

Epistles (Maktubat Sharif)
Of Imami Rabbani Mujaddid Alf-Sani
Sheykh Ahmad Faruqi Sirhindi

Table des matières

Epistles (Maktubat Sharif).....	1
Of Imami Rabbani Mujaddid Alf-Sani.....	1
Sheykh Ahmad Faruqi Sirhindi.....	1
Introduction.....	9
TABLE DES MATIERES.....	11
Epistles	19
Epistle -1.....	19
Epistle-2.....	25
Epistle-3.....	28
Epistle -4.....	29
Epistle -5.....	34
Epistle -6.....	36
Epistle -7.....	38
Epistle -8.....	41
Epistle -9.....	43
Epistle -10.....	46
Epistle -11.....	47
Epistle -12.....	55
Epistle-13.....	56
Epistle -14.....	57
Epistle -15.....	61
Epistle -16.....	63
Epistle -17.....	66
Epistle -18.....	66
Epistle -19.....	72
Epistle -20.....	72
Epistle -21.....	73
Epistle -22.....	75
Epistle -23.....	77
Epistle -24.....	79
Epistle-25.....	81
Epistle -26.....	82
Epistle -27.....	84
Epistle -28.....	85
Epistle -29.....	86
Epistle-30.....	88
Epistle -31.....	93
Epistle -32	98
Epistle -33.....	101
Epistle -34.....	103
Epistle -35.....	106
Epistle -36.....	107
Epistle-37.....	108
Epistle -38.....	109
Epistle-39.....	112
Epistle -42.....	116
Epistle-43.....	117
Epistle-44.....	121
Epistle -45.....	123

Epistle -47	128
Epistle -48.....	130
Epistle -49.....	131
Epistle -50.....	131
Epistle -51.....	132
Epistle -52.....	133
Epistle -53.....	135
Epistle -54.....	136
Epistle -55.....	138
Epistle -56.....	138
Epistle -57.....	139
Epistle -58.....	139
Epistle -59.....	141
Epistle -60.....	143
Epistle -61.....	144
Epistle -62.....	146
Epistle -63.....	147
Epistle -64.....	149
Epistle -65.....	150
Epistle -66.....	152
Epistle -67.....	153
Epistle -68.....	154
Epistle-69.....	155
Epistle -70.....	156
Epistle -71.....	158
Epistle -72.....	159
Epistle -73.....	160
Epistle-74.....	166
Epistle -75.....	167
Epistle -76.....	168
Epistle-77.....	170
Epistle -78.....	172
Epistle -79.....	173
Epistle -80.....	175
Epistle -81.....	179
Epistle -82.....	179
Epistle-83.....	180
Epistle -84.....	180
Epistle -85.....	182
Epistle -86.....	183
Epistle -87.....	183
Epistle -88.....	184
Epistle -89.....	184
Epistle -90.....	185
Epistle-91.....	185
Epistle -92.....	186
Epistle -93.....	187
Epistle -94.....	187
Epistle -95.....	188
Epistle -96.....	190
Epistle -97.....	192
Epistle -98.....	193
Epistle -99.....	195
Epistle-100.....	198
Epistle-101.....	201
Epistle -102.....	201
Epistle -103.....	204

Epistle -104.....	204
Epistle -105.....	205
Epistle -106.....	206
Epistle -107.....	206
Epistle -108.....	211
Epistle -109.....	212
Epistle -110.....	212
Epistle -111.....	213
Epistle -112.....	214
Epistle -113.....	215
Epistle -114.....	217
Epistle -115.....	218
Epistle -116.....	218
Epistle -117.....	219
Epistle -118.....	219
Epistle -119.....	220
Epistle -120.....	221
Epistle -121.....	222
Epistle -122.....	222
Epistle -123.....	223
Epistle -124.....	223
Epistle -125.....	224
Epistle -126.....	226
Epistle -127.....	228
Epistle -128.....	229
Epistle -129.....	229
Epistle -130.....	230
Epistle -131.....	231
Epistle -132.....	232
Epistle -133.....	234
Epistle -134.....	234
Epistle -135.....	234
Epistle -136.....	236
Epistle -137.....	236
Epistle -138.....	237
Epistle -139.....	238
Epistle -140.....	239
Epistle -141.....	239
Epistle -142.....	240
Epistle -143.....	241
Epistle -144.....	241
Epistle -145.....	242
Epistle -146.....	243
Epistle -147.....	244
Epistle -148.....	245
Epistle -149.....	246
Epistle -150.....	247
Epistle -151.....	247
Epistle -152.....	248
Epistle -153.....	249
Epistle -154.....	250
Epistle -155.....	251
Epistle -156.....	252
Epistle -157.....	252
Epistle -158.....	253
Epistle -159.....	254
Epistle -160.....	255

Epistle-161.....	260
Epistle -162.....	260
Epistle -163.....	262
Epistle -164.....	265
Epistle -165.....	266
Epistle -166.....	268
Epistle -167.....	269
Epistle -168.....	270
Epistle -169.....	272
Epistle -170.....	273
Epistle -171.....	274
Epistle- 172.....	275
Epistle -173.....	277
Epistle -174.....	279
Epistle -175.....	281
Epistle -176.....	282
Epistle -177.....	282
Epistle -178.....	283
Epistle -179.....	283
Epistle -180.....	284
Epistle -181.....	285
Epistle -182.....	287
Epistle -183.....	288
Epistle -184.....	288
Epistle -185.....	289
Epistle -186.....	289
Epistle -187.....	291
Epistle -188.....	292
Epistle -189.....	292
Epistle -190.....	293
Epistle -191.....	295
Epistle -192.....	296
Epistle -193.....	297
Epistle -194.....	300
Epistle -195.....	301
Epistle -196.....	302
Epistle -197.....	303
Epistle -198.....	304
Epistle -199.....	305
Epistle -200.....	305
Epistle -201.....	309
Epistle -202.....	309
Epistle 203.....	310
Epistle -204.....	311
Epistle -205.....	312
Epistle -206.....	312
Epistle -207.....	313
Epistle -208.....	315
Epistle -210.....	323
Epistle -211.....	326
Epistle -212.....	327
Epistle -213.....	329
Volume II.....	330
Foreword.....	330
Epistle -214.....	331
Epistle -215.....	332

Epistle -216.....	333
Epistle -217.....	336
Epistle -218.....	340
Epistle -219.....	341
Epistle -220.....	342
Epistle -221.....	347
Epistle -222.....	355
Epistle -223.....	357
Epistle -224.....	357
Epistle -225.....	360
Epistle -226.....	361
Epistle -227.....	362
Epistle -228.....	363
Epistle -229.....	364
Epistle -230.....	366
Epistle -231.....	367
Epistle -232.....	368
Epistle -233.....	370
Epistle -234.....	371
Epistle -235.....	384
Epistle -236.....	384
Epistle -237.....	385
Epistle -238.....	387
Epistle -239.....	388
Epistle -240.....	389
Epistle -241.....	390
Epistle -242.....	391
Epistle -243.....	392
Epistle -244.....	394
Epistle -245.....	394
Epistle -246.....	396
Epistle -247.....	397
Epistle -248.....	398
Epistle -249.....	400
Epistle -250.....	400
Epistle -251.....	401
Epistle- 252.....	410
Epistle- 253.....	411
Epistle- 254.....	412
Epistle -255.....	413
Epistle -256.....	414
Epistle -257.....	418
Epistle -258.....	419
Epistle -259.....	420
Epistle -260.....	425
Foot Note :	445
Epistle- 261.....	449
Epistle- 262.....	453
Epistle -263.....	453
Epistle -264.....	455
Epistle -265.....	457
Epistle -266.....	458
Important Note:	482
Epistle -267.....	495
Epistle -268.....	497
Epistle -270.....	501
Epistle -271.....	501

Epistle -272.....	501
N.B.	509
Epistle -273.....	518
Epistle -274.....	522
Epistle -275.....	523
Epistle -276.....	525
Epistle -277.....	529
Epistle -278.....	533
Epistle -279.....	534
Epistle -280.....	536
Epistle-281.....	536
Epistle -282.....	538
Epistle -283.....	539
Epistle -284.....	539
Epistle-285.....	541
Cautioning:	546
Cautioning second:	548
Epistle -286.....	549
Epistle- 287.....	556
Objective First.....	559
Gnosis 1:	561
Gnosis 2:	563
Objective Second.....	566
Foreword.....	567
Epistle -288.....	580
Epistle -289.....	584
Epistle -290.....	590
Section.....	596
Epistle -291.....	608
Epistle -292.....	615
Cautioning to dispel the doubts of some disciples	619
Epistle -293.....	620
Epistle -294.....	625
Epistle -295.....	632
Epistle -296.....	635
Epistle -297.....	637
Epistle 298.....	639
Epistle -299.....	639
Epistle -300.....	641
Epistle -301.....	643
Epistle -302.....	646
Epistle -303.....	652
Epistle -304.....	653
Epistle -305.....	655
Epistle -306.....	657
Epistle -307.....	660
Epistle -308.....	661
Epistle -309.....	663
Epistle -310.....	664
Epistle -311.....	666
Epistle -312.....	668
Epistle -313.....	673
Letter -1.....	683
Letter-3.....	685
And therewith ends the Original Volume I.....	686
Foreword.....	687

1. Personality A sign of the Divinity.....	687
2. Gnosés and trend Unprecedented and deeply Islamic.....	687
3. Authoritativeness Of unparalleled masterliness.....	688
4. Reforms in mysticism As a duty of Islamism.....	688
5. Spiritual Imagery. Of the Divine Beauty and Majesty.....	690
6. But — arduous is the valley and.....	691
7. Demise	692
8. Memorials	693
9. Literary Ability A gift of the Divinity.....	695
Sheykh Muhammad Wajihuddin.....	696
Distinctive Features of the Naqshbandy-Mujaddidy Order.....	696
Part -I	696
Part-II	698
.....	705
Divine Entities.....	705
Some oft-recurring mystical terms and their explanations.....	706
Some important and noteworthy Naqshbandy-Mujaddidy gnosés.....	708
Fin	710

Introduction

Cette édition est la seule qui se veut complète (pour l'instant elle est arrivée à mi-parcours, l'édition en langue originelle comportant trois volumes donnant les lettres *classées chronologiquement*).

Voir Yohanan Friedman cité *infra*.

D'autres éditions très partielles omettent la plupart des textes de valeur mystique parce que ces derniers sont adressés à des disciples obscurs lorsque l'on s'attache aux événements historico-politiques ou au droit musulman (*shariah*). Ces choix ne présentent donc guère d'intérêt pour nous car ils privilégient donc des observations légales ou les rapports inévitables avec les puissants du jour - auxquels Sirhindi livre de prudents conseils moraux pour leur bon usage...

J'avais donc une vision déformée, - voire défavorable - de Sirhindi, avant le travail de lecture attentive qui a conduit à établir la présente réédition. Et ceci même après avoir étudié des auteurs "ouverts" tels que Yohanan Friedmann, *Shayck Ahmad Sirhindi*, McGill, 1971 ; Schimmel ; etc. Je signale toutefois la traduction partielle suggestive livrée sur le net par un spirituel turc, disponible as « Endless bliss », Hakikat - publication appréciée jusqu'à maintenant. Par contre, le choix disponible at IrshadBook, U.S.A., 2010, ne nous a pas convaincu.



Translation & Commentary by

Sheykh Muhammad Wajihuddin

al-Qari al-Hâfiz as-Siddiqi al-Hanafi

an-Naqshbandy al-Mujaddidy

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Cette réédition livre en premier lieu les épîtres de Sirhindi tandis que le « Foreword » a été placé en fin du volume I d'origine (soit en fin du volume II de cette traduction).

Travail de révision limité pour l'instant à une mise en forme générale ¹

Elle est accompagnée de ma sélection ² repérée par usage de « + » comme suit : « ++ texte + »

¹ « Première passe »: titrage complété, mise en page simplifié (sans sauts de pages ; hauts de pages conservés), seules corrections nécessaires à la compréhension du texte,

On omet les italiques des mots entre parenthèses, les corrections de leurs signes diacritiques

On laisse des paginations de l'imprimé pour faciliter la recherche

Styles : Titres des lettres de niveau 4, résumés (en tête des lettres) en style « citation-ital » texte principal en style « Normal,12* », notes en style « citation-rom ».

Citations en langue arabe : '....?', omissions larges : '.....?'

² Fichier des extraits malheureusement perdu par superposition des notes au texte principal – *bug* de L.O.

TABLE DES MATIERES

Epistles (Maktubat Sharif).....	1
Of Imami Rabbani Mujaddid Alf-Sani.....	1
Sheykh Ahmad Faruqi Sirhindi.....	1
Introduction.....	3
TABLE DES MATIERES.....	5
Epistles.....	13
Epistle -1.....	13
Epistle-2.....	19
Epistle-3.....	22
Epistle -4.....	23
Epistle -5.....	28
Epistle -6.....	30
Epistle -7.....	32
Epistle -8.....	35
Epistle -9.....	37
Epistle -10.....	40
Epistle -11.....	41
Epistle -12.....	49
Epistle-13.....	50
Epistle -14.....	51
Epistle -15.....	55
Epistle -16.....	57
Epistle -17.....	60
Epistle -18.....	60
Epistle -19.....	66
Epistle -20.....	66
Epistle -21.....	67
Epistle -22.....	69
Epistle -23.....	71
Epistle -24.....	73
Epistle-25.....	75
Epistle -26.....	76
Epistle -27.....	78
Epistle -28.....	79
Epistle -29.....	80
Epistle-30.....	82
Epistle -31.....	87
Epistle -32.....	92
Epistle -33.....	95
Epistle -34.....	97
Epistle -35.....	100
Epistle -36.....	101
Epistle-37.....	102
Epistle -38.....	103
Epistle-39.....	106
Epistle -42.....	110
Epistle-43.....	111
Epistle-44.....	115

Epistle -45.....	117
Epistle -47.....	122
Epistle -48.....	124
Epistle -49.....	125
Epistle -50.....	125
Epistle -51.....	126
Epistle -52.....	127
Epistle -53.....	129
Epistle -54.....	130
Epistle -55.....	132
Epistle -56.....	132
Epistle -57.....	133
Epistle -58.....	133
Epistle -59.....	135
Epistle -60.....	137
Epistle -61.....	138
Epistle -62.....	140
Epistle -63.....	141
Epistle -64.....	143
Epistle -65.....	144
Epistle -66.....	146
Epistle -67.....	147
Epistle -68.....	148
Epistle-69.....	149
Epistle -70.....	150
Epistle -71.....	152
Epistle -72.....	153
Epistle -73.....	154
Epistle-74.....	160
Epistle -75.....	161
Epistle -76.....	162
Epistle-77.....	164
Epistle -78.....	166
Epistle -79.....	167
Epistle -80.....	169
Epistle -81.....	173
Epistle -82.....	173
Epistle-83.....	174
Epistle -84.....	174
Epistle -85.....	176
Epistle -86.....	177
Epistle -87.....	177
Epistle -88.....	178
Epistle -89.....	178
Epistle -90.....	179
Epistle-91.....	179
Epistle -92.....	180
Epistle -93.....	181
Epistle -94.....	181
Epistle -95.....	182
Epistle -96.....	184
Epistle -97.....	186
Epistle -98.....	187
Epistle -99.....	189
Epistle-100.....	192
Epistle-101.....	195
Epistle -102.....	195

Epistle -103.....	198
Epistle -104.....	198
Epistle -105.....	199
Epistle -106.....	200
Epistle -107.....	200
Epistle -108.....	205
Epistle -109.....	206
Epistle -110.....	206
Epistle -111.....	207
Epistle -112.....	208
Epistle -113.....	209
Epistle -114.....	211
Epistle -115.....	212
Epistle -116.....	212
Epistle -117.....	213
Epistle -118.....	213
Epistle -119.....	214
Epistle -120.....	215
Epistle -121.....	216
Epistle -122.....	216
Epistle -123.....	217
Epistle -124.....	217
Epistle -125.....	218
Epistle -126.....	220
Epistle -127.....	222
Epistle -128.....	223
Epistle -129.....	223
Epistle -130.....	224
Epistle -131.....	225
Epistle -132.....	226
Epistle -133.....	228
Epistle -134.....	228
Epistle -135.....	228
Epistle -136.....	230
Epistle -137.....	230
Epistle -138.....	231
Epistle -139.....	232
Epistle -140.....	233
Epistle -141.....	233
Epistle -142.....	234
Epistle -143.....	235
Epistle -144.....	235
Epistle -145.....	236
Epistle -146.....	237
Epistle -147.....	238
Epistle -148.....	239
Epistle -149.....	240
Epistle -150.....	241
Epistle -151.....	241
Epistle -152.....	242
Epistle -153.....	243
Epistle -154.....	244
Epistle -155.....	245
Epistle -156.....	246
Epistle -157.....	246
Epistle -158.....	247
Epistle -159.....	248

Epistle -160.....	249
Epistle-161.....	254
Epistle -162.....	254
Epistle -163.....	256
Epistle -164.....	259
Epistle -165.....	260
Epistle -166.....	262
Epistle -167.....	263
Epistle -168.....	264
Epistle -169.....	266
Epistle -170.....	267
Epistle -171.....	268
Epistle- 172.....	269
Epistle -173.....	271
Epistle -174.....	273
Epistle -175.....	275
Epistle -176.....	276
Epistle -177.....	276
Epistle -178.....	277
Epistle -179.....	277
Epistle -180.....	278
Epistle -181.....	279
Epistle -182.....	281
Epistle -183.....	282
Epistle -184.....	282
Epistle -185.....	283
Epistle -186.....	283
Epistle -187.....	285
Epistle -188.....	286
Epistle -189.....	286
Epistle -190.....	287
Epistle -191.....	289
Epistle -192.....	290
Epistle -193.....	291
Epistle -194.....	294
Epistle -195.....	295
Epistle -196.....	296
Epistle -197.....	297
Epistle -198.....	298
Epistle -199.....	299
Epistle -200.....	299
Epistle -201.....	303
Epistle -202.....	303
Epistle 203.....	304
Epistle -204.....	305
Epistle -205.....	306
Epistle -206.....	306
Epistle -207.....	307
Epistle -208.....	309
Epistle -210.....	317
Epistle -211.....	320
Epistle -212.....	321
Epistle -213.....	323
Volume II.....	324
Foreword.....	324
Epistle -214.....	325

Epistle -215.....	326
Epistle -216.....	327
Epistle -217.....	330
Epistle -218.....	334
Epistle -219.....	335
Epistle -220.....	336
Epistle -221.....	341
Epistle -222.....	349
Epistle -223.....	351
Epistle -224.....	351
Epistle -225.....	354
Epistle -226.....	355
Epistle -227.....	356
Epistle -228.....	357
Epistle -229.....	358
Epistle -230.....	360
Epistle -231.....	361
Epistle -232.....	362
Epistle -233.....	364
Epistle -234.....	365
Epistle -235.....	378
Epistle -236.....	378
Epistle -237.....	379
Epistle -238.....	381
Epistle -239.....	382
Epistle -240.....	383
Epistle -241.....	384
Epistle -242.....	385
Epistle -243.....	386
Epistle -244.....	388
Epistle -245.....	388
Epistle -246.....	390
Epistle -247.....	391
Epistle -248.....	392
Epistle -249.....	394
Epistle -250.....	394
Epistle -251.....	395
Epistle- 252.....	404
Epistle- 253.....	405
Epistle- 254.....	406
Epistle -255.....	407
Epistle -256.....	408
Epistle -257.....	412
Epistle -258.....	413
Epistle -259.....	414
Epistle -260.....	419
Foot Note :.....	439
Epistle- 261.....	443
Epistle- 262.....	447
Epistle -263.....	447
Epistle -264.....	449
Epistle -265.....	451
Epistle -266.....	452
Important Note:.....	476
Epistle -267.....	489
Epistle -268.....	491
Epistle -270.....	495

Epistle -271.....	495
Epistle -272.....	495
N.B.....	503
Epistle -273.....	512
Epistle -274.....	516
Epistle -275.....	517
Epistle -276.....	519
Epistle -277.....	523
Epistle -278.....	527
Epistle -279.....	528
Epistle -280.....	530
Epistle-281.....	530
Epistle -282.....	532
Epistle -283.....	533
Epistle -284.....	533
Epistle-285.....	535
Cautioning:.....	540
Cautioning second:.....	542
Epistle -286.....	543
Epistle- 287.....	550
Objective First.....	553
Gnosis 1:.....	555
Gnosis 2:.....	557
Objective Second.....	560
Foreword.....	561
Epistle -288.....	574
Epistle -289.....	578
Epistle -290.....	584
Section.....	590
Epistle -291.....	602
Epistle -292.....	609
Cautioning to dispel the doubts of some disciples.....	613
Epistle -293.....	614
Epistle -294.....	619
Epistle -295.....	626
Epistle -296.....	629
Epistle -297.....	631
Epistle 298.....	633
Epistle -299.....	633
Epistle -300.....	635
Epistle -301.....	637
Epistle -302.....	640
Epistle -303.....	646
Epistle -304.....	647
Epistle -305.....	649
Epistle -306.....	651
Epistle -307.....	654
Epistle -308.....	655
Epistle -309.....	657
Epistle -310.....	658
Epistle -311.....	660
Epistle -312.....	662
Epistle -313.....	667
Letter -1.....	677
Letter-3.....	679
And therewith ends the Original Volume I.....	680
Foreword.....	681

1. Personality A sign of the Divinity.....	681
2. Gnosés and trend Unprecedented and deeply Islamic.....	681
3. Authoritativeness Of unparalleled masterliness.....	682
4. Reforms in mysticism As a duty of Islamism.....	682
5. Spiritual Imagery. Of the Divine Beauty and Majesty.....	684
6. But — arduous is the valley and.....	685
7. Demise.....	686
8. Memorials.....	687
9. Literary Ability A gift of the Divinity.....	689
Sheykh Muhammad Wajihuddin.....	690
Distinctive Features of the Naqshbandy-Mujaddidy Order.....	690
Part -I.....	690
Part-II.....	692
.....	699
Divine Entities.....	699
Some oft-recurring mystical terms and their explanations.....	700
Some important and noteworthy Naqshbandy-Mujaddidy gnosés.....	702
Fin.....	704

Epistles

In the name of Allah, the Compassionate, the Merciful.

Epistle -1

On the description of the mystical-states that are in agreement with the Name, Manifest (Al-Zahir 1), of the appearance of a special kind of Unity (Tauheed), of the ascensions (orujat 2) that extended high above the Demarcator (Muhaddid 3), i.e. the Glorious Throne, of the appearance of Paradise and its stages, of the appearance of stations of some of the saints, has written to his revered sheykh, one who is the conveyor to saintly stations, the guide to the path of "incorporation of the end into the beginning" (indrajun-nihayah-fil-bidayah 4) the helper of the beloved religion,our sheykh and imâm, ash-Sheykh Muhammad an-Naqshbandy, may Allah bless him, and may Allah elevate him to his highest desired stations.

Requests the lowliest of the attendants, Ahmad, and relates to Your Eminence, in submission to your noble instructions, and hence makes the audacity of describing his confused states, that during

1. Al-Zahir: The Manifest, one of the Attributive names of Allah. A seeker of high stations sees manifestations (theophanies) of Allah through this Name and perceives His presence in an indescribable way everywhere and in everything.

2. oruj pl. orujat: ascension, as a sufi-terminology it means ascension of the seeker's soul towards Allahea, it is correlative of descension (nuzul).

3. Muhaddid: Arsh, i.e. the Glorious Throne. Literally Muhaddid means "Demarcator." Arsh is so named in tasawwuf because it constitutes demarcation or boundary-line for a number of mystical matrices and things as shown in the Possible-Circle below:

.....[ici représentation elliptique complexe].....

4. indrajun-nihayah-fil-bidayah: the term means that a seeker of Naqshbandy Order gets the taste of the ultimate stages in the initial stages.

Vol. 1 3 Ep.-1

the journey, so much did He manifest Himself by the theophanies of the Name Al-Zâhir so that He, appeared in everything with especial distinct theophanies. Particularly, in the dresses of women¹, and in each of their body-parts He independently appeared. To such an extent did I become submissive to this group (women) as is difficult to state. In this submissiveness, I was helpless, because the theophany which was in this apparel was nowhere else. Qualities fine and beauties amazing which were present in this attire no other exposé exposed them. Against all these I melted like ice. In a like manner, in every food, drink, and dress, did He appear differently and separately. The theophanic exquisiteness and beauty which was in a tasty food was not in the one otherwise. From a sweet water down to an unsweet one was the same difference. Rather, in everything tasteful and sweet there was a distinct qualitative perfection commensurate with its grade. The features of this theophany were such as are not possible to be presented to you in writing. If, however, were there in your high presence, perhaps could describe it. During the persistence of these theophanies had longing for the Highest Companion (the Rafiqi Ala) i.e. Allah, alone and as far as possible, avoided any inclination towards these. Yet, being

1. Commentary: This illumination (kashf) of the Sheykh is of great significance regarding this prophetic tradition, (*Have been made my favourites from your world, women, perfumes, and has been placed the delight of my eyes in the prayers*),

as it completely negates any voluptuous and vulgar interpretation which a perverted or an ignorant mind could assign to it in relation to women. It should be noted how this hadîs exalts woman by placing her in line with perfumes and prayer, since things of like nature are compared, is a common law. Returning now to the hadîs about woman, it can be easily understood that when the eyes of a saint have seen woman so nobly endowed and blessed with such exaltedness and splendour that she is the best site for a particular Divinely theophany, what then in her would have seen the eyes of the Prophet, can well be imagined, and how sublime would have been the motives for his liking woman.

overpowered had no way out. In the meantime, it became evident that this theophany had no interference with that (previous) transcendental reference (nisbati¹ tanzihî²), and the inner-self remained occupied with that as before, being disinterested in the outer-self. The outer-self which was free from that reference (nisbat) and, hence, idle, had They³ alone blessed with this

theophany. That it was really so, I did confirm it and did find that the inner-self indeed was not at all engaged in any eye-wandering and remained indifferent to all these phenomena and manifestations* . The outer-self which was disposed towards multiplicity and duality had They alone favoured with these theophanies. After sometime, these theophanies vanished and the same state of bewilderment (hayrat ⁴) and ignorance (nadani ⁵) did

1. nisbat: spiritual relation of a saint with Allah, being in agreement with his taste and disposition. Considered with respect to a Spiritual Order as a whole, it means the spiritual relation with Allah characteristic of that Order, and which the Order imparts to its every successful seeker. It, in fact, is the spiritual disposition of the founder of the Order, or the specific way he preferred to reach Allah according to his spiritual taste.

2. tanzih: that state of spiritual relation with Allah which is absolutely free from any kind of feeling and passion, and is beyond the limits of consciousness, being directly with the Divine Essence, by-passing the Divine Attributes.

3. They: refers to the Divinity or any Divine Agency.

*. His words: "That it was really so,and manifestations."

Commentary: A tremendously significant spiritual secret has been laid unveiled here, for if they penetrate into the interior the traveller falls prey to the destructive inference of Unity of Being (Wahdatul Wujud).

4. hayrat: bewilderment, it is an experience which a seeker passes through in advance stages of the Path, and it is in two ways. One, when during the persistence of an all-pervading Divine theophany, his absorbedness and interest deepen to a degree that all things including the personal self disappear from his sight and become lost to him, then he stands bewildered; the other, when the theophany itself suddenly disappears and he does not find the traces of the Beloved. The internal passions and raptures depart, and he stands aghast where to search Him and what to do.

5. nādani: ignorance, this is also an experience in advance stages of the journey and means a state of incomprehension of the situation, imperception of the Divine emanations, and a total timely loss of the internal states.

I find in myself. Then became those theophanies naught, as if they had never existed there.

After that a special vanishing (fanâ) appeared and, indeed, that cognitional determination (ta-ayyuni ilmi ¹) that had appeared

after the return of determination (audi ta-ayyun) got lost in this vanishing (fanâ), and no traces in the abode of ego remained. At this stage, signs of real Islam and indications of destruction of hidden-partnerism (shirki khafi ²) began to appear and a change in

1. His words: "After that a special vanishing (fanâ) appeared and, indeed, that cognitional determination (ta-ayyuni ilmi) that had appeared after the return of determination (audi ta-ayyun) got lost in this vanishing (fanâ), and no traces in the abode of ego remained."

These wordings of Imami Rabbani can be rearranged as: The return of determination (audi ta-ayyun) was followed by cognitional determination (ta-ayyuni ilmi) whereafter appeared a special vanishing (fana) in which the cognitional determination was lost and thenceforth no traces in the abode of ego remained.

Commentary: The following should be borne in mind as a preliminary to the understanding of the above recorded lines. - determination or ta-ayyun herein means human faculties and qualities such as hearing, seeing, life, bodily form etc. etc. - return of determination or audi ta-ayyun herein means regaining normal bodily conditions.

- cognitional determination or ta-ayyuni-ilmimeans knowledge/consciousness of being endowed with faculties and qualities. - knowledge is of two kinds 1. Acquired knowledge or ilmi husuly meaning knowledge of worldly things excluding the self. The effacement of ilmi husuly from the bosom is related to the vanishing of heart or fana qalb. 2. Self-knowledge or ilmi huzuri which is the same thing as cognitional determination or ta-ayyuni ilmi mentioned above. The effacement of ilmi huzuri from the bosom is related to the vanishing of carnal-soul or fana nafs. - The theophanies of Az-Zahir mean Attributive theophanies which bring about a near-complete vanishing of the carnal-soul. Perfect vanishing of the carnal-soul to its transmutation into restful-soul or nafsi mutma-annah takes place under the full impact of the Attributive theophanies (tajalliyati sifatayah) with reflections of the Essential theophanies on top of that. Noting that vanishing internally means ascension of the soul, the vanishing should be deep enough so that the soul might cross the limit of the Attributes and reach the Essence or Zat to have the reflections Thereof. - with the attainment of restful-soul or nafsi mutma-annah, real Islam and deliverance from the hidden partnerism or shirki khafi automatically follow.

After these elaborations, an explanation of the aforerecorded lines will be as such, and the truth is best known to Allah .

Subsequent to the disappearance of the theophanies of Az-Zahir, the ensuing bewilderment, and the state of incomprehension, the Imam's self

returned to normal conditions. Then an especial vanishing took hold of him wherein he lost the *ilmi huzuri* to the effect of finding no faculties and qualities in himself and having the carnal-soul transmuted into restful-soul along with the appearance of signs of real Islam and destruction of hidden partnering-instincts.

2. *shirki khafi*: hidden-partnerism, in Islam to obey the dictates of one's inner-self, when they are in disobedience to Allah is considered as making one's inner self one's deity, which is interpreted as giving it the standing of a partner to Allah. This conduct is called "*shirk-khafi*" or hidden partnering, and is a sin.

5 Ep.- 1

the sight was there, causing the eyes to see deficiency in acts and insincerity in intentions and aims. Alongside, signs of servanthood (*ubudiyah*) and self-insignificance (*nesti*) have, thenceforth, to a degree, reappeared. Allah has through the blessing of your concentrations given access to the real meanings of servanthood (*ubudiyah*), and ascensions above the Glorious Throne (the *Muhaddid*) take place quite often.

First time when the ascension took place, and when I reached above the Throne after the completion of journey, Paradise from there came into view below. At that time a thought struck that the stations of some of the men of Allah be seen. When turned to that, their stations were caught sight of, and so also they, in their respective abodes, according to their station-differences, elevations, ranks, yearnings, and tastes.

Second time when the ascension took place again, stations of the prominent sheykhs, of the Imams of the Prophet's family, of the Virtuous Caliphs, the particular station of the Prophet, and likewise, the stations of all other prophets and messengers, with their rank-differences, and the stations of the High Angels, were seen above the Glorious Throne. The extent of ascension above the Throne was as much as the distance from the earth's center to the Throne or a little less, and it ended near to the station of Hazrat Khàjah Naqshband.

Above this station there were some of the sheykhs, rather, in the level of this very station, but slightly higher, such as Sheykh Mâroof Karkhi and Sheykh Abu Saeed Kharrâz. Of the remaining sheykhs, some were below this station and some in the same. The ones below, were Sheykh Alâ-ud-Daulah and Sheykh Najmuddin Kubra. Above this station were the Virtuous Caliphs. The stations of all other prophets were aside and apart from the station of our

Prophet. Likewise, the stations of the High Angels were on the other side and apart from that station. As for the station of our Prophet, it was loftier than and superior to them all. And Allah knows best the realities of affairs all.

Whenever I desire, ascension by the grace of Allah takes place, and at times it takes place without intention and something else is seen. To some of the ascensions follow results but most of those get forgotten and howsoever hard do I strain to have some of the happenings written down to get them to mind while writing the letter, I do not find it possible. These, however, appear so worthless to the eyes that they should rather be repented of than be written down. While writing the letter some of those were in memory but did not last till the end and, hence, did not do any more audacity. The condition of Mulla Qasim Ali is better, he is under the sway of fallenness (istihlak ¹) and absorption (istighraq ²), and has placed his foot above all passional stations and the attributes which would he first see proceeding from the Root (Asl), now in spite of that fact, sees those attributes detached from himself, and finds himself completely devoid of them ³. Rather, the light (nur) as well, which the attributes subsist by, sees detached from himself and finds himself cut-off from that light and on the opposite side of that. The state of other fellows is well enough and towards improvement day by day. In the next letter, God willing, a detailed account intend to present.

1. istihlak: fallenness, the state of becoming idle and irresponsive to worldly things under overwhelming Divine emanations. In the present context, however, the word means the state of vanishing.

2. istighraq: absorption, materially it means a powerful strike of the Divine emanations on the heart of the seeker which results in his being idle, deeply pensive, and absorbed.

3. His words : " The condition of Mulla Qasim Ali is better, he has placed his foot above all passional stations andfinds himself completely devoid of them. "

Commentary: In the wordings "has placed his foot above all passional-stations", "passion" refers to the pre-travelling passion, and "passional-stations" means his having experienced Encompassment (Ihatah), co-Presence (Ma-iyat), Immanence (Sarayan), Nearness (Ourb), and Vision (Shuhud), commensurate with the pre-travelling passion. His being in the state of fallenness (istihlak) and absorption (istighraq), and seeing his faculties and qualities as reflections of the Root (Asl) in the first instance, and seeing himself devoid of them in the second instance, is indicative of his being in the state of vanishing (fana) and under the strike of Attributive

theophanies. In short, he is now beyond the shadowy ranges of the into-self journey (sairi anfusi) and is well within the Root-Circle (Da-irah Asl) , i.e. has crossed the limit of Attributes.

N.B. The word Root (Asl) in the foregoing refers to the Divine Attributes, and RootCircle (Da-irah Asl) means the Divine Names and Attributes in cases like this.

Things of this universe, animate or inanimate, material or abstract, subsist so long as the Divine Attributes remain connected and related with them by the media of their reflections (tajalliyat). This connectedness and relatedness appears to the illuminational eye as a continuity of light or as a medium of light between the two, i.e. the Root and the objects. When the traveller finds and sees himself void of faculties and qualities, this light medium he also sees disconnected from himself at the same time. This is what the Imam means when he says of the light (nur), which the attributes (of Mulla Qasim Ali) subsisted by, he sees detached from himself as well.

Vol.1 7 Ep.-2

Epistle-2

On the description of gaining advancements, of taking pride in the Divine favours, has this also written to his eminent sheykh.

Request the lowliest of the servants, Ahmad, to Your Eminence that your orders for seeking Divine guidance (istikhara) at the eve of Ramadan conveyed Maulânâ Shah Muhammad. There was not available any free time before Ramazan to have the honour of kissing your threshold. Being helpless, had no way except to solace myself upon what was missed. What to state of the blessings of Allah which are proceeding in constant succession through the benedictive concentrations (tawajjuhât¹) of your good self,

I am an earth, the first spring clouds,

When rain upon with blessed droppy showers.

Be then if a hundred tongue to every body hair,

Yet the bounties can't I thank so helpless and bereft of power.

Though a description of this kind of states means audacity and boldness, and implies pride and boasting,

Yet when my Lord hath lifted me off the earth,

Why then I raise not my head beyond the skies.

The beginning of the state of sobriety (sahw ²) and abiding (baqa) is from the end of the month of Rabi-ul-Akhir and till now have They honoured with especial abiding in every interval. The initiation is with the same Essential theophany (tajallah-Zatiyah ³) as was in the case of Sheykh Mohyi-yuddin ibni-al-Arabi. At one time They bring into sobriety and at another, revert to inebriety (sukr ⁴). In descensions and ascensions They bless with uncommon cognitions and wondrous gnoses (ma-arif ⁵), and honour at every

1. tawajjuh: concentrations, the exerting of the spiritual power of a sheykh on the heart of a disciple to enrich him spiritually and to elevate him to higher stations.
2. sahw: sobriety, means self-possession and calmness shown by a seeker of high stations.
3. tajalla-Zatiyah: Essential theophany means the Divine Essence's manifestations free from any tinge of the Attributes.
4. sukr: inebriety, means loss of self-possession, or appearance of rapturous acts in a seeker.
5. ma-arif: gnoses, means the cognitions and the holy secrets gained by a seeker on the way to Allah.

stage with especial goodness (ihsan ¹) and vision (shuhud), as is commensurate with the abiding of that station. On the sixth of Ramazan They blessed with such an abiding and, consequently attained a goodness (ihsan), which is difficult to describe in words. It so seems as if the end of capability lies here. The union (wasl ²) comparable to the state was achieved here. The passion-side has presently got completed and into-Allah journey (sairi fillah) conforming to the passion state has started ³

As much would the vanishing be perfect, as would the consequent abiding be, and more would the sobriety be, and as much would the sobriety be, as would the arrival of cognitions in keeping with the shari-ah be. Perfect sobriety, however, belongs to the prophets only. The cognitions that have proceeded from them constitute the holy ordinances of the shari-ah, and also the beliefs concerning the Essence of Allah and His Attributes. Any opposition to the formal aspects of these is due to residual inebriety. The cognitions that are proceeding to this humble servant

1. ihsan: goodness, said Prophet Muhammad:

Ihsan is that thou worship Allah as if thou seest Him, and if thou seest Him not, then as if He seeth thee. In Islam, goodness (ihsan) marks the zenith of spiritual rise. Here it means, the Sheykh's attaining to highest degree Divine Visions.

2. wasl: union, means closeness to Allah as implied in mysticism.

3. His words: "The beginning of the state of sobriety (sahw) and conforming to the passion state has started."

Commentary: The Imam's is a special case. For, his having such extraordinary experiences while he is in the travelling-stages and under the influence of pre-travelling passion is due to his being among the elects and beloved ones. In this epistle, after informing his Sheykh that the vanishing (fana) and intoxication (sukr) stage is over, he repeatedly talks of high-degree abiding (baqa) and goodness (ihsan). It should be noted that one of the aspects of abiding (baqa), as mentioned in the foregoing, p.xxv is capability to withstand the Attributive-theophany (tajalla-Sifatayah) with total self-possession. In the present case, however it would mean capability to withstand the Essential-theophany (tajalla-Zatayah). The meaning of goodness (ihsan) has already been stated, and in the present case it would mean the visions of the Divinity in the Necessity Degrees (Maratibi-Wujub). The particularly mentioned especial abiding and the goodness consequent upon that simply mean Essential-theophany (tajalla-Zeiyah) in its highest degree followed by a most superb Vision (Shuhud).

As for his words "It so seems that the end of capability lies here" in all probability they mean that the described Essential-theophanies and visions were the highest attainable states in the pre-travelling passion-ranges, and not the end of his capability and propensity because in the very next sentence he talks of his entering into next higher stage—the journey into Allah. The wordings "passion-side" and "passion state" refer to pre-travelling-passion and post-travelling-passion respectively.

Vol.1 9 Ep.-3

are mostly explicative of the shari-ah and expositive thereof. The rational is changing into the visual, and the summed into the detailed.

Were it to describe

The details thereof are beyond description.

And I am afraid lest it be leading to insolence,

Upon the servant it is, to know his limits.

Epistle-3

Concerning the companions that have come to a state of halt in a particular station, while some others have passed over, and have reached the stages of Essential theophany, has this also written to his respected sheykh.

The request is that the companions that are there, as well as those here, everyone of them stands stopped in a particular station. The way to pull them out of those stations is difficult and the amount of strength commensurate with that station do not see in myself.

Allah, however, through the blessings of your noble concentrations has moved forward one of the fellows of this humble servant who, having passed this station, has reached in the vicinity of the Essential theophany. His state is excellent, and is following in the foot-steps of this humble servant. About the others have the same hope.

The next thing is that some of the companions that are there do not have agreement with the path of the nigh-led (muqarrabin ¹). Rather, more suited to their state is the path of the forlorn ones (abrar ²). Anyway, whatever certainty have they achieved is worthwhile and accordingly should the instructions be,

Everyone has been originated for a task particular.

To a description of their names have dared not, as would not be hidden from your good self and, therefore, have avoided being audacious. On the day of writing this humble letter, Mir Sayyid Shah Husain saw in his absorption as if he has reached a big gate and thinks that the gate is bewilderment (hayrat), when looks

1 . muqarrab pl. muqarrabin: literally means "brought near". But in mystical terminology it means a seeker who is a favourite of Allah so that He has blessed him with faculties and qualities that enable him to gain utmost nearness to Him very easily without much of self-mortification.

2. barr pl. abrar: devoted, godly, but in mystical terminology it means a seeker who is in a state of forlornness and constant sadness, i.e. is far away from Allah and paves his path to Him with labour and self-mortification.

Vol.1 10 Ep.-4

inside, sees your good self and this humble servant, and howsoever hard does he struggle to throw himself inside, his feet do not help.

Epistle -4

On the highly valued month, the month of Ramazan, and on the Reality of Muhammad (Haqiqati Muhammadiyah), has written this also to his revered sheykh.

Requests the lowliest of the servants that no esteemed letter informing of the conditions of the servants of that high threshold has reached since a long time, and am looking for one every moment. Congratulations upon the arrival of the holy month of Ramadan, as this month has perfect harmony with the Qur-an, which is inclusive of all the Essenceosplendrous (Zati-wa-Shuyuni¹) excellences in entirety and pertains to the Root-Circle (Da-irah Asl) to which naught of any shadowiness has found way. The First Ability (Quabliyati Ula²) is its shadow, and because of this harmony its revelation was effected in this month:

1. Zàti-wa-Shuyuni: Essenceosplendrous, literally it means of or related to the Essence and the Splendour.

Shan: state, condition, prestige, importance, concern, business, affair, matter, manner of being.

The meaning "state" when referred to the Divinity will be used for splendour, being also supported by a verse of the Qur-an, (*Everyday He is busy with some affair being in a Splendour*, Q-55 : 29).

Note: the words "busy" and "state" both have been taken as the meanings of the word Shan as they are correlative in this case.

2. Qàbliyati Ulà: The First Ability (of the Essence).

Commentary: He who has blessed His creatures with abilities cannot Himself be devoid of abilities, is an irresistible conclusion, and a self-evident truth. Of the Divine Abilities, the first to come in manifestation was the Divinity's descent from noDetermination (Ici Ta-ayyun) to Determination (Ta-ayyun) assuming a Mode wherein the Essences and the Attributes appeared in a commingled, comprehensive, and in an indistinguishable manner.

It is a matter of common sense to understand that to invest oneself with qualities one ought to have within one's self a potential power, termed generally as ability. Naturally, thus, qualities proceed from abilities. This Ability, in effect, is exactly the Essence and is called a Consideration or

Itibar of the Essence. Furthermore, this First Ability marks demarcation between the Essence and the Knowledge-Splendour. Since the Essence is a colourless thing and nothing can take the colour thereof, the First Ability existing between the Essence and the Knowledge-Splendour gets imbued with the colour of the Knowledge-Splendour and in this form it is called shadow (zil) of the Knowledge-Splendour.

Vol.1 11 Ep.-4

"The month of Ramazan, in which was revealed the Qur-an," (Q- 2: 185), is a verifier of this statement. By virtue of this harmony, this month is comprehensive of every good and blessing. Whatever good and blessings proceed to anyone in the entire year, whichever way might they proceed, they are only a drop out of the river of this highly valued month of countless blessings. The peace (jam-iyah) of this month is a source of peace (jam-iyah) for the entire year, and the distraction of this month is a source of distraction for the entire year: *"Then good tidings be unto him upon whom passed this blessed month in pleasure, and woe unto him upon whom it passed annoyed, so he remained prevented from blessings and deprived of virtues."* Also the tradition (sunnah) of recital of the complete Qur-an in this month is a means of obtaining all the Rootexcellences and shadowy blessings: *"Then he who gathered them both would, expectedly, be not deprived of its blessings and prevented from its benefits."* The blessings which are related to the days of this month are different, and the benefits related to the nights of this month are different, and probably it is because of this secret that haste in fast-break and delay in predawn-meal have been advised so that full benefits of both the intervals (the day and the night) be obtained. The First Ability stated above, which is tantamount to the Reality of Muhammad (Haqiqati Muhammadiyah¹), is not the Essential Ability characterised by all the Attributes, as have said some (sheykhs), but is the Essential Ability with regard to the "knowledge" related to the entire Essenceosplendrous excellences which are the gist of the Reality of

1. Haqiqati Muhammadiyah: the Reality of Muhammad.

Prophet Muhammad was the prime cause for the creating of creatures, and also the motive for the descent of the Divinity from no-Determination to Determination. As the Defined Mode represents the First Ability — the

Head-Source of all kinds of existential and spiritual emanations — and as the motive for this Defined Mode was the creating of Muhammad, according to rule, the First Ability can rightly be called the Reality of Muhammad, the Cream of and the Cause for creation.

Vol. 1 12 Ep.-4

Qur-àn ¹. The Attributive Ability (Qcibliyati Ittesaf ²) which is related to the domain of Attributes and constitutes Demarcation (Barzakh) between the Essence and the Attributes, stands for the realities (haqa-iq ³) of other prophets. This very Ability (i.e. the Attributive Ability) with regard to the Considerations (Itibarat) registered in it has turned into numerous realities ⁴. The Ability which is called the Reality of Muhammad, although is shadowy, yet the Attributes have not tinged it and nothing intervening is there ⁵. The Realities of the Muhammadi-taste

1. His words: "The First Ability stated above,which are the gist of the reality of Qur-an. »

Commentary: Imam Rabbani herein points out three important things. First, the First Ability should not be confused with the Attributive Ability as have done some sufi sheykhs. Second, the First Ability is related to the Knowledge-Splendour (Shan Al-Ilm) in the compass whereof fall all Essenceosplendrous excellences. Third, by the word "gist" he means the Essenceosplendrous excellences, and by the word "Reality" he means the Speech-Splendour (Shan Al-Kalam), so that the Qur-an, being the Word of Allah, is to be taken as an embodiment of all the Essenceosplendrous excellences proceeding from the Speech-Splendour.

Note: 1. The property of "knowledge » is to compass all things. 2. The property of "speech" is to give utterance to hidden excellences and matters. Hence, in the compass of the Divine Knowledge fall all excellences and all things, and at the bottom of the Divine Speech, lie all excellences and all details, hence they run parallel and they have a kind of relation with the Essences which, according to Imami Rabbani, other Attributes have not.

2. Qābliyati Ittesaf: the Attributive Ability (of the Essence) means the ability of the Essence to qualify Itself with Attributes.

3. haqā-iq singl. haqiqah: realities, these are emanation-sources for the prophets/saints referred to herein sometimes as "shadows" of the Divine Entities, and sometimes as "offshoots" of the same.

4. His words: "This very Ability with regard to the Considerations (Itibarat) registered in it, has turned into numerous realities."

Commentary: The Attributive Ability sending forth emanations through a particular Attribute constitutes the reality of one prophet, through another Attribute, of another prophet, and thus it breaks-up into numerous realities. This breaking-up of the Attributive Ability into numerous branches or realities is but a human consideration of the Divine.

Note: The realities of the Five Resolute Prophets, Noah, Abraham, Moses, Jesus, and Muhammad fall into the Primary Attributes.

5. His words: "The Ability which is called the Reality of Muhammad,..... and nothing intervening is there."

Commentary: The Reality of Muhammad is a cognitional thing, i.e. a Mode of the Divinity, and, hence, cannot become a barrier respecting the Essence, and as such, is not something intervening. In fact, it is exactly the Essence Itself. It is shadowy, not in the sense that it is something of lower order than the Essence, but in the sense that it is intermediary between the Knowledge-Splendour and the Essence*, and appears imbued with the colour of the Knowledge-Splendour and, therefore, it is technically called its shadow.

Vol.1 13 Ep.-4

(Muhammadi-ul-mashrab) saints are the Essential Abilities with respect to the "Knowledge" which is related to a part of those excellences ¹. The Ability of Muhammad (Qabliyati Muhammadiyah ²), however, constitutes Demarcation (Barzakh) between the Essence and these numerous Abilities. The judgment of those "some" is based on the fact that the foot-rest of that (i.e. Qabliyati Muhammadiyah), is in the domain of Attributes, and that is all, and the maximum ascension of the domain of Attributes is only up to that Ability (Qabliyat) ³. For this reason, it has been attributed to the Prophet Muhammad. Since this Attributive Ability can never be by-passed, it is for this reason that those "some" have established that the Reality of Muhammad is always intervenient.

1. His words: "The Realities of the Muhammadi-taste (Muhammadi-ul-mashrab) saintsto some of those excellences."

Commentary: When the First Ability of the Essence sends forth emanations with respect to one of the Attributes, only a part of the excellences are projected. It should be recalled here that the word "knowledge" in the above text means the KnowledgeSplendour, and a partial streaming of that Ability provides a part of excellences and is looked upon as having broken-up into numerous Abilities, hence the words "Essential Abilities".

2. Qābliyatī Muhammadiyah: the Ability of Muhammad

The Attributive Ability of the Essence sends forth emanations including all the Attributes only in case of Hazrat Muhammad, and, therefore, it has been designated as Qābliyatī Muhammadiyah . While in case of other prophets, it streams emanations only partially, i.e. with respect to only one Attribute.

3. His words: "The judgment of those "some" is based on _____ is only up to that

Ability (Qābliyat)." Commentary: Since the Ability of Muhammad (the Attributive Ability of the

Essence

comprehensive of all the Attributes) is an intermediary between the

Essence= and the Attributes, naturally the start of the unto-Allah journey will be from

the Attributes onwards to the Essence**. Hence the words "the foot-rest of that _____ is

in the domain of Attributes". The cause of misjudgment of those some (mashci-ikh) is their confusing the Ability of Muhammad with the Reality of Muhammad, and taking the one for the other, which again is due to their inability to distinguish between the Splendours and the Attributes, rather, due to their unawareness of the Splendours.

Vol.1 14 Ep.-4

+++But the non-appearance of the Reality of Muhammad, which is a sheer Consideration (Itibar) of the Essence, to the sight is possible, rather, occurrent¹.

The Attributive Ability although is also a "Consideration", but being a Demarcation (Barzakh) has the colour of the Attributes that are present in the exterior having additional existences and their removal is not possible. For this reason it had to be established that they are an ever-existent barriers. The like of such cognitions, the object whereof is the gathering of the Root and the Shadowy (excellences), hit excessively and are mostly written down on papers. The station of star-sainthood (qutbiyat) is marked by cognitional niceties pertaining to the shadowy stations, while the degree of singular-sainthood (ferdiyat) is a channel for the arrivai of the Root-Circle cognitions. The distinguishing between the

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But the non-appearance of the Reality of Muhammad, which is a sheer Consideration (Itibar) of the Essence, to the sight is possible, rather, occurrent.

From the Epistles (Maktubat) of Imam Rabbani, vol.1, Ep.4, three lines of the original Persian and the Arabic translation texts have been reproduced above with the English version of these by the translator. The underlined words, appearing at the same location in the aforesaid two texts, differ. In the original Persian, it is Qcibliyati Muhammadiyah, and in the Arabic translation, published in Turkey, it is Haqiqati Muhammadiyah. In the opinion of the translator, the term Haqiqati Muhammadiyah, appearing in the Arabic version, is correct and, hence, it has been adopted in this translation. The word Itibar following in this context also supports the opinion of the translator.

shadow (zil ¹) and the Root (Asl) is not attained without gathering these two wealths.

Hence, some of the sheykhs do not accept the First Ability (Qabliyat Ula) which also is said the "First Determination" (Ta-ayyuni Awwal), as an addition to the Essence, rather, they consider the vision of that to be the Essential theophany. The truth is what have I established, and the matter is what have I clarified, and Allah, establishes the truth and shows the path. The pamphlet, for the writing whereof this humble servant was ordered, could not be completed due to unfavourable circumstances. The drafts remain lying till now and do not know what the scheming of my Lordk, is in this delay. Anything further would be audacity and beyond the limits of regards.

Epistle -5

In the recommendation of Khajah Burhanuddin, one of the sincere fellows, and on the description of some of his states, has this also written to his eminent sheykh.

Requests the lowliest of the servants that a pamphlet on the description of the Method (Tariqat ³) of the honoured Khàjgàn ⁴ has been sent and would come before your noble eyes. It is only an initial draft so far. Khàjah Burhânuddin set-off in a hurry and, hence, there was not enough time to rewrite it in a clear manner. It is possible to add some more cognitions to it.

One day a pamphlet "Silsilat-ul-Ahrar ⁵ " came before the eyes and at the same time it came to my poor thinking to request your good self to write something personally concerning some of the cognitions in that pamphlet, or else, order this Faqir to write

1. zil pl. zikal: literally means shadow, but as a mystical term it stands for the shadows of the Divine Entities mentioned before. It possesses the capability of receiving emanations from the Divine Entities and transmitting these to the seeker to help him build his spirituality. In other words, shadows (zikal) are emanation-transmitting media between the Divine Entities and the seeker.

2. Ta-ayyuni Awwal: The First Determination, or the First Self-determination of the Divinity, it is when for the first time internal distinctions appeared in the Being. Ta-ayyuni Awwal is another name for Qābliyati Ula and Haqiqati Muhammadiyah, i.e. all these three terms stand for the same Divine Mode.

3. tariqat: method, in mystical terminology it means the art of doing mystical deeds in keeping with the shari-ah and sunnah with the object of attaining union with Allah.

4. khajgan: title of the Naqshbandi saints in Turkistān.

5. silsilat-ul-ahrar: a collection of the poems of Hazrat Bāqi Billah, the spiritual guide of Imam Rabbani.

Vol.1 16 Ep.-6

something in their context. This thought had become sufficiently persistent when, in the meantime, some of the cognitions of this pamphlet descended so that some of the cognitions of that pamphlet (i.e. Silsilat-ul-Ahrar) became clarified through these in a compendious manner.

If this draft is made the end chapter of that pamphlet, would be suitable, or would be equally appropriate if a suitable set of cognitions is selected from it and made a supplement to that. Any further boldness is beyond the limits of respect. Khājah Burhān has done the job well during this period and has also acquired a share in the third journey conforming to the passion stage.

In the province of Mālwah, his heart remains perturbed due to straitened circumstances and, hence, has set out to be in your presence. Whatever way should you advise, would be better for him.

Epistle -6

On the description of attainment of passion (jazbah) and travelling (suluk), of being perfected by both the Attributes, Beauty (Jamal ¹) and Majesty (Jalal) ², of vanishing and abiding, and of matters relevant to these, of the superiority of Naqshbandiyah-Reference, has this also written to his revered sheykh.

Requests the lowliest of the attendants, Ahmad, that the Absolute Director has through your noble concentrations granted perfection through both ways, passion and travelling, and through both Attributes, Beauty (Jamal) and Majesty (Jalal). And now, at present, Beauty is exactly the Majesty, and Majesty is exactly the Beauty.

These wordings have been caused to deviate from their clear meanings and have been given a self-fancied interpretation in the margin-notes of Risalah Qudsiyah ³. The sentence, however, is fixed in its apparent sense, being unadapted to any deviation or other interpretation. + The signs of this perfection lie in being distinguished by love for the Essence. Prior to this distinction,

1. Jamal: Beauty, means the Divine Beauty, but mystically, when the Divine will is favouring and kind to a seeker so that he executes his travelling comfortably and peacefully, it is said he is being disciplined by Jamal.
2. Jalal: Majesty, means the Divine Majesty or the Divine Awe. When the Divine will subjects a seeker to afflictions, hardships, and poverty, in order to discipline him and purify him, it is said he is being treated with Jalal.
3. Risalah Qudsiyah: Name of a pamphlet on mysticism written by Hazrat Khajah Naqshband.

Vol.1 17 Ep.-6

perfection is not possible. The love of the Essence is the sign of vanishing and vanishing means obliviousness of all other than Allah. Thus, so long as knowledge does not get effaced from the bosom-plain and one does not get marked by a total ignorance, naught of vanishing is attained.

This bewilderment (hairat) and ignorance are permanent and their removal is not possible. It is not so that they exist at one time and vanish at another. The sum and substance in this regard is that prior to vanishing there is sheer ignorance, and after abiding, ignorance and knowledge are co-existent. In total ignorance is knowledge, and in utter bewilderment is in the Presence. This is

the stage of Realised Conviction (Haqqul-Yaqin) where knowledge (ilm) and the "identical (ain)"¹ are not a veil to each other. The knowledge existing prior to this ignorance is out of discussion. But in spite of this condition, if there is knowledge, it is within oneself, if there is vision, it is also within oneself, and if there is gnosis or bewilderment, that also is within oneself. So long as the sight shares without, it is in vain, be though it directed inwards. The sight should be completely disconnected from without. The honoured Khàjah Bahà-uddin Naqshband says: *"Whatever the men of Allah, see after vanishing and abiding, see within their selves, and Whatever recognize, recognize within their selves, and their bewilderment lies in their own selves."* From here it is clearly understood that vision, gnosis, and bewilderment lie within the self and none of these is without. So long as even one out of these three lies without, be though it seemingly appearing within the self, vanishing has not been achieved, how could then be abiding. This is the ultimate stage regarding vanishing, and this is Vanishing Absolute (Fana Mutlaq)², whereas absolute vanishing (mutlaq fana) is general. Abiding is in proportion to vanishing. This is why that some of the men of Allah, after the realisation of vanishing and abiding, possess vision in the exterior as well. As for the Reference of these divines (the Naqshbandys), it is above all the References. +

Everyone with a mirror can't be Sikandar,

And lo! everyone tonsured can't be Qalandar

1. ain: identical, means the Divinity's concept of a man in His mind/knowledge.
2. Fana Mutlaq: Vanishing Absolute, it is the vanishing experienced at the end of the journey unto Allah (sairi ilallah) whereas "absolute vanishing" is common vanishing experienced at various stages of the journey unto Allah (sairi ilallah).

Vol.1 18 Ep.-6

When amongst the greatest of the sheykhs of this Order, They bless with this Reference only one or two, and after many decades, what to state of other Orders. This Reference belongs to Abdul Khaliq Ghijdwani, and the perfecter and completer of this (Reference) is the master of masters, I mean the revered Khàjah Bahà-uddin, known as Naqshband, and among his successors the revered Khàjah Alà-uddin was blessed with this wealth.

Too precious a wealth, see whom They bestow upon.

Strange is the affair, previously afflictions and sorrows that would befall, would cause joy and pleasure and would say: "Is there any more?", and whatever would be lost from the worldly things, would be pleasing and would like that to be more so. Presently, when They have brought in the world of means and measures, and the eye is seeing self-frailty and neediness, even a slight harm causes a kind of perturbation in its very initial touch, though it ends immediately and remains no trace thereof. Likewise, previously if invoked for the removal of calamities and afflictions, the object thereby was not the removal thereof actually, rather, a mere compliance with the command: "call upon Me. " ++ But now the object of invocation is to escape the afflictions and sorrows, and the fears and griefs that had disappeared are now returning again. I have now realised that that state was due to inebriety. Now in this state of sobriety, as the things strike to the common people, so they do to this humble servant, like as helplessness, neediness, fear, sorrow, sadness, and happiness.

In the beginning when the object of invocations was not actually the removal of calamities, the idea was not pleasing to the heart. But the state of inebriety was dominant. Yet it would strike the heart that the invocations of the prophets for their needs were not of this nature. Now when have They honoured with this state and have informed of the reality, it has become clear that the invocations of the prophet arose from self-weakness, neediness, fear, and sorrow, and not from a mere empty compliance with the command (pray unto Me). Some of the things that become unveiled, it is in submission to your orders that do the audacity of conveying them from time to time. +

Epistle -7

On the description of some of his wondrous states, and concerning some necessary enquiries, has this also written to his eminent sheykh.

Requests the lowliest of the servants, Ahmad, that the station which was above the Demarcator (Muhaddid) and wherein would find my soul by way of ascension, pertained especially to the Honourable Khajah.

After sometime, found my elemental body also in the same station. ++ At this time it so appeared in imagination as if this entire universe, along with the elements and the skies, has sunk below, leaving neither its name nor frame. In this station there were none save a few from the eminent sheykhs. Now when find the entire

universe and myself sharing the same place and station, am exceedingly surprised to see myself with them despite a total alienage. Anyway, the state that used to come over occasionally, wherein would neither be the personal self nor the universe, neither would anything be in vision nor in consciousness, has become permanent. The existence of worldly creatures has gone beyond the grip of sight and knowledge. Afterwards, then, in this very station emerged a high palace attached to which was a stair, I reached thereupon. This station as well, like the universe before, sank below, while found myself rising upwards every instant. Once, during the ablution-prayer' appeared a magnificent station and saw therein four of the Naqshbandiyah sheykhs. Other sheykhs such as Junaid Baghdàdi, etc. etc. were also there, while some other sheykhs were above that station having held its legs in a sitting posture. Still some other were below that according to their degree-difference. I found myself far away from that station, rather, did not see any relation at all. Upon this, got very much perturbed and was about to go mad, and in the increasing anger, felt like the soul parting the body. Some time elapsed in this state. At last, by the noble concentrations of your good self, saw myself rising up to the level of this station. First, found my head rising up

1.Muslim generally offer a short prayer after ablution.

Vol.1 20 Ep.-7

to it and then, rising gradually, got hold of it and went upon and sat on it. After concentration, it so appeared that this station is the station of perfection (takmil) which is attained after completing the travelling. An impassioned one (inajzub) with an incomplete travelling has no share in this station. Also, it so struck to the mind at that time that the attainment of union with this station is the fruit of the vision seen in the presence of your good self and related to you afterwards that Hazrat Amir says: "*I have come to give you the knowledge of skies.*" + When concentrated fully, found that this station was especial to Hazrat Amir among the Righteous Caliphs. And the truth is best known to Allah.

Secondly, it so seems as if the base morals are coming out every moment; some come out of the body like threads while others as smoke. At times it so appears in imagination that they all have come out, but at another lime some thing different is seen and seems to be coming out.

The second request is whether a prior finding of the Divine permission is a condition or not for employing or not employing

concentration for the removal of certain diseases and afflictions. From the apparent wordings of "Rash-hat », by the Honourable Khàjah Obaidullah Ahrar, it so seems that it is not. Advise the correct matter in this regard. Nevertheless, concentration without that is not pleasing.

The third request is that after the affirmation of Presence (Huzur ¹), stopping the seekers from remembrance (zìkr) and asking them to watch over the "Presence", is necessary or not, and it is what stage of "Presence" at which the remembrance is abandoned? There have been some, however, who have kept themselves engaged in remembrance from the beginning to the end, have not ceased at all, and have carried the task to the ultimate end. As be the reality, kindly advise accordingly.

The fourth request is that the Honourable Khajah Obaidullah Ahràr has stated in his "Figarat" that ultimately the remembrance is advised because there are some such objectives which cannot be achieved without remembrance (zìkr), kindly specify those objectives.'

1. Huzur: Presence, means developing a continuous attention towards Allah in the heart.

2. Said Baqi Billah, in reply: "The time of appearance of Presence (Huzur) is when remembrance (zìkr) and Presence (Huzur) are gathered. The objectives to be reached are:

the honour of will remember you -Q, perfect vanishing, holy secrets and gnosis."

The fifth request to your good self is that some of the seekers do show a desire to get the education of the Path but cannot be cautious about the morsel, and in spite of this carelessness do attain a sort of Presence and absorption, and if cautioned about the morsel, quit it completely due to the feebleness of quest, what are the orders in this regard? There are some other who want mere attachment with this noble Order, just by way of discipleship, without any inclination towards getting the remembrance (zìkr). This sort of joining is permissible or not, if yes, what is the method thereof? Any further boldness would mean utmost audacity.

Epistle -8

On the description of the states which are related to abiding and sobriety, has this also written to his eminent sheykh.

Requests the lowliest of the attendants, Ahmad, that ever since have They brought into sobriety and have blessed with abiding, wondrous cognitions, unique and unfamiliar gnosés, are in-pouring in constant succession.

Most of these have disagreement with the assertions of the sect (sufis) and their generally used terminologies. Whatever have they said regarding the issue of the Unity of Being (Wahdat-ul-Wujud) and its adjuncts, They blessed with those experiences in the very initial stages and the vision of Unity in multiplicity was obtained. Then They carried to the stages higher than that stage and enriched with various kinds of cognitions in the meantime. A clear verification of these stages and cognitions through the assertions made by the sect (sufis) is not obtainable. Nevertheless, allusions and brief suggestions do occur in the noble comments of some of these notables. But the just witness to their correctness is the formal shari-ah and the consensus of the ulamà of sunnah. In nothing have they disagreement with the formal shari-ah and, at the same time, have no agreement with the rationalists and their rationalistic principles. Rather, have no agreement as well with those ulama of Islam who have disaccord with the ulama of sunnah.

The matter of "capability by activity" stands solved, prior to activity there is no ability. Upon activity, They grant ability, and upon means and limbs, They place liability, as have established the ulamà of the people of sunnah.

Vol.1 22 Ep.-8

In this station find myself in the foot-steps of Hazrat Khàjah Naqshband. This station belongs to him. The Honourable Khàjah Alà-uddin Attàr has also share in this station, and of the divines of this high Order, the Honourable Khàjah Abdul Khàliq Ghijdwàni, and of the preceding mashà-ikh (saints), the Honourable Khàjah Màruf Karkhi, Imam Dâwood Tai, Hasan Basri, and Habib Ajami were also heree. The outcome of all these excellences is utmost farness and strangeness. The condition has reached to "no remedy" stage. So long as the veils were down, effort and endeavour to lift them up had place. But now His very Greatness is His veil.

Oh, neither for her is a doctor nor a sorcerer

As if utmost strangeness and disharmony have been named union and connection. Oh, oh, this couplet about Yusuf and Zulekhà befits the condition.

Sounds the tambourine notes of the friend

The share of the playing hands is only rind

Where is the vision, who is the visioner, and what is the visioned.

Oh, never would He show His Face to the creatures

What of the vile dust and the Lord of lords. I see myself a humble incapable creature and so all the world, and hold the Lord to be the Creator and the only Capable One. Besides this, no other relation do affirm. Far-fetched is the idea of self-identicalness and mirrorlikeness

And in no mirror does He show up

The traditional ulama of the people of tradition and congregation (ahli sunnah waljama-ah) are though somewhat deficient in some acts, yet the beauty of the correctness of their beliefs concerning the Divine Essence and the Attributes has so much brightness that the deficiency against that appears little or naught to the eyes. While some of the sufis, in spite of arduous exertions and self-mortification, do not possess that beauty because their beliefs concerning the Essences and the Attributes are not correct to that degree. Strong love for savants (ulama) and students (tulaba) has developed and their manners appear heartening, and long to be of their group. In the four preliminaries of Talwih¹, a discussion is going on with one of the students. Hidayah² and Fiqh³ are also under revision. In the issues of co-presence (ma-iyah⁴) and

1., 2., 3. books of Islamic jurisprudence.

4. ma-iyah: co-presence, a group of sufis holds that there is a state of company between the Creator and creatures and that is Beingwise on the part of the Creator, whereas Hazrat Mujaddid holds that it is knowledgewise and not Beingwise.

knowledge-encompassment (ihatah-ilmi¹) share the views of theulamâ. ++ Similarly, neither hold the Lord to be identical with the universe nor united with it, neither away from it, nor with it, neither separated from it nor encompassing and immanent, and consider the essences, attributes, and acts (of creatures) as His created things and not that their attributes are His Attributes, and their acts are His Acts. Rather, see His Power effective in the acts

(of creatures) and do not see any effectiveness in the powers of creatures, as is the belief of the *ulamâ-mutakallemin* ² . + Likewise, believe the seven Attributes to be extant and believe Allah to be the Exerciser of Will. And hold with certainty the (Attribute of) Power as the capability of issuing actions or stopping them, and not as if (He) wills, would do, and if does not will, would not do, as have asserted some rationalists and sufis. This second conditional (and negative) part, however, is forbidden, since this statement implies "obligation" and agrees with the principles of the rationalists. I believe in the issue of predestination and divine decree like as do the *ulama* of tradition and congregation. It is the right of the owner to dispose his property the way he wants, and do not accept in that (disposing) any role of the ability and propensity (of creatures), as this also implies "obligation": "*And He is the Master, acts as He wills*", and so on.

Since it is among the necessary matters to present, the personal states, therefore, have dared doing this audacity,

Upon the servant it is, to know his limits.

Epistle -9

On the description of the states that are related to the descensional stages, has this also written to his eminent sheykh.

Requests the deprived black-faced, and the negligent ill-behaved, proud of time and states, conceited of union and perfection, whose acts are in total disobedience to the Lord and whose deeds are in contrast to the standards of piety, the sight for creatures having

1. *ihatah-ilmi*: knowledge-encompassment, the above group of sufis also holds that the Creator has encompassed the creatures, and this encompassment is Beingwise, whereas Hazrat Mujaddid holds that this encompassment also is knowledgewise.

2. *ulamâ-mutakallemin*: Muslim theologians.

3. obligation: to relate the Will with Act is to make it incumbent upon the Creator to do necessarily as Hem; Wills. In case of the negative part, it implies imputing evil Will to the Creator.

24 Ep.-9

decorated, and the sight for the Divinity having spotted, whose all efforts are directed towards enhancement of the exterior, and whose interior, therefore, is always in a state of disgrace, whose utterances are at variance with whose states, and whose states are

based upon whose imaginations, what could be the outcome of these vain speculations, and what would be achieved by these states and descriptions, misery and deprivation are the ready lot, ignorance and error are whose in-hand assets, source of tumult and trouble, token of cruelty and sin, along with this all, an embodiment of defects and a figure of misdeeds. Whose good deeds damnable and rejectable, and whose virtuous acts voidable and reproachable: "*many a reciter of the Qur-an is such that the Qur-an curses him,*" is a just testifier of whose case, "*and many a faster is such that nothing save thirst and hunger comes to him out of his fast,* » is a true witness of whose state. Then woe unto him whose affairs and states, and achievements and stations be such. Whose penitence is a sin like other sins, rather worse, and whose repentance is an ill like other ills, rather more obnoxious, whatever a hated one does is hateful, is true of him.

Barley out of wheat and wheat out of barley cometh not

His ailment is innate, incurable by any treatment, and his disease is natural, proof against any remedy. What is substantial to a being cannot be separated from that being.

Blackness parteth not the Negro, it is innate in him.

"And Allah wronged them not, but they used to wrong themselves," (Q-16:33). Yes, for a total goodness, there should be a total badness, so that goodness may emerge (against it) to full brightness, since by their contrast things get distinguished. Goodness and perfection were there, badness and imperfection were needed for them, since for beauty and loveliness, mirror is needed, and mirror could not be save a thing of opposite nature. Then certainly for goodness, badness, and for perfection, imperfection, become mirrors. Thus, the more the imperfection and badness in a thing, the more would the conspicuity of goodness and perfection against that be. Astonishing is the affair, dispraise has assumed the meanings of praise, badness and imperfection have become sites for goodness and perfection. Hence, certainly the degree of servanthood is above all the degrees, since this objective, i.e. seeing self-defects, is fully and completely realised in the degree of servanthood. The beloved ones They exalt with this degree, while the lovers enjoy the taste of vision. Getting delight and having comfort in servanthood is especial to the beloved ones, and the joy of lovers is in the vision of the Beloved. The comfort of the beloved ones lies in servanthood of the Beloved. In this comfort, They bestow upon them this wealth, i.e. seeing self-defects, and bless them with this bounty.

The single valiant champion of this field is the Master of world and religion, lord of the formers and the later, beloved of the Sustainer of the worlds. Whosoever by special grace They intend to bless with this wealth, i.e. seeing self-defects, They grant him perfect following of Hazrat Muhammad, and raise him thereby to high stations: "*This is the bounty of Allah, bestows upon whomsoever He wills, and Allah is the owner of the highest bounty,*" (Q-62:4).

