

**Mohkim-ul-Fuqara**  
English Translation with Persian Text

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Author  
Sultan-ul-Arifeen  
**Sultan Bahoo**



Translated  
Mrs. Ambreen Moghees Sarwari Qadri



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Dedicated to my Murshid

**Shabeeh-e-Ghaus-ul-Azam Sultan-ul-Ashiqeen**  
**Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman**

Without his favour and kindness

I am nothing



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## PREFACE

Mohkim-ul-Fuqara (*The Strength of Faqeers*) is a subtle treatise by the most eminent Saint of the Sub-Continent Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo rehmat-Allah-alayh. The book explains the blessings and benedictions of the path of Faqr, the path to Allah, in a very simple and pleasant manner, hence attracts the reader to follow the path. It also elaborates the grandeur of Faqeers who are accomplished in Faqr.

The book has been translated on the order and by the permission of my Murshid Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman Madzillah-ul-Aqdas who is the present spiritual leader of the Sarwari Qadri order of Sultan Bahoo. Many other Persian books of Sultan Bahoo have already been translated into Urdu and English on his order so as to spread the teachings of Sultan Bahoo worldwide, which are the teachings of Faqr. For this particular book, he provided the following Persian manuscripts and printed texts of Mohkim-ul-Fuqara;

1. A manuscript without writer's name and the year of writing.
2. Manuscript written by Ali Mohammad son of Mohabbat Shah, in 1326 Hijri.
3. Persian text printed by Faqeer Mir Mohammad Awan, name of writer not mentioned.
4. Printed Persian text alongwith Urdu translation by Dr. K.B. Naseem, first edition published in October, 1997.

Ahsan Ali Sarwari Qadri, my fellow disciple, deduced the correct Persian script and translated the book in Urdu. I have used the same script for its English translation. I hereby thank Ahsan Ali Sarwari Qadri for editing the book and my husband

and fellow disciple Mohammad Moghees Afzal Sarwari Qadri for suggestions and corrections.

May Allah make this book a source of guidance towards the right path for its readers. Ameen

Lahore

April-2017

Mrs. Ambreen Moghees Sarwari Qadri

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## SHORT BIOGRAPHY OF SULTAN-UL-ARIFEEN HAZRAT SAKHI SULTAN BAHOO

Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo was born on Thursday, the 1<sup>st</sup> of Jamadi-us-Sani in 1039 H (17 January, 1630 A.D) at dawn, in the reign of mughal emperor Shah Jahan in Shorkot, District Jhang, Pakistan (*then India*). He belonged to the “Awan” tribe of the progeny of Hazrat Ali Bin Abu Talib. Awans are Hazrat Ali’s children from wives other than Hazrat Fatima Razi Allah Anha. Sultan Bahoo’s father Bazayd Mohammad was a soldier by profession and a titleholder in Shah Jahan’s army. His mother, Bibi Rasti was a Saintly woman. She was spiritually informed of Sultan Bahoo’s grandeur and spiritual status before his birth and according to his status of Fana-Fi-Hoo (*annihilation in Hoo*) his name Bahoo (*One with Hoo هُو*) was revealed to her.

Sultan Bahoo says:

نام باهو مادر باهو نہاد  
زائکہ باهو دائی با هو نہاد

Meaning: Bahoo’s mother named him Bahoo because Bahoo has always remained with Hoo (هُو).

Hazrat Sakhi Sultan Bahoo was a Wali (*Saint, Friend of Allah*) by birth. He remained engrossed in heavenly experiences and spiritual triumphs from his early age. Sultan Bahoo gained his early mystic and spiritual education from his mother. A non Muslim would immediately recite kalma and accept Islam if his eyes fell upon the Divine face of Sultan Bahoo, such was the intensity of the Divine theophanies radiating from him.

Sultan Bahoo states in his books, “I searched for a Murshid<sup>1</sup> for thirty years but in vain”. It was because he already held such elevated levels of Faqr where access of anyone is extremely arduous. Sultan Bahoo relates one of his revelations in his books that one day, engrossed in Allah’s vision, he was wandering in the suburbs of Shorkot when Hazrat Ali Bin Abu Talib came and took him to the holy assembly of Prophet Mohammad where the four pious Caliphs, sacred Family of Prophet Mohammad and Hazrat Shaikh Abdul Qadir Jilani were also present. There, Sultan Bahoo took bayat<sup>2</sup> at the sacred hand of Prophet Mohammad who entrusted him to Hazrat Shaikh Abdul Qadir Jilani for further spiritual guidance. That is why Hazrat Sakhi Sultan Bahoo always refers Shaikh Abdul Qadir Jilani as his Murshid in his books. He says, “When Ghaus-ul-Azam Shaikh Abdul Qadir Jilani blessed me spiritually, I surpassed all the spiritual levels from eternal beginning till the eternal end.” Afterwards, following the orders of Shaikh Abdul Qadir Jilani, Sultan Bahoo took bayat at the hand of Shaikh Pir Abdul Rehman Jilani Dehlvi who entrusted the Divine Trust of Faqr to Hazrat Sakhi Sultan Bahoo in just a single meeting.

The splendour of Hazrat Sakhi Sultan Bahoo is beyond anyone’s speculation. He is blessed with the extremities of Faqr and stationed at the status of Sultan-ul-Faqr V. He says, “The Holy Prophet has ordered me to guide everyone, Muslim or non Muslim, fortunate or unfortunate, alive or dead and he has entitled me as Mustafa Sani (*Mustafa the second*) and Mujtaba Akhir Zamani (*Mujtaba of the last era*) with his pearl divulging tongue.” (Risala Roohi Sharif)

The spiritual order of Hazrat Sakhi Sultan Bahoo is the Sarwari Qadri order. The Qadri order reaches Prophet Mohammad through

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<sup>1</sup> The spiritual guide

<sup>2</sup> Oath of allegiance-When a person becomes a disciple, he hands over himself to his spiritual guide in exchange of spiritual guidance after bayat. This in fact is a pact between Allah and His slave which eternally bonds the Murshid with his disciple.

Shaikh Abdul Qadir Jilani. There are two offshoots of Qadri order, Zahidi Qadri and Sarwari Qadri. Hazrat Sakhi Sultan Bahoo considers only the Sarwari Qadri order the proper and real Qadri order. He says:

- ❖ Qadri order has two off shoots, Zahidi Qadri and Sarwari Qadri. Sarwari Qadri Murshid has perfect command over *Ism-e-Allah Zaat* (*The personal name of Allah which represents the Divine Essence and all His attributes*) that is why, when he blesses a seeker with the Divinity of *Ism-e-Allah Zaat*, he grants him an equal status of his own. Thus, the seeker becomes so indifferent to all needs and completely resigned to Allah's will that gold and soil become equal for him. On the contrary, the follower of Zahidi Qadri order has to devote at least twelve years to very hard mystic struggles, then Shaikh Abdul Qadir Jilani helps him and elevates him to the status of *majzoob*<sup>3</sup> devotee, while the status of a Sarwari Qadri devotee is that of belovedness. **(Kaleed-ul-Tauheed Kalan)**

He describes the status of Sarwari Qadri Murshid and devotees in these words:

- ❖ What is the initial status of an accomplished Sarwari Qadri Murshid? It is that he elevates the seeker spiritually on the very first day, with his one glance and *zikr* (*invocation*) of *Ism-e-Allah Zaat*, to such heights that the seeker is completely drowned in the Divine union and finds presence in the holy assembly of Prophet Mohammad. The Murshid who cannot do this, is not a proper Sarwari Qadri. **(Kaleed-ul-Tauheed)**

Hazrat Sakhi Sultan Bahoo himself holds this status. He says:

ہر کہ طالبِ حق بود من حاضرم      ز ابتدا تا انتہا، یک دم مُرم  
طالبِ بیا! طالبِ بیا! طالبِ بیا!      تا رسام روزِ اوّل باخدا

<sup>3</sup> The devotee who cannot tolerate the effects of Divine light and loses his senses.



Meaning: For every true seeker of Allah I render my guidance. I can take him from the initial stage of the spiritual journey to the final and supreme level in just a moment. Come to me! Come to me! Come to me O' seeker of Allah! I can take you to Allah on the very first day.

Hazrat Sakhi Sultan Bahoo could not avail the opportunity to receive formal academic education because he was ever absorbed in the deep ocean of Divine unity, even then he has written 140 books. All of his books are in Persian except the collection of his poetry which is in the form of Punjabi quatrains.

Sultan Bahoo's books are masterpieces of the Divine knowledge. He proclaims that if anyone could not find a Murshid, his books will prove to be a medium for him to reach the perfect Sarwari Qadri Murshid who will guide him to Allah.

Sultan Bahoo's writing style is very simple and easy to understand even for a less educated person. His writings are so persuasive and influential that they envelop the reader completely. If his books are read respectfully after ablution, an ocean of spiritual beneficence pours down to the reader. If a reader continues reading them with complete faith and true heart, he will be guided towards the perfect Sarwari Qadri Murshid who is the real spiritual successor of Sultan Bahoo in the present age.

Translations of Sultan Bahoo's following books are available in the market:

- (1) Abyat-e-Bahoo (*Punjabi Poetry*) (2) Dewan-e-Bahoo (*Persian Poetry*) (3) Ain-ul-Faqr (4) Majalisa-tul-Nabi (5) Kaleed-ul-Tauheed (*Kalan*) (6) Kaleed-ul-Tauheed (*Khurd*) (7) Shams-ul-Arifeen (8) Ameer-ul-Kaunain (9) Taigh-e-Barhana (10) Risala Roohi Sharif (11) Ganj-ul-Asrar (12) Mahak-ul-Faqr (*Khurd*) (13) Mahak-ul-Faqr (*Kalan*) (14) Asrar-e-Qadri (15) Aurang Shahi (16) Jamay-ul-Asrar (17) Aqal-e-Baydar (18) Fazal-ul-Laqa (*Khurd*) (19) Fazal-ul-Laqa (*Kalan*) (20) Miftah-ul-Arifeen (21)

Noor-ul-Huda (*Khurd*) (22) Noor-ul-Huda (*Kalan*) (23) Taufeeq-ul-Hidayat (24) Qurb-e-Deedar (25) Ain-ul-Arifeen (26) Kaleed-e-Jannat (27) Mohkim-ul-Fuqara (28) Sultan-ul-waham (29) Deedar Bakhsh (30) Kashf-ul-Asrar (31) Mohabbat-ul-Asrar (32) Tarfa-tul-Ain (*this book is also known as Hujjat-ul-Asrar*).

Sultan Bahoo has not used the conventional terms of Sufism or mysticism for his teachings, rather he calls them 'Faqr'. Faqr is the spiritual way which leads to the Divine knowledge and vision of Allah. In all his books, he lays emphasis on acquiring Faqr under the spiritual guidance of a Sarwari Qadri Murshid. He declares the zikr<sup>4</sup> and tasawur<sup>5</sup> of Ism-e-Allah Zaat the key to the ultimate sanctity and purgation of soul after which the soul is blessed with the Divine vision and presence in the holy assembly of Prophet Mohammad, which are the most elevated spiritual stations.

Hazrat Sakhi Sultan Bahoo says in his books that despite of all his efforts he could not find a truly capable seeker of Allah to whom he could entrust the Divine Trust of Faqr for the future guidance of seekers, so on the 1<sup>st</sup> of Jamadi-us-Sani in 1102 H (*1<sup>st</sup> March, 1691 A.D*) he passed away without transferring this Trust to anyone. Afterwards, Hazrat Sakhi Sultan Bahoo entrusted it spiritually to Syed Mohammad Abdullah Shah Madni Jilani. The shrine of Hazrat Sakhi Sultan Bahoo is in Jhang, Pakistan. His urs is held on the first Thursday of Jamadi-us-Sani.<sup>6</sup>

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<sup>4</sup> Invocation

<sup>5</sup> Contemplation

<sup>6</sup> To read the complete biography and teachings of Hazrat Sakhi Sultan Bahoo please read the books "*Shams-ul-Fuqara*" and "*Mujtaba Akhir Zamani*" written by Sultan-ul-Ashiqeen Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman, or their English versions titled as "*Sultan Bahoo-The Life and Teachings*" and "*The Spiritual Guides of Sarwari Qadri Order*" respectively. His complete biography is also compiled by Hazrat Sakhi Sultan Mohammad Najib-ur-Rehman by the title "*Sultan Bahoo*".

# MOHKIM-UL-FUQARA

## ENGLISH TRANSLATION

### CHAPTER ONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the Most Merciful the Most Beneficent

اللَّهُ تَقَدَّسَ اسْمُهُ وَتَعَالَى كِبَرِيَّاتُهُ ❁

Meaning: Allah is He Whose all names are holy and Whose grandeur is magnificent.

Salutations and blessings upon the Leader of all leaders Holy Prophet Mohammad sall'Allahu alayhi wa'alihi wasallam, his sacred Progeny, Companions and Family.

This book has been named Mohkim-ul-Fuqara. The humble and frail writer of this book, the seeker of Allah, Sarwari Qadri<sup>7</sup> slave Bahoo annihilated in Allah and zikr<sup>8</sup> of Ya-Hoo<sup>9</sup>, son of Bazayd Mohammad belongs to Awan tribe and lives in the vicinity of Qila Shor, may Allah protect it from tribulations. The writer says that whoever denies or rejects this way of Faqr<sup>10</sup> of Prophet Mohammad which is the way of ascension to Allah, is surely a man of deceit and wrong innovations in the religion. The Holy Prophet says;

أَهْلُ الْبِدْعَةِ كِلَابُ النَّارِ ❁

Meaning: The men of wrong innovations are the dogs of hell.

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<sup>7</sup> Sarwari Qadri is the spiritual order of Hazrat Sultan Bahoo which starts from the Holy Prophet and reaches Sultan Bahoo through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.

<sup>8</sup> Repeated invocation.

<sup>9</sup> Hoo is the Divine Essence. Zikr of Ya-Hoo is the sultan-ul-azkar i.e. the king of invocations.

<sup>10</sup> Faqr is the Divine way which leads to closeness and vision of Allah.

Allah says:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (الاعراف-182) ❁

Meaning: But those who deny Our signs, We will progressively lead them (*to destruction*) from where they do not know. (Al A'raf-182)

You must know that there are two kinds of Faqueers; one are the spiritual travelers while others are the Divine lovers. The spiritual travelers are the men of mystic struggle and endeavors while the lovers are the men of Divine secrets and observations. The final level of a spiritual traveler is just the beginning of the Divine lover because the food of lovers is the spiritual endeavors and their sleep is the Divine observation.

عشقت بتن آمد اکنون چه کنم جان را  
زیر آنکه نشاید یک ملک دو سلطان را

Meaning: Since your ishq<sup>11</sup> has obsessed my being, I have no idea what should I do of my own self because two kings cannot rule one kingdom.

One finds excellence in the way of Faqr by acquiring the knowledge of jurisprudence because an ignorant Faqeer<sup>12</sup> is useless. There are four kinds of knowledge which form the base of Faqr and make a Faqeer independent of all desires. First is the knowledge of Hadiths, Quranic verses and their exegesis, second is the knowledge of Dawat-e-Takseer<sup>13</sup>, third is the knowledge of panacea alchemy and fourth is the knowledge of enlivening the heart and enlightening the inward. All these kinds of knowledge

<sup>11</sup> Divine love.

<sup>12</sup> The mystic. True Faqeer is one who travels the path of Faqr and reaches its ultimate level i.e. union with Allah

<sup>13</sup> Dawat is a spiritual act of communicating with the sacred souls of shrines. Takseer means augmentation, Dawat-e-Takseer is the Dawat in which a seeker of Allah meets the sacred souls one by one by reciting Dawat and spiritually elevates by their beneficence, eventually he reaches Allah.

are revealed upon the seeker of Allah by the efficacy of Ism<sup>14</sup>-e-Allah ﷻ.

ہیج علمی بہتر از تفسیر نیست  
ہیج تفسیری بہ از تاثیر نیست

Meaning: No knowledge is better than the knowledge of exegesis, no exegesis is useful if it is not effective spiritually.

Each and every creation of the eighteen thousand worlds and all the spheres of both the eternal worlds are contained in the core of Ism-e-Allah, while Ism-e-Allah is present in the core of pure heart. Allah says:

﴿وَادْكُرْ اسْمَ رَبِّكَ﴾ (الزلزلہ-8)

Meaning: And do the zikr of the name of your holy Lord. (Al-Muzzamil -8)

﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ (الشعراء-89)

Meaning: But only one who comes to Allah with a pure heart. (Ash-Shoara-89)

Pure heart is that which readily accepts the truth. Allah says:

﴿أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ﴾ (المجادلہ-22)

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

When the perfect Murshid<sup>15</sup> puts his spiritually effective glance upon the heart of a true seeker, the Divine way of Ism-e-Allah is opened upon him and his heart is excited by doing the zikr of Allah. The fire of Ishq of Allah burns the khannas<sup>16</sup> and khurtum<sup>17</sup>

<sup>14</sup> Ism means name

<sup>15</sup> The spiritual guide.

<sup>16</sup> The slinking whisperer which distracts from the right path by creating delusions in the heart.

<sup>17</sup> The intoxicating evil which distracts one by making one addicted of a particular bad habit.

and the inward Divine secret is revealed upon the seeker. The man of Divine absorption does not need to do mystic struggle, for him ecstasy is vigilance and sleep is awakening. This elevated way is the destiny of people of pure heart. The men of knowledge are the men of manners otherwise it is not at all difficult to make thousands of ignorant crazy by just a single glance. Had the inward way without the metaphorical manifestation, spiritual proof, waham<sup>18</sup>, inspiration and the wonder of Divine presence, all the travelers of the spiritual path would have turned infidel.

گر نبودی وجود اصل خدا کی رسیدی بنام وصل خدا  
طلب کن باطن چو باطن شد ظہور عارفان حق شوی اہل وصول

Meaning: Had the Divine Essence not your origin, how would you have reached It just by reciting the name of Allah. Seek the inward, as the Essence is manifested in the inward. The knowers of Allah become the Reality by having union with the Reality.

The Holy Prophet said:

كُلُّ بَاطِنٍ مُخَالِفٌ لِّظَاهِرٍ فَهُوَ بَاطِلٌ وَجَهْلٌ ❁

Meaning: Every inward which is opposite to the outward is surely false and ignorant.

Zikr is related with the passion for Allah, meditation is related with annihilation of the nafs<sup>19</sup> while muraqabah<sup>20</sup> is related with spiritual meetings. The perfect Murshid is one who grants presence of the holy assembly of Prophet Mohammad to the seeker just through the spiritual way of Ism-e-Allah without involving him in zikr, meditation, muraqabah, accountability or unveiling and ennoble him with high ranks according to his destiny. It is not at

<sup>18</sup> Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.

<sup>19</sup> The baser self of a person which traps him in wrong desires and prevents him from travelling towards Allah

<sup>20</sup> Spiritual meditation and concentration.

all difficult for the Arif Billah<sup>21</sup> Murshid who is man of Divine presence and ever immersed in the Divine Oneness to let the seeker spiritually enter the holy assembly of Prophet Mohammad. Whomsoever he blesses, grants him status equal to his own just by his single glance.

Qudsi Hadith<sup>22</sup>

جَعَلْنَا الشَّيْخَ الْكَامِلَ مُنَافِعُ الْإِنْسَانِ كَمَا جَعَلْنَا النَّبِيَّ آخِرَ الزَّمَانِ ❁

Meaning: We have made the perfect guide as beneficent for the people as is the last Prophet.

جَعَلْنَا الشَّيْخَ النَّاقِصَ خَاسِرُ الْإِنْسَانِ كَمَا جَعَلْنَا رَجِيمَ الشَّيْطَانِ ❁

Meaning: We have made the imperfect guide as injurious for the people as the cursed Satan.

ذَاتُ اللَّهِ أَقْرَبُ إِلَى الْإِنْسَانِ مِنْ جَسَدِ الْإِنْسَانِ فِي الْخَيْرِ ❁

Meaning: As regards the blessings, Allah is nearer to man than his own self.

Allah says:

وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ (التغابن-11) ❁

Meaning: And whoever believes in Allah, He will guide his heart. (At-Taghabun-11)

The seeker of Allah ought to recognize the catastrophes of nafs as well as the evil of Satan and then must renounce the world. This can be done by seven (Arabic) letters (which depict seven things<sup>23</sup>). First is the letter ا (Alif (A) which is for Allah, second is ب (B) which means Allah Bs i.e. Allah only, third is ت (T) which refers to Tauheed<sup>24</sup> and Tawakal<sup>25</sup>, fourth is ث (S) which

<sup>21</sup> The knower of Allah who is One with Allah.

<sup>22</sup> Words of Allah told by the Holy Prophet.

<sup>23</sup> Words in brackets are by the translator.

<sup>24</sup> Oneness of Allah.

<sup>25</sup> Trust upon Allah

means to remain steadfast and follow the Holy Prophet outwardly as well as inwardly, fifth is ج (J) which refers to shun Jahalat i.e. ignorance, sixth is letter ح (H) which depicts renouncing the Hirs i.e. greed while the seventh letter is ك (Kh) which is for exterminating the Khudi i.e. ego from oneself and adopting the Khulq i.e. beautiful morals of Prophet Mohammad.

Qudsi Hadith:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ تَعَالَى ❁

Meaning: Be attributed with the attributes of Allah.

Know! When the grand holy soul entered the earthen existence, it at once started invoking Ism-e-Allah and will keep on reciting It till the Doomsday, even then no one would have reached the core of Ism-e-Allah. Every Prophet got prophethood by the benediction of Ism-e-Allah and the beloved Prophet of Allah Mohammad sall'Allahu alayhi wa'alihi wasallam was also conferred with ultimate closeness and union of Allah on the night of Meraj<sup>26</sup> by the blessing of Ism-e-Allah. Ism-e-Allah ﷲ has four letters; the first letter Alif ا (A) is for Allah, second letter ل (L) is for Lillah which means “for Allah”, third letter is again ل (L) that is for Lahoo which also means “for Allah”, fourth letter is ه (H) which refers to هُوَ Hoo<sup>27</sup>. In the spiritual way of Ism-e-Allah, there are not any dangers of the brigand Satan or the perplexity of the appetites of nafs. There is no decline in this magnificent way of Ism-e-Allah and it leads to the union of Divinity. The three levels of faith; Ilm-ul-Yaqeen<sup>28</sup>, Ain-ul-Yaqeen<sup>29</sup> and Haq-ul-Yaqeen<sup>30</sup> can be attained only through

<sup>26</sup> Final ascension to Allah.

<sup>27</sup> The Divine Essence.

<sup>28</sup> Faith gained through knowledge.

<sup>29</sup> Faith gained through observation.

<sup>30</sup> Faith gained by experience.



Ism-e-Allah. Whoever is conversant with the way of Ism-e-Allah, both the worlds come under his view. Ism-e-Allah is the key to know every Divine secret.

اسم اللہ بس گران است بی بها  
این حقیقت را بداند مصطفیٰ

Meaning: Ism-e-Allah ﷲ is the priceless and grandest holy treasure. Its reality is known only to the Holy Prophet.

Ism-e-Allah is eternally ancient and the Eternal should be remembered with the eternal tongue. The tongue of heart (*inward*) is the eternal tongue. The Holy Prophet said:

مَنْ عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ ❁

Meaning: One who recognizes his Holy Lord, adopts silence.

One should affirm with tongue and believe from heart. Whoever first recognizes his nafs, afterwards recognizes Allah and becomes an Arif Billah. The Holy Prophet said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ ❁

Meaning: One who recognizes his nafs, recognizes his Holy Lord.

He further said:

مَنْ عَرَفَ نَفْسَهُ بِالْفَنَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبَقَاءِ ❁

Meaning: One who recognizes his nafs by annihilating it, recognizes his Holy Lord by becoming immortal.

The level of annihilation of nafs is in fact the spiritual level of Fana<sup>31</sup>-Fi-Shaikh<sup>32</sup> and the level of immersion in the Divine Oneness is the level of Fana Fillah<sup>33</sup>. Hadith:

<sup>31</sup> Fana means annihilation.

<sup>32</sup> Shaikh is synonym for Murshid i.e. the spiritual guide. Fana-Fi-Shaikh means annihilation in the existence of Murshid.

<sup>33</sup> Annihilation in Allah.

❁ **أَوَّلُهُ فَنَاءٌ فِي الشَّيْخِ بَعْدَهُ فَنَاءٌ فِي اللَّهِ**

Meaning: First one annihilates in Shaikh then annihilates in Allah.

Ism-e-Allah ﷲ is the Divine name, when this name is engraved on seeker's heart, It blesses the heart with Its efficacy and makes the seeker oblivious of both the worlds taking him to the Musamma<sup>34</sup>. The Holy Prophet said:

❁ **إِسْمُ اللَّهِ شَيْءٌ طَاهِرٌ لَا يَسْتَقِرُّ إِلَّا بِمَكَانٍ طَاهِرٍ لَا يَدْخُلُ فِي النَّجِسِ**

Meaning: Ism-e-Allah ﷲ is pure, It does not sustain in the impure existence but only in the pure being.

Allah says:

❁ **وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ (هود-113)**

Meaning: And do not incline towards those who do wrong, lest you be caught by the fire (of hell). (Hood-113)

Hadith;

❁ **تَرَكُّ الدُّنْيَا رَأْسُ كُلِّ عِبَادَةٍ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ**

Meaning: Renouncing the world is the base of all devotions while love of the world is the root cause of every evil.

The heart which is sated of all the desires of the world first of all faces the station of amazement which is the result of spiritual attraction of Ism-e-Allah. Allah says:

❁ **يُحِبُّهُمْ وَيُحِبُّونَهُ (المائدة-54)**

Meaning: He (Allah) loves them (the believers) and they love Allah. (Al Maida-54)

The Holy Prophet said:

<sup>34</sup> One who possesses the Ism (Name) and Zaat (the Essence) i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat.

التَّوَكَّلْ وَالتَّوَحُّدُ تَوَآمَانِ ❁

Meaning: Tauheed and Tawakal are twins.

Allah says:

وَعَلَى اللَّهِ تَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ (المائدة-23) ❁

Meaning: And trust only upon Allah if you are true believers. (Al Maida-23)

The Holy Prophet said:

قُلُوبُ الْمُؤْمِنِينَ بَيْنَ الْأَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ يُقَلِّبُ كَيْفَ يَشَاءُ ❁

Meaning: The heart of true believers is between the two Fingers of Allah. He turns them wherever He wills.

The two Fingers of Allah means the two Divine attributes of Jalal<sup>35</sup> and Jamal<sup>36</sup>. When the Faqeer is under the influence of Jalal, he experiences the spiritual states of amazement, regret, ecstasy, attraction, talkativeness and his inward and outward remain in perpetual travelling. When the Faqeer is under the influence of Jamal, he experiences the spiritual states of internal satisfaction, passion, fervor and sincerity. These two kinds of spiritual states which result due to Jalal and Jamal are called Qabz<sup>37</sup> and Busst<sup>38</sup> respectively in mystic terminology. The Arif Billah who has been immersed in Divinity and blessed with the Divine Oneness since eternity has nothing to do with the spiritual states of Qabz and Busst or Jalal and Jamal because his being is entirely Noor<sup>39</sup> due to his absolute immersion in Divinity. He has

<sup>35</sup> The Divine attribute which includes the attributes of Allah's Majesty, Wrath, Magnificence etc.

<sup>36</sup> The Divine attribute which includes the attributes of Allah's Beauty, Compassion, Kindness etc.

<sup>37</sup> Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine Disclosure of Jalal (*Allah's Majesty and Wrath*).

<sup>38</sup> Busst is the involuntary state of expansion which engulfs the heart with ineffable joy. It results from the Divine Disclosure of Jamal (*Allah's Compassion and Beauty*).

