the knowledge of which is only with the Peer or Shaikh. Our Holy Prophet has said:—

حَدِيثُ - الشَّيْخُ فِي قَوْمِهِ كَالسَّيْرِ فِي أُمَّتِهِ

“A Shaikh among his disciples is very much like a Prophet among his people”. Next comes the question of choosing a spiritual guide which by itself is not an easy task. The test for a spiritual guide is that his very presence will create in you a feeling that will direct you to think of God. The guide must be one, who observes ‘Shariath’ laws and is far advanced in the path of God—that is one who has become ‘Fana-Fillah’ (annihilated his ‘ego’). It is not possible for every one to assess directly the characteristics and depth of knowledge of the guide. One should get into contact with the guide’s senior Murid (disciple) who has close association with the guide, for a long time and has thorough knowledge of not only the guide, but also of the guide’s guide and of the achievements and enlightenments of both.

The eminence and importance of a descendant of the Holy Prophet is quite distinct from the possession of Divine knowledge. The object of the Murid is to seek the help of a guide for Salvation. His purpose will not

be served merely by his searching for a dignified descendant of the Holy Prophet. Moulana Rumi's words of wisdom are:-

دست زدن در دامن هر کس ولی است  
خواه از نسل عمر خواه از علی است

“Firmly grasp the hand of the saint, whether he be the descendant of Hazrath Omar, or Hazarath Ali(Syed)”.

The disciple should always keep company with the guide. By close communion between the two souls, the refined and purified soul of the guide, fortified with his good character, overpowers and rectifies the evil nature of the disciple and his evil thoughts vanish. The love and respect shown to the guide will be reflected upon the disciple in the form of His blessings which in due course will accelerate the disciple's progress in his realisation of the Truth. Those who do not esteem the value of the guides and do not seek the aid of their powerful achievements will be deprived of the knowledge of Reality.

Every disciple has to adhere strictly to the laws of 'Shariath'. He has to concentrate on and engage himself in 'Mushahida' (meditation) and 'Zikr' (cogitation). By constant fight with 'Nafs-e-Ammara' (evil desires) and incessant opposition to them, the evil desires themselves, could be transformed into good in course of time. In this continuous fight the disciple has to refresh himself now and then with the Shaikh's instructions. This war against evil desires has to be

continued for ever, if they are to be weakened and kept under control. Let it be remembered that a disciple should be meek and humble in the presence of the guide for as already said the guide is just like a Prophet among his disciples. The Murid's only object is to seek and achieve the advancement of his spiritual life in this world and salvation of his life after death. He should give due respect to the Shaikh, not only in his presence, but also in his absence. He should follow the 'Shariath' and guard against the evil influence of those who mislead the people by not following the 'Shariath'. He should also avoid the company of those who are absorbed in Godhead (Majzub), and do not possess their senses and lose their identity and utility in this world. Such persons cannot guide any one. The Murid will have to guard also against those who have no faith in Saints (Aulias).

Though the Shaikh may be in the west, he can very often be aware of the state of mind of his Murid who is in the east. The guide must possess at least 'Kashf-e-quloob' (reading the mind of the Murid). If he does not have that capacity it is 'haram' (forbidden) for him to have Murids. The spiritual influence of the Peer on the Murid remains the same even when they are far apart.

The Peer imparts to his Murids the knowledge of God and lifts up by slow degrees the veil between the Murid and his Creator. This he does by way of 'Kashf' (spiritual discernments) - that is opening the inner eye by which the Murid can see into the inner man (Alam-e-misal). The Murid through the enlightenment of the

guide sees that there is no one in the world with power and wisdom but God Himself. The One Who sees, hears, talks, gives, takes and keeps is God Himself. In the presence of the Peer the Murid attains 'Fana' (annihilation) speedily which years of exertion may not bring about when he is alone.

Let not the Marifuth of God be revealed to those Murids (disciples) whose faculty of understanding is poor. It has to be revealed to Murids, who distinguish 'Wahadath' (oneness) from 'Kasrath' (multiplicity) and that too through the guidance of a Peer-e-Kamil. The Guide will explain to the Murids 'Wahadath' and 'Kasrath'. Then the mystery will be solved. It is a greater task of the spiritual guide to enlighten the disciple with 'Wahadath' and 'Kasrath'. If the language of the 'Urufa' (gnostics) is not clear, let the 'Salik,' (traveler in the path of God) who is not able to reach the heights of 'Tasawwuf' (gnosis) shed his superiority complex, and approach a guide who is proficient to teach him in this line of knowledge. Let him not, with his lack of understanding and shallowness, find fault with people of great eminence who have attained God.

The knowledge of God is obtained by faithfully following the Peer who will clear all doubts and will help in all activities and mould the character. As a result of his lessons a Murid will travel in the right path and receive 'Tajalliath' (illuminations). His whole time should be spent in the meditation of God in the presence of his Peer. Sufis have compared the Murid to

an egg which has to be kept in the warmth of the hen till it gives out chicken. So also a Murid when he gets the necessary warmth or guidance from the Peer, he reaches 'Wilayath' (Sainthood). Constant touch with the Peer is therefore necessary to achieve the Love of God. In Jamiul Usul it is stated:-

فَلَا يَنْبَغِي لَهُ أَنْ يَنْقَطِعَ عَنِ الشَّيْخِ حَتَّى يَسْتَعْفِيَ عَنْهُ بِالْوُضُوءِ  
إِلَى رَبِّهِ عَذْرًا وَجَلَدًا

So long as the Murid has not attained God he should not cut away from his Shaikh.

Those who aspire for the Divine knowledge with all sincerity have to act according to the instructions of the Peer and should show implicit obedience to him and follow the footsteps of the Peer like a blind man whatever may be the difficulties and listen to his instructions.

Unless and until the heart of the Murid is firmly linked with the heart of the Peer the illumination of God will be kept away from his grasp. The Peer shapes the heart of the Murid and infuses Blessings in him. When he establishes this link with his Peer, the magnetic attraction takes place and the Love of God is infused into the Murid from head to foot. This is called 'Ishq-e-Haquiqli' (True Love). This firm connection with True Love for the Holy Prophet, makes the Murid intoxicated with love of God,

When a murid has connection with a certain Peer-e-Kamil (Perfect guide) and cuts off his link with him during his life time and seeks another guide, it is a great sin. To refute one Peer is the same as refuting all the Peers. If, on the other hand, without breaking his connection with his existing guide he seeks clarification of his doubts from any other Shaikh of reputation, no harm is done, as he keeps up the link and also clears his doubts in his pursuit of God.

Considering the question in general whether one is permitted to break one's connection and allegiance to a Shaikh after having chosen him as one's Peer we may say that it is even desirable under certain circumstances. In such cases, it will not be treated as neglect of the Peer or as any change of heart on the part of the Murid. If the Murid has reason to believe that the guide he has chosen is a shallow man without sufficient mystic experience and as such unfit to guide him, then he is entitled to keep clear of that guide's inefficient and unworthy atmosphere. It will be even dangerous for him to continue his link with one who is an imposter. This has been well explained in the book "Meezanul Aquayed" by Hazrath Qurb-e-Velori. It is just like a girl married to an impotent husband, asking for a divorce. The wise course for the Murid is to shift his moorings at once and seek a real Shaikh capable of imparting knowledge of God and lifting him to higher planes of spiritual enlightenment.

## CHAPTER - III

### The Sufi and Suluk (Travel in God's direction)

Holy Prophet Muhammad (May peace be on him) is the combination of Wilayath (Sainthood) and Nabuvath (Prophethood). The Prophethood attained its finality in our Holy Prophet, but the work of Wilayath (Sufism) will continue till the end of this world. The Holy Prophet did not leave in this world any worldly wealth like gold, diamond, etc., which will all perish. But he has left us Ishq-e-Ilahi (Love of God) which alone can cure our sickly heart which is under the strong grasp of this world. Love of God alone can lift us to Eternity from the baseness of our mentality and bondage.

Hazrath Junaid Bagdadi an eminent Sufi has defined Sufi as "One dead to his 'self' and alive in God". He passes from what belongs to himself and persists through what belongs to God. When he is dead in relation to his own self, he becomes alive in his relation to God. The Sufis are indeed the people who know the truth and they do not at all promulgate any new religion apart from Islam or any new Shariath. These are endowed with superior faculties by Allah and with the benefit of His Divine Light, they see the Oneness of God and His creations and they are in possession of such extensive knowledge as to fathom the depth of

the hidden treasures relating to God, and their insight penetrates beyond the external meanings of words and they are able to decipher the inner meaning of the Holy Quran and the Hadis (sayings of the Holy Prophet). This knowledge they impart to the chosen few. The gist of their knowledge is to mortify the self and acquire freedom from baser possessions and evil attributes so that the heart may get rid of the thought of anything except God. He has the vision of Allah in all, in the same way discerning the gold from the jewel, the mud from the pot, the seed from the tree and thus realises the Oneness and His Zath (Reality of God) from the various creations and His Sifath (Attributes).

The Sufis observe strictly Shariath law in their daily life and will never go against its ordinances. They accept as their creed, Wahadath-e-Wujud (Unitism) and Aynyath (Sameness). They are lifted to higher planes of spiritual development because of their hard fight against evil or wicked thoughts and they become Aulias and Quthubs. These eminent people are born in this world in every generation and will continue to be born so long as the world exists. If one disappears another will take his place and this will continue till the world comes to an end. These Sufis command much more respect than the Ulemas (Learned men), for they (Sufis) get Divine inspiration on account of their nearness to God.

To attain God, the Salik (Traveller in the path of God) has to undergo various hardships to free himself from the fetters of this world by renouncing his self.

Annihilation of 'ego' is the main process which can help progress. When the Salik annihilates his 'ego' all the obstacles disappear and he becomes absolutely free and attains Baqua (stage of Eternity). In this state, his capacity expands and he acquires Zath-e-Muthlaq (Absolute Zath) which makes him realise that his actions are not his own and that he has no existence separate from God. Everything is looked upon as God's actions and he finds himself established in God and looks upon life, knowledge, will, observation, hearing and speaking as boons granted by His Grace. The sense of 'Ghyriath' (Otherness) from God disappears from his heart and he realises that there is no existence other than God. In this state of Fana (annihilation) he realises the illumination of God. Ubudiyath (Servantship) is raised to Rububiyath (Rulership) and the servantship vanishes for the moment. This is the result of realising or understanding the Sirr-e-Huq (the secrets of God).

Suluk (travel in God's direction) requires nine rules to be followed. Four of them relate to our external conduct and the rest pertain to our internal aspects. The former four are moderation in food, moderation in talking, moderation in sleep and isolation from the people. The other five which relate to our inner self are:-

الصِّدْقُ 'Sidq' (Truth) التَّوَكُّلُ 'Thawakkal'

(Complete dependence on God) اِلْتِزَامُ 'Yaqaen'

(Certainty and Confidence) الصَّبْرُ 'Sabr' (Patience and

Toleration) and الْعَزْمُ 'Azm' (Determination).

