

**The Divine Reality of Ism-e-Allah Zaat**

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Author: Shabeeh-e-Ghaus-e-Azam, Sultan-ul-Ashiqeen  
Khadim Sultan-ul-Faqr  
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman



**Author**

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**Translated**

**Sahibzadi Muneeza Najib Sarwari Qadri**

THE  
DIVINE REALITY  
OF  
ISM-E-ALLAH ZAAT





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English Translation of Urdu Book  
“HAQEEQAT ISM-E-ALLAH ZAAT”

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**SULTAN-UL-FAQR PUBLICATIONS LAHORE**

**PAKISTAN**

**Sultan-ul-Faqr Publications Regd. Lahore  
Pakistan**

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By Sultan-ul-Faqr Publications Regd Lahore.

First Edition 2016

ISBN 978-969-9795-57-2



## **SULTAN-UL-FAQR PUBLICATIONS**

Contact # 0322 4722766, 0321 4151910 Email: [sultanulfaqr@tehreekdawatefaqr.com](mailto:sultanulfaqr@tehreekdawatefaqr.com)

[www.Sultan-Bahoo.com](http://www.Sultan-Bahoo.com) [www.Sultan-ul-Faqr-Publications.com](http://www.Sultan-ul-Faqr-Publications.com) [www.Sultan-ul-Arifeen.com](http://www.Sultan-ul-Arifeen.com)

**4-5/A Extension Education Town, Wahdat Road, Lahore Pakistan.**

**This book**  
**is dedicated to my Master**  
**Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen**  
**Khadim Sultan-ul-Faqr**

**Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman**

who is this humble servant's spiritual guide; the perfect and accomplished; the manifestation of the Divine Essence and all His attributes



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## INTERPRETER'S PREFACE

Ism-e-Allah Zaat is the Ism-e-Azam. Its immortal excellence lies in the fact that its invocation (*zikr*) and contemplation (*tasawur*) are the key to the ultimate sanctity and purgation of soul, only if done under the guidance and leadership of the perfect spiritual guide of the era of the Sarwari Qadri order. The Noor emitting from the Ism-e-Allah Zaat cleanses the mirror of seeker's heart. The Holy Prophet says:

لِكُلِّ شَيْءٍ مُصْقِلَةٌ وَمُصْقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى ﴿٥﴾

Meaning: There is a burnisher (*cleanser*) for everything and the burnisher of heart (*soul*) is the invocation of Allah.

Sultan Bahoo says:

- ❖ A heart is never sanctified by physical prayers unless it is purified by the blazing effects of contemplation of Ism-e-Allah Zaat. Without the invocation of ﷲ neither the nafs dies nor the heart becomes alive. (Shams-ul-Arifeen)
- ❖ By the invocation of Ism-e-Allah Zaat, the seeker of closeness to Allah reaches LaHoot La-Makan (*the station of Divinity which is beyond all stations*) and sees the Noor of the Divine Essence. Then, he becomes disgusted by the short lived and fruitless pleasures of both the worlds (*as he has got the perfect pleasure of closeness to Allah*). Hence, he perpetually sees Allah everywhere, hears directly from His Magnificent Self and finds the Divine Essence completely within himself. (Noor-ul-Huda Kalan)

Allama Ibn-e-Arabi says:

- ❖ If the human body is fed but the soul is not nourished (*by invocation and contemplation of Ism-e-Allah Zaat*), the soul

becomes weak and the body becomes healthy. The bestial qualities overcome the qualities of soul. But if the soul is nourished, the attributes of soul dominate the bestial human qualities. (Fusoos-ul-Hikam-wal-Aiqan)

There are many Quranic verses, Hadiths, sayings of sacred Companions and accomplished Saints which signifies the importance of Ism-e-Allah Zaat as well as its marvels which are discussed in detail in this book.

After the soul is purged, it is blessed with the Divine vision and presence in the sacred assembly of Holy Prophet, which are the most elevated spiritual stations.

The hearts of Faqueers can see Allah clearly because there is no veil of nafs between them and Allah. The eyes of their soul are also open with which vision of Allah is possible. Allah is present within every human being as He says **وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ** meaning: "I am within you, can't you see" (Al-Zariat-21). Common Muslims cannot see Him within themselves because of the presence of veil of nafs between them and Allah, and also because the eyes of their souls are not open. The veil of nafs can be removed and the eyes of soul can open only by the spiritual attention of the perfect spiritual guide alongwith invocation and contemplation of Ism-e-Allah Zaat. Common Muslims try to find closeness of Allah through religious knowledge or excessive prayers and mystic struggles, but the closeness of Allah is gained only through His Ishq (*intense love*). Prayers cannot take a person out of the boundaries of this world while the power of Ishq can, and to have the vision of Allah, a seeker has to reach the world of LaHoot which is out of the boundaries of this world.

Sultan Bahoo says:

- ❖ Keep in mind that the ascension of the Holy Prophet to Qaba-Qausain after passing through the Divine Throne, Divine

Pen and Guarded Tablet and then talking directly to Allah without any veil was only due to Ism-e-Allah because Ism-e-Allah is the key to both the worlds. The seven layers of earth and skies are stable without any pillar only because of Ism-e-Allah. Every Prophet got Prophethood and won over disbelievers only because of Ism-e-Allah. Their slogan was always, "Only Allah is enough for our help." The medium connecting Allah and man is Ism-e-Allah. All the Saints and Friends of Allah whether Ghaus or Qutb, reached the levels of invocation, inspiration, meditation, absorption in Oneness, concentration, unveiling, miracles and marifat (*Divine knowledge*) only by the grace of Ism-e-Allah. Such marifat is found by Ism-e-Allah that one does not need to get any other knowledge. (Ain-ul-Faqr)

The method of mashq marqoom-e-wajudia (*practice of inscribing Ism-e-Allah Zaat on body in a particular manner to purify body and soul*) is devised by Sultan Bahoo for inward as well as outward purgation. This method was never known before him to any common or special person.

In the past, the invocation of Ism-e-Allah Zaat was given by the perfect spiritual guide in four stages i.e. اَللّٰهُ، لَیْلَه، هُوَ (AllahHoo, Lillah, LaHoo, Hoo). It took a lot of time and devotion to attain the final stage of Sultan-ul-Azkar هُوَ which is the actual and immediate medium to gain closeness of Allah and recognize Him. Weak disciples usually could not reach the extreme stage of invocation i.e. Sultan-ul-Azkar هُوَ (Hoo). Now, by the grace of Allah, the present spiritual guide of Sarwari Qadri order, Shabeeh-e-Ghaus-e-Azam Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas is granting the invocation of Sultan-ul-Azkar هُوَ (Hoo) and golden Ism-e-Allah Zaat for contemplation on the first day of bayat (*oath of allegiance*) because of his unmatched spiritual powers

and infinite Divine beneficence. Every seeker of Allah must not remain deprived of this blessing.

Rawalpindi

Sahibzadi Muneeza Najib Sarwari Qadri

November-2016



## AUTHOR'S PREFACE

All praises are only for the Allah Almighty, Who has no partner, is Indifferent to all and Who has no 'equal', Who has chosen man for His proximity and union. Innumerable blessings and salutation for the Holy Prophet, who is the beloved of Allah and the reason for the creation of creation, on the sacred Progeny who are pure, on the sacred Companions who were travellers on the straight path, perfectly followed the Holy Prophet and who are like stars, and on the perfect Saints who are representatives of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam and after his death are adorning the throne of Divine guidance and persuasion.

The reality of Ism-e-Allah Zaat cannot be explained neither the rewards gained from its contemplation and invocation be confined even if all the oceans of the world become ink and all the trees become pens. Sultan Bahoo has written one hundred and forty books on the reality, invocation and contemplation of Ism-e-Allah Zaat. He says, "All the four holy books (*Taurah, Gospel, Psalms and Quran*) and other revealed books are the explanation and exegesis of Ism-e-Allah Zaat". All the Prophets got Prophethood only due to the blessing of Ism-e-Allah Zaat. The invocation and contemplation of Ism-e-Allah Zaat is obligatory upon the seeker of Divine vision.

During the life of my spiritual guide, Sultan-ul-Faqr VI Hazrat Sakhi Sultan Mohammad Asghar Ali rehmat-ul-Allah alayh, there arose a need to print a comprehensive but concise pamphlet to preach and invite seekers of Allah towards Ism-e-Allah Zaat. To obey the order of my spiritual guide, I wrote a pamphlet titled "Haqeeqat Ism-e-Allah Zaat" which got printed thrice during his lifetime i.e. February 2002, April 2003 and August 2003 by

Maktaba<sup>1</sup> Al-Arifeen. I was responsible for leading the monthly Mirat-ul-Arifeen, Lahore and Maktaba Al-Arifeen, Lahore till August 2004, hence, fourth edition was printed in August 2004 from Maktaba Al-Arifeen, Lahore branch.

After my accession to the throne of Divine guidance and persuasion, this pamphlet has been printed four times i.e. July 2005, May 2006, September 2008 and September 2009 with minor modifications and amendments to preach true faith to the seekers of Allah and invite them towards Ism-e-Allah Zaat.

Now for the first time, it is being published in the form of a book with amendments and modifications with an ISBN, hence the first edition. I pray to Allah Almighty to make this book a guide for the seekers of Allah. (Ameen)

Lahore

Khadim Sultan-ul-Faqr

May-2016 Sultan Mohammad Najib-ur-Rehman Sarwari Qadri

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<sup>1</sup> Publishing house



*In the Name of Allah, the Most Beneficent, the Most Merciful*

## ISM-E-ALLAH ZAAT<sup>2</sup>

Ism (name) of Allah ﷻ is His Zaat (Self or Essence) and for Allah be glorified, it is specific. Well known scholars of Islam state that this name is neither an infinitive noun nor derivative i.e. neither it is derived from any word nor any word can be derived from it. Unlike other attributive names of Allah, It cannot be applied metaphorically on anyone. Thus, this name is perfectly pure of combination or application. Like Allah Himself, His name is also the One, only and لَمْ يَلِدْ وَلَمْ يُولَدْ (Meaning: He neither begat nor was begotten).

It is the personal name of Allah and its recitation develops a special relationship between Allah and His slave. The Holy Quran mentions this name four thousand times. The Arifs<sup>3</sup> consider 'اَللّٰهُ' to be the Ism-e-Azam<sup>4</sup>. This name encompasses all the Divine attributes within itself. Hence, when a person remembers Allah with the Name 'اَللّٰهُ', he actually calls upon all the attributive names of Allah simultaneously. It is the unique quality of this name which is not possessed by any other attributive name. Imam Razi elaborates this point in a very beautiful manner. He says:

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<sup>2</sup> The personal name of Allah which represents the Divine Essence and all the Divine attributes.

<sup>3</sup> The knowers of Allah who are blessed with the vision and closeness of Allah.

<sup>4</sup> Ism-e-Azam is the Divine word by saying which with pure and perfect heart all the problems are solved and treasures are gained. It is the most powerful word and according to mystics it must be Ism-e-Allah Zaat ﷻ because no word can be more powerful than ﷻ.

- ❖ No doubt! When you remember Allah with His names of Compassion i.e. you say O' Rehman (*the Most Beneficent*) or O' Raheem (*the Most Merciful*), you only invoke His attribute of Compassion not of Wrath and Majesty. Similarly if you remember Him by the name of 'the All Knowing' i.e. you say O' Aleem, you only invoke His attribute of omniscience not of omnipotence. But when you say Allah ﷻ you invoke all the Divine attributes because Elah ﷻ (*the One to be worshipped*) is the One who possesses all the Divine attributes. (Tafseer-e-Kabeer, Vol-1-pg 85)

Name is the medium used to call and recognize somebody or something. There are two kinds of names; personal and attributive. If somebody's 'personal name' is Naveed and he is an expert in medical knowledge, he will be called 'Doctor Naveed'. If he has learnt Quran by heart, he will be called 'Hafiz Naveed'. If he has done pilgrimage (*hajj*) he will be called 'Haji Naveed'. Hence, the more attributes he will possess, the more attributive names will become a part of his personal name. So 'Naveed' is his personal name whereas doctor, hafiz or haji are all his attributive names because they were attached to his original name when he acquired those attributes. This shows that the invocation of an attributive name only includes the remembrance of one particular attribute while the invocation of the personal name includes each of the attributive names as well. Similarly ﷻ is the personal name of Allah while Kareem, Raheem, Ghaffoor, Ghaffaar and other such Divine names are attributive names and they all are included in the personal name ﷻ of Allah. When a person invokes ﷻ he in fact remembers Allah with all His attributes.

Allah has blessed the human beings with the aptitude of knowledge of Ism-e-Allah Zaat as well as all the other attributive names since eternity, as He says in Quran while mentioning the



creation of Prophet Adam: عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا Meaning: Adam was blessed with the knowledge of all the (Divine) names (*Al-Baqarah-31*). From Adam, the aptitude of this knowledge was transferred inwardly to all his progeny. So, when a person invokes a particular attributive name of Allah repeatedly, its light enlightens his inner self and he acts under the effects of the light of that name e.g. when he invokes the attributive name ‘Al-Rehman’, this invocation affects him with the Self Disclosure of Allah’s attribute of Rehman (*the Most Compassionate*) and the Divine light of this name penetrates him. Hence, he is blessed according to his capability with the Divine attribute of Compassion and Beneficence which prevails all over the universe and due to which all the creatures have the emotion of kindness and are compassionate towards each other. The invoker becomes the possessor of the attribute of Compassion and acts accordingly in his inward and outward matters. Similarly when a person invokes the Divine names ‘Al-Samee’ (*the All Hearing*) or ‘Al-Baseer’ (*the All Seeing*), he is blessed with these attributes according to his capability and in addition to the physical senses of hearing and seeing, he acquires these senses spiritually and inwardly as well. He can hear the unspoken words through inspiration and can see the unseen esoteric and exoteric places or incidents. Similarly the effects of the invocation of other attributive names can be understood. However, when a person remembers Allah with His personal name ﷲ i.e. *Ism-e-Allah Zaat*, then Allah blesses him with the Self Disclosure of His Essence which possesses all the Divine attributes, due to which the invoker witnesses the Divine light of the Essence within himself. His being is enlightened with the Divine light of the Essence and he is blessed with the vision of the Divine Self.

Just like Allah, His name ﷲ i.e. *Ism-e-Allah Zaat* is also unique and unparalleled regarding its peculiar effects and marvels. The distinguished quality of this name is that if its letters are

gradually separated from it, even then its meanings are not changed and in any case it remains the Ism-e-Allah Zaat and is used to address Allah only. If the first letter ا (Alif) of الله

(AllahHoo) is removed it becomes لله (Lillah) which means “for Allah”, it is also Ism-e-Zaat. In the Holy Quran, Allah says:

بِاللهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ﴿١﴾

Meaning: Whatever is in the heavens and in the earth is for Allah.

If the first letter ل (Lam) of لله (Lillah) is removed, it becomes هُ (LaHoo) which means “for Him.” It is also Ism-e-Zaat as Allah says in the Quran:

لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢﴾

Meaning: For Him is all the kingdom and glory and He has complete command over everything.

If the second ل (Lam) is also removed it becomes هُوَ (Hoo). هُوَ (Hoo) is a pronoun for Allah, as used many times in the Quran for Ism-e-Allah:

هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ﴿٣﴾

Meaning: He (هُوَ) is Allah, no one is to be worshipped except هُوَ (Hoo).

Allah says in the Quran:

اللَّهُ نُورُ السَّمٰوٰتِ وَالْاَرْضِ (النور-35) ﴿٤﴾

<sup>5</sup> The Divine Essence. Zikr of ‘Hoo’ is the most powerful zikr of Allah which takes close to Him most quickly. When the lover of Allah is annihilated in Hoo, there remains no duality.

Meaning: **اللَّهُ** (*Ism-e-Allah Zaat*) is the Noor<sup>6</sup> of the earth and the skies. **(Al-Noor-35)**

- ❖ Sultan Bahoo says: From this Noor (*of Ism-e-Allah Zaat*) all the creation manifested and hence, this Noor is the sustenance of all the creation. **(Majalisa-tul-Nabi)**

This means that Allah manifested from His Noor, the Noor of Mohammad and then he created all the souls of the creation from it. The sustenance of human soul is the Noor of Ism-e-Allah Zaat. When souls are provided with their sustenance, they gain the sight to see Allah Almighty.

- ❖ Hazrat Ibn Abbas razi Allah anhu<sup>7</sup> says:

❦ فِي كُلِّ شَيْءٍ اسْمٌ مِنْ أَسْمَاءِ تَعَالَى وَإِسْمُ كُلِّ شَيْءٍ مِنْ اسْمِهِ

Meaning: Every creation possesses a particular Divine name from all the Divine names and manifestation of every name of everything is from the name (*Ism-e-Allah*) of Allah.

- ❖ Hazrat Imam Hussain razi Allah anhu says in his book *Mirat-ul-Arifeen*: “And manifested the eternal Reality through the creation and created the creation from the eternal Reality (*i.e. His Own Essence*) and scattered the written order, and wrote that in the hidden book with the revealing ink which was concealed in the inward of the Writer. Completed the book with letters and sentences, inscribed the both in it, joined with discipline all this perfection which is in the Book in detail and then abridged it all in surah Fatiha, what is written and hidden in surah Fatiha is kept in Bismillah بِسْمِ اللَّهِ (*in the name of Allah*). Surah Fatiha is the comprehensive book for all the levels and worlds which are in the comprehensive Book. That is why, it is titled as

<sup>6</sup> The Divine light

<sup>7</sup> May Allah be pleased with him (*prayer for the Companions of the Holy Prophet*).

ummul Kitab<sup>8</sup> while Bism Allah Al-Rehman<sup>9</sup> Al-Raheem<sup>10</sup> بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (in the name of Allah who is Rehman and Raheem) is called Ummul ummam<sup>11</sup>. It is also divided in two types; that which is related to Zaat (*the Essence*) is in ‘Bism’ and the other which is related to the attributes is Rehman and Raheem. What is between them is Ism-e-Allah. So it is comprehensive.”

Sultan Bahoo says:

- ❖ The seven layers of earth and skies are stable without any pillar only because of Ism-e-Allah Zaat. (Ain-ul-Faqr)

For everything, the name and self are different but as Allah is Alone and has no partner therefore he is One in name and Essence.

## MANIFESTATION OF THE DIVINE ESSENCE AS ISM-E-ALLAH ZAAT

When Allah intended to manifest Himself, He descended from the world of Oneness towards the world of multiplicity and made Ism-e-Allah Zaat the source of His recognition. In a Qudsi Hadith Allah says:

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ فَخَلَقْتُ الْخَلْقَ ❁

Meaning: “I was a hidden treasure, I desired to be recognized hence I created the creature.”

“Hidden treasure” means that Allah’s Essence as well as all His attributes were initially concealed. Then an intense desire to be recognized aroused in the Essence for which the simple word

<sup>8</sup> Mother of all Books

<sup>9</sup> The Most Compassionate

<sup>10</sup> The Most Beneficent

<sup>11</sup> Mother of mothers

فَأَحْبَبْتُ (*I desired*) is used in the above mentioned Hadith but this desire aroused with such intensity that the respected Sufis interpreted it as 'Ishq' (*the Divine ardent love*). When love reaches the highest degree of intensity, it becomes Ishq. It was the Ishq which formed the basis of creation of mankind and the whole universe. Hence, the main reason behind the creation of all the created things was to recognize their Creator, as Allah has clearly said in the Hadith mentioned above. Sultan Bahoo says:

- ❖ When Allah desired (*to be recognized*), He separated Ism-e-Allah Zaat from Himself (*i.e. manifested Himself in the form of Ism-e-Allah Zaat*). From Ism-e-Allah Zaat, the Noor of Mohammad appeared. When Allah beheld His reflection in the mirror of His Divine nature of Oneness (*i.e. Noor of Mohammad*), He was fascinated and became fond of Himself, got the title of 'Rab-ul-Arbab' i.e. "the Holy Lord of all the lords" and "the beloved of Allah" from His own Divine court. Then He created the souls of all the creatures from the Noor of Mohammad. (**Ain-ul-Faqr**)

## NATURE OF MAN AND ISM-E-ALLAH ZAAT

When Allah viewed Himself in the form of Noor of Ahmad<sup>12</sup> in the mirror of His Divine nature, He adored His magnificent beauty and became His own lover. This Ishq is the special essence of Noor of Ahmad. Then Allah created the souls of all the created things of the universe from this Noor by His command of 'Kun'<sup>13</sup>.

