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O my Sustainer! Make easy (the circumstances) and not hard and conclude with good and we ask for Your help.

In the name of Allah the Beneficent, the Merciful.

Allah! There is no God except Him, the Live, the Eternal. (Al Baqara :255) You exalt whom You will and You abasest whom you will. In Your hand is the good. You are able to do everything (Al e Imran :25)

Hundreds and thousands thanks to the Lordship Who is the Fountain Head of guidance and Whose Verses of Holy Quran bring life to heart and He grants success. And countless many thousand Darood (Peace be upon him - the compliments) every second to his most exalted esteemed self in whose dignity and prestige Allah said, "Had I not created you, I would have not created Heavens": Abu al Qasim Hazarat Muhammad Peace be Upon him, him progeny and his Companions collectively.

After this, the *Sahib e Natuq Tassaruf e Qul* (endowed with the ability to speak on any subject with absolute knowledge and command over the entire creation) states that the acid test to determine the true and false degrees of a *Taalib* (the Seeker) and a *Murshid* (the Guide of Pathway of Sufism), a *Murid* (a disciple who has duly taken bai'at on hand of a Pir/Murshid/Sheikh) and a *Pir* (Sufi teacher, the Sheikh) and the Teacher and a Pupil is, first of all, '*Ilm e Kimiya Akseer*' (knowledge of Kimiya Akseer: the knowledge of making new fruitful and useful with exiting/ alchemy of the elixir) which is called *Tassaruf e Taufiq* (possession of ability to welfare with grace) because without *Tassaruf* (bringing anything into personal possession) and *Taufiq* (ability to do works of welfare for one's own self as well for others with grace) the *Taalib* cannot, absolutely, progress in the path of *Baatin Salook* (the pathway of the interior/hidden self). But all these *Tassarufaats* (plural of tassaruf) are diverse. Therefore, *tassaruf e Ism e Azam* (possessing knowledge of the Greatest Name), *Tassaruf e Sang e Paris* (a stone which when touches cheap metals converts them to precious metal like gold), *Tassaruf e Ilm e Takseer* (command over the knowledge of performing Da' wat on graves), *Tassaruf e Ilm e Akseer* (possessing knowledge of alchemy of elixir), *Tassaruf e Ilm e Roshan Zameer* (having enlightened self conscious and heart), *Tassaruf e Quran Tafseer* (command over the interpretation of Holy Quran), *Tassaruf e Qurb e Hazoor e Rabbani* (ability to be near and be present in the vicinity of Lord in the presence of Lord), *Tassaruf e Kishf ul Qaboor* (command over discovering and unveiling graves' secrets) and *Tassaruf e Ilm e Ain Ayani* (ability to see clearly with open eyes and without any doubt) i.e. any tassaruf (possession) towards which its possessor inclines attentively, should take him to *Hazoori* (to be in a holy gathering where Allah or Hazoor PBUH is present like guest of honor). All the knowledge of these Tassarufaats (possessions) turns accessible by virtue of the *Hazraats* (the outcomes, benefits, gains, rewards,

profits) of Allah's personal name - i.e. written word 'Allah'in Arabic script). The Talib, from the very first day, by virtue of studying the *Loh e Mahfooz* (divine scripture with records of all kind, Divine Scriptum) with the aid of *Ilm e Zahoor* (the knowledge of appearance and advent) and help of the Murshid Kamil (the perfect murshid), receives all the above said powers as his possession.

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and after this the Talib becomes worthy of taking Talqin (spiritual advice) and Irshad (spiritual order of sheikh).

### **BAYT (COUPLET)**

The talib who has no access to Hazoori, every way is bandit for him

The Talib who has Hazoori, is in peace with Almighty Allah.

The writer of the composition, (Hazarat) Fakir Bahu Qadri Sarwari RH Annihilated in Hu (Allah), son of Bazaid Bastami RH Urf (surname) A'waan resident of Kila Shor Kot speaks the truth. The name given to this book is 'Noor Ul Huda' and is given the title of Ain Numa (like spectacles which enhance and assist in precise vision).

### **BAYT**

O true seeker! Leave Zikr (spiritual remembering of Allah in a rhythmic manner) as well as Fikr (concentration in Allah and the universe).

Wipe out zikr, fikr and Waswasa (uncertainty/doubt) from your heart.

Note that when talib, with Tassawar (Visualization, imagination) of ism e Allah Zaat, comes in his wujood (body plus soul), he is searcher for Ain Numa (the true spirit of precise vision).

### **ABYAAT**

Real Zikr is done through eyes and real fikr leads to wisaal (move to other place to meet, in Sufism to meet Allah or Hazoor PBUH)

These common Zakirs (Who perform zikr) are just figures filled with suspicion and groundless fear

O seeker you demand the right of marifat (mystical intuitive knowledge) from me so that you can become Hizr AS the second (like Hazarat Hizr) and Esa Sift (with attributes like Hazarat Esa AS.)

I will show you (Allah) nearer than your Shah Rag (jugular vein) Allah has Himself said 'we are nearer to him than his jugular vein'

He who does not view Allah in this world, will also be unable to view Him in the world hereinafter. Said person is similar to animals that will leave this world as if he had been, like animals, just grazing grass in this world.

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Allah says: "these are like cattle, but they are worse" (AL A'RAF :179)

MASNAWI ( a form of poetry)

I reveal the hidden secrets. I guide the talibs till they get Hazoori,

O talib Sadiq you demand from me the liqa e Wahdat (the vision of oneness) so that you become able for Hazoori of Mustafa PBUH

Allah says: "whoso is blind here will be blind Hereafter"

BAYT

O real Talib demand the treasures of compensation from me

so that no worry could remain in your body

Whoso will keep this book in study day and night with sincerity, certainty and belief will become aware of the secrets of Elahi and he will not require talqin and Taleem (instructions, teachings) from a living Murshid. This book is a medium for approaching Marifat e Haq (mystical intuitive knowledge about Allah) and bestows and acts as a means to let the talib enter Majlis e Muhammad PBUH. Reader of this book becomes leader of the creation and his baatin becomes purified and chaste provided the talib reader of this book must be of firm determination, ba-haya (modest) and ba-adab (submissive, obedient and well mannered).

This is such a book that if someone does not get all treasures of Hikmat (Sufi prudence) by virtue of ilm e kimya Akseer and the worldly wealth, money and the wealth of inner well-being by virtue of ilm e kimya Takseer, then the aftermath of Fukr o Faqa (poverty and hunger) and his collapse as a result of fears and problems and hardships will be due to his own

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deeds and he will himself be responsible for his misery due to poverty and his begging from door to door. One with poor destiny and ill predestination can be made with good luck and good fate with the aid of this book. Whoso does not believe in this book is not a human being but stupid cattle.

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### **ABOUT THE FAZEELAT (SUPERIORITY) OF KALIMA TAYYEBA**

Listen carefully O sensible scholar and fakir Arif ba Hazoor (Gnostic with access to Hazoori) that sum of all maratib (grades/levels) of entire destinies and fates and entire treasures and entire talisman (magical powers) and ilm o Hikmat (knowledge and wisdom) lie within kalmia tayyeba. The key for all fates is the kalmia tayyeba and the really none of the real recitors of kalmia tayyeba neither remains ill-fated and with poor predestination nor will remain so. From this blessing only kafir (heathen), Jew remains un-benefited who is Bay-Naseeb (with poor predestination) and he who is unaware of the marifat of God.

Whoso reads lesson of kalmia tayyeba with haqeeqat (true reality) of kun (an attribute of Allah. It is a word which when said as order something to happen and it happens) and with Muhammadi tongue (tone) and understands kalmia with this order and property, he can read the entire knowledge of Loh e mahfooz (a divine book in which all destinies and records about everything have been entered) and Loh e Zamir (pages of heart) and nothing remains hidden from him all whatsoever treasures and entire Tassarufaats that lie in this world and hereinafter.

Whoso is benefited with the essence of kalmia tayyeba, the kalmia tayyeba profits his wujood (body and soul). It runs like river in his every vein and every limb and all hairs from top to toe utter kalmia tayyeba and the noor (divine light) of kalmia tayyeba sticks to and gets roots in his body in such a fashion that the Rooh (spirit) gets taskeen (relief). His hearts becomes lively and elements of sins run away from the body and the nafs (false ego, soul) dies completely. But remember reciting kalmia as common man does is something different while the Manasib (ranks,

levels, heights) and positions of those who recite kalmia tayyeba in the vicinity of Elahi (God) Hayyu Qayyum

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are very extraordinary and superior.

HADIS (saying of the Prophet PBUH)

There are many who just recite kalmia tayyeba by tongue but there are few who say kalmia tayyeba with deep sincerity.

Thus the murshid kamil is one who bestows every destiny and every rank on the talib Sadiq (true) from the kalmia tayyeba and makes every tassaruf kimya and wealth of Hikmat accessible to the talib and reveals on him every letter of kalmia tayyeba. So it clear that it is better to get talqin from murshid kamil Mard (Mard means with attributes like a man who can command on his ego). And na-mard (who cannot command on his ego is like a gay) Zan Seerat murshid (a murshid similar in characteristics of women) should be given three time divorce for immediate separation. What are the signs of murshid kamil Mard and murshid naqis (imperfect) by which we can distinguish both? Murshid kamil by virtue of tawajuh (the exercise of pir by which he gives Sufi attention to murid) of ism e Allah Zaat and Mashq e Wajudia (exercise of imprinting the name of Allah on all vital body parts except gentiles in imagination) leads the talib to Hazoori in seconds with just one Nigah (Sufi look on talib) whereas in contrary to this murshid naqis na-mard keeps the said job pending and tries to delay with bogus promises with the talib for doing now-and-then.

HADIS

Virtuous is he who fulfills his promise.

The talib Sadiq who can fold kalmia tayyeba in wrap of Tassawar and tawajuh, is among Ahl e Taufiq (those who have Taufiq) and one who brings out Hazraats of tassaruf and taffakur from kalmia , he is among Ahl e Tahqeeq (with ability to research). Whoso doubts this essence and affect of kalmia tayyeba, is from among spiritually discarded lifeless and from Ahl e Zandeeq (Munafiq/Murtad, hyprocrites). It is foremost obligation of the talib that he should always obey the commands of murshid and should never say 'no' to murshid and never show displeasure on murshids commands. And the foremost duty of the murshid is to grant talib what he demands

without delaying and without hesitation. If murshid has no Taufiq to grant then he is Satan and in real terms he is bandit for

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the talibs because he wastes the time of the talibs. And if talib is na-mard, the reason is love for dunya (world and its pursuits) which is a hijab (the curtain/veil between talib and divine). Since murshid tests the talib by demanding his wealth and life, talib starts deviating from murshid on such demand. Such talibs are like Satan. They are the captives of malignant nafs. They lack trust. They are the spies to the weaknesses of the murshid and bear Waswasa (suspicion) on him. They can never reach the destination they desire. What does murshid demand from talib? He demands dear life of the talib in lieu of wealth of marifat. The talib who does not sacrifice his head in the way to Maola (Allah), he is na-mard and remains un-gifted with marifat e Khudawandi (Allah). Talib Mard is one who sacrifices his life in the way to Allah Almighty and never utters a word or give off sigh of pain. Such a talib is one with enlightened inner-self and is sensible and is worthy of Hazoori.

Note that what is the martaba (grade/level) of Talibi (being talib) and murshidi (being murshid)? Talib and murshids are: one who requests and the other who accepts the request. Their relationship cannot flourish without the Hazoori of marifat and the examination of the reality of Haq or Baatil (true or false) about their nafs and spirit cannot be done without their accessibility to Majlis e Muhammadi PBUH. Here two witnesses of Allah Almighty are required: one ilm e Iqrar (knowledge of admitting) and other is ilm e Tasdeeq (knowledge to testify/certify). The bearer of said ilm is only due to qudrat of Elahi (power of my God).

So it is clear that in the eyes of murshid kamil both talib of Ilm and jaahil (illiterate) are equal. Because the murshid Aalim bi Allah has the ilm e zahiri (physical knowledge of exterior) and ilm e baatini (knowledge of the hidden), the knowledge of the live and eternal and the customary knowledge - all are in his authority. Similarly in the eyes of murshid kamil the fortunate and unfortunate are equal because he grants every fortune to the unfortunate from the Majlis of Hazoor Muhammad PBUH. The Majlis e Muhammadi PBUH is the true

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acid tester and talib sadiq's position as per the intimate aesthetic nature is the marifat and deedar (sight, view). But in contrast talib kazib's (false, liar talib) grade as per instinct is the lover of Kishf o Karamat (metaphysical occurrences and miraculous occurrences like Prophets), agony and pride, riches, fame and the carrion worldly desires.

If the murshid, capable with power of Nazr (Sufi look/sight), shows light and beacon of marifat e Zaat (Allah) as near as talib's jugular vein, the mother born false talib, even then, does not appreciate it and does not assume it. And if murshid is himself blind and un-informed of the way to marifat then his talib always remains worried and illusion and entangled in wazaif (the verses of Quran given to recite in a special way at special occasions) and chillas (special spiritual exercise performed in special and different ways) and is always busy in contacting people and gossips and gatherings. But murshid kamil diminishes the gossips and peoples' connection on talib Sadiq and leads him to good desired end.

Murshid kamil teaches three ilm (knowledge) to talib Sadiq: ilm Alif ( the knowledge of the first letter of Arabic alphabet) with which he assists him to reach and cover the level of ulfat (familiarity, friendship) and teaches him all uloom (plural of ilm) through Ahl e salf (those who know the core) in baatin (hidden inner self). He also grants him all knowledge of hal'f (outer) with Taufiq and talib after having learned the said knowledge intentionally forgets it for good. After this his body gets filled totally with noor (heavenly light) and he becomes permanent observer and viewer of Allah and becomes a member with those who are near to Allah and by virtue of this he gains a particular level (rank) up to the day of Alast (the day when Allah Asked all spirits who is your Lord) and he utters the word 'balaa' with his spiritual language while standing in the line of Anbiya (Prophets) and the Great Aulia (friends of Allah). Here at this stage he is called the true Muslim. If talib cannot not access to the level of true Muslim from the talqin of Murshad, in the very first day, and cannot not find out the Mansib (post) of this soul in the rows of Azal (the day of the beginning) than what is the use of his murshid? And in fact talib of such murshid is also like a nincompoop cattle that go after such murshid. The martaba (level/rank/authority) of Talibi (being talib) and murshidi (being murshid) is not easy assignment. In the tasks of murshid kamil are pinned great secrets of Almighty Allah and observations of His Hazoori.

Keep in mind O talib Sadiq: if you are wise, you can, by virtue of vicinity and Hazoori of Allah Almighty watch

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the play of both the worlds (the sight of reality of the end and beginning of this world and the life hereafter) within blinking of an eye with open eyes. O talib of Aalim Billah (scholar who is spiritually with Allah) and talib of Arif Wali Allah (Gnostic friend of Allah)! The foremost of all what you demand, demand the knowledge from murshid because ignorant cannot distinguish Khuda (Allah). Which knowledge is this? : It is ilm e Tauhid Inayat (the knowledge of oneness, monotheism), ilm e marifat Hidayat (the knowing of the right path), ilm e Wilayat (knowledge as how to become friend of Allah), Ilm e Ghinayat (the knowledge as how to get rid of dependencies) and ilm e Hidayat. The murshid kamil teaches all the said uloom (plural of ilm) to

talib Sadiq by means of tawajuh (Sufi attention, concentration) and Nazr (Sufi look sighted for a particular spiritual objective for fulfillment) and within seconds talib develops into a scholar, an authority over knowledge and Sahib e Tahsil (who has acquired knowledge and training). Afterwards the Murshid open access of: the ilm e marifat (the mystic intuitive knowledge), vicinity of noor of Hazoor, observation/examination of Hazoor, muhabbat (love) of Hazoor, appeal for Hazoor, Lahut (realm of Divinity) and Lamakan (unearthly existence, place of no abode) of Hazoor, ilm e Taufiq (will to do) e Tahqeeq (research) Hazoor, zikr and fikr of Ilhaam (revelation without aid of Gabriel the angel) Mazkur (who is being remembered) and the access to and be in Hazoori (presence in company of Hazoor Muhammad PBUH) to the Talib. Due the said fortune of knowledge the body and soul of the talib turns to noor (divine light) from top to toe. When he reads the ism e Allah, undeniably, once with the aid of ilm e Noor and Aalim e Hazoor (realm of Hazoor), without moving his tongue, as a result of which he never needs Riyazat (Sufi exercise to repeat a job to become its master) and Mujahida (jihad/fight with nafs to defeat it) all through his remaining life. First of all the murshid kamil educates the talib with these Hazooriyat (plural of Hazoori) and then he issues him his Talqin (Sufi advice) and Irshad (Sufi command). As a result of this the talib cannot follow the path of errors and rage. He becomes Ghalib (predominant) over Aulia. Kamil is one who can cover the ilm e Mujahida within ilm e Mushahida (that is can let him view what is Mujahida); and ilm e Riyazat within ilm e Raaz (secret/ undisclosed) and ilm e Mujahida and ilm e Riyazat are revealed in ilm e Mushahida and ilm e Raaz as salt mixes and gives its taste in food or as spark is in fire or as water uses to be in milk or gold in boota (an instrument/equipment used by old jewelers to ornamental work with gold) and sigh (oxygen) absorbed in body. Whoso attained the maratib (ranks) of marifat Elahi, Tauhid, Qurb (vicinity/ nearness) Jamiyat (absorption of a Sufi truth that remains peaceful and fruitful) and Maqam (high point) of Fana Fi Allah (annihilation in Allah) and martaba e Hidayat e kamil (perfectly guided), attained with support of the ilm e Noor Hazoor and he made this ilm his Paishwa e Rafiq Rahber ba Taufiq (murshid kamil who is friend and guide in the whole journey of the Sufi talib) because no deifier, kafir (heathen) and violator of Shariat (the code of Islamic life as laid down by Hazoor Muhammad PBUH) can attain this martaba.

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BAYT (a couplet)

The knowledge of baatin (inner self) is like butter and that of zaahir (outer self) is similar to milk.

Then without milk how can one produce butter? And how one can succeed without assistance of kamil murshid?

The talib who demands Allah from murshid is the luckiest (most successful) of all others and is capable to be a monotheist. (by doing this) He reaches to the rank of Sultan Bayazid (Bastami)

RH. Whoso has no murshid and pir, he will, at last, become the murid of Satan. What is the sign of murshid kamil? The sign/indication of murshid kamil is that he, by virtue of utilizing his Nazr of ism e Allah (Sufi look together with imagination of Allah's name), drives the Allah's Talib to in the observations of Hazoor (mushahida e Hazoor). The murshid from whom Allah's Talib does not get honors of witnessing Hazoori, is naqis (in-complete/raw) and incompetent. He cannot issue talqin and irshad. For witnessing Hazoori many methods are there.

Hazoori mushahida (witness/observe) and zikr and fikr and different in application and essence and the Hazoori mushahida and ilhaam (message without aid of an angel) due to ones nearness to Allah and communication of messages in such nearness, are something else. And Hazoori Mushahida and with Fana e nafs (dead inner ego) and with Fana Fi Allah ba Khuda (annihilated in Allah and with Allah) and with Musharraf e Liqa (enlightened with liqa, connection with Allah) is a different state of affairs. And occurrence of Hazoori Mushahida of Majlis e Nabi PBUH (the company of most endeared persons of Hazoor PBUH where Hazoor PBUH remains present at an unearthly/heavenly place) is something other.

Fakir kamil awards the Talib with all the above knowledge of mushahidat e Hazoori just in a single moment. All the knowledge of Quran, Hadis and Verses of Holy Quran is sacred owing to the greatness of ism e Allah Zaat. Whoso acquired/ gained the martaba (rank/grade/level) of Anbiya e Karaam, Aulia e Azzam and Ghaus, Qutub, and Darwaish Fukara', got with the aid of ism e Allah Zaat.

**BAYT**

You embed your body in the ism e Allah Zaat i.e. annihilate in ism e Allah Zaat

So that you can become Arif Billah and get perpetual life.

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Acquiring of all these maratib, partially and fully, and how to approach to Allah Almighty is possible only with Marqoom ba Taffakur Wajudia Ism e Allah Zaat (this is a spiritual exercise of imprinting the Name of Allah on vital body parts: chest, head, forehead, eyes, tongue, ears, limbs, near belly button, heart and legs in imagination and deep thought). Due to this exercise, different Tajalliat (divine lights, transfiguration) are emitted from the ism e Allah Zaat's each alphabet in the body and soul of Talib and as a result the Talib exalts up to the martaba (level/spiritual position) of Maroof Karkhi Rh and becomes La Yahtaj (without any dependency) from all dependencies on others. By virtue of maratib e Ghinayat (bounteousness, no depending on others, no desire) e Akseer (beneficial) the Fakir Aamil while utilizing Kimyagar and maratib e Hidayat Akseer Kimyanazar, he commands over Wali Allah e Behr o Bar (sea and land). It is

compulsory to the murshid kamil that he should grant the said two maratib e ilm to the Talib Sadiq within the blinking of his eye.

O Talib Sadiq! listen carefully. There are two kinds of Talib:

First child like eagle the food of the Talib of Deedar (to see) is Deedar and murshid kamil is granter of Deedar.

Second child like vulture the food of Talib is the carrion earthly pursuits and naqis murshid is granter of the 'rotten and decayed' (dunya = world and its desires).

It means that all regards, prestige, jamiyat, proximity to Hazoori and marifat e liqa, a man enjoys are due to merits of the nafs. Whoso complains about nafs, he is na-mard (gay) because nafs e Mutma'ina (satisfied nafs) is quite noor and Arif Fakir is always endowed with the deedar of Elahi.

Nafs has four categories: first, Kafir's nafs is kafir; second, Munfiq's (hypocrite) nafs is Munafiq; third Muslim's nafs is Muslim and fourth, Mo'min's (higher rank of Muslim) nafs is Mo'min.

Allah says: "Allah tasks not a soul beyond its scope".

Disobedient/defiant nafs can be brought in command and control by means of qurb e deedar e Elahi.

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This nafs, when once, is honored with deedar of Allah Almighty, then afterwards it feels fed up with: the delights of world, beauty and adornment, the charms of virgins of Eden, Heaven and the Life to Come (Uqba) and says Istaghfaar (seek pardon from Allah) thousands of times, unintentionally.

BAYT

The delight of liqa is better than every other flavor

The pleasure of dunya is temporary

The joy of Allah's sight is better than experience of all the rest

Whoso fears seeing His sight, he is requested to give me this honor instead

I have submitted by face in front of Your Beautiful Adorned Face

I express thousands gratitude that I am in front of You

Whoever catches His sight becomes eternal

Whoever got marifat of tauhid, he (perhaps), has embraced, the Divine Truth

Whoso knows the power of batin's, the marifat of Qurb e Hazoori and the divine lights of Allah's Deedar, he can drive the talibs (plural of Talib) in a single waft and in one step to the Qurb e Marifat Khudawandi (my God) and fills the talibs with the luminosity of Deedar e Elahi, provided he explicitly and strictly follows Shariyat (Islamic code of life) and day and night strives to attain maximum accordance with Shariyat no matter whether he eats a variety of delicious food and drinks sweet juices and wears finest brocade apparel embroidered with gold thread and decorated with jewels. These attributes are of that Fakir who although wears a dissimilar apparel but his heart is one-with-one (in unity) and in peace with Haq. And at times he seems to be penniless and begs like beggar. O unwise and unrefined! These (said) qualities are of an Arif Fakir.

BAYT

I beg to humiliate nafs to seek Allah's pleasure

And I beg on every doorstep to please Allah

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It is the barkat (good worth) of the presence of these Fakirs on earth that every state remains in peace and safe from every wrath and huge problems from East to West and will remain so till the day of Qiyamat (doomsday). Therefore, fakirs have right over each and every person and his belongings. To serve fakirs must be a must. The Murshid who is bay-marifat (without marifat) bay-baatin (false baatin) and bay-Taufiq (without Taufiq, without grace) and hinders the way of Talibs, is certainly the brother of Satan. Not every being is fit for Nearness to Allah and His Hazoori and not every stone bears in it the rare and valued red Spinal. And not every tongue is worthy of reciting Quran and Hadis with Tafseer (interpretation) and Taseer (good effect) and not every shrub bears kimya Akseer (alchemy, elixir) and not every fakir is able speak and witness the occurrence of divine phenomena. And not everyone has a wujood (body and soul)

like that of Abu Jahl and not every Darwaish owns Wali's sight. And not all are competent to company Hazarat Hizr AS. Out of thousands and hundreds of thousands a human being bears the powers of Tassaruf e Saim o Zarr (ability to own and dispense wealth) and not every head is worthy to bear crown (like king) and not every heart possesses treasures of the secretes of Almighty Allah and not all men are able to approach the heights of the Fakir. And not everyone is commander over his nafs and not every heart is enlightened with the Right.

O true Talib listen! Which course of knowledge is that through which the Talib Saalik (one who follows spiritual pathway) can make the Arsh (skies) floor under his feet? And Talib becomes a resident in Lahut (realm of Divinity) and Lamakan (celestial place, a place of no abode) and can openly witness the Lamakan through his eyes? And the very first day he is granted with this wealth from Majlis of Hazoor Nabi Karim PBUH? And upon annihilating in Allah and remaining absorbed in Tauhid he embraces the Holy Sight of Allah? By Tassawar e ism e Allah Zaat and Exercise of Wajudia, the Talib Ashiq (lover of the Divine, the ardor), beloved (the adored), Arif Ma'boob, Qaatil nafs yahood (killer of Jew nafs), writer of body of books, Arif be-hijab (who has no veil between him and He); gets these maratib (ranks) after putting himself in great labor day and night. He who studies Ain ul ilm (the knowledge witnessed with eyes) of Hayyu Qayyum in this manner, he overlooks (does not remember) uloom e rasm o riwaj (routine methods/ways of acquiring knowledge as common people do in schools and under teachers etc) and he shrinks his hands from these two domains (customs and practice). He looks Ain (clearly from the core of his eye and heart) and says Ain from Ilm e Ain (knowledge of Ain) and becomes Ain ba Ain (ain with ain) and he strives for Ain, whoso

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found Ain, he made the ilm e Ain his guide and comrade. These heights are achieved with grace of Allah.

Quran says: "my welfare is only in Allah" (Hood :87)

Taufiq (ability to welfare, grace) is a noor of Allah's supremacy. Due to noor of this Qurb e Khudawandi (vicinity to Allah), the talib becomes aware of soorat e nafs (appearance of nafs), Soorat e Qalb (appearance of heart) Soorat e Rooh (appearance of spirit) and Soorat e Sirr (Sirr is located in the solar plexus and records the orders of Allah for the individual in similarity to that which is originally present in Loh e mehfooz the Preserved Scriptum) under powers of Taufiq and these soorats communicate with Ahl e Taufiq (bearer of Taufiq). After that the Ahl e Taufiq selects Haq (truth) and rejects/discards all the Baatil (falsehood).

Whoso reaches at these heights is called 'Ti al fukr(traveler of the way of fukr), wahayyul

wujood (receiver of revelations in body) , sahib e marifat (bearing marifat), yuhy ul Qalob wa yumeet un nafs (giver of life to heart and killer of soul) ' because for him there is no point of distinction in: life or death, asleep or awake, lightheadedness (lavishness) or cautiousness (alertness), hunger or full, to read or not, Mujahida or mushahida, speech or silence and all are same. In his eyes both dust and gold are equal.

**BAYT**

I have so much overwhelmed the Wahdat (unification)

that I do not notice Azal (eternity without beginning) or abd (eternity without end)

O talib Sadiq! remember that the company of Hazoor PBUH should be known as a witness marifat of Tauhid. And one should be under attention and observation of Allah Almighty and enjoys good fame in before Him and he must aim for Hazoori of Hazarat Muhammad PBUH. All rest positions, except the said two, are far and away from Allah and are not liked by Allah. Both these two heights that 'Allah is happy with them and they are happy with Allah' are found in the particular abode of Noor Hazoor.

When Arif Billah (Gnostic through Allah) gains access to the La Makan, then both the world appears him as tiny as a wing of mosquito.

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So it is learnt that there are many returning perils in the way of Salk Salook (the way of Sufism, spiritual pathway) e.g. Qabz (seizure), Bast (release, amplification), Sukr (ravishing) and Sahv (slip, oversight). Yet nearness to Allah is the other name of giving up Nafs (soul), Rooh (spirit) and Qalb (heart). Fakir has no want of following the way of Salk Salook as he can grant Hazoori of Allah to the Talib on the very initial day.

So the raw and incomplete Fakir, who is still in Hijab (behind veil) from Hazoori e Marifat, needs Ilhaam. But he who is Qadri Murshid, commands over Jinn and Humans and Angels as if they are his slaves. This is a pronouncement for Kafir (heathen, non Muslim), Munafiq (hypocrite) and Ghaafil (ignorant).

## **SHARHA E DA'WAT (The explanation of Inviting Spirits)**

Following are the kinds of Da'wat:

1. Da'wat Dam Nosh (breath taking dawat)
2. Da'wat Saim o Zarr Frosh (seller of gold and silver dawat)
3. Da'wat Tark e Khoon o Jaan Haiwanaat Riyazat Kosh (giving up flesh of cattle and laborious dawat)
4. Da'wat Badal Josh (exchange of passion's heat dawat)

On performing/narrating Da'wat the entire living world of the world would expire with zeal and passion. The most dominant of all the dawat is dawat dam nosh. The performer of dawat dam nosh if instantaneously incarcerates all the living beings of the world in his gulp of air and absorbs them in it, Allah is witness of the state! that all will die because of this 'absorption'. Such an Aamil (performer/doer) is called 'Qatal Qattaal Sahib e Mast Hall Lisaan us Saif Ba Qurb Allah Wisaal o Sahib Hukm o Bast o Kushaad and Ahle Mushahida Ain Jamal' for example 'Waba' (epidemic) and Marg e Mufajaat (widespread deaths, havoc). There are many negative minded people who perform dawat dam nosh with 'rija't' (returning peril) who perform dawat for world and worldly pursuits. Whoso executes dawat without permission and order from Allah and

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and his Rasool Muhammad Peace Be Upon Him, he cannot complete all missions/adventures he has undertaken to end. Ahl e dawat (he who performs dawat) has perpetual approach to the Majlis of spirits of the entire Messengers, Aulia Allah. When murshid kamil shows all these Maratib (powers), with the aid of his Nazr (Sufi spiritual sight), Tawajuh (spiritual concentration) and Taufiq (grace) by means of Hazraat (outcomes) of Ism e Allah, then just because of Qurb e Haq, everything turns well analyzed.

Otherwise, these maratib open on talib, with Tassaruf and look as clear as sky during concentration. Or verses of Holy Quran, Tafseer of Holy Quran and Hadis turn clearly examined with the aid of ism e Allah Zaat. One gets exalted in spiritual rank due to the plus-effects of Ism e Azam (the most exalted name, the great nave) and because of the very essence of Kalima Tayyeba destiny gets unlocked and predetermination changed and he covers all the fields of all Sifli (inferior, black magic) and Alwi (superior) Tabqat (categories) i.e. from Zaat (person) o Sifaat (attributes), from noor to Hazoor, From Qabr (grave) to Amoor (orders), from Arsh to Farsh (sky to earth), from Loh to Qualm (book to pen) and from Mah to Mahi (from moon to deep in sea).

But even the entitled of above ranks is still far away from Marifat and Tauhid e Khudawandi.

In brevity, the essence of Qurb e Khudawandi is the way of Tassaruf, Tassaruf, Tawajuh and Taffakur which, by explanation drives to Zaahir, by dialogue to Wisaal, by Tark to Tawakul (Tark: to give up; Tawakul: to remain patient after giving up), by Tajreed (abstraction, insignificant) to Tafreed (concentration, extreme). Whoso does not know this path and is not aware of the maratib of Hazir Nazir (presence of the witnesser) and Nigah (look), is a nincompoop that he is being called a murshid. He is spoiling Talibs and Murids. There is no big sin in the world after this sin. Such murshids will face so much humiliation and disgrace in the day of judgment.

### **More SHARHA e Da'wat**

Dawat is the most exalted Mansib (higher position, up level) of baatin which is achieved only by virtue of Qurb e Khudawandi (remaining close to Allah spiritually)

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and permitted from Hazrat Muhammad PBUH. Dawat is a meticulous Martaba (high rank) of Wilayat (being a deputy to Allah). What can the Stupid; hurled by nafs, understand the array and upshot of dawat? Dawat does not prove effectual without permission and Tawajuh of Murshid Kamil and does not bear any fruit without said formalities. Aamil Ahl e dawat (the expert performer of Dawat) with mature body can materialize every aim utilizing the dawat. Whereas dawat reversely brings loss and failure to the imperfect (rija't). He is said to be Aamil kamil in dawat who aims religious and worldly Manasib (plural of Mansib means post or office) and Maratib (plural of Martaba it means rank or degree) with dawat and within a week or within five, days by means of dawat, grants to the Saail (who requests), no matter even if it is: the office of the King, martaba e marifat wali Elahi (the degree of Wali i.e. Allah's Deputy), the Mansib (office) of province of Bara Hazari. He is to give what suits better to talib and fulfill the desire of every Murid as he deems better no matter whether they are in severe trouble due to scarcity of monetary resources and have reached to the verge of beggary.

Allah says: "do not drive the beggar away. Your discourse should be the bounty of your Lord" (Al Duha :10-11)

Allah says: "and said your Lord, pray unto me and I will hear your prayer" (Al Momin :60)

FARD

(TYPE OF POETRY – SINGLE COUPLET (SHA'R))

I can perform such a Da'wat before Allah (obediently) from

Which the even Angels, who are deprived of wishes of nafs, are not aware of

Many methods are there for performing dawat. The performer of dawat needs maratib of powers of baatin and Taufiq so that he can surely get answer of his question from Allah. Sahib e dawat (who has ability to perform dawat) draws and clutches the enemy's soul in such a manner that the enemy becomes blind and instantaneously dies and sets off to grave or he performs such a dawat that the enemy gets imprisoned or for the rest of his life he remains madman or his Haft Andaam (seven vital body parts, limbs) turn skinny and he never gains health and he cannot remain alive. Sahib e dawat (who has ability to perform dawat) performs such a dawat that the enemy becomes agitated and

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and disappointed and can never relax and he eventually dies away at the end.

Kamil performer of dawat is one who first experiments and trials dawat on his nafs (to bring his nafs in his command) and then applies it for bringing others under his command.

It is worth learning that Ghinayat (absoluteness, no dependency over others, carelessness) is certainly a Taufiq, power and support. Similar to the fact that more water is supportive in giving more buoyancy to boat but if same water sweeps into the boat, it turns to be a cause of destruction of the boat. Similarly for fakir the worldly sources are means of jamiyat (integrity, satisfaction) of the soul and pacification of heart but when lust for these sources sweep into heart, it brings perdition on heart and it is the root cause of corruption and chaos.

HADIS

The trouble of hunger is worse the trouble of grave

Allah says: "if Allah were to enlarge provisions for his slaves (men) they would surely rebel on

earth, but He sends down with measure as He wills. Lo He is informed and seer of His men (bondmen)” (Al Shu’ara :26)

## HADIS

The begging for sustenance is harder than the request for death.

Allah says: “there is no living being in the world the who’s sustenance does not dependent on Allah”

## BAYT

Bani Adam (Adam’s AS progeny) is Allah’s bondmen

Then who is better sustainer to him except Allah?

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Thus Rizk (sustenance/provisions) has two kinds:

The first is Rizk e Mamlook (mamlook means slave, here it means temporary provisions) which is held by a person for short period. And the other is Rizk e Marzook (promised sustenance) which reaches surely and certainly.

So accumulating a lot of wealth must only be meant for jamiyat e nafs (to gratify nafs) and Eitibar e Khalq (confidence of people) because first thing is Ghinayat (generosity, careless, free of wants) and after this is Hidayat (advice and guidance). First Saleem (bring in peace and safety, meekness, humble) your heart then acknowledge Haq (truth) so that you can get the maratib of qurb e Khudawandi with the haqeeqat (reality) of Kun (Allah says ‘happen’ and it is happens). This one indication must be enough for the prudent. Insan e Kamil (perfect human) is one who is supported by Allah’s Zaat (with whom Allah has no objection) and he has no sign of negation and contradiction (with Allah’s will) in his body and soul.

## SHARHA OF FUKR

What state is said to be 'Fukr'? And what appearance a 'Fakir' has? And what is earned from a Fakir? And by which power Fakir meets the Haq? And what are the signs by which a Fakir is recognized and what are his attributes?

O talib Sadiq listen carefully! In the beginning of Fukr the body and soul of talib turns into noor (beacon) by exercising Mashq e Wajudia and Tassawar e Ism e Allah Zaat and every nook and corner of his body gets so much clean and pure as if he has just taken birth from mother's womb. And due to the purity and barkat (positive affect) of Mashq e Wajudia and Tassawar e Ism e Allah Zaat, he appears in the congregation (Majlis) of Hazoor Muhammad PBUH and he (Hazoor), with great pleasure, generosity and greatest affection and favor, Hazoor PBUH brings this beacon-filled-baby to his chaste Ahl e Bayt (home members) before Hazarat Sayyeda Fatima tu Zahra RA, Hazarat Bibi Ayesah RA and Hazarat Bibi Khaidja tul Kubra RA. There each and every Ummul Mo'mineen (mother of the believers) entitles him as her son and feed him with their Noori Milk (milk of heavenly light) and so the infant becomes as one who has been fed with milk of Ahl e Bayt and he is then given the name of 'Ghulam Farzand Hazoori' (servant son allowed to sit in Hazoori. Hazoori means to be present in a company where the guest of honor is also present and is keeping said person in his attention) and wins the title of 'Farzand Noori' (son dipped in batin's noor). In Baatin

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he, with same Noori Hazoori subtlety, always remains present in the Majlis of Hazoor Nabi Kareem PBUH although with zahiri (what is seen in this world) body he talks with common and proper men. These are the maratib (facts) about Kamil Fakir. Talib fakir reaches to the apex and entirety of Fukr from the very first day. Whoso is given the title of Fakir, in baatin by Hazoor e Akram PBUH, then no matter whether he is called 'fakir' (beggar) and in appearance he looks like beggar yet in baatin he is higher than all Kings of both the worlds! Although seemingly he looks a beggar but he is Ghani (generous, careless, without want) and has approached to vicinity of Khudawandi. Whoso cannot not attain these maratib, he is absolutely a liar, if he claims of Fakiri (to be fakir). This peculiar Maratib e Fukr is only found in Tareeka a Qadria (Qadri Sufi Order). The other schools (Sufi lines) have no ability to even take a single step in Fukr.

**BAYT**

The perfect Marifat of Tauhid (mystic intuitive knowledge of unification) is that

Every rank and position remain under feet of the Fakir

**KATA'A**

Poetry with two couplets)

I am with Khuda (Allah), every part and full is in my possession

Because one who annihilates his self, he becomes Sahib e Liqa (able to meet Allah) on getting his self destroyed

Adam AS is our father and we are Ummati (followers) of Muhammad PBUH

Then why should I have no approach to the nearness of Allah?

### **SHARHA E MARATIB (The Explanation of Ranks/Degrees/Marks)**

Hazoor e Akram PBUH has said: “die (demolish your false ego) before you breathe your last”

At the time of Death Hazarat Izrael AS, after dipping his hand through every hair of the body in the Rooh e Hayaat ( the spirit responsible for life),

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shakes his hand in such a fashion as if butter is being collected from curd (like skimmer). Then he joins the Rooh (spirit) at the Istakhwan al Abee (white bone in brain) which is a place wider and spacious more than whole earth and all the sky. At this point the Roohani (personification of spirit) is stood up by the Angel. During the period before resting the body in grave, 370 questions are asked from the deceased person. Subsequent to this the person who bathes the body give bath to it and Nimaz e Jinaza (funeral prayers) is offered. Then this body is rested in grave. There, in grave, Munkir and Nakir (two angels) start questioning session. After this he is set free. Afterwards the Roohani is awakened and stood up by an angel named Rummaan. He take his finger as pen and saliva as ink and coffin (white cloth with which dead body is wrapped) as paper and writes down the good and bad deeds of the deceased on it and folds this said paper like a charm and wears it on the neck of the Roohani and disappears. If Roohani was righteous, he shifts to place of Elliyyeen (a place in La makan where good spirits rest) and if otherwise, he is entered to Sijjiyyeen (a place in La makan where bad spirits rest). After three days the Roohani visits his grave and sees his elemental corpse and notices that it has decayed and got rotten with bad smell and insects are tearing it. He deeply repents over his such poor condition and moans over and becomes much sorrowful. And says to his body ‘O you! brought up with love and coquetry! what most terrible has hit you?’ For 12 years he repeatedly visits his dead body and observes such filth and rotten condition as if he comes to the grave to sooth a patient. Three types of people are there whose dead body remains intact under the protection of Allah Almighty. First is the body of Aalim Aamil (scholar who practices his knowledge), second is

Fakir Kamil and third is Shaheed Mukammil Akmal (who has died in the way of Allah completely and perfectly). The Shaheed e Akbar (greatest Shaheed), even after his departure from this world, communicates and talks with the living. Murshid kamil opens clearly all these said conditions of Aalim e Mamaat (the realm of the dead) to the talib by means, of Hazraat e ism e Allah Zaat, during lifetime of the talib either in dream or in Maraqiba (meditation) or either by the reasoning or by his Nazr (Sufi sight) and provides him complete observations as to the happenings of said Aalim e Mamaat very minutely and very clearly. After that

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talib's heart becomes *cold* (which does not appreciate and like) of dunya and Ahl e Dunya (those who love dunya).