<sup>39</sup> The Divine light

no worries of the world, neither he fears from the Fear nor he has any hopes from the Hope as he is One with Allah. Allah says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس-62)

Meaning: Verily, the Friends of Allah will not have any fear nor will they grieve. (Younas-62)

Such Friends of Allah are the ultimate Faqueers. The Holy Prophet said:

﴿إِذَا تَمَّ الْفَقْرُ فَهُوَ اللَّهُ﴾

Meaning: When Faqr is accomplished that is Allah.

Here Faqr splits in two categories; first is the category about which the Holy Prophet said:

﴿تَعُوذُ بِاللَّهِ مِنْ فَقْرٍ الْمَكِبِ﴾

Meaning: I seek refuge of Allah from the Faqr that brings disgrace.

Second is the category about which Allah says:

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ﴾ (محمد-38)

Meaning: And Allah is the Independent and you are the Faqueers. (Mohammad-38)

Listen O' man of insight! This is the level of Faqeer who is ruler upon the nafs.

The Holy Prophet said;

﴿وَمَنْ نَظَرَ إِلَى الْفَقِيرِ يَسْمَعْ كَلَامَهُ يَحْشُرُهُ اللَّهُ تَعَالَى مَعَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ﴾

Meaning: Whosoever looked towards a Faqeer (*with respect and devotion*) and listened his words (*i.e. followed them*), Allah will raise him with Prophets and Messengers on the Doomsday.

Who is called a Dervish and who is a Faqeer? Dervish is one who can read the tablets of inward and the outward, knows each and every spiritual station and can discuss about them. Faqueers

called him an astrologer i.e. one who just has the knowledge of Tablet and spiritual stations but is deprived of complete immersion in Divinity. While, Faqeer is one who knows and regards nothing but Allah and His way. Only Allah! Everything other than Allah is lust. The Holy Prophet said;

مَنْ لَهُ الْمَوْلَى فَلَهُ الْكُلُّ ❁

Meaning: One who finds Allah, finds everything.

بلبل نیں کہ نعرہ زنم درد سر کنم  
پروانہ وار سوزم و دم بر نیادرم

Meaning: I do not lament and disturb others by complaining about my heart ache as I am not like a cuckoo. I burn myself like a moth in the fire of Ishq and do not object even a bit.

اللہ

## CHAPTER TWO

You must know that there are four letters of the word Murshid<sup>40</sup> and each letter reveals marifat<sup>41</sup> of Divinity. The four letters of the word Murshid مرشد are ‘م’ (M), ‘ر’ (R), ‘ش’ (Sh) and ‘د’ (D). The letter ‘م’ (M), grants eternal Meraj. By the effect of letter ‘ر’ (R), the Murshid removes three desires from the inward of seeker i.e. charms of the world, appetites of nafs and the satanic dangers. By the effect of letter ‘ش’ (Sh), the seeker follows shariah<sup>42</sup> completely and feels ashamed while disobeying Allah and His Prophet. By the letter ‘د’ (D), the seeker avoids discussions and remains drowned in Divinity separating from people.

The word Talib طالب (the seeker of Allah) also has four letters; ط (T), ا (A), ل (L), ب (B). Its first letter ط (T) means that the Talib has only the Talab (desire) of Allah. The second letter ا (A) means that his Aradat (devotion) is true. The third letter ل (L) means that he never lies or boasts. Fourth letter ب (B) means that he becomes Bey-Ikhtiar i.e. leaves all his powers and authorities and believes upon his Murshid fully. The Holy Prophet said:

الطَّالِبُ عِنْدَ الْمُرْشِدِ كَالْمَيِّتِ بَيْنَ يَدَيِ الْغَاسِلِ ❁

Meaning: The Talib<sup>43</sup> should be to the Murshid just like the corpse is to the corpse laver.

The seeker who comes to the Murshid seeking guidance towards Allah, reaches the level of Divine union very soon as

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<sup>40</sup> According to Arabic alphabets.

<sup>41</sup> Knowledge of Allah which is gained after having closeness and vision of Allah.

<sup>42</sup> Set of Islamic laws.

<sup>43</sup> Seeker of Allah.

there aren't any mountains or walls between Allah and His slave but only the seeker's own self. Whoever leaves rationalism and objections, reaches the Unobjectionable Entity. There cannot be any Arif<sup>44</sup> who is deprived of Allah's vision, nothing is hidden from an Arif. There are three kinds of Arifs; the Arifs of knowledge, the Arifs of levels and the Arifs of the Divine Essence. The Holy Prophet said;

مَنْ عَرَفَ اللَّهَ لَمْ يَكُنْ لَهُ لَذَّةٌ مَعَ الْخَلْقِ ❁

Meaning: One who recognizes Allah finds no pleasure in the company of people.

Shah Mohiyyuddin<sup>45</sup> Shaikh Abdul Qadir Jilani says;

الْأُنْسُ بِاللَّهِ وَالْمُتَوَحُّشُ عَنْ غَيْرِ اللَّهِ ❁

Meaning: One who loves Allah becomes disgusted of everyone other than Allah.

Unless one practises according to the verse; “Never will you attain to Al-Barr<sup>46</sup> until you spend (*in the way of Allah*) from that which you love”<sup>47</sup> and experiences the words of Allah, “We are closer to him than (*his*) jugular vein”<sup>48</sup> by reaching the level of ultimate closeness of Allah, one keeps misunderstanding the Divine order “Run towards Allah”<sup>49</sup> as “Run away from Allah” and remains deprived of the vision of Allah with his inward and outward eyes about which Allah says, “And I am within yourselves”<sup>50</sup> and that “Whoever remains blind (*to Allah's vision*) in this (*world*), will remain blind in the hereafter as well”<sup>51</sup>. How can one who wastes his life going against the

<sup>44</sup> Knower of Allah

<sup>45</sup> Appellation of Shaikh Abdul Qadir Jilani, meaning: “Life giver to the religion”.

<sup>46</sup> Attributive name of Allah, meaning; “The source of all goodness and kindness”.

<sup>47</sup> Surah Ale-Imran, verse 92.

<sup>48</sup> Surah Qaaf, verse 16.

<sup>49</sup> Surah Al Zaariyat, verse 50.

<sup>50</sup> Surah Al Zaariyat, verse 21.

<sup>51</sup> Surah Bani Israel, verse 72.

Divine order “Eat and drink but do not waste, indeed He likes not those who waste”<sup>52</sup> understand all this.

تا گلو پر مشو کہ دیگ نہ  
آب چندان مخور کہ ریگ نہ

Meaning: Do not fill your stomach till your throat, you are not a cauldron. Do not drink too much, you are not sand.

The matter of lovers of Allah is different from others as it is not related with their physical body and devotions.

می ترسند عاشقان دائم  
لا یخافون لومة لائم

Meaning: The lovers of Allah have no fear. They are not at all afraid of anyone's reprehensions.

Listen O' ascetic, the laborer of paradise! The food of lovers of Allah is all Noor, their stomach is like burning stove and their sleep is actually the Divine union and presence.

دلم با حضوری شکم پر طعام  
کہ اینست معراج عاشق مدام

Meaning: My heart is ever blessed with Divine presence and my stomach remains full, hence I am always sated. This is the eternal Meraj of the lovers of Allah.

In this way (*of Divine presence*), the seeker must experience spiritual states as superficial words are of no use in this way. The knowledge which does not liberate a person from the greed of world making him attentive towards the hereafter, neither takes to Allah waking him from slumber must not be considered true knowledge. As, it was the knowledge which created arrogance in

<sup>52</sup> Surah Al A'raf, verse 31



Satan and prevented him from obeying the order of Allah to prostrate Adam. The Holy Prophet said:

﴿أَعْلَمُ حِجَابِ اللَّهِ الْأَكْبَرُ﴾ ❁

Meaning: Knowledge is the biggest veil in the way of Allah.

Ism-e-Allah does not affect three kinds of people; the scholars who do not act upon their knowledge, the worldly people who do not fear Allah and those who quit salat<sup>53</sup> and are oblivious of the importance of salat and fast.

مرد مرشد می برد در هر مقام  
مرشد نامرد طالب زر تمام

Meaning: The perfect and strong Murshid can take the seeker to any level while the imperfect and impotent Murshid keeps demanding money from his disciples.

Mystic struggle is performed to have spiritual observations, one upon whom the spiritual observations are revealed in the very beginning does not need to do mystic struggle. Two kinds of knowledge are conferred upon him; first is the knowledge about which Allah says; وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا meaning: “And Adam was taught the Divine knowledge of all the beautiful names of Allah” (Al-Baqarah-31). Other is the knowledge about which Allah says; عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ meaning: “(Allah) taught man that which he knew not”. (Al-Alaq-5)

This is the inspirational knowledge which is specifically conferred by Allah the Eternally Alive and Forever Sustained, and it is superior to all other kinds of conventional knowledge which are acquired by effort. Certainly, one who is blessed with the power to observe both the worlds on his finger nail does not need to read what is written on the paper.

<sup>53</sup> Prayer which is obligatory upon the Muslims to offer five times a day in a particular manner.

❁ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِنَا وَالنَّبِيِّ الْأُمِّيِّ

Meaning: Blessings and salutations upon Prophet Mohammad who is leader of the worlds and did not know reading and writing.

O' meek fellow! Try to raise your level from a meek fellow to a strong man. What is the difference between the two? The level of a meek fellow is that one keeps fighting against the nafs and Satan day and night through mystic struggles. While, the level of a strong man is that one beheads everything other than Allah with a single stroke of the sword of "No one but Allah" and becomes safe forever from the war against nafs and Satan, hence attains perseverance which is better than high levels and miracles.

You must know that all the other ways (*of devotions and mystic struggles*) create effects of insanity and enhance appetites of nafs. Apparently, these ways seem to be virtuous and reward giving but actually they ruin the inward of a person. Some irreligious groups who are actually dissenters hide their real faith and offer too much physical prayers to prove themselves virtuous. All such ways are like brigands. Of all the religious sects and ways, the only right way whose followers are forgiven and their inward is repleted is the Sarwari Qadri way which is the way of Ahl-e-Sunnah-wal-Jamat sect<sup>54</sup>. It is proclaimed about the Saint of all Saints Shaikh Abdul Qadir Jilani that by following the footsteps of the Holy Prophet continuously and perfectly, he attained to the spiritual level where only the Holy Prophet reached. Do not consider it strange or false as it is the greatest Sunnah<sup>55</sup> (*to follow the Holy Prophet perfectly and completely*) and the right path verily. When the existence of the seeker of Allah is absolutely purified by the effects of Ism-e-

<sup>54</sup> The section of Muslims who follow the entire Sunnahs (*ways*) of the Holy Prophet. It includes all the four schools of thought i.e. Hanafi, Maliki, Shafii, Hambli

<sup>55</sup> Ways of the Holy Prophet.

Allah, he becomes eligible for the mentioned level. Allah says in a Qudsi Hadith;

أَنَا جَلِيسٌ مَعَ مَنْ ذَكَرَنِي ❁

Meaning: I am companion of My invoker.

Know! There are two kinds of Murshid; those who keep their disciples involved in mystic struggles and those who are ardent lovers of Allah and men of bestowal. Ishq<sup>56</sup> is a subtle passion which arouses in the heart from the hidden and does not find peace from anyone but the Divine Beloved, neither ever turns towards the creation. Arif Murshid is one who first of all kills four metaphorical birds present in the inner self of the seeker i.e. the cock of lust, peacock of apparent beauty, crow of greed and the pigeon of desires of nafs, and then bestows four favors upon the seeker by his effective sight i.e. purification of the nafs, sanctification of the heart, enlightenment of the soul and seclusion of the sir'r<sup>57</sup>. Then, he vivifies the four birds attributing them with these four virtues. Hence, the nafs of seeker annihilates in the heart and becomes heart, the heart acquires the attributes of soul and becomes the soul and the soul becomes the sir'r. This is called absolute Oneness which grants the immortal heart. The Holy Prophet said:

إِنْ عَصَيْتُ قَلْبِي عَصَيْتُ اللَّهَ ❁

Meaning: If I disobey my heart, it is like disobeying Allah.

وَرَأَيْتُ فِي قَلْبِي رَبِّي ❁

Meaning: I beheld my Holy Lord in my heart.

He further said;

<sup>56</sup> Intense love for Allah

<sup>57</sup> Sir'r is the core of human inward where lies the Divine secret. The spiritual being of a human has seven subtle layers which are; Nafs (*the inner self*), Qalb (*inward or heart*), Rooh (*the Soul*), Sir'r (*the Divine Secret*), Khafi (*the hidden, the Divine Soul*), Yakhfa (*the Noor of Mohammad*), Ana (*the Divine Essence*). Ana is the inner most core which contains everything.

❁ السَّكُوتُ حَرَامٌ عَلَى قُلُوبِ الْأَوْلِيَاءِ

Meaning: Peace is forbidden upon the hearts of Friends of Allah.

چهار بودم سه شدم اکنون دوم  
و ز دوئی بگذشتم و یکتا شدم

Meaning: Initially I was four (*me, my Murshid, my Prophet and Allah*). When I annihilated in Murshid, we were left three. Then I annihilated in Prophet and we remained two. At last I surpassed duality and became One with Allah.

When the lover of Allah reaches this level, his state complies to the Hadith;

❁ أَجْسَامُهُمْ فِي الدُّنْيَا وَقُلُوبُهُمْ فِي الْآخِرَةِ

Meaning: Their bodies are in the world but hearts are in the hereafter.

He becomes Arif Billah and views everything with perfect belief.

دل یکی خانه ایست ربانی  
خانه دیو را چه دل خوانی

Meaning: Heart should be the abode of Allah. How could you claim the dwelling of devil as the heart!

When their heart becomes the abode of Allah, the men of heart become the beloved of Allah. Their status is mentioned in the verse 28 of Surah Al-Kahf as;

❁ وَاصْبِرْ نَفْسَکَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ  
وَلَا تَعْدُ عَيْنُکَ عَنْهُمْ ۚ (الکہف-28)

Meaning: (*O' beloved Prophet!*) Stay tenaciously in the company of those who invoke their Lord morning and evening, ardently

seeking (*vision of*) His Countenance, and do not turn your eyes away from them. (Al-Kahf-28)

The Holy Prophet said about them;

الْفَقْرُ فُخْرِي وَالْفَقْرُ مِنِّي ❁

Meaning: Faqr is my pride and Faqr is from me.

It is said and practised in some mystic orders that keeping non-obligatory fast is just saving the food, offering salat and supererogatory prayers is the job of widows, going for pilgrimage is just sight-seeing while the real job of men is to gain control over the heart. However, the writer says that such concepts are absolutely wrong, the people who consider them right are spiritually perplexed and have false faith. They hold their breath and shake their heart (*while invocation*). It is better for you never to see face of such dead hearted people who hold breath in their mouth and let it leave from the nose and by doing so follow the mannerism of infidels who are the people of hell. In fact, offering salat and supererogatory prayers is to please Allah the most Compassionate, keeping fasts is a source of inward purification, following all the principles of Islam and going for pilgrimage grants perseverance upon faith. Whoever prevents from praying Allah Almighty is certainly a Satan.

In the view of an Arif Billah who is annihilated in Allah, gaining control over the heart is the job of imperfect ones while seeing and recognizing Allah is the job of beginners. Hadith;

تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ ❁

Meaning: Meditate upon the Signs of Allah, not upon His Essence.

The real achievement of true men of Allah is to annihilate themselves and become One with Allah liberating from the restrictions and limitations of human element. If some people say that they have been blessed with worldly wealth as well as the

richness of religion and they have gathered wealth to spend it upon the poor, widows, orphans, the needy and other deserving Muslims then it is just a satanic ruse. The true Faqeer and seeker of Allah is one who spends whatever he gets in the morning before the night comes and spends whatever he gets in the night before the next morning. My every word is based on Quran while the arguments of perplexed people are satanic. The Holy Prophet said;

❁ إِنَّ الْقُرْآنَ حُجَّةُ اللَّهِ تَعَالَى عَلَى الْخَلَائِقِ

Meaning: Verily, Quran is proof of Allah upon the creation.

❁ الدُّنْيَا جِيفَةٌ وَطَالِبُهَا كَلَابٌ.

Meaning: World is carcass and its seeker is dog.

مرا ز پیر طریقت نصیحتی یاد است  
که غیر یادِ خدا هر چه هست برباد است

Meaning: I remember the advice of my spiritual guide that everything except the remembrance of Allah is a total waste.

دولت بندگان دادند و نعمت بخران  
ما امن امانیم تماشا نگران

Meaning: Wealth is granted to the greedy dogs and luxuries to the donkeys. We are saved from these things, so we watch their spectacle sitting peacefully.

The Holy Prophet said:

❁ جُعِلَتْ فِي النَّفْسِ طَرِيقَةُ الزَّاهِدِينَ وَجُعِلَتْ فِي الْقَلْبِ طَرِيقَةُ الرَّاعِبِينَ وَ

جُعِلَتْ فِي الرُّوحِ طَرِيقَةُ الْعَارِفِينَ

Meaning: The path of ascetics is made through the nafs, the path of aspirants is made through the heart and the path of knowers of Allah is made through the soul.

❁ مَنْ كَانَ مَشْغُولٌ فِي الدُّنْيَا بِنَفْسِهِ فَهُوَ مَشْغُولٌ فِي الْآخِرَةِ بِنَفْسِهِ وَمَنْ كَانَ مَشْغُولٌ فِي الدُّنْيَا بِرَبِّهِ فَهُوَ مَشْغُولٌ فِي الْآخِرَةِ بِرَبِّهِ

Meaning: One who remained involved in his nafs in this world will remain in the same state in the hereafter while one who remained engrossed in Allah in this world will remain in the same state in the hereafter.

❁ الدُّنْيَا مَنَامٌ وَالْعَيْشُ فِيهَا إِحْتِلَامٌ

Meaning: Life of this world is like sleep and its pleasures are like nocturnal pollution.

One whose heart has been enlivened, remains under the kind attention of Allah and never commits anything against shariah or related to the wrong innovations. The Holy Prophet said;

❁ الْأَنْفَاسُ مَعْدُودَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ

Meaning: Every person has counted breaths, each breath which passes without the zikr<sup>58</sup> of Allah is dead.

چنان کن جسم را در اسم پنهان  
که میگردد الف در بسم پنهان

Meaning: Let your being drown and conceal in the Divine name just like the “ا”<sup>59</sup> has been concealed in بسم. [“بسم” is actually بسم الله which means “with the Name of” but while writing “بسم الله” (with the Name of Allah) “ا” becomes silent or it gets concealed].

The Holy Prophet said:

❁ تَفَكَّرُ السَّاعَةِ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ

<sup>58</sup> Repeated invocation of name of Allah.

<sup>59</sup> First letter of Arabic alphabets

Meaning: Meditation for a moment is better than the worships of both the worlds.

As soon as the seeker of Allah starts the zikr of Allah being engrossed in it, he is blessed with the Divine company. As Allah says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ (الحديد-4)

Meaning: He (Allah) is with you wherever you are. (Al-Hadeed-4)

وَإِذْ كُنَّا نَسِيْتُكَ إِذَا نَسِيتُ (الكهف-24)

Meaning: Do the zikr of your Holy Lord when you forget (everything). (Al-Kahf-24)

Listening music is forbidden upon the seeker who has reached this level because it is the ritual of infidels to sing and dance before idols in the temples. They are cursed by Allah when they practise such evil. Hence, the music lovers are cursed and deprived of the right faith. When an Arif invoker reaches the level of **فَأَيُّهَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ** meaning: “Wherever you turn, you will observe the Divine Face” (Al-Baqarah-115) he listens nothing but the name of Allah. So, he neither needs nor likes to listen music. The breath which passes being engrossed in the zikr of Ism-e-Allah is precious than all the wealth present on the entire earth because such a breath is immortal and the world is mortal. As said by Saint Khaqani;

پس از سی سال این معنی محقق شد بخاقانی

که یکدم با خدا بودن به از ملک سلیمانی

Meaning: After thirty years, Khaqani realized that a moment in the company of Allah is better than possessing the Solomon empire.

Answer of the writer;



به بحر غرق في الله شوکه باخود خود نمی مانی  
دمی نامحرم است آنجا وجود نور خاتمانی

Meaning: You must drown in the ocean of Divinity in such a way that yourself remains no more. O' Khaqani! When the existence turns to Noor, even the breath becomes stranger.

Whatever a seeker beholds or comes to know at this level erases from his memory and he remembers nothing but the Divine Oneness. This is the level where a seeker raises from servility to Lordship. Shaikh Abdul Qadir Jilani says;

❁ مَنْ أَرَادَ الْعِبَادَةَ بَعْدَ الْحُصُولِ الْوُصُولِ فَقَدْ كَفَرَ وَاشْرَكَ بِاللَّهِ تَعَالَى

Meaning: One who intended to worship after attaining the final level of union with Allah, committed infidelity and polytheism.

Allah says;

❁ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (الحج-99)

Meaning: Worship your Lord unless you attain the final level of faith. (Al-Hijr-99)

Whoever reaches this level must follow the shariah of Prophet Mohammad perfectly otherwise his marifat would be seized. You must know that at this level, the seeker is totally obsessed by the state of sukr<sup>60</sup>. The Holy Prophet said;

❁ يَا رَبِّ مُحَمَّدٌ لَمْ يَخْلُقْ مُحَمَّدًا

Meaning: O' Lord of Mohammad! Would that Mohammad had not been born!

The seeker must have high courage. The Holy Prophet said;

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<sup>60</sup> Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.

﴿ طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ وَذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ ﴾

Meaning: The best desire is the desire of Allah and the best zikr is the zikr of Allah.

The Holy Prophet further said;

﴿ لَتَأْتِيَنَّكُمْ بَعْدِي الدُّنْيَا تَأْكُلُ الْإِيمَانُكُمْ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ﴾

Meaning: After me, world will run after you and will ruin your faith just like fire burns the wood.

O' dear! You must understand that when the true seeker of Allah renounces the world for the sake of Allah, his nafs dies and he spends all his wealth and other belongings in the way of Allah. Then, he properly acquires the way of Faqr of Prophet Mohammad and the love, desire and passion for Allah is aroused extremely in his heart. On the same day, Allah tells all the sacred souls of Prophets, Sufis, Saints, Momins, Muslims, Ghaus<sup>61</sup>, Qutbs<sup>62</sup>, Abdals<sup>63</sup>, Autads<sup>64</sup> and each and every creation that exists in eighteen thousand worlds, on the earth and in the skies, "One of My Friends has got rid of the filthy carcass world, you all must go and meet him, and wear the same dress he is wearing." The Fageers attain this level on the very first day. Nothing is better than Faqr in both the worlds. Qudsi Hadith;

﴿ مَنْ طَلَبَنِي وَجَدَنِي وَمَنْ وَجَدَنِي عَرَفَنِي وَمَنْ عَرَفَنِي أَحَبَّنِي وَمَنْ أَحَبَّنِي عَشَقَنِي وَمَنْ عَشَقَنِي قَتَلْتُهُ وَمَنْ قَتَلْتُهُ عَلَى دِينِي فَأَنَا دِيَّتُهُ ﴾

Meaning: Whoever seeks Me, undoubtedly finds Me. Whoever finds Me, he recognizes Me. Whoever recognizes Me, begins to love Me. Whoever loves Me, becomes My lover. Whoever loves Me passionately, I kill him. Whomsoever I kill, his compensation is due on Me and I am Myself his compensation.

61, 62, 63, 64 Ranks of Saints.

You must search the perfect Faqeer and go to meet him even if he lives far away from you.

Hazrat Anas bin Maalik relates from the Holy Prophet:

❁ أَبْدَالُ أُمَّتِي أَرْبَعُونَ إِثْنَى وَعِشْرُونَ فِي الشَّامِ ثَمَانِيَّةٌ وَعَشْرٌ فِي الْعِرَاقِ مَا مَاتَ وَاحِدُهُمْ أَبْدَلَ اللَّهُ مَكَانَهُ فَإِذَا جَاءَ الْأَمْرُ قِيضُوا كُلُّهُمْ فَعِنْدَ ذَلِكَ تَقُومُ السَّاعَةُ۔

Meaning: There would always remain forty Abdals in my ummah till the Doomsday. Twenty-two of them will be stationed in Syria and eighteen in Iraq. When any one of them would die, he would be replaced by another. Their number would never be less than forty. When the Doomsday would come near, all of them would leave the world at the same time.

Hazrat Abdullah bin Masood relates that the Holy Prophet said;

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى خَلَقَ ثَلَاثَ مِائَةِ نَفْسٍ قُلُوبُهُمْ عَلَى قَلْبِ آدَمَ وَلَهُ أَرْبَعُونَ قُلُوبُهُمْ عَلَى قَلْبِ مُوسَى وَلَهُ سَبْعَةٌ قُلُوبُهُمْ عَلَى قَلْبِ إِبْرَاهِيمَ وَلَهُ خَمْسَةٌ قُلُوبُهُمْ عَلَى قَلْبِ جِبْرَائِيلَ وَلَهُ ثَلَاثٌ قُلُوبُهُمْ عَلَى قَلْبِ مِيكَائِيلَ وَلَهُ وَاحِدٌ قَلْبُهُ عَلَى قَلْبِ إِسْرَافِيلَ وَإِذَا مَاتَ الْوَاحِدُ أَبْدَلَ اللَّهُ مَكَانَهُ مِنْ ثَلَاثٍ وَإِذَا مَاتَ مِنْ ثَلَاثٍ أَبْدَلَ اللَّهُ مَكَانَهُ مِنْ خَمْسَةٍ وَإِذَا مَاتَ مِنْ خَمْسَةٍ أَبْدَلَ اللَّهُ مَكَانَهُ مِنْ أَرْبَعِينَ فَإِذَا مَاتَ مِنْ أَرْبَعِينَ أَبْدَلَ اللَّهُ مَكَانَهُ مِنْ ثَلَاثٍ مِائَةٍ وَإِذَا مَاتَ مِنْ ثَلَاثٍ مِائَةٍ أَبْدَلَ اللَّهُ مَكَانَهُ مِنَ الْعَامَةِ بِاسْمِ يَزِيدَ اللَّهُ أَوْلِيَاءَ هَذَا الْأُمَّةِ

Meaning: Allah would create three hundred men whose heart would be like the heart of Adam, forty men whose heart would be like the heart of Moses, seven men whose heart would be like the heart of Abraham, five men would have heart like that of

angel Gabriel, three men would have heart like that of angel Mikael, one of the men would have heart like that of angel Israfil. When that one man would die, one of the three men would take his place. When one of the three would die, someone amongst the five would replace him. When any one of the five would die someone from the seven would occupy his seat. When someone from the seven would die, one amongst the forty would fill his place. When someone from the forty would die, one amongst the three hundred would take his place. When any of the three hundred would die, someone capable from the common Muslims would be given his place. Their number would never decrease till the Doomsday. By their benediction, the Muslim ummah<sup>65</sup> would be saved from calamities.

However, the writer proclaims that none of them can even reach the lowest level of Faqr because they are like the guardians and chiefs whose job is to keep check upon the condition of the creation, while the Faqeers are blessed with the level of Fana Fillah and are ever immersed in union with Allah.

❁ وَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى عَلَيْهِ السَّلَامُ أَنْ لَا تَرْكَبَنَّ إِلَى حُبِّ الدُّنْيَا فَلَنْ تَأْتِيَنَّ بِكَبِيرَةٍ هِيَ أَشَدُّ عَلَيْكَ مِنْهَا وَمُوسَى عَلَيْهِ السَّلَامُ مَرَّ بِرَجُلٍ وَهُوَ يَبْكِي وَرَجَعَ وَهُوَ يَبْكِي فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ يَا رَبِّ عَبْدُكَ يَبْكِي مِنْ هَافَتِكَ فَقَالَ يَا ابْنَ عِمْرَانَ لَوْ نَزَلَ دِمَاغُهُ مَعَ دُمُوعِ دَمِهِ مِنْ عَيْنَيْهِ وَرَفَعَ يَدَيْهِ حَتَّى يَسْقُطَ لَهُمُ أَغْفِرَ لَهُ وَهُوَ مُحِبُّ الدُّنْيَا ط

Meaning: Allah sent a revelation to Prophet Moses, “Never get inclined towards the love of the world or indulge in it, it is the greatest sin for you”. Once Prophet Moses passed by a man who was crying and imploring. When Moses came back, he saw the man in the same condition. He besought Allah, “O’ Allah! Your slave is crying out of Your fear.” Allah answered, “O’ son of

<sup>65</sup> Nation

Imran! If this man cries so much that his tears turn to blood and his brain is spilt out and he keeps praying with his hands up until his hands fell down, even then I would not forgive him because he loves the world.”

