

کیست دردی کش این میکده یارب که درش ** قبله‌ی حاجت و محراب دعای بینم

“O Allah! what an interesting delightful inn,
which turned out to be the destination for fulfilling desires
and the arch of prayer.”¹

¹ Hafez, Ghazaliyat, 357

Chapter 6

Genesis of *Wilāyat-e-Muqayyada*

It is Allah's Divine procedure that in every era, he sends prophets and saints in order to reform and to guide mankind to His Divine knowledge.

After the period of *nabuwwat*, the religion went through various phases of developments, and in the process, temporally motivated disagreements paved its way into it, causing much confusions and hardships in the Muslim world. At such situation, Allah sent Syed Abdul Qader Jilani (q.) as the first *Ghausul Azam* to reform the religious structure. He was the holder of *wilayat-e-‘uẓmā* and *qutubul aqṭāb*. Five hundred years after the conclusion of prophecy, it was the first phase of religious conflicts.

Because of the continuous existence of state supported *sharī‘a* governance, he adopted the spiritual path enriched by Islamic *sharī‘a*. He was the first *Ghausul Azam bil aṣālat* and *bid dirāsat Qutubul Aqṭāb* and followed the ordinance of *sharī‘a-e-muḥammadi*.

During that time, Khawja Moin Uddin Chishti (q.) (d. 633) was observed to attain *Ghawthiat bil warāthat* and *Qutubul Aqṭāb bil aṣālat* through his mediation.

There were innumerable great saints who attained effusions from Hazrat Ghausul Azam Abdul Qader Jilani (q.) They were supported by the authority of the state and managed to

conduct their spiritual practices and guidance codified (*muqaiyyada*) by *muḥammadī shari'a*.

Transformation to the Era of *Wilāyat-e-Muṭlaqa*

Around six hundred years after that, because of the absence of Islamic government, various disagreements and conflicts started to resurface in Islamic world. Allah, the All Merciful, in accordance with His Divine procedure, transformed *wilāyat-e-muqaiyyada-e-muḥammadī* into *wilāyat-e-muṭlaqa-e-aḥmadī*, in order to bestow appropriate spiritual guidance upon the mankind and to rescue the humanity from the ensuing darkness. This is a powerful unrestricted manifestation of an encompassing absolute *wilāyat*. Its principle is to treat different religious doctrines with fairness as it views their destination to be the same, despite their differences in ideas and rituals. This spiritual power is an effective driving force for a positive progression both in religious and societal spectrums. Henceforth, it can be understood as the orthodox Islam, a universal spirituality that promotes world peace.

Through a combined process of spiritual intoxication-*jadhab* (جذب) and sobriety-*sulūk* (سلوك), this *wilāyat* has the ability to enlighten its holder with simultaneous manifestation of the Prophet's (pbuh) prophecy and spirituality, and to accumulate the spiritual aspects of Hazrat Isa (a.) as well.

Mawlana Rumi (r.) said,

مهدی وهادی وی است ای راه جو* هم نمان و هم نشسته پیش رو

He is the *mahdī* (guided) and *hādī* (guide), O seeker of the way:

He is both hidden and seated before your face (whose sight can equally witness the hidden and the apparent).¹

Hazrat Gawthul Azam Mawlana Syed Sufi Ahmad Ullah (q.) would often say,

گر پیش منی در یسنی گر بے منے * گرد بنے پیش منی گر با منی

“If you are oblivious of me, you are as if in Yemen.

If you are aware, you are as if with me, even if you are in Yemen”.

Wilāyat-e-muṭlaqa upholds the concept of *tawḥīd-e-adyān* or religious unity, which is evident from the following verses of the holy Quran.

إن الذين آمنوا والذين هادوا والصابئين من آمن بالله واليوم الآخر
وعمل صالحا فلهم أجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون

“Indeed the believers (the Muslims) and those among the Jews, the Christians, and the Sabeans who sincerely accept faith in Allah and the Last Day* and do good deeds – their reward is with their Lord; and there shall be no fear upon them nor shall they grieve.”²

Knowledge (*maʿrifa*) and oneness of Allah (*tawḥīd*) are the trust that Allah bestowed upon mankind. Accordingly, everyone is entrusted with the oneness of Allah and knowledge, regardless of their faith or caste. Not rendering the trust will be considered as a betrayal to Allah. Imam Ghazali (r.) said in his book *Iḥyāʾ ʿUlūm al Dīn*

¹ Mathnawi, V 2, P 50.

² Surah Baqarah, 62

"إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن يحملنها وأشفقن منها وحملها الإنسان" وتلك الأمانة هي المعرفة والتوحيد

"We indeed offered the trust to the heavens and the earth and the mountains, but they refused it and were afraid of it- and man accepted it." That trust is knowledge and *tawhīd*.¹

Tawhīd-e-adyān or the concept of religious equality views that the ethical goals of all religion are analogous and therefore, does not disrespect any religion. It is evident from the essence of the following verses:

أَفْتَوْنُون بَبْعُضِ الْكُتَابِ وَتَكْفُرُونَ بَبْعُضِ مَا جَزَاءُ مِنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

"So do you believe in some of Allah's commands and disbelieve in some? So what is the reward of those who do so, except disgrace in this world? And on the Day of Resurrection they will be assigned to the most grievous punishment; and Allah is not unaware of your deeds."²

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ بَلَى مِنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"And the People given the Book(s) said, "None will enter Paradise unless he is a Jew or a Christian"; these are their own imaginations; say (O dear Prophet Mohammed – peace and blessings be upon him), "Bring your proof, if you are truthful.

¹ Iḥyā 'Ulūm al Dīn, V 3, P 14.

² Surah Baqrah 85

Yes, why not? Whoever submits his face for the sake of Allah, and is virtuous, his reward is with his Lord; and there shall be no fear upon them nor shall they grieve.”¹

It can, therefore, be concluded that whoever upholds the beliefs analogous to that of the Jews that the provision of the heavens is only for them should be subjected to the rulings of this verse.

Imān-e-mujmal also corresponds to the essence of these verses. It says:

“I believe in Allah. His angels (obedient spiritual power) and books are true. I believe in all the prophets and the messengers. I do not differentiate among them.”

In an attempt to explain *imān-e-mujmal*, Mawlana Rumi said,

شمس تفريق شد از روزنه ها * بسته شد روزنه حارفت عدد

“The sunlight splits when entering the windows of the house. Destroy the apertures, the numbers will be gone”²

(The sunlight splits and takes different shapes when entering through apertures of a house. Destroy the apertures to see the sunlight shining equally.)

Similarly, religious rules and rituals of the prophets varied according to their different circumstances. However, their ethics and spiritual goals were indifferent even though their personalities and methodologies appeared to be widely varied.

It can be understood from the verses of the holy Quran that whoever strive to understand and to know about the

¹ Surah Baqarah 111-112

² Diwan-e-Shams, 833

Worshiped One and struggle to do good deeds, Allah will surely show them the right path. Allah is with the good doers.

والذين جاهدوا فينا لنهدينهم سبلنا وإن الله لمع المحسنين

“And those who strove in Our way – We shall surely show them Our paths; and indeed Allah is with the virtuous.”¹

إن الذين قالوا ربنا الله ثم استقاموا فلا خوف عليهم ولا هم يحزنون

“Indeed those who said, “Allah is our Lord”, and then remained steadfast – upon them is neither any fear nor shall they grieve.”²

The saints of *wilāyat-e-muṭlaqa* are empowered to act based on their unveiled knowledge and divine cognisance in order to responded to circumstantial requirements. Therefore, their conducts are always performed in line with the reality of *sharī‘ah* (*ḥaqīqat e sharī‘ah*) and are in full compliance with the wisdom and wills of Allah; because, *sharī‘ah* is a combination of preventative religious rituals, juridical interactions and knowledge of Oneness. (see Aynay bari 707/708).

This *wilāyat* is not against the reality of *sharī‘ah* even though it is occasionally not copious of its exoteric practices. Instead it is the final reason of sending prophets and messengers, as is mentioned in the holy Quran:

لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين

¹ Surah Ankabut 69

² Surha Ahqaf 13

“Allah has indeed bestowed a great favour upon the Muslims, in that He sent to them a Noble Messenger (Prophet Mohammed-peace and blessings be upon him) from among them, who recites to them His verses, and purifies them, and teaches them the Book and wisdom; and before it, they were definitely in open error.”¹

The conducts of the saints take place according to the wills and wisdom of Allah, as it is described in the bezel of ‘*Uzair* in *Fasusul Hikam*:

فإذا رأيت النبي يتكلم بكلام خارج عن التشريع فمن حيث هو ولي وعارف ولهذا مقامه
من حيث هو عالم أتم وأكمل من حيث هو رسول أو ذو تشريع وشرع.

“If you see a prophet speaking a language outside the simple ordinances of the *sharī‘ah*, that is due to the fact that he is a *walī* and a Gnostic. For this reason, his station in respect to his being a man of knowledge and a *walī* is more perfect and complete than it is due to the fact that he is a messenger or someone who legislates and has a *sharī‘ah*.”²

There are three types of religious scholars:

Alim Billah La bi amri Allah (العالم بالله لا بأمر الله) - the knower through Allah not through His commands.

Alim bi amrillah La bi Allah (العالم بأمر الله لا بالله) - the knower through the commands of Allah, not through Him.

Alim bi Allah wa bi amri Allah (العالم بالله وبأمر الله) - the knower through Allah and His commands.

The first person has the knowledge of Allah but he is not familiar with the commands of Allah. This is why a

¹ Surah Al Imran, 168.

² Fasusul Hikam, 135.

majdhūb-e-mahād (المجذوب المحض) is not legally bound by the *sharī'a* ordinance, since he is oblivious of his surroundings due to his spiritual intoxication.

The second person knows about the commands and rules of Allah but does not know about the Divine Himself. He is more inclined towards temporal affairs. This is why Mawlana Rumi said,

گر خدا خواہی و ہم دنیاۓ دون * این خیال است محال است و جنون

“Love Allah as well as the world

It is an impossible illusion and craziness.”

The third person is the great knower and the inheritor of the prophet (pbuh). He is bestowed upon with the provisions of both divine knowledge and His commands. Hazrat Khawaja Khidr (a.) is an example of this kind.

A saint of *wilāyat-e-muṭlaqa*, who falls into the third category, is authorised to unite the followers of different faiths on the common ground of ethics without hindering their rituals. *Wilāyat-e-muṭlaqa* does not condone any religious conflicts; rather, it addresses people according to their final intention and destination.

In support of these ideas, I would like to mention the comments of three famous persons published on ‘The Daily Azadi’ of Chittagong dated 27 Chaitra, 1372 Bangla.

Comments of the Chief Justice Cornelius sent to the Bar Council

The residents of Pakistan are aware of the spirits of the law and its applications. It is rooted in their faith. If the people are aware of the *sharī'ah* ordinance and its ethos, they will refrain from committing unethical deeds.

The Central Minister of Law Syed Jafar said,

Human society has been evolving continuously; therefore, legislation should also be updated in line with the evolvement of the society.

Imam Shafī (r.) said,

الوقت سيف قاطع

‘Time is a sharp sword’.

King Faisal said at a dinar in Makkah

‘Islam is a religion of peace, knowledge and progress. There is no good deed except it is prescribed in Islam, and there is no bad deed except it is forbidden in Islam.’

Although *wilāyat-e-muṭlaqa* occasionally is not fully congruent to the exoteric structure of *sharī‘ah*, it is, indeed, fully conforms to the reality and goal of *sharī‘ah* (*Ḥaqīqat e sharī‘ah*).

For example, the scholars agreed that if a person who is living in an isolated area does not receive the message of the prophet; he will not be accountable for believing in a particular prophet or following religious ordinances. Belief in the existence of One Creator will suffice for his salvation.

If someone is unable to comprehend the right message of religion from the piles of religious books, scientific explanations, mazes of logics, charming literatures of atheism and materialism, should it not be more sensible to treat such individual like that isolated person and to require him only to accept monotheism?

Moreover, the history has already proven the idea of saving the whole mankind from the harm of Atheism and

polytheism and bringing them directly to the fold of Ahle Sunnat wal Jamat as unrealistic.

Despite this, how can Allah's predominant message be delivered to the world?

Allah ordered:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

“Call towards the path of your Lord with sound planning and good advice.”¹

The verse implies that if the idea of converting the whole mankind to Islam appears to be impossible or inefficient, as a last resort, bringing them, at least, within the domain of monotheism worth consideration.

Because of the contribution and spiritual influence of Khawaja Moin Uddin (r.) and the saints after him, there are now more than 150 million Muslims in Indian sub-continent. Personalities like Ramananda, Ramanuj, Shwami Vivekanda, Shri Shri Lokhnath, Nanok, Kabir, Raja Ram Mohin Roy, Chytanma desisted from Hindu Polytheism and, acknowledged monotheism, if not accepted Islam.

Is monotheism not closer to Islam than polytheism? Is it not a contribution of the spirituality of Islam? Does anyone have the authority to object, if Allah grants them salvation because of their acceptance of monotheism? In polytheism, there is, at least, some sort of acknowledgement about the existence of the Creator, which is completely rejected by atheism. Nonetheless, in our current time, atheism and religious extremism are about to engulf the whole world, and they only contribute into creating conflicts.

¹ Surah Nahl, 125.

On the other hand, it is said in the Holy Quran,

وقل آمنتم بما أنزل الله من كتاب وأمرت لأعدل بينكم الله ربنا وربكم لنا أعمالنا ولكم أعمالكم لا حجة بيننا وبينكم الله يجمع بيننا وإليه المصير

and say, “I accept faith in whichever Book Allah has sent down; and I am commanded to judge fairly between you; Allah is the Lord of all – ours and yours; for us are our deeds and for you are your misdeeds; there is no debate between us and you; Allah will gather all of us together; and towards Him is the return.”¹

This type of monotheism is accumulative- *jam ‘ānī* (جمعاني) in nature. It has the ability to bring people together to an ethical common ground and is attributed with ‘absolute justice or ‘*adl moṭlaq* (العدل المطلق)’.

The world is in need of an effective great spiritual authority and his wisdom for safeguarding itself from the harm of polytheism, atheism and religious extremism. This great spiritual authority manifested in the personality of Hazrat Aqdas and the name of this divine wisdom is *wilāyat-e-muṭlaqa*.

¹ Surah Shura, 15.

Chapter 7

***Fayḍ* or Divine Effusion:**

The kinds of Divine effusion received from the spiritual master usually define a saint's spiritual ranks and status. Various ways and intensity of spiritual transmission and Divine effusion also play a vital role in sketching their method of mentorship and guidance.

Categories of Divine Effusion:

Fayḍ or Divine effusion is the blessings and bestowal an aspirant may receive from his master during the course of his mentorship. They are usually of four kinds.

Fayḍ-e-In'ikāsī, *Fayḍ-e-Iṣlāhī*, *Fayḍ-e-Ilqāī* and *Fayḍ-e-Itteḥādī*.

***Fayḍ-e-In'ikāsī* or Reflective Effusion (الفيض الانعكاسي)**

Reflective effusion is the reflection of the *kamāliyyat* (spiritual perfection) of a perfected master upon his aspirant when he physically attends to his master (because of their closer physical proximity).

***Fayḍ-e-Iṣlāhī* or Rehabilitative Effusion (الفيض الإصلاحی)**

Rehabilitative effusion is the education, training and companionship an aspirant attains from his master to strive

against his own ego and to wean its vague desire, and to submit himself in the worship of Allah.

***Fayḍ-e-Ilqāī* or Bestowal Effusion (الفيض الإلقائي)**

It is a kind of effusion that is bestowed upon the heart of the aspirant by his spiritual master and because of which the aspirant qualifies to receive *ilhām* and *ilqā* and can experience *‘ilmul ladunnī* and the Divine secrets.

***Fayḍ-e-Ittiḥādī* or Effusion of Union (الفيض الاتحادی)**

Upon receiving the effusion of union, an aspirant experiences the state of intoxication with Divine love and inspiration. He can then witness Divine secrets by annihilating into Divine Oneness and, consequently, he travels through the stations of *fanā fī sheikh*-annihilation in the master, *fanā fī Allah*- annihilation in Allah and, eventually, arrives at the station of *baqā bī Allah*-permanence with Allah, where, as a result, duality no longer exists for him. At the station of permanence with Allah, his actions and speeches become a vehicle for divine affairs.