### **MASNAWI**

If you would wish to watch what is happening in grave

Then all facts and states will get disclosed unto you

After this you must take lesson from it as a warning

If heart will remain peaceful then every stage will get well explained

### **SHARHA E TAREEKA E QADRI SARWARI (The Explanation/exposition of the Pathway of the Qadri Sarwari Line of Sufism)**

The very primary condition of Zikr, in Sarwari Qadri way, is such that every Talib when dies, his heart starts motion and cries with full volume starts saying Allah Allah Allah. And throbs out with sound Allah Allah Allah aloud. Such a Zakir engages himself in the Deedar e Khudawandi in such a style that neither he cares to notice Angels nor the grave. In the solitude of Qabr (grave) he, under protection of Allah, gets absorption in the Maqam Fana Fi Allah. When, on the Day of Judgment, he will come out of the grave, he will enter paradise without any Hisaab Kitaab (scrutiny of good and bad) and will see the Divine Being. But when he will see himself before Allah, he will forget Virgins of Heaven and Palaces of Heaven and he will remember nothing else but Allah. In the eyes of such a Qadri Sarwari Mureed life and death are alike. Remember he who always remain steadfast in his desire for Allah and His affection, then all the times, duniya and Ahl e Duniya love him and obey him like his slaves.

### **BAYT**

I do not see anything else with my eyes but Allah

Although if anyone oppresses me I consider it as if it is the decree of Allah

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O Talib of Haq (the Right) listen carefully! He who is with Roshan Zamir (enlightened heart) and reaches at the height of Marifat e Fukr (intuitive knowledge of Fukr) and Hidayat e Fukr (guidance from Fukr), becomes accredited in the eyes of Khudawandi and becomes a permanent member of Majlis of Hazoor PBUH. Such person is, no doubt, the most exalted human being and admirable son of Hazarat Adam AS.

Allah says: “verily we have honored the children of Adam”

And among the Ummat of Hazoor PBUH, the most pious scholars, in Marifat e Khudawandi, are these: Arifs (Gnostics) and Aulia Allah (Allah Friends).

### **HADIS**

The Ulema (scholars/knowledge bearers) of my Ummat will be alike the Anbiya (messengers) of Bani Israel.

These very people are the Sahib e Tassaruf, Aamil through Ism e Allah Zaat and bearers of Tassaruf e Ism e Allah Zaat and are endowed with the status of Gharaq Fana Fi Allah (absorption and Annihilation in Allah) and are constant observers of Deedar of Allah. Their nafs is dead and annihilated and their spirits have eternal life. They are permanently undergone in the savor of Liqa of Khudawandi and they get peace in it. Do not doubt their ranks of the Ghaib (hidden, secret) because finding faults with someone is great sin. They have, from the very first day of their start, amnesty from Allah and have received La Raib (without doubts) guidance from Allah. These Fakirs are the second-in-command of the Ahl e Muhabbat (those who love Allah) and who have gained Marifat e Liqa in Fana. Whoso does not trust them, is Murda Dil (with spiritually dead heart), idiot and immodest if he does this because their skeleton is like Qabr (grave) and heart like Lehed (inner of grave) and spirit has connection with Bargah e Rabbul Alameen (before the Sustainer of all the worlds). This status is beyond the limit and scope of counting.

The Allah Almighty says: “fulfill your part of the covenant; I will fulfill My part of the covenant.” (Al Baqra :40)

Thus these Fakirs are so much absorbed in Hazraats of Ism e Allah that they even do not care life and death. Whoso

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is endowed with the first level of Liqa of Marifat e Khudawandi (connection with Allah and intuitive knowledge about this), he is counted as among Aulia e Ikram (honorable friends of Allah) later on.

### **ABIYAT**

In the eyes of Aulia Allah, grave is a solitude for living near Allah

Since Aulia Allah are Zinda Dil (spiritually alive heart), they never die

Pure souls take shape of light after their death

Upon plunging into deep thought of Tauhid e Khuda (unification with Khuda)

Man finds out the position of Hazoor

People know that under soil, in the grave

Aulia Allah witness Kamil Deedar of Allah

O Bahu Rh. jealousy and greediness have expired away

Wali Allah never dies, but shifts to Maqam e Liqa (place of meeting)

I have gained Allah's Faiz (profit) and Fazl (bounty)

And I remain permanently in the congregation of Hazoor Nabi Akram PBUH

I have witnessed each spiritual status during my life

And I have been completely resolved from death

Arifs get these maratib in the very beginning

They embrace Liqa from the very first day

I have found Allah with the aid of Tassawar e Ism e Allah Zaat

And made ism e Allah my guide

Whoso will annihilate his body in the name of Allah

will soon get marifat of Deedar of Allah

Who says it is fair to say that one has seen Allah?

But when Hazoor e Akram PBUH shows, I see

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O bahu rh. for God's sake please show me this path Okay then come to me without head after being cut away of your neck

Means that the weight of Deedar of Allah can only be borne by the Arif e Roohani and such person is one out of thousands. And only he can wash away everything from his heart and keep only Allah in it.

### **MASNAWAI**

Escort the talib of Deedar for deedar

So that eye cannot see anything without Allah

Whereever I look I see Haq with Haq

with perpetual observation, heart remains overwhelmed in Dam(spiritual throb)

Yes it is a must and obligatory to the bearer of knowledge that he should seek Hidayat (advice) from murshid. The scholar who attains ilm e hazoori becomes sahib e wisaal. And all that is happening in both the worlds, he can see and acquire knowledge about these. Fakir Aulia do not want of the matter from the writings of the Ahl e Dunya because Fakirs get every answer to their questions from their state of nearness to Allah Almighty. Yes this is fact that the Zahiri draft of fakir is crude but it is full with the savor and sweetness of butter and honey. The script of writing of poets is based on only wisdom, prudence and intellect but wisdom, prudence and intellect of poets stands far far away from Qurb e Khudawandi and Hazoori. Since the audience' gathering has both with Masti and Hoshiyari (states of ecstasy and being mentally present) therefore it

derives the element of Qabooliat (acceptance) from Allah. He who has take deedar of Allah has every Authority. Listen with the open ears of your heart and if you will not listen to me you will be ashamed of before eighteen thousand realms on the day of judgment. Self-adore

It means that knowledge is a veil, Zikr and Fikr is veil, Wird and Wazaif are veil, the study of Loh e Mahfooz ( to note who is virtuous and who is sinner) is a veil, saying prayers on Arsh and footstool is a veil, observation of the reality of both the worlds day and night is a veil, to see oneself as Ghaus and Qutub is a veil, Kishf and Karamat is a veil, every rank and level is veil, creature veil, soul veil, Satan veil, dunya veil, Azal veil, Abad veil, virgins of heaven veil and Uqba is a veil. No doubt these said are a good reason to do good acts but whatever incurs in between the follower and Allah is a veil between Allah and the follower of the way to Allah. In driving for Sawab (the fruit of good deeds) the soul become egocentric and ego is very harmful for Talib as it brings loss to the talib. So which knowledge does not have any veil between the talib and Allah? Which way has no veil in it? Which marifat of Fukr and Hidayat is perpetual and still has no veil? The answer to all these questions is that the domain of ism e Allah Zaat is the most comprehensive means which has no veil. Whoso enters this domain and cannot find the way towards Allah, with no veil in between him and Allah, is blind and has no information about marifat. Whoso takes guidance (talqin) form one has no spiritual grade and has no spiritual sight, commits the biggest sin. Such persons remain aloof from Allah. In the said explanation I am explaining these words of Allah “ you fulfill your part of the covenant, I will fulfill my part of the covenant” and “the Hand of Allah is above their hands”

## MASNAWI

O incomplete Murshid with attributes like Satan! You should not be a murshid

Because such murshid is a robber for the talibs who are striving for marifat e Khudawandi

Only murshid kamil can lead towards Allah

And by his spiritual attention can drive before Hazarat Muhammad PBUH

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The imperfect murshid is humiliated in both the worlds.

## HADIS

Fukr iztarari (that is not chosen but a result of poverty) is humiliation in both worlds.

And it is honor for murshid kamil to employ talibs his disciples.

## HADIS

Fukr is by pride and fukr has emerged from me.

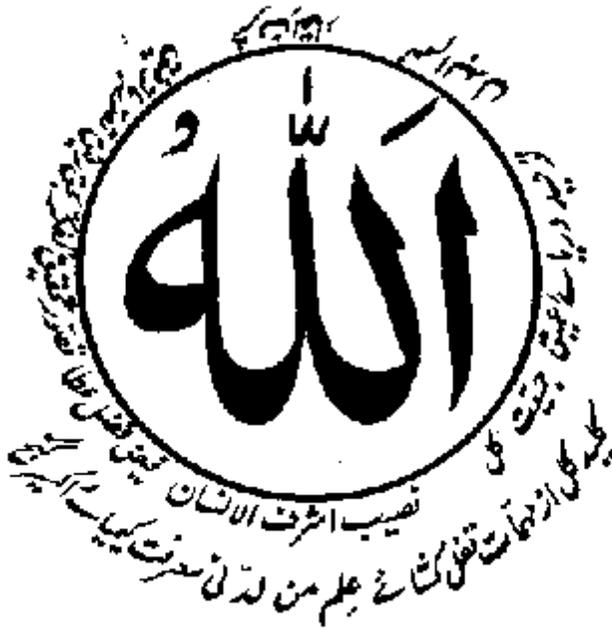
If the follower of Sufi path wishes to enter the Majlis e Muhammadi PBUH and is admired in the eyes of Hazarat Muhammad PBUH and his baatin is filled with noor of Hazarat Muhammad PBUH and he enjoys the bliss of curiosity about Hazarat Muhammad PBUH and he performs zikr with Hazarat Muhammad and with the command of Hazarat Muhammad he become dominant over his soul and can command over in other tasks and he can see the holy sight of Hazarat Muhammad PBUH with the eyes of his heart and he meets with Hazarat Muhammad PBUH and the perennial marifat of Hazarat Muhammad can be achieved and he becomes in conformity with the wishes of Hazarat Muhammad PBUH and he can gain similar level in fukr as Hazarat Muhammad PBUH enjoys and he and communicate with Hazarat Muhammad PBUH and he can enlighten his conscious similar to Hazarat Muhammad PBUH then one should be very attentive, imagine the holy names of Allah and Muhammad PBUH, welfare in spiritual practices extensively, practice deep thinking and enter in the spiritual domain of the holy name of Muhammad. Due to purity of Ism e Muhammad PBUH, the ways to Majlis of Hazoor PBUH will get open to him. At this stage Hazoor PBUH let the talib see his Holy Face. During this time the talib should pick Holy scented dust from under the holy right foot of Hazoor PBUH. To whomever will he give that holy scented dust he will get spiritually opened vision and become Gnostic of Allah and will always endeavor in the path of Shariyat day and night and will attire with Shariyat. If wherever in a city or country he will

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drop the holy dust of holy foot of Hazarat Muhammad PBUH, until the day of resurrection that place will remain safe from every calamity and wrath. And if someone picks the holy dust from under the holy left foot of Hazarat Muhammad PBUH and gets it eaten by some person, that person will become mad and out-of-mind or will become non prayer and worried with poor circumstances with anger and over tuning of Zikr and Fikr. And if he drops the holy said dust on the ground of a kingdom, then that kingdom will become barren and deserted till the day of resurrection or will be hit by famine, or will become short in food supplies, or will be hit by diseases, or affected by wide spread killings or will become affected by some other disaster and will remain in problems and will never show any progress for ever. What is the panacea for this if such an event has happened somewhere? The panacea is that fakir should appear before Hazoor Nabi Karim PBUH and appeal before him. Hazoor PBUH will attend to him with mercy and kindness and will see that kingdom with sight of sympathy and delight and then the said kingdom can recover from pain as a result. And if Hazoor PBUH would see the person gone out of senses (as said above), the person will recover and will become eligible for seeing Hazoor PBUH. Whoso sees Hazarat Muhammad PBUH, he is as if he has approached the apex position

in both the worlds and he becomes besought of everything. The fakir kamil who knows the essence of ism e Allah Zaat, he can drive the talib before Allah within blinking of an eye and the talib always remain busy in the panorama of Deedar of Allah and dip in deep thoughts of Tauhid. Whoso denies this, is dishonored and untrustworthy.

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Whosoever gets benefit of the imagination of ism e Allah Zaat, he gets approach to Lahut and Lamakan. Many people know the mode of imagination but kamil teach this way such that the performer gets ability to dispense and get welfare of both the worlds. Whoso knows the reality of the imagination of the holy name of Hazoor PBUH with Taufiq (welfare), he can hurl the talib to Hazoori of Hazoor PBUH in a second



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The said knowledge and teachings we have received from Nabi Karim PBUH. Whoso is among my Talibs is from amongst Aulia Allah.

BAYT

When you got the honor of seeing Hazrat Muhammad PBUH, it is as if you found Allah

You never think Muhammad PBUH separate from Allah

Whoso is aware of the path of these Hazraat and Nazraat (surveillance, seeing) and has ability of agile vision, he has the ability of bringing entire creatures from east to west in his use. The kamil fakir has every authority. He can no matter make a poor a king and can topple down a kingdom and through the king on ground. Whoso is aware of the reality of ism e Allah Zaat, he can read out scripts by virtue of Mashq e Wajudia and his body gets purified and he gains the most exalted place and his soul dies away. When he does exercise of imagining ism e Allah Zaat over his boy then he attains such a position as if ink writes over page. Such grades a Wali Allah gets early in the beginning which last till his death. He never needs any exercise of Chilla, going to Wilderness and Mujahida with nafs. This is the way of the perfect which has power to show the real and can purify baatin.

BAYT

My murshid and leader is Hazoor Muhammad PBUH

And Hazoor PBUH has sight of mercy over me

These abilities are of existing and permanent viewer.

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BAYT

I am viewer of Allah and attend gathering of Nabi PBUH

I am perfect in Shariyat and steadfast in religion of Mustafa PBUH

Remember whoso knows the benefits of Hazraat e Qurb e Elahi he does not need to move his tongue or lips and to perform dawat. Every such person is raw, stupid and incomplete who does. Beware and be prudent that whatever except Allah are peril, doubt and office of Baatil. Eradicate these from your heart. O stupid do not deny the truth of seeing view of Allah. Satanic habits, shirk and kufr must be avoided by you and you must say *Istaghfaar* (seek forgiveness of Allah) thousands of times. Allah's mercy is for the persons who exercises Imagination of His name (Tassawar e ism e Allah Zaat) and are called Naazir (viewer). They are always ready to view sight of Allah (deedar).

It is worth noting that there lies no huge mountain or high wall made with stones between Allah and the Man. When due to Allah's Mercy (Rahmat) the heart of man wakens from ignorance and becomes 'live' (Zinda) then all veils get unveiled and he gets view of Allah with alert and physical eyes. You know that there is no long distance coverable in years between Allah and Man. Whoso rescues out from the ditch of his self and ego he gets the honor of becoming viewer of Allah in seconds. This honor is awarded by a Qadri Murshid Kamil. Which is the way that even if its follower eats plenty of foods of various kinds and takes sound sleep yet he never misses a second of viewing and observing nearness of Allah (qurb)? This is also the phenomena of Tassawar Noor (imagining beacon), Tassawar e Hazoor (imagining nearness), Tassawar e Qaboor (imagining graves), Tawajuh Baatin Mamoor (spiritual attention in enlightened inner self) and Tassaruf e Wajud Maghfoor (the welfare due to body that has been forgiven by Allah).

The performer of Tassawar e ism e Allah Zaat gets two benefits: either Tassawar drives him before Allah or by Taufiq e Elahi (welfare of my Allah)

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Allah becomes beneficent over him.

Tassawar has four kinds: imagination of air, it is Baadi; imagination of fire, it is Aatishi and by Aatishi Tassawar he converts his body into a flame; imagination of water, it is Aabi and he who derives Tassawar from water and by virtue of this transports his body into the water of river or converts his into a bubble over the surface of water; imagination of soil, it is Khaki and he who takes imagination from soil converts his body into soil and mixes with soil and then comes out as normal person. Thus all the said four Tassawar are not admirable and matters of pride in Sufism as these are non-Muslim practice and are all Material Tassawar which is far away from the Tassawar of Annihilation and Existence and much behind the level of nearness to Allah. Talib ought first to cover four landmarks of Azal, Abad, Dunya and Uqba by means of four Tassawar and after this he becomes worthy of gaining Talqin and Irshad from Murshid.

BAYT

Whoso united with (cause of) Khuda e Wahda Hu La Shareek

He divorced Satan-like-soul and wishes-of-soul

These attributes are of those who have live heart and practice imagination with power of welfare. First of all Talib receives fifteen knowledge, fifteen wisdom, fifteen kimya and fifteen treasures without effort and pain from murshid kamil by utilizing Hazraat of ism e Allah Zaat and its bounties. After this the talib becomes able to dispense generosity and becomes owner of every domain of Wilayat. Whoso does not gain such abilities in the very beginning he cannot become an Arif Waasil though he strives very hard with Zikr Fikr and Riyazat. It means first talib should seek these abilities and then he should step in the way of fukr and Hidayat. All these grants and bounties are received from that Murshid towards noor of Allah

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who is really the harbinger of the nearness to Allah and friendly and benefitting leader and can lead human kind towards Allah. These are the fifteen ilm, kimya, Hikmat, and treasures: which are due only for talib Sadiq and trustworthy:

1. The Kimya e Hikmat which is mother of all knowledge due to which entire knowledge gets unfold in the vicinity of Allah.
2. Kimya e Tauhid
3. Marifat e Ill Allah
4. Kimya e Fana Fi Allah
5. Baqa bi Allah
6. Lahut and Lamakan
7. Kimya e Ayaat o Ahadees and their Tafseer ba Taseer
8. Kimya by virtue of which talib Sadiq with Roshan Zamir can get hold on worlds.
9. Kimya e dawat by virtue of which every realm can be held, stopped and utilized from east to west
10. Kimya e sang Paris by virtue of which Arif gets attributes that can be utilized in different worlds
11. Kimya e Akseer which can be gained from Murshid Kamil
12. Attributes of Ghinayat, Inayat, Hidayat and Wilayat
13. The knowledge with which the cursed and satanic impure soul (nafs) can be terminated
14. The knowledge of Tark o Tawakul (discards and remains cool after discarding in the way of Allah) by virtue o f this the Arif becomes dominant on every common and proper and helper of the ignorant.

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15 the knowledge that is utilized by talib to gain all above treasures of knowledge and wisdom from Fakir Kamil

Who is the authentic fakir? Kamil fakir is one who is the trustee of the treasures of Allah's bounties and grants and he with the help of Tawajuh explicitly or by means of ism e Azam implicitly awards to the talib Sadiq. When talib gets welfare from these treasures of Hidayat and Ghinayat and become aware of each treasure then his heart becomes devoid of any agony, worry, longing and alas. Arif knows knowledge and methods of Tassawar and welfare of Zaahir and

Baatin. This path belongs to habit and not just novelty. This path is not covered with just preach but practice is needed here and examination of everything with one's own eyes.

Such murshid is quite rare in this world. Allah is witness that I fully qualify this position and my speech is in conformity of what I practice and my following words through light on my position: 'truthfulness of my position lies in knowing it'.

These are maratib of the endpoint of marifat e wisaal O talib with raw thinking! When talib would wish will view Allah and when wishes could enter Majlis of Hazoor PBUH. How said power is possible? This is possible through Hazraat of ism e Allah Zaat which is just the beginning of the end. This knowledge wraps all other knowledge in it and all treasure of Kimiya become approachable through this knowledge. It is called Ilm e Kulli (knowledge of everything). This knowledge is given to the wise, true and most devotee talibs by a Nabi or Wali in the same fashion as a candle is lit by already burning candle and so on. Or sun gets light from sun, moon from moon, apostle from apostle, friend from friend. This knowledge can never be attained through usual customary methods of imparting knowledge. The knowledge if of Allah. It passes on through chest to chest and should be rested in chest and it cannot be passed on as ordinary knowledge passes on through jealous scholars and this knowledge does not deserve jealousy.

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This knowledge propagates through: tawajuh to tawajuh, Tassaruf to Tassaruf, Taffakur to Taffakur, Tassaruf to Tassaruf, Tauhid to Tauhid, Tajreed to Tajreed, Tafreed to Tafreed, Tark to Tark and Tawakul to Tawakul.

### **HADIS**

In every letter there is one letter which is as seed is for fruit and the flesh of this seed is 'knowledge'.

The knowledge of nearness is taught by the nearer, attending by the attendee, noor by the enlightened, forgiveness by the forgiven, Taufiq by the holder of Taufiq, research by the researcher, testification by the testified. For example truthiness by Hazarat Abu Bakar Siddique RA., Justice by Hazarat Umar Farooq RA., and Haya from Hazrat Usman Ghani RA. and Hazarat Ali RA and Khulq and Fuqr from Hazarat Muhammad PBUH. All said grants and qualities reach to the enlightened talib's body from Allah due to His bestowing on talib and reaches talib in shape of hidden knowledge which cannot be doubted at all. This is the early stage of the fakir Waasil. Two great armies are received by the fakir kamil from Hazoor PBUH's blessings. One is the army of Khulq and the other is bringing entire state into one's utilization without aid of any army. This is also possible with ilm e Ludni.

BAYT

I have stated all knowledge in Hazoori

Only an intellectual Arif bi Allah can understand this

O wise! Learn that knowledge and heedfulness can lead to heaven and kufr leads to filthy and unholy menstruation- blood of the world. But the designation of Qazi (judge) is far higher and better than the designations of scholar, highly educated, faqeeh, darwaish fakir (Sufi aspirant fakir) provided the Qazi does not take bribe, shuns snobbery and pays no heed to wealth and money. The real Qazi is one from whom Allah and Rasool PBUH are both pleased with.

Qazi has two types:

First Qazi Zaahir and second Qazi baatin. In human body soul and spirit in order to settle the internal disputes act as plaintiff and the defendant and between both

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Arif endowed with the temperament of justice, truth recognizer, and attributes similar to Allah's welfare, acts like a Qazi. Like a justice-loving-emperor he interrogates into the matter and then pronounces his decree: the soul is perilous in the baatin and must be killed and the spirit is the real and worthy to be the owner of the body and it must be left to survive so that in each part of the body of baatin peace can be established. The witness to all the said proceedings is the Kiraman Katibeen who records every good and bad in the realm of Hayaat and Mamaat exemplifying the following verses:

“This day We will seal up the mouths and hands will speak out and feet bear witness as what they used to earn” (Yaseen :65)

So the body of perfect human is not less than a treasure of magic which is hiding entire virtues of life and death . This magical question gets open by virtue of ilm e Nemul Badl (reward in lieu of good deeds). Whoso does not get teaching of said ilm from murshid kamil and cannot appreciate “ and those who have knowledge (are exalted ) to high ranks’ is foolish and unwise. Such person is captive of nafs ammara (elf-accusing soul/ the commanding soul) and remains devoid of all Zahiri and Baatini knowledge. The level of ilm e Nemul Badl is very trustworthy and reliable. There are many types of Nemul Badl e.g. speaking (debate), remembering of Allah (zikr), pondering over Allah and its attributes (fikir), repeated saying (wird) and periodical reciting (wazaif/ Wazifa), Sukr and Sahve and Qabz and Bast (the Sufi states of spiritual reaction as a result of their very high approach and exercise in spiritual world due to which they show

abnormal physical state and do not look mentally present people), ilhaam from Lahut and Lamakan, the observation of acts, the entrance in the holy gathering (Majlis) of Hazoor PBUH and learning about events of past and present, the bounties and grants that are available for Gnostics since the very first day. It is better to keep in mind that the levels of marifat and fukr has no concern with materialism, beauty of body parts (opposite sex), lust for beauty, Satanic music, lust and ecstasy and loss of self control. Because these things, in very nature, hinder in nearness towards Allah and create doubts and satanic groundless fear in order to keep one away from Allah. Where there is Allah's secret, there is no room for any form of music or singing any tune as the viewer of Allah is besought of every beauty as the viewer has a 'sight' and has a 'vision' to capture it.

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### **ABIYAAT**

Eyes take up to the place of the View (deedar) and soul takes up to the worldly pursuits

If heart always keeps company with Allah, the spirit will take to the Majlis of Hazoor PBUH

Now when we have forgotten all the four, what concern should we have with life after death?

Bahu rh has annihilated in Hu, goodbye my name

So whoso gains the maratib of Nemul Badl in thinking and intuition and his self control forever, becomes aware of all the levels of fukr and whoso attains these maratib he attains all the maratib of fukr. All maratib of Nemul Badl are gained through reciting holy verses of Quran repeatedly. Whomsoever Allah invites for his nearness and view of His Presence, he does not remember the errs and sins committed in the journey because their remains no veil and whoso reaches the point of 'no-veil' it is as if he has gained entire Sawab in the level of 'no-veil' position.

### **BAYT**

I do not recognize any person except Allah

I have approach to Majlis of Hazoor PBUH and Allah is Kaafi for me

### **HADIS**

When fukr reaches at its apex, there is Allah'

All the path of fukr cannot only be covered by repeated exercises and self control but with the look for Hazarat Muhammad PBUH which brings into body of talib the ability to check the right and many bounties as reward. Kamil murshid can lead the talib to Hazoori PBUH through his spiritual attention (tawajuh) on the talib.

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and requests every level and ability from Hazoor PBUH and grants to talib. If you are wise and alert then listen carefully and if you are advance learned then listen with open ears that: it is easier to view Allah and get marifat to His noor and Tauhid but it is very difficult and hard to get approach to Majlis of Hazoor PBUH. And one time approach to said Majlis is easier but it is very tiring and hard job to win pleasure of Hazoor PBUH. And winning the pleasure and acceptance of Hazoor PBUH is easier but it is quite difficult to gain the level of Fana, Baqa, Taufiq e Tahqeeq, Tassawar, Tassaruf, Taffakur, Tawajuh, with Haq Rafiq, ilm e Tahqeeq and martaba of Qurb o Hazoor o Ruhaniyat o Dawat Qaboor. Because all these maratib are maratib of 'die before you expire'.

When the talib with sincerity says 'LA ELAHA' he moves to spiritual world as maratib of 'Hutu' and becomes acquainted with the happenings of the realm of the dead (Ahl e Mamaat). He sees that some spirits (Roohani) are at the place of Elliyyeen and are enjoying in the spring of flowers and celebrating happy hours. Some spirits he sees on the place of Sijjiyeen and is under the wrath of fire. When talib says 'ILL ALLAH' he reaches to the level of 'die before you expire' and sees the realm of the dead same as he sees the reality of the living beings (Aalim e Hayaat). He sees it is the day of resurrection and he is present in the ground where he will be shown his accounts. He gets success here and then moves over 'Pulsirat' and enters paradise. There he remains in prostration for five hundred years before Allah and in Ruku (bowing position) for another five hundred years and when Hazoor PBUH invites, he drinks the bowl of the drink of Taihura by the holy hands of Hazoor PBUH and becomes Holyfield with the view of the holy face of Hazoor PBUH.

Whoso during dream or in meditation or in reality got these maratib from

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the holy attention of Hazoor PBUH over him and due to holy sight of Hazoor PBUH over him, perhaps, gets approach to the first, last Zaahir and baatin reality of kalmia tayyeba. Such a person gets confidence and belief in kalmia tayyeba that how to get to know La Ilaha's level. Whoso understands the secret of the negation 'la ilaha' of kalmia tayyeba, nothing remains hidden before him of this world and the world hereinafter. Whoso understands the core reality of 'la elaha' and reads it with full understanding gets opened on him all the levels and grades awarded

by the Truth 'il Allah'. The fruit of il Allah is availed only by a human and not by cattle. And becoming the knower of the secret of Hazarat Muhammad PBUH is that one reciting kalmia when likes, takes his self to the Holy Grave of Hazoor PBUH where he can communicate with Hazoor PBUH.

So the negation 'la ilaha' is killer of soul and truth 'il Allah' is reviver of Heart and the remaining portion of the kalima tayyeba is soother and refreshing for spirit. And kalima tayyeba is like sun and to whom it gives its essence he gets raised like sun and becomes enlightened internally. The kalima recited by common man is just sound of words but the proper's recitation of kalima tayyeba is in the vicinity of Allah and it reveals every living and dead secret with the aid of Tassawar e ism e Allah Zaat.

#### HADIS

Many recite kalima but as a custom, but very few recite it with sincerity. Whoso said la ilaha IL Allahu Muhamamd Ur Rasool Allah, would enter paradise without any questioning or any punishment

Know it my dear! There are 24 alphabets in kalima and from every alphabet thousands of secrets gets revealed and sins forgiven. Whoso recites kalima in this fashion, gets the occasion of viewing Allah and becomes near to Allah. He whose heart is dark

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cannot appreciate the realism of Kalima. The Fakir Aulia Allah that understands the complete realism and pragmatism of the kalima, becomes permanent student of Hazoori. He cares no distinction in life or death. He remains sometime in fear and sometimes in hope. Sometimes his position is in home and sometimes in grave. Sometimes his position is reading pages and sometimes he accompanies those who are spiritually obliterated in Hazoori. He remains aloof from dunya and its inhabitants. Remember Aulia Allah do not expire but shift with their belonging to the realm of Mamaat and can shift to the realm of Hayaat even after death. Therefore, some Aulia and Ulema of Allah come out of their graves to impart knowledge into their students and Murids and advise the talibs to perform Zikr.

#### HADIS

Behold and beware! Aulia Allah does not expire but shift from one house to the other.

He who is arrogant with his soul in this world, he cannot remain in peace in grave and cannot view Allah.

BAYT

The blind baatin cannot view Haq

I do not need anything else but His Deedar (view)

Listen! Some enjoy permanent Hazoori due to Zikr Habs e Dam (the zikr performed in held breathe) and some receive lust and greed from said type of zikr. Note that talib gets many benefits in Zaahir and Baatin from Murshid kamil (perfect). The start and end of talib are same under Murshid Mukammil (comprehensive). And Akmal (complete) Murshid who like the filthy blood of menstruation

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cannot benefit anyone, should receive thrice the divorce from talib Sadiq. The most important thing to do by the comprehensive and perfect murshid (Jamey and Kamil) is to slaughter four Cocks which are Four Nafs (soul, self, false ego) and are: Nafs e Ammara (The Commanding Self), Nafs e Lawwama (The Regretful Self), Nafs e Mulhima (The Inspired Self) and Nafs e Mutma'ina (The Contend Self) or to destroy four elements of air, water, fire and soil or four stages of Shariat (the body of Islamic Religious Laws), Tareeqat (the ascetic path), Haqeeqat (the reality and actuality) and Marifat (the mystic intuitive knowledge for understanding and reaching near Allah and Hazrat Muhammad PBUH)

BAYT

Earlier I was four, then three, afterwards two and when I left being two

I become one

The four Cocks are these: the pigeon of Wishes, The cock of lust for Sex, the crow of greediness and the peacock of look charming. When these cocks get slaughtered, then the Murshid noor ul Huda shows talib Sadiq the view of Allah which is available to talib for ever. Many beneficial and constructive treasures are received by talib in said way.

BAYT

I am complete, perfect, precise and comprehensive and Noor ul Huda as well

The position of Fakir Fana Fi Allah is surely the king of both the worlds

If the king strives hard and pull out all stops to reach the level of Fakir Maalik ul Mulki endowed with the capability of Jazb, he cannot. But if Fakir Wali Allah wishes, the king will come unto him running bare footed and accepts Islam in a second. So king is subordinate to Fakir. From east to west all domains and kingdoms are under the command of fakir. No adventure of king can bear fruit unless fakir wali Allah does not pay external and internal spiritual attention (zahiri and baatini tawajuh) on the king though king already has countless armies and performs Da'wat day and night beyond limits and

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spends treasures and doles out wealth and money. The better of all said works is the one tawajuh of fakir. Fakir should be able to pay Tawajuh from immediacy of Allah and Hazoor Nabi Kareem PBUH. Such tawajuh that is for the sake of Allah and Hazoor PBUH progress daily up till the day of Qiyamat and yet even goes farther to qiyamat and takes to heaven the intact faith.

Allah says: "whosoever entered in it is safe" (Al e Imran: 97)

This is the place of that fakir whose inner self is enlightened with light of Allah and who is mother born Wali Allah and is always hostile to his soul (nafs).

## **ABIYAAT**

In my writings there is no compilation of others All what is in my writing is from Allah Almighty I have taken this information from Holy Quran and Hadis Shareef Whoso denies this is companion of the malignant Each word of this book is a treasure of secret and forgiveness of Allah Whoso reads is day and night will have no worry Whoso read it day night became self governing and independent (la Yahtaj) He got ascension by reading this book The every Talib of Bahu rh enjoys the status of Murshid He, by becoming distinct if Oneness of Allah (tauhid of Allah), gets the Marifat of Allah

So, man's heart is like a deep sea while man's body is in fact like a bubble.

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BAYT

How you can you honor title to those who Love Allah

When bubble sacrifices his self, become water

So Aulia Allah (friends of Allah) is not Allah but they are not separate from Allah.

BAYT

O my dear I tell you and listen carefully

You will find nothing in this book that is from outside of Quran

This book is interpretation of Holy Verses of Quran and bears impact and effect for reader.

BAYT

No knowledge is higher than Tafseer (interpretation of Holy Quran)

And no interpretation has more value than positive impact

The study with interpretation of this book the talib will rule over nafs, leader of the Fana Fi Allah Fakir and Roshan Zamir (enlightened pure conscious) because this book is a call of the day of eternity.

HADIS

Allah is same as He used to be before

This information is derived from the Holy verses of Quran and Sayings of Allah. The debates of some, the narration of spirituality of some and the powers of Lahut and Lamakan of some – everything is present in Quran Majeed Furqan Hameed.

Allah says: “and with Him are the keys of the invisible. No one but He knows them. And He knows what is in land and what is in the sea.

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Not a leaf fall but He knows it, there is no grain in the darkness of earth, whether wet or dry but is noted in the clear record” (al Inam: 59)

It is now clear that all the knowledge of Quran, Hadis, Taurat (Old Testament – the book on Moses), Injeel (The Bible) and Zubur (The New Testament) and the entire body of knowledge which are written of Arsh and footstool and Loh e Mahfooz (divine scriptum) and entire body of knowledge of both worlds appear as a dot on the Loh e Zamir (the book of heart). When the Soda Sweda (transaction) of Loh e Zamir gets open by the virtue of ism e Allah Zaat with the help of ilm e Baatin, then only with Alif (first alphabet of Arabic) 1000 knowledge get revealed. To get benefit from all knowledge only one knowledge is enough while all the rest of knowledge are just a means to earn living and to satisfy the wishes of self and to take delights from lusts. One can become bearer of that one knowledge only with the grant of Murshid.

### Quotation

In the hands of murshid, talib is same as if dead body is in the hands of the person giving it bath after death.

### ABIYAAT

O talib if you are truthful, then hand yourself over to me

Be a dead body and do not protest so that I can make you pure from filths after giving you bath with Marifat

I am myself a talib (seeker) and Matloob (who is sought) as well

And in capacity of a complete murshid I am aware of all stages of talib and murshid

I have been in search of talib for many years. Alas! I have not come by any Talib Sadiq who is worthy of viewing Allah. O seeker of gold and silver! Which Kimya is under your authority?  
And

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Which kimya you rely on? So kimya (alchemy, philosopher’s stone) has two types: first – Kimiya for Wealth and money (gold and silver) of deadly world and second is Kimiya of honor of viewing and seeing Allah.

So for deedar (viewing Allah) which learning, which way and which reason and which vision and sight is needed?

O Aalim Jaahil (ignorant scholar)! Or Jaahil Arif (ignorant Gnostic) and O Waasil Aamil (skilled connector) listen! This Holy verse gives complete proof of the probability of getting view of Allah (deedar):

Allah says: “and whoever hopes to meet his Lord, let him do righteous work” (Kahf :110)

Righteousness is to incline towards Allah and to decline Shirk, Kufr and deeds not liked by Allah. Which way you like from the said two? Choose.

O talib (seeker) he who is expert in outward knowledge and learning but has no insight into the inward knowledge of the testification through heart, he is absolutely a cattle and is a captive of Satan. He is bearing a dead heart. Although he recites Quran and Hadis by his tongue, but in interior (in baatin) his soul is residing in him as an ignorant, malicious, Satan and hypocrite. Do you know that some people have various grades of souls: some have kafir, Jewish, hypo critic, idolater, liar or cruel nafs. Or some have nafs e ammara (commanding to do sin) and some are Muslim. The people having nafs e Mutma'ina are: honorable Apostles, Aulia Azzam (honorable friends of Allah), scholars of knowledge of Testification/certification, the scholars of knowledge of research and bearers of the knowledge of Taufiq (grace, success, welfare). These are those people who have got the honor of view of Allah through imagination (Tassawar), their heart is vigilant, these have power to perform mushahida (observation) and are from those who have the ilm of Marifat and are from among those who have firm belief in the Truth.

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### **HADIS**

He who recognized his nafs, recognized God. He who recognized his nafs and exterminated it, he recognized God with survival.

Allah can be recognized by means of four imaginations: first is imagination of death, second is imagination of affection with observation, third is imagination of insight (marifat) with ascension (Mi'raaj) which is view of the God, fourth is the imagination of permanent employment to the assembly (Majlis) of With Hazoor PBUH.

The murshid who does not teach and advise the talib of above four Tassawar (imagination), is crude and vain and not worthy of being director to the right way (irshad) and is incomplete.

O my dear! Scholars guide in scholarly problems of Fiqah (jurisprudence) and reading Islamic Books for knowing what is right and what is wrong. What the murshid Aalim Bi Allah Wali Allah teaches the marifat of deedar's Taufiq (success, grace, welfare) and shows clearly and exactly the Hazoori (performed in the presence) of Hazoor PBUH. The assembly of Scholars and those of Ahl e Marifat o Sahib E Mushahida (who have observed and viewed Allah) is not of equal status.

Remember: Love for Allah is first obligation, discarding dunya (world) is sunnat (tradition/way of Hazoor PBUH) and abandoning nafs is Mustahib (recommended) and to avoid Satan is essential and indispensable.

## HADIS

It is obligatory on every Muslim male and female to get Knowledge.

Verse

And (Allah exalts) those who have knowledge to high ranks

The knowledge of how to get deedar is all about which the world knowledge is used in above verse. So the Ahl e Deedar have no concern with Sang e Paris, Kimiya of gold and silver or commanding over both the worlds. The said things are needed just to satisfy and sympathy to nafs and for its integrity.

Naqis Murshid asks to sit in solitude and ask the talib to take on laborious exercises (Riyazat) and to complete Chillas (spiritual exercise with certain formalities and requirements usually for a certain period of time) but

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The kamil murshid, by means of Hazraat (outcomes, benefits, rewards) of Allah's name (ism e Allah Zaat), makes the whole body of Talib (seeker) so pure that he never needs for any Mujahida (a spiritual exercise in which one negates his soul) and he becomes so much occupied and engaged with the observing and perceiving in Hazoori (an action performed in the presence of someone special) that he takes his hands off from both the worlds. This is murshid kamil

whose one Tawajuh (spiritual attention and favor) takes talib to Hazoori. He who has no such quality is a stupid murshid and so foolish in action that he is no aware of the marifat of deedar. There are many non-frosh-nami (shopkeeper type murshids who befool others to earn money and are famous in locality as kamil murshids and in fact they are just cheats) and there are also many talib-nani-zubani (insincere talibs who just visit murshids to eat and speak only but no practical and sincere effort).

This is fact that Ahl e Taqleed (who copy others) murshid earns worries and astonishment for the talib by toiling him in external and internal wurd and wazaif after getting setback in Da'wat. He spoils talib by engaging him zikr, fikr and Habs e Damm (an exercise of holding breath and feeling heart during this). But the kamil murshid awards Hazoori and deedar just by his Nigah (spiritual vision) and baatini Tawajuh. If you are alert, wise and Gnostic worthy of deedar then listen! If you are seeker of dead carrion of world, listen! And if you are a scholar with traces of virtue, listen! If you are completely ignorant bad character person, then listen carefully the following verse:

Allah says: "whoso does right is for his soul and whoso does wrong it is against it" (Ha Mmeem: 46)

So the path towards mercy and panacea to the pain and alimant of curse of kufr and shirk, is Tark e Dunya (abandonment of Dunya) because the love for dunya abstains and hinders the marifat e Elahi and wisaal (meeting). First of all unless the heart of talib does not become fed off from dunya and does not take tassaruf (possession) and control of entire dunya, he is a fool if he steps in the way of fukr o marifat. So it is foremost duty of talib to first get control, hold and possession (tassaruf) entire world and kingdom of Solomon.

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It is also foremost duty of talib that he must bring world in his hold and give it up only after one second of said possession and pay attention towards imagining the view of Khudawandi and vipe out the 'ability' of viewing Allah from space between him and Allah so that nothing should remain there in between. This way is not covered with just discussions and debates but is of vision of beauty (ain Jamal). So who is Fakir? What do you understand the virtues of Fakir? O stupid you claim to be a Fakir. Which attributes of fukr have you studied? O blind! You have still not observed these. You have not even smelled fukr. Fukr is the way of salvation and subjection which the cheap ready-made fakir cannot understand that there is no intention to torture the poor nafs so that it weeps and cries and moans but if you maltreat your nafs, stop this.

So the primary level of fakir according to his grade is that of a person with clear vision. And those of

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Ghinayat has five kinds. Whoso gains all the five types and brings these treasures in his position and derives gifts and fruits from these are called Ghani Mutlaq (absolutely free of any want). This person never dies after getting life in both the worlds and hands his self over to Allah.

Allah says: "I confide my cause to Allah. Lo! Allah is seer of (His) slaves" (Mo'min :44)

The wealth of Ghinayat with Hidayat has five grades which are:

First – the performer of Tassawar throws his sight on whichever soil; it turns into gold and silver with just one sight

Second – the perfect performer of Dawat bearing Tassawar of the personal name of Allah can call entire creatures before him and gets from them whatever he intends to. This is also rank of Ghinayat and is achieved with the research into Hidayat (guidance towards salvation).

Third- eyes become Roshan (full of visionary power) with the Tassawar of ism e Allah Zaat due to which he can see through mountains and find out Sang e Paris and can take into his possession as much as he wishes and after this he does not remain dependant on anything or anybody. This rank can also be got from the methods of Hidayat.

Fourth – he can get the power of ilm e Kimiya Akseer through the power of ilm e dawat e Takseer

Fifth – the eyes get open with the effect of Tassawar e ism e Allah Zaat and he can find out old and buried treasures and hidden treasures and nothing remains unrevealed for him. This rank if Ghinayat is also by virtue of testifying the truth.