++ Intended by badness and ill is merely (the seeker's) speculative consciousness of them, not that he actually is characterised by them. The possessor of this consciousness stands qualified by the qualities of Allah, and this consciousness is of the fruits of this noble distinction. Ill and imperfection have no place in this degree except that they exist in consciousness. This consciousness, because of creating a perfect seeing of self-defect, is a total goodness, against which every thing appears badness. Such becomes the condition alter the descending of the restful-soul (nafsi mutina-innah) in its abode. Thus, so long as one does not throw oneself on the ground in this manner, and carries the task to such degrees, one remains deprived of the excellences of his Lord. Then what about the condition of him who imagines himself to be identical with the Lord, and considers his attributes exactly His Attributes. "*Glorified is He, and above that what they say.*"

This is heresy regarding the Names and Attributes, and people having such beliefs are included in the group concerning whom comes the verse: "*And leave those who blaspheme His Names,*" (Q-7:181).

It is not so that everyone having his passion preceding his travelling is among the beloved ones, but the precedence of passion is a condition for belovedness. Yes, in every passion, elements of belovedness are present, since without that, passion cannot exist. This element is due to some incidental cause and is not inherent.+ The inherent belovedness is not conditioned by anything. Just as every extreme-reached one (muntahi) though eventually does get passion, yet he is counted in the lovers and not in the beloved ones, because of his having acquired it due to some incidental cause which is insufficient for justifying him a born beloved. This incidental cause is purgation of the carnal-soul and purification of

Vol. 1 26 Ep.-10

the heart. For some novices, the following of the Prophet, though partially, helps qualify for this honour, but only to a degree. For the

extreme-reached ones also, the means for the attainment to this, i.e. belovedness, is only the following (of the Prophet). In the beloved ones, this God granted inherent quality is also because of the following of Hazrat Muhammad. Rather, I say that this inherent belovedness is due to a kind of natural resemblance with the Prophet, and the Name that controls him and imparts to him this distinction is related to the Name which controls Hazrat Muhammad, and it is from here that he has earned this good luck. Indeed, Allah knows the truth best, to Him is the return, and with Him is refuge. Indeed Allah establishes the truth and He alone shows the (right) path.

Epistle -10

On the description of nearness and farness, separation and union, using unfamiliar language, alongwith some pertinent cognitions, has written this also to his honoured sheykh.

Says the lowliest of the attendants that since a long lime he has not received any information about the condition of the servants of that high threshold, and is waiting to hear.

No wonder if my soul gets spirited

Reaches as the message of the dear one parted

He is aware that he does not merit Your Honour's presence,

Sufficing is the bell-ring, though from afar

Wondrous is the affair, utmost farness is named nearness, and extreme separation is called union, as if in reality, what is sought is to suggest negation of nearness and union.

Oh, how to get joined to the beloved ahigh

Mountains awful and caves dreadful in the way when lie

Hence, unending sorrow and permanent worry hold sway. The desired, i.e. the beloved, at last has to be the "desirer" at the will of the "Desirer", and the beloved has to become lover at the pleasure of the "Lover". He, the lord of religion and world, in spite of having the status of "desired" and "beloved", had to be of the "lovers" and the "desirers", and surely his condition has been communicated as: "*Was the Messenger of Allah,-- constantly grieved, permanently worried,*" and Hazrat Muhammad has said: "*No prophet has been anguished as have I been.*"

Only the lovers can bear the burden of love, for the beloved ones it is hard to bear the burden of that. This story has no end.

The story of love, no break is therein

The bearer of this letter, Sheykh Allah Bakhsh, possesses a kind of absorption and love. Upon his insistence a few sentences have been written to the servants of Your Eminence. In short, showing a desire for being in the attendance of your good self, has set-out for those limits. First, disclosed some of his intentions, but realising reluctance on the part of this humble servant, contented with mere visit and had these few sentences written. Any more audacity is beyond the limits of regards.

Epistle -11

On the description of some of the illuminations, of having reached the degree of realising self-deficiencies and self-guiltiness in all acts and utterances, of having understood the secret underlying the words of Sheykh Abu Saeed Abul-khair, "the identical (ain ¹) does not remain, where could the trace (asar ²) (ain nami manad, asar kuja manad), of the states of some of the fellows, has this also written to his honoured sheykh.

Requests the lowliest of the servants, Ahmad, that the station whereat had seen myself before, when examined it again according to your noble orders, observed that three of the Righteous Caliphs have passed through that. However, could not note this in the first instance because of not being set and settled there. Likewise, of the Imams of the Prophet's family, none other than

An understanding of the following brief explanation would facilitate the understanding of Sheykh Abu Saeed's words: The identical (ain) does not remain, where could the trace (asar).

1. ain pl. ayan: identical. literally it means duplicate or an exact copy. As a mystical term it refers to the image of man as conceived by Allah in the pre-ternity, being an embodiment of total good, as says the Qur-an:.....
(*Verily We created man in the best of moulds*)

Hence "ain" stands for the "ideal image" of a seeker existing in one of the shadows of some particular Attribute of Allah. For, every Divine Attribute has countless shadows, bearing the ideal images/the identicals, of people.

When a seeker through his godliness, piety, and self-mortification, has purified his self of all evils and has become an embodiment of goodness, it is said that he has reached his "ideal image", or the "ain", i.e. has become

identical with his "ain", and thus has qualified himself with the qualities of Allah..

2. asar pl. asar: trace, literally though it means "trace", but here it means the self of the seeker or the seeker himself.

++ adami mutaqabil: facing non-being, adam means, non-being, and mutaqabil means, facing or opposite. Allah was and nothing else, or Allah was and was nothingness, i.e. was non-being. Then Allah caused the reflections of His Attributes and Names on the facing non-being, and from the combination of the two, i.e. the non-being mingled with the reflections, created man and all other things. Now when a seeker has, in his ascensions, attained to the level of the Attributes, the shadow bearing his ideal image, i.e. his "ain", is left below, and thus it vanishes to him, hence the words, "the ain does not remain." And when he has attained to the level of the Splendours, the Attributes are left below and thus they vanish to him. Since by contributing their reflections they have played a part in his composition, as they vanish to him, his own self vanishes to him, i.e. he becomes naught in his own eyes, so the words, "where could the trace (ain), i.e. the self"

N.B. It should be understood that all these vanishments or annihilations are visual and not existential. +

the two Imams' and Imam Zain-ul-Àbedin have stay and stableness in that station, though they have passed through that. But this can be detected by a very keen observation. Previously, I would find myself in disharmony with this station, and this was because disharmony is of two kinds. The first, non-appearance of any path out of the paths creates disharmony which gets removed as soon as a path is shown. The second, absolute disharmony, which cannot be removed by any means. The paths that lead to this station are only two with none as the third, i.e. no other path appears to the sight except these two. ++The first is, seeing self-deficiencies and frailties and, in spite of having (dedication due to) the quality of absorption, blaming one's intentions (for lack of sincereness) in virtuous acts. The other is the company of a perfect impassioned sheykh who has completed the travelling. Allah, by virtue of your favours, has granted the first path to the extent of capability. No good act happens to be performed but seek to blame myself in that. Rather, remain restless and perturbed unless have not blamed myself in some way or another. Personally, so think of myself that no deed performed by me is worth being recorded by the right-side angel, and know that the right side deed-book is vacant of good deeds, the scribe (angel) is idle and jobless. How could myself then deserve the Presence of the Lord.

Everyone in this world, be he an unbeliever, an atheist, or a heretic, find by degrees better than myself and regard myself worst of them all.+

The passion-side, though, had become completed by the completion of unto-Allah journey (sairi ilallah), yet some of its requisites and secondaries did remain which got completed in the course of the vanishing which appeared in the center of into-Allah journey (sairi fillàh). The experiences during this journey were written in detail in the previous letter. May be the statement made by Khajah Ahrar that the ultimate end of this task is vanishing, implies this very vanishing which appeared alter the realisation of the Essential theophany and into-Allah journey (sairi fillàh). The vanishing of intention also is of the after-effects of this vanishing.

None until his entity fades to naught

Does find his way to the Divinity aloft

Those having disharmony with this station are two groups and they are in sight. One of the groups is interested in it and is seeking the approach to be there. The other group is neither interested in it nor

1. Imams: Hazrat Hasan and Hazrat, grandsons of the Prophet.

Vol.1 30 Ep.-11

is paying any attention to it. The inclination of your good self seems more towards the second of the two ways leading to this station and a greater harmony appears with that. Since I have instructions from yourself, it is in compliance with these instructions that do the audacity concerning some of these matters.

The same old servant Ahmad am I

The other request is that during a second time observation of this station, other stations, one above another, appeared. After making concentration humbly and earnestly, as reached to the station above the preceding one, came to know that this is the station of the third Caliph, other Caliphs have also passed through it. This station is also a station of perfection and guidance. Similarly, the two stations that are above that, and a description whereof now follows, are also stations of perfection and guidance. Above this station, sighted another station, when reached there, found that that is the station of Hazrat Farooq, the passage of other Caliphs has also been through that. Above that station appeared the station of Hazrat Siddiq Akbar. I reached at that station also. Among our mashà-ikh, I would find Hazrat khàjah Naqshband by myself in

every station. Passage of other Khulafâ has also been through that station. The difference is only of crossing and staying, passing and dwelling.

Above that station, no station other than the station of the Prophet apparently seems to be. Facing the station of Hazrat Siddiq appeared another station so brilliant and magnificent that the like of that had not been seen before. This station was slightly higher than that, just as a terrace is made slightly higher than the ground level. It came in knowledge then that this station is the station of "belovedness". It was coloured and embroidered. I found myself also coloured and decorated with its reflections. Thereafter, in that very condition, found myself highly subtle, like air or cloud, and became dispersed in the space around, covering some portion thereof. Hazrat Khâjah Naqshband is in the station of Hazrat Siddiq, and find myself in the station opposite, in the condition stated before.

The other thing is that quitting this work of guidance is highly undesirable, and why should it not be when the world is caught up in a whirl-pool of ungodliness. The person who finds within himself the power of pulling it out of that whirl-pool, how can he excuse himself, be there though other tasks to take care of.

Keeping engaged in this work is necessary and pleasing but with the condition that begging Allah's pardon for delusions and wishful thinkings that occur during the work be held enjoined. The observance of this condition makes it pleasing (near Allah) and the discard thereof bars it from getting the Divine acceptance and, hence, it remains below. However, in case of Hazrat Khâjah Naqshband and Hazrat Khâjah Alâ-uddin Amal, the work meets the Divine pleasure without the observance of this condition. The work of this humble servant, without the observance of this condition, sometime rises to the pleasure (of Allah), and sometime remains below.

++The other thing is that in the writings of Hazrat Sheykh Abu Saeed Abul-Khair, in "Nafahat", it has been said: "*The identical does not remain, where could the trace.*" "*Neither it leaves nor it spares,*" (Q-74:28). This statement in the beginning seemed abstruse in view of the assertions of Hazrat Sheykh Mohyi-uddin (ibni al-Arabi) and his followers who say that annihilation of the identical (ain), which is a known out of the knowns of Allah, is impossible as it would imply a change in the Divine knowledge towards ignorance. Since the identical cannot be annihilated, where could the trace go. This doctrine was fixed in mind in this way and no solution to the words of Hazrat Sheykh Abu-Saeed was

seemingly possible. After a deep concentration, Allah, unveiled the secret underlying these words and it became confirmed that neither the identical remains nor the trace, and perceived this reality within myself as well such that no complicity was there anymore. Also, saw the station of this gnosis which is far above the station whence Hazrat Sheykh and his followers have spoken. These two doctrines have no disagreement or conflict with each other. The one is from one place and the other is from another place. Giving a detail thereof would mean unnecessary prolonging and bothering.+ Again, whatever Hazrat Sheykh Abu Saeed has said about the permanence of this affair (hadis ¹) became clear, and also what it means, and what its permanence amounts to. Furthermore, realised this affair (hadis) within myself also, a thing which is very rare.

The next thing is that the reading of books is no more pleasing except of those books wherein descriptions of the heights achieved by eminent sheykhs in the stations have been given. The reading of this kind of material is pleasing in order that some thing like that might be experienced. The strates of earlier sheykhs are highly commendable. The books on realities and gnosis, especially, the matter on Unity and Stage-Descents (Tanazzulati Maratib) cannot

1. hadis: affair, means here continuous Essential theophany

32 Ep.-11

read. In this respect find myself having a complete harmony with Hazrat Sheykh Alauddaulah, and in taste and states concerning this issue fully agree with the said Sheykh. However, the previous knowledge ¹ prevents (me) from coming forward with a rejection or strict stand.

The other thing is that attention was exerted a few times to remove some diseases, the result was positive. Similarly, the condition of some of the deceased people from the demarcation-world (barzakh 2) came to knowledge, attention was exerted to release them of the anguish and afflictions they were in.

++But at present have no power over concentration, nor can collect myself over anything. Some afflictions came upon this Faqir from others and they came up with ill-treatment, destroyed a great number of people of this side unlawfully, and exiled them, but naught of any displeasure and distaste found way even into thinking, what to talk of having any thought of doing harm to them. A brief description is given about the conditions of the friends who have acquired vision and gnosis through the passion-side but have not so far placed the foot in the stages of travelling.+

Hope that the Lord Almighty would bless them with the bounty of travelling after they have completed the passion-side.

Sheykh Noor has come to a hait state in that very station and has not reached the Top point (nuqtah-Fauq ³) in the station of passion. He has become vexing in all his acts and does not have the sense of its harmful consequences. His task gets delayed without any intention. Likewise, the tasks of most of the friends get delayed due to a disregard of the formalities. I am surprised since there is no intention from this side to delay them. Rather, their advancement is

1. the previous knowledge: the previous conviction as to the correctness of the doctrine of "Unity of Existence".

2. barzakh: isthmus, medium, intermediate zone, but in Islam it means the span between death and Resurrection.

3. nuqtah-fauq: top point, all the travellers mentioned in this epistle are still in the pretravelling passion ranges, and the pre-travelling passion proceeds from the heart, and the travellers possessing that are called the men of heart. The top-point (nuqtah-fauq) means the culminating-point of ascension (uru), and the culminating-point of the ascension of the men of heart is Soul (Ruh). Hence, in all these cases the term top-point means the station of soul.

N.B. Indeed these are extraordinarily gifted people, but in their having such high-level experiences, just in the pre-travelling passion ranges, the contribution of the mighty effects of the Imam's attentions (tawayuhat) should not be overlooked.

desired. It is an unwanted delay occurring in their affairs. The path, however, is the nearest one.

Maulana Mahood ¹ has descended to the lowest point and has completed the task on the passion side, has reached the demarcation of that station and, in a way, has reached the top point. First he saw the attributes, rather the light which the attributes originate from, detached from his self, and found his self an empty figure ². Later on, saw the attributes cut-off from (his) self and continuing with this seeing has reached to the Absolute Unity (Ahadiyah), particular to the stage of passion. Now he has lost the world and himself to such a degree that neither confirms encompassment nor co-presence and is so absorbedly attentive to the interiormost of the interior that nothing save bewilderment and ignorance has in hand.

Sayyid Shah Husain has also reached the vicinity of the last point through the passion stage, i.e. his head is touching the point. He sees the attributes apart from the self but finds the existence of the Absolute Unity everywhere and is pleased with the manifestation. Likewise, Miyan Jafar has reached the vicinity of the lowest point, exhibits great joy and rapture, and is close to Shah Husain. Change is being observed in other friends also.

Miyan Shekhi and Sheykh Isa and Sheykh Kamal have reached the top point of passion. Sheykh Kamal, however, is disposed towards descension. Sheykh Nâgori has reached under the top point, yet a long journey still remains ahead. Of the friends that are here, about eight or nine, rather ten of them, have reached under the top point, while some having attained union with the point are disposed towards descension. Still some other ones are near and some far. Miyan Sheykh Muzammil finds himself lost and sees the attributes from the Root and sees the Absolute One everywhere and finds the things unreal like mirage, rather, finds them naught. As for Maulana Mahood, it so appears that giving him permission to discipline others is desirable but the kind of permission suited to passion. Although some aspects of his task still remain to be completed and he ought to have benefited in those, but he made haste in departure and did not stay anymore. He would soon be in your presence, as would be in his interest, would be advised.

1. Maulânâ Mahood: means Sheykh Noor

2. empty figure: empty of attributes

34 Ep.-11

Whatever was in the knowledge of this lowly servant, has presented, the orders are up to you.

Khâjah Ziyâ-uddin Muhammad stayed here for a few days and has acquired Presence and tranquillity (jam-iyah) to some degree, but due to straitened worldly means, could not control himself and is out to join army.

The son of Maulanâ Sher Muhammad is also leaving to be in your noble presence, has achieved some Presence and tranquillity, but due to some hindrances could not make anymore progress. Writing any further would be audacity.

Upon the servant it is, to know his limits

After writing the letter, such a state came over and such events occurred as is not possible to describe them in writing. At this stage the vanishing of intention was confirmed, while the inter-relation between the intention and the intended things had already

finished. The intention in essence, however, did remain as was described in the letter. Now the very intention has been rooted out and, presently, neither the intended is there nor the intention. An image of this vanishing was also seen. Some cognitions consistent with this station did descend. Since it was difficult to put these cognitions in writing due to their subtleness and abstruseness, had to pull on the reins of the pen to stop writing. At the time of appearance of this vanishing and descending of cognitions, there opened a view extending beyond the Unity (Wahdat). While this is an established fact that vision beyond the Unity (Wahdat) is not possible, rather, no reference extends to the other side. But whatever find, present it, and dare not writing unless am certain about it. I see the image of the station beyond the Unity (Wahdat) as is Agra beyond Delhi, and have no doubt in that. Although there is neither the Unity in sight nor "the beyond" thereof, nor any station to be held a reality or reality be assumed to be beyond that. Bewilderment and ignorance are there with the same starkness, and there has occurred no difference due to this vision. I do not understand what to say, all is contrariety alter contrariety being beyond the compass of description, and intoxication is proved beyond doubt. I ask Allah's Orgiveness and turn to Allah in repentance for all that which Allah dislikes in speaking and acting, thinking and seeing.

It so seems now what previously appeared to me as the vanishing of Attributes was actually the vanishing of the characteristics of Attributes, and of the things that served to distinguish them, while the Attributes remained incorporated in the Unity and the

Vol.1 35 Ep.-12

characteristics had disappeared. Now the actual Attributes, being merged and intermixed, have also disappeared and the Conqueror Unity did not leave any thing. The discrimination acquired when the knowledge is comprehensive or detailed, remained no more, while the sight has shifted entirely to the exterior and, Allah was and nothing else with Him, and He is now as He was before, has become the state at present ¹. Previously, however, had only the knowledge of this tradition, not the state. Hope to be informed about the right and the wrong. Secondly, it so seems that Maulâna Qâsim has a share in the station of perfection and, likewise, it appears that some of the fellows of this side also have share in that station. And Allant knows the reality of affairs best.

Epistle -12

On the description of reaching the stage of vanishing and abiding, of the appearance of the particular cause (wajhi khàs ²) of every thing, of the reality of into-Allah journey, of the Flashlike Essential theophany, etc. etc. has written this also to his esteemed sheykh.

++Says the lowliest of the servants, Ahmad, to Your Eminence, how to state of his follies. What Allah willed, became, and what willed not, became not, and there is no power and no strength save in Allah, the High, the Great.+ Allah, out of His grace, has

1. His words: "It so seems now.....has become the state at present."

Commentary: The situation herein is indicative of successive ascensions of tremendously high ranges, ending beyond the boundaries of the Second and First Determinations (Taayyzini Sani and Ta-ayyuni Awwal) respectively, and having taken place over some period of time. In the first instance, seemingly the ascension extended beyond the Second Determination—the work-field of the Secondary Attributes — so that they disappeared from the sight. In the second instance, the ascension seemingly extended beyond the boundaries of both, the Second and First Determinations (Wahidiyat and Wahdat) respectively, letting the step fall in the Real Exteriority (Kairiji Hagiqi), and beyond Time, where the two Eternities (Azal and Abad) stand close together, and where appears the Absolute Unity (Ahadiyat), high set above all References (Nisab) and Considerations (Itibarat), eternally aloof and primordially alone, exemplifying and verifying..... was Allah and was nothing else besides Him, and He is now as He was before, with absolute nothingness (adami mahz) prevailing everywhere, and the traveller being in vanishing in exact abiding, and in abiding in exact vanishing. N.B. It is the Secondary Attributes that bring distinction in the Primary Attributes.

2. wajhi khan: particular cause, another word for the identical (ain).

Vol.1 36 Ep.-13

enlightened with the cognitions related to the stage of "vanishing into-Allah- and "abiding with Allah." Similarly, came to know of the particular cause of every thing, and what is meant by into-Allah journey, and what is the flashlike Essential theophany, and who is a Muhammadiyah-taste one (Muhammadi-ul-mashrab), and things like that. At every stage, They introduce to the prerequisites and the necessities of that stage, permitting at the same time a thorough inspection of those, leaving hardly anything aside or

veiled which the saints have pointed out, whosoever has been chosen, chosen without any right.

And just as I hold the essences of things to be created things, hold also abilities and propensities as created and made things. Allah is not ruled over by abilities, nor there is anything that could rule over Him.

Upon the servant it is, to know his limits.

Epistle-13

On the description of endlessness of the Path, of consistency between the cognitions of Reality (Haqiqah¹) and those of the Islamic law (Shari-ah), has written this also to his eminent sheykh.

Says the lowliest of the servants, Ahmad, woe and a thousand woes, endlessly lengthy a path it is, the pace so fast, the arrivals (of secret cognitions) and favours so abundant, this is why the great sheykhs have said that the journey unto-Allah is a path of fifty thousand years.

"The angels and the Spirit ascend unto Him in a Day the measure whereof is as fifty thousand years," (Q-70:4), is probably suggestive of this reality. When the affairs reached to disappointment and the hopes ceased to be, then: *"And He it is Who sends down the rain after they have despaired, and spreads out His mercy,"* (Q -42:28), is the thing which helps. It is since a few days that journey into things (sair-fil-ashya²) has started. There is a rush of seekers, I have initiated their tasks, though I do not find myself worthy of this

1. haqiqah: reality, the path is spiritually divided into four stages, shari-ah, tariqah, haqiqah, and mari-fah. The reality (haqiqah) is thus the third stage of the Path.

2. sair-fil-ashya: journey into things, in tasawwuf it is called the fourth journey. The seeker having gained permanent union with Allah, and having qualified himself with the qualities of Allah, returns to people and to this world, and the knowledge of many of those worldly things which was effaced from his bosom in the preceding journeys returns and he lives like a normal man in the society busy in promoting the prophetic mission.

position as yet. People importune but I do not say anything out of considerateness and modesty. Previously, I was hesitant concerning the issue of unification (tauhid), as I had conveyed to you a number of times, and held the acts and the attributes as

proceeding from the Root (Asl). But as the reality became evident, ++the hesitancy remained no more and the pan of "every thing from Him" dipped more, and saw in that more excellence than in the doctrine "every thing is He", and saw the acts and attributes in a different perspective. They showed then all things, one by one, and passed me over them, so that there remained no doubt or uncertainty at all. All the illuminations were consistent with the formal shari-ah, and to a hair-breadth opposition to the formal shari-ah I did not find. Similarly, the illuminations contradictory to the formal shari-ah, as described by some sufis, are either due to error or inebriety. The interior is not at variance with the exterior at all. In the middle stages of the Path, opposition (between the interior and the exterior) appears to the eyes (of the traveller), but interpretation and conciliation ought to be resorted to. A real extreme-reached one, however, finds the interior to be consistent with the formal shari-ah. The difference between the ulama and these divines is only this much that the ulama know the things through reason and knowledge and these through illumination and taste. What could be a greater evidence on the genuineness of their condition than this agreement. But "*My bosom straitens and my tongue utters not plainly,*" (Q-26:13), is my present condition. I do not know what to say, and possess not the power to have some of the states written down, while it is also not fit to write them in letter. Perhaps there is some good underlying this. Kindly let not this forlorn one be deprived of your patronising attentions and do not leave him in the way.+

When thyself is the subject of this talk

Be if it lengthy, thou art the cause

Any further show of boldness should better be avoided.

Upon the servant it is, to know his limits.

1. tauhid: unification, refers to those sufis who follow the doctrine of Unity in multiplicity. They are also referred to as existentialists.

38 Ep.-14

Epistle -14

On the description of the events that happened during the journey, of the condition of some of the seekers, has this also written to his revered sheykh.

Requests the lowliest of the servants, Ahmad, that the theophanies that had appeared in the worldly degrees (marjtibi kauniyah), a

description of some of which was given in the previous letter, thereafter ++the Necessity-Degree (Mertabah-Wujub), being comprehensive of the Absolute Attributes, appeared in the shape of an ugly black-coloured woman. After that, appeared the Absolute Unity Degree (Mertaba-Ahadiyah) in the shape of a tall man standing on a wall of small width. These two theophanies appeared in their true shapes as against the prior theophanies which did not appear as such. In this interval had a desire for death. It so appeared then to the eyes as if I am a man who is standing on the shore of a boundless sea with the intention of plunging himself into that sea, but is fastened so tightly by a rope from the back that he cannot jump into the sea. I understood that that rope symbolizes the attachments of my elemental body, and longed for the rope to break. Also, a particular kind of state came over myself and knew then by taste that the heart seeks none save Allah.+ Thereafter, the Necessary Absolute Attributes (Sifati Kulliyah Wuju-biyahl) having developed characteristics with respect to receptacles and objects came in view. Then all those characteristics fell down from those receptacles and objects, and remained not the Attributes save as the Necessary Absolute Ones. The way of their being stripped of the characteristics was also seen and came to know then that I have now really seen the Attributes as are they in reality. Prior to their being stripped of the characteristics, it is meaningless to claim having seen them really, but in an outward sense as is the case with the men of formal theophanies. The Real Vanishing was then confirmed. After the attainment of this state, found the attributes in myself and in others alike' and the consideration of receptacles

1. Sifati Kulliyah Wujubiyah: the Necessary Absolute Attributes, means the previously mentioned Primary Attributes appearing to the eyes unrelated to the objects of nature.

2. His words: "After the attainment of thisand in others alike.

Commentary: Since the context here again is seeing the Attributes correctly and the Real Vanishing, this experience is similar to the experience discussed in some of the foregoing epistles. Once the shadows (zi/ce) of the Attributes constituting the faculties and qualities of a traveller recede from him and unite with their Roots (Asl) the traveller sees himself and others empty of all faculties and qualities, and inert, which is what happening here. The words "found the

.....and others" mean "found the state of myself and others."

was there no more. At that time got rid of some of the highly obscure kinds of hidden partnerism. There was then neither the Throne nor the floor, neither the time nor the space, neither the

directions nor the limits, if supposedly pondered over years, would not know whether to the extent of a particle has this world been created. After that saw the self-determination (ta-ayyuni khudi) and the particular self-cause (wajhi khjss khud) also. Furthermore, saw the self-determination like an old torn garment which some person had put on and recognised that person as the particular self-cause, but the exact reality could not be understood. Next, alter that, saw a closely fitting thin skin on that person and found myself "the identical" (ain) of that skin and found the determinative garment alien to myself, i.e. away from myself, and also saw the light that was there in that skin. After sometime that light disappeared from the sight, the skin and the garment were also not in view any more, and the same previous state of ignorance returned again. The interpretation of the aforesaid line of happenings, as it appears to understanding, is presented with the expectation of being informed about its correctness or incorrectness, and it is thus:

The said form is the "subsisting identical (aini sabitah ³)" constituting demarcation between the Necessity (Wujub ⁴) and the Possibility (Imen ⁵), such that its sides are apart from each other with a marked separateness, and the skin between that worn-out garment and the light marks the demarcation between being (wujud) and not-being (adam), and finding myself lastly that very skin, alludes to having reached the demarcation. Prior to this also, however, would find myself in happenings as demarcation between being and not-being, but that apparently was with respect to horizons (afaq ⁶), and now the view is into the inner-self (anfus ⁷). Another difference had also appeared then but could not be recalled at the time of writing. What is always in hand is

1. ta-ayyuni : self-determination, it simply means representation of his personal self as an old cloth.
2. wajhi khass khud: the Sustaining Name or a shadow (zil) Thereof
3. aini sabitah: the subsisting identical, it is same thing as the identical (ain) mentioned before, however, the adjective -sabitah", meaning persisting, abiding, has been added to indicate that the "ain- subsists/persists from eternity in the Divine concept.
4. Wujub: Necessity, means the quality of being necessary, but herein stands for a particular kind of Divine theophany.
5. Imkan: possibility, means the not-being part.
6. afaq: horizons, i.e. the space outside of the self.
7. anfus: inner-self, i.e. inside of the self

bewilderment and ignorance. At times, peculiar and astonishing events happen and then disappear, but do get an understanding of these. However, fail to interpret some of the happenings, and if at all anything comes to understanding, do not trust that and, hence, do the audacity of writing letters to gain certainty about some of the things through your guidance. I have the hope to get freedom from the encumbrances of this wretched world through your noble attentions, else, the task is very difficult.

Without God's grace and His favourites' favouring marks

Be though thou an angel, the sheet will remain dark

Sheykh Tàhà son of Sheykh Abdullah Neyàzi, one of the renowned sheykhhs of Sirhind, well known to Hàji Abdul Aziz, seeks to kiss your feet and make his petitions. He wishes to join this high Order, and very sincerely and earnestly has presented his request. I have asked him to seek Divine guidance in this matter. Apparently, does have the aptitude. Those friends who have received the education of remembrance over here, most of them are busy by way of attachment (rabitah ¹). Some of them having found attachment in dreams come to join and go along. While some other had attachment prior to their arrivai from Delhi. They first attain Presence and absorption. Some of them see the attributes proceeding from the Root, and some do not. However, none of them is advancing through the path of unification (tauhid), or lights (anwcir), or illuminations (kushuf).

Mulla Qàsım Ali and Mulla Maudud Muhammad and Abdul-Momin have apparently reached the top point from the passion stage. As for Mulla Qàsım Ali, he is inclined towards descending, but it is not known about the other two if they also are aiming to descend. Sheykh Noor is near the top point as well but has not hit it. Mulla Abdur-Rahman has reached the vicinity of the top point also but some distance is there in between. Mulla Abdul-Wadi has attained Presence with absorption therein, and he says that he sees the Absolute Transcendent One into things with the quality of transcendence and finds the acts proceeding from Him;. This is your wealth which is proceeding to the seekers and strivers and this lowly servant has no part in its distribution.

The same old servant Ahmad am I

One day your good self had said with reference to one of the happenings that if signs of belovedness were not in him, there

1. rabitah: attachment, means spiritual connection with one's sheykh which is by way of having his figure into the heart or by finding one's form identical with that of the sheykh.

Vol.1 41 Ep.-15

would have been much delay in attaining to the goal, and had also spoken of the part played by your favours in gaining this belovedness. That statement has become the hope for sure success, and this audacity and boldness is due to that.

Epistle -15

On the description of the states that pertain to the stages of alighting and descending together with some hidden secrets, has written this also to his revered sheykh.

++Says the present absent, finder loser, attentive heedless one, that for a long time it was so that when he searched for Him, found his self, and then the task reached to the point that when searched for his self, found Him, and now has lost Him, and finds his self, despite having lost Him, is not in search of Him, and despite having confirmed His missing, is not desirous of Him.+

Knowledgewise, present and finder and attentive, and tastewise, absent and loser and heedless. His exterior, abiding, and his interior, vanishing. In exact abiding is in vanishing, and in exact vanishing is in abiding. But the vanishing is cognitive and the abiding is gustative. His affairs have come to rest at alighting and descending, and he is away from rising and ascending. Just as They took him from the station of the heart to the Turner of the heart, have now brought him back from the Turner of the heart to the station of the heart. In spite of liberation of the soul (ruh) from the carnal-soul (nafs), and coming of the carnal-soul, alter having attained restfulness, out of the overwhelming lights of the soul, They have made his soul comprehensive of both the sides, i.e. of the soul and the carnal-soul, and have honoured him by the quality of demarcationness between these two sides, enabling him by this demarcationness to gain from the higher and, at the same time, enrich the lower. In very benefiting is enriching, and in exact enriching is benefiting.

Were if to state, endless are the descriptions

Were if to write, pens would break

After this it is to say that the left hand means that station of the heart which one possesses before ascension to the Turnes of the

heart. After descension from the top when one reaches down in the station of the heart it is another station and it marks demarcation between the left and the right as is known to the specialists of this Path. But the impassioned ones that have not completed the travelling are among the men of heart since reaching to the

Vol.1 42 Ep.-15

Turner of the hearts is related to the completion of travelling. The fact that one has a place in any station, means one should appear with especial splendour in that station and be distinguished from other dwellers of that station. Apart from other distinctions, one is the prepossession of passion and special abiding that constitute the source for cognitions and gnosés appropriate to this station. Investigations concerning the cognitions related to the station of heart, the reality of passion and travelling, of vanishing and abiding, and matters like that have been written in detail in the promised pamphlet. Mir Sayyid Shâh Husain set-out in a hurry and thus there was not enough time to rewrite it neatly. Later on, God willing, it would come before your eyes. The stopped fellow has come down from the top to the passion station, but has no attention towards the world. Rather, the attention is towards the top. Since the ascension towards the top was a forced one, while he had the natural aptitude for passion, at the time of descension brought little with himself from the top. The little of disposition caused by the forcing attention, and the ascension being the result of that attention, is still present in the passional stream, as be soul in body or light in darkness. But this present passion is other than the passion of the Honourable Khajgan. It is that passion which Hazrat Khàjah Ahrâr inherited from his honoured ancestors who had an exceptional splendour in this station. As seen ¹ by some of the seekers in a happening that Khàjah Ahrâr is like that and the stopped fellow has eaten him up, the effects of that happening are appearing in this station. This passion is not in keeping with the station of imparting benefits, as the attention in this station is always towards the top and a permanent inebriety reigns over. Some of the passional stations appear anti-travelling after entering therein, whereas some others do not, so that travelling is started after gaining entry into them. This passion, however, goes against travelling after having entered into it. While writing the letter, concentrated upon this station, some of the niceties thereof came to light. Making concentration is not possible unless there is some cause for it. And Allah, knows the reality of affairs best. A few months have passed that the stopped fellow has come down but has not entered the said passion station fully. Lack of knowledge regarding the loftiness of this station and a disturbed attention are

1. As seen by..... : Refers to a dream seen by some seekers that Khâjah Ahrâr is like a bread and the stopped fellow (probably Hazrat Baqi Billah) has eaten that up, i.e. has acquired all his excellences.

barriers. It is hoped that by the time these incoherent sentences are being read, he would have gained full entry in to that station and then (the stopped fellow) would have taken KIAjah Ahrâr completely down.

Epistle -16

On the description of the states related to ascension and descension, and of things other than that, has written to his revered sheykh.

Says the lowliest of the seekers that Maulana Alâ-uddin brought your kind letter. Explanatory notes were prepared for each of the mentioned items according as the time allowed. Some concluding and supplementing matters to the written cognitions had also appeared in the mind, but the bearer of the letter was on the way back before could get some free time to write those down. These would, however, be sent to you a little later. Now another pamphlet written properly is being sent. This pamphlet has been written on the request of some friends. They requested for writing such instructions as be benefiting in the Method (Tariqat), and the life be conducted according to them. The pamphlet is really unique and of abounding blessings. After writing that it was so seen that the Prophet, alongwith many mashâ-ikh of his community (ummah), is present having this pamphlet in his band and out of his kindness is kissing it and showing it to the mashâ-ikh and is saying that this kind of beliefs should be acquired, and there, before the Prophet, stood the crowd that have benefited from these cognitions, shining, honoured, and distinguished. The story, however, is quite long. In that very assembly the Prophet ordered this humble servant to make this event known.

Nothing is hard for the noble hearted ones

++Since the day I have returned from your noble presence, find little agreement with the task of guidance due to inclination towards the top. For some period of time persisted the idea of living in seclusion and the people around would look like lions. The intention of retirement had become firm but the Divine signs (istikharà) did not favour.+ In the degrees of Nearness (to Allah), though there is no end to these, happened ascension to extreme degrees, and goes on happening. They take up and bring down. *Every day He is in a new splendour*, (Q:44:29). Had passage through the stations of all mashâ-ikh save as willed Allah.

Picking up the dust from this lowly threshold

They took it hand to hand unto that lofty court

If in this period I were to count the mediations of the spiritualities of mashà-ikh, the talk would be quite lengthy. In short, They passed me through all the Root-stations like as the shadowy ones. What to state of the bounties of Allah. *Whosoever is chosen, chosen without any right.* So much have They exposed the aspects and the excellences of sainthood which is difficult to put in writing. In the month of Zulhijjah, in the descensional stations, They brought down to the station of heart. This station is a station of perfection and guidance. However, still there remain things complete and perfective of this station. See when they are attained, the task is not an easy one. In spite of having the quality of desiredness (muradiyah ¹) so many stages have to be passed whether it would be possible for the desirers (murid) to pass them in the span of Noah's age is not known. These excellences are special to the desired ones (mure, the desirers do not have a foot-rest here.

The ascension-end of the singulars is to the beginning of the Rootstation and beyond that most singulars have no passage. *That is the bounty of Allah which He bestows upon whom He wills, and Allah is the owner of the highest bounty, (Q-62:4).*

This is the reason ³ for delay in the stages related to completion and guidance. ++Absence of light is due to appearance of the light of the darkness of absence (ghaibat) and nothing else ⁴ +. People express

1. murid: desired, those seekers that are endowed with such qualities that Allah, Himself wants them to reach Him, and makes the journey to Himself easy for them, and the union with Himself sure.

muradiyah: desiredness, it is noun from mure meaning possessing the qualities of the muridd.

2. murid: desirers, the ordinary seekers that long to reach Allah, i.e. the lovers (of Allah)

3. This is the reason : means the acquirement of the complete and perfective qualities.

++4. His words: "Absence of light is due to theand nothing else."

Commentary: When the Essential-theophany strikes a traveller who has reached the Divine proximity, the seeker becomes self-absent and unconscious due to residual fleshly resistance for short or long period of time depending upon the magnitude of the residual resistance. He is deeply absorbed, almost senseless, and finds himself in darkness. This state of self-absentness associated with deep absorbedness and all around darkness is mystically called ghaibat. + When ghaibat has reached its maximum, the fleshly resistance starts yielding and reflections of the Essential-theophany appear before his eyes tearing apart the darkness of ghaibat, like as it is dim light at dawn. This has been called in the above recorded lines as "appearance of the light of the darkness".+

45 Ep.-17

different ideas according to their presumptions, these should not be relied upon.

A novice cannot estimate an expert one

But a brief talk and good by then

The possibility of harm is stronger in such hypothetical talks. Kindly advise those people to shut their imaginative sight to the states of this depressed person, there are many other sites for the sight of course.

I am gone seek me not

I am lost address me not

The concern of Allah should be feared of. The thing that Allah wants to complete, it is highly unwise to cast aspersions on that. This in fact means opposing Allah. Descension to the station of heart (which has just been mentioned) is actually descension to the stage of separation (farq) which is called the station of guidance. Separation (farq) at this stage means separation of the carnal-soul (nafs) from the soul (ruh) and of the soul (ruh) from the carnal-soul (nafs), after the carnal-soul (nafs) has entered the lights of the soul (ruh). And this is called union (jama). Anything more than this in the understanding of separation (farq) and union (jama) is due to inebriety. Seeing the Divinity separate from the creation which they (the sufis) name the stage of separation (farq) has no base. For, they take the very soul (ruh) for the Divinity, and seeing it apart from the carnal-soul (nafs), take as seeing the Divinity apart from the creation. Most of the cognitions of the men of inebriety can be judged accordingly, the reality of matter is missing there. Unto Allah lie the real facts. In some other pamphlet cognitions of the men of passion and travelling and the reality of these two stations have been written in detail. It would in near future come before your noble eyes.

Epistle -17

On the description of certain states which putain to ascension and descension, and of things other than that, has written this also to his revered sheykh.

Says the lowliest of the servants that the worthy fellows that are stopped since some time, it so appeared on the day of writing this letter that they have attained some ascension from that station and have come down but have not descended fully. The remaining fellows that were below that station, after having made some ascension, are inclined towards descension through that very top

46 Ep.-18

station. ++Whatever states appear, would be conveyed. If the person concerned also writes something about his states after their appearance, would be better. Since this affair of descension was quite straining and the Faqir had become weaker due to having taken purgative, did not, therefore, engage himself in carrying the matter of descension to the final stage.+ It would, God willing, become realized.

Epistle -18

On the description of serenity (tamkin), which is attained aller instability (talwin), of the three stages of sainthood, that the Being of the Divinity is a superaddition to His Essence, has written this also to his revered sheykh.

++Says the lowliest of the servants, full of faults, Ahmad son of Abdul Ahad, that so long as there were any states and arrivals, would do the audacity of presenting them and be daring, but when through the exalted attentions of your good self, freed from the bondage of states and honoured with serenity (tamkin) against instability (talwin), the outcome of the task in hand is nothing save bewilderment and worry. From union nothing save distantness, and from nearness nothing save farness has been achieved.+ From gnosis nothing save strangeness, and from knowledge nothing save ignorance has increased. Surely then delay in writing letters had to be and dared not writing merely the daily affairs. Along with this, a coolness has settled on the heart in such a way that find no spiritedness towards any kind of job and, like an idle men, cannot get engaged in anything.

I am nothing, oh less than nothing

What could do one who is naught

We come now to the actual subject, it is surprising that They have now blessed with the realised-conviction (haqqul-yaqin) where knowledge and the identical are not veils to each other, and vanishing (fanâ) and abiding (baqâ) exist together, in exact bewilderment and tracelessness, one abides with knowledge and awareness, and in exact absence, one has Presence. In spite of knowledge and gnosis, nothing but ignorance and unfamiliarity are on the increase.

How wondrous, enjoying the union and yet wandering

Allah out of his inexhaustible grace has made progress easy in the degrees of excellence. Above the station of sainthood (walayat) is the station of martyrdom (shahadat), and the relation of

47 Ep.-18

sainthood to martyrdom is as the relation of Formal theophany to the Essential theophany, rather, the remoteness between the two is many times greater than the remoteness between these two theophanies. Above the station of martyrdom is the station of veracioushood (siddiqiyat) and the difference which exists between these two stations is too great to be described by any wordings and too vast to be alluded to by any allusions, and above that station there is no station save the station of prophethood. It is not possible that there be any station between veracioushood and prophethood, rather it is impossible, and this impossibility has been inferred from clear and correct illuminations. The fact that some of the men of Allah have verified an intermediate place between these two stations and have named it Nearness (Qurbat), by that also They honoured and apprised of the reality thereof. After prolonged concentrations and earnest invocations, it first emerged exactly as it was described by some of the divines but eventually They enlightened with its reality. Yes, during ascension, after reaching the station of veracioushood, it is reached at, but its being an intermediate station is subject to verification. Its reality would, God willing, be described in detail when a personal meeting takes place. That station is very lofty and in the stages of ascension, no station seems to be above that station and the superadditionness of the Being (Wujud) to the Essence (Zat) becomes known in this station, as is established near the righteous ulama. Over here, the "Being" (Wujud) is left behind in the way as the ascension extends higher. Abul-Makarim Ruknuddin Sheykh Alâud-daulah has stated in some of his writings: "*Above the domain of the Being is the domain of the King loving.*" The station of veracioushood is of the stations of abiding (baqa) and is directed towards the world, and below that is the station of

prophethood which in reality is above that, and is marked by extreme sobriety (sahw) and abiding (baqa). The station of Nearness (Qurbat) does not have the quality of being a demarcation between these two stations because it is directed towards pure transcendence (tanzihî sirf) and is totally ascension, how different the two are:

Behind the glass they have me like a parrot

To proclaim what the eternal teacher tells to me out

The visual and rational shariah-ordinances have been made essential and illuminational. There is not a hairbreadth disagreement with the principles laid down by the ularnâ of shariah. Those very comprehensive cognitions have been made detailed and have from being visual been changed to essential. Someone

48 Ep.-18

asked the great Khàjah about the object of travelling (suluk), he replied: "The comprehensive should become detailed, and the rational should become illuminational," and did not say that cognitions other than those (of the shari-ah) are required. Yes, in the way a great deal of cognitions and gnosés appear but these should be passed by as benefiting from these cognitions is not possible until access to the ultimate extreme — the station of veracioushood — has not been reached. Would that I knew how it is that some of the men of Allant have claimed union with this exalted station and yet they have no harmony with the cognitions of this station and with the gnosés related to that — and above every knower there is one more knowing.

They also apprised of the issue of fate and divine decree (*gaza-wa-qadar*) and clarified it in a way that in no way it had disagreement with the apparent principles of the shining shari-ah, is clear and free from the defect of imposition and the stain of compulsion, and is like a full moon in appearance. Seemingly, it is strange when this matter is not against the set principles of the shari-ah, why have They kept it a secret. Yes, if there were any inconsistency, concealment and secrecy were justified. ++He cannot be questioned for what He does.

Who has the power in the face of Thy fear

To utter a word except a total surrender

Cognitions and gnosés are arriving like spring rains while the receiving faculties are unable to bear them. Oh, "receiving

faculty" is merely an expression, since, bear not the gifts of kings but their own carriers.

The first desires were to write down these wonderful cognitions but would not have the power to manage it, and this would weigh on the soul. At last, They consoled that the object of enlightening with these cognitions was to impart perfection and not the memorization thereof. Just as the students apply themselves to the acquisition of knowledge to gain proficiency in jurisprudence (molvi-yat) and not to remember the laws of grammar etc. etc. by heart. Some of these cognitions are presented hereunder:

Said Allah : « *Naught is as His likeness, He is the Hearer, the Seer.* " (Q-42:11).

The first of the verse is affirmative of pure transcendence as is evident and His words "the Hearer, the Seer," are perfective and completive of the transcendence. The explanation thereof is thus: since the affirmation of "hearing" and "seeing" for creatures is allusive of the existence of a mutual similarity, though outwardly,

Vol.1 49 Ep.-18

therefore Allah has negated the hearing and seeing from them to eliminate this illusion, that Het alone is the Hearing and the Seeing. The hearing and seeing created in creatures has no role in hearing and seeing. For just as Allah creates the power of hearing and seeing, creates as well, as is customarily the (Divine) practice, the sensations of hearing and seeing after having created those two faculties without relating "effects" to them. Should we plead "effects" for them, then the "effects" in them are also creations. Thus, just as the existences of creatures are absolutely inert things, so exactly their qualities are purely inert things.+ In a like manner, if an owner of power, by his sheer powerfulness, creates "speech" in a stone, it cannot be said that the stone is a speaking thing and possesses the faculty of speech. The stone is an inert thing and this faculty, if it supposedly be in it, is also an inert thing. It has no role in the emission of words and sounds. All the faculties are as such. In short, since these two faculties were more striking, Allah particularised them for negation, and a definite negation consequently of the remaining of those follows automatically.

Allah first created the attribute of "knowledge" then created its attentiveness towards the "known" and then created its concern for the « known », and then exposed the "known" to it. Thus after creating the attribute of knowledge created in it the quality of revelation according to His routine practice. It can, therefore, be understood what role knowledge has in revelation.

Similarly, first created the "attribute of hearing", then the giving of ear and attention to the "heard", then the "hearing", and then the comprehension of the "heard". Likewise, first created the eye, then the turning of eye-ball and attention to the objects, then the "seeing", and then the comprehension of the seen and so on. Hence, the hearing and the seeing is only he whose sources of hearing and seeing are these two attributes. But if it is not so, none is then "hearing" and "seeing" (save Allah). Thus, it became established that the attributes of creatures like their beings are purely inert things. The purpose of the last part of the verse is a total negation of attributes from creatures, and not that there are attributes to them. These attributes are to be confirmed only for Allah. In view of the first part which shows transcendence (tanzih) and the second part which lends itself to assimilation (tashbih), the verse seemingly is a combination of transcendence (tanzih) and assimilation (tashbih). It, however, is not so. The

Vol.1 51 Ep.-18

entire verse stands for the affirmation of transcendence and negation of assimilation.

The first cognition is to affirm the attributes found in creatures only for Allah, and the next is to recognise their existences as purely inert things and to look upon these as if they are drain-pipes or jars whence water comes out. These cognitions are suited to the station of sainthood. The second cognition is to look upon their attributes also as purely inert things and consider those all as dead things. "*Surely you will die and surely they also will die*" (Q-39:30). These cognitions are suited to the station of martyrdom. From here the difference that exists between the two stations can be understood. Little of a thing represents the whole, and the drop represents the pool.

A rich year is known by its verdure

In a manner similar, the possessors of this lofty station find the acts of creatures dead and inert. It is never so that they ascribe their acts to Allah and consider Him, the doer of these acts: *Far higher is Allah, the Sublime and Exalted, above this.*

The similitude of this is as a person that moves a stone and sets it in motion. It is not said that that person is in motion but that he is the causer of motion in the stone and that the stone is in motion. The stone is totally inert and its motion is also totally inert and, supposedly, if a person dies by that motion, it would not be said that the stone has killed, but would be said that that man has killed. The opinion of the ulamà of shari-ah agrees with this

cognition as they say that notwithstanding the proceeding of actions from creatures, though intentionally and volitionally, the "done" by them is a creation of Allah, and their actions have played no part respecting "that" which has been "done". Their acts are a few motions without having effects in bringing about the "done". Now if it is said that in this condition it is improper to base the reward and punishment on "acts" just as it would be if the stone is forced to cause some effects and then condemnation or praise is based on its action. The answer is that there is difference between the stone and an intelligent one, since the basis of liability is power and intention, and there is no intention in the stone. Since their intention, i.e. of creatures, is also creation of Allah z and is ineffective in obtaining the intended, this intention then is also like a dead thing, but the benefit thereof is that, after its existence, the "desired" follows according to the Divine practice. But if it is said that the power of creatures is effective in a way, as have asserted the ulama of Ma-wara-un-Nahr that effectiveness in them has also been created by Allah, as has power been created in them. They have no role in their effectiveness at all and, hence, their effectiveness is also a dead thing. For instance, if a person saw a stone coming down from up, being thrown by a thrower, and it killed a living being, just as that man considers the stone an inert object, exactly so he considers its act, the motion, also an inert thing, and the effect proceeding from that act, the killing, considers also a dead thing. ++Hence, beings, attributes, and acts, all are totally inert and absolutely dead things. *Thus, He is the Living, the SelfSubsisting, and He is the Hearing, the Seeing, and He is the Knowing, the Aware, the Doer of that which He intends.*

Say: If the sea were ink for the Words of my Lord, the sea would certainly be used up before the Words of my Lord are exhausted, though We brought the like of it to help, (Q-18:109).+

Too much of audacity and boldness though it is, but what could I do, the beauty of the subject being related to the Most Beautiful, encouraged to the idea that howsoever lengthy the talk, the more pleasing, and whatsoever described of Him, the more enhancing. Though I do not find myself fit at all to talk of that Lofty Court or to bring His Sublime Name on my tongue.

Though a thousand times wash my mouth with rose-water and musk

Yet to utter Thy name is an audacity too great

Upon the servant it is, to know his limits

I remain expectant of your attention and kind considerations, and how I state of the self-imperfections, whatever I see in myself, your kindly exalted attention is the source thereof.

I am the same old Ahmad

Miyàn Shah Husain has the path of Unity (tauhid) and enjoys it. It strikes the heart to pull him out of that so that he may reach bewilderment which is the actual goal. Muhammad Sàdiq cannot control himself right from the childhood. If he accompanies in any journey, makes great progress. He was in company in a hill-side trip, made remarkable advancements. He has dived into a sea of bewilderment and has perfect harmony with this Faqir in bewilderment. Sheykh Noor is also in this very station and has progressed well. A young man is there in the friends of this Faqir, his condition is excellent, is near the flashy theophanies and is a hard working person.

Vol. 1 52 Ep.-19, 20 ,21

Epistle -19

In the recommendation of some needy persons, has written to his revered sheykh.

Requests the lowliest of the servants that a man has arrived here from army and has conveyed that the stipends for the Fuqarà of Delhi and Sirhind, for the last autumn, have been handed over to the people of your high threshold to be given to the deserving ones after due verifications. It is, therefore, to be requested that one thousand tinka per season, for Hâfiz and Alim Sheykh Abul-Hassan, and one thousand tinkâ per season for Hâfiz Sheykh Shah Muhammad is fixed from the government of Nawâb Sheykh. Both the said persons are alive and present, and there is no place for doubt in this regard. They have sent their men that are trustworthy near them. If the said news has any truth, kindly give the stipends of both the said persons to the bearer of this letter. They are present at Sirhind.

Epistle -20

In the recommendation of some needy persons, has this also written to his revered sheykh.

The lowliest of the servants gives trouble to the servants of your high threshold for the second time concerning the stipends of the mother and wife of Habibullâh Sirhindi and other divines listed in

the letter. If the stipends of the said persons have already been received at Delhi, kindly order Maulànà Ali to confirm that to the said persons. Some of them are contacting through representatives and some personally. If the amounts have not been received there so far, the said persons are alive and present, and they are requesting for doing correction in the list. Any further writing would mean audacity.

Epistle -21

On the description of the degrees of sainthood, especially that of the Muhammadiyah sainthood. In the laudation of the exalted Naqshbandiyah Method, and concerning the loftiness of the Reference of these divines, its surpassing the References of all other Paths in excellence, that their Presence is a permanent one, has written to Sheykh Muhammad Makki, son of Haji Qari Musa of Lahore.

Your esteemed and nice letter written to this humble Faqir has reached. May Allah increase your reward, facilitate your task, expand your bosom, and accept your excuses, by the sanctity of the lord of mankind, who was rendered secure from error. Know my brothers that so long as the death which is before the conventional death and which the men of Allah call vanishing (fana) is not confirmed, it is hard to reach the Divine Presence. Rather, it is not possible to escape the worshipping of the false outer-stretch (afeiqi) gods and the inner passionate deities. Neither the reality of Islam is realised, nor a perfect faith (ima'n) is attained. How can then enter the group of the servants of Allah, and attain to the rank of aufid . This vanishing is the first step placed in the stages of sainthood, and is a great excellence acquired right in the beginning. Hence, it would be right to estimate from the beginning of a sainthood, the end thereof, and from the start of that, the degree of ultimate thereof. How nicely has someone said in Persian:

Assess my bloom from the verdure of my garden

A rich year is hidden in its bloom

Sainthood has degrees, one above another. There is especial sainthood in the foot-steps of every prophet, and the highest of all these degrees is the degree in the foot-steps of our Prophet. Since the Essential theophany without any reference to the Names, Attributes, Splendours, and Considerations, by way of affirmation or privation, is especial to Hazrat Muhammad. In this station, the removal of all veils, be they physical or conjectural, is affirmed both, cognitively and visionally. At that time a naked union is

achieved and an actual finding is confirmed, not a hypothetical or conjectural one. The greatest share in this unique station goes to those who resort to a perfect following of Hazrat Muhammad. Should you be striving after this noble wealth and working for the attainment of this high degree, hold fast to the following of Hazrat Muhammad. This Essential theophany is a flashlike one to most of the masha-ikh, i.e. all the veils are removed for an instant from the Divine Face (to permit a flashlike theophany), and the veils of the Names and Attributes are let down again so that the Essential effluence and Awe go behind them. Hence, the Essential Presence is only instantaneously like a lightning flash, and the Absence (ghaybah) is excessively. To the Naqshbandiyah grandees e this Essential Presence is permanent, and the Presence that changes into Absence is out of consideration near them. Hence, the excellence of these grandees is higher than all excellences and their Reference

1.watad pl. autad: tent peg, stake, pole, but in tasawwuf, it is a particular rank in the saintly hierarchy.

Vol.1 54 Ep.- 22

is above all References, as comes in their writings, "*Indeed our Reference is above all References.*"

By "Reference" they mean permanent Essential Presence and more surprising than this all is incorporation of the end into the beginning of these experts, while they in this matter are exemplars of the Companions of the Prophet. Since they, in the very first sitting with the Prophet, would get the thing which others would get at the ultimate stages, and this is because of incorporation of the end into the beginning. Hence, just as the sainthood of Muhammad is above the sainthoods of all other prophets and messengers, so is the sainthood of these grandees above the sainthoods of all other saints. And why should it not be when it is related to the Siddiq Akbares. Yes, of the eminent sheykhs, some have attained to this Reference but that was a borrowing from the sainthood of the Siddiq Akbar. Sheykh Abu Saeed Kharráz has informed of the permanence of this state and, as reported by the compiler of Nafahât, the shirt of Siddiq Akbar had had reached Sheykh Abu Saeed. The purpose of unveiling some of the excellences of this exalted Naqshbandiyah Method is to incite the seekers to this exalted Method. Otherwise, who am I to dare elucidate the excellences thereof. And said the Maulwi in the Masnawi:

It is improper to disclose it to the people of world

It should be kept secret like a love talk

But I speak of its beauties to show the path

Lest they should mourn being bereaved of

And peace be upon you and upon all those who follow the Right Path.

Epistle -22

On the description of the nature of relation between the soul and the carnal-soul, of their ascensions and descensions, of the bodily and spiritual vanishing and of the abiding of the two, of the station of invitation, of the difference between the fallen (mustahlakin) saints and the saints returning (raje-in) for invitation, has written to Sheykh Abdul Majid son of Sheykh Muhammad Mufti of Lahore.

++Sublime is He who gathered the light and the darkness together and united that, belonging to not-space free of directions, to that, belonging to space with directions, and endeared the darkness to the light. So it fell in love with it and became mingled with it due to strong love, so that increase its brightness by this union and reach perfection its clearness by the neighbourhood of the darkness. Like as a mirror which, when it is intended to shine it and make it appear more lustrous, it is given first a coating of clay so that appear its clearness due to the neighbourhood of the clayey darkness and increase its beauty due to the closeness of the clayey denseness.+ But the light became forgetful of what it previously had of heavenly visions due to being absorbed in the vision of its dark beloved and being attached to the material body. Rather, became forgetful of its own self and of the responsibilities regarding that as well. Hence, by association with that it (the light) became of the left side group and lost the honour of the right side due to the neighbourhood thereof. Thus, if it continued to remain in this narrow lane of absorption and did not free itself towards the void of full freedom, then woe unto it, and all woe, because the purpose of its existence remained unachieved and the gem of its propensity got as well lost, and thus strayed far astray.

But if a goodly writ has preceded for it and heavenly blessings have descended upon it, then it raised its head and recalled what was lost from it and returned towards its original condition saying:

O my longings to thee my travelling and visit

The travelling of others, to the clays and stones

But if it became absorbed again in the vision of the Sublime heavenly Desired in a goodliest way and managed a perfect attention towards the Holy Lord, the darkness would then become submissive to it and would get imbued with its overwhelming lights. Now when the absorption reaches the point where it forgets its dark associate fully, and becomes unmindful of its own self and of its attachments completely, and perishes in the vision of the Light of lights, and gets the Presence of the Desired after remaining veiled, would then become honoured with the corporeal and spiritual vanishing. If it achieved abiding as well with the Visioned after having vanished Therein, then indeed became completed the aspects of its vanishing and abiding, and application of the name "saint" is then correct for it. At that time its state is not free from one of the two conditions, either complete absorption in the Visioned and permanent vanishment Therein, or return (to the world) for inviting people towards Allah such that its interior is with Allah and the exterior is with creatures. It is then that the light, being attentive towards its Desired, becomes free from the darkness mingled with it and by virtue of this freedom enters the right hand ones. Though, in reality, there is no right or left to it, but the right hand designation is better suiting to its state and is more

56 Ep.- 22

in keeping with its excellence because that, i.e. the right band, is comprehensive of good aspects. Though, they jointly share peace and blessings, and as it comes for Allah "*His both hands are like right hands.*" Then descends that darkness, having gained freedom from the light, to the station of worship and obedience. We mean by the light of not-space, the soul, rather its essence (khulasah ¹), and by the darkness characterised by directions, the carnal-soul, and the same is meant by interior and exterior. If says a sayer that the fallen saints as well have a consciousness of the world and attention towards it, and they mix with the men of their kind, then what is the meaning of fallenness, and of permanent perfect attention, and what is the difference between them (the fallen ones), and the returners towards the world for invitation? We would say: fallenness and perfect attention mean the joint attention of the soul and the carnal-soul, after the carnal-soul has entered into the lights of the soul, as has been pointed out before also. Its consciousness of the world and of the like is through the senses, faculties, and organs, which are like details (extensions) to the carnal-soul. Thus, this comprehensive essence remains fallen under the lights of the soul, being busy in the observation of the Visioned, with its details remaining at the prior consciousness,

without there being any languor therein, contrary to the returner towards the world, whose carnal-soul, after becoming restful, comes out of those lights for the sake of invitation having gained harmony with the world. The work of invitation gets reception (in people) due to this harmony. As for the matter that the carnal-soul has comprehensiveness, the senses and the like of those constitute details thereof, is due to the fact that the carnal-soul is connected with the oval-heart which, in turn, is connected with the soul through the comprehensive reality of the heart, and the emanations proceeding from the soul hit it first in a summed-up state, then through it reach all the powers and organs in a detailed manner. The root of there (powers and organs) is present in the carnal-soul in a summed-up mode. Thus, became clear the difference between the two partners. It should be known that the first group is of the enraptured ones, and the second, of the sober ones. For the first is

1. khulasah: essence

Commentary: The strong binding between the body and the soul resulting from their co-existence causes, like the body, necessities and attributes to the soul also. When the soul is absolutely completely absorbed in the Light of lights, it becomes unconscious and forgetful of those necessities and attributes, and at that time the word "essence" is applied upon it.

dignity, and for the second, superiority. The station of the first is in keeping with sainthood and that of the second is in keeping with prophethood. May Allah' z dignify us with the distinctions of saints, and make us firm over perfect following of the Prophet blessings and peace of Allah be upon our Prophet and upon the pious servants until the Day of Judgment, amen. The well-wishing replier does not know Arabic well due to his being non-Arab, but since your kind letter was worded in Arabic, therefore, dictated the paper in line with your letter. And the end word is Salam (peace).

Epistle -23

In order to prohibit initiation of the Path with an imperfect sheykh, and to apprise of the harm thereof, and on reproach for adopting titles that give resemblance to the infidels, has written to Abdur-Rahim, known as Khan Khanan, in reply to his letter.

May Allah save us and you from empty words and from the state and knowledge devoid of deeds, by the sanctity of the lord of mankind, sent to the black and the red, and may Allah be kind to him who said amen.

The pious veracious brother gave your letter and related your condition verbally very nicely. I then said this couplet

Welcome to the auspicious dear one and to his messenger

The seeing of the messenger is the seeing of the sender

O brother, who is a talented site for the emergence of excellences, may Allah bring your activity out of the state of potentiality, know that the world is the tillage of the hereafter, then woe unto him who did not sow here and left the field of abilities untilled and wasted the seed of deeds. It should be understood that the wasting of land or letting it remain idle is either through leaving it unseeded or seeding it by polluted and spoiled seeds. But this kind of wasting is more harmful and injurious than the first kind, which is not a secret thing. The polluting and spoiling of the seed is tantamount to initiating the Path with an imperfect traveller and following his ways. Since an imperfect one follows his passions and he who is polluted with passions cannot influence, and if does, augments the passions so that there is darkness upon darkness. Also, an imperfect one cannot differentiate between the paths that lead to Allant, and those that do not lead to Himez. Since he himself has not attained union, hence, he cannot differentiate between different propensities of the seekers, and as he is incapable of differentiating the path of passion from that of travelling, then perhaps the aptitude of the seeker is initially harmonious with passion and disharmonious with travelling, but the imperfect one due to his incapability to differentiate between the paths and varying propensities, initiales him with the path of travelling and thus makes him stray from the path as he himself is astray.

++However, when a perfect and perfecting sheykh intends to discipline this seeker, he first has to remove that which has reached him from the imperfect traveller and make-up for the damage caused by him, and then to put in good seed in the field of his abilities suiting to his propensity. Then comes up a rich harvest: « *And the similitude of a bad word is as a bad tree, uprooted from above the earth, and there is no stability for it. And the similitude of a goodly word is as a goodly tree, its root set firm and its branches in the heaven,* "(Q- 14:24). The company of a perfect and perfecting sheykh is Red Sulphur, his looks remedy, and his words cure, and what is besides that, is of little avail.+ May Allah grant us and you firm hold on the path of the shari-ah Mustafawiyahkee, as it is root of the task, means for salvation, and base for good end. How nicely it has been said in Persian:

Muhammad is the honour of both the worlds

Be dust of his threshold, else be dust on thy head

We end the writing with blessings, peace, and bounties upon the lord of the prophets.

Note: As has related brother Sâdiq, it is very surprising that one of the learned poets in your assembly titles himself in his poems like as do the infidels, while he belongs to the house of the sublime sayyids and the honourable lords. Oh, I wish I knew what prompted him to this ugly epithet of manifest ugliness. A Muslim ought to keep from such names farther away than from a predacious lion, and strongly abhor them. Such names and the holders of these are detestable near Allah and His Prophet, and it is incumbent upon the Muslims to be inimical and hard to the infidels. Surely, shunning such bad names is a matter enjoined. As for what of praise of infidelity and incitation towards wearing zunnâr and things like that, appear in the writings of some mashâ-ikhe; under the sway of inebriety, that is subject to amendment and proper interpretation. The words of the intoxicated ones should be comprehended and construed with a discard of their apparent form, since they are helpless in the perpetration of these forbidden things, being overpowered by passion. Notwithstanding that the real infidelity is counted as a defect near these grandees in comparison to the real Islam. Those who are sober, are not helpless, neither near them nor near the shari-ah. Since, for everything there is a season and a particular time, and in that season that thing appears pleasant and in the other season, unpleasant. A wise man does not assess one for the other. Kindly, therefore, request him on my behalf to change this name to a name better than that and title himself with an Islamic title suiting to the state and utterance of a Muslim, having reference to Islam, being pleasing unto Allah and His Prophet . And also, wherein lies acquittai from blame, a thing enjoined upon us according to the maxim: "*Beware of the situations of blame,*" which is true without a shadow of doubt on it. Said Allah "*And surely a believing slave is better than an unbeliever,*" (Q-2:221). And peace be upon him who followed the Right Path.

Epistle -24

On the description that the sufi is ka-in ba-in, i.e. inwardly with Allah and outwardly with creatures, that the heart cannot become attached to more than one thing, that the Essential-love makes reward and affliction from the Beloved equal, of the difference between the worshipping of the nigh-led

(mugarrabin) and that of the forlorn ones (abrcir), of the difference between the fallen-saints and the leturners for the work of invitation, has written to Qalij Khan.

++May Allah grant you peace and protection by the sanctity of the lord of the prophets. Man is with him whom he loves. Joy be to him whose heart has no room for the love of anyone other than Allah, and longs for nothing save His Face. Such a man enjoys union with Allah, though with his outward he is with creatures and occupied with them formally. Such is the glory of a sufi *ka-in ba-in*, i.e. he who in reality is with Allah, and outwardly with creatures, or it means formally with creatures and really disconnected from them. The heart cannot make the object of its love more than one thing. Thus, so long as its love-attachment is to that Sole One, none besides that Sole One can be lovable to it. As for what is observed of the numerous objects of its desire, and its love for many things like riches, sons, chieftancy, praise, and importance among people, in this case also its beloved is none but a single thing, and that is its own self. The love of all these things proceeds from the love for its own self. Its wanting these things is for its own self, not for the things themselves. Now when its love for its own self comes to an end, the love of these things disappears naturally. This is why it is said that the veil between the servant and the Lord is the servant's self, not the world. Since the world is not the servant's object of desire so that be a veil, but it is the servant's own self which is his object of desire and surely the servant himself is the veil, none other. So, until a servant does not become totally empty of the desires of his self, the Lord cannot be his aspiration, nor can the love of the Lord, find room in his heart.

+ This invaluable wealth comes to be realised only after the Vanishing Absolute that is related to the Essential theophany. Since a total removal of the darkness is not imaginable unless the Sun has gained full illuminance. When this love, called Essential-love, is there, reward from the Beloved and affliction from Him become equal to the lover. At that time, sincerity is there and he worships not the Lord except for His sake, not for the sake of his self, seeking thereby to have rewards and avoid afflictions, since the two become alike to him. This is the state of the nigh-led. The forlorn ones do worshipping in fear and hope, and both these are directed to their selves. This is because of their being deprived of the honour of the Essential-love. Hence, surely virtues of the forlorn ones are vices of the nigh-led. But virtues of the forlorn ones are virtues from one aspect and vices from another aspect. Whereas the virtues of the nigh-led are pure virtues. Yes, there are among the nigh-led also such who worship Allah; in fear and hope despite their having perfect abiding and descension to the world of

means and measures. But their fear and hope are not concerning their selves, rather they worship in the hope of His pleasure and in the fear of His wrath. Likewise, they want Paradise because that is a place of His pleasure, and not for the enjoyment of their selves, and seek to escape Hell because that is a place of His wrath, and not for keeping the torments thereof away from their selves. Since these divines have already gained freedom from the servitude of their selves, and have dedicated themselves exclusively to Allah. This is the highest degree of the nigh-led and the possessor of this degree after having attained especial sainthood enjoys full share in the excellences related to the station of prophethood. However, he who has not descended to the world of means and measures, he is among the fallen ones and has no share in the excellences related to the station of prophethood and, hence, does not qualify for perfecting others contrary to the first ones. May Allah give us and you the love of these grandees by the sanctity of the lord of mankind. Verily, man is with him whom he loves, and be peace first and last.

Epistle-25

In incitation to the following of the Prophett and the Righteous Caliphs, has written to Khajah Jahân.

May Allah keep your heart sound, expand your bosom, purify your self, and soften your skin. These all, rather, the entire excellences of the soul, the secret, the hidden, and the hiddenmost, are related to the following of the lord of the apostles. It is, therefore, upon you to follow him and his Righteous Caliph - the Guides and the Guided Ones after him. For they are the stars of the Right Path, and the Suns of sainthood. Whosoever has been blessed with their following, he indeed attained the highest success, and whosoever has been natured for their opposition, verily he strayed far astray.

The rest of the wanted is to apprise you of the dire need and straitened circumstances under which both the sons of the deceased Sheykh Sultan are. It is, therefore, to ask you to please help them and assist them as you are capable of doing that and are favoured with the powers to satisfy the needs of the general public. May Allah strengthen you towards good acts and make goodness your companion. Peace be upon you and upon all those who follow the Right Path.

Epistle -26

On the description that longing is characteristic of the forlorn ones, not of the nigh-led, and on relevant cognitions, has written to the world-Sheykh, Haji Muhammad of Lahore.

May Allah, grant us and you firm hold on the path of the shari-ah Mustafawiyah. It comes in a heavenly tradition: "*Behold! verily the longing of the pious (the forlorn ones) to meet Me has heightened, and I certainly have stronger longing for them.*" Herein Allah has affirmed "longing" for the forlorn ones, while the nigh-led enjoying His union are empty of longing. Since longing calls for "losing", and "losing" is inadmissible in their case. Is not it observed that a person has no longing for his self notwithstanding a strong love for it because of inadmissibility of "losing" in its case. Hence, a united nigh-led is one, abiding with Allah, and vanishing from his self. His state in relation to Allah, is as the state of a person in relation to his self. Thus, surely none but the forlorn ones are the longing ones, since they are the lover loyers. We mean by forlorn one he who is away, and not united — be he in the beginning stages, in the middle, or missing the middle by the measure of a particle. How nice a couplet is there in Persian.

++The separation of the friend, though a little, is little not

Half a hair in the eye, oh is but a lot

It is related of Abu Bakr Siddiq that he once saw a reciter reciting the Qur-an and weeping at the same time. He said: "Like this we also were, but our hearts have now hardened." This is praise styled as dispraise. This humble servant has heard his sheykh say: "*An extreme-reached and united one sometimes yearns for that kind of longing and desire which he had in the beginning stages.*" There comes, however, another stage, whereat longing remains no more and which is of higher perfection and greater completion than the first one, and that is the stage of despair and incapability (respecting the perception of the Desired). Since longing is related to hope, and where there is no hope, there is no longing. Now when such a perfect one, who has attained utmost perfection, returns to the world, longing does not return to him despite the persistence of consciousness of "losing" in him.+ Since, the vanishing of his longing was not due to "losing", but due to despair which continues to be even after the return contrary to the first perfect one in whom longing returns with the return towards the world due to the return of the previously vanished

consciousness of losing. Hence, when the consciousness of losing is there because of the return, returns the longing also that had disappeared because of the disappearance thereof.