This effusion of union is considered a special bestowal upon the saints of the higher stations. Upon arriving at this station, Abu Yazid Bostami (r.) said,

سبحانی ما أعظم شأنی

‘I am purity, how mighty my status is’.

***Sālik* or Wayfarer**

There are two types of wayfarers.

Sālik (سالک) and *majdhūb* (مجنذب)

Sālik is of two types: *sālik-e-maḥaḍ* and *sālik-e- majdhūb*

Majdhūb is of two types: *majdhūb-e-maḥaḍ* and *majdhūb-e-sālik*

Sālik-e-Maḥaḍ:

There are some wayfarers who are unable to have any effusions or companionship of a perfected master, or who managed to have the companionship; but were unsuccessful to receive any spiritual effusions from him or to experience any eclectic Divine love or inspiration. They are called *sālik-e-maḥaḍ* and are usually considered among the common believers. They qualify for exoteric religious teaching or guidance.

Because of them having no spiritual intoxication, they neither experience spiritual ecstasy nor can they exercise any spiritual exertion. However, if spiritual intoxication and ecstasy appears in one's personality, even for a moment, he can be considered as a *sālik-e-majdhūb*.

Sālik-e-Majdhūb

Sālik-e-majdhūb saints attain Divine love and inspiration by means of their companionship of their perfected master. Their personality is a combination of sobriety (*sulūk*) and intoxication (*jadhb*) which leads them to continuously strive to advance in the path of Allah. They gradually claim the stations of *wilāyat-e-ṣughrā* (lower rank of spirituality), *wilāyat-e-wuṣṭā* (middle rank of spirituality) and *wilāyat-e-uẓmā* (highest rank of spirituality).

They are able to exercise their spiritual influence in line with their spiritual ranks. They usually maintain their affairs with the mundane world by providing religious instructions and guidance; hence, they are less likely to go astray. They normally receive their effusions from both *muḥammadiyul* and *aḥmadiyul mashrab*, where the effusions from the

former dominate over the latter's and, as a result, sobriety (*sulūk*) prevails in their personality.

Most of them are affiliated with *ghawthiyyat*, because of which, the *ghawths* usually originate from *muḥammadyul mashrab* and can, eventually, claim the highest rank of spirituality. However, some of them may show the signs of spiritual intoxication and can attain *quṭubiyyat*.

Majdhūb-e-Sālik

Those are the saints who usually remain in the state of intoxication with Divine love having received every kind of spiritual effusions and blessings from their perfected master. They may continue to advance in the path and, eventually, claim the highest ranks of spirituality whereby they are able to remain submerged in the Divine Oneness most of their time. After being bestowed upon the knowledge about both the concealed and apparently divine affairs, they may as well be appointed as the executor of the concealed and apparent realms upon which they become empowered to fully exert their spiritual influence. Although they usually receive spiritual effusions from both *muḥammadiyul* and *aḥmadiyul mashrab*, they persist most of the time in the state of spiritual intoxication because of the excessive *ittiḥādī* effusion they receive from *aḥmadiyul mashrab*.

However, in the course of their mystical endurance, the states of sobriety (*sulūk*) and intoxication (*jadhḥ*) become part of their normal routine, which results a greater control over both states and, consequently, they can return to sobriety (*sulūk*) whenever they want. After gaining both *ghawthiyyat* and *quṭubiyyat*, they can easily claim the highest ranks of spirituality for they do not go astray. They are the

spies of the spiritual realms. It is narrated in Ghunya li Talibi al Haq:

اللّٰهُ وَلِيّٰ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ فَاللّٰهُ تَوَلَّىٰ إِيْرَاجَهُمْ مِّنَ الظُّلُمَاتِ، وَهُوَ عَزَّ وَجَلَّ أَطْلَعَهُمْ عَلَىٰ مَا أَضْمَرَتْ قُلُوبُ الْعِبَادِ، وَانْطَوَتْ عَلَيْهِ النِّيَّاتِ، إِذْ جَعَلَهُمْ رِيّٰ جَوَاسِيْسِ الْقُلُوبِ وَالْأَمْنَاءِ عَلَى السَّرَائِرِ وَالْخَفِيَّاتِ، وَحَرَسَهُمْ مِّنَ الْأَعْدَاءِ فِي الْخُلُوتِ وَالْجُلُوتِ، لَا شَيْطَانٌ مَّضِلٌ وَلَا هَوًى مُّتَّبِعٌ يَّمِيلُ بِهِمْ إِلَى الضَّلَالَاتِ، قَالَ اللّٰهُ عَزَّ وَجَلَّ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَلَا فِي نَفْسٍ أَمَارَةٌ بِالسُّوءِ، وَلَا شَهْوَةٌ غَالِبَةٌ مُّتَّبِعَةٌ

“Allah is the protecting friend of those who believe. He brings them out of the darkness into the light”¹. Allah has thus undertaken to bring them out of the darkness into the light. Allah had made them aware of what the hearts of His servants conceal, and what their intention involves, for may Lord has appointed them to be the spies (*jawasis*) of hearts, and the trustees (*umana*) of secrets and hidden thoughts. He has also granted them protection from their enemies, in private and public situation alike. No misleading devil and no passionate desire, can succeed in tempting them to make mistakes, as he said “As for my servants, you have no authority over them.”² He is neither controlled by a self that is always inciting to evil, nor dominated by a compelling lust, that would urge him to pursue destructive pleasures at the lowest levels.”³

Mawlana Rumi said,

بندگان خاص علام الغیوب * درجهان حبان جواسیس القلوب

¹ Surah Barah, 257

² Surah Hajr, 42.

³ Al Ghunya li Talibi Tariqi Al Haq, V 5, P 16.

در درون دل در آید چون خیال * پیش او مکتوف باشد سر حال

“the chosen servants of the Knower of things unseen are,
in the spiritual world, the spies on hearts.
He enters within the heart like a fancy:
The mystery of state is unveiled to him.”¹

Majdhūb-e-Maḥaḍ

They are the saints who receive *ittiḥādī* or bestowal effusion and always remain intoxicated in Divine love and secrets, enduring the state of being united with the Oneness of Allah which enables them to maintain a constant intimacy with Allah and the concealed realms. Because of this, they usually get appointed to maintain the concealed realms of Allah. They become habitually *ṣāhib-e-ḥāl* and influential. Although they can attain *qutubiyyat* and spiritual ranks, they are unable to return to the state of sobriety or *sulūk*.

Those spiritual masters who can conduct their spiritual guidance according to the needs of place, time or context are known as to be *pīr-e-fa‘āl*- ‘effectuate master’. Moreover, only the saints who attained the *iṣlāhī*, *ilqāī* and *ittiḥādī* effusions have the power to bestow *ittiḥādī* effusion upon his aspirant, and to take him quickly and effortlessly to the station of permanence with Allah or *baqā bi Allah* (بقاء بالله).

A *sālik-e-maḥaḍ* master, in contrast, cannot bestow *ilqāī* or *ittiḥādī* effusions upon his aspirants.

Sālik-e-majdhūb and *majdhūb-e-sālik* have concurrent connections with both temporal and spiritual realms and their effusions are a means of success in the affairs of the both.

¹ Mathnawi, V 2, 1478

A *sālik-e-maḥaḍ* master cannot bestow *ilqāī* and *ittiḥādī* effusions upon his aspirants. Hence, the authority of the saints who have been honoured with *ghawthiyyat* and *qutubīyyat* is greater, as they are usually given profound knowledge about the circumstances as well as have the intention and authority to help. On the other hand, *sālik-e-maḥaḍ* saints do not have this kind of authority and *majdhūb-e-maḥaḍ* cannot always exert such authority; as they are always in the state of spiritual intoxication.

Chapter 8

Spiritual Enigma

Placing pages of the Holy Quran on the grave and into the pond

Hazrat Ghawthul Azam Maizbhandari Mawlana Shah Sufi Syed Ahmad Ullah (q.) did not leave any written books or instructions. His holy utterances and miracles constitute as an irrefutable evidence of his spiritual authority.

For example, once he ordered to put ten pages of the Holy Quran into the pond and seventeen pages on the grave of his only son Syed Mawlana Foyzul Hoque. He was also reported to have said, ‘the wretched ones have sold the Holy Quran in exchange for the meagre world’. It implies that people ignore the spiritual elements of Allah’s words and indulge in the easier temporal elements; thus, ignore the main goal of the Holy Quran. As a result, the message of the Holy Quran does not have any trace of effects unto them.

The objective of his spirituality is to remove all abomination from the hearts of people through wisdom of the Holy Quran, which is mentioned in the Holy Quran as the remedy for the illness of hearts.

وشفاء لما في الصدور

Through his authority of saviourship (*ghawth-e-‘azmiyyat*), Hazrat Qebila saves people from temporal attachments and its consequent dangers, and guides the Divine seekers to the success of the eternal life by infusing their hearts with Divine love and inspiration. His above mentioned utterances were influential and futuristic. They were intended for the welfare of the humanity and to guide them to the right direction in this time of moral declension.

This was the wisdom behind symbolically placing ten pages of the Holy Quran in the pond.

Pond water cools down the person in it. Likewise, his followers will attain contentment with the remembrance of Allah and will be able to awaken their ten physical sensors with his spiritual consciousness. Eyes, ears, nose, tongue and skin are considered as the gateway for the senses. Human instincts acquire external knowledge through these five sensors, and process them with the help of the mind in order to further activate five internal sensors. Human reasoning is considered as the driving force for all sensors.

People with these ten external and internal sensors are divided into two groups, namely: the seekers of the intransient Creator and the lovers of the transient world.

The incident of putting ten of pages of the Holy Quran in the pond indicates that the general people¹ and the seekers of his blessings will attain his spiritual effusions in accordance with their own capacities. It resembles the incident of creating twelve springs by the prophet Musa (a.) for his followers.

¹ In Bengali, ‘ten’ often means the ‘general people’- translator.

Because of the absence of true divine love, the sensors of knowledge in the ‘lovers of the worldly life’ are inactive and dormant; as a result, they are unable to attain mystic knowledge or to travel through the highest realms of spirituality. He called them unto the teachings of the Holy Quran which was symbolised in the ten pages of the Holy Quran. Moreover, seven pages of the Holy Quran symbolically represent ‘the sevenfold principle’ that he would recommend for his aspirants and opponents alike as an easy practical way of life.

It is part of our daily routine to reuse the utensils after cleaning them. In the same manner, his spiritual effusions enable an individual to cleanse himself from the dirt of this temporal life and to attain effective influence.

Water is the symbol of life. A seeker who is able to drink from the spiritual fountain of Hazrat can travel through the three levels of annihilations of ego and can experience the four egoistic deaths mentioned in the hadith (Die before you die.-), and can ultimately attain the eternal life termed as ‘*ḥayāt-e-abadī*’ in Sufi terminology.

Through practicing these principles, a wayfarer can elevate himself to the domain of divine knowledge and can establish contacts with the Ultimate Truth, The Creator. As a result, he qualifies to receive unveiled knowledge about his Creator; a knowledge that is beyond any doubts. The incident of placing seventeen pages of the Holy Quran was indicative of this theory.

This Sevenfold Principles of purification consists of three annihilations and four deaths and are derived directly from the guidance of the Holy Quran. They are feasible for all

nations and religions. They lead the wayfarer towards the certainty itself and the reality of certainty.

In reference to the three annihilations or '*fanā-e-thalātha*', I feel it is necessary to quote a mystic utterance of Hazrat for easy understanding of the principles.

Hazrat often uttered after returning from the state of spiritual absorbance, 'I chase bull with goat; I chase buffalo with sheep; I chase tiger with monkey.'

- (1) This mystic utterance metaphorically denotes that man is only interested in the apparent realm of animalistic *nāsūt*. He is forced to engage in temporal activities beneficial for others, or forgets his Lord because of the transient worldly affection of wife, son or relatives. They are like harmless and helpless bulls. For the sake of spiritual development, they have to behave like a goat; to maintain cleanliness and purification, to consume only pure permissible food and to get rid of his laziness. Their hearts and mind should always be engaged with the remembrance of Allah, His love and consciousness. Consequently, he will cleanse himself from the dirt of dependence and cross the level of '*fanā anil khalq*'- 'annihilation from the creation' and will become a wayfarer in the way of Allah.
- (2) Some individuals are arrogant and engrossed in their sexual craving. They are comparable with a male buffalo that left its habitat and is destroying plantation indiscriminately and is always after the female one.

Individuals, who spend their time in worthless activities, are prescribed to have collective rituals, companionship and guidance of a perfected saint. Moreover, for their salvation,

they are also in need of sincerity in religion, advice and actions that prevent him from committing sin.

Since people at the level of animalistic instincts are counted as blind followers-*muqallid*, they are required to forsake worthless talks and activities for the fear of Allah, to stop finding faults with others and to reflect on his own faults.

It is said in Mathnawi:

گرز تنهای تو ناهیدی شوی * از فلک و تاثیر یابر شوی

“If you are alone, you may become a star in the sky
You can affect everything.”

In the Holy Quran there are glad tidings for these people:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

‘And for one who restrains his soul from desire, then indeed Paradise only is his destination.’¹

(3) It is necessary for an immoral cruel person to get rid of his tiger-like ferocity and blood thirst towards others, and like a human shaped monkey, to be content with natural provisions. As a result, he is able to attain spiritual sustenance for his soul earned through Divine reliance, because of annihilating his own desires into those of Allah. According to Sufi realization, this state is a great manifestation the qualities of submission (*taslīm*) and contentment (*ridā*).

Mawalana Rumi said,

از ملائک بپرسه داری و ز بهائم نیز بزم * بگزرا از هر بهائم که ملائک بگزری

¹ Surah Naziyyat, 40-41

“He whose intellect overcomes his lust is higher than the angels;
he whose lust overcomes his intelligence is less than an animal.”

The prophets, messengers and the saints nurture virtuous and diligent qualities in human beings by weakening their temporal attachment in order for them to bestow divine intimacy upon them. The Holy Quran mentions in its first chapter:

غير المغضوب عليهم ولا الضالين

“Not the path of those who earned Your anger – nor of those who go astray.”¹

Allama Ibn Arabi (r.) explained this verse in his tafseer: *maghdūb* (who earned Allah’s anger) are those who dare to commit sins indiscriminately because of their reliance on the attributive names of Allah ‘*Raḥmān* and *Raḥīm*-The Ever Merciful. And ‘*dawāllin*’ (who go astray) are those who do not accept divine mercy, do not utilize their natural instincts given by Allah for their own benefits and are lazy and denier.

On the other hand, those, who reflected on both of the ways and took the right path by following the commands of Allah, and Prophets and the saints, are Muslim or peace loving nation; as a result, they qualify to attain Allah’s mercy and symbolise universal humanity.

It can be concluded that those faith sellers who encourage people to commit sin and give them unethical and unholy advice like ‘whoever commits sins whatsoever, be forgiven

¹ Surah Fatiha, 6.

by the blessings of money.’ are not the right guide; rather, a charlatan.

Therefore, an individual of peace, good character and good will is the symbol of a perfect human.

The Sevenfold Principle

Fanā-e-Thalātha or three annihilations

A) *Fanā Anil Khalq*- annihilation from the creation (الفناء

عن الخلق): Not to desire or want anything from the creation. As a result, human mind becomes independent and believes in his self.

B) *Fanā Anil Hawā*- annihilation from one’s ego (الفناء

عن الهوى): Refraining from unnecessary talks or actions. It makes life easy and trouble free.

C) *Fanā Anil Irāda*- annihilation from own desire (الفناء

عن الإرادة): To prefer Allah’s will and to diminish own desires into His wills, as a result, ‘submission (*taslīm*)’ and contentment (*riḍā*)’ will be achieved.

***Mawt-e-Arba’a* or Four Deaths**

A) *Mawt-e-Abyaḍ* or white death (الموت الأبيض): It is achieved through fasting and frugality. It enlightens human soul. Fasting during the month of Ramadan or voluntary fasting is an example of it. Mahatma Gandhi would fast whenever he faced any complicated difficulties and he used to say, ‘I get light by fasting’.

B) *Mawt-e-Aswad* or black death (الموت الأسود): It is achieved through forbearance of enmity and criticism. When an individual face criticism, he gets the opportunity for self-reflection. If he has the issue of criticism, he corrects himself and asks Allah for forgiveness. On the other hand, if he does not find that blameworthy cause in himself and becomes certain that he does not have it; he thanks Allah. It helps him feel a greater power within himself. He, therefore, considers the critic as a friend.