The sign of an Arif Billah Murshid is that when any of his disciples intentionally or unintentionally commits a major or minor sin, he should come to know from the hidden. At once, he should go to the court of the Holy Prophet and request Allah and His Prophet thrice to forgive the disciple. Or, he should read the Guarded Tablet and wherever sins are written in the disciple's destiny, he should erase them and replace with good deeds. In this way, the disciple would completely repent from the sins, his heart would always be inclined towards good deeds and he would be saved from the sins forever. The Holy Prophet said:

﴿التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ﴾

Meaning: One who repents from the sins is like one who has never committed a sin.

Although for this, one must repent from the sins truly and completely. Allah says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقره-222)

Meaning: Verily, Allah loves those who repent excessively and He loves those who keep themselves thoroughly pure and clean. (Al-Baqarah-222)

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (الفرقان-72)

Meaning: When they pass by evil activities, they pass on (*observing caution*) with utmost nobility and dignity. (Al-Furqan-72)

One must know that when the Doomsday would occur, all the souls would rise from their graves and would be gathered in the plain of final accountability. Allah would be the Judge and

everyone would be sweating with fear due to cognition of the Wrath of Allah. A tree of love would arise from the existence of lovers of Allah under whose shade they would be sitting peacefully in the state of ecstasy. Wherever the invokers of Isme-e-Allah would look, the records of deeds would be burnt by the fire of their love and people would be saved from accountability. Allah would order the angels to set the camps of His lovers along the path to hell, the angels would do so. When the lovers would be taken to those camps, they would look towards the hell with a sight filled with fire of Divine love which would extinguish the fire of hell. It would cool down at once and the people of hell would be relieved. It would be allowed to the lovers of Allah to take with themselves anyone who had served them in anyway in the world and let him cross the Sirat<sup>66</sup> Bridge safely.

طالبے دیدار باحق یار باش  
دمبدم معراج دل بیدار باش

Meaning: The seeker of vision of Allah is His Friend. His heart is alive and he is ever blessed with Meraj.

<sup>66</sup> The narrow bridge over the hell fire that provides the only approach to heaven

## CHAPTER THREE

### AFFIRMATION OF FAQR OF PROPHET MOHAMMAD

The Holy Prophet said:

يَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي ❁

Meaning: My eyes sleep but my heart remains awake.

#### FORTY REVEALED HADITHS

أَخْبَرَنَا الشَّيْخُ الْوَاحِدُ الزَّاهِدُ أَبُو سَعِيدٍ أَحْمَدُ بْنُ الْحُسَيْنِ الطُّوسِيُّ رحمته الله قَالَ جَمَعْتُ  
أَرْبَعِينَ حَدِيثًا عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي فَضْلِ الْفُقَرَاءِ وَ  
الصُّوفِيَّةِ بِإِسْنَادٍ صَحِيحٍ مِنْ غَيْرِ أَنْ أَضْرَحَ الْأَسَانِيدَ لِيَكُونَ أَخَفَّ وَأَسْهَلُ عَلَى مَنْ  
يَحْفَظُهُ أَوْ يَسْمَعُ نَكْثُهَا فِي إِبْتِدَاءٍ فِي أَوَّلِ الْحَدِيثِ تَبَرُّكًا بِالْمَشَائِخِ رَأَوِي الْحَدِيثِ  
الْأَوَّلِ أَبُو سَعِيدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْغَفَّارِ قَالَ حَدَّثَنَا الشَّيْخُ أَبُو بَكْرٍ  
أَحْمَدُ بْنُ عَبْدِ اللَّهِ الطَّيْبِيُّ قَالَ حَدَّثَنَا أَبُو أَسْلَمَ بْنُ عَلِيٍّ الرَّازِيُّ قَالَ حَدَّثَنَا نَصِيرُ  
مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ يُونُسَ بْنِ يَعْقُوبَ الثَّقَفِيِّ قَالَ حَدَّثَنَا عَبْدُ الْهُمُونِ خَلْفُ  
إِبْنِ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الدَّيْنِ الْمُبْتَازِ قَالَ حَدَّثَنَا وَهْبُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا  
حَدَّثَنَا حَبَّانُ بْنُ مَرْوَانَ الْجُمُعِيُّ قَالَ حَدَّثَنَا حَارِثُ بْنُ نَعْمَانَ قَالَ أَخْبَرَنَا سَعِيدُ  
إِبْنِ جُبَيْرٍ رحمته الله

Meaning: Shaikh Al-Wahid Zahid Abu Saeed Ahmad bin Hussain Toosi informed us, “I have collected forty authentic Hadiths of the Holy Prophet about the excellence and splendor of Faqeers and Sufis. I hereby confirm their authenticity so that the listeners and learners feel convenient. In the beginning of first Hadith, the names of Shaikhs who related the Hadith are given

for benediction. This Hadith is related from Abu Saeed Abdullah bin Mohammad bin Ahmad Ghaffari who says that he heard it from Shaikh Abu Bakar Ahmad bin Abdullah Tairi, he relates it to Abu Aslam bin Ali Al-Razi who says that he heard it from Naseer Mohammad bin Ismail bin Yosef bin Yaqoob Al- Saqfi who further relates it to Abdul Momin Khalaf bin Saeed, he says that he heard it from Mohiyyuddin Al-Mubtaz who relates it to Wahab bin Jaffer bin Umar who further relates it to Habban bin Marwan Al-Jamai, he says that he heard it from Haris bin Nomaan who says that he heard from Saeed bin Jabeer:

### 1<sup>st</sup> HADITH

❁ قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا مُوسَى إِنَّ عِبَادِي لَوُ سَأَلُوا فِي الْجَنَّةِ بِخُلْدٍ وَافِيهَا لَا أُعْطِيَنَّهُ وَلَوْ سَأَلُونِي عِلَاقَةَ سَوْطٍ مِنَ الدُّنْيَا لَمْ أُعْطِهِمْ وَلَمْ يَكُنْ ذَالِكَ مِنْ هَوَانٍ بِهِ عَلَيَّ وَلَكِنْ أُرِيدُ أَنَّ الْآخِرَةَ لَهُمْ خَيْرٌ وَالْآخِرَةُ مِنْ كَرَامَتِي وَرَحْمَتِي مِنَ الدُّنْيَا كَمَا يَرْتَحِمُ الرَّاعِي غَنِمَهُ مِنْ سَرَّاءِ السُّوءِ وَأَحَبُّ الْفُقَرَاءِ إِلَى الْأَغْنِيَاءِ وَإِنَّ مَا يَدْعِي ضَاقَتْ عَلَيْهِمْ وَإِنَّ رَحْمَتِي لَمْ يَسْعَهُمْ وَلَكِنْ فَرَضْتُ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسْعَهُمْ وَارْتَدْتُ أَنْ أَبْلُوا الْأَغْنِيَاءَ لِأَنْظُرَ كَيْفَ سَارِعَتْهُمْ فِي مَا فَرَضْتُ عَلَيْهِمْ نِعْمَتِي لِلْفُقَرَاءِ فِي أَمْوَالِهِمْ يَا مُوسَى إِنْ فَعَلُوا ذَلِكَ أَتَمَمْتُ عَلَيْهِمْ نِعْمَتِي وَضَاعَفْتُ لَهُمُ الْحَسَنَةَ فِي الدُّنْيَا الْوَاحِدَةَ بِعَشْرِ أَمْثَالِهَا يَا مُوسَى كُنْ فِي الشَّدَّةِ صَاحِبًا وَفِي الْوَحْدَةِ مُؤْنَسًا وَآكُلُوكَ فِي لَيْلِكَ وَنَهَارِكَ.

Meaning: He says that he heard from Hazrat Anas bin Maalik that the Holy Prophet said, “Allah sent revelation to Prophet Moses the son of Imran, O’ Moses! If My true slaves would ask Me for Jannah<sup>67</sup> I would surely grant them and they will live in it

<sup>67</sup> The paradise



forever but if they would ask Me for the rule of the world I would not grant their wish as the world is not for My true men rather it is a source of humiliation and disgrace for them. I seek best hereafter life for My men as it is benefitting for them. Hereafter is one of My bestowals and My real kindness is to save My men from all the pleasures and evils of the world just like a shepherd is kind to his herd and saves it from any kind of trouble and affliction. I love the Faqeers more than the rich because the rich seize the sustenance of Faqeers, and My kindness is not for such rich people. I have fixed a portion for the Faqeers in the sustenance of the rich and want them to convey it to the Faqeers. I test the rich by giving them wealth and blessings that whether they give the fixed portion of Faqeers to them or not. O' Moses if they do the required, I would bless them infinitely and reward them ten times in the world. O' Moses! Be the friend of Faqeers in the time of worry, sympathize with them when they are alone and serve them day and night."

## 2<sup>nd</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ مِفْتَاحٌ وَمِفْتَاحُ الْجَنَّةِ حُبُّ الْفُقَرَاءِ وَالْمَسَاكِينِ وَلَا ذَنْبٌ عَلَيْهِمْ لَا تَهُمُّ جَلَسَاءُ اللَّهِ تَعَالَى يَوْمَ الْقِيَمَةِ ط

Meaning: The Holy Prophet said, "There is key for everything and the key of paradise is the love of Faqeers and Miskeens<sup>68</sup>. On the Doomsday, there will be no sin upon them and they will be seated with Allah."

## 3<sup>rd</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَا يَزِيْ دَرٍ يَا أَبَا ذَرٍّ الْفُقَرَاءُ حِكْمُهُمْ عِبَادَةٌ وَمَزَاحُهُمْ تَسْبِيْحٌ وَنَوْمُهُمْ صَدَقَةٌ يَنْظُرُ اللَّهُ تَعَالَى إِلَيْهِمْ كُلَّ يَوْمٍ ثَلَاثَ

<sup>68</sup> Literally "Miskeen" means indigent or meek person but mystically it refers to the Faqeer who stays with Allah permanently, as "Miskeen" is derived from the word "Sakin" which literally means "stationery" or "staying at one place".

مِائَةً مَرَّةً وَمَنْ يَمْشِي إِلَى الْفَقِيرِ سَبْعِينَ خُطْوَةً كَتَبَ اللَّهُ لَهُ لِكُلِّ خُطْوَةٍ سَبْعِينَ حَجَّةً مَقْبُولَةً وَمَنْ يُطْعِمُهُمْ عِنْدَهُ كَثْرَةً فَجَعَلَهَا إِلَيْهِمْ كَأَنَّ فِي ذَوْلَتِهِ نُورٌ يَوْمَ الْقِيَامَةِ.

Meaning: The Holy Prophet said to Hazrat Abu Zar Ghaffari, “O’ Abu Zar! Faqeers are those whose smile is prayer; whose humor is like glorification and whose sleep is charity. Allah look towards them three hundred times a day. If one takes seventy steps to visit a Faqeer, Allah grants him reward of seventy accepted Hajj<sup>69</sup> for each step. If one gives food to a Faqeer in the time of need, that food will be added in his reward on the Doomsday in the form of Noor.”

#### 4<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ الْقِيَمَةِ يَجْمَعُ اللَّهُ الْفُقَرَاءَ وَالْمَسَاكِينَ فَيَقُولُ لَهُمْ تَصَفَّحُوا الْوُجُوهُ فِكُلُّ مَنْ أَطْعَمَكُمْ لُقْمَةً أَوْ سَقَاكُمْ شَرْبَةً أَوْ كَسَاكُمْ خِرْقَةً أَوْ رَدَّ عَنْكُمْ غَمَةً فِي دَارِ الدُّنْيَا فَتُحْذَوْهُ بِأَيْدِيهِمْ وَادْخُلُوا الْجَنَّةَ.

Meaning: The Holy Prophet said, “On the Doomsday, when Allah would gather the Faqeers and Miskeens, He would allow them to let all those people be forgiven who had given them anything in the world to eat, drink or wear or helped them during trouble. Allah would say: Hold their hand and enter the Jannah.”

#### 5<sup>th</sup> HADITH

❁ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَالَ ائْتِخَذُوا أَيَادِي الْفُقَرَاءِ قَبْلَ أَنْ تُفْغِي ذَوْلَكُمْ.

Meaning: The Holy Prophet said, “Serve the Faqeers (*financially as well*) before your wealth exhausts.”

<sup>69</sup> Pilgrimage to Makkah.

6<sup>th</sup> HADITH

❁ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُبُّ الْفُقَرَاءِ وَالْمَسَاكِينِ مِنْ أَخْلَاقِ الْمُرْسَلِينَ وَهَجَالِيتِهِمْ مِنْ أَخْلَاقِ الْمُتَّقِينَ وَالْفِرَارُ مِنْهُمْ مِنْ أَخْلَاقِ الْمُنَافِقِينَ.

Meaning: The Holy Prophet said, “The love of Faqeers and Miskeens is one of the attributes of Prophets, attending their gatherings is the attribute of the pious while keeping away from them is the way of hypocrites.”

7<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ عَشْ فَقِيرًا وَلَا تَعِشْ غَنِيًّا  
قَالَ بِلَالٌ مَنْ لِي ذَلِكَ يَا رَسُولَ اللَّهِ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ هُوَ ذَلِكَ وَالْأَفْئِدَةُ النَّارِ.

Meaning: The Holy Prophet said, “O’ Bilal! Live like the Faqeers not like the rich.” Hazrat Bilal asked, “O’ Prophet of Allah! Is such a person (*i.e. the Faqeer*) like me?” The Holy Prophet replied, “Yes! If not, he would go to hell.”

8<sup>th</sup> HADITH

❁ عَنِ النَّبِيِّ إِنَّهُ قَالَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ الْوَسِيلَةُ إِلَى اللَّهِ تَعَالَى حُبُّ الْفُقَرَاءِ ط

Meaning: It is related from the Holy Prophet that he said while explaining the verse: يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ meaning: “O’ believers! Fear Allah persistently and search a medium to get close to Allah<sup>70</sup>” that the medium to get close to Allah is the love of Faqeers.

<sup>70</sup> Surah Al-Maidah verse 35

9<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَالَ يَدْخُلُ الْجَنَّةَ الْفُقَرَاءُ مِنْ أُمَّتِي قَبْلَ الْأَغْنِيَاءِ بِخَمْسِ يَوْمٍ وَهُوَ خَمْسُ مِائَةِ عَامٍ ط

Meaning: The Holy Prophet said, “The Faqeers of My ummah will enter the Jannah half a day before the rich and that half day would be equal to five hundred years.”

10<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَالَ مَرَّ عِيسَى بْنُ مَرْيَمَ فِي بَعْضِ الصَّحَارِيِّ فَرَأَى رَجُلًا جَلَسَ لِعِبَادَةِ الصَّنَمِ فَكَسَرَهُ وَقَالَ لِلْوَثْنِيِّ قُمْ يَا عَبْدَ اللَّهِ وَاعْبُدِ اللَّهَ الَّذِي هُوَ أَفْضَلُ مَا تَعْبُدُهُ قَالَ فَمَا صِفَتُهُ قَالَ هُوَ رَبُّ الدُّنْيَا وَآهْلِهَا قَالَ عِيسَى فَقَهَّمَهُ .

Meaning: The Holy Prophet narrated that once Jesus Christ saw a man while passing through a desert who was worshipping an idol. Christ broke that idol and said to the idol worshipper, “O’ slave of Allah! Worship the Holy Lord Who is superior to the idol whom you are worshipping. The idol worshipper asked, “What are His attributes?” Christ replied, “He is the Providence and Sustainer of the whole creation.” Christ related that the idol worshipper understood his advice.

11<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذُوا أَيَادِيَ الْفُقَرَاءِ فَإِنَّ لَهُمْ عِنْدَ اللَّهِ كَوَلَاتَهُ .

Meaning: The Holy Prophet said, “Serve the Faqeers! Certainly, Allah has grand treasures for them.”

12<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا طَالِبُ الدُّنْيَا الْبِرُّ فَتَرْكُ الْبِرِّ إِثْمٌ -

Meaning: The Holy Prophet said, “O’ seeker of the world! You must perform virtuous deeds, renouncing them is a great sin.”

13<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يَجْلِسَ مَعَ اللَّهِ فَلْيَجْلِسْ مَعَ أَهْلِ التَّصَوُّفِ -

Meaning: The Holy Prophet said, “One who wants the company of Allah must acquire the company of Mystics,”

14<sup>th</sup> HADITH

❁ قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا يَا عَائِشَةُ جَالِسِ الْفُقَرَاءَ وَ الْمَسَاكِينَ فِي الدُّنْيَا تُجَالِسُهُمْ فِي الْآخِرَةِ فَإِنَّ دَعْوَتَهُمْ مُسْتَجَابَةٌ فِي الْآخِرَةِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ تَلْقَانِي مَعَهُمْ يَوْمَ الْقِيَمَةِ -

Meaning: The Holy Prophet said to Hazrat Ayesha, “O’ Ayesha! If you adopt the company of Fageers and Miskeens in this world, you will be blessed with their company in the hereafter as well. Verily, their prayers will be accepted in the hereafter, they will enter the Jannah without accountability and I will also meet them in the hereafter.”

15<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ رَحْمَتَ اللَّهِ بِخَمْسَةِ نَفَرٍ الْمَلَائِكَةُ وَالْمُجَاهِدِينَ وَالْفُقَرَاءَ وَالشُّهَدَاءَ وَرَجُلٍ يَنْكِحُ مِنْ خَشْيَةِ اللَّهِ تَعَالَى خُلُوةً ط

Meaning: The Holy Prophet said, “No doubt! Allah will bless five groups with His Kindness; the angels, the Muslim soldiers,

the Fageers, the martyrs and those who weep and implore in solitude due to fear of Allah.”

### 16<sup>th</sup> HADITH

❁ لَا تَطْعُوا فِي أَهْلِ التَّصَوُّفِ وَالْحُرِّقِ فَإِنَّ أَخْلَاقَهُمْ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَ  
لِبَاسُهُمْ لِبَاسُ الْأَتْقِيَاءِ

Meaning: The Holy Prophet said, “Do not show arrogance and impudence to the Mystics. Verily, their morals are the morals of Prophets and their attire is the attire of pious ones.”

### 17<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَرْغَبُوا فِي دُعَاءِ أَهْلِ التَّصَوُّفِ  
فَإِنَّهُمْ أَصْحَابُ الْجُوعِ وَالْعَطَشِ فَإِنَّ اللَّهَ تَعَالَى يَنْظُرُ إِلَيْهِمْ فَيَسْرِعُ إِنْجَابَتَهُمْ ط

Meaning: The Holy Prophet said, “Seek good wishes from the Mystics as they bear hunger and thirst (for the sake of Allah). Certainly, Allah keeps them under His kind attention and accepts their prayers.”

### 18<sup>th</sup> HADITH

❁ قَالَ أَسْهَلُ ابْنِ سَعِيدٍ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي عِلْمًا إِذَا أَنَا عَمَلْتُ بِهِ أَفْلَحْتُ قَالَ إِنَّ اللَّهَ وَاجِبُ النَّاسِ وَ  
أَزْهَدُ فِي الدُّنْيَا يَحْبِلُ اللَّهُ تَعَالَى وَأَزْهَدُ فِي النَّاسِ مُحِبُّكَ النَّاسِ ط

Meaning: Hazrat As’hal bin Saeed relates that once a man came to the Holy Prophet and requested, “O’ Prophet of Allah! Give me such a knowledge that I find success and prosperity by acting upon it.” The Holy Prophet said, “Fear Allah, love His creation, keep away from the world, hold on to the rope of Allah, acquire abstinence while living among the people and love the men (of Truth i.e. the Fageers).”

19<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَزَيْنٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

Meaning: The Holy Prophet said, “Faqr is worthless near the worldly people but on the Doomsday, it would be the worthiest and most elevated near Allah.”

20<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رُكْعَتَانِ مِنْ فَقِيرٍ صَابِرٍ فِي فَقْرِهِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ سَبْعِينَ رُكْعَةً مِنْ غَنِيٍّ فِي غِنَائِهِ وَرُكْعَتَانِ مِنَ الْغَنِيِّ الشَّاكِرِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الدُّنْيَا وَمَا فِيهَا ط

Meaning: The Holy Prophet said, “Two rakahs<sup>71</sup> of salat offered by an enduring Faqeer in the state of indigence are better than seventy rakahs offered by a rich in the state of affluence”.

21<sup>st</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ وَمَنْ أَحَبَّ شَيْئًا فَهُوَ مَعَهُ يَوْمَ الْقِيَامَةِ ط

Meaning: The Holy Prophet said, “Whoever follows the mannerism of a particular nation would belong to that nation and whatever one likes would be given to him in the hereafter.”

22<sup>nd</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِأَنْبِيَائِهِ رَضِيَ اللَّهُ عَنْهُمُ الْخَادِمُ فِي خِدْمَةِ الْمُؤْمِنِ مِثْلُ أَجْرِ الصَّائِمِ بِالنَّهَارِ وَالْقَائِمُ بِاللَّيْلِ مِثْلُ أَجْرِ الْمُجَاهِدِينَ فِي

<sup>71</sup> A unit of salat. A set of standing, bowing and prostration while offering salat.

سَيَبِلُ اللَّهُ الَّذِينَ لَا تُرَدُّ دَعْوَتُهُمْ مِثْلَ أَجْرِ الْحَاجِّ وَالْعُمْرَةِ وَمِثْلَ أَجْرِ الْمُجْتَلِ وَمِثْلَ أَجْرِ كُلِّ بَارٍ فِي الْأَرْضِ فَطَوَّعَ لِلْخَادِمِ يَوْمَ الْقِيَامَةِ وَلِلْخَادِمِ يَوْمَ الْقِيَامَةِ شَفَاعَتُهُ فِي النَّاسِ مِثْلَ غَنَمِ رَبِيعٍ وَمُضَرَ فَقُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَإِنْ كَانَ الْخَادِمُ فَاجِرًا قَالَ يَا أَنْسُ الْخَادِمُ السُّوءُ أَفْضَلُ عِنْدَ اللَّهِ مِنْ أَلْفِ عَابِدٍ مُجْتَهِدٍ وَمَنْ يَعْلَمْ مُحْتَسِبٌ وَلِلْخَادِمِ مِثْلُ أَجْرِ مَنْ يَخْدُمُهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ ط

Meaning: The Holy Prophet said to Hazrat Anas, “The servant of Faqeer is rewarded equal to those who fast in the day and keep standing in the night for prayer. Further, the servant of Faqeer is rewarded equal to those who fight religious combats in the way of Allah and whose prayers are never rejected. He is blessed with requital same as the pilgrims who perform Hajj and Umrah<sup>72</sup> and the ascetics. The reward fixed for him would be equal to all the (*spiritual*) falcons on the earth. Doomsday would be a day of glad tidings for him and his intercession would be accepted in the favor of a large number of people.” Hazrat Anas asked the Holy Prophet, “O’ Prophet of Allah! Even if the servant is a sinner?” The Holy Prophet replied, “O’ Anas! Near Allah, such a sinful servant is better than thousand worshippers and jurists who pass verdict on religious matters and the judges. Rather, the servant will be rewarded equal to his master and nothing would lessen his reward.”

### 23<sup>rd</sup> HADITH

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ أَفْضَلُ الْأَشْيَاءِ ثَلَاثَةٌ الْعِلْمُ وَالْفَقْرُ وَالزَّهْدُ.

<sup>72</sup> The pilgrimage performed in Makkah in days other than the Hajj days which are 9<sup>th</sup> and 10<sup>th</sup> of Zilhaj.



Meaning: It is related that the Holy Prophet said, “Three things are superior to everything; knowledge, Faqr and piety.”

#### 24<sup>th</sup> HADITH

❁ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ مَا الْفَقْرُ قَالَ خَزَائِنُهُ مِنْ خَزَائِنِ اللَّهِ تَعَالَى ثُمَّ قَالَ مَا الْفَقْرُ يَا رَسُولَ اللَّهِ ﷺ قَالَ كَرَامَةُ مَنْ كَرَّمَ اللَّهُ تَعَالَى لَا يُعْطِيهِ اللَّهُ نَبِيًّا مُرْسَلًا أَوْ وَلِيًّا مُخْلِصًا وَآخِرُ الْعَبْدِ الْكَرِيمِ عَلَى اللَّهِ تَعَالَى.

Meaning: It is said that once a man came to the Holy Prophet and asked him, “What is Faqr?” The Holy Prophet said, “Faqr is a treasure among the treasures of Allah.” The man asked the same question again. The Holy Prophet replied this time, “Faqr is a magnanimity from the magnanimities of Allah which He does not bestow upon anyone but the Prophets and the true Saints. The reward of such magnanimous people is due upon Allah.”

#### 25<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَلَامُ الْفُقَرَاءِ كَلَامُ اللَّهِ تَعَالَى وَمَنْ يَتَّبِعْهُمْ فَقَدْ تَتَّبَعُوا كَلَامَ اللَّهِ تَعَالَى وَمَنْ عَادَى الْفُقَرَاءَ كَفَاهُ اللَّهُ تَعَالَى إِيَّاهُمْ.

Meaning: The Holy Prophet said, “The words of Faqeers are the words of Allah. Whoever rejected (*or insulted*) their words, in fact rejected Allah’s words. If anyone would keep enmity against them, Allah would save them from his enmity.”

#### 26<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَضْلُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِ اللَّهِ تَعَالَى وَهُوَ الْفَقِيرُ الَّذِي لَا يَعْلَمُ النَّاسُ بِجُوعِهِ وَمَرْضِهِ.

Meaning: The Holy Prophet said, “Faqeers are superior to the rich just as I am superior to the entire creation. Faqeer is one who is never inclined towards the people even during hunger or illness (*i.e. his attention ever remains towards Allah*).

#### 27<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خَلَقَ اللَّهُ كُلَّ خَلْقٍ مِنْ طِينِ الْأَرْضِ وَخَلَقَ الْأَنْبِيَاءَ وَالْفُقَرَاءَ مِنْ طِينِ الْجَنَّةِ فَمَنْ أَرَادَ أَنْ يَكُونَ عَبْدًا لِلَّهِ فَلْيُكْرِمْ الْفُقَرَاءَ.

Meaning: The Holy Prophet said, “Allah created every creation with the soil of earth but the Prophets and Faqeers were created with the soil of Jannah. One who wants to become the true slave of Allah must honor the Faqeers.”

#### 28<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْأَغْنِيَاءُ فِي الدُّنْيَا وَالْآخِرَةِ هُمُ الْفُقَرَاءُ وَلَوْ لَا الْفُقَرَاءُ لَهْلَكَ الْأَغْنِيَاءُ.

Meaning: The Holy Prophet said, “The rich are wealthy only in the world, they would be indigent in the hereafter. If Faqeers were not there, the rich would have been destroyed.”

#### 29<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِثْلُ الْفُقَرَاءِ مَعَ الْأَغْنِيَاءِ كَمِثْلِ الْعَصَا بِيَدِ الْأَعْمَى.

Meaning: The Holy Prophet said, “Faqeers are to the rich just as stick is to the blind (*i.e. rich are dependent on Faqeers and need their guidance*).”

30<sup>th</sup> HADITH

❁ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَعَنَ اللَّهُ مَنْ أَكْرَمَ غَنِيًّا لِيُغْنَاهُ وَلَعَنَ اللَّهُ مَنْ أَهَانَ فَقِيرًا لِيُفْقِرَهُ وَيُسْأَلُ فِي السَّمَوَاتِ عَدُوًّا لِلَّهِ وَعَدُوًّا الْأَنْبِيَاءِ وَلَا يَسْتَجَابُ لَهُ دَعْوَةٌ وَلَا يُقْضَىٰ لَهُ حَاجَةٌ.