Truth is to be observed throughout our life and in every one of our dealings with others. This principle should be followed very strictly at all costs. We must entirely depend upon God and submit to His will for each and every requirement of ours. All good and bad emanate from God and whatever happens is God's act, which no one has power to alter. We have to endure all our difficulties with patience, thinking that it is for our good because it has emanated from God. The Salik must have firm determination to attain Allah at any cost. He should not deviate from his purpose, whatever difficulties he may be faced with even at the sacrifice of his life. With such a firm determination he will be able to surmount his difficulties and finally succeed in his endeavour to achieve union with God with the Blessings and help of our Holy Prophet Muhammad (May peace be on him). Hazrath Peeran-e-Peer Shaik Abdul Khader Jeehani has said :-

مَا وَصَلْتُ إِلَى اللَّهِ بِغَيْرِ إِتْيَانٍ وَصِيَامِ تَهَارٍ وَلَكِنْ  
وَصَلْتُ بِالْكَرَمِ وَالْتَوَاضِعِ وَسَلَامَةِ الصَّدْرِ

“I did not attain God by my prayers during nights and fasting during days. It was on account of His

Grace, my humility and my driving away from my heart “Things other than God”. Driving away thoughts other than God is annihilation of ‘Self’ which is the goal of the Sufis.

Hazrath Abuzer Ghiffari a Sahabi (Companion) of our Holy Prophet has narrated that he saw the Holy Prophet (May peace be on him) once shedding tears of joy. When questioned by Abuzer, he replied “After me some people will appear in this world, whose status will be equal to that of other Prophets and their Muqam (status) will be just the same as that of ‘Shahids’ (Martyrs) in the cause of Islam. They shall be the people whose sole aim shall be to attain Allah. They will sacrifice all worldly pleasures, positions, love of parents, brothers, and even children and pave the way for entertaining only the Love of God. Their hearts shall be purified and illuminated by Divine Light and shall possess secret knowledge of God.” In reality these words of the Holy Prophet are a tribute paid to the Sufis in appreciation of their absorption in God-head with their character moulded and they are Insan-e-Kamil (Perfect men) who are His Khalifas (Vicegerents) in the world as declared by Him:-

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

I am about to place a viceroy in the earth.

— Holy Quran 2:30

Our Holy Prophet has said :-

كُنْ بِاللهِ وَإِنْ لَمْ تَكُنْ فَكُنْ مَعَ مَنْ كَانَ بِاللهِ فَإِنَّهُ  
يُؤْتِيكَ إِلَى اللهِ إِنْ كُنْتَ مَعَهُ

“Become one with Allah. If not, become one with those who have attained Allah. Sure they will lead you to Allah.”  
— *Hadis-e-Qudsi*

The lifeless bread, when taken as food, becomes digested and absorbed in the body and helps to produce energy. In the same way a man without the feeling of God, when he mixes with Sufis, he becomes connected with God. The onion of bad odour when mixed with ghee gives good taste. Likewise, it is man's nature that, if one, who is in ignorance, accompanies men of enlightenment, he attains knowledge in the same way as bread becomes a producer of energy.

#### CHAPTER - IV

Kalma (Confession of Faith) and its Divisions and Significance, Qulb (heart) and Nafs (desires)

أَفْضَلُ مَا تَلَمَّهُ أَنَا وَالسَّيُّونَ مِنْ صَبْرِي

لَا إِلَهَ إِلَّا اللهُ

“Kalma ‘La Ilaha Illallahu’ (There is nothing but God) is the most holy and weighty utterance so far made by me and other Prophets before me”. — *Hadis*

The correct method of uttering Kalma is to do so with its full implications understood. Mere reciting without understanding and believing in the truth is of no substantial use. It is only those Momins (true believers) whose verbal affirmation of Kalma is combined with the realisation of the true meaning, that will derive the maximum benefit. Hazrath Beizid Busthami sought pardon from God for merely uttering Kalma without understanding it. He says:-

تُوبَةُ النَّاسِ مِنْ ذُنُوبِهِمْ وَتُوبَتِي مِنْ قَوْلِ

لَا إِلَهَ إِلَّا اللهُ

“Men seek pardon for the sins they committed. I seek

pardon for pronouncing by tongue alone "La Ilaha Illallahu" (There is nothing but God). The verbal utterance and the cogitation go hand in hand so much so that their actions do not differ from the words uttered and in the end they convert themselves into the very essence of Kalma.

According to the saying of the Holy Prophet renunciation of the world with one's belongings is the lowest stage of Iman (Faith). The highest is "La Ilaha Illallahu" i.e. Tawhid (oneness). According to Khawja Hamadani, by uttering Kalma one can save one's life and property from destruction, but it will not be helpful to purify one's Ruh (Soul). It is a false hope and belief that we can attain nearness to God by mere verbal utterance of Kalma without realising its inner meaning.

There are four stages of Kalma-e-Thayyaba and they are Shariath, Tariqath, Haquiqath and Marifuth. Devotion to God is fulfilled by personal cleanliness - Shariath. In Tariqath, which is the way of Salik towards God, the devotion to God is through the heart. In Haquiqath (the Reality) the devotion is through the soul. In Marifuth (gnosis) the devotion is by observation of God. When we pray five times, all these four stages have to be maintained.

When we stand for prayers, the mind should be concentrated on Allah and the soul should be observed and finally with the annihilation of self (Fana), the prayers should be completed in all its four aspects of

worship. If any one of the above processes is left out, the prayers will be incomplete. To ascend through the steps we have to go one by one, without excluding any one of the steps. Thus if you fail or ignore to observe Shariath, the object will not be achieved in full.

The Kalma "La Ilaha Illallahu Muhammadur Rasoolullahi" is called Kalma-e-Thyyabah (The pure Kalma) and it is the most sacred thing in this world and this faith should be adored at all times. The external meaning is simple - "There is no God but Allah and Muhammad is His Prophet". The inner meaning is vast and Sufis by their constant meditation knew the real meaning of it and attained great heights of purification. Initially they say that the meaning of this is, that we should not follow the dictates of our Nafs (evil desires) as against the commands of Allah. According to this all existing things become non-existent except God. "If a non-believer of seventy years of age declares this Kalma with all sincerity of heart he will become a Momin and is sure to enter Heaven", declared our Holy Prophet. This Kalma indicates Wahdath (Oneness) of God. One day the companions of the Holy Prophet asked him "Which is the best, in our worshipping activities". His reply was "Marifuthullah" (Gnosis of God). The companions asked the same question again and got the same answer. The companions asked for the third time saying "We are asking only about the activities and not about knowledge". The Holy Prophet replied, "Action after a thorough understanding alone will produce good

results and any action without proper understanding or knowledge will be useless". The substance of the Holy Prophet's reply is, that after understanding the inner meaning of Kalma, prayer for a little while will be more useful than prolonged prayers.

Hazrath Omar narrates:- "One day Angel Jibraeel appeared in human form before the Holy Prophet and asked him, **يَا مُحَمَّدَ أَخْبِرْنِي عَنِ إِسْلَامٍ** "Oh Muhammad, let me know about Islam". Holy Prophet replied :-

**قَالَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقْبِلَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۝**

"In Islam there is nothing except Allah in existence. He is the only One to receive the homage of His creations and Muhammad is His Prophet. Pray five times every day, fast during the month of Ramzan, pay alms to the poor and make a pilgrimage to Mecca if you can afford to do so. These are the principal tenets of Islam".

The Angel then asked:- **قَالَ أَخْبِرْنِي عَنِ الْإِيمَانِ** "Let me know about Iman" (Faith) and the Holy Prophet replied :-

**قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ  
وَالْيَوْمِ الْآخِرِ وَالْقَدْرَ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى  
وَالْبَعْثَ بَعْدَ الْمَوْتِ ۝**

"Have faith in Allah, in His angles, in the Books revealed by Him, in His Prophets, in the Dooms Day, in the Fate, in that good and bad emanate from Almighty Allah, and in the life after death". Lastly the

Angel asked **قَالَ أَخْبِرْنِي عَنِ الْإِحْسَانِ** "Please let me know about "Ehsan" and the Holy Prophet replied:-

**قَالَ أَنْ تَعْبُدَ اللَّهَ كَمَا تَرَى فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**

"Ehsan is that you pray Allah as if you are seeing Him. If you are not able to see Him at least feel that He is seeing you".

Ulema-e-Haquiqaath (Those who realised God) interpreted the sayings of Holy Prophet thus 'Our Islam is based on Kalam (Holy Quran) and Tasawwuf (Gnosis)'. It is positively impossible to have the benefit of seeing Allah in our prayers, without cleaning our hearts of all impurities. It is equally impossible to get our hearts cleaned without understanding Kalma which leads to the Oneness of God.

Qulb (Heart) denotes two hearts :- One is the physical heart on the left side of our body which animals

too possess. There is another heart which is shining and has magnetic connection with the first mentioned. It is this heart which is very precious and becomes brighter and brighter as we progress in the path of God.

Our Holy Prophet has said :-

رَأَيْتُ فِي جَسَدِ ابْنِ آدَمَ لِمُضْغَةٍ وَفِي الْمُهَنْجَةِ قَلْبٌ  
وَفِي لِقَلْبِ رُوحٌ وَفِي الرَّوحِ نُورٌ وَفِي النُّورِ سِرٌّ وَفِي السِّرِّ آيَاتٌ

“There is a piece of flesh in the body of Adam’s son; there exists the heart and in the heart there is the soul (Ruh). In the soul there is light; in the light there is mystery and I am in the mystery”. — *Hadis-e-Qudsi*

Allah says:-

وَفِي أَنْفُسِكُمْ أَفْئِدَةٌ تَبْصُرُونَ

“I am in your Soul (Ruh) but you are not observing me”. — *Holy Quran 51:21*

Our Holy Prophet has said :-

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

“Knowledge of one’s self is knowledge of God”. — *Hadis*

These verses refer only to the heart with light (Noor). It is the inner man who is called Qulb-e-Haquiqli (true heart) and it is this heart that is mentioned in the Holy Quran. This heart of man is capable of hearing,

seeing, talking and understanding various things. This is also called “Alame-Malakuth” or “Alame-Misal” or Mumkinul Wajud”. This has no limitation and it has no right or left, top or bottom, front or back and near or far. It is all pervasive and it is so vast in its capacity that it is beyond our conception. Hazrath Ali Bin Kaab and Hazrath Zaid Bin Aslam say that proof of this is found in verse 24:35 of the Holy Quran:-

اللَّهُ نُورٌ وَالسَّمَوَاتُ وَالْأَرْضُ مِثْلُ نُورٍ  
كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ وَالْمِصْبَاحُ فِي زُجْجَةٍ  
الزُّجْجَةِ كَمَا كُوكِبٌ فِي دُرٍّ قَدْ صَدَّقَ  
شَجَرَةٌ مَبَارَكَةٌ رِيحُهَا لَشَرْقِيَّةٌ وَالْغَرْبِيَّةُ  
يَكَادُ رِيحُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُهُ  
فَظُلُومٌ عَلَى ظُلُومٍ

“Allah is the Light of the Heavens and of the earth. The similitude of His light is as a niche, wherein is a lamp. The lamp is in a glass. In the glass a shining star-like thing shines. (This lamp is) kindled from a Blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it”. “Alame-Malakuth” means, “the state full of brightness which will not be affected by any addition, diminution or destruction”. It has connection with the two worlds - physical and spiritual.