The Holy Prophet said:

أَنَا مِنْ نُورِ اللَّهِ تَعَالَى وَكُلُّ خَلْقٍ مِنْ نُورِي



<sup>12</sup> Name of Prophet Mohammad in Divine Court.

<sup>13</sup> Kun means 'Be'. Allah gives the order of 'Be' and it is done instantly.

Meaning: I am created from the Noor of Allah and all the creations have been created from my Noor.

When all the souls were created from the Noor of Mohammad, that special essence of Ishq was transferred into them. Then Allah arranged the souls in front of Him to manifest His beauty and grace. He appeared before the souls in the form of Ism-e-Allah Zaat because Allah is One and has no partners, so He is also unique and single with reference to His name and Essence i.e. His name is not anything other than His Essence, they are same and One. All the souls were mesmerized to see the unmatched and boundless Divine beauty and got engrossed in its glorification and invocation. This glorification and invocation of Ism-e-Allah Zaat and the vision of Allah became the sustenance of the souls and they started getting their strength and nourishment from it. Out of His kindness and favour, Allah has deliberately revealed this particular incident of the manifestation of His Divine beauty in the Quran, so that the human soul can regain the recognition of Allah which they lost when they came to this world. Allah reminds the souls of the promise they made in eternity when they were blessed with the vision of Allah:

﴿أَلَسْتُ بِرَبِّكُمْ﴾ (الأعراف-172) ❁

Meaning: Am I not your Rab (*The Sustainer*)? (i.e. *Do you not sustain due to the vision of My beauty, My glorification and invocation*). (Al-A'raf-172)

At that time, the eyes of the souls were enlightened by the Noor of Ism-e-Allah Zaat, they were engrossed in the vision of Allah and were free from all the impurities of the material world, so they replied in harmony:

﴿قَالُوا بَلَىٰ﴾ (الأعراف-172) ❁

Meaning: They replied 'yes' (*You are our Sustainer and Lord*). (Al-A'raf-172)

So, they admitted that they were sustained and nourished by the vision of the Divine beauty and its glorification and invocation.

On the basis of this verse, Sultan Bahoo and other Sufis justify the existence and attributes of the soul because when Allah asked, "Am I not your Rab?" the souls replied in harmony "Yes, You are". The point to ponder is that in order to answer any question, it is necessary to have the power of listening, understanding and speaking. So, this verse proves that the soul is a complete entity with all the senses. Allah has also mentioned this fact in the Holy Quran many times. He says:

❁ وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلَّاهُمُ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ (الأعراف-179)

Meaning: And surely, We have created a large number of jinns and human beings for hell. They have hearts (*i.e. mind of the soul, but*) cannot understand (*the truth*) with them; and they have eyes (*of the soul, but*) cannot perceive (*the truth*) with them; and (*also*) they possess ears (*but*) cannot hear (*the truth*) with them. They are like cattle, rather more misguided (*than that*). It is they who are neglectful. (Al-A'raf-179)

❁ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ (البقره-18)

Meaning: They are (*spiritually*) deaf, dumb and blind. So they will not return (*to the right path*). (Al-Baqarah-18)

These few verses prove that in addition to the physical senses of sight, speaking and hearing, human beings also possess inward senses which are related to his soul.

دل بینا بھی کر خدا سے طلب  
آنکھ کا نور دل کا نور نہیں

Meaning: Pray for an enlivened soul from Allah Almighty as it witnesses His grandeur from the Noor (*of the Ism-e-Allah Zaat*) and the enlightenment of heart which shows what the physical eyes cannot.

After the question of **أَلَسْتُ بِرَبِّكُمْ** and answer of **بَلَى**, Allah intended to confer the Divine Trust of His Ishq upon these souls and asked, “Is there anyone who would bear the Trust of My Ishq? Is there any true lover of Mine amongst you?” The souls of all the other creatures refused to bear this Trust except the souls of human beings, because the Trust of Ishq is not easy to bear. One has to bear it at the cost of his life. Only the human soul had the courage to take the risk. Allah has revealed this in Quran in the following words:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (الاحزاب-72)

Meaning: Indeed, We offered Our Trust to the skies, the earth and the mountains. Everyone refused to bear it and became scared of it but man accepted it. Verily he is cruel (*towards his nafs*<sup>14</sup>) and ignorant (*of the importance of this Trust*). (Al-Ahzab-72)

According to the respected Sufis, this Trust is Ism-e-Allah Zaat. Just like we need two lights to see and recognize things, one is the light of eyes i.e. the power to see and the other is light from some source like sun or artificial light. If any of them is missing i.e. either one is blind or there is complete darkness, nothing can be seen and recognized. Similarly in the spiritual world there are two lights which enable the soul to have the vision and recognition of Allah, one is the light of eyes of the soul which has been proved in the above lines and the other is the light of Ism-e-Allah about which Allah says in the Quran:

<sup>14</sup> Inner baser self which prevents a person from travelling towards Allah by trapping him in worldly desires



اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (النور-35) ❁

Meaning: اللَّهُ (*Ism-e-Allah Zaat*) is the Noor of the earth and the skies. (Al-Noor-35)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (البقره-257) ❁

❖ Meaning: اللَّهُ (*Ism-e-Allah Zaat*) is the Friend of true believers. He brings them out of (*all kinds of*) darkness and takes them towards the Noor (*of Allah*). (Al-Baqarah-257)

The man beheld Allah Almighty through His Noor and this Noor is present in man's heart wrapped up in pure veils, towards which the Holy Quran and Hadith bring forth our attention many times:

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ (سورة روم-8) ❁

Meaning: Have they not meditated within themselves. (Al-Rum-8)

وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (الذاريات-21) ❁

Meaning: And (*I am*) in yourselves. So do you not see? (Al-Dhariyat-21)

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (سورة ق-16) ❁

Meaning: And We are nearer to him than his jugular vein. (Qaf-16)

كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ (المجادلة-22) ❁

Meaning: It is they in whose hearts Allah has inscribed faith. (Al-Mujadala-22)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هُوَةً (البجاثية-23) ❁

Meaning: Have you seen him who has made his desire his god. (Al-Jathiya-23)

Hadiths:

- ❖ Verily, Allah neither looks at your appearances and nor at your actions rather he sees your intentions and hearts.  
(Muslim)

إِنَّمَا الْعَمَلُ بِالنِّيَّاتِ ❁

Meaning: The reward of deeds depends upon the intentions.

قَلْبُ الْمُؤْمِنِ عَرْشُ اللَّهِ تَعَالَى (الحديث) ❁

Meaning: Heart of a Momin<sup>15</sup> is the throne of Allah.

There are numerous verses and Hadiths stating importance of heart and esoteric self which are the centre of thoughts and ideas and in this heart and esoteric self lies faith. Cursed Satan makes evil suggestions in the very thoughts of esoteric self. As Quran tells:

الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ (الناس-5) ❁

Meaning: Who whispers into the hearts of mankind. (An-Nas-5)

In short, when man declared to be the lover of Allah in front of everyone in the congregation of souls, Allah intended to check the truth and sincerity of his Ishq. So, He separated the human soul from His Divine Self and deprived it from the vision of His Divine beauty by putting veils on His light and concealing the soul of man in a physical body. Allah sent man in the material world which is in fact an abode of examination. Man descended from أَحْسَنُ تَقْوِيمٍ Ahsan Taqweem<sup>16</sup> towards أَسْفَلُ سَفِيلِينَ Asfal-us-Safileen<sup>17</sup> as the desires of nafs, Satanic attributes, filth and impurities of the material world were added to the soul during its descent towards the material world. Moreover, to test the ability of every soul to protect the Divine Trust, Allah allowed the Satan

<sup>15</sup> The true believer and faithful

<sup>16</sup> The best constitution in the form of pure soul which was created from the Noor of Mohammad

<sup>17</sup> Lowest of the lowest

and nafs to dominate them and hence, man was brought in this examination hall of the world.

❖ Sultan Bahoo says:

کُنْ فَيَكُونُ جدوں فرمایا، اَساں وی کو لے ہا سے ھو  
 بکے ذات ربّ وی آہی، بکے جگ وِج ڈھنڈیا سے ھو  
 بکے لامکان مکان اساڈا، بکے آن بُتاں وِج پھاسے ھو  
 نفس پلپتی پلپتی کیتی با ھو، کوئی اصل پلپت تاں ناسے ھو

Meaning: When Allah created the creation saying ‘Kun’, I was with Him. There was a time when I was with the Divine Essence and now is the time when my soul is trapped in human body searching for Allah. There was a time when I dwelled in the world of Divinity without time and space which is the station beyond all stations and now I am a slave to earthen body. Our souls have been polluted and have become impure due to the nafs i.e. the baser self, otherwise this is not how we were.

When man came to this world, he had to face a completely new and strange environment because Allah has concealed the reality of everything by putting a physical veil over it. This veil not only keeps the reality of everything safe in this material world but is also a source of its recognition. This veil is called ‘outward’ (*zahir*) of that thing and the concealed reality of that thing is called its ‘inward’ (*batin*). For example, the kernel of an almond, which is its reality, is concealed in a hard outward cover. This cover not only protects the real almond but is also a source of its recognition. Similarly, fruits such as banana and orange are covered by a peel. The peel is made up of a different material than that of the real fruit. This peel not only protects the fruit but also helps in the recognition of the quality of the fruit. If these outer protecting covers were not made, the real substances would have got rotten and wasted. The human soul has been protected

in this material world by a physical material body which helps in movements and actions as well as becomes the identity of that person. Since, soul is the actual being of man, it has got control over the physical body which is just a cover. In this material world, the soul has to confront three enemies: Satan, nafs and attractions of the world. These three surround the soul to snatch the Divine Trust from it. If the soul of man dominates the desires of his material physical body, then certainly he can walk on the straight path towards Allah and can reach the destination (*Allah*) thus achieving the main purpose of his life i.e. vision and recognition of Allah. On the contrary, if he would let his enemies i.e. Satan, nafs and the world to overpower him and take his control, then they would not let him succeed in his test. On the Doomsday, he would be amongst the failures and the disgraced ones. Shaikh-e-Akbar Mohiyuddin Ibn-e-Arabi says:

- ❖ The outward of human beings is their physical body while their inward is the soul. Body is something entirely different from the soul, although the referred person is treated as one entity. If the body is nourished and the soul is neglected, the body will get healthier and the soul weaker. The animal instincts of the material body will dominate the Divine qualities of soul. However if the soul is nourished (*through the invocation and contemplation of Ism-e-Allah Zaat*), its Divine attributes will dominate the bestial qualities of the body. **(Exegesis of Fusoos-ul-Hikam-Wal-Aiqan pg 107)**
- ❖ True faith is actually acquired when the soul dominates the body. **(Exegesis of Fusoos-ul-Hikam-Wal-Aiqan pg 141)**

Hence, a human being is a combination of material body and soul. Material body is created by the human semen in this material world and is related to it only. The soul is a sublime and subtle being which is related to the Divine world. Both the beings are attracted and inclined towards their respective origins, as it is said in a Hadith:

❁ كُلُّ شَيْءٍ يَرْجِعُ إِلَى أَصْلِهِ (حدیث نبوی ﷺ)

Meaning: Everything returns to its origin.

Since, the material body is composed of matter i.e. solid, liquid, gas which are the elements of this material world, so its food for growth is also extracted from this world which is why the body has the appetite for worldly pleasures and eatables. All the animals possess this inclination. In the Holy Quran, Allah has called all those beings which require food of this material world as دَابَّةٌ and said:

❁ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا (سورة شهود-6)

Meaning: And there is not any moving creature (*living being*) on the earth but (*that*) its sustenance is (*a bountiful obligation*) upon Allah. (Hud-6)

Allah has fixed the sustenance for every living being since eternity. It can neither be increased nor decreased, no matter how much one tries through legitimate or illegitimate ways. Though, if one sincerely spends in the way of Allah, it is increased ten to seventy times. Allah has also made perfect arrangements to supply this sustenance. It is said that livelihood searches the person like death and reaches him in any case. A person cannot meet death unless he has got the portion of sustenance fixed for him since eternity. There are two ways to get livelihood, hard work and complete trust upon Allah. The person who turns towards Allah and seeks only Him, without worrying about his sustenance, leaving it upon Allah to provide him, he is truly resigned to the will of Allah. People who do not put their trust upon Allah completely, run after livelihood whole of their life and forget to seek Allah. They seek sustenance and forget the Sustainer. Allah says to such people:

❁ وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ (العنكبوت-60)

Meaning: And no animal carries its sustenance (*with it*). Allah provides (*sustenance*) for them and for you too. **(Al-Ankabut-60)**

Allah has created a lot of sources and ways of earning for those who try to get their subsistence through hard work. The way chosen by him would determine the source of his sustenance. He is free to choose any profession, trade, business, agriculture etc. Hard work is also of two types; lawful and unlawful. If he chooses lawful way, he will be provided with all the lawful sources of earnings. If he chooses the unlawful way of earning, he will be provided with its source. The decision has been left upon man. The way of hard work unfolds with difficulties and risks. Sultan Bahoo says:

- ❖ Man is accountable for lawful earnings and punished for unlawful earnings.

Although, Allah has liberated man from the worries of his sustenance but man fails to have complete trust upon Allah and the promises Allah has made in Quran about the provision of his livelihood. He keeps trying hard to increase his subsistence, disregarding the fact that it has already been fixed.

On the other hand, the subtle being of man i.e. the soul is related to the Divine world so it is attracted towards it. The soul is always inclined towards the Divine love, knowledge, closeness, vision and union of Allah. Its sustenance and nourishment lies in the invocation and contemplation of Ism-e-Allah Zaat because Ism-e-Allah Zaat is also related to the Divine world and its invocation and contemplation are the source of strengthening man's relation with Allah. Allah has directed the attention of man towards it in the Holy Quran at many places. It is a fact that Allah cannot be recognized by just outward discussions and deeds. The outward knowledge can neither reveal the reality of the great spiritual status and miraculous powers of Prophet

Mohammad sall'Allahu alayhi wa'alihi wasallam<sup>18</sup>, nor the reality behind Wahi (*revelation*) and Meraj (*ascension of the Holy Prophet to Allah*). That is why the religious scholars having just superficial knowledge are always contradicting each other regarding the matters of the hidden knowledge of the Holy Prophet, reality of his Meraj and other miracles, possibility of vision of Allah in this world etc. To know all these hidden facts the best and easiest way is the invocation and contemplation of Ism-e-Allah Zaat. Without them the spiritual way towards the Divine observation, closeness, vision and union of Allah, which gives eternal life to the soul, is impossible to achieve.

## INVOCATION (ZIKR) AND CONTEMPLATION (TASAWUR) OF ISM-E-ALLAH ZAAT

Allah says in Quran:

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد-28) ❀

Meaning: Surely in the invocation (zikr) of اللَّهُ (Ism-e-Allah Zaat) do hearts find peace. (Al-Rad-28)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾ (المنافقون-9) ❀

Meaning: O' Believers! Let not your wealth and your children make you neglectful of the invocation of Allah, and whoever does so, is amongst the losers. (Al-Munafiqun-9)

﴿وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ (الجمعة-10) ❀

Meaning: And invoke اللَّهُ (Ism-e-Allah Zaat) frequently so that you may prosper (*spiritually*). (Al-Juma-10)

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<sup>18</sup> Peace be upon him (*Blessings and salutation for the Holy Prophet*).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾ (الأحزاب-41)

Meaning: O Believers! Keep remembering Allah abundantly. (Al-Ahzab-41)

﴿وَالَّذِينَ كَرِهَ اللَّهُ كَثِيرًا وَالَّذِينَ كَرِهَ اللَّهُ لَهُمْ مَغْفِرَةٌ وَأَجْرًا عَظِيمًا﴾ (الأحزاب-35)

Meaning: And the men who invoke الله excessively and the women who also invoke الله a lot, Allah has prepared for them forgiveness and mighty reward. (Al-Ahzab-35)

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (البقرة-152)

Meaning: Remember Me (through the invocation of My name) and I will remember you. And always be thankful to Me and never be ungrateful to Me. (Al-Baqarah-152)

﴿وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (آل عمران-101)

Meaning: And whoever holds fast to Allah (i.e. *Ism-e-Allah Zaat*) is most surely guided to the straight path. (Aal-e-Imran-101)

﴿حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ (البقرة-238)

Meaning: Guard all your prayers strictly, especially the middle (central) prayer (the inward prayer i.e. invocation of *Ism-e-Allah Zaat*). (Al-Baqarah-238)

﴿إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ﴾ (المائدة-91)

Meaning: No doubt! Satan only seeks to breed enmity and spite amongst you by means of wine and gambling and stops you from the invocation of الله and establishing prayer. (Al-Maidah-91)

The following verses prove that the Muslims who are negligent of the invocation of *Ism-e-Allah Zaat* are considered as the depraved ones. They are threatened of hard punishment and Allah has forbidden others to have close relationship with such people. Allah says:



فَاعْرِضْ عَنْ مَنْ تَوَلَّى ۖ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۚ ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ۝ (النجم-29,30)

Meaning: So divert your attention from him who turns away from Our invocation and desires the life of this world. That is the limit of their knowledge. Verily your Lord fully knows who strayed from His path and (also) knows him best who has attained guidance. (Al-Najam-29, 30)

The invocation of the name **اللَّهُ** creates Noor of faith in the heart. Therefore, one who is ignorant of its invocation is declared as deprived. It is the saying of Allah:

أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ ۚ فَوَيْلٌ لِلْفُتُسِيَّةِ ۚ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝ (الزمر-22)

Meaning: Well! One, whose breast Allah has opened for Islam (by the invocation of *Ism-e-Allah Zaat*) is (stationed) in the light from his Lord. (But on the contrary) those whose hearts are hardened for (being deprived of the bounty of) Allah's invocation are destined to ruin. It is they who are in utter waywardness. (Al-Zumar-22)

- ❖ It is narrated by Abu Saeed al-Khudri razi Allah anhu that the Holy Prophet was asked, “Who among men will be superior in rank near Allah on Doomsday?” The Holy Prophet said, “Those men and women who excessively invoke **اللَّهُ**”. He (the narrator) submitted, “O’ Messenger of Allah, even above those who fight in the way of Allah?” The Holy Prophet said, “Yes! If they were to strike with their sword among the disbelievers and the idolators, until it breaks and gets dyed in blood, those who invoke **اللَّهُ** much would still be superior in rank.” (Ahmad and Al-Tirmidhi)

- ❖ Abu Musa al-Ashari razi Allah anhu narrates that the Holy Prophet said, “He who invokes **اللَّهُ** and he who does not, are like the living and the dead respectively.” (Bukhari and Muslim)

The Holy Prophet said:

❖ **الْأَنْفَاسُ مَعْدُودَةٌ وَكُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ**

Meaning: Every person has counted breaths; every breath which leaves the body without invocation of **اللَّهُ** is lifeless.