The murshid who does not grant these five treasures to talib the very first day,

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he is a fool and not worthy to be called a murshid.

ABIYAAT

The talib of Hazoor PBUH remain in agreement with the attributes of Hazoor PBUH

He is granted the Marifat of Allah from the very first day

He who is talib of qualities like Hazarat Esa AS, he is made the manifestation of that quality

On having achieved this marifat he attains the powers of turning the dead alive

After diving into the sea of zikr o fikr of that besought Zaat, man becomes bearer of this quality that if calls, Qum bi Izni Allah the dead turns live and stands up in obeying the order.

All the ways of fukr, marifat, deedar, wilayat, Hidayat and jamiyat open by virtue of the maratib of Ghinayat. Because without the position of Ghinayat the fukr of talib cannot be of the rank of Ikhtiyari (chosen by will) and the fukr with hunger and thrust always topples down with shameful face and always complains and cries. So whoso spots and complains against fukr, complains against Allah and due to this Hazoor PBUH becomes fed up with that person who complains. Such person ends as Murtaad (apostate) and rejected.

HADIS

Beggary is humiliation in both the worlds

## **SHARHA (EXPLANATION) OF THE MARIFAT OF THE GNOSTIC (Arif)**

Note talib Sadiq (true and pure seeker) that there are six kinds of the Gnostic. And Gnostic

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has six bodies and Gnostic has six names. The first type is Arif Musamma, second Arif Hukam dar Hikmat Mui'mma, third Arif Nafs, Fourth Arif Qalb, and fifth Arif Ruh and sixth is Arif Rabb.

HADIS

He who found his soul, found his Sustainer.

Arif nafs finds his nafs and keeps his nafs away from tastes, wishes, temptation, snobbery and shirk with the help of Taqwa (piety, heedfulness). Similarly nafs never dies in hope of the

delights of heaven, virgins and palaces of Heaven (hoor o qasoor) and instead becomes healthier and vigorous and never tends to incline towards the marifat of Khudawandi. But in accordance with 'who recognized his Sustainer' whoso determines to reach the positions of Tauhid and annihilation in Allah with the aid of ism e Allah Zaat reaches there at the end and gets the honor of seeing Allah and becomes occupied in lights of Hazoori. He forgets nafs, dunya, Satan and even heaven. 'Whoso recognized nafs with Fana (annihilation) , found his Sustainer with Baqa (existence)" are the qualities of Arif bi Allah Wali Allah (Gnostic friend of Allah with Allah) and always remains observing holy face of Allah (liqa e Khudawandi).

Allah says: "We gave the Scripture recognize (this revelation) as they recognize their sons" (al Baqara :146)

"And fulfill your (part of) the covenant, I shall fulfill My (part of) the covenant" (al Baqara :40)

"Allah is the protecting friend of those who believe. He brings them out of the darkness into light"

Wali Allah, Arif Aalim bi Allah remains always engaged in Hazoori.

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It is necessary and his prime duty on his part to elevate the talib up to this position in the very beginning. There are some types of Arif (Gnostic): first Arif Aam (normal/common), second Arif Naam (fame), third Arif Iqtadaam (measures), fourth Arif Reader of Books with consideration, fifth Arif Hafiz (memorized) Quran and its Recitor, sixth Arif Zikr e Sultani (particular method and style of Zikr), seventh Arif Zikr e Qurbani (particular method and style of Zikr), eighth Arif Ai'yani (very clear and explicit), ninth Arif Nafsani (of nafs), tenth Arif Roohani (of spirits), eleventh Arif Naani (just eater of food), twelfth Arif Haiwani (of cattle), thirteenth Arif Musakharaat e Khalq o Badshah Umara' o Maratib bi Jamiyat Ahl e Naqsh Daira dar Paresani (busy in winning hearts of people, king and rich to get high worldly ranks and gets satisfaction by this and is from among those who are always busy in drawing Circles and Drawings of special words and verses meant for special purposes and while being busy in the said way he remains un-satisfied in spirit and mental resolution), fourteenth Arif Ilm e Dawat Maidaani (bold performer of Da'wat), fifteenth Arif Firishta Ahl e Hairat o Arif Jununiyat e Satani (who is engaged with capturing over angles and jinn and becomes mentally and spiritually un integrated and unsatisfied and un composed)

Out of thousands there is seldom one or so is called Fakir bar Konain Ameer Fana Fi Allah Fakir Arif Rabbani Waqif Israr Qudrat e Subhani Arif Fana Arif Baqa Arif Mahboob Arif Majzoob Arif Marghoob Arif Matloob Arif Kishf ul Arwah o Kishf ul Qaloob.

BAYT

I am Arif and seek Hazoor Pbh's consent and pleasure

I take every step in agreement with Hazoor Pbh's way and I am steadfast over Deen e Muhammadi PBUH

That Arif who is always engaged with the view of Deedar neither needs nor depends over messages, announcement, Ilhaam (divine inspiration) and sound.

BAYT

O Bahu Rh. for God's sake practice and exhibit Tauhid

Come before me without head after getting slaughtered away

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Talib e Taqleed (imitation) has ailment (spiritually) in heart and he continuously remains worried with lurks of world. His inner is incurable. The only possible cure for him is Istaqraaq Maqam Fana (permanent engagement in the stage of annihilation) and Hasool Baqa (gaining existence in spirituality) and Sharf e Deedar e Liqa (the honor of deedar).

Allah says: "in their hearts is a disease and Allah increased their disease" (al Baqara :10)

Due to Tassawar e ism e Allah Zaat many and of every level Ghalib Wardaat (invisible imports) and La Raibi Fatuhaat (conquests without any doubt) descend over heart of the talib. These said phenomena cannot be told in this book. Afterwards Allah absorbs him in his nature and as a gesture of His grant to talib puts him in Lahut (divinity) and Lamakan (realm of no abode). After this the talib attends towards Allah, gets overfilled with His noor and comes in unity near Allah and talib gives divorce to connections with people, nafs (soul) and Satan. Here he competes the knowledge of marifat and does not need more study of this ilm. During this phase all disciples lose believing in him and separate from him. Only that talib murid who like the tale of Hazrat Hizr AS and Hazarat Mosa AS (Moses) is fully aware of the apparent and real state of his Murshid from start to end, remains steadfast with sincerity of belief and correct trust. The said account is narrated in Sura Al Kahf.

O talib Sadiq (true/real seeker)! Test and prove your Murshid in every state, act and sayings by discussion with him. This is the path of omniscience and revealing it which is an open secret and

is available to those who research and welfare. This path is the path of only that person who has welfare granted by the friend (Allah). The dead-hearted and dualist atheist cannot appreciate the said virtues. These are blind.

KATA'A (a form of poetry)

Gnostic is one who in among those who have seen

One who has dived into the sea of Tauhid can witness the panorama of manifestation of Allah

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He has no dependency of shutting his eyes

The Arif Bi Allah views His manifestations with open eye, by the grace of Allah

No rank, designation, Qurb o Hazoori, marifat, Taufiq, zikr and fikr, meditation, research, Mukashifa (revelation, divine presence, spiritual contemplation), truthful, muhaasba e Tasdeeq (to call to account for confirmation), wilayat (province, guardianship), Ghinayat la Shikayat (being in state of demanding or wishing nothing but without complaining), Inayat e la nihayat (non ceasing grants), the positions of Ghaus Qutub Fakir Darwaish can be proved and fixed without the performance of imagination of ism e Allah Zaat. Because a beam of divine light of Tauhid emerges out of the ism e Allah Zaat and the performer of Tassawar gets wrapped by the said beam and thereafter he gets absorbed in the sights of Allah. Such a Deedar and Search is considered fair because this is merely a grant, gift, attraction, endowment and kindness of Khuda.

Whoso denies the endowment of Allah and exalted position and whoso deviates from the exalted position (martaba e Mahmood), he ends as rejected and discarded person no matter whether used to be a scholar ignorant (Aalim Jaahil) or ignorant scholar (Jaahil Aalim).

BAYT

The Gnostic who has more success and grace in marifat e Khudawandi

He can distinguish true and false though his sight

Whoso is with dead heart, dejected body, seeker of world and cruel is a bandit for Muslims as he is not only stingy but bearer of black heart. The said person is called cruel and astray.

Allah says: “and incline not towards those who do wrong lest the fire touches you” (Hud : 111)

And he who reads the knowledge of Oneness under the reality of Allah Almighty, he engages in it so deeply that he forgets even sawab and azaab (reward of virtue and punishment of sins). He is sometimes, in drunkenness state and sometime alert and vigilant, sometimes in sleepiness and sometimes awakened. He, in every state, remains engaged in the Oneness of Allah and views his sight. These virtues are of exonerated Gnostics.

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Allah says: “fear not, nor grieve!” (29:33)

These are the blessings of Allah on those who know and act on it (Aalim Aamil) and fakir kamil. O stupid, cruel, black hearted, shameless! Endeavour for Allah all the time.

If someone spends whole life in search of knowledge of kimya (by which one can make new things mixing available) Akseer and wishes that he can get full hold on this subject or wishes that he can acquire the knowledge of Dawat Takseer (dawat on graves) or wishes to gain all universally powers by taking control over entire kingdoms Caucasus to Caucasus and its resources and wishes to become King of the whole universe or become Ameer (sultan) of both the worlds and La Yahtaj Fakir (who has no dependency); or wishes to shake hands with each and every Messenger and Wali Allah freely or long for of finding Ism e Azam from verses of Quran or he desires to be present everywhere with Hazarat Hizr AS or has a craving to achieve each and every goal of this world and the world hereinafter. If talib does not get all the said treasures of Elahi in the very beginning of studying this book, then that talib is very unlucky, of poor destiny and of ill fate. This book is an acid test for every Peer and Murshid but for all realms.

## **ABIYAAT**

Talib ought to give three divorces to the world and eradicate it from his heart

The seeker of women keeps eyes on women

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Every seeker of woman is Zan Murid (disciple of women)

Woman hinders the way to Tauhid and Marifat e Khudawandi

O true seeker of marifat! come with your head on your palm without head on shoulders

So that I can enter you in Hazoori in just one sight

No talib seems worthy to become seeker of Elahi

Such talibs are selfish but rather dogs

Man should follow one Murshid same as he has one father

He ought not to roam about every door like dog

KATA'A

Zakirs become visionary with the aid of zikr

Zakirs get vision with the sight of Elahi

Zakir sees Allah's manifestations by virtue of Zikr

Without a Heart not in Hazoori, how is it fair to practice zikr and fikr

O real Talib, remember that the outward Zikr (Zikr Zahiri) and secret zikr (Zikr Khafi) has eight modes. For example Zikr Khafi means to remain always occupied in seeing manifestations of Allah due to power of ism e Allah Zaat. Such Zakir has really everything in his possession. Secret Zakir has virtue of sight. He always remains present in vicinity of Khudawandi.

Zikr should outcome in as precise spectacles and visible observation. First one is zikr with eyes, second with ears, third with tongue, fourth with hands, fifth with feet, sixth with Heart, seventh with the Spirit and eighth with Sirr (means secret, it is located in solar plexus and records orders of Allah in similitude with those preserved in Loh e Mahfooz).

The actual zikr is zikr with eyes because it is observation, with power of vision one gets observations, this zikr is means to view the Face with full occupation with and deep absorption in Oneness (tauhid). And zikr with ears, tongue, hands, heart, feet, and

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Zikr of Sirr is rather away from Marifat e Khudawandi but rather is practice of Ahl e Taqleed who are imitation and incomplete.

BAYT

The eyes of heart witness Deedar, I have handed over my spirit (Ruh) to Allah Almighty

I have get absorption in Oneness and this is the face of the Oneness

O true talib! Remember that there is no stone of a mountain or wall between the viewer and the View but rather it is the soul (nafs) that is stronger than the stone of the mountain and wall. It is very difficult and hard to kill this soul. The murshid kamil, with the aid of the sword of ism e Allah Zaat, first of all kills this malicious demon nafs (soul) which is partner of Satan because this nafs is a hidden interferer in between Allah and Man. When nafs is killed, man finds deedar without any veil forever. The murshid kamil having powers of sight tears away this veil with his Tawajuh and the very first day shows deedar to Allah's talib. The murshid who does not show deedar the very first day to talib, he is not worthy of issuing Irshad (order of murshid to guide the talib). He is a stupid, impolite and shameless/brazen. Which medium assists in Deedar and nearness to Allah? ism e Allah Zaat is the medium. The Hazraats of Kalima Tayyeba and the Tassawar of ism e Allah Zaat are above all Kishf (metaphysical unveiling to divine lights) and Karamat (thaumaturgy gift similar to miracles of Prophets). Whoso denies wisaal (meeting) and view (deedar) and does not believe, is uncertain, and does not trust in wisaal and deedar, Hazoor PBUH is very weary of such hypocrite and such person will abide in the lower portion of Hell. Murshid kamil first turns the body of talib into noor (light) by help of the outcomes and fruits of ism e Allah Zaat and drives him to the vicinity of Allah where the talib remains always engaged in deedar and becomes acceptable and pleasing in the eyes of Allah. It is foremost duty of murshid to elevate talib up to said heights in the very first day.

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The murshid kamil, by his Nazr (sight) and tawajuh, first takes talib up to marifat of Allah and enters him to the Majlis of Hazoor PBUH and after this imparts his talqin to the talib. The murshid who himself has permanent approach to deedar, has no difficulty in bestowing the talibs with deedar and he can do this. The murshid kamil who honors on anyone with his talqin to perform Tassawar of ism e Allah Zaat, he annihilates his body into the body of that person as Fana Fi Sheikh and as a Nemul Badl (fruit of a spiritual exercise) equates his rank with his own rank. Some talib of Allah consider those stupid, unwise and non sense imperfects as approaches' to Marifat e Hazoor and viewers of Deedar but instead they are the hoarders of carrion, unclean and filthy world.

ABIYAAT

Listen! O Talib Sadiq! I have received Talqin from Hazoor PBUH

So every moment I spend, spend in accordance with the Deen of Hazoor PBUH

The murshid who has no Hazoori is a big rejected figure

How he can lead talibs before Allah with the aid of his sight?

I am with and view Allah and I a guide

I do not find any talib worthy of meeting Allah

If I will find talib with enough craving for Allah and with more Taufiq

I will bestow him with even better rank than Hazarat Hizr AS

If I get a true seeker, I will guide him in his every breath

And will remain his true guide

The honor of Deedar is in the Hand of Allah, he bestows this blessing of Deedar on whom He wills with His mercy, generosity, grace and favor and does not honor it that He does not will.

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Allah says: “whoso is blind here will be blind in the Hereafter” (Bani Israel :72)

BAYT

If you own eyes, minutely take Allah’s Deedar

If you have access, try to attain marifat e Khudawandi

Every action, every obedience, every knowledge, every study, every reward of good deed and every servitude is meant to for Deedar. What else than Deedar can be short to those who have access to deedar?

BAYT

He who denied Deedar e Allah, he will not be from amongst the Ummat of Hazoor PBUH

But rather he will be humiliated and abject

Only Qadri Talib has the capacity, rank, Taufiq and endurance enough to bear the Deedar. If someone, from any other line, claims ability of Deedar, he is completely a liar and is from amongst those behind the veil. Only he can step into the way of marifat e Khudawandi, Tauhid and Fukr, who, first of all toughens his body with knowledge and decors his body with it and purifies his body with knowledge. Without knowledge one cannot recognize Allah.

So knowledge has two kinds: first is 'ilm e Zahiri' (knowledge of the exterior and explicit) which is customary declaration though tongue. Second is 'ilm e baatini' of Hayyu Qayyum (knowledge of the hidden and interior and implicit) which is ilm e Marifat which is everlasting and ever living. It is (marifat is) reading the unwritten through Tassawar (imagination), the testification through heart, soothing spiritual odor with the murmur of praise to Allah, the gain from Allah's grants and bounties, the profit from bounties of seeing the Face, the rewards and gains of the existence, the profits and gains of modesty/shyness.

When ilm e baatini comes in access of the talib due to the Taufiq of Allah and ism e Allah Zaat, the ilm e Zahiri, with the ability of talib to read without apparent language and script, becomes alloyed with ilm e baatini and comes under this ilm.

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This type of talib has live-heart, dead soul and in particular he studies the knowledge of how to reach in vicinity of Allah in the spiritual schools of all respected Messengers and Aulia Allah in their presence. In said schools there is no concept of nafs, Satan and distracted world. There is no heart, spirit, body or statue but rather talib gets imparted with knowledge of spiritual appearance of heart and spirit and qualifies the rank of those who are able to see deedar, in these said Baatini Darsghah (interior and hidden schools). This is what is called Ilm bil Yaqeen (knowledge with certainty) and ilm ba Eitibar (knowledge with trust) and the united seven organs of said knowledge bearing Wali Allah becomes able for the 'company' under the grace of ism e Allah Zaat and Hazoori of Allah. Such master of said knowledge is called 'son of Owaisi mother born Wali and Sarwari Qadri and Qadri Sarwari'. Similarly the Aalim (knowledge bearer) of divine (Rabbani) sightseer and Aalim Fana Fi Allah Fani who are members of the above secret and of no abode schools, are talibs of Qadri Murshid. If someone from other line claims such levels, he is explicitly a liar and boaster because Qadri Talib is receiver of lessons and knowledge in the said secret schools with no abode (Lahut and Lamakan). Such a person, with no desires and needs, does not need to be laborious.

BAYT

Customary Knowledge is the path of learning manners, politeness and modesty

But the Baatini Knowledge is a ladder to the holy meeting

Baatini Ilm is a beacon and Aalim is beacon filled

Whoso does not know this baatini knowledge

He is stupid and ridiculous

Ilm e baatin is a covert, it is a speech

A word can be attained with the prestige of Kun (Arabic word)

Ilm e baatin is a secret which has no word and no utterance

He who knows the secret has no concern with the world

Ilm e baatin is the name of Oneness which can be imparted from Marifat e Khudawandi

Ilm e baatin confers on Aalim the attributes like those of Hazarat Esa AS

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The dead heart can be turned alive saying 'Kumm'

Aalim bi Allah after getting absorbed in the substance of Allah, losses his own self

The Aalim Fakir remains absorbed in the purified pleasant chest by virtue of ilm and by utilizing study of marifat e wisaal of Hayyu Qayyum. Gnostics do not need the ordinary discussions and talks of world as they remain present in the state of Hazoori as they can get any question duly answered there. Fakir is dominant over both the world only because of study of this enlightening knowledge.

O true seeker! Remember that the Malik ul Mulki fakir (landlord of vast lands) enjoys rights of deedar because of his high place which is due to Taufiq of Allah and his elevated position in nearness to Allah.

Allah says: "Allah is able to do all the things" (2:20)

Gnostic wali Allah who is also Aalim Bi Allah (scholar who is with Allah) and with enlightened heart has predominance over both the worlds. Every big and small creature is under his command and in possession and is captivation, he is permanent reader of Loh e Mahfooz and can

interpret it, and is present in the holy gathering of Hazoor PBUH with impression and influence, he is commander over graves, he has power to see the spirits and he enjoys capability of the words ‘Kumm bi iz ni Allah’ with clear sight.

Remember that the Maalik ul Mulki fakir collectively owns fourteen types each of: ilm, Hikmat (wisdom), tawajuh, Tassaruf, tassaruf, taffakur (act of mental concentration), Taufiq, Tareeq (Sufi Orders, modes), Tasdeeq (testifying), marifat, tauhid, tajreed (abstraction), Tafreed (concentration), Tark (reject, discard, avoid), Tawakul (to remain calm and in patience after discarding), Mazkur (who is being remembered), qurb Hazoor, Maqam of Fana (position of annihilation) and Baqa (existence), baatin safa (purifier of the interior), Raaz o Israr (covert and secret), damm (breathe) and on utilizing all said uloom becomes Aamil (executive), mukammil (complete), Akmal (perfect) and Jame’y (comprehensive) fakir.

Afterwards he on bringing to his use the jewels of all above said uloom (plural of ilm), he becomes La Yahtaj Fakir (who needs nothing and has no dependency). Neither he neither requests anyone nor begs anything. These are the levels of fakir Malik ul Mulki, Ulul Amar (with command above all), with personality endowed with entire attributes and all levels and

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and positions are under his authority and he enjoys the sole authority.

Allah says: “so tread over the straight path as you are commanded”

In his eyes life and death are the same, grave and qurb (nearness to Allah) are same, noor (the light) and Hazoor same, Deedar and manifestations same, individual and tauhid same, Bi iz ni Allah and bi Izni same, clarity and vision same, sleepiness and wakefulness same, the study of good and evil same, Loh e Mahfooz and Loh e Zameer same, hunger and fullness same, silence and sound same, drunkenness and alertness same, company and separation same, start and end same, Ghinayat (state of being Ghani) and Hidayat same, Nasoot (realm of human) and Lahut (realm of divinity) same. The real goal of this way of baatin is to reach Hazoori of Haq.

After research fourteen ways of Taufiq are found:

- first – the talib Sadiq confirms with tongue correctly and with the attestation from core of heart and with sincerest praise to Allah talib dives into the river of the belief and as a result of this his seven body parts get purification. Because Allah loves pure belief therefore there should remain no negation in talib’s body also all lust and soul’s wishes should end. The talib should become pure in baatin from head to toe and he should become well behaving and modest.

- Second – the talib Sadiq should step into the way of fukr in such a fashion that he never retreat till his death time and up to the mouth of grave he should always remain full of Taufiq for prayers and should remain steadfast in obedience. Allah says: “and server your Lord until the inevitable comes unto you” (15:99)
- Third – the talib Sadiq in as a gesture of his sincerity and true love for his path, cut his head by his own hand and separate it from his neck and become bare-headed and communicate with Allah without a tongue. Afterwards the talib

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becomes worthy of the honor of getting education and worthy of the everlasting head-free body and also the Taufiq of Hazoori and the Tassaruf of Deedar be available to him

The above are the levels of that talib who is worthy of taking Talqin and is with true and firm belief.

### **SHARHA E CHARDAH (Explanation of the FOURTEEN)**

The Most Exalted Allah’s employment and its explanation are such that it should be with confidence, with belief, with integrity and peace and with deedar. Only Lovers, Gnostic and Connected persons avail this gathering/congregation. These persons see with open eyes and without head. These people have the real power of sight, real power of view and are always present there.

#### **ABYAAT**

The Maraqiba (meditation) of Zikr, Fikr and Mazkur, it is all a net

Which is seen as an art by others

The owner of real power of sight, sees Deedar e Elahi

Without Allah’s Deedar, all is lie and deception

The real talib is one who asks for the Deedar from the murshid

When heart become living, his eyes become capable for Deedar

When you will become Gnostic of Allah and have seen Him

Then you will reach at Lahut and Lamakan in the Oneness of Allah Almighty

It is worth noting that which is that Tawajuh, that Tassaruf, that Taffakur and that Damm which can honor the talib the blessing of Deedar in just one application? In other words first of all the body at once leaves away the four elements (earth, fire, water, air) and get absorption and annihilation with Allah's Zaat (person). Second

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is that Tawajuh in which the talib, at once in just application of one tawajuh, one Tassaruf, one taffakur and in one Damm, reaches in the particular and exalted Majlis e Muhammadi PBUH and after seeing, after having holy meeting with and after being adored by the entire Messengers, Aulia Allah, Asfiya (the pure), Apostles, all Major Companions of Hazoor PBUH, Panj Tan Pak (Hazoor PBUH, Hazarat Ali AS, Hazarat Bibi Fatima Zahra RA, Hazarat Imam Hassan AS, Hazarat Imam Husain AS), the entire Imams, all Mujtahids (those who practice Islamic Jurisprudence) and Hazarat Shah Muheyyu Din RH, he gets employed in the said Majlis and place. And gets keys to every open and secret treasure of religion, world, marifat, tauhid, jamiyat and haqeeqat and utilizes these for any adventure and so he become devoid of any dependency and after this he captivates entire creation and brings into his possession. Such, as said, Arif Kamil can join his Damm with the Damm of Hazarat Gabriel AS in just single tawajuh, single Tassaruf, single tassarruf and single taffakur, and he gets replies of any query or question about Quran and Hadis through message and/or ilham on his heart and appear in most compressively and indisputably. By studying the knowledge of enlightened sight the secrets of mortal nafs and knowledge of omniscience are revealed unto the talib. Sometimes he joins his Damm with the Damm of Hazarat Mikael AS in just single tawajuh, single Tassaruf, single tassarruf and single taffakur and under the command of Allah as many as beneficial rain is desired rains. And due to the profitable effect of the outcomes of ism e Allah Zaat, Hazarat Gabriel AS and Hazarat Mikael AS, in the said similar fashion and under the command of Allah and His wish, always remain in the command and hold of the performer of Tassaruf. Sometime when he joins his Damm with the Damm of Hazarat Israfeel AS like Sor (the trumpet) in just single tawajuh, single Tassaruf, single tassarruf, single taffakur and single Jazb and wherever he looks with glorified look that place, country or city turns deserted and remain so till the day of judgment and he said place never gets rehabilitated and populated. And when he joins his Damm with the Damm of Hazarat Israel AS in just single tawajuh, single Tassaruf, single tassarruf and single taffakur

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and can clutch the life of the enemy in his damm and in seconds with the power of his Tassaruf the enemy become lifeless and ultimately dead. Such action is valid on the dangerous nafs bitten

enemy, dangerous and life threatening kafir who is cruel and inflicts pains on Muslims or the enemy is sinner who has betrayed the religion of Hazoor Muhammad PBUH.

In short, the best and the most profitable than performing dawat, spiritual exercises, performing thousands of Chillas in solitude and doing countless zikr with no bounds is that the talib should once get the Tassawar and tawajuh of Fakir Mukammil (complete), the taffakur of fakir Akmal (more perfect) and Jazb (absorption) of Fakir Jamey' (comprehensive). The fakir who Fana fi Allah can perform tawajuh due to his capacity being near to Allah, his tawajuh progresses and grows till the day of judgment and never ceases. Whom He bestows, bestows through Darwaish. Such said type of Fakir has levels of 'no head', bearer of secrets and Gnostic of the Sustainer.

## ABYAAT

How can I hide Him? His attribute is 'forever and eternal'

He grants the manifestations of his beauty through allowing meeting Him

How can I hide Him? His existence is everlasting

Hi grants the beauty of Deedar during meeting and His connection

When I perform the 'hidden' zikr of His Name in abundance

His Highness's High Name brings life to heart and glorifies it

So when it is fair to view Him

Then fakir would see Him on the day of the beginning

These headless characteristics are in approach of the performer of Tassawar e ism e Allah Zaat. Tassawar is the sword. Whoso is hit with the said sword of the performer of Tassawar, no doubt, gets his head cut off from his throat. Tassawar is similar to spear or javelin.

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The performer of Tassawar injures whomsoever with his sharp spear of Tassawar, the person dies away due to said wound. The Tassawar of ism e Allah Zaat is absolutely and Taufiq from Allah Almighty and person with ability to perform Tassawar is certainly dominant over kingdom of all continents. Tassawar is like the 'Asaa' (stick) of Hazrat Musa AS (Moses) and Tassawar is like the fire of Hazrat Ibrahim AS which eventually turned out into a garden full with flowers and Tassawar is like the Ascendance (Mi'raaj) of Hazrat Muhamamd PBUH. Tassawar is

cosmorama cup. And Tassawar is the Aina-i-Sikandari (a book by Amir Khusro). And the knowledge of Tassawar is like the knowledge of names of Hazarat Adam AS.

Allah says: “and He taught Adam all the names” (2:31)

And Tassawar is a treasure in baatin and that with ability of Tassawar has no dependency over others and he has no pains. Tassawar is such a thing about Kimiya that entire Kimiya remain in the possession of the performer of Ahl e Tassawar (those who can perform Tassawar).

The Ahl e Tassawar who is Aamil (skilled, expert), near to Allah and who bears the peculiar qualities of performing perfect Tassawar remains most dominant over all the people. He performs Tassawar of Allah and His most secrets and in way Allah becomes merciful on him and he can then communicate with Allah through Ilhaam and in fact he reaches very near to Allah. O true seeker! These said, are the approaches of Tassawar and its scope so that you can know these if you want to learn the tauhid and knowledge of Tassawar you know beforehand. Tassawar is a grant and favor of Allah which murshid grant to talib from the place of ‘very nearness’ to Allah.

Some Tassawar are: Tassawar of: birds, Hazoor, ecstasy, the forgiven, zikr of Mazkur, famous, graves, adorned baatin, acts and affairs.

Which order executes Tassawar? And which act adds to the core-effect of Tassawar? And act helps profit from Tassawar? And by which Tassawar one can get Jamiyat (integrity, stability, sense of completeness)? and which act is that induces such a situation from east to west that

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just in single breath the enemy can be killed by means of Tassawar.

ABYAAT Damm (breath) is like ocean, you distinguish damm by damm Those with the ability of Damm can recognize ever mask by mean of damm All the world is a Damm and takes birth from damm These powers of Damm come in force when permission is granted by Hazoor PBUH After having the spirit blown in, heart turns into peculiar light Entire creatures have come into existence by the aid of Damm Damm always remain in motion like wind The damm that has annihilated in Allah, clearly views Allah

Such a kind of the bearer of damm is the Divine Scholar, Spirituals Scholar, scholar of nafs,

scholar of language, and scholar in studies. The person who demands bribe and scholar with snobbery and who always makes satanic planning is far away from such superior knowledge of the secret and knowledge of the Lahut and Lamakan. Such heights cannot be appreciated by a scholar of cattle, dead-hearted and patient of lust and greed of the world.

BAYT Damm guides to the spirits And the damm which has taken shape of the spirit in body is because of the commandment of Allah

Allah says: “and breathed into him of My spirit” (38:72)

O talib note that there are two damm in the body of man. One damm is breathe

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a gulp of air. An angel is deputed over the Damm which is in taken and he requests before Allah, “O real Lord! Should I hold the in-taken breath while it is still inside or let it be out taken so that it could come out of the body?” When the gulp of air has been taken out the same angel remarks same to Allah. Thus on every inhale and exhale of air same question is posed before Allah Almighty. The breath exhaled, under Tassawar e ism e Allah Zaat, comes out of the body in shape of a special noor and goes before Allah like a pearl. If wealth of both the worlds is accumulated together, it cannot equate to the value of the said everlasting pearl of Damm but rather both dunya and Eden is both inferior to it. The pearl of Damm is priceless and has no substitute. Fakir Kamil is the treasurer of these priceless divine jewels because Arif Fakir Wali Allah is universal appreciator of these pearls of Damm. Such Sahib e Damm (bearer/owner of Damm) is in peace in from all sides. He who’s lightly heart and pearl like Damm is liked by Allah, he is Sahib e Ikhtiar (owner of Authority) and he has no fear whether he is famous or unknown in people.

### **HADIS**

No doubt, Allah does not care your faces nor he looks your deeds but rather he notices your hearts and intentions.

Love for Allah, view of Deedar and light always emerge in the heart of The Sahib e Tassawar whose damm is like noor. The damm of Dead heated person meets Satan from where Satanic fears, doubts of nafs and groundless worries germinate: the Khannas (whispers), and Khartoum (satanic agent) generate lust, greed, kufr, shirk, hypocrisy, selfishness and the like indecent evils. Similar more evils like offensives and darkness take birth in heart. The dead hearted is abject and miserable.

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### ABYAAT (COUPLETS)

Every damm has two categories: one does the job of guide

The other is Noor every second and this damm can inflict wrath on others

The damm, taken in service of Allah, is a source to gains secrets of Allah

The damm, taken thinking about Satan, is spent in state of Kufr, lust and greed

The damm by which one can get deedar, what is its name?

This damm is damm which can annihilate the whole realm

The damm by which spirit can rise, results in survival

This damm infuses life in the whole creation

The damm e Qalbi (the damm of heart) which commands over the spirit as well

Explore eye competent of viewing Deedar using the damm e Qalbi

O talib Sadiq! Remember that wash away all, except Allah, from your heart. This baatini route is a route towards Mercy and cleanliness of baatin. This route leads to marifat of Allah, His neighborhood and His Deedar. Jamiyat, Talqin and Irshad propagate in following modes: from bosom to bosom, sight to sight, tawajuh to tawajuh, rationale to rationale, spirit to spirit, secret to secret, observation to observation, vision to vision, annihilation to annihilation, survival to survival, deedar to deedar, trust to trust, confidence to confidence, tauhid to tauhid (unification), not by Taqleed to Taqleed, not by usage to usage, not by tongue to tongue, not by hand to hand, not by foot to foot, not by eye to eye, not by retinue to retinue, not by speech to speech, not by question to question, not by state to state. The apex of Allah's Marifat and observation is with Jamiyat that is achieved upon seeing the Beauty and such a marifat has no demise. If some heterodox beggar begs you of the Mother Of All Sins (wealth and riches) which is unclean and excrement

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and you grant him his request, this act of you is as hard as if you have taken all of his malignancies in your personal responsibility and have bartered him with your malignancy. And

you have taken the sin of said beggar, the sins of the progeny of that beggar, sins of friends of that beggar, sins of talibs and murid of that beggar on your own self. Your example will be similar to that executioner who executions but says that he has not executed. He who remains pure and chaste, acts on Shariat and remains modest and shy under surveillance of Allah and under His umbrella of marifat, in peace and tranquility till the day of the End.

The act shun by Shariyat is act of kufr. What is Shariyat and What is Kufr? The realism of Shariyat is to follow the footsteps Hazarat Muhammad PBUH and day and night try to follow each step till one reaches the Pure Majlis and there he study Quran and Hadis in the holy presence of Hazoor PBUH. This is Shariyat – the way covered with Taufiq and research.

Whoso denies Majlis of Hazoor PBUH and covers the marifat of Allah, is kafir and Zandeeq (atheist, dualist). The genuine Shariyat is combination of Fukr, Fiqah (Islamic Jurisprudence), Tauhid, marifat and Wisaal while the real Kufr and downfall is keeping dunya, haughtiness, selfishness, indecent lust for dunya and its wealth.

“Haq (truth, right) is Islam and Baatil (void, null) is Kufr (blasphemy)”

O truthful talib! Bear in mind that the happiness of single second, as a result of view of the Divine from its very neighborhood, is far better than the kingdom of Solomon and thousand year lasting kingship. Do you know that when, on the day of resurrection, the dead will come out of their graves, and the back of all Ahl e Dunya will be towards Qibla (direction of prayers). This will be because of their stinginess with Fakirs of Allah and they used to turn their backs towards Fakirs in life. No one can assume the position of Fakir unless he becomes headless after his head was cut off in this way of fukr.

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ABYAAT

Here neither is head nor foot, neither body nor personality

Be the companion in the company of the Sustainer

I have replaced my head with my feet and annihilated in Tauhid

And this is the way to do it

The ilm of ‘headless’ speaks with Him

The 'language less' are also always talk with Him  
O seeker of the Deedar, if you are fond of Deedar e Elahi  
Come with you head cut off, then you can view deedar  
In his head are covered secrets of Tauhid That is why he is Roshan Zamir  
These secrets are revealed unto the fakir from Allah Almighty  
The secret of tauhid guides and leads only those whose head has been cut off  
And those who scarify head are granted with Deedar  
Those with head cut off, bear crown without head  
Those who play sport of head can get perennial ascendance  
The secret of knowing His entire secret is hidden in 'cutting off' head  
Whoso found the secret of being headless, is made aware of every capacity, position and level  
I dived into the deep oceans of Tauhid (unification) and picked the pearls  
After that I found the Truth with the Taufiq from Allah  
Those who play head sport, get life that ends never  
I have been taught Ilm from the hall of audience of Hazoor PBUH  
Those who play head sport, get life that ceases never  
They get the import of Alast from Qurb and Wisaal

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Whoso recites the Wazifa of 'Ya Ghafoor' without tongue after the sport of head  
These bold sanctifiers are let noor of Zaat be visited  
Fakir is sometimes in state of Jazb and sometimes in anger and fury  
And sometimes the state is of peace and tranquility

No zikr is an alarm to perform zikr, his thoughtlessness is a remainder of thoughtfulness

If Allah has granted you with eyes, then view deedar of Allah

Whoso sees Allah without head, it is fair and acceptable

As no one has seen Allah with the eyes of head

Thank to Allah that you have bestowed me with the eye that can take deedar

You witness and observe Mercy with the eye that can view Deedar

Bahu Rh takes the deedar of Allah through Hu

Witness His attributes and Wahdat through Hu

Allah says: “where ever you turn, there is Allah’s countenance” (2:115)

**BAYT**

Carefully observe the noor and beacons of Allah

And from within these noor and beacons witness Allah

If someone says that the work of this book is imperfect, but it tastes as if honey is mixed in butter and it is delightful even more than this, you must believe because the firmness of the work of poets is due to maturity of their thought and intellect of their knowledge but the ilm of Fakirs is from Allah’s pure Zaat. So where there is element of Hazoori, there is no poets and their intellect.

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Note! Since long and for many years I have been searching a capable talib who is competent to get my tawajuh but I have not found one. Which tawajuh is worthy of receiving tawajuh? And what is called tawajuh? The apparent tawajuh is the Taufiq of Allah and the baatini tawajuh is a witness of expression of Allah. When Sahib e Tawajuh (performer of tawajuh - concentration) becomes attentive towards a kafir with the Jazb of Tassawar, the heart of that kafir becomes out of his control and recites Kalima Tayyeba la ilaha il Allah hu Muhammad ur Rasool Allah with core of sincerity. On reciting Kalima Tayyeba his all the five Baatini powers get spark and start.

If the Sahib e Tawajuh becomes attentive towards Ahl e Dunya with Jazb and Tassawar, the later becomes devoid of everything. And if the sahib e Tawajuh gives tawajuh and Tassawar with Jazb to an ignorant, the latter at once becomes a scholar with ilm e Ludni and Ilm e marifat and reaches the positions of Arif Ayani (who can see in baatin), Arif Rabbani (divine) and Arif Lahut and Lamakan. If sahib e tawajuh pays his concentration to someone with Jazb and Tassawar, the person reaches the heights of Aalim e Fana Fi Allah and gets so much absorbed in the tauhid of Allah that he does not recognize Allah with Zahiri Ilm 'Alif' or 'Baa' and forgets all usual and formal Zahiri Ilm.

And if the sahib e Tassawar pays his concentration with Jazb and Tassawar for traveling and sightseeing of earth, all the wealth of Kimya Akseer and whatever Aamil e Kimya Gar (skilled in the art of Kimya – alchemy), entire Kamil Fakirs, Jinn, Human, Angels and all living or non living Aulia of Allah appear before sahib e Tawajuh for any assistance or service. The sahib e Tawajuh has all this Zahiri Taufiq due to his nearness to Alast. The research and inquiry into baatini Tawajuh reveals that when he, with belief and certainty, gets absorption in Tassawar and Tassaruf and puts his soul in labor and goes in imagination with Allah's name, then he gets over absorption in the Noor of Hazoor and receives deedar of Allah.

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ABYAAT

When he comes in the state of Jazb (a spiritual state due to over absorption)

There ends every ilm, wisdom, intellect, zikr, fikr and voice

Both abilities sight and listening are degrees of strangeness

Remove all these from your heart

If you need Deedar of Khuda e Wahid

Then once in your life get separation from your self

After above destruction of self, man develops into Gnostic, lover and Waasil (connected) to Allah

and remember that Deedar is received only after the purification of the soul

all this knowledge of Ain (help in view) is revealed by Aamil Fakir Kamil Darwaish with the help of Verses of Quran

and also he demonstrates the knowledge of Ain

BAYT

all knowledge becomes accessible with the help of Ism e Allah Zaat

Whoso recites the Name of Allah becomes Sahib e Nijaat (with salvation) and Gnostic of Allah

It is worth knowing that this is the knowledge of Sufism. This is the share of those friendly people who get unification with Allah.

Everyone who calls Fakir as insane and lunatic, is blind to evaluate the value of Fakir. Those who bear wisdom of Dunya and are dirty with lust and desire cannot understand the degree of Fakirs.

BAYT

That Ilm that wisdom that intellect is something other

The Wujood (body and soul) turns into noor with personal concentration

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The presence of fear and warning, amazement and fear due to loneliness all are signs of the destruction of nafs. And ever increasing abundance of love, marifat, study, Hazoori and nearness to Allah, purity of Qalb (heart), survival of Spirit all are signs of possible Deedar of Allah. Kamil is he who, in conversation, can explain every position with the reference of Verses of Quran of Allah and during conversation can show wisaal and marifat. These attributes are of Haq and from Haq. When Haq surrounds the bodily existence of man, the Baatil shuns away completely. This is what is called tawajuh baatini and research with a special way. Whoso is aware of zaahir and baatin, Taufiq of tawajuh and Taufiq of research, he can bring into Tassawar and in his possession all the worlds and can see the drama of all on the palm of his hand or on nail. Don't be amazed with this power of kamil fakirs and don't find fault with their secret vision because backbiting and complain of the said fakirs deprive the person off marifat and Hidayat.

HADIS (most people think this is Hadis)

Ever baatin in contrast with zaahir is Baatil

What is Amal e Zaahir (the apparent act)? It should be without shirk and without hypocrisy and snobbery. What is baatin? It should be deeply absorbed and annihilated in Allah and very near to Allah.

O true talib! If you are Syyed (descendant of Holy Prophet), then get certificate of the Khulq (mannerism, ethics) of Hazarat Muhammad PBUH; If you are Quraishi (descendant of Quraish), then you should behave like one with hurt-heart (with heart full of kindness and always ready to incline towards good); If you are Aalim then demand Darwaish like living and not mendicancy; if you are ignorant, seek knowledge that knowledge which leads to Haq and removes away every Baatil from heart. Murshid kamil can get all these favors granted and bestowed on the talib.

ABYAAT

Kingship is with the darwaish who can dispense Wealth

Where is lives such darwaish? Request the rule of the world from Darwaish

## **PAGE NO. 100 - Al Hamdu Lillah**

Whoso wishes kingship of a state,

He should rule under Allah's will on getting kingship

Visit threshold of Darwaish daily every dawn and dusk

So that Allah can fulfill your every wish

If darwaish hits you on your head even then don't move your head back

Darwaish's service wins Allah's pleasure

Two qualities are helpful to judge the darwaish

He is Ahl e Tauhid and has approach in marifat

Darwaish has permanent access to Hazoori

How can the arrogant of dunya reach such high place of being darwaish?