C) *Mawt-e-Aḥmar* or red death (الموت الأحمر): It is achieved through freeing oneself from the craving of sexual lust. An individual qualifies to attain *wilāyat* after this station and is considered among the saints.

D) *Mawt-e-Akhḍar* or green death (الموت الأخضر): It is achieved through maintaining a frugal lifestyle. At the end, the heart does not have any desire other than Divine love and affection. It is of *wilāyat-e-khidrī*.

These Quranic Sevenfold principle are easy, simple and natural methods of human life that makes an individual's daily routine easier.

It is easier, simpler and closer to human nature than the Eightfold principles of Buddha. Nowadays, the criteria to differentiate between right and wrong are blurred. Rigorous asceticism or rituals are now beyond the ability of the common people in this era of excessive desires and resultant hardship to meet them.

These Sevenfold principles ease the burdens of life and make them simple; make after-life happy and joyous. An

individual becomes a helpful friend rather than a cause for sorrow and hardship for others.

In comparison with other Islamic Sufi methods of self-purification and permanence with Allah, these principles are easier and simpler to practice.

They are not contradictory with other universal methods of self-purification; rather, they are pragmatic, encouraging and a remedy for the world crisis and a symbol of salvation.

It elevates humanity in theory and practice and does not condone any kind of sainthood business; rather, nurtures pure Divine love. In this era of spiritual decline and sainthood business, it is the cynosure that breathes life into religious ethics. It is the light of solidarity and creativity that is described as *kawkab durri*-shining star (کوکب دری) in the Holy Quran.

It is the seal of the principles of Divine love as it successfully combines all past and future methods of salvation.

These Sevenfold spiritual principles of Hazrat is an extraordinary symbol of his ghawthiyyat. In the words Hafez Siraji,

مشرکان تو تا تیغ جھانگیر بر آورد

بس کشته دل زنده که بر یکدگر افتاد

“Your eyelashes grow to become a conquering sword.

It is enough to kill the living hearts that fell on each other”¹

It is also proclaimed in the 36th song in ‘Ratna Bhandar’ composed by Mawlana Abdul Hadi (r.)

¹ Diwan-e-Hafiz, Ghazaliyyat, 110.

“Oh Divine lovers! Let’s go to the love bazaar

Maizbhandar has a love bazaar.

There is a merchant, light of the world, the great helper

Does business with the soul of the saints

He buys the broken hearts for the coins of love.

With them he makes *Sikandari* mirrors.”

Writing is a conceptual abstract of a belief where the reality of an object does not appear. This is why Hazrat Qibla once showed me the Holy Quran in his room and asked me, ‘Look dada moyna!¹ Is there any letter left?’ He asked twice and then answered without pausing for any reply, ‘All letters have disappeared’. It is true that very few people pay attention to the guidance of the Holy Quran.

Piran-e-Pir Abdul Qader Jilani said,

يا غلام مرادي أنت لا أنا. أن تتغير أنت لا أنا. أنا عبرت وإنما وددتني لأجلك.
تعلق بي حتى تعبر بالعجلة.

My beloved child, my desire is you not me. (My goal is to) change you not me. I have already crossed; however, you wished me for your sake. Stick with me until you can cross hastily.²

The great saints left a big treatise of books and advices, from which; however, people failed to get the benefits because of their lack of interest.

Hazrat Qebala is the seal of the saints and begotten. He is an exceptional Divine blessing to the mankind ‘*Fayḍ-e-*

¹ Ghawthul Azam Syed Ahmad Ullah (q.) used to call his grandson ‘Dada Moyna’. Dada-grandfather, ‘moyna’ - a bird that can speak. (Translator)

² Fathur Rabbani, 40

Mujarrad'. Like a pond, he does not go to anyone's door, neither is he dependant on anyone. Everyone is at his mercy. The thirsty purification seekers come to his door, and receive his blessings according to their quality.

I am authorised to decode these spiritual mysteries, as I am the vicegerent of the perfected saint. Few days before his demise, he proclaimed me as the successor of his spiritual throne.

Hazrat Ali (R.) said,

وهذا العلم لم يعلمه الا * نبي او وصي الأنبياء

“This is the kind of knowledge which cannot be attained except by the prophets or their vicegerent.”¹

It is originated from the celestial angelic realm (*malakūtī*) and is termed as “*ilmul Ladunnī*” in Sufi terminology.

¹ Diwan-e-Ali,

Chapter 9

Faḍīlat-e-Rabbānī or Divine Grace

As it is mentioned in the Holy Quran: “Allah taught Adam all the names¹..(وعلم آدم الأسماء كلها)”, Hazrat Adam (a.) was given the knowledge of Allah’s Holy names and was designated as His representative (*khalīfa*). Likewise, the holder of divine knowledge (esoteric and exoteric) is regarded as the representative of Allah and His prophet (pbuh) in every epoch.

Mawlana Rumi said,

پس به هر دوری ولی می‌تایم است * تا قیامت آزمایش دایم است

“Therefore in every epoch a saint arises;
the probation lasts until the resurrection.”²

در حقیقت او بود نائب رسول * در دلش احکام حق کرد و نزول

“Real inheritor of the prophet is the one,
in whose heart Allah’s commandments are revealed.”

Mawlana Rumi explained the reality of this Divine grace in Mathnawi:

آدمی چون نور گیرد از خدا * هست مبعود ملائیکه را

¹ Surah Baqarah, 31

² Mathnawi, V 2, 815

نیز مسجود کسی کا چون ملک * رستہ باشد حجابش از طغیان و شک

“When man receives light from Allah,
He is prostrated by the angels because of his being chosen,
also, prostrated by the one whose spirit, like the angel,
has been freed from insolence and doubt.”¹

(i.e. Who has been freed from the lower instincts such as belittling, envy, disobedience and doubt etc.)²

Sajdah or Prostration

Its lexical meaning is to put forehead on the ground, to lower the head, to obey, to be humble, and to fear etc.

From Shari‘a Perspective:

Sajdah (prostration) is to put forehead on the ground with utmost humility in order to express gratitude and obedience, with the intention of worshipping Allah, whereby it requires following the rules of prayer; for instance, purity, facing the *qiblah*, intention, rukū‘, reciting *tasbīh*, prostration etc.

The Holy Quran describes,

ومن آیاته الليل والنهار والشمس والقمر لا تسجدوا للشمس ولا للقمر واسجدوا
للّٰه الذي خلقهن إن كنتم إياه تعبدون

“And the night, and the day, and the sun, and the moon are among His signs; do not prostrate for the sun or the moon, but prostrate for Allah Who has created them, if you are His bondmen.”³

Classification of Sajdah According to the Holy Quran

¹ Mathnawi, V 2, 1353-54

² Explanation by Hazrat Syed Delawor Hossain Maizbhandari (r.)

³ Surah Ha Mim Sajdah, 37

The word ‘*sajdah*’ and its derivatives are used in the holy Quran for two different meanings; henceforth, the act of ‘*sajdah*’ has been classified into two categories: ‘*Sajdah-e-Ta‘abbudī* (السجدة التعبدية)’ or prostration for worship and ‘*Sajdah-e-Ta‘ẓīmī* (السجدة التعظيمية)’ or prostration for respect.

Prostration for Worship

As described in the Holy Quran, ‘*Sajdah-e-Ta‘abbudī*’ is the prostration that is done only for Allah with the intention of worshipping Allah.

Prostration for Respect

‘*Sajdah-e-Ta‘ẓīmī*’-Prostration for respect is the kind of prostration that was performed by the angels for Adam (a.) and for Yusuf (a.) by his parents and brothers. Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

“And (remember) when We ordered the angels to prostrate before Adam, so they all prostrated, except Iblis (Satan – devil); he refused and was proud – and became a disbeliever.”¹

The Holy Quran narrated the observation of the prophet Yusuf (a.)

وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا

“and Yusuf said, “O my father! This is the interpretation of my former dream; my Lord has made it true”²

¹ Surah Baqarah, 34

² Surah Yusuf, 100

According to these verses, '*sajdah*' is not performed only to worship of Allah, but can be performed to show respect as well.

For example, Allah ordered the angels to prostrate for Adam (a.) in order to show respect to him. The Prophet Yusuf's (a.) parents and brothers prostrated for him in order to acknowledge his authority and prophethood.

Performing prostration for the sole purpose of showing respect without any intention of worship as well as without adhering to its rules is termed as '*Sajdah-e-Ta'zīmī*'; hence, it is not purposive of Allah's worship; rather, a greeting and respect of a highest level.

Sajdah-e-Tilāwat-Prostration for Recitation

It is performed when certain verses of the Holy Quran is recited or is listened to. It is also a kind of prostration of worship.

Witnessing the saints, who received the Divine grace and are enlightened by the Divine Radiance, is, in reality, witnessing the signs and sanctity of the Divine Itself. They arrived at the state of annihilation in Allah and permanence with Him by weaning the desires of their ego (*fanā-e-taqāḍāt-e-nafsānī*). (See Ayne-e-Bari, 407-8-9)

Prostration or *sajdah* does not only refer to putting forehead on the ground, but it also symbolizes the act of obedience to the Creator and sincere humbleness. It is noted in the Holy Quran:

ألم تر أن الله يسجد له من في السماوات ومن في الأرض والشمس والقمر والنجوم
والجبال والشجر والدواب وكثير من الناس

“Did you not see that for Allah prostrate those, who are in the heavens and in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many among mankind;”¹

Entities mentioned in the verse do not have any foreheads and have never been seen performing physical prostration by putting foreheads on the ground. Therefore, it can be concluded that submission and humbleness make the core of prostration.

Hazrat Yaqub (a.) and his family prostrated for Hazrat Yusuf (a.) in order to acknowledge his status of the Divine grace. He told them,

وقال يا أبت هذا تأويل رؤياي من قبل

“O my father! This is the interpretation of my former dream”.²

Allah commanded angels to prostrate to Adam (a.), which everyone carried out except the Devil.

Mawlan Bajlul Karim Mondakini said about the act of prostration:

“*Sajdah* is not simple.

Sajdah is not simple.

Doer becomes a polytheist, disobedient is a *kāfir*.

When He said ‘prostrate’, all of them obeyed.

Cursed is the one who denied.

Be cautious about *sajdah*, do not do it everywhere

If son of Adam is like him, will make it happen.”

¹ Surah Hajj, 18

² Surah Yusuf, 100.

It is understood that Hazrat Musa (a.) commanded the arrogant people of his nation to obey Allah's order in humiliation. The Holy Quran narrated his order:

وادخلوا الباب سجدا وقولوا حطة

“and enter the gate whilst prostrating and say ‘*ḥiṭṭatun*’-humiliation”¹

In the incident of Adam (a.), Allah asked the devil,

قال يا إبليس ما منعك أن تسجد لما خلقت بيدي أستكبرت أم كنت من العالين

“Said Allah, ‘O Iblis! What prevented you from prostrating before one whom I have created with My hands? Have you become proud or were you haughty from the beginning?’”²

The verse ‘whom I created with my hands’ is indicative of the concept that the attributes of the Reality of Divine Lordship³ and the Everlasting Worship⁴ were manifested and illuminated in the existence of Adam (a.), who was being absorbed within his-self and was consequently being attributed with Divine beauty (*jamāl*) and Divine authority (*jalāl*).

The Holy Quran proclaimed in Surah Luqman that everything in this universe is subservient to the mankind:

ألم تروا أن الله سخر لكم ما في السماوات وما في الأرض

“Allah has made all whatever is in the heavens and all whatever is in the earth, subservient for you.”⁵

¹ Surah Baqarah, 58.

² Surah Saad, 75

³ *Ḥaqaiq-e-Rabūbiyyat*

⁴ *Ulūhiyyat-e-Ṣamadiyyat*

⁵ Surah Luqman 20

Accordingly, Adam (a.) became worthy of prostration and obedience.

گر تجلی ذات خواهی صورت انسان بین ** ذات حق را اشکار اندر او خندان بین

“If you want to witness Divine radiance

It is illuminated within the human existence.”

The word ‘adam (آدم)’ literally means an entity created with hardened soil worthy of leadership. This is explained in the hadith-

خلق الله آدم على صورته

“Allah created Adam on His shape”¹, which denotes that Adam is the visible manifestation of the hidden Attributes of the Worshipped, inasmuch as seed and tree are respectively exposed in each other, whereby the veiled nature is manifested in the form of visible structure. It is said in a hadith,

¹ This is an excerpt of a longer hadith. (Sahih Bukhari, V 08, P 50) The full text is as follows:

عن أبي هريرة، عن النبي صلى الله عليه وسلم قال: " خلق الله آدم على صورته، طوله ستون ذراعاً، فلما خلقه قال: اذهب فسلم على أولئك، النفر من الملائكة، جلوس، فاستمع ما يحيونك، فإنها تحيتك وتحيّة ذريتك، فقال: السلام عليكم، فقالوا: السلام عليك ورحمة الله، فزادوه: ورحمة الله، فكل من يدخل الجنة على صورة آدم، فلم يزل الخلق ينقص بعد حتى الآن

Narrated Abu Hurayra (r.), the prophet (pbuh) said, “Allah created Adam (a.) in His image, sixty cubits in height. When He created him, He said (to him), ‘Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offsprings,’ Adam (a.) (went and) said, assalamu alaykum. They replied, ‘assalamu alayka wa rahmatullah.’ The prophet (pbuh) added ‘So whoever will enter Paradise, will be of image of Adam. Since then, the creation (human beings) is being diminished to the present time”.

الإنسان سرى وأنا سره

‘Man is My secret and I am his.’¹

For an in depth understanding of this subject, please refer to Fasusul Hikam or Ayena-e-Bari by the sea of knowledge Mawlana Abdul Gani (r.). The Holy Quran said,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

“And (remember) when We ordered the angels to prostrate before Adam, so they all prostrated, except Iblis (Satan – devil); he refused and was arrogant – and became a disbeliever.”²

It is, therefore, evident that ‘*sajdah*’ also symbolises humbleness free from any trace of arrogance. In the verse, it was the angels who were ordered to prostrate. The devil, on the other hand, was not an angel as he was created from flame while the angels were created from light.

The general rule is that the reality of an entity does not change; for example, mango trees do not turn into jackfruit tree or goat does not breed a cow. It is also true for the index incident. Therefore, it is to be accepted that the above mentioned ‘fire’ and ‘light’ were representatives of two different characteristics of human reality named as passion (*rajas*) and inertia (*tamas*). *Jinn* or devil cannot become an angel inasmuch as an angel cannot turn into a *jinn*. It can,

¹ This is mentioned in the book ‘Sirrul Asrar (سر الأسرار) by Shaykh Abdul Qader Jilani (r.). There is another hadith, which is different in text; but closer to the meaning, mentioned in Tafsir Ruhul Bayan:

سر الإنسان سرى و سرى سره

“Secret of man is My secret and My secret is his.” (Tafsir Ruhul Bayan, V 3, P 8, Verse 3 of Surah Anaam.)

² Surah Baqarah, 34

therefore, be deduced that the command was not devised to be implemented at the individual level per se; but, for the instincts of Adam (a.). The Holy Quran assures:

وهديناه النجدين

“And did We not guide him to the two elevated things?”¹

The first entity, the devil, does not follow human knowledge; quite contrary, it influences human knowledge to lead it to the wrong way (for destructive attributes); for example: sexual desire, anger, greed, lust etc.

The second entity, the angel or ‘the enlightened energy’ follows and helps human knowledge. Human characters such as kindness, compassion and love etc. help human beings to advance towards the right path.

The primal creation ‘light’ and the following creation ‘fire’ were integrated into the palpable human body- the third creation, and were influential over the latter in various ways. For example, when the lower instincts such sexual lust, greed or anger are activated in human being, it stimulates disobedience; whereas activating positive attributes such as mercy or benevolence stimulates obedience, which consequently elevates humanity.

The Basis for Human Greatness

Human being is the best creation because of the Divine grace, which is a pre-requisite for attaining Divine knowledge. It exists in-between the intimacy of the Creator and His creation.

Illusive temporal attachment causes confusion, sorrow and difficulties in human life. Divine affinity frees him from

¹ Surah Balad, 09

confusion and hardships, and leads him to his main destination, his Creator.