This is not to be stated that the degrees of union do not end to eternity, as attainment to some of these degrees is expected and the return of longing is then presumable. For we say that unceasingness of the degrees of union occurs in detailed journey which takes place in the Names, Attributes, Splendours, and Considerations. In the case of a traveller engaged in detailed journey, reaching the extreme end is not presumable for him nor does longing ever part him. The one we are talking of is that extreme-reached and united one who has covered those degrees in an over-all manner and has ended up at a degree not possible to describe it through any description or allude to it through any allusion, and the cherishing of any hope there is unimaginable, longing and desire certainly then part him. This is the state of the distinguished ones of the saints. Since, they are the ones who have ascended beyond the confinement of Attributes and have attained union with the Holy Essence, contrary to those travelling into the Attributes thoroughly, and to those journeying into the Splendours gradually. For they stand confined within the Attributive theophanies for ever, and the degrees of union in their case are none save those to the Attributes. The ascension to the Essence is unimaginable in their case except by way of an over-all journey through the Attributes and Considerations. Whosoever has a detailed journey through the Names, becomes confined in the Attributes and Considerations. Longing would not part him, and ecstasy and forced ecstasy would not leave him. Thus, men of longing and forced ecstasy are the men of Attributive theophanies. They have no share in the Essential theophanies as long as they continue with longing and ecstasy.

If said a sayar, what is the meaning of longing in Allah, since there is nothing lost to Himes. I would say that the mention of longing here (i.e. in this heavenly tradition) is to effect similarity, and the mention of severity is to indicate that everything related to the Strong (Al-Aziz), the Compeller (Al-Jabbar), is stronger and more dominant in comparison to that related to the feeble servant. This is the answer after the fashion of ulama, whereas near this humble servant there are other kind of answers in keeping with the sufis. These answers, however, presuppose a kind of intoxication and without intoxication they become undesirable, rather inadmissible, as the intoxicated ones are helpless, while the sobers are accountable. My condition is of perfect sobriety, hence, a description of these answers is inappropriate in my case. This is

what it is, and praise be to Allah, first and last, and blessings and peace be upon His Messenger always and ever.

Epistle -27

In the laudation of the high Naqshbandiyah Method, and of the loftiness of the Reference of these divines, has written to Khajah Amak.

Praise be to Allah and peace be upon His chosen servants. Your kind goodly letter written so considerately to this well-wisher, delighted and pleased the receipt thereof very much. May Allah grant you protection. It is never desirable to bother you save by seeking to praise this high Naqshbandiyah Order. My master, it comes in the writings of the grandees of this high Order: "*Our Reference is higher than all other References.*" By "Reference" they mean Presence (Huzur) and, Awareness (agahi). The presence which is reliable near them is the Presence without absence which they call Recollection (Yeid-dasht). The Reference of these divines, therefore, means Recollection (Yad-dasht), and Recollection (Yad-dasht), as it comes to the poor understanding of this Faqir, can be explained according to this description:

The Essential theophany means a manifest Presence of the Divine Essence with the Names, Attributes, Splendours, and Considerations of the Divinity remaining unnoticed. This is called a flashlike theophany, i.e. for an instant the Splendours and Considerations disappear (leaving the Essence standing bare and naked), and then the Essence becomes again concealed behind the veils of the Splendours and Considerations. This kind of appearance cannot be accepted as "Presence without absence". Rather, for an instant it is "Presence", and for most of the time there is absence. This kind of Reference is not reliable near these divines. Whereas, the saints of other orders have designated this degree as the ultimate end. When the Presence becomes permanent and unreceptive of concealment, and is always there, manifest, without the veils of the Names, Attributes, Splendours, and Considerations, it would then be called Presence without absence. Thus, the Reference of these divines should be assessed in relation to the References of others and should, without any reserve, be preferred to all other References. The Presence of this kind though appears a far fetched thing to many of course.

Delights and pleasures be to the lords of riches and realm

For the poor lover is but a draught

This Reference has become rare to an extent that if supposedly the divines of this very Order were apprised of it, most of them are likely to reject it and disbelieve it. The Reference which presently is familiar to the sheykhs of this high Convent is tantamount to the presence of the Divinity and the vision Thereof in a way that transcends the quality of visioning and yet is visioned with an attention independent of the six familiar directions. Though a consciousness of upward direction exists in imagination and is apparently persistent. This Reference is also realizable at the stage of passion, but there is no reason for attributing any kind of superiority to it, contrary to the Recollection described before, the attainment whereof is after the completion of passion-side and all the stages of travelling. The degree of loftiness whereof is not hidden from anyone. If, however, there is any secrecy, it is only in its attainment, and that is all. If a jealous one rejects it out of his jealousy, or a deficient one denies it due to his deficiency, he is helpless.

Taunts of the incompetents at these eminent ones

God forbid if I utter a word of fun

All the lions of the world are in circle in this chain

The cunning of the poor fox would in no way be in gain

And be peace first and last.

Epistle -28

On the description of loftiness of the states, has written this also to Khàjah Amak but in wordings that are allusive of descension and farness.

Your goodly esteemed letter, so kindly written to this well-wisher, felt delighted to receive that and honoured to read that. How nice that the free people should remember the captive ones, and what a great wealth that the united ones should soothe the forlorn souls. The poor forlorn fellow when did not see himself worthy of union helplessly then hid himself in a comer of loneliness, and leaving nearness took rest in farness, and quitting association, took abode in separation, and when saw fetters in choosing freedom, helplessly accepted shackles.

When the Lord Divine wants me to covet

I throw dust on contentment and forget

By broken sentences and confused suggestions, causing any further trouble to you is not fit. May Allah grant us and you firmness over the following of the lord of the apostles.

Epistle -29

In the incitation to fulfill the obligatory duties, to observe the traditions and the formalities, to discard the supererogatory worships in comparison with the obligatory ones, and on the prevention from performing the night-prayer after midnight, from drinking the used ablution-water, from holding the prostration of the disciples allowed, has written to Sheykh Nizam Thânesary.

May Allah save us and you from prejudice and going astray, and grant freedom from sorrow and grief by the sanctity of the lord of mankind, rendered secure from error. The near-bringing deeds are either obligatory or supererogatory. The supererogatory deeds (those deeds which help gain the nearness to Allah) have no significance in comparison with the obligatory ones. The performance of any of the obligatory services at the fixed time is better than the performance of a thousand years of supererogatory

Vol.1 66 Ep.- 29

services with pure intention, be they of the kind of prayers, alms, fasts, remembrance, or contemplation, etc. etc. Rather we say that the observance of any of the pre-requisite traditions and formalities while performing an obligatory service has the same significance. ++It is related that one day Caliph Umar, after the morning congregational prayer, scanned the people and did not find there one of the Companions. He asked: "Why so-and-so person is not present in the congregation?" The presentees said that he keeps awake most of the night in prayers, it is likely that by chance he slept at this time. Hazrat Umar said: "If he slept all the night but attended the morning congregational prayer, it was better." Hence, to observe the ritual formalities and shun the unapproved (makruh) acts, be they not of the order of strictly-disapproved but of lightlydisapproved, is far better than engaging in remembrance, meditation, contemplation, or concentration. Yes, if these works are gathered with the observance and avoidance of the aforesaid matters, then "he verily hath gained a signal victory", (Q-33:71). without that it all is in vain. For example, giving a "dang" in the account of prescribed alms is better than giving gold to the measure of a mountain as a supererogatory charity. Also, observing any of the requisite conditions in giving out this dang, i.e. giving it to a destitute near-relative, is also far better than that.

Thus to perform the night-prayer after midnight, seeking thereby vigil in the last night hours, is highly undesirable.+ Since performing the night-prayer in the last half of the night is disapproved near the "Ahnaf", and apparently this act is of the order of strictly disapproved (makruh tahrimi). Since performing it up to mid-night is allowed (mubah) near them, but in the next half of the night they have declared it disapproved, and a disapproved act, at par with the "allowed" becomes strictly-disapproved. Near the Shafe-is, the night-prayer is not allowed during that time. Hence, to commit this strictly-disapproved act in that time merely to achieve nightly vigil, taste, and tranquillity, is an extremely undesirable thing. In order to achieve this object, it is enough to delay the odd-prayer which delay is also commendable. The odd-prayer comes to be performed at a good time and the purpose of nightly-wake and vigil in the last night hours is also achieved. This practice, therefore, should be shunned and the prayers so said should be reformed. The Imam Azam of Kufah repeated his forty years prayers just for having missed one of the ablution formalities. Also do not declare "allowed" to people the drinking of the water used for ritual cleansing (ablution), or that of the ablution made over ablution in order to gain Nearness. For, such water is fully polluted near Imam Azam, and the legists have prohibited the drinking thereof, declaring its drinking "disapproved". Yes, the remaining ablution water has been said to be healing which, if someone asks for in good faith, do give it to him.

This Faqir had to face a similar problem in Delhi last time, when some of the friends saw in meditation that they should drink the used ablution-water of this Faqir or else, would be enduring some big harm. Although I tried to send them away, but to no avail. At last began consulting books on theology and found a way out. It was: after taking three successive baths, the water of the fourth bath not taken for worshipping acts, is considered unused. Resorting to this alternative, gave them the water of the fourth bath to drink, there being no intention of worshipping therein. It has also been reported by reliable persons that the disciples of some of your deputies (khulafa) lay themselves prostrate before them, contenting not with the foot-kiss alone. The ill of this act is more evident than the Sun. Stop them from doing that and be emphatic in this stopping. Avoidance of such acts is required from everyone, and especially from him who has assumed the position of a leader. Abandoning such acts is extremely necessary for him, since his disciples would imitate his acts and would plunge themselves into a ditch of calamities. Cognitions of this sect are cognitions of states, and states are fruits of deeds. He who has

corrected his deeds and is steadfast in them, gets the heritage of cognitions of states. But a correct performance of deeds is only possible when one can discriminate between them and has a liturgical knowledge of them. This discriminative knowledge is the knowledge of ordinances concerning prayers, fasts, and other obligations, and the knowledge of dealings, such as marriage, divorce, sale and purchase, and the knowledge of all that which has been enjoined by Allah or He has invited towards that. These are acquirable knowledges and everyone has to get these. Knowledge is between two efforts, one effort is in getting it before its acquirement, and the other effort is in applying it after its acquirement. So just as in your esteemed assembly, matters from the books of tasawwuf are read out, likewise matters from the books of Islamic law (fiqh) should also be read out. Quite a number of fiqh books are available in Persian language, e.g. Majmuah Khani, Umdatul-Islam, and Kanz Farsi. If reading of the matters from the books of tasawwuf is omitted, does not matter, as they are related to states which cannot be described. Whereas, a neglect of matters from the books of fiqh

Vol. I 68 Ep.- 30

is likely to be disadvantageous. What to talk further, less stands for more.

Fearing and shaking, a few of the pains have I put before thee

Lest thy heart be dispirited, and the talk lengthy

May Allah grant us and you most perfect following of His Beloved.

Epistle-30

On the description of vision into the outer-stretch and into the inner-self, of the difference between the vision into the inner-self and the tbrmal-theophany, of exaltedness of the station of servanthood, of the harmony between the cognitions of that station and the knowledge of Shari-ah. and in relevant matters.

Said Mulla Muhammad Siddiq, an old servant of this threshold, that this letter was also written to Sheykh Nizam Thanasari.

May Allah honour you with a perfect following of Muhammad and enhance you with the shining apparel of Mustafa. ++I do not know what to write, for if I utter anything about my High Lord, it would be a mere lie and fabrication. His Greatness is far above the praise of a loose talker like myself. What a comparable one could say about an Incomparable One, and what has the accidental to

get out of the Eternal, and how long the spacial would run into the not-Spacial. The poor fellow has nothing outside his self, and has no passage beyond himself.

Be good or bad a particle mere

A life-long run and yet there

This gnosis is also acquired in the journey within the self (sain anfusi), which comes in the ultimate degrees of the task. The great. Khàjah, Khàjah Naqshband has said: "Whatever the men of Allah see after vanishing and abiding, see within their ownelves, and whatever they recognise, recognise within their ownelves, and their bewilderment lies within their ownelves." "And in your ownelves, do you see not", (Q-51:21).+ Prior to this, every journey which is there, falls under the journey into-horizons, the fruit whereof is only fruitlessness. The application of the word fruitlessness is regarding the attainment to the real goal, otherwise it is of the conditions and prompting causes. One should not be misled by within the self vision and should not confuse that with the vision of the Formal-theophany, which occurs within the self of the experiencing one, as it is never so. The Formal-theophany (Tajallà suri 1) of whatever kind it be, pertains to the journey into horizons and is experienced at the stage of cognitional-conviction (ilmul-yaqin). Whereas, vision within the self pertains to the stage of realised-conviction (haqqul-yaqin), which marks the culminating degrees of excellence. The employment of the word "vision" here is due to the limited scope of vocabulary, else, just as their (i.e. of the Naqshbandiyah divines) Object is Inconceivable and Incomparable, so is their Reference to that Object also Inconceivable and Incomparable. The conceivable has no way towards the Inconceivable

Devoid of perception and imagination a union

Has with people their Lord sovereign

We talk of man, not of a fabulous one

Upright and aware, gnosis of God whose true token

The source of confusion between "vision" within the self, and the said formal-vision, is the person's attainment of abiding at both the stages. Since, the Formal-theophany does not bring about vanishing though it removes some of the barriers, and it does not raise to the degree of vanishing so that the remaining corporeality of the traveller exists during the theophany. The journey within the self takes place after complete vanishing and perfect abiding. Certainly then they (i.e. some of the travellers) find the discrimination between these two abidings difficult due to lack of

gnosis, and hence, declare these one and the same. But if they realised that the second abiding has been taken by them as "abiding with Allah", and the existence then has been called God-bestowed existence, perhaps might get out of this misunderstanding. Here one should not dare to say that abiding with Allah is tantamount to finding oneself identical with Him. It is not so. If this understanding is gained from some wordings of this sect, we say in the answer thereof that this abiding is experienced by some at the passion stage after a kind of falling and fading which resembles vanishing. The Naqshbandiyah grantees call

1. Tajalla suri: Formal theophany. Commentary: Literally the term means the theophanies proceeding from the form or outward-shape. But in reality it means the receiving of a traveller of middle-stages the theophanies of some higher station in the pre-travelling passion-ranges which are likely to create a misunderstanding in him that he has reached that station and has attained to its reality, while the Tact is that he is still far below from that station, benefiting only from the reflections or outward-shape thereof, hence the words "Formal theophany".

Vol.1 70 Ep.- 30

it the not-being existence (wujudi adam 1) and it is prior to vanishing. Its disappearance is possible, rather occurrent. At one time they take it away, and at another, give it back. The abiding which is after perfect vanishing is exempt from disappearance and secure against disturbance. The vanishing of these grantees is a permanent vanishing. In exact abiding, they are in vanishing, and in exact vanishing, are in abiding. The vanishing and abiding which are subject to disappearance fall in the category of states and instability. Whereas, what we are after is not like this. + Hazrat Khàjah Naqshband has said that the not-being existence tends to return to the humanly existence or *wujudi bashariyat* but the vanished-existence or *wujudi fana* does not. Certainly then, their time would be permanent and their state constant. Rather, to them there is neither time nor state. Their affair rests with the Creator of the time and their business is with the Turner of the states. To accept fall is a characteristic of time and states and he who has passed out of time and states, is exempt from fall.+ ***"This is the bounty of Allah which bestows upon whosoever He wills, and Allah is the owner of highest bounty"***, (Q-62:4).

No one should presume that the permanence of time means persistence of the happenings therein such as determination (*taayyun* 1) etc. etc. No, it is permanence of the very time and persistence of the very states. Certainly, conjecture avails nothing

against the truth. Rather, we say: "Indeed, suspicion in some cases is a sin." The talk has become lengthy but now we return to the actual subject and say when there is no access for the words to the

1. wujudi adam: not-being existence. Commentary: This epistle is a description of the experiences related to pre-travelling and post-travelling passions. The first leads to imperfect vanishing which opens the door to formal-visions of the Divinity in the interior of the seeker with his existence appearing as not-being in his own eyes. The consequent abiding is also temporary and the existence in this state of abiding is called not-being-existence. The second leads to perfect vanishing which while marking the end of travelling opens the door to the vision of the Stripped-of Unity. The consequent abiding is permanent and the existence in this state of abiding is called bestowed-existence (wujudi-mohob).

2. wujudi fana: vanished-existence. Commentary: Under the impact of Real theophanies, the traveller experiences perfect vanishing and thereafter attains abiding for ever. This state of his existence, with permanent abiding, is called the vanished-existence and it never returns to humanly existence.

3. ta-ayyun: determination. Commentary: The above description is actually a laudation of the spiritual worth and value of the vanished-existence attained after passing through the Vanishing Absolute. It continues life-long on the same golden state of utmost purification, ever enjoying the Presence (Huzur), remaining independent of time-determinations and state-dominations.

Holy Precincts of His Divineness, we then speak from the station of our self servanthood, lowliness, and humbleness. The purpose of human creation is to perform the servanthood jobs. Now if one has been given attachment and love in the initial and middle stages, the object thereof is to sever him from what is besides His Holy Presence. ++Since, attachment and love are not the objects in themselves, but are means towards attaining to the station of servanthood. One becomes the servant of Allah only when one is completely free from the attachment to and servitude of "other" than Allah. Love and attachment are not more than means for severance. The ultimate degree in the degrees of sainthood is, therefore, the station of servanthood. In the stations of sainthood there is no station above the station of servanthood. In this station the seeker does not fend any harmoniousness between himself and his Lord save neediness from his side and total self-sufficiency in Essence and Attributes from His side. Neither it is in this way that he should identify his self with His Essence, and his attributes with His Attributes, and his acts with His Acts in any respect.

The application of shadowiness is also like other adjuncts, these divines hold Him far above that. They look upon Him as the

Creator, and upon themselves as creation, and dare not say anything besides that. The Unity of Acts is experienced by a number of saints on the Path who see the Doer of Acts none other than the Divinity. To these divines, the One, Single God, is the Creator of these acts and not the Doer of them. Since that declaration is likely to lead to heresy. We clarify this experience by an example. For instance, there is a juggler who from behind the curtain puts some inert figures in motion and makes them do strange acts. Then those who have piercing sight know that the causer of these acts into those inert figures is the person behind the curtain. As for the doers of those acts, it is the inert figures. Hence, it is said that the figures are in motion and is not said that the juggler is in motion. They (the Naqshbandy grandees) in reality are the exposers of Truth in this matter, and the ordinances brought by the prophets also establish the same thing. To proclaim of the Unity of Acts is of those things that arise from intoxication. The manifest truth is that the doers are numerous while the Creator of acts is One. Similar is the case of those utterances which some sufis have made concerning the Unity of Existence. It also has arisen from intoxication and state-domination. The sign of correctness of the inspirational-knowledge is its perfect conformity

VoI.1 72 Ep.- 31

with the teachings of the shari-ah. If there is a hairbreadth deviation, it is due to intoxication. The truth is what the ulama of tradition and congregation have established, and what is besides that is heresy and blasphemy, intoxication and state-domination.

A total agreement is obtainable only in the station of servanthood. In the stations other than that, a kind of intoxication is always proven.

Were if I to describe, the details thereof are beyond description

Someone asked Hazrat Khàjah Naqshband what is the object of travelling? He replied: "The comprehensive knowledge should become exhaustive, and the ratiocinative should become illuminative", and did not say of acquiring any other knowledge in addition to the shari-ah knowledge. Although on the way some other matters in addition to Shari-ah knowledge do appear, but if the task is carried to the ultimate end then they get dispersed and eventually disappear. The shari-ah knowledge becomes thoroughly explained, and from the narrow lane of ratiocination, one enters the open air of illumination. That is to say, just as the Prophet received these knowledges through revelation, these divines acquire them from the Root Source (i.e. the Divinity) through

inspiration. Extracting from the shari-ah, the ulama lay down these knowledges in a summed-up manner. Just as the prophets had these very knowledges detailed and revealed to them, these divines also get these in a similar manner. The difference is only that of having directly and getting through imitation indirectly. For such excellences, They choose a few of the perfect saints after many centuries and distant ages. It was in mind to write in detail on the subject of "comprehensive" and "ratiocinative" but the paper ran short, may be therein lies some good in the Divine wisdom, and be peace.+

Epistle -31

On the description of the appearance of Unity of Being, of the reality of Essential Nearness and Company, of having passed ahead of this stage, and on some questions and answers related to the verification of this stage, has written to Sheykh Sufi.

May Allah grant us perseverance in the following of the lord of the prophets. A person, who has come from your blessed assembly, has conveyed that a disciple of Miyān Sheykh Nizām Thānesari, talking of this Faqir in that gathering, said that this Faqir rejects the doctrine of "Unity of Being". The reporter then requested this Faqir to write up whatever is the reality in this regard to your servants so that people should not start making baseless remarks and have a low opinion because of this attribution: "*For conjecture in some cases is a sin*," (Q-49:12). Accepting his request, I am giving you trouble by writing a few words. My master and honoured sir, this Faqir's convictions, right from the childhood, had agreement with the men of the taste of Unity. The Faqir's father had apparently this same taste and in spite of having full supervision of the interior, which bore the state of imperceptibility, remained consistently engaged in this method. According to the proverb: the son of a legist is half legist, this Faqir had high benefits and great delights from this taste through the knowledge thereof. Allah then by His especial grace caused me to reach in the company of Muhammad al-Bāqī, the abode of guidance, the emblem of realities and gnosis, and the helper of the pleasing religion, our Sheykh and Master and Center of attention. He educated the Faqir after this high Naqshbandiyah Method giving penetrative attentions to the cause of this humble servant. After due practice of this exalted Method, within a short period of time the "Unity of Being" lay unveiled, and at the same time the illuminations gained great detail. Cognitions and gnosis related to this stage appeared profusely and remained hardly any nicety

pertaining to this stage that was not exposed to this Faqir. The subtleties of the cognitions of Sheykh Mohyi-uddin ibn al-Arabi were made evident as ought to be. The Essential-theophany which the author of Fusus has spoken of and beyond which he does not see any length of ascension, and concerning which he has said: "And what else beyond that is except absolute not-being." The Faqir was blessed with that Essential-theophany, the cognitions and gnosis related to that theophany which the Sheykh declares as being special to the possessor of the seal of sainthood" became also known in detail. Timely inebriety and state domination reached a degree in this Unity that in some letter, written to Hazrat Khajah, wrote these two couplets which are totally in a state of intoxication.

Oh, this shari-ah is a code of the blinds

Mine is that of the infidels and the Christians

Infidelity and faith are tresses and features of that beautiful Fairy

Infidelity and faith are alike in my path

++This state persisted for a long time and months rolled into years until all of a sudden the causeless concern of Allah, appeared out of the windows of the hidden-world and lifted up the veil that

Vol.1 74 Ep.- 31

veiled the Face of the Inconceivability and the Incomparability. The former cognitions that suggested union and Unity of Being started disappearing. Alongside, encompassment, immanence, nearness, and co-presence that had appeared at that stage started fading. At the same time, knew it with certainty that none of the aforesaid relations with this world are provable for the Maker.

That His encompassing and nearness are merely cognitional considerations, as stands established near the followers of the Truth. He is not united with anything. He is He, and the world is world. He is Inconceivable and Incomparable, whereas the world is stained with conceivability and comparability. The Inconceivable cannot be declared identical with the Conceivable, and the Necessary cannot be said identical with the Possible, and the Eternal can never be identical with the Accidental, and the Imperishable cannot be identical with the Perishable. The alteration of realities is impossible logically and legally, and the justification of taking one for the other is ruled out fully and completely. It is surprising that Sheykh Mohyi-uddin and his followers declare the Divinity as an absolute unknown, subject to no impositions, and yet they affirm Essential-encompassment and Essential-nearness, and company, and what else it is except

impositions on Being. So the truth is what the ulama of the men of tradition and congregation have said, i.e. the nearness and the encompassment are cognitional considerations. During the period of acquirement of cognitions and gnosis negative of the taste of Unity of Being, the Faqir was exceedingly perturbed because of having the opinion that there is nothing more exalted beyond this Unity. At the same time kept invoking that this gnosis should not disappear. But the veils eventually disappeared from before, and the reality became fully obvious, and became known that the world is a mirror for the Attributive excellences and a site for the Nominal phenomena. But the site of appearance is not the same as the appearing, and the shadow is not the same as the object, as is the creed of the people of Unity of Being. This discussion gets explained by an example. Suppose a learned and skilled man intended to demonstrate his different skills and display his hidden talents. So he invented letters and sounds and, through these, gave display to his hidden endowments. In this case it cannot be said that these letters and sounds which are media and means for those hidden endowments are exactly those endowments, or encompass them bodily, or they enjoy a bodily nearness to them, or they are in a state of bodily company with them. Rather, the relation between them is that of

Vol.1 75 Ep.- 31

the indicant and the indicated. The letters and the sounds are nothing except mere signifiers of those endowments, while those endowments continue with an absolutely independent standing. The relations assumed are merely imaginative and speculative. For, in reality, none of these relations are verifiable. But since there exists between those endowments and the letters and sounds the relation of the actors and the stage, this correlation due to some limitations becomes for some people a cause for reaching upon these speculative relations, whereas in reality those endowments are free and exempt from all those relations. What we have established that also has no relation other than indicant and indicated, site and scene. The world is but a sign towards the existence of its Creator and is a site for His Attributive and Nominal excellences. This very relation, however, becomes due to some limitations to some people a cause for coming up with speculative doctrines. Prolonged and excessive meditations upon the Unity bring some to such doctrines as the image of these meditations gets impressed on the imagination. To some others, the knowledge of the Unity and its repetition provide a kind of taste with those doctrines. But both these forms of the Unity are feeble, fall in the domain of cognitions and are devoid of state. Still to some others, the source of such declarations is the domination

of love. Since under the sway of love of the Beloved, what is besides the Beloved disappears from the lover's sight and none other than the Beloved remains in sight. But "other" than the Beloved is naught, is not the reality. Since this matter is against perception and reason and Shari-ah. Sometimes this very love moves to such declarations as Encompassment and Essential-nearness. This kind of unification is higher than both the former kinds, and falls in the domain of states, though does not conform with the actual reality and Shari-ah. Making it conform with the Shari-ah and actual reality is merely an elaboration like meaningless philosophical elaborations of those Muslim philosophers who want to make their false doctrines conform with the laws of Shari-ah. The book Ikhwàn-us-Safa etc. etc. fall in this category. In short, an illuminational mistake is like free-attempt failure (khata" ijthiddi) and therefore is not subject to reproach or punishment. Rather, a measure of the measures of reward is there for that. However, this much difference is there that the followers of a free-attempter (mujjahid) enjoy the same exemption as does the attempter and a measure of the measures of reward is written for them. Contrarily, the followers of the people of illuminations are not considered

Vol.1 76 Ep.- 31

excusable and stand deprived of reward due to being wrong. Inspiration and illumination are not binding for others, whereas the words of an attempter are binding for others. Hence, the following of the first kind is not permissible because of the possibility of error, while the following of the second kind is permissible, rather necessary, notwithstanding the possibility of error. The vision of some travellers, taking place in the worldly-determinations (i.e. creations) are also like the previous assertions. This vision they call, "vision of the Unity in multiplicity", or "vision of the Absolute Unity in multiplicity". But the Essential Being, being Inconceivable and Incomparable, can never be accommodated within conceivable forms and dimensional domains. That which belongs to the not-space (In-makjn) cannot get within the space. The Inconceivable should be searched for beyond the bounds of the Conceivable, and that which belongs to the not-space should be sought beyond the space. Whatever is seen into the outer-stretch and the self stands merely for His signs. The star of saints, Hazrat Khàjah Naqshband, has said: *"Whatever happens to be seen, and heard, and known, all that is "other", should be negated by the reality of the word no (la)."*

Form is a narrow lane, meanings cannot be therein

Oh, what has a mighty emperor to gain in the beggars dismal inn

The lover of the form does not get the meaning

Nor ever sees the beau's face, so good and charming.

If they say that in the writings of most of the sheykhs, whether they are Naqshbandys or of other Orders, such articles are present that clearly speak of the Unity of Being, Essential-encompassment, Nearness, and co-Presence, vision of the Unity in multiplicity, and of the Absolute Unity in multiplicity, we say in answer that these states and visions would have been experienced by them in the middle stages and later they would have passed out of those, as has this Faqir already written about his own states. Another answer is that They honour the exterior, which is witnesser of multiplicity, of a group with those inferences and vision in spite of their being fully heedful of the Pure Unity in their interior.+ In the interior they are watchful of the Unity, and in the exterior witnesser of the Object of Desire in multiplicity, as has this Faqir described of the condition of his father in the beginning of this letter. An explanation of this answer has been given in detail in the pamphlet written on the explanation of the stages of the Unity of Being. Any further than what has already been related cannot be stated at this place. This should not be said that since in reality there are numerous existences the nearness and encompassment would be non-Essential and vision of the Unity in multiplicity would be non-factual, and the assertion of these divines would be a lie being not in accordance with the facts and the reality. We say in reply that these divines have stated things according to the visions they had, just as one might say that he has seen the picture of Zaid in a mirror. But this statement is not according to the reality because he has not seen the picture in the mirror as the picture is not at all therein to be seen. This man would not generally be called a liar in his statement even though the things are not according to the fact. He is excusable in that and the reproach of lying stands removed from him as has passed before. The object of disclosing these matters which rather deserve concealing is to make it known that if the Faqir had had accepted the Unity of Being, it was through illumination and not by imitation, and if there is denial, that also is because of inspiration, and in inspiration there is no room for rejection, though it is not obligatory for others. The other answer aimed at removing the suspicion of falseness is this: Individuals of this world are united in some matters and divided in some others. Likewise is the association of the Possible and the Necessary, although in some contingent matters they are different substantially, but under the sway of love, the differentiating

elements become hidden from the sight and the common elements remain before the sight. In this case, if a mutual identicalness is proclaimed it would be according to the fact and lying is out of consideration in this instance.

The Essential-encompassment and things like that should be judged accordingly, and be peace.

Epistle -32

On the description of the excellences special to the Companions, while very few of the saints have been blessed with those excellences, that these excellences would appear to the full in Hazrat Mahdi, that these excellences are above any Reference to passion and travelling. Further, on the description that perfection of an art comes through a combination of a variety of thoughts and its enhancement lies in effecting a blend of diverse views. If the Reference of a sheykh remains at its original state, it is a loss. A worthy disciple can give it a greater perfection, and on relevant matters, has written to Mirza Hisamuddin.

Your kind letter has reached. Praise and Grace belong to Allah that the distant ones have not been forgotten and are remembered at one time or another.

Vol.1 78 Ep.- 32

This way or that, I please myself

You have written about indetectibleness of the particular Reference of our Sheykh and have enquired of the cause thereof. +My master, it is inappropriate to discuss such things in writing or verbally, lest one should understand anything and draw any conclusions. What is helpful is presence with good opinion and a long company in a proper way. Without that it is a hopeless effort.

A calm pleasant night, and a full shining moon

The story of the dear heart in a low melodious tone

But since reply to a question should surely be, this is therefore to make known that there are diverse cognitions and gnoses and distinguishing states and raptures related to every station. Befitting one station is remembrance and attention, and another, recitation and prayers. One station is characterized by passion, while another by travelling. Still another is marked by both these wealths. Again, there is a station that stands unrelated to both, passion and travelling. +Neither passion has any bearing on that nor travelling has any reference to that. That is a wondrous station,

and the Companions of Muhammad are distinguished by that station, and are blessed with that wealth. The dweller of this station has a marked distinction over those of other stations and there exists a little mutual resemblance. On the contrary, those belonging to other stations resemble each other, be though it in one respect or another. This Reference, after the honoured Companions would, God willing, appear to the full in Hazrat Mahdi. Hardly has anyone of the Orders of masha-ikh spoken of this station, what then of speaking of its cognitions and gnoses: "*That is the bounty of Allah, bestows upon whomsoever He will, and Allah is the owner of great bounty,*" (Q-62:4).

In short, this rare Reference would show itself up in the Companions at the very first step, reaching full bloom with the passage of time. If They, however, intend to honour anyone else with this wealth and like to educate him after the Reference of the Honourable Companions, They bless him then with this great wealth after his having completed the stages of passion and travelling, and having acquired the cognitions and gnoses related thereto. Originally, the appearance of this Reference was particular to the benedictive company of the Apostle. It is possible that They may bless someone with this honour among his followers and let his company be a source for the rebirth of this high Reference.

Should the Holy Ghost be at help once again

Others could as well work wonders like Messiah

At present into this Reference also registration of the end into the beginning is just as well proved as is there precedence of passion to travelling. For any more than this much of description, there is no room here.

Hereinafter the attributes are too delicate and subtle

Better, they remain hidden in the heart's covering mantle

If, however, we come to meet and see good intention on the part of the listeners in listening, something about this station would, God willing, be said: Indeed Allah is the granter of success. You had made a mention of some friends while the Faqir has forgiven their faults. Allah is the most Merciful of the merciful, may He pardon them. But kindly advise the colleagues not to be offending in presence and absence, and not to change their behaviour: "*Verily, Allah changes not the condition of a people, until they change their own condition, and when Allah intends evil for a people there is no turning it back, nor will they fend a protector besides Him,*" (Q-13:11). You had written particularly

about Miyân Allah Dad, the Faqir does not mind, but it is necessary for the said person to repent of the change in his conduct, since repentance is penitence, and seeking intercession is an off-shoot of repentance.

Anyway, the Faqir from his side is ready to ignore, the other side you know better. The other thing is that please consider Sirhind as your home, the tie of love and the relation of sheykh-brotherhood is not of the kind that will break by such passing things. There is nothing to write further, and be peace. All the sons of our Master and the family members remain favoured with invocations.

After writing this letter, it struck the heart to write somewhat more clearly of the offense of the colleagues and of the pardoning thereof, since, in briefness is vagueness and anything could be inferred. My master, the pardoning is on the condition that they condemn their behaviour and be repenting of that, else there is no place for pardoning. You had written that the Sheykh had entrusted Sheykh Allah-Dad with the sheykhhood of this place with the testimony of the people there. This statement needs clarification. If by "handing over" you mean service to *fugara* by way of looking after the comers and departers and providing them victual, it is uncontested, and if you mean the status of sheykhhood and the disciplining of seekers, it is untrue. For in the last meeting with this Faqir, the Sheykh had required him to decide whether Sheykh Allah-DM should, on his behalf, go to some seekers to instruct

Vol. 1 80 Ep.- 32

them and to convey to him the states of some others because of his no more having the endurance to call them up to his presence and give them instructions and ask of them their states. The Faqir was reluctant in this matter but because of exigency agreed with the proposition. This sort of conveying is a kind of messengership, especially when it is due to necessity, and the necessity is fulfilled according to need. Hence, that mission was special up to his life time. After his demise, giving instructions to the seekers and enquiring of their states is an act of dishonesty. You had written that the Reference of the Sheykh is an enduring thing, i.e. does not admit of enrichment or deterioration. My master, the perfection of an art is related to a combination of thoughts. The syntax developed by Sebavaih I, the thinking of the later augmented that tenfold. To continue on the original state is in itself a loss. The Reference that Khâjah Naqshband had was not in the days of Khâjah Abdul-Khâliq, and so on. Specially, our Khâjah was after perfecting this Reference and did not consider it complete. If the time went along with him, he would, God willing, have carried this

Reference to unimaginable limits. Hindering its enrichment is inappropriate. This Faqir does not know how this Reference persists on the same condition. You yourself have a separate Reference which does not have any touch with that of his and which fact was a number of times established in the presence of the Sheykh. Poor Sheykh Allah-Dàd, what he knows what Reference is. A little of hearty presence (*huzuri qalbi*) he has, and he himself knows what his condition is. Kindly state who is the possessor of this Reference so that the Faqir be helping to him. Please do not believe in happenings, they are imaginary and unreal things. Satan is a strong enemy, it is hard to escape his deceits, save him whom protects Allah. You had written about the privation of the acquired References. My master, that privation was involuntary as was mentioned in your presence. The privation still exists and is unrestored. To think of its being restored is simply a fancy. The sound heard from the heart has no link with that condition. When a live coal is cooled, the fire gets removed, yet some sound persists therein even after pouring water. It cannot be said that the fire is hidden therein. Happenings have no significance. If this matter is hidden today, then simply wait, it would, God willing, be apparent tomorrow. Since you had written quite exaggeratedly, the answer

1. Sebavaih: A great Arab grammarian.

required writing these things, otherwise , there is hardly any leisure for an out of place talk.

Epistle -33

On the condemnation of corrupt ulamà who are captive of worldly love, and have made knowledge a means of obtaining the world, and in the praise of ascetic ulama who are disinterested in this world, has written to Mulla Haji Muhammad of Lahore.

Love of the world and interest therein are ugly spots of the face-glory of ulamà. People though derive benefits from them but knowledge to their selves is of no avail. Though the help and restoration of the shari-ah rests with them, but sometimes such help and restoration comes through sinful and irreligious people also, as has the lord of the prophets informed of coming such backing through a sinful person, stating:++ "*Verily, Allah helps this religion (sometimes) by a sinful man.*" These (corrupt ulamà) are like the Philosopher's Stone, the touch whereof converts copper and iron and everything coming into contact with it into gold, but it in itself remains at its original stoneness.

Similarly, the whole world benefits from the fire latent in stone and bamboo, but as for stone and bamboo themselves, they remain deprived of that internal fire. Rather, we say that this knowledge is harmful to them as it has established evidence against them: "*Verily, in the severest punishment among people on the Day of Judgment would be the savant whom Allah has not benefited by his knowledge.*" And why should it not be harmful when knowledge, which is a highly exalted thing near Allah and is the noblest of the existing things, they have made a means of acquiring this wretched world in riches, rank, and realm. The reality is that near Allah worldly things are worthless and despicable and worst of the creation. Thus to degrade what is noble near Allah, and exalt what is vile near Him is extremely shameful thing and is tantamount to fronting Him. Teaching and giving verdicts is gainful only when it is for the sake of Allah, and is not stained with the love of pomp and property, and the desire of obtaining riches and realm. The sign of this freeness is renunciation of worldly things and disinterestedness in the world and what is therein. Those ulamà who are infected by this evil and are captives of this ignoble (world), they are the worldling ulamà, the corrupt ones, the worst of men, and the thieves of religion. They identify themselves as religious guides

Vol.1 82 Ep.- 33

and consider themselves the best of creatures: "*And they think that they have some standing. No, indeed! they are but liars. The devil has a hold on them and so has caused them to forget remembrance of Allah. They are the devil 's party. Truly, it is the devil 's party that will be the losers,*" (Q-58:18,19).+ One of the grandees saw Satan sitting idle, seemingly assured of fulfilment of the task of beguiling and leading astray, that Sheykh asked of him the secret of this. The Accursed replied: "The corrupt ulamà" of the time are giving great help to me in this task and have relieved me of this work." The truth is that whatever loss and looseness have at this time occurred in the shari-ah ordinances and every kind of slackness that has appeared in the propagation of faith and religion, that all is due to the unblessedness of the corrupt ulamà and their ill-intentions. Yes, those ulamà who are disinterested in the world and are free from the love of rank and realm, riches and renown, are the hereafterminded ulamà, the heirs of the prophet. It is they that are the best of creatures and the ink of their ink-pot would be weighed at the Day of Resurrection against the blood of those martyred in the path of Allah, and the pan containing this ink would tilt. "The

sleep of ulama is worship", is a description of their glory. They are the ones whose eyes are enamoured of the beauty of the hereafter and upon whom the ill and wretchedness of the world is manifest. They see that with the looks of abidance and find this stained with the stains of obliteration. Certainly then they commit themselves to the lasting and keep away from the passing. Vision of the greatness of the hereafter is a fruit of the vision of the grandeur of the majesty of the Eternal One, and to be cognizant of the lowliness of the world and what is therein is of the prerequisites for the recognition of the greatness of the hereafter, since: "*The world and the hereafter are fellow-wives, if one is happy the other would be unhappy.*" If the world is appreciated, the hereafter would stand depreciated, and if the world is depreciated, the hereafter would stand appreciated. Gathering these two things together means gathering the opposites: "*How nice would it be if the religion and the world could be gathered together.*" Yes, some of the masha-ikh, who have passed out of their selves and desires completely, have with good intention adopted the manners of worldlings and apparently seem to have a liking for them, but in reality they have no attachment to them and are totally detached and turned away from everything. "*Men whom neither merchandise nor sale diverts from the remembrance of Allah.*" (Q-24:37). Merchandise and sale do not divert them from the remembrance of Allah. In exact attachment to these things they are perfectly detached from them. Hazrat Khàjah Naqshband relates: "*I saw a merchant in the market of Mina who made a sale of about fifty thousand dinars and his heart was not forgetful of Allah for an instant.*"

Epistle -34

Giving an expanded and detailed description of the five jewels of the command-world, has this also written to Mulla Haji Muhammad of Lahore.

The ready blessings of both the worlds are dependent upon the following of the lord of both the worlds. ++The philosopher whose eye of insight is not antimonied with the antimony of imitation of the Bearer of Shari-ah, is blind to the reality of the command-world, what to talk of his having any consciousness of the Necessity-Degree (*Mertabah Wujub*). His weak sight is confined into the creation-world, rather lagging therein as well. The five jewels 1 established by them (i.e. the philosophers) are all in the

creation-world. To include the carnal-soul and wisdom in incorporeal things is ignorance. The uttering-soul (*nafsi ammarah*) is this very urging-soul (*nafsi ammarah*) that needs being purged and is innately disposed towards vulgarities and lowliness. It has no taste for the command-world, and incorporeality has no connection therewith. Wisdom by itself cannot perceive intelligible things except those that resemble tangible things, rather are recognised as tangible things. The thing that bears no resemblance to tangible things and the exemplar and similitude whereof is not found in observation is beyond the grip of wisdom and its ties cannot be set loose by the key of wisdom. Hence, its sight in the Inconceivable orders, short, and into the hidden, lost. This is the

1. the five jewels: the philosophers consider matter, form, body, carnal-soul, and wisdom, primordial things and call them five jewels.

Vol. I 84 Ep.- 34

sign of the creation-world. The command-world has its face towards Inconceivability and its attention towards Incomparability. The beginning of the command-world is from the stage of the Heart, and above the Heart is the Soul, and above the Soul is the Secret, and above the Secret is the Hidden, and above the Hidden is the Hiddenmost. Naming these five of the command-world as five jewels (*lata-if khamsah 1*) is quite admissible. They (the philosophers) because of their weak insight, have picked up gravels and call them jewels. To detect these five jewels of the command-world and to get to their realities, is the share of the perfect followers of Muhammad, the Messenger of Allah. Since in the miniworld (*alami saghir 2*) exist samples of everything that is in the maxiworld (*alami kabir 3*). The roots of these five jewels are confirmedly in the maxiworld. The Glorious Throne, like the human heart, is the origin of these jewels of the maxiworld, and because of this resemblance the heart is called the Throne of Allah. The remaining stages of these five jewels are above the Throne (*Arsh*). The Throne in the maxiworld constitutes demarcation between the creation-world and the command-world just as the human heart constitutes demarcation between the creation-world and the command-world in the miniworld. The heart and the Throne though apparently exist in the creation-world, but they belong to the command-world and have some share in Inconceivability and in Incomparability. The perfect ones among the saints of Allah possess a knowledge of the reality of these five jewels, is an accepted truth - the ones who have

traversed the stages of travelling in detail and have reached the extreme end.

1. *Tata-if khamsah*: five subtleties, singl. latifah: subtlety.

Commentary: The five subtleties (lata-if) belong to the command-world and they are incorporeal, luminous, and spiritual things. In the sufi-terminology they are properly named as the heart-subtlety, the soul-subtlety, the secret-subtlety, the hidden-subtlety, and the hiddenmost-subtlety, or briefly, the heart, the soul, the secret, the hidden, and the hiddenmost. After creating these, Allah Almighty assigned them special locations, one above another, above *Arsh* or the Glorious Throne. Then He caused their shadows to take place at special places in the human bosom to act as spiritual centers. It is these subtlety-shadows or spiritual centers upon which the traveller builds his spirituality. And though they dwell in the human-bosom, there yet exists a permanent link between these shadows and their originals above *Arsh*. Ascension and descension their function, vanishing and abiding their profession, the command-world their homeland, and the angels their nation.

2. in tasawwuf Man is called *alami saghir* or miniworld.

3. excluding Man all other creation, animate or inanimate, worldly or heavenly, including *Arsh* (the Glorious Throne), is called in tasawwuf *âлами kabir* or maxiworld.+

A beggar can never become a gallant swordsman

Nor can a mosquito become the king Solomon

If out of sheer Divine Grace, They open the inner-eyes of a blessed man to the details of the Necessity-Degree as much as possible, he too observes there the roots of these jewels and discerns these jewels of the mini and maxiworld as the shadows of those real jewels.

This task is a blessing, see whom They bless with

"That is the bounty of Allah, bestows upon whomsoever He will, and Allah is the owner of great bounty." (Q-62:4). The avoiding of exposition of the realities of the command-world is because of the subtleness of those hidden secrets, what every weak-sighted one then can get out of there. It is only the deeply learned ones, honoured with: *"And of knowledge, you have been vouchsafed but little," (Q-17:85),* who are aware of the affair.

Prudence demands the secret be not divulged

Oh, there is not any news that is not in the assembly of rakes

Peace be upon those who follow the Right Path and stick to the traditions of Mustafa. Next, it also came to the heart that something about these hallowed and exalted jewels be written. It should be understood that these jewels originate from the Secondary Attributes which constitute demarcation between the Necessity and the Possibility. Above these are the Primary (the Real) Attributes, draws on whose theophanies the soul. The heart is related to the Secondary Attributes and stands blessed with their theophanies. The remaining of these exalted jewels are above the Primary Attributes and fall into the Sphere of the Glorious Essence. For this reason, the theophanies of these three stages are called Essential-theophanies and to talk of these is against prudence.

When the pen reached here, the head-edge broke

Epistle -35

On the description of the Essential-love when reward and rebuke become alike, has written to Miyan Haji Muhammad Lahori.

++May Allah save us and you from error by the sanctity of the lord of mankind. The object of journey and travelling is purgation of the urging-soul and purification thereof to get liberation from the worship of false gods emerging from the presence of carnal desires,

Vol.1 86 Ep.- 36

and to let the One and the True God be the focus of attention, choosing nothing else of this world or of the hereafter as the goal in preference to Him. The religious goals, though they are good things, but they are jobs of the forlorn ones. To the nigh-led, they are sins. For they do not accept anything other than the One God as their goal. This wealth is related to the attainment of vanishing and the realisation of Essential-love, when reward and rebuke become the same. In chastising is the same delight as is in rewarding. If they are desirous of Paradise that is because it is a place of His pleasure and the longing for it has His approval. They seek liberation from Hell because it is a place of His wrath. Neither the object of Paradise is to get the pleasures of flesh, nor the fleeing from Hell is to escape the torments and hardships. Since all that which proceeds from the Beloved is desired and the very longed for near these divines. For all that which the Beloved

does is beloved. The reality of sincerity comes to hand here, and the freedom from false gods is achieved at this stage, and the creed of the Unity gets corrected at this time, Without this, it is all idle effort. The love of the Essence, ignoring the Names and the Attributes, and remaining indifferent to reward and rebuke from the Beloved, is an uphill-task. The Vanishing Absolute cannot be achieved without this love which burns fully partnering tendencies.

Love is a dame that when ablaze

Burns save the dear beloved everything else

Kill with the sword of "Ia" that which is "other"

What remains after, check with care

Remained but Allah and all other perished

Bravo O love, thou bures every trace of partnership+

Epistle -36

On the description that the shari-ah guarantees every blessing of this world and of the hereafter, that there is no goal the achievement whereof requires things other than the shari-ah, that the tariqat and the haqiqat are servants of the shari-ah, and in matters relevant to these has written to Mulla Flaji Muhammad Lahori.

++May Allah grant us access to the reality of the Mustafawiyah shari-ah, and may Allah be merciful to him who said amen. The shari-ah consists of three parts, knowledge, deeds, and sincerity. Unless these three parts are realised, the shari-ah remains unrealised. When the shari-ah becomes realised, Allah's pleasure is achieved which is higher than all the blessings of the world and the hereafter: "*And the greatest of all is Allah's goodly pleasure,*" (Q-9:72). Thus, the shari-ah ensures all blessings of the world and the hereafter, and there is no goal the attaining whereof imposes the turning towards things other than the shari-ah. The tariqat and the haqiqat whereby the sufis stand distinguished act as servants of the shari-ah towards the perfection of the third part - the sincerity. The object of the completion of these two is the completion of the shari-ah, and not anything beyond the shari-ah. The states and ecstasies, cognitions and gnoses, acquired by the sufis on the way, are not the objectives. Rather, they are simply fancies and imaginations whereby the babies of tariqat are brought up. Passing all these, one should reach the station of Pleasure (*Riza*) which marks the end of the stages of travelling and passion. The object of going through the stages of tariqat and

haqiqat is to attain "sincerity", which is a prerequisite for the station of Pleasure. After passing through three kinds of theophanies and gnostical visions, They let one out of a thousand attain to the wealth of Sincerity and Pleasure. The thick-headed people consider states and ecstasies actual goals, and visions and theophanies real targets, and hence, remain in the grip of fancies and imaginations and go deprived of the excellences of Shari-ah: *"Hard for the associators is that which you (O Prophet) invite them to. Allah chooses for Himself whom He will, and guides to Himself him who turns (to Him),"* (Q-42:13). Yes, though attainment to Sincerity and reaching to Pleasure is conditioned by passing through these states and ecstasies, and is dependent upon acquiring these cognitions and gnosés, yet these are measures for obtaining the desired and preliminary means for reaching the goal. The reality of this affair, through the benediction of the Beloved of Allah, dawned fully upon this Faqir after a period of complete ten years in this path, and it was then that the beau of the shari-ah appeared in full bloom. Although right from the beginning I was free from the captivity of states and ecstasies and nothing other than realization of the shari-ah was target of the eye, yet it was after complete ten years that the reality of the matter, as it was, appeared in full vividness. Praise be to Allah for that, abounding and goodly praise, blessing therein and blessing thereupon. The death of Sheykh Jamal - forgiveness be his lot - is a great sorrow and source of perturbation for all the Muslims. Please offer condolence to his sons on my behalf and recite al-Fatihah, and be peace.+

Vo1.1 88 Ep.- 37, 38

Epistle-37

In persuasion to the following of the shining sunnah, and to the acquirement of the Naqshbandiyah Reference, has written to Sheykh Muhammad Chitri.

Your esteemed letter and good message sent so kindly, I became pleased and delighted to read that. You have informed of your perseverance and firmness in this high Naqshbandiyah Method, praise be to Allah for that. May Allah grant you unending advance by the benediction of the grandees of this exalted Method. Their Method is like the Red Sulphur and is based upon the adherence to the sunnah. ++This Faqir relates his present state that cognitions and gnosés, states and ecstasies, continued to fall in constant succession like spring clouds for a long period of time

and, by the Grace of Allah, the task to be done got accomplished. At present there is no desire except to revive any tradition of the Mustafawiyah traditions, and states and ecstasies be left entirely for the people of tastes. You should keep your interior filled with the Reference of the Khajgan and your exterior embellished and decorated with the outward sunnah completely.

This is the task, the rest is naught+

Perform the five times prayers at their beginning times save the night prayer, delaying whereof until the first third of the night is a commendable act. The Faqir is helpless in this matter and does not like delay in performing the prayers even to the hairbreadth. Helplessness due to humanness is, however, excusable.

Epistle -38

On acquiring attachment to the Pure Essence which transcends the Names, the Attributes, the Splendours, and the Considerations, on condemnation of the laggards-behind, that taking the Conceivable for the Inconceivable are occupied with it, and about the people of varying degrees of vanishing, since cognitions and gnosises etc. etc. depend on this variance, has this also written to Sheykh Muhammad Chitri.

++Your kind letter has reached and it gave pleasure. May Allah keep you always with Himself and leave you not for an instant with other than Him. Whatever is besides the Pure Essence is regarded as "other", be those though the Names and the Attributes. The doctrine of the theologians, "neither He nor other than He", concerning the Attributes has a different meaning. By "other" they mean nothing other than the terminological "other", and it is in this sense that they have negated (other), and not in an absolute sense. Negation in a particular sense does not imply negation in general sense. And from the Pure Essence, nothing other than "privations" can be asserted. Everything affirmed in this degree (of the Essence) is blasphemy. The best of all assertions and the most comprehensive of all expressions is; "*Naught is as His similitude*," (Q-42:11). The persian version whereof is Inconceivable and Incomparable. Knowledge and vision and gnosis have no way to Him.

Whatever is visioned and known and identified is "other" than Him. Attachment to that is attachment to "other" than Him. Its negation is necessary, and by bringing it under *la ilaha* (there is no deity), affirmation of the Inconceivable and Incomparable Being should by *illallah* (save Allah) be done. This affirmation is

imitative initially and authoritative ultimately. Some of the lords of travelling that have not reached the extreme degree of the task, have taken the Conceivable for the Inconceivable and have come up with vision and gnosis in relation to that. Traditionalist by degrees are better than them. Since their traditionalism has acquired light from the prophetic lantern to which fault and error have no way, whereas the guide of this group of laggards is erroneous illumination.

See the extent by which the two paths differ

In reality they are a group of deniers of the Essence though they affirm vision of the Essence. They do not know that the reality of this affirmation is a positive rejection. The Imam of the Muslims, the great Imam of Kufah, said: "*We did not worship Thee as Thy worshipping ought to be, but we did know Thee as the knowing of Thyself ought to be.*" Inability to do due worshipping is self-evident, but having due gnosis is by recognising that the highest gnosis of Allah is naught save knowing Him as Inconceivable and Incomparable. Any simple-minded person should not think that the general and the special, the beginner and the extreme-reached one are alike in this gnosis. We say that he did not discriminate between knowledge and gnosis. The novice has knowledge, and the extreme-reached one has gnosis. Gnosis is not attained without vanishing, and none save a vanished one gets access to this wealth. The Maulwi says:

None save him who has passed the gate of annihilation

Gets access to the gate-way of the Eternal Sovereign

Vol.1 90 Ep.- 38

Hence, when gnosis is something beyond knowledge, it should be understood that it is a matter beyond the familiar wisdom and is interpreted as gnosis, or is called plain intelligence.

The cry of Hafiz is no idle talk

The tale is strange and the topic wondrous

Devoid of perception and imagination a union

Has with people their Lord Omnipresent

We talk of man not of a fabulous one

Upright and aware, gnosis of God whose true token+

Since in vanishing too the degrees differ, certainly the extreme-reached ones would have superiority one over another. Whosoever has more perfect vanishing, higher would be his gnosis, and

whosoever has less perfect vanishing, lesser would be his gnosis, and so on. Glory be to Allah, where has the talk drifted to, I should have rather written of self deprivation, failure, wavering, and unstableness, and should have sought help and assistance from the friends. Talks like this do not befit me.

Unaware of himself, the embryo in the womb

How and why have no meanings to him

But high aspiration and noble disposition do not allow descending to inferior stages and lowly assets, or paying attention to them. If (this Faqir) says anything, says about Him, though what says is naught. If seeks anything, seeks Him, though what finds is nothing. If has to himself anything, has Him, though what has is naught. If has union, has union with Him, though what has with is not-union.

In the writings of some of the grandees occurs "vision of the Essence", its import is not known except to the men of excellence. For the laggards-behind, it is hard to get to the meaning thereof.

A man bereft of talents cannot fathom a gifted one

Shorten the talk and bid him salam

You had decorated the heading of the letter by the wordings: "*He is the Exterior, He is the Interior.*" My master, "*He is the Exterior, He is the Interior*" is correct, but since sometime the Faqir does not take these wordings in the sense of Unification, rather, has agreement with ulamâ in fixing the meanings thereof because the correctness of their approach appears more striking than that of the lords of Unification. To everyone is easier, the task he has been designed for.

Everyone has been created for a task particular

What is laid upon this Man, and what he has no escape from, and what is enjoined upon him, is to obey the command and stop near the prohibition: "*Take what the Apostle permits you and hold back what he prevents you from, and fear Allah,*" (Q-59:7). Since Man has been enjoined upon "sincerity", and that is not attained without vanishing, and is unimaginable without the Essential-love, hence, he should pass through the preliminaries of vanishing which means passing over the *Ten Stations*. Although vanishing is solely a God-given gift but its preliminaries and fundamentals are related to acquisition. There are some whom They bless with the reality of vanishing without their having previously undergone the preliminaries, or having shined their

reality (i.e. their essence) through laborious acts and self-mortification. In this case, his condition would not be free from one of the two stages. Either They make him stay in the extreme stages, or return him towards the world to perfect the imperfect ones. In the first case, his journey does not take place through the aforesaid stations, and he remains unaware of the details of the Nominal and the Attributive theophanies.

In the second case, when They return him to the world, his journey takes place through the stations in a detailed manner and They bless him with ceaseless theophanies. Apparently he is a figure of self-mortification, but in reality is in great taste and joy. Outwardly in arduous devotions, inwardly in bliss and delights.

This task is a blessing, see whom They bless with

This is not being said that since "sincerity" is of the enjoined prerequisites, the reality whereof cannot be attained without vanishing, then pious ulamâ and chosen divines would stand sinful having not been blessed with the reality of vanishing. We say that they do have sincerity, though this sincerity is with regard to some aspects. After vanishing perfect sincerity is attained covering all aspects. This is why it has been said that the reality of sincerity is not acquired without vanishing, and has not been said that sincerity is not acquired without vanishing.

Epistle-39

On the description that "heart" is the pivot of the task, that mere outward deeds and conventional rituals pave the way to nothing, and on matters relevant has written this also to Sheylch Muhammad Chitri.

May Allah help you turn away from "other" than Himself, and cause you turn to His Holy Self, by the sanctity of the lord of mankind rendered secure from error. ++The pivot of the task is the

Vol. 1 92 Ep.- 40

heart. If it has attachment to "other" than Him, it has gone to the bad and has become degenerate. Mere outward deeds and conventional rituals can pave the way to nothing. Both, the secureness of heart from inclination to "other" than Allah and the doing of good deeds, which are related to the body and demanded by the shari-ah, are the requisite matters. The claim of soundness of the heart without doing good deeds by the body has no base. Just as the retention of the soul without the body is unimaginable in this world, likewise states of the heart without the bodily deeds

are impossible.+ Many a heretic these days is found with such claims. May Allah save us from their bad beliefs by the sanctity of His Beloved.

Epistle -40

On the attainment of sincerity which is one of the three parts of the shari-ah, and on the perfection thereof, and that the tariqat and the haqiqat are servants of the shari-at, and in relevant matters has this also written to Sheykh Muhammad Chitry.

++We praise Him, and seek His blessings and peace upon His Apostle. My master, after having gone through the stages of travelling and having passed the stations of passion, it was realized that the object of this journeying and travelling is acquisition of the distinction of "sincerity", which is related to the obliterating of gods in the outer-stretch and the innerself. This sincerity is one of the three parts of the shari-ah, as the shari-ah has three parts, knowledge, deeds, and sincerity. Thus, the tariqat and the haqiqat both are servants of the shari-at towards the completion of its third part, the Sincerity. The reality of the affair is only this much, but the understanding of everyone does not reach to this point. Most people of the world are happy with dreams and fancies, and content with walnuts and raisins. Little do they know of the excellences of the shari-at and hardly can reach to the reality of the tariqat and the haqiqat. They consider the shari-at as shell and the tariqat as core and do not know what the reality of the affair is. They take pride in idle talks of the sufis and rest fascinated by states and stations. May Allah show them the right path and be peace upon us and upon the righteous servants of Allah.+

Epistle-41

In incitement to the observance of the shining sunnah Mustafawiyah, and on the description that the tariqat and the haqiqat are complete of the shari-at, that there is no disagreement between the ordinances of the shari-ah and the cognitions of the sufis that descend in the station of veracioushood — the highest of the sainthood stations — and on matters connected, has written to Sheykh Dervish.

May Allah decorate and enhance (our) exterior and interior with the observance of the shining sunnah Mustafawiyah, by the sanctity of the Prophet and his noble family. Muhammad, the Messenger, is the beloved of the Lord of the worlds, and every thing good and pleasing is for the chosen and the beloved one.

That is why Allah says in His Glorious Words: "*Verily, thou stand on high standard of morals,*" (Q-68:4), and also says: "*Thou indeed art one of the apostles,*" (Q-36:3), and also says: "*And this is My straight path, so follow it, and follow not other ways,*" (Q-6:153). Herein Allah has declared his creed the straight path, and has included those other than that in the word "paths", and has prevented from taking them. The Prophet showing his gratitude to Allah and for the sake of warning to and guidance of mankind, said: "*The best path is the path of Muhammad*" and has also said: "*My Lord disciplined me, and well did my disciplining.*" ++The interior is the perfecter of the exterior and the completer thereof, and they are not in disagreement with each other to hairbreadth. For example, not to utter lie by the tongue is Shari-at, and to keep the heart clean of the instincts of lying is Tariqat and Haqiqat. If this cleanness of the heart is by effort and force, it is Tariqat, and if it is without any effort, it is Haqiqat. Hence, in reality the interior which is Tariqat and Haqiqat, is the perfecter and the completer of the exterior, which is Shari-at. Thus, if by the travellers of the Path of Tariqat and Haqiqat appear such acts in the course of the Path which apparently are against Shari-at, it is due to inebriety and state-domination.+ But if they are passed from this stage and brought into sobriety, the inconsistency vanishes completely and the contradictory cognitions disperse totally like dust. For example, a group of sufis, being in a state of intoxication, speaks of the Essential-encompassment, and believes that Allah maintains, by His very Being, encompassment of the worlds, this doctrine goes against the tenets of the ulama of the Truth who consider the encompassment to be a knowledgewise (cognitional) one. In reality the opinion of the ulamà is nearer to the real fact. + +Again, these very sufis declare that the Being of

Vol. 1 94 Ep.- 41

Allah is subject to no restrictions and is not known by any knowledge. Now the restrictions of encompassment and immanence regarding Him go against that declaration. The truth is that His Existence is Inconceivable and Incomparable and no command has way towards Him. Hang there around Him, bewilderment and ignorance, and exist there total incomprehension and mere wandering. Encompassment and immanence have no access to that Sublime Court except that if the sufis having these tenets advance the excuse that their intention by the Essence is the First Determination, and as they do not consider that an addition to the Determined, take it for the exact

Essence and as the First Determination is called Unity and is immanent in all created things, the doctrine of Essential-encompassment as such then holds true. Herein again is a subtle point. It should be understood that the Divine Essences near the ulamà is an Inconceivable and Incomparable Entity and whatever is there besides that, it is superaddition to that. If that Determination gets verified near them, it would be an additional thing and would fall out of the circle of the Inconceivable Divine Essence. Therefore, Its encompassment would not be called Essential-encompassment.+ The sight of the ulamà is higher than the sight of those sufis, and what is the Essence near the sufis, stands included in the "other" near the ulama. Accordingly should be estimated the concepts of the Essential-nearness and co-Presence. Agreement of the inward cognitions with the outward shariah-ordinances completely and perfectly to the extent that there be not even a slight and minute disagreement between the two is realizable only in the station of veracioushood (*siddiqiyat*), which is higher than any saintly station. Above the station of veracioushood is the station of prophethood. The cognitions that have descended upon the Prophet through revelation, become revealed to the veracious (*siddiq*) by inspiration. Between these two cognitions there is no difference other than that between revelation and inspiration. How then there can be any room for disagreement. Every station that is below the station of veracioushood is marked by a kind of inebriety. Prefect sobriety is only in the station of veracioushood. The other difference between these two cognitions is that revelation is error-free whereas inspiration falls in the circle of conjecture. Since revelation is by the mediation of an angel and the angels are sinless beings, the possibility of error is non-existent in their case. The inspiration though is related to a high station, i.e. the heart, and the heart belongs to the command-domain, yet a kind of relation between the heart on the one hand, and wisdom and the carnal-soul on the other hand, confirmedly exists. The carnal-soul though becomes "restful" by purgation,

Yet leaves not the carnal-soul ever

Though restful, its characteristic feature.

Hence, there exists the possibility of error in this station. It should be understood that there are benefits and advantages in the retention of characteristics of the carnal-soul even after it has become restful. If the carnal-soul is completely restrained from exhibiting its characteristics, the way towards advancement would be blocked. The soul would become like an angel and remain confined in its station, as its progress depends upon the opposition

of the carnal-soul. If the element of opposition is not in the carnal-soul, whence the progress would come from. The lord of the worlds, after his return from a battle with the unbelievers said once: "*We have returned from a smaller battle towards a greater battle,*" thus, called the battle with the carnal-soul the greater battle. At this stage, the opposition of the carnal-soul lies in the renouncing of resoluteness and preference, rather, in making the intention thereof, and not by actual renouncing. The repentance and remorse, humbleness and entreaty, that follow after this intention towards the Divine Court, help complete the task of a year in an instant.

We now return to the real matter. This is an established fact that everything wherein characteristics and qualities of the beloved are found becomes beloved due to its resemblance to the beloved. A description of this secret is given in the verse: "*Follow me, Allah will love you,*" (Q-3:31). Hence, the effort to follow the Prophet's examples conveys to the station of belovedness. It is therefore necessary for every wise and prudent man to make full effort towards the following of His Beloved, outwardly and inwardly. The talk has become too lengthy but hope to be excused, since the beauty of the talk proceeds from the Absolute Beautiful, the longer the talk, the better: "*Though the sea became ink for the Words of my Lord, verily, the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help,*" (Q-18:109). The topic should be changed to a different direction. The bearer of the well-wishing letter Maulànà Muhammad Hâfiz, is a savant and has a large family and because of having no livelihood means intends to join army. It would be a great favour from you if you kindly advise Sheykh Jeu to fix a

Vol.1 96 Ep.- 42

regular stipend or some kind of financial aid for the said person. Causing any more inconvenience is not right.

Epistle -42

On the description that the best burnisher for removing the rust of the love of "other- than Allah, from the heart's comprehensive reality (haqiqati jami-ah qalbiyah l) is the following of the sunnah, has this also written to Sheykh Dervish.

May Allah protect you and grant you long life. Man stands deprived and forsaken so long as he is contaminated by the filth of diverse attachments. Burnishing the mirror of the Comprehensive Reality from the rust of the love of "other" than Allah is a must. The best burnisher for the removal of that rust is adherence to the shining sunnah of Hazrat Mustafa. The base of this adherence lies in abandoning carnal habits and in renouncing black ceremonies. Glad tidings be unto him who stands honoured by this bounty, and woe unto him who is deprived of this great wealth. The other thing in the mind is that the respected brother Miyàn Muzaffar, son of late Sheykh Ghuran, is among the notables and comes of a noble ancestry. His family is big and his condition pitiable. Causing any more inconvenience is not right. And peace be upon you and upon him who follows the Guidance.

1. haqiqati jami-ah: comprehensive reality (of the heart).

Commentary: Man is a combination of the command-world and creation-world with the heart serving as an intermediary between the two being enriched by both. Therefore, all the excellences of the two worlds present in the totality of man are present in a compendious form in the unity of heart. Hence the words " haqiqatijami-ah".

Vol.1 97 Ep.- 43

Epistle-43

On the description that unification is of two kinds, visional and existential, that the visional one is necessary because vanishing is related to that, that the visional unification, contrary to the existential unification, does not go against wisdom and the shari-ah, that the sayings of the masha-ikh who are spectators of unification ought to be so interpreted that they conform with the visional unification and there remains no disagreement, that the visional unification belongs to the station of ocular-conviction (ainul-yaqin) which is the station of bewilderment. When one, having passed this station. reaches the realised-conviction (haqqul-yaqin), keeps away from that kind of states, and in relevant questions and answer, and illuminating examples, has written to Sheykh Farid Bokhari. the emblem of lordship and the image of nobility.

May Allah keep you in peace and protect you from that which is disgracing to you and save you from that which stains your dignity. ++The unification experienced by this exalted sect during the journey is of two kinds, visional unification, and existential unification. Visional unification is to see the One, i.e. the traveller's visioned is none save the Sole One. Whereas, existential unification means affirming the existence of a Single One and

considering "other" than That non-existent, and notwithstanding its nonexistence, declaring it site for the appearance and place for the manifestation of that Single One. Hence, the existential unification falls in the category of "cognitional-conviction", and the visional unification falls in the category of ocular-conviction. Visional unification is of the requisites of this Path, since the realisation of vanishing depends upon this unification and the ocular-conviction is not achieved without that. Since vision of One Being with total absorbedness Therein necessitates a total missing of "other" than that One Being. Contrarily, the existential unification is not like this, i.e. it is not a requisite. Since cognitional-conviction can be attained without that gnosis as it is not conditioned by a negation of "other" than that One. The net result is that the domination and prevalence of the knowing of the One is necessitative of not-knowing what is besides that One. For example a person has a positive conviction as to the existence of the sun, the domination of this conviction does not demand considering the stars naught and non-existent in those moments. But when he would see the sun, would not be able to see the stars, and the vision to him would be nothing save the sun. Yet at that time when he is not seeing the stars, he knows that the stars are not non-existent, rather knows that they are existent but are hidden in

Vol.1 98 Ep.- 43

the overwhelming radiations of the sunlight. This man stands as a rejecter of (the opinion of) the group that negates the existence of the stars and he knows the gnosis is incorrect. Thus the existential unification which is negation of "what is besides" the One Existence is at war with wisdom and the shari-ah, contrary to the visional unification wherein exists no conflict with wisdom and Shari-ah in seeing One. For instance, at sunrise the negation of stars and the consideration that they are non-existent is against the reality, but not seeing them at that time has no conflict. Rather, that not-seeing is due to the brilliance of the sunlight and weakness of the observer's sight. If the eye of the observer gets powdered with the brilliance of the sunlight so that it gets invigorated, it would see the stars distinct from the sun. This seeing pertains to the realized-conviction. The words of some of the mashà-ikh that outwardly go against the true shari-ah and have been interpreted by some sufis on the lines of existential unification, like the words of ibne-Mansoor, al-Hallâj, "I am the Truth," and like that of abi-Yazid al-Bistâmi, "Glory be to me," etc. etc. it is better and more appropriate that these should have been interpreted on the lines of visional unification and the contradiction removed. When that which is besides Allah

disappeared from before their eyes, under the sway of this state they uttered these words and affirmed none other than Allah. The meaning of "I am the Truth," is, "The Truth is, and I am not." Since he does not see himself, does not affirm that. Not that he sees himself and declares it the "Truth", for it is blasphemy in itself. Here one should not say that "not affirming" implies negation and that is exactly existential unification. We say that "not affirming" does not establish negation since in those limits bewilderment holds sway and all laws become null and void. Also "Glory be to me" is fraught with the transcendence of Allah, not of the self because that already had gone totally beyond his sight and no declaration can be made about that. Claims of this kind come from some people at the stage of ocular-conviction - a stage of bewilderment. When they pass out of this stage and reach the stage of realized-conviction, abandon the like of such talks and do not cross the limits of temperance.