He who begs on every doorstep is not worthy of being called Darwaish

He is but a beggar and belongs to the Dunya

Favors and mercy is quality of Darwaish

How can the admirers of wealth be Darwaish?

I dominate darwaishi (state of being darwaish) and I am also Gnostic fakir

I have guardianship of the universal marifat

O talib demand your objective from me and cherish your demand

I will grant you or will request Allah for His grant for you

O careless Aalim and Wali! Beware that you are always wishing for the carrion and impure world. Only stupid people wander worried in the search of said dunya. The following two practices and their achievement are very difficult:

1. Amal e Kimiya (practice of alchemy) which can only be achieved by an Aamil (skilled)
2. Amal e Marifat e Khudawandi which can be achieved only by a fakir kamil

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I pay gratitude to Allah for his beneficence on me that I have utilized both said Amal in my use and hold. Kamil talibs should start the said two Amal and not ordinary Talibs.

BAYT

I am Aamil as well as guide to Haq

I have no dependency on any other except Allah

Yes this is certain that he who is day and night absorbed with study of Haq, all creatures of both worlds including Jinn and Human beings all are subordinate to him and pays servitude to him

(Only Allah and all except Allah is greed)

O cattle like talib filthy with Nafs Ammara and Temptation for Sex! O senseless and ignorant

and deprived of marifat of Allah and His nearness, listen carefully! There are two record rooms to record man's deed. What he says and does are written down by Kiraman Katibeen (Angels). The baatini deeds like the thoughts that appear in mind and heart are also imprinted there in an office of Allah who is Hayyu Qayyum.

So, how talib can get clearance from both the said offices of records? The talib of Murshid Wali Allah learns the lesson of Fana Fi Allah from his murshid and gets absorbed in the noor of deedar of Allah and reads the lesson in such a manner that he never requires apparent tongue and baatini testification from heart. In the sense of effect it has same effect. So testifying and admitting is necessary for marifat and Taufiq of Allah. whoso is busy in viewing deedar day and night, he does not entail testifying by tongue or admitting by heart. According to this Hadis

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which one must trust.

### **HADIS**

The virtues of common men are seen as errs by the Muqarribeen (the favorite persons admitted to be near)

Which acts of the Mukarrib (admitted to be near) are which are above and enter the good deeds of Fana Fi Allah Baqa bi Allah Fakirs as per the following Verses: “ Lo! Good deeds annul ill deeds” (11:114)

Beware! Of talib e Allah! leave this 'how and but' and attain a perfect level for Allah's Deedar. The foremost duty of the talib is that he should not carry out any religious or worldly affair without seeking permission and order from murshid and pin his authority with the authority of his murshid and become authority-less in his self. It is also compulsory for the talib to seek Talqin from murshid in order to get viewing power to view Deedar and access to Hazoori. Talib should not solely indulge in zikr, fikr and Riyazat. It is also very important job of the talib to first distinguish between murshid kamil and murshid naqis same as wife can assess an impotent husband. The Mard Murshid (potent murshid) favors on talib his own rank and takes out the erroneous rank of the talib. After this murshid kamil and talib Sadiq get united and they come in agreement with each other. The talib, the very first day, gives three divorces to the naqis feminine murshid. Soon talib separates from naqis murshid and searches for a kamil murshid no matter how much far away the murshid kamil abodes.

Keep in mind O talib Sadiq! That in the line of baatin there are countless veils, calamities and unlimited problems and afflictions which have to be faced. Some veils are of Sukr (drunkenness like, intoxicated like), Sahv (error, overlooking), Qabz (as if held by, limited), Bast (amplification); some covers are due to nafs, some due to restless efforts for accumulating dunya (wealth, property, richness, power etc), some due to local angels and some are due to one's own ignorance

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and foolishness. Therefore Shariyat, Tareeqat, Haqeeqat and Marifat are all veils (four stages of Sufism here one stage is a veil for the other). So if all veils are counted then including all parts and complete, attributive and expression and honorary these become seven hundred three million seventy two (703,000,072). Kamil murshid, with the power of his single sight, singe tawajuh, single Tassawar, single tassaruf, single taffakur and Taufiq through Hazraat of Ism e Allah Zaat and Kalima Tayyeba essence, turns the talib alive and within one hour he let the talib enter through each and every veil safe and sound and drives the talib to Hazoori where he lets the talib take instruction and advice with Wilayat and Hidayat from Hazoori Nabi Pak PBUH. Murshid of such a class is worthy of instructing and is bearing Taufiq and his baatin has research of neighborhood of Allah. His heart is like a deep ocean and his way of practice is true and friend of Allah.

BAYT

O Bahu rh Murshid should be such a guide of caliber

That he can take the talibs to the Majlis of Hazoor PBUH

First of the talib must request for the important knowledge and then request for the knowledge of Hazoori from Murshid. When he has gained said two knowledge and become Aalim Bi Allah, he should then request knowledge of marifat e Khudawandi and the knowledge of Allah's holy Lights from murshid.

BAYT

Ilm is gained through eye which enlightens heart of man

Every thick and thin is within scope of this knowledge and its Aalim is Fakir

The reader of this ilm has ranks and posts. The ilm taught to enable someone to earn dunya, hinders from marifat although

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he reads this ilm for entire life, his heart remain dark due to said ilm e dunya and he remains deprived of marifat e Khudawandi.

### **ABYAAT**

Ilm means hierarchal levels of honors and every particle is due to Allah's personal Noor

Personal knowledge is received from Zaat which can turn dead alive

Ilm means to know and to know Allah with eyes is like seeing His secrets

Baatini ilm is a secret to Allah's identity and Zahiri ilm should be meant for Deen

who is absorbed in unification and annihilated in Allah, no knowledge and no secret is hidden from him

There prevail no zikr, fikr, Wazifa or sound

Life which begets from life is noori (filled with Divine Light) life and is unique

And, neither Hazarat Musa AS even can get it or Hazarat Hizr AS can access it

Here is no angel, no land, no sky and no sound of KUN, here is absolutely no creature

Only objective is to annihilate in unification of Allah and amalgamate

### **HADIS**

In my company with Allah, a stage comes when there is no room for any Arch Angel, Messenger or Apostle.

The said heights are heights of the sates of Hazoori and Fana Fi Allah. Murshid kamil must carry talib of Allah to his destination with his tawajuh and sight. The murshid kamil certainly does not engage his talib in zikr, fikr, wird, wazaif and isolation, he kills the nafs of talib with his sight

and tawajuh and after this talib gets absorption with noor of Allah and views l deedar. There are many rejected murshids, the granters of dunya,

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They are similar to the executioner. Similarly there are many talibs who seek dunya and they resemble dogs with strap round their necks.

ABYAAT

Kamil murshid is kamil Nazr (sight)

And his talibs are also similar to Hazarat Hizr AS

Murshid Akmal is Gnostic Nazr

And he can favor treasures of fortune to talibs

Naiqis murshid is like beggar

The talib seeker of such murshid is also absurd

Murshid is Ghani and has enough Taufiq

Every state is under his rule and he rules that

Bahu rh has no grief because he is Talib of Hazoor PBUH

The talib of Nabi Karim PBUH always find Deedar e Elahi

Some say he who has no knowledge of reading and writing cannot find Allah. The Zahiri Ilm teaches words, lines, pronunciation, speech but people remain unaware of Baatini Ilm of marifat and wisaal. Zaahir ilm guides towards Allah so that one can come out of malign ignorance. No doubt the knowledge of baatin is unseen.

Allah says: “whereof there is no doubt, guidance for those who ward off (evil). Who believe in the unseen” (2:3)

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The real belief means to believe in knowledge of the unseen. He who tries to find fault with knowledge of the unseen, becomes kafir and he who has no knowledge of the unseen cannot identify Allah.

“and He taught Adam all the names” (2:31) through the ilm e Ludni (divine mystical knowledge)

“ Read: in the name of your Lord who created. Created man from a clot.

Read: and your Lord is the most bounteous.

Who taught by the pen.

Taught man which he knew not.” (96:1-5)

“verily We have honored the children of Adam” (17:70)

“and We are nearer to him than his jugular vein” (50:16)

Only ilm e marifat and tauhid leads to Allah and ordinary knowledge is nothing but knowledge of those imitating teachers who has no such power.

### **BAYT**

When spirit and secret, of he who sees with the eye of heart, become one

That talib clearly views Allah in front of him

Such approach is the result of Allah’s mercy and bounty and is favor of Allah on whom He wishes favors. These approaches do not link with the decent or designation but link with sympathy and truthfulness. To be darwaish it is not a must that he should be a Sayyed or Quraishi but is a special favor of Allah.

### **MASNAWI**

The viewer of Allah does not notice Eden  
He views Allah with his own vision  
First and the last if received Allah's deedar  
And due to Allah my heart awakened

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My sight can generate Deedar  
I have all the power to view Allah Almighty  
I find the noor of Allah's Deedar every breath  
Idolater deny Allah's deedar  
Tauhid (oneness of Allah, monotheism) is Allah's ocean and I am a stream  
When stream gets lost in ocean, it loses its previous identity  
The viewers of Allah are not used to be under soil (grave)  
They carry their body to Lamakan (of no abode) and their spirit if pure  
Who can see can himself, can let you see as well  
Viewer of Allah has such Taufiq  
Allah's deedar matches the bearing power of the viewer  
The viewer kills his nafs

He who spends his whole life in hunger, poverty, Riyazat, worship, Mujahida, zikr, fikr, Maraqiba and servitude, it would be a better choice for him if he could spend just a moment in the study of Hazoori of Allah than doing all said spiritual exercises. The difficulties and their resolution with ilm, worship and servitude bear a lot of Sawab (reward of good deed). The knowledge of marifat is meant for Qurb e Elahi (proximity to Allah) and Deedar e Elahi. The knowledge of how to study the noor of Allah is revealed with the knowledge of how to View Him. Then both the ilm get mixed.

## HADIS

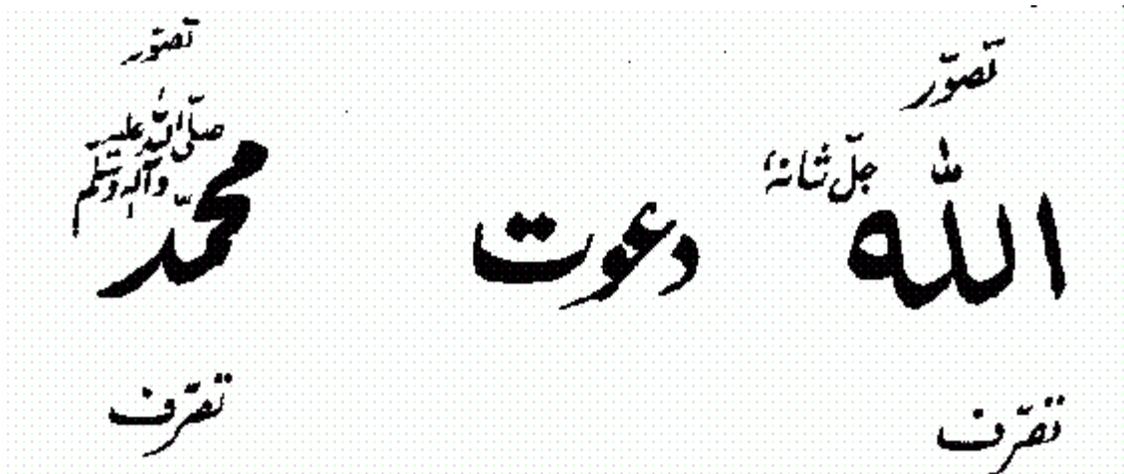
Approaching the End means inclining towards the start

it means that when an act/matter/order reaches its apex position, then it gets started)

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### SHARHA E DA'WAT

Some Dawat start yielding its effect after twelve years and the aim is achieved, Some in one month, some in a week, some in a day and some in an instant. Even if the Aamil (executer) of Da'wat is performing dawat on an iron made mountain, the mountain will become soft like wax, the courtiers will be struck with fear and will, directly without any intermediation, appear before the Aamil e Dawat. And if kafirs, Rafizi (heretic), Kharji (those who did not pay homage to Khulafa e Rashdeen) are under this said Da'wat, no doubt, they will turn Muslims or will get uprooted or will leave the country. And if Aamil thinks, he can depose the king of seven continents and can promote a poor beggar up to the throne of the kingdom and patronages him. And can clutch the life of a person, no matter how ever far he is from him, in a second and can turn him lifeless. And can advise talqin to a person, no matter wherever he is from east to west, and showers Hidayat over him and leads him to Hazoor PBUH. And if he deems fit, can confer 'sight' on the talib and talib becomes obedient to him. Both the worlds can be turned upside down by him. And with the help of his attribute like that of Hazarat Esa AS (Jesus), he can convert dead hearted into live hearted person forever. Such a person is worthy of being called Ahl e Marifat (who has marifat). The paths of Tassawar e Taufiq and Tassawar e Tahqeeq (the imagination with power of Taufiq and power of research), look clear and coverable with the aid of the following names:



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### **EXCELLENCE OF HAZRAATS**

And when Sahib e Dawat catches Damm with the Tassawar of the Holy Spirit of Hazoor PBUH along with his Major Companions (Ashaab e Kubbaar), he immediately reaches in the Holy Majlis of Hazoor PBUH. Similarly Sultan al Fukr appears with the Tassawar of the word 'Fukr'. Same like this when he imagines the name of his Sheikh (murshid), the figure of Sheikh appears. Also the imagination of the name of: Hazarat Gabriel AS brings Hazrat Gabriel in appearance and he tells Ilhaam, Hazarat Mikaiel AS grants as much rain as needed, Hazarat Israfeil AS appears and whichever country the performer of imagination intends to devastate with anger and fury, that country remains barren till Qiyamat, same like said talib can call the spirit of Hazarat Israel AS and can capture the spirit of the enemy in seconds. Four deadly elements must be eliminated which is Swab:

1. Nafs
2. The tyrant and cruel to Muslims
3. Kafir
4. Who has converted from Islam and has become enemy to Aamil Ulema and Kamil Fakirs.

Who that cannot perform the above type of Mustajab ud Dawat (granted perfect dawat), he and is not an Aalim of the Dawat e Damm which is performed with Tassawar e Hazoor, the performance of Dawat of a vain and stupid activity for him and for Kamil of said Dawat, it is very easy for him to put his nafs on right path, in seconds, without taking labors and pains of Riyazat and worship. But for Naqis it is very hard and the most difficult job to find marifat and observation of each and everything from heavens to the under of many fold earth, the sightseeing of ups and downs and studying Loh e Mahfooz, the neighborhood of the Oneness and getting views of The Noor. However, the murshid who is kamil, mukammil, Akmal and Jame'y, can easily deliver

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the talib the said desired positions and high levels of Zaat and Sifaat (Allah in Person and His Attributes). The Hidayat of this type of Hidayat of Ahl e Hidayat is under siege of Ilm e Kimya Akseer and Dawat e Ilm e Kimya Takseer. The powers of all said absolute Ghinayat, Inayat, Hidayat and Wilayat, with blessings of Allah, the murshid kamil opens for talib with the help of Tassawar e Ism e Zaat and Kalima Tayyeba's 'kun'.

Allah says: “and peace will be for him who followed right guidance” (20:46)

Allah says: “did He not find you destitute and enrich (you)?” (93:8)

This type of approach in Marifat is called Wisaal e Qul (approach to entire things)

BAYT

If you have clear sighted eye, then view me

My sight is of more value than wealth and riches

The Gnostic of Allah who owns Ghinayat and Hidayat, Ahl e Wisaal, Sahib e Waham and hallucination, every next second means next place and next abode, next era and next world, next clarity and next statement, next condition and next declaration and he has very unexpected appearance and dialogue, strange beautified condition and distinct demand and discrete worship and distinctive Zikr and fikr, vey high fikr of Hazoor, very unique beacon and transfiguration of Allah, their dignity of Deedar is different every moment and observation and ascendance are both unique and uncommon. Their Fana, Baqa and Liqa are also very unique. Even Hazrat Musa AS and Hazarat Hizr AS cannot touch these heights of Fukr.

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HADIS

The Scholars of my Ummat are similar to the Apostles of Bani Israel.

The perfect Ulema e Ummat are enlightened Fakirs.

BAYT

Every height is reachable with Tassawar

And with Tassawar and tassaruf his fukr completes

## HADIS

When Fukr reaches its apex, there is Allah

## ABIYAAT

Tell me the figure of Nafs and concentrate on its character and nature

Nafs Ammara is shameless and immodest like a Kafir

Nafs is demon in shape and impure Satan in nature

It is denier of Tauhid and Quran o Hadis

Nafs e Mutma'ina is obedient/submissive and is available to Apostles, Aulia and Sahib e Nazar (person with vision)

He who got the knowledge and Gnosticism of his nafs and recognized it

He made his nafs his friend and guide of the way

When soul, heart and spirit start telling answer to every question; it is still not the destination

This height is the first rank for the title of Aulia e Allah

He who always kills his nafs

He, from its funeral prayers, gets the degree of monotheism

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And nafs, heart and Ruh speak

In Hazoori, this prayer has become worthy to receive attention

They say that these degrees are received after purifying ones heart

And Gnostics are awarded with such degrees by Allah

I enquired pen why your face is dark black?

It replied on recording and recording your sins, it has become dark black

Don't care your higher place, the place of monotheism is very elevated

Murshid surely takes talibs to this height

Heart does never get life by the knowledge of day to day transactions or the knowledge of servitude. These are just positions in the way of heaven and Eden. He is unaware of the marifat of Allah, the knowledge of Tassawuf carries near Allah and is received with only Taufiq from Allah and the Deedar of noor is blessed with surely by the noor of this knowledge.

## ABIYAAT

I have researched thoroughly entire knowledge with my Taufiq of baatin

I do not boast at but I am really a Kamil Fakir

Everything, small or large, has become clear on me

I am active member of every Majlis of Hazoor

Due to the prosperous effect of Kaba e Khuda on my heart, Kaba abodes in my heart

I remain all the time before Allah and fully absorbed in observing meeting and viewing Him

O talib the sooner you will request your aim from me

The earlier I will enlighten your heart with my single sight

It is sure that killing of nafs and the decomposition of mercury with the art of kimya of wealth and riches

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is not workable and is very hard task for a non practical, imperfect and raw person but for Kamil it is very easy assignment to kill the nafs and prepare Kustha (herb o mineral mixture used for some cure) of Para (mercury) using ilm e kimya Akseer and make the talib Sadiq fortunate with enlightened heart and blessed within a moment. It must remain clear that the Sahib e Tassaruf with Taufiq can get advantages of his need from all Muakals, Jinn and Angels by performing dawat while Sahib e Tassaruf with Tassaruf can get advantages of his need from all Spirits of

the Messengers, Aulia Allah, Mo'min Muslim and entire Creatures by performing dawat. Such a Aamil Kamil Ahl e Tassaruf Hazoor and Sahib e Tassaruf who is dominant over Spiritualism of Graves, when his body becomes competent to perform dawat in every style with Taufiq, and then he commences performing dawat then he can complete biggest tasks and the hardest adventures within a sigh and in single step no matter said tasks are as if to conquer entire kingdom of Solomon and entire creatures of the earth.

ABYAAT

I am knight rider and have Zulfiqar (a sword owned by Hazarat Ali AS) in my hand

I have to throw deadly kafirs into the Hell with this (sword)

Sahib e Dawat when performs dawat with this approach

Then earth and skies come under his command

Aamil becomes Kamil Fakir with practice

These positions are bestowed on enlightened Wali Allah

If I perform dawat with glory and anger,

I can kill all fatal enemies with just single sight

This type of tawajuh (concentration) can slaughter head like a sword

It is more effective than the tawajuh of Rabia Basri RH. and Ba Yazid Bastami Rh.

With the Tassaruf of Sheikh a dawat of single breath is even enough

*Disciples of the Desire* cannot find such blessing of dawat

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He who recites dawat, becomes Sahib e Nazr

He becomes equal in rank with Hazarat Hizr AS and by virtue of this can study Loh e Mahfooz

The dawat of Quran is performed by one who can really appreciate its value

Ahl e Dawat becomes knower of the Secret

Demand dawat and secrets from the Zaat e Elahi

When you will perform dawat after becoming its expert (Aamil), you will get job done in blinking of an eye

How can an ostentatious like perform such dawat? He cannot

The dawat e Damm is forever which can cause the hearts to shudder

O Bahu Rh. continue performing dawat for the sake of Allah's will /consent

You will be conferred with your desired post of Fukr through esteemed intercession of Hazoor PBUH

When damm gets ability of sight by the honor of Liqa e Elahi

Then the One Allah turns the most merciful on him

When Sahib e Damm gets honor of Deedar of Mustafa PBUH

He, then, enters the line of Asfiya (the purified) and Sahib e Hazoori

He who breathes for (lives) the Deedar of Allah

He sees His Manifestation in the entire Creatures

He who breaths in the quality of his Deedar,

He wins all honors of heavenly kingdom and Angels descend from heavens and attend to him

The dawat which can be initiated in every breath

It can overlap entire universe in its control

Such dawat gets no negation or returning, but the performer assumes excellence

People remember such person as Arif Waasil Bi Allah who has no decline

He who does not know dawat e Damm, is mere boater

This one point and poetry of secrecy is only for the Gnostic

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## **SHARHA E TASSAWAR E ISM E ALLAH ZAAT AND MAST FAKIR AHL E TAUHID**

*(THE EXPLANATION OF THE IMAGINING OF THE WORD 'ALLAH' AND 'RAVISHED IN MONOTHEISM' FAKIR)*

Some fakir are ravished in monotheism while some are ravished in imitation. And the ravished kamil fakir, who sends talib to Majlis e Muhammad PBUH with his sight, he can deliver any objective or aim from Allah Almighty. The talib of said Fakir gains lesson about three types of Knowledge from Hazoor PBUH and afterwards and is enlightened thereof and nothing remains hidden from said talib. The first lesson is the knowledge about 'death'

Allah says: "every soul will taste of death" (3:185)

The second lesson is knowledge of marifat that Aalim bi Allah Sahib e Marifat does not betray the promise made on the day of 'Alast'.

Allah says: "and you fulfill your part of the covenant, I will fulfill my part of (covenant)" (2:40)

The third lesson is the knowledge of study of panorama of noor Hazoor

Allah says: "Allah is the light of heavens and earth. The similitude of His light is as a niche wherein a lamp is" (24:35)

Some, with marifat and love, get the study of lights revealed in their dream and they get overwhelmed and receive Deedar from Allah. They look absolutely through their eyes. This type of person ought to sleep day and night because his sleep is worth his worship and is absolutely act of Sawab. Such 'darling of sleep' or 'bride in sleep' can cure one from sleep of ignorance and can remove hundreds of veils of ignorance away of a person.

HADIS

My eyes sleep yet my heart remains wake.

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Some, with marifat and love, get views of lights of Deedar revealed in Maraqiba (meditation with concentration on Allah) by Tassawar e ism e Allah Zaat. This sort of Maraqiba removes cover eyes with a cover while in baatin it gives aches of Divine Love. The true exhibitor of such a Maraqiba ought to ever keep his head down in Maraqiba because his Maraqiba is knower of the divine secrets. So this said Maraqiba is based on trust and is trustworthy. Some, by Tassawar e ism e Allah Zaat, receive sights of vista of lights of Deedar and marifat quite clearly. Such person abodes in Lahut and Lamakan, he is sahib e Taufiq and is ravished in Deedar with detailed study. Dunya and Uqba are abject and despised in his eyes. Some, with the help of Tassawar e Ism e Allah Zaat, view Deedar with their physical eyes. Such bearer of marifat has honors and high levels because of the Secret of Deedar e Elahi he has. He remains devoid of any want and never beseeches any one.

BAYT

Whoso wishes Deedar during his life time

He should completely die before wishes of Nafs and Nafs itself, before his actual death

HADIS

Die before you expire

HADIS

Sheik turns live as well as turns dead. It is the attribute of Sheikh that he enlivens hearts and kills nafs.

Whoso reaches the point where nafs ends away, he remains engaged with views of Allah forever. There remains no lust or desire in his body and soul. Allah remains sufficient for him and he gets connection with Allah.

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One, who is, *mast* with *Alast* has such qualities.

ABYAAT

The mast turns alert in Hazoori

How can these masts be insensible?

Mast has his high place that is nearness to Allah

How can these masts be unwise and shy less?

Masts (the ravished) are of many kinds. Some masts have Taufiq and some are ravished in baatin and are its researchers. And some masts are dualistic while some own live enlightened heart and are example of purity. And some are with odorous spirits blessed with mercy from Allah, their every hair performs zikr in Tasbeeh and has honor of viewing Deedar while some are ravished in Satanic Nafs and are adherent of desire and lust and stray from masti (act of being mast) and away and deprived of Qurb e Khudawandi (nearness to Allah).

BAYT

The insensible cannot gain Hazoori of Haq

And neither the arrogant can reach there

The mast-alert, mast-talib of carrion dunya, mast-spectator, mast-absorbed in monotheism and annihilated in Allah, mast-hypocrite snob like a Jew, mast-like ox oil-presser and mast-determinant ('mast' means intoxicated in Divine Love, Ravished). One out of thousands of all said Masts (plural of mast – the ravished) is truthfully follower of the straight path and is ready to scarify his life in the way to Haq.

BAYT

The mast is sharer of Marifat with Gnostic character

The mast belongs to Ahl e Marifat and is engaged with Haq

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It is very tough and hard job to reach the level of real masti. The true masti is gained through Tassawar e Ism e Allah Zaat surely and trustfully. What concern The Mast has with zikr, fikr and Maraqiba? (he needs not). His body and soul including the seven organs is all noor from top to toe and his every word is as if he receives answer to his question from Allah in Liqa.

BAYT

I share the secret of what a Compassionated Mast Gnostic uses to be

The Mast has never ever any grief to bear

Such above said talibs and murid of Mast Fakir dominant over nafs are found in Tareeka of Qadri only. If fakir from any other Khanawada (Sufi Orders like, Qadri, Chishti, and Sabri etc) claims of such said level, he is a liar, boaster and ruined. The fakir mast that has united his spirit with Haq, never enjoys sleep because his both eyes remain illuminated like flame of lamp due to the lights of transfiguration. These unending features are of apical Fakir with marifat, absolute connection with Allah, Wali Allah who has witnessed beauty of Allah and Ashiq (lover) of that day of Alast.

## **SHARHA E HAZARAT MUHAMMAD RASOOL ALLAH SALLALLAHU ALAIHI WA AALIHI WASSALAM'S FUKR**

What is the foundation stone of Ba Wasal Fukr (fukr which has wisaal, the union, and connection with Allah) and what is the core spirit of the fukr? (The answer lies in this Hadis)

HADIS

Get rid of nafs and exalt up towards Allah.

So this is the real marifat of nearness and Hazoori of Allah, His Deedar and Wisaal of His Beauties.

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BAYT

If you desire Allah's Deedar

Then, Come here O Talib! And give up nafs and its desires

Allah says: “(those who believe) do battle for the cause of Allah” (4:46)

Which knowledge is that which when utilized, the talib can achieve his mission in a sigh without Riyazat and Mujahida with nafs? No doubt it is ‘Tassawar e Ism e Allah Zaat’ through which

talib, after having viewed Deedar, understands the reality of nafs in an instant. But this approach of the said Tassawar is o within scope of only Aamil and Kamil and these can benefit and get Hidayat of said Tassawar.

Remember! Fukr has three alphabets/literals (in Urdu, Persian and Arabic) and each alphabet has thousands of honors and regards bestowed on it by Allah.

## HADIS

Fukr is my pride and fukr is from me.

Fakir, in the pursuit of Deedar and marifat, is identified with three alphabets: 'faa', 'qaaf' and 'Raa'. The alphabet 'faa' means that the fakir has the first duty to: Fana Fi Allah, get survival of the Qalb, the union with the spirit, and curing the body and soul. Fakir should be permanent member and always attend the congregations of Allah. From the Alphabet 'Qaaf': talib must be like 'Qalib e Qabr' (personified model of grave), Qalb ba Qurb (heart near to Allah), Qaatil Qeher Bar Nafs (suppressor over nafs and killer of nafs), Qibla Jaanib Sar Ba Sajood (pointing towards Qibla, he should be in prostate position). Qaaf of the said conditions is the first alphabet of every Qaida (method, rule). The alphabet 'Raa' implies: fakir must be 'Royat (sighting of) bin Rabb ul Alameen' (search for Allah) and bear the quality of Haq ul Yaqeen (superlative degree of ilm) and must be dominant over cursed Satan. In the body of Fakir both courses of Adl (justice) and Muhaasba (accountability) should go side by side. Fakir should be like a truth finding judge and trustee. He should be modest and well mannered. The fakir who, with the assistance of murshid, qualifies the said heights, he

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becomes eligible for his propinquity to Allah. If fakir seconds the propinquity to Allah and enters the arena of the delights of dunya, its lust and wishes, he then gets deprivation of Allah's support and patronage. And on doing so, from alphabet 'faa' he becomes an Ahl e Fazihat i.e. does a shameful act as did by Pharaoh, from alphabet 'Qaaf' he becomes guilty to be inflicted with wrath of Allah same as the case of Qaroon, and from alphabet 'Raa' he is regarded as 'Radd Mardood misl Khabis Iblees' i.e. rejected as abject and cursed like malignant Satan.

## BAYT

Fukr forwards just two steps and gets steadfastness

He who makes feet as his head, he is left with no worries and bothering

Fakir lifts one step from dunya and puts in the Hereafter, second step he lifts from the Hereafter with Tawakul and puts half in Marifat and Tauhid. This half step reaches him to the end of the destination of Fukr.

## HADIS

When fukr reaches its apex, there it is Allah.

BAYT Cast off Dunya and do not select Uqba even

The prudent Arif has no liking for both

The writer writing on Sufism ought to take two measures, first bring entire knowledge into his command and himself study it, experiment it, test it and examine it so that he may not get any worry or resurrecting reaction from its application. Afterward he, by writing, printing and imprinting, he becomes the 'writer of the book'. Therefore, I myself, in the very beginning, gained the knowledge of baatin under zikr of Allah and Hazoor PBUH, by competing with the knowledge of Takraar (argumentation), with the power and Taufiq of Ism e Allah Zaat's Tassawar and research in baatin.

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Later repeated the same said course under Zikr Mazkur (zikr means rhythmic remembering of Someone which when spiritually takes him to one who is being remembered, the being remembered then is called Mazkur) of all the Companions of Hazoor PBUH, all the Messengers, all Aulia Allah and all Mujtahids (person competent to interpret the divine law of Shariyat) and upon getting this book approved from Sight and Office of each and every said personality and upon taking their consent and permission, I have got this book composed and printed and declared and announced in public. Whoso will study this book with sincerity and devotion, will not remain with any dependency on a Zahiri Murshid or Pir to take Bai'at (spiritual transaction between talib and murshid) on his hand and he can gain entire abilities and levels of Deen (The way of religion) and Dunya (world and its pursuits like wealth, property, fame, power etc) from this book.

## BAYT

I have utilized every knowledge and brought it in my practice

all knowledge which pertain marifat, I have studied it

## ABYAAT

If you are Talib e Allah in actuality, then you ought to wish for Deedar

Cast away the Nafs and go and view deedar

If you are talib of Allah, then always strive for Liqa e Elahi (union with Allah)

Discard the Nafs and take Allah's Deedar

If you aim at Majlis e Nabawi PBUH,

Separate from nafs so that you can be strong in Shariyat

Throw away the nafs and take piety

So that you can be Fana Fi Allah and become Gnostic Fakir

If you adore for Ilm and Uloom

Then remember the Ism e Azam (greatest Name) – Hayyu Qayyum

If you wish to go country to country

Then get access to Hazoori so that you can tour the domain of Sky

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If you demand the ilm of discovering graves' secrets

Then practice Ism e Allah Zaat, so that you can experience Hazoori

If you want knowledge of travelling through earth,

Then depart the nafs and become Gnostic of secret

If one wishes to leave away nafs, what is the method?

He ought to remain occupied in Tassawar

Whoso longs for Fukr e La Yahtaj,

He must annihilate in Tassawar e Ism e Allah Zaat

Entire knowledge and entire wisdom lie in this word,

Through the secret of Tassawar Ism e Allah, it is possible to access the secret of Kun

The actuality of Kun unlocks with the very Word Allah

I take talibs to Hazoori by the very means of Ism e Allah

O Bahu Rh the kamil and with perfect Taufiq Murshid is the one

who appears talibs in Majlis e Nabi PBUH with the aid of his very sight

The intercession of Murshid must be of caliber that can in just a sigh and in single step escorts talib to Hazoori. And murshid has no other course of action on his disposition except Hazooriyat and Wisaaliyat.

Only Allah and all except Him is lust.

Beware that on reading divine words and lines of this book on Sufism, no doubt, talib accomplishes to the secret of Kun. This book on Sufism speaks with the talib and due to the effect of this speech; the reader surely receives the enlightening in vision, purification of Heart, incomparable spirit and extreme guidance. And the reader of this book on Sufism if reads it aloud, no doubt, gets Hazoori and receives Marifat of observing the most Ascended Union from its very proximity and gets awareness of the drama of this world and the hereafter.

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MASNAWI

Talib safely covers all speech and condition and gives up groundless doubt and thought

This is what is called absolute monotheism and nearing union

The rank of viewing Allah starts when he view with Imagining His Zaat

Then His seeing is fair

In short entire knowledge and learning of Quran, written Hadis, Hayyu Qayyum and entire knowledge that is inscribed on The Throne and The Empyrean and The Divine Scriptum, and entire knowledge, right from high up moon to as deep as fish in ocean, of the kingdom of Allah whether hidden or secrets of Allah, the entire Orders and execution, entire acts of external or internal or of nafs or of Qalb or of spirit or of Sirr and all what is wisdoms are going on among the eighteen thousand realms' creatures and the entire learning in Bible, New Testament, Old Testament and Quran Hameed and all the four Great Names – all are within the scope of Ism e Allah Zaat and can be covered with it.

Murshid kamil is one who by means of his spiritual concentration opens the scope of ism e Allah Zaat for Talib and shows the talib very clearly. No doubt in the saying that ism e Allah Zaat is filled with the personal Noor of Allah. This grant and bounty is just a gesture of mercy of the Subhan. And the complete all about the play of the First Day, the Last Day, world, Heaven, the knowledge of the realm of no abode all are kept within the scope and reach of The Holy Name of Allah and predestination of ability of union with Allah.

The complete and superior Murshid is one who can open the scope of the Name of Allah with imagination and advise its possession to the Seeker. No doubt the course of the Name of Allah is the course of uprightness and the real grace of Allah. All the prosperity in world and the religion and all the treasures of the mystic intuitive knowledge of Allah are under the compass of the Holy Name of Allah. The comprehensive the granter of uprightness and like the light of Allah Murshid is one who encompasses the entire wealth of the world, the religion and intuitive knowledge in the range of Holy Name of Allah and mark these available to talib by the grace of Allah and show the reality of all said to talib. This course of action is the course of perfect friends of Allah. When the Friend of Allah inserts the key of his concentration in the lock of the Holy Name of Allah

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and clears on talib and grants him treasures of knowledge using every mode and knowledge of the subtle so that the Seeker could remain independent all the life ahead and never commits an error.

### **HADIS**

Ism e Allah is pure and it abodes at pure place only.

The ability and power to perform Dawat on the graves of Aulia Allah and meeting their spirits and the knowhow of alchemy of elixir and alchemy of graves all are within the scope of the Holy Name of Allah. The Gnostic Fakir Murshid opens the scope of the Name of Allah and shows its reality and the spirit emerges out of the grave in spiritual body and sits with and talks with the performer of the dawat and every need is fulfilled by the spirit.

Remember that sine remote times I have been roaming about in search of the true talibs but have never found a true talib with great courage, lofty ambition, truthful and worthy of taking Talqin so that I can pay Zakat of the wealth of countless bounties and blessings of the marifat of Allah and appearing and hidden treasures of monotheism, to the deserving talib who is worthy of taking talqin and in this way I can get my neck released and get resolved from by paying this right of Allah because Allah has, with His condescension, generosity, kindness and favor, primed me to guide others and bestowed me with the abilities of the ripen, complete, comprehensive and the noor of guidance Murshid. It is not a big issue for Fakir Bahu Rh to let the learned scholarly talib, born to learn marifat of Allah and permanently engaged with Allah, unite with Him. The talibs of carrion dunya abound here but it is a fact that proper Allah's Talibs are rare and almost lost or missing. So Fakir (Bahu Rh) who has all the wealth of command over Aulia Allah, Gnostics, all the treasures of Allah and the Treasurer of Allah, always remains busy with observing noor of Allah in the very vicinity of Him and all the Creation remains buoyant about receiving bounty of Allah's treasures and benefited from my generosity. Fakir is never unoccupied about Allah Almighty and does not turns away his eyes from Hazoori of Allah and does not turn his face towards doing the needful of public but only, in particular cases, when he has been specially ordered by Allah

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Or Hazoor PBUH issues permission for said. Subsequently fakir attends to the most gifted talib with good predetermination. Fakir Kamil, with whomever, treats with sincerity and kindness, his all needs, worldly as well as religious get fulfilled and every said fellow becomes independent of all dependencies and self-sufficient.

Bear in mind that the performer of Wird, Wazaif, zikr, fikr, Maraqiba and spiritual contemplation extends his hands for praying for betterment in circumstances, day and night with belief, sincerity, humbleness and despondency and begs for many wishes and requests Allah. The prayers of such said persons get granted within seven days or within a month or al the last in a year. But as compared to said, the Fakir Kamil enjoying close place near Allah has no want of wish or ill wish as kamil fakir can get what he wants from Allah just with a look or sight. Fakir has countless benefits from Allah due to his graceful concentration. The fakir who cans Tawajuh in the vicinity of Allah, his tawajuh works till doomsday. Whosoever's favor, fakir gives his tawajuh from Hazoori, and the need of such person gets needful immediately. Secondly fakir has

power over worldly sources. Fakir, to whomsoever, favors possession of bounties, the said person's entire race and progeny remains self sufficient and never beg for anything till doomsday. The third kind of fakirs tawajuh is that fakir feels imports of Waham (groundless fear), ilm e Ludni (divine knowledge) through Ilhaam (spiritual inspiration) and this Waham and ilhaam fulfills fakir's requirements.

Ilhaam means: *'to produce good in the heart of the other person without any physical effort'*.

The fourth kind of fakirs' Taffakur, Reasoning and Thought is from the point of Marifat e Elahi's Wisaal.

Keep in mind that word 'fakir' has three alphabets (in Arabic) i.e. Faa, Qaaf and Raa. Alphabet 'Faa' implies that fakir has Fana (annihilated) his Nafs and he there remains no lust and desire in body and mind and Allah is the only demand and Allah is sufficient. Alphabet Qaaf implies that he should be aware of the secrets of Noor of Nature of Allah and is absorbed from top to toe in the views of Allah. Alphabet 'Raa' implies that he should be enlightened and scholarly with Ilm e Kimya Akseer and should have been benefited from Tafseer (interpretation) of Quran and he should be the leader of both the worlds. These said are the meaning of 'fakir'. Murshid kamil's prosperous effect on talib is that he grants great rewards of wealth of Zaahir physical) and Baatin (spiritual) every night to the Talib Sadiq so that the talib can be secure from any instability or worry in the Salook (spiritual pathway) and

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may always remain absorbed in observing Hazoori forever. Better is that the talib should have ability to research and Murshid must have Taufiq.

Allah says: "Allah is (no doubt) able to do all the things" (3:165)

BAYT

Bahu Rh has been endowed with the wealth of fukr from Hazoor PBUH

And have got awareness of secrets and mysteries by virtue of Allah's favor

Allah Says: "such is the bounty of Allah, which he bestows on whom He wills, and Allah is of infinite bounty" (57:21)

Many thousands have just won fame of fukr. Hardly one out of thousands is one who approaches to the entirety of Fukr, accomplishes Fukr, observes Fukr and delectates Fukr.

## HADIS

When fukr reaches its entirety, there is Allah

It is worth noting that fakir has two statuses. First, fakir is, in the beginning, an ardor (Aashiq). Second, fakir is, in the end, is adored. So the aim of the Ardor is the view of Deedar for which he exercises Riyazat (arduous spiritual exercise) and Mujahida. The exercises of Zikr, Fikr, Wird and Wazaif are like rotten flesh for the Ardor. What interest, then, an ardor can have to look good or bad desires or aims?

## ABYAAT

Heart is astray and soul is filled with materialistic desires

Spirit is un aware of the Tauhid (monotheism, unification)

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If you air fukr, give up all the three

Because fukr kamil is gained through unification with Sirr

Fukr is (in fact) King, why they say it 'beggar'

Fukr is the king of the 'state of Baqa'

Zikr, fikr, neither opinion nor intellect has access to this point

Whoso gets this height, only he can view manifestations of Khuda

If someone enquires me if I have seen Him?

I will reply that since I have seen Him with eyes I have shut my physical eyes

The heights of fukr are those of the adored. Whatever the adored (Mashooq) requests, the ardor

grants but moreover whatever the adored thinks in his heart, the adored becomes aware of it and perhaps the ardor grants the adored his keenest desire through his mere tawajuh.

What is the difference between the ardor and the adored? Both ardor and the adored are pinned up together with love in accordance with 'He loves them and they love Him' this is because of the fact that hear is like a page.

What thing is said Fukr and, after all, what is the entirety of Fukr?

Fukr has two categories: one is the choice of the public while the other is the choice of the Creator. So fukr has two qualities as its proof.

The first one is to abide by Allah's Commandments. The second is affection with people. Keep Allah's nature and manners. Khulq (morals, morality, mannerism, nature, modesty, the way of treating others) has been regarded the half of Islam.