When the first human, Adam (a.) was entrapped in the illusions of his ego and faced resultant temporal hardship and difficulties, he received revelation from Allah,

فإِذَا يَأْتِيَنكُمْ مِنِّي هُدًى فَمَنِ تَبِعْهُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“then if some guidance comes to you from Me – so whoever follows My guidance, for such is neither fear nor any grief.”¹

Mawlana Rumi said,

یک قدم زد آدم اندر ذوق نفس ** شد فراق صدر جنت طوق نفس

Adam (a.) took one step in sensual pleasure:

Separation from his high place in paradise became a collar
on the neck of his soul”²

(i.e. This world became his collar.)³

Levels of Human Knowledge

Human beings can utilize Divine guidance in three ways corresponding to different levels of their knowledge.

They are: ‘*Aql-e-Ma‘āsh*, ‘*Aql-e-Ma‘ād* and ‘*Aql-e-Kullī* or *Qudsī*

‘*Aql-e-Ma‘āsh*

It grows from the desire of food. It can also be understood as ‘*mawālīd-e-thalātha* (المواليد الثلاثة)’ or three basic human personalities born from the attachment of this temporal world. In Sufi terminology, it is also called ‘*taqāḍā-e-nafs*’

¹ Surah Baqarah, 38

² Mathnawi, V 2, 15

³ Explanation of Hazrat Syed Delawor Hossain (r.)

or desires of the ego. Its behaviours include eating, drinking, sleeping or enjoying etc.

Human instincts that drive strong egoistic desires and ignore the consequence of its actions are called *āql-e-ma‘āsh*. Its religion is *sharī‘a* ordinance.

It is necessary for these people of *nāsūt* to act in accordance with their belief and *sharia* ordinance; thus, it necessitated sending of the prophets or the guides.

It is a subject of *tablīg* or preaching. The preacher is called prophet and the followers are called *ummah* or nation. (Tafsir-e-Hossaini 157, Tafsir ibn Arabi 100, Surah Anaam 38-

وما من دابة في الأرض ولا طائر يطير بجناحيه إلا أمم أمثالكم ما فرطنا في الكتاب من شيء ثم إلى ربهم يحشرون

“And there is not an animal moving in the earth nor a bird flying on its wings, but they are a nation like you”¹

At this level of *‘aql-e-ma‘āsh*, Allah’s attributive name *‘Qahhār* (القهار) is manifested. (*Qahhar*- who prevails over all creation)

‘Aql-e-Ma‘ād

It aspires to know about the consequences of actions and assists to attain Divine grace by conducting *‘tilāwat-e-wajūd* (تلاوة الوجود) or self-contemplation. This method is described *‘lawwāma* (اللوماة) or ‘self-blaming’ and the level is called *‘malakūtī* or angelic. It corresponds to the inner world. At this level, audible chanting is deemed to be *‘dhikr-e-nāsūtī*,

¹ Surah Anaam 38

while chanting in the hearts is deemed to be *dhikr-e-malakūtī*. Instincts of this level are called '*khaṭir-e-raḥmānī*' or 'compassionate cognizance'.

Raḥmān is Allah's primeval hidden name. The Holy Quran said,

الرحمن على العرش استوى

The Most Gracious Who, befitting His Majesty, took to the Throne (of control).¹

'*Raḥmān*-The Most Gracious' is the attributive name of the Creator, Who provides the provisions for the creation before they even come into existence. For example, milk is created in mother's breasts even before the baby is born.

'*Raḥīm*' is the attributive name of the Creator Who rewards the creation for their actions. For example, after the birth of the child, intimacy is created between the mother and the baby because of her love for her baby and baby's interest for lactation. It is a manifestation of the attribute of '*Raḥīm*'.

Through these two attributive names, evolution and changes take place in the creation. This is why '*Bismillāhir Raḥmānir Raḥīm*' is recited in front of every *sūrah* of the holy Quran. The Divine grace received at the level of '*aql e ma'ād*', in the state of spiritual intoxication and self-reflection without any external influence is called '*ilhām*'-(الهام). The Holy Quran said,

ألم تر أن الله يسبح له من في السماوات والأرض والطير صافات كل قد علم
صلواته وتسبيحه والله عليم بما يفعلون والله ملك السماوات والأرض وإلى الله
المصير

¹ Surah Ta ha, 5

“Have you not seen that all those who are in the heavens and the earth praise Allah, and the birds with their wings spread (also praise Him)? Each one has learnt its prayers and its words of praise; and Allah knows their deeds.”¹

For example, caterpillars transform their shells after spending time in chrysalis, where it existed with its active conscience. Hens hatch the chicks after proper incubation.

Sperms after spending incubation period in ovary, appeared as a conscious life-form, and after death, it leaves its previous body as a camouflage to hide from the sight.

On the other hand, the conscience spirit remains engaged at the Presence of Higher Entity. It is called ‘*a’yān-e-thābita* (الأعيان الثابتة)’ or manifestation of the reality.

Through the Divine radiance manifested within the self, everyone can realize the advantage of self-development. What is praiseworthiness? Therefore, the veritable appearances of different consciences are in fact their self-inspiration for evolution, which is, indeed from the Creator, as He is the source of all power. The creation is bound to return to their Creator. Such manifestation repeats itself in accordance with the requirement of the contemporary age and the desire of the creation, which is termed as ‘*istiḥqāq-e-wajūdī* (الاستحقاق الوجودي)’. The essence of verses of Surah Nur:

“The hard shell of human case is your chalice

This cosmic clay shape is your flower bed.”

This is where confusion sneaks into the human intellects that mistake the shell as the real and fall victim to deception.

¹ Surah Nur 41

However, those who manage to find a way to this active divine source are considered as the fortunate real seekers. Those, who can adapt with the pace of progression, are able to appear with their true-self and to achieve the goal behind their creation- universal equality. A poet said,

یہ مقولہ ہمیں دل سے پسند ** ہر کسے را بھر کار ساختند

I like it from the bottom of my heart,
that Allah created everyone for a specific reason.¹

Mawlana Rumi Said,

هفتصد و هفتاد و الب دیده ام ** همچو سبزہ بارہا روئی - دہ ام!

“I saw seven hundred seventy transformations,
I saw the same green grow many times.”²

من بدھر جمعیتی نالان شدم ** جفت بد حالان و خوش حالان شدم

هر کسی از ظن خود شد یار من ** از درون من نجات اسرار من

“In every company I uttered my grieving cry;
I consorted with the unhappy and with the one who rejoiced.”³ (This is *nafs*-entity)

Everyone became my friend from his own opinion;
None sought out my secrets from within me⁴ which is actually humanity.

Above mentioned subjects are related with the attribute of ‘*Raḥmān*’, which represents the ultimate truth and the Everlasting Conscience.

¹ Mir Hasan

² Mathnawi,

³ Mathnawi, V 1, 05-06

⁴ Mathnawi, V 1, 06

‘Aql-e-Kullī

‘Aql-e-Kullī refers to a level of knowledge, in which a seeker can have access to all kinds of divine knowledge. It is also called ‘aql-e-quḍsi or the sanctified conscience. At this level, a pure realization of Divine Worship replaces defunct ritual ordinances; thus, giving way to the manifestation of Allah’s attributes.

Conducts of a saint at this level might often appear to transcend the apparent boundaries of *shari‘ah* ordinance, making them inconceivable for the common people; because of the influence of *wilāyat*, whereby *saharī‘ah* ordinance of prophethood becomes momentarily dormant. It (such phenomenon) is considered within the domain of *wilāyat-e-khiḍrī*. (See Fasusul Hikam, P 214)

Mawlana Rumi (r.) said,

عالم حق در علم صوفی گم شود ** ای من سخن کی-بی-ب-اورم-ردم-ش-ود

“Knowledge of Truth becomes dissolved into the knowledge of the Sufis,

these words that were believed by people.”¹

اللہ اللہ گفتہ اللہ میشود ** ای من سخن کی-بی-ب-اورم-ردم-ش-ود

“Human existence can be dissolved into the Divine by chanting Allah; these words that were believed by people.”²

Competent Leadership and Religious Equality

Mawlana Abdul Gani Kanchanpuri said,

الهی عاشقان را رهبری کن ** خدای کرده پیغمبری کن

“O God! Guide the lovers to the right path;

¹ Mathnawi,

² Mathnawi,

So far, you acted as *Khuda*, now act as the messenger.”¹

(Show the lovers your path through your prophets, saints and knower of the Divine.)²

Leadership of different genus is required for each type of people belonging to the abovementioned three different levels. There is no country, nation, family or society except they choose a leadership and follow its lead. No country, nation or society can prosper without competent leadership, which undoubtedly secures prosperity and respect for its followers. Hence, competent leadership is viewed as a delicate Divine representation.

Great in this world is the one who has perfected spiritual personification. Such personification of Divine greatness is considered as Divine representation making its holder worthy of leadership. They repudiate conflicts and promote religious equality. Such person is the guide of the divine seekers.

In the verses 16 and 17 of Surah Fath³, Allah discussed the opponents and the followers of a good leadership and

¹ Aena e Bari,

² Explanation by Hazrat Syed Delawor Hossain (r.)

³ Surah Fath, 16-17

قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد تقاتلونهم أو يسلمون فإن تطيعوا يؤتكم الله أجرا حسنا وإن تتولوا كما توليتم من قبل يعذبكم عذابا أليما ليس على الأعمى حرج ولا على الأعرج حرج ولا على المريض حرج ومن يطع الله ورسوله يدخله جنات تجري من تحتها الأنهار ومن يتول يعذبه عذابا أليما

confirmed that a striving nation under a good leadership has brighter future, whereas extravagant, lazy and rebellious nations under poor leadership are bound to face hardships and difficulties.

The holy Quran discussed about the fate of many previous nations who were easily lured or frightened and that they deserved punishment and curse.

The above mentioned verses are equally applicable to the opponents and the followers of the previous and the last prophet (pbuh), which is further proven by verses 62, 85, 112, 113 of Surah Baqarah and 136, 152, 162, of Surah Nisa.¹

“Say to the ignorant who stayed behind, “You will soon be called against a nation of great military strength – to fight against them or that they become Muslims; so if you obey, Allah will give you an excellent reward; and if you turn away, the way you had turned away before, He will mete out a painful punishment to you.”

There is no reproach upon the blind, nor reproach against the lame, nor reproach upon the sick; and whoever obeys Allah and His Noble Messenger – Allah will admit him into Gardens beneath which rivers flow; and whoever turns away – He will mete out a painful punishment to him.”

¹ **Surah Baqarah, 62:**

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed the believers (the Muslims) and those among the Jews, the Christians, and the Sabeans who sincerely accept faith in Allah and the Last Day* and do good deeds – their reward is with their Lord; and there shall be no fear upon them nor shall they grieve.

Surah Baqarah, 85:

ثم أنتم هؤلاء تقتلون أنفسكم وتخرجون فريقا منكم من ديارهم تظاهرون عليهم بالإثم والعدوان وإن يأتوك أسارى تفادوهم وهو محرم عليكم إخراجهم أفتؤمنون ببعض الكتاب وتكفرون ببعض فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب وما الله بغافل عما تعملون

Then it is you who began slaying each other and you drive out a group of your people from their homeland – providing support against them (to their opponents) through sin and injustice; and if they come to you as captives you redeem them, whereas their expulsion itself is forbidden to you; so do you believe in some of Allah's commands and disbelieve in some? So what is the reward of those who do so, except disgrace in this world? And on the Day of Resurrection they will be assigned to the most grievous punishment; and Allah is not unaware of your deeds.

Surah Baqarah, 112-113:

بلى من أسلم وجهه لله وهو محسن فله أجره عند ربه ولا خوف عليهم ولا هم يحزنون وقالت اليهود ليست النصرارى على شيء وقالت النصرارى ليست اليهود على شيء وهم يتلون الكتاب كذلك قال الذين لا يعلمون مثل قولهم فالله يحكم بينهم يوم القيامة فيما كانوا فيه يختلفون

Yes, why not? Whoever submits his face for the sake of Allah, and is virtuous, his reward is with his Lord; and there shall be no fear upon them nor shall they grieve.

And the Jews said, "The Christians are nothing" – and the Christians said, "The Jews are nothing" whereas they both read the Book; and the ignorant spoke similarly; so Allah will judge between them on the Day of Resurrection, concerning the matter in which they dispute.

Surah Nisa, 136:

يا أيها الذين آمنوا آمنوا بالله ورسوله والكتاب الذي نزل على رسوله والكتاب الذي أنزل من قبل ومن يكفر بالله وملائكته وكتبه ورسوله واليوم الآخر فقد ضل ضلالا بعيدا

O People who Believe! Have faith in Allah and His Noble Messenger and the Book He has sent down upon this Noble Messenger of His, and the Book He sent down before; and whoever does not accept faith in Allah and His angels and His Books and His Noble Messengers and the Last Day, has undoubtedly wandered far astray

Surah Nisa 152:

والذين آمنوا بالله ورسوله ولم يفرقوا بين أحد منهم أولئك سوف يؤتيهم أجورهم وكان الله غفورا رحيما

And those who believe in Allah and all His Noble Messengers and do not make any distinction in belief between any of them – to them Allah will soon give them their reward; and Allah is Oft Forgiving, Most Merciful.

Allah said in the Holy Quran,

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Indeed the only true religion in the sight of Allah is Islam”¹

According to the verse ‘Indeed the only true religion in the sight of Allah is Islam’, whoever disagrees with the Divine principles and its bearer should be considered as the opponents of orthodox Islam. Allah decreed that he will, therefore, punish them.

It is incumbent upon everyone to elevate himself to the highest level of humanity under the supervision and guidance of the prophets, saints and reformers of the era. However, it is quite unreasonable for anyone to assume his version of understanding to be the only ultimate truth and to clash with divergent truths ritualized by others.

It is said in the Holy Quran,

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

“O People who believe! Fear Allah, and seek the means towards Him, and strive in His cause, in the hope of attaining success.”²

Surah Nisa 162:

لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

But those among them who are firm in knowledge and who have faith, believe in what is sent down upon you (O dear Prophet Mohammed – peace and blessings be upon him), and what was sent down before you, and those who keep the prayer established and those who pay the charity, and those who believe in Allah and the Last Day; to such, We shall soon bestow a great reward

¹ Surah Ale Imran, 19

² Surah Maidah. 35

Principles and practice of *wilāyat-e-muḥīṭ* (encompassing spirituality) or *wilāyat-e-muṭlaqa* are indifferent from Divine principles as both emanated from the Divine Wills. Ghawthul Azam Shah Sufi Mawlana Syed Ahmad Ullah Maizbhandari Malamiyah Qaderi (q.) was the holder and preacher of this spirituality. He is a great saint of sanctified conscience (*‘aql-e-kullī*) and preferred moral religiosity, which is the essence of the holy Quran.

It is clearly evident from his perceptions, activities and utterances that he guided to the the most effective ways of Sufism.

Impartial Hazrat Gawthul Azam Maizbhandari Mawlana Shah Sufi Syed Ahmad Ullah (q.) was born in the middle of the earth and among an equitable nation. His residence also symbolizes equality as it is near the equator.

He called upon the world nations to the concept of *‘tawḥīd-e-adyān’*- ‘the concept of intimacy of Divine Oneness’. He preferred moral religiosity over its rituals and advocated for tolerance and government’s supervision in managing inter-religious rites. He supported religious freedom regarding Divine remembrance, self spiritual development and universal civilization. He promoted individualism for the elevation of humanity.

He always engaged himself in helping the destitutes and small children. He was against hoarding the wealth and would prefer a solvent life style. He would advice to mitigate the conflict even if it needed to give away some of the rights.

He would mention the name of the scholars or respectable person with honour. And he would address the children with affection. This is why everyone used to think that he loves

him the most. He would prefer to be always with ablution and used to love perfume.

His Buddhist devotee named Dhananjoy once expressed his interest to proclaim accepting Islam. He replied to him, “You remain in your religion. I have made you a Muslim”.

Another day, he told a Hindu Munsef, “Always consume what you cooked. Never eat anything cooked by others. I fast for twelve months. You should fast as well”.

According to Sufis, ‘cooking’ and ‘fasting’ infer to ‘independence in opinion’ and ‘forsaking sins’ respectively.