These days a large number of people of this group who appear in the robes of sufis propagate the doctrine of existential unification (*tauheed*) and consider perfection nothing other than that. Contenting with the cognitional-conviction, they have kept themselves from the ocular-conviction, and by their self-imagined meanings have underestimated the statements of mashà-ikh, and having made those the chief commodity of their trade, seek to project their unwholesome merchandise by these contemplations. If, supposedly, there occur such words in the writings of the earlier mashà-ikh which clearly affirm existential unification, those should be attributed to their beginning periods, when they were at the stage of cognitional-conviction, it was at that stage when they uttered those words. But subsequently they would have been passed ahead of this stage and carried to the stage of ocular-conviction. Here one should not say that just as they understand Him One, they also see Him One, and hence have share in the ocular-conviction. We say in return that the possessors of this unification have seen the symbolic shape of the visional unification, not that they have attained to this unification. + Visional unification has no comparison with its own symbolic shape. Since there is bewilderment at the time of attainment of this unification and any kind of doctrinal assertion is not possible then. The possessor of existential unification notwithstanding the vision of the symbolic shape of visional unification is among the men of cognitional-conviction as he negates the existence of "other" which is one of the doctrines that pertain to the cognitional-conviction. Bewilderment and knowledge both cannot be gathered together. Hence, it becomes established that the possessor of existential unification has no share in the station of ocular-

conviction. Yes, if a man of visional unification could progress ahead of the station of bewilderment, he is then granted access to the station of gnosis — the realized-conviction, where knowledge and bewilderment stand united. The knowledge which is without bewilderment, or is before bewilderment, is cognitional-conviction. This answer becomes clear by an example: A person who has capabilities of kingship sees himself as a king in dream and realizes the signs of kingship in himself. It is admitted that that person has not become king but has seen the symbolic shape of kingship on his person, and in reality kingship has no relation with that symbolic shape. Yes, this much this vision, though it occurred in the symbolic shape, indicates that that person is endowed with abilities that could enable him to attain to the reality of that shape. If he devotes all his energies and the Divine grace favours him, he would reach that position, but from ability to action there exists a tremendously great distance. Many irons have the quality of becoming mirror but so long as they do not become mirror, do not reach the hands of kings and do not get any share from their beauty. Oh, where have I wandered, but I say the reason for putting down these abstruse

Vol.1 100 Ep.- 43

cognitions is that mostly the people of this age are adherents of the existential unification, some by way of imitation, some just through knowledge, and some other by knowledge mixed with little taste, while some by way of heresy and atheism. They recognize all from the Truth, rather the Truth Himself, and go on treeing their necks from the noose of the restrictions of the shari-ah and show lethargy in the performance of shari-ah orders and are happy and satisfied with the deal. If at all admit of their liability to comply with the shari-ah ordinances, regard these as mere attachments and think that the real goal is beyond the shariah. Allah forbid, it is never so, and again Allah forbid, it is never so, we seek refuge with Allah from this ungodly belief. The tariqat and the shari-ah are exactly identical with each other. There is not even a hair-breadth disagreement between the two. The difference is of comprehensiveness and exhaustiveness, ratiocination and illumination. Whatever is against the shari-ah is condemned, as it comes, "*every reality which the shari-ah rejects infidelity.*" Keeping the shari-ah at its place, to strive after the haqiqah is the task of brave men.

May Allah grant us perseverance in the following of the lord of mankind. ++The abode of gnosis, the holy resort, my revered Khàjah had for some period of time the taste of the men of existential unification and would make mention of that in his

letters and writings, but at last Allah out of His inexhaustible grace, lifted him up from that station and put him on the highway and freed him from the confinement of this gnosis. Miyan Abdul Haqq, one of his sincere disciples, related that one week before his death-illness he said: "*I have come to know with ocular-conviction that the unification (existential) is a narrow alley, the highway is a different one. I did know this before but now I have this other conviction.*" This Faqir also in the companionship of the Khajah had the taste of unification (existential) for some time and the prerequisites of illuminative nature appeared in abundance in the support of this unification until the Divine providence passed me ahead of this stage and honoured me with the station It willed.+ Any further over this would merely be lengthening the talk. Miyan Sheykh Zakariyà writes time and again from his district division showing deep respects for your high abode. He is unhappy with this revenue department job and in this world of means and measures your kind self is the only place for him to turn to and have hopes with. Apparently he has no shelter and refuge except your kind concern and hopes that you kindly would help him at present as have helped him before and would save him from the wolves of incidents. Due to deep sense of respect that he cherishes respecting yourself, dares not presenting his request to you and, therefore, has sought to present his case through this Faqir. Hope you kindly would accept his request.

Epistle-44

In the eulogy of the best of mankind, and on the description that the acceptors of his shari-ah are the best of all communities, and the deniers thereof are the worst of all the sons of Adam, and in the incitement to follow the shining sunnah, has this also written to Sheykh Farid, the abode of lordship, the owner of chieftainship.

Your kindly esteemed letter reached at a very good time and I was pleased to read that. Praise and thanks be to Allah that you inherit a share in the Muhammadiyah-poverty and it is from there that your love for the poor and keeping company with them comes. This incapable poor Faqir does not know what to write in return save a few sentences in Arabic that are narratives respecting the praise of your exalted Grandfather, the best of all Arabs, and make this eulogizing a means for his salvation in the hereafter. It is not to praise him but it is to adore my work by his praise.

My work adores Muhammad, I say that not

To adore my work by his mention, is what I sought

I say, and Allah is the granter of protection and help, verily Muhammad is the Messenger of Allah, the lord of the sons of Adam, the leader of the biggest crowd on the Day of Resurrection, the honouredmost of the formers and the laterers near Allah, the first to rise from the grave, the first to come forward for intercession, the first whose intercession would meet the Divine acceptance, the first to knock at the door of Paradise and Allah would have that opened for him, the holder of the Flag of Praise on the Day of Resurrection under which would be Adam and other prophets. It is he who has said: "*We are the last, and we are the first on the Day of Resurrection, I say this without any boasting, and I am the beloved of Allah, and the guide of prophets, no boasting, and I am the seal of prophets, no boasting, and I am Muhammad son of Abdullah son of Abdul-Muttalib. Verily, when Allah created the creatures, created me in the best ones. Then divided them into two groups, and placed me in the better one, then divided them in tribes, and placed me in the best tribe, then divided them in houses and placed me in the best house. I am, therefore,*

Vol.1 102 Ep.- 44

the noblest of them by breed and house, and I am the first one to come out when the people are raised from their graves, and I am their leader when they would be grouped, and their speaker when they would be silent, and I am the pleader of their cause when they would be stopped, and I am the messenger of glad tidings to them when they would be in despair. Dignity and the keys (of Paradise) would that Day be in my hand, and the Flag of Praise would that Day be in my hand, and I am the most honoured one of all the sons of Adam near my Lord, and there would be circumambulating me a thousand slaves, so handsome as if they are hidden pearls, and when it would be the Day of Resurrection, I would be the leader, the speaker, and the intercessor of the prophets, and it is no boasting." If it were not for him, Allah would not have created the creation, nor would have shown His lordship. He was prophet when Adam was between water and clay.

The sinners have not to fear hold and shackle

When on their back is Muhammad, the Apostle

Hence, surely the confirmers of such a prophet, the lord of mankind, are the best of all communities: "*You are the best of communities raised up for mankind,*" (Q-3:110), establishes that. The beliers of him are the worst of the sons of Adam: "*The Arabs of the desert are worst in disbelief and hypocrisy,*" (Q-9:97), marks their condition. See who is the fortunate one They bless with the adherence to the shining sunnah and honour with the observance of the pleasing shari-ah. Today a small deed along with the confirmation of the trueness of his religion is equivalent to great many deeds. The Companions of the cave (the seven sleepers) attained high degrees due only to one good act and that was migration with the light of faith at a Lime when the enemies of Allah were dominant. As an instance, a little hesitation of soldiers when the enemy is gaining the upper-hand is so much striking and noticeable that much more than that goes unnoticed in peace times. Since Muhammad is the beloved of the Lord of the worlds, his followers also attain to the station of belovedness by following his examples. Since a lover makes his beloved everyone in whom he sees the likeness and qualities of his beloved, and on the same lines should be the estimation of the opposers.

Muhammad is the honour of both the worlds

Be dust of his threshold, else be dust on thy head

If the external migration is not possible, the internal migration should fully be observed, i.e. being with people and yet not being

Vol.1 103 Ep.- 45

with them: "*Perchance Allah will bring new things to pass afterward,*" (Q-65:1).

The festival of Naurose is near and it is known that the people there create disorder. After the disturbances are over, hope to have the honour of meeting you. Lengthening the writing any further is simply giving trouble. May Allah grant you firmness on the path of your noble ancestors, and be peace upon you and them to the Day of Resurrection.

Epistle -45

On the description of the comprehensiveness of Man which also is the cause of his perfectness as well as imperfectness, of the blessings of Ramazan and the matters connected with that, has written this epistle after

the demise of his great sheykh from this transient world to Sheykh Farid giving thanks for the material subsistence which he was providing to the fuciara (dervishes) of the khanqah (monastery).

May Allah grant you steadfastness in the path of your noble ancestors and save you from the conditions that cause worries and sorrows as the months and the days roll by. The friends of Allah according to the tradition: "*Man is with him whom he loves,*" are with Allah, and the relation with the body is a kind of barrier in this union and company. After the separation from this material figure and dark frame there is nearness after nearness and union after union; "*Death is a bridge that joins the lover with the Lover,*" describes this reality, and the verse: "*Whosoever has the hope of meeting with Allah, Allah 's term is sure to come,*" (Q-29:5), is a consolation for the yearning ones and a description of this secret. But the condition of us laggards-behind, bereft of the blessings of attendance on the divines, is bad and miserable while the deriving of benefits from the spiritualities of the grandees is a matter conditioned by conditions which everyone does not have the power to fulfil. But praise be to Allah, the Beneficent, the Benevolent, that after this appalling incident and sad happening, the supporter and the helper of these helpless *fuqara* (dervishes) has been appointed from the house of the lord of the world and religion, and has thus become the means towards strengthening this exalted Order and the cause for promoting this Naqshbandiyah Reference. This lofty Reference which is very rare in this region and the possessors whereof are very few in these countries, and since this is the Reference of the People of the House (*Ahli Bait*), it is quite becoming that its guardian be also from the People of the House,

Vol.1 104 Ep.- 45

and it is quite befitting that its invigorator be also of those People so that the task of perfection of this great bounty does not fall into alien hands. Just as it is necessary for the *fuqara* (dervishes) to be thankful for this rare bounty (i.e. the Naqshbandiyah Reference), likewise it is upon them to be grateful for this worthy care-taking. Just as Man stands in the need of internal peace so also he stands in the need of external peace, and this need has priority. Man is the neediest of all creation, and this multiplicity of his neediness has arisen from his comprehensiveness. Since whatever is required by all creatures is required by him alone, and everything that he stands in need of, stands attached to that, hence his attachments are more than those of all creatures, and each of the attachments

constrains a further turn-away from the Divine Court. Thus from this aspect, Man is the most deprived of all creatures.

Man has been cast to the lowest of the low

From the heavenly heights lit with the Divine Glow

Shouldn't he toil upwards to regain the merit

None would be called more deprived than he of the writ

Whereas, the cause of his superiority over all other creatures also is this very element of comprehensiveness and from this aspect his mirror is the best kind one, so that all that which appears in the mirrors of all other creatures, appears in his single mirror. Hence, from this aspect Man is the best of all creatures, and from that aspect the worst of all the existents is he. From him were Muhammad, and abu-Jahl, the accursed.

There is no doubt that, by the Grace of Allah, it is yourself who is the cause of external peace of the *fuqara*, and according to: "*The son is a secret to his father*," cherish highly good hopes about you. Since your esteemed letter and worthy paper reached in Ramadan, it so came to my humble mind to describe some of the merits of this exalted month. It should be understood that Ramadan is a sublime month. Supererogatory deeds such as prayers, remembrance, charity etc. etc. observed in this month are equivalent to the corresponding obligatory deeds observed in other months, whereas the observance of an obligatory deed in this month is equivalent to the observance of that obligatory deed seventy times in other months. If anyone helps a faster by a meal at his fast-break, he is forgiven and his neck is freed from Hell-fire and he is given the same reward as that given to the faster without diminishing the faster's reward. Likewise, if anyone lessens the burden of his servant, Allah forgives him and frees his neck from Hell-fire. In the month of Ramazan, the Prophet would free

Vol.1 105 Ep.- 45

the prisoners and whatever anyone would demand of him, would give that to him. If in this month anyone is blessed with the urge to give charities and do good deeds, this urge continues to persist in him the whole year, and if this month goes-by in disturbances, the whole year passes in disturbances. So far as possible, effort should be made to have peace of mind and this month should be considered a boon. Thousands of people deserving Hell are freed every night of this month, the gates of Paradise are wide opened, and the gates of Hell are closed. Devils are enchained and the gates of blessings are opened. Haste in breaking the fast and delay

in the predawn meal is a sunnah. The Prophet e was quite particular in this matter. Perhaps in the delay of predawn meal and in the haste of fast-breaking lies a display of self-weakness and indigence which are in keeping with the status of servanthood. The breaking of fast with dates is a sunnah, and the words (meaning): "*Went the thirst, became the veins welted, and the reward granted, willing Allah, the Sublime,*" should be pronounced while breaking the fast. The prayers of "traviah" and complete recital of the Qur-an therein is a confirmed sunnah and brings great benefits. May Allah grant us power towards these deeds by the sanctity of His Beloved.

Besides, the inconveniencing is that your letter reached in the midst of Ramadan, but for this reason I would not have spared myself in complying with your order. Telling anything for the period after the said month, is foretelling the hidden and depending upon prolonged hopes.

In short, whatever way be your pleasure, I would not spare myself in any way since your rights externally and internally upon us fugarad are proven. The Sheykh would often say: "The rights of Sheykh Jeu over you all are proven and confirmed." It is yourself who is the cause of this peace. May Allah grant you power for always doing desirable deeds by the sanctity of the Prophet and his dignified family. Any more over this would mean greatly inconveniencing.

Vol.1 106 Ep.- 46

Epistle -46

On the description that the Existence of the Creator, His Oneness, the prophethood of Muhammad, and all that which came from Allahk through him, are self-evident truths, and do not need any thinking or proof, has written this also to Sheykh Farid, writing profoundly about these truths.

May Allah, grant you firm hold on the path of your dignified ancestors and blessings and peace be upon the former and the more exalted ones of them firstly and upon the remaining ones of them secondly. The existence of the Creator and similarly His Oneness, the prophethood of Muhammad, the Messenger of Allah, and all that which came through him from Allah, are self-evident truths and need not any thinking or evidence provided the comprehending faculty be protected from evil calamities and hidden diseases. The straining of sight and thought in these things

is only so long as the existence of disease and the presence of calamity is there, but after deliverance from the heart-disease and removal of the eye-cover there is nothing save clarity. For example, to a bilious person the sweetness of candy and sugar-cane needs proving so long as he is suffering from bile, but after the deliverance from this disease there is no need of any proving. The need (of proof) caused by the existence of the calamity has no clash with the reality. ++The poor squint-eyed fellow who sees one person as two and denies his oneness is helpless. The presence of calamity in the squint-eyed fellow does not eliminate the definiteness of the person's oneness nor it entails proving. It is an established fact that the scope of ratiocination is very limited and it is difficult to acquire conviction through reasoning. Hence to acquire sure faith, the effort to get rid of the heart-diseases is essential.+ For a bilious one to get certainty about the sweetness of sugar-cane, it is more necessary to get rid of bile than to build arguments in support of the sweetness of sugar-cane. How can he get certainty by arguments when his taste declares the sugar-cane to be bitter due to the disease of bile. Same is the condition of that which we are talking of. The carnal-soul is innately a denier of the shari-ah ordinances, and a prompter against them by nature. Hence, to attain certainty concerning these true ordinances by reason in spite of the rejection of the reasoner's intuition, is very difficult. The purgation of the carnal-soul is therefore very necessary as the attainment of certainty without purgation is a very difficult task: "Verily he succeeded who purgated it and indeed he is a failure who corrupted it," (Q-91:9,10). Thus it becomes established that the denier of this shining shari-ah and this manifest and clean religion is like the denier of the sweetness of sugar-cane.

Oh, the sun is blameless if thou art blind

The object of journey and travelling is purgation of the carnal-soul, purification of the heart, and freedom from the internal calamities and heart-disease which the verse: "*In their hearts is disease*," (Q-2: 1 0), points out, so that the reality of faith be achieved. In spite of these calamities, if there is faith, it is merely outwardly and that is ail. Since the carnal-intuition bids against that and is insistent upon the reality of its self-infidelity. The similitude of this kind of faith and the formal confirmation thereof is like the faith of a bilious one about the sweetness of candy and sugar-cane, as his intuition witnesses against that. The real certainty as to the sweetness of the sugar-cane comes only after the disease has departed. Hence, it is after the purgation of the carnal-soul and the restfulness thereof that the reality of faith emerges and becomes intuitive. This kind of faith is not subject to fading. The verse:

"Behold! verily on the friends of Allah there is no fear nor shall they grieve," (Q-10:62), describes the state of such a believer. May Allah bless us with such perfect and real faith by the sanctity of the Untaught Qershi Prophet.

Epistle -47

Expressing his grief over what vent in the past times when the infidels were dominant and the followers of Islam were despised and forsaken, and awakening to the fact that it is better to make full efforts towards the propagation of the religion right from the beginning of the rule lest a misled and misleading one should appear amidst and disturb the harmony of the Muslims and revert them to the state of past times, has written this also to Sheykh Farid.

May Allah grant you firmness on the path of your dignified ancestors and blessings and peace and bounties be upon the most distinguished of them, the lord of the worlds firstly, and upon the rest of them secondly.

An emperor is to the world as the heart is to the body. If the heart is sound, the body is sound, and if the heart is unsound, the body is unsound. The correction of the emperor is the correction of the world, and the corruption of him is the corruption of the world. You know well what in the past has befallen the followers of Islam. The disgrace of the Muslims in the past ages, notwithstanding that they faced liard times, had not been to this

Vol.1 108 Ep.- 47

extent because the Muslims would stick to their religion and the infidels would follow their tradition: *"Unto you your religion and unto me my religion,"* (Q-109:6), describes the reality. But in the recent past the infidels would over-bearingly enforce ungodly laws in this Muslim country and the Muslims being suppressed were unable to put the laws of Islam in effect, and if they did, were killed. Oh, what a misery, what a calamity, what a pity, and what a sorrow. The followers of Muhammad, the Messenger of Allah, the beloved of the Sustainer of the worlds, were tyrannized and disgraced and his rejecters were in honour and power. The Muslims with injured hearts would mourn over Islam while the enemy would tauntingly put sait on their wounds. The sun of guidance was hidden behind the veils of wickedness and the light of truth was tut-off and prevented by the coverings of falsehood. Today when the good tidings of the downfall of the opposers of Islam and of the enthronement of the king of Islam

have reached the ears of every special and common, the followers of Islam have laid it upon themselves to support and help the king and guide him in spreading the shari-ah and in strengthening the religion, be this help and support verbally or manually. The greatest help but is to explain the issues of the shari-ah and to clarify the articles of faith according to the Book and the Sunnah and Consensus of the Ummah lest some innovator and heretic should step in and lead astray and play havoc. This sort of help is special to the righteous ulamà who have their attention directed towards the hereafter. The world-seeking ulamà whose aim is this vile world, their company is a deadly poison and their corruption is contagious.

The savant that aspires after the worldly heights and delights

Lost and astray himself, how could he ever lead to the lights

Every calamity that has befallen the adherents of Islam in the past was due to the wretchedness of this group. They mislead the kings, the seventy two false sects that followed the path of vice, their leaders were these corrupt ulamà. There have been few people other than ulamà that have chosen the path of evil and their evil has affected others. Most of the ignorant people who disguise as sufi s in this age are akin to the corrupt ulamà and their corruption is contagious as well. It is obvious that if one who has all powers to help, draws back from extending his help and there occurs rift in the system of Islam, this neglecter is liable to punishment. This humble Faqir, therefore, intends to join the group of the helpers of the Islamic state and do every effort in this respect. It is possible that according to: "*He who increases the group of a people by joining them he would be counted as one of them,*" this Faqir would be counted in this exalted group. The similitude of myself is as the similitude of the old woman who joined the buyers of Yusuf, the Apostle, with a little self spun yarn. It is hoped that the Faqir would, God willing, soon have the honour of visiting you. It is expected from you that you kindly would do your best, in private and in public, to propagate the shari-ah Muhammadiyah as Allah, by His Grace, has granted you power and closeness to the king. The bearer of the slip, Maulànà Hâmîd, receives pension from the king but last year he collected it from your good self. This year also is going there hoping to get it from your court. May the real and virtual blessings be granted to you.

Epistle -48

Emphasizing the observance of due respect to ulama and tulaba that are bearers of the shari-ah, has written this also to Sheykh Farid Bukhari, the image of dignity and lordship.

May Allah grant you victory over the enemies by the sanctity of the lord of the prophets. I felt honoured by reading your esteemed letter whereby you intended to please the *fuqara*. You had written in the letter, addressed to Maulànà Muhammad Qalij, that some amount for the expenses of tulabà (students) and sufis has been sent. Your giving the tulaba preference to the sufis in the mention shows your high-mindedness and is highly pleasing. According to the dictum: "*The exterior is the index of the interior,*» it is hoped that your interior is also receptive of the superiority of this exalted community over the sufis for, "*From every vessel comes out that which is contained therein.*"

Every jar pours out that which it contains

In the preference of tulabà lies the propagation of the shari-ah. They are the upholders of the cause of Shari-ah and the propagation of the creed Muhammadiyah depends upon them. Tomorrow, the Day of Resurrection, They would question about Shari-ah, and would not question about mysticism. Entrance into Paradise and escape from Hell is related to the observance of Shari-ah. The prophets who are the cream of creation have invited to the shari-ah, and the salvation too rests upon it. The object of the advent of these grandees is the propagation of the shariah-ordinances. Hence, the highest good is to make effort for the propagation of Shari-ah and to revive any of its ordinances, especially at a time when the Islamic rites have been effaced.

Vol.1 110 Ep.- 49

Spending billions in the path of Allah does not equal the effort aimed at giving currency to any of the articles of Shari-ah, since therein lies the following of the prophets, the most dignified ones of all creatures, and cooperation with them. It is an established matter that the choicest virtues have been allotted to them, whereas spending billions has been made possible to the non-prophets also. In the observance of Shari-ah lies an ail-out opposition to the carnal-soul, since the shari-ah has been framed for the opposition of the carnal-soul, while in spending the money sometimes it is so that the carnal-soul also cooperates. Yes, the money spent for the cause of Shari-ah and for the propagation of Religion receives high appreciation. Spending a penny with this

intention equals the expending millions with other intentions. Here one should not question that how it is that the *talib* captive has been preferred over the sufi free. We say in answer that the questioner has still not understood the real meaning of the discourse. A *talib*, in spite of captivity, is instrumental in the salvation of creatures, as the preaching of the shariah-ordinances is through him, though he himself benefits little from it. Whereas the sufi, in spite of freedom, has isolated himself and has nothing to do with creatures. It is an accepted fact that the person upon whom depends the salvation of many is better than the person who is concerned with the self-salvation alone. Yes, the sufi that has been returned to the world after vanishing and abiding, and the journey from Allah with Allah, and has been given the task of inviting people, has share in the station of prophethood and is among the preachers of Shari-ah and thus has the status of the shariah-ulamà. "*That is the bounty of Allah bestows upon whomsoever He will, and Allah is the owner of the highest bounty,*" (Q-62:4).

Epistle -49

In the incitement to gather both the wealths, that of decorating the exterior with the shariah-ordinances and of liberating the interior from what is "other" than Allah, has written to Sheykh Farid.

May Allah, bless you with the formal wealth and the substantial blessings. In reality, the formal wealth is decoration of the exterior with the ordinances of the shari-ah Muhammadiyah, and the substantial blessing is liberation of the interior from the captivity of what is besides Allah. z. Let us see who is the fortunate one whom They dignify with these two distinctions.

This is the task and all other is naught

Any further writing is mere troubling.

Epistle -50

On condemnation of the wretched world, has written to Sheykh Farid.

May Allah grant freedom from the servitude of what is "other" than Him and make captive of Himself by the sanctity of the lord of mankind rendered secure from errors. The world apparently is sweet and lively and fresh in appearance, but in reality it is a poison deadly, an asset empty, and an engagement unhappy. Its

approved is disgraced, and its lover is lunatic. Its likeness is as filth covered with gold-foil. Its similitude is as poison coated with sugar. Wise is he who is not fascinated by this worthless merchandise, and is not enchanted by this kind of hopeless chattel. The sages have said that if a person leaves behind a will that his wealth be given to one of the wise men of the time, it should be given to some ascetic because of his being uninterested in the world and this uninterestedness is because of his goodly understanding. Any further writing is mere prolonging.

Besides, the inconveniencing is that Sheykh Zakariya in this old age has been assigned the duties of revenue officer. He, amidst his responsibilities is more afraid of the earlier reckoning which is much easier than the later reckoning and to him your kind attention is the greatest help in this world of measures and means. It is hoped that his narre would appear in the list of your servants in this new office also as he is one of the servants of your high court.

Give me your heart and see my courage and care

Though a fox-like being I have, see my leonine dare

May the formal and the substantial wealth be granted to you by the sanctity of the Untaught Prophet and his dignified family

Epistle -51

On encouragement to the propagation of the shining shari-ah, has this also written to Sheykh Farid, the abode of lordship.

I beseech Allah, that the principles of the shining shari-ah and the ordinances of the bright religion fend power and propagation through the noble existence of the descendents of those great divines (i.e. the Prophet and his immediate descendents),

This is the task and all other is naught.

Vol.1 112 Ep.- 52

Today when the followers of Islam are in such a whirl of beguilement, the hope of their rescue is only through the family-boat of the best of mankind. Said the Prophet: "*The similitude of my family is as the boat of Noah, whosoever boarded it, got saved, and whosoever remained behind, perished*" Hence, spend all your aspiring courage to attain to this great fortune. By the Grace of Allah, rank and majesty, grandeur and glory of all kind are available which added to the self-nobility would help

carrying the bail of initiative with the stick of good fortune ahead of all. It is for the sake of promotion and propagation of the true shari-ah that this humble Faqir has sought to address you by words of this kind. The crescent of the blessed month of Ramazan has been seen in Delhi and realising the respected mother's wishes for staying, stayed until the completion of the Qur-an. The future rests with Allah. May the good luck of both the worlds be granted to you.

Epistle -52

On the condemnation of the carnal-soul, and on the description that its disease is innate, and concerning the cure of that disease, has written this also to Sheykh Farid, the abode of lordship.

Your kind and esteemed letter wherewith you so cordially and kindly have distinguished this sincere well-wisher, felt honoured to read its contents.

May Allah augment your reward, elevate your status, expand your bosom, and facilitate your task, by the sanctity of your dignified Ancestore. May Allah grant us steadfastness in his adherence externally and internally, and may Allah be kind to the servant who said amen.

Secondly, a few sentences about a bad companion and ill-natured mate are written, please hear them with acceptive hearing. My master and respected sir, man's urging-soul has been originated upon the love of rank and realm and its all efforts are to gain the upper hand over its colleagues, and it is naturally disposed towards seeing all creation to be in need of itself and obedient to its commands and prohibitions while in itself to be in need of and in subordination to none. This is a claim of godhead on its part and of partnership with the Incomparable Creator. Rather, this degenerate is not happy with mere partnership, but wants to be the sole master of all and no less, and that, everyone should be its subject. It comes in a heavenly tradition: "*Be inimical to thy carnal-soul, verily it is firm in My opposition.*" Thus, helping the carnal-soul by acquiring what it desires in rank and realm, mastery and superiority is helping an enemy of Allaha and providing strength to it. The ill of this master should fully well be realized. It comes in a heavenly tradition: "*Pride is My mantle and Greatness is My lower-cloth, and whosoever disputes with Me in either of these, I will cast him in Fire and I do not care.*"

This mean world stands cursed and damned near Allah because its acquisition is helpful in fulfilling the desires of the carnal-soul, and he who helps the enemy deserves curse. Poverty became the pride of Muhammad because therein lies for the carnal-soul frustration of its desires and humiliation of its self. The object of the advent of prophets and the wisdom underlying the hardships of Shari-ah is humiliation and ruination of this very urging-soul. The ordinances of the shari-ah have come to annihilate the egoistic tendencies. The more the doing of deeds in keeping with the shariah, the greater the weakening of the egoistic tendencies. Hence, the observance of one of the ordinances of the shari-ah, as far as obliteration of the egoistic tendencies is concerned, is better than the self designed acts of self-mortification done over a thousand years. Rather, such efforts and acts of self-purification as are not in keeping with the shining shari-ah promote and invigorate the egoistic instincts. The Brahmans and the Yogis have not left anything of the nature of spiritual efforts and toils, but naught of gain came forth from them and nothing save strengthening of the carnal-soul and promoting thereof did increase. For example, spending one dinar in obligatory alms required by the shari-ah is more effective in ruining the carnal-soul than spending one thousand dinars at personal will, and eating on the day of Ieed obeying the shari-ah order is more helpful in annihilating the desires than fasting for years at own free will. Saying two rakats of the morning prayer in congregation, which is simply observing one of the sunnah, is far better than night-long supererogatory prayers with the morning-prayer said missing the congregation. In short, as long as the carnal-soul remains unpurged and unpurified of the melancholic filth of greatness, the salvation is difficult. The worry to get rid of this disease is necessary lest it should lead to eternal death. The good saying: "*there is no deity save Allah,*" phrased for the negation of the outer-stretch and the inner-self deities, is most helpful and suitable for the purgation of the carnal-soul and the purification thereof. The grandees of the Method have chosen this very "*good saying*" for the purgation of the carnal-soul,

Vol. 1 114 Ep.- 53

Unless the path is cleaned by the broom of la (no god)

Hard is access to the world of illallâh (save Allah).

Whenever the carnal-soul rises to the point of unruliness and breach of the covenant, faith then should be renewed by the repetition of this saying. Said the Prophet: "*Renew your faith by saying: there is no deity but Allah.*" There is no escape from an ever repetition of this saying as the urging-soul is always

malevolently disposed. Regarding the excellences of this saying it comes in a tradition: If all the skies and the earths are placed in one pan and this saying is placed in the other pan, this pan will clearly be heavier than the other pan. And peace be upon him who follows the Guidance and sticks to the Examples of Mustafâ.

Epistle -53

On the division of the corrupt ulama which has become a cause of ruination of the world, has this also written to Sheykh Farid, the abode of lordship.

May Allah grant you steadfastness on the path of your dignified ancestors. It has been heard that the king of Islam (Jahângir), out of his noble muslim nature which he inherently possesses, has ordered you to select four persons from the pious ulamâ to remain present in the court and act as shariah-advisors so that nothing goes against the shari-ah. Allah be praised for that, what could be a greater delight to the mourners than this matter. This humble Faqir also hereby seeks to approach Your Excellency in this matter as this matter has a number of times been discussed before. Seeing it as an exigency of the situation, the Faqir cannot keep himself from speaking and writing concerning this matter hoping at the same time to be excused because need makes a man mad. This is, therefore, to say that such pious ulamâ that be free from the love of rank and realm, and dedicated to the propagation of Shari-ah and the solidarity of creed without any personal motives, are very few, rather fewer. In case of being infected with the love of riches, each one of these ulamâ would adopt a course of his own choice, blow his own trumpet, and by bringing out conflicting issues, seek to gain nearness to the king, and thus the project of religion would inevitably fail. In the times past, it was the division of ulamâ that cast the world in afflictions and the same problem of company (of the corrupt ulamâ) is now also looming over, what could then be chances of propagation (of the shari-ah). Rather, it would become a means towards ruination of the religion. We seek refuge with Allah, from that and from the evil of corrupt ulamâ. It seems better that only one savant (*alim*) should be chosen for this purpose. If it is possible to find one of the hereafter-minded it is a great blessing as his company is like the Red Sulphur, and if not, then get one of this genus after due investigation. Since "*what cannot be obtained wholly, should not be abandoned totally.*" I do not know what to write, but just as the deliverance of creatures is dependent upon the existence of ulamâ, likewise the worldly loss is also related to them. Best of the ulamâ are best of the world, and

worst of them are worst of the creatures. The Divine guidance and beguilement have been related with them. One of the divines saw the Devil (Iblis) sitting idle and jobless, he enquired of him the reason of that. He said: " The ulamâ of the time are doing my job and are sufficient for seducing and misleading."

The savant that aspires after worldly heights and delights

Lost and strayed himself, how could he lead to the Divine lights

In short, correct thinking and dedicated consideration are necessary before taking any step, rince if the situation goes out of control, no remedy would be possible. It is a place to feel shame for talks like this with people endowed with correct foresight but considering this matter a means towards self-benediction, I have given the trouble.

Epistle -54

On the description that keeping away from the company of innovators is necessary, that the ill of the company of an innovator is greater than the ill of the company of an unbeliever, that the wretched shi-a sect is worst of all the innovating sects, and in relevant matters has written this also to Sheykh Farid, the abode of dignity and lordship.

May Allah add to your reward, elevate your status, facilitate your task, and expand your bosom by the sanctity of the lord of mankind protected from error. . "He who does not give thanks to people does not give thanks to Allah." Hence it is laid upon us fuera to give thanks for your favours. Firstly, because you have been the cause of external peace for our Khajah" and it was because of you that we, in that state of peace, continued our quest for Allant, and received many benefits. Secondly, when the state reached "I became chief due to the death of the chiefs," you again were the cause for keeping the assembly of the fugarcî continue and the means for settlement of the seekers. May Allah' a reward you on our behalf with the best rewards.

Vol. 116 Ep.- 54

If every hair on my body becomes tongue

A thousand together cannot give a single thank

This is the wish that Allah save you from what is undesirable and improper in this world and in the hereafter by the sanctity of your Grandfather, the lord of the prophets . This Faqir is far away from your blessed company and it is not known what kind of people sit

in your worthy assembly and who are the associates in private and public.

Burning in grief I remained awake in my plight

Would that I knew with whom thou passed the night

Believe it that the ill of the company of innovators is greater than the ill of the company of unbelievers, and the worst of all the innovating sects is the sect which bears grudge against the Companions of the Prophet. For Allant in His Glorious Qur-àn names them unbelievers, "*So that He may enrage the unbelievers with (the sight of) them,*" (Q-48:29). It were the Companions who propagated the Qur-àn and the shari-ah, attack on them means attack on the Qur--àn and the shari-ah. The Qur-àn is a compilation of Hazrat Usmàn, if Usmàn stands attacked upon, the Qur-àn and the shari-ah stand attacked upon necessarily. We seek refuge with Allahe, from the tenets of atheists. The disagreements and dissensions that took place among the Companions were not due to egotism. Their carnal-souls had attained purgation and had become free from corruptness in the company of the best of mankind. This much I know that Hazrat Amir was in the right and his opponents were in the wrong. But this wrongness is a free-attempt error, and does not mean committing sin. There is no place for blame in this kind of error. Rather, a measure of reward is there for the erring person. Yazid, the unblest, was not of the Companions and no one has any doubt about his wretchedness because what he, the unblest, did even a staunch unbeliever would not have done. Yet some of the ulamà of the men of tradition have hesitated in condemning him, not because they were happy with him but because of the probable repentance and penitence on his part later on.

In your esteemed gathering, something from the authentic books of the time-star Bandagi Makhdum Jalianiyàn should be read everyday in order that it becomes known how has he praised the Companions of the Prophet, and with what respect has he spoken of them so that the enemies be humiliated and disgraced. These days this wicked group has become quite powerful and is scattered in the outskirts and bordering regions. It is for this reason that a few sentences have been written in this context so that there be no room for such wicked ones in your blessed assembly. May Allah :gt firm you on the liked path.

Epistle -55

Expressing his love has written to Sheykh Abdul Wahhab Bukhari, the abode of lordship.

Since some time the heart has developed an attachment tinged with love to your attendants (intends Abdul Wahhab) which is something other than the previous relation. Because of that, involuntarily I keep invoking blessings upon you in absence. The lord of the worlds and the pride of creation has said: "*Whosoever loves his brother, should inform him of that.*" I, therefore, see it more befitting and proper to make my love known. This love that has developed due to relationship with the Prophet, is a source of high expectations. May Allah, grant perseverance in their (i.e. the people of the House) love by the sanctity of the lord of mankind.

Epistle -56

In the recommendation of a sayyid, has this also written to Sheykh Abdul Wahhab.

The holy personality coming of the scidcit of abounding blessings, being in the descendants of the lord of the religion and the world, is higher than the laudation and exaltation by a humble tongue except that considering it a means towards self-blessedness dare be done. Rather, self-commendation through that be sought and utterance to the love for them be given, which is a matter enjoined. O Allah, make us among their lovers by the sanctity of the lord of the prophetsem.

The bearer of the letter, Ney'az Mir, who comes of a venerable sayyid family and is a student and a pious person, is setting out towards those limits due to poor livelihood conditions. If there is any vacancy in your exalted court, the said person is able and deserving. Else, recommend him to any of your sincere acquaintances in order that he may be relieved of the worries of livelihood. Being sure that your attendants pay due attention to the cause of the poor and indigent, and are especially helping to the scidcit, I have dared writing few sentences. Though he could not

Vol.1 118 Ep.- 57

earn the fortune of being bidden farewell at the time of his departure, yet he is among the sincere ones. May Allah grant firmness in sincerity and love for them (the *sadat*). Any further audacity better be avoided.

Epistle -57

As a piece of advice, has written to Sheykh Muhammad Yusuf.

May Allah, grant you steadfastness on the path of your dignified ancestors by the sanctity of the lord of the prophet. Piety is hereditary in your lineage and you should so pass the life as to prove worthy of this heritage. Ornament and decorate the exterior with the exterior of shari-at, and the interior with the interior of shari-at, which means haqiqat (reality). Since haqiqat (reality) and tariqat (method) jointly stand for the reality of shari-at, and tariqat is exactly this very reality. It is not so that shari-at is something else, and tariqat and haqiqat are something else. For, this is heresy and atheism. The Faqir has a high opinion about you because of some happenings, some of which were disclosed to your respected father — may he be blessed. The remaining of the wanted is that Sheykh Abdul Ghani is a pious and good-natured person. If he comes to your exalted presence for some purpose, be considerate to him, and be peace and regards.

Epistle -58

On the description that the Path we are up to traverse is in all seven steps, that opposed to the mashâ-ikh (sheykhs) of other orders, the Naqshbandiyah masha-ikh (sheykhs) have begun the journey from the command-world, that the Path of these divines is the Path of the worthy Companions, and in connected matters. has written to Sayyid Mahmood, the abode of lordship.

++Your esteemed letter has reached. As it conveyed a keen desire to hear the sayings of this Eminent Group, a few sentences, therefore, are put down as a matter of answer to the enquired, and encouragement to the aspired. My master, this Path that we are up to traverse is altogether seven steps alter the number of human-subtleties. Two steps are in the creation-world being related to the body and the carnal-soul, and five steps are in the command-world being related to the heart, the soul, the secret, the hidden, and the hiddenmost. At each of these steps ten thousand veils have to be torn apart, be those veils luminous or dark: "*Verily, unto Allah are seventy thousand veils of light and ' darkness.*" 1 At the first step placed in the command-world, the Act theophanies appear, at the second, the Attributive-theophanies, and at the third, the Essential-theophannies begin, and thereafter it is according to the degree-difference of these subtleties, as is not hidden from the travellers of this Path. At each step of the seven

steps, one becomes farther from one's self and closer to Allah, so that utmost nearness is attained with the completion of these steps. It is at this stage that they (the travellers of the Path) are honoured with vanishing and abiding and attain to the degree of especial sainthood. Contrary to the masha-ikh of other Orders, the mashà-ikh of the exalted Naqshbandiyah Method have chosen to begin this journey in the command-world and cover the creation-world in the course of that journey. For this reason the Naqshbandiyah Path is the shortest of all Paths, and surely the end of others is registered in the beginning of theirs.

Assess my bloom by the verdure of my garden

The Path of these divines is exactly the Path of the Companions (*Sahabah*). These Grandees (*Sahabah*), would attain to such excellences by way of *registration of the end into the beginning* in the very first sitting with the Prophet which the perfect saints of the Ummah would attain to at the end stages.+ It is for this reason that Wahshi, the murderer of Hazrat Hanizah, ranks higher than Uwais Qarni, the highest ranking Tabe-i 2. Abdullàl bin-Mubàrak was asked which one is superior, Amir Mu-aviyah or Umar bin-Abdul-Aziz? He replied: "*The dust that entered into the nostrils of the horse of Mu-aviyah in the company of the Prophet (in jihad) is many times better than Umar bin-Abdul-Aziz.*" It is worth pondering over where would the end-degree of the people that have the end degree of others registered into their beginning-degree be, and how could that be comprehended by others: "*And none knoweth the forces of Thy Lord save Him*" (Q-74:31).

Taunts of the incompetents at the divines of this group

God forbid if I utter a word of complaint or rebuke

All the lions of the world are in circle in this chain

The cunning of the poor fox would in no way be in gain

1. This hadis qudsi is present in the Mishkàth in the words of and reported by the angel Gabriel. Ibni Hajar Makki has declared it a genuine hadis.

2. The successor of a sahàbi (companion) is called tabe-i.

Vol.1 120 Ep.- 59

May Allah give us and you the love of these unique people. The paper though is short, but unique cognitions and valuable facts

have been recorded on it, it is anticipated that you would hold these dear, and be peace.

Epistle -59

On the description that three things are inescapable for the eternal salvation of Man, that salvation without following the people of tradition and congregation is unimaginable, that knowledge and deeds are acquired from the shari-ah, whereas sincerity is related to the following of the sufi-path, that the saints possess sincerity in all works, deeds, movements, and rests, has this also written to Sayyid Mahmood.

May Allah grant firmness on the path of the shari-ah Muhammadiyah, and make fully captive of His Divine Court. Your esteemed letter and pleasing dispatch has reached. It gave pleasure and conveyed your love-initiatives towards the *fuqara* and sincerity respecting this exalted community. May Allah increase it. You had asked for useful advice. My master, to get the eternal salvation, three things are inescapable for Man: knowledge, deeds, and sincerity. Knowledge is of two kinds: one knowledge is that which is required for deeds and the source thereof is the knowledge of jurisprudence (*fiqh*), and one knowledge is that which is related only to beliefs and certainty of the heart, being discussed in detail in doctrinal knowledge conforming with the approved opinions of the people of tradition and congregation — the delivered sect. Without recourse to the following of whom, salvation is unimaginable, and if a hairbreadth disagreement exists, there is danger after danger. This matter has become a certainty through correct illumination and clear inspiration, and has no room for any kind of dispute. Greetings be to him who has been granted the power to follow them and honoured with their imitation, and woe unto him who disagreed with them, and turned away from them, and denied their principles, and got out of their group. It is these who went astray and led many astray and denied the "seeing" and "intercession" and remained hidden from them the merit of Companionship and the superiority of Companions and they stood deprived of the love of the Prophet's family and devotion to the sons of Batool and, thus, remained barred from the immense blessings gained by the men of tradition. The Companions were unanimous in recognizing the superiority of abu-Bakr, as-Siddiq, to themselves. Said Imam ash-Shafe-i — a person most informed of the affairs of Companions — "*The people were highly perturbed after the demise of the Messenger of Allah, and they did not find anyone better than*

abi-Bakr under the stretch of the sky so they entrusted their necks to him." This is, therefore, a verification from him that the Companions were unanimous about the superiority of as-Siddiq which in reality means that there was consensus upon his superiority in the first era of Islam and thus it becomes a decided matter not subject to rejection. As for the Prophet's family, their similitude is as the boat of Noah, he who boarded it got saved, and he who remained behind, perished. Some of the gnostics have said that the Messenger of Allah has compared his Companions with the stars, and by the stars people find way, and has compared his family with the boat of Noah, meaning that the boarders of a boat have to keep an eye on the stars to escape perishing. For, safety cannot be guaranteed without the consideration of stars. It should be understood that rejection of some means the rejection of them all, and they all had the distinction of Companionship of the Prophet in common. The distinction of Companionship is above all the distinctions and excellences and it is for this reason that Uwais Qarni, the highest ranking Tabe-i, does not reach the level of the lowest ranking Companion of the Prophet. Thus, there is nothing that could be compared to the merit of Companionship. Their faith had become visional by the blessings of Companionship and by witnessing the descending of the Revelation. None after the Companions reached that degree of faith. Deeds stem from faith and excellence therein is according to the excellence of faith. Whatever disputes and fights have taken place among them, have good explanations and sound judgment behind them. These did not arise from egotism and ignorance but from free-judgment and knowledge. If some of them went wrong in their free-judgment, there is yet a measure of reward for the mistaken ones near Allah. This is the middle course between the two extremes which the people of tradition have adopted and it is a safer and better path. In short, knowledge and deeds proceed from the shari-ah whereas the attainment of sincerity, which is like soul to the knowledge and deeds, is related to the travelling of the Path of sufis. So long as the journey unto Allah is not completed and the journey into Allah is not realized, one is away from the reality of sincerity and deprived of the excellences of the sincere ones. Yes, the common faithful is also able to get sincerity in some of the deeds, but on the whole it is by

Vol. I 122 Ep.- 60

effort and affectation. ++The sincerity which we are talking of is the sincerity in all utterances and acts, movements and rests, without any effort and affectation. This sincerity is related to the negation of the inner-self and the outer-stretch deities and is thus

related to vanishing and abiding which again means attaining to the special-sainthood. The sincerity dependent upon art and affectation cannot subsist permanently. Unaffectedness calls for the permanence of sincerity which is the degree of Realized Conviction. Hence, whatever the saints of Allah, do, they do that for the sake of Allah, and not for the sake of their carnal-soul. Their carnal-souls have already been sacrificed for Allah. Their sincerity does not need correction of intention. Their intentions have become corrected through vanishing in Allah and abiding with Allah. For example, a person who is captive of his carnal-soul, whatever he does, it is for his carnal-soul, whether he evokes intention or not. But when this captivity of the carnal-soul is done away with, the captivity of Allah; gets established instead, and then whatever he does, that is for Allah's sake, whether he evokes the intention or not. The evoking of intention is a prerequisite for supposed deeds, for the prescribed ones, specifying is not necessary: "*That is the bounty of Allah bestows upon whom He will, Allah is the owner of great bounty,*" (Q-62:4). The possessor of permanent sincerity is called *mukhlis* (chosen), and he who does not have permanence and is striving to get sincerity is called *mukhlis* (sincere). There is however a vast difference between the two. The advantage of the Path of sufis concerning knowledge and deeds is that the ratiocinative doctrinal knowledges become illuminational and great ease is achieved in the performance of deeds and the laziness caused by the carnal-soul and the devil disappears, and be peace firstly and lastly.+

Epistle -60

On the dispelling of thoughts and eliminating of delusions and in relevant matters, has this also written to Sayyid Mahmood, the abode of lordship.

++May Allah exalt you by permanent captivity of His Divine Glory as the real salvation lies in this captivity. The dispelling of thoughts and the eliminating of delusions is fully achieved in the Method of the divine Khàjgan. Some of the mashà-ikh of this exalted fraternity have undertaken a forty days seclusion (*chilla*) for expelling the thoughts and have succeeded in this prevention, keeping the thoughts from entering their interior during the forty days duration. Hazrat Khàjah Ahràr has said regarding this stage that the intended by dispelling of thoughts is the dispelling of those thoughts that prevent uninterrupted attention towards the Desired and not an absolute prevention of the thoughts. Of the devotees of this exalted Order, one dervish in compliance with the

verse: "*But the bounty of thy Lord rehearse and proclaim,*" (Q-93:11), so describes his state that the thoughts get dispelled from the heart to a degree that if supposedly the possessor of this heart is granted the age of Hazrat Noah, no thought would ever strike his heart without his being effortful in this dispelling, as everything which is by effort is timely and has no constancy. Rather, should he strive for years to have thoughts even then would not have them. Fixation of forty days implies striving and straining, and striving is the stage of Tariqat. Haqiqat is that which is free from striving and straining. Remembrance is in Tariqat, and recollection (*yad-dasht*) is in Haqiqat. Thus it becomes established that by preventing thoughts with effort, resorting to time periods of ten and forty days, permanent attention towards the Desired is not possible. The straining pertains to the degree of Tariqat, and in Tariqat permanence is unimaginable. Permanence is there in Haqiqat, as effort has no place in that degree. The in-coming of thoughts at the stage involving controlling-effort is prohibitive of permanent attention. The continuous supervision of the heart achieved by the initiates of this high Order is something different, and the continuous attentiveness that we want to describe means recollection (*yad-dasht*) which is the pinnacle of excellence. Hazrat Khàjah Abdul-Khàliq Ghijdwàni has said: "*Beyond recollection is illusion*", i.e. no other degree exists. By exposing these states, the object is to encourage the seekers towards this exalted Method, though this would increase nothing other than denial in the deniers: "*He misleads many thereby and He guides many thereby.*" (Q-2:26).

It is a story to him who regards it a story
 And a challenging message to him who meets it manly
 To the Copts, the Nile is not water but full of blood
 To the followers of Moses, it is all water, not blood,
 and be peace and regards.+

Vol.1 124 Ep.- 61

Epistle -61

On the incitement towards seeking the company of a perfect and perfecting sheykh, and avoiding the company of an imperfect one, and on relevant matters, has this also written to Sayyid Mahmood. the abode of lordship.

May Allah increase the quest for His Self and grant complete abandoning of everything that is resistive of union with the Desired, by the sanctity of the lord of mankind protected from error. Your kind esteemed letter has greatly honoured. Since it was expressive of desire and yearning and allusive of pain and thirst, was thus, very much pleasing to the sight. Desire is precursory to glad tidings of attainment to the Desired, and pain is preliminary to the union with the Aspired. One of the divines says: "*If it were not desired to bestow, desire (talab) would not be given.*" Thus realizing that possessing the wealth of desire (*talab*) is a great bounty, one should shun everything that adversely acts upon it lest there occurs any weakness in it and any kind of coolness affects its hotness. The greatest means to save it is being constantly thankful for having this wealth, "*If you give thanks, certainly I will give you more,*" (Q-14:7) , and continuous praying and begging to the Divine Court that the imploring face of him turn not away from the sanctuary of His Unfading Beauty. If the reality of imploration and self-humiliation is not there, then the show of imploration and neediness should not be abandoned: "*If you cannot weep, feign weeping,*" describes this condition. This care-taking is only till such times as a perfect and perfecting sheykh is met, after that all self-desires should be entrusted to that divine and become like a dead body in the hands of a washerman. ++The first vanishing is vanishing in the sheykh and this very vanishing secondly becomes means for vanishing in Allah.

As long as thou art squint-eyed

The very Pir is thy object of worship

To benefit and be benefited calls for two-sided harmoniousness. Initially a seeker has no harmony with the Divine Court because of extreme lowliness and meanness, hence, a two-sided intermediary is needed and that is a perfect and perfecting sheykh. The biggest cause of slackness in the desire is adherence to a deficient sheykh who, yet having not completed the travelling and passion aspects, has seated himself on the sheykhhood rug.+ His company is a deadly poison for a seeker and seeking his attention is a fatal disease. This kind of companionship lowers the high capabilities of a seeker and brings him from the peak to the foot. As an instance, the patient who gets medicine from an incompetent physician is after increasing his disease and bears a loss in his disease-resisting potentiality. In the beginning though that medicine seemingly lessens the disease but in reality that is harmful. This patient if supposedly goes to some competent physician, that physician would first think of neutralizing the effect

of that medicine, would treat him by purgatives and after those effects have been neutralized, bother about curing the disease.

++The method of these divines rests upon company as nothing turns out by mere saying and hearing, rather, slackness in the desire appears instead. There is probability that after sometime I may set out for Delhi and Agrah, if you come alone and obtain something in face to face meeting and return quickly, the facility exists.+ Anymore over this is simply troubling. The remaining answers to the questions asked are: Hazrat Miyan Sheykh Tàj, the abode of sheykhhood, the authority on gnosis, is a boon and a pious man in that province but your propensities have little harmony with his path. Without the channel of harmony, attainment to the Desiredk, is difficult. The decision, however, lies with you. It would be quite appropriate if you keep writing your states from time to time so that something from this side may also be written. The chain of sincereness thus remains in constant rotation, and be peace.

Epistle -62

On the description that the passion which is prior to travelling is not of the objectives, rather, that is a means of covering the stages of travelling easily, that the passion which is achieved after the travelling is of the objectives, and in connected matters has written to Mirza Hisamuddin Ahmad.

Praise be to Allah and peace be upon his chosen servants. The method of attaining union (with Allah) has two parts, passion, and travelling, and in other words, purification, and purgation. The passion that precedes travelling is not of the objectives, and the purification that precedes purgation is not of the goals.

The passion after the completion of travelling and the purification after having purgation, taking place in the course of the journey into-Allah, are of the desired objectives. The prior passion and purification simply provide ease in traversing the travelling paths. Without travelling the task cannot be accomplished, and without traversing the beauty of the Desired cannot be witnessed. The first passion is like form to the second passion, but in reality they

VoI.1 126 Ep.- 63

have no comparison with each other. ++Hence the intended by registration of the end into the beginning, appearing in the writings of the masha-ikh of this exalted Order, is the registration of the form of the end into the beginning. The reality of the end cannot be contained into the beginning, and the end has no

comparison with the beginning.+ This matter has in detail been explained in the letter on the ascertainment of the reality of passion, travelling etc. etc. In short, passing from the form to the reality is necessary. Being contented with the form leaving the reality is remoteness. May Allah keep us on the real reality and save us from the false form by the sanctity of the chosen Prophet and his pious offsprings.

Epistle -63

On the description that the prophets are in agreement on the fundamentals of religion, that these divines differ only in the secondaries of religion, and on the description of some terms they are agreed upon, has written to sheykh Farid, the abode of lordship and the bestower of chieftainship.

May Allah grant us firm hold on the path of your honoured ancestors. blessings and peace be upon the most eminent of them first and upon the rest of them next. The prophets — blessings of Allah and peace and bounties, and benedictions of Him: be upon all of them generally and upon the most eminent of them especially — are blessings of Allah because through these divines a world has received the blessings of eternal salvation and freedom from unending captivity. But for their noble existences being absolutely self-sufficient, would not have informed the world of His Being and Attributes, and would not have shown the path towards these, and no one would have the cognizance of Him, and would not have inconvenienced with the observance of commands and prohibitions which has enjoined upon the servants out of His sheer grace in their own interest, and would not have separated the things pleasing to Him from the displeasing ones. By what tongue could the thanks of this great bounty be given, and who has the powers to manage it. Praise be to Allah who lavished His bounties upon us and guided us to Islam and made us the confirmers of the prophets. These divines are in agreement on the fundamentals of religion. Their word is one respecting the Being and the Attributes of Allah, the Congregation and the Resurrection, the advent of prophets, the descending of angels, the descending of Revelation, the ever continuing bliss of Paradise, and the torments of Hell. Their difference is only in some ordinances related to the secondary aspects of religion. Allah, has revealed in every age to every resolute prophet some ordinances suitable for the people of that age and has enjoined particular ordinances. Abrogation of and change in the shariah-ordinances proceed from the Divine wisdom and providence and it quite frequently has happened that upon the same prophet, at different times, contrary ordinances by way of abrogation and change have descended. Of the agreed upon

wordings of these divines, some are: Negation of the worship of those other than Allah, prohibition from attributing partner to not taking anyone among the creatures as the sustainer save Allah.

These proclamations are special to the prophets. People other than their followers have not been honoured with this wealth, and none other than the prophets has spoken with such proclamations. ++The deniers of prophethood though admit that God is one, their condition is not free from two states, either they follow the people of Islam, or they believe God one in the necessity of existence, but not one in the right of worship. To the people of Islam, Allah is one with respect to the necessity of existence as well as the right of worship. The object of the good-saying (*la-ilaha-illallah*) is negation of the worship of false gods and affirmation of the worship of Allah.

The second proclamation special to these divines is their identifying themselves as human beings like other people and considering Allah alone to be the Deity worthy of worship, calling people towards Him, and declaring Him above any immanence or unitedness. The deniers of prophethood are not like this. The leaders among them claim godhead and affirm the dwelling of deity within their selves and do not hesitate in justifying the right of worship for and applying the noun deity to themselves. Surely, placing their steps as such out of the limits of servanthood. They get engaged in evil acts and shameful deeds, and the "permitted (*mubah*)" gains wider dimensions to them and they presume that nothing is forbidden for gods.+ Whatever they say, hold that good, and whatever they do, consider that "permitted". They themselves are misled and mislead others. For them, for their followers, and for their fellows is a painful chastisement. The second word which the prophets are agreed upon and their deniers have no share in that wealth is that these divines believe in the descending of angels which are absolutely sinless beings free from any relation or corruption, and consider them

Vol.1 128 Ep.- 64

guardians of revelation and bearers of the word of Allah. Hence whatever these divines (the prophets) say, say from Allah, and whatever they convey, convey from Allah. The ordinances resulting from their free-judgment are supported by revelation, and if there occurs any mistake, Allah immediately corrects that by a decisive revelation. But the lords of the deniers that claim godhood, whatever they say, say from ourselves and consider it right due to the presumed self-godhood. Hence, justice should be done what is the weight of the words of a person and what good would come out in following him who in utter foolishness has declared himself

a god and considers himself worthy of worship and wicked deeds come out of him due to this evil presumption.

A rich year is hidden in its bloom

The description of this kind of matter is only for a greater clarification, otherwise truth is separate from falsehood, and light is distinct from darkness. "*Truth has come and falsehood has vanished away, surely falsehood is ever bound to vanish,*" (Q-17:82).

O Allah, make us firm over the following of these grandees - upon them be blessings and peace first and last. The remaining of the wanted is that you know well Miyàn Pir Kamâl, the abode of lordship, and there is no need of writing anything in this regard. However, this much is there that the Faqir has since sometime the pleasure of his acquaintanceship. It is since long time that he has the longing to kiss your threshold but in the meantime was stricken by weakness and remained on bed for a long time. Now having recovered has set out to be in your exalted presence anticipating your kindness.

Epistle -64

On the description of corporeal and spiritual pleasures and pains, and encouraging to bear patiently bodily afflictions and pains, and on matters relevant, has this also written to Sheykh Farid, the abode of lordship and the bestower of chieftainship.

May Allah keep you in peace and protection in both the worlds by the sanctity of the lord of humans and jinns. Worldly pleasures and pains are of two kinds, bodily and spiritual. Everything wherein lies pleasure for the body, lies pain for the soul, and everything wherewith the body is pained, the soul is delighted. Hence, the soul and the body are opposed to each other. In this world the soul has descended to the state of body, has become captive of the body and of that which is bodily, and has thus developed the order of body and becomes delighted by its delightedness and distressed by its distressedness. This is a stage of cattle-like people: "*Then We reduced him to the lowest of the low,*" (Q-95:5), comes true respecting their condition. If the soul does not get freedom from this captivity and return to its real homeland, then woe, and a thousand woes.

Man has been cast to the lowest of the low

From the heavenly heights lit with the Divine glow

Shouldn't he toil upwards to regain the merit

None would be called more bereaved than he of the writ

This is due to disease in the soul that one considers his pains as pleasures and finds pleasures as pains, like a bilious one who finds the sweet bitter due to bile. Thus it is laid upon the wise people to get rid of this disease in order to enjoy a happy life amidst bodily 1 pains and afflictions.

For a life merry and happy as that, o mate!

One hundred thousand lives I would immolate

By a careful consideration it appears that the world would not be worth a barley grain, had there not been pains and sorrows and misfortunes. Its darknesses are dispelled by happenings and accidents. The bitterness of mishaps is benefiting like a bitter drug and does away with the disease. This Faqir has come to know that when the meal served in ordinary banquets lacks sincerity of intention and there is disapproving of the food and blaming of the host by some of the guests, which strikes the heart of the host, this heart-breaking of the host dispels the darkness that had come on the food due to the insincerity of intention and raises that to the degree of approval. Had there not been the complaint of that group and the heart-breaking of the host, the food would have remained filled with darkness and dinginess, what could have been the chances of its being approved in that case. Hence, the pivot of the task is brokenness and humbleness and for us tenderly nurtured ones, and pomp and pleasure seekers, the task is difficult. "I have created jinn and men only to worship Me," (Q-51:56). The verse is decisive and the meaning of worship is humility and brokenness. Hence, the object of the creation of Man is his submissiveness, especially of the Muslims and the religious ones. The world is a prison for them and to look for comforts in prison is beyond comprehension. Man, therefore, has no choice except to bear the exercise of toiling and stand the drill of burden carrying. May

Vol.1 130 Ep.- 65

Allah grant us feeble ones firmness towards these realities by the sanctity of your noble Ancestor.

Epistle -65

Expressing grief and sorrow over the weakness of Islam and fall of the Muslims, and encouraging and awakening towards strengthening the

followers of Islam and enforcing the shari-ah ordinances, has written to Khan Azam.

May Allah help you and grant you victory over the enemies of Islam in promoting the ordinances. The Truthful Communicator has said: "*Islam began as a stranger and would soon be like as it began, so good tidings be to the strangers.*" The strangeness of Islam has reached a point that the infidels openly scoff at Islam and scold the Muslims and quite fearlessly enforce atheistic laws and go about praising the unbelievers in every street and market while the Muslims have been stopped from enforcing the Islamic laws and are scoffed at and ridiculed when practicing the shari-ah and,

The fairy in disgrace and the giant in flirtation

Aghast and lost, I at last fell at the vision.

Allah be glorified with all His praises, it has been said that Shari-ah is beneath the sword, and the flourishing of Shari-ah is dependent upon kings, but the situation has become just the opposite and the condition, upside down. What a pity, how shameful, and how mournful. Today your goodly existence is a boon to us, and in this weak and defeated war situation, we see none save you to come forward and fight. May Allah ta grant you strength and be at your help by the sanctity of the Prophet and his dignified offspring. It comes in a tradition: "*Anyone among you could never be faithful unless he is called insane.*" At this time insanity arising from an extremely strong sense of respect for Islam is only detectable in yourself. Praise be to Allah for this. Today is the day when They would make tremendously large recompense for a small act and would fully approve it. No act of the Companions of the Cave other than the exodus is of note, and it gained so big a worth. Little struggle by soldiers at a time when the enemy is gaining receives much higher appreciation in comparison to the time when there is peace and silence on the enemy side. This verbal jeheid which you are today engaged in is the greater jehe So considering it a boon you should seek more of it and should regard this verbal jehcid better than the sword-jehe. People like us helplessness are deprived of this wealth.

Delights and pleasures be to the lords of riches and realm

For the poor lover is but a draught

We have shown the signs of the treasure sought

May be you would get what we have lost

Khàjah Ahràr used to say: "*If I were to exercise the power of sheykhhood, no sheykh in the world would find a disciple, but I have been assigned another task and that is propagation of the shari-ah and promotion of the cult.*" Naturally he would pay visit to kings in order to have their company and would make them submissive to his will through his disposing power and would thus further the cause of Shari-ah through them. This, therefore, is the request that since Allah, by virtue of the love of the divines of this noble convent, has made your speech so moving and respect for your Muslimism in the eyes of your contemporaries so manifest, you should make effort to the effect that at least the main ordinances of the infidels that have found currency among the Muslims get abolished and obliterated so that the followers of Islam might be saved from these forbidden deeds. May Allah a reward you with the best reward on our behalf and on behalf of all Muslims. In the previous reign hostility towards the Mustafawiyah religion was obvious but in this government that sort of enmity is apparently not there, if at all is there, it is due to ignorance. It is feared that the situation might worsen here as well to the degree of animosity which would put the Muslims in a situation tighter than before.

Like a cane I tremble for my faith

May Allah make us and you steadfast in following the lord of the prophets. The Faqir had come over here in a ceremony and deemed it inappropriate to let you remain uninformed of his arrival here and not to write you some such matters as would be benefiting to you, and not to apprise you of the love he cherishes for you due to a natural congeniality. The Prophet has said: "*Whoever loves his brother, should inform him of that,*" and peace be upon you and upon all those who follow the Guidance.

Vol. 1 132 Ep.- 66

Epistle -66

On the laudation of the lofty Naqshbandiyah Method, and on the harmony of this Path with the Path of the Companions, and on the superiority of the exalted Companions over others, be he Uwais Qarni or Umar Merwani, has this also written to Khan Azam.

Praise be to Allah and peace be upon His chosen servants. The Path of Hazarât Khàjgan is based upon the registration of the end into the beginning. Hazrat Khajah Naqshband has said: "*We register the end into the beginning.*" This Path is exactly the

Path of the Companions. These divines would get in the very first sitting with the Prophet that, a part of which excellence the saints of the Community (*Ummah*) would get at the end of the end-stage. Thus Wahshi, the killer of Hazrat Hamzah who only once at the beginning of his Islam had the honour of the company of the Prophet is better than Uwais Qarni, the highest ranking one of the First Successors (*Tab-e-is*). Also what Wahshi received in the very first company with the Prophet, Uwais Qarni did not get that distinction even to the end. Surely, the age of the Companions is the best age and the word "then" (*summa* 1) has put the affairs of others behind and is suggestive of distantness in rank. A man asked Abdullâh bin-Mubâarak: "*Which of the two is better, Mu-aviyah or Umar bin-Abdul Aziz?*" He said: "*The dust that entered the nostrils of the horse of Mu-civiyah in the company of the Messengere of Allah is many times better than Umar bin-Abdul Aziz.*"

Hence, indeed the Order of these divines is like a golden chain and the superiority of this exalted Method over all other Methods is, as is manifest the superiority of the age of the Companions over all other ages. Those people whom the Divine providence has given a drink right in the beginning from this jar, it is difficult for those other than them to have an idea of the nature of their excellence. Their end ought to be higher than the end of others.

Assess my bloom from the verdure of my garden

A rich year is hidden in its bloom

1. *summa* : then. Commentary: Refers to the Hadis Meaning : Best of my community are the people of my age, then those of the age next, then those of the age next," the word "then" appearing herein separates these three ages from the succeeding ages.

"That is the bounty of Allah, bestows upon whom He will, Allah is the owner of greatest bounty," (Q-62:4). May Allah make us and yourself among the loyers of these grandees and followers in their foot-steps by the sanctity of the Qershi Prophet .

Epistle -67

In the recommendation of an indigent person, has written to Khan Khanan.

May Allah make us and yourself steadfast in the following of the lord of the prophets, and may Allah be merciful to the servant who said amen. Two important matters have compelled me to give you this trouble: The first, to reject the presumption that there has any inconvenience been caused and to mention that there exists love and sincerity. The second, to mention the neediness of an indigent person who has the grace of distinction and piety and the beauty of gnosis and vision, is paternally generous and maternally gracious. My master, the exposition of truth is fraught with a kind of bitterness which varies in severeness and lightness. It calls for a highly blessed one to take this bitterness like honey and say: "Is there anymore?" Change in states is a necessary feature of the facet of the Possible. The people who have reached the stage of serenity have nevertheless a changeful disposition. The poor "Possible" sometimes is there overpowered by the mighty attributes of Majesty, and sometimes ruled by the attributes of Beauty, sometimes in the state of depression, and sometimes in the circumstance of relaxation. For every season, the prescriptions are different. The condition that was yesterday is not today. "*The heart of the faithful is between the two fingers of the Merciful, He turns it as He wants,*" and be peace.

Epistle -68

On the description that humbleness betits the men of riches, and indifference the men of poverty, and in relevant matters, has this also written to Khan Khanan.

Goodness lies in the designs of Allah. My master,

My counsels are to discharge the due of preaching

Thou take it nicely or reject it haughtily, is no concern of mine

Humbleness befits the men of riches, and indifference the men of poverty. Since the cure is done by the unlike, nothing other than indifference is surmisable from all your three letters though your

Vol 1 134 Ep.- 69

object was humbleness. For instance, in the last letter it was written: "*Be it known alter praise and blessings,*" think it over carefully where this sentence should have been written. True, you have rendered great services to the *fuqara* but observing the service formalities is also necessary so that the benefits of that follow, and without that it is a fruitless effort. Yes, the pious of the Community (*Ummah*) of the Prophet are free from affectation. As

for arrogance against arrogant people, that is charity. A man remarked that Hazrat Khàjah Naqshband feigns greatness, he returned: "*My greatness comes of the Greatness of Allah.*" Do not look upon these people as mean and lowly people, for "*many a man having matted, unkempt hairs who is pushed away from the doors, is such that if he binds Allah by an oath, Allah would fulfil that,*" is a Prophetic tradition.

Fearing and shaking, a few of the pains have I put before thee

Lest thy heart be dispirited, and the talk lengthy

Your intimate friends and sincere devotees should see the real matter and whatever convey to you, should be the correct state of affairs, and in their counselling they should be mindful of your interests and not of theirs, because that would mean plain dishonesty. Some benefits related to yourself were the real motives of this journey, but in this world of means and measures your friends and devotees would not let (me meet you). There was no ignoring, however, from this side. These comments are bitter but many flatterers are around you there. Content yourself with them. The object of acquaintanceship with fuerci is to gain awareness of hidden defects and have the deposit of base habits exposed. Yet, note that the pointing out of such matters is not intended to inflict sorrow but it is by way of well-wishing and soothing. Believe it. Had Khàjah Muhammad Siddiq reached one day before, the Faqir in all likelihood would have sure been in your presence. But as he met during the journey towards Sirhind, please therefore accept the apology. Goodness lies in the designs of Allah;

Epistle-69

On the description that humbleness brings exaltation in both the worlds, that salvation lies in following the people of tradition and congregation who are the delivered sect, has this also written to Khan khanan.

Praise be to Allah and blessings and peace be upon the Messenger of Allah. I received your kind letter sent through brother Maulânà Muhammad Siddiq. So kind of you. May Allah give you on our behalf the best of rewards. Since you have observed due formalities to the *fuqara* and have spoken humbly, it is hoped that in conformity with: "*Whosoever lowers himself for Allah, Allah elevates him,*" this self-lowering would become a means towards religious and worldly exaltedness, rather, it has become, good tidings be to you. Since you have used the words, "turn to

(*inabat*)" and "return to (*ruju*)", imagine it in this way that this "turning-to" has taken place upon the hands of one of the dervishes, so watch for its results and fruits, being observant of his due rights as far as possible. What to write of instructions and counsels and what to reveal of cognitions and gnoses, the investigating ulamà and the probing sufis, have been without any reserve in explaining and detailing the subject. Some of the friends have apparently taken to you also the drafts of this humble Faqir and they would have come under your noble eyes. In short, the way of attaining salvation lies in following the people of tradition and congregation, may Allah multiply them, in works and words, in roots and offshoots. The sects besides them are in a state of deterioration and at the verge of destruction. Understands it today anyone or not, but tomorrow everyone would understand it to no avail. O Allah! alert us before the death makes us alert. Sayyid Ibrahim, the abode of lordship, has attachment to your high threshold since olden times and is among your well-wishers. It is upon your generosity to help him so that in this state of poverty and old-age he and his family might pass good days and be busy with invoking blessings upon you in both the worlds, and be peace.

Epistle -70

On the description that the comprehensiveness of Man is a cause of his nearness, likewise this very comprehensiveness is a cause of his farness, and in relevant matters, has written this also to Khan Khanan.

May Allah grant you firm hold on the path of the shari-ah Mustafaviah, and may Allah be merciful to the servant who said amen. Just as the comprehensiveness of Man is a cause of nearness, honour, and superiority, likewise this very comprehensiveness is a cause of farness, strayedness, and ignorance as well. Nearness, because of the perfection of his mirror which has capability for the appearance of all the Names and Attributes, even the Essential theophanies. The heavenly tradition:

Vol.1 136 Ep.- 70

"My earth and sky cannot accommodate Me, but accommodates Me the heart of My believing servant," alludes to this description. His (Man's) farness is due to his being in want of every commodity of the worldly commodities, since he needs everything: *"Created for you all that is in the earth,"* (Q -2:29). Because of his neediness, he has attachment with all things which

matter has become the cause of his farness and strayedness.

Man has been cast to the lowest of the low

From the heavenly heights lit with the Divine glow

Shouldn't he toil upwards to regain the merit

None would be called more deprived than he of the writ

Hence, the best of all existents is Man and the worst of all creatures is also Man, as from him was Muhammad, the beloved of the Sustainer of worlds, and abu-Jahl, the cursed, the enemy of the Creator of skies and worlds. Inevitably then, so long as freedom from the captivity of all these is not obtained and attachment to the One who is above Oneness is not attained, there is ruin over ruin. However, according to "what cannot be obtained wholly, should not be abandoned wholly", this life of few days should be passed imitating the examples of the Bearer of the shari-ah. Since deliverance from the chastisements of the next world and achievement of the eternal bliss is related to this blessing of imitation. Hence, in augmenting wealth and grazing cattle, the prescribed alms should properly be given, making that a means towards severing attachment to wealth and cattle. The delight of flesh should not be the consideration in delicious meals and fine

1. His words: "and attachment to the One who is above Oneness is not attained, there is ruin over ruin." Commentary: The Existentialists, i.e. those who believe in the Unity of Existence apply the name Allah / One / Unity cm the First-Determination (*Ta-ayyuni Awwal*) wherein the Eternal permeates every temporal form and appears diffused in all creation. Many a sufi who could not progress beyond this stage of Unity and remained in the grip of this misleading illumination held that all is One and One is all. But those who passed over this stage of Unity and had access to the stripped-of condition of the same, i.e. Allah / One / Unity, remained preserved and protected from falling into such mortal errors. Hence, the words of the Imam, "attachment to the One who is above (multimode) Oneness is not attained, there is ruin over ruin", and the truth is best known to Allah.

clothing. Rather, in foods and drinks no intention other than deriving strength to do works of worship should be there.

Fine clothing should be put on with the intention of complying therein with the verse: "*Take your adornment at the start of every worship*" (Q -7:31), and no other intention should be mixed

with that. If the reality of intention is not possessed, one should then force oneself to this intention. "If you cannot weep, feign weeping-, and should ever remain begging humbly and submissively Allah's help that the reality of intention be attained and the affectation be rid of.