Sultan Bahoo explains this Hadith as follows:

جو دم غافل سو دم کافر، سانوں مُرشد ایہہ پڑھایا ھو  
سُنیا سُخن گیاں کھل اکھیں، اساں چت مولا ول لایا ھو  
کیتی جان حوالے رب دے، اساں ایسا عشق کمایا ھو  
مرن توں اگے مر گئے باھو، تاں مطلب نوں پایا ھو

Meaning: Sultan Bahoo says that the spiritual guide has taught me the lesson that a breath without the invocation and contemplation of **Ism-e-Allah Zaat** is paganish. Since I have heard this saying, I have made my heart oblige to it. I have done such a trade for Divine love in which I have devoted my whole life to submit to Allah's will. I have given up my will and intentions. The union with Allah is blessed upon one who dies before death.

- ❖ It is the saying of Prophet Mohammad **sall'Allahu alayhi wa'alihi wasallam**:

❖ **طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ**

Meaning: The best desire is the desire of Allah and the best invocation is of the name of Allah (*meaning Ism-e-Allah Zaat*).

Therefore Allah has ordered many times to invoke the name **اللَّهُ**.

The inward invocation of Allah is the eternal prayer. Its purpose is described in the following Hadith:

لِكُلِّ شَيْءٍ مُصْقِلَةٌ وَمُصْقِلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى ۝

Meaning: For everything there is a burnisher and the burnisher of heart (*inward*) is the invocation of Ism-e-Allah Zaat.

Now, it is clear that Allah has ordered the invocation of الله for the purification and cleansing of heart. In fact, heart is the mirror in which the light of Allah can be observed, but only if it is clean. That is why we should always remain busy in the invocation and contemplation of Ism-e-Allah Zaat to keep our heart pure and clean from the filth of this material world, so that we can fulfill the promise of قَالُوا بَلَىٰ.

Sultan Bahoo explains the above mentioned Hadith in these words:

دل کر صیقل شیشے وانگوں باہو، دور تھیوں کل پردے ہو

Meaning: Make your heart pellucid like a mirror, then all your veils would be removed. The cleaner the mirror of your heart is, the clearer is the reflection of the Noor of Allah in it

It is the saying of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam:

مَا صَدَقَةُ أَفْضَلَ مِنْ ذِكْرِ اللَّهِ تَعَالَى ۝

Meaning: No Sadaqah<sup>19</sup> is better than doing the invocation of Allah.

عِلَامَةُ حُبِّ اللَّهِ ذِكْرُهُ وَعِلَامَةُ بُغْضِ اللَّهِ عَدَمُ ذِكْرِهِ ۝

Meaning: The sign of love of Allah is doing His invocation and the sign of hostility against Allah is leaving His invocation.

<sup>19</sup> Giving anything in any form in the way of Allah.

❁ أَفْضَلُ الدِّكْرِ دُكْرُ اللَّهِ تَعَالَى ۝

Meaning: The greatest of all the invocations is the invocation of Allah.

- ❖ The Holy Prophet said to his sacred Companions, “Let me tell you the act which is the most favourite and most elevated near Allah and best of all deeds, even better than spending gold and silver in the way of Allah or fighting for the religious cause and killing the enemies of Allah or being killed by them?” The Companions replied, “Why not O’ Prophet of Allah! Do tell us.” He exclaimed, “It is the invocation of Allah”. (Al-Tirmidhi)
- ❖ Someone asked Salman the Persian that which deed is the most supreme? He answered, “Haven’t you read the Quran, Allah says: وَلَيْدُكُ اللَّهُ أَكْبَرُ (meaning: Nothing is superior than the invocation of Allah)”

Qudsi Hadiths:

❁ إِذَا رَأَيْتَ عَبْدِي لَا يَدُكُرُنِي فَأَنَا أَحْجَبُهُ عَنْ ذَلِكَ ۝

Meaning: When you see that My slave is not doing My invocation, understand that I have put a veil before him.

❁ أَنَا مَعَ عَبْدِي يَدُكُرُونِي فِي تَحْرُكِ الشَّفَتَانِ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي أَنَا مَعَهُ إِذَا دُكِرَنِي فَإِذَا دُكِرَنِي فِي نَفْسِهِ دُكِرْتَهُ فِي نَفْسِي وَإِذَا دُكِرَنِي فِي مَلَأٍ دُكِرْتَهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ ۝

Meaning: I am with My slave when he remembers Me by moving his lips (i.e. by doing the invocation of Allah with tongue). I am as My slave perceives Me. I am with him when he invokes Me. When he remembers Me secretly within himself I also remember him secretly. And when he remembers Me in a gathering, I also remember him in a better gathering.

All the Quranic verses and Hadiths mentioned above prove that the invocation of ﷲ is the greatest of all the prayers. However, one must know that how this invocation should be done so as to get its real beneficence i.e. recognition of one's inner self which in turn gives the recognition of Allah, as is said in the Hadith:

❁ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ۝

Meaning: Whoever recognized his inner self, he recognized his God.

One way of invocation is to remember Allah by tongue. It includes the recitation of Quranic verses, kalma<sup>20</sup>, darood (*blessings upon the Holy Prophet*) and all other prayers done physically. Such invocation is a source of getting reward and a better place in heaven. The invocation which actually opens the doors of spiritual world is the invocation of 'pas infaas' in which invocation of Ism-e-Allah Zaat is done through inhale and exhale of breath. It is called the Sultan-ul-Azkar (*the king of invocations*).

The salat<sup>21</sup> Muslims say five times a day is the second pillar of Islam. Our Holy Prophet has declared لَا صَلَاةَ إِلَّا بِحُضُورِ الْقَلْبِ meaning: "No salat without the presence of heart." He also said الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِ meaning: "Salat is the Meraj (*Ascension*) for a true believer". Apparently salat is a collection of few verses which are recited in a particular manner but actually it means having the closeness and vision of Allah. When one attains the closeness and vision of Allah, only then his salat becomes Meraj. One can acquire this status only through Sultan-ul-Azkar. Salat is also a way of invocation of Allah, as Allah says:

<sup>20</sup> The declaration of Islamic faith by reciting لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ meaning: No one is to be worshipped except Allah and Mohammad is His Messenger.

<sup>21</sup> Prayer which is obligatory upon Muslims to offer five times daily.

وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝ (طه-14) ❁

Meaning: And establish salat for the sake of my invocation. (Taha-14)

Allah wants His men to invoke His name not only during salat but continuously, as He commands:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۝ (النساء-103) ❁

Meaning: So (*O' Muslims*) when you have finished your salat, invoke personal name of Allah ﷻ (*in all postures*) standing, sitting and lying on your sides. (An-Nisa-103)

In this verse “lying on your sides” refers to ‘sleeping’, i.e. one has to invoke ﷻ while sleeping also. During sleep only the invocation of pas infaas through breathing is possible because the breath does not stop even while sleeping. Allah has also explained how this invocation should be done:

وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ ۝ (الكهف-24) ❁

Meaning: Invoke your Holy Lord when you forget (*everything else*). (Al-Kahf-24)

What should be invoked is also clearly mentioned;

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝ (زمل-8) ❁

Meaning: And continue invoking the personal name of your Holy Lord (ﷻ), being devoted to Him alone (*in your heart and soul*) and broken away from everyone else. (Al-Muzzammil-08)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ ۝ (الاعلى-1) ❁

Meaning: Glorify the personal name of your Holy Lord (ﷻ), the Most High. (Al-Ala-1)

Even the first revelation was an order of recitation of Allah's name:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (علق-1)

Meaning: O' Beloved! Read with the name of your Holy Lord (اللَّهُ), who has created everything. (Al-Alaq-1)

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾ (حاقة-52, واقعة-96 اور 74)

Meaning: So glorify your Holy Lord persistently with His personal name (اللَّهُ), the Most Magnificent. (Al-Haqqa-52, Al-Waqia-74,96)

Allah also describes the proper and desired way of invocation:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (اعراف-205)

Meaning: And invoke your Holy Lord's personal name (اللَّهُ) with your breath, submissively and secretly and in low tones, morning and evening and be not among the neglectfuls. (Al-A'raf-205)

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (اعراف-55)

Meaning: Invoke your Holy Lord's personal name (اللَّهُ) most submissively and secretly. Surely He does not like the transgressors. (Al-A'raf-55)

Allah has strictly forbidden to follow those who are negligent of His invocation:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطَا﴾ (الكهف-28)

Meaning: (O' My beloved!) Stay tenaciously in the companionship of those who remember their Lord morning and evening, ardently seeking His pleasure, (*keen on the glimpse of His sight, and eagerly aspiring to glance at His radiant Countenance*). Your (*affectionate and caring*) looks must not but focus them.

Do you seek the charisma of the worldly life (*shifting your attention away from these self-denying devotees*)? And (*also*) do not follow him whose heart We have made neglectful of Our remembrance, and who follows but the desires of his (*evil-commanding self*) and his case has exceeded all bounds. (Al-Kahf-28)

So the crux of all this discussion is that to achieve the main aim of life i.e. the marifat<sup>22</sup> of Allah, to get nourishment and prosperity of the soul, to achieve a righteous heart and satisfied inner self, to get inner enlightenment, to please Allah and to reach the level of Meraj, it is necessary for every Muslim and true believer to seek Ism-e-Allah Zaat and then invoke and contemplate it under the guidance of a perfect spiritual guide<sup>23</sup> of the Sarwari Qadri order<sup>24</sup>. There is no other way to reach the eternal destination i.e. Allah. The person who does not do the invocation and contemplation of Ism-e-Allah Zaat, his whole being is captured by the Satan and evil nafs. They occupy the heart and mind of that person and overcome all his senses just like the air creeper enwraps the whole tree. He becomes completely oblivious of the reality and truth because his soul could not get its required sustenance. Allah says in the Holy Quran:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ  
أَعْمَى (سورة طه-124)

Meaning: And whoever turns away from My invocation, his (*spiritual*) sustenance will be cut short and I will raise him blind (*as well*) on the day of Resurrection. (Taha-124)

<sup>22</sup> The Divine knowledge which is acquired only after having the vision and closeness of Allah

<sup>23</sup> To know about the true and perfect spiritual guide please read the book “*The Perfect Spiritual Guide*” which is the English version of the book “*Murshid Kamil Akmal*” written by Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas and translated in English by Sahibzadi Muneza Najib Sarwari Qadri.

<sup>24</sup> Sarwari Qadri is the spiritual order of Sultan Bahoo which started from the Holy Prophet and reached him through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.



It means that the person who does not get the vision and recognition of Allah in this world remains blind spiritually. Due to this blindness he would not be able to see and recognize Allah on the Doomsday, as he will be raised blind on that day. Allah declares:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ (بنی اسرائیل-72) ❁

Meaning: And whoever remains blind (*inwardly*) in this world will be blind in the Hereafter as well. (Bani Israil-72)

Allah created this world only because He wanted to be recognized. He desired to manifest His Beauty and Magnificence and longed to have someone who would love Him ardently after seeing His beauty. So the main purpose of man's creation is the recognition and vision of Allah. The power of sight is the best source of recognizing anything, other senses cannot give complete recognition of things. So, the contemplation of Ism-e-Allah Zaat with sight and its invocation with breath are the best sources of getting blessed with the vision and recognition of Allah. By imprinting the Ism-e-Allah Zaat (الله) on our soul through contemplation and meditation, it leaves its impressions on our inner being and influences it with its great powers, hence, giving life to the soul. This method focuses invocation and contemplation on the soul. By other methods of invocation, the invoker cannot achieve his objective which is to enlighten the inner eyes and enliven the soul. When the eyes of the soul get enlightened by the Noor of Allah, this powerful enlightened insight confers the Divine vision and recognition upon the soul. Then the seeker ever remains engrossed in beholding the Divine Self.

## WHAT IS RELATION BETWEEN INVOCATION AND CONTEMPLATION?

Contemplation means meditation and concentration upon a point. Invocation and contemplation are interrelated. They can never be

separated. Our brain always keeps thinking about one thing or the other. This thinking is a form of remembrance and invocation. Whatever we think about, its picture flashes before our eyes. If we think about our family, their faces come before our eyes and if it is our house then its image comes in our mind; this is contemplation. This series of invocation and contemplation always continue. That is why, our attachment and love with worldly relations and things become stronger as we are always absorbed in their thoughts. This relation and attachment is the result of their continuous invocation and contemplation. The Mystics and Sufi Saints divert this worldly invocation and contemplation towards Allah in order to build strong relation of soul with Allah through invocation and contemplation of Ism-e-Allah Zaat. The verse 8 of surah Al-Muzammil وَتَبْتَئِلْ إِلَيْهِ تَبْتِيلاً meaning: “Being devoted to Him alone (*in your heart and soul*) and broken away from everyone else” refers to the same diversion of heart from world to Allah. The way a diamond cuts diamond and a water logged land is revitalized by water only, similarly, it is the (*Divine*) invocation that overcomes (*worldly, satanic and baser selfs*) invocation and similarly it is the contemplation that overcomes contemplation. One only needs to replace the subject. If we invoke and contemplate the personal name of Allah continuously, rather than the thoughts of transitory worldly relations and objects, then our love for Allah starts developing, our soul gets attracted towards Him and we get closer to Him with every breath. The entrusted Divine Self then manifests within us and ultimately we find His vision and union.

## ISM-E-ALLAH ZAAT IS THE ISM-E-AZAM

Muslim theologians, pious and ascetics in every age searched for the Ism-e-Azam but except a very few Arifs no one could accomplish in it i.e. they could not reach its Essence. Undoubtedly, they accessed spiritual ranks and status through

the invocation of **اللَّهُ** but stayed deprived of reaching Oneness with Allah and His union.

Sultan Bahoo says:

- ❖ Listen! The scholars cannot find the Ism-e-Azam from the holy Quran because the Ism-e-Azam sustains only in a sacred existence. Even if one finds the Ism-e-Azam and recites it, it would not affect him due to his impure being. The invocation does not continue in the heart of a person without the Ism-e-Azam and Ism-e-Azam only sustains in the pure being of an accomplished and perfect Faqeer<sup>25</sup> or the religious scholars who practise what they preach. In fact, such scholars are only the perfect Faqeers. One who trusts and depends on the Ism-e-Azam instead of Allah is a fool. Only those find the reality of Ism-e-Azam who are themselves blessed with its Divine qualities and whose inward possess the Ism-e-Azam. (Ain-ul-Faqr)

Therefore Allah Almighty says:

❖ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ۝ (الأنبياء-7)

Meaning: So, (*O' people,*) if you do not know (*yourselves*), ask the people of invocation. (Al-Anbiya-7)

In this verse, Allah is saying that if you do not know about the invocation of Ism-e-Azam then ask the people who invoke, meaning they know the Ism-e-Azam.

If we focus on this verse we will quickly understand the point under discussion that Allah has not ordered **فَسْأَلُوا أَهْلَ الْعِلْمِ** meaning: “Ask the people of knowledge” but **فَسْأَلُوا أَهْلَ الذِّكْرِ** meaning: “Ask the people of invocation”. Those who have knowledge can go astray because intellect comes from brain

<sup>25</sup> The Mystics who travel the path of Faqr which is the path to closeness and vision of Allah.

which can mislead while the real invocation of Allah arouses from the heart which never deceives. Knowledge is recorded in brain whereas invocation affects and gets imprinted on heart.

The verse 59 of surah Al-Furqan states: “(Allah) is the most kind. (O’ aspirant of His gnosis!) Ask of Him to someone who has attained His awareness. (The unaware do not have any gnosis of Him.)”

Sultan Bahoo says:

- ❖ The Ism-e-Allah Zaat **اَللّٰهُ** **لَهُ** **هُوَ** are the Ism-e-Azam. (Ain-ul-Faqr)
- ❖ Whoever achieved the levels of piety, it was through the Ism-e-Allah Zaat. Ism **اَللّٰهُ** (AllahHoo) has four Divine names. Firstly, Ism **اَللّٰهُ** (AllahHoo) Itself, whose invocation is the most Gracious. When **اَللّٰهُ** of **اَللّٰهُ** is separated, it becomes **لِلّٰهِ** (Lillah). The invocation of **لِلّٰهِ** (Lillah) is the Divine Beneficence. When first **ل** of **لِلّٰهِ** is separated, it becomes **لَهُ** (LaHoo). The invocation of **لَهُ** (LaHoo) is the Divine Blessing. When second **ل** of **لَهُ** is separated it becomes **هُوَ** (Hoo) and invocation of **هُوَ** (Hoo) is the Divine Favour. Hence, Allah says: **لَا اِلٰهَ اِلَّا هُوَ** i.e. there is no one to be worshipped except **هُوَ** (Al-Baqarah-255). Seek only Allah, everything other than Allah is lust. (Mahak-ul-Faqr Kalan)

Many traditions prove that the name **اَللّٰهُ** is the Ism-e-Azam.

The Holy Prophet heard a man saying:

❖ **اَللّٰهُمَّ اِنِّیْ اَسْتَلْکَ بِاِنِّیْ شَهِدَ اَنْتَ اَنْتَ اَللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَکُنْ لَهُ کُفُوًا اَحَدٌ ۝**

On hearing this, the Holy Prophet said “I swear by Allah, in whose hand is my soul, this person prayed mentioning the Ism-e-Azam, through which Allah gives anything that is asked and accepts any prayer.”

A Hadith says that Ism-e-Azam is in between the following two verses (Ibn Abi Shayba, Abu Dawood and Al-Tirmidhi):

الْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ❁

and

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ❁

A Hadith relates that Hazrat Ayesha razi Allah anha prayed to Allah saying:

اَللّٰهُمَّ اِنِّیْ اَدْعُوْكَ اِلٰهَ وَاَدْعُوْكَ الرَّحْمٰنَ وَاَدْعُوْكَ بِاَسْمَائِكَ الْحُسْنٰی كُلِّهَا مَا عَلِمْتُ مِنْهَا مَا لَمْ اَعْلَمْ ❁

Then the Holy Prophet said, “Ism-e-Azam is (*hidden*) in these words”.

Hazrat Zainulabideen saw in a dream that Ism-e-Azam is:

هُوَ اِلٰهَ الَّذِیْ لَا اِلٰهَ اِلَّا هُوَ رَبِّ الْعَرْشِ الْعَظِیْمِ ❁

- ❖ Imam Qazi Ayaz related what he heard from scholars that Ism-e-Azam is in kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ.
- ❖ Fakhruddin al-Razi and certain Sufis claim that “Hoo” هُوَ is the Ism-e-Azam.
- ❖ Mansur Hallaj writes in *Tawasin* that Prophet Mohammad sall’Allahu alayhi wa’alihi wasallam is the spiritual confidant of Hoo هُوَ.
- ❖ Syed Abdul Karim Bin Ibrahim Al-Jaili writes in his book *Insan-e-Kamil* chapter no. 26 “The Divinity of the Divine

Reality is hidden in such a way that its manifestation is impossible except in one form that is through his entire attributes and Divine names. Divinity symbolically represents the Core of Divine Oneness. I am not saying it about any particular Divine name, attribute, marvel, level or about the absolute Divine Essence disregarding His attributes and names. Rather, Divinity refers to all these, including them individually as well as collectively. The Essence of Divinity reflects the unseen and hidden inwards. The word which is fixed (*by the Sufis*) to refer to the hidden core of Divinity is 'Hoo'. Hence, 'Hoo' refers to the Core and Essence of Allah which includes His entire attributes and names as well as that Reality which is hidden. My following poetic words also refer to the same fact:

إِنَّ الْهُوِيَّةَ غَيْبٌ ذَاتُ الْوَاحِدِ  
وَمِنْ الْمَحَالِ ظُهُورُهَا فِي الشَّاهِدِ  
فَكَادَتْهَا لَغَتْ وَقَدْ وَقَعَتْ عَلَى  
شَأْنِ الْبُطُونِ وَمَا لَهَا مِنْ جَاهِدِ

Meaning: Divinity is the unseen Core of the unique Divine Essence which is impossible to manifest in the 'seen' and the physically present things, as if it is only a word. Even though, its grandeur is that it exists inwardly and no one can deny this.