An Islamic preacher, Khawaja Kamal Uddin said, “mankind is striving to reach the same place. Although the methods of struggle are different, everyone agrees on the importance of weaning the ego”.¹

He also said in page 349, “Son of Maryam was not the first Isa, but there had been many Isa born who sacrificed themselves”.

It is also said in this article page 350 that it is necessary for a human soul to be attributed by the Divine attributes for its perfection and purification.

¹ Khalifatullahi Alal Ard, Risala Ishatul Islam, Aziz Manjil, Lahor, 1927.

میں مانتا ہوں کہ ہر ایک مذہب انسان کی مساعی کے لئے ایک ہی منزل مقصود تجویز کرتا ہے گو ان راسخوں میں جو اس منزل تک پہنچتی ہیں سب کا اختلاف ہے مگر خواہشات نفسانی کی فتر بانی کے اصول کے سب موافق ہیں صفحہ ۳۴۹ میں ابن مسریم سب سے پہلے عیسیٰ تھے دنیا کے کفریات میں ان سے پہلے بھی ایسے بہت مسیح علیہ السلام پیدا ہو چکے تھے صفحہ ۳۵۰ تطہیر و تکمیل روح کیلئے ضروری ہے کہ انسان صفات ربی سے مسلح ہو صفحہ ۳۶۱ اور حقیقی صوفی وہی ہے جو سب مذاہب کو خدا کی طرف سے خیال کرے

In page 369 of this book, in the article ‘Islam and Theosophy’, it is said that the real Sufi is the one who calls followers of every religion to Allah.

The prophet (pbuh) said,

المسلم من سلم المسلمون من لسانه ويده

“Muslim is the one from whose tongue and hands other Muslims are safe.”¹

Sayings of Hazrat

Some of the comments of Hazrat are mentioned here, which he made during or after the state of spiritual intoxication and absorbance. It will help the readers understand his *wilāyat* and *mashrab* easily.

“On the day of judgement, I will first say, ‘*Lā ilāha illallāh*’.”

It is an evidence of *Aḥmadī* banner.

“The messenger of Allah (pbuh) put one on my head from his two crowns, while the other on my elder brother Piran-e-Pir”.

“My name is written in golden letters with the name of Piran-e-Pir.” I.e. he breathed life into the religion like Shah e Bagdadi.

These proclamations are evidence of *ghawth-e-azmiyyat*-great saviorship.

¹ This is an excerpt from a hadith. The full text is as follows:

وعن عبد الله بن عمرو قال: قال رسول الله صلى الله عليه وسلم المسلم من سلم المسلمون من لسانه ويده والمهاجر من هجر ما نهى الله عنه

Narrated Abdullah bin Amr, “The prophet (pbuh) said, Muslim is the one from whose tongue and hands other Muslims are safe. (Real) Immigrant is the one who forsake what Allah forbids. (Sahih al Bukhari, V 1, P 11, Hadith 10; Mishkatul Masabih, V 1, P 10, Hadith 6)

“I went to Makkah and found that the prophet’s sanctified chest is a boundless ocean. My elder brother Piran-e-Pir and I dived into that ocean.” This is also an evidence of his great saviorship.

He told Sufi Abdur Rahman of Azimnagar, “No sir, it is not a mango tree. It is the father Adam (a.) who has been waiting for a long time. This is why I poured some water on his back.”

This is a kind of mysterious influence of *wilāyat-e-muṭlaqa* and it is related with souls existed in the realm of spirituality.

When Hazrat Qebela bestowed effusion upon Jafar Ali Shah, he could not control himself; so he ordered him to migrate. It is an example of his bestowal effusion (*ḥaqīqat-e-ilqāī*) and effusion of union (*ḥaqīqat-e-ittiḥādī*) that exert influence over the body and soul of a wayfarer.

His wife argued when she saw him making Hedayat Ali drink during the month of Ramadan. He replied, “I purified him”.

His bestowal effusion influences a wayfarer’s physiology and transforms its original nature and worthiness by modifying its chemistry.

When he made Abdur Rahman Miah drink during the month of Ramadan, Sayad Uddin objected. “My boys always fast” he replied. It is an evidence of his authority of *wilāyat-e-muṭlaqa* and of his mystics; because, the essence of fasting is to abstain from committing sin. (Tafsir ibn Arabi, 1V, p36, Tafsir Hossaini, 1st part 28p which was discussed 14th Chapter of this book)

Once his brother Syed Abdul Hamid saw him in the graveyard at night and urged him to return home. He replied, “The dead are screaming. This is why I came here. Please,

return home. Jinn, ghosts, snakes or tiger will not cause any harm to me as they are under my command”.

It is an evidence of his *ghawth-e-azmiyyat* and that he can exert his influence even on the metaphysical worlds.

Hazrat Qebela often said, “I have twelve stars, twelve planets and twelve houses”. It indicates to the twelve stations mentioned in Surah Alam Nashrah and similar to the twelve stations of the prophet (pbuh), which is an evidence of *zill-e-muḥammadī*- shadow of the prophet (pbuh). (Tafsir-e-Azjiji p 419)

He often said, “I have four chairs, four schools and four imams”. It is an evidence of his spiritual leadership and mentorship of four kinds of *wilāyat*: *bil aṣālat*, *bil wirāthat*, *bi dirāsat*, *bil malāmat*.

Mawlana Rumi narrated in Mathnawi,

گفت پیغمبر که هست از اتم* کا بود هم گوهر و هم هتم

“The prophet (pbuh), “Among my people

Are some who are one with me in nature and aspiration.”¹

Hazrat Qebela told Mawlana Nur Bakhs, “I am not a *majdhūb-e-maḥaḍ* (المجذوب المحض), I am *majdhūb-e-sālik*, I pray at al Bait-al-Muqaddas.”

It is an evidence of his perfection and exertion in both *ghawthiyyat* and *qutubiyyat*.

Once, Mawlana Abdul Jalil asked him if it is permissible to talk about the unseen (الغيب). He answered, “When Allah said, ‘be *kun* (كن)’, everything came into existence. After

¹ Mathnawi, V 1, 3463

that where can ‘the unseen’ be?” It is an evidence of his comprehensive sanctified knowledge (*‘ilm-e-kullī or qudsī*). As Allah said,

وعلم آدم الأسماء كلها

‘Adam was taught all names’.¹

This is a practical exemplification of this verse as well as an indication that he was the first personality of *wilāyat-e-muṭlaqa*.

He said about altering the course of the canal ‘Dhurong’, “I drove it away because it was disrespectful to the prophet (pbuh)”. He also told Syed Muhammad Hashem, “Show respect to ‘Hasnayn’-the grandsons of the prophet (pbuh)”. These comments prove that he was the shadow of the prophet (pbuh)- *ẓill-e-muhammadī* (الظل المحمدي).

The name and attributes of the prophet (pbuh) ‘Ahmad’ and the word ‘Allah’ is manifested in the personality of Ghawthul Azam Maizbhandari Shah Ahmad Ullah (q.).

One day Hazrat was drinking tea in the inner room. I was with him. He called my elder brother Mir Hasan (r.) and asked him, “Mir Hasan, do you have the register?” He was silent. He again said, ‘Do you not know about ‘Sikandari’ accounting?’

It is understood from this incident that it is necessary to maintain *sharī‘a standard* in transactions, loans or trusts inasmuch as it is necessary in Sufi practice to take one’s ego to self-accountability- *muḥāsabatun nafs* (محاسبة النفس).

¹ Surah Baqarah, 31

Therefore, the manager-*muntaẓim* (المنتظم) and trustee of his *darbar* is required to maintain proper accounts of the transactions with honesty.

His *great wilāyat* is comparable to the kingship of Hazrat Sikandar (a.) in apparent and concealed worlds. He was the practical embodiment of the title of the prophet (pbuh) ‘the trustworthy one’. He was the shadow of the prophet (pbuh) and was respectful to the holy instructions of both *sharī‘a* and *ṭarīqa*.

It is supportive of absolute justice-‘*adl muṭlaq*’ (العدل المطلق) or amicable equality-universal peace Islam. Allah said in the Quran,

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ
وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ
مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ
مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

“O People who believe, bow and prostrate yourselves, and worship your Lord, and do good deeds in the hope of attaining salvation.

And fight in Allah's cause as is the true manner of fighting; He has preferred you and has not kept any hardship upon you in religion; the religion of your father Ibrahim; Allah has named you Muslims – in the previous Books and in this Qur'an, so that the Noble Messenger be your guardian and witness, and you be witness against other people; therefore keep the prayer established and give charity, and hold fast to

the rope of Allah; He is your Master; so what an excellent Master and what an excellent Supporter!”¹

In this verse, it is commanded to strive for the cause of Allah, to perform prayer, to pay *zakat*, to rely on Allah, to accept His Lordship and to do good deeds.

I personally witnessed Hazrat Ghawthul Azam Maizbhandari making pillow with his turban and *abaya* and putting it under the heads of the sleeping young servants. During winter nights, I saw him covering sleeping servants with his own shawl. It is a great example of his kindness and equality.

His body aroma was extraordinary among other qualities. Like the body aroma of the prophet (pbuh), his body had a special aroma similar to the scent of cinnamon. People would know by his body aroma, whenever he walked past a path. It is an evidence of his resemblance to the characteristics of the holy body of the prophet (pbuh).

His spiritual exertion continued to manifest even after his demise. There are so many incidents, some of which were recorded in his biography, that prove the continuity of his spiritual influence; for example, Mawalan Adiyat Ullah saw him after his demise, and his (q.) response to the prayer of the Buddhist devotees and grant them the deer to eat.

Nur Ahmad of the village Hullain of Potia Thana narrated, “When I was working at ‘Novel Clothe Store’ in Chittagong, I lost my eye sight. Famous ophthalmologists including Dr. Jafar, Noni Babu, T. Hossain treated me but to no avail and I returned home with a broken heart. I am an aspirant of Peshwari Hujur. Every day after Tahajjud or Fazr Prayer, I would send salutation upon Ghawthul Azam Maizbhandari

¹ Surah Hajj, 77-78

Hazrat Ahmad Ullah (q.), and would pray and cry to be rescued from this owe. I heard so many of his miracles.

After about a month, at around two a.m, Hazrat Maizbhandari introduced himself to me in my dream. I hold his feet and started crying. He put his hand on my head and blew into my eyes, and told me, ‘from tomorrow your eyes will get better with the mercy of Allah’. I pleaded to him crying, ‘Hujur! I am a poor man. What will happen to me?’ He said, ‘Well, you will earn a lot of money.’ He then disappeared.

My wife woke me up and asked me what happened. She heard me crying aloud in my sleep. I told her to be quiet and narrated my dream. I asked her not to talk about it with anyone. I could see blurry light at her hand; and with this, my faith grew stronger that with the mercy of Allah and with his effusion, I would recover.

After that, because of the blessings of Ghawthul Azam Maizbhandari and the mercy of Allah, my blindness gradually got cured.

Afterwards, I became worried about earning. One day I told my wife, ‘look, I am a poor man, if you can manage some money, I would sell *iftar* in the town during forthcoming Ramadan. I have experience in this profession and people there know me. If Allah wills, I will be successful. My wife gave me forty taka and I came to the town. I asked my old acquaintance Idris Chowdhury for shelter. He allowed me to stay at the back of his shop, where I would cook food and would sell them on the street. After Eid, I counted the money and found that I made a profit of about six hundred taka. It encouraged me and I requested aforementioned person to rent the back of the shop to me, where I opened a restaurant

and was earning enough. At present, my brother and I are running the restaurant employing nine employees and named it ‘Noor Hotel’.

During that time, the owner of the building Saleha bibi tried to evict me, complaining that the smoke of the hotel kitchen is damaging the decoration of the building.

Again, I seek shelter with Ghawthul Azam Maizbhandari, and pleaded for help. The ocean of kindness, Hazrat appeared in my dream and told me to submit myself as his dog. I acknowledged. He said, ‘You will stay. No one can harm you.’

Few days after this incident, the owner of the house lost the ownership by chance.

With the mercy of Allah and the blessing of Ghawthul Azam Maizbhandari, I have been in that place ever since to this date (30-09-1967). I am financially sound and solvent now and have been able to buy lands and houses.”

The evidence and signs of his *ghawthiyyat* and *khātimul wilāyat* are recorded in this book with reference to Fasusul Hikam by Ibn Arabi and Mataleb-e-Rashidi by Mawlana Torab Ali Shah Qalandar. There is a saying that

موت التقى حياة لا نفاد لها

“Death of a pious turns into an inexhaustible life”¹ (It becomes a life for the latter generation.)

No saints in the past have uttered such open and independent proclamations. It was the era of *wilāyat-e-muqayyada-muhammadi*.

¹ Excerpted from the poem of Sabiq al Barbari (سابق البربري), a famous poet during Umayyad period.

Hazrat Hafez Siraji said,

خواهم از زلفستان نافه گشایی کردن
منکر دور است همانا که خطای بینم

“Secrets of the divine, for myself I wish to define
This is a mindless design, myself I further misalign.”¹

(I wanted to reveal the secrets of my Friend. But knowledge and unveiling kept telling me that it was not the right time. It would be unethical to reveal it.)²

When Ghawthul Azam Maizbhandari uttered those proclamations upon his devotees, the era of *muqayyada-e-muḥammadi* had already ended and the time of *muṭlaqa-e-aḥmadi* had started. He is the seal of *wilāyat* and the finisher-*khātim* of the *muqayyada* epoch and the introducer Ghawsul Azam of the era of *muṭlaqa*.

This spirituality and principles are called encompassing spirituality or *wilāyat-e-muḥīṭ*.

Therefore, it is the easiest and acceptable method for all nations and all religions for them to reach their destination, which makes it extremely necessary in this age.

Hazrat Piran-e-Pir (r.) said in *Fathur Rabbani*,

وقال رضى الله تعالى عنه ما كنت اقعد مع احد ثم ان قعدت كنت اقعد مع اثنين
او ثلاثة من الموافقين لى اصحب القوم فان من صفاتهم انهم اذا نظروا الى
شخص وجعلوا همته اليه احيوه وان كان ذلك المنظور اليه يهوديا او نصرانيا او
مجوسيا وان كان مسلما ازداد ايمانا وبقينا وتثبيتا

¹ Hafez Siraji, Ghazaliyat, 357

² Explanation of Hazrat Syed Delawor Hossain Maizbhandari (r.)

“He (r.) said, “I never sat with one person. If I sat with at all, I would sit with two or three of my accomplices.

Be in the companionship with the *qawm* (friends of Allah). Because among their qualities is that if they look at someone and concentrate their aim (spiritual effusion) on him, they revive him (revive his spiritual life), even if the person was a Jew, Christian or Zoroastrian. If the person was a Muslim, he will intensify his faith, sincerity and steadfastness.”¹

¹ Fathur Rabbani, P 298.

Chapter 10

Difference between the quality to Receive Guidance and the Quality to be Successful

There is a distinction between the quality to receive guidance and the quality to succeed. The first quality is related with the status of *nabuwwat*, which is a combination of divine ordinance, (*tablīg*) preaching and (*furqānī*)¹ a progressive classification of affairs (into right or wrong). It is a divine gift that has evolved and manifested in different personalities. Ever Controlling, All Knowing, Omnipotent and Ever Lasting Allah's attributes are manifested through prophetic instructions in accordance with various situations and facets.

Allah said in the Holy Quran,

كل يوم هو في شأن

“every day in (new) Splendour doth He (shine)!”²

¹ Ibn Arabi said in his Tafsir explaining the verse 187 of Surah Baqarah:

(ودلائل متصلة من الجمع والفرق، أي: العلم التفصيلي المسمى بالعقل الفرقاني)

related to accumulation and differentiation. It is the detailed knowledge termed as *al-'aql-al-furqānī* or reasoning that differentiate between right and wrong.

² Surah Rahman, 29.

The Creator is the source of all creation and He brings everything into existence through His Divine ‘be *kun* (كن)’.

‘(هم است) *Hama aj ust.*’ Everything came into existence from Him-the Creator. This is the Sufi concept of Apparentism *Shahudia* (الشهودية), which is closely related with *nabuwwat* and is overlapped by its exoteric dimension.