It stays itself in the 'Nasuth' (human body) like the sound in the twine of a musical instrument. The state of 'Malakuth' is also called 'Barzak' (Barrier) between two things viz. 'Ajsam'(Bodies) or the Casual world and Alam-e-'Jabruth' (Soul world). 'Malakuth' (Angelic world) covers all the surrounding where Aulia (Saints) get their inspiration from this 'Muquam'(Station) and receive the Vision of Allah. Before the creation of the world all the souls were in the form of spirits and they now have their abode in the human bodies. They have neither sleep nor death and the human body serves as a cover for them. The spiritual body is not different from human body and the two are actually one in appearance situated one within the other. The inner man governs the whole body including the mind and dominates over all the other parts of the body like a master over the servants. This is the inner man whom we have to purify.

Our Soul detests the worldly pleasures whereas 'Nafs' is attached to the Casual world. The heart (the inner man or Spiritual body) is maintaining the balance between them and whichever of the two forces is powerful, the heart joins with the powerful force and acts according to its instructions. Desire in everything is the quality of 'Nafs'; so it is always attracted towards worldly fascinations and affairs. So a Salik must diagnose the relative strength of the Soul and 'Nafs' and keep the balance.

'Nafs' is the quality of a man and Sufis in their terminology have described them as of seven different

kinds. A man takes one of these kinds and not all of them at one time. He will take to the one according to his accomplishment in this world.

The first type is 'Nafse-Ammara', This is the worst type and it manifests as animal passion. It leads to evil qualities. The second is 'Nafse-Lavvama'. This leads to some good qualities and it directs one to prayers, Zikr (Cogitation) and Fikr (Contemplation). It will also seek the company of good people. The third is "Nafse Mulhima" which always leads one to do good things and makes one capable of receiving 'Ilham' (Inspiration from God). The fourth is "Nafse-Muthma-inna" which keeps one from cares and anxieties and is quite devoid of worries and desires. The evil nature is fully subdued and in its place calmness, peace and satisfaction take place. The fifth type is "Nafse-Raziah". This results from the advancement of 'Nafse-Muthma-inna". Here worldly desires vanish completely and it finds happiness in the contemplation of the Glory of Allah. The Sixth type "Nafse-Marziah" is the stage where Vision of Allah is achieved and there is no difference between fortune and misfortune. The last is "Nafse-Kamila" and this reaches the stage of perfection. It guides people to higher and higher stages in Realising God.

more inclined to good character and has the desire to do good things. If, it however tends towards baseness, it prompts bad actions. But it has the virtue to repent in the end for its baseness and feel ashamed of its sin. It is also called 'Qulb-e-Haquiqli' (Real Heart) and sometimes 'Mumkinul Wajud' (Possible existence). It exists in the body in a bright shining form as a sword in a sheath. Because of this 'Mumkinul Wajud' the human body or 'Wajibul Wajud' (Necessary existence) has strength and helps the body to act.

[c] The third station **إِلَّا** 'Illa' signifies the 'Jabruth' otherwise known as 'Mumthanaul Wajud'. This 'Nafs' derives calmness and happiness by the Vision of 'Allah'. This 'Nafs' is called 'Muthma-inna'. It has the ability of observing 'Jamal-e-Ilahi' (The Beauty of God) without any obstacle and this is called 'Muqam-e-Haquiqa'. This 'Nafs' covers up the 'Nasuth' (Casual world) and 'Malakuth' (Angelic world), and it always directs its attention to both.

[d] **أَلَّ** 'Allah' the fourth station signifies the 'Ariful Wajud' and otherwise known as 'Lahuth' and it is full of Eternal Bliss, without any form or design. This 'Nafs' is full of mystic brightness, glittering in its soul and is capable of receiving Divine Inspiration (Ilham). It is fully conversant with its self-existence and it is the inner soul of 'Jabruth' and is called 'Mulhima'. This encircles the whole 'Nasuth',

## CHAPTER - V

Kalma (Confession of Faith) its Stations and  
Fana (Annihilation)

'Kalma' **لَا إِلَهَ إِلَّا اللَّهُ** "La Ilaha Illallahu" has five 'Muquams' (Stations) viz.,

**لَا إِلَهَ إِلَّا اللَّهُ**

'La', 'Ila', 'Illa', 'Allah', and 'Hu'. ('Hu' though inseparable from 'Allah', is here separated from 'Allah' only for the purpose of explanation and easy understanding).

[a] **لَا** 'La' denotes the body or 'Nasuth'. This may be called the "Wajibul Wajud" (Necessary existence). The word 'Nasuth' denotes casual world and signifies the four elements namely, fire, air, water and earth. From the essence of these elements human body is created. The 'Nafs' of these elements leads to evil desires. So it is called 'Nafse-Ammara'.

[b] **إِلَّا** 'Ila' signifies the spiritual world which is also called 'Alam-e-Malakuth' (Angelic world). The 'Nafs' of this is 'Nafse-Lavvama'. This 'Nafs' is

'Malakuth', and 'Jabruth' and this is 'Haquiquath-e-Muhammadi' (Reality of Muhammad). This has the capacity of self-realisation and is otherwise known as Ariful Wajud', or 'Shahidul-Wajud', or 'Barzak-e-Kubra' or 'Noor-e-Muhammadi' or 'Tha Iyyun-e-avval' or 'Wahdath'.

[e] 'Hu' the fifth and final station signifies Oneness of 'Zath' (Aldiyath). This is achieved by ecstasy of love. The self is completely annihilated and submerged into nothingness which in the words of 'Sufis' is called 'Fana' (Annihilation).

'Salik' starts from 'Nasuth' (Casual world) passes through 'Malakuth' (Action world) and 'Jabruth' (Attribute-world) and then through 'Asma' (Divine names) and 'Ayan' (eRealities of Objects) approaches 'Zath' and becomes 'Fana' (Annihilated).

Self-negation is the only means to 'Fana' in the 'Kalma'. The 'Muquamath' (Stations) are interdependent on one another and are also concentric. So 'Nasuth' in 'Malakuth', 'Malakuth' in 'Jabruth', 'Jabruth' in 'Lahuth' and 'Lahuth' in 'Hahuth' (Zath) must disappear one after the other. This process is known as "Urooj (Ascent) of Zath".

Then he descends from this station through inverse grades that is from the unawareness of 'Zath' (Hahuth) he finds himself in 'Wahdath' (Lahuth or The Reality of Muhammad) in which he realises the collective reality

of humanity. Then he descends to 'Jabruth' or 'Wahdiyath', where he finds that his existence and knowledge is qualified with 'Divine and human attributes'.

Zath in all its purity permeates through the transparent bodies 'Lahuth', 'Jabruth' and 'Malakuth', and descends to 'Nasuth' or the human body. This process is known as "Nuzool (Descent) of Zath". The impurities of 'Nasuth' or human body block the passage of 'Zath'. The fortunate are those who acquire knowledge of God by getting rid of these impurities and are able to have the Vision of God, with all its Bliss: Thus 'Nasuth' or Casual world is like a mercury coated glass (Mirror) reflecting 'Malakuth'. Just as a mirror reflects the objects before it, the human body reflects the Illumination of God, in all His Beauty. So one ought to be vigilant and strive hard to see this Illumination of God, in himself during his life time. The human body is a blessing to receive the 'Tajalliath' (the Illumination of God.) Hence it is 'Wajibul Wajud', (Necessary Existence) which is capable of receiving Divine Revelation.

Hazrath Bayazid Busthami says that, in order to purify the body of its impurities, the 'Salik' (traveller) has to transform the corporai body into a spiritual one by concentrating his attention to the image of his guide in that state. He has to recite the 'Kalma' virtually understanding the meanings. There will be waves of thought (Khathrath) disturbing his peace of mind and the 'Salik' has to ignore them, thinking that

the source of all these thoughts, is 'Allah'. When waves of thought (Khathrath) diminish calmness will prevail in him; and this calmness signifies that he has travelled from 'Nasuth' to 'Malakuth'.

The impurities of his corporality affect 'Malakuth' and in order to clean it of these lingering impurities, the 'Salik' has to cogitate the 'Kalma' 'La Ilaha Illa Allah' in his mind. His objective is now to reach 'Jabruth'. When the waves of thought (Khathrath) totally disappear the 'Salik' reaches the stage of 'Jabruth'. Now the 'Salik' has to cogitate 'Allah' in his mind along with his breathing. When the 'Salik' exhales, he must have 'Allah' in his mind and when he inhales, he must have 'Hu' in his concentration. By and by the 'Salik' will forget his self and will attain unity with God. That state of purity of heart and ecstasy of joy in seeing the Vision of God is called 'Zikr-e-Sirry' (Meditation). It is then understood that the 'Salik' has travelled from 'Jabruth' to 'Lahuth'.

Then comes the final stage when calmness prevails with happiness. The 'Zath' (God) and the 'Sifath' (Attributes) become one and 'Hu' (annihilation) has been attained.

Man uses the word 'I' all the time indicating his 'self'. God is also using the word "I". Of the two 'Anas', (I-nesses), the 'I' used by man all the time is "Shirk" (Conjoining partner with God) and that "I" has to be annihilated (Fana) by self negation. If man does that, sticking fast to 'Fana', he becomes the real

"I-ness" of 'Allah'. The "I-ness" of 'Allah' will overpower the 'Salik' and attain unity. This is the highest achievement of 'Auliyas'. The 'Ghairiath' (Otherness) of all creations has to be removed from our mind. That idea is only imaginary and it is not at all the truth. Nothing is more deceptive, misleading and untrue, as the idea of 'Otherness'. Many people are deceived by this great screen, hiding the truth. A man, who thinks different from God and observes duality (Otherness) is far far away from the path of God and reality. The fundamental teaching of the 'Sufis' is annihilation (Fana) of 'Self' which is nothing but the truth of 'Kalma-e-Thyyabah' which is the basis of Islam.