Let it be known that Ism-e-Azam is Hoo هُوَ, this name is most special in the name اللهُ 'AllahHoo' and it is the essence of اللهُ. As long as ه (H) remains at the end of the word اللهُ Allah, it is meaningful and refers to Hoo هُوَ. When Hoo هُوَ is separated from اللهُ it no longer benefits e.g. when ل of اللهُ is separated, it becomes اللهُ (Lillah) which is

meaningful and its invocation benefits, when first ل of ﷲ is separated, it becomes َ (LaHoo) which also gives benefit. When second ل of َ is separated there remains “” and this is Hoo ُو which actually is ه (H) without a و (O). و (O) is attached to ه (H) to elongate the sound, and due to continuous use it has become one word (هو, Hoo) with passing time. Thus the name Hoo هو is supreme to all the Divine names. In Hijri 799, I assembled a gathering of the men of Allah in Makkah, may Allah exalt their eminence. In that gathering, Ism-e-Azam was discussed, about which the Holy Prophet has referred that it is at the end of surah al-Baqarah and the start of surah Aal-e-Imran. A man of Allah said that it is Hoo هو and it is interpreted from Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam's words (the words of the Holy Prophet are سورة البقرة وآل عمران). As ه ends the word surah al-Baqarah (in Arabic) and و is at the beginning of Aal-e-Imran (when both combine, make Hoo هو). This is a famous saying which depicts the Ism-e-Azam, I have referred it here so that the honour of Ism-e-Azam is realized. It is deduced from the above referred saying which gives a clue from the symbolic words of Holy Prophet that this name is glorious and the greatest of all the Divine names. (Insan-e-Kamil, chapter 26)

- ❖ Ibn-e-Arabi writes in *Futuh-at-e-Makkiyyah*: “Hoo is the most elevated and the ultimate invocation of Arifs.”
- ❖ Most scholars of spiritual insight say that the name ﷲ is Ism-e-Azam.
- ❖ Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says: “Ism-e-Allah Zaat is the Ism-e-Azam but one condition to

oblige for is that when Allah ﷻ is said once with true heart, there should not remain anyone other than Allah in heart.

- ❖ Allama Ibn-e-Abideen says that Imam Abu Hanifa has declared the name ﷻ as the Ism-e-Azam.
- ❖ Some scholars claim that Ism-e-Azam is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
- ❖ Sultan Bahoo also says that:

بِسْمِ اللَّهِ اِسْمُ اللَّهِ دَا ، اِيَّهٖ وِيْ گَهْنَاں بھارا ھُو

Meaning: In بِسْمِ اللَّهِ (Bismillah means “in the name of Allah”) is concealed the Ism-e-Allah Zaat and this is the Divine Trust which in pre-existence was presented to everything of the universe but they refused and man took up the great responsibility.

Sultan Bahoo further says: “Listen! All the four holy books i.e. Taurah, Gospel, Psalms and Quran are just the explanation of Ism-e-Allah Zaat. What is Ism-e-Allah Zaat? Ism-e-Allah Zaat is exactly the Divine Essence. All Prophets got Prophethood and won over the disbelievers only due to the power of Ism-e-Allah Zaat. (Ain-ul-Faqr)

From the aforementioned Hadiths and traditions it is established that in reality Ism-e-Allah Zaat is the Ism-e-Azam because in every Hadith and tradition Ism-e-Allah Zaat (AllaHoo, Lillah, LaHoo and Hoo) is present in any of its forms.

- ❖ Sultan Bahoo says that without the spiritually effective sight (of the perfect spiritual guide), Ism-e-Azam does not unfold.
- ❖ Allama Shaikh Mohammad Ismail Haqqi says in the explanation of Ism-e-Azam, “There is always present in the



universe an accomplished and perfect Wali<sup>26</sup> who is the bearer of the Divine Trust, his esoteric and exoteric countenance is the Ism-e-Allah Zaat (*Ism-e-Azam*). He is the representative of Allah Almighty and from him the reality of Ism-e-Azam is achieved. **(Tafseer Rooh-ul-Bayan)**

Hence, it is ascertained that Ism-e-Allah Zaat is the Ism-e-Azam but it unfolds when the perfect spiritual guide gives its inward persuasion.

## ISM-E-ALLAH ZAAT, THE SACRED COMPANIONS AND THE ACCOMPLISHED WALIS

### HAZRAT ALI RAZI ALLAH ANHU

Hazrat Ali Razi Allah Anhu says:

- ❖ Your pain is within you and you do not know that its remedy also lies inside yourself. You do not notice but imagine that you are merely a tiny body whereas a large world is abridged within you and you are that enlightened book whose letters reveal the hidden thing. **(Mirat-ul-Arifeen)**
- ❖ Hazrat Ali says about Allah Almighty in a tradition: “Hence, I saw my Lord in my heart with the eye of (*true*) faith.”
- ❖ It is the saying of Hazrat Ali razi Allah anhu, “I do not pray Allah Almighty unless I see Him”.

### HAZRAT UMAR RAZI ALLAH ANHU

- ❖ I saw my Lord from His Noor (*Ism-e-Allah Zaat*). **(Sir'r-ul-Asrar)**

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<sup>26</sup> The Friend of Allah, Saint

## HAZRAT IMAM HUSSAIN RAZI ALLAH ANHU

According to Imam Hussain, Allah chose Insan-e-Kamil for His recognition and manifestation. Complete Quran is in surah Fatiha, surah Fatiha is in بِسْمِ اللّٰهِ Bismillah (*in the name of Allah*) and بِسْمِ اللّٰهِ is manifested in the heart of the Insan-e-Kamil. Therefore, Insan-e-Kamil is detailed and abridged for all the Divine attributes as well as the Essence.”

He explains this reality in these words:

- ❖ “There lies similarity between the Divine Pen and man’s<sup>27</sup> soul, between Divine Tablet and man’s heart, between Divine Throne and man’s body, between the Chair and man’s self. Each is a mirror to the other. Thus everything which is composite in Pen, same is collected in man’s soul and everything that is in detail in the Divine Tablet lies in detail in man’s heart and everything that is detailed in the Chair is exactly in a detailed form in the man’s self. Hence man (*perfect Divine Man or Insan-e-Kamil*) is a comprehensive book for all the books which contains entire facts about Divinity and the created worlds, that is why he is the totality or collection of things in composite, concise as well as detailed forms. So whoever recognized his self thus recognized his Creator”. (*Mirat-ul-Arifeen, a subtle writing by Hazrat Imam Hussain*)

## SHAIKH SIRRI SAQTI

Once Shaikh Sirri Saqti asked a Saint his name. He replied, “Hoo” هُوَ. Then he asked, “What do you eat and drink?” He answered, “Hoo” هُوَ. When he replied “Hoo” هُوَ to all the questions, Shaikh Sirri Saqti asked, “Does ‘Hoo’ هُوَ mean Allah?”

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<sup>27</sup> Here “man” refers to the Divine Universal Man i.e. the Insan-e-Kamil.

At once, upon hearing this, the Saint screamed and passed away.  
(Tazkirah Auliya, Volume 30)

## HAZRAT GHAUS-UL-AZAM SHAIKH ABDUL QADIR JILANI

Hazrat Ghaus-ul-Azam Shaikh Abdul Qadir Jilani says:

- ❖ When Allah ﷻ is said once with true heart, then there should not remain anyone other than Allah in heart.

He further says:

- ❖ When Ism-e-Allah Zaat enters the heart, the heart is lit with two things, the Divine blaze and light. The Divine blaze burns the thoughts and love of everything other than Allah and the Noor enlightens the heart and makes it clean like mirror. (Al-Fateh Al-Rabbani)
- ❖ Hazrat Ghaus-ul-Azam narrates a tradition in *Malfoozat*<sup>28</sup>-e-Ghausia that once a Saint reached a mosque of Syria. He was very hungry. He said to himself, “I wish I knew the Ism-e-Azam.” Suddenly two men descended from the sky and sat beside him. One of them said to the other, “Do you want to know the Ism-e-Azam?” The other replied in the affirmative. He said, “Say ﷻ, it is the Ism-e-Azam.” The Saint thought that he often recited ﷻ but never experienced its efficacy. The man explained, “ﷻ should be invoked in such a way that there is no one except Allah in the heart.” (Al-Fateh Al-Rabbani, *Malfoozat-e-Ghausia*)
- ❖ To get rid of the evil qualities and gain the Divine knowledge, the mirror of heart should be cleansed with the burnisher of Tauheed<sup>29</sup> (i.e. contemplation of Ism-e-Allah Zaat) and by the mystic struggle, until the soul becomes alive acquiring

<sup>28</sup> Sayings of a Saint recorded by his disciples

<sup>29</sup> Divine Oneness

the Divine qualities and gets enlightened with the light of Oneness. Then it will be reminded of its eternal homeland (*i.e. realm of Divinity*) and will become anxious to return there. (**Sir'r-ul-Asrar, Section 10**)

## SHAIKH-E-AKBAR MOHIYUDDIN IBN-E-ARABI

Ibn-e-Arabi says in *Futuh-at-e-Makkiyyah* (volume one):

- ❖ It is a fact that the person who did not recognize his own reality through *Ism-e-Allah Zaat*, the *Ism-e-Allah Zaat* is not responsible to provide him the beneficence and he became the denier of *Ism-e-Allah Zaat* being its disobedient. Those people whom Allah kept steadfast were the ones who made His name (*Ism-e-Allah Zaat*) their leader and strengthened their relationship hence becoming eternal prostraters (*of the Essence with the presence of their hearts*).

He says:

- ❖ **اَللّٰهُ** is *Ism-e-Zaat* (*personal name of the Essence*) which includes all the Divine attributive names. (**Fusoos-ul-Hikam, Chp Fus-e-Idreesia**)
- ❖ 'Hoo' is the most elevated and the ultimate invocation of Arifs. (**Futuh-at-e-Makkiyyah Vol-II Chp 5**)

## SYED ABDUL KARIM BIN IBRAHIM AL-JAILI

Syed Abdul Karim Bin Ibrahim Al-Jaili writes in his book *Insan-e-Kamil*:

- ❖ Allah can only be recognized through His names and attributes. Since all the attributive names are included in His personal name **اَللّٰهُ**, so there is no other way to reach Allah except His name **اَللّٰهُ**.

- ❖ Allah has made His name ﷲ a mirror for human beings (*so that they can see Allah through it*).
- ❖ Ism-e-Allah manifests the Divine Essence which is comprehensive of all the Divine attributes, hence reflects the Divine perfection. Every theophany of Allah entirely exists within the name ﷲ which manifests only through this Divine name. Before the manifestation of this name (*which is also the manifestation of all the Divine attributes*) there is utter darkness as Allah is hidden in Himself in manifold layers (*at the level of Hahooiyat<sup>30</sup>*). This name ﷲ is the Noor in that darkness (*meaning Hahooiyat, as it is veiled*) through which Allah sees Himself.

### HAZRAT SHAIKH JUNAID BAGHDADI

Hazrat Shaikh Junaid Baghdadi says:

- ❖ “The invoker of the personal name ﷲ is oblivious of his own self and unified with Allah. He strictly obeys the orders of Allah and remains engrossed in the observation of Allah inwardly so much so that the Noor of Divine vision and Self-Disclosures of Allah burn his human attributes.”

### HAZRAT SHAIKH BAHAUDDIN NAQSHBAND

For sixteen years Bahauddin Naqshband tried to imprint Ism-e-Allah Zaat onto his heart but in vain. One day infatuated in Divine love he went into the woods. There he met Khidr. Khidr asked, “O’ Bahauddin! What are you doing?” He answered, “My heart is not enlightening therefore I am troubled”. Khidr said, “Contemplate Ism-e-Allah Zaat”. Bahauddin Naqshband said, “For sixteen years I am endeavouring by doing the same but I

<sup>30</sup> Station beyond all the stations where there is nothing but Allah in the **لَيْسَ كَمِثْلِهِ شَيْءٌ** form i.e. He is Incomparable with anything.

have not succeeded”. He said, “Go and request at the mausoleum of Shaikh Abdul Qadir Jilani. You will succeed”. He went to his tomb and requested for his beneficence in these words:

یا دُستگیرِ عالمِ دَستمِ مرا بگیر  
دَستمِ چنانِ بگیر کہ گوشتِ دُستگیر

Meaning: O’ Dastgeer<sup>31</sup> of the whole world! Hold my hand and help me the way you are known for helping everyone.

Ghaus-ul-Azam Shaikh Abdul Qadir Jilani raised his right hand from his sacred grave towards him in the form of Ism-e-Allah Zaat and said:

اے نقشبندِ عالمِ نقشمِ را بہ بند  
نقشمِ چنانِ بہ بند کہ گوشتِ نقشبند

Meaning: O’ Naqshband of the world! Engrave my impression (of Ism-e-Allah Zaat) on your heart and imprint it in such a way that you are remembered with the title of ‘Naqshband’ (the one who engraves) till the Doomsday.

At once, Ism-e-Allah Zaat was engraved on his heart.

## HAZRAT SHAIKH FAQEERULLAH

Once Shaikh Faqeerullah was engaged in the invocation of Ism-e-Allah Zaat, he observed that a few angels were sitting at some distance from him engrossed in glorification and sanctification of Allah. He said to the angels, “Come nearer and accompany me in the invocation.” The angels replied, “We do not have the power and capacity to come near you and be part of this invocation (meaning invocation of Ism-e-Allah Zaat is only the honour of man)”.

<sup>31</sup> Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani which means “The one who holds the hand and helps in all the matters”.

## HAZRAT KHAWAJA GHULAM FARID

Hazrat Fariduddin Ganjshakar was the spiritual guide of Khawaja Ghulam Farid. The birth name of Khawaja Ghulam Farid was Khurshid Alam. After forty years of seclusion in Ruhi<sup>32</sup> he was esoterically blessed by Fariduddin Ganjshakar who wrote Ism-e-Allah Zaat on his heart. This unveiled all the spiritual realities on him. As a gratitude for this blessing, he named himself Ghulam Farid (*slave of Shaikh Farid*). This is the reason why he used to walk barefooted from Kot Mitthan (*his place of residence*) to Pakpattan (*city of his spiritual guide*). The following statement of Khawaja Ghulam Farid is written in his Malfoozat:

- ❖ That person can never be a Momin (*true believer*) who takes even a single breath without the invocation of Ism-e-Allah Zaat.

He says:

الف پکو ہم، بس وے میاں جی      ہور کہانی مول نہ بھانی  
الف گدھم دل کھس وے میاں جی      ب تے ت دی گل نہ کائی  
الف کیتم بے وے میاں جی

Meaning: Only Ism-e-Allah Zaat is enough for me. I do not need any other recital or supererogatory prayer because Ism-e-Allah Zaat has enlightened my inner self. Through it I have found the reality, hence it has completely taken over me.

He further says:

یار فریدا یار      سنجانن کیتے  
ایہہ نسخہ پک      ٹک اے

<sup>32</sup> Ruhi is a desert in Baluchistan, Pakistan.

Meaning: O' Farid, to recognize the Beloved (*Allah*), Ism-e-Allah Zaat is the perfect source.

### HAZRAT SYED ABU AL-ABBAS AL-MURSI

- ❖ He says, "O' devotee! You should invoke Ism-e-Allah Zaat because this name is the sultan of all the Divine names. Its beginning is the Divine knowledge and exaltation is Noor."

### HAZRAT ARIF BILLAH IBN AJIBA

- ❖ The name **اَللّٰهُ** is the crown recital and the sultan of all the Divine names, hence the most exalted name. When the invoker is engrossed in its invocation, this invocation permeates in his entire existence and he is enlightened with its Noor and theophanies. This invocation progresses from tongue to heart, from heart to soul and from soul to sir'r (*the core*). Then, the invoker is blessed with the Divine vision and union.

### HAZRAT IMAM ABU AL-QASIM AL-QUSHAYRI

- ❖ The name **اَللّٰهُ** is the proclamation of Sainthood, the minaret to Allah's union, the symbol of treading the Divine path and a guide to the destination. There is nothing more exalted than its invocation. The invocation of **اَللّٰهُ** is the source of acquiring all the praise worthy attributes which in turn lead to this Divine name.

### HAZRAT IBN QAYYIM AL-JAWZIYYA

- ❖ Undoubtedly, just as copper and silver get rusty, so does the heart (*with sins and darkness of veils between Allah and man*). The heart burnishes with the name **اَللّٰهُ**. The invocation of Allah makes heart sheen just like a mirror.



## HAZRAT IMAM FAKHRUDDIN AL-RAZI

- ❖ Fate stands in hell for those who are ignorant towards the invocation of ﷲ, only this invocation will relieve man from hell's torment. The heart which is ignorant of its invocation is surrounded by darkness. The love of world and its wishes engulf the heart making man greedy and lustful which even gets more and more avaricious. When such a heart starts invocation of Allah's name and is blessed with recognition of Allah, it gets rid of all the evils and darkness and gains the wisdom of marifat of Lord Almighty.

## SHAIKH AHMAD IBN AJIBA

- ❖ Man's complete submission to the will of Allah is only attained when he has crossed the three initial stations of the Divine path: (1) He is engrossed in the invocation of the majestic name (*Ism-e-Allah Zaat*). This is only possible when invocation is done after permission of the perfect spiritual guide (2) He is associated with the company of those who invoke (*Ism-e-Allah Zaat all the time through breaths*) (3) He obliges to the shariah<sup>33</sup> of Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam.

## HAZRAT PIR SYED MEHR ALI SHAH

Hazrat Pir Syed Mehr Ali Shah says:

سب لکھیا پڑھیا بھلا رہیاں      کہو نام تجن دا گا رہیاں  
لُوں لُوں تے ساہواں نال      دل لگڑا بے پرواواں نال

<sup>33</sup> Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.

Meaning: Ever since I have started invocation and contemplation of Ism-e-Allah Zaat, I have forgotten all my outward knowledge because now each and every cell of my body is engrossed in the invocation of personal name of Allah. Due to this invocation my heart and soul are attracted towards the One who is eternally Indifferent.

## HAZRAT BULLEH SHAH

Hazrat Bulleh Shah says:

الف اللہ مال دل رتا میرا مینوں ب دی نجر نہ کائی  
ب پڑھیاں مینوں سمجھ نہ آوے لذت الف دی آئی  
بلجھا قول الف دے پورے جیہڑے دل دی گرن صفائی

Meaning: My heart has been illuminated by Ism-e-Allah Zaat, I do not know any other knowledge or recital. Even if I try, I am unable to understand the outward knowledge. I find pleasure only in the invocation of Ism-e-Allah Zaat because it is the most effective invocation which has the power to cleanse the heart and purify the soul.

کیوں پڑھنا ایں گڈ کتاباں دی سر چاناں ایں پنڈ عذاباں دی  
ایہہ پینڈا مشکل بھارا اے اک الف پڑھو چھٹکارہ اے

Meaning: Why have you burdened yourself by reading so many books? They will give you just the outward knowledge which will create more and more veils between you and Allah by making you proud over your knowledge. You will be accountable before Allah for this knowledge which has taken you away from Allah. Remember! Allah can never be recognized through outward knowledge. The path of outward knowledge is long and very difficult. If you want to have the closeness and recognition of Allah, invoke Ism-e-Allah Zaat, it will liberate you from all the troubles and will take you to your destination.

## ALLAMA IQBAL

Allama Iqbal has profoundly elaborated the reality of marifat and spirituality in his poetry. For the accomplishment in Ism-e-Allah Zaat, he implores in the assembly of the spiritual guide with an intense and pure passion:

نویس 'اللہ' بر لوحِ دلِ من  
کہ ہم خود را ہم اور فاش بینم

Meaning: Write اللہ on the tablet of my heart so that it enlightens my soul and reveals the secret of myself as well as the Divine Self which is hidden inside me.