The second quality is related with the *wilāyat* of the prophet (pbuh). It is an inspirational spiritual state sourced in a comprehensive (*jam‘ānī*)¹ Sufi metaphysical concept. ‘*Lā ilāha illallāhu lā mawjūda illallāh*’- Nothing has a real existence except Allah (لا إله إلا الله لا موجود إلا الله). In Sufi terminology it is called ‘(هم است) *Hama ust*’- Everything is Him (the Creator).

It is the Sufi metaphysical concept of unity of existence (*wajūd*), intrinsically related with *wilāyat*. It has some similarities with Vedanta philosophy as well, which believes that the oneness (Brahman) unifies all beings.

Mawlana Rumi (r.) said,

دل چون پر انوار عقل پیرزد * زان نصیب هم بدو دیده رسد

When human mind is focused on the radiance of his master’s heart,

¹ Ibn Arabi said in his Tafsir explaining the verse 187 of Surah Baqarah:

اي: العلم الجامع الإجمالي، المسمى بالعقل القرآني الموصول إلى مقام الجمع - هداية للناس (إلى الوحدة باعتبار الجمع)

The comprehensive concise knowledge that is termed as al-‘aql-al-Qurānī or the Quranic reasoning that takes to the station of unity. It is guidance for people towards unification as regards to unity.

his inner eyes open up.¹

It is congenially customised for human mind and nature, is sourced into faith and instincts, and is flourished in sublime character. Its existence cannot be hindered by any formal rituals, nor can they qualify to be its symbols. Its objective is not confined within preventing declension of human character; rather, it is necessary for attaining noble character.

Saving human character from its declension, on the other hand, is related with preventative worships. Allah said in the Holy Quran,

إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر

“Prayer restrains oneself from shameful and unjust deeds, and remembrance of Allah is the greatest (thing in life) beyoned doubt.”²

وأقم الصلاة لذكرى

“Establish the prayer for my remembrance.”³

(See Chapter Fourteen for details.)

This is why Mawlana Syed Musaheb Uddin Shahpuri (r.), who was the *khalīfa* of Hazrat Gawthul Azam said in his song,

“Remembrance brings satisfaction (of the master)

Allah becomes pleased with it.”

Criteria

Īmān or faith has two layers: *iqrār bil lisān* (الإقرار باللسان) or verbal proclamation and *taṣdīq bil jinān* (التصديق بالجنان) or

¹ Mathnawi,

² Surah Ankabut, 45

³ Surah Taha, 14.

acceptance by heart, while the latter is called *īqān* (ایقان)-certainty- for it consists of strong faith. In this state, the words and outward aspects of reasoning is defunct, giving way for wordless conscience to be active and aware. In this station, the idea of place, time, ethnicity, religious discrimination is abolished. It makes the wayfarer accustomed with monotheistic beliefs. It is one of the unique aspects of *wilāyat-e-muṭlaqa*. Its scope to flourish in *wilāyat-e-muqayyada* was very limited.

Nabuwwat is inherently a set of exoteric divine ordinances; hence, it was difficult for such '*īqān* (ایقان)-certainty' to manifest therein. Monotheism rejects dualism and can unify mankind on the common ground of ethics and morality. It can only be achieved through authentic spiritual practices, which is the path of the seal of *wilāyat* of Mawlana Syed Ahmad Ullah Malamiyya Qaderi (q.).

This excellent Sufi civilization prescribed by him is dedicated for the world population.

Shari'ah is for the People of Nāsūt

At the level of *nāsūt*, people should remain sincere in their religious activities regardless of their denominations. Islam is the final version of the religious commandments. The Holy Quran is immune to any mistakes as it is protected from any kind of deformation. Its greatness lies behind its ability to provide a progressive religious system that is suitable for all ages. Muhammad (pbuh) is the perfect embodiment of universal humanity and sublime character. It has been clearly demonstrated in his (pbuh) hadith and sunnah. Therefore, Islam is acceptable religion for everyone.

A person has the right to shop around according to his choice, as such; a person is entitled to choose his faith according to his own taste and understanding, due to the fact that individuals are different in their understanding and reasoning. It has been the practice, which we can safely assume to be a permanent one.

The followers of other religions failed to maintain correlation between religious rituals and its spirits, and were destined to collapse.

Muslim puritanical observants are easily tricked by the egocentric religious zealots and, consequently, failed to maintain equality between them and others. They became oblivious of the divine love and aspiration in their religious rites.

Addressing this issue, the Holy Quran said,

قد أفلح المؤمنون الذين هم في صلاتهم خاشعون

“Successful indeed are the believers, those who are humble (before Allah) in their prayers.”¹

والذين هم على صلاتهم يحافظون

“And who guard their prayers. (Those who preserve the Divine love and aspiration in their prayers)”²

Allah also warned,

فويل للمصلين الذين هم عن صلاتهم ساهون الذين هم يراؤون

“So ruin is to those offerers of prayer, who are neglectful of their prayer. (So ruin is for those people who are neglectful of the Divine knowledge of their prayers.)”¹

¹ Surah Muminun, 1-2.

² Surah Muminun, 7

Ṣalāt (صلاة) lexically means to set fire and to encourage. It is to kindle the fire of Divine love concealed in a seeker. The Arabs use the word ‘*iqāma-aqim* (إقامة- أقم الخيمة)’ refers to raise fallen tent. It means to ignite the Divine love and to prepare oneself to achieve that goal.

Therefore, worship that does not ignite Divine love and aspiration is not a proper worship or prayer. Although different religions have various settings, it can be termed as ‘prayer (*ṣalāt*)’ wherever the Divine love can be found present and active.

Understanding this concept will surely eliminate religious conflicts. *Wilāyat-e-muṭlaqa-e-aḥmadī* is the best way to eliminate religious conflicts by coordinating among them. Only with its influence, religious conflicts can be eliminated from this world. One of the objectives of ‘*ibādat-e-mutanāfiya*’ or preventive worship (العبادات المتنافية) is to prevent the deterioration of the human character, which can only be achieved through a fair implementation of this *wilāyat*. Although there are various ways of worships among different nations, all of them agreed upon the fundamental goal of creating human beings with good morality and character, and preventing declension of character.

The Prophet (pbuh) said,

انما بعثت لاتمم مكارم الاخلاق

“I have been only sent to perfect the sublime character.”²

¹ Surah Mauun, -4-5

² Musnad Ahmad, V 14, P 513. (The writer referred this hadith to Tafsir ibn Arabi, p. 4 and Ihya ulum din V 3 P 42)

Madhhab-e-'Ishq or Path of Love

Mawlana Rumi (r.) said,

ملت عشق از همه دینها جداست * عاشقان را ملت و مذهب خداست

“The religion of love is apart from all religion,
for lover, the religion and creed is— God.”¹

شرط من جء بالحسن نه کردن است * ای حسن را سوی حضرت بردن است

“The stipulation of be that comes with good does not consist in doing;

it consists in bringing this good to the presence of God.”²

According to Holy Quran, when the good deeds are taken to Allah, He will return every good deed with ten rewards. Hence, good deeds have to be part of natural character

Islam is spreading all over the world day by day through the contributions of the saints who always avoid religious conflicts. For example, it was because of these pious saints, Muslims became majority in Bengal and in different islands.

It is historically true that this majority was not gained by the might of swords or by the influence of the rulers.

Therefore, it can be concluded that these Sufi saints and their messages, conducts, culture, posture, gesture and civilization are the civilization of the Holy Quran. It is the true expression of orthodox Islam and is in complete harmony with it.

Because of their ignorance, people of *nāsūt* criticize them, as it is beyond their understanding and knowledge.

¹ Mathnawi, V 2, 1770

² Mathnawi, V 2, 945.

People of honest knowledge and right conscience can understand them according to their own level of knowledge. As the Holy Quran proclaimed: only the people of conscience can know the guide and are worthy of guidance.

Mawlana Rumi said,

بر سماع راست هر کس چیر نیست * لقمه‌ی هر سرکشی انجیر نیست

“Not everyone is able to hear rightly,

The fig is not a morsel for every little bird.”¹

گوش حنر بفروش و دیگر گوش حنر * کاین سخن را در نیابد گوش حنر

“Sell your donkey’s ear and buy another ear,

For the asinine ear will not apprehend this discourse.”²

Since only the human ear (who has the quality of reasoning) can understand it, an asinine ear is unable to understand the discourse. Mawalna called such a person with worthless ear as *ablah* (ابله) or stupid. He said,

البلهان تعظیم مسجد می کنند * در جفتی اهل دل جدمی کنند

آن مجاز است این حقیقت ای حنران * نیست مسجد حبز درون سروران

مسجدی کان اندرون اولیاست * سجده گاه جمله است آن جباخداست

“Fools venerate the mosque

And endeavour to destroy them that have the heart.

That is imagery; this is real, O asses!

The mosque is naught but the hearts of the saints.

The mosque is the inside of the saints

¹ Mathnawi, V 1, 2761.

² Mathnawi, VI, 1028.

is the place of worship for all: God is there.”¹

نه سما بینی نه اختر نه وجود* * حبز خدای واحد حی وود

“You will see neither the sky, the stars nor existence

Only God the One, the Living, the Loving.”²

کو هها بینی شده چون پشم نرم* * نیست گشته این زمین سرد و گرم

“You will see that the mountains have become soft like
wool,

This Earth of hot and cold have become nothing;”³

باش تار و زی سه آن منکر و خیال* * برگشاید بی حجابی پر و بال

“Wait till the Day when that thought and imaging

Unfolds its wings and pinions without any veil.”⁴

¹ Mathnawi, V 2, 3108-3110.

² Mathnawi, V 2, 1045

³ Mathnawi, V 2, 1044.

⁴ Mathnawi, V 2 1043.

Chapter 11

Liwā-e-Aḥmadī (Aḥmadī Banner)

A banner belonged to the Prophet (pbuh) will be raised on the day of judgement called *Liwā-e-Aḥmadī* or the Banner of Praise (اللواء الأحمدي). In the night of ascension, the angel Gabriel (a.) accompanied the prophet (pbuh) in his state of being prophet until *Sidratul Muntaha*- the Last Tree (سدرۃ المنتهى) where Jibreel (a.) said as narrated by Shaykh Saadi Siraji (r.),

اگر یک سرموی برتر پریم * منور غتجلی بسوزد پریم

“If I desired to fly as much as a hair span

The *tajallī* of Divine would burn out my wings.”¹

It is a level of knowledge corresponding to the knowledge of the prophet or the first conscience-*‘aql-e-awwal* (العقل الأول).

Afterwards, his ride was ‘*rafraf*’. It lexically means “endurance of a flying bird” or self-motivated aspiration.²

¹ Bustan-e-Saadi,

² It said in Muzam al Wasit,

Maqam-e-Isrāfīl- station of the angel *Israfīl* is also called as ‘*rafrāf*’. ‘*Rafrāf*’ also refers to *Maqam-e-Isrāfīl*- station of the angel *Israfīl*, whose whistle will destroy the apparent world or *nāsūt* and the dead will be raised thereafter. In the same manner, the objective of the prophet’s (pbuh) *wilāyat* is to awaken the dead hearts and to subdue the human instincts of *nāsūt*-characteristics of *ammāra*.

It also explains the essence of Allah’s verse:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

“And indeed the latter is better for you than the former.”¹

The relationship of *wilāyat* is eternal, more intimate and closer to Allah. Therefore, this spiritual banner of praise-*Liwā-e-Aḥmadī* will be his ultimate symbol on the Day of Judgment.

الطَّائِرُ بَسَطَ جَنَاحَيْهِ وَحَرَكَهُمَا وَحَرَكَ جَنَاحَيْهِ حَوْلَ الشَّيْءِ يُرِيدُ أَنْ يَقَعَ عَلَيْهِ وَفِي الْحَدِيثِ
(رَفَرَفَتِ الرَّحْمَةُ فَوْقَ رَأْسِهِ)

The bird (*rafrāfa*) spread its wings and moved them. It moves its wings around the object it wanted to fall on. It is said in a hadith, “Mercy flew (*rafrāfa*) over his head. *Rafrāf* also means green cushion or mat. (Translator)

¹ Surah Duha, 4

Chapter 12

Remarks of Hazrat

The seal of the saints, Hazrat Ghawthul Azam Maizbhandari (q.) would occasionally give subtle mystic advices. He once said,

“Could you not bring even a flower of *patipata* or *ghyisha dwaols*?”¹

Flower is a symbol of purity and blandness; it contains pure honey. He inferred that why people do not come to him with honesty, simplicity and pure Divine love. In return, he is interested in bestowing divine effusions upon them.

Often he would say, “Be like an angel.” that is, Obey Allah’s commands like the angels and do not disobey Him.

He would often say to someone, “Eat like the pigeon. Do not consume anything illegal. Praise Allah along with your family members.”

¹ Ghaisha Dawolos: In local Chittagong language it is the name of a small plant similar to sesame plant. It has small white flowers. It has many benefits. It is used for the treatment of animal cataracts. They also contain nectars of honey. Flowers of Patipata are also white and have nectars of honey. (Author)

As if the pigeon says in the words of the Holy Quran, (“*Wakwabum mawduah*”- And chosen goblets (واكواب موضوعة)”).¹

He would advice to fast the white days (13th, 14th, 15th day) of the lunar month.

He would often advice an individual to pray the night prayer (*tajjud*), and to pray ‘*Ṣalāt Tasbīh*’ and to recite the Holy Quran.

He would encourage performing voluntary worships, so that an individual may refrain from committing sins and get used to striving in the way of the Creator.

One day a person wanted to enter his room. He suddenly said, “Do not come here, Ego has been buried here. It is the grave of the father Adam”.

It is understood from his comments that visiting him without forsaking vain actions would bring no benefits; since, *hawā* or vain ego had been buried here.

His comment “It is the grave of the father Adam” means that it is the station of the first person of *wilāyat-e-muṭlaqa*-subduer of ego.

The Holy Quran says,

وأما من خاف مقام ربه ونهى النفس عن الهوى فإن الجنة هي المأوى

“And for one who feared to stand before his Lord and restrained his soul from desire, Then indeed Paradise only is his destination.”²

It refers to the three annihilations of human instincts: annihilation from the creation, annihilation from the ego and annihilation from one’s own desire.

¹ Surah Ghashiah, 14.

² Surah Najiyat, 40-41

1. *Fanā 'Anil Khalq* (annihilation from the creation) refers to a state where the heart does not expect any service or reward from the creation.
2. *Fanā 'Anil Hawā* (annihilation from ego) is to forsake everything that is a surplus in our life.
3. *Fanā 'Anil Irāda* (annihilation from one's own desire) is to prefer Allah's will over one's own desire by dissolving his will and desire into the Divine will. It is also called '*taslīm*' and '*riḍā*' in Sufi terminology.

The Holy Quran says regarding this:

وتله للجبين

“He flung him upon his brow.”¹

The verse is explained in Tafsīr ibn Arabi and Lugatul Quran as ‘annihilation of one's desire into the will of Allah manifested on one's face’. It is the third principle- *Fanā 'anil Irāda*- of Sevenfold principles given by Ghawthul Azam Maizbhandari described in the Eighth Chapter of *wilāyat-e-muṭlaqa*. As a result of this, human nature becomes free from sin. Although it is related to *nabuwwat*, it is considered within the domain of *wilāyat*.

Another four principles; white, black, red and green deaths are practiced to subdue one's physical desires and are able to elevate the wayfarer to the status *wilāyat-e-Khidrī* (الولاية الخضرية).

It is not difficult to understand that his *wilāyat* is the highest *wilāyat*. He is the holder of encompassing spirituality-

¹ Surah Saffat, 103.

wilāyat-e-muḥīt (الولاية المحيطة), beginner of the era of open spirituality and the finisher of era of the contained *wilāyat*, resembling the prophet Muhammad (pbuh) (that he was the seal of *nabuwwat*). It is closely related to the principles and methods of *Khidrī wilāyat*.

Allah mentioned such concept as ‘the greatest sacrifice’ (بذبح عظيم) in the verse 107, the verse 108 says:

وتركنا عليه في الآخرين

“And We kept his praise among the later generations”¹; while the verse 106 talks about the test itself:

إن هذا لهو البلاء المبين

“Indeed this was a clear test.”

Verse 105 depicts:

قد صدقت الرؤيا إنا كذلك نجزي المحسنين

“You have indeed made the dream come true”; and this is how We reward the virtuous.”

“Your dream came true” as the son is a manifestation of father’s mystical inspiration.