Allah says: "and (no doubt) you are of a tremendous nature" (68:4)

Whoso has the highest morals (ikhlaaq) reaches the heights of 'Qalb e Saleem' and whoso reaches the height of Qalb e Saleem, he accepts the right and he is surely on the right path and no doubt he is among "whom you have favored" (1:7)

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### **MORE ABOUT SHARHA E DAWAT**

O talib bear well in mind that these five treasures are those which when put in the custody of any person, the said person is called 'Allah's treasurer'. Said persons do not depend on any other person and do not beg someone but rather under command of Allah and permission from Hazarat Muhammad PBUH, on whomsoever, they pay look with mercy and bounty, the person becomes absolute like them. Even Fakir Kamil, the expert of Dawat, Kimya gar (alchemist), owner of Sang e Paris and the king all are needy before Fakir and fakir is dominant over all said persons. These heights exist only in Qadri line. Every writing contains only customary ready discussions, conversations and Zikr Mazkur etc. but this book of fakir (Bahu Rh) is veiled noor of Hayyu Qayyum. I (Bahu Rh) has not picked even a dot of the spiritual pathway from the book of any other person and neither have I myself seen the thief. I have derived from the Right, enquired

from the Right, assumed the Right and have tasted the delight of unification with the Right. I have disconnected myself from all else Allah Almighty.

BAYT

For Bahu Rh Yaa Hu is sufficient forever

These heights cannot be appreciated by a vain

O talib listen carefully! It is clear and foremost duty on Allah's Talib to first search for Murshid Kamil though for this purpose he has to cover as long distance as is between East and the West. Win Murshid Kamil's heart and his affection for him. Murshid Kamil is known with these qualities that first he grant so much wealth of dunya to the Talib, then he ought to impart the wealth of Taqwa (piety) to Talib and honor him with gifts of Uqba (life after death), virgins of heaven, and blossoms of the Eden. Then afterwards attend the talib towards noor of Allah and absorbed him fully with Allah. The Murshid Gnostic who himself views Allah can

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grant these heights to the real talib within three days.

## **SHARHA E DAWAT**

It should be kept in mind that whoso faces any religious or worldly problem, his problem can be solved by the Fakir (Ahl e tauhid) or for example if a poor unable beggar wishes kingdom from east to west, fakir can do this, or if king of seven continents, if bears enmity with Fakir Wali Allah, the fakir can demote him from the position of kingship. All said powers are under command of Fakir. The key to all problems of world and religion, needs and adventures is rested with Fakir Kamil in monotheism. There are many methods to get hidden knowledge of the past, present and future. Some get (the said knowledge) with the help of Nimaz e Istikhara, some with the help of Tassawar e Ism e Allah Zaat, some by Maraqiba, some through studying Loh e Mahfooz, some be means of ilhaam from angels, some through Waham (groundless fear) received due their vicinity to Allah, some from the Exalted Throne through questions and cross questions, some by means of message from the Messengers and Aulia Allah, some in the sound of the recitation of the Holy Quran, some from a true argument from their peaceful presence in Hazoori of Allah, some through Waham from the point of unification, some from Tassawar e Hazoor, some by Ilm and some by sight, some clearly before their eyes and some while absorbed in Lahut and Lamakan, some by virtue of their Riding on the Grave while performing dawat. The

empowered with knowledge fakir is one, who is familiar with every knowledge, expert performer of all spiritual exercises and perfect in all vocations.

BAYT

The fakir who does not know this path, he is much crude

He has come by Darwaishi and Fakiri as a source to just to amass gold and silver from public

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He who is completely takes refuge from all over,

cannot be the bearer of 'sight'. Fukr is the name of being absolute and careless

The humble (Bahu Rh) clearly advise you that while on the path of the Right

You must not even take a slow breath (seemingly) before Murshid Kamil

Where all is clear, there is no need for any discussion!

BAYT

Hazoor e Akram Pbih's fakir can convert those with ill predetermination into good predetermination

And this very fukr towards Allah makes ones luck, good luck due to the nearness to Hazoor PBUH

Fakir Kamil, representing Hazoor PBUH, shows whatever grades and apparent abilities to Talib Kamil and whatever shows in Baatin and whatever he receives as command from Hazoori and whatever observes in Zaahir and/or Baatin in one mode, all is research.

## **MORE ON SHARHA E DAWAT**

The Fakir Kamil who is commandant in performing dawat and he can exercise Tawajuh (concentration), he does not need to calculate Nisaab e Zakat (limit for paying Zakat/alms) and to

find favorable and unfavorable moments, to work out positions of Stars and Constellations, to lock and unlock something while sitting far away, to abandon glorified, beautiful and well bred cattle; carefully taking two times bath, the returning or negation, damage, fasting, sitting in loneliness and performing Chilla or exercising Mujahida. All the said satanic temptations, perils, groundless fears are for the imperfect, crude and incomplete performer of dawat (and not for Kamil).

#### BAYT

I am expert and perfect in performing his dawat

Every Spirit is a commander in issuing command and rich like prince

It is the perfection of Kamil: performing dawat and still remaining safe from all every unwanted danger and threat.

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For imperfect performer of Dawat, it is better if he does not perform it and does not boast in performing it even if someone removes his head away from his neck with sharp sword; even if someone offers him thousand gold coins, it would be better for the imperfect to avoid dawat and decline to accept these gold coins. This is because the cursed Azazel learned the knowledge of performing dawat for thirty years and for thirty years taught said knowledge to all angels. In spite of all this the intoxication of said knowledge, egotism, arrogance, hypocrisy and greediness stopped him to offer prostration before Hazarat Adam AS and obey commandment of Allah. So, it is learnt here that knowledge is same like 'the order' and the Aalim is same like 'obedient to the order'. Ilm is the base for Marifat, Love, Tauhid and Hidayat.

#### ABYAAT

Ilm and Danish are expressed with message and statement

No one could ever become Aalim with mere Ilm e Zahiri

Ilm is just another name of speech, sayings and questions

No one could ever has earned his earnest desire with mere ilm

Mere ilm (as profession) is just an art of one word, a line or a page

Cramming words and studying and analyzing books does not ensure the heights of Fana Fi Allah

Marifat of Allah is a light and Gnostic has power of Hazoori

There is no formality of knowledge, nor Zikr nor wisdom and intellect

Ilm is equal to zikr for gaining marifat of Allah

And in reality Aalim is one who is like a Gnostic

We have been advised by Allah that only that ilm that leads to Him is creditable

That is - the ilm of Tauhid (unification) while all the rest knowledge is imagination and misgiving

Do not take pride over Ilm and never be arrogant

I can fetch Zahiri Ilm from chest with the aid of my sight

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Only the information witnessed with eyes is the fountain head of eternal life And is intercession of unification with the Zaat

Allah says: “there is no God except Him, so you choose Him alone as your defender” (73:9)

**BAYT**

Name of Allah leads to the Allah’s congregation

And talibs body and soul gets filled up with Noor of Allah’s Zaat

It is worth noting that Fakir kamil who is liked by Allah as his close friends has no concern with performing dawat. Instead of performing Chillas day and night in loneliness, performing dawat and gathering thousands of pedestrian, powerful elephants and armies of horsemen and spending limitless gold, silver, cash and in kind it is far far better to seek one tawajuh of Fakir Kamil. Fakir Kamil is one who from the depth of Kun and with the actuality of Kalima Tayyeba can give Tawajuh. The tawajuh of such persons grows with time and keeps on till doomsday.

## **MORE ON SHARHA E DAWAT**

These imperfect people cannot perform dawat with the true arrangement. Whoso performs dawat with the tongue of Nafs, such person is from the realm of Nasoot (humans). The armies of jinn of the hidden world are friends of such performer. Whoso performs dawat with the tongue of Qalb with Tassawar, Tassaruf and Tawajuh, all the angels gather round him in circles with their hands held and recite dawat for him. Said type of dawat is accepted.

Allah says: “pray unto Me, I will hear your prayer” (40:60)

Whoso performs dawat with the tongue of Ruh (spirit) with Tassawar, Tawajuh and Tassaruf,

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for his assistance and for his company, all the spirits of Anbiya, Aulia Allah and the Believers gather round him in circle with their hands fasten together and recite dawat for him. Such a dawat is accepted in a sigh and in a step. The performer of such dawat if likes, the entire kingdom from east to west come in his control like the king Solomon and he can command and own it. No doubt this is done with Allah’s grace only. Whoso performs dawat under reality of Tassawar of Allah’s name with the tongue of the ‘secret’, no doubt the performer becomes applaud able in the eyes of Allah. No doubt entire Zaahir and Baatin gets disclosed before him within the blinking of an eye.

This type of dawat, in ilm of dawat, is known as nearness and vicinity to Allah. Whoso recites the knowledge of dawat in noori (filled with Divine Light) language under Tassawar e Ism e Muhammad , no doubt the Holy Spirits of almost all the Companions of Hazoor PBUH and the Companions of Badr gather in circles round the body of the performer of dawat and are ready to help and company him with Holy verses of Quran which they recite. Such type of dawat, even if performed once, its effects continue till doomsday. This is like the saying ‘the tongue of Fakirs is like Sword of Rahman’ and If Hazoor PBUH puts his Holy saliva in the mouth of a person and hold his hand in baatin. But the key to all said dawat is under the custody of the ‘Murshids of Murshid Hazarat Shah Abdul Qadir Jelaani Rh.’

## **ABYAAT**

Dawat works in a breath or in two breaths

He who is not familiar with dawat of ‘two breaths’ is incomplete

The dawat on dead is like this

And dawat of those who have Hazoori is also like this

We do not want gold or silver

Whoso wishes for wealth and riches is donkey

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I have utilized every operation

I take every dawat countless

For Kamil it is a high position

Every common and proper is in their possession and command

O talib learn! Some fakir take Khak (dry soil) from Tassawar. Their body turns Khak from top to toe and they look like Khak and appear in Khak and then they come out of the Khak.

BAYT

Never look down upon those who are under soil

You have no idea and there might be a Knight Rider hiding under the soil

Fakir is Khak in appearance, he seems dead but, in baatin, he is alert and vigilant and is always absorbed in the deedar of Allah same like as it appears from this Hadis: “die before you expire”, “Lo Allah’s friends do not die”. Some fakir take Tassawar from fire. Their entrance and exit is fire. They turn into fire. Some fakir take Tassawar from Air and blow into air like air. Some fakir take Tassawar from water and dive into water and turn into water. The said four Tassawar and its bearer stands aloof from the fukr of Hazoor PBUH and is away from Marifat and Tauhid of Allah.

Only Allah, all except Him, is lust

BAYT

I follow the foot prints of Hazoor (I act as per his sunnat)

And remain present in his Pure Majlis

Mard (real Man) is one who is strictly practicing the way of Hazoor PBUH.

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### **SHARHA E ILM E DAWAT**

There are many kinds of dawat. Dawat is like axe. Dawat is like naked sword. Dawat is like spear. Dawat is like one which can make the opponent shudder as if one trembles in fever. Dawat is like fire. Dawat is like gun and weapon. It is like hard stone. It is similar to death and like the Ruler. The performance of such type of dawat yields such possessiveness that the fakir becomes granter of grants and his heart turns illuminated.

#### **ABYAAT**

If a dawat of such type performed under the command of Allah,

Then every big and small will get terminated within a breath

If a dawat of such type performed under the command of Allah,

Then every big and small will get existence within a second

If a dawat of such type performed under the command of Allah,

Then every big and small will become Gnostic with pure Baatin

If a dawat of such type performed under the command of Allah,

Then every big and small will get view of His Deedar

The word Dawat is divided in four alphabets: *Daal, Aien, Wao and Taa*. Daal implies that the performer should always have the ability to observe and he must be Knight Rider of the Dead. Aien implies that he must be clearly seeing, bestowing clarity, and Aalim of Aien Ul Ilm. Wao implies that he can be able to show the phenomena of hidden imports and can get answer to every question through ilhaam from every verse. The alphabet 'Taa' implies that he must be capable of performing and bearing these qualities: Tassaruf, Taffakur, Tassaruf, Tawajuh, aware

of negligence, citer of Proverb, Abandoned the prohibited, could rely and trust, believer of Tauhid, capable of conceptualization and abstraction, capable of Tafreed (extreme left wing, extreme), capable of doing minute research, calling nafs to account for, and bestowed with Taufiq with which he employs all the said abilities and powers and gets fruit from each type of Dawat. There are many characteristics of Dawat and if every characteristic is explained, it would need a separate record room for explanation of each feature.

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So here, these are cited with brevity so that the reader may not lose heart. But that very extremity of Dawat which gets all the objectives met in a second, is called Dawat e Noor, Dawat e Qaboor and Dawat e Hazoor and is admirable before Allah. Said type of dawat is complete and perfect.

Note carefully O real Talib! It is not easy to become a Murshid Kamil. And even it is also very difficult and tough job to, by utilizing each part and complete Possession, earn level of the perfects, yield integral satisfaction of mind and practice all knowledge. The Kamil Murshid is he who, with the aid of five countless and graceful treasures and with five Uloom and with five kinds of schooling and information about Zaahir and customary and applied ways and the knowledge of Hayyu Qayyum, imparts in his Talibs and Pupils the most exalted Knowledge and teaches them the ways of how to be bestowed and how to be granted and demonstrate on the talibs the course of action of every effectual knowledge, Taufiq of effectual tried knowledge and the examination with research of the effectual knowledge and impart the following knowledge to his talibs in every mode and method.

First of all he teaches the students the knowledge and lessons of Hidayat, the Hidayat that can lead to Ghinayat and perfect contentment. The teaching, knowledge, order and wisdom means that he grant the Knowledge of Elixir to the talib but the talib must be truthful, devotee, loyal and worthy of said 'Ataa' (grant, endowment). Sharing the 'secret' with imperfect and crude talib is open mistake.

Second teaching is the lesson of Zikr e Haamil (bearer) so talib can undergo Maraqiba with everlasting Zikr Kamil and thoughts of the Fana of Nafs and through Maraqiba can get connection to Hazoori and access to the nearness of Allah.

The third treasure of lessons is that he ought to grant Ilm e Takseer (dawat) to the talib so that talib may get present all the spirits of the realm of the dead, spirits of the Holy Messengers, the honorable Aulia and entire Muakals and from all said extra terrestrial objects can get full and sincere support and assistance; and by the grace and upbeat produce performing dawat on graves, he can bring all the Rich and Kings into his command and control.

The fourth treasure of lessons is that the Murshid Kamil award the talib with the Ism e Aazam (the greatest name) from the Holy Names of Allah as found from the Holy Verses of Quran Majeed so that the talib can do Wird and Wazaif of the said Ism e Aazam and drive integral satisfaction from it and become careless about all and get connected with Allah.

The fifth school teaching is the Murshid make his talib perfect in the knowledge of: tawajuh, tassaruf, Tassawar, marifat, tajalliat e Anwaar (Anwaar is plural of Noor: the transfigurations of lights), absorption in Deedar, how to Kill nafs and all about it, the survival and existence of spirit, Taufiq and Research. This is because of the fact that (in Sufism), death precedes marifat,

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annihilation precedes existence and Liqa', Anwaar precede Deedar. The murshid kamil unfolds and shows all the said knowledge, the spiritual heights of Zaat and Sifaat (attributes), to the Talib, with the aid of the Ism e Allah Zaat and the practice of Holy Shariyat. He (talib) emerges out of the Holy Quran and then vanishes in it. This is because of the fact that he is surely on pathway to Haq and this is the very genuine pathway. The same very path is known as Tauhid Mutliq (the absolute unification, monotheism) which is pure from heresy and futility.

### **HADIS**

Approaching extremity means inclining towards the beginning

It implies that when apex of a matter is reached, then it gets started again from its beginning. Also the Murshid Kamil is one who awakes the hearts of talib, with Tassawar of ism e Allah Zaat and Baatini Sight and tawajuh, such that the talib may get fully absorbed in the Anwaar of the Deedar of Allah and asks for forgiveness of all the deeds done against Shariyat. These heights are the heights of certainty and belief.

### **ABYAAT**

There is no wall between Allah and man which hinder Deedar

He who cannot get Deedar is dead hearted and not vigilant

Whoso approaches that level of Wilayat (deputy) that he can all clearly with eyes,

All the world rush to touch his feet

He who gets eye with vision, he tries to keep himself secret

These are the primary heights of Darwaish

O talib of Allah you take courage and may Allah grant you more Taufiq

That you give three divorces to wealth and riches, this is better in your favor!

First of all it is almost obligatory on Murshid that he should enquire from Talib as which treasure out of five treasure of Baatin he prefers? Tell him so that he may grant it fully to him. Talib must demand and get every objective from Murshid kamil so that

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there should remain no sign of deprivation of any kind in the mind of Talib and he get integrity with satisfaction and get careless about all world and hereafter.

### **TYPES OF MURSHID**

The first type is Murshid Name (fame), second Murshid Naan (bread), third is Murshid Zuban (tongue, language), fourth is Murshid Qisa Akhwan (story teller), and fifth is Murshid Laf Zan Ahl e Ziyar (braggart who are at loss). Murshid Pareshan (disheveled) and Murshid Nadaan (nincompoop) are many. If murshid is kamil then both the worlds are like bearers of load for Talib Sadiq. The Talib without belief is an enemy of his life and he is worst thousand of times the Satan who is hidden enemy of Eimaan (belief). In my opinion a dog acquainted of one day is better than disobedient and immodest Talib. The Talib Sadiq and Murshid Kazib (liar, false) can be distinguished out. In the eyes of viewer the foremost degrees of Murshid and Talib are like former far above and later present respectively. You don't know that the rank of murshid is preliminary while the degree of talib and what he eyes is on the extreme level i.e. he aims at marifat e Deedar.

The murshid, who is Kamil, can promote the talib, with his single tawajuh and one sight, up to his own rank of extremity otherwise the talib remains always thirsty in thirst of Love and fondness remains burning in the fire of keenness and love.

### **HADIS**

The period of waiting is harder than death

Talib does not find Intizaar ( 'wait' or 'anticipation') out of two wisdoms and two conditions: either he will be experiencing the times of a Majzoob (one who has over absorbed in God and lost normal behavior to society) or the ranks of Mahboob (the adored) or on the degree of Mahjoob (one who is behind the veil). The talib Majzoob and talib Mahjoob are rejected on their futurity and cannot access to any higher Rank. Be wise and beware! Murshid, from the very first day, spiritually advises the talib to always call the everlasting name of Allah but talib's preference is ilm e marifat o Hazoori and getting connected to it. Murshid, from the very first day, teaches the lesson of Tajalliat e Anwaar but talib's wish is the extreme level i.e. Deedar. Murshid, in the very beginning, teaches the lesson of Ilm e Tareeq (the way, the channel, the road) but the talib is desirous of getting the extreme knowledge i.e. the higher level in nearness to Allah with Taufiq of Tahqeeq (inquiry, investigation).

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Nevertheless the Murshid must show the talib the extreme position under the ism e Allah Zaat so that Murshid and Talib discharge each other's part of obligation. It means that when Murshid teaches first lesson of Ism e Allah Zaat to the Talib, he must show, then, the talib a view of Deedar from within the boundaries of the written word 'Allah'.

**BAYT**

O talib you demand your objective in every way,

Demand Allah's Deedar and get absorption in it

It is also not an easy job to become a Talib. There is also a great secret hidden under it. So talib is necessarily being: with destroyed nafs, intact spirit, modest, well mannered and Fana Fi Allah through Allah.

**ABYAAT**

He got his deedar, got connection with Him forever

Whatever he intentionally eats is Halal (lawful) unto him

Gnostic fakir is landlord of the land of Allah

He has right over every big and small and he is Ruler and Emir

How can he engulf a Haram (unlawful, ceremonially unclean) bite?

Every bite from every kind of meal is Halal unto him

Gnostic through Allah keeps eyes over entire happening

This rank and office is gained from the Holy Prophet PBUH's service

Sometimes he is in Jazb, sometimes in anger and fury and sometimes in glory

Sometimes he, esthetically, is absorbed and Fana Fi Allah

His disposition does not remain consistent

## **SHARHA E FANA FI SHEIKH AND FANA FI RASOOL PBUH**

(The explanation of annihilation in Sheikh and annihilation in Rasool PBUH)

O talib listen cautiously, O Aalim Bi Allah listen, O Gnostic Wali Allah carefully listen

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pay attention! O coupled with Hidayat listen, O Sahib e Tassaruf with Taufiq of Ism e Allah Zaat and Sahib e Tassaruf with Ism e Allah Zaat's Tahqeeq and Sahib e Tawajuh through Ism e Hazoor Nabi Kareem PBUH with pure Tareeq listen!! In the degrees and ranks of Fana Fi Allah, Fana Fi Rasool PBUH and Fana Fi Sheikh Wali Allah, unless and until Talib gets absorbed from top to toe in Tajalliat e Anwaar and its observations of Deedar of Allah, all you see else these two, is degree of a juggler, untrustworthy and stand aloof from the marifat e Elahi. The ilm e Marifat e Elahi, ilm e Tauhid and ilm e Lahut Lamakan is known only to Arif Bi Allah and Fakir Wali Allah who knows and reads these Uloom without any intermediary and without any language.

ABYAAT

A special secret guides him all the way

From his body the echo of Hu is audible

His sound gets lost when he dies away

Search the secret of that sound from his grave

Aulia can travel the distance from this world to hereafter

Always in one and/or half step

They can see everything from the height of Moon to the fish deep in ocean's bottom

Endowed with 'vision' can see all zaahir and baatin as clear a day

If a man keeps himself engaged all his life in Mujahida, Riyazat, Solitude, Chilla, Zikr, Fikr, Maraqiba, Wird, Wazaif, Reciting Holy Quran, keeps awaking all the night and observes fast in the day, eats Halal Rizk and says the truth, keeps the nafs, with years of sufferings, away from the delights that makes it healthy and strengthens it, remains arrested with making connection with people for getting fame and position in public, from all said exercises it is rather easy to gain fame and position in people. But it is very difficult and laborious: to be on fire in the fire of Tauhid, complete the phase of Fana Fi Allah, move in the river of absorption and observing the Zaat and to bear the load on nafs for being near to Allah. Enthusiasm, love, marifat and observation of Hazoori purify the body and soul of Talib so much that there

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remains no remnant of groundless fears, satanic perils, and the accidents of dunya, calamities and worries. The talib, in the very first day, receives this bounty of Allah by means of the Murshid Kamil.

Allah says: "Am I not your Lord? They said: verily Yes" (7:172)

*(Alast word means 'Am I' as in the above verse and this word 'Alast' has come in many previous pages where I could not give any explanation and was actually waiting this page)*

### **MASNAWI**

O viewer of the sight of vista of both the worlds, with open eyes

He who one sights, his tongue gets paralyzed (dumb)

Until your last, try to keep yourself undisclosed over public

Those who are ostentatious (in spiritualism), cannot become Gnostic

The Tradesmen Murshid always stay distracted in fulfilling of the needs and wants of their disciples but the clear spectator Fakir Kamil remains engaged with views of Lahut and Lamakan.

If, a Naqis would study this Book, the Noor Ul Huda which is a secret revelation, he will reach the level of Kamil; and if a Kamil would study it, will become Aamil Qul (Aamil of the entire subjects); if an Aamil would read it, will turn into the degree of 'complete'; if a 'complete' will read it, will become 'more perfect'; if 'a more perfect' would study it, will reach the level of 'the comprehensive Murshid' with integrity and satisfied self; if a 'compressive' will read this book, he will become a 'Sultan ul Waham Fakir Bar Konain Emir Noor ul Huda' (the emperor of Waham about both the worlds and leader of the enormous light of guidance). How of the heresies, rejected and banned can reach the said heights? This book is the most all-inclusive source agreement with Keys for every problem. Talib will get answer to every problem with the aid of this book, will unfold and show every secret of the wealth (spiritual). It is the much obligatory and a great Sunnah for the talib, who is with Qalb e Saleem (Humble Heart) and is submissiveness before the Right, he must be a bearer of the ancient Taufiq of the Straight Path which is 'remaining engaged and absorbed in the levels of Fana, Baqa and Liqa and in the Hazoori of Hazoor PBUH and winning the pleasure of Allah'. To attain the said, it is a must that first he should slay his Nafs so that he can never claim the 'claim of the Pharaoh' i.e. 'I am your deity lord'. It is also the duty of the talib

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that he must crush his desires under his feet so that nafs may lose its being. When that talib, who initially was a self adoring (egoistic) and swayed in desired, kills both of the said deities of the Nafs, with the sword of Ism e Allah Zaat and eliminates these from his body, he, then is said to have stepped in the pathway to Marifat and Fana. Congratulations to that 'the real Manly Gnostic with Living Baatin' who has killed his Nafs under Talqin (inculcation) and Irshad (orthodoxy, statement showing the right path).

**BAYT**

Tell 'all the three' (nafs, soul, spirit) that I have valued my reality

If you have taken Deedar, slaughter both (nafs and self)

Allah said: "have you seen him who has made his desire hid god?" (45:23)

**MASNAWI**

The egotists cannot find God

Their god is the desires of their Nafs

He who kept body and spirit separate according to their needs and levels,

would keep his nafs away from the cravings of Nafs

Allah said: “but for him who feared to stand before his Lord and restrained his soul from lust, (no doubt) the Garden will be his home” (79:41)

## **SHARHA E AIN UL ILM**

(The explanation of the eye/vision of/in Knowledge)

The aim of every knowledge and study is to gain Affection and Marifat e Elahi. The said type of Aalim with this vision in knowledge who has annihilated his self in Allah, is always a heart favorite of Allah for His Hazoori. Nevertheless he is unknown in general public, yet he is famous among the favorites (Mukarrib) and the angels. The use of all knowledge must be meant for the study of the transfigurations of the Light and overwhelming in

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in Fana Fi Allah and honor of the Deedar. He who do not believe in the knowledge of Gnosticism, is an infidel and from among Christians or Jews. Knowledge is a means to access and meet the Majlis of the Holy Messengers. This access is endowed on those honorable Aalim who are heirs of the Holy Messengers. Aalim must not be the heirs of desire and lust of the nafs and hypocrisy because the lusts of nafs keep one away from Marifat of Allah and Majlis of Hazoor PBUH. The ilm that, is favored by the Rahman and which is opposite to Satan, is creditable for learning and this type of ilm is welcoming by Allah and is a means of His forgiveness and leads to the Holy Majlis of Hazoor PBUH.

O Talib Sadiq remember! All knowledge is a key to gain the knowledge of the Holy Quran, Hadis, Hadis QUDSI and the Knowledge of Ain. It is obligatory to seek Knowledge. Aalim of Ain speaks Ain, listens Ain, sees Ain, knows Ain and whatever is contrary to Ain, he washes away from his heart. Ain is a word.

The same very word Ain and the knowledge of Ain is the superiority of Hazoor PBUH and the shade of same very knowledge of Ain, Hazoor PBUH viewed sight of the proximity of Allah. The Aalim, seeker of the knowledge of Ain, never become poor or needy.

Hazarat Ali al Murtaza Ra said: “he is my lord, who taught me one word”

That word is Ain which is Ain worship, Ain attachment, Ain permission and Ain grant and forgiveness.

Allah said: “fear not, nor grieve” (29:33)

Allah is sufficient, all except Him, is Lust!

Ought to learn that! There are five types of Kamil and Gnostic Fakir: the first one is ‘*Kamil Arif Azal La Zawal o Ba Wasal o La Khalal*’ (Perfect Gnostic eternal with no beginning, honored with the Holy connection and without being disturbed), the second type is ‘*Kamil Arif Abad Fana Fi Allah Az Mehad ta Lehad Allah Hu Samad*’ (perfect Gnostic eternal with no end, annihilated in Allah from cradle to grave performing Zikr of Allah Hu Samad), the third type is ‘*Kamil Arif Dar Dunya Dun Ahl e Dukan Dar Chara Choon Banam Namoos Ba Nafs Karzabun*’ (the perfect Gnostic contaminated with the trade-ship of the base dunya, betraying his talib with false promises every now and then, doing all said efforts for the sake of fame and richness and is slave of a despicable Nafs).

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The fourth type o Kamil Arif is ‘*Uqba Nazar* (person with vision) *Bar Hoor o Qasoor Ba Ummeed Bahist Khush Waqat Masroor*’ (having hope of the better life of hereafter with virgins of the Heaven and Palaces there and always glad with joy); the fifth kind is *Arif Nafs Fana, Rooh Baqa, Musharrif Deedar Liqa na Khuda aur Na Khuda Say Yakdam Juda* (with annihilated nafs, survived spirit, honored with Holy Deedar and meeting and neither God nor separate from Him for a second) and he is always a member of the Holy Majlis of Hazoor PBUH.

The Kamil Arif Hakim (perfect wise Gnostic), Arif Kamil Qadeem (Gnostic perfect since very deep past) and Arif Sirat e Mustaqeem (Gnostic follower of the Straight Path) all enjoy above rank. May Allah save us from dummy hearted ignorant. ‘I seek Allah’s refuge from cursed Satan’.

With the Tassawar of Ism e Allah Zaat, many lights take birth in the body from top to toe. These are abilities of the performer of Tassawar who has been honored with Deedar. With zikr, fikr, wurd and wazaif; when the connections with public flourish, the nafs grows stronger and healthier. Later on, forms of Waswasa (satanic temptation), Waham (groundless fear) and raw thoughts take shape and show Majlis (of joy and pleasure) in its transfiguration and some Stupid regard it as Wisaal to Hazoori PBUH. Keep in mind.

#### HADIS

That seeps out of the pot, which (actually) is in it.

The king is poor, needy, penniless, deserving, beggar, un contented, scattered and base in the eyes of the Fakir who: has embraced Hidayat, is self sufficient, is friend of Allah, having guardianship, needless friend of Allah, careless, bestowed with merci and grace, leader and ruler of the both the worlds, landlord of the whole state and is with enlightened heart. Such fakir is called 'Fakir of Friends of Allah who owes no need and desire from entire creation except from Allah Almighty. He beseeches not from anyone but, instead, all beseech from him. He is such a Friend of Allah from whom public beg fortunes.

#### HADIS

Better among people is he who benefits public.

#### FARD

(Single Verse)

Fakirs stay with Allah's pleasure and beseech not

That is why they are entitled 'friends of Allah'

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The friends of Allah fakirs are equipped with Taufiq. Certainly, both the worlds are within scope of their vision and their figure is live like the grain of Rue (Ruta graveolens) and enriched with Taufiq.

Allah said: “my welfare is only in Allah” (11:88)

In addition the Friend of Allah is also one who can, by virtue of Tassawar ism e Allah Zaat, fetch in both the worlds and its positions with Favored Vision and Hazoori Concentration and by power of their Tassawar, Taffakur and Tassaruf, they bring benefits out from the Eighteen Thousand Realms near to them and endow every Realms with the grace of Allah. The exhibitor of said type of qualities is also called Friend of Allah. other type of Fakir also exist who, with the powers of the concentration over Tassawar e ism e Allah Zaat and kalima Tayyeba's credits, bring all the Holy spirits of entire Messengers and Aulia before them or take themselves to their Majlis and from their Majlis earn titles and ranks as per their predetermination and luck. Such fakir is also known as 'one with powers of knowledge' and 'one who has approach to Hayyu Qayyum'. Otherwise, by virtue of the Tassawar and Tassaruf of ism e Allah Zaat and its credits, some fakir, take control over angels and after calling before them, derive their Baatini Fortune and Share of Luck. Here some Muakals Angels tell disclosing of the essence of the Elixir with knowledge and bring their knowledge into practice; some Muakals Angels tell about the Sang e Paris out of pile other ordinary stones and whatever good news they tell comes true and they join sang e parish with a rod of hard iron and upon touching the said iron, sang e parish turns into a complete Golden Red color and some Angels, similar to the Revelations of the Gabriel, impart complete knowledge and information, from the beginning to the end, about the Holy Quran's entire verses, Hadis and Tafseer as if the information was passed on to the messengers in past. Such fakir is called Friend of Allah without any Beseech. With the blessing of the company of Aulia Allah Fakir, his Talqin and from his Tawajuh, the talib, in the very first day becomes the 'un-beseched (absolute) kamil Friend of Allah Fakir'. He neither wants of Riyazat nor the pains of Mujahida.

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He gains the entire treasures of Allah. To complete this process, usually a week is required or at least five days. These powers and ranks are available in Qadri Line. No matter whether that fakir eats kinds of multi foods, wears silky apparel with embroidery of gold, enjoys sweets juices, yet with the sight and tawajuh he can drive the talibs to Hazoori and he does not depend on any assistance of anybody. This is the start of Kamil Fakir:

1. The SHARHA e Chahar Murgh (the explanation of slaying four cocks)
2. The SHARHA e Baatin Sahih (the explanation of right inner self)
3. The SHARHA e Rahat Rooh Reeh (the explanation of spirit's easing odor) i.e. every hair start praising Allah while Zikr

#### 4. Zikr e Subhani (a type of Zikr)

Some have Taufiq of Maraqiba while some have Maraqiba of the voyage to the strata of levels. Some get ilhaam imported while reciting Holy Quran's verses and some gain Maraqiba in Hazoori of Fana Fi Allah Zaat. You are not aware that whoso gains explicit discovery of the Hazoori, he become shy and never uses his tongue to disclose the facts through statement.

#### HADIS

His tongue became dumb, who recognized his Lord.

And he always remains engaged in Deedar.

It is obligatory for the Murshid to advance the Talib up to these heights in the very first day. This potency of Taufiq and the research of the pathway of Baatin is obtained from Murshid Kamil Qadri and as a result the Nafs gets purified (chaste) and submissive and with the refinement of heart, the heart is enlightened and sparkling getting itself unveiled. By transfigurations of spirit, the road to Marifat gets opened and by the transfiguration of Sirr, he enters the boundary of Fana Fi Allah. He who, in the very first day, makes himself well trained and well cooked in Light of the Baatin and in vicinity of Hazoor, he become eligible to perform dawat on graves.

At the time when, the performer of Dawat e Kamil with membership of Kamil members of Hazoor, keeping Allah as centre of focus and with concentration, when sets out to visit grave to perform dawat; he has not even put his step out of his house, that Roohani (personification of spirit) himself appears before him to say welcome and talks and converses with him. Thus, before reaching to the grave, the Roohani delivers Ilhaam

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or through Waham or via thought or by way of a clot of flesh of the heart or by means of a bulk of light of the Eimaan or from the body and soul of the Shahadat (witness, testify) or explains the reality of past, present and future. Nevertheless the visitor visiting the grave, reaches the grave that his religious and mundane problems get solved. If one leaves out with the intention to pay dawat on some ones grave, and before reaching the grave, if Roohani is not present to welcome, then remember and beware that the Roohani, with glory and rage, is riding over the grave and his grave have turned out to be like horsemanship and the Roohani is ready for battle and alert in the solitude of the grave. If the performer of dawat is Aamil (expert performer) in graves' dawat and is Kamil with Hazoori, then, he, on reaching the grave, should first of all recite Fatiha on grave.

Afterwards, practice Maraqiba under Tassawar e ism e Allah Zaat, enter the grave with body of light (with Taufiq) and with the company of the Right. There, with powers of the genuine concentration and Tassawar of ism e Allah Zaat, bring the Roohani in his command and control. By the grace of the dominance of Ism e Allah Zaat, the Roohani will start speaking and conversations. Total religious and mundane matters will get resolved through Roohani.

## **MORE ON SHARHA E DAWAT E QABOOR**

If, the performer expert in dawat, notices that the Roohani, in rage and glory, does not permit the performed to approach his grave, then it is essential that the performer of dawat must dismiss and relegate Roohani from his spiritual positions and ranks and designations, by using the method of the 'unclean water' and the 'excrement act', and, in this way, negate and confiscate his ranks of Ghaus, Qutub (a pole-like-service, a Sufi serves, as liaison between the divine and human beings) and his rank of Shahadat (martyrdom). Upon exercising said, the Roohani becomes cooperative and submissive and speaks with the name of Allah quite humbly. Thereafter, the kamil performer of dawat, with the Tassawar e Ism e Allah Zaat, restores ranks and positions of the Roohani to the original position. Such a kind of dawat is known as 'Taigh e Barhana' (the naked sword) and its performer is brave knight rider, bearer of the Zulfiqar (a sword of Hazarat Ali AS), killer of deadly dangerous pagans, permanent active member of Majlis of Hazoor PBUH, sedate and steadfast in religion, Aamil and one out of the special bondmen of Allah. With just the Tassawar e Ism e Allah Zaat, all positions of Hazoori, unveiling the heart's secrets and unveiling of graves secrets can be done but one can never access the rank of Hazoor with just ability to discover hearts' and graves' secrets

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This is because of the fact that from just the Alif of the Word Allah, hundreds and thousands Ilhaam, thousands Ranks, many thousands Knowledge originate and received.

The talib, who in one breathe, cannot travel through all above said thousands of ranks of discovering hearts and disclosing graves, cannot reach the height of fakir and marifat, at all.

## **HADIS**

If you get perplexed in a situation, then seek assistance of those resting in graves.

If a person with unclean heart and un contented self performs dawat as long as his life, even then,

cannot get communication from Roohani at all but instead will get perplexed and bad lesson due to negative impulse reaction of dawat.

It is worth learning that the performed of dawat on graves can bring into his control and possession the treasures of the elixir (kimya), sang e Paris, ism e Azam and great look with the Taufiq in his Baatin because every Muakals and Roohani present him these treasures which is due to fact that Roohani and Muakals are under the performed of dawat whereas the performer is absolute and under none. The performer is always present in Hazoori. It is duty of the murshid kamil to surely grant all these awards since the first day.

#### ABYAAT

Talib should first request the riches of mundane from murshid

So that he may turn generous first and then get marifat of God

First demand Ism e Azam from Murshid

Then there will remain no worry in your mind

First seek merit of the divine decree from murshid

So that your sight can be potent enough to turn soil into gold

First demand Deedar from Murshid and then the pathway

Which will lead you to the secret of Kun and you get it

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The eye, which can catch transfigurations of the Adored, is ideal eye He, who does not own such an eye, is cursed

#### SHARHA E WAJUDIA

(The explanation of the human body)

There are some types Baatini bodies among bodies of men. Each body has its types and

according to each type, it has a particular name. Since man's own body is like the spell of magic over baatini treasures and the mystery of this magic and body can only be solved by one who is potent in magic and can disclose with the word of Wisdom and can show clearly, before everyone's eyes.

It is important to note that some bodies of men are spiritual in nature and some are live hearted and eternal while some are annihilated and absorbed in Allah at the level of Subhani; some bodies are strong enough in reading from the lengthy scripture full of explanation and elaboration on Marifat e Hayyu Qayyum and on every page there are transfigurations lightening and lights of Mercy and lessons of sighting Deedar; whereas some bodies are of wisdom, intellect and prudence of man; some bodies are Nausti (from realm of Human) are with dead heart and absolutely slave of Nafs; some bodies are full of perils, Waswasa, Waham, ambush place of sneakers and Kurtoom (satanic body with trunk); some bodies are engaged in eating, leisure and lust for sex and are worse the cattle like cow and donkey; some bodies are honored with deedar, fed up with Kufr and Shirk, and are embodied with the Holy Shariat of Hazoor PBUH are explicit exhibitors of great position in Gnostics; some bodies are filled with evil habits like a foolish child and dwell in valley of perdition. The explanation of all the aforesaid bodies and Haft Andaam (seven vital body parts) has been explained. Each body is guide to its action and is accountable for which it will be earn reward or punishment. Whoso intends to earn entire Sawab (reward of good deed) in just one Sawab and wants to get absolutely unveiled and receive abound and the light of Eimaan glow in his body and he, without any accountability and punishment, wants to enter paradise, straight away, then it is essential for him that he should recite the Holy Kalima Tayyeba (La Elaha il Allahu Muhammad ur Rasool Allahe ) with the essence of the Kun. But body of some people is of two kinds:

First kind is Jamali (aesthetic) and the other is Jalali (glorified). Beware of this.

Allah is sufficient, all else is lust.

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### **SHARHA E WAJUDIA**

O Aalim Hakim (scholar with wisdom) Arif Aaqil! Listen! O Aalim Ahmaq (stupid scholar) listen carefully!

### **HADIS**

Such words of Hikmat (wisdom/prudence) are not disclosed before the ignorant.

## ABYAAT

Sighting Allah without eye of head, is achievable and just

None can sight God with the eye of head

That eye is not like that possessed by the ordinary public

That eye is the eye of Tauhid one owns due to one's closeness to Marifat

Only he, who has eye with 'vision', can appreciate this secret

These are the heights achieved by those Gnostics who do not care their life

Out of this single body, emerge nine bodies like air

Then countless bodies emerge from every said body

## SHARHA E MARATIB E MAUT

(The explanation of the degree of the Death)

The details of 'die before expiry' is that due to the knowledge of servitudes and under permission from the more perfect of the perfects, the degrees of conciseness in spiritual prosperity and attachment. Such type of degrees (heights) is also called Maut (death) or Intiqaal (switching over, transfer to other world). Such a degree of Maut is also known as Marifat e Hayaat ul Wasal (the marifat of the life of the connection). These types of heights are also recognized as Hayaat ul Qurb Mushahida e Anwaar e Musharraf Deedar (the life in the proximity of sighting Deedar and its lights). The dwellers of the realm of Humans, when expire, their filthy bodies is inflicted with punishment in graves. Their body turns into nonexistent from its existence and becomes ashes of the dust. But the body of the dweller of the Lahut and Lamakan's Gnostic stays intact and chaste in the soil of grave because his body

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has turned gets transfigured due to the outcome of the Ism e Allah Zaat. Their heart remain alive and their pure body even remains present in the holy Majlis of the Messengers of Allah and Friends of Allah. Such a kind of Maut is known as Qurb ul Ma'bood. The Aulia Allah watch the drama of both the worlds. As a result of Allah's will, life and death seem equal to them and yet more that, in the realm of Death their rank flourishes richly even higher that that it was in the realm of the living.

## HADIS

Lo! Allah's friends never expire, but, they shift from one abode to the other.

The Gnostic, who observes the degree of Aalim e Mamaat (the dead) in the Aalim e Hayaat (the living), he, in short, becomes Darwaish Waasil Maola (darwaish with connection with God).

Allah is sufficient enough, all else is lust.