وہی حق کو صل علم دین سمجھ اور اسکی فرح  
یہ عقاید ہی خیر ہے فقہ ہے تفسیر ہے  
(شہیر)

"Attaining God is the main root of religion. The tenets, traditions, theology and commentaries are all its branches". The 'Sufis' know that the easiest way for salvation is to live the life of self-negation, which leads one to 'Baqa' (Stage of Eternity). A perfect 'Sufi' finds his existence disappearing. He realises:

کل شیء ہالک الا وجهہ

'Everything is perishable except His face'

— Quran 28:88

Hazrath Bayazid Busthami asked 'Allah', "How can I meet you?" Allah replied "Forget your 'I-ness'

(self)". When Hazrath Mansur Hallaj proclaimed "Anul Huq" (I am the Truth) his "Ghairiath" or (Otherness) had not diluted and dissolved into Oneness. In his case, when the "Ghairiath" (Otherness) was not completely eliminated, "Aynyyath" (Sameness) could not save Hazrath Mansur from mortality, relinquishing its responsibility. That was the reason for the unhappy incident. The well known Hadis-e-Qudsi

لَا يُزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَّافِلِ حَتَّىٰ أَحْبَبْتَهُ فَإِذَا أَحْبَبْتَهُ  
كُنْتُ سَمَّةَ الَّذِي يَسْمَعُ مِنِّي وَبَصْرَةَ الَّذِي يَبْصُرُ بِهِ وَيَدَّ  
الَّتِي يَبْطِشُ بِهَا وَيُرْجِلُهُ الَّتِي يَمْتَسِي بِهَا

"When my servant approaches me through his prayers I love him so much so that I became his ears with which he hears, his eyes with which he sees, his hands by which he holds and his legs by which he walks". This will happen only when the attributes of the servant is annihilated in His attributes.

Again there is another Hadis

إِنَّ اللَّهَ لَيَنْطِقُ عَلَىٰ لِسَانِ عُمَرَ

"Certainly, God speaks in the mouth of Umar". This was what happened when Hazrath Umar completely lost his identity and annihilated into the entity of 'Allah'.

### The Quranic Verse

وَمَا رَمَيْتَ

"O Prophet, when you threw the sand, you have not done it, but, it is Me". — *Quran* 8:17  
There cannot be a better example where the Zath of the Servant is annihilated in His Zath.

Hazrath Baquibillah was a celebrated 'Wali' (Saint). Some guests came to see him when there was nothing in the Saint's house. Knowing this, a neighbour, who was a baker, kept some bread in the house without the knowledge of the Saint. When the Saint came to know this, with great satisfaction, he asked the baker what he wanted. The baker replied "Please make me like yourself". The Saint explained to him the difficulties involved, but the baker stuck to his request. The Saint took him in a room and with his internal observation, transformed him to the status of a Saint. Even in appearance, he was like the Saint. The Saint was in the state of awakening from forgetfulness (Sahu) and the baker was in the state of forgetfulness of 'self' (Sukr). The intoxication was so great that he could not sustain it. He succumbed to the shock of "Allah's" powerful current, flowing at full stream and he died after two days. This is called "Thawajuh-e-Itihadi" or union. A man contacting the magnet of "Haqiqath-e-Muhammedi" becomes in turn converted himself into powerful magnet capable of attracting all hearts to itself. The hearts so attracted, become in their turn magnets of high power to attract other hearts.

Thus, the magnetic power of the Holy Prophet absorbs enormous multitudes of hearts surrounding him. The Reality of Muhammed reveals, the love of 'Allah', i.e. 'Wahdath' (Oneness) and then attracts the numerous souls as his companions and others. The Prophet's companions, each according to his ability, attracted the hearts of 'Thabayeens', who, in their turn attracted the hearts of other 'Mashayaks' and 'Ulema-e-Bathin' into their sides.

Hazrath Shayk-Ul-Akbar Ibn Arabi says signifying the 'Zath', "You are the magnet of attraction to all the souls. You are the substance, whereas, others are words". As long as you think that you are an entity separate from the Reality of Allah, you are a prisoner of your "Self" which blinds your clear Vision of God. You can have Salvation only if you remove Ghairiath (Otherness), from your heart and firmly establish 'Ayn-yath' (Sameness) with 'Zath' (the Reality of Allah).

أَوْ بِيَايِي تَحْتَ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

"My friends are under my garment. Nobody will understand them, but I". — *Hadis-e-Qudsi*  
This shows, that, when we understand our 'self' all the doubts about our reality will be cleared. Our position will then be "La Ilaha Il Lallahu".

Hazrath Khawja Junaid Baghdadi has said as follows :-

هُوَ أَنْ يُبَيِّنَاكَ الْحَقَّ عَنْكَ وَجُيِّبَكَ بِهِ وَتَنْقَطَ النَّظَرُ مِنَ الْغَيْرِ

"The meaning of Tasawwuf is Allah annihilates you in Him and then He brings you back to life".

Yet there is another Hadis :-

تَخَلَّقُوا بِاخْلَاقِي اللَّهُ

"Acquire the attributes of Allah". Allah created man and concealed Himself revealing man. Follow the footsteps of your Creator and reveal His Reality concealed in you, by complete destruction of your 'Self'. This is the direction that 'Sufis' give to the 'Salik' whose efforts must be mobilized to remove his 'Self'. First of all the 'Salik' should arrive at the stage of 'Mahu' (forgetfulness) and then proceed to 'Sahu' (awakening from his forgetfulness). 'Mahu' indicates the state of death. 'Sahu' indicates eternal life. That is why of His created things 'Allah' speaks of death first and then life.

خَلَقَ الْمَوْتَ وَالْحَيَاةَ

"Death and life were created" — *Quran* 87:2.  
But 'Mahu' is the attribute of 'Zath' and 'Sahu' is the attribute of the Holy Prophet Muhammed.

Hazrath Moosa (Moses) prayed for a Vision of God, since such a Vision is cut off from 'Ghyr'. The answer was "Lan Tara ni" ("Thou canst see Me"). "La Yara Allah Ghyr Allah". ('The 'Ghyr' (other) cannot see God'). The 'other' has no existence and therefore has no sight. God is seeing and the 'other'

is blind. When the great Prophet Moses retaining his existence desired to see God, he was directed to look at the mountain, which went to pieces. Like the mountain, Moses could not bear the 'Tajalli' retaining his 'ego' and therefore he fell down in a swoon. If the existence of 'Salik' (traveller in the path of God), is not changed into non-existence it is proved beyond doubt from the above incident that it is impossible even to a great Prophet, as Moses to merge with God, retaining his duality.

جادو راہ بقا غیر از فنا بلتا نہیں !  
ہے خودی جب تک کہ انسان میں خدا بلتا نہیں

“The narrow path of Eternity cannot be attained without self-annihilation. So long as the ego remains in man he will not attain God”

## CHAPTER VI

### The six different grades in Kalma Tanazzulath (Devolutions)

'Tanazzulath' or devolutions is a feature comprising in itself 'Zath' (Reality of God) and 'Sifath' (attributes) which, in their absoluteness, appear as different manifestations. These processes of devolutions, even though they give rise to duality and separateness of existences, the potentiality of 'Zath' remains eternal and unaffected by changes. So, there is no addition to or subtraction from Its Oneness.

#### 1. Ahdiyyath (Oneness)

كُنْتُ كَنْزًا خَفِيًّا فَاحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرِفَ

“I was a hidden treasure and I wanted to be realised. Therefore I created the creations so that I can be realised” — *Hadis-e-Qudsi.*

The 'Zath' in the stage of Ghyb (concealment) was in absolute existence, with no form, no beginning, no end and without limitations of any kind. Notwithstanding such absoluteness of 'Zath', He manifests Himself, in different shapes, without undergoing any change in His 'Zath'. For instance a person standing in a room surrounded by mirrors of different sizes, makes and

colours, will appear in different shapes and colours, according to the nature, number and colour of the mirrors, though there is practically no change in his own personality. The absolute 'Zath' has absolute knowledge in this stage, in which Its connection with such knowledge is also absolute, and knows Itself as absolute, and limitation does not find a shape here. There is no scope for the knower and the known in that stage. When it descended from that stage, then the form of the known appeared and that was the first limitation. Thus, in the stage of absolutism, knowledge and other attributes, disappear in the 'Zath' and 'Zath' is not limited by knowledge. In this stage, It is 'Bathin' (hidden) to Itself.

The Holy Prophet has said,

مَا تَرَكَكَ حَقَّ مَعْرِفَتِكَ

"I have not known Thee to the extent that Thy knowledge demands". No sight has ever seen the 'Tajalli' of 'Zath'; if ever, it has reached this 'Tajalli', it itself was extinct or annihilated; for the 'Tajalli' of 'Zath' dissolves all mirrors of manifestations, with which the Prophets and Auaiyah (Saints) are concerned, the Holy Prophet being the first manifestation and the 'Wali' (Saint) the next. The second stage of manifestation dissolved in the first and then the first stage dissolves and both merge into the unlimited. The 'Tajalli' of attributes (Prophethood and Sainthood) thus dissolves in that of 'Zath' and the absolute alone remains; He has no second and the doors

of His private chambers are shut up against all outsiders. One who has annihilated his 'self' and becomes 'selfless' only finds admission there. Allama Iqbal has correctly said,

آنا ہے تو بزمِ جاناں میں پنہارِ خودی کو بھجورے آ  
 اے خوشِ خود کے دیوانے یہاں ہوش و خرد کا کام نہیں (بقا)

"If you want to approach God, shed off the notion of your 'self'. You lunatic with sense and wisdom, your sense and wisdom are of no use here".

'Zath' and 'Sifath' are one so far as the existence is concerned; and different so far as cognition, like musk, and its flavour, which are one in existence. The differentiation lies in appreciation. There is thus real identity and suppositional diversity in 'Zath'.

Knowledge is what encircles a definite object, it cannot encircle an unlimited object. Thus, in absolutism, God is cognizant of Himself; the Knower and the Known are Himself.

The 'Zath' of God as said above, is above cognition. The next stage comprises 'Ulbiyyath' (Divineness) which is 'Wajibul Wajud' (necessary existence), "Mumkinul Wajud" (possible existence) and 'Sifath' (Attributes). If the 'Zath' is compared to an ocean, the necessary existence is that aspect of it, which is calm and serene; and the possible existence is that aspect which displays waves and billows; and 'Sifath' are the movement of the waves and billows. When the waves and billows

disappear, the ocean alone remains for ever, without any addition to or subtraction from it. This was thus a state in the timeless and spaceless aspect of existence, in which, our realities (a'yan) had their inner and outer aspects equally balanced in the knowledge of God like water before its appearance as waves, and were therefore 'Adm' (non-existent) and even with no form.

## 2. Wahdath (Stage of I-ness)

'Wahadath' (stage of I-ness) is the first limitation of absolute 'Zath'. In this stage, 'Zath' (Oneness) realised Itself. It is just like the seed comprising a tree with branches, leaves, flowers and fruits; likewise 'Zath' holds Itself as one. It has four aspects:— (1) 'Wajud' (Existence) realising Its own Existence, (2) 'Ilm' (knowledge) of knowing Himself, (3) 'Noor' (light) to illuminate and (4) 'Shuhud' (witness) evidence of Its Reality. This is called 'Haqiqath-e-Muhammedi' (Reality of Muhammed), which is the source of all manifestations; and which is evident by the saying:—

أَنَا مِنْ خُورَانِ اللَّهِ وَكُلُّ شَيْءٍ مِنْ نُورِي  
(حديث ترمذی)

“I am from the 'Noor' (Light) of God and all things are from my 'Noor' (Light). — *Hadis-e-Qudsi*. Noor is what is manifest by itself and manifests other things.