According to Islamic principles, slaughtering or sacrificing human being is cruelty, harmful and impermissible; hence, it was not the ultimate will of the Merciful Lord. This is why the Holy Quran proclaimed, ‘Indeed, your dream has come true’, which constituted as an absolute good deed. According to Sufi understanding it is termed as ‘*taslīm*’ or submission and ‘*ridā*’ or contentment.

¹ Surah Saffat, 108.

(Ibn Arabi said in his Tafsir¹,

(فلما بلغ معه السعي) بالسلوك في طريق الكمالات الخلقية والفضائل النفسانية، أوحى إليه أن يذبحه بالفناء في التوحيد والتسليم لربه الحق بالتجريد من الصفات الكمالية. فأخبره بذلك، فانقاد وأسلم وجهه بالفناء في ذاته عن صفاته

“(When he (Ismail) reached the state of pursuit) by wayfaring in the path of moral perfection and internal virtues, He (Allah) sent revelation to him (Ibrahim) to sacrifice him (Ismail) with annihilation in monotheism (*tawhīd*) and with submission to his true Lord by reliving him of his perfected attributes. So he (Ibrahim) informed him (Ismail) of that, and he obeyed and surrendered his self to annihilate his attributes in Him.)”²

Mawlana Rumi said,

علم چون بر دل زندیاری شود * علم چون بر تن زندیاری شود

“When knowledge strikes on the heart (spiritual inspiration),
it becomes a helper (*yari*);

When knowledge strikes on the body, it becomes a burden
(*bari*).”³

The Holy Quran says,

ولا تصعر خدك للناس ولا تمش في الأرض مرحاً إن الله لا يحب كل مختال فخور

¹ The author Syed Delawor Hossain Maizbhandari (r.) originally mentioned ibn Arabi's commentary of this verse in the footnote. (Translator)

² Tafsir Ibn Arabi,

³ Mathnawi, V 1, 3447

“And do not contort your cheek while talking to anyone, nor boastfully walk upon the earth; indeed Allah does not like any boastful, haughty person.”¹

An Indian scholar Swami Vivekanda wrote in his famous book ‘Lessons’, ‘Adornment was created before the clothing’. He argued, ‘Primitive Africans used to boast wearing tiger skin even during the hot summer. Many primitive communities used to tattoo animals or signs on their bodies. Inhabitants of different islands used to show off by wearing fishbone necklaces or bangles. As such, people have proven by their harmful fashions like ‘not wearing warm clothes during winter’, that these remote communities are primitive. They preferred adornment more than anything. Therefore, adornment should be considered as primitive as well. This is why fashion is so adorable to general people.

From Islamic perspective, adornments that are beneficial to our body and soul are considered as perfect deeds or *sunnah* and are rewarded accordingly. Harmful and vain adornments are regarded as sinful and counted among bad traditions or corrupted actions.

Hazrat Ghawthal Azam Maizbhandari (q.) would not like ornaments and would often order many individuals to take off their ornaments. He would dub them as ‘chain’ and ‘obsession’.

If he witnessed anyone piercing the nose and ears or heard her crying, he would approach to prevent it. This is supported by the Holy Quran,

¹ Surah Luqman, 17-18

ولأضلنهم ولأمنينهم ولأمرنهم فليبتكن آذان الأنعام ولأمرنهم فليغيرن خلق الله ومن يتخذ الشيطان وليا من دون الله فقد خسر خسرانا مبينا

“And I will surely lead them astray, and I will certainly arouse desires in them, and I will definitely order them so they will pierce animals’ ears, and I will definitely order them so they will alter Allah’s creation”; and whoever chooses the devil for a friend instead of Allah, has indeed suffered a manifest loss.”¹

Nowadays, a majority of people are unknowingly following the harmful fashion trends, as they considered these trends as part of civilization. It was described as intoxication in the Holy Quran and consequence of which is bound to be dangerous:

لعمرك إنهم لفي سكرتهم يعمهون

“By your life O dear Prophet (Mohammed – peace and blessings be upon him) – they are indeed straying in their intoxication.”²

On the other hand, this Sufi civilization has the inherent ability to guide the mankind towards equality and peace, and to inspire them towards Everlasting Divinity. It can motivate for gaining contentment with a frugal simple lifestyle, which will, eventually, harness the intense greed for hoarding wealth and will ease down dominion of capitalism. It will reduce the financial competition.

People’s greediness to achieve a higher standard life style has contributed to ever-increasing demands and has pushed them to further hardship. As a result, people are destined

¹ Surah Nisa, 119.

² Surah Hijr, 72.

towards universal crisis of competition and continuous dissatisfaction, and have to ignore their conscience, religious ethics and consequence of their actions. It is necessary to be careful and aware.

Sufi Civilization is the Guide

Mawlana Rumi (r.) said,

دامن او گیر زود تر بی گمان ** تا رهی در دامن آخر زمان

“Lay hold of his skirt most quickly without misgiving

That you may be saved in the skirt of the last days.”¹

(In order to get salvation from the danger of the last days, it is incumbent to follow the divinely knowledgeable saints and Sufis. They are the guide of Sufi Civilization as their hearts are awakened with inspiration and their temporal desires are abolished.

Hazrat Piran-e-Pir Shaykh Syed Abdul Qader Jilani was famous for his miracles and was the beginner of the era of spiritual inspiration, a spiritual catalyst for the era of exoteric religious disputes and holder of *wilāyate-e-‘uzmā*.

Piran-e-Pir, who was a successful businessman, said ‘*Al ḥamdu li Allah*’ in both incidents of losing a ship in a storm and return of another with huge profit. When his servant asked, he answered, ‘it was not for the ships or wealth; rather, I said ‘*Al ḥamdu li Allah*’, because my heart did not become oblivious of Allah upon hearing good or bad news.’

The Holy Quran said,

رجال لا تلهيهم تجارة ولا بيع عن ذكر الله

¹ Mathnawi, V 1, 424.

“(Are) Those men, whom neither any bargain nor any trade distracts from the Remembrance of Allah.”¹

He did not hesitate to buy an expensive carpet from a Persian artisan in order to appreciate his arts and artistic quality, which the Caliph of Baghdad declined to buy for its higher price tag. He proved that it was possible to establish relationship with Allah through ‘*ilhām*’ and ‘*ilqā*’, in addition to the commands of the Book. It is a symbol of temporal apathy and Divine aspiration.

The wealth was at their feet; however, they always avoided having any relations with anyone for the sake of wealth or worldly honour.

Hazrat Abu Ali Qalandar (r.) returned the gifts of the Muslim Emperor of Delhi and said, ‘Take it back. Your emperor is a needy person. A beggar (*faqīr*) does not need so many things. Your emperor shed blood to conquer other kingdoms despite having such a big kingdom and vast wealth. His two small eyes are dissatisfied. My heart is free from desire and is contented with Allah.’

I saw Ghawthul Azam Maizbhandari (q.) scattering gifts and money sent by the Nawab of Comilla Hossainul Haydar with his stick.

He would donate the money and gifts given to him by people among the needy. Some of it would be sent to his family and for the guest devotees.

Late Tamij Uddin’s son Kala Mia of village East Ajim Nagar narrated,

“In my childhood, one day I went to Hazrat and saw some people, who were asking him for clothes, hats and money to

¹ Surah Noor, 37.

repair house etc. The ocean of kindness, Hazrat was giving away the gifts and money brought to him by devotees. I hid my hat in my waist and told him that I did not have any hat. He replied, ‘In our childhood, we used to play in the banks and we would hid our hats in the waist lest the breeze blew it away. Hearing this, I became ashamed. He gave me some money and told me to leave.’”

He used to tell his wife: “The world is a tavern; there is no need for splendour”.

He never liked splendidous celebration. If anyone asked him for permission for marriage by saying the word ‘*shadi*’, he would answer, ‘the prophet (pbuh) said this world is a house of sorrow (دار الحزن) and you came here to give me the news of happiness!’

Mawlana Rumi said,

شاه آن دامن کاوش‌ها می‌فراغ است * بی‌دو خورشید نورش بازغ است

“King is the one who is unconcerned with kingship,
whose light shines forth over the moon and the sun.”¹

In the words of the Poet Nazrul:

“Muhammad Mustafa, peace and blessing be upon you,
You are the king of kings and the owner of the worlds.”

It is proven that the concept of *wilāyat-e-muṭlaqa* is a source of peace gifted from the Creator to the mankind.

Some people are turning towards atheism or religious apathy because of some reasons ranging from financial competition, hoarding of wealth and its unfair distribution to some devious people’s use of religion as a business. *Wilāyat-e-*

¹ Mathnawi, V 2, 1469.

muṭlaqa is a moderate peaceful path for them as well as it is being a guide to the welfare of the mankind. It uproots capitalism and atheism, and encourages equal distribution of wealth and is a symbol of world-peace.

The Holy Quran abhorred ‘*dūlatan*-(دولة)’ circuit or hoarding wealth. It said,

كي لا يكون دولة بين الأغنياء منكم وما آتاكم الرسول فخذوه

“In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you.”¹

It is a fair universal system designed for everyone including the poor, where any form of discrimination based on someone’s colour, locality or other criteria is not allowed.

Islamic Sufi civilization is the true constructive human civilization. Since the people of this Sufi civilization are truthful and pure, both inward and outward, they forsake what is not necessary, maintain a frugal life, are interested in maintaining an independent life without being jealous, are inspired in religion and the Creator, are freed from the desire of the ego, and are enlightened by the divine attributes of ‘*Raḥmān* and *Raḥīm*’. Since people of this world exploited this Divine grace; its consequence should be devastating and they are facing calamities and sorrow for their excessive greed for wealth.

On the other hand, because of excessive demands, people unknowingly get involved with unnecessary adornments, which are a symbol of uncivilized culture. For example, they embrace the pain of piercing or tattooing in their bodies due

¹ Surah Hashr, 7.

to their obsession of adornment. Primitive Africans used to parade proudly during the hot summer with the tiger skin on. The modern culture of indecent garments, harmful enjoyment, unethical merriment and unhealthy drinking habits are in fact a curse.

Irrational obsession with religious rituals, dirty and unhealthy traditions pollute the religion of humanity; consequently, pride and arrogance sneak into judgement and deeds. It was described in the Holy Quran as cheerful *marḥan* (مرحاً)' and proud *fakhūr* (فخور)'. As a result, human nature becomes cruel and hard and the kind qualities of the human soul become abolished. He becomes accustomed to animalistic barbaric insane uncivilized culture and is dominated by *naḥs-e-ammāra*-ego. Therefore, following a religion is necessary.

It can be said without any doubt that this Islamic Sufi civilization is a reliable universal human civilization. It bears the mysticism of Hazrat Muhammad (pbuh), embodied with the Divine love and practiced by the great saints of Sufism. It has the ability to establish universal brotherhood by eliminating corruption.

Because, benevolence is humanity, another dimension for this benevolence is an individual's divine spiritual conscience.

This very existence of this apparent world shows that electron develops into atom. The gradual development of atoms is matter, trees, seeds, insects and sperm. The transformation of this tiny life form is life, animal and the best creation human. It can be concluded without any doubt that transcendental force is the primary source.

The sand has the natural quality to turn into a mirror. Likewise, man created from earth is a potent creation that has the inherent ability to mirror the Divine Attributes that can further influence individuals, space and time. He is a combination of two intra-contradictory natures of ethereal angelic positivity and conflicting nature of negativity influenced by his worldly surroundings and resultant disinterest in his own spiritual potential. He is extremely spiritual, attributed by Divine Attributes and responds to nurturing.

Development of this great power is ‘*irfān*’-knowledge, humanity, success of the creation and annihilation.

It is observed that the Sufi saints are contented with little, self-relied, frugal and earn honest sustenance. They avoid worthless or vain actions. They avoid finding faults with others, are aware of their own inner faults, liberated from arrogance and submissive towards the Creator. As a result, they are freed from ignorant prevalent trends, liberated from animalistic behaviours, enlightened by spiritual knowledge and spiritual epitome of universal love.

The Holy Quran indicated to this fact:

ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله وما نزل من الحق ولا يكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد فقست قلوبهم وكثير منهم فاسقون اعلموا أن الله يحيي الأرض بعد موتها قد بينا لكم الآيات لعلكم تعقلون

“Is it not time that the hearts of those who believe should be humbled to the Remembrance of God and the Truth which He has sent down, and that they should not be as those to whom the Book was given aforetime, and the term seemed

over long to them, so that their hearts have become hard, and many of them are ungodly? Know that it is Allah Who revives the earth after its death; We have indeed illustrated the signs for you, for you to understand.”¹

Therefore, Sheikh Abdul Qader Jilani (Q.) said, “I am the reviver of the religion. I have been sent down as a breathing life into the religion by enlightening human belief with the radiance of spirituality through *ilhām* and *ilqā* and by eliminating harmful disputes in religious matters.”

Therefore, he is the beginning Ghawthul Azam of *muqaiyyada muḥammadī* dominated by the *sharī‘ah*; since this era was under Muslim rules.

Ghawthul Azam Mawlana Shah Sufi Syed Ahmad Ullah (Q.) was born in 1244 A.H, as the epitome of *wilāyat-e-muṭlaqa-e-aḥmadī*, as a universal savoir in the era of inactive religious institutions, to remove the previous harms caused by the business minded *pīrs* in the name of Sufism.

It has been observed that he (Shaykh Abdul Qader Jilani) proclaimed the end of the era of religious disputes caused by the long gap after the period of ‘*nabuwwat*’ through his holy utterance: ‘All friends of Allah are on my footsteps and I follow the footsteps of the full moon, the prophet (pbuh).

This proclamation proves that it gives equal opportunity to everyone for the development of humanity. It is the beginner of the authority of *ghaws-e-a‘ẓmiyyat* and is enlightened by both *nabuwwat* and *wilāyat*.

In this era of religious apathy, these dual qualities manifested in *wilāyat-e-muṭlaqa*, with the influence of hidden and apparent knowledge, inspirations and miracles. Because of

¹ Surah Hadid, 16-17.

this, he said, “of the two spiritual crowns of the prophet (pbuh), one was placed on my head, while the other on the head of my brother Piran-e-Pir Dastaghir”.

It is easily understood that Piran-e-Pir was crowned with *wilāyat-e-muqayyada-e-muḥammadī* and he was crowned with *wilāyat-e-muṭlaqa-e-aḥmadī*. Therefore, no other saint in the world claimed such *ghawth-e-‘aẓmiyyat*, nor did they ascribe it to anyone. Since these are the greatest embodiment of the prophetic and spiritual names of the last prophet (pbuh)- ‘Muhammad and Ahmad’.

“The sun is shining forth hundreds of radiance;

The owner of the both worlds is disguised as a beggar.

The world civilization stooped to such a lowest level of lust, desires and extravagance that it is necessary to follow Sevenfold principles of Sufism for their salvation. Therefore, this *wilāyat-e-muṭlaqa* has the ability to guide the world humanity to their wellbeing and their ultimate salvation.

The Holy Quran said,

وكنتم على شفا حفرة من النار فأنقذكم منها كذلك يبين الله لكم آياته
لعلكم تهتدون

“and you were on the edge of a pit of fire (hell), so He saved you from it; this is how Allah explains His verses to you, so that you may be guided.”¹

According to Quran, it is called ‘*adl muṭlaq*’-absolute justice (العدل المطلق). It is termed as ‘universal equality’ according to international relationship and ‘equal right for a fair trial’ according to legal system.

¹ Surah Al Imran, 103

Oh the great moral torch bearer saint of the *wilāyat-e-muṭlaqa*! Come forward with your radiance of guidance in this era of excessive capitalist competition to guide the deluded humanity.

The group has advanced far away. The distant sound of the last travellers can be heard.

Oh the bearer of non-violent principles! You do not envy the ethical modernity. Remove the barriers of religious fanaticism and move forward.

Oh the generous reformer of the era! You are a contented and perfected saint. Help the disoriented humanity to open up their inner eyes to attain the eternal life through your spiritual exertion.

Oh the sinless tolerant patient Ghawthul Azam! Oh the great saint, winner of the instincts, liberated from the seven dangers! Show your frugal simple codes of life to the greedy people.