Perchance my unending tears earn me His Kindly Face

Who makes a rain-drop turn into a pearl by His Grace

In this way following the edicts of pious ulamà who observe a resolute path and avoid permission, life ought to be passed considering this trend a means towards eternal salvation: "What concern has Allah for your punishment if you give thanks and you believe." (Q-4:147).

Epistle -71

On the description that thanks-giving of the beneficiary to the benefactor is necessary, and thanks-giving means following the shari-ah, has written to Mirza Date, son of Khan Khanan.

May Allah strengthen you and help you. It is essential for the beneficiary to give thanks to the benefactor, by reason as well as by religion. It is understood that the incumbency of thanks-giving is according to the magnitude of the bounties received. Hence, the more the bounty, the greater the incumbency of thanks-giving. Thus, upon the rich, according to the difference in the degree of their status, many times more thanks-giving, as compared to the indigents, is necessary. This is the reason that the indigents of this Community would enter Paradise five hundred years before the rich. But thanks-giving to the Benefactor is by correcting the beliefs in keeping with the opinions of the delivered-sect, i.e. the people of tradition and congregation. Secondly, to carry out the shariah-orders according to the free-judgments of this exalted sect, and thirdly, to attain purification and purgation after the manner of the sublime sufis of this shining sect. The incumbency of this last part is of enhancive nature, contrary to the preceding two parts. Since real Islam is related to these two parts, while the perfection of Islam is connected with this one part. The act that is not in keeping with these three, be that toilsome exertion or arduous

Vol.1 138 Ep.- 72

self-mortification, that is a sin and disobedience, and ungratefulness to the Benefactor. The Brahmans of India and the Philosophers of Greece did not share themselves respecting self-exertion and self-mortification, but since their self-exertions were not in keeping with the Law brought by the prophets, they stand doomed and deprived of the hereafter-deliverance. Hence, it is necessary for you to follow our Lord and Master, the Intercessor for our sins and the Curer of our hearts, Muhammad, the Messenger of Allah, and to follow his Righteous and Guided Caliphse.

Epistle -72

On the description that it is hard to gather together religion and world, therefore, there is no escape for a seeker of the hereafter from renouncing the world, if a real renouncing cannot be attained, the ordered renouncing should be observed, and on relevant matters has written to Khajah Jahan.

May Allah save you and keep you in peace. How nice it would be if religion and world could get together. To gather religion and world together means gathering the opposites. Hence, there is no escape for a seeker of the hereafter from renouncing the world. Since a real renouncing of that is not possible these days, rather, is difficult, the ordered renouncing should be observed. The ordered renouncing means observing the shining shari-ah in worldly matters and remaining heedful of the limits of Shari-ah in foods, drinks, habitations, and avoid exceeding those limits. In augmenting wealth and grazing cattle, the prescribed poor-due should be given. When the grace of the ordinances of the shari-ah is achieved, salvation from the worldly harms is also achieved, and becomes (the world) gathered with the hereafter. If one does not observe even this ordered renouncing he is out of discussion and would be labelled a hypocrite, because a superficial faith would be of no avail in the hereafter. Its advantage is only the protection of person and property.

My counsels are to discharge the due of preaching

Thou take it nicely or reject it haughtily, is no concern of mine

Let us see who is the fortunate one who in spite of possessing this worldly pomp and pride, retinue and renown, rich delicious meals and fine costly dresses, lends approving ears to the true word.

His ears being heavy by the pearls thereupon

Can no more they hear my low suppressed moan

May Allah grant us and you the power to follow the shari-ah Mustafaviah.

The remaining matter is that Miyan Sheykh Zakariya, previously a revenue officer, is these days in prison. He is a learned scholarly person. It is his bad luck that he is in prison since a long time. Distressed by old-age weakness, poor livelihood means, and prolonged imprisonment, has written to this Faqir to come to army and make effort to secure his release. The lengthiness of the journey prevents from calling on (you). Since my brother Khajah Muhammad Sâdiq has set out to be in your presence, being obliged I am causing inconvenience to you by writing a few words. It is expected that you kindly would give personal attention to the case of this old man, since he is a savant and of old age, and be peace firstly and lastly.

Epistle -73

On the condemnation of world and worldlings, disadvantage of acquiring useless knowledge, refrainment from unnecessary permissible deeds, incitement to do good acts and virtuous deeds, especially in the prime of youth, and on relevant matters, has written to Qalijullah bin-Qalij Khan.

++May Allah grant you firm hold on the path of the shining shariah Mustafaviah. O son, the world is a place of trials and hardships. Its external has been coated and adorned with a variety of decorations, and its form has been beautified with fictitious features and shades, cheeks and locks. To the sight it appears sweet, tender, and lively, but in reality, it is a perfumed corpse, a heap of filth overlaid with flues and worms, a mirage resembling a water-sheet, and a poison in the form of sugar. Its interior is totally barren and bad, and in spite of all this profanity, its behaviour towards its sons is too bad to be described. Its lover is insane and bewitched, and its admirer is mad and deceived. Whosoever became captivated by its appearance, got stained with the stains of eternal loss, and whosoever gave eye to its sweetness and liveliness, everlasting repentance became his lot. The lord of the worlds and the Beloved of the Sustainer of the universes has said: "*The world and the hereafter are like fellow-vives, if one of them is happy, the other would be angry.*" + Hence, whosoever pleased the world, the hereafter became annoyed with him, and he certainly would have no share in the hereafter. May Allah save us and you from its love and from the love of its seekers. O son, do you know

Vol. 1 140 Ep.- 73

what world is? World is that which keeps you away from Allah, Thus, wife and sons, wealth, rank and realm, fun, amusements, and engagement in fruitless occupations, all bear the designation of "world". Those knowledges that are of no avail in the hereafter also have the order of "world". If the acquirement of astronomy, logic, geometry, arithmetic, and useless sciences like this were of any advantage, the philosophers would have been among the delivered ones. Said the Prophet: "*The sign of Allah's having turned His Face away from a servant, is his occupying himself with what is of no avail.*"

All that is there besides the love of the Lord Almighty

Be though it sweet, is a great calamity

As for the saying of some that the knowledge of astronomy is needed for knowing the prayer times, this is not in the sense that prayer times cannot be known without astronomy, but in the sense that astronomy is one of the ways of finding prayer times. There are many people who do not have the knowledge of astronomy, but they know the prayer times better than the knowers of astronomy. Close to this statement is the reason given for acquiring, in general, logic, arithmetic, and other sciences of the kind that are required respecting some shari-ah branches. In short, it is after great many assumptions that engagement in these sciences becomes justifiable with the condition that the objective of their acquirement should be no other than having a sound understanding of the shariah-ordinances, and supporting the arguments underlying the (Islamic) doctrines, otherwise, it is not justifiable in anyway. One ought to think honestly whether the performance of a permissible act which constrains the quitting of obligatory acts becomes out of the limits of permissibility or not. There is no doubt that occupation with these sciences keeps from being engaged in the necessary shari-ah knowledges. O son, Allah, in His utmost grace, blessed you in the beginning of youth with the will to desist from sinful acts and to return to seek obedience at the hands of a dervish of the dervishes of the High Naqshbandiyah Order. I do not know whether against the carnal-soul and the devil you remained firm in that repentance or not. Firmness seems difficult, the time is of the bloom of youth, all worldly means are in hand, and most of the companions are unreliable and undesirable.

All my advice to you O my son is

The house is joyful and you are a babe

O son, the task to be done is to shun the unneeded permissibles and to content yourself with the needed permissibles with the

intent to get peace of mind to discharge the servanthood-duties. For instance, the object of taking food should be to get strength to do virtuous acts, the object of clothing should be to conceal the genitals and get protection against heat and cold. Accordingly should be taken all the permissibles that are necessary. The Naqshbandy grandees have preferred to practice resoluteness (*azimah*) and have, as far as possible, avoided indulgence (*rukhsah*). It is also a resolute act to content oneself with just the needed, and if this wealth (resoluteness) is not there, foot beyond the limits of permissibles (*mubahat*) should not be put and resort to the unlawful and the doubtful should not be made. Allah in His utmost grace has allowed benefiting fully and thoroughly by the permissibles (*mubahat*) and has made the circle of these enjoyments sufficiently large. Apart from these enjoyments, what comfort could equal this that the Lord of one should be pleased with one's conduct, and what wrong could equal this that the Master of one should be annoyed with one. The pleasure of Allah e in Paradise is better than the Paradise, and the wrath of Allah. in Fire is more severe than the Fire. This Man is a servant, subject to commands of the Lord, he has not been created so as to exercise free-will, do whatever he desires, and go unquestioned. One ought to be pondering and provident, else nothing other than shame and deprivation would be in hand. The period of youth is the time for work. Brave is he who does not let this time go out of his hands and considers the respite a boon. It is probable that one may not be permitted time to reach old age, and if permitted, peace of mind be not available, and if available, in a period of languor and lassitude working becomes difficult. At this time when all the means contributive to the peace of mind are available, the existence of parents, upon whom are the worries of livelihood, is also of the numerous blessings of Allah, an interval of free time, and a period of virility and capability, what excuse is there then for putting-off today till tomorrow, and delaying the resort to means and measures (for good acts). The Prophet has said: "Got doomed the procrastinators." Yes, if the tasks of this mean world are put-off to tomorrow and the today is spent in the hereafter-deeds, that is well and good, just as the contrary is bad and worse. At this time of the prime of youth, when the enemies of faith, the carnal-soul, and the devil reign over, a few of (good) acts carry the weight which many times of those do not carry the weight when this reigning-over is not there. From the military view point, at a time when the enemy is gaining ground the warring soldiers

Vol.1 142 Ep.- 73

become vitally important, and even a slight hesitation on their part is highly significant and striking. Whereas it is not that much noticeable when there is security from enemy treacheries. O son, the object of human creation — the cream of existents — is not amusement and fun, eating and sleeping, but the object thereof is the fulfilment of servanthood functions, submissiveness, brokenheartedness, humbleness, (display of) neediness, a constant attention, and returning to the Divine Court. The acts of worship prescribed by the shari-ah Muhammadiyah, the object of fulfilment whereof are the welfare and interests of servants, and naught of which reaches the Godhead Quarters, should be fulfilled heartily and with a spirit of gratefulness. With total submission, endeavour to carry out the commands and shun the prohibitions should be made. Allah, although absolutely self-sufficient, has yet honoured the servants with commands and prohibitions, we destitute ones should highly be thankful for this bounty and with a deep sense of gratefulness endeavour to fulfil the ordinances. The son is aware that if some worldlings, outwardly of high status and station, assigns some service to someone among his subordinates and in that service lie the interests of the assignor, the subordinate considers the assignment exceedingly dear being conscious that a high ranking personality has assigned him this service, ought to be rendered in full gratitude. Then what is the calamity that the greatness of Allah appears to one's eyes even less than the greatness of that person and one is unlabouring in fulfilling the commands. One should be ashamed of, and awaken oneself from fool's dreams. Noncompliance with the command of Allah is not free from two things. Either one considers the shariah-pronouncements lies and does not believe them, or the greatness of the Divine commands is lesser in one's eyes than the greatness of worldlings. The ugliness of this matter should fully be noticed. O son, if a person whose lying has repeatedly been experienced informs that the enemy is going to launch a powerful night-attack on so-and-so people, the wise men of that nation would be up for their defence and adopt measures to do away with that calamity, though they know that the reporter is a known liar. It is said that if there exists suspicion of any danger, precaution near the wise is necessary. The Truthful Informant has duly emphatically informed of the hereafter punishments, but people remain unmoved, for if they were moved, they would strive to keep that off, especially when they have known the way to escape that by the Truthful Informant. What kind of faith is it then that the news given by the Truthful Informant does not have even that much credibility as has the news given by that liar. Merely a formal Islam does not lead to salvation. Conviction should be acquired, but what to speak of conviction when even conjecture is not there,

rather, not even fancy. Since the wise give weight even to fancy when there is any danger. Furthermore, says Allah in His Glorious Word: "*And Allah is the Seer of what you do,*" (Q-49:18), and yet people do evil deeds. If they knew that a man, very lowly, is watching their acts, never a bad act would they do before him. Hence, the affair of these people is not free from two conditions: Either they disbelieve the news from Allah, or they disbelieve His being All-Knowing. Say, this kind of attitude originates from faith or infidelity. It is, therefore, necessary for the son to renew his faith according as the Prophet has said: "*Renew your faith by repeating, there is no god but Allah,*" and repent sincerely anew of the deeds displeasing to Allah and refrain from the acts He has declared forbidden and unlawful. Offer all the five-time prayers in congregation. If nightly-vigil and after-midnight prayer be possible, what a great blessing. Giving the poor-due out of wealth is of the pillars of Islam, pay that necessarily. The easiest way to pay that, is to separate the poor-due amount for the year from the personal wealth and spend this specified sum over the year on the deserving and needy. In this way renewal of intention, i.e. evoking intention in the heart concerning the poor-due every time it is given is not necessary. The intention made initially while putting that aside is sufficient. The amount spent on indigents and the deserving during the year is a known sum but being unintended as poor-due, it would not be counted in that account. By the said way, however, one gets relieved of the responsibility of poor-due and also of extra expenses. If supposedly that much amount could not be spent towards the poor so that some of that remains as a due, set that much apart from the personal wealth and let the practice be same every year. When the poor-due portion of wealth is put aside, then, if the Divine urge to disburse that is missing today, may be tomorrow it would be there. O son, since the carnal-soul is innately very selfish and headstrong in obeying the commands of Allah, therefore, as a matter of need the word is being said emphatically. Wealth and property all come from Allah, what right has this Man to be reluctant in that, rather that should be expended quite gratefully. Similarly, one should not spare oneself in worshipworks in anyway, and make every effort to have the rights of people duly discharged, and do best to see that the rights of anyone

Vol.1 144 Ep.- 73

do not remain a personal liability. Here it is easy to discharge the rights, for by a tender approach and praising words they can be settled, but in the hereafter it is a difficult task having no solution. The ordinances of the shari-ah should be enquired of the hereafter-

minded ulamâ. Their words have inspiring effect, perchance by the benediction of their souls, the Divine aid to practice accordingly would be there. It should be deemed necessary to keep away from the world-loving ulamâ who have made their knowledge a means of acquiring riches and rank. But if a God-fearing savant is not available then if necessary they should be consulted just to the extent of need. In that area Miyân Hàji Muhammad Atarah is a pious savant while Miyân Sheykh Ali Atarah is personally known to you. These two divines are a boon in that region. It is better to turn to them for gaining an understanding of the shari-ah matters. O son, what congeniality have we *fuqara* with worldlings that we discourse in their good and bad. Injunctions of the shari-ah in this context are thorough and most complete: "*With Allah is the conclusive proof;*" (Q-6:149). Since this son has contritely turned to the *fuqara* to turn to goodly acts, the heart because of that quite often turns its attention to his affairs and it is this attention that has become the cause for these expostulations. I know that most of these counsels and matters would already have reached the ears of the son but the desired is action, not mere knowledge. A patient who knows of the medicine for his disease, would not recover unless he has taken the medicine. A mere knowledge of medicine does not help. all this emphasizing and overstating is towards action, since knowledge furnishes arguments in its own favour. The Prophet has said: "*Verily, of the most painfully tormented ones at the Day of Resurrection would be the savant, Allah has not benefited him by his knowledge.*" The son should know that although the previous act of contritely-return has not been fruitful due to lack of company with the people of tranquillity but it does speak of fineness of the gem of propensity of the son. It is hoped that Allah; would, by virtue of this contritely-return, grant ultimately urge for doing the deeds that please Himk and make among the delivered ones. Anyway, let not the love-link with this sect be severed and make humbleness and entreaty your mark respecting them and have the hope that Allah, because of the love of this sect, would bless you with His love and attract you to Himself fully and grant you deliverance from these distractions.

Love is a fire when fully ablaze

Everything save the dear beloved does it raze

Kill all that is non-God by the sword of la

Then look around and watch was not everything a flaw

All except God is passing through an eliminating grip

Bravo O love, thou burns every claimant of God's partnership

Epistle-74

In incitement to the love of fuqara and attention towards them, and in counsels to follow the examples of the Bearert of Shariah, has written to Mirza Badi-Uzzaman.

Your esteemed letter and kindly dispatch has reached. Praise be to Allah that its contents are indicative of love for fuerci and concern for dervishes which is an asset of blessings. For, they are the sitters with Allah, and, thus, they are a people the sitter with whom does not remain deprived (of the blessings of Allah). The Prophet would pray Allah to grant victory by the sanctity of Muhàjirin (the emigrants), and he said referring to them: "*Many a matted unkempt-haired person, pushed away from the doors, is such that if he binds Allah by an oath, He certainly would clear him of that.*" O the bearer of marks of blessedness, ++in your esteemed letter were written the words, "master of both the worlds," this is an epithet especial to the Essential Being. What right an owned servant, having no power over anything, has to seek co-partnership with Allah and walk on the Godhood-path, especially when in the hereafter domain mastership and ownership, really or symbolically, belong only to the Lord of the Day of Judgment. At the Day of Resurrection, Allah will call out: "*To whom belongs the sovereignty this day,*" and would Himself answer to that: "*To Allah, the One, the Subduer,*" (Q-40:16).+ For men nothing other than fear and panic is verified, and nothing other than sorrow and repentance is imagined, at that Day. Allah in His Glorious Qur-an informs of the grimness of that Day and of the extreme anxiety of creatures therein when He says: "*Surely the earthquake of the Hour (Resurrection) is a mighty thing. In the day when you behold it, every suckling woman shall forger the babe she suckled and every pregnant woman shall lay down her burden, and you shall see mankind as drunk, yet they shall not be drunk, but the chastisement of Allah is severe,*" (Q-22:1,2).

The day when works and words shall be seen

Stout-hearted men shall shiver and with fear lean

Vol.1 146 Ep.- 75

Prophets shall be dumb-founded by the horrors at play

What excuses shalt thou forward on that reckoning Day

The remaining counsels are: following the examples of the Bearer of Shari-ah, since salvation without that is not possible, inattention to worldly pomp and charm and indifference to their possession or nonpossession, since the world is a God-detested thing having no worth near Him. Its absence, therefore, should be more desirable to the servants than its existence. The stories of its disloyalty and ephemerality are well-known, rather well-witnessed. So take a lesson from its sons that have passed before, O men who have eyes. May Allah grant us and you power to follow the lord of the prophets.

Epistle -75

In incitement to follow the examples of the Prophet, firstly, by correcting the beliefs and secondly, by acquiring the knowledge of the essentials of the Islamic jurisprudence, and on the description that directly or through some mediation Allah should be begged from Allah, has this also written to Mina Badi-Uzzaman.

May Allah grant you protection, health, and peace. Ready blessings of both the worlds are dependent upon following the examples of the lord of the worlds, according to the details given by the ulam'à of the followers of tradition. First of all, the beliefs should be corrected in keeping with the sound opinions of these divines. Next, a knowledge of the lawful and unlawful, obligatory and necessary, sunnah and commendable, permissible and doubtful should be acquired. Practice in keeping with this knowledge is also a requisite. After the acquirement of these two doctrinal and practical wings, if the eternal luckiness be at help, flight into the heavenly world becomes possible. Without this it amounts to vain efforts. This wretched world is not worth aspiring for, and making the acquirement of riches and ranks thereof the objects of desire. ++One should be high-minded enough to seek Allah from Allah, through some mediation or directly.

This is the task, and all other is naught+

When you prayed whole-heartedly, be good tidings to you of a safe return and goodly boon. One condition but should be kept in mind, and that is oneness of the center of attention. Making different centers, of attention is to put oneself in a state of confusion. A well-known proverb is: whoever is at one place, is at every place, and whoever is at every place, is at no place. May Allah grant steadfastness on the Path of the shari-ah Mustafaviyah,

and peace be upon him who followed the Right Path and devoted himself to the following of Mustafle.

Epistle -76

On the description that advancement is related to abstinence (*wara*) and piety (*taqwa*) and in the incitement to abandon the unnecessary permissibles and if that is not possible, then desisting from the unlawful, the circle of the permissibles should be kept as limited as possible, and on the description that desisting from the unlawful is in two ways, has written to Qalij Khan.

In the Name of Allah, the Beneficent, the Merciful, the One to Him we turn for help. May Allah, save you from that which is disgracing to you and protect you from that which brings blame upon you by the sanctity of the lord of mankind protected from errore. Allah a has said: "*And whatsoever the messenger gives you take it, and whatsoever he forbids abstain (from it),*" (Q-59:7). Salvation depends upon two things: obeying the commands and shunning the forbidden. The greater of these two things is the last part which is regarded as abstinence (*wara*) and piety (*taqwa*). Mention of a man was made in the presence of the Messenger of Allah with regard to his worships and self-mortification, and of another man with reference to his abstinence, said the Prophet of Allah "*Nothing equals self-restraint (against sins and doubtful things), i.e. abstinence,*" and said also the Prophet: "*The pillar of your religion is abstinence.*" The superiority of man over angels is confirmed by this part and progress towards the stages of nearness is verified by this part. The angels are participants in the first part only and progress in their case is unverified. Thus, observance of the abstinence-piety part is of the highest objectives of Islam and the essentialmost requirement of the religion. The observance of this part which rests on the desisting from unlawful things is attained fully when one refrains from the unnecessary permissibles and contents oneself with just the needed permissibles. Giving free rein to indulgence in the permissibles drags into the doubtful, and the doubtful is close to the unlawful. Whoever wanders around a pasture is likely to intrude therein. Hence, in order to attain excellence in abstinence and piety, it is necessary to content oneself to the extent of necessity with permissible things. But that also on the condition that the intention therein be of gaining power to fulfil the servanthood liabilities, else, even to that extent it is

injurious. Little of it has the order of much and desisting completely from permissible things is quite rare in all ages, especially in this age. Refraining from unlawful things should be considered incumbent, and as far as possible, the circle of indulgence in unnecessary permissible things should be limited to a minimum, being ever regretful and penitent for this indulgence and considering this as doorway towards entering into unlawful things, turning always to Allah submissively and imploringly ought to be there. May be this repentance and penitence, humbleness and entreaty would help refrain from unnecessary permissible things and save and protect from this calamity. One of the saints says: "*Broken-heartedness of the sinful is dearer to Allah than majesty of the obedient.*" Abstinence from the unlawful things is also of two kinds: one kind is that which is related to the rights of Allah, and one kind is that which is related to the rights of people. Being mindful of the second kind is more important. Allah is absolutely self-sufficient and the most Merciful of the merciful, whereas the servants are poor and indigent and inherently miser and mean. Said the Messenger of Allah "*Whosoever has done any wrong to his brother in respect of his honour or any other thing, he should have himself cleared of that from him today before there shall be no dinar and no dirham (to compensate for). If there were good deeds with him, they shall be taken to the measure of his wrong-doing, and if there were no good deeds with him, shall be taken of the sins of his partner and laid upon him.*" And said also: "*Do you know who is indigent?*" "*The indigent among us is he who has no dirham and no other asset,*" replied the presentees. The Messenger of Allah said: "*Indigent among my followers is he who comes on the Day of Resurrection with prayers, fasts, and alms, and his case is such that he has abused one, slandered one, eaten up the wealth of one, murdered one, beaten up one, so shall be given to this one out of his good deeds, and to this one out of his good deeds, and if his good deeds finished before his dues could be paid off, shall be taken from their misdeeds and cast upon him, then shall be cast into Hell,*" truly said the Messenger of Allah. Secondly, it is to give complements and thanks to you that in the great city of Lahore so many shara-ordinances have found currency because of you in these hard times while the strengthening of the religion and propagation of the

creed have as well been done in that place. Near the Faqir, that city is like a star-saint (*qutb*) in comparison with other cities of India. Blessings and richness of this city have spread out to all cities of India. If religion is in fashion there, it is in fashion to some extent at every place. May Allah strengthen you and help you. Said the Messenger of Allah : "*There shall always be a group in my followers that will stand by the Truth, of no harm to them shall be the forsaking of forsakers until descends the command of Allah and they shall be steadfast in their stand*" Since your love-relation with our Khàjah was very strong, hence these few words have been written to stir that love attachment. Writing any further is simply lengthening the talk. The bearer of the letter of blessings is a nice and pious person and is the son of a noble man. He is coming to you due to neediness. It is hoped that you will give special attention to his case and fulfil his need. May the real wealth and everlasting blessings be with you by the sanctity of the Prophet and his noble offspring. Kindly convey good wishes to Mir Sayyid Jamàluddin.

Epistle-77

On the description that would that the worshipping of the Inconceivable and Incomparable God were possible, and on matters relevant to the topic has written to Jabbari Khan.

Praise be to Allah and peace be upon his chosen servants

++All that they worship besides God is naught

And he who worships naught, is unblessed and out-cast

Worshipping of the Inconceivable and Incomparable God is realized only when one has freed oneself from the servitude of all that is non-God and one's focus of attention is none other than the Essence, in the degree of Absolute Unity (*Ahadiyahat*). The sign of this attention is that reward and punishment from God become equal. Rather, at the beginning stages of this station, punishment is more desirable than reward, although by the end stages one comes to entrust all affairs to God and whatever proceeds from Him considers that better and befitting. Worship that results from desire and fear, that worship is self-worship, and self-salvation and pleasure are the objectives thereof.

Self-centered and self-interested as long as thou art

The tale of thy love is but a great fraud+

The acquirement of this wealth depends upon Vanishing Absolute, whereas this attention is an outcome of the Essential-love and is preliminary to the appearance of (i.e. being distinguished by) the special Muhammadiyah sainthood. The acquirement of this great blessing depends upon a perfect observance of the shari-ah,

Vol.1 150 Ep.- 77

because the shari-ah of every prophet, given to him in connection with his prophethood, is consistent with his sainthood. In sainthood, the attention is totally towards God, but when They bring (a prophet) down with prophethood, (that prophet) comes down with the same light, i.e. sainthood, and combines that excellence with the attention towards creatures, and the means for acquiring the excellences of the station of prophethood is also that very light. It is for this reason that some of the divines have said that the sainthood of a prophet is higher than the prophethood of him. Since the shari-ah of every prophet is always consistent with his sainthood, the observance of that shari-ah leads to the sainthood of that prophet. If people question that some of the followers of the shari-ah Muhammadiyah have no share in the Muhammadiyhsainthood, rather, they are in the foot-steps of other prophets and have share in their sainthood, I say in answer to that that the shariah of our Prophet is comprehensive of all other shafa-e, and the Book sent down to him is inclusive of all Heavenly Books. Thus, the observance of this shari-ah is tantamount to the observance of all other sharà-e. According to his propensity, every man has harmony with one of the prophets and, consequently, derives from his sainthood. There is nothing wrong in that. I say that the sainthood of Muhammad is comprehensive of the sainthoods of all the prophets and hence, attaining to those sainthoods means attaining to a part of the parts of this exclusive sainthood. The reason for not finding access to this sainthood lies in being deficient in perfect imitation of him. There are degrees in this deficiency whence comes the difference in the degrees of sainthood. If a perfect following is observed, attainment to this sainthood is possible. The objection made would be correct only if the followers of the sharà-e of other prophets had had attained to the Muhammadiyah sainthood, but since that is not, that also is not (correct). Praise be to Allah who lavished His bounties upon us and guided us to the straight path and true religion. The straight path means this firm way, i.e. the religion and the shining shari-ah: "*You are indeed one of the messengers, on a straight path,*" (Q-36:3,4), alludes to this reality. May Allah grant us and you perfect observance of his shari-ah by the sanctity of his perfect followers and eminent saints. The bearer of this good-wishes letter had set out for those limits, so with there few words have

attempted to awake the love-sentiments. And peace be upon you and the mercy of Allah be around you.

Epistle -78

On the description of the meanings of journey in home, journey in outer-stretch, and journey in the inner-self, and on the description that the acquirement of this wealth depends upon the following of the Bearer of Shari-ah, has written this also to Jabbari Khan.

May Allah grant us firm hold on the path of the true shariah. It has only been a few days since return from a journey to Delhi and Agra, and I am taking rest at the dear home town. "*The love of homeland proceeds from faith*" is the prevailing state. After return to home, if there is journey it is within the home. The "journey-in-home" is one of the set principles of the grandees of the high Naqshbandiyah fraternity. Some taste of this journey is obtained in the very beginning in this Method by way of "*registration of the end into the beginning*." However, if They intend to make any group of this fraternity as "impassioned travellers", They put them in the external journey, and after the completion of that outer-stretch journey, cheer them up by journey in the inner-self which, in other words, is called journey-in-home.

This task is a blessing, see whom They bless with it

Delights and pleasures be to the lords of riches and realm

Attainment to this great bounty is related to the following of the lord of the formers and the laterers. As long as one does not annihilate oneself in the shari-ah and does not grace oneself by complying with the commands and desisting from the prohibitions, any scent of this blessing cannot reach one's soul. Being opposed to Shari-ah, though a hairbreadth, if supposedly a person has states and achievements, they are only a Divine deception, and They eventually would disgrace him. Without the following of the Lord's beloved, deliverance is not possible. This short-lived life should be spent in doing deeds that are pleasing to Allah. What life and what happiness is it when the Lord of one is unhappy with one because of one's conduct. Allah is the Knower of one's all minor and major affairs, is Omnipresent and All-Seeing, ought to feel shame. Supposedly, if people realise that someone would know of their defects and undesirable acts, no undesirable act then comes of them in his presence and they do not like his knowing of their defects. What calamity it is that they feel no fear in spite of their awareness of His;; being Omnipresent,

and what kind of Islam is it that they do not consider Allah even equal to that person. We seek refuge with Allah from the ill of our ownself and from the evil ones of our deeds." As ordered by the tradition: "*Renew your faith*

Vol.1 152 Ep.- 79

by repeating, there is no god but Allah", renewal of faith by there glorious words should every moment be done and the act of turning-onto and returning-onto Allah for all misdeeds should be observed, may be the conditions at a later time would not permit a chance to repent. "*Woe unto procrastinators*" is a prophetic tradition, meaning those who delay (tasks). The spare moments should be considered a boon and should be spent in doing deeds that are pleasing to Allah. The urge to quit evil acts and return-onto Allah is a Divine blessing, be ever imploring Allah to this end. Blessings and help should be sought from those dervishes that are well-grounded in the shari-ah, and from those ulamà that are well aware of the realities so that Allah's favours proceeding through them attract to His presence and there remains no room for any opposition. So long as the way to the measure of a hairbreadthopposition of the shari-ah is open, the danger is there. All the ways of opposition should be closed.

Hard is the path of purification to tread, O Sad

Without the following of the Apostle of God

Criticizing the men of Allah, especially when the name of Pir and Disciple is there and it is a matter of receiving benefits, should be avoided and considered a deadly poison. Writing any further is simply lengthening the talk. These words have been written because of the relation of love and sincerity, hoping that they would not be a source of any inconvenience.

The trouble given secondly is that Mulla Umar and Shah Hasan come of noble families and wish to be in your service. It is hoped that you would include them in your special servants. Ismà-il has also set out to be in your presence with the same intention, though on foot. He hopes to have his share according to his qualifications. Any more troubling is not fit, and be peace with regards.

Epistle -79

On the description that this shining shari-ah is comprehensive of all other previous shara-c, that the following of this shari-ah means the following of

all other shara-e, and on matters relevant, has written this also to Jabbari Khan.

May Allah grant steadfastness and perseverance in the path of the shari-ah Muhammadiyahei and make wholly attentive to His Divine Presence. Since it is a decided matter that Muhammad, the Messenger of Allah, is the gatherer of all the Nominal and Attributive excellences and is a moderate Reflector of tem all. The Book sent down to him is a summation of all the Heavenly Books that descended upon all other prophets, and the shariah bestowed upon him is the gist of all other preceding *shara-e*, whereas the deeds performed according to this true shari-ah are a selection from the previous shara-e, rather, from the deeds of the angels as well, since some of the angels have been ordered to remain in a bent-state, and some to remain in prostration, and others to remain in a standing position. Similarly, of the preceding communities, some were enjoined upon the morning prayer, and some other some other prayers. In this shari-ah, essence and gist of the deeds of preceding communities and favourite angels were taken and made obligatory. Hence, confirming this shari-ah and observing it in reality means confirming all the sharâ-e and fulfilling the requirements of those sharâ-e. Thus, surely the confirmers of this shari-ah are the best of all communities, likewise, the denial of this shari-ah and non-compliance with it means denial of all the preceding sharâ-e and non-compliance with them all. Similarly, denial of Muhammada means denial of all the Nominal and Attributive excellences, and confirming him means confirming them all. Hence, certainly the deniers of Muhammad and the beliers of this shari-ah are the worst of all communities. The verse: "*The desert Arabs are the hardest in disbelief and hypocrisy,*" (Q-9:97), points to this fact.

Muhammad is the honour of both the worlds

Be dust of his threshold, else, be dust on thy head

Praise be to Allah, the Beneficent, the Gracious, that your good faith and perfect belief in this shari-ah and in the Bearer of this shari-ah has fully been witnessed and also your ever being contrite for your incorrect acts. May Allah increase that. Secondly, the request is that the bearer of the good-wishes letter Miyàn Sheykh Mustafâ is a descendent of Qâzi Shurih, his forefathers arrived in this country with honour and dignity and had many sources of livelihood and income. The said person intends to join army because of straitened circumstances. He has with him certificates and recommendatory letters, and hopes to get peace of mind through your kind self. Any further inconveniencing would be

inappropriate. Kindly send a word in favour of the said person to the president so that the task is done and the perturbed souls find rest. And be peace and regards.

V ol. 1 154 Ep.- 80

Epistle -80

On the description that of the seventy three sects, the sect of the "men of tradition and congregation" is the delivered one, and on the condemnation of the innovators, and on matters relevant, has written to Mirn Fathullāh Hakim.

May Allah, grant firm hold on the path of shari-ah Muhammadiyah.

This is the task and all else is naught

Each one of the seventy three sects claims to be the followers of the shari-ah and is certain of its deliverance and: "*Each party is rejoicing in that which is with it,*" (Q-30:32), is true for them, but the sign which the Truthful Messenger has appointed to distinguish the one among the numerous sects that would enjoy deliverance is: "*Those people who are upon what I and my Companions are,*" i.e. that one sect is the delivered one whose practice is like that of mine and of my Companions. The mentioning of the Companions in this matter in spite of the sufficing mention of himself is probably to make it plain that my Path is the Path of the Companions. The Path of salvation lies in following only their examples as has Allah k said: "*Whosoever obeys the Messenger he indeed obeyed Allah,*"(Q-4:80). Hence, obedience to the Messenger is exactly obedience to Allah, and being opposed to his obedience is exactly disobedience to Allah. Those people who consider the obedience to Allah different from the obedience to the Messenger, Allah informs of their conditions and brands them infidels, hence, says: "*And seek to make distinction between Allah and His Messengers and say: we believe in some and disbelieve in others and seek to choose a way in between. Such are disbelievers in truth,*" (Q-4:150,151). What, therefore, we are after is that the claim of following the Prophet being opposed to the following of the Companions is a false claim. Rather, that following in reality is just disobedience to the Messenger. What room for salvation is there in this opposing condition. "*And they think that they have some standing, no, indeed! they are but*

liars," (Q-58:18), describes their state. There is no doubt that the sect that firmly follows the examples of the Companions of the Prophet are the people of tradition and congregation, they indeed are the delivered sect. The mockers of the Messenger's Companions are themselves deprived of their following, like as Shi-à, Khàrijì, and Motazilah, who have self-invented faiths. Their Chief, Wasil bin Atà, was one of the disciples of Imam Hasan Basri who parted the Imàm due to his having affirmed a relation between faith and infidelity. The Imam said regarding him: "*Indeed he has parted with me.*" The rest of the sects should accordingly be judged. Taunting at the Companions in reality is taunting at the Prophet of Allah he did not believe in the Messenger of Allah who did not venerate his Companions. Since being contemptuous of them means being contemptuous of their Lord. We seek Allah's protection from such ungodly tenets. Also, the ordinances of the shari-ah that have reached us from the Qur-an and Hadis, are narratives by them. When they stand blamed, their narratives also stand blamed. It is not so that these narratives are by some leaving some others, but they all are equal in piety, veracity, and missionary spirit. Hence, taunt at anyone of them means taunt at the religion, may Allah save us from that. If the blamers say that we also follow the Companions and it is not necessary to follow all of them, nor it is possible to follow them all because of their being at variance in opinions and religious modes, we say in answer thereof that the following of some could benefit when denying of others be not along with that. In the case of rejection of some, the following of some others is not verifiable. Hazrat Amir, for instance, respected and honoured the three Caliphs and recognizing their greatness pledged allegiance to them. Hence, claiming adherence to Hazrat Amir notwithstanding the rejection of the three Caliphs is merely a lie, rather, this rejection in reality is the rejection of Hazrat Amir and a discard of his clear words and conduct. To attribute the probability of dissimulation (*taqiyah*) to the Lion of Allah (*Hazrat Amir*) is due to dim-wittedness. Good-wisdom does not allow the consideration that the Lion of Allah notwithstanding great knowledge and stoutheartedness kept the contempt of the three Caliphs concealed in his heart for thirty years and showing no signs of being against them maintained a hypocritical company with them. This sort of hypocrisy cannot be expected even from a lowest grade Muslim. The ugliness of this act should be fully realized that what kind of subduedness and what kind of deceiving and hypocrisy is being ascribed to Hazrat Amir (thereby). If as an impossible assumption dissimulation (*taqiyah*) be considered justified by the Lion of Allah, then what would be their answer in respect to the regard and

respect which the Messenger of Allah paid to the three Caliphs from the beginning to the end and held them in high esteem. There is no room for dissimulation at that station and the proclamation of truth is incumbent upon the prophets. Permitting any role of dissimulation there leads to heresy. Says Allah "**O Messenger!**

Vol.1 156 Ep.- 80

convey that which has been revealed to you from your Lord, and if you do it not, you will not have conveyed His message. And Allah will protect you from (evil minded) men," (Q-5:67).

The unbelievers would say that Muhammad makes the revelation favouring him known and leaves that which is against him undisclosed and concealed. But this is a decided matter that a prophet is not left in a state of error otherwise defects occur in his shari-ah. Since there is nothing on the part of the Prophet showing a lack of respect and praise concerning the three Caliphs it is evident that their venerating was against error secured, and against decay assured. Now we turn to the real subject and give a more explicit answer to their objections that the following of all the Companions is an obligatory thing in the principles of the religion because they absolutely had no disagreement in the fundamentals. If there is disagreement, it is only in the secondaries. Whosoever taunts at some of them, is deprived of the following of all of them. Their word is one. The unblessedness proceeding from the denial of the grandees of religion drives into conflicts and prevents from being united. Denial of the reporter leads to the denial of his reportage. Also, the Companions jointly are the communicators of the shariah as has been said before. The Companions all are pious, and from each one a part of the shari-ah has reached us. The Qur-ân as well has been compiled by obtaining one verse or more from each of the Companions. Therefore, denial of any of the Companions is the denial of what he has communicated, and acquirement of the entire shari-ah is thus not verifiable in the case of the denier, what then of salvation and success. Allah says: "**Do you then believe in part of the Book and disbelieve in part thereof, what shall then be the recompense of such among you who do that but disgrace in the life of this world and the Day of Judgment they shall be consigned to the most grievous chastisement,"** (Q-2:85). In addition to this, we say that the present Qur-an is a compilation by Hazrat Usman, rather, the compilers in reality are Hazrat Siddiq and Hazrat Fârooq. The Qur-an compiled by Hazrat Amir should be one besides this Qur-ân. One should stop to think that denial of these grandees leads to

the denial of the Qur-an, we seek refuge with Allah from this. A man asked one of the Shi-à scholars: "*This Quràn is a compilation by Hazrat Usman, what belief you have concerning this Qur-an?*" He replied: "*I do not see wisdom in the rejection of this Qur-an because that disturbs the entire religion.*" Another thing, a sensible man would never see it justified that the Companions of Muhammad e had consensus over a wrong thing on the very day of his demise. This is an established fact that there were thirty thousand Companions present on the day of Muhammad's demise and they all pledged allegiance to Hazrat Siddiq willingly and happily. The consensus of all the Companions of Muhammad on error is of the impossible things. The Prophet has said: "*My Ummah will never be united on error.*" The reluctance shown by Hazrat Amir in the beginning was because of his not being invited in the consultation-meeting, as he said: "*We were annoyed because we were left out of the consultation, we indeed know that Abu Bakr is the best of us.*" His not being called would have been due to the exigency of the situation, like as the consolation of the People of the House by his presence near them at the outset of this calamity, and things like that. The disaccord that appeared among the Companions of the Prophet was not due to egoistic desires because their noble souls had attained purgation and had risen from urgingness (*ammargi*) to restfulness (*itminan*). Their desires had become subordinated to the shari-ah and the disaccord was because of free-judgment and the desire to uphold the truth. The mistaken among them as well deserve a measure of reward near Allah while the successful deserve twice that measure. Hence, the tongue should be stopped from being audacious to them and they all should be remembered with nice words. Said Imam Shàfe-i: "*These are bloods Allah has let our hands be clean of them we should keep our Longues clean of them.*" Imam Shafe-i has also said: "*People were perturbed after the Messenger of Allah and they did not find anyone better than Abu Bakr under the sky, so they entrusted their necks to him.*" These words serve to negate dissimulation and indicate the willingness of Hazrat Amir in pledging allegiance to Hazrat Siddiq. Remaining of the desired is that Miyàn Saydan, son of Miyàn Sheykh abul-Khair, comes of a noble family and was with you in the journey of Dacan, is expectant of your kindness and attention. Further, Maulànà Muhammad Arif is a student and son of a pious man, his father was a great savant, is coming to you to seek your help in matters of livelihood, is hopeful of your attention, and be peace and regards.

Epistle -81

On the incitation to propagate Islam, and on the description of weakness and subduedness of Islam and the Muslims, of domineeringness of the mean unbelievers, has written to Lalah Beg.

++May Allah increase our and your sense of honour for Islam. Since about a century Islam is continuing in such a state of strangeness that the unbelievers are not contented with mere openly enforcing their heretical laws in the cities of Islam but want that the Islamic ordinances be completely abolished and there be no trace of Islam and Islamism. The situation has reached a point that if a Muslim observes any Islamic ritual he is killed. Cowslaughter is one of the main signs of Islam in India, the unbelievers might agree to pay the tribute but will never agree on the slaughter of cow. If in the beginning periods of the rule, Muslimism gains ground and the Muslims gain respect, it is well and good, and if, God forbid, this task is delayed, things would go hard with the Muslims, help! help! again, help! help!+ Let us see who is the fortunate man that earns this honour and who is the falcon that swoops away this wealth: "*That is the bounty of Allah, bestows upon whom He will, Allah is the owner of great bounty,*" (Q-62:4). May Allah grant us and you firm hold over the following of the lord of the prophets, and be peace (upon you).

Epistle -82

On the description that soundness of the heart is not attained without being oblivious of nonGod and this obliviousness is called vanishing, has this written to Sikandar Khan Lodhi.

May Allant keep with Himself and leave not with other than Himself by the sanctity of the lord of mankind rendered secure from error. What is laid upon us and yourself is to guard the soundness of the heart from what is besides God, and this soundness is obtained when nonGod has no passage on the heart. The not-passing of nonGod is related to obliviousness of what is besides (God), and is interpreted as vanishing near this exalted sect. If supposedly effort is made to make nonGod pass through the heart, it never would. So long as the task does not reach this degree, the soundness is difficult. This Reference is rare like the Phoenix of the Qaf. If described of, people would not believe.

Delights and pleasures be to the lords of riches and realm

For the poor lover is but a draught

What to write further, and be peace first and last.

Epistle-83

On the incitement to unite the external and the internal tranquillity with the shari-ah and the haqiqah, has written to Bahadur Khan.

May Allah grant freedom from manifold attachments and make wholly attached to His Holy Self, by the sanctity of the lord of the prophets.

All that is there besides the love of Allah Almighty

Be though it sweet, is a great calamity

To keep the exterior decorated with the shining shari-ah and the interior in union with Allah is a great accomplishment. Let us see who is the fortunate one They bless with this great bounty. Today the gathering of these two qualities, rather sticking to the formal shari-ah steadfastly, is extremely rare, more rare than the Red Sulphur. May Allah by His especial favour grant perseverance in following the lord of the formers and the laterers, externally and internally.

Epistle -84

On the description that the shari-ah and the haqiqah are identical with each other; that the indication of having reached the degree of Realised-Conviction is the agreement of cognitions and gnososes of that station with the cognitions and gnososes of the shari-ah, and on relevant matters, has written to Sayyid Ahmad Qadri.

May Allah ta grant firm hold on the path of the shari-ah and making fully attentive towards His Holy Self, make us completely far from ourselves, and wholly turned away from what is other than Himk, by the sanctity of the lord of mankind rendered secure from error.

All that is said of the Friend is ever pleasant

Although whatever is related about the Friend is not His own word, but because this description has a kind of reference to His Holy Self, considering that sufficient I dare open the tongue in this respect. ++The matter is that the shari-ah and the haqiqah are identical with each other and basically one is not different from the

other. The difference is only that of comprehensive and exhaustive, of ratiocinative and illuminative, invisible and visible, forced and unforced.+ The ordinances and knowledge of the shining shari-ah confirmed and known, after attaining to the reality of the RealisedConviction, these very ordinances and knowledge become exposed in detail, and come from secrecy to surface, and the labour

Vo1.1 160 Ep.- 84

involved in acquisition and the affectation of action remain no more. ++The sign of having attained to the reality of the Realised-Conviction is the agreement of cognitions and gnosés of that station with the cognitions and gnosés of the shari-ah. So long as there is hairbreadth disagreement, it is an indication of not having reached the Reality of realities. Every opposition of the shari-ah, by knowledge or action, exhibited by any of the lords of the Method is due to a timely inebriety, and timely inebriety has sway only during the journey. To the extreme-reached ones who have reached the extreme-end, everything is sobriety, time is their subject, state and station subservient to the grace of their grandeur.

The sufi is a time-serving mate

The safi is free from time and state

It is, therefore, established that opposition to the shari-ah is a sign of having not reached the reality of the task. It comes in the writings of some of the mashj-ikh: "*The shari-ah is the crust of the haqiqah, and the haqiqah is the core of the shari-ah,*" this writing though is indicative of imperfection of the sayer of these words, it is however probable that he means that the comprehensive has the same relation to the exhaustive as has the crust to the core, and the ratiocinative to the illuminative is as the surface to the substance. The stable-state divines do not like to use such ambiguous wordings and do not justify any difference other than that between the comprehensive and the exhaustive, the ratiocinative and the illuminative. A man asked Hazrat Khàjah Naqshband: "What is the object of journey and travelling?" He said: "*The comprehensive should become exhaustive, and the ratiocinative should become illuminative.*"+ May Allah grant us perseverance and stability in the shari-ah through knowledge and deeds, and may Allah send blessings and peace upon its Bearer. To inconvenience further, Sheykh Mustafa Shurihi is a descendent of Qàzi Shurih, his ancestors were among the celebrities and had numerous monetary sources and means of

livelihood. The said person is quite disturbed because of having no livelihood means and has therefore set out with the intention of joining army. He has with him certificates and recommendatory letters. Kindly pay especial attention to his case and be kind enough to do the needful so that he gets peace of mind and is relieved of the distress and disturbance he is in. Further inconveniencing is not right.

Epistle -85

By way of incitement towards deeds, especially towards performing the prayers in congregation, and on relevant matters, has written to Mirza Fathullah Hakim.

++May Allah guide towards such deeds that please Him. Just as one cannot dispense with the correcting of beliefs, likewise one cannot dispense with the doing of good deeds. The most comprehensive of all the worships and the most effective in conveying to Nearness of all the acts of piety, is the performance of Prayers. Said the Prophet: "*Prayer is the Pillar of religion, whosoever persevered in it, he indeed established the religion, and whosoever neglected it, he indeed demolished the religion.*" Whosoever They grant perseverance in the performance of the Prayers, protect him from shameful and forbidden acts. "*Surely the Prayer preserves from shameful and evil acts,*" (Q-29:45), supports this statement. The Prayer that does not have this quality, is merely the form of Prayer, does not have the reality. But until the reality is attained, the form should not be let gone from the hands, for: "*What cannot be acquired wholly, should not be abandoned totally.*" The most Munificent of the munificent may accept the form for the reality, is not improbable. It is, therefore, necessary for you to say the Prayers in congregation, humbly and submissively, as it is a means towards salvation and success. Said Allah: "*Successful indeed are the believers who are humble in their Prayers,*" (Q-23:12). A memorable deed is that which is done in the face of dangers. Little effort of the soldiers when the enemy is gaining ascendancy wins great credit for them. Piety of the young is highly commendable because of their engaging themselves in good acts at a time when the carnal-temptations hold sway. The Companions of the cave earned such a great honour because of a single act of migration in order to get rid of an enemy of faith. It comes in a prophetic tradition: "*Worshipping under afflictions is like*

migration towards me." Hence, the hindering (i.e. the afflictions) in reality is the very promoting. What more could be written besides this. My son Sheykh Bahàuddin does not like the company of dervishes and is inclined towards and enchanted by the rich and enjoying people, and does not realise that their company is a deadly poison and their buttery morsel is only contributive to darkness, be wary, and be wary, and again, be wary. It comes in an authentic tradition: "*Whosoever humbled himself before a rich man because of his riches, two third of his faith parted with him.*"

Vol.1 162 Ep.- 86,87

Then woe unto him who humbled himself to them because of their riches. And Allah, is the Granter of success.+

Epistle -86

On the protection of the heart from nonGod, has written to one of the officers of the district Jerk.

May Allah grant perseverance in sticking to moderate limits and piety by the sanctity of the lord of the prophets. What is laid upon us and you is to protect the heart from being attached to what is nonGod. This soundness is achieved when nonGod has no passage through the heart so much so that if supposedly life lasts for a thousand years, there be no passage of nonGod through the heart because of the degree of obliviousness of nonGod the heart has reached.

This is the task, and all other is naught

In the visit you kindly had said that you may be contacted if there were any important thing or urgent task. Hence, the inconvenience being caused is that Sheykh Abdullàh Sufi is a good person and is under debt because of some needs. It is hoped that you kindly would help him in repaying the debt, and be peace.

Epistle -87

On the description that how big a good fortune it is that the friends of Allah may accept someone, has written to Pahlwan Mahmood.

May Allah grant you peace and steadfastness on the path of Shariah. The coming of Miyàn Muzzammil is a first good tiding for your family. What to speak of the blessings of his company.

How big a good fortune it is that the friends of Allah come to accept someone and, in addition to that, favour him with their love and nearness. "*They are a people that the sinner with them does not go unfavoured.*" In short, consider his company a boon and observe the etiquette of company so that it be more effective. What to write further, and be peace firstly and lastly.

Epistle -88

On the description that how great a blessing it is that one should have one's black hairs turned grey in faith and righteousness, in youth being led by fear and in old age by hope, has written this also to Pahlwan Mahmood.

May Allah keep always with Himself. How great a bounty it is that one should have his black hairs turned grey in faith and righteousness. It comes in a prophetic tradition: "*Whosoever reached old age in Islam, is forgiven.*" Therefore, be more expectant and anticipant of pardon, since in youth more of fear is needed and in old age a greater domination of hope, and be peace first and last.

Epistle -89

By way of offering condolence, has written to Mirza Ali Jan.

May Allah grant steadfastness in the path of Shari-ah. According to the decree: "*Every soul shall taste of death,*" (Q3:185), there is no escape from death. Greetings be to him whose age is long and whose good deeds abundant. It is this death They console by which the anxious ones and make it a means towards joining the friend with the Friend. "*Whosoever looks forward to the meeting with Allah, then the appointed time of Allah is sure to come,*" (Q-29:5). Yes, the condition of these laggards-behind and captive ones, deprived of the wealth of attendance on the united and free ones, is bad and hopeless. The existence of your patron was a boon at this time. It is now upon you to return goodness by goodness and help him constantly by invocations and charities: "*Indeed the deceased is like a drowning man, looking forward to invocations (for his pardon) to reach him from the father, or the mother, or the brother, or the friend*", and to have a lesson from his death for your own death and to surrender completely to the Divine will, knowing that this worldly life is nothing save an asset of deception. If worldly pleasures had

any value the unbelievers would not have been permitted to the measure of a hairbreadth of that. May Allah help us and you turn away from what is besides Him and turn to His Holy Court by the sanctity of the lord of the apostles, and be peace and regards.

164 Ep.- 90, 91

Epistle -90

In incitement to become fully attentive towards Allah, and on the description that today the acquisition of this wealth is possible through attention and devotion towards this Exalted Naqshbandiyah Sectee, may Allah bless their cognitions, has written to Khajah Qasim.

++May Allah, lower and degrade this mean world in your aspiring eyes and decorate and embellish the mirror of the interior with the grace and beauty of the hereafter, by the sanctity of the lord of mankind, rendered secure from error. I received your kindly esteemed letter along with valuable presents, so kind of you. May Allah reward you with the best rewards. The entire word of advice to the lovers and the devotees is to attain perfect turning unto the Divine Court, and a total turning-away from what is besides (Him).

This is the task, and all other is naught

Today the acquirement of this great wealth is dependent upon attention and devotion to this Exalted Naqshbandiyah Sect. By arduous efforts and severe self-mortification this wealth is not as much obtained as by a single sitting in their company, because the Path of these divines *incorporates the end into the beginning*. They lavish that in the very first company which an extreme-reached one (of other Orders) gets at the end. The Path of these divines is the Path of the eminent Companions who would attain to those excellences in the very first company of the Prophet which the saints of the Ummah would hardly get at the end, and this was through *registration of the end into the beginning*. It is, therefore, necessary for you to love them, for upon that rests the task. And be peace upon you and upon all those who follow the Guidance and follow the examples of Mustafa.+

Epistle-91

On the description that the correction of beliefs and the performance of good deeds are the two wings for flying toward.. the heavenly world, that the object of the ordinances of the shari-ah and of the states of the tariqah is

purgation of the carnal-soul and purification of the heart, has written to Sheykh Kabir.

May Allah grant us and you steadfastness in following the shining sunna. The task is that firstly, beliefs should be corrected in accordance with the opinions of the ulamâ of the people of tradition and congregation, as they are the delivered sect, and secondly, knowledge and practice should be regulated in accordance with the ordinances of the shari-ah. After having acquired these two doctrinal and practical wings, resolve to fly towards the heavenly world should be made. ++The object of the ordinances of the shari-ah and of the states of the tariqah and the haqiqah is purgation of the carnal-soul and purification of the heart. So long as the carnal-soul does not get purged, the heart does not reach soundness, and the real faith upon which salvation depends cannot be achieved. Soundness of the heart is achieved when "other" than Him has no passage through the heart, so much so that if a thousand years elapse, there be no passage of "other" through the heart, and this is because the heart becomes so much oblivious of "other" that even if strained to recall "other" it would not. This is called vanishing and it is the first step on the Path and else is but a fruitless effort, and be peace first and last.+

Epistle -92

On the description that satisfaction of the heart is by remembrance and not by vision and reason, and on relevant matters has written this also to Sheykh Kabir.

May Allah, grant us and you firmness on the path of the shari-ah Mustafaviyah. "*Behold, in the remembrance of Allah do hearts find rest,*" (Q-13:28). ++The path of satisfaction for the heart is the remembrance of Allah, not the vision and the reason

The leg of reason is like a leg made of wood

That never serves a purpose nor helps to any good

In remembrance is acquisition of harmony with the Divine Court, though no harmony exists: "What of dust and the Lord of lords," except that a sort of link develops between the rememberer and the Remembered which becomes a source of love, and when the love has hold, there is nothing save satisfaction. When the affairs reach the heart's satisfaction, unending wealth becomes its ready lot.+

Remember, make mention, so long as the life lasts

For, the remembrance of Rahman purifies the heart fast

And be peace first and last.

166 Ep.- 93, 94

Epistle -93

On the description that all the time should be spent in the remembrance of Allah, has written to Sikandar Khan Lodhi.

++After the performance of the ritual five times prayers in congregation and the confirmed sunnah, all the remaining self-time should be passed in the remembrance of Allah, and should not be spent in any activity other than that, be that eating, or sleeping, or coming and going. You have already been taught the method of remembrance, follow that method. If there happens disturbance in tranquillity, the cause of disturbance should be found out, and the loss made up for. Humbly and beseechingly should turn to the Divine Court and beg the removal of that darkness with reference to the sheykh from whom have received the remembrance, and Allah, the Sublime, is the reliever of every hardship, and be peace.+

Epistle -94

On the description that Man cannot dispense with the correcting of beliefs and the doing of good deeds, so that by these two wings may fly towards the world of realities, has written to Khizir Khan Lodhi.

May Allah grant steadfastness on the path of the shari-ah Mustafaviyah. What cannot be escaped from, and dispensed with, is the correcting of beliefs first according to the good opinion of the people of tradition and congregation — the delivered sect — and next, the doing of deeds in keeping with the jurisprudential ordinances after having known whether those ordinances were obligatory, sunnah, necessary, commendable, lawful, unlawful, disapproved, or dubious. ++As soon as these two wings, the doctrinal and the practical, are obtained, and the Divine Grace is in favour, flight toward the world of realities may be possible. Without the acquirement of these two wings, flight and reach to the world of realities is difficult.+

Hard is the path of purification to tread, O Sad

Without the following of the Apostle of God

May Allah, the Sublime, grant us and you steadfastness in the following of Mustaf.

Epistle -95

On the description that Man is a comprehensive entity, that his heart has also been originated with the same quality of comprehensiveness, that the comments of sonne of the masheikh made in a state of intoxication concerning the vastness of the heart etc. etc. need interpretation, that sobriety is better than inebriety, and on relevant matters, has written to Sayyid Ahmad Bajwarah.

++Man is such a comprehensive entity that whatever is found in all existences is present in his single existence, but from the world of Possibility, substantially, and from the Degree of Necessity, superficially. "*Indeed Allah created Adam after His image.*" The heart of Man is also at this comprehensiveness so that whatever is there in the totality of Man is there in the unity of the heart, and for this reason it is called comprehensive reality (*haqiqat jami-ah*). It is in view of this comprehensive aspect that some of the mashci-ikh have so informed of the vastness of the heart that if the Throne and all that is therewith is cast into a corner of the gnostic's heart, naught would be noticed. Since the heart is comprehensive of the (four) elements and the firmaments, the Throne, the Chair, wisdom, and the carnal-soul, along with the spatial (*makjni*), and the not-spatial (*la-makani*), hence, the Throne and all that is therewith would appear insignificant into the heart because of its being inclusive of the not-spatial, as the Throne and whatever is therewith, in spite of vastness, fall in the spatial circle. However vast the spatial be, it is limited against the not-spatial and has no significance. As for the sober ones among the mashci-ikhe, they know that this comment is due to inebriety and indiscrimination between the reality of a thing and its image. The Glorious Throne which is a site of perfect manifestation is far above to get into a limited heart. Whatever of the Glorious Throne appears into the heart, that is an image of the Throne, not the reality thereof, and doubtless this image has no magnitude beside the heart which comprehends countless images. The mirror in which the sky with such a great expanse along with other things is viewed, cannot be declared to be larger than the sky. Yes, the image of the sky in the mirror is smaller than the mirror but not the reality of the sky. This discussion becomes clarified by an example. For instance, in Man samples out of the sphere of earth lie hidden. However, on account of the comprehensiveness of Man it cannot be said that Man is greater than the sphere of earth, rather, the being of Man beside the sphere of earth is naught save

an insignificant thing. This comment comes of the understanding of a small sample of a thing, the thing

Vo1.1 168 Ep.- 95

itself. Of similar nature is the comment made by some of the mashci-ikh under the sway of inebriety that the Muhammadiyah comprehensiveness of Muhammad is of broader scope than the Comprehensiveness of Allah. This is because they realised Muhammad as gathering both, the reality of the Possible and the Necessity-Degree, and, hence, declared the Muhammadiyah Comprehensiveness of Muhammad broader than the Comprehensiveness of Allah; Here also taking the form for the essence have they made this comment. Muhammad is the gatherer of the form of the Necessity-Degree, not of the reality of the Necessity. Allah is the Real Necessary Being. Had they realized the difference between the reality of the Necessity and the form of the Necessity, would not have made such a declaration, Allah forbid , it is never so, we seek refuge with Allah from such intoxication-born declarations. Muhammad is a servant, finite, and ending, whereas Allah is infinite, and unending. It should be understood that everything out of intoxication belongs to the station of sainthood, and everything out of sobriety belongs to the station of prophethood. The perfect followers of the prophets because of sobriety have also share in this station by way of following. The Bistâmîs prefer inebriety over sobriety. Sheykh abu Yazid Bistami says: "*My flag is higher than the flag of Muhammad.*" He considers his flag as the sainthood-flag and the flag of Muhammad as the prophethood-flag and prefers the sainthood-flag, marked by sainthood, over the prophethood-flag, marked by prophethood. Of the same kind is the comment of some sheykhs: "*Sainthood is superior to prophethood*" They hold that in sainthood the face is towards the Creator, and in prophethood the face is towards creatures, and indeed being turned to Allah is better than being turned to creation. While some have interpreted this comment as: "*The sainthood of a prophet is better than his prophethood.*" To this humble Faqir, statements like this are meaningless. In prophethood, the attention is not alone towards creatures but along with that it is also towards Allah. His interior is with Allah, and his exterior with creation. And he who has all attention towards creation is a wretched one. Prophets are the best of all existents and the best wealth is to their lot. Sainthood is a part of prophethood, and prophethood is the whole. Certainly, prophethood is superior to sainthood, be though it the sainthood of a prophet or a saint. Hence, sobriety is better than inebriety, since sobriety is inclusive of inebriety. Similarly,

prophethood is inclusive of sainthood. Pure sobemess possessed by the ordinary people is out of discussion and giving inebriety preference to this sobriety does not make sense. The soberness comprising inebriety is definitely superior to inebriety. The station of prophethood — the source of the knowledge of Shari-ah — is totally sobriety and all that goes against these knowledges is the outcome of inebriety. An inebriate one is helpless. Worthy of compliance are the knowledges that proceed from sobriety and not the knowledges that spring from inebriety. May Allah grant us steadfastness in the following of the shariah-knowledges, and may Allah have mercy upon the servant who said amen. As for the heavenly tradition: "*My earth and my sky do not accommodate Me, but accommodates Me the heart of my believing servant.*" Here 'accommodate' stands for accommodating the form of the Necessity-Degree, not the reality thereof. Since there is no room for immanence there as mentioned above. Hence, it becomes clarified that the comprehending of the heart of the not-spatial (*la-makani*) is with respect to the form of the not-spatial, not with respect to the reality thereof, so that the Throne and whatever is therewith be of no magnitude therein. This description applies to the Reality of the not-spatial.+

Epistle -96

Dissuading from and admonishing for the habit of postponing and delaying and urging the observance of Shari-ah, and on relevant matters, has written to Muhammad Sharif.

O son, today when there is leisure time and all the means of peace of mind are available, there is no excuse for postponing and delaying. The best period — the prime of youth — should be spent in the best deeds, the obedience to and worship of the Lord. Refraining from the forbidden and the dubious of shari-ah, the five-times prayers should necessarily be performed in congregation. The paying of the poor-due when possessing the chargeable amount is of the requisites of Islam. That should be paid happily, rather gratefully has, out of His Grace, fixed five times for worshipping in all the day and night, and in growing capital and grazing cattle has fixed the fortieth exactly or approximately for the poor, and has widened the field of benefiting from the permissibles. How great an injustice is it not to spend even two gharis out of sixty gharis of the day and night, and not to give even one part out of forty parts to the poor, and letting the step out of the large enough circle of the permissibles intrude into

the forbidden and the dubious. A small deed in the period of youth, when the urging-soul holds sway and the devil reigns over, They accept for a big reward. But tomorrow when the old age has reached, the senses and powers show weakness, and the means of peace have dispersed, nothing other than remorse and repentance would be in hand. Quite often it is so that respite till tomorrow is not granted and a chance to show regret and repentance, which is a kind of pénitence, is not given, and an unending chastisement and unending punishment, which the Truthful Apostlet has informed of and bade the sinners fear, is there to be faced without fail. To day the devil makes negligent by making depend upon the Divine Grace and helps commit sins by rousing false hope of the Divine pardon. It should be understood that in this worldly abode which is a place of trials and hardships, enemy and friend have been mixed, and they both have been allowed to share the Divine mercy. The verse: "*My mercy embraces all things,*"(Q-7:156), alludes to this fact. At the Day of Judgment the enemy would be separated from the friend. The verse: "*And separate yourselves this day, o you the guilty ones,*" (Q-36:59), informs of this matter. At that Day, They would cause the mercy-lot fall upon the friends and declare the enemies completely deprived and decidedly outcast. The verse: "*So I will ordain it for those who fear and pay the poor-due and those who believe in our signs,*" (Q-7:156), is a witness to this fact.

That is, I certainly will confirm this mercy for those people who desist from infidelity and sins and pay the poor-due. Thus, benignity and mercy are in particular for the pious and the virtuous Muslims in the hereafter. Yes, for the general Muslims there is some share in the mercy provided their death is a goodly one. They, however, would get salvation from Hell-chastisements alter a long period of time. But the darkness of sins and the disregard of the heaven-sent ordinances, oh, when that lets depart safely with the light of faith. The ulamâ say that insistence upon venial sins drags into mortal sins, and insistence upon mortal sins, Allahep, forbid, drags into unbelief.

Fearing and trembling, a few of the pains have I put before thee

Lest thy heart be dispirited, and the talk lengthy.

May Allah grant us help towards the deeds that please Him by the sanctity of Muhammad, the Messenger of Allah. The remaining of the desired is that the bearer of the slip, Maulânâ Ishâq, is an acquaintance of the Faqir and an affectionate one having

neighbourhood privileges since times old. If he asks for any help and favour, kindly be considerate to him. The said person is expert in the art of writing and composition, and be peace.

Epistle -97

On the description that the object of the enjoined worships is the acquisition of certainty (yaqin), and on relevant matters, has written to Sheykh Dervish.

May Allah' bless us indigents with the reality of faith by the sanctity of the lord of the Prophet. Just as the object of Man's creation is fulfilment of the enjoined worships, the object of performance of worships is the acquisition of certainty which is the reality of faith. May be in the verse: "*And worship your Lord until there comes to you the certainty (the death)*," (Q-15:99), there is allusion to this reality, since just as the word *hatta* (until) is employed to mean an extreme condition, it likewise is used to mean "cause", i.e. so that certainty comes to you. That is to say that the faith which is prior to the performing of worships is only the form of faith not the reality of faith which has been interpreted here as certainty. Said Allah: "*O you who believe! believe truly*," (Q-4:136), i.e. o you who believe only formally, believe really through fulfilling the prescribed worship-works. The object of vanishing and abiding, the acquisition of which wealth means sainthood, is this very certainty and nothing else. If vanishing in Allah and abiding with Him be interpreted in some other sense allusive of immanence and abode (for in-dwelling of Allah), it then is exactly heresy and atheism. At a time when state and intoxication are reigning over, many such things appear that eventually have to be set aside and to be repented of. Ibrâhim bin-Shaibân who belongs to the masha-ikh classe, says: "*The knowledge of vanishing and abiding revolves around sincereness in unification and straightness in servanthood and besides that is error and atheism.*" The fact is that he is true and there words speak of his rectitude. Vanishing in Allah, means vanishing in that which pleases Him. The journey unto-Allah and into-Allah should likewise be understood. Secondly, the trouble to be given is that if Sheykh Ilâh Bakhsh, the image of goodliness, invested with goodness, piety, and excellence, who has a big group of devotees around him, asks for any help in his affairs, it is hoped that you kindly would pay your full attention to his problem, and be peace upon you and upon him who follows the Guidance.

Epistle -98

By way of incitement towards displaying gentleness and abandoning sternness, quoting prophetic traditions in respect of that, has written to Abdul Qâdir son of Sheykh Zakaryâ.

May Allah grant firmness in piety. A few prophetic traditions aimed at reminding, counselling, and exhorting, are written down, may Allah help doing deeds in accordance with these. Said the Messenger of Allah: "*Allah is gentle, likes gentleness, and gives upon gentleness that which He does not give upon sternness, and that which He does not give upon things other than that*"— Narrated it Muslim. And in another narration by him, said to Aishah: "*Let gentleness be incumbent upon yourself and shun sternness and lewdness and verily gentleness is not in a thing but enhances it and not taken out of a thing but disgraces it.*" And said also: "*Whosoever is deprived of gentleness is deprived of goodness.*" And said also: "*The most preferable to me among you is he who is best of morals.*" And said also: "*Whosoever has been given his fortune from gentleness, has been given his fortune from the world and the hereafter.*" And said also: "*Shyness is of faith, and faith is in Paradise, and obscenity is of harshness, and harshness is in Fire. Indeed Allah abhors those who use foul and obscene language. Do I not inform you of him who is forbidden upon Fire, and of him, the Fire is forbidden upon him, upon all simple, nice, modest, and easy-going persons. The believers are simple and nice like a bridled camel, if pulled he is submissive, and if made to sit on a rock, he sirs. He who suppressed anger and he was able to vent it, Allah will call him at the Day of Resurrection before the people and allow him to choose the houri he likes.*" A man said to the Prophet : "counsel me," Said: "*Do not be angry.*" Then he repeated the same words again and again. Said: "*Do not be angry, do I not inform you of the people of Paradise, it is every humble one, looked down upon, if he puts Allah under oath, He will (honour his oath and) clear him of that. Do I not inform you of the people of Hell, every hot-headed,*

quarrelsome, and arrogant one. If anyone of you feels anger and he is standing, he should sit down, if his anger departs from him, well and good, else he should lie down. Verily, anger damages the faith just as aloe bitters the honey. Whosoever humbles himself for the sake of Allah, Allah elevates him so that he is lowly in his own eyes and high in the eyes of people. And whosoever shows arrogance, Allah lowers him, so that he is lowly in the eyes of people, and high in his own eyes, so much so that he becomes lowlier than dog and pig to them." Said Musa bin-Imran: "O Lord, who is the most powerful among your servants." Said: "He who pardons and he is capable (of taking revenge)." And said also: "Whosoever guarded his tongue, Allah conceals his defects, and whosoever suppressed his anger, Allah would keep His chastisement away from him at the Day of Resurrection, and whosoever purs up an excuse before Allah, Allah accepts his excuse." And said also: "Whosoever has done any wrong to his brother in respect of his prestige or any other thing, he should have that forgiven of him today, before the Day when there will be no dinar or dirham with him. If he had good deeds, they will be taken of him to the measure of his wrongdoing, and if he had no good deeds, the sins of his partner shall be taken and put upon him." And said also: "Do you know who is insolvent?" They replied: "The insolvent among us is he who has no dirham or chattel." Said: "Indeed the insolvent among my followers is he who comes at the Day of Resurrection with prayers, fasts, charity, and he has abused one, and has slandered one, and has eaten up the property of one, and has shed the blood of one, and has beaten one, so shall be given out of his good deeds some to this, and some to this, and if his good deeds exhausted before what upon him could be settled, shall be taken of their sins and cast upon him and shall be thrown into Fire." Relates Mu'awiyah that he wrote to Aishah to write to him a letter and write therein counsels without being excessive. So she wrote: "Peace be upon you and after that know that I heard the Messenger of Allah say": "Whosoever likes to have the pleasure of Allah in preference to the annoyance of people, Allah is enough for him against the apathy of people, and whosoever likes to have the

pleasure of people in preference to the pleasure of Allah, Allah bands him over to people, and be peace upon you."

Truly said the Messenger of Allah — may Allah send blessings, peace, and benediction upon him, upon his offsprings, and upon his Companions, and may Allah grant us and you power to act in accordance with what the Truthful Informant has informed off. These traditions although have been put down without the translation but go to Miyàn Jèu and get an understanding of their meanings, conform the deeds with these. The duration of the world is very short, and the torments of the hereafter are severe and permanent. A far-seeing wisdom ought to be employed and ought not to be fascinated by empty freshness of the world. If anyone could get honour and dignity through this world, the world-seeking

Vol.1 174 Ep.- 99

unbelievers ought to be the most honourable people. It is a folly to be enamoured of the external appearance of the world. This few-days time ought to be considered a boon and devoted in seeking the pleasure of Allah. Respect for the command of Allah and kindness to the creatures of Allah are two basic means towards the hereafter-salvation. Whatever the Truthful Informant has said is in accordance with the real facts, is not fun and delirium. How long with these fool's dreams. The lot, at last, is disgrace upon disgrace, and shame upon shame. ++Said " *Do you think that We created you in vain and you would not be returned to Us,*" (Q23:115). Although it is known that your time does not permit paying heed to such counselling as it is the prime of youth and all worldly enjoyments are available, command and control over people are in hand. The loving-care for you, however, has motivated this counselling. Nothing has so far gone out of hand, and there is still time for penitence and return. Cautioning was felt necessary.