Meaning: The Holy Prophet declared, “Those are cursed by Allah who respect the rich due to their affluence and those are also cursed by Allah who insult the Faqeers due to their Faqir. Such people are considered the enemy of Allah and Prophets on the skies, neither any of their prayer is accepted nor any wish is fulfilled.”

31<sup>st</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ الْمَلَائِكَةَ عَلَيْهِمُ السَّلَامُ يَسْتَغْفِرُونَ لِلْفُقَرَاءِ وَيَشْفَعُونَ لَهُمْ يَوْمَ الْقِيَمَةِ وَمَنْ شَفَعَ لَهُ الْمَلَائِكَةُ مَا أَحْسَنَ حَالَهُ

Meaning: The Holy Prophet said, “Certainly, the angels keep asking forgiveness for the Faqeers and will be their intercessor on the Doomsday. How lucky would be the one whose intercessor would be the angels!”

32<sup>nd</sup> HADITH

❁ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَنْظُرُ إِلَى الْفُقَرَاءِ كُلَّ يَوْمٍ خَمْسٍ مِائَةً مَرَّةً فَيُغْفِرُ لَهُمْ بِكُلِّ نَظَرٍ سَبْعَ خَطِيئَةٍ ط

Meaning: The Holy Prophet said, “No doubt! Allah look towards the Faqeers (*with kindness*) five times a day and forgives their seven mistakes every time.”

33<sup>rd</sup> HADITH

❁ الْفَقْرُ ذِلَّةٌ فِي الدُّنْيَا وَعِزَّةٌ فِي الْآخِرَةِ.

Meaning: “Faqr may bring disgrace in the world but would surely honor on the Doomsday.”

### 34<sup>th</sup> HADITH

❁ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ أَدَى مُؤْمِنًا فَقِيرًا يَغْيِرُ حَقَّ فَكَأَمَّا هَدَمَ الْكَعْبَةَ وَقَتَلَ أَلْفَ مَلَكٍ مِنَ الْمُقَرَّبِينَ.

Meaning: The Holy Prophet said, “One who unjustly annoyed any Momin Faqeer, it is as if he demolished the holy Kaaba and killed thousand exalted angels.”

### 35<sup>th</sup> HADITH

❁ قَالَ الرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حُرْمَةُ الْمُؤْمِنِ الْفَقِيرِ عِنْدَ اللَّهِ تَعَالَى أَعْظَمُ مِنْ سَبْعِ السَّمَوَاتِ وَسَبْعَةِ الْأَرْضِينَ وَالْجِبَالِ وَمَا فِيهَا وَالْمَلَائِكَةِ الْمُقَرَّبِينَ.

Meaning: The Holy Prophet said, “For Allah, the honor of a Momin Faqeer is higher than the seven skies, seven earths, mountains and whatever is in between them and the most exalted angels.”

### 36<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ سَبْعَةٌ عَنْهَا لِلْفُقَرَاءِ وَوَاحِدٌ لِلْأَغْنِيَاءِ.

Meaning: The Holy Prophet said, “There are eight gates to Jannah, seven are for the Faqeers and only one is for the rich.”

### 37<sup>th</sup> HADITH

❁ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْظُرُ إِلَى هَذِهِ الْأُمَّةِ بِالْعُلَمَاءِ وَالْفُقَرَاءِ فَالْعُلَمَاءُ وَرَثَتِي وَالْفُقَرَاءُ أَحِبَّائِي.

Meaning: The Holy Prophet said, “Verily, Allah blesses my ummah due to the veritable scholars and Faqueers, hence the scholars are my heirs and the Faqueers are my friends.”

### 38<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سِرَاجُ الْأَغْنِيَاءِ فِي الدُّنْيَا وَالْآخِرَةِ حُبُّ الْفُقَرَاءِ.

Meaning: The Holy Prophet said, “The love of Faqueers is the source of enlightenment for the rich in the world and the hereafter.”

### 39<sup>th</sup> HADITH

❁ قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِنِّي.

Meaning: The Holy Prophet said, “Faqr is my pride and Faqr is from me.”

### 40<sup>th</sup> HADITH

❁ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْفَقْرُ فَخْرِي وَبِهِ أَفْتَخِرُ عَلَى سَائِرِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ ط

Meaning: The Holy Prophet said, “Faqr is my pride and I am distinguished among all the Prophets due to Faqr.”

One must know that (*the invocation and contemplation of*) Ism-e-Allah ﷲ has so pleasant effects that the seeker is blessed with immense ecstasy, passion, richness, honor, modesty, Ishq and love for Allah, his heart is purged and scented due to the bestowals of Allah. Whoever gets acquainted to Ism-e-Allah

becomes the Arif whose levels can never decline. It is not at all difficult for such a marvelous Arif to drown in the state of Fana Fillah and union with Allah in just a blink of an eye. Ism-e-Allah is like a mirror to the seeker of Allah in which he sees both the worlds and observes all the levels and verifies them.

هر که گردد واقف از اسم خدا  
در وجودش خود ننماید نی هوا

Meaning: The being of the seeker who gets acquainted with (*the reality of*) Ism-e-Allah becomes pure of ego and desires of nafs.

When an Arif Billah attains this level, he finds Jamiat<sup>73</sup> from all kinds of (*inward and outward*) dangers and accidents. There are three kinds of Jamiat; Jamiat of the seeker at initial level, Jamiat of the seeker at middle level and Jamiat of the seeker at final level. Jamiat of the seeker at initial level is that if he gets all the wealth and treasures of the world, he spends them in the way of Allah, and the whole world remains under his command forever. Jamiat of the seeker at middle level is that he gains knowledge his entire life and practises upon it, hence becomes a practitioner scholar. Jamiat of the seeker at final level is that he completely drowns in the Divine Beauty such that he is never oblivious of It in any state or condition, whether inward or outward. The Holy Prophet said:

يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوشِكُ أَنْ يَأْتِيَنِي رَسُولٌ أَمِينٌ إِنَّي أُجِيبُ لَهُ  
وَتَارِكُ فِيكُمْ الثَّقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ تَعَالَى فِيهِ الْهُدَى فَسْتَمْسِكُوا بِهِ وَ  
الثَّانِي أَهْلُ الْبَيْتِي.

Meaning: O' people! I am a human like you. Soon, a trustworthy messenger (*angel*) would come to me (*from Allah*) and I would accept His summon. I will leave two highly precious and dignified

<sup>73</sup> Jamiat is a mystic term having multi-meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is also the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.

things among you; the Book of Allah which has Noor and right guidance for you and my sacred Family. You must hold them firmly.

Hadith:

❁ ثُمَّ قَالَ النَّبِيُّ ﷺ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا أَبَا ذَرٍّ غَفَارِي تَمْشِي وَحَدَكِ  
فَاللَّهُ تَعَالَى فِي السَّمَاءِ فَرَدُّوْا أَنْتَ فِي الْأَرْضِ فَرَدُّ كُنْ فَرَدًّا يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَمِيلٌ وَيُحِبُّ  
الْجَمَالَ قَالَ عَلَيْهِ السَّلَامُ يَا أَبَا ذَرٍّ أَتَدْرِي مَا عَمِي وَفِكْرِي وَلَا يَمِي شَيْءٍ إِشْتِيَاقِي  
فَقَالَ أَصْحَابُهُ أَحْبَبْنَا رَسُولَ اللَّهِ بِعَيْنِكَ وَفِكْرِكَ وَإِشْتِيَاقِكَ ثُمَّ قَالَ آهَ آهَ وَ  
أَشَوْقَاهُ إِلَى لِقَاءِ اخْوَانِي تَكُونُ مِنْ بَعْدِي شَأْنُهُمْ كَشَأَنِ الْأَنْبِيَاءِ وَهُمْ عِنْدَ اللَّهِ  
بِمَنْزِلَةِ الشُّهَدَاءِ يَفْرُغُونَ مِنَ الْأَبَاءِ وَالْأُمَّهَاتِ وَالْإِخْوَانِ وَالْأَخَوَاتِ وَالْأَبْنَاءِ ابْتِغَاءً  
لِمَرْضَاتِ اللَّهِ تَعَالَى وَهُمْ يَتْرُكُونَ الْأَمْوَالَ لِلَّهِ وَيُبَدِّلُونَ أَنْفُسَهُمْ بِالتَّوَّاضُعِ وَلَا  
يَرْغَبُونَ فِي الشَّهَوَاتِ وَحَصُولِ الدُّنْيَا يَجْتَمِعُونَ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ مَعْمُومِينَ وَ

اللَّهُ

مَحْرُوبِينَ مِنْ حُبِّ اللَّهِ وَقُلُوبُهُمْ إِلَى اللَّهِ وَأَزْوَاحُهُمْ مِنَ اللَّهِ وَعَمَلُهُمْ لِلَّهِ إِذَا مَرَضَ  
وَاحِدٌ مِنْهُمْ هُوَ أَفْضَلُ عِنْدَ اللَّهِ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ  
قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يَمُوتُ  
فَهُوَ كَمَنْ مَاتَ فِي السَّمَاءِ لِكِرَامَتِهِمْ عِنْدَ اللَّهِ وَإِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ  
قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يُؤْذِيهِ قُتْلُهُ فِي  
ثِيَابِهِ فَلَهُ عِنْدَ اللَّهِ أَجْرُ سَبْعِينَ حَجَّةً وَعُمْرَةٌ وَكَانَ لَهُ أَجْرٌ مَنْ أَعْتَقَ أَرْبَعِينَ رَقَبَةً مِنْ  
أَوْلَادِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ كُلُّ وَاحِدٍ مِنْهُمْ يَأْتِي عَشْرَ أَلْفِ دِينَارٍ وَإِنْ شِئْتَ  
أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ  
الْوَاحِدُ مِنْهُمْ يَذْكُرُ أَهْلَ الْوُدِّ ثُمَّ يَخْتِمُ يُكْتَبُ لَهُ بِكُلِّ نَفْسٍ أَلْفُ دَرَجَةٍ إِنْ شِئْتَ  
أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ  
الْوَاحِدُ مِنْهُمْ يُصَلِّي رَكَعَتَيْنِ يَعْبُدُ اللَّهَ فِي جَبَلِ الْعِرْقَاتِ لَهُ ثَوَابٌ مِثْلِ عُمْرِ نُوحٍ  
أَلْفِ سَنَةٍ وَإِنْ شِئْتَ أَنْ أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ لَهُ تَسْبِيحَةٌ خَيْرٌ لَهُ يَوْمَ الْقِيَامَةِ مِنْ أَنْ يَصْبِرَ  
مَعَهُ جَبَالُ الدُّنْيَا ذَهَبًا وَفِضَّةً وَهَبْهَا وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ بَلَى  
يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ مَنْ يَنْظُرُ إِلَى أَحَدِهِمْ أَحَبَّ إِلَى اللَّهِ مَنْ  
يَنْظُرُ إِلَى بَيْتِ اللَّهِ تَعَالَى وَمَنْ نَظَرَ إِلَيْهِ فَكَأَنَّمَا يَنْظُرُ اللَّهُ وَمَنْ سَتَرَهُ فَكَأَنَّمَا سَتَرَ اللَّهُ  
تَعَالَى وَمَنْ أَطْعَمَهُ فَكَأَنَّمَا أَطْعَمَ اللَّهُ تَعَالَى وَإِنْ شِئْتَ أَرِيدُكَ يَا أَبَا ذَرٍّ قُلْتُ قَالَ بَلَى  
يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ يَجْلِسُ إِلَيْهِمْ قَوْمٌ مُعْرِضِينَ  
مُثْقِلِينَ مِنَ الذُّنُوبِ يُغْفَرُ مَا يَقُومُونَ مِنْ أَحَدٍ عِنْدَهُمْ إِلَّا الْمُخَفَّفِينَ فَاعْلَمْ أَنَّ  
أَرْبَابَ الْقُلُوبِ يَكْاشِفُونَ بِأَسْرَارِ الْمَلَكُوتِ تَارَةً عَلَى سَبِيلِ الرُّؤْيَاءِ الصَّالِحَةِ وَتَارَةً فِي  
الْيَقِظَةِ عَلَى سَبِيلِ كَشْفِ الْمَعَانِي بِمُشَاهَدَةِ الْأَمْثَلَةِ كَمَا يَكُونُ فِي الْمَنَامِ وَهَذَا



مِنْ أَعْلَى الدَّرَجَاتِ وَهِيَ دَرَجَاتِ النَّبُوَّةِ الْعَالِيَةِ كَمَا أَنَّ الرُّؤْيَاءَ الصَّالِحَةَ جُزْءٌ مِنْ  
 سِتَّةِ أَرْبَعِينَ وَهِيَ مِنَ النَّبُوَّةِ فَإِيَّاكَ وَإِنْ كَانَ خَطَاؤُكَ يَكُونُ مِنَ الْعِلْمِ وَإِنْ كَانَ  
 كُلُّ مَا جَاوَزَ حَدَّ قُصُورِكَ فَضِيَّةً هَلَكَ الْمُتَّخِذُ بَعِيْنٍ وَالْجَهْلُ خَيْرٌ مِّنْ عَقْلِ يَدْعُونَ  
 بِهِ إِلَى الْإِنْكَارِ مِنْ هَذِهِ الْأُمُورِ الْأُولِيَاءِ اللَّهُ تَعَالَى وَمَنْ أَنْكَرَ ذَلِكَ الْأُولِيَاءَ لَزِمَهُ  
 إِنْكَارُ الْأَنْبِيَاءِ وَكَانَ خَارِجًا مِّنَ الدِّينِ كُلِّهِ.

Meaning: The Holy Prophet said to Hazrat Abu Zar Ghaffari, “O’ Abu Zar! Allah is alone in the heavens so you also become alone on the earth. O’ Abu Zar! Walk alone, Almighty Allah is beautiful and appreciates beauty.” The Holy Prophet said, “O’ Abu Zar! Do you know for what do I worry and aggrieve and what do I desire?” Hazrat Abu Zar replied, “Holy Prophet please tell me about it.” The Holy Prophet heaved a sigh and said, “I am aggrieved and anxious to meet my brothers who will come after me. Their dignity will be like that of Prophets and their rank near Allah will be that of martyrs. They will separate from their parents, brothers, sisters and children for the sake of Allah and will sacrifice all their wealth and possessions in His way. They will convert their pride into humility and will never be inclined towards worldly pleasures and lusts. They will gather in the houses of Allah<sup>74</sup> and will suffer pain and grief just for the sake of Divine love. Their hearts will be attentive towards Allah, their souls will be with Allah and their deeds will be for Allah only. If anyone of them will fall ill, his illness will be rewarded by Allah more than the reward of worship of thousand years. May I tell you more about them?” Hazrat Abu Zar replied, “Sure”. The Holy Prophet proceeded, “When anyone of them will die, it would be like someone from the heavens has died, his death will be honored by Allah. If you say, shall I tell you some more about them?” Hazrat Abu Zar said, “Do tell me O’ Prophet of Allah.”

<sup>74</sup> Here “houses of Allah” refer to the “Khanqahs” i.e. the place where Murshid Kamil persuades and guides the seekers of Allah to travel on the path of Allah.

The Holy Prophet said, “Even if a louse will enter their clothes and harm them, Allah will reward this minor pain equal to the reward of seventy Hajj and seventy Umrahs and will also grant them the reward equal to the reward of setting free forty slaves from the tribe of Prophet Ismail such that each slave had price of twelve thousand dinars<sup>75</sup>. Should I add something more to explain their honor?” Hazrat Abu Zar replied, “Please do”. The Holy Prophet added, “When any of them will mention the lovers of Allah, he will be conferred thousand times reward with each breath he would take during that time. Shall I tell you more?” Hazrat Abu Zar replied, “Yes, my lord”. The Holy Prophet said, “If any of them will offer two rakahs of prayer at the mountain of Arafat<sup>76</sup>, its reward will be equal to the reward of thousand years’ prayers of the whole life of Prophet Noah. May I add more!” Hazrat Abu Zar said, “Sure O’ lord!” The Holy Prophet proceeded, “If anyone of them will glorify Allah, his glorification will benefit him much more than the mountains of gold and silver walking along with him on the Doomsday. Let me say some more about them.” Hazrat Abu Zar submitted “Why not my beloved Prophet.” The Holy Prophet said, “If someone will look towards any of them with love, Allah would appreciate it more than his looking towards Holy Kaaba with reverence. Whoever will see them, will actually behold Allah. If someone will offer them clothes to wear, it will be as if he has presented them to Allah. If someone will offer them food to eat, it will be as if he has presented it to Allah. If you like I can further explain their splendor.” Hazrat Abu Zar said, “Please do my lord.” The Holy Prophet added, “If a chronic sinner will join their assembly, he will be forgiven before he leaves the assembly. You must know that people of pure heart sometimes observe the secrets of the spiritual worlds in their true dreams and sometimes with open eyes while awakening and everything is exposed upon them.

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<sup>75</sup> Currency of Arab

<sup>76</sup> A plain fifteen miles to the east of Makkah

This is one of the highest spiritual levels and is among the ranks of the Prophets. Certainly! The true dreams are the forty sixth part of Prophethood. If you commit anything wrong with them, that would be due to your lack of knowledge. If you transgress your limits, you have the chance to repent but if you do not then it will put you into destruction. Ignorance is better than the intellect which inclines one to deny their grand status. One who denies the honor of the Friends of Allah, also denies the honor of the Prophets (*because Prophets are first the Friends of Allah then Prophets*) and he is completely excluded from the religion.”

رَبِّ ارْنِي نِعْمَهُ مِى زِدَانِ كَلِيمِ اللّٰهِ بِطَوْرٍ  
رَبِّ ارْنِي يَأْتِمُ مِنْ دُرْكَنَارِ خُودِ حُضُورِ

Meaning: Prophet Moses invoked at Mount Sinai, رَبِّ ارْنِي meaning: “O’ Allah show me Your vision, I want to behold You” but I am blessed with the vision of Allah in my own existence.

The Holy Prophet said:

سَافِرُوا فَإِنَّ الْمَاءَ إِذَا وَقَفَ تَعَفَّنَ ط

Meaning: “Keep progressing! Certainly! If water is stagnant, it starts stinking.”

## CHAPTER FOUR

### ZIKR OF ISM-E-ALLAH, REALITY OF FAQR AND THE FANA FILLAH LOVER OF ALLAH

You must know that whoever imprints the medium of Ism-e-Allah on brain by contemplation, beholds Ism-e-Allah everywhere, then he never sleeps. He is blessed with a new life every moment and his levels are ever raised, so he is in new dimension every moment. His eating is a struggle and his sleeping is an observation. The day when Allah, owing to His knowledge of Nature, desired to manifest the men of His Divine love in the world of creation, first He created the earth and put a glance of love and passion upon the soil of earth. By the effect of the theophany of that glance, the secrets of Ishq were embedded in the soil and it gained life. Instantly, it started dancing in ecstasy and implored;

اَنَا الْمُسْتَأَقُ فِي لِقَاءِ رَبِّ الْعَالَمِينَ ❁

Meaning: I am passionate to behold my Holy Lord.

From that soil, Allah created the bodies of His lovers, who remain in the state of Divine ecstasy and drowned in the ocean of Divine love till eternity. Such an extreme blaze of Divine love is lit in their hearts that thousands of hell fires are cooler as compared to the fire of their love. When the heart of a lover of Allah heaves a sigh out of pain of love, it extinguishes the hell fire because no fire is more intense than the fire of Divine love.

The writer says; that is why, the devotions of men of love are pure, sincere and inwardly a secret of Divinity. Their prayers, arguments, waham and the states of spiritual absorption are always accepted in the court of Allah. They are blessed with union of Allah during sleep. The heart which has warmth and pain of Divine love is cold from the world and worldly people,

and is blessed with Jamiat. What do we mean by Jamiat? Jamiat means that the seeker leaves each and everything of the universe, whether inward or outward, that may distract his attention from Allah, and turns his face completely towards the Divine Beauty. When the seeker of Allah finds perseverance with Allah, he gets rid of the (*desires of*) world as well as the hereafter and says goodbye to everything other than Allah. Then, he ever proclaims Allah-o-Akbar (*Allah is the Greatest*) and spends his entire life in invoking Ism-e-Allah which is the personal name of Allah while Akbar (*the Greatest*) is the attributive name of Allah. Hence, he leaves everything other than Allah. The men of Jamiat are the true and pure Faqeers who are always with Allah wherever they are, whether on earth or in water, whether in declivity or acclivity. You must know that Allah gives the riches, respect, power and rule of the world only to the unwise and imprudent because remaining indulged in sins is the job of such fools who are negligent towards the (*accountability in*) hereafter. Whomsoever Allah blesses with Faqr becomes perspicacious and a man of insight in the world. The attributes of a true seeker of Allah are that he never annoys the creation, always worships Allah and his heart is vigilantly alive due to the zikr of Allah. For his entire life, the seeker of Allah seeks nothing but Allah through all his devotions and good deeds. The love of Allah keeps his heart in pain and fragrant just like the seed of rue<sup>77</sup>. If the perfect Murshid commits any inward or outward mistake, the seeker must consider it a virtue because the perfect Murshid is a man of insight who knows everything very well. He (*is so close to Allah that he*) views Allah unveiled (*and receives orders directly from Him so there isn't any probability of error in his acts*). Where there is unveiled vision of Allah, there is no need of explanation. If the seeker would suspect the Murshid, it would be very harmful for him. I seek refuge of Allah from this.

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<sup>77</sup> A herb "Rutagraveolens" whose leaves are very fragrant and bitter.

Whoever imprints Ism-e-Allah ﷻ on heart by the medium of tasawur<sup>78</sup>, such a Divine blaze and flame of Noor is produced in his heart which burns everything other than Allah. One who contemplates the Ism-e-Allah with his physical eyes, the eyes of his heart and sir'r become one. Then, wherever he looks, he sees and cognates the reality of everything, nothing remains hidden from him.

Seclusion is of three kinds;

- a. Seclusion of people who are inwardly weak like women. In such a seclusion, the person spends twelve years with one fast and then breaks the fast.
- b. Seclusion of people who are inwardly strong like men. In such a seclusion, the person eats meat of an ox removing its dung, bones and skin and cooking it in forty-kilogram ghee with forty-kilogram cooked flour daily for continuous twelve years, even then no filth is excreted from his body in any form.

دل پُر ز خطرہ شکم بی طعام  
ریاضت بناموس کفر است تمام

Meaning: If one's heart remains surrounded by satanic thoughts even by keeping the stomach empty, then such mystic austerity is only a show off for the sake of becoming popular and is sheer infidelity.

- c. Third is the holy seclusion of lordship which acquaints one with the Lord. In this seclusion, the person is inwardly immersed in Ism-e-Allah and Faqr while outwardly he lives in the company of people.

If the closeness of Allah could be found by austerities, the Jew priests would have found it. If it could be found by knowledge,

<sup>78</sup> Contemplation

Balam Baoor<sup>79</sup> would have found it. If it could be found by devotions, Satan would have found it. The closeness of Allah can be found only through Faqr of Prophet Mohammad which is the bestowal of Allah, He bestows it upon whomsoever He wants in just a moment. One must know that Ism-e-Allah is the grand Trust of Allah which was presented upon the earth, skies and the mountains but no one had the courage to bear it due to Its magnificence and grandeur so everyone refused it, as Allah says;

﴿ 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 and the earth and the mountains but they declined to bear it and were afraid of it. But man bore it. Verily, he is cruel (*towards his nafs*) and ignorant (*about his status near Allah*). (Al-Ahzab-72)

The seeker of Allah is one who never separates from Allah even for a moment and gets rid of covet and love of the world forever because indulging in useless affairs darkens the heart. Such a dark heart is neither benefited by sermons and advices nor by reciting verses of Quran, Hadiths or sayings of the Saints because it has died due to the love and greed of world which compel a person to adopt undesirable deeds. Allah says about the dead hearts;

﴿ لَا تَسْمِعُ الْمَوْتَى ﴾ (الروم-52)

Meaning: (*O' beloved Prophet!*) You cannot make the dead hear. (Al-Rome-52)

Humans are the best creation; no other creation can attain the level where humans can reach. Everything has been created for the humans while humans have been created to recognize the Truth (*Allah*). The humans who do not seek the Truth are like animals. Rather, the animals, plants and non-living things are

<sup>79</sup> An excellent scholar who was rejected by Allah due to his arrogance.

better than them unless they recognize the Truth. Curse on such humans who are like dogs, cows, donkeys and sheep among the real humans. Strangely! They have developed a wrong concept due to their foolishness that Allah can be beheld only in the hereafter, they are unaware of the fact that whoever is blind to the vision of Allah in this world would remain blind in the hereafter as well complying to the Divine command;

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

Meaning: Whoever is blind (*to the vision of Allah*) here (*in this world*) will remain blind in the hereafter as well. (Bani-Israil-72)

A Saint wrote to another Saint that the ummah of Prophet Mohammad is that who vigilantly follow his footsteps. The real follower is one who walks upon each and every footsteps of Prophet Mohammad and reaches the final point where his footsteps lead.

سَيَرُّوْا اِلَى مَا سَبَقَ الْمُفْرِدُوْنَ

Meaning: Keep advancing towards the point where the people who surpassed you reached.

Unless one reaches that point, how can one claim to be a follower because following does not mean claiming verbally, it means travelling veritably. Here, one must know the final point (*of absolute Oneness with Allah*) attained by the Holy Prophet and should follow him to that level. One who does not attain that level is not the perfect follower of the Prophet, so how can he be considered among the ummah of the Prophet. It is strange that most of the people just say that they follow the Prophet but they do not travel practically behind him. They think that following the Prophet means only following his outward acts, not spiritually following his way (*which leads to the vision and union of Allah*). Alas! Such unwise people not only themselves remain low spiritually due to their cowardliness and ignorance



but also, out of their jealousy, cannot see those travelling spiritually on the footsteps of the Prophet.

در قول و فعل فرق می دان  
قوی بگذار فعل را دریاب

Meaning: You must understand the difference between verbosity and practice. Leave the verbosity and start practising!

Following the Holy Prophet is the right path, whoever does not follow him is depraved. While following him, the most important obligation is to love only Allah and the foremost Sunnah is to renounce the world. All his traditions and Sunnahs are the source of guidance. The blessing of his right path is found only in the Qadri order as the sign of loud zikr of its followers is that they perform strokes of لَا إِلَهَ إِلَّا اللَّهُ. By three strokes of loud zikr of اللَّهُ three stations are revealed; the station of pre-existence, the station of eternity and the station of world from east to west.

O' man of justice! Get to know that the secret zikr of the Qadri order is called the zikr-e-hamil which makes the Faqeer kamil i.e. perfect. The Holy Prophet said;

اَكْثَرُوا ذِكْرَ اللَّهِ ❁

Meaning: Do the zikr of Allah frequently.

In this Hadith, the zikr actually refers to the zikr-e-hamil. Some people say that the zikr of heart is the zikr-e-hamil, some say it is the zikr of soul while some think that it is the zikr of sir'r. In fact, zikr-e-hamil is the secret zikr which is neither related with tongue nor with heart, soul or sir'r. It is the special Noor which is called the theophany of Noor of the Essence of absolute Divine Unity. This theophany keeps the heart and body burning day and night just like the fire burns the sticks. The muraqabah of this group of people (i.e. the Qadris) has two states and levels; initially it gives inspirations bright like the chandelier

and finally it grants union of exact Divinity. The Holy Prophet said;

❁ قَوَادِقْلِي نَارُ الْجَحِيمِ هُوَ يَبْرُدُهَا

Meaning: The hell fire is cooler as compared to the fire (of Divine love) burning in my heart.

The heart which is not burning in the fire of Divine love will burn in the hell fire.

مرا شد چنان آتش منزل  
که آتش گرفته ز آتش دلم

Meaning: Such fire of love is blazed in my heart that eventually my heart has become fire itself. Now, everyone is catching the fire of Divine love from my heart.