نگہ اُبھی ہوئی ہے رنگ و بو میں  
خرد کھوئی گئی ہے چار سو میں  
نہ چھوڑ اے دل فغانِ صجگا ہی  
اماں ملے شاید ”اللہ ہو“ میں

Meaning: Your soul is restless because you are entangled in the fake beauty and charms of this material world. Your senses are lost in the four dimensions, that is why, you cannot reach Allah who is above all dimensions. However, if you continue the invocation of اللہ ہو (the first stage of the invocation of Ism-e-Allah Zaat), you may find peace of heart and shelter from sins.

Allama Iqbal is a staunch advocate of the marifat of the Divine Essence. He says:

میری نوائے شوق سے شورِ حریم ”ذات“ میں  
غفلہ ہائے آلاماں بُتِ کدہ ”صفات“ میں

Meaning: The people who seek manifestation of the Divine attributes, find my passion to reach the Divine Essence daringly.

Though, my prayer to seek His Self has been heard (*in HaHooiyat*).

مٹا دیا میرے ساقی نے عالمِ مَن و تُو  
پلا کے مجھ کو مے لآِ اِلَہِ اِلَّا ”هُو“

Meaning: Rumi, my spiritual guide has shown me the reality of this world which is divided in earthen bodies such that the Noor of Allah which is hidden everywhere has manifested upon me. Now, far and wide I see only the Divine Essence. My spiritual leader has opened the Divine reality that there is none present and none worthy of worship but Hoo ھُو. This realism is revealed only by the excessive invocation of Hoo ھُو.

شوقِ مری لے میں ہے شوقِ میرے نے میں ہے  
نغمہ ”اللہ ھُو“ میرے رگ و پے میں ہے

Meaning: The Ishq of Allah has enveloped me completely. My entire existence started to invoke the Ism-e-Allah Zaat when I did it passionately with Ishq.

بادہ کشِ غیر ہیں گلشنِ میں لبِ جو بیٹھے  
سنتے ہیں جامِ بکفِ نغمہ کو کو بیٹھے  
دُور ہنگامہ گلزار سے یک سو بیٹھے  
تیرے دہانے بھی ہیں منتظر ”ھُو“ بیٹھے

Meaning: Worldly people are full of activity with their worldly matters and indulged in transitory pleasures but there are also those who are engrossed in the Divine Essence away from this neglectful lot and waiting for the perfect spiritual guide to bless them with the invocation of Hoo ھُو because only it can take one to the Divine Self.

Iqbal says about the Muslims of present age who are unaware of the importance of the invocation of Ism-e-Allah Zaat:

کہن ہنگامہ ہائے آرزو سرد کہ ہے مردِ مسلمان کا لہو سرد  
بُتوں کو میری لادینی مبارک کہ ہے آج آتش ”اللہ ھو“ سرد

Meaning: The Muslims of this age are deprived of the eagerness for the vision and closeness of Allah which was the identity of Muslims of the previous eras. The souls of Muslims have become dead without the Ishq of Allah. The non-believers should celebrate this faithlessness of so called Muslims. They are in poor condition inwardly and outwardly because they have turned away from the invocation of اللہ ھو.

Allama Iqbal says in his Persian poetry:

گفت آں شعرے کہ آتش اندروست  
اصلِ او از گرمی ”اللہ ھو“ ست

Meaning: Rumi told me that the poetry which is full of fire of Ishq of Allah comes through the passion for Allah aroused by the invocation of اللہ ھو.

می نلنجد آں کہ گفت اللہ ھو  
در حدودِ ایں نظامِ چار سو

Meaning: One who invokes اللہ ھو does not remain imprisoned in this world of time and space. He cannot be bounded by the four dimensions.

He says about Imam Ghazali:

تا غزالی درس اللہ ھو گرفت  
ذکر و فکر از دودِ مانِ او گرفت

Meaning: Ghazali became accomplished in invocation and contemplation when he gained the invocation of **اللَّهُ هُوَ** from his spiritual guide. Then, he also got perfected in esoteric knowledge along with the exoteric knowledge.

Iqbal declares that Muslims have got this invocation from their beloved Holy Prophet.

آمد از پیران او بوی او  
داد مارا نعره **اللَّهُ هُوَ**

Meaning: I felt the fragrance of the Holy Prophet from his dress (referring to his spiritual guide Maulana Rumi). He gave us the slogan (invocation) of **اللَّهُ هُوَ**.

Invocation of Hoo **هُوَ** is the ultimate invocation of Ism-e-Allah Zaat. Iqbal says:

منم که طوافِ حرم کرده ام بے کنار  
منم که پیشِ بتاں نعره ہائے **هُوَ** زدہ ام

Meaning: It was me who circumambulated the Holy Kaaba while keeping the idols (of desires of nafs and world) in my heart. However, I am also the one who raised the slogan of Hoo **هُوَ** in front of idols (superficial religious scholars), meaning I opened the secret of Hoo **هُوَ** to the spiritually blind.

ہر کہ بیان با **هُوَ** الموجود بست  
گردش از بند ہر معبود رست

Meaning: One who strengthens his relation with the Omnipresent Hoo **هُوَ** by annihilating in Hoo, gets liberated from the slavery of everyone and everything.

## JALLALUDDIN MOHAMMAD RUMI

Rumi said:

فرق است ز آب خضر کہ ظلمات جائے است  
تا آب ما کہ منبعش اللہ اکبر است

Meaning: Elixir of life is trivial when compared to the vital water of Dervishes which is Ism-e-Allah Zaat. The source to this water is the name “اللہ” which is the Divine Essence and hence superior to elixir.

He says, “Practise that invocation through which Allah will manifest. Do not invoke by tongue because this is only provisional, the everlasting invocation is of the ‘soul’ which is the job of Dervishes.”

## MIAN MOHAMMAD BAKHSH

اوّل حمد ثناء الہی جو مالک ہر ہر دا  
اس دا نام چتارن والا کسے میدان نہ ہر دا

Meaning: All praises are for Allah Almighty alone Who is the Lord and the Sustainer of all the worlds. The invoker of His name “اللہ” always succeeds in every field.

## HAZRAT SAKHI SULTAN PIR SYED MOHAMMAD BAHADUR ALI SHAH

Hazrat Sakhi Sultan Pir Syed Mohammad Bahadur Ali Shah rehmat-ul-Allah alayh<sup>34</sup> says:

بس بھائی بے دس ناہیں مینوں پیر دی تس بے وس کیتا  
اللہ بس سکھایا جناب مینوں باقی غیر معلوم ہوس کیتا

<sup>34</sup> Blessings upon him (prayer for passed away Saint)

سرمره پیردے پیراں دی خاک پائی، مصحف خاص مزار داس کیتا  
سلطان بہادر شاہؒ جد اکھ تیز ہوئی، دیدار خدا دا بس کیتا

Meaning: I don't want to have any knowledge other than Allah's, as everything other than Allah is only lust. This lesson is taught to me by my spiritual guide Pir Abdul Ghafoor Shah, in whose sacred being I observed the Noor of Allah. The Divine attraction of this Noor has made me annihilate in my spiritual guide's self. His Ishq has obsessed my senses. I am completely blessed by honouring and serving my spiritual guide whole heartedly. Now, I get spiritual beneficence even from his shrine. His benevolence has enlivened my soul and when the eye of my soul opened, I was blessed with the vision of Allah.

#### SULTAN-UL-FAQR VI HAZRAT SAKHI SULTAN MOHAMMAD ASGHAR ALI

The sixth Sultan-ul-Faqr Hazrat Sakhi Sultan Mohammad Asghar Ali rehmat-ul-Allah alayh says about Ism-e-Allah Zaat:

- ❖ Ism-e-Allah Zaat is the Ism-e-Azam. The recognition and closeness of Allah are attained only through it. It is the Divine light which takes the Mystic traveler to the Lord. The seeker in whose heart Ism-e-Allah Zaat is engraved and sustained, no secret of the universe remains hidden from him, provided this Ism-e-Azam has been acquired from the perfect spiritual guide.
- ❖ The contemplation of Ism-e-Allah Zaat is the source of entire mystic knowledge. By its invocation and contemplation the highest spiritual stations of the vision of Allah and the presence in the sacred assembly of Holy Prophet are gained. These levels cannot be achieved by any other invocation, meditation or devotional practices, even if a person continuously fasts in the day and stays in prayer at night for



his whole life or exhausts completely while doing hard mystic struggles.

- ❖ A person gets the self-realization and the recognition of Allah only through Ism-e-Allah Zaat. No other invocation, meditation or devotional prayer can unlock the closed door of his soul.
- ❖ Ism-e-Zaat **هُو** (Hoo) is the Sultan-ul-Azkar. The seeker who has become Hoo (**هُو**) after annihilating in Hoo, is the Sultan.
- ❖ Ism-e-Allah Zaat is the key to one's soul.
- ❖ By Ism-e-Allah Zaat the rust is removed from the mirror of the heart and it becomes bright and clear.
- ❖ The contemplation of Ism-e-Allah Zaat sanctifies the heart. Its efficacy influences the whole body just like a tablet enters the stomach but cures any affected part of the body. Similarly, the medicine may be injected in the arm but it heals the injured foot. When a person invokes Ism-e-Allah Zaat through breath and contemplates it, at first the heart and then the entire being of the invoker is sanctified by its efficacy.
- ❖ Whoever has not enlivened his soul by the invocation and contemplation of Ism-e-Allah Zaat with his breaths, he left this world in deprivation.
- ❖ Whoever wants to gain the vision and recognition of Allah should first of all find Sahib-e-Musamma<sup>35</sup>, the perfect spiritual guide of Sarwari Qadri order and then seek the invocation and contemplation of Ism-e-Allah Zaat from him.

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<sup>35</sup> The possessor of the Divine Essence and the personal name of Allah along with all His attributes, who can take his disciples to the station of Divine union and can grant them the vision of Allah.

## SULTAN BAHOO

Sultan Bahoo has written 140 books and every book is an explanation of Ism-e-Allah Zaat. The way he has explained the reality, splendour and secrets of Ism-e-Allah Zaat, no one else could do. He says:

خیال خواندن چندیں کتب چرا است ترا  
الف بس است اگر فهم این ادا است ترا

Meaning: Why are you so obsessed with reading books? If you are wise then you must know that ﴿<sup>36</sup> (Alif) i.e. invocation of Ism-e-Allah Zaat is enough for you, as it will reveal upon you all the secrets of the universe without reading books. (Kaleed-ul-Tauheed Kalan)

اسم اللہ راہبر است در ہر مقام  
از اسم اللہ یافتند فقرش تمام

Meaning: (Invocation of) Ism-e-Allah Zaat guides the seekers of Allah at every stage and lets them reach the extreme stage of Faqr<sup>37</sup>. (Mahak-ul-Faqr Kalan)

اسم اللہ ذوق بخشد باوصال  
بے زبانے سخن گوید قیل و قال

Meaning: By the contemplation of the name اللہ, the contemplator becomes keen for Allah. He remains unified with Allah every moment and converses with Him inwardly, without speaking with the tongue. (Mahak-ul-Faqr Kalan)

آں روز یاد کن کہ یارے تُو کس نہ باشد  
جز عمل و ایمان دیگرے ہمراہ تُو کس نہ باشد

<sup>36</sup> ﴿ is the first Arabic alphabet

<sup>37</sup> Faqr is the Divine path which leads to the vision and union of Allah.

بَاهُو! به ازیں نہ باشد یک بار گفتن اَللّٰهُ  
اَللّٰهُ بس ترا شد خطے کش بر سوی اللہ

Meaning: Remind yourself of the day when you would not have any friend except your faith and good deeds. O' Bahoo if you say اَللّٰهُ once by heart, it is better than every good deed. Leave everything other than اَللّٰهُ and be sure that only اَللّٰهُ is sufficient for you. (Mahak-ul-Faqr Kalan)

اسم اَللّٰهُ بس گراں است بس عظیم  
ایں حقیقت یافتہ نبی کریم

Meaning: Ism-e-Allah Zaat is the grand and great Trust. Its reality and grandeur is known only by Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam. (Kaleed-ul-Tauheed Kalan)

اسم اَللّٰهُ نہجو در دل آفتاب  
ظلمت از انوار او گردد خراب  
نام اَللّٰهُ گشت آسان بر زبان  
کنہہ اَللّٰهُ مشکل است سر نہاں

Meaning: When the great name اَللّٰهُ brightens your heart like sun, all the darkness is removed from your inner self by Its Noor. It is very easy to invoke Allah's name by tongue but it is very difficult to reach its secret and hidden reality. (Mahak-ul-Faqr Kalan)

❖ Ism-e-Allah Zaat is exactly the same as the Divine Self. (Ain-ul-Faqr)

This is explained by Mansur Hallaj in *Tawasin* as, "If a person says that he has recognized Him (Allah Almighty) through His name (Ism-e-Zaat) then he should remember that name is not separate from the Essence because He is non creation".

Hazrat Sakhi Sultan Bahoo says about invocation of Ism-e-Allah Zaat:

- ❖ Whenever Allah Almighty made any form of worship obligatory, He then also fixed its limit (*i.e. the number of times it should be performed*) but the invocation (*of Ism-e-Allah Zaat*) has no limitations which means that it should be performed (*as Allah orders it*) while standing, sitting and lying, day and night, on land or water, while travelling or during sojourn, in richness and in destitution, while in health or in sickness, secretly and loudly, the invocation of Allah's name is obligatory (*to be performed with every breath*).  
(Noor-ul-Huda Kalan)

Sultan Bahoo says in the honour of the contemplation of Ism-e-Allah Zaat:

- ❖ Listen! All the four holy books i.e. Taurah, Gospel, Psalms and Quran are just the explanation of Ism-e-Allah Zaat. What is Ism-e-Allah Zaat? Ism-e-Allah Zaat is exactly the Divine Essence Who is incomparable, unparalleled, doubtless and unexemplified, for Whom it is said *قُلْ هُوَ اللَّهُ أَحَدٌ* (*O' Beloved! Say unto them Allah is One*). Whoever recites and learns (*the reality of*) Ism-e-Allah Zaat by heart, becomes the beloved of Allah. By the recitation and invocation of Ism-e-Allah Zaat, the inspirational knowledge is gained about which Allah says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا (البقرة-31) ❁

Meaning: And Adam was taught the Divine knowledge of all the beautiful names of Allah. (Al-Baqarah-31)

Allah says:

مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ط (الانعام-121) ❁

Meaning: Do not take anything upon which Ism-e-Allah has not been recited, it is verily a sin (*to have it*). (Al-Inam-121)

Keep in mind that the ascension of the Holy Prophet to the station of Qab-a-Qausain<sup>38</sup> higher than the Throne, the Chair, the Pen, the Tablet and then talking to Allah without any veil in between was only due to the benediction of Ism-e-Allah Zaat because Ism-e-Allah Zaat is the key to both the worlds. The seven layers of earth and skies are stable without any pillar only because of Ism-e-Allah Zaat. All the Prophets got Prophethood and won over the disbelievers only due to the power of Ism-e-Allah Zaat. Their slogan was always “Only Allah is enough for our help”. The medium connecting Allah and His slave is Ism-e-Allah Zaat. All the Saints and Friends of Allah whether Ghaus<sup>39</sup> or Qutb<sup>40</sup> got the beneficence of invocation, meditation, inspiration, absorption in Divine Oneness, concentration, unveiling and miracles by the grace of Ism-e-Allah Zaat. Such inspirational knowledge is revealed by Ism-e-Allah Zaat that one does not need to gain any other knowledge.

ہر کراں بہ اسمِ اللہ شد قرار  
ہر چہ باشد غیر اللہ زان فرار

Meaning: One who is attached with Ism-e-Allah Zaat, gets detached from everything other than Allah. (Ain-ul-Faqr)

- ❖ Listen! By the invocation of the attributive names of Allah one can be deceived and misled<sup>41</sup>, but the invocation of Ism-e-Allah Zaat will never mislead the invoker. The grand personal name of Allah ﷲ has four letters (according to Arabic alphabets) ا ل ل ہ. When ‘ا’ (Alif) of ﷲ (AllaHoo)

<sup>38</sup> Point of ultimate nearness between Allah and His Beloved Prophet referred to as “Qab-a-Qausain” in the Holy Quran which means “two bows length”.

<sup>39, 40</sup> Ranks of Saints

<sup>41</sup> The invocation of attributive names cannot lead to Allah because attributive names are so many and diverse while Allah is One. Only the invocation of personal name of Allah ﷲ which is the Ism-e-Allah Zaat leads directly to Allah.

is removed, it becomes **لِلّٰه** (Lillah). When first **ل** (Lam) of **لِلّٰه** (Lillah) is removed, it becomes **لَهِ** (LaHoo) and when second **ل** (Lam) is removed, it becomes **هُوَ** (Hoo). All four of them **هُوَ** **لِلّٰه** **لَهِ** **هُوَ** are Ism-e-Allah Zaat and the Ism-e-Azam. Allah says in Quran:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾ (البقره-255) ❁

Meaning: He is **اللَّهُ** and no one is worthy of worship except **هُوَ** (Hoo).

Allah says:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (البقره-257) ❁

Meaning: Allah (Ism-e-Allah Zaat) is the Friend of true believers, He brings them out of darkness and takes them towards the Noor (of Allah). (Al-Baqarah-257)

﴿لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾ (مزل-9) ❁

Meaning: No one is worthy of worship except **هُوَ** (Hoo) so make Him your (only) advocate. (Al-Muzzammil-9)

Ism-e-Allah Zaat has been mentioned four thousand times in the Holy Quran, by whose grace, the whole Quran is Ism-e-Allah Zaat. Perfect and accomplished spiritual guide is the one who only knows the way of Ism-e-Allah Zaat and Ism-e-Mohammad<sup>42</sup> and nothing else, while the true seeker is the one who seeks only Allah the Exalted and nothing else.