## 3. Wahidiyyath (Stage of Attributes)

The third manifestation, is 'Wahidiyyath' and it is the second limitation. In this stage, 'Sifath' (Attributes)

and 'Asma' (Names) take shape and 'Zath' (Oneness) has knowledge of Its creations collectively and individually. Let it be remembered that although 'Ahdiyyath', 'Wahidath' and 'Wahidiyyath' are different in manifestations, they are, in reality, one and the same. The realities of 'Allah', 'Muhammed' and 'Adam' are all one and the same. In this stage, 'Sifath' viz., life, knowledge, will, power, hearing, observation and speech, manifest from 'Zath'. When the command of 'Kun' (Be) was in the thought of 'Zath', all the creations appeared.

## 4. Jabruth (The Spiritual World)

'Jabruth', the fourth stage, is the third limitation. It is 'Alam-e-Arwah'. It is pure and devoid of impurities of colour, form and evil. In Arabic, 'Ijbar' means, making joints and 'Jabira' means a bark, which is useful for dressing when the bone is broken. Likewise the state of 'Jabruth' is midway between

مَرَاتِبِ الْهَيْبَةِ

'Marathib-e-Ilahiya' and مَرَاتِبِ كَوْنِيَّةِ 'Marathiba-e-

Kowniya', like a bridge between 'Allah' and His creations. Here it is the starting point of the creations. The light of 'Zath' appears in the soul – World and the creations make their first appearance as the third limitation or the fourth manifestation of 'Zath'.

## 5. Alam-E-Malakuth (The Angelic World)

'Alam-e-Malakuth' is the fifth stage and the fourth limitation. If this spiritual world does not annihilate

(Fana) in the Reality of God, after death, there are questions to be answered and accounts to be submitted for their actions in this world. In 'Malukuth', the rewards and punishments are given. The souls of the blessed people and of 'Malaik' (Angels) live in this stage. They may take whatever form they like. For example Prophets 'Kizr', 'Ilyas', and 'Idris' are bearing their form in this stage.

#### 6. Marthaba-Alam-E-Ajsam (The Casual World)

'Marthaba-Alam-e-Ajsam' is the sixth stage of creations of the world. The quality of this stage is to break, to mix and to be worn out. This includes all things from 'Arsh-e-Azam' (the throne of Allah) to 'Tahthus-Sara' (the extreme bottom). What once was, a bright body has now become dark, mixed up with elements. From this casual world, mysteries have to be solved and expounded. They are all atoms in various combinations. Allah has created from the spiritual world four 'Anasirs' (Elements) and with their essence, the casual world is formed. With the extract of the casual world the human body is created and 'Ruh' (Spirit) is breathed into that body. Thus man is so compounded as to contain 'Ahdiyath', 'Wahdath' 'Wahidiyyath', 'Arwahi' and 'Misal' and so he is termed as **جمع الجمع** 'Jammul Jama' (combination of all).

So the man's aim shall be to turn back to his origin  
- 'Zath'

In the Holy Quran it is stated :-

قَادَ اسْوَيْتُهُ وَتَخَفْتُ فِيهِ مِنْ سُورِي

"After fashioning the man I breathed into him My Ruh (Spirit)".  
— *Holy Quran* 38:72  
Even though, there is separation from his origin, man does not differ from His Reality, because, he possesses 'Ruh' or 'Spirit of Allah' and He says :-

اِنِّي جَاعِلٌ فِي الْاَرْضِ خَلِيفَةً

"I am about to place a vicegerent (Man) on earth"  
— *Holy Quran* 2:30  
As man comprises in his nature all the worlds, God has nominated him, as His vicegerent. That is why Angles were ordered by God to prostrate before 'Adam'. Man is the mystery of God. His 'Zahir' (external aspect) is 'abd' (servant) and his 'Bathin' (internal aspect) is 'Rub' (God). When man with the Blessings of 'Allah' sees his own reality he becomes a perfect man (Insan-e-Kamil). He then becomes a mirror reflecting God.

There is only one Reality and that is the 'Salik'. He ascends and descends in himself. Going up from the root to the branches he becomes the lover; and coming down from the branches to the root, he becomes the beloved. He hangs his 'self' on his own 'self'. He finds his 'self' in all the branches and finally reverts to the fruit and finds one Reality in all.

The Ariff (Gnostic) arrives at this stage by entire self-forgetfulness and annihilation (Fana). After he has

reached 'Baqā' (Eternity), he descends and gets into limitation once again from illimitableness and wanders from the plane of the first limitation to the plane of dust.

Of the seven stages detailed above, the first three, 'Ahdhiyyath', 'Wahdath' and 'Wahidiyyath' are called "Marathib-e-Ilahia" **مَرَاتِبُ الْإِلَهِيَّةِ** 'having the potentiality of Rulership'. The next three, 'Jabruth', 'Malakuth' and 'Nasuth' are called "Marathib-e-Kowniya",

**مَرَاتِبُ كَوْنِيَّةِ** 'showing that they belong to servanthship'.

The seventh stage, man, is called "Marthab-e-Jami" indicating that it contains all the stages combined together. Except the first one, all the other six go by the name 'Tanazzulath' or devolutions. First of all, 'Allah' was all alone. There was no co-existence with Him. Then He appeared from His hidden abode. From 'Wahdath', He manifested Himself into multiplicities (Kasrath). In the Holy Quran it is stated :-

**إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ**

"Verily your Lord is Allah Who created the Heavens and the Earth in six. Days (in grades of man). Then He firmly established Himself upon the Throne (of authority)."

— Holy Quran 10:3

Again it is stated in the Holy Quran :-

**وَقَدْ خَلَقَكُمْ أَطْوَرَ**

And indeed He has (gradually) created you by various stages.

— Holy Quran 71:14. Devolution takes place in six stages, from 'Zath' to 'Sifath' (attributes), then to 'Asma' (names) and to 'Af-all' (actions) and then to 'Asar' (appearance) and after that to 'Ajsam' and finally culminates in man. The two stages after 'Zath' are called internal manifestations of knowledge and the last three are called external manifestations. Let us take the example of a man building a house. When he formed the idea of building, a house comes into existence in his thought. He prepares the plan with all details. Here it is knowledge that is helping him to do it. He has now planned on paper. After this planning, he starts building the house. He builds the house with bricks and earth and completes it. The idea formed to build the house could be compared to God's intention to create i.e. 'Lahuth'; the detailed planning in mind could be compared to 'Jabruth'; the paper planning could be compared to 'Malakuth'. The completed house could be compared to 'Nasuth'. The state of mind of the architect when there is no idea or plan in his mind of the building could be compared to 'Hahuth'. This comparison is given only for easy understanding. May 'Allah' forgive us for trying to explain with this example, for the Reality of 'Zath' is beyond any comparison. The Holy Quran says :-

**لَيْسَ كَمِثْلِهِ شَيْءٌ**

"Nothing is as His likeness"

— Holy Quran 42:11.

It is therefore a fallacy to search for examples to be convinced about Him to realise Him. No one, even Prophets can have the strength to fathom the absoluteness of God. To seek examples to compare with God will be mere childish diversion.

When "Zath's" light shines in the heart of good people, their hearts are illuminated and become (Sibgathullah) coloured by "Allah's" rays. When the soul becomes clean, it travels from عبوديت 'Ubudiath' (Servantship) to ربوبيت 'Rububiath' (Rulership). Some of the faithful sometimes cross this line of demarcation and reach 'Rububiath' (Rulership).

A worshipping servant, having manifestation of "Allah's" Light in the form of a servant has to be called only a servant; and we ought not to confuse ourselves by naming the servant with God's attributes as God and vice versa. The manifestations in robes of different colours have love for the colourless Oneness and the Oneness without colour and image has, in its turn a strong affinity for forms and identifications. It is not at all possible for God to become a servant and the servant to become God. A great Shaikh says :-

العبد عبد وان ترفى والرب رب وان شتران

"Even if one may raise to great heights an 'Abd' (servant) is an 'Abd' (a servant) and even if God

descends to the lowest stage the Master is the Master". 'Ayniyath' (Sameness) for some reason and Ghairiath (Otherness) for some other reason have to be taken into our consideration. The dividing factors between these two are well established and they will never assimilate each other. According to a great Saint the following Quranic Verse bears testimony to this :-

صَرَخَ الْبَحْرَيْنِ يَلْتَقِيَانِ  
بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

"He has let free the two seas. They meet. (Between them) there is limitation. They will not cross each other's demarcation". — *Holy Quran* 55:19 - 20. The great Saint explains the above Verse as follows: Let us suppose that there are two oceans. One ocean belongs to Rububiyath (Rulership), whose water is pure and crystal clear, comprising of Ahdiyyath absolute, Wahdath, knowledge of self and Wahidiyyath knowledge of Shyunath (Potentialities). The other ocean belongs to Ubudiyath (Servantship), with saltish water and comprising of Alam-e-Arwah (Soul world), Alam-e-Misal (world of similitudes) and Alam-e-Ajsam (the casual world). There is a screen demarcating the views of the two oceans. This screen is thinking of 'self', which alone prevents the dissolution of the two seas viz. the Creator and created into one. The great 'Sufis' therefore annihilate their 'ego' in order to become united with God.

'Zath'. So 'Allah' is the name of 'Zath' as well as 'Aleem' and 'Quadir' which are 'Asma-e-Sifathi' (attributive names). As the attributes are many, names are also many. But He is the manifestation and is absolute and shining with all Its brightness. He is the 'Aleem', the Knower, and also the Known. All that are known are in His knowledge. Therefore, the things that are known are not different from 'Zath'. Thus the knowledge, the knower and the known are all one and the same.

These manifestations are vast and numerous. The screens that separate manifestations from 'Zath' are spread out all over. The veil of 'Zath' is knowledge, the veil of knowledge is 'Aleem' (Knower) and the veil of 'Aleem' is 'Malum' (known). Veil is not in substance indivisible from 'Zath'. So, from the beginning to the end, it is the light of God manifesting Itself in different robes and appearances. Each is a veil to the other. The sky and the earth are of the same light of God. In one manifestation, that light is refined and in the other, it is thick and heavy.

Though the light of God manifests itself in different shades and capacities, His absoluteness is unlimited beyond our conception. The limitations appear only in the manifestations, according to their individual capacity; but in reality, no limitation exists even there. God's illumination has the quality of absoluteness in whatever state it may be for the moment. We have therefore to realise that all these manifestations of God are but God Himself.

## CHAPTER VII

### Sifath (Attributes)

'Zath-e-Muthlaq', (Absolute Zath) when in manifestation, is called 'Sifath' (attributes). When 'Sifath' emanate from 'Zath', so many manifestations take place. All the 'Sifath' and manifestations are not different from the reality of 'Zath'. Howsoever different they are among themselves in dimensions, all these emanate from the only source 'Zath'. It is therefore 'Zath' that appears in the screen of attributes. It is not easy to understand either 'Zath' or 'Sifath'. It is also much more difficult to realise the truth of 'Zath' and 'Sifath'. 'Sifath' are also wide and all-embracing in the same manner as 'Zath'. Though 'Sifath' are many, they do not affect the Oneness of 'Zath'. A single man displays himself in several activities and several garbs, yet his individuality or identity remains the same.