You must know that every worldly or religious deed can be performed well by the effects and powers of *Ism-e-Allah* and all the objectives can also be achieved by *Ism-e-Allah*. Whoever will do the *tasawur* of *Ism-e-Allah* ﷻ properly in the desired manner, will quickly reach the destination (*i.e. Allah*) in just one day and night, by the Grace of Allah. This is the way of becoming acquainted with the Divinity. One who is not aware of (*the blessings of*) *Ism-e-Allah* is deprived of the level of *إِلَى مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ* meaning: “There are times of my such closeness to Allah when neither any Prophet nor angel can come between us.”

فرشته گرچه دارد قرب درگاه  
نگنجد در مقامِ إِلَى مَعَ اللَّهِ

Meaning: Although the angels are close to Allah but they have no access to the level of closeness where no one can come between Allah and His slave.

The Faqeer is beneficent like the sun.

هر کرا مرشد نباشد پیشوا  
این کتابی بس ترا رهبر خدا  
در مطالعه دار دائم هر صبح شام  
عارفی بالله شوی فقرش تمام

Meaning: Whoever cannot find the Murshid, this book will guide him towards Allah and will also become a medium to reach the perfect Murshid. So, you must keep studying it as it will reveal the whole Faqr upon you and make you the Arif Billah.

Listen O' man of spiritual states!

دَعُ نَفْسَكَ وَتَعَالَ ❁

Meaning: Leave your nafs and be exalted.

Get to know that there are three kinds of Fageers; some are those so called Fageers whose seclusion is like imprisonment and their disciples are like prisoners in their seclusion. When they come out of their seclusion, they become like thieves and their thief mentor lets them beg from door to door (*for oblations*). This is not dervishism, rather it is door bowing which is neither worship of Allah nor way of sanctification. Second group of so called Fageers comprises of those people whose mentors remain in solitude and recluse day and night, this recluse is nothing but a snare to trap others. Outwardly, they make big claims and pretend to be indifferent to everything but inwardly they are deprived of the love of Allah. Whatever the disciples of such a mentor earn by hard work, present it to their mentor. Such disciples who are like mentors (*as the mentor is dependent upon them*) and the mentors who are like disciples (*as they beg before their disciples*), both are occupied by their nafs. Third is the group of true Fageers who are blessed with powerful spiritual attention. The Murshid belonging to this group is like the lion. He is perfect, accomplished, independent of all desires and perpetually blessed with the Divine union. He blesses his disciples only in a week with seven spiritual companies which

confer seven efficacies upon the disciple in seven days. On the first day, his existence become capable to absorb the spiritual efficacy (*by the spiritual company of his Murshid*). On the second day, he is blessed with the spiritual company of Hazrat Abu Bakr Siddique who is the man of Sidq<sup>80</sup>, by the effect of his company the disciple also becomes the man of Sidq. On the third day, he is blessed with the company of Hazrat Umar bin Khitab, by the effect of his company the seeker becomes just towards his nafs and keeps check upon it. On fourth day, he is blessed with the company of Hazrat Usman Ghani, by the effect of his company the seeker becomes modest and feels embarrassed while disobeying Allah. On fifth day, he is blessed with the company of Hazrat Ali and by the effect of his company, becomes a man of knowledge and sainthood. On sixth day, the seeker is blessed with the company of Prophet Mohammad and adopts his beautiful morals by the effect of his company. On seventh day, the seeker is blessed with the company of Sultan-ul-Faqr which is actually the ocean of Divine Oneness. Whoever reaches the bank of this ocean becomes a man of Divine closeness. As Allah says;

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

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

The seeker who reaches this level and drinks water from the ocean becomes honored in both the worlds. One who drowns in that ocean becomes a man of insight in both the worlds. Allah says;

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ (الذاريات-21) ❁

Meaning: And I am within you. Then will you not see? (Al-Zariyat-21)

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<sup>80</sup> Truthfulness and sincerity.

If the Murshid does not grant these seven spiritual companies to the seeker in seven days, the seeker should separate from him and should not waste his time with such an imperfect Murshid.

دو چشم خویش را بر بند چون باز  
درونت تا دهد گم گشته آواز

Meaning: Like a falcon, keep your eyes only upon your destination (*closeness of Allah*) and close them from the worldly desires. Only then, you would be able to listen the (*Divine*) voice lost in your innerself.

The heart of a Faqeer is ocean while his sight is pearl.

The Holy Prophet said;

الْعَافِيَةُ عَشْرُ أَجْزَاءٍ تَسَعُ فِي السَّكُوتِ وَوَاحِدَةٌ فِي الْوَحْدَةِ ❁

Meaning: Peace has ten parts, nine are found in silence while one in Oneness.

Qudsi Hadith;

عِبَادِي الَّذِينَ قُلُوبُهُمْ عَرْشِيَّةٌ وَأَبْدَانُهُمْ وَحْشِيَّةٌ وَهَيْبَتُهُمْ سَمَآوِيَّةٌ ثَمَرُهُ الْحُبَّةُ فِي قُلُوبِهِمْ مُقَدَّسَةٌ وَخَاطِرُهُمْ بَيْنَ الْخَلْقِ جَاسُوسَةُ السَّهَاءِ سَقْفُهُمْ وَالْأَرْضُ بَسَاطَتُهُمْ وَالْعِلْمُ أُنْيُسُهُمْ وَالرَّبُّ جَلِيسُهُمْ. ❁

Meaning: There are My such men whose hearts are like the Throne; their bodies are wild (*with enthusiasm of My love*), their morale touch the sky, their hearts are laden with the sacred fruit of (*Allah's*) love, their inwards spy the (*states of*) creation. Sky is their roof and earth is their floor, knowledge is their friend and Allah is their Companion.

علم دانی چیست دامن راست گیر  
بی علم کافر شود زاهد فقیر

Meaning: Do you know what is knowledge? It means to hold on to the righteous. Without this knowledge, even an ascetic Faqeer becomes infidel.

Every way that is rejected by shariah is sheer infidelity.

Qudsi Hadith

عِبَادِي الَّذِينَ إِيجَادُهُمْ فِي الدُّنْيَا كَمَثَلِ الْمَطَرِ إِذَا نَزَلَ فِي الْبَرِّ نَبَتَ الْبَرُّ وَإِذَا نَزَلَ فِي الْبَحْرِ خَرَجَ الدَّرَرُ

Meaning: There are My such men whose existence in the world is like rain. When it rains on the land, greenery is produced and when it rains on rivers, pearls are produced.

The Faqeer who does not offer salat can never find the fragrance of marifat of Allah. Even if he shows you the spectacle of every nook and corner of the earth, it would only be a deceit and depravity.

از هر حدیثی و آیتی تو بشنوی  
مرد عارف آن بود بر دین قوی

Meaning: All the Hadiths and verses of Quran which you hear, tell that true Arif is one who firmly acts upon the religion.

## CHAPTER 5

### DISCUSSION ABOUT THE PERFECT DAWAT, EXPLANATION OF THE UNIVERSAL DAWAT, THE MINOR AND MAJOR DAWAT AND THE DAWAT WHICH INITIATES IN ONE MOMENT

The Faqeer who is master of the universe is man of ultimate authority. The spiritual attention of such a Faqeer is thousand times better than reciting Dawat of one day and night, Dawat of a week, Dawat of a month or Dawat of a moment, as it fulfills the objective in an instant. (*In order to recite perfect Dawat,*) first is the recitation of Quran. One of the methods of delivering Dawat is that the seeker should go to the bank of any lake or river which has running water, take bath, wash the sheet and offer two rakahs of salat upon it and present the reward to the sacred souls of the Holy Prophet, his sacred Companions and other Saints. Then, he should recite the whole Quran from Surah Fatiha<sup>81</sup> till the last verse **مِنَ الْجَنَّةِ وَالنَّاسِ** in one night only. The process may be repeated thrice. If the reciter is pious, his objective would be achieved on the very first night. If he is evil, his task would be done the second night and if he is a hypocrite, his venture would be accomplished the third night. This particular Dawat is always accepted and answered in affirmation. If anyone doubts it, he may turn infidel. There are many kinds of Dawat which are; Dawat recited to become the man of Divine union, Dawat recited to conquer over the jinns, Dawat recited to capture the supernatural beings, Dawat recited to communicate with the sacred souls of shrines, Dawat recited to reach the station of Divine presence, Dawat recited to gain spiritual

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<sup>81</sup> First Surah of Quran.

exaltation, Dawat recited to visit high stations, Dawat recited to become One with Allah, Dawat recited to reach the Throne from the nether regions and the Dawat recited to imprison the nafs and get rid of the Satan. All these kinds of Dawat must be recited vigilantly. The ignorant are unaware of the spiritual reality of Dawat. Only that seeker can recite the Dawat veritably who is permitted by Allah and allowed by the Holy Prophet and Hazrat Pir Dastgeer<sup>82</sup> Mohiyyuddin Shaikh Abdul Qadir Jilani who is the leader of all Saints and the greatest spiritual rider in both the worlds. When the seeker who has the permission, recites the Dawat, all the creations of eighteen thousand worlds, the jinns, devils, angels, supernatural beings, cherubs, the souls and bodies of all Muslims and the souls in graves come under his command and give him every information. Such a true seeker never annoys anyone, he becomes a man of Divine secrets and supersedes the Ghaus and Qutbs.

شہسوارم شہسوارم شہسوار  
غوث و قطب مرکب اند تہ زیر بار

Meaning: I am the greatest spiritual rider and the rider of all the spiritual riders. The Ghaus and Qutbs who are in their graves are my ride.

The perfect reciter of Dawat and the practitioner Faqeer is one who has met all the souls from Prophet Adam till the last Prophet Mohammad and the souls who would come after Prophet Mohammad till eternity and has made promises with them. Four inward armies are always with the possessor of such high levels i.e. the inward army of angels, army of martyrs, army of knowers of the hidden and army of the invisible beings. This Faqeer is called the man of Dawat independent of all needs. It is not easy to be a Faqeer, there are great secrets of Divinity in Faqr

<sup>82</sup> Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning: "One who holds hand and patronizes."



which are not related with fame but with gnosis. Allah reveals these secrets upon whom He wills. All the objectives, whether worldly or religious, can be achieved quickly by reciting Dawat. The Holy Prophet said;

❁ إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

Meaning: When you become worried about your matters, seek help from the souls of shrines.

اولياء را خلوت است زیر زمین لا تنف باشند با حق هم نشین  
هر که بر قبرش رود اهل الخبر مشکل آسان می شود جن و بشر

Meaning: The Saints are in seclusion in their graves. They have no fear as Allah is their Companion. When any human or jinn visits their shrine with a plea to solve his problem, they come to know and resolve his issue at once.

The Holy Prophet said:

❁ إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنَ الدَّارِ إِلَى الدَّارِ

Meaning: Verily, the Friends of Allah do not die, they just shift from one abode to another.

When death approaches a Saint Faqueer Fana Fillah, he enters the state of *لِي مَعَ اللَّهِ* (there is no one between him and Allah) annihilating completely in Allah, then he neither feels any pain nor remains aware of his life, nafs, Satan or Izrael<sup>83</sup>. Allah Himself seizes his life.

It is better to spend a night at the shrine of a Saint than the austerity of forty rounds of forty-day seclusion because austerities are just the path while the secret of Divine presence lies in the spiritually effective sight of a Fana Fillah Faqueer. At the level of Divine presence, neither there are austerities nor the path, neither the petitioner nor the witness, neither pain nor sighs, neither

<sup>83</sup> The angel of death.

honor nor power, neither any tomb nor monasteries except the tomb of the Holy Prophet, neither sun nor moon, neither years nor months, neither guide nor companion, neither ups nor downs, neither cherishing the beauty nor passion, neither east nor west, neither north nor south, neither any features but only the union of exact Divinity. The Holy Prophet said:

الْمَوْتُ جَسْرٌ يُوصِلُ الْحَبِيبَ إِلَى الْحَبِيبِ ❁

Meaning: Death is a bridge which joins the friend with the Friend.

The Holy Prophet declared that the hell fire is forbidden upon two groups i.e. the scholars who act upon their knowledge and the accomplished Faqeers because they are pure of three undesirable things; covet, jealousy and arrogance. The Holy Prophet said:

وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ دَخَلَ الْجَنَّةَ بِلاَ حِسَابٍ وَبِلاَ عَدَابٍ ❁

Meaning: One who declares لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ (No one is to be worshipped but Allah and Mohammad is His Messenger) will enter the heaven without accountability.

It is because the efficacy of kalma tayyab<sup>84</sup> لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ finishes the covet, jealousy and arrogance just like the fire burns the wood. These two groups are distinguished because they are true and sincere. The Holy Prophet said;

الَّذِينَ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ كَثِيرٌ وَفَخِلَصُوا قَلِيلٌ ❁

Meaning: There are many who say لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ from tongue but only a few say it sincerely (from heart).

<sup>84</sup> Islamic declaration of faith.

روح در عرش است قالب زیر خاک  
احتیاجی نیست روضه جان پاک

Meaning: Although, the bodies of the Saints are in the graves but their sacred souls are at the Throne. They do not need shrines or tombs for their pure existence.

مرده تن دل زنده زیر خاک بین  
اولیاء را لا یموتون تو به بین

Meaning: Even in the grave, their physically dead body contains the alive heart and soul, this is the secret behind the Hadith; *إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنَ الدَّارِ إِلَى الدَّارِ* meaning: Verily, the Friends of Allah do not die, they just shift from one abode to another.

گم قبر گمنام بی نام و نشان  
جسد را باخود برند در لامکان

Meaning: Even if their grave remains unnoticed and anonymous, they do not care as they have taken their existence to Lamakan<sup>85</sup>.

بر قبر مرده کنی نقش و نگار  
نیست سودی مرده را زیبا چه کار

Meaning: People decorate the graves but do not understand that it does not give any benefit to the dead body buried in it.

باهو! به زین نباشد در جهان  
خود پرستی را مبین جز عین آن

Meaning: O' Bahoo! If one stops worshipping oneself and views only the Divine Reality then nothing is better than this.

<sup>85</sup> The station beyond all stations.

ہر کہ باشد پسند خالق پاک  
ور نہ باشد پسند خلق چه باک

Meaning: One who is loved by Allah does not care whether people like him or not.

Inclination of creation causes disturbance and distraction. Most of the people in this age are depraved from the straight path of shariah of Prophet Mohammad. They listen music, drink wine and keep the company of men of tribulation who are bastards and arrogant upon the miracles of their ancestors. Whatever I say is the truth. The Holy Prophet said;

اَلَسَّائِكُ عَنِ الْحَقِّ شَيْطَانٌ اٰخَرَسٌ ❁

Meaning: One who refrains from speaking the truth is a dumb Satan.

گر ترا سر می زند سر پیش نہ  
و ز خدمت مادر پدر درویش بہ

Meaning: Even if your Murshid beheads you, do not hesitate to present your head to him and serve your Murshid more than your parents.

The Holy Prophet said;

سَيِّدُ الْقَوْمِ خَادِمُ الْفُقَرَاءِ ❁

Meaning: The ruler of nation is the servant of Faqeers.

No one is better than them.

تا توانی خویش را از خلق پوش  
عارفان کی بوند این خود فروش

Meaning: Hide yourself from the people as much as possible. How can those considered the Arifs who sell themselves! (*i.e. use their power and prestige to earn fame and wealth*).

با دوست کنج فقر بهشت است بوستان  
بی دوست خاک بر سر جاه تو انگری

Meaning: If the lover is blessed with the company of Beloved, even the secluded corner of Faqeer is like the garden of heaven. Without the Beloved, the riches and powers of the world are worthless and merely a curse.

تا دوست در کنار نباشد بکام دل  
از هیچ نعمتی مزه نیاید که می خوری

Meaning: Unless the Divine Beloved is with you as the sole desire of your heart, you cannot enjoy any blessing.

Allah says;

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ (طه-47) ❁

Meaning: Peace upon him who followed the guidance. (Taha-47)

Get to know that the seeker who could not achieve accomplishment in Dawat or renounces it, is cursed and remains perplexed. Whenever a seeker who has got the permission to recite Dawat feels dejected or worried, he should inwardly turn his attention towards the holy tomb of Prophet Mohammad and recite Dawat according to the prescribed method. By the benediction of Dawat, the sacred soul of the Holy Prophet would appear from his holy tomb, the reciter should then present his request before the Holy Prophet. By his blessings, all the objectives of the reciter would be achieved. Such Dawat is sharply effective like the naked sword and only that seeker should recite it who is highly courageous and brave inwardly. When such a seeker recites Dawat for any purpose, he is blessed with success in all his ventures by reciting the Dawat just once.

Another method of reciting Dawat is that the seeker should visit the graveyard at night and sit beside the grave of any great and spiritually dominant Saint like a martyr, Ghaus, Qutb,

Dervish or a Fana Fillah Faqeer and recite the verses of Quran which he has learnt by heart. By the benediction of the verses of Quran and spiritual attention of the Divine Faqueers, the soul of the Saint would come out of the grave on hearing the order of

قُمْ بِأَمْرِ اللَّهِ meaning: “Rise by the command of Allah”. The soul would talk to the seeker and answer all his queries through inspiration, thought or waham. God forbid! If the seeker does not get inspiration from the grave of the Saint, he should get engrossed in (*the zikr of*) Allah. The spiritual travelers reach the destination by travelling the path but the lovers of Allah reach the origin (*pre-existence*) and observe the eternity just by the glance of Faqueers as their sight is alchemic. That sight cannot be considered alchemic which can convert an ignorant into a scholar granting him the entire knowledge such that no excellent scholar can compete him. Neither that sight can be considered alchemic which relieves a person from all worries granting perfect observation of all the stations and levels of unveiling and miracles such that people are amazed at his powers. This kind of sight is possessed by the men of Divine attributes. The actual powerful sight is possessed by one who can convert the being of a person into Noor from head to toe by (*the tasawur of*) Ism-e-Allah Zaat. Such efficacy is the real alchemy and such sight is called the elixir. This miraculous sight is the marvel of men of Divine Essence who are forever blessed with immersion in the Divine union.

Another sign of accomplished Dawat is that all the objectives of the reciter are achieved instantly on beginning the Dawat, even before he finishes the recitals. The admonishing results of accomplished Dawat are that if the reciter contemplates his enemies while reciting the Dawat, either he blesses them with the warmth of zikr and attraction of concentration or kills them by the command of Allah. The Holy Prophet said that Allah says;

❁ مَنْ حَفِظَ لِسَانَهُ مِنْ غَيْرِي أَكْرَمْتُهُ بِذِكْرِي وَمَنْ حَفِظَ بَصَرَهُ مِنْ غَيْرِي  
 أَكْرَمْتُهُ بِعَيْنِي وَمَنْ حَفِظَ خَلْقَهُ بَيْنَ الْخَلَائِقِ أَكْرَمْتُهُ بِحِكْمَتِي وَمَنْ حَفِظَ قَلْبَهُ مِنْ  
 حُبِّ الدُّنْيَا أَكْرَمْتُهُ بِنَظَرِي وَذِكْرِي وَمَنْ حَفِظَ نَفْسَهُ عَلَى الصَّبْرِ أَكْرَمْتُهُ يَوْمَ  
 الْقِيَامَةِ

Meaning: Whoever prevented his tongue from talking about anyone other than Me, I would exalt him through My zikr. Whoever prevented his eyes from beholding anyone other than Me, I would keep him eminent in My Eyes. Whoever saved himself from indulging in anyone other than Me while living among people, I would bless him with My Wisdom. One who saved his heart from the love of world, I would elevate him in My Eyes and Words. One who protected himself from his nafs with patience, I would grant him grandeur on the Doomsday.

The Holy Prophet said;

❁ عَيْنَانِ تَزْنِيَانِ ط

Meaning: Eyes also commit adultery.

Allah says;

❁ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ (المومن-19)

Meaning: He (Allah) knows the treacherous eyes and also those secrets which the breasts conceal (*inside them*). (Al-Momin-19)

Allah says in a Qudsi Hadith

❁ لَا يَسْعَى فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَكِنْ يَسْعَى فِي قَلْبِ عَبْدِ الْمُؤْمِنِ

Meaning: Neither the earth nor the skies can contain Me but the heart of a Momin can.

The Holy Prophet said:

❖ يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي  
نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٌ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ  
إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا .

Meaning: Allah says, “I am as My slave perceives Me and I am (always) with him. 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. If he covers a span to come towards Me, I go a yard near him and if he covers a yard to come to Me, I come so close to him that I become his.”

وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ وَنُورِ عَرْشِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ  
أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط آمِينَ

Meaning: Blessings and salutations upon Prophet Mohammad who is the best of entire creation and the Noor of the Throne, upon his Progeny and all his sacred Companions. May the Most Compassionate bless you with His Mercy and Kindness. Ameen



# GLOSSARY

Abdal	Rank of Saints.
Ahl-e-Sunnah-wal-Jamat sect	The section of Muslims who follow the entire Sunnahs of the Holy Prophet. It includes all the four schools of thought i.e. Hanafi, Maliki, Shafii, Hambli
Ain-ul-Yaqeen	Faith gained through observation.
Al-Barr	Attributive name of Allah, meaning; "The source of all goodness and kindness".
Arafat	A plain fifteen miles to the east of Makkah
Arif Billah	The knower of Allah who is One with Allah.
Autad	Rank of Saints.
Balam Baoor	An excellent scholar who was rejected by Allah due to his arrogance.
Busst	Busst is the spiritual state of expansion which engulfs the heart with ineffable joy. It results from the Divine Disclosure of Jamal ( <i>Allah's Compassion and Beauty</i> ).
Dawat	Dawat is a spiritual act of communicating with the sacred souls of shrines.
Dawat-e-Takseer	Takseer means augmentation, Dawat-e-Takseer is the Dawat in which the seeker of Allah meets the sacred souls one by one by reciting Dawat and spiritually elevates by their beneficence, eventually he reaches Allah.
Dinar	Currency of Arab
Fana	Fana means annihilation.
Fana Fillah	Annihilation in Allah.
Faqeer	The mystic. True Faqeer is the one who travels the path of Faqr and reaches its ultimate level i.e. union with Allah
Faqr	Faqr is the Divine way which leads to closeness and vision of Allah.
Ghaus	Rank of Saints.
Hajj	Pilgrimage to Makkah.
Haq-ul-Yaqeen	Faith gained by experience.

Hoo	The Divine Essence.
Ilm-ul-Yaqeen	Faith gained through knowledge.
Ishq	Intense love for Allah
Ism	Name
Izrael	The angel of death.
Jalal	The Divine attribute which includes the attributes of Allah's Majesty, Wrath, Magnificence etc.
Jamal	The Divine attribute which includes the attributes of Allah's Beauty, Compassion, Kindness etc.
Jamiat	Jamiat is a mystic term having multi-meanings. It may refer to spiritual powers, stability, peace, accumulation or satisfaction. It is also the highest spiritual level whereby all the preceding levels accumulate in the being of the seeker.
Jannah	The paradise
Kalma Tayyab	Islamic declaration of faith.
Khannas	The slinking whisperer which distracts from the right path by creating delusions in the heart.
Khurtum	The intoxicating evil which distracts one by making one addicted of a particular bad habit.
Lamakan	The station beyond all stations.
Marifat	Knowledge of Allah which is gained after having closeness and vision of Allah.
Meraj	Final ascension to Allah.
Miskeen	Literally "Miskeen" means indigent or meek person but mystically it refers to the Faqeer who stays with Allah permanently, as "Miskeen" is derived from the word "Sakin" which literally means "stationery" or "staying at one place".
Mohiyyuddin	Appellation of Shaikh Abdul Qadir Jilani, meaning: "Life giver to the religion".
Muraqbah	Spiritual meditation and concentration.
Murshid	The spiritual guide.

Musamma	One who possesses the Ism ( <i>Name</i> ) and Zaat ( <i>the Essence</i> ) i.e. the person on whom the Ism is applicable because he possesses all the attributes of the Ism and Zaat.
Nafs	The baser self of a person which traps him in wrong desires and prevents from travelling towards Allah
Noor	The Divine light
Pir Dastgeer	Title of Ghaus-ul-Azam Shaikh Abdul Qadir Jilani, meaning: "One who holds hand and patronizes."
Qabz	Qabz is the spiritual state of contraction in which the heart is firmly gripped by the fear of Allah. It results due to the Divine Disclosure of Jalal ( <i>Allah's Majesty and Wrath</i> ).
Qudsi Hadith	Words of Allah told by the Holy Prophet.
Qutb	Rank of Saints.
Rakah	A unit of salat. A set of standing, bowing and prostration while offering salat.
Rue	A herb "Rutagraveolens" whose leaves are very fragrant and bitter.
Salat	Prayer which is obligatory upon the Muslims to offer five times a day in a particular manner.
Sarwari Qadri	Sarwari Qadri is the spiritual order of Hazrat Sultan Bahoo which starts from the Holy Prophet and reaches Sultan Bahoo through Ghaus-ul-Azam Shaikh Abdul Qadir Jilani.
Shaikh	Shaikh is synonym for Murshid i.e. the spiritual guide. Fana Fi Shaikh means annihilation in the existence of Murshid.
Shariah	Set of Islamic laws.
Sidq	Truthfulness and sincerity.
Sir'r	Sir'r is the core of human inward where lies the Divine secret. The spiritual being of a human has seven subtle layers which are; Nafs ( <i>the inner self</i> ), Qalb ( <i>inward or heart</i> ), Rooh ( <i>the soul</i> ), Sir'r ( <i>the Divine Secret</i> ), Khafi ( <i>the hidden, the Divine Soul</i> ), Yakhfa ( <i>the Noor of Mohammad</i> ), Ana ( <i>the Divine Essence</i> ). Ana is the inner most core which contains everything.

Sirat bridge	The narrow bridge over the hell fire that provides the only approach to heaven
Sukr	Sukr is the state of spiritual intoxication. It is the state of absence of self-awareness brought about through a powerful spiritual influence such as immersion in the zikr of Allah, attention of the perfect Murshid, deep emotions of love for the Divine Beloved.
Sunnahs	Ways of the Holy Prophet.
Talib	Seeker of Allah.
Tasawur	Contemplation
Tauheed	Oneness of Allah.
Tawakkal	Trust upon Allah
Ummah	Nation
Umrah	The pilgrimage performed in Makkah in days other than the Hajj days which are 9 <sup>th</sup> and 10 <sup>th</sup> of Zilhaj
Waham	Waham is the inward state of esoteric connection and spiritual conversation with Allah which is possible only through the perfect Murshid.
Ya-Hoo	Zikr of Ya-Hoo is the Sultan-ul-Azkar i.e. the king of invocations.
Zikr	Repeated invocation of name of Allah.

محکم الفقرا  
فارسی متن

Mohkim-ul-Fuqara

Persian Text



# محکم الفقرا

فارسی متن

Mohkim-ul-Fuqara  
Persian Text



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ تَعَالَى اَسْمَاءُ وَ تَعَالَى كَيْدُ يَأْتُهُ وَ درود بر سید السادات حضرت محمد مصطفیٰ رسول الله صلی الله علیه و آله و سلم و علی  
 ایه و اصحابه و اهل بیتہ اجمعین.

بدانکه این کتاب را "محکم الفقرا" نام نهاده شد - اما بعدی گوید ضعیف الخفیف مصنف تلمیذ الرحمن سروری قادری بنده یاحو  
 فانی الله یاحو ولد بازید عرف اعوان ساکن گردنواچی قلعه شور حسنہا الله تعالی عنی الاقات و النجور - این سلک  
 سلوک فقر محمدی معراج که رد کنند ایل بدعت را و استند راج قال النبی علیہ الصلوٰۃ و السلام اهل البذلۃ  
 یکلب النار - قوله تعالی و الذین کذبوا بایاتنا سنستخدر جهم من حیث لا یعلمون.