داده خود سپهر بستاند

اسم الله جاودان ماند

Meaning: Skies and heavens are Allah's creation. He would fold them (whenever He would want) but Ism-e-Allah Zaat is immortal, it will remain forever. (Ain-ul-Faqr)

<sup>42</sup> The sacred name of the Holy Prophet

- ❖ Which is the knowledge that separates a person from his nafs without any mystic exercise and endeavour in a moment? That knowledge is the “contemplation of Ism-e-Allah Zaat” through which the seeker of Allah is honoured with His vision and the reality of nafs. (Noor-ul-Huda Kalan)
- ❖ By the contemplation of the Ism-e-Allah Zaat, the seeker of closeness to Allah resides in LaHoot La-Makan<sup>43</sup> and sees the Noor of the Essence. Then, he becomes disgusted by the short lived and fruitless pleasures of both the worlds (*as he has tasted the perfect pleasure of the closeness of Allah*). Then he sees Allah everywhere, hears directly from His Magnificent Self and finds the Divine Essence completely within himself. These levels are gained by the Divine favour which is a Noor of the Divine Nature. By this Noor of Divine favour the seeker recognizes his nafs, qalb (*heart, inward*), soul and the Divine secret within himself. These four converse with him. Then the seeker having Divine favour extracts the truth from this conversation and leaves the false. The person who reaches this stage is called “Tay-ul-Faqr Wahi-al-Wajood” (*one who has covered all the stages of Faqr and receives inspirations within himself*). He becomes the man of Divine knowledge and يُحْيِي الْقُلُوبَ وَيُمِيتُ النَّفْسَ (*one who gives life to the soul and kills the nafs*). For him life and death, sleeping and awakening, knowledge and ignorance, mystic struggle and observation, talking or remaining silent, dust or gold and silver are the same. (Noor-ul-Huda Kalan)

Sultan Bahoo says contemplation and invocation of Ism-e-Allah Zaat is the only way to reach Allah. Sultan Bahoo says:

- ❖ The complete knowledge of the Quran, its verses and the Hadiths, all the knowledge written on the Divine Tablet, the Throne and the Chair, all the hidden knowledge of the

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<sup>43</sup> The world of Divinity beyond time and space

physical world of the kingdom of the Providence, all the secrets of Allah Almighty, all the knowledge of the Taurah, Gospel, Psalms and Quran, all the Divine Decree and reinforcements, all the exoteric and esoteric affairs, all the affairs relating to nafs, heart, soul and sir'r<sup>44</sup> and all the Divine matters which prevail in the entire creation of Alam-e-Khalq<sup>45</sup> are all in the core of Ism-e-Allah Zaat. **(Noor-ul-Huda Kalan)**

- ❖ The true mystic path which is free from any fault or retraction is the one through which a seeker can reach such a high spiritual status where he is blessed with the vision of Allah whenever he wants and finds presence in the sacred assembly of Holy Prophet. He can meet all the Prophets and Saints whenever he wishes. This Divine favour is achieved only by contemplation of Ism-e-Allah Zaat. **(Noor-ul-Huda Kalan)**
- ❖ By the contemplation of Ism-e-Allah Zaat, the Noor of Divine vision is created in the heart. While the excess of prayers, meditations and recitals create inclination of people towards the reciter which makes his nafs more proud and haughty. Satanic illusions and misperceptions appear in physical form before him and that fool misunderstands them as Divine presence. Beware! **كُلُّ أَنْاءٍ يَتَرَشَّحُ بِمَا فِيهِ** Meaning: "Whatever comes out of the vessel, is what it contains." Check yourself according to this Hadith. **(Noor-ul-Huda Kalan)**
- ❖ On the Doomsday, when the account of good and bad deeds of people would be reckoned, the person on whose heart Ism-e-Allah would be engraved and who would have recited

<sup>44</sup> The inner self of a human being has subtle layers which are; the qalb (the heart or inward), the soul, the sir'r (core, the Divine Secret), khafi (the Hidden, the Divine Soul), Ana (the Divine Essence). Ana is the inner most core which contains everything.

<sup>45</sup> The worlds of creation i.e. the last three levels of Sufi cosmology which are Jabrut (the world of souls), Malakut (the world of symbolic forms) and Nasut (the world of material bodies).



Ism-e-Allah sincerely only once in life would be forgiven, even if his sins would be equal to the fourteen layers of the earth and the skies. When the angels will put all his sins on one side of the scale and his single good deed of recitation of Ism-e-Allah on the other, the side with Ism-e-Allah would be heavier. The angels would surprisingly ask, “O’ Allah! Only one good deed of this person made the side of good deeds of the scale heavier. May we know what that good deed is?” Allah would say “This person is My seeker and used to remain occupied in the invocation of Ism-e-Allah. O’ angels! You are among those who are veiled from My real worship which is the invocation of Ism-e-Allah. When My seekers do the invocation of Ism-e-Allah I am with them and they are with Me. You are the strangers.” Only Allah! Everything other than Allah is lust. **(Ain-ul-Faqr)**

- ❖ If a person spends all his life in praying, fasting, giving charity, performing pilgrimage, reciting Quran and doing all the other physical prayers or has got excellence as a religious scholar, but is ignorant of Ism-e-Allah Zaat and Ism-e-Mohammad, then all his life and prayers are ruined and wasted. **(Ain-ul-Faqr)**
- ❖ To learn one law of Islamic jurisprudence is better than a sincere prayer of one year, while one breath taken in the contemplation of Ism-e-Allah Zaat is better than learning thousand Islamic laws. **(Ain-ul-Faqr)**

This is so, as by the contemplation of Ism-e-Allah Zaat, nafs-e-ammara<sup>46</sup> is slayed and heart is vivified due to which presence of heart is received. The one who has achieved presence of heart all his worships are accepted in the court of the Holy Lord. On the contrary, a person who has not gained presence of heart his

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<sup>46</sup> The ill commanding innerself

worship is nothing but pretence. It is the saying of the Holy Prophet:

لَا صَلَوةَ إِلَّا بِحُضُورِ الْقَلْبِ ❁

Meaning: There is no salat without the presence of heart.

The heart upon which the enlightened impression of Ism-e-Allah Zaat is engraved is called pure. It is the pure heart which will benefit on the Doomsday. Quran says:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (الشعراء - 88,89) ❁

Meaning: “The Doomsday, when neither wealth nor sons will profit. But he alone (*will be the gainer*) who appears before the presence of Allah with a heart protected (*from*) and pure (*of all evils*).” (Al-Shuara-88,89)

❖ When a Faqeer Fana Fillah Baqa Billah<sup>47</sup> is doing the invocation engrossed in Allah, the sky says, “I wish I was the earth, sitting upon which, the Faqeer is engrossed in invocation of Allah.” While the earth says, “All praises for Allah, I am so blessed that I am having the pleasure from the invocation of Allah.” When every cell, hair, flesh, bones, skin, brain, heart, soul i.e. each and every part of the body of the seeker of Allah does the invocation of Ism-e-Allah ﷲ and Allah responds to his invocation by saying لَبَّيْكَ عَبْدِي meaning: “I am here My slave”, the angels feel envious that they had been prostrating and glorifying Allah all their life but Allah never responded to them in this way, they wish that they were humans. Therefore, recognize your importance O’ slave of Allah and be amongst the special ones. (Ain-ul-Faqr)

❖ Faqeer’s entire existence invokes Ism-e-Allah Zaat. Even his bones, eyes and skin do the invocation. Hence for the

<sup>47</sup> Annihilated in Allah and immortal with Him

invoker of Ism-e-Allah Zaat from the heart, his entire being becomes Ism-e-Allah Zaat and invokes it....The existence of such a Faqeer is an archetype of powers of Allah Almighty. **(Mohabbat-ul-Asrar)**

- ❖ A Faqeer who becomes Fana Fillah Baqa Billah reaching the Core of Ism-e-Allah Zaat receives revelations of Divine knowledge and manifold Divine messages through Holy inspirations. Inspired knowledge reveals upon him as well as esoteric experiences. Arif Billah<sup>48</sup> crosses not only thousands but lacs of way stations of Faqr in a moment through the Divine secret which he beholds through Ism-e-Allah Zaat. **(Qurb-e-Deedar)**

The contemplation of the Ism-e-Allah Zaat is the straight path treading which pure people became those upon whom Allah bestowed His favour because it truly enlightens peoples' hearts with the light of religion. On the contrary those who neglected invocation and contemplation of Ism-e-Allah Zaat got entrapped by the nafs-e-ammara and Satan and became depraved. In reality the death of nafs is the vivifying of heart.

Sultan Bahoo says:

- ❖ You must know that some ascetics acquire such spiritual levels by hard mystic struggle of twelve to forty years that they become able to read the Divine Tablet, reach the Divine Throne or thousands of stations above than that by flying in the air esoterically. Hence, they acquire high ranks of mystics and earn fame and respect by having a large number of disciples and devotees. They also get the power of miracles and unveiling and gain authority over the jinnies and supernatural beings, and wrongly consider these levels as marifat of Allah. Some of them become capable of reading the tablet of mind and gain the ability of getting

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<sup>48</sup> The knower of Allah who is One with Him.

inspiration (*Ilham*) by doing excessive invocation of heart. They misunderstand it as the Divine knowledge of Tauheed<sup>49</sup>. There are also some Mystics who practise the invocation of soul, by this practice Noor is reflected from their soul which enlightens their brain. On observing this Noor, they think that they have acquired marifat and Tauheed of Allah. However, all these levels are related to the creation and are the ranks of the emulators. Possessors of such ranks and levels are far away from the Faqr of the Holy Prophet and marifat of Tauheed of Allah. Hence, it is concluded that no one among them knows the beginning (*of manifestation*) of Allah neither they can ever reach His ultimacy. So, what do we mean by marifat, Tauheed and observation of Divine closeness?

Listen! The real mystic way to have the marifat, closeness, Divine presence and knowledge of Tauheed is that the seeker of Allah gets absorbed in the contemplation of *Ism-e-Allah Zaat* alongwith the contemplation of *kalma tayyab* لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. From each holy letter of *Ism-e-Allah Zaat* theophanies of Noor emit and take the seeker to the highest spiritual station of the sacred assembly of Holy Prophet. The *La-Makan*<sup>50</sup> always remains under the sight and authority of the Holy Prophet where there is the ocean of Oneness and various waves of this ocean are calling out loudly وَحْدَهُ وَحْدَهُ (*He is the One, He is the One*). Whoever reaches the bank of this Ocean of Noor of Allah and observes it, becomes the *Arif Billah* and the fortunate one whom the Holy Prophet himself drowns in this ocean of Divine Oneness becomes the Divine diver and reaches the level of *Fana Fillah*<sup>51</sup>. Some of these divers become

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<sup>49</sup> Oneness of Allah

<sup>50</sup> Station beyond all stations.

<sup>51</sup> Annihilation in Allah

majzooob<sup>52</sup>. Although they possess high ranks but are veiled from the Divine Essence and the level of Divine Oneness. The ocean of Noor of Oneness, which is in the La-Makan, cannot be likened with anything, because La-Makan is non-creation. It is a station beyond all the stations and it cannot be exemplified with anything. Neither there is the filth of the world nor any kind of undesirable wishes of the nafs. There is only the eternal absorption in the servitude of Allah. It is impossible for the Satan to reach here. Whoever reaches here, observes the Noor of Tauheed everywhere according to the holy verse:

﴿فَإَيْنَمَا تُوَلُّوْا فَشَمَّ وَجْهُ اللَّهِ﴾ (البقره-115)

Meaning: Wherever you turn your face, you will observe the Face of Allah. (Al-Baqarah-115)

These levels are gained by the benevolence of the Holy Prophet as well as by following the shariah completely and by the grace of kalma tayyab لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. This is the verified mystic way to reach the La-Makan. Whoever suspects it, is surely a liar and disbeliever. (Shams-ul-Arifeen)

- ❖ It must be understood that by the contemplation of Ism-e-Allah Zaat salvation is received in the worldly life as well as in the life hereafter and presence in the sacred assembly of Holy Prophet is gained. The person who does the contemplation of Ism-e-Allah Zaat, his whole being conforms to the verses of the Holy Quran and Hadith physically as well as spiritually. His tongue becomes the sword of Allah and he comes under the protection of Allah according to the saying أَلْمُفْلِسُ فِي أَمَانِ اللَّهِ (the person who has no material wealth is protected by Allah). The invoker who practises contemplation of Ism-e-Allah Zaat becomes the treasure and

<sup>52</sup> The seeker who cannot tolerate the effects of Noor of Allah and loses his senses.

secret of Allah because he is free of polytheism, idolatry, fake innovations in religion, greed and lust. He sees the Divine truth. He is disgusted of the worldly people, falsehood and irreligious ones. He is generous Divinely and the perfect follower of shariah. He invites people towards marifat of Allah and wages war against nafs. His existence is entirely sacred as in his being resides the secret of Ism-e-Allah Zaat therefore whatever he sees is with the presence of the heart. His entire existence is enveloped by the Ism-e-Allah Zaat which is all Noor. He is forgiven by the Holy Lord. He is forever bold and independent. He dominates his nafs. **(Kaleed-ul-Tauheed Kalan)**

- ❖ The heart, soul and sir'r become one by the invocation and contemplation of the Ism-e-Allah Zaat hence esoterically a man is liberated from his vile traits. The five physical senses close and the esoteric senses starts working. Then he gains the reality of the words of Allah **وَنَفَخْتُ فِيهِ مِنْ رُوحِي** Meaning: "And then I breathed My Soul into him". **(Al-Hijr-29)** There remained no veil between Allah and His man when the Divine spirit was breathed into Adam and it said "Allah Almighty" instantaneously as it entered. **(Kaleed-ul-Tauheed Kalan)**
- ❖ Without the invocation of Ism-e-Allah Zaat, neither the nafs dies nor the soul is enlivened even if a person perpetually recites Quran or gets complete knowledge of laws of religion and jurisprudence or is exhausted and consumed while doing hard mystic struggles and devotional exercises. None of his hard work bears fruit without the mystic exercise of contemplation of Ism-e-Allah Zaat. His heart remains filthy and black as it was. **(Shams-ul-Arifeen)**

Hence, it is established that the straight path is the invocation and contemplation of the Ism-e-Allah Zaat and Satan has sworn to lead people astray from it. He will use any ruse to stop a man

from the invocation and contemplation of the Ism-e-Allah Zaat. It is consequential from the whole knowledge of the Quran and the Hadiths that Ism-e-Allah Zaat is the centre of all the virtuous deeds and it is also the essence and crux of every piety. By the invocation and contemplation of the Ism-e-Allah Zaat the invoker's opprobrious acts are converted into noble qualities. His disposition becomes pure and he gets attributed with the attributes of Allah becoming eligible for Allah's proximity, union and vision. Allah then annihilates him in His Noor and he ever stays with Allah esoterically. Like this he reaches at the station of annihilation in Allah and becomes immortal with Him.

Hazrat Sultan Bahoo says:

- ❖ The seeker who does contemplation of Ism-e-Allah Zaat, becomes the beloved of Allah without any hard mystic exercise and lengthy prayer. He is blessed with a grand status. He gets an enlightened conscience and is loved by everyone. Due to the contemplation and Divine authority of Ism-e-Allah Zaat, a seeker becomes benevolent for all the creation. **(Kaleed-ul-Tauheed Kalan)**
- ❖ The darkness and rust of sins and the filth of misbelief are never removed from the heart without the contemplation of Ism-e-Allah Zaat. **(Shams-ul-Arifeen)**
- ❖ By the contemplation of Ism-e-Allah Zaat, the soul is revived and revitalized, just like a dry and barren land is replenished by the rain. **(Shams-ul-Arifeen)**
- ❖ Contemplation of Ism-e-Allah Zaat proves to be the safest refuge for its possessor against Satan and its disciples. **(Shams-ul-Arifeen)**
- ❖ The heart is never purified and sanctified by physical prayers unless it is burnt in the fire of contemplation of Ism-e-Allah Zaat. Without the invocation of ﷲ, neither the evil nafs dies nor the heart becomes alive. **(Shams-ul-Arifeen)**

- ❖ When the seeker is blessed with the efficacy of Ism-e-Allah Zaat, he acquires marifat of Allah and reaches the level of perfection where there remains no separation between him and his beloved Allah, hence he finds his destination. When he will look upon himself with a spiritually enlightened insight, he will observe Ism-e-Allah Zaat written upon his whole existence at each and every cell of his body. His flesh, bones, heart, brain, veins, tongue, hair, rather each and every cell of his body gets the power of speaking (*and starts reciting*). He observes Ism-Allah written everywhere around him at everything. Wherever he looks, he observes Ism-e-Allah Zaat manifested from everything. Whatever he hears or speaks, he considers it from Ism-e-Allah. **(Shams-ul-Arifeen)**
- ❖ The invocation does not continue in the existence of the reciter unless he gets hold of the key to the ultimate invocation and that key is the contemplation of Ism-e-Allah Zaat. By the contemplation of Ism-e-Allah Zaat a boundless level of invocation is attained by the seeker. At this level, every cell of the body of the reciter starts doing the invocation of Allah, hence, his flesh, bones, skin, brain, veins and every part of his body from head to toe gets absorbed in doing the invocation of Allah. Such a person is called the possessor of contemplation of Ism-e-Allah Zaat, as his outward and inward self has nothing but Allah. **(Shams-ul-Arifeen)**
- ❖ When the heart is enlivened by the contemplation of Ism-e-Allah Zaat and Ism-e-Allah is perfectly engraved on the heart of the possessor of contemplation, he observes Divine light radiating from every letter of Ism-e-Allah Zaat like the sunlight which envelops his heart. His inward is enlightened from head to toe by the theophanies of the Divine light of the Essence and starts reciting **يَا الله يَا الله، لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ**. Every time his heart invokes the name of Allah alongwith kalma tayyab, he gets reward of reciting the complete Quran



seventy thousand times, rather infinite reward. When such alive hearted reciter gets attentive towards his heart with closed eyes, absorbing himself in deep meditation by the contemplation of Ism-e-Allah Zaat and drowns in the theophanies of Divine light of the Essence, he is blessed with the Divine observation and presence. Thus, his sins of eighty years are obliterated from the record of the recording angels by the command of Allah, benedictions of the Noor, grace of Ism-e-Allah Zaat and kalma tayyab **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**. This holy act (*invocation and contemplation of Ism-e-Allah*) is always acceptable in the court of Allah because it is hidden (*from everyone other than Allah*) and hence it is free from hypocrisy and pretence. Allah always beholds the inward of His slaves (*not their physical deeds*). **(Shams-ul-Arifeen)**

- ❖ When the possessor of the contemplation of Ism-e-Allah Zaat drowns in the holy letters of **اللَّهُ**, he gains perfect marifat of Tauheed and reaches the level of Fana Fillah Baqa Billah after crossing the stages of tajreed<sup>53</sup> and tafreed<sup>54</sup>. As, every letter of **اللَّهُ** is vaster than the seven layers of earth, the seven skies, the Divine Throne, Chair, Pen and Tablet, rather it is vaster than both the worlds. Whoever gets real efficacy and knowledge of even one letter of **اللَّهُ**, his being is absolutely purified and he becomes possessor of the Divine Essence. So, why should the seeker who is completely absorbed in the contemplation of holy letters of Ism-e-Allah Zaat **اللَّهُ**, fear from the Doomsday or accountability. **(Shams-ul-Arifeen)**

<sup>53</sup> Tajreed means negation of everything other than Allah.

<sup>54</sup> Tafreed means negation of one's ownself. Tajreed and Tafreed are the two basic steps before reaching the perfect Tauheed i.e. having perfect faith in Oneness of Allah by negating everything other than Allah.

- ❖ The seeker who gains complete knowledge of the letters of the name **اَللّٰهُ**, everything of both the worlds is revealed upon him and he becomes a knowledgeable Arif <sup>55</sup>. Outwardly, he is looked down upon by the people but inwardly he is a person of perfect insight and is the beloved of the souls of all the Prophets and Saints as well as the dwellers of heaven. Such an Arif is called the scholar of Divine letters. Verily, every act of an Arif Billah is according to the order of Allah and by the permission of the Holy Prophet. All his deeds, whether worldly or religious, are based on wisdom, as said:

❖ **فَعَلَّ الْحَكِيمُ لَا يَجْلُوْا عَنِ الْحِكْمَةِ**

Meaning: Every act of a wise man is based on wisdom.

Every state of the Arif Billah Faqueers and their every word and deed are just to get the marifat and union of Allah as they are always attentive towards the contemplation of Ism-e-Allah Zaat. **(Shams-ul-Arifeen)**

- ❖ The person who wishes to keep his ill commanding nafs obedient and safe from the evils of Satan and wants to prevent himself from the worldly accidents and desires (*which may distract his attention from Allah*) and struggles to get rid of the satanic whispers and its evil suggestions even while wearing silk and gold dresses and eating the best food, he must engrave Ism-e-Allah Zaat by contemplation on his heart. His heart will be liberated from all the worldly desires and wishes and he will undoubtedly find presence in the sacred assembly of Holy Prophet. **(Kaleed-al-Tauheed)**
- ❖ Know that, the moment the exalted soul spoke “**يَا اَللّٰهُ**”, as it entered the body of Adam, everything till the Doomsday was revealed upon it but still none has reached the peak of essence of the name “**اَللّٰهُ**”. Complete knowledge, revealed

<sup>55</sup> The knower of Allah, one who recognizes Allah and prays while seeing Him.

books, Divine inspirations and Holy books i.e. Taurah, Gospel, Psalms and Quran are all the explanations of the name “اَللّٰهُ”. All the Prophets, Saints and Walis learned the inward and outward knowledge only to know the quiddity of the name “اَللّٰهُ”. They were blessed with the station of annihilation in Allah, received His marifat and reached the realm of HaHooiyat only through the Ism-e-Allah Zaat. Is there any knowledge superior to the name “اَللّٰهُ” and its Divine knowledge for which you turn away from the name “اَللّٰهُ”? You get other knowledge but leave the name “اَللّٰهُ” and do not make “اَللّٰهُ” your guide, that is why your heart has darkened and you are dishonoured and disgraced.