The attributes of 'Zath' are essentially seven and they are life, knowledge, power, will, hearing, observation and speech. 'Zath' has names according to its 'Sifath' (Attributes).

'Asma' (names) give prominence to a particular aspect of 'Zath' which is prominent for the time being. "Allah" comprises of all 'Sifath' (attributes) - 'Aleem, (the Knower) and 'Ilm' (Knowledge) are 'Zath', 'Quadir' (all Powerful) and 'Qudrath' (the Power), are both

Our internal conception should be Oneness or 'Wahdathul-Wajud' and our external action should be condensed to Multiplicities. Such people, who follow the two aspects are gnostics of high rank. The 'Arif' (gnostic) with his insight sees, in the diversities of this casual world, the all prevailing Oneness of God. All the Multiplicities (Kasrath) of the world are converged to the point of Oneness (Wahdath). Hazrath Shaikh Abul Hassan Shazli (Rah) states :- "Keep diversity in words and unity in heart. This is the stage of 'Kamal' (perfection)". According to this everything appears to be different from each other. This is the great mystery to be solved. Those, who are capable of solving or deciphering this mystery, have observed God in His Illumination. Those who are unable to realise the full implications of this mystery commit the error of falling a prey to their limited reasoning power and thus mislead themselves to eternal damnation. They falsely interpret this notion of Oneness and become victims to the evil desires of the world.

## CHAPTER - VIII

### Auliyah (Saints) and Hal (State of Ecstasy)

People who have obtained proximity to God are called 'Auliyah' and they are of two different orders - 'Ibn-ul-Hal and 'Abul Hal'. Those who wait for Divine Revelation and enjoy it, when it occurs to them with ecstasy of joy (Jazba) and get fully absorbed in it, are called 'Ibn-ul-Hal' or 'Ibnul Waqth'. But those, who are quite efficient and reached great heights of mystic experience and who have the proficiency to create ecstasy of joy (Jazba), whenever they want it and get absorbed in it are called 'Abul Hal' or 'Abul Waqth'. We have very clear accounts of the utterances and the ecstatic joy felt by the 'Auliyah' in the 'Masnavy' of Moulana Jalaluddin Rumi. Some extracts from the 'Masnavy' and other ecstatic utterances by other eminent Auliyah when they were in the state of Jazba (ecstasy) and Fana (annihilation) in 'Zath' and attained Unitism, are given below :-

Utterances of Moulana Rumi :-

- a. "My visible body is in the earth with you. But my 'Ruh' (Soul) is in the Seventh Heaven revolving like the planet 'Zohul' (Saturn) that revolves all over the sky".
- b. "In reality, I am not your companion. He, who is with you is my reflection. My will and knowledge are pure in substance. My soul faces the spiritual world, unlike the souls of those attracted by the earth".

c. "I have already crossed the bounds of knowledge and thought and I wander beyond their border".

d. "I am the Lord of knowledge and thought. I am not bound by their limitations or regulations. I can change my 'self' as I wish just like the architect, who designs a building and shapes it, as he wills". (Contrary to this conception, there are others, who are ruled or controlled by the knowledge of their existence. Such persons will be confronted by difficulties.)

e. "I transform myself according to my desire and I come out of that influence whenever I want" (Sufis of great achievement, when they feel tired of one status, transform themselves to different status for recreation and rest.)

f. "I am a bird, capable of flying great heights. Knowledge is but a fly before me. How can it fly better than I".

g. "In order to help other 'Murids' (disciples) I degrade myself and come lower in status to their level so that I may teach them and they understand me".

h. "Whenever, I am tired of common people, I spread my wings and fly to higher stations".

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفِيٍّ وَيُفَيْضُ بِهِ

"Have they not seen the birds above them spreading out their wings and closing them?" — *Holy Quran* 67:19

Moulana Rumi says that this verse of the Holy Quran bears a reference to the Spiritual Heights attained by Auliya while in ecstasy.

i. "My wings are in-born and they are not artificial. The flight of my soul to the heights is by myself and not by other means".

Hazrath Junayd Baghdadi said to his audience at one of his lectures:—

a. "You come here and hear my teaching; but do not understand it. You merely shake your heads. If, on the Day of Judgment, you are asked who you are, you say "We were head-shakers at the lectures of Junayd". God will let you off free".

b. "Who is there in my garment, except God".

c. "I am the talker and I am the listener; and who is the "other" in both the worlds".

Hazrath Ali has said :—

a. "I do not see anything, but God".

b. "I am the dot of the letter "bay" of Bismillah. I am the pen and I am the firmaments"

Hazrath Ghouse-ul-Azam has said :—

"God is His own Worshipper and the Worshipped".

Hazrath Bayazid Busthami has said :—

"Holy am I, how great is my glory".

Hazrath Marufi-Karkhi said :—

"I am your Lord, obey me".

Hazrath Mansur Hallaji said :—

"Anal Huq" (I am the Truth).

The goal of achievement of Auliya is 'Fana' (annihilation) of "Self" and at that time 'Allah' takes the place

of their 'Self' in all spheres of their activities. This is called 'Baqā Billah' or Eternity.

It is generally recognized that 'Zath' is spread out in all things and nothing is apart from That. It is, of course, difficult to gauge how very near, one has reached 'Allah'. It is the sacred duty of the 'Salik' to find out the extent of his nearness and strive to attain union with God. A stage will be reached when his 'Sifath' will disappear into the 'Sifath' (attributes) of 'Allah'. This is called "Qurbīn Navāfil". When the Reality of 'Self' in the servant disappears in the 'Zath' of 'Allah', it is called "Qurbul Farayiz". So, the 'Sufis' will be practising annihilation (Fana) of the Reality of 'Zath' existing in them into the Reality of the Oneness of 'Allah'. For example before the brightness of the sun, the brightness of a lamp is submerged and it seems non-existent, overpowered by the powerful sunlight. Thus the 'Sifath' (attributes) of the lamp disappears. This is 'Qurbīn Navāfil'. We can find out whether the lamp is burning or not by putting a thread across the lamp. The inference is that even though the Sifath (attributes) of light is now a non-entity, the Reality (Zath) in it is still existing. On the other hand if the light of the flame also disappears then it is 'Qurbul Farayiz'.

When Hazrath Shams-Thabraiz commanded the dead body to rise saying, "Qum-bi-Iznillah", (Get up, by command of Allah), the lifeless body did not rise. This is the state of 'Qurbīn Navāfil' and his Sifath were annihilated in the attributes (Sifath) of Allah. But his Reality (Zath) had not disappeared in the Zath (Reality) of

Allah. When he said again "Qum-bi-Izni", (Get up, by my command), the dead body arose with life. At that time his attributes and his reality were both (Fana) annihilated in the Sifath and Zath of Allah. Thus complete annihilation (Fana) had taken place and his 'self' had totally disappeared and there remained only the Oneness of Allah. Therefore, his command, at that time, was that of God and Shams-Thabraiz's existence had dissolved completely. When the 'self' is extinct completely, he becomes the Truth (Haq). This stage is 'Qurbul Farayiz'.

CHAPTER - IX

Shirk (Conjoining a partner with God)

“Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin.” — *Holy Quran* 4:48

“Ascribe no partner to Allah. Surely ascribing partners to Him is a grievous iniquity” — *Holy Quran* 31:13

To consider either devotion to or love of or existence of any other in equal terms with ‘Allah’ is ‘Shirk’. It is of two kinds ‘Shirk-e-Jali’ (Plain) and ‘Shirk-e-Qafi’ (Hidden). ‘Shirk-e-Qafi’ is only in thought. It is either in ‘Zath’ or in ‘Sifath’ (Attributes) or in ‘Af-all’ (Actions).

The Holy Quran says :-

وَمَا يُؤْمِنُ الْكٰفِرِيْنَ اِلَّا بِالْحَدِيْثِ الْاَوَّلِ وَالْحَدِيْثِ الْاٰخِرِ  
وَمَا يُؤْمِنُ الْكٰفِرِيْنَ اِلَّا بِالْحَدِيْثِ الْاَوَّلِ وَالْحَدِيْثِ الْاٰخِرِ

“And most of them believe not in God without associating others with Him” — *Holy Quran* 12:106.

All devout men, who say “Allahumma Antha Rabbi Wa Ana Abduka” “O God, Thou art the Creator and I am the created” are involved in this ‘Shirk-e-Qafi’. Regarding this ‘Shirk’ alone, the Holy Prophet (Peace be on him) prayed. “Allahuma inni awouzubika minash-Shirk”. “O God, I seek the protection of Thee from

‘Shirk’. Unless you annihilate your ‘self’ in God, you cannot escape from ‘Shirk’. “La Ilaha Illallahu” “There is no God, but Allah”, is the negation of ‘Shirk’ and affirmation of ‘Tauhid’ (Unity).

Those, who lose their identity of self before ‘Allah’ are always vigilant in maintaining or prolonging that state for all time. Slipping away from that position is considered as ‘Shirk’ (greatest sin of all). Their separation of entity from ‘Zath’, is considered unpardonable, and they beg to be pardoned for having committed ‘Shirk’ unwittingly. One frees himself from Shirk if he vacates his ‘self’ from himself.

One day the Holy Prophet entered the house of Hazrath Ayisha with tears in his eyes. Hazrath Ayisha asked the Holy Prophet the reason for his shedding tears and he replied, “When the unreal and the imaginative ‘I-ness’ confront me, there is a veil cast between me and ‘Zath’ and I am seeking His pardon”. This shows how careful the Holy Prophet was to cast off the idea of duality from his mind.

and that of the other, is everywhere. To him, who has his face towards the absolute 'Qibla', the 'Qiblas' are four - 'Qibla' of Mecca, one's Pir, the heart and the Truth. One has to turn from the first to the second; from the second to the third; and from the third, to the fourth, in succession. You have to separate yourself from self and then adhere to God. So, it was said, "Wazu" is separation and 'Salath' is adhesion". Hence, "Namaz-e-Ashequan tark-e-wajud ast" (The 'Namaz' of lovers is relinquishment of self). The 'Namaz' is the ascension of the Moumin (Faithful) who after emptying himself of his self, reaches his beloved. That is, 'Maquam-e-Mahmooda'. It is to such prayers that

our Holy Prohet has said **الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ**

'Prayer is the Meiraj (Ascension to Holy Presence) of the Faithful'.

"Namaz" has two aspects - Literal and Spiritual; body and soul. Literalism and physicality are connected with the body; and spirituality and esotericism are connected with the soul. If 'Namaz' is connected only with the body, and if the soul of it, which is the Vision of God and self-forgetfulness is not attained, then it becomes a body without a soul. If the Vision is obtained without the bodily genuflections, then it becomes a soul without body. The 'Wazu' (ablution) of the one is the cleansing of the bodily and moral impurities, of self; and of the other is annihilation of self.