بدانکه فقیر دوم است یکی سالک دوم عاشق - سالک صاحب ریاضت و مجاهده و عاشق صاحب راز و مشاهده - انتهای  
 سالک ابتدای عاشق است چرا که عاشق را خوردن مجاهده و خواب مشاهده - بیت

عشقت بتن آمد اکنون چه کنم جان را  
 زیر آنکه نشاید یک ملک دو سلطان را

فقر و سبیلت به فقر فضیلت باید و الا نه فقر جاہل به بیج کار نیاید - اساس فقر این چهار علم اند که این چهار علم فقیر را الایحتاج  
 گرداند - ازل علم نص و حدیث و تفسیر دوم علم دعوت و تحریع سوم علم کیمیا و اکسیر چهارم علم زنده قلب و روشن ضمیر - این هر  
 چهار علم بکشاید باسم الله تاثیر - بیت:

بیج علمی بهتر از تفسیر نیست  
 بیج تفسیری به از تاثیر نیست

آنچه خداوندی کل جز مخلوقات پزده هزار عالم طبقات هر دو جهانی جاودانی در طی اسم الله است و اسم الله در طی قلب  
 است قوله تعالی و اذکر اسم ربک قوله تعالی الا من ائی الله بقلب سلیم - آنت قلب سلیم که بحق تسلیم  
 قوله تعالی اولیک کتب فی قلوبهم الایمان چون نظر مرشد کامل بر دل طالب صادق افتد و راه اسم الله

بکشاید و قلب بذکر الله درجوش آید، از عشق الهی خناس خطوم سوخته گردد و بر دل شود پاره پاره۔ صاحب استغراق را چه احتیاج ریاضت، مستی او هوشیاری و خواب او بیداری۔ این راه اہل دلان نصیب۔ اہل علم صاحب شعار است والا نہ جہان ہزار بیشمار بیک نظر دیوانہ کردن چه مشکل کار۔ اگر در راہ باطنی تمثیل، دلیل، و ہم، الہام، تخیل از حضوریت حق تمام نبودی روندگان راہ ہمہ کافر شدندی۔ آیات:

گر نبودی وجود اصل خدا کی رسیدی بنام وصل خدا  
 طلب کن باطن چو باطن شد ظہور عارفان حق شوی اہل وصول  
 قَالَ عَلَيْهِ السَّلَامُ كُلُّ بَاطِنٍ مُخَالِفٌ لظَاهِرٍ فَهُوَ بَاطِلٌ وَ جَهْلٌ ذِكْرُ تَعْلُقِ بَشَوَقٍ دَارِدُوهُ فَتَعْلُقُ بِنَفْسِ  
 دارد و مرا تعلق بملاقات دارد۔ مرشد کامل آنست کہ بی ذکر فکر مراقبہ محاسبہ کا شغف طالب اللہ از راہ اسم اللہ بی مجلس  
 حضرت محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم مشرف گردانند و موافق نصیب او منصب بدہاند۔ مرشد عارف باللہ کہ پیوستہ غرق  
 توحید صاحب حضور است بخضور مجلس محمدی مدخل کردن آن را چه مشکل و دور۔ ہر کرا بخواند بیک نظر مرتبہ او برابر خود  
 سازد۔ حدیث قدسی جَعَلْنَا الشَّيْخَ الْكَامِلَ مُنَافِعَ الْإِنْسَانِ كَمَا جَعَلْنَا النَّبِيَّ آخِرَ الزَّمَانِ۔ حدیث قدسی  
 جَعَلْنَا الشَّيْخَ النَّاقِضَ خَاسِرُ الْإِنْسَانِ كَمَا جَعَلْنَا رَجِيمَ الشَّيْطَانِ۔ حدیث نبوی صلی اللہ علیہ وآلہ وسلم  
 ذَاكَ اللَّهُ أَقْرَبُ إِلَى الْإِنْسَانِ مِنْ جَسَدِ الْإِنْسَانِ فِي الْخَبَرِ۔ قَوْلُهُ تَعَالَى وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ۔  
 طالب اللہ را باید کہ اول آفات نفس را بشناسد و بعدہ بمعصیت شیطان و بعدہ ترک دنیا ازین ہفت حروف دریابد حرف  
 اول الف یعنی اللہ حرف دوم ب اللہ بس حرف سوم ت توحید و توکل حرف چہارم ث ثابت قدم ظاہر و باطن و متابعت  
 محمدی صلی اللہ علیہ وآلہ وسلم حرف پنجم ج بر آمدن از جہل حرف ششم ح ترک کردن حرص حرف ہفتم خ در وجود  
 خودی نماندن محمدی پیدا شود۔ حدیث قدسی تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ تَعَالَى۔ دانی چون روح اعظم در وجود آمد اسم  
 اللہ آغاز کرد و می گوید تا قیامت بر خیزد و هنوز بکلمہ اسم اللہ نرسیدہ باشد۔ ہر پیغمبری کہ پیغمبری یافت از برکت اسم  
 اللہ و حبیب اللہ نبی اللہ را کہ قرب وصال معراج شد از برکت اسم اللہ شد و اسم اللہ چہار حروف است از حرف الت  
 اللہ و از حرف لام اول یلہ و از حرف لام دوم لہ و از حرف ہ ہو۔ در سلسلہ اسم اللہ راہزن شیطان و ہوای نفس  
 پدیشان نیست۔ این طریق اسم اللہ لازوال و بعین وصال است و مقام علم البیقین و عین البیقین و حق البیقین از اسم  
 اللہ کشاید ہر کرا از اسم اللہ آگاہ ہر دو بہان مد نظرش نگاہ۔ اسم اللہ ہر مقام را محتاج از سر الہ۔ بیت:

اسم اللہ بس گران است بی بہا  
 این حقیقت را بداند مصطفیٰ

اسم اللہ قدیم است و قدیم را بزبان قدیم باید خواند و زبان قدیم دل است۔ قَالَ عَلَيْهِ السَّلَامُ وَ الصَّلَوةُ وَ السَّلَامُ مَنْ



عَرَفَ رَبَّهُ فَقَدْ كَلَّ لِسَانَهُ بِزَبَانِ اِقْرَارٍ وَ بَدَلَ اَعْتِبَارٍ هَرَكَةً اَوَّلَ عَارَفٍ نَفْسٌ شُود بَعْدَهُ عَارَفٌ بِاللّٰهِ قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ وَ قَالَ عَلَيْهِ السَّلَامُ مَنْ عَرَفَ نَفْسَهُ بِالْفَقَرَاءِ فَقَدْ عَرَفَ رَبَّهُ بِالْبِقَاءِ - مقام فانی نفس فانی الشیخ است و مقام غرق فی التوحید فانی اللہ است - حدیث اَوَّلُهُ فَنَاءٌ فِي الشَّيْخِ بَعْدَهُ فَنَاءٌ فِي اللّٰهِ - اسم اللّٰه اسم است هر دلی را که بگیرد تاثیر کند و بنواز داز هر دو جهان دیوان سازد و به مسمی رساند - قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ اِسْمُ اللّٰهِ شَيْءٌ ظَاهِرٌ لَا يَسْتَقْبِرُ اِلَّا بِمَكَانٍ ظَاهِرٍ لَا يَدْخُلُ فِي التَّجْهِيسِ - قَوْلُهُ تَعَالٰی وَ لَا تَرْكَنُوْا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ - حدیث تَوَكَّلْ الدُّنْيَا رَأْسٌ كُلِّ عِبَادَةٍ وَ حُبُّ الدُّنْيَا رَأْسٌ كُلِّ خَطِيئَةٍ - دلیکه از دنیا سر دوشد آن را اَوَّلِ مقام حیرت پیش آید که آن حیرت از جذب اسم اللّٰه است - قَوْلُهُ تَعَالٰی يُحِبُّهُمْ وَ يُحِبُّوْنَ قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ اَلتَّوَكُّلُ وَ التَّوَجُّدُ تَوَاصِيَانِ - قَوْلُهُ تَعَالٰی وَ عَلَى اللّٰهِ فَتَوَكَّلُوْا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ - قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ قُلُوْبُ الْمُؤْمِنِيْنَ بَيْنَ الْأَصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ يُقَلَّبُ كَيْفَ يَشَاءُ - یعنی دل مومن در دو انگشت قدرت خدای تعالی است یکی انگشت جلای دوم انگشت جمالی - فقیر را که به بلایت پیدا شود از آن حیرت و حسرت و بهر و جذب و درازی کلام و ظاهراً باطن سیر و سفر مدام و فقیر را که به مالیت پیدا گردد از آن جمعیت ذوق و شوق و اخلاص - این فقیر را جلای و جمالی و دوحال است یعنی قبض و بسط - عارف باللّٰه مست است غرق مع اللّٰه بیوست آن را چهره جلای و جمالی و قبض و بسط - چرا که آن غرق حضور قلب و قالب او به نور ربی غم از دنیا دُرس از خوف و در باز را بجا باند اَقَوْلُهُ تَعَالٰی اَلَا اِنَّ اَوَّلِيَّاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ - این را مطلق فقیر گویند - قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ اِذَا تَمَّ الْفَقْرُ فَهُوَ اللّٰهُ اِنْ جَانَقَر دُوشن شد نیمه فقر نیست قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ نَعُوْذُ بِاللّٰهِ مِنْ فَقْرِ الْمُبْكَبِ وَ بِيَمِ فَقَرِ اِنْ يُوْدَكَ قَوْلُهُ تَعَالٰی وَ اللّٰهُ الْغَنِيُّ وَ اَنْتُمْ الْفُقَرَاءُ - بشنوای صاحب نظر این باشد مرتبه فقیر بر نفس تدیر قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ وَ مَنْ نَظَرَ اِلَى الْفَقِيْرِ يَسْمَعُ كَلَامَهُ يَحْشُرُهُ اللّٰهُ تَعَالٰی مَعَ الْاَنْبِيَاءِ وَ الْمُرْسَلِيْنَ - درویش کرا گویند؟ و فقیر کرا خوانند؟ درویش آنست که لوح ظاهراً و باطن در مطالعه او در هر مقام اخبار گفتگو، فقیر این را نمیم گویند یعنی آشنای لوح و مقام نه غرق به توحید تمام و فقیر آن را خوانند که جز مولی و راه مولی دیگری را اولی نداند یعنی اللّٰه بس ماسوی اللّٰه هوس - قَالَ عَلَيْهِ الصَّلٰوةُ وَ السَّلَامُ مَنْ لَهَ الْمَوْلٰی فَلَهَ الْكُلُّ -

بیت

بلبل نیم که نعره زخم درد سر کنم

پروانه وار سوزم و دم بر نیاورم

## باب دوم

بدانکه مرشد چهارحروف که بشاید از معرفت معروف، ریش، د، از حرف مُ معراج دوام و از حرف زُمر شد رد کنند از طالب سه مرضی زینت دنیا و هوای نفس و خطرات شیطان و از حرف شُش بشریعت قدم و شرمش آید از نافرموده خدا و رسول خدا و از حرف دُذهن بسته دوام غرق از صحبت عوام فرق و طالب نیز چهارحروف است ط، ا، ل، ب. از حرف طُ طلب مولی کند و از حرف الف ارادت صادق دارد و از حرف لام لذت و از حرف بُ بنی اختیار و بر مرشد خود اعتبار. قَالَ عَلَيْهِ السَّلَامُ الْطَّلَابُ عِنْدَ الْمُزْشِدِ كَالْمَبِيتِ بَيْنَ الْعَاسِلِ. طالب صادق بر مرشد کامل رجوع آرد و در حال بطرفه احوال چرا که در میان خدا و بنده کوه و دیوار نیست هر چه هست از خود است هر که بر آید از چون برسد به بچگون. هیچ عارف نادیده نیست و از عارف هیچ پوشیده نیست. عارف سه قسم اند. عارف علم و عارف طبقات و عارف ذات. قَالَ عَلَيْهِ السَّلَامُ مَنْ عَرَفَ اللَّهَ لَمْ يَكُنْ لَهُ لَذَّةٌ مَعَ الْخَلْقِ. قول حضرت شاه محمدی الدین شیخ عبدالقادر جیلانی: الْأَنْسُ بِاللَّهِ وَالْمُتَوَحِّشُ عَنِ غَيْرِ اللَّهِ. لذت از لکن تناولوا الیه حتی تَنْفَقُوا اجْتِمَاعًا نَحْنُ أَقْرَبُ نَزِيدَهُ وَحَقِيقَتُهُ فَعَزُّوا إِلَى اللَّهِ رَامِرًا فَفَزُّوا مِنَ اللَّهِ هَمِيدَهُ وَفِي أَنْفُسِكُمْ نَجْشُمُ ظَاهِرٌ وَبَاطِنٌ نَدِيدَهُ وَمَنْ كَانَ فِي هَذِهِ أَغْنَى فِي الْآخِرَةِ أَغْنَى وَرَزِيدَهُ بَانِبُ كُلُّوْا وَ الشَّرْبُ وَ لَا تَشْرَبُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ و دیده معنی چینی باشد. بیت:

تا گلو پُر مشو که دیگ نه

آب چندان مَور که ریگ نه

احوال عاشقان دیگر است که ایشان متن و طاعت تعلق ندارند فرد:

می ترسند عاشقان دائم

لَا يَخَافُونَ لَوْ مَآءٌ لَا يَجِي

خوردن عاشقان هم نور است و شکم عاشقان بمثل آتش تور و خواب ایشان بوصول حضور و شنوای زاهد بهشت مزدور، بیت:

دلم با حضوری شکم پُر طعام

که اینست معراج عاشق مدام

درین راه احوال باید قال به هیچ کار نیاید علی که از حرص دنیا به آخرت کشند و از غفلت بمولی نبرد آن را علم نتوان گفت چرا که

شیطان را از علم کبر از سجده بازداشت قَالَ عَلَيْهِ السَّلَامُ اَلْعِلْمُ حِجَابُ اللّٰهِ اَلَا تُكْبِرُ۔ سہ کس را اسم اللہ تاثیر کند یہی عالم بی عمل دوم اہل دنیا بی ترس سوم تارک اصولہ کہ از صوم و صلوٰۃ بی خبر۔ بیت:

مرد مرشد می برد در ہر مقام

مرشد نامرد طالب زر تمام

مجاہدہ برای مشاہدہ است کسی را کہ ابتدا بکشاید مشاہدہ آراچہ احتیاج مجاہدہ، برو دو علم رخ نماید اول علم و عِلْم اَدَمَ الْاِنْسَاء كُلَّهَا دوم علم عِلْمَ الْاِنْسَان مَا لَمْ يَخْلَعْ اِن علم من لدنی خاص از حق و قیوم اولی تر است کہ مقابلہ کند بعلم کسی کہ رسم روم۔ آری کسی را کہ ہر دو جہان بر یک ناخن انگشت اورا چہ حاجت بر کاغذ وی و پشت اَللّٰهُ صَلَّی عَلٰی مُحَمَّدٍ سَیِّدِنَا وَ النَّبِیِّ الْاُمِّیِّ۔ ای مردک سعی بکن کہ از مرتبہ مردک بگذری و بمرتبہ مردی۔ مرتبہ مردک چیست و مرتبہ مرد چیست؟ مرتبہ مردک انست کہ شب و روز بر ریاضت جنگ می کند بہ نفس و شیطان و مرتبہ مرد غازی آنست کہ بیک مرتبہ بہ تیغ لاسوی اللہ سراغیارد ابرو دارد و از جنگ او ایمن باشد یعنی استقامت بہ از کرامت و مقامت۔

بدانکہ در ہر طریقہ تاثیر جنونیت و شرب بظاہر ثواب و باطنہ خراب چنانچہ بعضی بد مذہب اہل روافض مذہب خود را می پوشند و ظاہر ادر عبادت بسیار بکشند۔ قضاغ الطریق از طائفہ بائلیست باطن معمور مغفور سنی اہل سنت جماعت تحقیق چنانچہ طریقہ سروری قادری۔ حضرت پیر پیران را گویند کہ بیانی پیروی پیغمبر صاحب صلی اللہ علیہ وآلہ وسلم قدم بر قدم آنجا رساند جای کہ حضرت رسالت پناہ محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم رسید۔ عیب مدار کہ این سنت عظیم و راہ صراط المستقیم چرا کہ باسم اللہ وجود طالب اللہ را پاک شود کہ مرتبہ او گفتہ شود لائق است۔ حدیث قدسی اَنَا جَلِیْسٌ مَعَ مَنْ ذَكَرَنِي۔

بدانکہ مرشد و قسم است یہی ریاضت نمادوم عاشق صاحب عطا۔ عشق یک لطیفہ است کہ از غیب در دل می خیزد و بہ بیچ چیز قرار نگیرد بجز معشوق و نہ بیند غیر او روی مخلوق۔ مرشد عارف عاشق آنست کہ اول با توجہ باطنی چہار مرغ از وجود طالب اللہ منع کند یعنی خروس شہوت و طاووس زینت و زارغ حرص و بکوتر ہوا و بعدہ بنظر عطا کند چہار چیز تزکیہ نفس و تصفیہ قلب و تجلیہ روح و تخلیہ سز و باز باین چہار صفت ہر چہار مرغ زندہ گرداند۔ نفس دل شود و دل صفت روح گیرد و روح بموصوف سز، این را توحید مطلق گویند یعنی زندہ قلب۔ قَالَ عَلَيْهِ الصَّلٰوَةُ وَ السَّلَامُ اِنْ عَصَيْتَ قَلْبِي عَصَيْتَ اللّٰهَ وَ قَالَ عَلَيْهِ الصَّلٰوَةُ وَ السَّلَامُ وَ رَايَ فِي قَلْبِي رَيْبًا وَ قَالَ عَلَيْهِ الصَّلٰوَةُ وَ السَّلَامُ اَلَسَّكُوْتُ حَرَامًا عَلٰی قُلُوْبِ الْاَوَّلِيَاءِ۔ بیت:

چہار بودم سہ شدم اکنون دوم

و ز دونی بگذشتم و کیتا شدم

عاشق باین مراتب رسد اجسامهم في الدنيا و قلوبهم في الآخرة عارف بالله تماشاین حق الیقین گردد - بیت:

دل یکی خانه ایست ربانی  
خانه دیو را چه دل خوانی

اشارات آیت و اضبط نفسك صاحب قلب باین مقام برسد بنا بران در باب ایشان پیغامبر صلی الله علیه و آله وسلم فرمود قَالَ عَلَيْهِ السَّلَامُ الْفَقْرُ فَخْرٌ حُرٌّ وَالْفَقْرُ مَيْمَنٌ - و اکثر بعضی طریقه فرموده و امتحان نموده که روزه نفل داشتن صرفه نان است و نفل نماز گذاردن کار بیوه زنان است و حج رفتن سیر بهمان است دل بدست آوردن کار مردان است - جواب مصنف می گوید که غلط گویند ایشان پریشان بدیشان که دم را بنده کنند و جنبش دل را بپند کنند و اگر بپند این راه رسم رسوم کفار ابل ناکه دم بر آرند از راه بینی اولی تر است که روی این مرده دلان نه بینی - نماز نوافل گذاردن خوشنودی رحمن است و روزه نفل داشتن پاک جان است و بنای اسلام بجا آوردن حج رفتن سلامتی ایمان است - هر که از عبادت ربانی مانع شود شیطان است -

بدانکه عارف بالله فانی الله را دل بدست آوردن کار غامان است خدا را دیدن و شافقتن کارنا تمامان است - حدیث: تَفَكَّرُوا فِي آيَاتِهِ وَلَا تَفَكَّرُوا فِي ذَاتِهِ - از بشریت بر آمدن و از خود فانی گشتن و عین شدن کار مردان است - و اگر طائفه می گویند که دین و دنیا هر دو بر من عطا است و آنچه داریم بهجت مستحقان و بیوه زنان و یتیمان و مساکین صرف مسلمانان که این همه مکرو فریب شیطانی است - تصرف شب را بروز رساند و تصرف روز را شب آنست فقیر خاص طالب رب - حجت من قرآن است و حجت پریشان شیطان قَالَ عَلَيْهِ السَّلَامُ إِنَّ الْقُرْآنَ حُجَّةُ اللَّهِ تَعَالَى عَلَى الْخَلَائِقِ قَالَ عَلَيْهِ السَّلَامُ الدُّنْيَا حَيْفَةٌ وَظَالِمُهَا كَلَابٌ - آیات

مرا ز پیر طریقت نصیحتی یاد است      که غیر یاد خدا هر چه هست برباد است  
دولت بملکان دادند و نعمت بخران      ما امن اما نيم تماشا بگران

قَالَ عَلَيْهِ السَّلَامُ جُعِلْتُ فِي النَّفْسِ طَرِيقَةً الرَّاهِدِينَ وَ جُعِلْتُ فِي الْقَلْبِ طَرِيقَةً الرََّاغِبِينَ وَ جُعِلْتُ فِي الرُّوحِ طَرِيقَةً الْعَارِفِينَ - قَالَ عَلَيْهِ السَّلَامُ مَنْ كَانَ مَشْغُولٌ فِي الدُّنْيَا يَنْفَسِهِ فَهُوَ مَشْغُولٌ فِي الْآخِرَةِ بِنَفْسِهِ وَ مَنْ كَانَ مَشْغُولٌ فِي الدُّنْيَا بِرَبِّهِ فَهُوَ مَشْغُولٌ فِي الْآخِرَةِ بِرَبِّهِ - قَالَ عَلَيْهِ السَّلَامُ الدُّنْيَا مَتَامٌ وَ الْعَيْشُ فِيهَا إِحْتِلَاكٌ - هر که زنده قلب بمده نظر اله است و هرگز خلاف شرع و بدعت نمی شود گناه قَالَ عَلَيْهِ السَّلَامُ أَلَا نَفَاسٌ مَعْدُودَةٌ كُلُّ نَفْسٍ يَخْرُجُ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَهُوَ مَيِّتٌ -

بیت:

چنان کن جسم را در اسم پنهان

که میگردد الف در بسم پنهان

قَالَ عَلَيْهِ السَّلَامُ تَفَكَّرْ السَّاعَةَ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ. چون طالب رجوع باشتغال الله و ذکر الله مع الله شود قَوْلُهُ تَعَالَى وَهُوَ مَعَكُمْ آيِنَ مَا كُنْتُمْ وَ قَوْلُهُ تَعَالَى وَ اذْكُرْ رَبَّكَ اِذَا نَسِيتَ- صاحب این مراتب را سرود شنیدن کفر است چرا که سرود رسم و رسوم کفار که در بت خانه پیش بتان سرودی کنند و در آن وقت لعنت نازل می شود بر آنها- پس طائفه اهل سرود لعین و محروم از حق الیقین اند- این مقام قَائِمًا تَوَلَّوْا فَشَمَّ وَجْهَ اللَّهِ عَارِفِ ذَاكَ هِرْطَنِي که گوش کند جز اسم الله دیگر نشنود چه احتیاج سرود- دی که با اسم الله مشغول غرق شود بمقابل آن دم آنچه متعارف دنیا است بروی زمین از آن افضل ترین که دم باقی دنیا فانی، چنانچه فرمود خاقانی،

بیت:

پس از سی سال این معنی محقق شد بمخاتانی

که یکدم با خدا بودن به از ملک سلیمانی

جواب مصنف:

به بحری غرق فی الله شو که با خود خود نمی مانی

دی نا محرم است آنجا وجود نور خاقانی

در آنجا بیند و انداید نماند صرف تو حید است- بر آمدن از عبودیت و رسیدن بر ربوبیت قَالَ مُحَمَّدٌ الدِّينِيُّ قُدُّسَ سِرُّهُ مَنِ ارَادَ الْعِبَادَةَ بَعْدَ الْخُصُولِ الْوُصُولِ فَقَدْ كَفَرَ وَ اشْرَكَ بِاللَّهِ تَعَالَى. قَوْلُهُ تَعَالَى وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ. هر که درین مقام رسد بشریعت محمدی ببارکوشد و الا نه معرفت حق از وی سلب شود- بدانکه درین مقام مکر تمام، فرموده علیه السلام يَا رَبُّ مُحَمَّدٍ لَمْ يُخْلَقْ مُحَمَّدًا اَوْ صِلَهُ وَ سِعَ بَايِدَ قَالَ عَلَيْهِ السَّلَامُ طَلَبُ الْخَيْرِ طَلَبُ اللَّهِ قَالَ عَلَيْهِ السَّلَامُ وَ ذِكْرُ الْخَيْرِ ذِكْرُ اللَّهِ قَالَ عَلَيْهِ السَّلَامُ لَتَأْتِيَنَّكُمْ بَعْغِي الدُّنْيَا تَأْكُلُ الْإِنْمَانُكُمْ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

ای جان عزیز! باید دانست که طالب الله بجهت طلب الله ترک از دنیا گیرد و نفس او بمیرد، آنچه متعارف و نفس در املاک داشته باشد همه تصرف فی سبیل الله کند و فقر محمدی صلی الله علیه و آله و سلم اختیاری قدم زد و ذوق و شوق محبت الهی پیدا هویدا گردد و همون روز حق سبحانه و تعالی می فرماید بار اوج پیغمبران اصفیاء و اولیاء مومنان، مسلمانان، غوث و قطب و ابدال و اوتاد و هزار عالم و آنچه فی السَّمَوَاتِ وَ الْأَرْضِ است جملگی را از حق سبحانه و تعالی محکم شود که یک از دوستان من از پلید بیخه مر دارد دنیا بر آمده است همگی و تمامی زیارت او روید و آنچه دوست من بر تن لباس پوشیده است



عَلَيْكَ مِنْهَا وَ مُوسَى عَلَيْهِ السَّلَامُ مَرَّ بِرَجُلٍ وَ هُوَ يَبْكِي وَ رَجَعَ وَ هُوَ يَبْكِي فَقَالَ مُوسَى عَلَيْهِ السَّلَامُ يَا رَبِّ عَبْدُكَ يَبْكِي مِنْ حَقَائِكَ فَقَالَ يَا ابْنَ عِمْرَانَ لَوْ نَزَلَ دِمَاعُهُ مَعَ دُمُوعِ دِمِ مِنْ عَيْنَيْهِ وَ رَفَعَ يَدَيْهِ حَتَّى يَسْقُطَ لَمْ أَغْفِرْ لَهُ وَ هُوَ يُحِبُّ الدُّنْيَا ط .

مرشد عارف بالله آنست که اگر از طالبِ الله گناه صغیره و کبیره عمد یا سهواً واقع شود مرشد را از مقام عالم الغیب معلوم گردد۔ باید که مرشد همان ساعت پیش نبی الله در سده مرتبه التماس کند و از جناب خدا و رسول الله صلی الله علیه و آله و سلم طالب رابه بخشاند یا آنکه مرشد لوح محفوظ را مطالعه کند چنانکه طالبِ الله را از گناه نوشته باشد یا گشت حرف ثواب بنویسد و پیوسته دل طالبِ الله را از گناه پریشانی و پشیمان شود و متاع گردد و توبه و توبه کند۔ قَالَ عَلَيْهِ السَّلَامُ الْكَاتِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ وَ از گناه باز آید و بار دیگر گناه نکند۔ قَوْلُهُ تَعَالَى إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَصَدِّقِينَ۔ قَوْلُهُ تَعَالَى وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا .

باید دانست که چون روز قیامت قائم شود همه ارواها از قبور برخیزند و در عرصات استاد شوند و حضرت حق سبحانه و تعالی قاضی می باشد و همه کس بعرق خود غرق عرفان الله تعالی باشند۔ اهل محبت را از وجود خود شجره محبت پیدا شود که زیر سایه او با جمعیت و کرم تمام۔ گویان بود با اسم الله هر طرف که به بیند دفتر اعمال نامہ از آتش محبت ایشان سوخته گردد و اهل حساب خلاص شوند و الله تعالی حکم فرماید که ای فرشتگان خیمه اهل محبت را بر صراط دوزخ زیند فرشتگان همچنان کنند۔ چون اهل محبت عارفان را در آن خیمه به برند و با آتش محبت بجانب آتش دوزخ به بینند آتش دوزخ فرو نشیند و خاکستر سرد شود از بود نابود بود و اهل دوزخ در راحت در آیند و هر که بایشان لقمه نان و پارچه و یا آب داده باشد دامن گیر شوند و همه کس را همراه خود به برند و از صراط دوزخ بسلامت بگذرانند۔

بیت:

طالبه دیدار با حق یار باش  
دمدم معراج دل بیدار باش



## باب سوم

## ذکرا ثبات فقر محمدی صلی اللہ علیہ وآلہ وسلم

قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ يَتَامُ عَيْنِي وَلَا يَتَامُ قَلْبِي.