## SHARHA E WAJUDIA

My dear! The man's greatness is because of the deedar of the lightly being, same as the greatness of house is due to its dweller.

It is worth knowing that if we think, we will come to the conclusion that the Noori Bodies are surrounded in the body of man same as pistachio-fruit is surrounded within pistachio. All this is due to Allah's will. Similarly the resultant abundant fruits of Ism e Allah Zaat for body and soul are due to Hazoori with Taufiq, or this is due to the act of performing dawat (simply) or as a knight rider on the grave, or this is owing to purified baatin and reciting Holy Quran with belief, Tawajuh and sincerity and due to the prostration of the 'forgiven soul' in prayers, or is due to the in-depth-essence of the Kalima Tayyeba when recited with devotion and elegance with joy, or due to inscribing (in imagination) the ninety nine holy names of Allah and

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and commanding over the both the worlds. The testimony of acceptance of all the acts, as indicated in above, is Wisaal. Same as the snake comes out of its channel, the nine forms of body leash out of the body of the Gnostic. The body of Nafs is divided into four forms: first form is Nafs Ammara, Second Nafs Lawwama, third is Nafs Mulhima and fourth is Mutma'ina. The forms of heart are three: first is Qalb e Saleem, second is Qalb e Muneeb and third is Qalb e Shaheed. The spirit has two forms: one is 'form of Jamaadi Spirit' (hard, solid spirit) and the other is 'form of Nibaati Spirit' (soft, herbaceous spirit). When all body forms (Jussa) sit together with their possessor, then a Jussa (body form) which is secret in secrets, and is called Jussa e Taufiq e Elahi, appears out with the pace of Lighting flash and ordains the forms of Nafs to embrace with the forms of Qalb. In the way, the Qalb turns live and the forms of the Nafs die away. Then it, ordains the Qalb to get life and as a result of this, the forms of Qalb die away while the forms of the Spirit turn living (same as a chain reaction). At last the 'Sultan ul Fuokr'

clutches the forms of the spirit in his hands with the Taufiq of Allah and as a result, the forms of spirit die away and the form of Sirr gets life. Subsequent and as a result, the entire body of the Talib turns into all light right from top to toe and the talib becomes a Hazoori (courtier) of the Hazoori. It is the duty of and compulsory for the Murshid Kamil to elevate the True Talib to said mark in the very first day.

BAYT

Qalb, Nafs and Spirit, all, get sacrificed

With the Tauhid of God, the entire body turns in light over light (Noor Ala Noor)

Everyone, who accomplishes this mark, for him, life and death are equal (he neither loves life nor fears death). Every such person accomplishes the mark of Fukr.

HADIS

When Fukr touches its entirety, there is Allah

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The said Noori Person's nafs, Qalb, Ruh, Sirr and entire deeds are noori (filled with Divine Light) and he is perfect adherent of Hazoor. No testification and boasting is there in the pathway.

**MARATIB E KUN SUKHAN SHARHA E KAMIL MUKAMMIL AASHIQ O AKMAL JAMEY MASHOOQ AULIA ALLAH (The Degree/rank/status of the person who can enunciate Kun and the Explanation/exposition of a Complete, Perfect and Comprehensive Divine Lover and the Comprehensive Adored Friend of Allah)**

O true talib! keep in mind that the (preliminary) status of the ardor Fakir is 'having received the ability of the sight of Deedar' and his middle status is 'having sighted the Deedar' and his top status is 'deedar'.

ABYAAT

I have found Allah, after getting the Vision, nearer to the jugular vein

And I have got this point (hint) from the holy Verse of ‘Nahnu Aqraba’

There exists neither an abode nor any sign

But there exists something exceptional which is devoid of residence and the resident

If someone enquires of me about sighting God, I would say then

Come, let me tell you the way of appearing before God and I lead you there

Allah said: “and We are nearer to him than his jugular vein”

These are the preliminary ranks of the Fakir (kamil) which are available to him like Hazrat Rabia Basri Rh and Hazrat Ba Yazid Bastami Rh, according to his degree and office. The fakir, who is ardor of Allah Almighty, is an adored being of Hazoor Nabi Karim PBUH. Fakir (Bahu) states this in agreeable with (following) Verse of Holy Quran and not as per his personal wish:

Allah says: “Restrain yourself (Muhammad PBUH) along with those who cry unto their Lord morning and evening, seeking His countenance; and let not your eyes overlook them, desiring the pomp of the world;

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and obey not him whose heart We have made heedless of Our remembrance, who followed his own lust and whose case has been abandoned.” (18:28)

The ardor, the adored, the beloved and also the devoted ardor, the rank of the all said, is sighting Deedar in their life. Esteem germinates from Qalb. The following Verse is about those, who possess a ‘living heart’:

Allah Says: “And when Abraham said (to his Lord): My Lord! Show me how do You give life to the dead, He said: do you not believe? Abraham said: Yes (I do) but (I ask) in order that my heart may be at ease.(Allah ) Said: Take four of the birds and cause them to incline towards you, then place a part of them on each hill, then call them, they will come to you in haste, and know that Allah is Mighty” (2:260)

And this Hadis QUDSI has also been sent in the perspective of the ardor and the adored:

## HADIS E QUDSI

Lo! There is a cluster of clot in the body of the progeny of Adam (AS) which is called 'Heart'. In heart, there is 'Qalb', in Qalb there exists the 'Spirit', in Spirit there is present the 'Sirr'(Sirr is located in the solar plexus and is related to white color), in Sirr is hidden 'Khafi' (arcane or the Latent Subtlety), in Khafi there lies the Yakhfaa(more arcane, deeply mysterious, or obscure, subtlety) , within Yakhfaa is Akhfi (most arcane, deeply mysterious, or obscure, subtlety) and in Akhfi, I (God) live.

Allay says: "And also in yourselves. Can you then not see?"

## ABYAAT

Give up desires of Nafs so that you can sight God

These very desires and thoughts of Nafs are hindrance and veil for you in the way of sighting God

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By which action, is it possible to give up Nafs?

It is possible only if you stay absorbed in Tauhid, day and night

About the Divine Lover (Aashiq, Fancier, and lover) has been said:

## HADIS E QUDSI

Whoso demanded Me, found Me; and he who found Me, got My marifat; and he who got My marifat, became My loving friend; and he who became My loving friend, became my Ardor in love for Me and I kill him; and whom I kill, his ransom is due on Me and I pay the ransom in such a way that I become hiss's (possession).

There are some forms of the Divine Lover: the first type is Aashiq Nazzaar Musharraaf Deedar (the Divine Lover bestowed with honor of Deedar) such that except Allah both Dunya and the Hereafter are abject and despised in his eyes.

Allah says: "The eye turned not aside nor yet was overbold" (53:17)

The second type of Ardor/Aashiq (Divine Lover) is Aashiq Hoshiyar (vigilant ardor in love), the third type is Aashiq Deeda Baydaar (the ardor in love with 'waken eye') and Tawajuh Parda Bardaar (having ability to perform Tawajuh secretly), the fourth type is Aashiq Jaan Fida Bay Ikhtiar (the ardor in love with passion to scarify his life involuntarily) and the fifth type is Aashiq Daaimi Sahib Intizaar (perpetual ardor in love always anticipating). The cost of Divine Love(fanciership) , for the Divine Lover, is: saying goodbye to the wishes of nafs, forever.

ABYAAT

The Deedar of Allah has come due to me as a ransom

And meeting with Allah, I have got myself, as a ransom

Now I see without physical eyes and my tongue is mute

In this world, the Divine Lovers(Aashiq, Ardor in love) get same result

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If you wish marifat of God, countenance of Tauhid and Ardor in Love with God,

Then, first of all, scarify your head as a gesture of homage

Companionship in conversation with Haq is the real speech with words

And when one gets perfection in conversation with Haq, same very rank is called the entirety of Gnosticism in Tauhid

All the degrees of the Ardors in love described here,

are entirely noor from right the beginning to the end

Allah says: "Light upon light. Allah guides His light unto whom He wills" (24:35)

MASNAWI

Whoever is seeker of Deedar of God,

Should get absorbed in Tauhid and become Fana Fi Allah

The rank of 'absorption' is also mortal, being Roshan Zamir is better

Because the perfect Fukr, only, can be bold enough to openly sight the Deedar

The Qazi of Ishq (adjudicator, judge, umpire of the Divine Love) demands two proofing witnesses to prove ones claim of being 'true Aashiq'. The first witness is whether one has sighted deedar and is fed up with dead dog's carrion like dunya? The second witness is that one should say Istaghfaar (repent) for Shirk, Kufr and Bida'at (heresy). These two degrees bestow on him these two ranks: first is the rank of Lazawaal (never declining) and second 'curiosity with joining (Haq)'.

MASNAWI

Ardor of my love has no decline with the grace of Allah Almighty

How these Fanciers can be worshipers of the idols?

Discard worshipping beauty and observe the superior secrets

So that you can know the secret, with conviction

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This is the pathway of steadfastness, firmness of belief and secondly this pathway is not (merely) of Zikr Mazkur but is pathway of remaining in Hazoori and contentedness with Allah Almighty till one reaches under his grave.

Allah says: "And serve your Lord until the inevitable comes unto you." (15:99)

## **SHARHA E 'GHARQ' O 'TEE' (The Explanation/exposition of the 'Immersed/Drowned' and the 'Travelling/floating/sailing')**

ABYAAT

Aalim always seek to get hold of Kimya

But the Gnostics' eye is always on Allah

The Aalim who is also an alchemist, is lose in both the worlds

But Gnostics remain absorbed in Allah's Oneness and are unveiled

The ascetics' remain in piety for the sake of Sawab (return of good deeds)

Everyone reaps his intentions

The Ardors in love attain the potency of food by putting their souls in ardors

The Fakirs Fana Fi Allah are rare like the bird 'Anqa'

### **SHARHA E TEE AND TA'AT (The Explanation of The 'travelling/floating' and 'worshiping/obedience')**

O talib! Learn that if an eager Talib is given to drink an ocean of the Marifat e Khudawandi, he will drink it in a second. The Murshid Kamil, within a day and night or within a month or within a year or within a second or within the blinking of an eye, can drive the Talib to Deedar of God. But why would it need the talib to count days and years instead? As he is desirous (of deedar) till his death with full certainty and belief. You have been granted with a few days life in dunya which you must always pass in servitude - That servitude which

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is filled with perfect Marifat of Allah Almighty. (It pertains) Emergence out of the torso of nafs and absorbing in the torso of Qalb and Ruh, his Life and Death is but one and same.

### **HADIS**

Death is but a bridge which connects friend with friend.

Fakir's death occurs such a way that: his sleep is in 'connection', his sleep is like that of a 'bride' and his observation of Hazoori is, perhaps, like embodied Noor.

### **HADIS**

Sleep is sister of death.

He has got Taufiq with the pathway of ism e Allah Zaat and this is, from the Kamil Murshid, the ever observation of Allah's Deedar and for reaching there in Majlis e Muhammadi PBUH, the talib Sadiq gains from Murshid Kamil, a Taufiq, a status and food of Zaahir and Baatin's energy. This is what said 'Jamiyat e Kulli' is (the entire integrity in satisfaction). And Jamiyat e Kulli cannot be attained unless the Murshid does not bestow on the Talib seven Uloom in seven days: first ilm e Kimya Akseer so that the entire dunya comes under his influence and disposal the Ilm

e Kimya Akseer is tied in ilm e Sang e Paris Taseer (essence) and the Ilm e Sang e Paris Taseer is tied in Ilm e Tafseer and Ilm e Tafseer is tied in ilm e Loh e Mahfooz (Preserved Scriptum) which is tied in ilm e Roshan Zamir and Roshan Zamir are tied in Ilm e Ain (spectacle) ul Ayan (clear) Naazir (spectator) Nazir (like). The Aalim of Nazir Naazir is the ruler of both the worlds. The said are the degrees of Fana Fi Allah!

The Murshid who, right from the first day, does not let study all the knowledge and does not teach the Talib with repetition, how such a person can be a Murshid? But he is worse an animal. He does not know the talent of a Murshid and the Pathway of FUKR which is the scholar of entire knowledge, the knower of every activity, endowed with connection to Allah and is the Never Declining Fakir Gnostic exists in Qadri Order. If someone else claims, he is absolutely a liar and boaster.

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### **MASNAWI**

The True Talib is rare like 'Anqa' (a bird)

How one can be a turning-the-dead-alive, Murshid like Hazrat Esa AS?

Allah's Mard (true male human) can be a guide to Human being

How can, these Murshid, filled with desires of Nafs, be Murshid?

### **SHARHA E MASTI (The Explanation of the Ravish, one intoxicated with God)**

The ravish of nafs and the 'existence' of Qalb, which is associated with worshipping God and the Ravishness of Ruh (intoxication of spirit with Divine Love) which is honored with Deedar and one is absorbed in the scent of ravish; all these (blessings) are due to the mercy and grace of Allah since the very day of Alast.

### **BAYT**

The eye of the ravished has visionary power due to his connection with Allah

Aalim considers knowing the Knowledge as fair

But the ravished Fakir has achieved his goal and he has done well.

BAYT

I have, always, found (Allah) recognized and see

This type of Deedar is said 'Kamil Beena' (the perfect vision)

Those, who have not recognized Allah, are unwise cattle and those who accepted Him in Zikr Mazkur and absolute wisdom's intellect, at last, found Him.

ABYAAT

I have found Fukr, by extending a full footstep, in Fukr

I have travelled through, every proper and common realm, in a flash

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Whoso got vision for his soul and his body in Haq,

He found Haq from Haq and became dominant over entire creatures

I do not feel want of anyone and neither I implore anything from anybody

I have been absorbed in Tauhid, became Fana Fi Allah, which is sufficient for me

This gracious bounty of Allah is got from Kamil Murshid Mahboob (the adored). The Talib Majzoob (the state of being immersed in the inner plane and divorced from the outside world), offensive to Shariyat, no doubt, becomes the rejected. Whoso acts, anything, against Shariyat, cannot attain the cherished destination. Whatever he says tells lies and commits boasting.

## **SHARHA E TEE (The Explanation of the 'Travelling/floating/sailing – Not Drowned/Immersed in Sufi Pathway)**

With the Ism e Allah Zaat, all the Seven Body Parts of the Talib get Spiritual Life and his Dead Heat of his body turns Living and gets salvation.

BAYT

Whoso gets full potency of Tee (Travelling in Sufi pathway)

He is honored with Deedar forever

Keep in mind that all the Knowledge in all the Four Divine Books: the Bible, The Old Testament, The New Testament and the Holy Quran, Entire Creatures, Jinn, Human and Angels, the substance, the characteristics and strata are all within the Tee of Ism e Allah Zaat and its key is Kalima Tayyeba.

BAYT You get this Tee disclosed within the blinking of any eye

O talib you search all your subjects with this Tee

Bearn in mind that the Tee of the ‘being drowned in Tauhid,’ has many kinds: It has many names and has different designs and customs of practice: Thus Gharq (immersed, drowned) Taufiq, Gharq Tahqeeq (research), Gharq Tareeq (way, mode), Gharq Darya (river) e Ameeq (deep), and Gharq Nafsani Shaitani (of nafs and Satan)

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Dunya Pareshani (disheveling, distraction) Jununiyat (madman like) Zandeeq (atheist, dualist). The sixth kind of the Immersed in Tauhid is Gharq Firishtagan (angles) Teer Saer (travelling and touring). The Gharq Majlis e Anbiya and Aulia’s Lahuti (of Lahut) and Lamakani (of Lamakan) spirits is an extraordinary other kind. Some owing their Zaahir Taufiq and Baatin Tahqeeq ; and some owing to their immersion in Zaahir o baatin Tahqeeq; and some owing to their immersion in Zaahir o Baatin favorable/agreeable to Waham and Thoughts; are all dacoits of the bad way. But ‘Fakir Kamil and the Ruler over both the worlds’ implies that he hurls to Hazoori from within the Holy Name of Allah, in one instance and one gets travelling in the Ism e Allah Zaat up to he reaches near Allah and gets Fana Fi Allah and is immersed such that within a second, in one step, he listens the sound of the Trumpet of Hazrat Israfeil AS and the Doomsday is set in and he, at once, emerges out of Maraqiba. But instead, one, who reads the lesson from Tee, after being absorbed in the Ism e Allah Zaat, he, within a flash and in single step, gets so much immersed that doomsday, the day of ‘Assembling’, and the ‘place of taking accounts’, all are

forgotten by him; and Allah Almighty livens his body and soul, both in dunya and the hereafter, after wrapping it over with His personal name.

BAYT

At first status is Fana, in the second is Baqa and in the Last status if gained the honor of Liqa

The Aulia e Allah receive all these status in the very first day

Although Fakir Kamil has full Taufiq of being 'near to Allah', he, in spite of this exalted position, always remains vigilant and alert in obeying the Holy Shariyat and as such, he never misses any of the Obligatory Prayers and Sunnah Prayers in Congregation because the pleasure of Allah and Hazoor PBUH rests in five times prayers. He who loves the perennially offered Nimaz as well as the periodic Nimaz, Allah keeps him in front of Him (He cares him) and he becomes 'the admired' and his status never declines because of the fact that 'the secret' lies within Nimaz and Nimaz lies in 'the Secret'. For Fakir Arif before Allah, both Secret and Nimaz are valuable as his limbs and wings.

Allah is sufficient, all else is, but, Lust.

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### **SHARHA E MARAQIBA O ISTAGHRAAQ (The Explanation / Exposition of the 'Meditation' and 'Immersing, Complete Absorption in Allah')**

Talib Sadiq, if have been dropped down from his status due to 'wrath with Jazb', or has received a 'negative impulsive reaction' of the Spiritual Pathway, or Talib has been surrounded by poverty, pennilessness and hunger and, due to this pennilessness of day and night, is dubious about Allah and has been deprived of the Hidayat e Marifat e Khudawandi; or talib has become the rejected and gone astray of the Straight Path and has been disowned and anathematized from the Holy Majlis of Hazoor PBUH and Marifat of Allah; or Talib has become hypocritical and feels discord with his Murshid; or talib remains unstable and unsatisfied day and night and always remains in the status of perplexity, a warning lesson for others, lunatic and ignorance; or cannot get Ilm e Dawat e Takseer and does not find his temperament, habits, mind and understanding with knowledge; or wishes to attain, through the Ism e Allah Zaat's power, the expertise in performing and getting in possession the entire big and small creatures, entire spiritualism and positions, substance and properties and degrees; or desires that he remains conversant with common public while remains engaged in Hazoori of the Majlis of the Messengers of Allah; or he wishes to get awareness about the phenomena of past, future and the present. What is the solution to all these problems? (The solution is) The Murshid, first grants the

talib the status of Ilm e Kimya Akseer i.e. Tassawar e Ism e Allah Zaat and the degree of Ilm e Dawat Takseer i.e. the ability to perform dawat on graves. The talib, due to the Ghinayat (becoming careless and absolute) of Ilm e Takseer e Dawat, becomes La Yahtaj (absolute and free of needs)and becomes immersed in his extinction of his soul in Allah (Gharq Fana Fi Allah)and steps in his observation of the Ascendance. Afterwards, it is due on Murshid Kamil to issue Talqin and Hidayat to the talib.

ABYAAT

Talib faces difficulty while finding the Murshid Kamil

But when he succeeds in his effort, he rules, even, in his grave

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I am free in entire actions both on the throne of Fakiri (being fakir)and the grave

Although to a Sheikh and having a Murid is very tough task

Talib gains access to every pathway by Taufiq

And Murshid, on getting immersion in Tauhid, finds the reality

If talib, ready to scarify his life, in the search of God, then for Murshid Bahu Rh Qadri, there is no job of connecting him with Haq in a second!

MASNAWI

O the Seeker of God, display your admiration for Haq and virtue of your resolution

And kick the mortal pomp of the world away

I have realized the reality of the pomp of the world

And I have said good bye to it, for the sake of God

## **SHARHA E ISM E ALLAH ZAAT (The Explanation of the Holy Personal Name of Allah)**

Know that the Taufiq of Tassawar and the Dispensing of the Research is, like the holy Stick of Hazrat Musa AS or like the Cosmorama Cup of the king Jamshaid or like the Plain sphere Mirror of Sikandar or like the Fire of Blossom field of Hazrat Ibrahim AS or like the Damm of Hazrat Esa AS or the great Sacrifice of Hazrat Ismail AS or the Ring of Hazrat Suleman AS or like the Holy Ascendance of Hazrat Muhammad PBUH.

### **ABYAAT**

The Murshid Kamil grants treasures utilizing his ability to confer

And teaches the talib the lesson of Kimya

The Murshid owing Kamil Visionary Power, can slack the mercury

Kamil Vision is better than the Vision that was owned by Hazrat Hizr AS

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This alchemist can, how, become a bondman of lust and desire?

He who is laden with the wealth of knowledge and Gnosticism, he keeps silent

O talib, do you wish to get expertise in the art of alchemy?

Then seek it from some Murshid Arif of Allah

He grants this part either directly or indirectly

The true talib is not accepted by the opponents

It would be an err to disclose this secret before one with less forbearance

For granting this, one with wider scope and with higher patience is required

## **SHARHA E TAREEKA E QADRI (The Explanation/ Exposition of the Way/Spiritual Method of Qadri Line of Sufism)**

Listen! And if you are vigilant then be more vigilant and alert! If you are an unaware, then throw away the cotton stuffed in your ears! If you are Aamil, then you ought to believe! And if you are Kamil, then reiterate this chronicle forever daily hundreds and thousands of time a day! That: It should be kept in mind that in the spiritual Pathway of Qadri the Pir of Pirs – Hazrat Ghaus ul Azam Shah Muheyyu ud Din Rh, is one who bestows on the Incomplete Talibs the secrets and spiritual wealth without putting their bodies in Riyazat and Toils. The spiritual Pathway of Qadri is like a sharp cutting sword. Whoso keeps enmity with Hazoor Ghaus ul Azam's disciple (Murid), his head gets cut away from his neck. If, his Murid is virtuous, he remains under his sleeve. And if his Murid is Lucky, then Hazrat Pir Dastgeer remains under his (Murid) sleeve. Whoso, when, inflicts on them, then Hazoor Ghaus ul Azam shrugs off his sleeve and, so, the seven generations of the inflictor get perdition.

O true Murid! Remember that when Hazoor Nabi Karim PBUH, at the eve of the holy Ascendance, after riding over Buraq (heavenly horse like object which could move with the pace of light) went with Hazrat Gabriel AS towards Allah Almighty, at that time, the Holy Spirit of Hazrat Pir Dastgeer Rh appeared and placed his neck under

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Hazoor PbuH's Holy Foot. (at this occasion) Hazoor e Akram PBUH said: O Muheyyu Din (in the time to come) your feet will be on Aulia e Allahs' necks. In every other Sufi pathway, the followers wear cloaks but the Qadri Talibs of Allah seem wholesomely drunk Full River with love and Marifat of Allah. In every other way, there is practice of using of Prayer-Carpets but in Qadri Order' the only way is of extinction of soul in Allah and freedom from Nafs. In other ways of Sufism, there exists the custom of 'The Acting Person' and the 'Office of Crown Prince of the Murshid', but in Qadri Order there rules Hidayat and Kamil Marifat of Fuqr. There is Tall Gown and Turban but in Qadri Order' there is Jamaliyat (aesthetics), observation of Hazoor and the honor of Deedar. In every other way, there is practice of Tasbeeh, Wird and Wazaif but in Qadri Order' there, contrary to this, from the very first day, is Istaghraq e Wahdat, extinction of soul and way of sacrifice. In other ways, the imitators, like hair cutter, cut the hair of Murid Talib with scissors but in Sufi Pathway of Qadri the tawajuh 'exact showing of the right' and absolute Tauhid prevail.

QATA

The followers of every Sufi pathway are indigent and beggars of the door of Qadri

Qadri is Ghani and has connection with Allah

I am Qadri and remain present before Allah Almighty, every time

And lead the Talibs to the holy Sight of Hazoor PBUH

Fakir (Bahu Rh), whatever states, does not state under any jealousy but as per a particular account

Hazrat Shah Muheyyu Din said: “My foot is on the all Aulia’s’ necks.”

Hazrat Mustafa PBUH, set off along with Hazrat Gabriel As on Buraq. Hazrat Gabriel AS was

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leading on foot. Hazoor PBUH, after going over the Arsh reached the superior Lamakan near Allah reached the point of Fana Fi Allah Zaat which is far off from both worlds, the six domains and frame of all worlds. There appeared, the holy spirit of Hazrat Pir Dastgeer in shape of the adored light of guidance, before Hazoor PBUH. Hazoor PBUH saw the face of Fukr and enquired whose face is this Nice Noori Figure of Fukr? Ordained that O Habib PBUH! Congratulations to you! This nice and beautiful Face of Fukr is of Hazrat Sayyed Muheyyu ud Din Sheikh Abdul Qadir Rh, who is from among your progeny and Hasni and Huseini (from Hazrat Imam Hassan AS and Hazrat Imam Husein AS) race of Hazrat Ali AS; This entitlement of Fakiri is for him due to this reason; He is from among your Ummat and is heir of your special Fukr and will be an honor of proud for you!

### **HADIS**

Fukr is from me PBUH and it is my PBUH pride.

You know Allah had granted so exaltedness to Hazrat Pir Dastgeer that whoso, during his lifetime, uttered his Rh holy name without Abolition, his head got separated from his neck. This ordeal was due to fact that he Rh. was wrapped from top to toe in those substantial lights of Allah which none other could have enjoyed or shared and you Rh were among the Ummat of Hazoor PBUH the first person who opened the whole door of the fukr from the start to the end and took care of the profound trust of Fukr after lifting it.

O talib be wise and aware of! That the Pir Zan Murid (pir with inclination towards the opposite sex) and Imitating Murshid are (both) like hair cutters. Pir and Murshid should be like a Kamil Qadri who, with just one sight and look, bring before and bestow Sight of Deedar to Arif. Eliminate the love for this impure, filthy and carrion pomp of the world from your heart. Hazrat Pir Dastgeer Rh was a mother-born Wali.

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That night of the Holy Ascendance, Hazoor PBUH issued himself the talqin and imparted knowledge, issued Irshad for forbearance and Marifat to the Holy Spirit of Hazrat Pir Dastgeer Rh and Hazoor PBUH granted him Rh his PBUH Bai'at in baatin and made him Rh his 'Acting person' and entitled him Rh with 'Shah Abdul Qadir' Rh. although he Rh you also took talqin and Irshad from Zahiri Murshids of his era and also rectified Rija't and shortcomings from the way of some Naqis Murshid of that time and exalted them to the heights of Murshidhood. Many Murshid make Talib just a Murid but Hazrat Pir Dastgeer Rh exalt the Talibs up to the status of issuing Irshad and make them the Kamil Murshids. In reality, all the Pir and Murshids of the world are Talib and Murid of Hazrat Pir Dastgeer Rh and Hazrat Pir Dastgeer is the highest, the most superior, the most exalted and unique single person.

### **HADIS**

He (Allah) is unique in his splendor as He used to be.

Bearn in mind! The pathway of Qadri is like a King and all the rest pathways are, like subjects or obedient, under its influence. In every other pathway, application of Riyazat and Tareeqat (religious way of life) is a must but for a Kamil Qadri, from the very start, there is status of the Deedar Hazoori and Anwaar in nearness of Allah.

### **MASNAWI**

Neither Soherwardi is familiar with this Fukr, nor does Naqshbandi have any knowledge of this way

The Chisti are leaders in Riyazat, they lead for the sake of Dunya, its respect and dignity of dunya and pomp of the world

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Qadri beginning starts with Liqa

And Qadri's end is with Hazoor PBUH

## HADIS

Whoso kept silent of saying the right, is but, a mute Satan.

Fakir (Bahu Rh) whatever states, states not under jealousy but says as per some limits because the status of Qadri is beyond the scope of Waham and comprehension. It has limitless and cannot be counted. The rivals of Qadri Order' are never without three philosophies: first Kharji and Rafizi, second Naqis, Liar and Jealous; and third rejected and the hypocrite.

O my wise, prudent and modest dear! He steps into Marifat and Fukr who, with his Baatini and Zaahir Taufiq, can sort out the primary, secondary and high Murshid and Pir in the pathway of Tareeqat. Taufiq has four types:

1. Taufiq e Ilm which is derived from the absolute human intellect
2. Taufiq e Wali Allah Ahl e Hazoor which is obtained from the Ism e Allah Zaat
3. Taufiq e Noor Tasdeeq which is resultant of a flash of light due to one's being absorbed with the Divine Light during Zikr e Qalbi. This is the share of only those whose Baatin is Living.
4. Taufiq e Tassaruf with Fana Nafs and Tassaruf over Ruh Baqa which is available to that Man of Allah who is always under notice of Mercy of Allah and has sought pleasure of Allah.

And in Sufi Pathway of Qadri, granting of all said Taufiq to Talib of Allah, are a must on Murshid Qadri.

It is worth noticing that are hardships of taking pains and doing Riyazat and Mujahida but in the way of Qadri, the status of Fana Fi Allah is rightly available from the very first day with the aid of the Ism e Allah Zaat.

The Sufi Pathway of Qadri is like the Sun (and its shine) whereas the rest of ways are like lamp as compared to Qadri. Many people due to the groundless satanic thoughts, perils laid by Nafs and some by way of trick of deceit,

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manage to enter the way of Qadri line, like spies, and win Khalafat (succession to the Pir). Their Zaahir seems in accordance with the moral, but their baatin is rejected one. They claim that they are permitted to take Bai'at in every Sufi Way. A Qadri necessitates hundred times modest and thousands times Shyness and as such the Talib Murid Qadri neither implores from people of other Sufi Ways nor has any want of those who belong to other Sufi Ways.

The Qadri Murid, like a Male Lion, never sees even the face of that Murshid who exhibits tricks to deceit like a fox. And Qadri Talib Murid is gifted with holiness of flying high like an Eagle. He can, at no cost, be a companion of the Vulture. Qadri Talib Murid is, like a ravished camel that eats thorns and bushes and yet bears and carries the weighty load.

It is worth mentioning here that in Qadri Order' Way there exists such a prosperous effect that one, who once a time, with deep sincerity, belief and true heart; utters 'Ya Sheikh Abdul Qadir Jelaani Shai an Lillah', gets clear and bright the entire status of Marifat, Hidayat and Fukr from their beginning to their end!

## HADIS

When Fukr reaches its entirety, there is Allah

In the honorable and dignified name of Hazoor Ghaus e Azam Rh, exists the essence for observing the ascendance. If one is benefited with the observation of Hazoori and Marifat, with just reciting (said) holy name, why should he take pains of doing Riyazat and completing Chilla (a Sufi practice sometimes for a period of 40 days or some other duration especially of retirement and asceticism or of fasting)?

It is point to note that in every (other) way, the Talib Murid is required to toil in Zikr, Fikr and Maraqiba and Murshid needs 'Attraction' with Tawajuh in Baatin; but in the way of Qadri there is no want of 'toil' nor 'attraction' but instead, Murshid, with just one Tawajuh of Ism e Allah Zaat, takes the talib to Hazoori!

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### MASNAWI

The toil of Murid and attraction by Murshid are both not correct and not required

You, without hesitation, get absorption in Tauhid and extinct your soul in Allah

I have discarded each and every one: Nafs, Qalb, Ruh and desires of Nafs

I (now) watch the manifestations of God upon having been absorbed in monotheism

Who is said to have been immersed in Monotheism (Tauhid)? What is unification (Tauhid)? Both Immersed and Tauhid are supernatural and are obtained from the holy name of Allah and appear from the alphabets of Ism e Allah Zaat. These Degrees are rightful as these are from Allah Almighty's end are tied with the Haq. When, with the prosperous effect of Tassawar Ism e Allah Zaat, the Murid, un-doubtfully, embraces Hazoori, then his Baatin becomes gets inhabited and his body and soul become 'forgiven'.

Allah said: "That Allah may forgive you of your sins of that which is the past of that which is to come" (48:2)

Thus one with never declining forgiven body connected to Allah, always remain bound with the Tassawar e Ism e Allah Zaat.

So it is clear that the status of one who is connected with Allah and engaged in Tassawar e Ism e Allah Zaat, gets never confiscated as a result of 'mortal sin' or venial sin' because of the fact that the power of ism e Allah Zaat never declines. So it is concluded that whoso, from top to toe of his body, brings in his possession and utilization the Noor of Ism e Allah Zaat and whoso reads the lesson under knowledge of the Noor; his Knowledge turns into noor, nafs, Ruh, Qalb and Sirr turn into Noor, vision, hearing and speaking become Noor, speech and actions become Noor, acts, position, connection and beauty becomes Noor, eating and drinking Noor, dream and sight of Deedar noor, Tassawar, taffakur, tawajuh, marifat, nearness all noor, integrity and belief noor and every limb becomes Noor. In such way, the Talib Murid of Qadri is beautified with Noor of Eimaan, Irfaan (Gnosticism) and their Inner self is inhabited (Baatin Abaad: which means living, flourishing and thriving). The Ghaus ul Azam Hazrat Muheyu Din Sheikh Abdul Qadir Jelaani said:

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"My Murid will not embrace death, but with Eimaan".

This is because that at the time of death, by virtue of the Baatini Taufiq ad Spiritual Influence of Hazrat Shah Muheyu Din Rh, the Talib Murid of Qadri starts Zikr of Kalima Tayyeba.

## **SHARHA E NOOR (The Exposition of the Divine Light)**

What is called 'Noor'? and what is Noor? Noor a supernatural Baatini power which emerges out of the alphabets of the Ism e Allah Zaat and these very, lights (noor) are a means of sighting Deedar and are destined to the vigilant friends of Allah (wali Allah). The love for dunya is absolutely the cause of 'darkness' and its dwellers (lovers) and desirous of the carrion like dogs.

Allah said: "Allah is Protecting Friend of those who believe. He brings them out of the darkness into light" (2:257)

The talib, endowed in Noor and friend of Allah, murid of Qadri always enjoys his presence in the Holy congregational gathering of Hazoor PBUH and is always appreciated by Allah. Whoso gains said heights get bound within the close circles of Allah. Whoso hands his self over to Allah, he never keeps his self in between Allah and him. Whoso pays no heed to the knowledge of Marifat, Tassawuf (Sufism) and the nearness of Allah Hayyu Qayyum, he is dark hearted, lives in ashamed circumstances, and remains unaware of phenomena, relation and connection of Tassawuf. Because the statements in writings (of the Sufi Fakirs) are approved beforehand from Hazoor PBUH and their wordings is just the proclamation of Allah Almighty and is just a grant of God. Because all the said effects, prosperous outcomes, learning and secrets, which were left behind after the Hijrat (Wisaal, death) of Hazrat Muhammad PBUH, are still conformably and continually in advent. This book is composed with ilm of the same miracles which were left behind by Hazrat Muhammad PBUH in his Ummat (ummat). This Fakir (Hazrat Sultan Bahu Rh) has gained the knowledge of Miracles, in Baatin, from Hazrat Muhammad PBUH.

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This book (composed) is illuminated with the knowledge of the Miracles and it begets, certainly and surely, learning and secrets. The books of some persons of distinction in Islam and other authors are the result of divine inspiration (ilhaam) but this Fakir (Bahu Rh) has gained the countenance of wordings, even from a degree higher than divine inspiration, from being near to Allah and from Hazoor PBUH. Whoever will study this book day and night, with sincerity and devotion, then the study of this book (the Noor ul Huda Klan) will make the poorly predestined and unlucky person as a person with good predestination!

**ALLAH IS SUFFICIENT, ALL ELSE OF HIM, IS BUT, LUST.**

This book does not describe the status of the establishing Nafi (negation to all except Allah) and the phenomena of ilm e Wardaat (imports from the divine) but it only discusses the Divine Lights of the Substance of Allah because with the substance of Allah is the life and remaining

attached with Him is salvation. There are, in this book, that ilm and that Noor of the Holy Quran, that are the ways and means to attain higher status (spiritual) but such status are achieved only due to bounties and prosperities of one's extinction in Allah and his nearness to Allah and for those who are the Divine Lovers and have been connected to Elahi.

## ABYAAT

If someone requests from me the art of being near to Allah

I would say, give up and discard every creature and every place and incline towards only one Divine Being

If you have insight, then do not see Him with apparent eye

If you could not see Him with the real eye, you are a jealous and a grudge

Whatever I state, state as per some calculation and limit, but not in jealousy or envy. And carrion pomp of the world, is received by some, with profound Riyazat in some Sufi Sects while the blossoms and gardens of the Eden to other, due to excess Taqwa (heedfulness, piety) and Riyazat but in Qadri Order the only lesson is the lesson of Marifat of Deedar of the Sustainer.

## HADIS

He who has Maola (Lord), has everything.

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## HADIS

He, who is silent on saying the right, is but a mute Satan.

The seeker of Dunya is effeminate, the seeker of Uqba (the life hereafter) is female but the seeker of Lord is male. The seekers in other Ways remain worried about seeking Dunya and earning livelihood but the Talibs in Qadri line forsake, disengaged and He Men.

It is point to know that the talib, can gain entire Marifat and Tauhid with just one word and can travel about the entire creation, every position and common and proper level with just one tawajuh. This happens such that the Murshid shows the Talib the extreme way of Marifat of

Tajreed and Tafreed the Marifat of Tauhid Tafreed in such a fashion that in the beginning; he teaches the lesson of Love without toil and grants the sought without obedience; bestows the secret without Riyazat; shows observation without Mujahida; grants Marifat without Maraqiba; gives treasure without facing pains; dispenses Taufiq without Tareeq; confers Qurb without effort; presents awareness without sight and look; distributes Zikr without Fikr; grants Baqa without Fana; endows Liqa without Jaffa (punishment); bequests Deedar without a waken heart; donates ascendance without Istadraaj (miracle like happening often for personal gains and not about marifat);

and

grants: Hazoori with Noori body; imparts knowledge with meekness; bestows Hikmat (wisdom) with control; allows Damm without grief; grants: mercy with generosity, guard against Nafs with Nafs; truth with testification; confession with truth; abandonment with resignation; mercy with spirit; life with Qalb's servitude; refinement with open eyes; purgation of Nafs Ammara (commanding nafs), Sirr with secrets; Majlis with confidence; certainty with Deedar; integrity with beauty; Unification with joining; connection with no decline; Speech with knowledge of phenomena; natural disposition with ecstasy; Tassaruf with Tassarawar; Tawajuh with Taffakur; Immersion with observation of Hazoor; Kishf (discovery) and Karamat (greatness) with the dead lying in graves; Life with Mamaat (the dead); the state of up to ones full with hunger; grant with Ghinayat; Hidayat with extremity; Mannerism with modesty; consent with the failed to spot; meeting with the real; Taufiq with knowledge. These said entire powers and degrees are stairs toward nearness of Allah and the holy Congregational gatherings of Hazoor PBUH. These said degrees, are even, the primary stage of a Qadri. Pride should not be taken on these. Because

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the pathway to Fukr is still away. Now that very Fukr of Hazoor PBUH, which is endowed over the Talib with the grace and mercy of Allah, I am going to explain:

O brave and bold Talib and O shower of Fukr's grace Murshid! Listen! the statement about entirety of fukr carefully! In the pathway of Fukr, there exist degrees of patience and forbearance in the beginning, which should not be envied with but let one move ahead! What is fukr, after all? There are four degrees of Kamil (perfect) Fukr: first degree is that one should always keep absorption in Ism e Allah Zaat; second degree is that both worlds should be under his footsteps; third is that entire angles should be under his command and control like his bondmen. This is what we say the 'entirety of Fukr'. But even these degrees are incomplete and even, with said status, one should not take pride! And he should rather move further ahead. It is almost compulsory that one should cover all the stages from Arsh to the underground with his sight; and enliven the men-in-graves with his sight and tawajuh and communicate with them; and always keep in study the Loh e Mahfooz and tell the people the virtuous and ill luck; and offer five time prayers with congregation in Kaba Sharif. The fourth degree of Fukr is that one should always

eat from Halal and discard the Haram. This is the extremity of Fuqr! O Fakir Incomplete! Do not take pride over, even said, degrees! But one should move further: although it is a duty but all these degrees of the status of Nasoot (humans) and even one endowed with these degrees is not absolute but depends on others. Fakir should have no want of anything at all. The degrees of the most extraordinary and special Fakir are that should gain seven treasures and observe seven type of ascendance then, at a point, he gains a unique status according the following Hadis:

## HADIS

Fakir is not dependant on anything, but only Allah.

And these seven treasures pertain to seven types of ascendance:

1. The ascendance in ilm
2. The ascendance in forbearance
3. The ascendance in devotion
4. The ascendance in marifat
5. The ascendance in observation of proximity of Hazoor
6. The ascendance to the holy congregational gatherings of the Messengers and Aulia Allah
7. The ascendance in Fuqr

These are the degrees and status of Fuqr!

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## HADIS

When Fuqr reaches its extremity, there is Allah.

Fakir can be recognized in light of above Hadis whether he has reached the climax of Fuqr or not. And the Talib of Fakir, also, due to the Hidayat and Talqin of the Fakir reaches the climax of Fuqr, in the very start. He is predominant in both the worlds. Such type of Fuqr and Fakir exist in the way of Qadri the Talib Murid of Qadri cannot be negated by those of the followers of the

other ways because of the fact that the Talib Murid of Qadri is predominant in the rest of ways because the Qadri and Fuqr of Qadri nourishes with the substantial noor of Allah and Allah is Dominant over His command.

Allah says: “And Allah was predominant in his career” (12:21)

Listen! The Qadri, after having found the seven Ganj (trove) of Paris and five Paris, reaches the level of Fuqr. He is said to be a Fakir Ghani (the self sufficient). He is such an absolute fakir who permanently enjoy his presence in the holy congregational gathering (Majlis) of Hazoor PBUH. The fakir who has no such property, he is included among those who always complain. Such a fakir opens his mouth just for the sake of food. What Allah as reserved for him as his share, he is unaware of that. He begs food (from people) in the name (cause) of Allah. Such fakir is known as Bad Bakht (unlucky, unfortunate).