## CHAPTER - X

### Salath (Prayer) - (Namaz in Persian)

"Salath" is derived from 'Waslath' (adhesion, approaching). The esoterics, mean by this term 'to adhere to certain particular ordinances in prayer'. Hazrath Shibli said "Wazu" (ablution before Salath) is separation and Salath is adhesion He who did not separate, did not adhere".

**الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ**

'They remain steadfast to their prayer.

— *Holy Quran* 70:23

The lover is always drowned in the love of the beloved. This is the eternal prayer. The five times prayers of the ordinary people are directed towards the 'Qibla' (Mecca) and the eternal prayer is directed towards the face of God.

**فَإِنَّمَا تَوَلَّوْا فِئْتَةً وَجْهَ اللَّهِ**

"Wherever thou turnest thy face, there is the face of God"

— *Holy Quran* 2:115

The ordinary Salath (Namaz) is circumscribed by certain ordinances; and this other 'Salath' is extensive. The 'Qibla' of the one is confined to a particular spot;

قَالَ إِنَّ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّ لَكَ مِنْ تَعْبُدِهِ مَا يَرَاهُ فَإِنَّهُ يَرَاهُ

“You pray Allah as if you are seeing Him. If you are not able to see Him at least feel that He is seeing you”. — *Hadis.*

What is meant by seeing God with our own eyes is that nearer we approach God, the more does the quality of Abd (servant) becomes Huq (Master).

Hence it is essential that in prayer we approach God nearer and nearer. Ibn-e-Atha says :-

قُرْبِكَ مِنْهُ أَنْ تَمُوتَ مَشَاهِدًا الْقَرِيبِ

“The way to approach God is to feel that He is very near you and realise His presence within you”.

## CHAPTER - XI

### Advice to the ‘Salik’

After ‘Tahajjud’ (Midnight prayers) the ‘Salik’ has to perform ‘Zikr’ (meditation) upon the several stations (Muqamath) of ‘Kalma’ continuously for three months. The purpose of meditation is to eliminate the sense of ‘ego’. If a ‘Salik’ fails in attaining ‘Fana’ (effacing his self) the result of his meditation is useless and the benefit of ‘Kalma’ cannot be realised. If the ‘Salik’ is oppressed with any doubt he has to clear it by consulting his ‘Shaikh’ or any ‘Sufi’. ‘Zikr’ while in ‘Eithikaf’ (Retirement in Mosque) and ‘Qilwath’ (Solitary meditation) is highly beneficial and sure to yield quick and successful results. The Holy Prophet has declared that ‘Zikr-e-Ilahi’ (Meditation of God) is more valuable than giving alms of gold and silver and will raise the status before Him. He has further said that the difference between a man of meditation and a man without it, is the same as between a living man and a dead one. He has further said that the best action is to engage oneself in the meditation of ‘Allah’ at the time of his departure from this world. He has said that ‘Zikr-e-Hulqua’ (assembly of people engaged in the meditation of God) is the “Garden of Paradise”, that ‘Allah’ declares “I am talking to my servants who meditate upon me because their lips are full with my name”. — (Buquari). He has further said

that on the Day of Judgment those who have shed tears in private in the meditation of 'Allah' will have shelter under the "Arsh" (Throne of 'Allah'). - (Mishkath).

Qilwath (solitary meditation) was observed by all the Prophets. Prophet Musa (Moses) was commanded by 'Allah' to have 'Qilwath' for forty days and it was only after that 'Thowrath' was revealed to him.

It was when, our Holy Prophet was having his Qilwath in the hill of Hera before he attained Prophethood that he had the first revelation of God. Following the Holy Prophet, the companions of the Holy Prophet Imams, and Auliyah observed Qilwath. How the Saints of Chisthia and Qadiriya observed Qilwath is given hereunder. Qilwaths are of two kinds - Kubra and Sugra. Kubra is to achieve union with God and Sugra is to derive power from Asma (Names).

#### The Rules for Qilwath-e-Kubra.

The following rules have got to be followed by the people who want to observe Qilwath-e-Kubra :-

1. Earning must be 'Halal' (in ways allowed).
2. Take 'Halal' (the things allowed) food. Avoid meat and take such food that will be easily digested. Take the food at the prescribed time. Observe fast during the days of Qilwath.
3. Clothe yourself with 'Halal' cloth. Cover your body with one piece of cloth. Clothes are to be worn

without stitching as that worn when in Ehram during Haj pilgrimage and 'Umra'.

4. The place chosen for Qilwath must be such, where one may rest peacefully without people knowing his presence or himself being diverted or disturbed by any diversions. The place must give the person a calm atmosphere.

5. Keep yourself clean always with ablution (Wazu). If your ablution is broken, do it again.

6. If sleep overpowers you, sleep on the 'Zafar Thakiah' (short stick with a semi-circular bend at the top). Even while sleeping practice Muraqaba i. e., keeping the heart free from Khathrath (obstructive thoughts).

7. Oath has to be taken that you, a Salik, have no connection with anything, except God. A Salik has to depend only on 'Allah and cut off his moorings from anything else. He should feel like having renounced the world.

8. Have firm faith and determination and do not rest till the object is achieved.

9. Have a servant to serve you during your penance if you so require, but do not see any one other than that servant.

10. You should not allow even a minute's respite. You must try to immerse yourself in Muraqaba i. e., the process of freeing the heart from the Khathrath of

Masiwalla (thoughts other than that of God). Firmly establish yourself in Mushahada (seeing illumination of God without any medium). With the process of Shuhud (observing closely) you should try to attain Liqa (Vision of God). All the Nafil prayers may be deleted and, the Salik, must concentrate on Muraqaba. Even during the prayers of Furz, Wajib, and Sunnet-e-Muvakkatha, Muraqaba' i.e., the process of freeing the heart from Khatrath of Masiwalla must be continued.

11. Have faith in God and firmly believe that your penance will be accepted by Him. During the period of Qilwath, you are likely to be visited by the souls of Jins, Malayaks (Angels) and Auliyah. Some of the Jins (evil spirits) have the tendency to deviate your thoughts and your path by giving you false assurances in order to divert your attention away from God. But tell them firmly that your sole objective is God and God alone. Disregard every thing and closely follow the instructions given to you by your 'Shaikh',

The period of Qilwath is forty days and great heights of Unity with God are sure to be reached. Some great Saints have performed very many Qilwaths during their life-time to the extent of forty and more.

#### Qilwath-e-Sugra

The conditions prescribed for Qilwath-e-Sugra are very much the same as the rules given for Qilwath-e-Kubra in general. There are some modifications, which are given hereunder.

In rule 7, instead of taking the oath that you have no connection with anything, except the existence of God, you have to take the oath that you are performing Qilwath only for pleasing Allah.

Again in rule 10, the 'Salik' instead of concentrating on 'Muraqaba', he should engage himself in some 'Ism' i.e. particular name of God and when chanting the name he should take care to utter the name in uniformity with the aspect of the name. When one 'Ism' is chanted other 'Ourath', 'Wazifa' and other 'Asma' have to be suspended for the time being. The number of repetition of 'Ism' should be according to the instructions of the Murshid (Guide). In 'Qilwath-e-Sugra' the number of days are 40, 29, 21, 19, 15, 11, 9, 7, and 3, chosen according to the intention of the Salik. The number of repetitions has to be equally distributed on these days. Before beginning 'Ism' and after that, the 'Salik' has to recite 'Istighfar' (Repentance) and 'Salawath' (Darood-e-Shariff). Without the permission of the Murshid fasting should not be broken.

During this practice 'Malayaks' (Angels) 'Arwah' (Souls) and 'Jins' with different forms and attitudes will disturb the 'Salik' to divert his attentions from the desired goal. He should avoid connection with them and concentrate on his objective. If they appear taking fierce forms, such as, tiger, lion, wild cat or serpents, the 'Salik' has to completely disregard them and recite the 'Ism' as usual. On the last day, there may appear severe typhoon and whirlwinds. Very fierce forms will

appear; yet strict silence has to be observed till the last day is over. At last, it will take the form of a man and approach the 'Salik' and greet him with 'Salam'. The 'Salik' should reciprocate respectfully and give his own seat to him and extract a promise from him that he will be loyal to the Salik and serve him. The spirit may propose some conditions. If the conditions are in conformity with the Laws of 'Shariath', the Salik may promise to observe those conditions and receive from the 'Ruh' (Soul) any article of significance it may give.

After the meeting and the treaty of friendship, the 'Salik' will be informed by his 'Murshid' what has to be done by him in future. He may get other information and instructions, which will keep him well informed.

#### Eithikaf - (Retirement in Mosque)

According to the sayings of 'Hazrath Ayisha Siddiqua' the Holy Prophet was observing 'Eithikaf' during the last ten days of the month of Ramzan every year till the end of his life. Later on, the wives of the Holy Prophet were observing this.- (Mishkath). 'Eithikaf' was (Sunnath-e-Muvakkatha) the most important observance of the Holy Prophet. It may be for 10 days and if it is to be shortened, it may be reduced to seven, five, three or even one day and still further, to make it easy, for at least an hour and a quarter whenever possible.

Men have to observe this at the mosque and the women in their houses. After morning prayers, one

may take the vow of Eithikaf and remain in the mosque. For the sake of urgent necessities of life, and without transgressing the Shariath Law, one may go out of the mosque for less than an hour. If one stays out for more than an hour even for such purposes, Eithikaf is incomplete or broken. One may have his food and may sleep in the mosque and also engage himself in business; but, one could not stock the commodities there. Time should be spent in reading the Holy Quran and Hadis (Holy Prophet's Sayings). Unnecessary talks should not at all be indulged in. Those who observe Eithikaf apart from 'Farz' (compulsory) prayers have to pray Nafil-e-Istighfar (prayer of begging pardon for sins committed) and recite 'Salawath' (Darood Shareef) also. Nafil-e-Istighfar have been the traditional prayers of the Holy Prophet and great men of Islam.

#### Tajalliath (Illuminations)

While in meditation a Salik will observe different colours coming from different directions. He is to distinguish the same and accept what is needed. The 'Tajalli' (Illumination) of 'Nafs-e-Ammara' (Evil desires) is of grey or black colour and appears from the left side. If yellow light appears from our back, it is that of Satan. If there is green illumination from our right, it is the light of the Shaikh (Guide). If the illumination is white and in front it is the light of the soul. If there is no colour, it is God's illumination.

The source of every Tajalli is from God. A Khaatra (agitation of the mind) is from God; and so it should

not be discarded and treated as Ghyr (other). Khathrath whether for good or bad are the illuminations arising out of the command of God that descend on the heart. When a Rahmani (Divine) or Malaki (Angelic) Khatra dawns, act on it immediately, as it takes you nearer to God. Whereas, Satanic, or Nafsani Khatra directs your attention away from God to worldly engagements. You must be able to distinguish one from the other.