آنچه خوانی ز اسم اَللّٰهُ خوان  
اسم اَللّٰهُ با تو ماند جاودان

Meaning: Accomplish any knowledge you so desire by the Ism-e-Allah Zaat because it is Ism-e-Allah Zaat which will remain with you eternally.

One's Divine wisdom increases as Divine knowledge escalates (*a person achieves this on reaching LaHoot<sup>56</sup>, the further he goes the further it increases*). One whose guide is the Divine wisdom (*as achieved in LaHoot*) his entire existence becomes eager towards Tauheed. He seeks Allah Almighty, desires purgation of heart, marifat of the Holy Lord and revelation of the Divine secrets. He experiences spiritual states of amazement, hope and fear, renounces all other than Allah, acquires complete trust upon Allah and then all the Divine attributes manifest in him by the blessing of Ism-e-Allah Zaat. Such a person repents upon his sins,

<sup>56</sup> The world of absolute Divinity. It is the third step of Sufi cosmology. It is the actual homeland of humans as it is where they were created in the form of Rooh-e-Qudsi i.e. the Divine Soul. The soul that reaches here, is the Rooh-e-Qudsi and this soul has the honour of having the vision and closeness of Allah owing to its purity and Divinity.

becomes a true follower of Allah Almighty, comes under His protection and annihilates in Ism-e-Allah Zaat. The most subtle absorption is that when a person is engrossed in the contemplation of Ism-e-Allah Zaat, his blessed soul which has received tranquility by the beneficence of Allah, acquires the form of Noor of **اللَّهُ** and elevates from the spring of Noor of invocation of **اللَّهُ** and reaches the celestial realm of Ism-e-Allah Zaat which is the realm of Noor of Divine Oneness and cannot be bounded in six dimensions, as the Divine Essence is beyond time, space and form. The person who reaches here becomes an ultimate man of spiritual absorption. This station is called the station of **مُوتُوا قَبْلَ أَنْ تَمُوتُوا** **إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ** Meaning: “Die before death. No doubt, Walis of Allah do not die (*but become eternally alive*)”. At this point death and life become equal for the Faqeer Wali of Allah, because his physical existence is buried but his soul is beyond the Throne engrossed in the Noor of Allah in the realm of His Noor. On the Doomsday, the people who are engrossed in Divinity will rise from their graves in the state that their souls will enter the body and start the recitation of kalma tayyab **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**, they will be anxiously intoxicated by the vision of the Divinity to such an extent that they will not rest. This magnificence of the desire of the Divine Essence and His marifat is evidently due to the contemplation and powerful authority of Ism-e-Allah Zaat. Such Faqeer is called the man of treasures i.e. the one who has achieved marifat and union with Allah through the blessing of Ism-e-Allah Zaat, without fruitless toils. **(Mahak-ul-Faqr Kalan)**

## هُو SULTAN-UL-AZKAR HOO

Hazrat Sakhi Sultan Bahoo writes the effects of Sultan-ul-Azkar Hoo **هُو** in his books *Ain-ul-Faqr*, *Noor-ul-Huda Kalan* and *Kaleed-ul-Tauheed Kalan*:

بَاهُو در هُو گم شده فی اللہ فنا  
نام بَاهُو متصل شد با خدا

Meaning: Bahoo has completely annihilated in **هُو** (Hoo) becoming Fana Fillah. The name of Bahoo has Hoo as he is never apart from Allah.

بَاهُو با هُو فنا، با هُو بقا شد  
کہ اول آخر رازِ هُو بقا شد

Meaning: Bahoo annihilated in **هُو** (Hoo) and became immortal with Hoo because he found the complete secret of Hoo.

بَاهُو در هُو گم شده بَاهُو نہ ماند  
بَاهُو از هُو ”یا هُو“ بخواند

Meaning: When Bahoo annihilated in Hoo (*the Divine Self*) he no longer remained Bahoo. Bahoo manifested from Hoo therefore he remains drowned in the invocation of Ya Hoo **”یا هُو“**,

ہر کہ ”ہُو“ بَاهُو یافتہ  
بشنود ”یا هُو“ از کبوتر فاختہ

Meaning: A person who is bestowed with the invocation of Ya Hoo **”یا هُو“** from Bahoo, that person listens the same invocation from the tongue of every pigeon and dove (*i.e. he is so absorbed in this invocation that he hears nothing except it*).

بَاهُو در هُو گم شده گم نام را کے یافتہ؟  
ہم صحتیم با مصطفیٰ در نور فی اللہ ساختہ

Meaning: Bahoo has annihilated in Hoo, how can you find someone who has completely annihilated? Being annihilated in the Noor of the Divine Essence, I have found eternal presence in the sacred assembly of Holy Prophet.

از قبر بَاهُو ”هُو“ برآید حق بنام  
ذاکراں را انتہا ”هُو“ شد تمام

Meaning: Even after the death of Sultan Bahoo, voices of ‘Hoo’ are raised from his grave and the true seekers are benefitted from his spiritual order by being bestowed the invocation of Hoo because this invocation is the most elevated of all invocations.

بَاهُو در هُو گم شدہ بَاهُو نماند  
نور بَاهُو روز و شب یاہو بخواند

Meaning: Bahoo has annihilated in Hoo to such an extent that he no longer exists. Bahoo invokes Ya Hoo ”یاہو“ Ya Hoo ”یاہو“ day and night converting into Noor.

بَاهُو از میان هُو چشم می بیند خدا  
در میان هُو بین وحدت لقا

Meaning: Bahoo observes Allah through the eye of Hoo. O’ seeker! You must also observe Allah through the eye of Hoo.

بَاهُو مرا هُو یار شد این بخت من بیدار شد  
باہم نشین دلدار شد در عشق او پروانہ ام  
از جان خود بیگانہ ام

Meaning: O’ Bahoo! The destiny has been in my favour as “Hoo” هُو has become my Friend. Now I am enjoying the company of

my Beloved. I am a moth burning in the fire of His Ishq and have forgotten myself.

نمانده پرده باھو گشت یاھو  
کہ ذکرش روز و شب یاھو گفت باھو

Meaning: There remained no veil in front of Bahoo and he has become Ya Hoo "یاھو" from Bahoo. He forever remains drowned in the invocation of Ya Hoo "یاھو".

حسے بس ذکر گوید هو ہویدا  
وجودش می شود زان نور پیدا

Meaning: The person who achieves the invocation of Hoo i.e. his heart is invoking Hoo automatically all the time, the reality of Hoo is revealed upon him and his whole body (*physically as well as spiritually*) is converted into Noor.

اسم اعظم انتہائے با هو بود  
ورد باھو روز و شب "یاھو" بود

Meaning: By the invocation of Hoo, which is the *Ism-e-Azam*, a seeker finds the extreme closeness of Hoo. That is why, Bahoo remains busy in the invocation of 'Hoo' day and night.

باھو هو برد یا آورد برد  
ہر کہ بہ آں عین بیند کہ نہرد

Meaning: Hoo came and took Bahoo with Him, Bahoo became immortal by annihilating in 'Hoo'. This is not strange at all because the one who has the privilege of beholding 'Hoo', never dies. (Ain-ul-Faqr)

اسم یاھو گشت باھو راہ بر  
پیشوائے شد محمد معتبر

Meaning: Ya Hoo “یاھُو” has become a guide and leader for Bahoo honouring him with eternal presence in the sacred assembly of the Holy Prophet.

ابتدا “ھُو” انتہا “ھُو” ہر کہ با “ھُو” می رسد  
عارفِ عرفاں شود ہر کہ با “ھُو” “ھُو” شود

Meaning: ‘Hoo’ is the beginning and Hoo is the finality. Whosoever reaches ‘Hoo’, becomes Arif (*Knower of Allah who prays Allah while seeing Him*). By annihilating in ‘Hoo’, he himself becomes Hoo.

ملک و ملک بیک ھُو زدہ نا چیز کنیم  
ماکہ در قلمِ توحید نہنگ آمدہ ایم

Meaning: I have exterminated the desires of wealth and riches by just one strike of the Divine name of Hoo, I am the crocodile of the ocean of Tauheed (i.e. the mighty Saint of LaHoot La-Makan).

1- باھُو بہ یک نقطہ یاھُو می شود  
وردِ باھُو روز و شب یاھُو بود  
2- اسمِ ھُو سیف است باھُو بر زبان  
قتل کن ایں نفس کافر ہر زمان

Meaning: (1) Bahoo باھُو becomes Ya Hoo “یاھُو” by just an increase of an Arabic alphabetical dot (meaning there remains no difference esoterically between both as he is annihilated in Him and has become immortal with Him. All that remains is the exoteric veil). Hence, Bahoo forever remains engrossed in the invocation of Ya Hoo “یاھُو”. (2) Bahoo’s heart forever remains engrossed in the invocation of the Divine name Hoo which is a bare sword that is always engaged in killing the infidel nafs.

Sultan Bahoo further says:



- ❖ If you want to know the secrets of Hoo **هُو**, eliminate everything from your heart except Allah. **(Qurb-e-Deedar)**
- ❖ The invocation of Hoo affects its reciter in such a way that he starts loving Hoo extremely and is disgusted by everything other than Allah. **(Ain-ul-Faqr)**
- ❖ When a seeker invokes Ism-e-Hoo by heart, he likes nothing except Allah. People think he is ignorant or insane but in fact he has found Divine presence in the court of Allah Almighty. **(Mahak-ul-Faqr Kalan)**
- ❖ When, due to the frequent invocation, Hoo dominates and overpowers the being of the reciter of 'Hoo', there remains nothing in him except Hoo. **(Mahak-ul-Faqr Kalan)**
- ❖ The laws of shariah apply to this material world i.e. the Nasut<sup>57</sup>. Tareeqat (*Spirituality*) is related to the angelic world called Malakut<sup>58</sup>, Haqeeqat (*the Reality*) is related to Jabrut<sup>59</sup> which is the world of All Powerful, whereas, marifat (*Divine Knowledge*) belongs to LaHoot i.e. the Divine Realm. **لَا إِلَهَ إِلَّا اللَّهُ**, **اللَّهُ** and **هُو** comprehend all of them. **لَا إِلَهَ إِلَّا اللَّهُ** is the invocation of Nasut, **اللَّهُ** is the invocation of Malakut, **اللَّهُ** is the invocation of Jabrut and **هُو** is the invocation of LaHoot. **(Mahak-ul-Faqr Kalan)**

LaHoot is the world at whose boundary Angel Jibreel (*Gabriel*) requested the Holy Prophet to proceed alone on the night of Meraj because he was not able to survive beyond that point, had he proceeded he would have burnt. LaHoot La-Makan is the world of Divine Vision. Entering that world is possible only

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<sup>57</sup> Physical world

<sup>58</sup> The spiritual world of symbolic forms of bodies which cannot be touched, like that we see in dreams.

<sup>59</sup> The world of souls or the connecting world

through the most powerful and spiritually effective invocation of Hoo, which is the honour of human beings only.

- ❖ The grand personal name of Allah ﷻ has four letters (according to Arabic alphabets) (ل ه ل ل). When ‘ل’ (Alif) of ﷻ (AllaHoo) is removed, it becomes لله (Lillah). When first ل (Lam) of لله (Lillah) is removed, it becomes له (LaHoo) and when second ل (Lam) is removed, it becomes هو (Hoo). All four of them ﷻ, له, لله, هو are Ism-e-Allah Zaat and the Ism-e-Azam. (Ain-ul-Faqr)
- ❖ Allama Ibn-e-Arabi writes in his book *Futuh-at-Makkiyyah*, “Hoo هو is the final and most elevated invocation of Arifs”.
- ❖ Sultan Bahoo also says that Hoo هو is the final and most elevated invocation of Arifs:

ذاکراں را انتہا ”هو“ شد تمام

Meaning: The invocation of Hoo هو is the extreme stage invocation of invokers.

- ❖ Ism ﷻ (Allah Hoo) has four Divine names. Firstly ism ﷻ (Allah Hoo) Itself, whose invocation is the most Gracious. When ل of ﷻ is separated, it becomes لله (Lillah). The invocation of لله (Lillah) is the Divine beneficence. When first ل of لله is separated, it becomes له (LaHoo). The invocation of له (LaHoo) is the Divine blessing. When second ل of له is separated it becomes هو (Hoo) and invocation of هو (Hoo) is the Divine favour. (Mahak-ul-Faqr Kalan)

Sultan Bahoo says about Ism-e-Allah Zaat and Sultan-ul-Azkar Hoo in his Punjabi quatrains:

الف اللہ چنبے دی بوٹی، میرے من وچ مُرشد لائی ھو  
 نفی اثبات دا پانی ملیس، ہر رگے ہر جانی ھو  
 اندر بوٹی مُشک مچایا، جاں پھلاں تے آئی ھو  
 جیوے مُرشد کامل باھو، جیں ایہہ بوٹی لائی ھو

Explanation: In this couplet Sultan Bahoo has likened Ism-e-Allah Zaat with jasmine. Sultan Bahoo is the pioneer Arif who has used the metaphor of jasmine for Ism-e-Allah Zaat. Its seedling is sowed into the earth, it grows slowly into a plant laden with flowers whose fragrance envelops the surroundings. Similar to it, when a spiritual guide bestows the seeker with contemplation and invocation of Ism-e-Allah Zaat he sows a seedling into the seeker's heart and in the care of the spiritual guide the Noor of Ism-e-Allah Zaat gradually envelops the whole being of the true seeker illuminating it.

Sultan Bahoo says, may Allah bless my spiritual guide with a long life who has bestowed me the Ism-e-Allah Zaat and has opened all its Divine secrets with his perfect spiritual attention as he is boundlessly merciful, kind and affectionate. He has revealed upon me the reality of لَا إِلَهَ i.e. negated everything within me except Allah and has removed all the idols from my heart. He also taught me the real meaning of إِلَهٌ (only Allah) by affirming the Divine Essence in me, i.e. elevated me by the recognition of Musamma (*self*) through Ism (*name*). Now this Divine secret has penetrated my whole existence. The Ism-e-Allah Zaat has enveloped whole of my being making me witness all its secrets and mysteries and now I wish to lay it before the entire world. However, these Divine secrets are for the special ones and cannot be opened on the commonality. It has become hard to live because I am bearing these magnificent secrets and mysteries.

Now wherever I turn my eyes I see only Ism-e-Allah Zaat, not only physically but spiritually as well. My condition resembles the Quranic verse, “Wherever you turn, you would see the Divine Face.” (Al-Baqarah-115)

اندر ھُو تے باہر ھُو، ایہ دم ھُو دے نال چلیدا ھُو  
 ھُو دا داغِ محبت والا، ہر دمِ پیا سِٹیندا ھُو  
 جتھے ھُو کرے رُشنائی، اوتھوں چھوڑا اندھیرا ویندا ھُو  
 میں قُربان تنہاں توں با ھُو، جیہڑا ھُو نوں صَحتی کریندا ھُو

Explanation: The seeker who obtains the contemplation of Ism-e-Allah Zaat and the invocation of Hoo from the perfect spiritual guide, sees Hoo both physically and spiritually as the beneficence of the spiritual guide unveils the secrets of Hoo. His condition complies with the Quranic verse, “Wherever you turn, you would see the Divine Face.” (Al-Baqarah-115). When the love of Hoo penetrates the heart, it burns down the love of others and all that remains is love and the Ishq of Allah. Only Allah! Everything other than Allah is lust. May I sacrifice myself upon the true seekers who forever remain restless and anxious to find the secrets of Hoo and ultimately obtain their destination i.e. Hoo.

جس الفِ مطالیہ کیتا، ب دا باب نہ پڑھدا ھُو  
 چھوڑا صفاتی لدھیوس ذاتی، اوہ عامی دُور چا کردا ھُو  
 نفسِ امارہ مُتَزا جانے، نازِ نیاز نہ دھردا ھُو  
 کیا پرواہ تنہاں نوں با ھُو، جنہاں گھاڑو لدھا گھر دا ھُو

Meaning: When the true seekers have been blessed by the contemplation and the invocation of Ism-e-Allah Zaat, they do not follow the wishes of nafs-e-ammara. They also do not get inclined towards other kinds of knowledge, invocation of attributive names or daily recitals because they have found the

Divine Essence. These fortunate few do not need any kind of outward support because they have been blessed by the eternal company and support of perfect spiritual guide who is Sahib-e-Musamma and have also gained the ultimate blessing of the Ism-e-Allah Zaat.

جنہاں شوہ الف تھیں پایا، پھول قرآن نہ پڑھدے ہو  
اوہ مارن دم محبت والا، دُور ہو پونے پردے ہو  
دوزخ بہشت غلام تنہاندے، چا کیتونے پردے ہو  
میں قربان تنہاں توں باہو، جیہڑے وحدت دے وچ وڑدے ہو

Explanation: The knowledge of both the worlds is in the Quran, the Quran is in kalma tayyab and kalma tayyab's crux is the Ism-e-Allah Zaat. Sultan Bahoo says that those who have been blessed with the love of Divine Essence by the invocation of the Ism-e-Allah Zaat have the inspired knowledge which gives them complete inward and outward knowledge of the Holy Quran. The Divine love has lifted all the physical and spiritual veils for them. The paradise and the hell have become their slaves by the grace of the Holy Lord. Sultan Bahoo says, "May I sacrifice myself for those who have annihilated in the ocean of Oneness with Allah becoming the One".

جس دل اسم اللہ دا چمکے، عشق وی کردا بے ہو  
بو کستوری دی چھپدی ناہیں، بھانویں دے رکھیئے سے پتے ہو  
انگلیں پیچھے دینہہ ناہیں پھپھا، دریا نہ رہندے ٹھلے ہو  
اسیں اوسے وچ اوہ اسماں وچ، باہو یاراں یار سولے ہو

Explanation: The heart which is brightened with the light of Ism-e-Allah Zaat and hounoured with the vision of Allah is the one who is drowned in Ishq of Allah. This Ishq does not stay concealed in the heart but is revealed like the unstoppable fragrance of the musk, light of the sun and water of the oceans.

These are the states of Ishq. The seeker perishes his existence by annihilating in the Divine Essence.

دل تے دفتر وحدت والا، دائم کریں مطالبیا ھو  
 ساری عمریں پڑھدیاں گزری، جہلاں دے وِچ جالیا ھو  
 اِکو اسمِ اللہ دا رکھیں، اپنا سبق مطالبیا ھو  
 دوہیں جہان غلام تنہا ندے با ھو، جیں دل اللہ سمجھالیا ھو

Explanation: O' seeker of Allah! In your heart lies the book of Wahdat<sup>60</sup> which you should always study. All your life has been spent in ignorance despite studying books and gaining the outward knowledge. Only contemplate and invoke Ism-e-Allah Zaat as this is the initial and the final lesson. Both the worlds will come in your servitude if you accomplish yourself in bearing the Divine Trust i.e. Ism-e-Allah Zaat. The closeness and vision of Divine Essence is only achieved by the invocation of the Ism-e-Allah Zaat.