In the house if there is someone

A knock at the door is all that needs be done+

Epistle -99

In answer to a question about the nature of permanent awareness (dawam agahī) and the retaining thereof in the state of sleep which is a state of perfect unconsciousness and retiredness, has written to Mullà Hasan Kashmiri.

++Your kind letter has honoured and put forth the question about the nature of permanent awareness (*dawam agahi*) and the retaining thereof in the state of sleep — a state of perfect unconsciousness and retiredness — the attaining of which wealth have some of the grandees of this exalted fraternity informed of. My master, the solution of this problem is related to a preface, the description whereof is necessary. We say that the path of progress and ascension was closed to the human soul prior to its association with this material form, and it was locked-up and engaged in the cage of: "*And there is none of us but has an assigned station,*" (Q-37:164). But in the nature of that fine gem (the soul), the capability of ascension conditioned by descension (in the body) had been kept as a deposit and its superiority over the angels made established by virtue of that. Allah by His inexhaustible grace gathered that luminous gem and this dark frame together: "*Glorified is He who united light with darkness and coupled command with creation.*" Since these two things were opposed to each other, the Wise Absolute, for the realization of this union and regulation of this arrangement, infused the soul with the love and fondness of the carnal-soul, and made this fondness a means towards promotion of this union. The verse: "*Indeed We created man of the best proportions, then We abased him to the lowest of the low,*" (Q-95:4,5), alludes to this explanation. This fall of the soul and fondness thereof is in reality of the kind of commendation in the form of condemnation. Because of this love-relation, the soul cast itself fully into the domain of the carnal-soul and subordinated itself to that, rather, became forgetful of itself and regarded itself the "urging-soul". This is another subtleness in the nature of the soul that due to extreme subtlety it assumes the order of the thing it turns to. So when it is forgetful of itself, necessarily becomes forgetful of its previous reference of awareness it had to the Necessity-Degree and plunges itself in total obliviousness and assumes the order of darkness. Allah out of His utmost kindness and graciousness sent apostles and had it invited to Himself through them and bid oppose the carnal-soul — the beloved of it. Then whosoever receded he indeed achieved a great success, and whosoever raised not his head and preferred to abide for ever at the earth, he indeed went far astray. Preserve this foreword in mind. Now, we come to explain the ambiguity and say that from this foreword the matter of union of the soul and the carnal-soul becomes apprehended, rather, vanishing thereof in the carnal-soul and abiding with that becomes clarified. Hence, necessarily, so long as this union and arrangement subsists, heedlessness of the exterior is exactly the heedlessness of the

interior, and the sleep which is heedlessness of the exterior would come to be exactly the heedlessness of the interior. But when this arrangement gets disturbed and the interior turns away from the love of the exterior and comes to the love of the interior, and vanishing in and abiding with the ephemeral (the carnal-soul) it had starts lessening, and achieves vanishing in and abiding with the Subsisting Real, heedlessness of the exterior at that time does not affect the interior. And how could it affect when the interior has turned completely its back on the exterior and naught of the exterior can enter into the interior. Then it is correct that the exterior be forgetful and the interior aware, and there is nothing to worry. For instance, as long as the almond-oil remains mixed and mingled with the kernel, both have the same designation, but when the oil became separated from the kernel-mass, they have different designations, and the designation of one is not applicable to the

176 Ep.- 99

other. If They like to return to the world the possessor of this kind of wealth in order to take a world out of the carnal-darknesses through his noble existence, They bring him down to the world by way of journey from-Allah, with-Allah (*sair anillah billah*). His attention is then totally towards creatures without having any attachment to them. This is because he remains at his very previous state of attachment and his response to Their act of bringing him down in this world was involuntary. Now, this extreme-reached one outwardly resembles all initiates in modes of inattention to the Divine Court, and attention to creatures, but in reality bears no resemblance. For, there is a tremendously great distance from attachment to not-attachment. Also, giving attention to creatures is involuntary in the case of this extreme-reached one as he has no interest in them. Rather, it is a matter of Allah's pleasure. But in the case of a beginner it is a self-choice and a matter of selfpleasure and of Allah's displeasure. Another difference that we lay down is that it is easier for the beginner to avert himself from the world and turn to Allah whereas it is hard for an extreme-reached one to turn-away from creatures. Permanent attention towards creatures is a characteristic of his station. But when his task of invitation gets completed and They want to shift him from this transient abode to the everlasting abode in those moments the cry "*O Allah! the Highest Companion*" is his ready state. The masters of the Method (*mashdikh Tariqat*) have spoken differently in specifying the station of invitation. One group has described it as maintaining attention simultaneously towards the Creator and creatures. Their

disagreement comes from the difference of their states and stations. Everyone has spoken from his station, but the reality of the matter lies with Allah. The words of the groupleader, Junaid: "*The end is to return to the beginning,*" (i.e. to become ultimately like a beginner), are in keeping with the invitation-station as described in these passages. In the initial stages all attention is towards creatures. The tradition, "*My eyes sleep, but sleeps not my heart,*" is not suggestive of permanent awareness (*agahi*), rather, is communicative of being awake to the state of affairs with the self and with the Ummah. This is the reason that sleep was not a neutralizer of ablution in case of Muhammad, and since a prophet is like a shepherd in the matter of looking after his adherents, heedlessness is not in keeping with his office of prophethood. The tradition, "*For me there is a time with Allah, cannot share that with me any angel nigh-led or any prophet sent*", provided is true, it might be allusive of flashy Essential-theophany. Yet, even this theophany is not necessitative of attention towards the Divinity. Rather, this theophany is from that (the Divine) side, the subject thereof has no role therein. This is of the kind of Beloved journeying into the lover, the lover having become satiated with journeying.

A mirror like one is far from journeying grace

Yet takes in images by its luminous face

It should be understood that in case of "return to creation" the veils removed do not return, and in spite of having no veils before (to have vision), he is kept busy with creatures, and the success of creatures is linked with him. The similitude of these divines is as a person enjoying close nearness to the king with there being no apparent or hidden barrier between him and the king and yet he has been made busy with serving the needy. This is another difference between a beginner and a returned extreme-reached one. Since a beginner is one having veils, and an extreme-reached is one having veils taken off. And peace be upon you and upon all those who follow the Guidance.+

Epistle-100

In reply to a question made about Sheykh Abdul Kabir Yamani's declaration that Allah is not the knower of the hidden (ghaib), has this also written to Mulla Hasan Kashmiri.

++Your kind letter is an honour. The matter written out of kindness became clear. You have quoted Abdul Kabir Yamani who

said that Allah is not the knower of the hidden. My master, this Faqir does not have the patience to bear words like this. My Farooqi vein starts throbbing automatically and does not allow for interpretations and explanations, be the sayer of such words Sheykh Kabir Yamani or Sheykh Akbar Shârnî. The words of Muhammad Arabi are needed, not the words of Mohyi-uddin Arabi and Sadruddin Qunevi and Abdur-Razzâq Kâshi. We are concerned with the *Nass* 1, not with the *Fass* 2. The blessings of *Madinah* 3 have made us independent of the blessings of *Makkah* 4. Allah, in His Glorious Qur-an attributes knowledge of the hidden

1. Nass: means the Qur-an.

2. Fass: refers to the book, Fusus-ul-Hikam, by Mohyi-uddin Arabi, containing his experiences of tasawwuf.

3. blessings of Madinah: means the Prophetic traditions.

4. blessings of Makkah : refers to Futuhati Makkiyah, another book by Mohyi-uddin Arabi, containing his experiences of tasawwuf.

Vol.1 178 Ep.- 100

to Himself and speaks of Himself as the Knower of the hidden. Negation of the knowledge of the hidden from Allah is an extremely disgusting and reprehensible act and it in reality is denying Him. Ascribing some other meaning to the hidden does not repel this ill. "*Dreadful is the word that comes out of their mouths,*" (Q-18:5). I wish I knew what caused them to utter such striking words against the shari-ah. If Mansoor says: "*Ana al-Haqq (I am the Truth)*", and Bistâmi: "*Subhani* (Glory be to me)", they are helpless under the sway of states. Words of this kind do not issue out of states, they are related to knowledge and call for interpretation. But here is no place for excuse and no explanation is acceptable in the present situation. It is the intoxicated ones, and not others, whose words are interpreted and assigned a meaning different from their apparent sense. If the object of the sayer of these words is to invite the blaming of people and their loathing, it again is an undesirable and condemnable thing. There are many other ways of inviting the censure of people. Why should one say such things that lead to infidelity. Since you have talked in respect of the interpretation of this statement and put the question before, observing the rule, "*question should be answered*", and being thus obliged, this is to say in this matter, "*and the knowledge of the hidden lies with Allah*", that the words of some that the hidden is non-existent and there can be no

knowledge of that which is non-existent as the hidden is an absolute naught, sheer and pure nothingness before Allah, the relation of knowledge with it is meaningless, since its knownness exempts it from being absolute naught and sheer nothingness. Also, it cannot be said that Allah, is the knower of His partner, because to Him no partner exists and there is sheer nothingness. Yes, it is possible to have a concept of the hidden and a concept of partner in imagination, but the discourse is in their confirmation, not in their conception. Same is the case of all those impossibilities, the conception whereof is possible and the confirmation whereof is impermissible, because knownness exempts them from impossibility and gives them at least a mental existence. The objection made to the Maulanâ Muhammad Rujî's explanation is correct. Negation of the quality of being knowing in the degree of Denuded Unity necessitates absolute negation of knowledge, negating particularly the knowledge of the hidden makes no sense. Another confusion in the Maulânâ's explanation is that in the degree of Denuded Unity, the quality of knowledge though stands negated, the Knowingness of Allah remains at its original state, since He is knowing by Essence not by Attributes. The Attributes stand abstracted there in that degree. The negators of the Attributes declare Allah, Knowing and do negation of the Attribute of knowledge from Him at the same time, and hold the illumination on the Attributes as on the Essence, similar the case here also is. The explanation you have given assuming by the hidden, the hiddenness of the Divine Essence, and considering the relation of knowledge inadmissible regarding that, be that its own knowledge, is the nearest of all other explanations. The Faqir, however, has a word regarding the inadmissibility of any relationship of knowledge of the Necessary Being (*Wajib Ta-ala*) with the Pure Essence (*Zati Baht*) of Him. The reason given by them in favour of inadmissibility requires encompassment of the known by the reality of knowledge, whereas, the Absolute Essence does not accept encompassment, hence, the two cannot be gathered together by this relation. This is a point to ponder over. Since in the knowledge by acquisition (*ilmi husuli*) this is a requirement as the form of the known is realized in the faculty of knowledge but in the self-knowledge (*ilmi huzuri*) nothing is needed, and what we are in is the knowledge by self (*huzur*), not by acquisition (*kasb*). Hence, there is nothing inconsistent in the matter that the Allah's Knowledge is related to His Essence by way of Self (*Huzur*) and not by way of acquisition (*kasb*). And Allah is best aware of the reality of affairs, and may Allah send blessings upon our master

Muhammad and upon his holy family, and send peace and benedictions, and be peace first and last.+

Epistle-101

On the rejection of those who presuming the proficient deficient let loose a criticizing tongue, has written this also to Mulla Hasan Kashmiri.

May Allah, enhance your states and better your heart. Maulana Muhammad Siddiq brought your esteemed letter, praise be to Allah you have not forgotten us distant ones. Whatever you apparently have stated about the carnal-soul became clear. Yes, every blame on the carnal-soul during the period of its urgingness is correct but there is no reason to blame it after it has reached restfulness. At that stage the carnal-soul becomes pleased with Allah' and Allant becomes pleased with it. Hence, it is pleasing and welcome, and blaming the one which is welcome is inappropriate.

180 Ep.- 102

The intended of it thén is the intended of Allah. The achievement of this wealth is in the time of being qualified by the qualities of Allah. Its heavenly field is far above the blaming of us low-natured ones. Whatever we say boomerangs on us.

Unaware of itself the embryo in the womb

How and why have no meanings to it

It is quite often so that the ignorant ones in their utter ignorance imagine the restful-soul as the urging one and dictate the laws of urgingness over that as the infidels considering the prophets like all other people denied the excellences of prophethood. We seek refuge with Allah from rejecting these grandees and rejecting their

Epistle -102

On the description that in the loans at interest the total sum becomes unlawful, not the increase alone. For instance, if a person borrowed ten tinkas in return for twelve tinkas, the total twelve tinkas in this case become unlawful, not the extra two alone, and on relevant matters has written to Mulla Muzaffar.

Praise be to Allah and peace be upon His chosen servants. You had said that day that in usury only the additional amount is interest, and in a loan of ten tinkas in return for twelve tinkas the unlawful are only the two tinkas. But when a few jurisprudence-

books were consulted, it appeared that in the shari-ah every dealing which involves some addition is usury. Necessarily then this dealing is unlawful and whatever would be acquired by unlawful ways, would also be unlawful. Hence, those ten tinkas also become interest and unlawful. The object of sending the book *jâme-ir-umuz* and *Riwayât kitab Ibrahim Shahi* is to clarify this matter. As for the condition of neediness, my master, the unlawfulness of usury stands proven from the Book and it includes the indigent and the prosperous both. Particularizing the needy with this command means annulment of this definite command. The narrative of *Qinyyah* is not authentic enough to effect the invalidation of a definite injunction. Maulana Jamal Lahori, the most learned among the ulama of Lahore, states that a large number of the narratives in *Qinyyah* are unreliable and go against the authoritative narrative-books. If the authenticity of this narrative is considered genuine, the need would be defined as an emergency one or forcing hunger so that the verse: "But whosoever is forced by hunger," (Q-5:3), be the enforcer of this permission, being of the same strength as that (i.e. the forbidding verse).

Only the horse of Rustam can bear Rustam

Also, if need is taken in a general sense, there will be then no place to apply the injunction of unlawfulness of usury, since whosoever agrees to give in addition, it is because of some need, no one likes to burden himself. There would be thus little good coming out of this command sent by the Wise, the Praiseworthy, higher is Whose dominating Book from the like of such delusions. But, if as an improbable assumption, the interpretation be "need" in general, we say that need means one of the necessities, and a necessity is met just to the requirement thereof. Hence, to prepare food from interest-money and serve that to people is not reckoned as need, nor any necessity is connected with it. Therefore, in the property left by the deceased, only the need of the deceased, i.e. the shrouding and burial expenses, are exempt from inheritance. The cooking of charity food (to benefit his soul) as well is not counted in need, even though he stands in a greater need of charity then. Now, see whether in the present disputed situation, the borrowers at interest are needy or not, and in case they are needy, the food prepared from interest-money and served to a group would the eating of that food be lawful for them or not. To make family responsibilities and soldiery a pretext of neediness and seek money at interest on this excuse and deem it permissible and lawful is far removed from piety. The desired is to practice command and interdiction and dissuade the people stricken by this calamity from practicing it, and apprise them of the error in

this approach that why to choose such a dealing that involves eventually committing this kind of forbidden act. There are numerous ways of subsistence not restricted to soldiery only. Since you are among virtuous and pious men, the narrative about eating good things is being sent to you. You had written that it is hard these days to get free of doubt livelihood, right, but as far as possible doubtful things should be shunned. Cultivation of crops in India without the observance of ritual cleanness which you consider not-good food, is something not possible to avoid: "*On no soul does Allah place a burden greater than it can bear,*" (Q-2:286), but it is quite easy to avoid the food prepared from interest-money. To take the lawful as lawful and the unlawful as unlawful is a definite rule in the case of lawful and unlawful, the denial whereof leads to infidelity. But it is not so in case of conjectural deeds. There are a number of deeds which are permissible near the Hanafis but the Shafe-is do not consider

182 Ep.- 102

those permissible and vice versa. What we are after is that if someone shows reluctance in justifying the borrowing of money at interest for a needy person, whose neediness is doubtful and which act is also against the Divine injunction, he should not be branded strayed and compelled to change his opinion to its lawfulness because the truth and certainty are on his side and his opposer is in danger. One of your companions has related that one day Mulànà Abdul Fattàh said in your presence that if loan without interest is available, it is better why should one go to interest. You reprimanded him saying: "You reject a lawful thing." My master, words like this befit a positive lawful thing, but usury, if that is lawful (in your opinion), to shun is better indeed. Men of piety do not show the path of indulgence, but they guide to that which is in conformity with resoluteness. The *muftis* of Lâhore have declared it lawful on the condition of neediness, but the neediness has a broad lap, if extended, naught remains usury, and the definite ordinance of unlawfulness of usury becomes ineffective, as has afore been mentioned. This, however, ought to be pondered over what kind of neediness is that which permits usury just to offer food to others. Anyway, the narrative in Qinyyah permits the borrowing at interest only to the needy and not to others. If one says that the indigent presenter of this food has perhaps done so as expiation for oath, or zihar 1, or fast, and he necessarily has to do that, we say that if an indigent person does not have the means to serve food, he should then fast, not that go about seeking loan at interest. If there appears any need of the like, it can be fulfilled by little attention (towards Allah) and by the blessings of piety: "*And*

whosoever fears Allah, He makes a way out for him (from every difficulty) and gives him from whence he could not imagine," (Q-65: 2,3). Writing any more is simply being lengthy, and peace be upon you and upon him who follows the Guidance.

1. *zihar*: pre-Islamic form of divorce consisting in the words of repudiation, "you are to me like my mother's back."

Epistle -103

On the description of the meaning of *afiyah* and demanding a *Qazi* for Sirhind, has written to Sheykh Farid, the owner of chieftainship.

May Allah grant health and safety (*afiyah*). I invoke that *afiyah* for you which one of the saints used always to beg for, asking that just for a day. Someone asked him whether the good condition in which his days were passing was not *afiyah*? He replied: "I wish I had such a day wherein from dawn to dusk no act of any kind of disobedience to Allah I would have committed."

Since a long time there is no *Qâzi* in Sirhind and, hence, great difficulty is being met in enforcing some of the shari-ah ordinances. For instance, my nephew has become orphan and some of what his father left as inheritance still remains. He has no legal guardian and I am hindered from taking anything out of that wealth without the permission of Shari-ah. Had there been a *Qâzi*, the task would have become simple through his permission. Accordingly should the other issues be also guessed.

Epistle -104

By way of offering condolence, has written to the judges (*Quzcit*) of the district of *Mustakin*.

Though the calamity that has befallen you due to the demise of His Justiceship, forgiveness be whose lot, is extremely severe and very hard but the status of servanthood leaves no other way save being acquiescent to the acts of Allah. They have not sent here for dwelling, but for doing (virtuous) deeds. (Good) deeds, therefore, should be done. Now, if one departed doing good deeds, on him shall be no fear, rather, would live like a lord, "*The death is a bridge, joins the lover with the Lover.*", shall be his state. Mourning is not over the demise but over the state in which one went to the Lover and concerning how They deal with him. Help should be given through invocation, asking Allah's pardon, and

charity. Said the Messenger of Allah: "*The condition of the deceased in the grave is like a drowning man crying for help, awaiting invocations (in his favour) from his father, mother, brother, or friend. When that reaches him, that is dearer to him than the world and all that is therein. Indeed Allah sends blessings like mountains on the dwellers of graves by the invocations of the dwellers of the world, and indeed the gift of the living for the deceased are invocations for their forgiveness.*" Your

184 Ep.- 105

kind letter has reached. The winter winds are hard upon the *fuqara*, otherwise would not have saved myself (from reply). I have strongly recommended (in your favour) and, God willing, it would work. Any more over this, is simply being troublesome. Many many invocations for Qàzi Hasan, the token of love, and other friends. Be pleased with and thankful to Allah under all circumstances.

Epistle -105

On the description that no diet is helpful so long as the patient has not recovered from the disease and on relevant matters, has written to Hakim Abdul Qadir.

Since it is an uncontested matter near the physicians that no diet is helpful to the patient so long as he has not recovered from the disease, be that though fried chicken. Rather, it aggravates the disease.

Whatever an ailing one does, is ailment

Hence, first thought should be given towards the removal of his disease and after that by proper diets he should gradually be brought back to his previous strength. Thus, so long as a man is suffering from heart-disease, "*In their hearts is a disease,*" (Q-2:10), no worship or virtuous act is benefiting to him, rather, it is harmful: "*Many a reciter of the Qur-an is such that the Qur-an curses him,*" is a well known tradition. "*Many a faster is such that nothing save hunger and thirst fall to his lot from his fast,*" is a correct news. The curers of the heart first advise doing away with the disease, and the disease means attachment to the non-God, rather, attachment to one's own self. For, whatever

everyone wants, wants for his self, if he loves son, loves for his self, and likewise, riches, realm, and rank. Thus, in reality, his god are the desires of his carnal-soul, and as long as he does not get freedom from this captivity, the hope of salvation is a distant thing. Hence, it is necessary for wise ulamà and far-sighted sages to make effort towards the removal of this disease.

If there is one in the house, a call is sufficient

Epistle -106

On the description that the love of this sect (the saints), proceeding from a well-knowing of them, is of the greatest bounties of Allah, has written to Muhammad Sadiq Kashmiri.

Received the pleasing letter filled with deep love and strong affection. Praise and thanks be to Allah for that. The love of this sect which springs from a well-knowing of them, is of the greatest blessings of Allah. Let us see who is the fortunate one They honour with this bounty. The Sheykh-ul-Islam, Hazrat Harvi, says: "*My Lord, what hast Thou done with Thy friends, for, whosoever knew them found Thee, and unless found Thee not, knew them not.*" The contempt of this sect is a deadly poison and defaming them brings unending deprivation. May Allah save us and you from this calamity. The Sheykh-ul-Islam has said: "*My Lord, whosoever Thou want to cast out, make him hostile towards us.*"

Heavenly blessings and saintly favours should if lack

An angel even, shah have the deed-book black

This return and resort to good deeds which Allah has honoured you with anew, you should consider that a great bounty and ask Him to grant steadfastness therein. And peace be upon him who follows the Guidance and holds fast to the ways of Mustafa

Epistle -107

In reply to some answers and questions written with an air of fault-finding, has written this also to Muhammad Sadiq Kashmiri. This epistle consists of such necessary matter as is helpful in maintaining good faith in this exalted sect.

May Allah favour with the goodness of having good faith in this exalted sect. The letter sent, consisting of some questions, has

reached. Although the questions had elements of roughness and prejudice and did not merit answering, yet discarding that, proceed to answer, if it does not benefit one, might benefit another.

The first question was what is the reason that miraculous acts and wonders would in abundance be performed by the former saints whereas they are very scarce in case of the divines of the present time. If the object of this question is the negation of the presenttime divines because a fewer number of marvels have been performed by them, as is evident from the wordings, then Allah save from devilish delusions. The performing of marvels is neither a part of nor a condition for sainthood contrary to the prophetic miracles that are a prerequisite for the status of prophethood. But the performing of marvels by saints is general and universal and it

Vol. 1 186 Ep.- 107

is seldom that the contrary is true. ++However, excessive appearance of marvels does not evidence superiority, rather, the superiority there is established by the degree of nearness to the Divine Threshold. It is possible that the display of marvels be least by a saint enjoying utmost nearness, and most by one, farthest. The marvels brought forth by some of the saints of this Ummah, not one-hundredth of the number of those have been performed by the Comparisons, and yet the highest ranking saint does not reach the lowest ranking Companion.+ The sight, seeking the display of marvels is from short-sightedness and indicative of a lack of propensity to follow. Fit for the receiving of the prophetic and saintly emanations are those people whose propensity to follow prevails over their instinct of following the sight. The Siddiq Akbar, because of the power of propensity to follow, did not need any sign for confirming the Prophet, whereas, Abu-Jahl, the out-cast, notwithstanding striking signs and stunning miracles, could not have the honour of confirming the prophethood due to being deficient in this propensity. Allah says respecting these wretched ones: "*And if they saw every sign, they would not believe therein. So much so that when they come to you, they dispute with you —those who disbelieve say, " This is nothing but fables of the ancients, ""*" (Q-6:25).

Not more than five or six marvels have been reported of most of the formers in their total life spans. Junaid, the lord of this sect, is not known if even ten marvels have been reported of him. And in this way Allah informs of the state of the one to whom He would speak directly: "*And verily We gave unto Musa nine manifest signs,*" (Q-17:101).

Now, whence it came to be known that such marvels do not come forth from the present-day saints. From the saints of Allah, be they the formers or the laterers, come forth marvels every moment, the claimant may know that or not.

The one blind, live in the darkness always must

To blame the radiant shining sun, oh, is never just

The second question was whether or not there is room for devil's cast (*alqa*) in illuminations and visions of the true seekers, if there is, how could a devilish illumination be discriminated, and if there is not, what is the cause of mistakes in inspirational matters. The answer is that the truth is best known to Allah. No one is immune to devil's cast. When it is imaginable in case of the

1.alqâ: cast, technically it means devilish insinuations.

prophets, rather, verified, naturally is more so in case of the saints, where then a true seeker stands. All that could be said in this context is that the prophets are informed of the "cast" and the falsehood is separated from the truth. The verse: "*But Allah annuls what Satan casts forth, then Allah strengthens His revelations, and Allah is Knower, Wise,*" (Q-22:52), confirms this reality. In the case of saints, this informing is not necessary as they are followers of the prophets, every thing that they fend against the teachings of the prophets, should reject that and take that as falsehood. But in case the shari-ah of the prophet is silent concerning that and does not lay down anything in the affirmation or negation of that, the discrimination of the truth from the falsehood with certainty is difficult, since inspiration is a conjectural thing. But no deficiency can be attributed to sainthood due to this state of uncertainty as the observance of the shari-ah and the following of prophet guarantee the success of both the worlds. The things unpronounced of are additions to the shari-ah and we are not responsible for additional things. It should be understood that incorrect illuminations are not necessarily due to devilish cast. It is quite frequently so that antishari-ah matters assume a shape in the power of imagination and in that Satan has no part. Of this kind is the matter that some people see the Prophet in dream and extract from him certain instructions when, in reality, contrary to that are the set precepts. In this case devilish cast is out of question as it is agreed upon by the ulamâ that Satan can in no way impersonate the Prophet. Hence in this condition it is naught but the power of imagination that has made the unreality a reality.

The third question was when the accomplishments of marvels and the effects of the Divine deception are alike in observation, how could a novice know that this is a saint blessed with marvels and that is a claimant under the Divine deception. The answer is that the truth is best known to Allah. A novice has a true guide towards this discrimination and that is his sound intuition. If he finds his heart disposed towards Allah in his (i.e. in the saint's) company, he should know that that is a saint blessed, and if he finds the condition contrary to this , he should know that that is a claimant under the Divine deception. If the matter remains unclear, the case is that of a common man, not of the seekers. Hiddenness from the common has no significance to the special since the cause of that is the disease of the heart and the veil on the eye. Many things are such that remain hidden from the common people, the knowing whereof is more necessary than this discrimination. Now

Vol.1 188 Ep.- 107

we finish this letter with such cognitions as would be helpful to you in dispelling these doubts and confusions. Be it known that the doctrine of "*qualify yourself with the qualities of Allah*", whence proceeds sainthood, means the acquiring of saints the kind of qualities that bear similitude to the Attributes of Allah. But this is resembling only nominally and sharing in the Attributes only superficially, not in the intrinsic (i.e. creative) functions, since that is impossible and would mean altering the realities. In his elaborations, at the place of description of the meanings of "*adopt the morals of Allah*", Khâjah Muhammad Parsà says: "*And another attribute is Malik, and the meaning of Malik is the Disposer. When a traveller of the Path has gained full control over his carnal-soul and has subdued it fully, his disposing power extends to other hearts and then he gets distinguished by this attribute. Another attribute is Sami and the meaning of Sami is the Hearer. When a traveller of the Path receives the just words of everyone without taking any offence and hears the mysteries and the realities of the hidden-world by the soul's ears, he gets distinguished by this attribute. Another attribute is Basir, and the meaning of Basir is the Seer. When the sight of insight of a traveller of the Path becomes seeing and he sees all his defects by the light of insight (noori furasah) and sees the excellence of the states of others so that considers everyone better than himself, and of*

Allah 's being the Seeing becomes pleasing to his eyes so that whatever he does, does in keeping with the pleasure of Allah's he then becomes distinguished by this attribute. Another attribute is Muhyi, and the meaning of Muhyi is the Giver of life. When a traveller of the Path revives the obliterated traditions by persistent observance of them, he gets distinguished by this attribute. Another attribute is Mumit, and the meaning of Mumit is the Causer of death. When a traveller forbids people the adopting of innovated things, which they are practising in preference to sunnah, he becomes distinguished by this attribute, and so on." People take the meaning of *takhalluq* (to be invested with) in a different sense and thus lead themselves astray into a jungle of error. They hold that reviving of the dead is necessary for a saint and there should be frequent illumination of the things in the hidden-world to him, and things like that. These, as you see, are false presumptions, "*Verily, presumption in some cases is a sin,*" (Q-49:12). Also, marvels are not confined only to reviving and killing, inspirational cognitions and gnosés are among the highest signs and greatest marvels. The miracle of the Qur-an is more powerful and lasting than all other miracles. Open the eyes and see whence all these cognitions and gnosés, raining like the spring clouds, are proceeding. Cognitions with such abundance and yet perfectly in keeping with the shari-ah having not even a hairbreadth opposition. This feature is a sign of the correctness of these cognitions. Our Khajah would write that all your cognitions are correct. But what is the good of this when the words of Hazrat Khajah do not stand as convincing evidence to you, though you declare yourself a devotee of him. There is nothing further to write. These questions of yours at first appeared burdensome, but as they became the cause of such an amount of cognitions and gnosés, and as all these descriptions have followed in their context, they turned out to be a good thing of course.

Ill is never there but with glittering streaks

As in the pitch dark Negro's face, shine his pearly teeth

It is a surprising matter that in the previous letter you had expressed a strong devotion and had ascribed that to two successively happening events and had written that the effects of those were felt in wakefulness also, so much so that a deep repentance for the past conduct was clearly surmisable, were penitent, resolved to do good, and had the faith renewed. Now it is only a month lapse that a change in that attitude has appeared and

a retrogression to the previous state and persistence therein, being eager to find means to prove those two events a devilish cast or to dismiss them as incorrect illuminations. Oh, what was that and what is this?

Someone said what an ill that one is doing

Nay, not to me, but to himself the damage is going

And peace be upon him who followed the Guidance and held fast to the ways of Mustafa.

Epistle -108

On the description that prophethood is superior to sainthood contrary to those who say that sainthood is superior to prophethood, has written to Miyan Sayyid Ahmad Bajwari.

May Allah grant us and you and all Muslims steadfastness in the following of the lord of the prophets. Some of the *masha-ikh* have, in a state of timely inebriety, said that sainthood is superior to prophethood. While some other by this sainthood meant the sainthood of a prophet in order to eliminate any fancy of superiority of a saint over a prophet. ++But in reality the matter is

190 Ep.- 109

just the opposite because the prophethood of a prophet is superior to his sainthood. In sainthood, due to narrowness of the bosom attention cannot be directed towards creatures. But in prophethood due to great expansion of the bosom, neither attention towards is prohibitive of attention towards creatures, nor attention towards creatures is prohibitive of attention towards Allah. In prophethood the attention is not towards creatures alone so that sainthood wherein attention is towards Allah be preferred over that. Allah forbid, to have the attention towards creatures alone is the state of the animal-like people. The glory of prophethood is higher than that. It is difficult for the intoxicated ones to grasp this. The stable-state grandees have been blessed with this cognition.+

Delights and pleasures be to the lords of riches and realm

The remaining matter is that Miyan Shàh Abdullah son of Miyan Shekh Abdur-Rahman is a relative of this Faqir. His father served Bahadur Khan for a long period of time. He, now being in a state of poverty and having lost his sight, has sent his son to Bahadur Khan to get some job there. If an intimation is made by you in this matter, would be helpful, and be peace.

Epistle -109

Concerning the soundness of heart and the obliviousness of "other" than Allah, has written to Sheykh Sadruddin.

++The men of Allah are the curers of the diseases of heart. Removal of the internal diseases is related to the attention of these divines. Their words are remedy and their looks cure. They are a people remains not the sitters with them deprived (of the blessings of Allah). They are the sitters with Allah, for the sake of them the rain is sent, and for the sake of them the subsistence is given. The main source of internal diseases and the principal cause of spiritual maladies is the attachment of heart to non-God, and until a complete riddance is not attained from this attachment, soundness (of the heart) is impossible, because partnership has no place in Godhead. "*Behold, pure religion is for Allah alone,*" (Q-39:3). Then how it is that they prefer the partners. It is a matter of great shamelessness that one be possessed of the love of non-God to a degree that the love of Allah, against that appears naught or defeated. "*Modesty is one of the branches of faith*", perhaps alludes to this very kind of modesty. The sign of unattachedness of the heart is its being totally oblivious of all that is non-God and forgetful of all things to the extent that even an effort to recall them would never help them recall. Thus, there is no room for attachment to things at this stage. This state is called vanishing (*fana*) near the men of Allah, and is the first step on this Path, the source for the emergence of the primordial light, the springhead of cognitions and wisdom, and without that all is but a fruitless effort.

To none save him who has himself effaced totally

Opens the way to the Lord of perpetual glory+

Epistle -110

On the description that the object of human creation is to fulfil the obligations of servanthood maintaining a constant return-unto Allah, has written to Sheykh Sadruddin.

May Allah elevate you to the pinnacle of aspirations of the men of excellence. The object of human creation is to fulfil the obligations of servanthood maintaining a constant resort to Allah. This object cannot be attained without a perfect following, outwardly and inwardly, of the lord of the formers and the lateres. May Allah grant us and you his perfect following, verbally and practically,

outwardly and inwardly, in deeds and in beliefs — amen, O Lord of the worlds.

That which they worship besides the Lord is naught

Oh, nothing save a total bereavement is their lot

++Whatsoever besides Allah is sought, is a god. Freedom from the worship of non-God is attained only when non-God be not the aspired-after+, be though it the hereafter objectives or the heavenly bliss. Although these objectives are virtues but to the nigh-led (muqarrabin) these are vices. When such is the case of the hereafter matters, what to state of the worldly targets. The world is a God-hated thing, ever since He created it, has not cast a look (of favour) on it, its love is the root cause of sins, and its seekers deserve curse and discard. The world stands damned, and damned all that is therein, save the remembrance of Allah. May Allah protect us from its wickedness and from the wickedness of all that is therein by the sanctity of His beloved, Muhammad, the lord of the formers and the lateres.

192 Ep.- 11

Epistle -111

On the description that unification (tauhid) means emptying the heart of that which is besides Allett, and on relevant matters, has written to Sheykh Harnid Sambhaly.

Praise be to Allah and peace be upon His chosen servants. Unification (*Tauhid*) means emptying the heart of attention towards what is besides Allah. So long as one's heart remains captive of what is besides (Allah), be though very slightly, one is not counted in the men of unification. Without attaining to this wealth, the saying "one" and the understanding "one" is meaningless near those who have attained to the Goal. Yes, to declare "one" and understand "one" has weight in the matter of confirmation of faith and there it is necessary, but has a different sense. ++There is a distinct difference between "there is no god but Allah," and " there is none present but Allah."+ The confirming of faith (iman) is related to knowledge (ilm) whereas the intuitive perceiving is related to states (hal). Prior to having states (hal), talk on that is prohibited. The group of masha-ikh who have spoken in this regard, are not free from two conditions, either they are helpless and subdued under the sway of states, or their object in writing and relating their states was to furnish a criterion for the state of others and a help towards gaining stability

in the states and a standard to see the deviation thereof against that. Besides these two objectives, the disclosure of (personal) states is prohibited. May Allah grant us deprived ones a little of the states of the men of excellence and grant steadfastness in following the shining examples of Mustafa, by the sanctity of the Prophet and his noble offsprings. The remaining inconveniencing is that the bearer of the good-wishes slip, Abdul Fattah, is a noble man and comes of a noble ancestry. He has a big family and many daughters. Because of straitened circumstances is forced to approach some munificent person. It is hoped he gets the desired, writing any further is simply troubling.

Epistle -112

On the description that the task is to reach certainty in the beliefs of the men of tradition and congregation. If, in addition to this wealth, states and ecstasies are also granted, we are grateful, else, sufficing we deem this wealth alone. For, when this is, everything is, has written to Sheykh Abdul Jalil Thanasari, then Jaunpuri.

May Allah bless us indigents with the reality of the beliefs of the men of Truth, i.e. the men of tradition and congregation, and make the deeds that please Him our immediate occupation. And honouring us with the states that are fruits of those deeds, attract us wholly solely to His Divine Threshold.

This is the task and all other is naught

The states and ecstasies attained without the realization of the beliefs of this delivered sect, we consider them naught save a Divine deception (*istidraj*), and we see in them nothing other than destruction. Alongwith the wealth of the following of this delivered sect, whatever They give, we feel (further) obliged and give thanks for that. And if They give only these and give naught of states and ecstasies, we care not and are happy with these. Some of the mashj-ikh under the sway of states and a timely intoxication, have come up with cognitions and gnososes contradictory to the correct opinions of the men of Truth. Since the basis thereof was illumination, they were helpless and it is hoped they would not be called to account Tomorrow. They are classed as missing attempters whose mistakes even have a measure of reward. The Truth, however, is on the side of the ulamà of the men of Truth. This is because the knowledge of ulamà is derived from the lamp of prophethood having the support of clear-cut revelations, whereas the source of the gnososes of these sufis are illuminations and inspirations to which error has way. The criterion for the

correctness of illuminations and inspirations is their conforming with the knowledge of the *ulamà* of the men of tradition. If there is a hairbreadth deviation, they are out of the limits of Truth. This is the knowledge correct and the Truth manifest, and indeed beyond the Truth is but error. May Allah grant us and you steadfastness in the following of the lord of the prophets, outwardly and inwardly, in deeds and in beliefs, and be peace upon you and upon him who follows the Guidance (*Hidayah*).

Vol. 1 194 Ep.- 113

Epistle -113

On the description of the difference between the passion of the initiate and that of the extreme-reached one, that the visioned (mash-hud) of the impassioned one at the initial stages is none save the soul (ruh) which is above the heart and this vision of the soul (ruh) they imagine the vision of Allah, has written to Jamaluddin Husain Colabi.

Praise be to Allah and peace be upon His chosen servants. + +Absorption and attraction exist not but to the top, and not to the top above the top 1. Same is the situation regarding the vision (*shuhud*) and things like that. Hence, in the impassioned ones who have not completed the travelling (*suluk*) and are at the station of heart, absorption is not but to the station of soul which is above the station of heart. The Divine absorption (*inijzabi Ilahiyah 2*) is effective in the absorption of the extreme-reached ones, and above that there is no other station. The visioned (*mash-hud*) in the initial passion is none save the breathed soul (*ruhi manfukh*), and since the soul is present there in its fundamental state, "*Verily, Allah created Adam after His image,*" the vision of the soul they imagine

1. His words: "Absorption and attraction exist above the top."

Commentary: In the above words of the Imam the first "top" refers to the "soul" and the second "top" refers to the subtleties (*lata-if*) above the "soul" bearing the colour of the Necessity-Degree.

2. *inijzabi Ilahiyah*: Divine absorption.

Commentary: The attractive-power working on the subtleties from the top (i.e. the Divine-ride) imparting excitement and enthusiasm in them to fly

towards the top to reach, and unite with, their realities located far above the Glorious Throne, is called passion or jazbah, pl. jazbat. The Divine emanations and favours that constitute this attractive-power are called absorption or jazb. In the Naqshbandiyah-travelling there are two kinds of passions or jazbat. The first, the initial or the superficial jazbah which is prior to any amount of purification and which helps undertake readily and pleasantly the self-mortification needed to purify the inner-self. The second, the final or the real jazbah, after perfect purification, achieved over many many years, to persevere in worship-services and acts of piety and godliness to attain union with the Beloved. This second passion or jazbah which is after perfect purification and completion of the travelling, serves to keep steadfastly traversing the distance until the union is attained and then persisting and progressing therein, is called Divine absorption or injizabi Ilahiyah. This Divine absorption or injiza Ilahiyah is also called Union (Wusul) with the Beloved.

Note: As has previously been mentioned the real five subtleties are located, one above the other, above the Glorious Throne. Allah Almighty after creating man caused the shadows of these subtleties to take positions in the bosom of man in appointed locations. Moved and excited by initial passions or jazbat, these shadows come out of their places of rest in the human bosom and head for their originals above the Glorious Throne. The reaching of these to and uniting with their originals is called their having undergone vanishing (fana') in the mystical terminology.

as the vision of Allah. Because this is established that there exists a kind of concordance between the soul and this corporeal world, sometimes they call that vision, the vision of Unity in multiplicity, and sometimes declare that co-Presence (*mai-yat*). The Divine vision is unimaginable without attaining to the Vanishing Absolute experienced only at the end of travelling (*suluk*).

To none save him who has effaced his self totally

Opens the way to the Lord of perpetual glory

This vision (*shuhud*) has no agreement with this world. The distinction between the two visions is that if there exists agreement with the world in any manner, it is not the Divine Vision, and if there is no agreement, that is an indication of its being the Divine Vision. The employment of the word vision is due to the limitedness of language, otherwise, the one alluded to is Inconceivable and Incomparable

Comparable can never reach the Incomparable

Bear not the donations of kings but their own carriers+

Epistle -114

On the incitement to the following of the lord of the prophets, has written to Sufi Qurban.

May Allah honour us indigents and deprived ones with the wealth of the following of the lord of the formers and the lateres, for the sake of whose friendship He unveiled His Nominal and Attributive excellences, whom He made the best of all His creation, and a partiale of the imitation of whose examples is by degrees desirable than all the worldly delights and the hereafter bliss. Honour is related to the following of his shining sunnah and piety is linked to the observance of his shari-ah. For instance, midday nap taken by way of observing the sunnah is better and weightier than millions of night-vigils not in accordance with the sunnah. Likewise, eating at the day of Ieed, as ordered by the shariah Mustafaviyahed, is better than eternal fasting not prescribed by the shari-ah. Spending a jitley in submission to the orders of the *Share* (the Prophet) is better than spending a mountain of gold of one's own accord. The Amir-ul-Muminin, Umar, one day after finishing the morning congregational prayer looked at the Companions (Sahabah) and noted that one man was absent. Upon his enquiring, the Companions said that he keeps awake all the night (in prayers) and probably he fell asleep at this time. The Amir-ul-Muminin said: "*Had he slept all the night and performed*

196 Ep.- 115

the morning prayer in congregation, would have been better." The men of error do arduous efforts and severe self-mortification excessively, but as these are not in keeping with the shari-ah, they are distrusted and despised. If, at all, there is any advantage of these arduous works, that is only some worldly benefit. But when the entire world is worthless what value might have its some benefits. Their example is as the example of a sweeper whose labour is most and wages least.

But the example of those who follow the shari-ah is as the example of a group that cuts and makes fine jewels and precious gemstones, their labour is little and the earning is very high. The work of one hour might bring the rewards of one hundred thousand hours, the secret whereof is that the deeds conforming with the shari-ah are pleasing to Allah whereas those against the shari-ah are displeasing to Him. Indeed, what is displeasing has no place for reward, rather, might bring punishment. There are clear evidences to this reality in this temporary world and can well be observed by little del iberation.

Whatever an ailing one does is ailment

Shunning the evil of unbelief rains to saintly achievements

Hence, the source of all blessings is the following of Sunnah and the figure of all evils is the opposition of Shari-ah. May Allah grant us and you steadfastness in the following of the lord of the prophets.

Epistle -115

On the description that this Path which we are up to traverse is only seven steps. has written to Mulla Abdul Haq Dehlvi

Pleases the word of the Friend, whatever it be

The Path that we are up to traverse is only seven steps, two steps in the creation-world and five steps in the command-world.

At the first step placed in the command-world, the Act theophanies appear, at the second step, the Attributive theophanies, and at the third step, the Essential theophanies start. Then the matter proceeds step by step according to the degree-difference of excellence, as is not hidden from the men of perfection, all being related to the imitation of the lord of the formers and the lateres. As far the words of some that this Path is only two steps, the intended thereby is the creation-world and the command-world as a whole in order to make the matter appear easy to the seekers. The reality, however, is what have I established by the Grace of Allah, and that is it.

Epistle -116

On the description that soundness of the heart lies in the heart's forgetting "what is besides", and in keeping away from excessive worldly engagements lest a liking for world should develop therein, has written to Mulla Abdul Wahid Lahori.

The pleasing letter of my dear brother has reached. The matter written about the soundness of the heart became clear. Yes, the soundness of the heart depends upon the heart's obliviousness of "what is besides" to the degree that even straining to recall (the worldly things) would not help recall. When such has become the state that the thought of "what is besides" cannot cross the heart, the state is called vanishing of the heart (*fana qalb*), and is the first step on this Path, and a token of the good tidings of attaining to the excellences of saintly goodness according to the difference

in the degree of propensity. ++Be ambitious and be not content with walnuts and raisins: "*Certainly Allah likes high ambitions.*" Excessive occupation with worldly affairs is likely to induce a liking for these lowly things, so be not proud of this soundness of the heart as the possibility of retrogression is there. Shun worldly pursuits as far as possible lest there develops a liking for them and, God forbid, they become a source of loss. The job of sweeping in poverty is many times better than presidentship in prosperity. All care should be taken to pass this short-span life in poverty and indifference (towards this world). Flee from riches and the rich as one flees from a lion, and be peace.+

Epistle -117

On the description that at the beginning the heart follows perception (*hiss*) and at the end this following is not there, has written to Mulla Yar Muhammad Qadim Badakhshi.

Maulana Yar Muhammad would not have forgotten that for some period of time the heart follows perception (*hiss*), hence, whatever is remote from perception is also remote from the heart. The tradition: "*Whosoever has no control over his eyes, has no control over the heart,*" alludes to this condition. At the final stages of the task, the heart is independent of the following of perception, the distantness of perception does not affect the heart's gaining the Nearness (*Qurb*). Therefore, the lords of the Path do not consider fit for the initiates and the middle-stage ones the keeping-away from the company of perfect and perfecting sheykhs. Anyway, be striving in compliance with the saying: "*What cannot be acquired wholly, should not be abandoned totally,*" shun the company of the

Vol.1 198 Ep.- 118, 119

strangers completely, and regard the arrival of Miyan Sheykh Muzzammil as prelude to good fortune and his companionship, a boon, and be most of the time with him, for his is a rare existence, and be peace.

Epistle -118

On the description of the loss which is the lot of the people who criticize the men of Allah, has written to Mulla Qasim Ah Badakhshi.

The letter sent by the image of love, Maulànà Qàsım Ali, has reached. The contents became clear. Said Allah, the High: "*whoso does virtuous deeds, it is for his own soul, and whoso does evil, it is to his own loss,*" (Q-41:46). Khàjah Abdullàh Ansàri says: "*My Lord, whosoever Thou intend to cast out, he starts casting at us.*"

Laugh not at those drunk of the wine of love

Lest you lose the precious faith at the bar-gate

May Allah, save all Muslims from rejecting thefugarj and from being contemptuous of them, by the sanctity of the lord of mankind, and be peace.

Epistle -119

On the incitement to keep company with the guiding sheykh, and on the description that sometimes the perfect ones give permission to their imperfect disciples to impart the training of the Path which is due to some good reason, has written to Mir Muhammad Noman Badakhshi.

The esteemed letter of Mir Sàhib has reached. ++As comes in a tradition, this Path requires madness: "*Never would anyone of you be a (perfect) believer unless he is called lunatic.*" When madness comes over, one becomes free from the worries regarding the wife and the son, and from the apprehension of so and so. This madness is present in your nature but you have covered it by straws of useless things.+ What to do, this (bodily) separation seems to have caused great disharmony in you. You should amend the situation as early as possible and, regarding the incapacity exactly the capacity, try to bring an end to this (bodily) separation. Tranquillity (*jamiyyat*) of this sect is different from the tranquillity of creatures. The means of tranquillity of creatures are a source of distraction to them. A keen observation of the elements that cause division in creatures ought to be made to get tranquillity. If, supposedly, this sect is granted tranquillity through the sources which the common people derive tranquillity from, it is a place of apprehension and of asking Allah's protection, lest that tranquillity turns out to be a calamity. Inferences should not be drawn from the states of such and such persons because all the stages in their varying order are deficiencies before reaching perfection.

Separation from the Friend, though little, is little not

The masha-ikh of the Method, however, have given permission of imparting the education of the Method to some disciples before

completion. Hazrat Khàjah Naqshband asked Maulànà Yaqub Charkhi, after having imparted to him the education of the Method and having him completed some of the stages of travelling (*suluk*), to convey to people what had reached to him from him, while the condition on the other hand was this that he had had advised him to devote himself to attendance on Alà-uddin and it is in attendance on Khàjah Ara-uddin that he completed most of the task. Maulànà Abdur Rahmàn Jami in Nafahàt has counted him firstly among the disciples of Khàjah Alà-uddin and has related him secondly to Hazrat Khàjah Naqshband. In short, the remedy of this distraction is the company of the men of tranquillity and this has repeatedly and emphatically been written. It has been related that Maulànà Muhammad Siddiq has taken a job and has abandoned the ways of the *fuqara*. Alas ! a thousand alas ! that one should be cast from the highest Paradise to the lowest of the low. His state is not free of two conditions, either he has attained peace of mind in the job, or has not. If he has attained peace of mind, it is bad, if not, it is worse. Our Lord, cause not our hearts to stray after Thou hast guided us, and grant us mercy from Thy Presence. Thou and only Thou art the Granter, and be peace.

Epistle -120

On the description to keep company with those who possess tranquillity (*jam-iyat*) and on relevant matters, has written to Mir Muhammad Noman Badakhshi.

Perhaps Mir Sàhib has forgotten (us) so that does not remember (us) even through salutation or message. The respite is very short and it is necessary to employ it to attain to the highest of the highest goals, and that is the company of the men of tranquillity. There is nothing whatsoever that be comparable to companionship. Do not you see that the Prophet's Companionsteli, by virtue of companionship gained superiority, with the exception of prophets, over all besides themselves, be that Uwais Qarni or Umar

Vol. 1 200 Ep.- 121

Marwàni, while these two except for the companionship had reached the extreme stages and attained the highest excellences. Indeed the mistake of Muaviyah is better than their rightness due to the merit of companionship. The missing of Amr-ibn-al-Às is better than their finding. This is because the faith of these divines had become visional by the blessings of companionship, the seeing of the Prophet, the arrival of the Angel (Gabril), the

descending of revelations, and the vision of miracles. None other besides them attained to these excellences which are the root of all excellences. Had Uwais Qarni known of the worth of companionship, nothing could have prevented him from companionship and he would not have given anything preference over that. "*And Allah singles out for His mercy whom He will, and Allah is the owner of great bounty,*" (Q-2:105).

The water of life Alexander couldn't get

Oh, power and wealth are helpless here but

O Allah, although Thou did not create us in the age of these grandees, raise us but in their assembly in the life to come by the sanctity of the lord of the prophetele, and be peace.

Epistle -121

On the description that this path acceptedly is seven steps in all. Some of the friends have reached to six steps, has written to Mir Muhammad Noman.

Many many good-wishes be to Mir Sàhib. It is since long that you neither have informed of your conditions nor have enquired of the condition of the fugarci of this place. Praise be to Allah and to Him be thanks that the fugarti are happy and comfortable. A brief description follows hereunder. O the image of love, this Path has been fixed as seven steps. Some of the friends have carried the task to six steps, and some to five steps, one group to four steps, and one group to three steps, in the order of their varying degrees. When the three-step ones can also benefit people, why cannot the group which is ahead of them. High ambitions are needed so that lowly and vile things be not contented with. Time does not permit any further writing, and be peace.

Epistle -122

On the incitement to have high ambitions, and to be discontented with what is in hand, has written to Mulla Tahir Badakhshi.

Maulànà Muhammad Tahir ought to realise our helplessness. Maulana Yàr Muhammad would inform of the reasons of our departing. Now when you have resolved upon going to India, you had better leave and take care of your family, the rest in the tryst, is a well-known saying. A permanent consciousness of the Presence and avoiding association with the people of unlike disposition is

necessary. The ambition ought to be kept high and merely with what is in hand the business should not lie.

In the search of the source that sends the heavenly light

Have I left the Maghribi, the Kaukab, and the Nitch bright

Most of the *fuqara* of this age are wont to get satiated and contented (with what they possess), their company is a deadly poison. Flee from them the fleeing from a lion. Persevere in this practice and give not any weight to happenings, for the margin of interpretation is quite wide and be never deceived by dreams and delusions.

Oh how to get to the dear beloved

Mountains awful and caves dreadful are in the way

And be peace.

Epistle -123

On the description that the performance of supererogatory deeds, be though that Hajj, is meaningless if that entails the leaving of any obligatory deed, has written to Mulla Tahir Badakhshi.

The esteemed letter of my righteous brother, may he remain clean from the defilement of attachments like his narre, has reached. Brother, it comes in a narrative: "*The sign of Hisee having turned His Face away from a servant is his (the servants) engagement in meaningless works.*" Occupation with supererogatory works abandoning the obligatory ones falls under meaningless acts. Hence, a check on the personal activities is necessary to know with what the self-occupation is, with the supererogatory or with the obligatory. Kindly see yourself if it is right to commit so many forbidden acts just to perform a supererogatory Hajj. A hint is sufficient to the wise, and be peace upon you and your companions.

Vol.1 202 Ep.- 124, 125

Epistle -124

On the description that the obligation of Hajj (Pilgrimage) is conditioned by ability of affording the journey. The performing of hajj notwithstanding inability is a wastage of time in comparison with the attaining to the Desired, this has also written to Mulla Tahir Badakhshi.

The esteemed letter of my brother, Khàjah Muhammad Tàhir Badakhshi, has reached. Praise be to Allah; and His is the Grace that there has not appeared any slackness in the devotion and love of the *fuqarà* despite a long period of separation. This is a sign of immense blessings. ++O the emblem of love, when you asked permission, having resolved upon going for Hajj, our comment, while bidding farewell, that perhaps we would join you in this journey was only as a matter of probability. I did make intention, but the Divine signs did not favour and no clear plans could possibly be made in this regard, and hence, had to give up the idea. The opinion of the Faqir was not in favour of your going right from the beginning, but seeing your eagerness, did not openly oppose. Means are a condition for the journey, without the means it is a wastage of time. It is inappropriate to engage in unnecessary matters, leaving the necessary ones.+ Several letters regarding this matter have been written to you, perchance they reached or perchance not. This is the real matter, the decision lies with you, and be peace.

Epistle -125

On the description that the universe, be it mini or maxi, is a manifestation of the Names and the Attributes of Allah, that the universe has no relationship with its Creator except that of creationness and manifestationness, and on relevant matters, has written to Mir Sàleh Neshapuri.

O Allah, show us the realities of things as they are. The universe, be it mini or maxi, is a manifestation of the Names and the Attributes of Allah, and a mirror for His Splendrous and Essential excellences. He, was a hidden treasure and a concealed mystery, so He chose to come to revelation from occultation and turn to expansion from summation. Therefore, He created the universe on a pattern to be, in its existence and attributes, directive towards His Existence and Attributes. ++Hence, the universe has no relationship with its Creator save that it is a collection of His creations that are indicative of His Names and Splendours. To speak of unitedness and identicalness, encompassment, immanence, and existential co-presence, is under the sway of states and timely inebriety. Men of stable states who have been granted a draught from the cup of sobriety do not affirm any relation between the Creator and the universe except creationness and manifestationness, and in agreement with the ulamà of the followers of the Truth, hold encompassment, immanence, and co-presence to be cognitional (*ilmî*) matters. How astonishing it is

that a group of sufis affirms on the one hand some Existential references like encompassment and co-presence, and on the other hand admits of privation of all kinds of references from the Existence, so much so that even the privation of the Intrinsic Attributes, which is nothing save contrariety. Then seek to establish degrees in the Existence in order to remove this contrariety which is unnecessary botheration similar to philosophical explications 1. To the men of correct illuminations, the Existence is naught save a true plain (unmixed) entity, and whatever is besides that, they include that in Names.

Separation from the Friend, though little, is little not

Half a hair in the eye, oh, is but a lot

I. His words: Then seek to establish degrees in the Existence in order to remove this contrariety.... philosophical explications. Commentary: Imami Rabbani herein seeks to reject the doctrine of the Unity of Existence comprising five descents of the Divinity, advanced by ibne al-Arabi. It is as such: From the original state of Absolute Unity, Infiniteness, Oneness, and Indeterminateness.

1. the first descent of the Divinity was Self-manifestation with internal distinctions and changes in a comprehensive manner, i.e. the Attributes and Essence were commingled and indistinguishable in this mode of the Divinity named Unity (Wahdat).

2. the second descent was Self-manifestation with the internal distinctions and the changes detailed and defined, named as Unitihood (Weidiyat).

3. the third descent was Self-manifestation as the soul-world.

4. the fourth descent was Self-manifestation as the symbol-world, again a finite mode, meant to act as intermediary between the third descent and the fifth descent.

5. the fifth descent was Self-manifestation as the determinate worldly-forms.

An understanding of the details, niceties, complicacies, and restrictions involved in bringing the Infinite down to the finite and of the explications and interpretations aimed at proving the genuineness of the illumination leading to the aforesaid doctrine can be gained by going through the works of ibne al-Arabi, Fusu-sul-Hikam, and Futuhati Makkiyah.

Imami Rabbani, however, has declared it a middle-stage, incorrect, and misleading illumination, and has firmly rejected all interpretations aimed at proving it genuine and correct.'

Vol. 1 204 Ep.- 125

We now set forth an example for the clarification of this description of a highly proficient, multi-skilled man who wants to display his hidden skills, so he invents letters and sounds in order to show his hidden excellences through them. In this case these betokening letters and sounds stand no relation with the stored-up meanings except that they are manifestations of those hidden meanings and mirrors for those stored-up excellences. To declare these letters and sounds identical with those hidden meanings is meaningless and, likewise, the encompassment and co-presence in this case are unproven. The meanings continue to subsist in their pure preserved state and naught of change has found way to the essence and attributes of those meanings. But as there exists between the meanings and these indicative letters and sounds a reference of the nature of the "signifying" and the "signified", some extra meanings arising from that might appear in imagination. But, in fact, those preserved meanings are beyond and above those extra meanings. Our beliefs in respect of this issue are these: The affirmation of anything besides manifestationness and mirroriness, such as unitedness, identicalness, encompassment, and co-presence, is due to inebriety. The Divine Essence is void of references and free from relations.+ *What of the vile dust and the Lord of lords.* Now, in view of this much agreement between the "Appearing" and the "site of appearance" whether they (i.e. the existentialist sufis) declare Unity of Existence or not, the existences in fact are numerous but as Real and shadow, Manifest and site of manifestation, and not that a Single Existence is present there and the rest all besides that is fancy and imagination. This religion is exactly like the religion of the sophists. To affirm reality to the universe protects it from being dismissed as existent in fancy and imagination only, which matter is just the object of the sophists.

Hadst thou known Him from the beginning

Wouldst indeed have straightened thy relations with Him

Whose shadow thou art, do make it known

Whether ye live or die, then nothing disown

Epistle -126

On the description that a seeker ought to give full consideration to the negation of false gods, be they of the horizons or of the interior, and on the side of affirmation of Allah, the true God, whatever comes in the limits of

understanding and the range of intelligence, ought to meet that as well with negation, contenting with the Presence atone, as the Existence (*Wujud*) too has no place in these quarters, and on relevant matters, has written this also to Mir Saleh Neshapuri.

O the abode of lordship and chieftainship, a seeker ought to give full consideration towards the negation of false gods of the horizons and of the interior, and on the side of affirmation of Allah, the true God, whatever comes in the limits of understanding and in the range of intelligence, ought to meet that as well with negation, contenting with the Presence of the Desired alone.

None has striven beyond the knowing that He is

The Existence (*Wujud*) too has no place in these quarters, He, should be sought beyond the Existence. The ulama of the people of tradition and congregationee have justly asserted that the Existence of the Necessary is addition to His Essence. ++To say that the Existence and the Essence are exactly the same things and not to affirm anything beyond the Existence is due to shortsightedness. Said Sheykh Al-à-ud-daulah: "*Above the world of the Being (Wujud), is the world of the King loving.*" When this dervish got access to the station higher than the domain of the Existence (*Wujud*), then, for sometime, until remained controlled by the states (particular to that station), found himself among the deniers in taste and intuition and could not affirm Existence (*Wujud*) for the Necessary, having already left the Existence on the way and finding no room for the Existence (*Wujud*) in the domain of the Essence (*Zat*). The Faqir's Islam at that time was imitative, not authoritative. The reach of the Possible (*Mumkin*), however high, is only up to the Possible. "*Holy is He who has left no path to Himself open to His creatures save the realization of their incapacity to know Him.*" + By attainment of vanishing in Allah and abiding with Allah, one should not harbour the idea that the Possible has become the Necessary. For that is impossible and means the changing of realities. But since the Possible (*Mumkin*) cannot become the Necessary, the share of the Possible would be naught save incapacity to comprehend the Necessary.

Take your net away, the *Unqa* you never can get

For whoever lays the net here, goes empty handed

206 Ep.- 127

To high soaring aspirations, befits the Goal naught of which comes in hands nor does It permit towards Itself any names or remains. There are people who like to have a goal so as to find that identical with themselves and to attain nearness and co-presence with that.

O Lord, they are so and I am so,
and be peace first and last.

Epistle -127

On the description that although the attendance on parents is counted in virtuous deeds, but compared with the attainment to the real goal, it is mere idleness and pure joblessness, rather, it falls under misdeeds. Good deeds of the forlorn ones are misdeeds of the nigh-led, and on relevant matters, has written to Mulla Sefer Ahmad Rumi.

Your pleasing letter has reached. The excuse advanced by you for delay is quite right. One ought to do much more than this and yet consider oneself negligent. Said Allah: "*And We have enjoined upon man kindness towards his parents. His mother bears him with pain and bears him forth with pains,*" (Q-46:15). And said Allah also: "*Give thanks to Me and to thy parents,*" (Q-31:14). Notwithstanding this, one should hold that all this compared with attaining union with the real goal is absolute idleness, rather, in comparison with the covering of the stages of travelling (*suluk*) as well is sheer joblessness. Good deeds of the forlorn ones are misdeeds of the nigh-led, you might have heard that.

Everything besides the love of the Lord Almighty

Be though it sweet, is a great calamity

The right of Allah has preference over the rights of all creation. The discharging of their rights is in compliance with His command. Otherwise, who has the power to engage in the services of others in preference to His service. Hence, in this way rendering service to them is reckoned as service to Allah. Yet, from service to service is great difference. Farmers and tillers too serve the kings, but the service of the nigh-led is a different thing. There uttering the very name "farming" and "tilling" is a sin. The remuneration of every task is according to the worth of that task. The tiller after the day-long hard work gets one tanga in remuneration, whereas the nigh-led for attaining to a moment's Presence becomes deserving of millions, though at the same time he is totally

disinterested in those millions being a detainee in the proximity of the King, and that is all. What a difference between the two. Farrukh Hussain has progressed enough, rest assured about him. There is nothing more with me to write, and be peace.

Epistle -128

Giving encouragement towards high aspirations and preventing from being contented with anything short of the Inconceivable Desired, has written to Khajah Muqim.

++Please Khàjah Muqim, do not be forgetful of us far-placed, and do not feel us far. Man is with him whom he loves. The thing is that the Path is very long, the Desired extremely exalted, the ambitions very low, and the middle stages, likewise, deceptively manifestative of the Desired. Allah forbid that one take middle stages for the ultimate ones, undesired for the Desired, conceivable for the Inconceivable, and remain prevented from union with the Real Desired. One ought to have high ambitions, be not contented with any achievement, and look (for the Desired) in the beyond of the beyond. Possessing this kind of aspiration is related to the attentions of the guiding-sheykh and his attention depends upon the I devotion and love of the disciple following. This is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty, (Q-62:4).+

Epistle -129

On the description that the comprehensiveness of Man is a cause of his distractions, and this same comprehensiveness is a cause of his tranquillity, like the water of the Nile which is water for the beloved ones and worry for the prevented ones, has written to Sayyid Nizam.

Your worthy letter has reached. Since Man is the most comprehensive of the existents, each part out of his parts adds to his attachments to and relations with this multiplicity of existences. Thus, in reality, his comprehensiveness is a cause of his farther distantness from the Divine Threshold than all other creatures, and the numerousness of his relations is a cause of his greater deprivation than all others. But if, by the Divine assistance, he managed to collect himself amidst these distracting attachments and, returning, turned to Allah, then indeed he gained great success, and otherwise, doubtless he went far astray. Since Man is the best of creation due to his comprehensiveness, the worst also because of this comprehensiveness is he. His mirror is

most perfect due to comprehensiveness, if it has its face towards the world, it is

208 Ep.- 130

dirtier than any description, and if it has its face towards Allah, it is most clear and resplendent. Perfect freedom from the dirt of these attachments is a peculiarity of Muhammad, the Messenger of Allah, and after him, of other prophets, and then, of saints, according to their rank-differences, may the blessings and peace of Allah be upon our Prophet and upon them, and upon their followers all until the Day of Judgment. May Allah grant us and you freedom from these attachments by the sanctity of the chosen Prophet, one who stands praised in the Divine Word as: "*The eye turned not aside nor was it overbold,*" (Q-53:17), . Any further might be tiring, and be peace with regards.

Epistle -130

On the description that changing states merit no consideration. the aim should be to reach the Inconceivability and Incomparability, has written to Jamaluddin.

++Changing states deserve no consideration, one should not be captivated by them as to what arrived and what departed, what uttered and what heard. The desired is something different and is above and beyond telling and hearing, seeing and visioning. The children of the travelling (*suluk*), They lull with walnuts and raisins. One ought to have high ambitions, for the task is quite different. This all is dream and delusion. If someone finds himself king in dream, in reality he has not become king, though this dream encourages towards good hope. In the Naqshbandiyah Path no weight is given to happenings, this couplet is found written in their treatises,

I am a servant of the sun and talk of its mighty accomplishments

Not am night nor love the night, to tell of its slumberous amusements

The descending of any state or departing thereof is not a place of pleasure or sorrow, attaining to the Inconceivable and the Incomparable goal is the thing ought to be awaited for, and be peace.+

Epistle -131

On the description of loftiness of the Method of the Honourable Khajgan, and in the complaint of the people who have come up with innovations in this exalted Method considering them complete thereof, has written to Khajah Muhammad Ashraf Kabuli.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and his pious offsprings. My righteous brother Khâjah Muhammad Ashraf, may Allah honour him with the distinctions of His exalted saints, should know that the Method of the Honourable Khajgan is the nearest of the joining Paths, and the end of others stands registered in the beginning of these divines. Their Reference is above all other References. This all is there in this Path by virtue of observance of sunnah and avoidance of innovations. They do not permit practicing indulgence (*rukhsah*) as far as possible, be though that apparently beneficial to the interior, and leaving the acts of resoluteness, be though they outwardly harmful to the interior. States and ecstasies they subordinate to the dictates of shari-ah, and hold passions and cognitions servants to the ordinances of shari-ah. Like the children they do not exchange fine jewels of the shari-ah for walnuts and raisins of ecstasies and states, nor get deceived and fascinated by baseless talks of the sufis. They do not give Fass preference to Nass, nor pay attention to *Futuhât Makkiyah* turning away from *Futuhât Madaniyah*. Their state has permanency, and their time, facing the Essential theophany, continuity, which to others is instantaneous, and to them, continuous. The Presence followed by disappearance is out of consideration near these divines. "*Men whom neither merchandise nor sale diverts from the remembrance of Allah,*" (Q-24:37). But the intelligence of everyone does not reach to the taste of these grandees. It is quite probable that the imperfect ones too of this exalted Method might reject some of their excellences.

Taunts of the incompetents at the celebrities of this group

God forbid, if I utter a word of complaint or rebuke

Yes, some of the later *khulafâ* of this exalted Method have, leaving the course of the real grandees, introduced new things in this Path also. A group among their disciples believes that by these innovations they have given completeness to this Method, Allah forbid, it is never so: "*Grievous is the word that comes out of their mouths,*" (Q-18:5), rather, they are after its distortion and

ruination. Alas, oh , a thousand alas, some of the innovations which are not at

210 Ep.- 131

all to be found in other Orders, have been introduced into this exalted Method. For instance, they perform the mid-night prayer congregationally. People assemble at that time for the mid-night prayer from the near-by localities and perform it with great equanimity. This act, however, is a disapproved one, the disapprovedness (*kardhah*) being of the degree of unlawfulness (*tahrimi*). A group of jurists, that holds the act of inviting (for this prayer) as the cause of disapprovedness, has permitted the groupperforming of supererogatory prayers with the restriction that it should be conducted in a comer of Masjid, but if the number of participants exceeds three, it is unanimously disapproved (*makruh*). Also, these people appoint thirteen units (*raka-at*) for the mid-night prayer (*tahajjud*) such that they perform twelve units (*raka-at*) standing and then two units (*raka-at*) sitting, which ritually is equivalent to one unit (*raka-ah*). The total thus becomes thirteen, which is not right. Our Prophet has sometimes performed thirteen units (*raka-at*), sometimes eleven, sometimes nine, and sometimes seven. The midnight-prayer together with the odd-prayer (*witr*) brings about oddness in the number, and not so that two units (*raka-at*) in sitting-posture are equivalent to one unit (*raka-ah*) in standing-posture, and hence the oddness. The object of this kind of teaching and practice is simply to reject the following of the Prophet's shining sunnah. It is surprising that in a city of ulamà, abode of attempters (*mujtahidin*), this kind of innovations have found currency while we *fuqara* receive Islamic knowledge through their benediction. Indeed, Allah is the inspirer of the truth, Epistle

-132

Trembling have I put the heart-pains before thee briefly

Lest thy heart be dispirited, and the story lengthy,

And be peace.

Epistle -132

On the shunning of the company of the rich and on the encouragement to the company of the poor (fuqara) since sweeping the cottage of the poor is

better than presiding over (an assembly of) the rich, has written to Mulla Muhammad Siddiq Badakhshi.

"Our Lord, cause not our hearts to stray alter Thou hast guided us, and grant us mercy from Thy store, Thou only Thou art the Granter," (Q-3:8). O brother, apparently being tired of the company of the poor (*fuqara*) you have resorted to the company of the rich, too bad is that which you have done. Today if your eye is close, tomorrow it will be open, and nothing short of repentance would help, to warn is ours. O father of vanity, today your case is not free of two conditions, either in the company of the rich They would grant you peace of mind, or would not. If They grant, it is bad, if not, it is worse. For, if They grant, it is a Divine deception, and we seek the protection of Allah from that, and if They do not grant, the verse: *"Lost this world and the Hereafter,"* (Q-22:11), describes the condition. The sweeping of the huts of the poor (*fuqara*) is better than the presiding over the rich. Today these words may appear reasonable to you or may not, eventually they would, but to little avail. The desire for buttered food, and the crave for showy dresses, has plunged you into this calamity. Still nothing has been lost, thought should be given to the real objective. Everything that prevents from Allah, ought to be reckoned enemy, and escaped from, and shunned: *"Verily, among your wives and children are enemies to you, so beware of them,"* (Q-64:14), says the Book. The right of companionship has made me say a word of advice at least once, follow it or not. I know right from the beginning, because of your senseless conducts, that your persevering in poverty (*fuqr*) with this attitude is a hard thing.

Indeed what we feared did happen

We all have one day to Allah return

And peace be upon him who followed the Guidance and held fast to the ways of Mustafa. In view of your natural disposition and propensity I had a different expectation , but you have cast your fine gem into manure. *"Surely, we belong to Allah, and to Him we are to return,"* (Q-2:156).

212 Ep.- 133, 134, 135

Epistle -133

On the description that the intervals of respite should be considered a boon and time should be given due concern, this also has written to Mulla Muhammad Siddiq.

The letter that you sent by the courier's hands has reached. The intervals of respite should be considered a boon and time should be given due concern. Ceremonies and customs bring no good, and pretences and excuses increase naught save misfortune and deprivation. The true Informant has said: " *The postponers, those who say, "I would do it soon", got ruined.*" It is highly undesirable to spend the present age aspiring after vain things, and be keen about vain glories for the present age. The ready time should be spent in important matters and the future time should be left for vain worldly decorations. May Allah afflict with a little discomfort so that deliverance from the comfort of what is besides Him be obtained. Mere talking and telling works to no avail, for They want a sound heart. Thought should be given to the real objective, and the meaningless be shunned.