Oh the innocent, non-avenger Ghawthul Azam! Jealousy, criticism, praise, profit or loss cannot make you anxious or turn away from the remembrance of Allah. Move forward as the leader of the group with the banner of your great independent spirituality. You are the promoter of *tawḥīd-e-adyān* and the patron of religious equality. No one will be deprived from your mercy. No one will be saved if you do not rescue as the pioneer inheritor of the prophet (pbuh). Your presence is in fact Allah's mercy. The Holy Quran testifies it:

وما كان الله ليعذبهم وأنت فيهم وما كان الله معذبهم وهم يستغفرون

“And it is not for Allah to punish them while you O dear Prophet (Mohammed – peace and blessings be upon him) are

amongst them; and Allah will not punish them as long as they are seeking forgiveness.”¹

Oh the universal saint! Endangered world is pleading for your Divine grace. Make us glad by bestowing your grace and appearance.

So that the revolving humanity of the oval shaped world may circle round you one after another in a row.

¹ Surah Anfal, 33.

Chapter 13

Introspection

Mawlana Shah Oliullah Dehlowi discussed in his book ‘Al Qawlul Jameel’¹ about the reality of *nafs*-ego and opined that

¹ Texts from Al-Qawlul Jameel:

"أى بيان تحصيل هيئة النفسانية مرجع الطريق كلها الى تحصيل هيئة نفسانية تسمى عندهم بالنسبة لأنها انتساب وارتباط بالله عز وجل بالسكينة والنور وحقيقتها كيفية حالة فى النفس الناطقة من باب التشبيه بالملائكة او التطلع الى الجبروت وتفصيله أن العبد إذا داوم على الطاعات والطهارات والأذكار حصل له صفة قائمة النفس الناطقة وملكة راسخة لهذا التوجه فهذان جنسان للنسبة تحت كل منها أنواع كثيرة فمنها نسبة المحبة والعشق فتكون المحبة صفة راسخة فى القلب ومنها نسبة كسر النفس والتبرى عن حظوظها (وكان سيدى الوالد يسميها نسبة أهل البيت) ومنها نسبة المشاهدة وهى ملكة التوجه الى المجرد البسيط"

“Discussion about attaining the conditioning of the soul: Goals of all paths lead towards attaining a state of the soul called ‘*nisbat*’-affiliation. It is an affiliation of peace and connection of light with The Almighty Allah. The essence of this is the spiritual conditioning of the (human) reasoning soul to acclimatize to the state of angels or to witness ‘*jabarūt*’ or the higher world.

all Sufi practices primarily objectivise to create a stable condition in human soul, which is referred as *nisbat* or affiliation in Sufi understanding. It is attainable through purification of human soul. Since it creates an enduring relationship of enlightenment and peace with Allah, it helps the soul to attain similar attributes of the angels-*malakūt* (ملکوت) within human reality and to have spiritual access to the realm of *jabarūt* (جبروت) or the higher world.

The detailed description of this is that when a slave strives continuously in obedience, purity and remembrance, he attains spiritual stability and endowment in his rational soul and resultant spiritual exertive quality.

Different Sufi individuals and communities adhere to a range of practices, descriptions and methods to attain such angelic attributes (*malakūtī*) in order to create this affiliation with Divinity; nonetheless, their ultimate objectives remain the same.

The detail of that is that when a slave persists on the path of obedience, purity and remembrance, he attains the attributes of the reasoning soul and a stable faculty, due to this concentration. These are the two aspects of the affiliation (*nisbat*); under each of which exist different sub-kinds. For example, relation of love and affection; as a result of this, the attribute of love becomes a permanent quality in the heart. Another is the affiliation of weaning the ego (*nafs*) and liberation from its affects. (My honourable father used to call it ‘affiliation of the house hold). Another is the affiliation of witnessing. It is the faculty of concentration on the Singularity.”

First: Affiliation of love and intimacy (*al muḥabbah and al 'isq*). When this love consolidates its presence in the heart, it liberates the wayfarer from the prison of his ego and its temptations, which is clearly objectivised in the Sevenfold principles of *Malamiyya Qaderiya Ahmadiya*.

Second: Affiliation of witness (*mushāhada*) that refers to the meditation of the shapeless and inconceivable ultimate Singularity, termed as '*mujarrad-e-basīṭ*' in Sufi terminology.

Although they differ in their methodologies and ways, their objectives are the same.

Mawlana depicts that they existed at the centre of the Holy Presence-*Ḥaḍīratul Qudsiya* holding each other's hand. All of them follow *tawḥīd-ul-adyān* or religious equality and acknowledge unity in existence.

The companions of the prophet (pbuh) would receive the Divine effusions from the companionship of the Prophet (pbuh) in three different ways.

1. *Ṭarīqa-e-Abrār-e-Mujāhedīn*: Those who fought with him (pbuh) and spent their wealth for the cause of Allah.
2. *Ṭarīqa-e-Akhyār-e-Ṣāliḥīn*: Those who followed him (pbuh) with the intention of doing good deeds.
3. *Ṭarīqa-e-Shuhādā-e-ʿĀshiqīn*: Those who loved him (pbuh) and sacrificed everything for the sake of his (pbuh) love.

Hazrat Ali (Q.) was the door to the esoteric knowledge of the Prophet (pbuh). He passed the leadership of *Ṭarīqa -e-Abrār-e-Mujāhedīn* to his son Imam Hasan (r.), leadership of *Ṭarīqa -e-Abrār-e-Ṣāliḥīn* to Hasan al Basri (r.) and the trust

of *Ṭarīqa-e-Shūhādā-e-‘Āshiqīn* to Hazrat Wayis Al Qarni (r.), who attained the concealed grace of the prophet (pbuh).

Over the course of time, these three spiritual springs gave birth to countless successive spiritual paths of various sizes and natures in different places. Though they were different in respect to their practices and methods, their subject and objectives remained the same; Divine intimacy.

During the prophetic epoch, the prophetic springs of three prophets manifested in the holy self of the prophet Muhammad (pbuh); likewise, these three spiritual springs of Wilāyat manifested in the noble self of Hazrat Ghawthul Azam Mawlana Syed Ahmad Ullah in the era of *wilāyat-e-muṭlaqa-e-aḥmadī*. As a result, he appeared as the confluence of previous religions and various spiritual methods as well as he combined both spiritual and temporal facets of the religion. He was authorised to bestow spiritual effusions upon the ascetics of all faiths, without hindering their faiths or *ṭarīqa*.

Maizbhandari Ṭarīqa

This *wilāyat-e-muṭlaqa* or unimpeded spiritual spring of Wilāyat is known as the Maizbhandari Ṭarīqa in the society. Exoteric people can only see that the followers of this *ṭarīqa* gather and often dance in spiritual intoxication while singing monotheistic or spiritual songs. Some also practice solitary *murāqaba* (المراقبة) and *mushāhada* (المشاهدة) as well as audible or silent *zikr*. They do not consider the perfected spiritual master separate from Allah or his prophet (pbuh); rather, they consider him as being annihilated in the prophet (pbuh), in Allah and being permanent with Allah.

The meaning is hidden in the word and is inseparable. In the same manner, the perfected saints are inseparable from Allah and His prophet (pbuh) and are annihilated in His Excellence.

Allama Abdur Rahman Fatehabadi described the creation of ‘Nūr-e-Muḥammadī’¹, in the side notes of page 7 of the book *Ganje Raje Mathnawi* published in Lucknow in 1555 AD and 962 AH, ,

بصورتِ محمد فروغِ خدا ** تجلی چون آمد محمد کب

“When the Divine radiance manifested in the shape of Muhammad (pbuh), where did Muhammad (pbuh) remain?”

Do not imagine Muhammad (pbuh) separated from Allah.

At the end of the chapter, he proved it with a hadith from Bukhari:

خلق الله آدم على صورته

Allah created Adam in His shape.²

Mawlana Rumi said,

چون تو ذاتِ پیر را گردی مقبول ** هم خدا در ذاتش آمد هم رسول

When you accept the persona of the *pīr*,
deem that Allah and His prophet (pbuh) manifested in his
self.³

چون جبرائیل ز حق این خواجه را ** گم کنی هم مستن و هم دیباجه را

“When you regard this master as separate from Allah,

¹ Ganje Raj-e-Mathnawi, p. 7, Lucknow, 1555 A.D, 962 A.H.

² Sahih Bukhari, V 8, P 50.

³ ()

You lose both the text and the preface.”¹

دو مگو و دو ممدان و دو خوان * * بسنده را در خواجہ می خود خودان

Do not say ‘two’, do not know ‘two’, do not call ‘two’:
deem the perfected one to be effaced in his Master (in the
Oneness).²

Allahma Abdur Rahman said referring to a hadith,

خود احد بود میم را در خویشتن حبای بداد * * از محبت خویشتن را نام احمد می نهاد

I was Ahad-One, I let ‘mīm’ within:

I manifested Myself as ‘Ahmad’ for love and intimacy.

از فروغ نور احمد ذات آدم آفرید * * خود شده صورت گرا این حسن و خود کشته پدید

Adam came into existence from the radiance of *aḥmadī nūr*.

Allah is the creator of this shape and He Himself manifested.

پرده شد روی جمالی را حبابی بالیقین * * نیست فرق از یک دیگر بلکه هر دو هم مترین

The face of majesty hid behind the beauty:

They are not separate from each other; both are the same and
cherished.

Mawlana Rumi quoted the *pīr* of Abu Yazid Bostami:

خدمت من طاعت و حمد خداست * * تا نپنداری که حق از من جداست

“To serve me is to obey and glorify Allah:

Beware you think not that Allah is separate from me.”

As I mentioned earlier that, the activities and practices of these divine lovers cannot be comprehended by the people of *nāsūt*, who are motivated by their egoistic instincts.

¹ Mathnawi, V 6, 2317

² Mathnawi, V 6, 3215

It should also be fair to say that they (people of nasut) do not have any just right to cause conflicts in religious matters; since Sufism is an individual's personal and cognitive choice. The Holy Quran said,

لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم أمة واحدة ولكن
ليبلوكم في ما آتاكم فاستبقوا الخيرات إلى الله مرجعكم جميعا فينبئكم بما
كنتم فيه تختلفون

“We have appointed for you all, a separate (religious) law and a way; and had Allah willed He could have made you one nation, but the purpose (His will) is to test you by what He has given you, therefore seek to surpass one another in good deeds; towards Allah only you will all return, so He will inform you concerning the matter in which you disputed.¹

The Holy Quran also said,

ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر
فيها اسم الله كثيرا ولينصرن الله من ينصره إن الله لقوي عزيز

“and had Allah not repelled some men by means of other men, the abbeys, churches, synagogues and mosques – in which the name of Allah is profusely mentioned – would definitely be demolished.”²

These verses of the Holy Quran prove this concept (avoiding religious conflicts). Therefore, whoever cause mayhem concerning religious affairs, are unknowingly heading towards destruction.

¹ Surah Maidah, 48

² Surah Hajj, 40

I would like to quote a saying of Imam Zunaïd Baghdadi (r.), mentioned in page 190 of the book ‘*Tasawwuf-e-Islam*, collected from the book ‘*Risalatul Kashfi*’.

التصوف: ذكر مع اجتماع، ووجد مع استماع، وعمل مع اتباع

“Sufism is (1) to gather and remember Allah; (2) to create spiritual intoxication within self by listening [*Sama*]; and (3) to be obedient to the commands [of the spiritual master].”¹

It is said in a hadith,

جذبة من جذبات الله توازي عمل الثقلين

“An intoxicated divine jolt is better than anything in both worlds.”²

The light of this perfected *wilāyat* is enlightened by the *nabuwat* of the prophet (pbuh) and have been able to illuminate human mind with the radiance of Divine love.

On 10th of Magh³, Devotees from different regions flock towards the door of the reviver of the Divine love, ignoring the attachment of family and the temptation of wealth. They come with the gifts of devotion, respect and submission, send peace and salutation, and return home with Divine intoxication, universal brotherhood and love devoid of egotism; the best gift an individual can have.

¹ *Tasawwuf-e-Islam*, quoted from *Risalatul Kashfi*, p. 190

² This hadith is mentioned with a different word (جذبة من جذبات)

(الحق توازي عمل الثقلين) in a number of tafsir books. Imam Fakhruddin al Razi (r.) mentioned it in the explanation of the verse 156 of Surah Baqarah. Tafsir Mafatihul Ghayb, V 2, P 134; Tafsir Nisapuri, V 2, P 20 and V 5, P 441; Ruhul Bayan, V 1, P 381. (Translator)

³ ‘Magh’ is the 10th month of the Bengali Calendar. (Translator)

The tradition of spiritual music (*samāʿ*) was practiced among the Sufis in the past and as in the present.¹ Such spiritually intoxicated heart enables a wayfarer to easily forget about his surroundings and uplifts in a state of sinless reality, which is the ultimate objective of *ṣalāt*. It makes the wayfarer float in the ocean of Divine love and liberates him from the temptations of his own egoistic desires.

Whoever experiences the taste of this Divine ocean, has the opportunity to make his impure soul annihilated and transform its reality like an object fallen in a salt lake (becomes salty). His ‘self’ attains the attribute of purity. They Holy Quran said,

إن الحسنات يذهبن السيئات

“Indeed good deeds wipe out the evil deeds.”²

“The blood of a martyr is purer than the water.”

Though according to *sharīʿah*, blood is an impure object.

Whatever falls in this divine river of love, be it pure or impure, arrives at the Divine Ocean of Oneness and becomes purified. Although selfish people try to control the water-flow for their financial gains by building dams and barrages; nonetheless, the current of the river overcomes all of these obstacles and reaches its destination. The destiny of water bodies like rivers and canals is to merge with the ocean. The Holy Quran said,

إنا لله وإنا إليه راجعون

¹ Imam Ghazali said in *Ihya Ulum Din*, V , P () Sama is permissible for whoever qualifies for it.

² Surha Hud, 114

“Indeed we belong to Allah and indeed it is to Him we are to return.”¹

This ocean like Maizbhandari Ṭarīqa was formed with the combination of these three spiritual springs of Wilayat coupled with prophetic spring which consists of apparent and hidden teachings and is influenced by *sharī‘at*, *ṭarīqat*, *ḥaqīqat* and *ma‘rifat*.

Torture inflicted on the Sufi Saints

In the past, Sufi saints faced many subjugations or ordeals inflicted by the rulers, who were influenced by the ‘*faqīh*’ or jurists. Spiritual rigor of those Sufi individuals has been gradually articulated in *wilāyat-e-muṭlaqa* in this era of unimpeded spirituality of Wilayat

Some of the Sufis who were tortured are mentioned below.

1. Hazrat Shahabuddin Maqtul, who was killed at the end of his nine years imprisonment.
2. Mansur Hallaj was killed. His dead body was burned and the remains were thrown into the river.
3. Bismillah Shah was skinned off.
4. Zunnun al Misri was humiliated by sitting on a donkey backwards, was denounced as an infidel and was expelled from Egypt.
5. In Indian sub-continent, Darashikoh was killed.
6. Sarmad Faqir, who was a *majdhūb*, was forced to pray and was later killed.

Many *fatwās* of infidelity were also issued against many saints. Even Mawlana Rumi’s son Sultanul Walad killed Shams Tabriz with his own hand in his house. Because of these tortures many creative intellectuals had to go hiding or

¹ Surah Baqarah, 156

emigrate from their country. As a result, the society suffered from lack of intellectuals. As a result there were very few individuals who could guide the mankind to the Divine knowledge through their spirituality and love.

These peaceful non-violent peripatetic Sufis successfully preached Islamic civilization and ethics in the migrated land through their patience, spirituality and religious sincerity.

Mawlana Rumi said,

ای بسا شاه سواران جلیل * * آمده سوئی جهان متال و قلیل
نامشان از رشک حق پنهان بماند * * هر گدایی نامشان را بر نخواهد

“Many hidden kings had come to this world.

Because of Allah’s jealousy, their names remained hidden:

Every beggar (*faqir*) did not mention their names.”¹

The reason for the subjugation of those saints was that they disclosed what they received through unveiling and *ilhām*. They trust their unveiled knowledge and act accordingly.

On the other hand, the opposing exoteric ‘*faqīh*’ opine that even if their utterance and actions are not harmful for any individual, society or state, they indeed fall within the categories of innovation, *shirk* and sin, and detrimental for themselves. According to them, such ideologies or individualism are not in line with the teachings of the Holy Quran, hadith, *Ijmā‘* or *Qiyas*. However, they missed the fact that their methodology of gathering evidences relies on

¹ Mathnawi, V 2, 932.