چہل حدیث صحیفہ

أَخْبَرَنَا الشَّيْخُ الْوَاحِدُ الرَّاهِدُ أَبُو سَعِيدٍ أَحْمَدُ بْنُ الْحُسَيْنِ الطُّوسِيُّ بِسَيِّدِهِ قَالَ بَجَعْتُ أَرْبَعِينَ حَدِيثًا عَنِ النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي فَضْلِ الْفُقَرَاءِ وَالصُّوفِيَّةِ بِأَسْنَادٍ صَحِيحٍ مِنْ غَيْرِ أَنْ أَهْرَاحَ الْأَسَانِيدَ لِيَكُونَ أَخْفَ وَأَسْهَلُ عَلَى مَنْ يَحْفَظُهُ أَوْ يَسْمَعُ نَكْتُبُ فِي ابْنِ دَاءٍ فِي أَوَّلِ الْحَدِيثِ تَبَرَّكًا بِالشَّيْخِ زَاوِي الْحَدِيثِ الْأَوَّلِ أَبُو سَعِيدٍ عَبْدُ اللَّهِ ابْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْغَفَّارِ قَالَ حَدَّثَنَا الشَّيْخُ أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ الظَّاهِرِيُّ قَالَ حَدَّثَنَا أَبُو أَسْلَمَ ابْنُ عَلِيٍّ الرَّازِيُّ قَالَ حَدَّثَنَا تَصْبِيرُ مُحَمَّدٍ ابْنِ إِسْمَاعِيلَ ابْنِ يُونُسَ ابْنِ يَعْقُوبَ الْفَقْفَقِيُّ قَالَ حَدَّثَنَا عَبْدُ الْمُؤْمِنِ خَلْفَ ابْنِ سَعِيدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الدَّيْنِ الْمُبْتَنِي قَالَ حَدَّثَنَا وَهْبُ ابْنِ جَعْفَرٍ ابْنِ عُمَرَ قَالَ حَدَّثَنَا حَبَّانُ ابْنِ مَرْوَانَ الْجُمُعِيُّ قَالَ حَدَّثَنَا حَارِثُ ابْنِ نَعْمَانَ قَالَ أَخْبَرَنَا سَعِيدُ ابْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ

## الْحَدِيثُ الْأَوَّلُ

قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى ابْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا مُوسَى إِنَّ عِبَادِي لَوْ سَأَلُوا فِي الْجَنَّةِ أَنْ يَخْلُدُوا فِيهَا لَأَعْطَيْتَهُمْ وَلَوْ سَأَلُونِي عِلَاقَةً سَوِيطٍ مِنَ الدُّنْيَا لَمْ أُعْطِهِمْ وَلَمْ يَكُنْ ذَالِكَ مِنْ هَوَانٍ بِهِ عَلَيَّ وَلَكِنْ أُرِيدُ أَنَّ الْأُخْرَةَ لَهُمْ خَيْرٌ وَالْأُخْرَةُ مِنْ كَرَامَتِي وَرَحْمَتِي مِنَ الدُّنْيَا كَمَا يَزِيحُ الرَّاعِي غَنَمَهُ مِنْ سَرَّاءِ الشَّوَاءِ وَأَحَبُّ الْفُقَرَاءِ إِلَى الْأَغْنِيَاءِ وَإِنَّ مَا بَيْنِي وَبَيْنَهُمْ وَإِنَّ رَحْمَتِي لَمْ يَسْعَهُمْ وَلَكِنْ فَرَضْتُ لِلْفُقَرَاءِ فِي مَالِ الْأَغْنِيَاءِ مَا يَسْعَهُمْ وَأَرَدْتُ أَنْ أَهْلُوا الْأَغْنِيَاءَ لِأَنْظُرُ كَيْفَ سَارِعَتُهُمْ فِي مَا فَرَضْتُ عَلَيْهِمْ نَعِمَتِي عَلَيْهِمْ لِلْفُقَرَاءِ فِي أَمْوَالِهِمْ يَا مُوسَى إِنَّ فَعَلُوا ذَلِكَ أَثْمَنَتْ عَلَيْهِمْ نَعِمَتِي وَ



صَاعَتْ لَهُمُ الْحَسَنَةُ فِي الدُّنْيَا أَلَوْاحِدَةُ بِعَشْرِ أَمْثَالِهَا يَا مُوسَى كُنْ فِي السُّنَّةِ صَاحِبًا وَفِي الْوَحْدَةِ مُؤْنِسًا وَ أَكَلُوكَ فِي لَيْلِكَ وَ نَهَارِكَ .

### الحديث الثاني

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ مِفْتَاحٌ وَمِفْتَاحُ الْجَنَّةِ حُبُّ الْفُقَرَاءِ وَالْمَسَاكِينِ وَلَا ذَنْبَ عَلَيْهِمْ لِأَنَّهُمْ جَلَسَاءُ اللَّهِ تَعَالَى يَوْمَ الْقِيَمَةِ ط

### الحديث الثالث

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْ دَرِي يَا أَبَا ذَرٍّ الْفُقَرَاءُ صَحْبُهُمْ عِبَادَةٌ وَمَزَاهُهُمْ تَسْبِيحٌ وَ تَوْهُمُهُمْ صَدَقَةٌ يَنْظُرُ اللَّهُ تَعَالَى إِلَيْهِمْ كُلَّ يَوْمٍ ثَلَاثَ مِائَةِ مَرَّةٍ وَ مَنْ يَتَشَبَّهِ إِلَى الْفَقِيرِ سَبْعِينَ خُطْوَةً كَتَبَ اللَّهُ لَهُ لِكُلِّ خُطْوَةٍ سَبْعِينَ حَجَّةً مَقْبُولَةً وَ مَنْ يُطْعِمُهُمْ عِنْدَهُ كَثْرَةً جَعَلَهَا إِلَيْهِمْ كَأَنَّ فِي دَوْلَتِهِ نُورٌ يَوْمَ الْقِيَامَةِ .

### الحديث الرابع

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ الْقِيَمَةِ يَجْمَعُ اللَّهُ الْفُقَرَاءَ وَالْمَسَاكِينَ فَيَقُولُ لَهُمْ تَصَفَّحُوا الْوُجُوهِ فَكُلُّ مَنْ أَطْعَمَكُمْ لُقْمَةً أَوْ سَقَاكُمْ شَرْبَةً أَوْ كَسَاكُمْ خِرْقَةً أَوْ رَدَّ عَنْكُمْ غَمَةً فِي دَارِ الدُّنْيَا فَخَذُوهُ بِأَيْدِيهِمْ وَ ادْخُلُوا الْجَنَّةَ .

### الحديث الخامس

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ اتَّخَذُوا أَيَادِي الْفُقَرَاءِ قَبْلَ أَنْ تُفْعِلَ دَوْلَتُكُمْ .

### الحديث السادس

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُبُّ الْفُقَرَاءِ وَالْمَسَاكِينِ مِنْ أَخْلَاقِ الْمُرْسَلِينَ وَ فَجَالِسُهُمْ مِنْ أَخْلَاقِ الْمُتَّقِينَ وَ الْفِرَارُ مِنْهُمْ مِنْ أَخْلَاقِ الْمُنَافِقِينَ .

### الحديث السابع

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بِلَالُ عَشْ فَقِيرًا وَلَا تَعِشْ غَنِيًّا قَالَ بِلَالٌ مَنْ لِي ذَلِكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ هُوَ ذَلِكَ وَ إِلَّا فِي النَّارِ .

### الحديث الثامن

عَنِ النَّبِيِّ أَنَّهُ قَالَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ الْوَسِيلَةُ إِلَى اللَّهِ تَعَالَى حُبُّ الْفُقَرَاءِ ط

## الحديث التاسع

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ الْفُقَرَاءُ مَنْ أَمِنَ قَبْلَ الْاَغْنِيَاءِ يَنْصِفُ يَوْمٌ وَهُوَ خَمْسٌ وَمِائَةٌ عَامٌ ط

## الحديث العشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ قَالَ مَرَّ عَيْسَى بْنُ مَرْيَمَ فِي بَعْضِ الصَّخَارِخِ فَرَأَى رَجُلًا جَلَسَ لِعِبَادَةِ الصَّنَمِ فَكَسَّرَهُ وَقَالَ لِلْوَشِيِّ قُمْ يَا عَبْدَ اللَّهِ وَاعْبُدِ اللَّهَ الَّذِي هُوَ أَفْضَلُ مَا تَعْبُدُهُ قَالَ فَمَا صِفَتُهُ قَالَ هُوَ رَبُّ الدُّنْيَا وَآهْلِهَا قَالَ عَيْسَى فَفَهِمَهُ .

## الحديث الحادي عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذُوا الْيَدَى الْفُقَرَاءَ فَإِنَّ لَهُمْ عِنْدَ اللَّهِ ذُلَّةً .

## الحديث الثاني عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا طَالِبَ الدُّنْيَا الْيَدُ فَتَرُكُ الْيَدِ ائْتَمَّ .

## الحديث الثالث عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يَجْلِسَ مَعَ اللَّهِ فَلْيَجْلِسْ مَعَ أَهْلِ التَّصَوُّفِ .

## الحديث الرابع عشر

قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا يَا عَائِشَةُ جَالِسِ الْفُقَرَاءَ وَ الْمَسَاكِينَ فِي الدُّنْيَا نَجَّائِلُهُمْ فِي الْآخِرَةِ فَإِنَّ دَعْوَتَهُمْ مُسْتَجَابَةٌ فِي الْآخِرَةِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ تَلْقَوْنِي مَعَهُمْ يَوْمَ الْقِيَمَةِ .

## الحديث الخامس عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ رَحِمَتَ اللَّهِ بِخَمْسَةِ نَفَرٍ الْمَلَائِكَةُ وَ الْمَجَاهِدِينَ وَ الْفُقَرَاءَ وَ الشُّهَدَاءَ وَ رَجُلٍ يَبْكِي مِنْ خَشْيَةِ اللَّهِ تَعَالَى خَلَوْط

## الحديث السادس عشر

لَا تَطْغَوْا فِي أَهْلِ التَّصَوُّفِ وَ الْخَوْرِ فَإِنَّ أَخْلَاقَهُمْ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَ لِبَاسُهُمْ لِبَاسُ الْأَتْقِيَاءِ .

## الحديث السابع عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَرْغَبُوا فِي دَعَاءِ أَهْلِ التَّصَوُّفِ فَإِنَّهُمْ أَصْحَابُ الْجُودِ وَ الْعَطَشِ فَإِنَّ اللَّهَ تَعَالَى يَنْظُرُ إِلَيْهِمْ فَيَسْرِعُ اجَابَتَهُمْ ط

### الحديث الثامن عشر

قَالَ أَنَسُ بْنُ سَعِيدٍ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي عِلْمًا إِذَا آتَاكَ عَمَلْتُ بِهِ أَفْلَحْتُ قَالَ إِنِّي أَتَى اللَّهُ وَأَحَبُّ النَّاسِ وَ أَزْهَدُ فِي الدُّنْيَا يُحِبُّ اللَّهُ تَعَالَى وَ أَزْهَدُ فِي النَّاسِ فَحُبِّكَ النَّاسِ ط

### الحديث التاسع عشر

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْفَقْرُ شَيْنٌ عِنْدَ النَّاسِ وَ زَيْنٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ ط  
الحديث العشرون  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رُكْعَتَانِ مِنْ فَقِيرٍ صَابِرٍ فِي فَقْرِهِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ سَبْعِينَ رُكْعَةً مِنْ غَنِيٍّ فِي غِنَاهُ وَ رُكْعَتَانِ مِنَ الْغَنِيِّ الشَّاكِرِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الدُّنْيَا وَ مَا فِيهَا ط

### الحديث الحادي والعشرون

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ وَ مَنْ أَحَبَّ شَيْئًا فَهُوَ مَعَهُ يَوْمَ الْقِيَامَةِ ط

### الحديث الثاني والعشرون

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَا نَسِ رَضِيَ اللَّهُ عَنْهُ لِلْعَادِمِ فِي خِصْمَةِ الْمُؤْمِنِ مِثْلُ أَجْرِ الصَّائِمِ بِالنَّهَارِ وَ الْقَائِمِ بِاللَّيْلِ مِثْلُ أَجْرِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ الَّذِينَ لَا تَرُدُّ دَعْوَتُهُمْ مِثْلُ أَجْرِ الْحَاجِّ وَ الْعَبْرِ وَ مِثْلُ أَجْرِ الْمُبْتَلِ وَ مِثْلُ أَجْرِ كُلِّ تَارٍ فِي الْأَرْضِ فَطُوبَى لِلْعَادِمِ يَوْمَ الْقِيَامَةِ وَ لِلْعَادِمِ يَوْمَ الْقِيَامَةِ شَفَاعَتُهُ فِي النَّاسِ مِثْلُ غَنَمِ رَبِيعٍ وَ مَضَرٍ فَقُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَإِنْ كَانَ الْعَادِمُ فَاجِرًا قَالَ يَا أُنْثَى الْعَادِمُ السُّوءُ أَفْضَلُ عِنْدَ اللَّهِ مِنْ أَلْفِ غَائِبٍ مُجْتَهِدٍ وَ مَنْ يَعْلَمْ مُحْتَسِبٍ وَ لِلْعَادِمِ مِثْلُ أَجْرِ مَنْ يَحْكُمُهُ مِنْ غَيْرِ أَنْ يُنْقَضَ مِنْ أَجُورِهِمْ شَيْئٌ ط

### الحديث الثالث والعشرون

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ أَفْضَلُ الْأَشْيَاءِ ثَلَاثَةٌ الْعِلْمُ وَ الْفَقْرُ وَ الزُّهْدُ .

### الحديث الرابع والعشرون

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ مَا الْفَقْرُ قَالَ خَرَائِفٌ مِنْ خَزَائِنِ اللَّهِ

تَعَالَى ثُمَّ قَالَ مَا الْفَقْرُ يَا رَسُولَ اللَّهِ ﷺ قَالَ كَرَامَةٌ مِنْ كَرَامَةِ اللَّهِ تَعَالَى لَا يُعْطِيهِ اللَّهُ نَبِيًّا مُرْسَلًا أَوْ وَلِيًّا مُخْلِصًا وَاجْرُ الْعَبْدِ الْكَرِيمِ عَلَى اللَّهِ تَعَالَى.

### الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ كَلَامُ الْفُقَرَاءِ كَلَامُ اللَّهِ تَعَالَى وَمَنْ يَتَّبِعْهُمْ يَكَلِّمُهُمْ فَقَدْ تَبَّاهَا وَكََلَامِ اللَّهِ تَعَالَى وَمَنْ عَادَى الْفُقَرَاءَ كَفَاهُ اللَّهُ تَعَالَى إِيَّاهُمْ.

### الْحَدِيثُ السَّادِسُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَضْلُ الْفُقَرَاءِ عَلَى الْأَغْنِيَاءِ كَفَضْلِ عَلَى تَجْمِيعِ خَلْقِ اللَّهِ تَعَالَى وَهُوَ الْفَقِيرُ الَّذِي لَا يَعْلَمُ النَّاسُ بِجُوعِهِ وَمَرَضِهِ.

### الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خَلَقَ اللَّهُ كُلَّ خَلْقٍ مِنْ طِينِ الْأَرْضِ وَخَلَقَ الْأَنْبِيَاءَ وَالْفُقَرَاءَ مِنْ طِينِ الْجَنَّةِ فَمَنْ أَرَادَ أَنْ يَكُونَ عَبْدًا لِلَّهِ فَلْيَكِرْمِ الْفُقَرَاءَ.

### الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْأَغْنِيَاءُ فِي الدُّنْيَا وَالْأَجْرَةُ هُوَ الْفَقْرَاءُ وَلَوْ لَا الْفُقَرَاءُ لَهَلَكَ الْأَغْنِيَاءُ.

### الْحَدِيثُ التَّاسِعُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِثْلُ الْفُقَرَاءِ مَعَ الْأَغْنِيَاءِ كَمِثْلِ الْعَصَاءِ بِبَيْدِ الْأَعْمَى.

### الْحَدِيثُ الثَّلَاثُونَ

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَعَنَ اللَّهُ مَنْ أَكْرَمَ غَنِيًّا لِعَنَائِهِ وَلَعَنَ اللَّهُ مَنْ أَهَانَ فَقِيرًا لِفَقْرِهِ وَ يُسْئَلُ فِي السَّهْوَةِ عَدُوًّا لِلَّهِ وَعَدُوًّا الْأَنْبِيَاءِ وَلَا يَسْتَجَابُ لَهُ دَعْوَةٌ وَلَا يُقْطَى لَهُ حَاجَةٌ.

### الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ الْمَلَائِكَةَ عَلَيْهِمُ السَّلَامُ يَسْتَغْفِرُونَ لِلْفُقَرَاءِ وَ يَشْفَعُونَ لَهُمْ يَوْمَ الْقِيَمَةِ وَمَنْ شَفَعَ لَهُ الْمَلَائِكَةُ مَا أَحْسَنَ حَالَهُ.

### الْحَدِيثُ الثَّانِي وَالْثَلَاثُونَ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَنْظُرُ إِلَى الْفُقَرَاءِ كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ فَيَغْفِرْ لَهُمْ بِكُلِّ نَظَرٍ سَبْعَ خَطِيئَةٍ ط

## الحَدِيثُ الثَّالِثُ وَالْثَلَاثُونَ

الْفَقْرُ ذِلَّةٌ فِي الدُّنْيَا وَعِزَّةٌ فِي الْآخِرَةِ.

## الحَدِيثُ الرَّابِعُ وَالْثَلَاثُونَ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ أَذَى مُؤْمِنًا فَقِيرًا يَغْبِرُ حَتَّى فَكَّاهُمَا هَدَمَ الْكَعْبَةَ وَقَتَلَ أَلْفَ مَلِكٍ مِنَ الْمُقَرَّبِينَ.

## الحَدِيثُ الْخَامِسُ وَالْثَلَاثُونَ

قَالَ الرَّسُولُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حُرْمَةُ الْمُؤْمِنِ الْفَقِيرِ عِنْدَ اللَّهِ تَعَالَى أَعْظَمُ مِنْ سَبْعِ السَّمُوتِ وَسَبْعَةِ الْأَرْضِينَ وَالْجِبَالِ وَمَا فِيهَا وَالْمَلَائِكَةِ الْمُقَرَّبِينَ.

## الحَدِيثُ السَّادِسُ وَالْثَلَاثُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ سَبْعَةٌ عَنْهَا لِقْفَرَاءٌ وَوَاحِدٌ لِلْأَغْنِيَاءِ.

## الحَدِيثُ السَّابِعُ وَالْثَلَاثُونَ

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ يَنْظُرُ إِلَى هَذِهِ الْأُمَّةِ بِالْعُلَمَاءِ وَالْفُقَرَاءِ فَالْعُلَمَاءُ وَرَتَّبِي وَالْفُقَرَاءُ أَجْبَأِي.

## الحَدِيثُ الثَّامِنُ وَالْثَلَاثُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرْجُ الْأَغْنِيَاءُ فِي الدُّنْيَا وَالْآخِرَةِ حُبَّ الْفُقَرَاءِ.

## الحَدِيثُ التَّاسِعُ وَالْثَلَاثُونَ

قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ الْفَقْرُ فَخْرِي وَالْفَقْرُ مِثِّي.

## الحَدِيثُ الْأَرْبَعُونَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْفَقْرُ فَخْرِي وَبِهِ أَفْتَحُ عَلَى سَائِرِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ ط.

باید دانست که اسم الله چندان شیرین ولدت و شوق و غنا و عزت و حیا و عشق و محبت و دل صفا عطر و خوشبوی عطا حق است۔ هر که اسم الله محرم است لازوال عارف کمال آزار چه مشکل است غرق فنا فی الله گردد وصال، اسم الله را بنمایند مثل آئینه و طالب الله هر دو جهان به بیند هر آئینه و هر یک مقام را تنهین کند معانته بیت:

هر که گردد واقف از اسم خدا

در وجودش خود نماید نی هوا

چون عارف بالله باین مراتب رسد از حوادثش جمیعت گردد و جمیعت سه قسم است۔ جمیعت مبتدی جمیعت متوسط و جمیعت منتهی۔ جمیعت مبتدی آنست که تمام دنیا درم سیم و زر یکجا جمع کند و بدست آورد فی سبیل اللہ تصرف کند و دنیا نیز همیشه در حکم او باشد و جمیعت متوسط آنست که تمام عمر علم را تحصیل کند در عمل آورد و عامل شود و جمیعت منتهی آنست غرق جمال اللہ که از تنج حال و احوال غافل نباشد۔

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ إِنَّمَا آتَاكُمْ بِشَيْءٍ مُفْغِلِكُمْ يَوْشِكُ أَنْ يَأْتِيَنِي رَسُولٌ آمِينَ إِنِّي أَجِيبُ لَهُ وَ تَارِكٌ فِيكُمْ الثَّقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ تَعَالَى فِيهِ النُّورُ وَ الْهُدَى فَسَتَمْسِكُوا بِهِ وَ الثَّانِي أَهْلُ الْبَيْتِ.

ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَا أَبَا ذَرٍّ عَفَارِجِي قَمَشِي وَ حَذَكِ فَإِنَّ اللَّهَ تَعَالَى فِي السَّمَاءِ فَزِدْ وَ أَنْتَ فِي الْأَرْضِ فَزِدْ كُنْ فَرْدًا يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَمِيلٌ وَ يُحِبُّ الْجَبَالَ قَالَ عَلَيْهِ السَّلَامُ يَا أَبَا ذَرٍّ أَتَدْرِي مَا عَمِي وَ فِكْرِي وَ لَا شَيْءٍ إِشْتَبَا فِي فَقَالَ أَصْحَابُهُ أَخْبَرْنَا رَسُولُ اللَّهِ بِعَمِكَ وَ فِكْرِكَ وَ إِشْتِبَا قِكَ ثُمَّ قَالَ آةُ آةٍ وَ أَشْوَ قَاهُ إِلَى لِقَاءِ إِخْوَانِي تَكُونُ مِنْ بَعْدِي شَأْنُهُمْ كَشَانِ الْأَنْبِيَاءِ وَ هُمْ عِنْدَ اللَّهِ بِمَنْزِلَةِ الشُّهَدَاءِ يَفْرَوْنَ مِنَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ الْإِخْوَانِ وَ الْأَخَوَاتِ وَ الْأَكْبَنَاءِ ابْتِغَاءَ لِمَرْضَاتِ اللَّهِ تَعَالَى وَ هُمْ يَتَرْتُونَ الْأَمْوَالَ لِلَّهِ وَ يُبَدِّلُونَ أَنْفُسَهُمْ بِالْتَوَاضَعِ وَ لَا يَزْغَبُونَ فِي الشَّهَوَاتِ وَ حَصُولِ الدُّنْيَا يَجْتَنِبُونَ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ مَعْبُودِينَ وَ فَحْزُونَ مِنْ حُبِّ اللَّهِ وَ قُلُوبُهُمْ إِلَى اللَّهِ وَ آرَواحُهُمْ مِنَ اللَّهِ وَ عَمَلُهُمْ لِلَّهِ إِذَا مَرَضَ وَاحِدٌ مِنْهُمْ هُوَ أَفْضَلُ عِنْدَ اللَّهِ مِنْ عِبَادَةِ أَلْفِ سَنَةٍ وَ إِنْ شِئْتَ أَرَيْدُكَ يَا أَبَا ذَرٍّ ؑ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يَمُوتُ فَهُوَ كَمَنْ مَاتَ فِي السَّمَاءِ لَكَرَامَتِهِمْ عِنْدَ اللَّهِ وَ إِنْ شِئْتَ أَنْ أَرَيْدُكَ يَا أَبَا ذَرٍّ ؑ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يُؤْذِيهِ قَتْلَةٌ فِي نِيَابِهِ فَلَهُ عِنْدَ اللَّهِ أَجْرُ سَبْعِينَ حَجَّةً وَ عَمْرَةً وَ كَانَ لَهُ أَجْرٌ مَنْ أَعْتَقَ أَرْبَعِينَ رَقَبَةً مِنْ أَوْلَادِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ كُلُّ وَاحِدٍ مِنْهُمْ يَأْتِي عَشْرَ أَلْفٍ دِينَارٍ وَ إِنْ شِئْتَ أَرَيْدُكَ يَا أَبَا ذَرٍّ ؑ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يَذْكُرُ أَهْلَ الْوُدِّ ثُمَّ يَخْتِمُ يُكْتَبُ لَهُ بِكُلِّ نَفْسٍ أَلْفَ دَرَجَةٍ إِنْ شِئْتَ أَنْ أَرَيْدُكَ يَا أَبَا ذَرٍّ ؑ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ يُصَلِّي رُكْعَتَيْنِ يُعْبُدُ اللَّهَ فِي جَبَلِ الْعَرَفَاتِ لَهُ

تَوَابٍ مِثْلَ نُوْجِ الْفَلَاسِفِ وَإِنْ شِئْتَ أَنْ أَرِيْكَ يَا أَبَا ذَرٍّ عليه السلام قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ مِنْهُمْ لَهُ تَسْبِيحَةٌ خَيْرٌ لَهُ يَوْمَ الْقِيَامَةِ مِنْ أَنْ يَصِيْرَ مَعَهُ جِبَالُ الدُّنْيَا ذَهَبًا وَفِضَّةً وَهَبَهَا وَإِنْ شِئْتَ أَرِيْكَ يَا أَبَا ذَرٍّ عليه السلام قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ مَنْ يَنْظُرُ إِلَى أَحَدِهِمْ أَحَبُّ إِلَيَّ اللَّهُ مَنْ يَنْظُرُ إِلَى بَيْتِ اللَّهِ تَعَالَى وَمَنْ نَظَرَ إِلَيْهِ فَكَأَنَّمَا يَنْظُرُ اللَّهُ وَمَنْ سَتَرَهُ فَكَأَنَّمَا سَتَرَ اللَّهُ تَعَالَى وَمَنْ أَطْعَمَهُ فَكَأَنَّمَا أَطْعَمَ اللَّهُ تَعَالَى وَإِنْ شِئْتَ أَرِيْكَ يَا أَبَا ذَرٍّ عليه السلام قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ الْوَاحِدُ يَجْلِسُ إِلَيْهِمْ قَوْمٌ مُعَرِّضِينَ مُثْقَلِينَ مِنَ الذُّنُوبِ يُغْفَرُ مَا يَقُوْمُونَ مِنْ أَحَدٍ عَنْدهُمْ إِلَّا الْمُحَقِّقِينَ فَاعْلَمْ أَنَّ أَرْبَابَ الْقُلُوبِ يُكْاشِفُونَ بِأَسْرَارِ الْمَلَكُوتِ تَارَةً عَلَى سَبِيلِ الرُّؤْيَاءِ الصَّالِحَةِ وَتَارَةً فِي الْيَقِظَةِ عَلَى سَبِيلِ كَشْفِ الْمَعَانِي مِنْ شَاهِدَةِ الْأَمْثَلَةِ كَمَا يَكُونُ فِي الْمَنَامِ وَ هَذَا مِنْ أَعْلَى الدَّرَجَاتِ وَهِيَ دَرَجَاتُ النَّبُوَّةِ الْعَالِيَةِ كَمَا أَنَّ الرُّؤْيَاءِ الصَّالِحَةَ جُزْءٌ مِنْ سِتَّةِ أَرْبَعِينَ وَهِيَ مِنَ النَّبُوَّةِ فَأَيَّالِكَ وَإِنْ كَانَ خَطَاؤُكَ يَكُونُ مِنَ الْعِلْمِ وَإِنْ كَانَ كُلُّ مَا جَاوَزَ حَدَّ قُصُورِكَ قَضِيَّةً هَلَكَ الْمُتَعَدِّ بَعِيْنٍ وَالْجَهْلُ خَيْرٌ مِنْ عَقْلِ يَدْعُونَ بِهِ إِلَى الْإِنْكَارِ مِنْ هَذِهِ الْأُمُورِ الْأَوَّلِيَاءِ اللَّهُ تَعَالَى وَمَنْ أَنْكَرَ ذَلِكَ الْأَوَّلِيَاءَ لَمْ يَمُكِّنْهُ الْإِنْكَارُ الْأَنْبِيَاءَ وَكَانَ خَارِجًا مِنَ الدِّينِ كُلِّهِ  
فرد:

رَبِّ ارِنِي نِعْمَهُ مِي زدان کلیم الله بطور

رَبِّ ارِنِي يافتم من درکنار خود حضور

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ سَائِرُوَا فَإِنَّ الْمَاءَ إِذَا وَقَفَ تَعَقَّنَ ط



## باب چهارم

### ذکر اسم الله، حقیقت فقر عاشق فنا فی الله

باید دانست هر که اسم الله را با تصور برزخ دردماغ بگیرد و به بیند اسم الله، هرگز خواب بچشم ندید و هر زمان جانی دیگر و هر ساعت مکانی دیگر، خوردن مجاهده و خواب مشاهده آن روز که حق سبحانه و تعالی بعلوم قدرت خواست که اهل عشق را در عالم موجودات پیدا کند زمین بود و بر خاک آن زمین به نظر شوق و اشتیاق و ازان تنگی و اسرار عشق در آن نظر فرمود آن خاک در جنبش آمد و در هم در آغاز در عالم سرفا و فریاد انا المُشتاقُ فی لقاء رَبِّ الْعَالَمِینِ ازان زمین پیدا کرد، تا انجام در عالم سکرو در ریای محبت غرق اند از جهت آنکه پیش آتش اگر صد هزار نجین آتش دوزخ بنیفر و زمین مقدر که صاحب عشق آه از سینه خود روان دهد و جملگی آتش دوزخ ناپیچ گردد زیرا آنچه آتش بالاتر و موزان تر از آتش محبت نیست - جواب مصنف:

بنابر ان عبادت اهل محبت را باطن ربوبیت را از خالص بی ریاست و دعایل و بهم جذب ایشان قبولیت و اهل محبت را خواب عین الوصال است و لیکه گرم با سوز پر محبت الله سرد از دنیا و اهل دنیا مع جمعیت و جمعیت کرا گویند، جمعیت آنست که از گل و جز از آنچه مستغرات ظاهری و باطنی میشود ازان بر آید و روی بسوی مولی جمال الله آرد و چون طالب مولی را با مولی جمعیت شود از دنیا غل کند و از آخرت وضو و تکبیر تحریمه ماسوی الله در تمام عمر بخواند اکبر اسم الله ذاتی و اسم اکبر صفاتی و بجز لا سویی الله را طلاق دهد - پس صاحب جمعیت خالص و مخلص طائفه فقر است هر جا که باشد با خدا خواه در بر خواه در بحر خواه در نشیب خواه بر فراز و بدانکه حق سبحانه و تعالی درم دنیا و عزت دنیا و جاه و حکومت دنیا محاله هر آنکس کند که در دنیا محقق و بی عقل و بیدارش باشد چرا که هر دم گناه بر سر خود نهادن کار بی دانشوران است که چشم بآخرت روز حشر ندارند کسی را که الله تعالی بخواتم فقر کند هر آنکس در دنیا عاقل و صاحب زیرک باشد، طالب مولی کم آزار پستنده پروردگار دل بذكر الله بیدار و هوشیار باشد - طالب مولی را مراد مولی است از هر عبادتی نیک تمام عمر محبت الهی که در سوزش و درد باشد بمقدار دانسته اسپند - و اگر در مرشدی سهو و خطای ظاهر و باطن واقع شود آزار عبادتی نیک بدان که آن صاحب عیان است جای که عیان است چه حاجت بیان است - طالب را ظن بد بردن نقصان نعوذ بالله منها -

هر که اسم الله را با تصور برزخ بردل بگیرد و در دل نور نار الله شعله چنان پیدا شود که ماسوی الله همه سوخته گردد و هر که با



تصور اسم الله را در چشم به بیند چشم دل و سزایی گردد و در هر طرف که به بیند و بداند هیچ پوشیده نماند۔  
 چله سه قم است چله ز نانه که بیک روزه دوازده سال می گزارند و بعد از آن اظهار نمایند و چله مردانه آنست که هر روز گوشت  
 یک ماده گاؤ غیر از سرگی و استخوان و پوست و چهل آثار روغن زرد چهل آثار آرد جمله را بخورد و پخته کرده هر روز تا  
 دوازده سال و از وجود او بول و غایب نه بر آید۔ بیت:

دلی پڑ ز خطرہ شکم بی طعام

ریاضت بناموس کفر است تمام

سوم چله ربانہ یکن یگانه باطن بقدر اسم الله غرق تمام و ظاہر بہ صحبت عوام۔ اگر بر ریاضت بودی پیران یهود و اگر بعلم  
 بودی بلعم باغور و اگر بطاعت بودی ابلیس مقہور۔ آن فقر محمدی یک ساعت عطا نیست فیض اللہ بس است ہر کہ را اللہ بخشد۔  
 باید دانست کہ اسم الله تعالی امانت بر زمین و آسمانها و کوہ ہافتاد از گرانی و عظمت و بزرگی بابتوانستہ برداشت ہمہ ابا  
 آورده اند قَوْلُهُ تَعَالٰی اِنَّا عَرَضْنَا الْاَلَمَانَۃَ عَلٰی السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ فَابْتٰیۡنَ اَنْ يَّحْمِلْنَہَا وَ  
 اَشْفَقْنَ مِنْہَا وَ حَمَلَهَا الْاِنْسَانُ ط اِنَّہٗ كَانَ ظَلُوۡمًا جَہُوۡلًا۔ طالب آنست اولی کہ یکدم جدا نشود از مولی کہ از  
 حرص و حب دنیا فانی و اشتغال لایعنی پردہ فاسد شدہ باشد۔ اگر وعظ و نصیحت جملہ قرآن و احادیث و اقوال مشائخ بر خوانی  
 هیچ سود ندارند زیر آنچہ از رعایت حب و حرص دنیا اوصاف ذمیمہ آن دل مرده است آنکہ قَوْلُهُ تَعَالٰی لَا تَسْمِعُ  
 الْبُیُوۡتِ یعنی نہ سنتی کہ ای محمد (صلی اللہ علیہ وآلہ وسلم) تو نتوانی شنوائیدن مردگان را۔ آدم افضل است بمرتبہ آدم هیچ  
 پیش نمیرسد۔ ہر چہ پیدا است برای آدمی پیدا است و آدمی برای شایستن حق و ہر کہ طلب شایستن حق نمی کند چہ حیوان  
 است مگر بدلہ او ہمارو و ہمارو نباتات و یا حیوانات خواہد شایستن بعنت بر اوقات آن آدمیان کہ مثل سگ و گاؤ غروبز باشند۔  
 عجب این است کہ از بی عقلی خود امید بدیدن دیدار حق بروز قیامت میدارند و نمی دانند کہ ہر کہ این جانا بینا است آنجا نیز  
 نابینا است بکلم این آیت کریمہ و شریفہ قَوْلُهُ تَعَالٰی وَ مَنْ كَانَ فِیْ ہٰذِہٖۃِ اَعْمٰی فَہُوَ فِی الْاٰخِرَۃِ اَعْمٰی۔ چنانچہ بزرگی  
 بہ بزرگی اشارت نوشت کہ اُمت حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم آنست کہ در پیروی حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ  
 وسلم خرد دار باشد۔ پیروی نشان قدم روندہ را گویند یعنی جای نشان قدم حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم رفتہ باشد آنجا  
 خود را نیز باید رسانید بپیروان الی مَا سَبَقَ الْبَقْرِ دُونَ چون آنجا خود را نرساند پیروی چگونہ باشد چرا کہ پیروی برای  
 گفتن نیست برای رفتن است۔ از آنجا فہم باید کرد کہ حضرت محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم خود را تا بجا رسانیدہ بود ہر کہ خود  
 را در آنجا نرساند از پیروی او باز ماند و از امت او چگونہ باشد۔ این عجب حیرت است کہ تمام خلق پیروی می گویند و نمی روند  
 دانستہ اند کہ پیروی گفتن است نہ راہ رفتن زہی شعور بی شعور آن کہ از بی ہمتی خود باز پس می ماند و آنکسی روندوی را از  
 حد دیدہ نمی توانند۔ بیت:

در قول و فعل فرق می دان

قوی بگذار فعل را دریاب

پیروی نبی الله صلی الله علیه و آله و سلم راه است هر که پیروی را پیروی نمی کند گمراه است - اصل پیروی این است که حب مولی فرض و ترک دنیا سنت چنانچه روایت بهدایت - این را نیست عنایت محض طریقه قادری که ذکر جهر ایشان نشانست که ضرب لا اله الا الله ذکر جهر از سه ضرب الله سه مقام روشن شود اول مقام ازل دوم مقام ابد سوم مقام از قاف تا قاف -

بشنوای صاحب انصاف ذکر خفیه قادریه آنست که آزا ذکر حامل گویند و از ذکر حامل شود فقیر کامل قَالَ عَلَيْهِ السَّلَامُ اَكْثَرُوا ذِكْرَ اللَّهِ ذَكَرَ اللَّهُ ذَكَرَ حَامِلٌ بَعْضِي ذَكَرَ حَامِلٌ رَاغِبٌ وَبَعْضِي رُوحٌ وَبَعْضِي سِرٌّ ذَكَرَ حَامِلٌ خَفِيَّةٌ تَعْلُقُ بِزَبَانٍ دَارِدُونَ تَعْلُقُ بِقَلْبٍ وَرُوحٌ وَسِرٌّ دَارِدُونَ نُورِيَّةٌ كَهْ أَزْرَاجِي نُورِ ذَاتِ اَحَدِيَّةٍ مُطْلَقٌ كَوَيْنِدُ شَبِّ وَرُوحُ قَلْبٍ قَالِبٌ رَامِي سُوْزٍ چنانچه آتش می سوزد و نیزم را - پس مراقبه این طائفه را دو حال شود ابتدا بمثل فانوس خیال و انتهای بعین وصال قَالَ عَلَيْهِ السَّلَامُ قَوَادُ قَلْبِي نَارٌ لِّلْجَحِيْمِ هُوَ يَبْزُدُهَا - دلی که از آتش عشق به سوخت آتش دوزخ بی فروخت - بیت:

مرا شد چنان آتش منزلم

که آتش گرفته ز آتش دلم

بدانکه بهر کاردینی و دنیوی حاضرات از اسم الله کند هر طبعی از اسم الله یافته شود و اگر کسی اسم الله را با ترتیب تصور کند انشاء الله تعالی زود یک شانز و بمقصود برسد این را نیست محرم، هر که با اسم الله محرم نیست محروم این مقام نیست لی مع الله وَفَتْ لَا يَسْعَى فِيهِ مَلَكٌ مُّقَرَّبٌ وَلَا يَكُنِّي مَرْسَلٌ -

بیت:

فرشته گرچه دارد قرب درگاه

نگیند در مقام لی مع الله

فقیر چون آفتاب است صاحب فیض بخش -

فرد:

این ستمانی بس ترا رهبر خدا

عارفی بالله شوی فخرش تمام

هر کرا مرشد نباشد پیشوا

در مطالعه دار دائم هر صبح شام

بشنوای صاحب احوال دَعِ نَفْسَكَ وَتَعَالَ

بدانکه فقیر سه قسم است یکی آنکه غلوتها مثل زندان و طالبان در آنجا زندانیان مانند، چون از غلوت برآیند مانند دزدان آن طالبان را مرشد دزدان بهر در در یوزه بگردانند - این درویشی نیست در پیشی است نه خدا پرستی و نه صفا کیشی - دوم طائفه فقیر آنست که مرشد ایشان شب و روز گوشه نشین و غلوت گزین اند، این را جز مثل دام دگران دیگر بمین ظاهر بی نیاز بلند آواز و باطن محروم از محبت حق دور، طالبان آنچه بخت دست آرند به نذرش بگذارند - این طالب مرشد و مرشد طالب بر هر دو نفس غالب - سوم طائفه فقیر اهل توجیه آنست که مرشد ایشان شیر زلایستج کامل مکمل کمال دائم باوصال که طالبان الله را در یک هفته هفت روز مجلس نصیب کند اول روز مجلس که در وجود او تاثیر پیدا شود دوم روز مجلس حضرت صدیق اکبر که صاحب صدق گردد سوم روز مجلس حضرت عمر خطاب و بر نفس خود عدل کند و محاسبه نماید چهارم روز مجلس حضرت عثمان غنی که حیا کند از نافرموده خدا باز ماند پنجم روز مجلس حضرت علی کرم الله وجهه که صاحب علم و ولایت گردد ششم روز مجلس حضرت محمد رسول الله صلی الله علیه و آله و سلم که خلق محمدی بدست آید هفتم روز مجلس سلطان الفقر که آن در یای است توحید باری تعالی - هر که بر کناره آن در یار سد صاحب کنار گردد قَوْلُهُ تَعَالَى وَنَحْنُ اقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - هر که درین مرتبه رسد و هر که از آن در یا آب نوشد در هر دو بهمان آبروی در یابد و هر که در آن در یا غوطه خورد ظاهر و باطن چشم بینا شود قَوْلُهُ تَعَالَى وَفِي أَنْفُسِكُمْ طَافِلًا تَبْصِرُونَ - مرشدی که در هفت روز این هفت مجلس نصیب کند طالب الله را باید که از وجد او عمر خود را ضائع نکند -

فرد:

دو چشم خویش را بر بند چون باز  
درونت تا دهد گم گشته آواز

دل فقیر بحر و نظر فقیر گوهر قال عَلَيْهِ السَّلَامُ الْعَافِيَةُ عَشْرَ أَجْزَاءٍ تَسْعَةٌ فِي السَّكُوتِ وَوَاحِدٌ فِي الْوَحْدَةِ - حَدِيثٌ قَدِيمٌ عِبَادِي الَّذِينَ قُلُوبُهُمْ عَزْشِيَّةٌ وَأَبْدَانُهُمْ وَحْشِيَّةٌ وَهَمَّتْهُمْ سَمَآوِيَّةٌ ثَمَرَةُ الْحُبَّةِ فِي قُلُوبِهِمْ مُقَدَّسَةٌ وَخَاطِرُهُمْ بَيْنَ الْخَلْقِ جَائِسُ سَةِ السَّمَاءِ سَقْفُهُمْ وَالْأَرْضُ بَسَاطَتُهُمْ وَالْعِلْمُ أَيْسُهُمْ وَالرَّبُّ جَلِيلُهُمْ -

بیت:

علم دانی پیست دامن راست گیر  
بی علم کافر شود زاهد فقیر

هر راهی را که شریعت رد کند آن راه کافر است - حدیث عِبَادِي الَّذِينَ إِيْجَادُهُمْ فِي الدُّنْيَا كَمَثَلِ الْمَطَرِ إِذَا تَوَلَّى فِي الْبَرِّ تَبَتِ الْبُرُودُ وَإِذَا تَوَلَّى فِي الْبَحْرِ خَرَجَ الدُّرَرُ - فقیر تارک صلوه را بوی از معرفت حق نمی رسد گرچه نماید

ترا مشاهده از ماه تا ماهی هم استدراج و گمراهی است۔

بیت:

از هر حدیثی و آیتی تو بشنوی  
مرد عارف آن بود بر دین قوی



## باب پنجم

# ذکر دعوت کامل، شرح دعوت کل و جز، کبریٰ و صغریٰ و دعوت یکدم و دعوت ساعت

یعنی صاحب تصرف فقیر مالک المملکی و دعوت روز و یک شب و دعوت هفتہ و دعوت ماه و دعوت یک چشم زدن یعنی خواندن از دعوت ہزاران ہزار بہتر توجہ فقیر یکبار بر آید کار۔ اول بحر قرآن و این نیز ترتیب دعوت قرآن است کہ بر کنارہ آب روان رفتہ شروع کند اول غسل نماید و در اسے بشوید و دو گانہ برای یگانہ نمودہ دیگری بارواح نبی اللہ صلی اللہ علیہ وآلہ وسلم مع اصحابہ کبارؓ بزرگو از خوانندہ بہ بخشد بعد از ان قرآن از فاتحہ بالتسمیہ شروع کند تا من الجنۃ و الناس با تمام رساند قرآن را تمام در یک شب۔ برین ترتیب سہ مرتبہ سید پارہ مع دو گانہ و با سہ غسل تمام کند۔ اگر صالح است کار او بشب اول شود و اگر مرد طالح است بشب دوم و اگر منافق بود در شب سوم کار او با انجام رسد و مہم او انصرام یابد۔ این دعوت را مستجاب الدعوات گویند کہ بیشک قبول افتد و ہر کہ شک آرد بہیم کفر است و دعوت صاحب وصال و دعوت جن و دعوت مؤکلات و دعوت اہل قبور بارواح و دعوت اہل حضور مقام دعوت عروج بود و دعوت بسیر گاہ بروج و دعوت یکتا شدن با خدائی تعالیٰ و دعوت بعرش رسیدن از تحت الثریٰ و دعوت قید کردن نفس و دفع شیطان جملہ دعوت تعلق دارد خواندن با خبر، حقیقت دعوت چہ دانگذاخ۔ این دعوت ہر آنکس خواند کسی را کہ حکم از اللہ تعالیٰ و رخصت و اجازت از حضرت سید المرسلین و خاتم النبیین محمد رسول اللہ صلی اللہ علیہ وآلہ وسلم و از حضرت پیر دستگیر غوث صمدانی قطب ربانی سید محمد الدین عبدالقادر جیلانیؒ غالب الاولیاء و شہوا میدانی ہر دو بہمان باشد و می دہد خبر وقت خواندن از تمام عالم کل مخلوقات ہر ذہ ہزار عالم جن و دیو و فرشتہ و مؤکلات و ملائکہ و روحانی غایبان اہل الاسلام صاحب القیور در قید او باشد و آن کم از آرا صاحب سزا اسرار غوث و قطب تہ زیر بار او۔

بیت:

شہوارم شہوارم شہوار

غوث و قطب مرکب اند تہ زیر بار

صاحب دعوت کامل و فقیر عامل آنست کہ بارواح از حضرت آدم تا خاتم النبیین و از خاتم النبیین تا ابد الابد با ہر یک

دست مصافحه کرده و از ایشان عهد و پیمان گرفته باشد - هر که این مراتب دارد چهار لشکر باطنی همیشه همراه او می باشد اول موکل ملائکه دوم شهداء سوم عالم الغیب چهارم رجال الغیب - این فقیر صاحب الدعوت لایستحاج گویند - فقیر شدن نه کار آسان است، در فقر عظیم سزاوارتر آن است این بعرف نیست عرفان هر که را الله بخشند - بهر مطلبی که خواند بجهت دین و دنیا زود مقصود او بر آید **قَالَ عَلَيْهِ السَّلَامُ إِذَا تَحَيَّيْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ** - آیات

اولیاء را خلوت است زیر زمین      لا تحف باشد با حق بهمنشین  
 هر که بر قبرش رود اهل الجبر      مشکل آسان می شود جن و بشر  
**قَالَ عَلَيْهِ السَّلَامُ إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَمُوتُونَ بَلْ يَنْتَقِلُونَ مِنَ الدَّارِ إِلَى الدَّارِ** - اولیاء الله فقیر فانی الله را چون اهل نزدیک رسد مدخل در مقام حق مع الله فانی الله شوند، نه خبر از تنی دارند و نه از جان و نه از نفس و نه از شیطان و نه از عزرائیل، جان ایشان بقدرت حق تعالی قبض گردد -

و از چهل چلدر ریاضت یک شب بهمنشین قبر اولیاء الله افضل تر است چرا که ریاضت راه است و از حضوری فانی الله نگاه که نه آنجا ریاضت نه راه و نه مدعی و نه گواه و نه درد و نه آه و نه عجز و نه جاه و نه روضه و نه خانقاه جز روضه مبارک حضرت رسول الله صلی الله علیه و آله و سلم و نه آفتاب و نه ماه و نه سال و نه ماه و نه کس رهبر و نه همراه و نه تحت و نه فوق و نه حسن پستی و نه ذوق و نه شمال و نه جنوب و نه مشرق و نه مغرب و نه غن و نه خال بعینه عین وصال - **قَالَ عَلَيْهِ السَّلَامُ أَلَمُوتُ جَنَّةٌ يُوصِلُ الْحَيَّيْبَ إِلَى الْحَيَّيْبِ** - پیغمبر صلی الله علیه و آله و سلم فرموده که برین دو طائفه آتش دوزخ حرام است یکی علماء عامل دوم فقراء کامل، در و که این سه چیز نباشند حرص، حد و کبر - **قَالَ عَلَيْهِ السَّلَامُ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ بِلَا حِسَابٍ وَلَا عَذَابٍ** - چرا که تاثیر کلمه طیب حرص و حد و کبر را چنان خورد چنانچه آتش نیزم را این را غاص گویند یعنی محض - حدیث الَّذِينَ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ كَثِيرٌ وَ مُخْلِصُونَ قَلِيلٌ - آیات:

روح در عرش است قالب زیر خاک	اعتیاجی نیست روضه جان پاک
مرده تن دل زنده زیر خاک بین	اولیاء را لا یموتون تو به بین
گم قبر گمنام بی نام و نشان	جهد را باخود برند در لامکان
بر قبر مرده کنی نقش و نگار	نیت سودی مرده را زیبا چه کار
باهو! به زین نباشد در جهان	خود پستی را مبین جز عین آن

الغرض آنکه بیت:

هر که باشد پند خالق پاک  
 ورنه باشد پند خلق چه باک

رجوعاً خلق همه خلل و جمعیت درین زمانه غاوا ده برگشته از شریعت محمدی صلی الله علیه و آله و سلم جاده بشنود سرود می نوشند  
 باده، همنشین مردم مایه فساد حرام زاده و مغرور بر کرامات آباء اجداد، درست می گوید فقیر آزاد قال عَلَيْهِ السَّلَامُ  
 أَلَسَا كَيْتٌ عَنِ الْحَقِّ شَيْطَانٌ آخَرٌ شَس.

بیت:

گر ترا سر می زند سر پیش نه  
 و ز خدمت مادر پدر درویش به  
 قَالَ عَلَيْهِ السَّلَامُ سَيِّدُ الْقَوْمِ خَادِمُ الْفُقَرَاءِ هیچ کس ازین بهتر نباشد.

بیت:

تا توانی خویش را از خلق پوش  
 عارفان کی بوند این خود فروش  
 بیت:

با دوست کج فقر بهشت است بوتان  
 بی دوست خاک بر سر جبه تو انگری  
 فرد:

تا دوست در کنار نباشد بکام دل  
 از هیچ نعمتی مزه نیاید که می خوری

قَوْلُهُ تَعَالَى وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى. بدانکه آن صاحب الدعوت ملعون و تارک الدعوت ملعون آنست  
 که بابتها دعوت ز سیده پدیشان است. چون اهل دعوت خسته خاطر شود رجوع باطن بروضه مبارک حضرت رسول الله صلی  
 الله علیه و آله و سلم بیارد و با ترتیب خواند از برکت قبر مبارک پرنور ارواح نبوی صلی الله علیه و آله و سلم حاضر شود و مقصود خود  
 عرض نماید بمطالب کلیه رسد. این دعوت تیغ برهنه است آنکس بخواند که در باطن شجاعت شعار باشد و از برای هر کاری و  
 مطلبی و مہمی که بخواند کار او را بیک مرتبه به انجام رسد.

دعوت دیگر آنست که وقت شب تنها بقیور رود و همنشین قبر شود قبری که صاحب عظمت غالب الاولیاء بمثل شہداء و یا  
 غوث یا قطب یا درویش یا فقیر فنا فی الله، آنچہ داند از قرآن مجید بخواند. از برکت کلام ربانی و توبه فراء سبحانی ارواح حکم  
 الله تعالی از قبر برآید و گفتن این قُمْ بِإِذْنِ اللَّهِ و متکلم شود جواب با صواب یا الہام دهد یا دلیل و یا بوحم، خدا نخواستہ باشد از قبر  
 اولیاء الله اشارت بشارت نیاید اہل مشغول بحق باشد. ہر کہ سالک را راہ برسد ان است و عاشق را ابتداء رسیدن و انتہا

دیدن که نظر ایشان کیمیا است - این نظر نه کیمیا است که با نظر جابل را علم از هر علمی راه بکشایند که مقابله او هیچ کس عامل و فاضل برابر نیابند و نه آن نظر کیمیا است که مشاهده تم بی غم از هر طبقات کشف و کرامات و مقامات بنماید که از ان مردم در حیرت و عبرت آیند - این نظر از اهل صفات است - هر که را با نظر از سر تا قدم وجود او شود و نور تمام از اسم الله ذات می شود تاثیر اینست کیمیا و نظر اکیر - این نظر از اهل ذات لازوال بغرق وصال -

این نیز شرح دعوت است چون اهل دعوت و رد شروع کنند هنوز وظائف نه شده باشند تمام که مطلب مقصود اومی رسد، انجام دعوت کمال آنست که وقت شروع صورت اداء در تصور گیرند در آن هنگام از گری ذکر و جذب فکر آزانوار و یابا مر خدا می تعالی قتل سازد قَالَ عَلَيْهِ السَّلَامُ مَنْ حَفِظَ لِسَانَهُ مِنْ غَيْرِي أَكْرَمْتُهُ بِنِكَاحِي وَمَنْ حَفِظَ بَصَرَهُ مِنْ غَيْرِي أَكْرَمْتُهُ بِعَيْنِي وَمَنْ حَفِظَ خَلْقَهُ بَيْنَ الْخَلَائِقِ أَكْرَمْتُهُ بِحُكْمِي وَمَنْ حَفِظَ قَلْبَهُ مِنْ حُبِّ الدُّنْيَا أَكْرَمْتُهُ بِنَظَرِي وَ ذِكْرِي وَمَنْ حَفِظَ نَفْسَهُ عَلَى الصَّبْرِ أَكْرَمْتُهُ بِيَوْمِ الْقِيَامَةِ قَالَ عَلَيْهِ السَّلَامُ عَيْنَانِ تَزَيْنَانِ ط قَوْلُهُ تَعَالَى يَعْلَمُ خَائِمَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ قَالَ عَلَيْهِ السَّلَامُ لَا يَسْعِي فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَكِنْ يَسْعِي فِي قَلْبِ عَبْدِ الْمُؤْمِنِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ اللَّهُ تَعَالَى أَكَا عِنْدَ ظَنِّ عَبْدِي بِي وَ آكَامَعَهُ إِذَا ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٌ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا.

تَمَّتْ بِالْغَيْرِ

وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ وَنُورِ عَرْشِهِ سَيِّدِنَا مُحَمَّدٍ وَ عَلَى آلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط آمين





The book explains the blessings of the way of Faqr i.e. the way to the Divine vision and union and also elaborates the grandeur of Faqeers who are the perfect followers of this way. The writer Sultan-ul-Arifeen Hazrat Sakhi Sultan Bahoo who himself is at the ultimate height of Faqr, has related forty authentic Hadiths based upon the splendour of Faqeers. The book also suppresses upon the need of Murshid Kamil (*the perfect spiritual guide*) and the zikr of Ism-e-Allah Zaat to cover the path. The book serves as the perfect guide for those who seek Divine vision and union.



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