Everything besides the love of the Lord Almighty

Be though it sweet, is a great calamity

Upon the messenger is nothing save the conveying.

Epistle -134

On the prohibition of postponing, has this also written to Mulla Muhammad Siddiq.

May Allah honour with limitless ascensions in the stages of nearness by the sanctity of the lord of the prophet O the image of love, time is a cutting sword, it is not known whether They grant respite till tomorrow or not. More important tasks ought to be done today and the less important ones to be left for tomorrow. This is the way wisdom demands, not only the worldly wisdom but the afterworld wisdom as well. There is nothing to write further, and be peace.

Epistle -135

This letter was sent to a sincere friend, Muhammad Siddiq, on the description of the stages of sainthood, be that general or special, giving also a description of some unique features of the special one.

Know that sainthood proceeds from vanishing (*fana*) and abiding (*baqa*), and it is either general or special. By general we mean absolute (unspecific) sainthood and by special, the Muhammadiyah Sainthood, wherein vanishing is more complete and abiding is more perfect. Whosoever is honoured with this great bounty, softens his skin towards obedience (to Allah), and expands his bosom for Islam, and becomes restless his carnal-soul (*nafs*) and pleased with its Lord so that becomes its Lord pleased with it, and turns his heart into a sound one towards its Turnerk, and occupies his soul (*ruh*) itself totally in the vision of the Attributive Divine Precincts (*Ālami Lahut*), and rises his secret (*sirr*) with the vision of Splendours and Considerations to the station where it becomes honoured with the instantaneous Essential theophany, and becomes bewildered his hidden (*khafi*) at the extreme Transcendence, Holiness, and Exaltedness (of the Aspired for), and unites his hiddenmost (*akhfa*) a uniting (with Allah) which is beyond detection and perception so that comes true for him,

Delights and pleasures be to the lords of bounties

What is worthy of knowing is that the specific Muhammadiyah sainthood stands distinguished in all degrees of sainthood on the sides of ascension and descension both. As for the ascensionside, the vanishing of the hiddenmost (*akhfa*) and the abiding thereof is a characteristic of this specific sainthood. The ascension of all other sainthoods is only up to the hidden (*khafi*), being in keeping with their degree-difference i.e. the ascension of some of the saints is up to the station of soul (*ruh*), of some, up to the secret (*sirr*), and of some others, up to the hidden (*khafi*), and that is the pinnacle of the general sainthood. As for the descension side, there is share for the bodies of the Muhammadi-taste saints in the excellences of the degrees of this sainthood because he was carried bodily in the night of Ascension (*Meraj*) to whereunto appointed by Allah, and Paradise and Hell were unveiled to him, and was revealed unto him that which was revealed, and there he was honoured with eye-sighting (*royat*). This kind of ascension is special to Hazrat Muhammad, and to the saints following him a devout following, and the travellers in his footsteps also have share in this specific distinction.

And for the earth is share in the cup of the chosen ones

All that can be said in this regard is that the taking place of eyesighting (*royah*) in this world is especial to Hazrat

Muhammad. The sighting experienced by the saints that are in his steps is not sighting. The difference between sighting and that state is as the difference between real and virtual, and person and shadow, and neither one of them is identical with the other.

Vol. 1 214 Ep.- 136, 137

Epistle -136

On the prohibition of postponing and putting-off in attaining to the real objective, has this also written to Mulla Muhammad Siddiq.

Your pleasing letter has reached. Since the courier reached during the last ten blessed days, the reply was delayed until their lapse. Replies to the letters of Khàn Khànan and Khâjah Abdullah have already been sent. Kindly go through those. Your going to army this time did not appear a sensible act to the Faqir, see what good comes out of it. The affairs rest with Allah. Note that Allah, in His utmost graciousness, has provided you with daily subsistence, considering that a boon, thought should be given to the own task, not that it should be used to acquire other means of livelihood also. This then gives the works a continuance and in dervishhood cherishing distant expectations is infidelity. It is not known if the matter of payment of the debt could in some way be settled with Khâjgi. If there are any doubts, the matter should be brought to the notice of Khâjgi in writing in a clear and straightforward manner, and if he also is unambiguous in his answer and a positive promise is surmisable, then proceed with this intention. But what is the remedy for delay and deferment. Whatever has to be done, should be done earlier, the moments of respite are very precious.

Epistle -137

On the description of the glory of ritual prayers (salah), the excellence whereof is related to the extreme of extreme, and on connected matters, has written to Haji Khizir Khan.

Your pleasing letter has reached, the contents became clear. Delights in worshipping and ease in performing thereof are of the greatest bounties of Allah, especially during the performing of prayer (*salah*) where it is unattainable to him who is not an extreme-reached one, and more especially, in the performing of obligatory prayers (*salawat*). Since at the beginning of extreme stage, They grant delights in supererogatory prayers, and at the extreme of the extreme, this matter becomes related with the

obligatory prayers. One feels oneself idle during the performing of supererogatory prayers, to him, the performing of obligatory prayers becomes a great accomplishment.

This task is a gold-lot, see whom They allot

It should be known that the carnal-soul has no share in the delights obtained during the performing of the prayers, rather, in those very delightful moments it is in wailing and moaning. Glory be to Allah, what an exalted state it is.

Delights and pleasures be to the lords of riches and realms

The uttering and hearing of such things for us, slaves of lust, is a great bounty.

This way or that, I please my self

Know this also that the status of prayers in the world is akin to the status of sighting in the hereafter. In the world, the utmost nearness is in prayers, and in the hereafter, the utmost nearness would be during the sighting moments. Know also that all other worships are means towards the prayers, and the prayers are one of the objectives, and be peace and regards.

Epistle -138

On the condemnation of the wretched world, and on the shunning of the company of the worldlings, has written to Sheykh Baha-uddin Sirhindi

My fortunate son, you should not be pleased with this wretched and hated world, and should not give up the wealth of constant turning to the Divine Court, and should be concerned about what we are selling and what we are purchasing. To exchange the hereafter for the world, and to turn away from Allah to creation is foolishness and ignorance. Gathering the world and the hereafter together falls under gathering the opposites. How nice it would have been if the creed and the creation could get together. Of these two opposites, one is free to choose one, one likes, and sell oneself for the one, one pleases, the torments of the hereafter are perpetual, and the enjoyments of the world are fleeting. The world is a God-hated thing, and the hereafter His liked thing.

Live as long as you want, you have to depart

Love whosoever you want, you have to part

Wife and children would at last have to be parted with, and the care of their affairs to be entrusted to Allah. The needed is to count oneself among the dead from today, and commit the expeditions of

here to the care of Allah "*Verily, among your wives and children are enemies to you, so beware of them,*" (Q-64:14), is the decision of the Book which you repeatedly would have heard. How long these fool's dreams, the eye should now be opened. The company of the worldlings and association with them is a deadly poison. The killed of this poison falls into the grip of eternal death. To the wise a word is sufficing while the act of explaining is there

216 Ep.- 139

repeatedly and emphatically. The buttered morsels of kings add to heart-ailments, how then success and salvation, beware, beware, beware.

Ours is to convey the counsel

Yours is to accept or repel

Flee from their company more hastily than you flee from a lion, for that only inflicts worldly death which is benefiting in the hereafter, but association with kings inflicts eternal death and unending loss. Therefore, shun their company, shun their morsels, turn away from their love, and turn away from the seeing of them. It comes in an authentic news: "*Whoso humbles himself to a rich man because of his riches, goes out two-third of his faith.*" Think it over whether all this humbling and flattery is because of their riches or something else, there is no doubt it is because of their riches to the result of departing of two-third of faith. Where you then stand in Islam, and where you are in respect of salvation. All this stressing and emphasizing is because I understand that buttered morsels and uncongenial company would have veiled the heart of this son from accepting sermons and receiving counsels, would have made remain unmoved by words and talks. Therefore, beware, beware of their company, and beware, beware of their sight, and Allah'tz is the Granter of help. May Allah, protect us from those acts which our Lord, the Exalted, likes not, by the sanctity of the lord of mankind eulogized as: "*The eye turned not aside nor yet was overbold,*" and be peace.

Epistle -139

On the description that there is a group of unfortunate ones engaged in slandering and denouncing the men of Allah, disparaging and defaming them is not only permissible but commendable, has written to Jafar Beg Nehani.

Your kind letter has brought honour. May Allah grant you protection, as you keep yourself informed of the conditions of the *fuqarà* and your concern for them in presence and absence is alike. My master, when the disbelievers of the Quresh, in their utter unblessedness, began an all-out slandering and denouncing of the men of Islam, the Prophet ordered some of the poets to compose lampoons about these unlucky disbelievers. The poet would come forward and stand by the pulpit in the presence of the Prophet, and openly read the satirical couplets to their disparagement. The Prophet would say that the Holy Ghost (Ruhul-Quds) is by him as long as he is reading to their disparagement. Offence by people is of the boons of love. O Allah, make us of them by the sanctity of the lord of the prophets.

Epistle -140

On the description that sorrow and hardships are among the prerequisites of love, has written to Mulla Muhammad Masoom Kabuli.

O the image of love, sorrow and hardships are among the prerequisites of love. When choosing poverty (fuqr), pain and sorrow cannot be escaped.

The object of your love, the relish of pain and distress

Yet the means of comfort under the sky are not scarce

The Friend wants wandering so that there be complete cut-off from "other" than Him. Here comfort is in discomfort, and glee in glow, rest in unrest, and luxury in injury. In this station, to look for respite is to put oneself in plight. One should hand over oneself wholly to the Beloved and whatever comes from Him, happily accept that without bending the brow, for in this way life is. As far as possible, be perseverant, the languor is close behind. Your assiduousness had reached a commendable state, but before reaching maturity, went down. But worry not, for if you collect yourself away from these waverings even a little bit, it would become better than before. Consider these causes of distraction exactly the means of tranquillity so that you may do your task, and be peace.

Epistle -141

On the description that the main thing in this task is love and devotion, has written to Mulla Muhammad Qalij.

May Allah ta bless you with more and more progress, by the sanctity of the lord of the propheti. You did not ever write about the heart-states what they are, keep informed in this regard also as it is a means towards making attention in absence. The main thing in this task is love and devotion. If progress is not being perceived presently, be not sad. When a devout devotion is there, there is hope that the job of years would be accomplished in hours, and be peace.

Vol.1 218 Ep.- 142, 143

Epistle -142

On the description that the Reference (*Nisbat*) of these divines, howsoever little be that in hand, is not little, has written to Mulla Abdul Ghafoor Samarqandi.

Your esteemed letter, so kindly sent, has reached. The love of dervishes (*fuqara*) and concern for them is of the greatest bounties of Allah. We pray Allah to grant steadfastness in this attitude and hope to be heard. The gift sent for dervishes has also been received, the prayer of protection was pronounced. The Method (*Tariqah*) you had acquired and the Reference (*Nisbat*, i.e. states) proceeding from that, nothing of that you have described. Allah forbid, if there be any slackness in that.

Attention to Him to the twinkling of an eye

Is better than the life long union with the fairies of sky

Even a little of the Reference (*Nisbat*) of these divines in hand, is not little, because the end of others is registered in the beginning of theirs.

Assess my harvest from the verdure of my orchard

As far any slackening in it, there is no need to worry as long as the love-relations with the possessors of this Reference remain strong. The cloak, having been put on a number of times, has been sent. Wear it at intervals and keep it with due respect, great benefits are expected to proceed from it. Whenever you wear it, wear it after ablution and repeat the lessons. It is hoped that perfect tranquillity shall be obtained. Whenever you intend to write anything, write your internal states first, as the external states without the internal states are out of consideration.

The talk of the Friend, whencesoever that be is pleasant

May Allah grant us and you steadfastness in the following of the lord of mankind, one who is protected from error.

This is the task, and all other is naught

Epistle -143

On the description that the time of youth should be considered a boon, and should not be passed in play and amusements, has written to Mulla Shams.

May power be granted to the lover of dervishes, Maulànà Shams, to know that the period, of youth is a boon, and to refrain from spending it in play and amusements, and not to exchange it for walnuts and raisins. For, nothing save repentance and regret would be the lot at last, and naught would be the upshot. To warn is ours. Observe the five times prayers in congregation and be discriminating in matters of lawful and unlawful. The way of hereafter-salvation is the following of the examples of the Bearer of Shari-ah. Fleeting enjoyments and ruining delights should not be the focus of attention. And Allah, the Sublime, is the Granter of aid towards good acts.

Epistle -144

On the description of the meaning of journey and travelling (*sair-o-suluk*), of the unto-Allah and into-Allah journeys, of the other two journeys that follow these two journeys, has written to Hafiz Muhammad Lahori.

May Allah grant unlimited progress in the stages of excellence by the sanctity of the lord of mankind, rendered secure from error.

The talk of the Friend, whencesoever that be is pleasant

++Journeying and travelling is movement in knowledge through experiences, there being no room here for spatial movement. Thus, the journey unto-Allah (*sair ilallah*) is movement in knowledge, from lower knowledge to higher knowledge, and from that higher to the next higher, until after having the knowledge of the Possible (*Mumkin*) passed completely and wiped-off totally, eventually ends to the knowledge of the Necessary (*Wâjib Ta-ala*). This state is called vanishing (*fanâ*). And the journey into-Allah (*sair fillah*) is movement in knowledge in the Necessity-Degrees (*Maratibi Wujub*) consisting of the Names, Attributes, Splendours, Considerations, Sanctities, and Transcendentals, reaching to a degree which can neither be expressed by any expression nor can be alluded to by any allusion, neither can be

named by any name nor can be hinted at by any hint. No knowing can know that, and no perceiving can perceive that. This journey is called abiding (*baqa*). And the third journey which is from and with Allah signifies a downward movement in knowledge, from higher knowledge to lower knowledge, and from that lower to the next lower, until eventually it recedes from all knowledge of the Necessity-Degrees. This is the gnostic who is oblivious of Allah with Allah, has returned from Allah with Allah. One who is a finder loser, a united forsaken, and a near far. And the fourth journey which takes place in "things", signifies the acquirement of the knowledge of things, one after another, as the knowledge of all things had been lost in the first journey. Hence, the fourth journey is parallel to the first journey, and the third journey is parallel to the second journey, as can be noted. The journeys unto-Allah and

Vol.1 220 Ep.- 145

into-Allah are meant for attaining sainthood dependent upon vanishing and abiding, whereas the third and fourth journeys are meant for attaining to the station of invitation, being especial to the prophets sent. Those who devoutly follow these divines (i.e. the prophets) have also share in this station, as has said Allah, the Exalted: "*Say this is my way. I call to Allah with insight, I and those who follow me.*" (Q-12:108). This is a description of the beginning and the end, the object of the revealing whereof is to rouse interest and liking in the seekers.+

Plunder the sugar to your heart's desire,

O the bilious ones

As long as the crazy blinds are unaware of your wanton fun

And peace be upon those who follow the Guidance and adhere to the ways of Mustafa.

Epistle -145

++On the description that the Masha-ikh of the exalted Naqshbandiyah Method have chosen to begin the journey from the command-world, and on the description of the secret why some of the initiates of this Method do not get stirred-up easily, has written to Mulla Abdur-Rahman Mufti.

May Allah grant us and you firm hold on the path of the shari-ah Mustafaviyah, and may Allah be merciful to him who said amen. The mashâ-ikh of the Naqshbandiyah Method have chosen to begin the journey from the command-world and they cover the creation-world in the course of that journey, contrary to the

mashâikh of all other Paths, the beginning of the journey of whom is from the creation-world, and after having covered the creationworld place the foot in the command-world and proceed to passion stage. Hence, the Naqshbandiyah Path is the nearest of all the Paths, and certainly the end of others is registered in the beginning of theirs.

Assess my harvest from the verdure of my garden

Some of the seekers of this Exalted Method are such that although the beginning of their journey is from the command-world, yet they do not easily get moved and do not quickly get the delight and sweetness which is preliminary to passion. The reason thereof is that the command-world in them is weaker compared with the creation-world, and this weakness is a hindrance in being readily affected and stirred-up. This slowness in excitedness persists until the command-world in them becomes stronger than the creationworld and the situation becomes the reverse. The remedy for this weakness, consistent with this lofty Method, is the disposing of a man of strong disposing power, whereas the remedy consistent with other Paths is the precedence of purgation of the carnal-soul, self-disciplining, and self-mortification that are in keeping with the

It should be known that slowness of excitedness is not a sign of lack of propensity. There is a crowd that have perfect propensity and yet they are in the grip of this calamity, and be peace.+

Epistle -146

As a word of advice about repeating the lesson, has written to Sharfuddin Husain Badakhshi.

The letter of my son Sharfuddin Husain has reached. Praise and Grace belong to Allah that you are blessed with the remembrance of the *fuqara*. Keep your time busy with the repetition of the lesson you had taken and do not waste free time. Allah forbid, that this fleeting pomp and power should lead you astray and this short-lived glamour and glory should bereave you of sweetness.

This only is the word of advice to you O dear

The house colourful, and you only a babe little and tender How great a bounty it is that Allah grant urge to a servant to turn away (from sins) in the prime of youth and grant him perseverance therein. It may be said that all good things of the world compared with this bounty are like a dew drop against a deep river. Since that bounty is a means of obtaining the pleasure of the Master and,

hence, is higher than all bounties, be they of this world or the next. *"And greatest of all, is Allah's goodly pleasure,"* (Q-9:72). And peace be upon him who follows the Guidance and adheres to the ways of Mustafa.

Epistle -147

On the description whether severing (gusastan) has priority over joining (paiwastan) or joining (paiwastan) over severing (gusastan), has written to Khajah Muhammad Ashraf Kabuli.

May Allah grant you more and more progress in the degrees of perfection, by the sanctity of the lord of the prophets. One group of mashà-ikh of the Method has given severing (gusastan) priority over joining (paiwastan), and the second group has given joining (paiwastan) priority over severing (gusastan), while the

Vol. 1 222 Ep.- 147

third group has resorted to silence 1 . Abu Saeed Kharrâz says: *"Until you part not, you get not, and until you get not, you part not, I do not know which one has preference."* The writer of these lines says that severing and joining go together. It is inadmissible that severing be separated from joining, and joining be there without severing. In short, if there is obscurity, it is in their order of priority and in their cause-and-effect relation with each other.

Sheykh-ul-Islâm, Hazrat adopts the second doctrine and says that it is better to prefer that. True, but the group that gives priority to severing, that also does not reject this preference. They intend by joining perfect Appearance which is not negative of the priority of Absolute Appearance. The Absolute Appearance precedes severance whereas the Perfect Appearance follows that. According to this ascertainment, their differing precipitates to a simply verbal controversy. The first group, however, has his eyes of a loftier point, having discarded what is scanty. It should be

1. His words: One group of the mashà-ikh of Method has given severing (gusastan) priority over joining (paiwastan), while the third group has resorted to silence.

Commentary: Gusastan means severing, i.e. severing and turning away from all creatures and nonGod internally, and paiwastan means joining, i.e. seeking union with Allah. The group which gives severing preference to joining is of the opinion that first complete disconnection from all nonGod, complete purgation of the carnal-soul, and perfect purification of the heart,

should be acquired alongwith complete vanishing and perfect abiding through piety, godliness, and self-mortification before heading for union with Allah. The other group which gives paiwastan or joining preference to gusastan or severing is of the opinion that a kind of union with Allah, though superficial, should be there all along the interval of purgation and purification, vanishing and abiding. Yet, the true, vivid, and real union, is only possible to this second group after the acquirement of perfect purgation and purification, true vanishing and abiding. Imam RabbaniQ-, however, favours the first group in view of their natural, logical, and proper approach.

understood that this explanation also brings about a time precedence. Hence, understand, and Allah is the Inspirer of the truth. Anyway, one ought to be a gatherer of severance and joining as the status of sainthood is linked with these two degrees, and without these it is a vain effort. The first degree is related to unto-Allah journey and the second degree is related to into-Allah journey. By gathering these two journeys together, one attains to the degree of sainthood and excellence in accordance with the difference in the degrees thereof. The other two journeys are meant for reaching perfection and attaining to the station of invitation.

A loud cry have I twice uttered

Should in the village be one would surely be heard,
and be peace.

Epistle -148

On the description that one that daims to be satiated has nothing in hand, one should not be deceived by mediation of the spiritualities of masha-ikh and their help, as the figures of masha-ikh are in reality the subtleties of the guiding-sheykh, has written to Mulla Sadiq Kabuli.

Two letters, one after another, have reached. In the first letter were the news of attainment and satiation, and in the second, of thirst and empty-handedness. Praise be to Allah, the Sublime, credibility rests with the last performance. The claimant of satiation is empty, and he who thinks himself empty has union with the Unity. It has repeatedly been said to you that you should never be proud of mediation of the spiritualities of mash-à-ikh and their help as the figures of the masha-ikh are in reality the subtleties of the guiding sheykh that have appeared in those shapes. For the sanctuary of attention, oneness is a condition. Shifting one's attention brings loss. Allah protect from this. Secondly, it has repeatedly and

insistently been said to you to keep the worldly engagements to a minimum so that the task may be finished earlier. Being busy with unproductive jobs and to defer necessary tasks for unproductive ones, is far removed from providence. But you follow your opinions, little but the words of others move you. Anyway, it is all up to you, the duty of the messenger is to convey the message.

Vol. 1 224 Ep.- 149, 150

Epistle -149

On the description that although the Almighty Author of means has originated the things at means, yet is it necessary to keep the eyes fixed at means? Has written this also to Mulla Sadiq Kabuli.

My brother Maulanà Muhammad Sàdiq it is strange that you so wholly solely have let yourself go towards the world of means and measures. Although the Almighty Author of means has designed the things at means, yet is it necessary to keep the eyes fixed at means?

If one door is closed, O my heart

The other would be opened wide apart

This kind of short-sightedness is due to utter disharmony, and by men like you is highly displeasing. For a while you should pause and think of your condition and realise the degenerate state. In the attire of *fuqara* all this effort for attaining this object of Allah's wrath is an extremely deplorable matter. It is surprising how this loathsome thing appears goodly to your eyes. It is to the measure of necessity that efforts should be made in getting the necessary jobs done. To let all the ambitions be directed towards them and pass the entire life striving after them is utter foolishness. The leisure hours are a great boon, a thousand regrets that one should spend them in useless works. Ours is to warn, and upon the messenger is to convey the message. Be not disheartened by what people say and hear, and there is no place for sorrow when that is not in you which they impute to you. What a fortune that people should think of someone as ignoble and he really is a noble sole. But if the situation were contrary, it was a place of peril, and be peace.

Epistle -150

On the description that none except the Almighty Necessary One is worthy of being the object of aspirations, has written to Khajah Muhammad Qasim.

The kind letter of my brother Khàjah Muhammad Qàsim did reach and gave pleasure. Let not yourself be disheartened by perturbing worldly situations and disturbing external conditions as they bear no significance. Since this creation is in the phase of annihilation, the days should be passed in seeking the pleasure of the Lord, and going through thin and thick for that. None save the Necessary Being is worthy of being the object of aspirations, particularly, for the good people like you. In addition to this, this is to say that if I can do any service and work, just hint at that, gratefully and heartily I will do that, and be peace.

Epistle -151

++On the description of exaltedness of the Method of Hazarat Khajgan, of the meaning of recollection (ycid-dcisht) as is especial to these divines, has written to Mir Momin Balkhi.

The talk of the Friend, whencesoever it be is pleasant Recollection (*yad-dasht*) in the Method of the honoured khajan means Presence (*Huzur*) without absence (*ghaibah*), i.e. permanent Presence of the Essence (*Zat*) without the intervening veils of the Splendours (*Shuyun*) and Considerations (*Itibarat*). But if there is sometimes Presence and sometimes absence, i.e. at one time all the veils are removed and at another time they are let down, as is the case of instantaneous Essential-theophany, that like a flash of lightning all the veils from before the Essence get removed and then very quickly the Splendrous and Considerational veils come in between. A Presence of this kind is out of consideration near these divines. The sum total respecting Presence without absence is that the flashlike Essential-theophany, which in effect means the Appearance of the Essence without the media of Splendours and Considerations and which is attained at the ultimate stage of this Path where the most perfect vanishing takes place, should become permanent with the veils never coming in between. If they return, the Presence will change into absence and it will not be called recollection (*yad-dasht*). Hence, it becomes established that the visioning (*shuhud*) of these grandees is most perfect and most complete and the completeness of vanishing (*fanâ*) and the

perfectness of abiding (*baqa*) on the other hand as well is in keeping with the vividness and clearness of the Visioned (*Mashhood*).

Assess my harvest from the verdure of my orchard+

Epistle -152

On the description that submission to the Prophet is submission exactly to Allah, and on relevant matters has written to Sheykh Farid.

Said Allah, the Sublime, the Exalted: "*Whosoever obeys the Messenger, he indeed obeys Allah,*" (Q-4:80). Allahee, has declared obedience to the Messenger as obedience exactly to Himself. Hence, obedience to Allah through obedience to those other than

Vol. 1 226 Ep.- 152

the Messenger is obedience not to Allah. And in order to emphasize and stress this reality, the word "qad" meaning "indeed" has been used so that any perverted mind may not pronounce division between these two obediences and may not give one preference over the other. At another place says Allah complainingly of a people who discriminate between these two obediences, hence says: "*They seek to make division between Allah and His Messenger and say, "We believe in some and disbelieve in some others," and they seek to take a course in between, such are disbelievers in truth,*" (Q-4:151,152). Yes, some of the great mashaikh have, in a state of intoxication and under the sway of states, uttered words that indicate division between these two obediences and imply preference of the love of one over that of the other. It is related that once the King Mahmood Ghaznavi, in the days of his kingship, was encamped near Khiren. He sent some of his courtiers to Abul Hasan Khirqâni with the request that the Sheykh should pay a visit to him. At the same time said to them that if they saw any reluctance on the part of the Sheykh, recite to him: "*Obey Allah and obey the Messenger, and those in authority among you,*" (Q-4:59). The courtiers, sensing reluctance on the part of the Sheykh, recited the said verse to him. The Sheykh said in answer: "*I am so much occupied with obey Allah that I am ashamed of obey the Messenger, how to get to those in authority.*" The Sheykh's seeing the obedience to Allah different from the obedience to His

Messenger is something far from stability. The masha-ikh possessed of stability avoid saying such kind of words and at all stages of Shari-at, Tariqat, and Haqiqat, see the obedience to Allah in the obedience to the Messenger, and consider that obedience to Allah a mortal error which is through obedience to someone other than His Messenger. It is related that the Sheykh of Mehnah, Sheykh Abu Saeed Abul Khair, was once sitting in a gathering and an eminent Sayyid belonging to the Sayyid grandees of Khurasan was also sitting in his gathering. In the mean time, by chance, an impassioned man overpowered by states happened to come there. The Sheykh received him with greater regards in comparison with the eminent Sayyid. This displeased the Sayyid. The Sheykh explained that his respects to him were in keeping with his love for the Messenger, and the respecting of this impassioned man was in keeping with the love for Allah. But those enjoying stable states do not give justification for the divisions of this kind and consider the prevailing of the love of Allah over the love of the Messenger arising from a timely intoxication and a meaningless thing. This much, however, is there that when attaining to the degrees of excellence, i.e. the station of sainthood, the love of Allah controls, and at the stage of perfection which proceeds from the station of prophethood, the love of the Prophet controls. May Allah grant us perseverance in the obedience to the Prophet which is exactly the obedience to Allah.

Epistle -153

On the description of getting complete liberation from the servitude of "what is besides" which is related to the vanishing absolute, has written to Miyan Sheykh Muzzammil.

The letter that you had sent has reached. Praise be to Allah, the Bounteous, the Gracious, Who keeps His seekers restless and comfortless in longing, and in this comfortlessness saves them from taking comfort with "other" than Him. As for complete deliverance from the servitude of "other", it is attained only when one be honoured with the vanishing absolute (fana- -mutlaq), efface the impressions of "what is besides" completely from the mirror of the heart, and remain not one's cognitional and emotional attachments with anything, and be not anything other than Allah one's goal and object. Without this, all effort is to little avail. One might have the thought of being completely unattached to "other", but: *"Conjecture avails nothing against Truth,"* (Q-53:28).

This task is a gold lot, see whom They allot

The captive of states and stations is a captive of "other", then what to talk of matters other.

Belief and disbelief are same

When thy parting with the Friend they aim

Good and bad are alike

When in thy leading astray from the Path they unite

Your journey at last came to an end after a long period of time. Consider the hours of respite a boon, and if the friends merit consideration, why delay in taking permission from them, and if they do not, there is no need of taking permission from them. The pleasure of Allah ought to be cared for whether the people of this world are happy or unhappy. Their displeasure matters little.

Every grace and gain Through
the Friend ye attain

Allah should be made the object of aspirations, what with Him becomes gathered, be, and what becomes not, be not.

Vol.1 228 Ep.- 154

Oh, look at my cheeks and at its rosy grace

Do the colourful flowers in thy hand could it ever face,
and be peace.

Epistle -154

On the description that one ought to pass out of oneself and go into oneself, has this also written to Miyan Muzzammil.

++May Allah, keep with Himself, and leave not for an instant with "other" than Him. O Allah leave us not to ourselves for the twinkling of an eye that we become ruined, nor less than that, that we become lost. Every calamity which is there, is due to attachment to the self. When one became freed from one's self, became freed from the captivity of "what is besides" Him. If one worships idol, in reality worships one's own self: "*Have you seen him who makes his desire his god*"(Q 45:23)

Once thou hath passed out of thyself and is away

Then all is pleasant good and gay+

Leave your self and come. Just as passing out of the self is necessary, going into the self is also necessary. Since "finding" is therein, beyond the self "finding" is not.

Everything is there with thee under thy patchy cloak

Why this beating the hands about like a blind man's grope

Journey into the outer-stretch (sair afaqi) is distantness alter distantness and journey into the self is nearness alter nearness. If there is vision (shuhud), it is within the self, and if there is gnosis, it also is within the self, and if there is bewilderment, that also is within the self. There is no foot-rest beyond the self. Oh, where has the talk drifted to, so be it not that a simple-minded man get the idea of immanence and unitedness and plunge himself into a whirlpool of error.

Here in-dwelling is infidelity and uniting profanity

Prior to attaining to this station, pondering on it is forbidden. May Allah, the Sublime, grant us and you steadfastness in His pleasing ways. Keep informed of your states as it plays a great role, and be free in spite of formal attachments, and let their being or not being alike in your eyes, and be peace and regards.

Epistle -155

On the incitement that one ought to return to one's root-cause, has this also written to Miyan Sheykh Muzzammil.

May Allah, the Exalted, keep us with Himself.

That which they worship besides the Lord is naught

Oh, nothing save a total bereavement is their lot

On the first of the month of Jumada-al-Awwal, the day of Friday, had the honour of visiting Delhi. Muhammad Sâdiq was with me. If God's will favours, intend to stay here only a few days and then to set-out quickly for the hometown. "*The love of homeland proceeds from faith*," is a true tradition. What can a poor servant do, his forelocks are in His hands. "*There is no creature but He grasps (it) by its forelock. Surely my Lord is on the straight path*," (Q-11:56). Where to take refuge, but saying, "*Flee ye unto Allah*," (Q-51:50), run towards Him. Anyway, realizing the root-cause as the root-cause, and knowing that the offshoot has a secondary place, the face ought to be kept directed towards the root-cause.

Everything besides the love of the Lord Almighty Be though it sweet, is a great calamity

Epistle -156

On the incitement towards keeping company with the men of Allah, has written to Miyan Muzzammil.

The letter that you sent by the son of the Qàzi of Jalandhar has been received. Praise and Grace belong to Allah that the love of *fūqara* is your ready state. According to: "*Man is with him whom he loves*", you are with them. The month of Rajab though is near with respect to interval, but it is too far way.

Since it is in recognition of the rights of the dependents that you have resorted to this conduct, continue as you are. The Faqir will perhaps also be here until the end of the month of Rajab. The goodness is best known to Allah, unto Him is the (final) return and with Him is the (final) abode. Anyway, this short-lived life should be passed with *fūqara*: "*And content yourself with those who call their Lord morning and evening, seeking His Face,*" (Q-18:28), the Book also proves that Allah bade His Beloved to this effect. One of the divines says, "*O Allah, what it is that Thou hast done with Thy friends that whosoever recognizeth them findeth Thee, and unless hath found Thee, recognizeth them not.*" May Allah, the Sublime, Brant us and you the love of this exalted and honoured sect.

Epistle -157

On the description that when one intends to visit a dervish, one ought to have made oneself empty in order to return filled-up, that first the beliefs ought to be corrected, has written to Hakim Abdul Wahhab.

++You came twice and departed soon, hence, could not get time to discharge some of the rights of company (suhbat). The object of meeting is either to impart benefits or to get benefits. Since the meeting was void of these two, it is unworthy of consideration. Before these people, one ought to come having emptied oneself in order to return filled-up, and show ones destituteness so that they show their kindness and the way for imparting benefits be opened. Coming satiated and departing satiated is void of charm. Satiation stems from sickness, and contentness from contumacy.

Hazrat Khàjah Naqshband said: "*When there is a humble supplication first, then follows a broken-heart's attention next.*" Hence, for attention, supplication is a condition.+ In spite of it, there came in the mean time a student and conveyed your desire for counsels. It came to my mind that the very coming of you establishes rights, and effort from my side also should be to fulfil the duty as much as possible. Therefore, deemed it necessary that through the tongue of pen, by way of making amends for what passed, and reparation for what preceded, a few sentences that accord with the situation and condition be written and sent to you and Allah Almighty inspires with truth and helps in going right. O the image of good-fortune, what is incumbent upon us and you is to correct the beliefs, as required by the Book and Sunnah, along lines the ulama of the followers of the Truth have comprehended them from the Book and Sunnah, and have extracted them from there. Since our and your understanding is out of consideration if it is not in agreement with the understanding of these divines. For, every innovator and misleader comprehends his false dictates from the Book and Sunnah and deduces them from there, while the reality is that they avail nothing against Truth.

Secondly, it is to acquire the knowledge of the lawful and unlawful, of the obligatory and necessary. Thirdly, the conforming of deeds with this knowledge. In the fourth place is the path of purgation and purification which is especial to the sufis. Thus, until the beliefs have not been corrected, knowledge of the shariah-ordinances avails nothing, and until these two have not been realised, deeds avail nothing, and until these three have not been attained, the acquirement of purgation and purification is difficult. These four along with their complements and supplements are as is sunnah complementary to the obligatory. "*Of the goodness of the man's Islam is his relinquishing that which does not concern him, and being occupied with that which concerns him*", and be peace upon him who follows the Guidance and adheres to the examples of Mustafà.

Epistle -158

On the description that the difference between the degrees of excellence is in accordance with the differences in propensities, and on relevant matters, has written to Sheykh Hamid Bangali.

Know that the degrees of excellence differ according to the difference in propensities. The difference in excellence may be quantitative or qualitative or with respect to both at the same time.

Hence, the excellence of some proceeds from the Attributive theophany, and of some others from the Essential-theophany. There is, however, a startling difference between the singulars (afrad) of these two theophanies and the lords (arbeib) of these. Also, the excellence of some amounts to the soundness of the heart (qalb) and the liberation of the soul (ruh), and of some others, in addition to these two, to the Vision by the secret (sirr), and the excellence of the third group, in addition to these three, reaches to bewilderment attributed to the hidden (khafi), and the excellence of the fourth group, in addition to these four, culminates in Union attributed to the hiddenmost (akhfa)." *This is the bounty of Allah, bestows upon whom He will, Allah is the owner of great bounty,*" (Q-62:4). After reaching excellence in any of the aforesaid degrees, either there is return, or fixity and abiding in that degree. The former is the station of perfection and guidance and return from Allah to the creation for invitation, and the latter is the station of fall (istihldk) and seclusion, and be peace first and last.

Vol.1 232 Ep.- 159

Epistle -159

By way of offering condolence. has written to Sharfuddin Husain Badakhshi,

Although sufferings and afflictions are outwardly bitter and distressing to the body, but inwardly they are sweet and pleasing to the soul, since the body and the soul happen to be opposed to each other. In the pain of the one lies the pleasure of the other. A lowly mind that cannot differentiate between these two contrarities and their essential features is out of discussion and does not have the ability to be addressed: « *They are like cattle, nay more misguided,*" (Q-7:179)

The embryo in the womb of itself unaware

Of how and why little does it tare

The man whose soul has come down to the order of body and continues as such, and whose command-world has subordinated itself to whose creation-world, how could he understand the secret underlying this riddle. Unless the soul has not receded to its original abode and the command has not become separated from the creation, the beauty of this gnosis cannot become revealed. The possession of this wealth is dependent on the taking-place of

that death which is before the conventional death and which the lords of the Method call vanishing (fanâ).

Be thou dust whence emerge flowers

For dust alone has the blessing of scattering fragrant showers And he who did not the before the (conventional) death, he is stricken by calamity and ought to be mourned over. The news of the demise of your father who had a goodly reputation, and enjoining good and forbidding evil was whose token, became a source of distress and a cause of sorrow to the Muslims, "*Verily, to Allah we belong and to Him is our return.*" The son should have patience and be helping and assisting to the departed through charity, prayers, and through begging Allah's forgiveness for him, since the deceased is in a dire need of help of the living. It comes in a prophetic tradition: "*Not is there a deceased in the grave but like a drowning man crying for help, awaiting invocations (in his favour) to reach him from his father, or mother, or brother, or any friend. When it reaches to him it is dearer to him than the world and whatever is therein. And indeed Allah sends blessings like mountains on the dwellers of graves by the invocations of the dwellers of the earth, and verily the gift of the living to the deceased is the invocation to their forgiveness.*" The word of advice remaining is to be perseverant in remembering and persistent in pondering, since the respite is very short and ought to be spent in the most important of the important tasks, and be peace.

Epistle -160

To the name of this lowly servant of him, Yar Muhammad, alJadid, al-Badakhshi al-Talaciani, on the description that the lords of the Method (larigot) are divided into three groups, along with the explanation of the states of each of them. and the excellence and deficiency of each of those groups.

++The lords of the Method (the mashei-ikh Tariqat) are divided in three groups. The first group says that the universe is present in the exterior through the creative act of Allah and whatever qualities and excellences exist therein, all are through the creative act of Allah. They consider themselves nothing more than figures, and the figureness as well being attributed to Allah. They have lost themselves in the ocean of nothingness in a way that are neither aware of the universe nor of themselves, like a nude person who

has put on borrowed clothes and knows that this dress has been borrowed. Now this seeing of borrowedness occupies him to the degree that he sees the clothes with the owner thereof and finds himself nude. When such a man is brought back from heedlessness and inebriety to heedfulness and sobriety and They bless him with abiding after vanishing, though he finds the clothes on himself yet he knows with certainty that they belong to someone else, since that vanishing still remains registered in his knowledge while the connection and relation he had with those clothings exist no more. Similar is the case of that person who thinks of his qualities and excellences like as the borrowed clothes and knows that these clothes exist only in imagination and that he has no clothes on in exteriority and is actually nude. This seeing occupies him to a degree that he casts-off those imaginary clothes completely and finds himself nude, and after recovery and return to sobriety finds those imaginary clothes also with himself. The vanishing (fanâ) of the first person, however, has a higher perfectness and the abiding (baqa) consequent on that a greater completeness as well, as will, God willing, be soon described. In all their beliefs which pertain to the field of doctrinal theology and which stand confirmed by the Book, the Sunnah, and the consensus, these divines are in agreement with the ulamà of tradition and congregation. There is no difference between them and the Muslim theologians except that the theologians attain to the truth in this matter intellectually

Vol.1 234 Ep.- 160

,and rationally, whereas they by illumination and taste. Also these divines do not affirm any reference to Allah other than utmost transcendence and see all other references abstracted from Him. Glory be to Him, where then identicalness and partialness stand save the reference of Masterhood and servanthood, the Maker and the made, rather, they lose even this reference also under the sway of states and it is then that being honoured with real vanishing become acceptive of the Essential theophanies and manifestative of unending theophanies.+

The second group maintains that the universe is shadow of Allah and admits that the universe is existent in the exterior, but as a shadow not as a reality, and that its existence is subsistent by the existence of Allah like as the subsistence of shadow by the parent object. For instance, a man casts a shadow and then by his powerful capabilities that man projects his qualities of knowledge, power, and will, etc. etc. into that shadow, and even the faculties of enjoying and receiving pains. Now, supposedly, if that shadow falls on fire and gets pained, wisdom and custom do not permit

saying that that man has been afflicted, as says the third group. Similarly, all evil acts perpetrated by creatures cannot be ascribed to Allah. Just as if the shadow moves by self-will it would not be said that that man is in motion, but will be said that that is the effect of his power and will and is his creation. This is an accepted fact that creating evil does not lay evil, but doing and earning evil lays evil.

The third group believes in the Unity of Existence (Wahdat-ul-Wujud), i.e. there is only One existing in the exterior and that's all, and that is the Being of Allah. The universe in reality is unprovable in the exterior but it does have cognitional validity.+ They say that the identicals have not even smelt the scent of existence. Although this group also admits that Universe is the shadow of Allah but asserts that its shadowy existence is only in the degree of perception (hiss), and in reality in the exteriority there is only pure nothingness (adami mahz). They declare the Being of Allah possessing attributes that are Necessary and Possible and appoint stages of descent, and for each one of the stages prescribe for that very One Being laws and rules befitting that stage, and enjoying and suffering to them is that very Being. But in respect of these perceptual and conjectural shadows, i.e. the doctrines, wisdom and religion bring upon them many restrictions which they meet with many excuses and artful designs. Although this group is united and has attained perfection in keeping with the difference in the degrees of Union and excellence, their talks plunge people into

Vol.1 235 Ep.- 160

error and heresy and lead them to atheism.

The first group has attained to highest perfection and best completion, to fullest submission and to utmost agreement with the Book and the Sunnah. As for the matter of fullest submission and utmost agreement, that is evident, and as for highest perfection and best completion, that is because some of the human-body-degrees, such as the hidden (khafi) and the hiddenmost (akhfa), due to utmost subtleness and abstractness have perfect likeness to and harmony with the Origin (Allah). The people that notwithstanding the vanishing of Secret cannot distinguish these degrees from the Origin in order to be able to effect their negation by putting those under "no" (la), to them these remain mixed with and resemblant to the Origin, so that they find themselves identical with the Origin and declare that in the exterior there exists only Allah, and we in reality have no existence. But since the multiplicity of objects in the exterior stands proven, helplessly they admit of cognitional existence and it is from here

that they pronounce the identicals as being intermediaries between existence (wujud) and nonexistence (adam). Also, since they could not separate some of the degrees of the creature-bodies from the Origin, and hence remaining ignorant of the Necessary aspect of these, designated these as intermediaries and thus justified for the Possible that which was Crue for the Necessary and could not detect what have they justified that belongs to the category of Possible but has resemblance to the Necessary, though formally and nominally only. Had they been able to distinguish and separate the Possible completely from the Necessary, would never have seen themselves as Allah, and would have held that the universe is other than Allah, and would not have believed in the Unity of Existence. Unless there remains the trace (asar) of one, one does not find oneself as Allah, although one might impress that one's trace (asar) subsists no more, but that too is due to one's weak-sightedness. The second group although observed these degrees apart from the Origin and made negation of these by "no" (la-) but because of the shadowness-reality relationship a part of the remaining body-degrees remained subsistent, i.e. unseparated and unnegated, and as the shadow has a strong connection with the real, this reference did not disappear from their sight. As regards the first group, they separated all the degrees of the Possible from the Necessary and negated them all by the word no (lai due to perfect harmony with and imitation of the Prophet, and did not see any harmonization of the Possible with the Necessary, nor did they affirm any reference thereof to That.

Vol.1 236

They identified themselves nothing other than His powerless servants and creation, and recognized Him; as their Creator and Master. To consider themselves as the Master or imagine as His shadow is too hard and difficult for these divines, what of the vile dust and the Lord of lords. These divines show love towards things because they are creations of Allah and, hence, they appear lovable to their eyes. Since they have been made by Allah and their functions have also been made by Him, they fully yield and submit to them and do not deny the actions proceeding from them except those denied by the shari-ah. The Existentialists attain this kind of love for and submission to the things because of their considering them manifestations of or identical with Allah, whereas these divines get it by the plain consideration of their madeness and createdness.

See how vastly apart are the two paths

The one that resembles the beloved could be loved if one has little of love, but as for the made, and the created, and the servant,

unless one has extremely strong love for the beloved, one cannot like them and take them as one's beloved. This exalted group has full share in the station of servanthood — the ultimate end of all saintly stations. And what else could serve as a sign of the genuineness of their states than the being of all their illuminations in keeping with the Book and Sunnah, and not to a hairbreadth opposition to the formal shari-ah has found way into them. O Allah, make us among their lovers and followers by the sanctity of Muhammad, the Chosen. ++The dervish whom these lines are benefited from was previously a believer of Unification and possessed the knowledge of this Unification right from the time of boyhood and had reached in that to certainty, although did not possess the states. When entered on this Path, the way of Unification opened first and wandered for a long time in the stages of this station. Great amount of knowledge relevant to this station descended so that all the difficulties and incomings met by the Unitists became explained through illuminations and the descending cognitions. After the lapse of a long period of time, another reference started getting hold over this dervish, yet under its sway continued hesitantly with Unification. This hesitation was due to good opinion and not due to rejection. For a long time continued in that state of hesitation until at last the situation reached to the point of rejection, and it so appeared that this station means lower than the low and the matter needs be carried above up to the station of shadowiness. In this rejection I was helpless because I did not like to come out of this station while the most celebrated of mashà-ikh were there settled in this station. When reached the station of shadowiness, found myself and the universe as the shadow, as say the people of the second group, and had the longing would that They did not take me out of this station because, to me excellence lay in the Unity of Existence and this station had some agreement with that. Incidentally, by Their grace and providence, They lifted me off that station and carried above in the station of servanthood. Then at that time the excellence of that station became visible to the sight and became manifest the loftiness thereof making me turn-away from the previous stations and seek Allah's pardon respecting them. For, had They not led this dervish in this manner and showed the superiority of one (station) over the other, he would have seen his demotion in this station. Since, to him, there was no station higher than Unification. And Allah establishes the truth and shows the path.

It should be understood that the cause of difference in cognitions and gnosés, set forth in the letters and pamphlets of this dervish, rather of any traveller, is the difference in the degree of the stations

attained.+ Since for every station there are distinct cognitions, and for every state there is a different report. Hence, in reality, rejection and contradiction are not in cognitions except after the fashion of abrogation in the shariah-ordinances, so be not of those who doubt, and may Allah send His blessings upon our master, Muhammad, and his offsprings.

Epistle-161

On the description that the object of passing over the stages of travelling is to get true faith which is related to the restfulness of the carnal-soul, has written to Mulla Saleh Badakhshi Colabi.

The object of passing over the stages of travelling is to get true faith which is related to the restfulness of the carnal-soul. Unless the carnal-soul becomes restful, deliverance is unimaginable, and the carnal-soul does not reach the degree of restfulness unless the wisdom of heart is brought to bear upon that, and the wisdom of heart is attained when the heart disengages itself from the tasks before it and gets freedom from the captivity of "other" than Allah. The sign of this freedom is forgetfulness of what is besides Him. If to the hairbreadth there exists attention towards what is besides, it is far from freedom. Good tidings be to him who

Vol.1 238 Ep.- 162

preserved his heart for his Lord. Effort is necessary to be blessed with the freedom of heart in order to end with a restful carnal-soul. "That is the boum), of Allah bestows upon whom He will, Allah is the owner of great bounty," (Q-62:4), and be peace.

Epistle -162

On the description of the greatness of the blessed month of Ramazân. of the harmoniousness thereof with the Glorious Quran which became a cause for its descending in this month, of the wholesomeness of date. the breaking of fast, wherewith is a commendable act, and on relevant matters, has written to Khajah Muhammad Siddiq Badakhshi.

In the Name of Him, Sublimity belongs to Whom. The SpeechSplendour, which is one of the Essential Splendours, comprehends all the Essential excellences and the Attributive Splendours, as has been set forth in the previous cognitions. The blessed month of Ramadan is comprehensive of all boons and blessings and every boon and blessing that is there is initiated by the Essences and imparted by his Splendours. Whereas the source

of each and every evil and defect that comes into existence are the contingent essences and attributes: "*Whatsoever of good befalls you, it is from Allah, and whatsoever of evil befalls you, it is from yourself,*" (Q4:29) is the decision of the Book. Thus, all boons and blessings of this month proceed from those Essential excellences which the Splendour of Speech is comprehensive of, while the Glorious Qurân the sum total of the reality of that Comprehensive Splendour.

Hence, this blessed month stands in perfect harmony with the Qurân, since the Qur-ân is comprehensive of all excellences and this month is comprehensive of all boons which are the results and fruits of those excellences. It is because of this harmoniousness that the descending of Qur-an came to be in this month: "The month of Ramazan, in which was revealed the Qur-cin," (Q -2:185). The Night of Power (Lailat-ul-Qadr) that falls in this month is the substance and essence of this month and is as core, with the month, as shell. Therefore, everyone who passes this month in peace, benefiting from its boons and blessings, shall pass the entire year in peace and shall go packed and loaded with goodness and benedictions. May Allah,k help us benefit from the goodness and benediction of this blessed month and grant us a big share therein. Said the Prophet: "When anyone of you intends to break his fast, he should break that with dates, for that is a benediction (barakah)," and the Prophet would himself break the fast with dates. The being of benediction in the date is because its tree, called "Nakhlah", with regard to comprehensiveness and the quality of balancedness has been created after the pattern of Man. The Prophet therefore designated Nakhlah as paternal aunt of the sons of Adam. Hence, said the Prophet: "Respect your paternal aunt, the Nakhlah, because it has been created from the remnant of the clay of idam." It may be that its naming "benediction" be in view of this comprehensiveness. The breaking of fast by its fruit, i.e. the date, makes it a part of the faster. The comprehensive reality of date by virtue of this property becomes a part of the reality of the eater thereof, while the eater thereof because of that becomes comprehensive of innumerable excellences contained in the comprehensive reality thereof. This benefit although may be derived by eating it at any time, but at the fast-breaking time when the faster is void of impeding desires and fleeting pleasures, the eating thereof is more effective and touch to the comprehensive reality is more complete and thorough. The words of the Prophet: "*The best predawn meal for the faithful is date,*" may be in view of the fact that in eating that, as that becomes a part of the eater, lies the perfection of his reality and not of the reality of the

edible. Since "fast" is void of this merit, incitement to the eating of dates was to effect compensation for what was missed. The eating of dates brings the benefit of all edibles and the blessing thereof with regard to comprehensiveness continues until the fast-breaking time. But the benefit of the edible mentioned above is available only when that edible has been procured in keeping with the shari-ah without overstepping the shari-ah limits to hairbreadth. Also the reality of this benefit is attained when the eater thereof has reached from the form to the reality, and from the exterior to the interior, so that the outward of the edible helps his outward and the inward of the edible perfects his inward, else, to outward help alone that is restricted and the eater thereof remains less compensated for.

Strive to make the food good as jewel

Eat then of it to the fil of the bowel

The secret in haste in breaking the fast and in delay in taking the predawn meal is to provide a complete diet to the eater, and be peace.

Vol.1 240 Ep.- 163

Epistle -163

On the description that Islam and infidelity are opposed each to the other, the presumption of gathering these two opposites together is inadmissible, and honouring one means degrading the other ... up to the end what has he said on the degradation of the unbelievers and disassociation with them along with the description of disadvantages of this association, and on the description that the world and the hereafter are also opposed each to the other, has written to Sheykh Farid, the symbol of Iordship and chieftainship.

Praise be to Allah who bestowed His favours upon us, and guided us to Islam, and made us of the followers of Muhammad. The ready blessings of both the worlds are related to the imitation of the lord of both the worlds, and that is all. Imitating him means observing the Islamic ordinances and obliterating the traditions of the unbelievers. Islam and infidelity are opposed each to the other, and affirming one means repelling the other. The presumption of gathering these two opposites together is inadmissible, and honouring one means degrading the other. Allah Almighty thus bids the Prophet: "*O Prophet! strive against the unbelievers and the hypocrites and be stern with them,*" (Q-9:66). Hence bids Allah His Prophet, one who is possessed of lofty morals, strive

against the unbelievers and be stern with them. It is, therefore, understood that being stern with them falls in the highest morals. The dignity of Islam lies in the disgrace of infidelity and the infidels. Whosoever regards the unbelievers highly, seeks to make the Muslims lowly. Since regarding highly does not alone mean that they should be respected and given prominent seats, but giving them place in personal gatherings, keeping company with them, and talking with them, this all as well means showing respect towards them. Like dogs they should be kept away, and if there are some worldly ends that cannot be achieved without them, distrustfully then, and only to the extent of necessity, they should be depended upon. But the excellence of Islam lies in casting that worldly interest aside and keeping away from them. Allah Almighty has called them enemies of Himself and of His Prophet in His Glorious Qur-ân. Therefore mixing with these enemies of Allah and His Prophet is of the greatest offensive acts. The least harm coming from mixing and associating with these enemies is weakening of the power of enforcing the shariah-ordinances and repelling the customs of the unbelievers, as the companionship considerations come in-between, which is a very great harm. Friendliness and intimacy with the enemies of Allah leads to the enmity of Allah and His Prophet. A man thinks that he is of the followers of Islam, confirms Allah and His Prophet, and believes in them, but he does not realise that this kind of abominable acts deprive him completely of the wealth of Islam. We seek refuge with Allah from the mischief of our souls and from the ill of our deeds.

Khàjah has the happy thoughts of being joined to Him

But naught save happy thoughts is that which laàjah has with him.

The business of these mischief-mongers is to laugh and jeer at Islam and at the followers of Islam, and they are only waiting if they gain the upperhand, destroy the followers of Islam, or kill them all, or bring them back into infidelity. The followers of Islam ought to be ashamed, since shame is a part of faith and living up to the prestige of Muslimhood is necessary. They should always be kept down in a state of disgrace. The object of taking tribute from them is their humiliation, and this humiliation should be to the degree that for the fear of tribute they avoid wearing good clothes and adorning themselves and live fearing and trembling in the apprehensions of forfeiture of their wealth. What rights have the kings to stop the taking of tribute. Allah Almighty has made tribute a means towards their disgracing and the intended thereby to them is humiliation and to the followers of Islam, honour and domination.

Every denier of Islam hit, is indeed to Islam that is a benefit

The sign of having obtained the wealth of Islam is having aversion to the infidels and being inimical to them. Allah Almighty has declared them in His Glorious Qur-an "unclean", and at another place, "dirty". Hence, the infidels ought to appear unclean and dirty to the eyes of the followers of Islam, so that when they would look upon them and regard them as such, certainly would refrain from their company and shrink from sitting with them. Consulting them in any matter and acting according to their advice means showing highest regards toward these enemies. He who asks for their spiritual help and seeks their invocations, what he wants to achieve? Allah Almighty says in His Glorious Qur-àn: "*And the prayer of disbelievers goes (far) astray,*" (Q-13:14). Their invocations are baseless and fruitless. As regards the possibility that their invocations would be heard, that is hardly there, but the ill that the prestige of these dogs is further raised is definitely there. If they invoke, bring the mediation of their idols, one should imagine whereto the matter reaches, and even the smell of Muslimhood remains not. A great man said: "Unless among you

242 Ep.- 163

one becomes mad, one does not attain to Muslimhood." Madness here means becoming indifferent to gain and pain in upholding the word of Islam. As long as Muslimhood is with, whatever becomes, be, and what does not become, be not. When Muslimhood is there, the pleasure of Allah is there, and so also the pleasure of His beloved Prophet. There is no wealth greater than the pleasure of the Lord. "*We are pleased with Allah as the Lord, Islam as the Religion. and Muhammad as the Prophet and Messenger.*"

Make us steadfast in this, O Lord,

by the sanctity of the lord of the prophets. Due to shortage of time, what was necessary and unavoidable have written briefly and forwarded. If the Divine Grace helps, a letter more detailed than this writing shall be sent.

Just as Islam is opposed to infidelity, likewise, hereafter is opposed to world. The world and the hereafter do not go together. Renunciation of the world is of two kinds. One kind is to renounce the Permissibles thereof totally except those which are necessary. This kind is the best kind of renouncing the world. The other kind is to refrain from the Unlawful and the Doubtful thereof, and use only the Permissible. This kind also these days is very rare.

Lower than the Throne thou seest the sky

Yet from the earth, it is far above and high

Necessarily therefore, the use of gold and silver, the wearing of silk-dresses, etc. etc. which the shari-ah forbids, should be avoided. If gold and silver-ware are used for the purpose of decoration, there is permission. Using them for drinking and eating purposes, keeping perfumes into them, or using them as antimony containers, is Unlawful. Allah Almighty has made the circle of Permissible things very wide and taking joy and delight in them is more pleasing than in Unlawful things. In the things Permissible, lies the pleasure of Allah, and in the things Unlawful, lies His displeasure. Sound wisdom does not permit one to earn the displeasure of Allah in exchange for the delights that have no permanence when the condition is that as a substitute for those Unlawful enjoyments, Permissible enjoyments have been allowed. In the matter of Lawful and Unlawful, pious ulamà should be consulted, their advice should be sought, and in accordance with their opinion, deeds should be done. The path of Shari-ah is the path of salvation, and whatever is besides the shari-ah, that is error and falsity: "So what is there, after truth, but error," (Q-10:32). And be peace first and last.

Epistle -164

On the description that the bounties of Allah are uninterrupted on the special and the general, acceptance and non-acceptance of these is from their side, has written to Hafiz Bahfl-uddin Sirhindi.

May Allah Almighty grant steadfastness in the path of Shari-ah by His grace and kindness. Bounties of Allah are alike and uninterrupted on the special and the general, the noble and the ignoble, be those of the kind of wealth and sons, or of the kind of guidance and righteous life. Acceptance of some and nonacceptance of some others is from their side: "And Allah wronged them not but they used to wrong themselves," (Q-16:33). The summer sun shines alike on the washerman and the clothes, but the face of the washerman turns black and the clothes tut-ri white. The non-acceptance is because of having the face turned-away from the Divine Court. He who has his face turned-away from Him, misfortune is inevitably his lot, and deprivation from the bounties is irrevocably his share. Here one should not remark that there are many such people who continue having their face turned-away from Allah, and yet are distinguished by worldly bounties and the turning-away of these did not bring deprivation

upon them. It should be understood that this is wrath which by Divine deceit has appeared under the guise of reward to work towards their destruction by letting them remain lost in their opposition and error. Said Allah Almighty: "*Do they think that the wealth and sons wherewith We aid them, We are hastening them on to good things? Nay, but they perceive not,*" (Q-23: 55, 56). Hence, the world and its enjoyments in spite of being turned-away are solely destruction. Beware, beware, and be peace.

Epistle -165

On the incitement to imitating the Bearer of Shari-ah, to be inimical, averse, and stern, towards the opposers of his shariaht, has written to Sheykh Farid, the abode of lordship and chieftainship.

May Allah Almighty dignify you with the dignity of the internal (batini) heritage of the Untaught Qurashi Hāshimi Prophet, as has He; dignified you by the formal heritage, and may Allah be merciful to the servant who said, amen. The formal (suri) heritage of Muhammad is related to the creation-world, whereas the internal heritage is related to the command-world, where faith and gnosis, rectitude and obedience, prevail all over.

Vo1.1 244 Ep.- 165

The way of thanks-giving for the formal heritage is to get adorned with the internal heritage, and the adomment with the internal heritage is not attained without a perfect following of the Prophet. It is therefore obligatory upon you to follow him and obey him in his permissions and prohibitions. Indeed devout following is an offshoot of devout love for the Prophet.

He loves him to whom he surrenders all his wishes and whims

The sign of devout love is utmost aversion towards his enemies and display of animosity towards the opposers of his shari-ah. In love, hypocrisy has no place, the lover is always mad about his beloved and dares not opposition, and does not keep any kind of relation with the opposers of his beloved. Two dissimilar kind of loves do not exist together, and gathering two opposites is impossible. The love of one necessitates the animosity of the other. These should be thought over seriously since still the matter is not out of hand and what has been missed can be compensated for. Tomorrow when the matter will be out of hand, naught other than repentance shall be in hand.

The sad gloomy morning will show indeed the loss

The moonless night of love which thou certainly did pass

The worldly chattel are deception after deception and upon them rest the unending hereafter-affairs. If this few-days life is spent following the examples of the Prophet e, the hope of eternal salvation is there, otherwise it is naught over naught, whatever it be, and whatever kind of virtue it might be.

Muhammad is the honour of both the worlds

Be dust of his threshold, else be dust on thy head

The attainment of the sublime bounty of imitation does not necessarily depend upon a total renouncement of the world which is a burdening thing. The giving out of the prescribed poor-due as well has the effect of total renouncement in so far as the preventing of harm is concerned, since the purified wealth is free of harm. Hence, the remedy for repelling harm from worldly wealth is to set aside the poor-due portion thereof. Although the complete renouncing is better and preferable, yet the giving out of the poordue serves the same purpose.

Lower than the Throne though appears the sky

Yet from the earth, it is far above and high

It is therefore necessary that one's efforts should be spent in fulfilling the shari-ah ordinances, the ulamâ and the pious distinguished with the shari-ah be revered and respected, and no pains be spared in propagating the shari-ah, while the lustful ones and innovators be disparaged and humiliated: "*Whosoever reveres an innovator, helps in the demolition of Islam.*" The infidels who are the enemies of Allah and the enemies of His Prophet should be looked upon as enemies, and endeavour should be made in their humiliation and humbling and in no way respect be showed towards them. These unfortunate ones should not be given place in gatherings, nor should any display of cordiality be done and an attitude of harshness and sternness should as far as possible be adopted towards them. Consultation should not be made with them in any matter, and if supposedly that is necessary, unwillingly and forcedly should that be done like as one relieves the nature. The path that leads to your sublime Ancestore, is this. If you do not adopt this path, getting to his noble threshold is difficult, oh, far far away is that.

Oh, how to be joined to the beloved ahigh

Mountains awful, and caves dreadful in the way but lie

And any further stressing would be inappropriate.

Trembling have I put the heart-pains before thee

Lest thy heart be dispirited, as the story is lengthy

Epistle -166

On the description that dependence on the undependable life of few days should not be done, and pains should be taken for removing the heart-disease through excessive remembrance, which is the importantmost of the important things in this short period of life, has written to Mulla Muhammad Amin.

My master, how long like a kind mother trembling for oneself, and how long with anger and anxiety twisting for oneself. The personal self and every thing else should be imagined dead and thought of as a few senseless and motionless inert pieces: "Truly you will die and truly they will die,"(Q-39:30), declares the Book. To take pains about removing the heart-diseases in this short period of life by excessive remembrance is the importantmost of the important things, and to get rid of the internal diseases through recollection of Allah in this short respite is of the highest objectives. A heart captive of "other", what good could be expected from that, and a soul enamoured of the mean (world), camal-soul is superior to that. There, They demand perfect soundness of the heart, and require liberation of the soul. While we imprudent ones are fully engaged in designs that make the heart and the soul become fettered, oh, far far away is the goal: "And Allah wronged them not, but they used

Vol.1 246 Ep.- 167

to wrong themselves," (Q-16:33). The next thing to say is that you need not worry about your apparent weak condition, it will, God willing, change into health and peace. I have thoughts of satisfaction in this regard. You had asked for the clothes of the Faqir, the shirt has been sent. Wear it and look for the effects and fruits thereof, it abounds in benediction.

It is a story to him who regards it a story

It is a challenging message to him who meets it manly

And be peace upon him who follows the Guidance and holds fast to the examples of Mustafa,

Epistle -167

On the incitement to worshipping the Sustainer of the worlds, the One who is Inconceivable and Incomparable, and on shunning the worship of false gods of the Hindus, has written to Hinday Ram hindu who had expressed his sincerity towards this sect.

Both of your letters have reached. From both of these the love for fueni and seeking refuge with this exalted sect was surmised. How great a favour it is that They bless someone with this bounty.

My counsels are to fulfil the duty of preaching

Thou take them nicely or reject them haughtily is no concern of mine

++Know it and be informed that our and your Sustainer, rather the Sustainer of the worlds, whether it is the skies or the earths, the angels or the lower-category things, is One, Inconceivable and Incomparable, above resemblance and likeness, independent of form and similitude, fathership and sonship impossible in His case, equality and similarity have no way towards Him. The suspicion of unitedness and immanence is utterly unbecfitting His glory, and the thought of His hiding and emerging is the ugliest attribution to Him. He is neither temporal, i.e. time-controlled, since time is His creation, nor spatial, since space is His fabrication. There is no beginning to His existence, nor end to His continuance.+ Every good and excellence stand proven for Him, and every kind of defect and decline stand negated from Him. Therefore, worthy of worship is He, and glorification is a right of Him. Ram and Krishn and others like them that are gods of the Hindus, are His vile creatures and have come of mother and father. Râm was son of Jasrath, brother of Lachhman, and husband of Sitâ. When Ram could not safeguard his wife, what help could he extend to others, far-seeing wisdom should be brought to work and the practice of following them should be abandoned. It is a matter of great shame that one should refer to the Sustainer of the worlds by names Râm and Krishn which is like calling a mighty king by the name of a lowly sweeper. It is extremely foolish to hold Ram and Rahmân as one. The Creator and the creature cannot become one, nor can the Inconceivable unite with the Conceivable. Prior to creation of Ram and Krishn, the Sustainer of the worlds was not called Ram and Krishn. What has happened to people that after their being born, the names Ram and Krishn they apply to Him, and the remembering of Ram and Krishn regard the remembering of the Creator. God forbid, and again, God forbid. Our prophets, whose count is about one hundred and twenty four thousand, invited people towards worshipping the Creator and prevented them from worshipping

that which is non-God. They regarded themselves His helpless servants and lived trembling before His awe and majesty. But the gods of Hindus invited people towards their worshipping and regarded themselves gods even though they believed in the Creator. They affirmed of His dwelling within them and being united with them, and called themselves god and plunged headlong into unlawful things under the pretext that nothing is forbidden to a god, and whatever way he wants to dispose his creation, he can. They have a lot of this kind of corrupt thoughts, and are themselves in error and lead others into error. The prophets, contrarily, what ask other people to shun, shun that themselves too, and declare themselves human beings like other human beings.

See how vastly apart are the two paths

Epistle -168

On the description of the exaltedness of the Naqshbandiyah Order, and in the complaint of the crowd that have added new and invented things in this sublime Method, and on the matters relevant, has written to Khajah Muhammad Qasim, son of Khajah Amkanki.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and his pious offsprings. Now, with the presents of abounding well-wishes and countless greetings to His Eminence, the cream of revered mashà-ikh, the pride of great saints, the son of my advisor, steadfast in the Order, may Allah protect him and grant him long life, earnest desires and strong longings are conveyed.

Vol.1 248 Ep.- 168

Oh, how to become joined to the beloved afar

Mountains awful and caves dreadful in the way there are

++Be it known to the respected Master's son that the exaltedness of this sublime Method and the loftiness of the Naqshbandiyah fraternity is due to following the sunnah and shunning the innovations. For this reason the grandees of this Method have refrained from the loud-voiced remembrance and recommended the heart's remembrance, and have prevented from "hearing" (sama-) and "dancing" (raqs), ecstasy (wajd) and forced-ecstasy (tawa-jud), which were not there in the days of the Prophet and the Righteous Caliphsee. Instead of seclusion and forty-days retiring which were nonexistent in the beginning periods, these divines adopted "solitude in the crowd" (khalwah dar Anjuman) with

good results ensuing by adhering to this doctrine and numerous benefits accruing by observing those precautions. It is from here that the end of others is registered in the beginning of theirs, and their Reference comes to be above all other References. Their words are cure for the heart diseases, and their looks are remedy for the internal defects, and their penetrating attention delivers the seekers from the captivity of both the worlds, while their sublime exertions (himmah) lift the disciples from the lowliness of the Possibility (Imkcin) to the loftiness of the Necessity (Wujub).

Wonderful caravan-leaders are the Naqshbandian

For they lead caravan to the sanctuary by the ways so hidden

Effaces from the heart of the traveller their passion

Ambitions of solitude and emotions of seclusion

But in this age this Reference has become like the rarely found Phoenix and has hidden itself. A crowd of this fraternity has made frantic efforts in all directions but remaining unsuccessful in getting this great wealth and because of the rarity of this superb bounty are happy with a few pebbles in place of precious jewels and like children are satisfied with walnuts and raisins, and in extreme anxiety and embarrassment have left the Path of their predecessors. Sometime they search peace in loud-voiced remembrance, and sometime seek comfort in "hearing" (sama) and "dancing" (raqs), and as they are unable to get solitude in the crowd, resort to "forty" (china-) to get solitude.

How surprising it is that they look upon these innovations as completive and perfective of this Reference and deem this destruction exactly construction.+ May Allah Almighty grant them the doing of justice and bless their inward by a trace of the excellences of the grandees of this Path, by the Min an the Sàd, and by the sanctity of the Prophet and his offspringse.

Since these innovations have gained currency in those regions to the degree that they have concealed the real path of the foregone notables so that high and low there has adopted invented and new Methods being turned away from the real and the ancient Method. Now it came to my mind to disclose a bit of this story to the servants of that high threshold and give vent to the heart-pains in that. I do not know to what group belong the intimate attendants in your assembly and from what sect come the companions in your functions.

Sleepless I remained in torturing thoughts

In whose lap did thou pass the night last

I pray Allah to save you from the spread of this calamity and protect your high threshold from this adversity. My master and patron, people have given currency to innovations and new things in this exalted Method in a way that if the opponents say that this Path is noted for inclination towards innovations and refrainment from sunnah, has place. They perform the pre-dawn prayer congregationally and, like the sunnah of Tarcivih, seek to grace the Masjid-court by seeking to popularize that. They consider that a good practice and invite people towards that but the thing is that performing supererogatory prayers congregationally has been declared by the jurists to be a "disapproved" (makruh) act. Another group of jurists has declared only the invitation act as disapproved in performing supererogatory prayers in congregation and has given the verdict of its permissibility with the restriction that it should be performed in a corner of Masjid. However, there is consensus on its being disapproved if the number of participants exceeds three. They also hold the pre-dawn prayer to be thirteen units such that they perform twelve units standing and the last two units sitting — the two sitting ones being equivalent to one. From here they deduce that the reward of the sitting one is half the reward of the standing one. This idea and practice are contrary to the sunnah. The Prophet performed thirteen units including the odd-prayer. The oddness appearing in the units of the pre-dawn prayer was due to oddness in the units of the odd-prayer and not the way these notables imagine.

Trembling have I put the heart-pains briefly before thee

Lest thy heart be dispirited as the story is lengthy

It is strange that this kind of innovation and such sort of fabrication be in vogue in the cities of Mawarci-un-Nahr, the abode of the

Vol.1 250 Ep.- 169

ulama of the Truth, while the state of affairs is this that wefuerci benefit from their benedictions in the matters of shariahknowledge. And Allah, the Sublime, is the Inspirer with the Truth, and may Allah, the Sublime, grant us and you perseverance in the path of the shari-ah Mustafaviyah, and may Allah be merciful to the servant who pronounced "amen".

Epistle -169

In reply to a question respecting a disciple who had said to his Sheykh that if he interfered in the special time which he gets with Allah, he would cut

his head off the body. The Sheykh liked those words of him and embraced him, has written to Sheykh Abdus-Samad, Sultânpuri.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets, Muhammad, and upon his pious offsprings.

Your esteemed letter and kind communication written so kindly has reached, it pleased very much. ++As to the questions therein, my master, the highest goal and the most glorious objective is to attain to the Divine Threshold. But at the beginning since a seeker is in an extremely dirty and lowly state due to worldly attachments, while the Divinity stands in an extremely transcendent and lofty state, and as the harmoniousness between the desirer and the Desired, which acts as a means for giving and taking emanations, is missing, hence a sheykh thoroughly acquainted with the Path is indispensable in order to act as an intermediary between the two, having ample enrichment of both sides so that he may become a means towards joining the desirer to the Desired. The more the desirer gains harmoniousness with the Desired the more the sheykh recedes from between them, and as the desirer develops perfect harmony with the Desired, the sheykh withdraws himself completely from between them and lets the desirer be joined to the Desired without his mediation. At the beginning and middle stages, the Desired cannot be seen without the glasses of the sheykh, but at the end stage the glory of the Desired, makes itself manifest without the mediation of the sheykh and a union naked is attained. As for the words, "If even the sheykh comes in-between at that time, I will cut his head off the body", they are under the sway of intoxication. The stable ones do not speak this way nor do they adopt the path of disrespect, and see the attainment of their aspirations through the blessings of the sheykh, and be peace.+

Epistle -170

On the description that just as there is no escape for a man from fulfilling the command and prohibition of Allah, likewise there is no escape for him from fulfilling the rights of creatures and being considerate towards them, and on matters relevant, has written to Sheykh Noor.