### **SHARHA E KAMIL AAMIL MUKAMMIL NOOR UL HUDA O MASHOOQ E KHUDA JAMEY AASHIQ MUHAMMAD PBUH (The explanation of the one who is ‘the Perfect and Complete Noor of Guidance, Divine Beloved and the Comprehensive Lover of Hazrat Muhammad PBUH)**

It must be clear that! One who has attained all the degrees of a Fakir Kamil, Aamil, Mukammil, Akmal, Jamey Noor ul Huda, Mashooq (the adored) of Allah and Aashiq of Hazoor PBUH, is called Kamil Kul (perfect in everything). This is the Fakir Kamil Kul monotheist, whose sight and tawajuh is like the key which when inserted in any lock of affair, opens it and not only it opens but discloses as well in the same fas

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There are many Kamil Fakirs from other Sufi ways. Among these, some are imitators, some monotheists, some are perfectly dualist and atheist with love for the public and some are perfect and adored by the Creator. There are many such Kamil. Similarly there are numerous ignorant Murid who consider ‘Kamil’ of ‘Naqis’. But the Kamil are of three types: first are Kamil Hayaat Ahl e Nafsani (kamil during lifetime and with living carnal), second are Kamil Mamaat Ahl e Roohani (perfect in the realm of the dead) and third are Kamil Zaat Sahib e Qurb e Rabbani (perfect in substance and nature and near to Allah) like Sultan Muheydu Din Hazrat Sheikh Abdul Qadir Jelaani Quds Sirrah ul Aziz. So what is called Kamil Hayaat (the led life)? And what is meant by Kamil Mamaat? Kamil Hayaat is one who, during his lifetime blesses his Talib Murid with his Talqin and fulfills their every desire and goal. This act, with tawajuh, is called Taufiq e Kamil. The Kamil Mamaat is one who does not employ any Murid from among Talibs during his lifetime. But when he passes away, he, from the realm is Barzakh (the intermediary state where the spirit of the deceased rests till the doomsday) awards bounties of Baatin during

dream or Maraqlba of the Talibs and whatever reveals in Baatin also shows it in Zaahir. Such a person is known as Kamil Tasdeeq. The kamil Zaat is one in whose eyes life and death and Zaahir and Baatin have no boundaries and he honors upon his Talibs and Murid in every state and anytime and fulfills every aim and objective desired by their Qaloob (plural of Qalb).

Allah says: “And call not those who are slain the way of Allah “dead”. Nay, there living, only you perceive not” (2:154)

This is what is called, in the real sense, ‘Qaatil Nafs (killer of nafs), Shaheed Qalb (Qalb slain in the cause of Allah), Nafs Shaheed, Shaheed e Akbar Ruh (the Greatest Shaheed spirit)and Shaheed e Akbar Kba’air e Sirr (the greatest of the greatest Shaheed of Sirr)’. Such an acquainted of the secrets always remain engages with observing Deedar. Such a Fakir, who, whenever is called or remembered by his Talib or sincere Murid or a friend with firm belief, he, at the same time, with the capability of his spiritual force, appears, with Taufiq of Allah, in human figure, or in appearance of Qalb, or in shape of spirit, or in look of Sirr or in outline of Noor. And whoever says his name, he appears before him. But even, he talks with the Talib Murid or

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or exports a Waham to him, or puts some Reason in his heart or make him aware through thought, or tells by Ilhaam or explicit sound, or with the wind of fragrance of his spirit or appears in his front doing Tasbeeh in amplified form and lets him observe the splendor of his personality. All this is possible only when, the feeler of said phenomena, is capable of sensing all said occurrences due to his Marifat of his connection with Allah. If a Murshid is not endowed with the attributes of Zaahir Baatin and Baatin Zaahir, then neither his body is not pure nor is his statements neat but instead he is Zan Seerat (character like a woman) nor like an effeminate; He is worse an animal as he is bondman under Nafs and his nafs is cruel. The degrees of Piri (being a Pir) and Muridi (being a Murid) are not easy to gain and maintain but are observations of the hidden secrets of Allah Almighty. Such Fakir is the most perfect (who has observations of hidden secrets of Allah) and is one who has drunk the bowl full of Marifat of God and Aab e Hayaat (water which if drunk gives its drinker eternal life). This is the Kamil Fakir on whose Fuqr one should envy.

### **HADIS**

When fuqr reaches its extremity that is Allah.

The Fakir who reaches the extremity, he never declines and no sin can negate his being. He

remains under attention of Allah Almighty and is adored by Him. Neither has he faced any nor any grief. The entirety in Fukr, Marifat of Fukr, nearness to Hazoori and observation of Divine Lights of Deedar all exist in the Sufi Pathway of Qadri Order. If someone else of other pathway claims such degrees, he would be a liar, boaster, dead heated and from among those who are 'behind veil'. But Kamil Qadri are very rare in world. Qadri Order are the awarders of Allah's Grace. They use to be luminous and bright as the Sun uses to be!

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Kamil Qadri is know with these attributes and powers that he does not issue Talqin of doing Zahiri Zikr and Fikr but enters the Talib in the Majlis of Hazoor PBUH with his Baatini Tawajuh, the Kun of Kalima Tayyeba and Hazraats of Ism e Allah Zaat and from there he arranges Taleem, Talqin, Mansib, Hidayat, Wilayat, Hukam and Ijazat and gets bestowed the robe of honor on Talib from there and hands over the Talib under Hazoor PBUH and never keeps him between them afterwards.

Allah said: "I confide by cause unto Allah. No doubt, Allah is seer of His slaves" (40:44)

Kamil Qadri, who cannot send the Talib to Majlis of Hazoor PBUH, arrange profit for Hazoor from there, with the Taufiq of Allah with Baatini way; then every such person has no awareness about the Kamil Way and the real approach of Qadri. Talqin from a Kamil Qadri yields success in every spiritual aim and it is Haram on Talib to seek Talqin from Naqis.

**BAYT**

I am Qadri and I am Kamil and have approach with grace of Allah

The Pomp of World is the enemy of Qadri

It implies that Sufi Pathway of Qadri certainly has the ability, worth, Taufiq and integrity from Allah Almighty. And every such graciousness and spiritual prosperity is the result of abiding by the chaste Shariat and the prosperous effects of Hadis, Quoting Hadis and Quran Majeed that enlighten the heart. You must be aware that collecting Dunya and its pomp is the instinct of the Pharaoh and its lust is the heritage of Satan. Whoso claims having allowed keeping both dunya and Deen (way of religion) as the graciousness of Allah, commits deceit and fraud. All these (said) are consequence of the desires of nafs. The Qadri Talib

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must, first gain full possession of dunya in Baatin and then throw it away. The act of Tassaruf of Dunya is meant to pacify his heart completely so that he would never talk about it forever.

MISRAH (a line)

Makkara (women is left with no strength, so she became a devout.

(Such kind of Fukr is Iztarari and such people are shameless)

## **SHARHA E DAWAT**

With the performance of extreme Dawat, the Arsh, The Footstool, Loh, Qalam, Kaba and Medina Pak, all start wavering as if these are going to annihilate from existence. If feels, as if doomsday is getting stated and eighteen thousand realms are wandering in perplexity and as signs of warning in the field of the Assembling. Until and unless the performer of such said Dawat remains performing this dawat, he remains in such a feeling. This is the signal about one who can perform dawat on graves. And the performer of dawat enjoy proximity, has Qalb and Qalib (matrix). These conditions are from within the heart. The body and spirit of such performer always remains cheerful and they face no grief. Such a kind of Zakirs are very rare in this world.

BAYT

Dunya is, but, a Damm and it can be annihilated in one damm

Zakirs always live with Allah

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### **SHARHA E ZIKR**

HADIS

Among all obligations, the foremost is the Zikr Allah i.e. La Ilaha Il Allahu Muhammad ur Rasool Allah.

ABYAAT

His every word is Kalima and thousands zikr initiate from it

From each word of His Wahdat one meets with the Beloved

Zikr leads to Allah's Deedar

And how zikr could be fair with Allah's Deedar?

One zikr of Allah is a Divine Light and it is done without sound

And Allah's Zikr can be kept only by a Divine Lover who does not care his Life even

Those who remain engaged in Allah's personal Name

Those are really absorbed in Allah's Zikr and Zakirs always eye on Allah's Deedar

Allah says: "and remember you Lord when you forget" (18:24)

First of all the zikr leads the Zakir to the observations of Allah and later on Zakir forgets even his existence and gets fully absorbed in it.

ABYAAT

Zikr is a Divine Light which guides up to Hazoori

How can, these arrogant people, be Zakirs of Allah?

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Zikr is an enthusiasm which declines never

Zikr leads Zakir to Wisaal

Zikr is with 'death' and Maut is gained from Marifat of Allah

And like the attribute of Hazrat Esa AS enlivens the Dead

Who choke their breath during zikr, are full of desires of nafs

How Zakirs can become immodest for this kind?

Zikr should be done with spirit and Zakirs are bestowed with Look

The death of Zakirs occurs in Lamakan

Zikr is associated with fikr and is grant of Allah's graciousness

This grant is predestined in predestination of Zakirs since Azal

This is not zikr what you have borne in mind

Zakirs are those who have seen Allah's Deedar

Allah said: "Whoso is blind here will be blind in Hereafter" (17:72)

ABYAAT

Zakir have deep love for the face of their beloved

How can these, cows and donkeys, be Zakirs of Allah?

Keeping eyes closed in Zikr is the custom of 'blind' people

Allah's substance shows me Its countenance (during Zikr)

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Whoso sees me, is a Qadri and Aamil and Kamil

And is present in the Majlis of Hazoor PBUH

Whoso has Taufiq of performing Zikr of Haq

Entire creation kisses the dust under his feet

The Zakir who has Hazoori due to his zikr, He resides within pure Deen

O Zakir of Allah Almighty! You are among those who believe, Watch with pleasure

Zakirs do not own a head because they keep the secret of Allah

First of all you watch the beatific visions of Allah and then trust in it

My Pir is the Pir of Pirs Janab Muheyyu Din Sheikh Abdul Qadir Jelaani Rh

Whose fame is very high, not only Arabs and Irani but Entire Hindustan is his bondmen

It is important to note that Murshid brings message to and from Hazoor PBUH. He grants Zikr which has no fall and he guides up to Marifat and Wisaal.

ABYAAT

Zikr is another name of Taufiq which proves from Allah

Zikr is the name of Talqin and Irshad which is issued by Hazoor PBUH

The Pir-less and Murshid-less person bears characteristic of Satan

And such Pir and Murshid hinders the Talibs from Marifat of God

Whoso is granted the wealth of Zikr, he is like Hizr AS

And he who is not granted with the wealth of Zikr is the most rejected fellow

**BAYAN E AHWAAL E HAZRAAT O NAQSH E DAIRA WAJUDIA (The Explanation of the Description and Phenomena of the Prosperous Outcomes of the '(Spiritual) Drawings of (Quranic) Words and the Circles' for the Body)**

*SHARHA E SEE' HARFI (The Explanation of the Thirty Literals)*

With this 'Naqsh e Daira e Wajudia' and the exercise of Ism e Allah (Tassawar) the entire objects and aim can be met.

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Mashq eWudia Marqoom (an exercised done with concentration and imagination wherein the word 'Allah' is inscribed on all the vital body parts with repeated attempts so that it gets fully

embossed and engraved on these) can disclose every big or small phenomena. The person who can solve riddles and problems and opens the talisman of the riches of human body and uncovers it and; with the Marifat of Allah and Marifat of Majlis e Nabi PBUH grants these (discovered riches) to Talib, such person is, no doubt, is a Murshid Kamil with Taufiq and the said Talib becomes 'the researcher' of the 'right' and 'wrong'.

It is worth noting that, surely, the Circles of See (thirty) Haroof (literals) with their Hazraats is as shown under. Every Circle is bright like mirror and luminous with Marifat of God.

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The Talibs of Haq get good news and proclamation and received, from each Circle, the trove awarding long lasting riches and the effects of the entire Elixir. And every Muakil (a kind of jinn who attach to a particular wird and spiritual act) becomes a bondman and under control.

### *(SHARHA E NINETY NINE NAMES OF ALLAH)*

The acquaintance of the Na'mul Badl is in bringing the Ninety Nine Holy Names of Allah in ones Tassaruf and control. This is the Circle of the Ninety Nine Holy Names:

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### *NAQSH E WAJUDIA AND ITS SHARHA*

Listen! It necessary that man should always remain within the ambit of Knowledge and intellect. He should adhere to said statement no matter whether: the status of Nasoot is away, or he is residing in Lahut in Lamakan, or he researches and distinguishes out between Haq and Baatil with every Zikr Mazkur, or he is at the status of being absorbed with annihilation in Allah's Divine Light and is appreciated by Allah, or he is active member of the Majlis of Hazoor Nabi Pak PBUH who is the pride of entire beings and is near to Allah in a bulk of Divine Light. A Beginner Talib who gains the profits of Maraqiba, remains those who have Seen and dreams should, when he dives into baatin by means of Tassaruf, Tawajuh and Taffakur, while becoming engaged with Lord, utter Darood Sharif or La Haul (last part of 5th kalima) or Kalima Shahadat and/or Kalima Tayyeba with its innate reality. If the baatini level (which he is observing) is Noori Hazoori and Real, it remains intact due to the reverence of said Kalimaat; and if the phenomena are Satanic, Nafsani, of Jununiyat or Perplexity, then due to the reverence of said Kalimaat they will vanish and get eliminated.

Which way is that by which talib gets entrance in the holy congregational gathering of Hazoor Muhammad PBUH whose Praise is the most predominant and who is the master of entire universe and whose life is the most perfect. There, the influence of Ism e Allah Zaat and Majlis of Hazoor PBUH absorbs and charges the Talib with such an impure that due the magnificence of the Ism e Allah Zaat and the said holy Majlis the Talib becomes almost lifeless to the extent as if he is going to embrace death. If he sees, he may die and if does not see, then he may become dishellved with perplexity. It all means that whose seven vital body parts turn into a bulk of Noor to such a degree,

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That he becomes worthy and capable of entering the Majlis and be a member of it.

Hereunder is the Naqsh (Quranic words mapped in a particular fashion like a drawing) of the body whose seven vital body parts are turned into bulk of noor and the body has become worthy of entering in Majlis and becoming its member:

MASNAWI

Body turned into Noor with the prosperous effect of Tassawar of Ism e Allah Zaat

His baatin got inhabited with Divinity and Spirited befell forgiven

Qadri achieves these degrees from God

And this honor and virtue is bestowed on him from Hazoor PBUH

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***SHARHA E HULIYA MUBARAK NABI KARIM PBUH (The Description of the External Appearance of Hazoor PBUH)***

The accurate symbol of Majlis e Nabi PBUH is that therein is noticed the discussion/conversation or narration of Hadis, the reciting of Kalima Tayyeba with Tasbeeh which has an effect that it would be slaying down the hearer, the reciting of Darood Sharif in Wird and Zikr Mazkur (Zikr of Allah in a rhythmic pattern) and the seer sees, with the eye of surety and spectacle of trust, and gets bestowed with the comprehensive deedar that is packed with Divine Lights, of Hazoor PBUH who is the Leader of Ummat and Sahfi ul Muznabeen, of the external Appearance; and receives virtuous response from the said joining. The Gnostic with crude thinking cannot find this grace with true spirit. The external appearance of Hazoor PBUH and his figure is as under:

**(Complexion: like color of wheat; Forehead: broad; Teeth: broad; Nose: tall/high; Eyes: black, Handsomeness: attractive and charming; Hair: thick and healthy, Hands: long, Holy Stamp: the below shown Mohr e Mubarak (Stamp of Prophet hood) is inscribed on the holy chest to the holy belly button of Hazoor PBUH)**

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BAYT

Whoever happens to view the holy face of Hazoor e Akram PBUH

He becomes an Aalim and Gnostic from Allah's nearness

HADIS

He who saw me, he really saw me. No doubt, Satan can neither be like me nor like Khana e Kaba. He who saw me in his dream, no doubt, he saw me. Satan has no ability and power to take shape of an Apostle, the Sheikh or Khana e Kaba. He who denied agreeing to the Deedar of Nabi PBUH as per his external appearance, he seems having denied the Hadis of Nabi PBUH. Due to this denial he seems having denied Nabi PBUH and he who denied Nabi PBUH, he seems having denied Allah Almighty. Thus he who denied Allah Almighty, he seems to have committed Kufr.

ABYAAT

I all the time take deedar of Allah

And Deedar is the only wird of mine day and night

He who denies Hazrat Muhammad Mustafa PBUH

He becomes a liar, rejected and disgraced

HADIS E QUDSI

There are some servants (persons) of Allah who own Arshi Qaloob (their hearts are of heavens) and their bodies are savage (wild). Their courage is like the heavenly. The fruits of love have borne in their hearts. They are undercover agents of heart. Sky is their roof and earth is like their floor. Zikr is their ally and Rub (Lord) is their comrade.

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### **HADIS E QUDSI**

There are some servants (persons) of Allah whose existence is like the beneficial rain for world that if it rains on dry land, there grows greenery and if it rains in sea, it yields pearls.

Allah Said: “The (faithful) slave of the Beneficent are they who walk upon the earth modestly. And when foolish ones address them answer: peace” (25:63)

Allah said: “O my Lord! I am needy of whatever good you send down for me” (28:24)

### **HADIS**

Had there been no Fakirs, the rich would have been predated.

### **HADIS**

Had there been no Fakirs, the rich of the world would have predated with inconvenience (pain).

### **FARD**

If I see, I lose my life and when I lose my life, I can then see

I am perplexed with this that whether I should see or not?

### **FARD**

He who has seen becomes the perfect

Dunya and the Hereafter are slaves before him

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And the delight of Deedar is superior to every status and degree

You have bestowed the status of Deedar, You (are requested to) grant the courage to bear it

If you wish, come! Door is opened. And if you will not come, Allah is The Eternal and beseeches not.

### ***SHARHA E DAWAT ON THE HOLY TOMB OF HAZRAT MUHAMMAD PBUH***

He who wants to perform this Dawat, first of all should go to Cholistan (a desert in Pakistan, it can be any desert in world) and on clean and neat sandy soil, make the holy Tomb of Hazoor PBUH with manner. Prepare the holy grave of Hazoor PBUH in the tomb and on the grave write down in Arabic ‘Muhamamd Ibn e Abdullah’ which is finger and after this write in Arabic ‘In Allah Wa Malaikatuhu Yusalloona Alan Nabi. Yaa Ayyuhallazeena Aamanoo Sallu Alaihi Wasallamu Tasleemaat’ round the grave and recite three times and perform dawat subsequent to this becoming attentive towards Hazoor PBUH with Tassawar e Ism e Allah Zaat and then dive into Maraqiba. No doubt, the holy Spirit of Hazoor PBUH along with the holy spirits of the Close Companions of Hazoor PBUH and other friendly Companions’ army and with the holy spirits of Imam Husain AS and Imam Hassan AS and Hazrat Ghaus Shah Muheyu Din Abdul Qadir Jelaani Rh. Whatever aims are, are fulfilled. Rasool Allah PBUH makes him honored and envied by bestowing on him his grace and mercy. The performer of dawat hardly comes out of his task that whatever was his task, it gets done and he reaches his desired destination! He should, then, offer two Rakat Nimaz Nafal and finish the Surah Mulk completely and say Fatiha for the holy spirit of Hazoor PBUH and all the spirits of the Companions of Prophet PBUH and entire Muslims. Such performer of such Dawat gets increment in his knowledge every day to come and it never cease till doomsday whether he ignore a person or bestow a person, whether this dawat is performed to populate a country or

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or to devastate and desert a state or its kingdom. The holy Tomb and its manner of drawing is as under but the performer of the Dawat must be chaste, with firm belief and recites the holy Kalima Tayyeba with certainty.

(Place for picture)

The Talib when desires, becomes Hazoori (worthy to enter Majlis of Hazoor PBUH) by virtue of his nearness to Allah and whenever desires enters the Majlis. And whenever he desires to meet any spirit of an Apostle or a Wali Allah, he can accomplish. Such a power of knowledge is due

to one's being on the Straight Path. Which ilm is that by which the ilm of Marifat and Qurb e Noor witnesses about the headship of an intermediary means?

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The accurate mode of the entire Sulk Salook (different Sufi pathways) where there exists no shortcoming, negation, negative spontaneous reaction and declining is that the Talib gets Taufiq of Hazoori during a dream provided the dream should be pure and free of any doubt of having committed some ignorant act during it; and Talib gets bestowed with Hazoori. Such a dream is, no doubt, the privacy of Marifat and Union and not just dream or hallucination.

Secondly the ilhaam of Hazoori gets imported in the accurate level of Marifat of Allah's closeness during ones Tassawar of Ism e Allah Zaat and the Zikr of God with Taufiq and not from the vain thoughts.

Thirdly Hazoori gets imported by one with Roshan Zamir during his exercise of Tassawar Ism e Allah Zaat. He becomes predominant over nafs. And this Taufiq is also result of Tassawar Ism e Allah Zaat. Certainly this is as a result of true spirit of beauty and not because of vain thoughts.

Fourthly, Hazoori is bestowed on that Fakir Fana Fi Allah and Baqa Bi Allah who has an extinct nafs and live heart and his spirit is absorbed and immersed in the observation and vision of Hazoor and his nafs is distressed and it cannot be attained with crude thinking.

Fifthly, Hazoori is honored on the one who has been testified in the degree of 'die before you expire' as a result of the Hazraats of investigation, Marifat in Taufiq, Union in Integrity of Ism e Allah Zaat. It cannot be attained with raw thinking.

MASNAWI

O Talib! Whatever you want to seek, enquire from Fakir Bahu Rh

I will grant you with Deen and Dunya for the cause of Allah

I have got Deen in unification with my union with God

I have abandoned Dunya for the cause of God's pleasure and consent

## **SHARHA E ZIKR ALLAH (The Exposition of the ‘Remembering Allah with His name, usually done, in rhythmic manner’)**

At time instance, when the Zakir of Allah starts Zikr’s practice, he is present in the row of the circle of the Holy Apostles and the Aulia e Allah, each hair on his body right from top to toe starts uttering Ya Allah Ya Allah.

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These are preliminary levels of a Zakir. And Zakir with intermediary levels is one whose nafs is extinct in Allah’s Name. Zakir with extreme level has union with Allah and he has been honored with the degree of Deedar of Allah from very near. It is not what we can say Zikr if every hair on body starts stirring and every mass of flesh of body starts moving. These motions are related to human life as it exists in the realm of Nasoot which derives its life from the heart of body (which is full of desired of nafs). By the Ism e Allah Zaat’s Tassawar one gets bestowed with the Tassawar of fourteen beatific visions from the very vicinity of Allah and fourteen subtleties from Hazoori in Deedar and all supernatural and each fourteen said are gifts, mercy, grants, Wilayat, Hidayat and amenity from Allah Almighty and this distinction is available to the Zakir from top to his toe that in the body and soul of the Zakir remain no groundless fear, perils and stannic temptations. Zikr is the observation of Allah Almighty and the secret to gains His nearness. Zikr is not (necessarily) associated with sound which is due to the reason that if it were associated with sound, then Ya Hoo (words) are also uttered by pigeons, parrots, dove and other birds!

BAYT

Do Zikr in heart

Otherwise, all parrots do Zikr of Allah with tongue and with sound

Zikr is predestined to the person whose body has got extinction during his stay in world and his Maraqiba seems as if is done by a dead person (lifeless person) and he reaches to Lahut and Lamakan and stays takes roots there. Zakir’s spirit remains in integrity. Such a Zakir is observer of all phenomena and remains in Union with Allah’s Marifat. Zikr is not linked with sound or said type of conversation/talk. Those who do real Zikr and those extinct in Allah do the unique Zikr and are honored with Deedar, are fond only in the Sufi Pathway of Sarwari Qadri and Qadri Sarwaris’ perfect lines. One other than from said two lines, if claims doing Zikr, he is a liar, desirous of fame and name, with impaired Nafs and among those who are ‘under/behind veil’.

Allah says: “(O people) Call upon your Lord humbly and in secret” (7:55)

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BAYT

The beginner in doing Zikr enters the Majlis of the holy Apostles

The end qualifier in Zikr bring him before Allah Almighty

### **SHARHA E TAFFAKUR (The Explanation of ‘Reflection and Contemplation’)**

O my dearest! O Modest Aalim with Allah! It is worth knowing that entire realms of Jinn and Human who remain in servitude to Allah are all present within both the worlds.

Allah said: “I created jinn and mankind only that they might worship Me” (51:56)

‘And may find my Zaat (substance) i.e. gain Marifat’. All worshipers and all Gnostics do contemplate but that eternal contemplation that is done to gain vision of Deedar of God, is not continual. Contemplation is enough even it is for an instant.

HADIS

Contemplation of an instant is better than worship of both the worlds.

And contemplation has three types: first type is preliminary and its common servitude is equivalent to a year’s worship; the second type is intermediary level which is a particular servitude is equivalent to seventy years of worship; the third type is of extreme level and this worship is unique in awarding its servicer the vision of Allah’s Deedar and connecting him to God. So this said worship is better than both the worlds.

Remember that the contemplator in extreme level of contemplation does not invite Ilhaam of Mazkur and Zikr and fikr (thinking, heedfulness) but he, instead, gets himself extinct and gets Baqa bi Allah (Eternal Life in Union with God)and is gets bestowed with Deedar of God.

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BAYT

Whoso loses his self by himself, find Allah

He, really, experiences Marifat of God and seer of Allah Almighty

Thus it is found that the 'extreme talqin' in means the doer of Tassawar, as Taffakur lies in Tassaruf in 'to be near' and Tassaruf of 'to be near' is because of Tawajuh and Tawajuh is the resultant of 'to be near Unification' and one who exercises contemplation (taffakur) with those who have been endowed with Tauhid, makes himself abstemious from top to toe with the Divine Light of Allah Almighty same as that those 'near' use to make them. Such an abstemious and chaste has his tongue, Ruh, Tawajuh, Tassawar and Tassaruf all with the powers of 'Paris'. The embodiment of Fukr is better than single colored Sang e Paris. Allah is sufficient, all else is Lust!

### **The Naqsh of Hazraat of Ism e Allah Zaat:**

is presented hereunder with its Circles (Ambit) with the Taufiq of Tassawar e Ism e Allah Zaat. This Naqsh has such a prosperous effects that with the Tassawar of this chaste n pure Naqsh, one can reach at whatever desired level he has in mind and can gain whatever is his desired degree of achievement. This is called Naqsh of Circles which yields the Hazraats of Ism e Allah of Zaat and Sifaat (attributes).

(place for picture)

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### **NAQSH E WAJUDIA**

This Naqsh is of the level of Ghaus and Qutub such that it unfolds the covers of Jaan Fani (extinction of Life) with the Zikr e Qurbani and from every cover uncovers a Bulk of body of the Zakir and at the moment the Zakir of Qurbani has done it then all the bulks of Body enter within a single bulk (i.e. combine together). These degrees are called Qurb e Wajdani (vicinity of the Conscious). For a Fakir these heights are like the beginners lesson of a child student. This because that above these levels exists more thirty thousand levels upwards to Arsh! Which he has yet to cover! Which, he must cover, get ilhaam from Allah and always keep study Loh e Mahfooz.

There it the Naqsh, which is a repression on Nafs, Sawab to Ruh which one must seek from the core of Quran Majeed.

(place for pic)

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By Zikr e Qurbani, the strata of each of the seven organs of body get untied from each other. These Nafsani heights of Ghaus, Qutub and Haqqani are considered by the Kamil Fakirs and Gnostics of God as tricks of a juggler and nothing more and are away from the Marifat of Allah and His Tauhid. He who tells people about what is luck and what is unlucky form them after consulting the Loh e Mahfooz, Fakirs call such levels as level of an Astronomer and this approach is also away from Marifat of and Tauhid of God. If a person flies in air and reaches every layer of heavens, on star and above the Arsh, even then these powers are considered by Fakirs as degrees of a housefly and moth. And if a person dives into the depth of a river and comes out with 'dry' feet and after putting on shoes runs away such that his feet do not get wet in any manner due to water, even then in the eyes of Fakirs these abilities are equivalent to a 'straw' and against to the spirit of Marifat and Tauhid of God. And one, who as a resultant of some Kishf and Miraculous phenomena enlivens a dead person being arrogance in his nafs, reciting Qum Bi Izni, such person commits Kufr as seen in Fukr of Hazoor PBUH and his teachings and such said person is far from Marifat and Tauhid of Allah. He who tries to 'win hearts of others' is considered as imperfect and incomplete in the light of Fukr. And one who, with his vision and sight spiritually enlivens other's heart is also deficient and incomplete.

Thus what is Fukr? And what state is said to be Fukr? And what is gained from Fukr? And by which act, Fukr gets connected with God?

To cover the entirety of Fukr, the beginning begins with the Zikr of Kalima Tayyeba – La ilaha Ill Allahu Muhammad ur Rasool Allahe!

**BAYT**

If I fully explain what fukr is, it is not possible because the Fukr's Degree is so high

That Fukr has no want of any Explanation and no explanation can cover its scope

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This is because of the reason that at any particular degree it is Haram on Fakirs to stay on and be contented with it without further effort.

### MASNAWI

Divine Love has neither repose nor sedateness

May be if death could give it appease

Fakirs who are intoxicated with the cup of Alast

Will not even after death get repose and appease

### HADIS

Repose and appease is Haram on the hearts of the Friends of Allah

Allah said about the Holy Ascendance of Hazoor PBUH: “the eyes neither astray not were overbold” (53:17)

The primary attributes of the Fukr of Aulia are high courage, admiration of God and being endowed with Taufiq of Lord. And the apex of Fukr gaining the endless mysteries and secrets. Having Fukr is equivalent to gaining the Kingship of both the worlds. These levels are enjoyed by the ‘perfect Fakir who rules both the world and is predominant over its leaders’.

Do you know that Fakir has three degrees: first he obeys Allah Almighty as per the verse ‘Ateu Allah’ and divorces everything else and Fakir with such degree is called ‘Fana Fi Allah’ Fakir; second degree of fakir is that he obeys the Rasool PBUH as per Allah’s saying ‘wa Ateu Rasool’ and acts on the holy Sunnah (Sunnah) of Hazoor PBUH and Fakir with such a level is called ‘Fana Fi Rasool’; the third degree is obeying Sheikh and such a Fakir is Lulu Amir (predominant over every affair) and called ‘Fana Fi Sheikh’. By attaining all the said three degrees, Talib becomes dominant over every affair and rules by his Baatini Tawajuh and vision and as prosperous effect of the Kalima Tayyeba, he completes covering the levels of Life and Death.

Thus the ‘Scholars heirs of the Apostles’ are infact Fakirs who have abstained from Nafs, desire, Lust, self adorning, arrogance and wishes of Nafs.

## **PAGE NO. 200 - La Ilaha Ill Allahu Muhammad ur Rasool Allah - Sall Allahu Alaihe Wa Aalihi Wassalam.**

Therefore, in the beginning, Talib is Aamil Scholar whereas in the end the Fakir Kamil!

Thus the Talib who turned towards being a Fakir from Scholars, he became a bondman of a Fakir in his demand for Fukr. A famous saying is 'Hidayat is gained on rejecting Nafs'. The Aalim having seen Deedar, have these Maratib in the very start.

### **HADIS**

Attaining end means inclining towards the start.

Above means that where the knowledge and Aalim end, there begins fukr.

Allah says: "and peace will be for him who followed the guidance" (20:47)

The Murshid who intends to bestow on the Talib the honor of Fukr the very first day by due to his mercy, bounty and amenity of his vision, how is it really possible? Talib is, after all, a human being and not a savage animal! The Kamil Murshid enters the Talib in baatin by influence of the Hazraats of Ism e Allah Zaat and Ism e Muhammad PBUH and the Kalima Tayyeba; there in baatin, Talib an Ilhaam and sound from an invisible speaker that 'O Talib! If you desire the Lord, then opt to select Death'; the talib is presented a Cup of Death (a cup without finger handle on which is engraved 'full with death') to drink that; having drunk the Cup of Death, Talib's nafs becomes dead and hearts awakes (Zinda, enliven, live)and Ruh gets relieved of the rule of Nafs due to death of the Nafs.

**(place for picture)**

### **HADIS**

Die before you Expire.

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While the Talib passes on from these positions and steps forward, sees a Door in front with two Lions each standing on each right and left side of the Door. Here again, an invisible sound of an Ilhaam is imported in his ears that 'O Talib e Haq! If you can pass through these oppositely standing (reversed) Lions, you can attain the degree of Fukr'. The Naqsh of 'the oppositely standing Lions' is given hereunder:

(PLACE FOR PIC)

When the Talib passes through the oppositely standing (reversed) Lions, in peace, he notices that there are standing two 'executers' with naked swords in their hands each standing on the right and left sides of the door. The Sound from an Invisible source again is imported in his ears as Ilhaam that 'O Talib of the Lord! If you demand Fukr, then care not your head

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and get is separated from your body and come in 'without head'. Unless you will not scarify your Head, you will not gain Fukr'. The Naqsh of the 'two excuter Muakals with naked sword in their hands and the door where they stand each on either side' is shown as under:

(place for Pic)

When the Talib, by scarifying his head, has embraced the 'most secret', he gets connected with Allah at this level. One (Devine Lover with courage and passion of scarifying his life) out of thousands 'travelers' of the Pathway reaches at this stage. Ahead of this position the Talib sees four springs of Divine Light.

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One spring is the spring of Zauq (be verve), second is Shauq (enthusiasm, strong desire), third is Sabr (patience) and fourth is Shukr (thanks giving). He drinks water (divine water) of each 'mercy', 'integrity', 'honor' and 'generosity' respectively from each spring. These are the four Springs:

(place for pic 203-1)

When he has drunk the merciful waters from said four springs, the entire 'moral imperfections', 'unsophisticated vain habits', moral diseases and pains are washed away from his body and soul and he clears the 'four positions' and moves on and reaches the 'two Springs of Divine Lights'. The name of these Two Springs is 'Raza' (will and pleasure) and 'Qazaa' (the jurisdiction).

(place for pic 203-2)

When the Tailb advance from the levels of Raza and Qazaa, he attends towards the Wahdat (Oneness) of the Grandeur and countenance of Lord. At this stage a Divine countenance appears from 'near' Allah which is illuminated with the Divine Lights of Deedar and more charming than the Virgins and Palaces of Heaven and the Blossom field of the Eden. This Countenance is called Sultan ul Fukr which embraces the Vigilant Divine Lover, Scorched in Divine Love and the observation of Deedar below its armpit and at this height it gets the talib relinquished of the worries and wants of Dunya and Uqba from top toe. The figure of Sultan ul Fukr is as shown:

(place for pic 203-3)

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When, after being fondled by Sultan ul Fukr, he steps further, there he finds a deep sea in front which is called 'Anwaar e Tauhid' (the Divine Lights of the Unification/monotheism). Such a great and deep supernatural ocean of Tauhid with waves is seen which has no parallel. At this stage, Hazoor PBUH, holds whichever lucky person hand in his holy hand and after putting his other holy hand dip him and immerse him in the sea of Tauhid, he reaches to the entirety of Tark, Tawakul, Tajreed, Tafreed and the Fukr. The deep Sea as under which surely exists.

(pic 204-1)

**BAYT**

These heights are gained by the Divine Lovers

The first stage of Divine Lover is Lahut and last is Lamakan

He who gets chastised and pure after being dipped and immersed in the distant deep Sea of Tauhid of God, he gains approach to many countless higher such levels of Fukr that his height and position is beyond to understanding and imagination! All such positions are first of all the

result of Ilm's prosperous effect and secondly the Talqin of Ilm e Lundi (Divine Theological Mystical Knowledge). The board and plate of Ilm e Ludni, which is sure, and is as under:

(place for pic 204-2)

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When, the Gnostic Fakir has covered all said stages in one day and one night or within a second, he, after becoming unengaged from getting the knowledge of Tafseer and Tauhid, reaches to the entirety of Fukr and his ranks exalts from 'Talib Sadiq' to 'Murshid Kamil'!

### **HADIS**

When fukr reaches its entirety that is Allah.

When he goes farther of the last stage, he notices there is a Spring which is filled with Black Ink. This black ink is that leftover ink by using which the predestination was noted and after which the Pen had gone dry. This Spring is full with black color of the Ink of 'Kun fa Yakoon' which is the Ink of God. Talib gets imported a sound of the invisible that 'O Talib of Allah! First let you lick this black ink of the Azal.' When he had followed the instruction, his tongue turns black i.e. he becomes a man 'with wording' and 'with saying' and his tongue become the 'Saif ur Rahman' (the sword of The Beneficent) and receives the entitlement of 'Qatil Qattal' (killer of the killers).

### **HADIS**

The tongue of Fakirs is, but, the Sword of Allah.

Provided his every statement should be in accordance with the Shariat of Hazoor PBUH and as per the light of the Holy Quran and against Nafs, Satan and Dunya. When the Talib has covered the last stage, he sees a Spring full with blood. Talib receives a sound of the invisible that 'O Talib of Allah! this spring is the spring of blood of the Audacity of those Divine Lovers whose nourishment and power had been the Audacity and Ardorship in the way of Allah. If you are also a Lover of the Divine, you would have to remain in Audacity all your life to come. Whoso always drinks this blood of Audacity from this spring, he becomes a true Lover of the Divine. He needs not doing Riyazat, Chilla for forty days and loneliness. All above said

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lower and higher ranks of nearness of Allah are but just a little description of the yet to complete Fukr which is said Qaal (speech without action). The entirety of Fukr is in Zahiri Maratib like vision (mushahida) of close connection with Allah and His Hazoori. The extremity and utmost perfection of Fukr and Integrity in Fukr and the utmost Perfection in Fukr all lie within the Zaahir Maratib (apparent ranks). What is called Ayan (clear and obvious)? Ayan means one should have covered the levels of Qeel and Qaal and of every statement. Ayan is a Taufiq and whatever he sees with his physical eyes is, no doubt, the reality. The writer (Bahu Rh) says that 'there existed no creation and I was the only hidden treasure.'

Where was God and where was Me? Allah with me and I with Allah as per the following Verse:

Allah said: "and He is with you wehersoever you may be" (57:4)

'There existed no creation' what does the phrase mean? And what is the superiority of this statement? The name of that level is Divine Light, nearness of Hazoor and the entirety of Tauhid of God. When Allah wished to expose Him, said with his tongue of Nature 'Be' (Kun) and by virtue of this word Kun, the entire creation came in existence. Allah sighted with mercy and grandeur towards His right which resulted in the creation of Heaven and parts thereof which were adorned by Him. He sighted towards His Left with rage and wrath and adorned the World and parts thereof i.e. Dunya and Satan. Then Allah proclaimed with His voice of Nature: 'Alast bi Rabbikum? (Am I not your Lord). The entire spirits of every creation listened to said voice and collectively and positively replied, all 'Balaa' (Yes You Are) and started running. Those spirits who turned right, entered Heaven and became the Pious and Scholars with ability to issue Fatwa. Those spirits which turned to left, entered Dunya and became lovers of its pomp, liars and hypocrite. Those spirits which remained before Allah and were adored by Him got honor of His Hazoori and received entitlement of 'Fukr' and they selected this Fukr as their comrade. There at that time, this group of Fakirs neither desired the Heaven nor Dunya

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and in deep interest they were saying Allah Allah. they had no concern with Dunya nor Uqba and were silent. These are the person who uses to be the Audacious.

HADIS

Who found Allah, thus his tongue becomes mute (utters nothing but His Name)

HADIS

He is same as he uses to before.

HADIS

Let Dunya and Uqba be for you, Allah is sufficient for me.

HADIS

He who desired Dunya, Dunya is for him; who desired Uqba, Uqba is for him and who demanded the Lord, everything if for him.

BAYT

For the Gnostics every level is clear as if it is being seen by them

Gnostics are very rare in the world

Listen! Zahiri eyes are held by everyone like dog, donkey, bear and pig. One needs Baatini eye is needed for one to become a perfect human being and such person is Aalim Bi Allah and with Vision.

BAYT

Crush down the Nafs and the Lust for Sex under your feet

So that in first attempt you can seek Manhood

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Sahib e Ayan (one before whom every phenomena is clear without any ambiguity) Gnostic Fakir is one who has seen, from the beginning to the end, clearly with Taufiq and understood well the realities and phenomena of: Kun Fa Yakoon, Azal, Abad, Dunya, Hayaat and Mamaat, Ahl e Qaboor, place of the Grand Assembly on Doomsday, Pul-siraat (the bridge which the righteous will have to cross in order to reach Heaven), Hell, Heaven, cup of the wine of Taihura drunk from the Holy hands of Rasool e Akram PBUH, being companion of Hazoor PBUH in his holy

congregational gathering and becoming a worker it in, getting Deedar of Allah clearly. He who learns these said knowledge, forgets every other phenomena. A fakir with said level of Clarity (Ayani) can send the Talib to the Hazoori with his Baatini Tawajuj and nothing about Talib remains hidden and secret before such fakir. This is the apex of Fakirhood. This is all due to the mercy and forgiveness of Allah and Allah's grant as one's nearness of Hazoor's PBUH Majlis.

## HADIS

Fukr, when reaches its climax, that is Allah.

Sahib e Ayan Murshid's and Sahib e Ayan Talib's degrees are absolute and both can view treasures with their Zahiri and Baatini vision. But the bearer of Zahiri knowledge always takes only pains in Riyazat. What is the source of Ayani Knowledge? (the answer is) From: Tassawar e Ism e Allah Zaat, Hazraat, Tassawar, Tawajuh and Taffakur of Ism e Allah Zaat and from Majlis of Hazoor PBUH and by reciting Kalima Tayyeba with In-Depth and its Essence; utilizing means of said the Sahib e Ayan can impart the Ayani Knowledge to one who deserves and discloses and shows every reality very clearly.

## BAYT

If you wish to take Allah's Deedar with absolute clarity,

Immerse yourself in the Lamakan which lies in the Unification of God

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The said action is no job for Sahib e Ayan as wherever he looks, gathers creature of the eighteen thousand realms there before him under the prosperous effect of the following Circle and Naqsh. This Naqsh and Circle is based on Belief, Trust and Enlightenment of Heart which provides predominance to Sahib e Ayan over both the Worlds.