س سینے وِچ مقام ہے کیندا، سانوں مُرشد گل سمجھائی ھو  
 ایہو ساہ جو آوے جاوے، ہور نہیں شے کائی ھو  
 اِس نوں اسمِ الاعظم آکھن، ایہو سِرِ الہی ھو  
 ایہو موت حیاتی با ھو، ایہو بھیتِ الہی ھو

Explanation: The perfect spiritual guide has taught me that it is the heart (*inward*) where Allah can be found. The contemplation and the invocation of Ism-e-Allah Zaat performed through breaths is the Ism-e-Azam. This is the Divine secret and the secret of life and death. Life means the breath which invokes Ism-e-Allah Zaat and death is the breath which is void of invocation of the Ism-e-Allah Zaat. Life is the vision of Allah in

<sup>60</sup> Oneness

heart and death is its deprivation, as Hazrat Ali razi Allah anhu says, "I have the glorious vision of Allah in my heart".

ضروری نفس گتے نوں، قیما قیما کچوے ھو  
نال محبت ذکر اللہ وا، دم دم پیا پڑھیوے ھو  
ذکر کنوں رب حاصل تھیندا، ذاتوں ذات دسیوے ھو  
دوہیں جہان غلام تنہاندے باھو، جہاں ذات لبھیوے ھو

Explanation: It is necessary in the path of Faqr that the dog like nafs is crumbled into bits and pieces ultimately towards its complete annihilation. The eternal invocation and the contemplation of Ism-e-Allah Zaat should be done by every breath with the passion of Ishq. Without the contemplation of Ism-e-Allah Zaat nafs never dies despite whole life's physical prayers which will exhaust you. The blessing of the vision of Allah is received after the nafs dies by the contemplation and invocation of Ism-e-Allah Zaat. Both the worlds come in the servitude of the one who is blessed with the Divine Essence.

عاشق راز مانی دے کولوں، کدی نہ ہوون واندے ھو  
نیندر حرام تنہاں تے ہوئی، جیہڑے اسم ذات کماندے ھو  
ہک پل مول آرام نہ کردے، دینہہ رات وتن گرلاندے ھو  
جہاں الف صحی کر پڑھیا باھو، واہ نصیب تنہاندے ھو

Explanation: Allah's lovers always protect His secrets. They are in fact those who have received the knowledge of Ism-e-Allah Zaat and have become aware of the Divine secrets which keep them anxious and restless. They can neither sleep nor rest and request day and night before the Holy Lord with grief and pain to never keep them away from Himself because deprivation from the Divine vision is the biggest of all misfortunes in both the worlds. How fortunate are those who have been blessed with the secret of Ism-e-Allah Zaat!

مُوتُوا والی موت نہ ملی، جیس ویچ عشق حیاتی ھو  
 موت وصال تھیں ہی، جدوں اسم پڑھیں ذاتی ھو  
 عین دے ویچوں عین جو تھیں، دُور ھوے قرباتی ھو  
 ھو دا ذکر ہمیش سریندا باھو، دینہاں سکھ نہ راتی ھو

Explanation: O' imperfect seeker! You could not reach the level of *مُوتُوا قَبْلَ أَنْ تَمُوتُوا* (Meaning: Death before dying) due to the love of the material world and fear of losing it, whereas in this death lies the eternal life. You will achieve this death and union with Allah when Sultan-ul-Azkar Hoo is invoked by your entire entity and your self is annihilated in the Divine Essence and becomes its exact manifestation. This level is beyond proximity as for proximity there are needed two existences and here there is no duality but the Oneness. The invocation of Hoo keeps the lover of Allah restless, burns him in the fire of His Ishq and neither at night nor in the day he is relieved.

ھو دا جامہ پہن کراہاں، اسم کمان ذاتی ھو  
 کفر اسلام مقام نہ منزل، ناں اوتھے موت حیاتی ھو  
 شہ رگ تھیں نزدیک لدھوسے، پا اندر وٹے جھاتی ھو  
 اوہ اساں ویچ اسیں اُنہاں ویچ، باھو دُور رہی قرباتی ھو

Explanation: This couplet mentions the extreme level of Faqr which is Fana Fi Hoo<sup>61</sup>. Arif invokes the Ism-e-Allah Zaat Hoo, annihilates in Hoo and becomes Hoo. This is the station beyond time and space where there exists no Islam or infidelity, neither is there any station or destination nor life or death. To achieve this station one does not need to go far beyond, as it is nearer than the jugular vein. There remains no duality when one annihilates in the Divine Essence and the Divine Essence annihilates in one's existence.

<sup>61</sup> Annihilation in Hoo



یار یگانہِ مِلّی تینوں، جے سر دی بازی لائیں ھو  
 عشقِ اللہ وِج ہو مستانہ، ھو ھو سدا الائیں ھو  
 نال تصورِ اسمِ اللہ دے، دَم نوں قید لگائیں ھو  
 ذاتے نال جاں ذاتی رلیا، تد باھو نام سدائیں ھو

Explanation: You will achieve your destination which is the Divine Essence when you get absorbed in Allah's Ishq and will sacrifice even your life for Him. If you want to reach the Divine Essence then become intoxicated in His Ishq, whose source is to invoke "Hoo" with each and every breath and also to contemplate the Ism-e-Allah Zaat. I was named Bahoo when I annihilated myself in the Divine Entity.

## MASHQ MURQOOM-E-WAJUDIA

(PRACTICE OF INSCRIBING ISM-E-ALLAH ZAAAT ON BODY)

Mashq Murqoom-e-Wajudia is the practice of writing Ism-e-Allah Zaat **اَللّٰهُ** through meditation by the index finger on body while keeping the printed Ism-e-Allah Zaat in front of eyes. Hazrat Sakhi Sultan Bahoo describes the marvellous effects of this exercise in these words:

- ❖ Approaching the final, ultimate and the highest stage of all the creation and finding union with Allah is possible only by mashq murqoom-e-wajudia. When a seeker writes the name of Allah through meditation (*in a special manner*) on his body, from every letter of **اَللّٰهُ**, a theophany descends upon the seeker which takes him to the status of Hazrat Ma'arof Karkhi<sup>62</sup>. The seeker becomes spiritually rich and indifferent to all the needs. (Noor-ul-Huda Kalan)

<sup>62</sup> A great Saint of Qadria Order

- ❖ Which is the way and knowledge through which a seeker of Allah safely reaches closest to Allah without facing any evil from the Satan, troubles created by his nafs or any unfortunate accidents of life which may distract him from his path, and he is blessed with union and vision of Allah after being annihilated in Allah and immersed in the Divine light. He finds eternal union, leaves verbal discussions about Allah and remains engrossed in the pleasure of vision of the beauty of Allah. That way and knowledge is of mashq murqoom-e-wajudia through which **Ism-e-Allah Zaat** ﷲ envelops the whole body and dominates the heart and soul of the seeker, just as creeping plants envelop the tree. Hence, **Ism-e-Allah** ﷲ is written upon every cell of the body of the seeker. **(Noor-ul-Huda Kalan)**

- ❖ When a seeker practises mashq murqoom-e-wajudia through meditation, all his body is converted into Noor and the seeker becomes pure of all his sins just as a newborn is pure of sins. Due to the purity gained by mashq murqoom-e-wajudia, the seeker enters the sacred assembly of Holy Prophet as a child of Noor. Here, the Holy Prophet blesses him with his kindness and benevolence and takes him to his sacred Family. The princess of paradise Hazrat Fatima tuz-Zahra and mothers of the true believers Hazrat Ayesha and Hazrat Khadija the great adopt him as their spiritual infant son and feed him with milk of their Noor. He becomes the spiritual son of the sacred Family, blessed with the Divine presence and titled as the Noori Son. Esoterically he is always present in the sacred assembly of Holy Prophet as a Noori child with Divine presence but physically he lives and interacts with the people of this world. This is the status of a perfect Faqeer. **(Noor-ul-Huda Kalan)**

## DENIER OF ISM-E-ALLAH ZAAT

Hazrat Sakhi Sultan Bahoo says about the denier of Ism-e-Allah Zaat:

- ❖ The person who forbids from Ism-e-Allah Zaat and its invocation and contemplation is either a hypocrite and non-believer or jealous and arrogant. (**Ain-ul-Faqr**)
- ❖ The denier of Ism-e-Allah Zaat and Ism-e-Mohammad is the second Abu Jahal or Pharaoh. (**Qurb-e-Deedar**)
- ❖ One who does not believe in Ism-e-Allah Zaat and Ism-e-Mohammad is surely a hypocrite. Ism-e-Allah Zaat is the most exalted name of Allah and Ism-e-Mohammad is the straight path. (**Mahak-ul-Faqr Kalan**)

It is evident from the above referred Quranic verses, Hadiths and sayings of the perfect Saints that unless a seeker invokes and contemplates Ism-e-Allah Zaat, he cannot get rid of his nafs and Satan. Neither his heart gets purified nor do his outward and inward coordinate even if he spends all his life in physical prayers, recitation of the Quran, learning the laws of Islam or doing hard mystic exercises and becomes thin like thread while doing so. Moreover, in this materialistic age sincerity, truth and pure urge are very rare. Nowadays, people neither have the time nor courage to do excessive pious deeds and hard mystic struggle to reach Allah, like our righteous ancestors did. Prayers and all the religious obligations have now become superficial acts without any soul.

رگوں میں وہ لہو باقی نہیں ہے  
 وہ دل وہ آرزو باقی نہیں ہے  
 نماز و روزہ و قربانی و حج  
 یہ سب باقی ہیں تو باقی نہیں ہے

Explanation: The people of today no longer perform selfless pious deeds and mystic endeavours, hence do not have eternal union with Allah, His vision and marifat. Their heart is void of desire of Divine Ishq making the religious obligations such as the prayer, fast, sacrifice (*of animal during Eid-ul-Adha*) and hajj superficial acts without soul. The religious obligations are no longer performed for Allah Almighty Himself.

The invocation, contemplation and mashq murqoom-e-wajudia of Ism-e-Allah Zaat are the only way to kill the nafs and revitalize the dead soul. When the soul becomes alive, the seeker is blessed with the vision of Allah. However, its condition is that the seeker has gained the Ism-e-Allah Zaat from the perfect spiritual guide of Sarwari Qadri order, the Sahib-e-Musamma.



# GLOSSARY

## A

Arif	The knower of Allah, one who recognizes Allah and prays while seeing Him.
Arif Billah	The knower of Allah who is One with Him.
Arifs	Plural of Arif

## B

Batin	Inward, innerself, spiritual, esoteric self
-------	---------------------------------------------

## D

Darood	Salutations and blessings upon the Holy Prophet.
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## F

Fana Fi Hoo	Annihilation in Hoo
Fana Fillah	Annihilated in Allah
Fana Fillah Baqa Billah	Annihilated in Allah and immortal with Him
Faqeer	The Mystic who travels the path of Faqr and reaches its ultimate destination i.e. Oneness with Allah.
Faqr	Faqr is the Divine path which leads to the vision and union of Allah.

## H

Hahooiyat	Station beyond all the stations where there is nothing but Allah in the <b>لَيْسَ كَمِثْلِهِ شَيْءٌ</b> form i.e. He is Incomparable with anything.
Hajj	Holy pilgrimage of Muslims
Hoo	The Divine Essence. Zikr of 'Hoo' is the most powerful zikr of Allah which takes close to Him most quickly. When the lover is annihilated in Hoo, there remains no duality.

# I

Ilham	Divine inspiration
Ishq	Intense Divine love
Ism	Name
Ism-e-Allah Zaat	The personal name of Allah which represents the Divine Essence and all the Divine attributes.
Ism-e-Azam	The greatest name of Allah having all the powers of Allah. It is the Divine word by saying which, with a pure and perfect heart, all the problems are solved and wishes are fulfilled. It is the most powerful word and according to Mystics it must be Ism-e-Allah Zaat <b>اَللّٰهُ</b> because no word can be more powerful than <b>اَللّٰهُ</b> .
Ism-e-Mohammad	The sacred name of the Holy Prophet.

# J

Jabrut	The world of souls or the connecting world.
--------	---------------------------------------------

# K

Kalma	The declaration of Islamic faith by reciting <b>لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ</b> meaning: No one is worthy of worship except Allah and Mohammad is His Messenger.
Kun	Kun means 'Be'. Allah gives the order of 'Be' and it is done instantly.

# L

LaHoot	The world of absolute Divinity. It is the third step of Sufi cosmology. It is the actual homeland of humans as it is where they were created in the form of Rooh-e-Qudsi i.e. the Divine Soul. The soul that reaches here, is the Rooh-e-Qudsi and this soul has the honour of having the vision and closeness of Allah owing to its purity and Divinity.
La-Makan	The world of Divinity beyond time and space.

## M

Madzillah-ul-Aqdus	May he live long ( <i>prayer for a living Saint</i> )
Majzoob	The seeker who cannot tolerate the effects of Noor of Allah and loses his senses.
Malakut	The spiritual world of symbolic forms of bodies which cannot be touched, like that we see in dreams.
Malfoozat	Sayings of a Saint recorded by his disciples.
Mashq murqoom-e-wajudia	Practice of inscribing Ism-e-Allah Zaat on body in a particular manner
Meraj	The ascension to Allah.
Momin	The true believer and faithful.

## N

Nafs	Inner baser self which prevents a person from travelling towards Allah by trapping him in worldly desires.
Nafs-e-Ammara	The ill commanding innerself.
Nasut	Physical world

## P

Pas Infaas	Invocation through inhale and exhale of breath
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## Q

Qab-a-Qausain	Point of ultimate nearness between Allah and His Beloved Prophet referred to as "Qab-a-Qausain" in the Holy Quran which means "two bows length".
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## R

Razi Allah anhu	May Allah be pleased with him ( <i>prayer for the Companions of the Holy Prophet</i> ).
Rehmat-ul-Allah alayh	Blessings upon him ( <i>prayer for passed away Saint</i> )
Rooh-e-Qudsi	The Divine Soul

## S

Sadaqah	Giving anything in any form in the way of Allah.
Sahib-e-Musamma	The perfect spiritual guide who is the possessor of the Divine Essence and the personal name of Allah alongwith all His attributes, who can take his disciples to the station of Divine union and can grant them the vision of Allah.
Salat	Prayer which is obligatory upon Muslims to offer five times daily.
Sall'Allahu alayhi wa'alihi wasallam	Peace be upon him ( <i>Blessings and salutation for the Holy Prophet</i> ).
Shariah	Shariah is the set of Islamic laws which includes obligations like prayers, fasts, zakat and hajj as well as virtues like telling the truth, fulfilling promises, veiling of women from strangers, helping the needy etc. Shariah also forbids evils like making partners with Allah, cheating or lying with others, theft, adultery, backbiting, blaming others wrongly etc.
Sultan-ul-Azkar	The king of invocations i.e. 'Hoo'

## T

Tafreed	Tafreed means negation of one's ownself. Tajreed and Tafreed are the two basic steps before reaching the perfect Tauheed i.e. having perfect faith in Oneness of Allah by negating everything other than Allah.
Tajreed	Tajreed means negation of everything other than Allah.
Tasawur	Contemplation
Tauheed	Oneness of Allah

## W

Wahi	Revelation
Wali	The Friend of Allah.

## Z

Zaat	Self, entity, essence
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Zahir

Outward, physical, extrinsic, exoteric

Zikr

Invocation, remembrance of Allah through continuous recitation of His name.



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1	Noor-ul-Huda Kalan	1 Saad Amir Khan Niazi, with Persian text	2001	Anjumn Ghausia Azizia Haq Bahoo Sultan, Dist Jhang
		2 K. B. Naseem, with Persian text	2000	Haq Bahoo Manzil, Gulshan Ravi, Lahore, Pakistan
		3 Faqeer Mir Muhammad (Urdu & Persian)	May 2007	Published from Samundri Sharif, Chakwal, Pakistan
		4 Faqeer Noor Muhammad Kulachavi	9 <sup>th</sup> Edition 2000	Irfan Manzil, Kulachi, Dera Ismail Khan, Pakistan
		5 Mohammad Shakeel Mustafa Awan	2007	Shabir Brothers, Lahore, Pakistan
		6 Faqeer Altaf Hussain	NA	Shabir Brothers, Lahore, Pakistan
2	Shams-ul-Arifeen	1 Manuscript Persian	NA	Written by Pir Syed Bahadur Ali Shah
		2 Saad Amir Khan Niazi, with Persian text	2002	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		3 Mohammad Ali Chiragh	1998	Nazir Sons Publishers, Lahore, Pakistan
		4 (Late) Hafiz Mohammad Ramazan	NA	(Late) Hafiz Mohammad Ramazan, Khatib Darbar Hazrat Sultan Bahoo, Jhang, Pakistan
		5 Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		6 Allah Wale Ki Qaumi Dukan	NA	Allah Wale Ki QaumiDukan, Lahore, Pakistan
		7 Hafiz Hammad-ur-Rehman (with Persian text)	2015	Sultan-ul-Faqr Publications ,4-5/A Extension, Education Town Lahore, Pakistan

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3	Majalisa-tul-Nabi	1	Saad Amir Khan Niazi (with Persian text)	1st Edition 1996	Anjumn Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		2	Faqeer Mir Mohammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
4	Mahak-ul- Faqr Kalan	1	Saad Amir Khan Niazi (with Persian text)	2006	Al Arifeen Publications, Lahore, Pakistan
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		3	Faqeer Mir Muhammad (Urdu & Persian)	NA	Faqeer Mir Muhammad Awan, Samundri Sharif, Chakwal, Pakistan
6	Ain-ul-Faqr	1	Faqeer Altaf Hussain	1998	Shabir Brothers, Lahore, Pakistan
		2	Saad Amir Khan Niazi(with Persian text)	Dec 2004	Al Arifeen Publications, 4/A Extension, Education Town, Lahore, Pakistan
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		5	Faqeer Mir Muhammad (Persian)	1999	Dhali Sharif, Tehsil Talagang Chakwal, Pakistan
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		2	Mohammad Abdul Rasheed Shahid Qadri	NA	Maktaba Sultania Ghakhar Mandi, District Gujranwala, Pakistan
		3	Saad Ameer Khan Niazi	NA	Anjuman Ghausia Azizia Haq Bahoo Sultan, Shrine Sultan Bahoo, Jhang, Pakistan
		4	Dr. Sultan Altaf Ali	NA	Ghulam Dastgir Academy, Shrine Sultan Bahoo, Jhang, Pakistan
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NO	NAME OF BOOK		TRANSLATOR (URDU)	YEAR	PUBLISHER
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		2	Saad Ameer Khan Niazi (with Arabic text)	Sep, 2003	Maktaba Al-Arifeen, 4/A Extension, Education Town, Lahore, Pakistan
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For everything the name and self are different but as Allah is unique and has no partner therefore He is One in name and Essence **الله**. This is Ism-e-Allah Zaat or more popularly known as Ism-e-Azam.

With the guidance of the perfect spiritual guide of the era of Sarwari Qadri order, when a person remembers Allah with His personal name **الله** i.e. Ism-e-Allah Zaat, Allah blesses him with the Self disclosure of His Essence which possesses all the Divine attributes, due to which the invoker witnesses the Divine light of the Essence within himself. His being is enlightened with this Divine light and he is blessed with the vision of the Divine Self. The book **Haqeeqat Ism-e-Allah Zaat** is written by the descendant of Sultan Bahoo, the perfect spiritual guide and the present spiritual leader of the Sarwari Qadri order, Shabeeh-e-Ghaus-e-Azam, Sultan-ul-Ashiqeen, Khadim Sultan-ul-Faqr, Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdu.

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Khadim Sultan-ul-Faqr  
Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman



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[www.Sultan-Bahoo.com](http://www.Sultan-Bahoo.com), [www.sultan-ul-arifeen.com](http://www.sultan-ul-arifeen.com)

[www.sultan-ul-faqr-publications.com](http://www.sultan-ul-faqr-publications.com)

E-mail: [sultanulfaqr@tehreekdawatefaqr.com](mailto:sultanulfaqr@tehreekdawatefaqr.com)

ISBN: 978-969-9795-57-2



RS: 300



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