There are different types in Tajalli :-

*Tajalli-e-Nafs* :- This belongs to the Nasuth or corporal body, and it always directs you to evil thoughts and evil actions. There is no devotion more effectual, than escaping from Tajalli-e-nafs, so that Masiwallah (other than God) does not absorb you. The seeker of God should drive away from his heart the Tajalli-e-nafs so that, the heart may be purified.

*Tajalli-e-Qulb (heart)* :- This belongs to Malakuth or Angelic world. Those who are influenced by Tajalli-e-qlub are devoted to the path of God. Their words and deeds are good and they seek the company of Sufis and from them they learn the lesson of Divinity and march forward to higher planes.

*Tajalli-e-Ruh (soul)* :- Its station is Jabruth. It makes one free from excitement and anxieties and is quite devoid of worries and desires. The evil nature is fully subdued and in its place, calmness and satisfaction take root.

*Tajalli-e-Sirr* :- The station for Tajalli-e-sirr is Lahuth. All worldly desires vanish completely in

contemplation of Divine absorption. In its ecstatic state, it forgets everything except the existence of God. It advances further to enlighten the soul with Divine inspiration and illumination.

*Tajalli-e-Noorullah* :- This is the state of Mahu (complete annihilation of "self"). In this stage one disappears in the Reality of Allah and with Allah's Illumination loses his 'self' and then he awakens after forgetfulness (Sahu) Those who attain this status are called Mahboob (beloved).

Again, according to Ibn Arabi, Allah is 'Asl' i.e. the Thing Itself and the world is His 'Zill' (adumbration), But 'Zill' is His appearance of 'Asl' (Original) manifesting Itself. Hence the world is identical with 'Allah'.

Regarding the relationship between God and Man, Ibn Arabi maintains that it is that of identity of nearness (Qurb). According to him the verse

نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

'We are nearer to him than his juglar vein'

*Holy Quran 50:16.*

means that God Himself is the very essence of the limbs and parts of man and that, "Khalaaq Adama Ala Soorathihi" (He created 'Adam' after His own image) means that man possesses the attributes of God, Hence Hazrath Ali says:—

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

'He who knows his own self comes to know his God'.

Shaikh Ahmed Sirhindi, who is generally called - 'Mujaddid Alf-e-Sani' (the reformer of Islam of the second thousand of the Islamic era) belongs to the order of 'Naqshbandiah'. Mujaddid opposed the idea of Ibn Arabi vehemently, though he concedes that 'Zill' (adumbration) is emanating from 'Asl' (the original source). From his own mystic experience he, maintains that the substance and the essence are different and

## CHAPTER XII

### Conception of Wahdath-ul-Wajud (Unitism) and Wahdatush Shuhud (Apparentism).

Ibn Arabi, was the first to interpret his own mystic experience of 'Towhid' (Unitism) openly to the whole world, in such a way as to be intelligible to others, and to have sternly maintained that 'Wahdath-ul-Wajud' is the very essence of Islam. His conception was accepted by everyone and was upheld on the basis of mystic experience. 'Ibn Arabi's' position with regard to 'Tawhid' is as follows :

Being is one and It is That, Which exists. This Being is 'Allah' and everything is His manifestation. The identity of the world and 'Allah' is conceived on the basis of identity of His 'Zath' (Reality) and 'Sifath' (Attributes) the world being a 'Tajalli' or manifestation of His 'Sifath' (Attributes). Thus, it is the One Reality, which is manifested as container and contained. Multiplicity is only a fancy and not a reality. The fact is that the Holy Prophet Muhammed (Peace be on Him) has two aspects, one of Reality and the other of createdness, From his aspect of Reality, he pronounced "Ana Ahmadun Bilamim". "I am Ahmed, without Mim, i.e. I am Ahad". From his aspect of createdness, he declared "Abduhu wa Rasuluhu" (His servant and messenger). He is the 'Barzakh', i.e. the line of demarcation between the two.

cannot be said to be identical, with one existence. He thinks that there is a duality of existence and he seriously doubts the conception of 'Wahdath-ul-Wajud'.

Shaikh Shahabuddin Suharwardy is an eminent mystic belonging to the school of 'Wahdatush-Shuhud'. He says that in 'Fana' or annihilation, 'Banda (the limited) becomes 'Ka-annahu' (like him) and not 'Hu Hu' (He He) like iron in the fire, which becomes like fire and not fire itself the reality of iron being quite different from that of fire. This school has two different existences and two distinct things, in view, iron and fire. The iron becomes fire temporarily and then iron is iron and fire is fire. On the other hand, Ibn Arabi who was called Shaikh-ul-Akbar, who is a great advocate of the doctrine of Pantheism, maintains that 'Banda' becomes 'Hu Hu' when in the state of 'Fana', the limitation (the form) disappears, the absolute remains eternal.

كَانَ اللهُ وَلَمْ يَكُنْ مَعَهُ شَيْءٌ

'God was and there was nothing besides Him'.

— *Hadis.*

Mujaddid, however, had every appreciation for Ibn Arabi and his conception of 'Towhid'; for Ibn Arabi is a mystic of high renown, who, for the depth of his insight and comprehensiveness of his argumentation, may well be called 'Imam' or the leader of Pantheistic mystics of Islam. He is indeed called Shaikh-ul-Akbar or the Great Shaikh. Although Mujaddid agrees in principle with the Unitism, he differs from Ibn Arabi

and asserts that the mystic experience of Unitism is not a reality of being one, but only a feeling of being one.

As regards this controversy, both the conceptions are correct. This is also the opinion of an eminent mystic Shah Waliullah of Delhi. He says that, leaving the simile and the metaphor aside, 'Wahdatush-Shuhud' is essentially the same doctrine as 'Wahdath-ul-Wajud'. If there be any difference between the two positions, it is so insignificant that the critic need not take it into account. Further, Ibn Arabi is speaking from the 'Maqam' (station) of 'Jama' (Unity), whereas, Mujaddid speaks from the station of 'Faraq' (Duality). There is a Prophet's saying that it is a healthy atmosphere, when Ulema have different interpretations and come to a compromise in the end. Both the 'Maqams' (stations) are generally occupied by a 'Sufi' sometimes or other. When the 'Sufi' reaches 'Maqam-e-Jama' (station of Unity) he is in union with God. Maqam-e-Faraq is the place, where Duality is formed i.e. the station of Muhammadar Rasoolullah. It is therefore a waste of time to prolong this argument in favour of one or the other.

Another factor that Mujaddid had to face was the political condition at the time of Emperor Akbar's reign. Although Akbar was an enlightened ruler, who followed a liberal policy towards people of all religion, his policy towards Islam was not in accordance with its accepted doctrines. Many selfish theologians of the type of Makhdum-ul-Mulk, who in order to avoid the payment

of 'Zakath' (tax on wealth) transferred their property at the end of the year to their wives and had it retransferred to themselves, after the tax-payment period. Their selfish attitude influenced the king to drift away from Islamic tenets. This was the state of the Ulemas, who were to be the guardians of Islam. They turned out to be self-seekers. Emperor Akbar himself was misled by people, like Abul Fazal and Fyzi who utilized the conception of Unitism with selfish motives. They danced to the tune of the court and made Akbar the Khalifa of a new religion, which died with Akbar. The Emperor went to the extent of disbelieving the Holy Quran and was determined to use a new Kalma 'La Ilaha Illallah Akbar Khalifathullah'.

Wahdath-ul-Wajud is intended only for those, who have complete 'Fana' (annihilation) in 'Zath' and 'Sifath' of 'Allah'. Without annihilation, any talk of Unitism will be mere self-deception, which ought to be condemned. Without annihilation of self 'Firoun' (Pharoah) said 'I am God' and he became a 'Kafir' (unbeliever). On the other hand, Mansur Hallaj said 'Anal Huq' and he had been praised all over the world as a martyr, and he became a saint. Mansoor Hallaj annihilated his 'Self' and attained unity with God.

Some imposters, who pretend to follow 'Wahdath-ul-Wajud', even without knowing the true implication of 'Tanazzulath' (devolutions) preach to their Murids, to neglect the 'Shariath'. There cannot be greater harm than that. Judging the political conditions of Akbar's

time and the common neglect of Shariath at those times, Mujaddid thought it fit to give more importance to 'Nubuwwath' (Prophethood) of the Holy Prophet Muhammed than to 'Wilayath' (Sainthood). He relied more on the commands received from 'Allah', through the messenger Gabriel to His Prophet, than upon the mystic experiences of Saints, like Ibn Arabi, however great they may be. Therefore, perhaps, Mujaddid thought it fit to modify the conception 'Wahdath-ul-Wajud' (Unitism) to 'Wahdatush-Suhud' (Apparentism).

To conclude 'Wahdath-ul-Wajud' is applicable only to those, who attain great heights of perfection and it is indeed a hard nut to crack for the common people. If they attempt to follow 'Wahdath-ul-Wajud', they will find themselves in the wilderness. Only to the common people, 'Wahdatush-Suhud' (Apparentism) is intelligible. Thus both the conceptions are correct and they can be useful, according to the intellect of the Salik (traveller in the path of God). Both Shaikhul Akbar Ibn Arabi and Shaikh Ahmad Sirhindi Mujaddid Alf-e-Sani, are great.

## CONCLUSION

I have to reiterate that Spiritual Development is based on complete self-negation. By this one can attain close communion with God and become absorbed in the Divinity. The object of a Shaikh is to teach the Salik to get released from the clutches of desires and passions and

to emerge out of his individual sphere of knowledge and enter into the knowledge of God. Sufism is nothing but the "Knowledge of Nearness of God" and the Sufi who is conversant with this knowledge knows the secret of the relation between God and man. This knowledge is absolutely essential for the attainment of imperishable joy and pleasure and everlasting peace. This knowledge is the true knowledge of Kalma "La Ilaha Illal Lahu". The knowledge of this sacred Kalma keeps mankind from Duality and raises up mankind to higher stages of Spiritual Enlightenment. All the Prophets from time to time delivered this sacred message and imparted this knowledge for perfection of mankind and peace in the world. For those who have this knowledge God has declared:-

قُرْآنٌ وَرَيْحَانٌ وَجَنَّتْ بَغِيضٌ

“There is for him, Rest, Peace and a Garden of Bliss”  
*Holy Quran 56:89.*

May Allah Bless us all with this State of Life! Amin !!  
Ya Rabbal Alamin !!

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

## ERRATA

Page	Line	For	Read
5	10	;	,
13	16	Aulias	Auliyah
14	10, 12 & 15	Wahadath	Wahdath
15	Last line	,	.
16	19	inefficient	inefficient
18	16	Wahadath-	Wahdath.
18	19	Aulias	Auliyah
21	10	will	will
22	14	ment	ement
24	23	thea bove	the above
30	22	accord-	according
31	1	takes one	takes to one
35	23	corporai	corporal
37	3	Auliyas	Auliyah
38	8	Hadis-e-Qudsi	Hadis-e-Qudsi states
38	13	became	become
40	2	absorbs	absorbed
40	3	reveals	revealed
40	4	attracts	attracted
40	15	Vision	Vision
47	21	soul-World	Soul-World

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