(place for pic)

It foremost duty of Murshid Kamil that he let Talib access to the levels of Khauf o Rija (fear and hope), Kishf al Qaboor (disclosing secrets of graves) and Hazoor's PBUH Majlis and its Membership and later issue Talqin to Talib of Marifat of God. The Murshid who (merely) relies in 'talking and discussions' and in spite of the Taufiq of Allah does not disclose anything, he is imperfect and incomplete. Murhid Kamil neither engages Talib in Zikrs nor he relies in the

modes of Maraqiba and Muhasiba (Accountability of Nafs) and also he does not teach Wird and Wazaif. But instead he, with tassaruf and Tassaruf of ism e Allah Zaat, enters the Talib in Majlis of Hazoor PBUH and brings the talib under attention of Allah and makes the Talib as one favored by Allah; and with tawajuh of Allah's Name, Taffakur and Zikr Mazkur of Allah's Name, turns the Baatin of Talib living and flourishing. Murshid after neatly writing the Name of Allah on an object hands over to Talib and advises him 'O Talib!

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Inscribe it (in imagination) over your heart'. Talib, when accomplishes inscribing the Name of Allah on his heart (in imagination) and when the Name of Allah has got roots there and relatively fixed on heart, then Murshid exercises his Tawajuh and advises the Talib 'O Talib! Now view Name of Allah'. Henceforth, the Ism e Allah Zaat (Allah's Name) turns illuminated like sun with the beatific visions (of Divine Light). Here Talib finds a colossal never-ending realm round and around his heart. There he views such a colossal and spacious field which can absorb the Fourteen Strata as if these were just of the size of the seed of mustard! In this field, Talib sees a Tomb with Dome and on its Door Lock is written Kalima Tayyeba in Divine Script and Key to this Door Lock is the Holy Kalima Tayyeba. Talib recites Kalima Tayyeba and opens the Lock of Kalima Tayyeba with the Key of Kalima Tayyeba and enters the Holy Tomb of Hazoor PBUH and walks straight. What he finds there is that the Holy Majlis of Hazoor PBUH is effective in which the Khulafa e Rashideen (first four Caliphs of Islam) are also attending. This vicinity to Hazoor PBUH is available to Talib from Permission of Allah and Taufiq of Murshid Kamil. At this stage, Talib under core of his sincerity and truthfulness stays there in the Majlis as its associate and tests whether the Majlis is of Haq or of Baatil? i.e. he, in Baatin, puts and exercises every wisdom and intellect he owns due to his 'pure heart' to research and find out whether this Majlis is of Hazoor PBUH or staged by Satan to deceive him and he does not exhibit his distressing and with the assistance of 'his Hazoori heart' recites continuously Lahaul (last portion of the Fifth Kalima), Subhan Allah and Kalima Tayyeba which implies that if on reciting said holy words of Allah, the Majlis whether it is the unique Majlis of Hazoor PBUH or Majlis of the Apostles and Aulia Allah, remain intact and as it is or whether it is Majlis of Baatil or Satan and disintegrates on reciting said holy words. When the Talib has got association with this Holy Majlis with Taufiq of God in Baatin, and discovers Haq there, there he finds no Zikr of Baatil. On having distinguished between Haq and Baatil, he never needs again to test the Majlis with reciting said words because his Baatin gets affiliated with Haq and whatever he learns in Baatin (automatically) comes true in Zaahir as well.

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HADIS

Every act of Baatin which is contrary to what appears in Zaahir is Baatil.

Talib needs such a chaste and guiltiness body and soul whose Zaahir and Baatin become one and same. Afterwards whenever Talib requires, enters Majlis of Hazoor PBUH and, but, become and worker in it and remains present there politely with full manners. These heights and glories of one's ability to remain there and witness Hazoor's PbuH Majlis are those of a Wali Allah who has capability of Zikr Mazkur, Zaahiri Taufiq and who can research in Baatin with Haq.

**BAYT**

He who doubts in it, turns Mushriq (who commits Shirk)

He who denies Nabi PBUH, turns Kafir

## **SHARHA E MAJLIS E MUHAMMADI PBUH AND MEETING WITH SPIRITS OF THE HOLY APOSTLES AND AULIA ALLAH**

In the light of Sufi Knowledge of Tassawuf, the only way to get entrance to Majils of Hazoor e Akram PBUH in baatin is through Hazraats of Ism e Allah Zaat and the witness to it is the honor of Hazoori. And to witness Hazoori Murshid Kamil's Tawajuh and vision should be with. But what can those with living Nafs and dark heart appreciate this pathway. It implies that whose nafs becomes chaster and pure with the blessings of Tassawuf's Knowledge and essence of Tassawar e Ism e Allah Zaat and his base habits blocked and his heart gets life and permissible to Hazoori and for imports of Ilhaam and messages from Hazoori. And whose nafs has become pure with the effect of Ism e Allah Zaat, there remain no desire of Nafs or Lust. He who owns such a Taufiq and can apply for good, has no want of performing dawat.

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This is the job of Fakir Kamil, endowed with Tawajuh, granter of profit, with Marifat e Kamil and performer of Dawat that he brings each and every part of knowledge in his practice. It is a quality of Aamil that he may lead to a unique position in Hazoori and recite dawat or learn from the vicinity of Allah with the way of Tassawar and Taffakur.

## **SHARHA E FAKIR**

Such an Aamil and Kamil Fakir can turn even a poor predestined person to good predestined one. Because this is the fruitful effect of the request to Hazoor Nabi Karim PBUH who is Lover and Beloved, who can bestow on luck on an unlucky! One who recites such a powerful dawat, can get every kingdom of a country or continent from east to west granted to whomsoever he deems fit. Such a kind of Fakir of Allah acts as the Treasurers of Hazoor PBUH and can disburse treasures of wealth in others. These Maratib are available to one who performs dawat as a Knight rider on Graves and whose Tassawar is so powerful if he is a Male Lion in doing Tassawar. Because the sayings of such said Fakirs and Darwaish stand active from their cradle to grave and till the day of the Great Assembly but rather is effective even beyond this and enters the person with Nafs e Mutma'ina in Eden.

Allah says: "but ah! You soul at peace! Return unto your Lord, content unto His pleasure! Enter you among my bondmen! Enter you in My Garden!" (89:27-30)

The Nafs e Mutma'ina in servitude is like a bondman and in Marifat of Allah is full with Taufiq. His Baatin is intoxicated with ravish and his Zaahir is vigilant. And Fakir sometime feels Hope and sometimes feel Fear (Khauf of Rija) but rather both Khauf and Rija are slaves of Fakir and every Word of Fakir takes birth in the very essence of Kun which is due to their closeness to Allah i.e Fakir is one who, for any task, says 'be', that task, with the commandment of Allah, gets surely accomplished sooner or later, today or on the doomsday, in an instant, or forever, or in a second or after many many years.

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This is because of the fact that Fakirs request never gets negated by Allah especially of those fakirs who get master in their closeness to Allah and in the very essence of Fana Fi Allah upto its entirety.

### **HADIS**

The tongue of Fakirs is sword of Allah.

Such fakirs are found in Qadris because they are Beloved in Baatin while Majzoob (overwhelmed with Love for Allah) in Zaahir; Alert in Zaahir while taking Deedar in Baatin.

### **BAYT**

Qardi's eye is empowered with perennial Deedar

He is absorbed in Deedar every day and night

Fakir is endowed with ability to Say

This is not a simple task to get the degree in Marifat

ABYAAT

The sayings of Men get nourishment from the act of scarifying their lives

And naqis always stay aloof because of their acts of shame

He who knows how to become Hazoori with the Dawat of Damm

He must always keep this in mind that he can make his Substance the Noor on remaining immersed in Tauhid

Whosoever gains permanent Hazoori

Needs nothing from any common or proper man

He becomes 'accepted' in all Dawats

He who does not know this Path is from among those who are under 'sorrow' (of their end)

If I recite Dawat with 'Jazb' (full Absorption) and Ghazb (with full intensity)

Then every Strata out of the Fourteen Strata will get turmoil after being shaken

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These powers, a Qadri enjoys due to his proximity with God

Qadri is bestowed fully with the meeting of his Lord

I am Qadri, Sarwari and Sarmadi and associate of the Majlis of Hazoor with Hazoor PBUH

And permanently enjoy my presence in Majlis of Hazoor PBUH

I, owing to above heights, have gained height in every bulk of the bulks of my body

These glories have got completion as a result of his (PBUH) profit on me

## HADIS

When Fukr reaches its climax, it is Allah

## ABYAAT

His Fukr complements Fukr in a second

He can cover every landmark quite easily Demand such potency and Taufiq from a Wali Allah

Kamil are rare as Kamil shares secret of Allah

For the pomp of World you may find a good many Kamil Aamil

But a Man with Kamil Vision can be found hardly one out of thousands

Arif is Kamil with Vision and Aamil with riches

Such Kamil have been accomplished with the profit of His nearness

Arif Aamil is next to Hazrat Hizr AS

In his eyes, dust and gold are parallel

I am life-sacrificing service-man of Qadirs

I am Qatil of Nafs and as per terminology I am a Knight Rider

Naqshbandi has not energy to even whisper before me

Soherwardi has no capacity to become overbold before me

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Each one is begging in searching me

Qadri enjoys predominance by virtue of his nearness to God

Entire other Pathways are like lamp

But from Qadri's Sun many lights get light

Behold that it is not a child's play to be called by others: Aalim, Faazil (with more research), Sheikh of Sheikhs, Ghaus, Qutab, Fakir and Darwaish because it is really hard a job to become a true Mo'min Muslim. Qadirs are friends of Mo'min Muslims belonging to Ahl e Sunnat o Jama'ats' pure sect of Islam which is ally of Caliphate of the First Four Caliphs and he remains intoxicated with the 'wine of Alast' in Baatin and careful in obeying the ordains of Shariat in Zaahir.

BAYT

You step one step over Lahut and the other on Lamakan

O Gnostic Ayan you then take Deedar of Allah well

Behold that man always remains doing Jihad (fight in cause of Allah) against the sedative Nafs ever day and night and surmises why and how is this? The reality of Nafs lies in 'delaying and postponing' and the base of 'delaying and postponing' is the Ego and Ego gave the very birth to Shirk and Kufr.

Allah says: "I am better than him (Satan said). You created me (Satan) of fire while him (Adam AS) you created of mud" (7:17)

Thus it comes to know that in the body of man there lie thirty thousand Zannar (non Muslim Agents) who spread evil and mischief and belong to the Shirk which the Satan did; thirty thousand Zannar spreaders of groundless fears; thirty thousand Zannar spreaders of satanic temptations; thirty thousand Zannar spreading whispers; thirty thousand Zannar spreading Khartoum; thirty thousand Zannar spreading lust and greed for the World. Collective figure of Zannar comes to One Hundred Eighty One Thousand. The relation with Zannar is so hard and strong that it is more difficult to fight with Zannar as compared to fighting with Jews and Nasara (the Nazarenes). These Baatini Zannar

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cannot be broken into pieces with Wird, Wazaif, Nimaz or Fasting. These also cannot be crushed down with Hajj, Zakat, Maraqiba, Mukashifa, and Mujadila. There cyst cannot be broken with Ilm, Fiqah, Tafseer and Zikr and Fikr. These are also immune of Chilla, Riyazat, and loneliness, reciting Holy Quran, worshipping all the night, strength of heart, Habs e Damm (choking breath while doing Zikr) and stimulation of heart. So what is the panacea to destroy these Zannar? Their cure and treatment is that the Murshid Kamil should write the holy words of Allah and Kalima

Tayyeba around the heart of Talib with his Tassaruf of Allah's Name, Tassaruf and Hazraats of Kalima Tayyeba. The writing of the said Lightly words lit the Divine Fire of Deedar of Allah and Lights of Tauhid and Marifat round the heart, due to nearness of Allah, that burns down the Zannar in ashes collectively. Afterwards Talib of Allah attains real attributes of Heart and to testify his Zaahir gains purity in Baatin, becomes absorbed in the Deedar and Tauhid and becomes fed up with Kufir and Shirk. The Murshid who, in the very first day, does not purify the Talib from Shirk and Kufir and does not elevate him upto the level of a Muslim whose heart testifies the Truth and does not award him with his desired and cherished aim and drives him to the desired destination and honor him with Deedar, it is clear that said Talib becomes rejected and said Murshid's goal is carrion pomp of the dunya. But Talib is one who has none aim else than sighting Deedar and Murid in one who has no desires in heart. It is, therefore, said: 'Murid is one who has no personal desire'.

Behold O Talib Sadiq! Which ilm, Hikmat, predominate act, status of nearness to Hazoor, Dawat of Graves and Zikr Mazkur is enlightened and which tongue a 'forgiven body' owns in his mouth and which Greatest Name is one and which Tafseer of which Verse of Holy Quran is that on reciting which or bringing that into Tawajuh and Tassaruf the Talib earns the treasures of Zaahir and Baatin? And he knows that for him and for his progeny

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the bounties of said treasure will always remain sufficient till doomsday and he will never be dependent on any one else and will get relief of all desires and greed with integrity and will be victorious in his Jihad against cursed nafs and he will then remain absolute.

Behold that! In the body of man Nafs is an example of Tree of Zannar whose every branch is injurious and its leaves smelly and everywhere abound thorns on its body. So what should be the treatment of this unholy heinous tree of the Nafs? Murshid Kamil should cut and eradicate this Tree with the axe of his Tawajuh and power of Ism e Allah Zaat. After this the body of Talib would become pure and Talib Murid will achieve Marifat. The Murshid unaware of this method is unaware of the way of Hazoori. And Talib Murid of Qadri Order should never seek Talqin and Irshad from other Orders as this is a great sin for him to commit. Because the Talib Murid from other Sufi Orders, if all the life puts his soul in toil and pains of Riyazat and Mujahida, he would never be able to access even the threshold of Qadri Order because Mujahida is the status of a Laborer and the elementary status of a Qadri is the status of nearness and vision of Hazoor!

## **SHARHA E ILHAAM (The Explanation of ‘Inspiration – a sort of revelation experienced by a Divine Lover by imports in his heart certain signs which have collateral proofing signs for verification’)**

Ilhaam is divided in many kinds. And some kinds enjoy the Taufiq of God and every Ilhaam should be judged on the basis of signs of Haq and Baatil. Therefore some Ilhaam indicate message of aloofness. The Ilhaam imported as a result of one’s nearness to Allah, exhibits signs of perfect Hazoori. And the special Ilhaam that incomes from Allah under Tassawar (Visualization) of Ism e Allah Zaat, it is supernatural. There is no sound associated in this Ilhaam but rather incomes to heart as a supernatural Divine Light and takes the expression in similarity to heart of its receiver and takes its currency from the tongue of the receiver in shape of a message or words. There is no sound or words associated with said expression. Such a kind of Ilhaam is a peculiar standard proclamation which is only received by an Arif Alim Bi Allah due to his high status of LI MA’ALLAH with due confirmation with Taufiq.

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There can interfere, neither an angel nor an Apostle, in the said kind of Ilhaam.

Allah Says: “and We are nearer to his jugular vein.” (50:16)

Allah says: “Therefore remember Me, I will remember you” (2:152)

Such a perfect Fakir can communicate with Allah before Him in privacy with Ilhaam and gets replies to his queries.

## **HADIS**

When Fukr reaches its entirety that is Allah.

The most special status of such an Ilhaam is of a Perfect Fakir gone extinct in Allah and having eternal life with Allah and who is Divine Lover and Loved by Divine with full devotion and desire and who is with enlightened heart. ‘ Ilhaam is a mode of communicating with heart without any means’. The Ilhaam which is from the Holy Apostles or Aulia Allah or Shuhadas’ end comes from front either from right or left side and is filled with Spiritual Sent. And from Angels same way of Ilhaam is experienced from right side. If an Ilhaam is from Left side or from back and is smelly and fetid, remember, this Ilhaam is from Jinn, Satan or Satans’s end. And that

Ilhaam generates lust and temptation in body, then behold, this Ilhaam is from call of dunya. And that Ilhaam which begets temptation for sex or desires of nafs and causes distraction and restlessness in the disposition, that Ilhaam is the call of Nafs. the Ilhaam which germinates coolness, Tark and Tawakul, Tajreed and Tafreed and Marifat of Tauhid, this Ilhaam is from holy Spirits' end. The Ilhaam which yields Sauda Sweeda Indisputable Noor, that Ilhaam is the call of Qalb. The Ilhaam and tune that casts luminous divine lights which become a means to attain Marifat of God and bestowes

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kingship every province, from mountain Caucasus to Caucasus, from east to west whatever is between these and conquest of entire universe i.e. both types of the degrees of Hidayat and absolutism with true spirit and of extreme level , this type of Ilhaam and tune is from Hazoor Nabi Pak PBUH'S end.

Listen! Whatever the Sahib e Ilhaam (who receives Ilhaam) Kamil Lazawal (perfect one whose saying has no decline) states, states due to his nearness of Allah. Whatever a Naqis states, is words of a spurious, liar, and boaster. Thus which knowledge distinguishes between the statement of a Kamil and a Naqis? Whatever Naqis states, states in imitation (Taqlaed) and his statement have no weight and no certainty can be added to it. But the statement of Kamil has weight and effect and proves to be able to solve a problem and ordeal at right time in right way. What is absolutely clear (ayan) needs, what it may need a further elaboration? Sahib e Ayan (kamil) is contended and has due connection with Allah whereas Sahib e Byan (Naqis – who merely talks) remains needy and a victim of distress.

### **SHARHA E ZIKR E ALLAH (The exposition of 'Remembering/Reciting Allah/His Name usually in rhythmic manner)**

'Allah's Zikr teaches Eimaan, provides refuge from Satan and saves from the arrows of Hell.'  
(Hadis)

BAYT

O Zakir if you need a never-declining Zikr,

Demand from Qadri Allah's nearness and His connection

Attaining degree of true Zikr and getting connected with Hazoori through Zikr is not an easy task

but is rather a tough and hard course. The base of Zikr, the roots of Wasal Zikr (Zikr which can connect to Allah), the core spirit of Marifat of Zikr, the vision of ascendance of Zikr is derivative of visualization of Allah's Name because the summation of Zikr which grants beatific visions is derived from vision of the Deedar of Allah. And 'choking breath' and 'counting the choked breath' is status of the stupid and insane animals. Such said kind of Zikr e Haiwani (zikr of the cattle) is practice of those who are attached to the humanely and Nafsani (of Nafs) desires. And jinn, humans and birds

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all perform such Zikr.

Allah says: "And that is in the heavens and the earth glorify Allah and He is Mighty, the Wise" (57:1)

The Zikr which is derived after Riyazat and toil, is all status of common men who belong to those who just imitate the real. And these are far from and unaware of the true Zikr. The real Zikr which results from passion and devotion, get unique Zakirs automatically attracted towards Allah and He himself grants Hidayat to them such that eye with eye, ear with ear, ain with ain, Hidayat with Hidayat, Ghinayat with Ghinayat, Faiz (profit, grace) with Faiz, Fazal (favor) with Fazal, Nemul Badl with Nemul Badl; such as in; Zikr e Jaani, Zikr e Sultani, Zikr e Qurbani, Zikr e Ayani, Zikr e Lahut Lamakani, Zikr e Zindagi e Qalb. Such Zakir sleeps in his brave till doomsday and his life and death is in Allah's surveillance. True Zikr and vision is with vision and nearness of Allah and Zikr e Wahdat Wajdani and Zikr e Mutlaq is with Tawajuh and with extinct Nafs; the Zikr Baqa, Zikr Liqa and Zikr e Dawam in the company of Hazoor Muhammad PBUH; Zikr e Mahmood, Zikr e Sultan Naseeran, Zikr e Ibhar, Zikr e Haamil, Zikr e Darood, Zikr e Marifat, Zikr e Maqsood, Zikr e Wasool, Zikr e Mantaq, Zikr e Ma'aani, Zikr e Jalal, Zikr e Jamal, Zikr e Kamal, Zikr e Haal, Zikr e Ahwaal, Zikr e Hayyu Qayyum (are also kinds of Zikr).

That is when kamil gets absorption with Zikr of Allah, get extinction with Allah's Oneness and gets bestowed with vision of Allah's Divine Lights and Tawajuh and Tassaruf are in his Tassaruf and he is ready to scarify his dear life and each and every hair on his body start proclaiming the name of Allah separately and collectively. Such a Zakir with such status remembers Allah 30,700,075 times per second. His heart gets life and nafs gets complete extinction.

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These status are the first-day-lesson of a Qadri Sarwari and Sarwari Qadri from his starter book. Such type of Zakirs are said to be aware of secrets of great magnificence, dignified generosity, with honored reverence and granters of Allah's grace. These are the degrees of a Zakir! Who is companion of Sultan ul Fuqr, thanksgiving to Allah and honorable of His deedar.

### ABYAAT

The Zikr that is done with effort is nothing more than mere illusion and groundless thoughts

The attractiveness of Zikr diverts to the Eternal

Whoso claimed to be a Zakir of Allah,

Should exhibit Hazoori and sight Deedar

Zikr is an ocean where waves ebb and flow forever

Whose sailor is aware of the blow of these waves, why that boat be worried?

I am the sailor and sail the boat

The hard blows the boat may face, I keep surveillance over these

I am the river and I display the qualities like a pearl

I get this pearl from the spirit of Substance

You seek Hazoori by doing Zikr e Hazoori

Whoso does not know this way, which is from among the arrogant

Zakir's Waham, Faham (comprehension), vision, awareness, sight, sayings, reasoning, statement, acts, deed, natural disposition, ecstasy, err, Qabz and Bast, visualization, dispensing, glorification, beatification, knowledge, Marifat, food, dressing is accepted. Zakirs Zahiri senses come under command, control and utilization of Fana Fi Allah and Baatini senses unfold with the existence in union with Allah. The entitlement of such a Zakir is

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‘virtually scorched in fire of the Love’. His eating becomes as his Mujahida; his sleep is in Hazoori and Vision and he observes each degree (of Sufi Way) separately and distinctly. Such a degree is the degree of ‘one who has won fame of winning the Pleasure of Allah and Who is the Seal on the rest Zakirs.

Hazrat Sayyed Abdul Qadir Jelaani said: “he who intends to worship after having his Union completed with Allah, no doubt, such a person committed Kufr and Shirk with his Lord”

## **SHARHA E HAJI (The Explanation of ‘the Pilgrim’)**

Haji are or two types: one are those who have been awarded the living Baatin (Haji Ahl e Baatin) and the other who are just awarded with ‘belly’ (Haji Haram Ahl e Batan). When the former type of Haji Wali Allah enters the Sanctuary of Kaba, with true devotion, there emerges a Divine Light of Self Disclosure from Kaba. And when he enters Khana e Kaba and performs Tawaf, he gets honor of Deedar. Such a Haji Ahl e Baatin, having once entered Kaba and becoming Hazoori of Allah Almighty, never ever all his life desires the pomp of world after leaving Khana e Kaba and says Istaghfaar Thousands of times. But Haji Ahl e Batan always demands food and cloth every now and then and in every worship. At the time, in Jabal e Arafat, Haji Ahl e Baatin proclaims ‘Labaika Labaika Wahdahu La Shareeka Laka Labaik’ then there remain no veil between him and The Sustainer and when he pays pilgrimage to the Holy Roza of Hazoor Nabi Kareem PBUH in Holy Medina, Hazoor PBUH come out of his Sanctuary and Holy Tomb and shake hand with him and relieves him and farewells him affectionately and graciously after bestowing him with office and ranks and with his Talqin and Taleem. Haji of such a category is a unique servicemen of Hazoor PBUH who has rejected and became free of Dunya in the cause of Allah and never pays any attention to the carrion pomp of world. He is intoxicated with love of Allah in Baatin while alert (in obeying Shariat) in Zaahir.

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Allah is sufficient, all else than Him is but Lust!

ABYAAT

I always visualize Kaba in imagination

And remain in the Majlis of Nabi Pak PBUH in Medina

I have no want of travelling of undertaking journey

I remain in Hazoori day and night and there is no doubt in my claim

I can expose this phenomena but it is needed not  
Because Hazoor PBUH is fully aware of our condition  
For Bahu Rh, it is sufficient enough that I see under his light  
And remain always an associate in his Majlis

## **SHARHA E DAWAT**

Aamil is such a Kamil in reciting Dawat that he never faces Rija't and remains safe in every problem. Such a Kamil can extinct and turn into ashes the countries enemy of Islam like those of Kharjis, Rafizis, the European, Kafirs fighting against Muslims and Jews and Nazarenes. What is such Dawat, such Naqsh and which Ilm? (all needed here is): A Grave, Holy Quran, and Recitor of Quran with strong heart and status of his close connection with Allah. Such an Aamil of Graves and the Dead (Ahl e Qaboor) and with Hazoori, if recites Dawat to conquer a Castle made with Iron, no doubt, the castle will melt down and to conquer it neither an army is required nor wealth to invest in army.

## **BAYT**

Whoso is performer of Dawat which is absolute,  
Every task becomes possible for him to accomplish

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Such an Aamil has no want of a King or Lords as he recites this dawat for the cause of Allah.  
such a dawat can be recited by only that person whom Hazoor PBUH ordain, permit and allow.

## **ABYAAT**

People think as if he is buried under grave  
But he takes his bulk of spirit to Hazoori  
His grave gets lost and its signs wash away  
But he take his bulk of body from grave to Lamakan

Whoso call them, they appear as soon as they are called upon with their names

Gnostics are remembered in their names and they talk with their seekers

People with such degrees call 'death' as 'life'

They have received salvation and freedom from the bondage of Dunya

#### HADIS

Dunya is a lockup for a Mo'min but heaven for a Kafir (atheist).

#### BAYT

Whoso is in lockup is completely helpless and disable

Mo'min is gets honor of his permanent union with Allah after his death

This status is death for a dead-heated person

But whose Nafs has become instinct, for him death is life

#### BAYT

Whoso has awareness of how Nafs dies, is not deprived

Whoso has no awareness of death, is not a Sufi Master

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The Death of Gnostics (Wisaal) is of seven kinds which are the seven degrees of Union with Allah, seven status of occurrences and seven visions of the beauty. This is the Degree of Death with Taufiq which is due to the vicinity of the Divine Lights of Allah and pure honor of Deedar. Allah grants these degrees on whom He wishes by the prosperous outcomes of Mashq e Wajudia. Whoso doubts in it, is from dead-hearted and Zandeeq people.

'Lo! Allah's friends not do die', but rather, death, for some Gnostics is a means of sighting Allah's Deedar and is a harbinger of awakens from the sleep of ignorance from Azal to Abad.

‘how they died were treated in same degree; how they were treated was of same degree as they died and what they loved, they received’.

BAYT

My seven vital body parts are busy is Zikr of God

I have found the way to this Union after having killed my Nafs

Whoso has his foundation on Wasal, what fear he should have of lesson of death or reaping the crop of his youth? Whose all the seven vital body parts are pure due to the exercise of Mashq e Wajudia, what fear he has from the drudgery at the hour of death, wrath in grave and accountability on doomsday? Since the life of body of exerciser of Mashq e Wajudia of ism e Allah Zaat is divided into parts such that although apparently (in Zaahir) the shirt of elements of chemistry seems his body but is not fearing death due to the degrees of purity it has.

## **TYPES OF 'DEATH'**

There are seven kinds of death:

First kind is Death in Love, second Death in Marifat, third Death due to vision Allah’s Deedar in during one lifetime,

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Fourth is the Death due to Killing the Nafs and sighting the phenomena of both the worlds on nail, fifth the perpetual association in Majlis of Hazoor PBUH, sixth is death due to shaking hand with the holy Apostles, Asfiya, the Messengers of Allah and holy Aulia Allah and seventh is death in remaining vigilant in keeping secrets and never disclosing these.

Do you know ‘Martaba’ (Spritual Degree/rank/level) has two types?

1. With uprightness
2. With disturbance

The Murshid Kamil helps to cover all these levels of Maut and intentions and shows Ism e Allah

alive and subsist. Afterwards you become aware of the entire realities of Haq and Baatil of past, present and future. Such an enlightened heart has no necessity to study knowledge, writing or drawing and comprehension become clear.

O Sahib e Baatin Abaad (one who Baatin has life)! Listen carefully! You have wasted your life for sake of name and fame without any reason. The real knowledge is the knowledge of Tauhid of Lord. This Knowledge is, if, the key to conquering both the Worlds and all rest of knowledge is but means to earn money and livelihood in dunya and are results of impure longings of the Nafs. That absolute knowledge that is a key to all Dawats and it is called 'Dawat e Mustajab u Dawats' (dawat by which all Dawats get granted). Which knowledge is it? And what is the name of this knowledge of Marifat and Wisdom that all knowledge end and complete in this knowledge? And what is the degree of its Qari (Recitor) who has very close relation to Allah?

Allah says: "The word from a Merciful Lord (for them) is Salam (peace)" (36:58)

The Qari is one with integrity and uprightness.

MASNAWI

Entire levels are completed through journey;

Journey unfolds covers of each level

Journey is done with the Taufiq of Allah

Commission of Journey is sought from Hazoor PBUH

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And which Ilm of Dawat it is that if its Wird and Wazifa is recited once and its effect continues till the day of Resurrection and never stopped and whatever complex and big an adventure is that its solution cannot be encompassed by mind and wisdom but it gets solved by said Dawat in a day and night? He who has no awareness of such said sort of Dawat is but a stupid and raw performer that he recites Dawat. This sort of dawat of solving complex problems and easing affairs is recited by that person who is super master of performing dawat on grave with reciting Holy Quran's verses and who takes commission and permission from Majlis of Hazoor PBUH to recite said sort of Dawat and who has association is said Majlis. This Dawat is recited and performed with the tongue of heart, Ruh, Sirr and Noor and should have proper flow under core of Tawajuh, persistent Tassaruf, Tassaruf and Taffakur (contemplation). Which is that Dawat

that on its reciting all equipment and explosives of enemy get sealed and ceased and on each and every brave men of enemy an angel of Muakal is overruled who puts his hands on their eyes and also puts hands on their mouths and ears and they feel as if they are dumb and mute or on reciting dawat all said men turn madman and insane or on reciting dawat every common and elite of the enemy country turns obedient and pay homage to the Recitor and their hearts are snowed under fear and anxiety. Fakir who has Hazoori has such a Baatini Taufiq and research to recite such a Dawat. This is the entirety of Ilm e Dawat exercised positively with trust. Such Recitor of Dawat has been bestowed with the Tongue which is like the Sword of Allah and he is Killer of sly Kafir and gallant associate of the Holy Majlis of Hazoor PBUH and fed up with Shirk, Bid'at (Heresy) and says Istaghfaar thousand of time. This exalted degree of superiority is received by that person who has worn the apparel of Shariat and ties to follow it from the core of his heart, takes pains in baatin in cause of Allah, has accessed to the Marifat of Allah's Tauhid and has forsaken Taqleed and undue toils in taming Nafs. Talib Murid Qadri surpasses Hazrat Bibi Rabia Basri Rh and Hazrat Sultan Bayazid Bastami Rh in Maratib.

Allah is Sufficient enough, all else is Lust!

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### **SHARHA E ZAAHIR AND BAATIN (The Explanation of 'the Apparent as seen in Physical world' and 'the Hidden inner self which is beyond the scope of Physical world and is mystic, mystical and supernatural)**

O Talib Sadiq! Remember! That Zaahir has been created for Baatin. This Zahiri Fani Aalim (mortal physical world) is an illusion alike those who are bondmen of their Nafs. The Baatini Spiritual world is eternal and everlasting. And in both the said worlds (of Zaahir and Baatin), the Zahiri Sawab (reward of good deeds) of Tilawat (reciting) and good deeds earned by one who has insight in what is good and what is bad (i.e. Haq or Baatil) is legitimate only if his zaahir matches with his Baatin. Baatin is veracious as it owes Marifat of God and Connection with Him. And Zaahir is a globe where exist seasons of summer and winter and crops of Rabei (spring) and Khareef (autumn) grow while the original motive of this life is bearing witness that the realm of Ghaib (invisible) whereof there is no doubt.

Allah says: "This is the Scripture whereof there is no doubt, guidance unto those who ward off (evil) (2:2)

He who commits back biting and a bone to pick about the Ghaib and of one whose baatin is living and he is among those who relish in baatin and are Aulia Allah, is same as if drinks blood and eats flesh of his real brother! How can such a person be a Mo'min and Muslim? There are

many methods of practicing by those who have approach in Baatin and attaining Zahiri Maratib is also not mama's pudding. Enormous audacity and Taufiq of Allah is needed here. And some Ahl e Baatin who have good research in the field, apparently seem to be Zandeeq (dualist, atheist) and some Ahl e Zaahir are, no doubt, on right path but in Baatin they are Zandeeq. And some Ahl e baatin are, no doubt, on right path and some Ahl e Baatin and Ahl e zaahir are both Baatil and Zandeeq. And some Ahl e Zaahir and Baatin are no doubt on the level of a real Mo'min and Muslim but the Liar, Mushrik, hypocrite and cruel beyond limits is a Complete Kafir.

## **SHARHA E ZAAHIR O BAATIN**

What is called Zaahir? And what is Baatin? Both Zaahir and Baatin degrees have been described in the Holy Quran but rather the Tafseer of the entire Creation is given in scope of the Holy Quran. This scope can be elaborated only by an Aalim Bi Allah, Sahib e Taseer, Arif Wali Allah, Roshan Zamir and Ahl e Nazr who is Ameer of both the Worlds.

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### **ABYAAT**

Whoso renounces is like a blind

Whoso gazes everywhere is not a human being but an animal

Whoso gets the qualities of humanity sees Him openly

And seeing in Zaahir is the (real) Tareeqat and Marifat

If you want to become a Gnostic of Allah, then a unique eye is required

Which is worthy of seeing countenance of the Lord

That is Noori Eye which takes Deedar with Hazoori

Whoso gazes Baatil is insane and stupid

Hu has brought Bahu Rh to Lamakan

And from His physical sight he has won Hazoori and His nearness

Behold that the Qadri whose Zaahir and Baatin become one and same with the amity with Allah, he never extends his hand before anybody both in Zaahir and in Baatin. Thus Kamil Qadri Gnostic of Allah always takes honor in seeing those who always remains firm in legitimate belief in God, absorbed in Tauhid and immersed who always witness the Deedar of Allah with open eyes. Thus what need a Kamil Qadri like this to engage in Zikr Fikr, Wird, Wazaif, Maraqiba and Mukashifa? Because a Kamil Qadri is very clearly, certainly and surely dwells in Lahut and Lamakan.

There are many manners of Baatin and many Ahl e Baatin have been granted with Taufiq and many have investigated it as well. There are two sure symbols of Zahiri Shariat: one these should be visible and can be judged through sight. And baatin also has two witnesses: one the study of Ilm e Tassawuf which proves beneficial if discussed with each other and the other is that with his vision the Murshid Kamil guides as a friend. Some get baatini Taufiq through logic because there Baatin becomes same as their Zaahir. Some keep everything within touch through their sight as a way of knowing through baatin as their baatin becomes similar to their Zaahir.

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While baatin of some attains Marifat of God and Marifat of Wisaal through due to Waham and Thought because their baatin becomes suitable to their Zaahir. While some get a kind of message in baatin due to Ilhaam and with the Taufiq of Allah their Ilhaam is same as Zaahir. Some get such a power and Taufiq in Tawajuh that for whatever task they do Tawajuh gets accomplished with the will of Allah. some get Taufiq of God in Baatin through Tassaruf Ism e Allah Zaat; Tassaruf, Taffakur and Tassaruf of Kalima Tayyeba and its Hazraat that they can utilize this Tassaruf in Zaahir as well. While some get message and notice for every action in baatin from Ahl e Qaboor, Ghaus, Qutub who can bring into existence anything. Whereas some appear in the holy Majlis of Hazoor PBUH and The Great Companions of Hazoor PBUH and entire Mujtahids and whatever instruction they receive from there also becomes true in Zaahir as well. Some can see Baatin as they see Zaahir and nothing remain secret from such a Viewer and whatever is hidden in the Universe they can see it with Taufiq of Allah! Some get answers to their queries from nearness of Allah in statement or in Ilhaam and the can meet Allah who has no parallel and who has no example like Him and in doing so their Baatin proves the same as their Zaahir.

Some Fana Fi Allah Fakir are Ameer of both the Worlds and are Roshan Zamir in Baatin. Whatever they observe in baatin also find in Zaahir. All these baatini ranks which are in accordance with Zaahir are awarded by Allah to Murshid Qadri who is true friend of Allah. He who can visualize every matter correctly in baatin but has no influence on Zaahir in accordance of what he sees in baatin, has no effect. What is its cure? Its treatment is that he should understand Nemul Badl from Murshid Kamil. By virtue of the knowledge of Nemul Badl his Baatin will become similar to the Zaahir.

It is worth knowing that there are three modes of baatin with three kinds and with three names. First kind is that in the observation of the Travelling through all the strata of earth and nine heavens and the seventy thousand levels that lie about Arsh and each level lies away of seventy thousand years travelling

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can be covered by Ghaus Qutub with abilities within just blinking of an eye but Fakir does not bother to even have a look on these said maratib and considered these maratib as base, lowest and abject. In his eyes these maratib of travelling are those of air and are against Qurb e Khudawandi.

The second kind of Baatin is the association of Majlis of Sarwar e Konain PBUH and meeting with entire Spirits.

The third one is absorption in the watercourse of Tauhid and honor of Deedar of Noor in the true situation of Fana Fi Allah Zaat. These are the Maratib of entirety of Fukr.

HADIS

When Fukr reaches its entirety that is Allah.

HADIS

Furk is my pride and Fukr is from me.

HADIS

If you have found Allah with true sincerity then your prayer can ward off even mountains.

HADIS

He who remembers Allah continuously for forty days with sincerity, then books of Knowledge and Wisdom will spring from his heart and flow through tongue.

BAYT

I am an Aalim due to Hazoori of Hazoor PBUH and learned due to grace of Allah

I teach Talibs and show them the true substance of Hazoor PBUH

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### **SHARHA E ZIKR**

O Talib! Remember that there are eight ways of doing Zikr with Taufiq of Allah and every way has a unique name for example Zikr e Jununiyat which when done there appear Jinn and humans in his gathering. It depicts Jununiyat, ignorance, foul disposition and bad habits. While some when undergo Zikr seems as if they have joined the Messengers of Allah and their every way and quality comes in accordance with the Sunnah of the Messengers i.e. Fukr, Marifat, Tauhid, knowledge, favorable attention, deeds and Karamat are outward from them. Whereas some, when undergo Zikr, are in the Majlis of Aulia Allah and disclose the Zikr of Baatini Tauhid. Some, with the characteristics of angels, when undergo Zikr, angels company them and Ilhaam imports on their tongues and tawajuh and same gets disclosed on them in detail. Some, when undergo Zikr, are in the Majlis of Hazoor PBUH and his Companions and their Zikr has no veil associated. And Zikr of some is from the nearness of Allah and Hazoori and when they do Zikr, their entire body turn into Noor.

ABYAAT

The job of Gnostics is not like that of Ahl e Dunya

If they want to make gold with their sight, nothing is difficult

Who own Sight, gold and silver is in their Sight

They have everything clear before them and such people are rare in this world

I do not want of any person except Allah Almighty

I have received Hidayat from Nabi Karim PBUH

Bahu Rh has received every honor through heart

Otherwise pigeon, ringdove and dove also do Zikr through tongue

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Note that whatever gold and silver is in this world hinders way to Allah Almighty and is full of perils. Behold that Arif Wali Allah does not give any heed to the entire riches that are abundant in earth and skies because holding riches is a weighty burden and Ahl e Dunya are loading it on their backs. This is same as said in this Hadis.

### **HADIS**

The love for Dunya (its pomp) is the root-cause of all errs and giving up dunya is the realism of entire servitude.

The company of those who servitude and those of dunya cannot be equal. Behold that people call Zikr the meditation. Zikr and Maraqiba is very difficult and hard jog to execute as through Zikr and Maraqiba is gained Marifat of Deedar and Hazoori of live heart. Zikr is the name of a Taufiq and Maraqiba is investigated while Hazoori. You know that on inscribing the name of Allah on each body part, each part is illuminated and the light of transfigurations of divine light which is living and eternal takes appearance. Ones senses of baatin get stimulation and he sees clearly then and he becomes one with living heart and his nafs gets extinction. He is relieved from the enchantment of satanic immodesty, Khannas and Khartoum. His Ruh receives survival. He who reaches at this stage, gets absorption and honor of Deedar of Allah. He who knows this way of exercise, become a Perfect Master (Makhdoom) and he who does not know said way remains deprived of Hazoori in Baatin. Entire phenomena of world are within the scope of Ism e Allah Zaat. He who is not aware of the Hazraats of Ism e Allah Zaat, cannot send his Talibs and Murids to Hazoori and every such said Murshid is a stupid that he asks others to call him a Murshid and Pir.

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### **BAYT**

Whose leader and guide is Allah' Almighty

He (Allah) successfully stops him from lust, greediness and desires of Nafs

That Maraqiba and Zikr by means of which one reaches upto Hazoori, is an experience of

ascendance while if otherwise is Istadraaj. The company of Ahl e Mi'raaj and Ahl e Istadraaj cannot be of same worth.

### **SHARHA E INSAAN (The explanation The Human Being)**

The first human was Hazrat Adam AS and whoso reaches to his level is Insaan. If one says that the Son of Adam AS has the capability to attain the level of Profit hood of Hazrat Adam AS, then as per following Verse of Holy Quran the Answer is:

Allah says: "Verily we have honored the children of Adam" (17:70)

And this honor and regard is available to Ummat of Hazoor PBUH but attaining the status of Ummat is hard. What is Ummat? The one from real Ummat will be that who by following footsteps of Hazoor PBUH can reach the Majlis of Hazoor PBUH and Hazoor PBUH himself honor on him the title of Ummati and call him by this title.

I often surprise and wonder about those who cannot attain such status and are deprived of the way in Baatin, but cannot bear sight of those due to jealousy with them who have got access to the Majlis of Hazoor PBUH.