Praise be to Allah and peace be upon His chosen servants. My fortunate brother, just as there is no escape for a man from fulfilling the commands of Allah, and shunning the prohibitions, similarly there is no escape also from fulfilling the rights of creatures and being considerate towards them. The saying: *"Respect for the command of Allah and kindness towards*

the creatures of Allah", implies the fulfilment of these two rights and alludes towards giving thought to these two sides. Hence observing one out of these two is negligence, and contenting oneself with a part of the total is far from excellence. Forbearance in discharging the rights of creatures is necessary and behaving nicely towards them is obligatory. Haughtiness is unbecoming here and heedlessness is unsuited in this case.

A lover be though he world-sweetheart

His is to quit coquetry and pull the burdened cart

Since you have been in the company for a long time and have heard sermons and counsels, therefore, avoiding a lengthy discourse, summed the matter up in few sentences. May Allah grant us and you steadfastness in the path of the shari-ah Mustafaviyah.

Vol.1 252 Ep.- 171

Epistle -171

On the description that what is laid upon the fuciara is being permanently in a state of humbleness and poverty, fulfilling the services of servanthood, preserving the limits of the shari-ah, following the shining sunnah, contemplation of the overwhelming sins, living in the dread of revenge of the Knower of the hidden, and on matters relevant, has written to Mulla Tapir Badakhshi.

++Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and upon his pious offsprings. What is incumbent upon us *foqara* is being constantly in a state of humbleness and poverty, dejectedness, invocations, and entreaties, fulfilling the services of servanthood, preserving the limits of the shari-ah, and following the shining sunnah, keeping the intentions correct while doing good deeds, purification of the interior, and surrender of the exterior, seeing the defects, contemplation of the overwhelming sins, and living in the dread of revenge of the Knower of the hidden (ghaib). Regarding the good acts as few, be they though more, and imagining the sins as more, be they though few, and to live fearing and trembling from fame and acceptance in people. Said the Prophet: "*Sufficing is for a man's evilness to be alluded to by fingers in matters of religion or world except him whom Allah grants protection.*" To blame the self-deeds and intentions, be they though clean like the daybreak whiteness, and to ignore the self-states and ecstasies,

be they though correct and confirmed, and not to trust and form good opinion only on account of one's helping the religion, supporting the creed, propagating the shari-ah, and inviting people towards Allah, since this kind of help is sometimes rendered by infidels and libertines also. Said the Prophet: "*Indeed Allah helps this religion (sometimes) by a libertine man also.*" A disciple that comes and he is desirous and shows the intention of taking the business (of travelling), should be looked upon as a lion that perhaps through him ruination (of the sheykh) is to be brought about and this may turn out to be a Divine deception for him. If by the coming of someone who intends to become a disciple pleasure and delight is felt within, that should be considered like infidelity and making partner, and should be rectified by repentance and begging pardon until the effects of the delight disappear and in place of happiness sorrow and fear set in. And warn (your *khulafa*) forcefully not to covet the wealth of the disciples and have expectations in the worldly gains possessed by them because that hinders the correction of the disciples and becomes a means towards corruption of the sheykh. There They want completely pure faith: "*Behold, sincere faith is for Allah only,*" (Q-39:3). There is no place for partnering in a nyway in that Court. It should be understood that every darkness and dirt that comes on the heart can be removed easily by turning to Allah, begging His pardon, repentance, and entreaty. But the darkness that comes on the heart due to love for the mean world, spoils that and pollutes that, and the removal thereof is quite difficult and very hard. Truly said the Messenger of Allah:- "*The love of world is the root cause of all sins.*" May Allah save us and you from the love of world, of its seekers and governors, and from mixing with them, and companionship with them, because that is a killing poison, a destroying malady, a great calamity, and a common disease. My brother Sheykh Hameed has happily set out for those limits, consider the hearing of new and fresh matters from him a boon, and the rest at the tryst.+

Epistle- 172

On the description of those especial secrets that fall to the share of fewer of the few special ones, and on the description that at these stages the gnostic finds himself outside the circle of shariah, the reason thereof, and the conforming thereof with the formal shari-ah alongwith relevant matters, has written to Sheykh Badi-uddin.

After praise and blessings, be it known to the respected brother that the shari-ah has form and reality. Form is that which the outward ulamà have the authority to describe, and reality is that which the exalted sufis are distinguished with. The end of ascension of the form of the shari-ah is to the end of the extension of the Possible. If the journey takes place thenceforward in the degrees of Necessity, the form starts getting infused with the reality and this process of infusion continues up to ascension to the Knowledge-Splendour which constitutes the Determinative Source (Mabda Ta-ayyun) of the lord of mankind el. If progress continues further on, form and reality both have to be bid farewell and the affairs of the gnostic become related to the Life-Splendour. This glorious Splendour has no harmoniousness with the world and belongs to the category of real Splendours to which naught of any secondaries have found way so as to develop any relation with the world. This Splendour is doorway to the Goal and preface to the Desired. At this stage the gnostic finds himself outside the circle of shari-ah but since he is protected does not omit even a nicety of the niceties of shari-ah.

Vol. 1 254 Ep.- 172

The crowd blessed with this great bounty is fewer of the few. If their number were to be checked, they would turn out to be very few. There is a great crowd of sufis that has reached to the shadow of this lofty station. Since for every high station there exists out of its shadows a shadow below, they imagined that they have placed their foot where there is no shari-ah and have reached the core from the crust. This is the stage where the sufi's foot slips. A crowd of the deficient ones have taken the path of infidelity and heresy from here and have cast the noose of the shining shari-ah out of their necks. They went themselves astray and led others astray. There is, however, a crowd of perfect ones who are blessed with a degree of the sainthood-degrees and have attained this gnosis from a shadow of the shadows of this lofty station. Although they have not reached to the real station but are protected and do not consider it fit to ignore any rules of the shari-ah even though they do not know the secret of this gnosis and do not understand the reality of affairs. Since by the Grace of Allah and through the blessings of His Beloved, the secret of this puzzle has been disclosed and the reality of the matter, as ought to be, has become clarified, a little of that which passed is described, may be the deficient would come on the right path and the proficient would know the reality of the situation. It should be understood that the shari-ah obligations are particularly related to the body and the heart. Since purgation of the carnal-soul depends on these two and those of the subtleties that place foot beyond the limits of the

shariah are other than these (two), hence, the ones that are subject to the shari-ah, will so continue to be, and the ones that are not subject to the shari-ah, will never be. The maximum in this connection is that before the travelling the subtleties are intermixed and are not separate from the heart. It is the journey and travelling that make them apart from each other and help them reach their original location, and then it becomes known which one is obligated and which one is not.

++Q. If it is pointed out that the gnostic feeds his body and the heart also outside the circle of shari-ah, what is the reason thereof?

A. We say that this finding is not in reality but in imagination and the cause of this imagination is the imbueing of the heart and the body with the colour of the subtlest ones of the subtleties that have placed their foot outside. If it is remarked that the obligations of shari-ah are particular to the heart and the body whereas the reality of the shari-ah extends beyond the heart, then what is the meaning of placing foot outside the shari-ah in general. + We say that the reality of the shari-ah does not extend beyond the soul and the secret, and does not reach to the hidden and the hiddenmost, and those that place the foot outside are in reality these very ones, the hidden, and the hiddenmost. And the reality of affairs is best known to Allah. May Allah grant us and all Muslims steadfastness in following the examples of the lord of the prophets

Epistle -173

In answer to a question along with the description of some uncommon secrets related to negation and affirmation as in the good words: "There is no god but Allah," has written to Mir Muhammad Noman.

++After praise and blessings, be it known to you that you had asked whether it is necessary to negate everything that comes in sight and knowledge by the word "no" (la) as the Desired affirmed exists beyond the sight and knowledge, and from here it becomes certain that the vision of Muhammad, the Messenger of Allah, also deserves negation, and that the Desired affirmed exists beyond that. O brother, Muhammad, the Messenger of Allah, notwithstanding the loftiness of status was a man, marked by the stains of accidentality and possibility. What can man know about the Creator of man, and what can the Possible get respecting the Necessary, and how can the Accidental surround the Ancient: "*And they comprehend Him not in knowledge,*" (Q-20:110), dictates the Book. Sheykh Attâr says:

Don't you see that a king like the Prophet didn't get

So you give up the idea of taking pains and forget

O friend, this matter needs explanation which should be heard with full care and attention. This should be understood that the good words, "*there is no god but Allah*" have two parts, negation and affirmation, and for each of the negation and affirmation part, there are two considerations. First, to negate the right of worship for false gods and to affirm the right of worship for Allah. Second, to negate the goals that are not the goals, and the attachments, that are undesired attachments. The affirmed should be none other than the Real Desired and the True Sought for. The excellence regarding the first consideration, at the initial stages, is to put everything known and visioned under "no" (la), and on the affirmation side, naught save the exempted word, i.e. the word "Allah", be in consideration. After the lapse of some time when the insight has become

Vol.1 256 Ep.- 173

penetrating and has become smeared with the dust of the path of the Desired, the "Exempted" also appears to the vision like the "exempted from", and the traveller finds himself attached to That which is beyond that visioned, and looks for the Desired in the outside of that. Since at the beginning of this excellence, whatever was brought under "no" (la) pertained that all to the circle of the Possible and did not ment worship, but by the blessings of repetition of these good wordings had become separated from the Godhead meriting worship, the traveller, however, due to the weakness of insight did not see the Necessity-Degree that merited worshipping and stood affirmed by the word "save" and so had nothing to his lot from this station save uttering the "Exempted," i.e. the word Allah. After getting the power of insight the "Exempted" appeared like the "exempted from". Since the Necessity-Degree is comprehensive of Godhead's Names and Attributes, and the aspired after by the traveller was the stripped of (i.e. the Absolute) Unity (Ahadiyat mujarradah), where worthiness of worship like unworthiness of worship is left behind on the way. Certainly then he looks for his goal beyond the Names and the Attributes, and keeps away from what is besides That.

When the heart finds rest with the dear sweet-heart

What then it has to do with the union of others

A hundred bouquet of the sweet basil be if there

The nightingale wants nothing save the fragrant flower

Sufficing are the sun rays for the morning-glory

It is needless to have for the moon any worry

A thirsty one needs nothing save water

Of what use to him shall be pure sugar

In the second consideration, the object whereof is negation of the goals that are undesired goals, the excellence is to bring the visioned of the Necessity-Degree also under "no" (la-) like the visioned of the Possibility-degrees, and nothing other than the utterance of the "Exempted" word be on the side of affirmation.

How could I identify to you the bird

That lives with the Phoenix in the same nest

The name Phoenix to all is known

The name of my bird is but unknown

The truth is that sublime nature and high aspirations call for the goal nothing about which might come in hand, rather naught of any trace might reach the edge of perception. The hereafter-vision is a truth, but the very thought of that drives me out of myself. People are delighted and happy on the promised hereafter-vision, but my fettering is with none other than the hidden of the hidden. The entire quest is that not even to the extent of a hair the Desired should emerge to the seen-world from the unseen one, and come from ears to arms, and from cognition to vision. What to do, my self has been created in this way.

Everyone has been created for a task especial

I have enough of madness in this regard but respect prevents the opening of lips,

My insanity rests with a beau,

That appears artistically in glorious view

The life almost passed, but my story of pains didn't finish

The night reached its end, I gathered it and abridged

And peace be upon him who followed the Guidance and held fast to the examples of Mustafa.+

Epistle -174

On the description that the insane ones of this Path do not get consoled with this co-Presence (ma-iyah), and do not get pacified with this

Nearnesslike farness, and seek the farnesslike Nearness, and want the desertionlike Union, and on the description that the happening related was the vision of a jinn and his deceptive working, has written to Khajah Muhammad Ashraf Kabuli.

++The pleasing letter of my respected brother has reached. As it expressed love for the *fuqara* and solicitation to this exalted sect, it pleased very much. Let, "man is with him whom he loves" be your ready time, but do know that the insane ones of this Path do not get consoled with this co-Presence, nor do they get pacified with this Nearnesslike farness, rather want a Nearness which is like farness, and seek a Union which is like desertion, and do not approve of postponement and delay, and condemn idleness and respite, and do not spend the current time in fun and amusements, and do not lose the asset of life after false glitters and vain glories, and do not incline towards the vile, leaving the noble, and do not pay attention towards that which is object of wrath, leaving that which is pleasing, and do not sell themselves for buttery and sweet morsel, and do not contract servitude for fine beautiful attires, and feel ashamed to molest the King's Throne (the heart) with the filth of relations and consider it a disgrace to give share to Lat and Uzza in Allah' s sovereignty. O brother, here They want pure faith: "Behold, sincere faith is for Allah only," (Q-39:3), and do not like even a dust particle of partnership: "If you wert to ascribe partner, fruitless

258 Ep.- 175

certainly will be thy work" (Q-39:65). Stop for a while, and make a self-examination, if you have pure faith, good tidings be to you, else, remedial measures for a happening before its happening ought to be there. As for the happening written about, it was appearance of a Jinn and his deceptive work. This kind of vision and working happens with the seekers quite often, no need to worry at all: "Feeble indeed is the cunning of satan," (Q-4:76). If he appears again, repel the mischief-monger by repeating the glorious words:

.....

(there is no strength and power but by means of Allah, the High, the Great),

and peace be upon him who followed the Guidance and held fast to the examples of Mustafa.+

Epistle -175

On the description of instability (talwin) of states and acquirement of serenity (tamkin), of meaning of the tradition: "For me there is a time with Allah," has written to Hafiz Mahmood.

My brother's esteemed letter has reached. A little about instability (talwin) of your states you have written. It should be understood that the travellers cannot escape the instability of states whether it is beginning or end. The best that can be said in this regard is that if the instability comes over the heart, the traveller belongs to the category of the people of heart, and is named as son of time or time server. If the heart has become secure against instabilities, and free from the bondage of states, and has reached the stage of serenity (tamkin), then at that time the arrival of instabilities is on the carnal-soul which sits in the abode of the heart as the deputy thereof. This instability is prior to the attainment of serenity, and if the possessor of this instability is called father of time or timemaster, has place. If by the Grace of Allah, the carnal-soul comes out of these instabilities and reaches the station of serenity and restfulness, at that time the arrival of instabilities is on the body which is composed of diverse elements. This instability is permanent because serenity in the case of body is unimaginable, be though it imbued with the colour of the subtlest of the subtleties. It is so because the serenity that comes through this imbuement is by way of conformity, whereas the arrivai of instable states is by way of originality. The credibility is for the originality, not for the conformity. The owner of this station is most special of the special, and in reality the father of time is he. It is possible that the tradition: "For me there is a time with Allah," reported from the Prophet, taken by some for permanent time, and by some other for some rare time, has this explanation. Because the reference of some subtleties is permanent whereas of some other is at times, and hence there is no contradiction. Anyway, keeping the exterior adorned with the shinning shari-ah, be persistent in the esoteric lesson.

Like a frog in this boundless ocean

Strive hard to get to thy destination

My beloved brother Maulanà Muhammad Siddiq is in Agra, regard the meetings with him a boon.

Epistle -176

On the description that care of the time-schedule is of the prerequisites of this Path so that it may not be wasted in useless works, has written to Mulla Muhammad Siddiq.

Praise be to Allah and peace be upon His chosen servants. "*Of the goodness of the man's Islam is his being busy with that which concerns him and relinquishing that which does not concern him.*" Hence it is necessary to take care of one's time so that it may not be wasted in useless works. Letting versification and story-telling be the lot of enemies, you ought to make yourself busy with quietude and preservation of the esoteric Reference. The assembly of friends in this Method is for attaining the tranquillity of the interior, not for the dispersion of thoughts. This is why they (the Naqshbandys) have preferred crowd over solitude, and have sought tranquillity in congress. The assembly that brings distraction, keeping away from that is a must. With the tranquillity of the interior, what else is gathered in addition is well and good, and what is not gathered is inauspicious and ominous. One should face the life in a way that people get tranquillity in one's company, not that it becomes a source of distraction. The page of life should be turned over, and from utterance to silence should be the run. This is not the time for poetical contests or mutual debates.

This is not the time for teaching and reasoning

And with Kashf and Kashshâf being the busying,

and be peace.

260 Ep.- 177, 178

Epistle -177

In incitement to the correcting of beliefs according to the good opinions of the people of tradition and congregation, has written to Jamaluddin Husain Badakhshi.

Khàjah Jamaluddin ought to know the worth of the prime of youth, and as far as possible, spend that in the works that are pleasing near Allah, i.e. firstly, it is necessary to correct the beliefs in accordance with the sound judgment of the people of tradition and congregation, and secondly, the performing of works in conformity with the ordinances of the shari-ah and requirements of the Islamic jurisprudence, and thirdly, travelling on the exalted Path of

the sufisje. "And whosoever is blessed with these, indeed he accomplished a great achievement, and whosoever lagged behind, indeed he suffered a manifest loss." Consider the service to the sons of KlAjah Muhammad Sàleh a great honour as this serving is in reality serving and assisting the said Khàjah who is among the fortunate ones.

We have guided you to the coveted treasure,
and be peace.

Epistle -178

In recommendation of a person and in incitement to the following of the lord of the worlds and the cream of mankind has written to Mirza Muzaffar.

May Allah increase your reward, exalt your worth, facilitate your tasks, and expand your bosom, by the sanctity of the lord of the prophetsM. Those who are qualified with the qualities of the Prophet, need not be advised to do favour and behave nicely towards others, rather, that is near to being irreverent. The most that can be said here is that man when in need turns to every vulgar and poor, and seeks his consolation from every feeble and slim. Therefore, the intended by giving you this trouble is to give consolation to those facing poverty and indigence. My master and benefactor, doing favours is laudable at every place, and particularly to those privileged by neighbourhood. The Prophet laid so much stress on discharging the rights of neighbours that the honoured Companions thought by this stressing that perhaps he would pronounce it lawful for the neighbours to receive share from their heritage.

When we are each to other neighbours
And you are the sun and we all shadows
How vice shall it be, O refuge of the poor
That you keep an eye on the right of the neighbour.
And be peace.

Epistle -179

Giving a word of advice, has written to Mir Abdullah son of Mir Muhammad Noman.

May my beloved son be granted power to stand as embodiment of his narre. The period of youth ought to be considered a boon, and ought to be employed in acquiring the shari-ah knowledge, and spent in doing deeds that conform to that knowledge. Beware that this life precious is wasted in works useless and is lost in fun and amusements. Your worthy father shall, God willing, be meeting you within few days, and until he reaches, look after the dependents nicely.

Be like your father if you have manly splendour

Epistle -180

In inquiry about the names of some sheykhs concerning which there had developed some confusion, has written to Khajah Amkanki's son, i.e. to Khajah Abul Qasim.

My master and benefactor what has reached me from the Honourable Khàjah of mine, i.e. Hazrat Khàjah Muhammad Bàqi, in identification of the names of the sheykhs that fall between Hazrat Maulàna Khajah Amkanki and Hazrat Khàjah Ahràr is that they were two persons. The first of these two grandees is the father of Hazrat Maulànâ Khajah Amkanki, i.e. Maulànâ Dervish Muhammad, and the second of them is Maulànâ Muhammad Zàhid who is the maternal uncle of Maulànâ Dervish Muhammad.

These days the revered Khajah Khàwind Mahmood has been on a visit to these limits. In the very first meeting he started talking about the said Maulànâ and remarked that he was not authorized by anyone and, therefore, would not make disciples in his early periods, and that he began making disciples in the later age. It was replied that he was a pious man and the entire Mawara-un-Nahr believed in his piety, and he never would have liked to make disciples without authorization, be it in the early periods or in the old age days, since an act of this kind is counted as perfidy. A Muslim of the lowest kind is not expected to do so, how could then

Vol.1 262 Ep.- 180

one who is among the grandees would do so. Upon this he said that one day the Maulàna went to see Khàjah Kal'On Dahbidi who at that time was eating melon. The Maulànâ expressed his desire. He said, "your melon is fully ripe." Said, "Do you bear witness that my melon is ripe?" Said, "I bear witness that your melon is fully ripe." Thenceforth, the Maulànâ started making disciples. This description appears far removed from the notion that by mere words of him, the Maulànâ became ready to make disciples.

Thereafter Hazrat Khàjah Khàwind Mahmood said that naming these two grantees that are reported to fall between Hazrat Maulànà and Khàjah Ahràr by these two names, and believing that they were called by these two names, is an error. He related two other names and further said that Maulana Dervish Muhammad does not bear discipleship-connection with his maternal uncle but with some other person. These statements of him are highly surprising. As a matter of necessity, therefore, you are being given the trouble to write the names of these two grantees after due verification so that no one may dare to open the mouth. There is, however, no need to write any thing about the certificate of authorization because their piety itself is a just witness to that. Yet if you do write, it would help stop the tongue of the slanderers. Next, it is not clear what Khàjah Khàwind Mahmood is aiming at by these embarrassing comments. If he is doing so in order to make a complete negation of these helplessfuqara, since negation of the sheykh in entirety, means negation of the disciples in totality, then there are so many other ways of negating these poor ones, what is the need of negating the grantees to achieve this purpose. But if the intended was different and the negation of the grantees was the real object, then that as well is not befitting, as is not hidden from the men of poorest understanding. "Our Lord, cause not our hearts to stray after thou hast guided us, and bestow upon us mercy from Thy stores. Thou, only thou, art the Bestower." (Q-3:8), by the sanctity of the lord of the prophets, and be peace upon him who followed the Guidance.

Epistle -181

In reply to a question regarding what is the reason that I see a group of masha-ikh being lowly-positioned in the degrees of Nearness to Allah and being highly-positioned in the degrees of austerity, trust in Allah, etc.etc. and I see another group of masha-ikh that appear superior in the degrees of Nearness but inferior in the aforesaid degrees, and on matter relevant, has written to his son, Miyan Khajah Muhammad Sadiq.

My righteous son Muhammad Sàdiq has asked the reason for his seeing one group of mashà-ikh being lowly-positioned in the degrees of Nearness to Allah, and being highly-positioned in the degrees of austerity, trust in Allah, patience, and acquiescence, while another group of mashà-ikh being highly-positioned in the degrees of Nearness, but being at a low-footing in the degrees of austerity, trust in Allah, etc. etc. is an incontestable fact that excellence in these degrees is related to the perfection of certitude, and the perfection of certitude is related to the Nearness to Allah. This matter, however, is not void of few conditions, i.e. either our

illuminational sight is mistaken, showing the near far, and the far near, or the means of attaining excellence in these degrees is something other than the certitude, or certitude is not based on the Nearness. In answer we say that certitude is based on the Nearness, the more the Nearness, the more the certitude, and the means responsible for gaining excellence in these degrees is also the perfecting of certitude and nothing other. The illuminational sight is thus unerring. The best that can be said in this context is that attainment of the Nearness is the work of the subtlest of the subtleties, and therefore certitude is also its lot, and excellence in these degrees, which depends on the perfection of certitude, is also its characteristic. It may be that a saint notwithstanding lesser Nearness may be dwelling in a degree of the degrees of the subtlest subtlety, and might not have returned to the coarsest subtlety, and have attained perfection in the said degrees as compared to the saint which has greater Nearness but has returned to the coarsest subtlety, i.e. the body-subtlety. But as the body-subtlety stands prevented from this Nearness, certitude is also not its fortune whence could then it attain excellence in these degrees. The saint who has returned to this subtlety has the order of this subtlety so that the certitude particular to the rest of the subtleties that he already possessed disappears. Contrary to this, the saint who did not return to the body and has the order of the subtlest subtlety, Nearness and certitude have become permanent in his case and do not disappear and hence he necessarily would have greater

Vol.1 264 Ep.- 182

excellence and perfection in the said degrees. It should be understood that just as a returned one enjoys a greater excellence in respect to the Nearness and certitude, he likewise possesses a greater excellence in the degrees also. But these excellences enjoyed by him have been concealed and his outward has been made to resemble the outward of the common people for the task of inviting people being in harmony with them. This state is fundamentally the station of the prophets sent. Hence, Hazrat Ibrahim, the friend of Ar-Rahmân, prayed for his heart's satisfaction, and in the matter of certitude was like common people in need of visual observation. Hazrat Uzair, wondered: "How shall Allah give this (township) life alter its death," (Q-2:250). And the one that had not returned, said out of his certitude, "If rent were all the veils, not at all would increase my certitude." If this statement is proved to have been made by Hazrat Amir, then it ought to be ascribed to his condition prior to return, since after return, the returned one needs guidance and signs like common people to gain certitude. To this dervish all theological

doctrines were self-evident truths and would find the certitude respecting the convictions stronger than the certitude respecting the perceptions. But after return, that certitude disappeared and found myself in need of guidance and signs like the common man.

Pleased I stand as They like to rear me,
and be peace.

Epistle -182

In interpretation of the Prophetic tradition: "That is of the excellences of faith," which he observed when some of the companions complained of their shameful thoughts, and on relevant matters, has written to Mulla Saleh Colabi.

A group of dervishes were sitting one day and discourse on thoughts and devilish insinuations that strike the seekers was going on among them. In this connection reference was also made to the Prophetic tradition when one day some of the Companions of the Prophet complained to him of their shameful thoughts, the Prophet said: "That is of the excellences of faith." The meaning of this tradition at that time so appeared to this Faqir, and the truth is best known to Allah, that perfect faith proceeds from perfect certitude, and perfect certitude proceeds from utmost Nearness. Now, the more the heart and the subtleties above that nearer to Allah, the more the faith and certitude and unrelatedness of the heart and other subtleties with the body. At that time the coming of thoughts in the heart would be excessive and diabolic suggestions would appear. The reason for impious thoughts then naturally comes to be the perfectness of faith. Hence, the more and worse the thoughts to an expert having reached the extreme of extreme, the greater the perfection of faith. Since utmost perfection of faith requires complete disharmony of the subtlest of the subtleties with the body, and the more this disharmony, the larger the void in the body, and the greater the darkness and opaqueness therein, and the more the in-coming of thoughts and diabolic suggestions, as opposed to the beginners and middle-stage ones that such thoughts are like deadly poison in their case and augment the esoteric disease. So be not of those that are deprived of understanding. This gnosis is of the secret gnosés of this dervish, and peace be upon him who follows the Guidance and holds fast to the examples of Mustafa.

Epistle -183

As a word of advice, has written to Mulla Masum Kabuli.

May Allah Almighty grant steadfastness in the path of the shari-ah Mustafaviyah Ved, and make wholly captive of His Glorious Face. It is hoped that diverse attachments and distracted considerations, dominating the exterior, would not have checked the esoteric Reference. But ever as they persist, make all efforts to minimize the esoteric disturbances lest they should permeate the interior and hinder access to the Object of desire. We seek the protection of Allah from that. World and whatever is therein does not have the worth that one should spend the precious life in the acquirement thereof. Ours is to inform, but how long these fool's dreams.

Haram or garden for thee are prison

Titles of honour and riches are all affliction

If some work is fulfilled before the death, all right, else, there is disgrace after disgrace. The esoteric lesson should be held dear and that which impedes that should be considered enemy.

Everything besides the love of the Lord Almighty

Be though it sweet is a great calamity

Upon the messenger is naught save the conveying of warning, and be peace.

266 Ep.- 184, 185

Epistle -184

in encouragement to the following of the lord of the prophets, has written to Qalijullah.

The pleasing letter of my dear son, written in a spirit of love and devotion, did reach through Mir Sayyid Khajah and gave great pleasure. May Allah Almighty grant power to meet His pleasure by the sanctity of the Prophet and his noble offsprings.

++O son, what will be of help Tomorrow is adherence to the examples of the Bearer of the shari-ah. States and ecstasies, cognitions and gnosés, signs and secrets, if become gathered with that, well and good, else, there is naught save destruction and Divine deception. Someone saw the lord of the sect, Hazrat Junaid, in dream after his death and enquired of his condition. He said answering to him: " *The devotions vanished, and the*

allusions perished, and availed us naught save the two rakats that we said in the middle of night." Hence, it is necessary for you to follow him and follow his Righteous Khulafa, and beware of opposing his shari-ah, verbally, practically, and doctrinally. Since the first is success and blessing and the other is misfortune and destruction. Do note this. +Next, the pamphlet you had sent has reached. It was read of places and delighted the eyes. Yet there are other tasks more important and to make oneself busy with those is better and worthier, and be peace.

Epistle -185

In recommendation of a person, has written to Mansoor Arab.

May Allah Almighty grant firm hold on the path of the shari-ah Mustafaviyah, and full attention towards His Glorious Face. What is laid upon us and you is to watch over the soundness of heart against the captivity of nonGod. This soundness is achieved when there is absolutely no passing (of any thought) of nonGod on the heart. If supposedly life lasts for a thousand years, there will be no passage of "other" on the heart because of the obliviousness of nonGod acquired by the heart.

This is the task and all other is naught

The remaining matter is that the father of Maulana Fàzil Sirhindi, who is there in your noble presence, lives in Sirhind and wishes now when he is quite old and feeble to have the pleasure and delight of seeing his son. It is to this end that he has sought my mediation. The matter, however, rests with you, rather with Allah entirely, and be peace.

Epistle -186

In the encouragement to adhere to the sunnah and to shun the innovations, and on the description that every innovation is an astray-going, has written to Khajah Abdur-Rahman, the Mufti of Kabul.

Beseeching and entreating, soliciting and begging, humbling myself and humiliating, openly and secretly, I pray Allah Almighty to save this humble servant from each of those things which are new and innovated in this religion and were not existent in the days of the Prophet and his Righteous Khulafa, be though they in luminosity like the daybreak-light, and let him not be a participant in those new things with the crowd identified with those, and let him not be enamoured of the beauty of those innovations by the

sanctity of the lord of the chosen ones and his pious offsprings. The ulamà say that innovations are of two kinds, good, and evil. The good one is that virtuous deed which was invented after the time of the Prophet and the Righteous Khulafa, and that does not eliminate any sunnah. Whereas, the evil one is that which is eliminative of sunnah. This Faqir does not see in any of these innovations any beauty and luminosity and perceives nothing save darkness and opaqueness. If supposedly today an innovated act appears lively and graceful due to weaksightedness, Tomorrow when the sight will be piercing, nothing save bereavement and repentance shall be in hand.

The sad gloomy morning will show certainly the loss

The moonless night of love which thou verily did pass

Says the lord of mankind' : "Whoso comes up with a new thing in this religion of ours which is not therein, then that stands rejected." A thing that stands rejected whence could come therein any beauty. And said the Prophet: " The best word is the Book of Allah, and the best path is the path of Muhammad, and the worst deeds are the newly invented ones, and every innovation is astraygoing." And said the Prophet: "I bid ye fear Allah, and hear and obey, be though over ye a negro slave. Since those of ye who would live after me, shall see great dissension, keep ye to my course of conduct, and to the course of conduct of the Rightly Guided Khulafâi Cleave ye thereto and seize that with thy teeth. Beware of new things. Verily, every new thing is an innovation, and every innovation is astray-going." Now, when every new thing is an innovation, and every innovation is astray-going, then what is the meaning of beauty in innovations. Also, what is further understood from the traditions is that every innovation is eliminative of

Vol.1 268 Ep.- 186

sunnah, there is no exception to some, and hence, every innovation is astray-going. Said the Prophet: "Originate not a people an innovation but is lifted up a sunnah like of that, therefore adherence to sunnah is better than originating innovations." And related Hassâm: "Invent not a people a new thing in their religion but lifts up Allah out of the sunnah with them one like of that and returns not that to them tilt the Day of Resurrection." It should be understood that a careful examination of the innovations, which in the opinion of ulamâ and mashâ-ikh could be regarded as virtuous deeds, shows that these as well are eliminative of sunnah. For instance, in shrouding the deceased adding turban is said to be a good innovation, but at the same time this innovation cancels the

sunnah, since addition to the prescribed sunnah-number which is three clothes is abrogation, and abrogation is abolition. Similarly, the mashâ-ikh consider it commendable to let the free-end of the turban lie on the left hand side while the sunnah regarding the free-end is to keep it between the shoulders. Now it is evident that this innovation is eliminative of the sunnah. Similar is the matter of making intention in prayers which the ulamâ consider commendable notwithstanding that it is there in the heart and yet it should be uttered verbally. While the condition on the other hand is that it is not authoritatively reported from the Prophet, neither by a strong chain of transmitters nor by a weak one, nor the Companions and their immediate Successors would utter the intention verbally. As soon as the ritual call (aqJmat-ussla) for starting the prayer was served, they immediately would pronounce, "Allah is most great," (Allah-u-akbar). Hence uttering the words of intention is an innovation which they hold to be a virtuous deed. But the conviction of this Faqir is that this innovation not only eliminates a sunnah but also an obligation (ferz). Since in uttering that, many people do not note the heedlessness of their heart and so in the course of that an obligation related to ritual prayers, i.e. evoking the intention in the heart, is missed leading to a mortal deficiency. Similarly should all other innovations and recent things be judged, for they are additions to the sunnah in one way or another, and addition means abolition, and abolition is abrogation. Therefore, keep yourself restricted to adherence to the sunnah of the Messenger of Allah;- , and content with the following of his honoured Companionsee, for they are like stars whosoever of them will you follow, rightly you will be guided. As for free-judgment and attempt (of the Islamic jurists), they are not innovations in any way but means towards expressing the meanings of the Qur-ànic Text. Take lesson, O people who have eyes. And be peace upon him who follows the Guidance and keeps to the following of Mustafa.

Epistle -187

On the description that the way of connection (rabitah) is the nearest of all the joining ways, that connection is more benefiting to a disciple than his own work of remembrance, has written to Khajah Muhammad Ashraf Kabuli.

The letter written to the friends came before the eyes and became informed of the state of affairs written therein. Be it known that the disciple's attaining connection (husuli rabitah) with the sheykh, free from affectation and pretence, betokens perfect harmony between the sheykh and the disciple, and is a means towards

imparting and receiving benefit. None of the ways is nearer than the way of connection in attaining Union. Let us see who is the fortunate one, they bless with this honour. Hazrat Khâjah Ahrâr& so says in Fiqarat.

Better than the remembrance of God is the shadow of the guiding lord

Saying "better" is in view of the gains that accrue, as the shadow of the guide is more benefitable than one's own work of remembrance. And this is so because the disciple has yet not attained perfect harmony with the Remembered to benefit fully through remembrance, and be peace first and last.

Epistle -188

Concerning the solution of the questions asked, has written to Khajah Muhammad Siddiq Badakhshi.

The pleasing letter of my dear brother has reached. As for the three things asked about, O the image of love, the matter that some of the subtleties remain hidden in the dimensions of the heart is exclusively a case of those subtleties that stand included in the heart, and not of those subtleties that are verified to be out side the heart and hence, their being hidden in the dimensions of the heart has no meaning. The next thing is that the person who has ability to the level of the heart, or the soul, a sheykh possessing power of disposition can convey him to higher degrees. But here there is a subtle point that calls for personal presence and it is difficult to give a description thereof in writing. Another thing, when the exterior becomes imbued with the hue of the interior, and the interior takes on the colour of the exterior, then what is the

Vol.1 270 Ep.- 189, 190

hindrance in the interior's assuming the order of the exterior, and the exterior taking on the states of the interior, and be peace.

Epistle -189

On the description that in spite of having unavailing attachments, remembering the fuqara betokens a perfect harmoniousness with them, that one should not be enamoured of the liveliness of this mean world and consider the esoteric lessons like something very dear, and raise not one's head before the commands of the shari-ah but accept them with gratefulness and submissiveness, and on matters relevant, has written to Sharfuddin Husain Badakhshi.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and upon his pious offsprings all. The worthy letter of my fortunate, dear, and righteous son, Sharfuddin Husain, has been received. It filled with delight and made happy. How great a bounty it is that in spite of vain relations you did not forget these far-placed fuqara. This recalling betokens a high degree of harmoniousness which is a means towards giving and receiving benefit. Some of the reported happenings are good and real, and constitute a positive indication of esoteric connection. O son, be not enamoured of the liveliness of this mean world, and fascinated by its empty pomp and power, for it is undependable and unreliable. To day if these counsels do not appear sensible to you, Tomorrow they so will, but to no avail.

The gems on your ears have made them hard of hearing

How could they ever hear my groans and wailing

Considering the esoteric lesson to be of the highest bounties of Allah, and being greedy and covetous in its repetition, performing the five times ritual prayers in congregation without showing any slackness and sluggishness, giving gratefully one part out of forty parts to the poor and the helpless, keeping away from what is unlawful and doubtful, and being compassionate and kindly to creatures, is the way to salvation and liberation, and be peace.

Epistle -190

In encouragement to continuous remembrance of Allah, and in incitement to adopt the exalted Naqshbandiyah Method, along with explanation of the procedure of remembrance, and on matters relevant, has written to one of the sons of Mir Muhammad Nomàn Badakhshi.

++In the name of Allah, the Compassionate, the Merciful. All praise belongs to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets, and upon his pious offsprings all. Note and remember that your success, rather the success of the sons of Adam all, and the prosperity and salvation of them all, lies in the remembrance of their Lord. As far as possible, all the time should be kept immersed in the remembrance of Allah, and even an instant of obliviousness should not be held allowable. Praise and Grace befit Allah, continuous remembrance becomes possible in the Method of the Khajgàn at the very beginning because of the registration of the end into the beginning. Therefore, choosing this Method is better and more appropriate

for a seeker, rather essential and necessary. Hence, it is upon you to shift your attention from all sanctuaries and direct that totally towards the grandees of this exalted Method, and seek spiritual benefit from their sublime interior. At the beginning, there is no escape from the doing of remembrance. Therefore, attention should be concentrated on the oval heart, for that flesh piece acts as an abode for the real heart, and the sublime name "Allah" should be passed on the heart, sitting motionless and being fully attentive to the heart. The appearance of the heart's shape in imagination should be resisted and no attention should be paid to that. Since the needed is attention to the heart, not the imagining of the shape thereof. The meant by the word "Allah" should be taken as the Inconceivable and the Incomparable One, and no Attributes should be ascribed to That. Again, the consideration of Omnipresence and All-Seeing should be avoided to avoid descent from the loftiness of the Essence to the lowness of the Attributes, lest thou become not occupied with the vision of the Unity in multiplicity and take not comfort in the vision of the conceivable fleeing from the captivity of the Inconceivable. Since everything that appears in the mirror of the conceivable is other than the Inconceivable, and everything that manifests itself in numerousness is not the real Oneness. The Inconceivable should be searched for beyond the domain of the conceivable, and the Real, All-Extending One (Basiti, Haqiqi), should be looked for outside the boundaries of diversity. If the figure of the sheykh appears without straining, that should be transported into the heart and keeping that in view in the heart, remembrance should be done. Do you know who is the sheykh? The sheykh is that person from whom you learn the way to reach Allah and receive from him help and guidance on that path. Merely cap and mantle and the book of hierarchy, which have become a

272 Ep.- 191

general practice, are far removed from sheykhhood and discipleship reality, and belong to custom and fashion. But if you are invested with a benedictive robe by a perfect and a perfecting sheykh, and wear that with good opinion and sincerity in the life time, there is a strong possibility of fruits and results in that case. Note that dreams and illuminations are undependable and unreliable things. If a person sees himself as king or archsaint of the time in dream or illumination, the case is not so in reality. But if he found himself having become king, or archsaint of the time outside the state of dream or illumination, the matter is incontestable. Hence, only those of states and ecstasies that appear in wakefulness are reliable, otherwise not. It should be understood that the fruitfulness of remembrance and the states consequent upon that

are related to the observance of shari-ah. Therefore, great care should be taken in performing the obligatory and the sunnah services, and in avoiding that which is unlawful and doubtful. In matters small and great, the ulanià should be turned to, and the life should be passed complying with their verdict, and be peace.+

Epistle -191

In the encouragement to following the examples of the prophets, and on the description that the shari-ah impositions have been made allowing great ease and making drastic moderation, has written to Khan Khanan.

All praise belongs to Allah who has guided us to this, we would not have been led aright if Allah had not guided us. Verily, the messengers of our Lord came (to us) with Truth. Unending success and eternal salvation is related to the following of the prophets, blessings of Allah and peace from Him be upon them all generally and upon the highest ranking of them specially. If supposedly worship is done for a thousand years and arduous devotional acts and severe self-mortification are undertaken but the becoming lighted by the light of imitation of these divines is not there, They purchase these not even for a barley grain, nor give these even the weight of midday nap which is a state of complete senselessness and idleness, being taken obeying the instructions of these elects, and regard that as mirage in the desert. It is a great Divine providence that extreme ease and utmost moderation has been observed in all the shariah-impositions and religious obligations. For instance, in eight parts that make a day and night, only seventeen units of ritual prayers have been enjoined, and the total time taken in the fulfilment of these is not even an hour, and whatever amount of recitation be available to make therein, has been observed as sufficing. If the standing therein be difficult, performance by sitting has been allowed, and under the circumstances sitting is found difficult, performing by lying on the side has been permitted. When the condition is such that sitting and prostration are difficult, performing of the ritual prayer by nodes and gestures has been allowed. If water is harming in the ritual ablution, dry-ablution called tayammum has been made substitute for that. The religious tax (zakat) to be given to the poor and the helpless has been prescribed as one-fortieth, but only from accruing wealth and grazing cattle. In all life-time only one pilgrimage has been enjoined being conditional on possessing the travelling expenses, conveyance, along with the safety of way. The circle of permissible things has been made sufficiently large, permitting four wives at a time and as many slave-girls as desired, while divorce has been made a means for changing wives. Most of

the foods, drinks, and clothings are allowed, and only a few are forbidden, and that also in the interest of the servants. If one drink (i.e. wine), tasteless and harmful has been forbidden, many a tasteful and useful drink in place of that has been allowed. Cloverwater and cinnamon-water, in addition to good taste, have so many advantages and benefits that are beyond description. A thing which is bitter and insipid, pungent and evil, takes away senses and is harmful, has no comparison with a juice that has a pleasant smell and good taste. Vast is the difference between the two. The difference due to lawfulness and unlawfulness is one thing, and the distinction appearing with regard to the pleasure of Allah and the displeasure of Him is another thing. If some clothes made up of silk have been prohibited, many other kinds of clothes gracing and decorating in place of that have been allowed. While woolen clothes, allowed without any restriction, are many degrees better than silken clothes. Yet silken clothes have been permitted to womenfolk, the good whereof returns to men. Similar is the case with gold and silver as the ornaments of women provide enjoyment to men. If an unjust person, despite this ease and moderation, considers the shari-ah orders hard and difficult, he is afflicted by heart-disease, and is suffering from esoteric ailment. There are many such works the doing whereof is very easy to the healthy people and highly burdensome to the weak ones. The heart's disease means lack of credibility in the heart regarding the heavensent ordinances. The confirmation that such people possess is

274 Ep.- 192

merely the form of confirmation not the reality thereof. The sign of possessing the reality of confirmation is constant ease in fulfilling the shari-ah orders. Besides this there is naught save futile effort. Said Allah, the Sublime, the Exalted: "*Hard for the associators is that which you invite them to. Allah chooses to Himself whom He will and guides to Himself him who turns to Him*" (Q 42:13), and peace be upon him who followed the Guidance and held fast to the ways of Mustafa.

Epistle -192

In answer to a question, has written to Sheykh Badi-uddin Saharanpuri.

My dear good brother Sheykh Badi-uddin has asked that in the letter eleventh written to Ha zrat Khajah it has been stated that I reached a colourful station which was higher than the station of Hazrat Siddiq, what are the meanings of these words? Note, and

Allah show you the right path, we do not admit that these wordings prove any self superiority when the word « too” is also there. Yet, if admitted, I say that these words and other wordings that occur in that letter fall under "happenings" written to the own Sheykh. This is, however, an established matter near the sect that whatever happenings appear, true or dubious, should frankly be presented to one's sheykh. Since in the dubious ones also there is possibility of explanation and interpretation. Hence, they should necessarily be disclosed. And what we are in, no prohibition is therein in view of this explanation. The other solution is that it is agreed upon that if in any of the numerous partial aspects, a nonprophet appears to have superiority over a prophet, there is nothing wrong and it is possible. Just as in the case of martyrs there are such things which are not in the case of the prophet, while the absolute superiority belongs to the prophets. In view of this consideration if the journey of a nonprophet takes place into the excellences pertaining to that partial aspect, and he finds himself higher in that station, it is admissible. Yet his reaching to that station is through treading in the foot-steps of the prophet, and as for the prophet, to him comes a most complete share from that station according to the tradition: "He who instituted a good practice, to him come the rewards of that and the rewards of all those who follow that practice." Hence, when a partial kind of superiority is admissible in the case of a nonprophet over a prophet, it is all the more so in the case of one who is a nonprophet. Thus, in reality there is no confusion, and be peace.

Epistle -193

In the encouragement to correcting the beliefs in keeping with the opinions of the men of Tradition and Congregation, and in the incitement to acquiring the knowledge of the Islamic Law related to lawful and unlawful, obligatory and necessary, sunnah and commendable, and on the description of strangeness of Islam with the persuasion to propagation and support thereof, has written to Sheykh Farid, the abode of lordship.

In the name of Allah, the Compassionate, the Merciful. Allah be your helper against all that is defaming and disgracing to you. What is first of all necessary for the men of senses and understanding is to correct the beliefs according to the judgment of the men of Tradition and Congregation. For, the hereaftersalvation is related to the following of the judicious opinions of these divines. They are the delivered sect and so are their followers as they follow the ways of the Prophet and his Companions

Of the available knowledge extracted from the Book and Sunnah only that part is reliable which these divines have extracted and apprehended. Since every astray-gone and innovator, in his vain confidence, extracts his ruinous beliefs from the Book and Sunnah, therefore, every interpretation of the extracted interpretations should not be held reliable. For a correct understanding of these true beliefs, the treatise of the great Imâm Tur Pushti is fully appropriate and easily understandable, and should be read in your sittings. However, the said treatise is logical in approach and contains excessive explanations and interpretations, if there were available a treatise comprising only the shari-ah issues, that would be better and more appropriate. Now, in the meantime a thought struck to the mind of this Faqir to write a treatise comprising the beliefs of the people of Tradition and Congregation easy enough to understand. If it could be possible, it would be sent to you as soon as the writing work is complete. After the correction of beliefs, the acquirement of a knowledge of lawful and unlawful, obligatory and necessary, sunnah and commendable, and disapproved, and the adaptation of deeds to this knowledge is necessary. Advise any of the students there to read out a portion from some book of jurisprudence written in Persian in the meetings such as Majmu-ah Kheini, and Umdat-ul-Islam. If error enters into the articles of faith, it becomes, Allah forbid, a matter of deprivation from the

Vol.1 276 Ep.- 193

hereafter-salvation. If there is deficiency in deeds, there is possibility that They would overlook that regardless of any repentance and, if at all call to account, the hope of salvation ultimately is there. The best task, therefore, is to correct the beliefs. Hazrat Khàjah Ahrâr is reported to have said that if They give us all states and ecstasies and do not decorate our interior with the beliefs of the men of Tradition and Congregation, we see nothing short of destruction. While if They heap all evils upon us but bless Our interior with the beliefs of the people of Tradition and Congregation we have nothing to fear at all. May Allah grant us and you steadfastness in their approved ways by the sanctity of the lord of mankind. A dervish that had arrived here from Lahore informed that Sheykh Jeu came to say the Friday-prayer in the Central Mosque of the old market. Sheykh Rafiuddin received him with due attention and said that lord Jeu has constructed a great mosque in his palace. Allah be praised for that, and may Allah empower towards greater good. This kind of reports about the friends give great pleasure and joy. O the abode of lordship and my kind sir, today Islam has become too strange, and ajital that is spent today for the strengthening thereof shall be accepted for millions. Let us see who is that king-falcon They bless with this

great wealth. The propagation of religion and the strengthening thereof is always a worthy and beautiful thing, be that by anyone. But at this time when Islam is in a state of strangeness, the being thereof by a gallant of the People-of-House like you is worthier and more beautiful. For, this wealth is home-born to your eminent ancestors. To you it is natural and to others accidental. The reality of the prophetic heritage lies in this worthy work. The Messengers addressing the Companions once said: "You are living at a time that if you leave even one tenth of the command and prohibition you will be destroyed, but those that will come after you, if they observe even one tenth of the command and prohibition they would get salvation." This is that very time, and these are those very people.

The bail of grace and blessings has in the midst been cast

What has happened to the riders they come forward not

The killing of the damned infidel Gobind and his offsprings at this time which put the heathen Hindus to a total defeat is highly pleasing, be that with any intention and for any reason. In the disgrace of the unbelievers lies the exaltation of the followers of Islam. Before the killing of this infidel this Faqir had a dream that the present king has demolished the tent and canopy of the head-unbeliever. It is true that this ghost was the chief of associators and the head of idolaters. Allah Almighty damn them. The lord of the religion and the world in some of his oraisons has expressed his loathsomeness for associators in these wordings: "*O Allah, scatter their state of affairs, and disperse their congregation, and ruin their foundation, and seize them the seizing of a mighty powerful one.*" The honour of Islam and its followers lies in the disgrace of infidelity and the infidels. The object of taking tribute is disgrace to the infidels and their humiliation. The extent to which the unbelievers rise in honour, to the same extent is dishonour to Islam. This interrelationship should well be kept in sight. Most people are unaware of this interrelationship and in this unfortunateness destroy their faith. Said Allah, the Sublime: « *O Prophet, strive against the disbelievers and the hypocrites, and be stern with them,*" (Q-66:9). Fighting with the unbelievers and being hard with them is of the requisites of faith. The remaining customs of infidelity coming of the past bear hard upon the hearts of the Muslims, especially at this time when the king of Islam does not have that kind of considerateness for the unbelievers. It is necessary for the Muslims to acquaint the king of Islam with the ugliness of the customs of these wicked people and strive for their obliteration. Perhaps the king is unaware of the

viciousness of these remnant customs. If they (i.e. the Muslims) find it appropriate in the present situation, would be just right to ask some of the ulamà of Islam to come forward and speak publicly of the hideousness of the customs of the unbelievers. Coming up with super-customary works and miracles is not a prerequisite for the preaching of shari-ah. On the Day of Resurrection the excuse that lack of the power of disposing kept me from preaching would not work. The prophets that were the best of creatures when, in the course of their preaching, people would demand miracles, they would say: "Miracles are the works of Allah, ours is to convey the orders." May be Allah will bring in the meantime some such things to pass that would bring home a true conviction to these people. Anyway, letting the reality of the shari-ah issues widely known is necessary. Unless such an agency comes into existence, the responsibility is on the ulamà and on those close to the king. It is a matter of great honour that some people should bear hardships and tortures in this mission. What kind of torments were not there which the prophetsge have not borne, and the hardships which they have not faced in preaching the matters of shari-ah. The best

Vol.1 278 Ep.- 194

of them has said: "*No prophet has been afflicted like as I have been afflicted.*"

The life has almost passed, but my story of pains didn't finish

The night has reached its end, I ought to gather it and abridge.

And be peace.

Epistle -194

In the encouragement to propagation of the creed and promotion of the religion, and on matters relevant, has written to Sadar Jahan.

May Allah save you and keep you in sound conditions. The hearing of the news of propagation of the shari-ah orders and disgrace of the enemies of the creed Mustafaviyah was gladdening and exhilarating to the mournful Muslims. Praise and thanks be to Allah for that, and it is to pray to Allah, the Sovereign, the All Powerful, to grant wide spread to this worthy work by the sanctity of the Giver of glad tidings, and the Warner. It is believed that the leaders of Islam, comprising sayyid nobility and revered ulamâ would, in seclusion and congregation, be endeavouring for the spread of this firm faith and straight Path. How can this poor helpless Faqir dare say anything in this matter. It has been heard

that the king of Islam, because of his Islamic mindedness, is desirous of the company of ulamâ. Allah be praised for that. It would definitely be in your good knowledge that every evil that came into existence in the past ages was due to the corrupt ulamâ. In this matter any initiation should be made after a thorough investigation and after selection of a good àlim. The corrupt ulamâ are the thieves of faith. Their object is pomp and pelf, and position near people. Allah save from their treachery. Yes, the best of them are the best of creatures. It is they whose ink Tomorrow on the Day of Resurrection shall be weighed against the blood of the martyr in the path of Allah, and the pan containing this ink will tilt. The worst of mankind are the worst of ulamâ, and the best of mankind are the best of ulamâ. The other request is that certain motives demand presence in army but the arrivai of the blessed month of Ramazan, which is close at hand, made me stay in Delhi. After the passing of this sacred month will, God willing, be there in the presence of the dignitaries, and be peace.

Epistle -195

By way of persuasion and encouragement to the propagation of the shining shari-ah, and in expression of his grievousness over the weakening of Islam and its followers, has written this also to Sadar Jahan.

May Allah save you and give you long life. Since all creatures are indebted to the beneficence of kings, naturally the hearts of creatures according to the rule, "creatures have been created with a disposition to the love of him who does good to them", stand inclined to the benefactors. Inevitably, therefore, due to this loveattachment, qualities and customs, goodness and evilness, piety and depravity, of the kings permeate the general public according to the degree of nearness. And it is from here that comes the proverb, "people adopt the religion of their kings." The situation in the times past was a confirmation of this proverb. Now when there is alteration in governments and the desperateness of hostility of the communities has shattered, it is incumbent upon the leading figures like ministers and lords and revered ulamâ to direct their all efforts towards restoring the shining shari-ah. Initially, theirs is to restore the abolished ordinances of Islam because no good seems to tome out of any delay. The hearts of the helpless ones are highly perturbed by this delay. The hardships of past days stiil have hold on the hearts of the Muslims, be it so not that they remain unredressed and the strangeness of Islam goes on increasing. When the kings lose the fervour of propagation of the

sunnah Mustafaviyah, and those that are nearest to them excuse themselves and hold this fleeting life dear, the work would then become too straitening and prospectless to the Marti of Islam. "Surely we belong to Allah, and to Him we are to return," (Q2:156). A pious man has said:

What have I lost should that have Solomon lost

Then Solomon, the fairies, and the demons will shedding tears exhaust

The calamities that have befallen me if they

Befell the days they will turn into nights and decay

In the practices of Islam, one is the appointment of Qàzi in the cities of Islam which in the past times was effaced. Hence, since some years there is no Qazi in Sirhind though it is one of the biggest cities of Islam. The ancestors of the bearer of the blessings letter, Qàzi Yusuf, had had the post of Qàzi of Sirhind ever since the city was built, and hence he has certificates from the kings with him. The said person is endowed with goodness and piety and if

280 Ep.- 196

you deem it appropriate assign this worthy task to him. May Allah grant us and you firm hold on the path of the shari-ah.

Epistle -196

On the description that the Path we are up to traverse is altogether seven steps. At every step of these steps, the traveller becomes farther from himself and nearer to Allah, has written to Mansur Arab.

Your kind letter and esteemed writing reached at a very good time. Praise and thanks be to Allah that the special are not careless in remembrance of the general, and the higher are not empty of concern for the lower. May Allah reward you with the best reward on our behalf. My master,

All that is said about the Friend is always pleasant.

++This Path which we are up to traverse is altogether seven steps, two steps are related to the creation-world and five steps are related to the command-world. At the first step of the traveller in the command-world, Act-theophanies appear, at the second step, Attribute-theophanies, and the third step marks the inception of the Essence-theophanies. Then the progress takes place according to the difference in the degrees as is not hidden from the men of understanding. This all again is connected with adherence to the

ways of the lord of the formers and laterers. As for the words of some that this Path is only two steps, that means the creation-world and the command-world by way of summing up and making the task appear easy to the eyes of the seekers. At every step of these seven steps, the traveller becomes farther from himself and nearer to Allah. After the completion of these steps, is the stage of complete vanishing and then ensues perfect abiding. And related with this vanishing and abiding is the special Muhammadiyah sainthood.+

This task is a gold lot, see whom They allot

But what the deprived fuqara have to do with such descriptions except making their task and taste satiated and sweetened by the clear sweet water of the men of excellence.

Though we have nothing out of sugar except the name in share

It is yet far better than a poisonous profession, O dear

Lower than the Throne though appears the sky

Yet from the earth it is far above and high.

And be peace first and last.

Epistle -197

On the description that blessed is he whose heart is cold towards the world and warm with the warmth of love for Allah, and on matters relevant, has written to Pahlwan Mahmood.

May Allah grant you firm hold on the path of shari-ah . Blessed is he whose heart is cold towards the world and warm with the warmth of love for Allah. The love of world is a source of sins and the renouncement thereof is a source of all worships. Since the world is object of Allah's wrath and ever since He has created it has not looked towards it. It and its loyers are stained with the stain of rejection and damnation, and it comes in the news: "The world is damned and damned is all that is therein except the remembrance of Allah," and that is because the rememberers stand excluded from this warning and do not fall in the count of worldlings as each particle of the particles of their beings is filledup with the remembrance of Allah. World is that thing which makes oblivious of Allah and occupied with that which is besides Him, whether that thing is wealth and chattel, rank and realm, or reputation and prestige: " Then withdraw from him who flees from Our remembrance," (Q-53:29), the Book herein is decisive. Everything worldly, upon the soul is a calamity. ++The worldlings in the world are always in perturbation, and in the afterworld in

regret and repentance. The reality underlying the renouncement of world is quitting the liking thereof, and the quitting of liking is realized when the being and not-being thereof becomes alike. The attainment of this condition is difficult without being in the company of the men of tranquillity. If the company of such divines is available, it should be considered a boon and one should commit oneself totally to their care. The company of Miyan Sheykh Muzzammil though is a boon to you and the like of this endowed personality are rare and better than the Philosopher's Stone, yet the trait of noblehearted ones is giving preference, i.e. preferring the need of others over the self needs. Hence, if you give leave to Miyan Sheykh Muzzammil it would be just right.+ After he is finished with the task will, God willing, be back there. And sincerity in absence will play the role of presence. Anything further will be an unnecessary bothering. May Allah grant us and you perseverance in the following of the lord of mankind, and be peace and regards.

282 Ep.- 198, 199

Epistle -198

On the description that it is very difficult for the fuqara to make acquaintanceship with the rich these days, and on matters relevant, has written to Khan Khanan.

May the blessings of Makkah become key to the blessings of Madinah, by the sanctity of the Prophet and his revered offsprings e.f. ++Your kind letter addressed to the fuqara has reached and became a means towards increase in love. Glad tidings be to you, and again, glad tidings be to you. My master, it is too difficult these days for the fuqara to make acquaintanceship with the rich. If according to the set practice of fuqr (poverty), the fuqara speak or write humbly and nicely, the shortsighted ones in their low opinion think that they are greedy and indigent and inevitably thus due to this presumption lose both the world and the hereafter, and remain deprived of the excellences of these divines. And if on the other hand they show indifference, these shortsighted ones in their illnaturedness think that they are haughty and rude, for, indifference too is of the prerequisites of fuqr. The gathering of two opposites in a case like this is no degeneration. Abu Saeed Kharràz says: "I recognized my Lord by the combination of opposites." Although those who go by eyes will not accept this presentation, yet one need not be grieved, for the saintly trends lie beyond the trends of intellect's sight.+ The remaining state of

affairs will be communicated in detail by Mir and Maulanà, and be peace upon him who follows the Guidance.

Epistle -199

Expressing his approval of what was solicited in litany and hymn, has written to Mulla Muhammad Amin Kabuli.

Your esteemed letter indicative of deep love and sincerity and expressive of affection and devotion has reached and gave pleasure. May Allah keep you safe and sound. Since you have expressed the desire to be given some litany, therefore, the good brother Maulana Muhammad Siddiq is being sent in order to guide you in being busy with the remembrance specific to this exalted Method. Make full effort to do it the way he directs. It is hoped that it fruitfully would bring good results, since mere writing (of the litany) would not have sufficed as it is related with presence and company, it is for this reason that the said brother has been asked to take this trouble, and be peace.

Epistle -200

++On the solution of the wordings of Nafahât having abstruseness, has written to Mullà shikebi Afshâni on his request to elucidate those.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and upon his pious offsprings. You have asked for elucidating the wordings of Nafahat which on the whole are incomprehensible. I, therefore, dare to say a few words respecting them. My master and honoured sir, describing the condition of the people who travel the Untravelled Path without a guide, Ainul Quzâh Hamdâni says that the state of their being overpowered saved some of them under its shelter while the intoxication provided canopy to their heads. But each one of them that was sensible, had his head cut-off. Intended by the Travelled Path, and Allah knows best, is the regular Travelling Path and the covering orderly and thoroughly the well-known Ten Stages (i. e. Maqamat Asharah). In this Path, purgation of the carnal-soul precedes purification of the heart and the Divine guidance is conditioned by invocation. Whereas, the Untravelled Path means the Path of passion and love and herein purification precedes purgation. It is the Path of the chosen ones, being unconditioned by invocation. Also, this Path is the Path of the beloved and the wanted ones, contrary to the first Path which is the Path of the lovers and the road of the seekers. Some of them

who had the power of passion and the domination of love, whence proceed self-forgetfulness and intoxication, remained protected from the mischiefs of the outer-stretch and internal devils, and saved from the temptation and deception of them. Although they had no guide yet the Divine Grace guided them and led them to the Real Desired. But each one of them that was in senses, i.e. did not possess the power of passion and the domination of love was missing in his case, and since he had no guide, the enemies of faith caused him go astray and killed him and hurled him into the grips of eternal death. Of the overpowered ones were also those two Turkamans whose story Husain Qassab has related allegorically and allusively: "I was travelling with a big caravan on a path when, all of a sudden, two Turkameins from among us got out of the caravan and took an Untravelled Path"..... up to the end of the story. The path on which the big caravan was travelling was the regular Travelling Path, the traversing whereof is subject to covering the famous Ten Stages orderly and thoroughly. Most of the saints, especially the earlier ones, have reached their desired

284 Ep.- 200

ends by this path. The Untravelled Path taken by the two Turkamans, with Husain Qassab following them, is the Path of passion and love and is a nearer way to Union than the regular Travelling Path. The inception of this Path is marked by rapture and comfort that become a cause for absence from senses and a means towards heedlessness from awareness. This state has been alluded to by night, and since this absence and heedlessness with respect to creatures involves presence and awareness with respect to the Creator, therefore, the presence and awareness have been alluded to by the moon. This place requires elucidation which should with attentive ears be heard. The organizer of the body is soul and the keeper of the form is heart. The body-organs subsist on the spiritual power while the form-perceptions proceed from the heart-luminosity. Inevitably then, at the time when the heart and the soul have attention toward Allah, which is a necessary condition of the Path of passion in the initial stages and which is a time of immaturity, a kind of slackness finds way into the system of the body and in the care-taking of the form, and causes idleness of the senses and heedlessness from awareness, and infuses languor into the muscles and limbs and throws down on the ground helpless. The great Sheykh, Sheykh Mohyi-uddin bin al-Arabi has designated this state in Futuhât-Makkiyah as soul-audition (sama-ruhi), and the audition emerging from dancing and whirlingmotion has designated as body-audition (sama-tabi-i), and has strongly forbidden that. Hence it is established that this

outward absence is comprehensive of inward presence, and this bodily heedlessness is inclusive of soul-awareness, it was quite appropriate to represent that by the moon. Now we return to the actual topic. It should be understood that concealment of the moon by dark clouds betokens the appearance of human qualities which brings about the concealment of presence and awareness to the novitiates. This concealment persists till the states reach middle-stages. The middle-stage ones do not encounter this concealment, though they are not without some shade of concealment. It may be that it is in this sense that he has said: *"When it was the middle of the night, the moon came out of the dark clouds for the second time and I saw the foot-marks of those two brave men."* In the state of relaxation, when there is presence and awareness, the Path becomes lighted up and a greater amount of traversing is possible. When it is the time of morn, i.e. absence and heedlessness are no more there, and presence and awareness gain strength and exist together with attention to creatures, this state of presence has been represented by sun-rise. The mountain before him at that time stands for human existence. In this Path, purification of the heart precedes purgation of the soul. Since those two Turkamâns had the power of passion and the domination of love, they climbed up the mountain undauntedly and in an instant reached on the top thereof where they were blessed by a kind of vanishing. Whereas, Husain Qassâb at that time did not possess the power of passion, with painstaking effort he reached on the top of the mountain, and that too he could accomplish by the blessings of the following of those two Turkamâns otherwise he would have had his head cut-off. The army-camp stands for the degree of the subsistent identicals (a yani sabitah) which comprehend the determinations of the possible realities and the cognitional determination of the Necessity-Degree. It is these determinations that have been represented by the countless tents, while the Majestic Tent amidst these stands for the cognitional determination of the Necessity-Degree, and has been named as the king's Tent. When Husain Qassâb heard that that was the King's Tent, imagined that he has reached the Goal and intended to get down from the vehicle of passion and intoxication — as the traversing of this Path without these vehicles is not possible — and take comfort in the Union with the Desired. No sooner had he taken out of the stirrup his right leg — which means the soul, since in this Untravelled Path traversing is done by the legs of the heart and the soul, not by the legs of knowledge and deed, as these are concordant with the Travelled Path, also, the one first to cast off intoxication is this very soul and next, the heart, called as the left leg — than a

heavenly voice reached his ears: "The King is not in the Tent," and truly it was so. Since Husain Qassàb did not possess the power of passion, came out of intoxication just by a little of glad tidings, and since those two Turkamans possessed strong passion and deep love, could not be deceived by such glad tidings, daringly they kept going up. Husain Qassàb if awaits a thousand years, will never find the King in the Tent, for He is beyond the Beyond.

His words: "Has gone out for hunting on horse back, i.e. is sitting on His Theophanous Stead, whereupon He appears with beautiful manifestations, hunting the hearts of the lovers. This voice and this description are in keeping with the understanding and knowledge of Husain Qassàb, related to him lowering the degree, otherwise, whereat that Divine Being is, it is meaningless to talk of Him as sitting and hunting.

Vol. 1 286 Ep.- 200

Many a traveller has travelled and laboured

But they returned disappointed and empty-handed

Another interpretation of these wordings that comes to my feeble understanding and befits the degree of Uniqueness and Greatness, though this interpretation too does not beseem His Grandeur, is better and more appropriate than other interpretations, and it is in this way:

Is sitting there on *Wahdat* which is *ta-ayyuni Awwal* and is above the degree of *Wahidiyat*. Since in the degree of *Wahdat* exist fading (*istihlak*) and falling (*istihlak*) of the cognitional and visional determinations, and since hunting involves the killing of game and birds, considering that as befitting that stage, said of (His) having gone out for hunting. Sheykh Muhammad Māshooq Tusi and Amir Ali Abu went into the hunting-field of the King and fell prey to Him. But Māshooq Tusi is more ahead and nearer, while Husain Qassàb hoping to find the King in the Tent, remained in the *Wahidiyat* Tents. And the object of the intended is best known to Allah, the Sublime, and whatever is right and appropriate therein. My master, the grandees of the Naqshbandiyah Method have adopted this very Untravelled Path. This unfamiliar Path has become familiar in their Method and they convey a world of people to the Desired by attention and disposition. Attaining to the Goal in this Method is sure only if the etiquette and formalities respecting the guiding sheykh are fully observed. In this Method old and young are alike in attaining the Union, and women and children are equal. Rather, the deceased as

well are expectant of getting this wealth. Hazrat Khâjah Naqshband has said: "I have obtained from Allah a Path wherein the Union is guaranteed," and Khâjah Alâ-uddin Attâr, his first deputy (khalifah), has said this couplet to the same effect:

Were it not that it would break the heart of the confidant

I would have the locks of the whole world broken

May Allah grant us steadfastness in the Path of these grandees,
and be peace.+

Epistle -201

In reply to a question, has sent to Kochak Beg

Praise be to Allah and peace be upon His chosen servants. The Honourable Kochak Beg Hisârî has enquired of a man who says that all knowledge stands registered within two three letters, and whether he should be believed or not? In reply, it is to say that apparently the man has said so on the basis of knowledge, report, and study of books, since statements like this have also been made by the earlier grandees. Hazrat Amir has said that all learnings lie in the Ba of Basmalah, rather in the dot under that. If that man makes this claim on the grounds of illumination, his case is not void of one of two conditions. If he says that he has been granted illuminations to the effect that all knowledge stands registered within two three letters, whether those two three letters have particularly been revealed to him or not, he may be truthful. But if he says that all knowledge has been revealed to him through two three letters, and that he gets all knowledge within the span of those two three letters, he is an untruthful claimant. He should not be believed in, and peace be upon him who follows the Guidance and holds fast to the ways of Mustafa.

Epistle -202

On the expression of sorrow over the condition of the people who tied themselves in the thread of discipleship of these grandees and then sever relations with them without any reason, has written to Mirza Fathullah Hakim.

May Allah, the Sublime, grant us and you firm hold on the pleasing Straight Path of Mustafa. One day there was some conversation going on as to the concern of the Naqshbandiyah Mashâ-ikh over their self-honour, during which there was a comment what of the condition of the people who tied themselves in the thread of

discipleship of these grandees or joined their group and they accepted them and then, later on, without any reason and compelling cause, in their poor opinion and wrong estimation, parted company with them and clung to the tails of others. In this context, reference was made to your name and to the name of Qâzi Sanam. The conversation, not to be exact, lasted for a few instants and it took place on an especial occasion. Allah forbid that the Faqir should ever be desirous of harm to any Muslim or harbour malicious feelings in the heart, rest assured of that. You should be knowing that our Path is not the Path of inviting toward the Names, rather the grandees of this Method have sought annihilation in the

Vol. I 288

Named by these Names. Right from the beginning they keep their attention directed to the Pure Absolute Unity, and want nothing out of the Names and the Attributes except the Essence. Indeed the end of others is included in the beginning of theirs.

Assess my harvest from the bloom of my garden

Now this issue has taken new shape due to multiple reportage and the situation has reached a stage where it may create further misgivings on the other side. An effort, therefore, is made by putting, down a few words to remove them while nothing is gained by your acquaintanceship and no loss finds way by your unacquaintanceship.

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[ici pages 288-289 : photographies fautives à reprendre ; nombreuses italiques ; intérêt limité de l']

Epistle 203

..... [citations jusqu'à:]

Vol.1 290 Ep.- 204

there sitting with him who is in My remembrance', the sitter with them never returns unprosperous." ++From this tradition and the preceding tradition, "*Man is with him whom he loves*", it follows necessarily that the lovers of this sect shall be with them, and whosoever is with them, shall not be unblest. May Allah grant us and you steadfastness in the love of these divines by the

sanctity of the Untaught Hāshimi Prophet, upon him and his offsprings be blessings and peace and bounties, to the measure, remember Him the rememberers, and to the measure, forgetful of His remembrance are the forgetters. What you had related of your states in the letter to Sheykh Allah Dad, this kind of becoming naught and becoming lost is an oft-occurring experience to the seekers. Be high-aspiring and be not contented with what is in hand.

Colourless is the beloved, O my dear heart

Abandon the search and be content on thy part

The company of this group is of the requisites, may Allah grant their companionship.

With the intoxicated ones if wine is not, its smell is

If that also is not, the seeing of their faces is a heavenly bliss

According to the same way you have learnt from my Sheykh, i.e. Khājah Abdul-Baqī pass the holy name "Allah" with complete attentiveness through the heart in the meanings of Inconceivability and Incomparability. Do not imagine in the meanings of Omnipresent and All-Seeing, and avoid at the same time consideration of any Attribute. Keep this sacred name always present in the heart according to the aforesaid way of attention.+ Now, certain necessary matters require presence and company, however, if a meeting was possible, they will be discussed. But until a meeting takes place, keep writing the latest states, for the knowing thereof motivates attention in absence, and be peace.

Epistle -204

As a word of advice not to be discouraged by the mischiefs of the deprived ones, and to remain concerned with the task before, and about tranquillity and advancement of the friends, and on matters relevant, has written to Mir Muhammad Nomān Badakhshy.

This is to observe that Mir Nomān should not be perturbed by the injurious comments of the deprived ones as everyone acts according to his own disposition, and do not be after revenge and requital. For, to falsity is no prosperity. Their contradictory words will bring slackness to their own selves, "To whom Allah gives no light, for him there is no light," (Q-24:40). Put your efforts into the task before and close your eyes upon every thing other than that. "Say 'Allah' and leave them alone in their foolish chatter," (Q6:91). Our brother Khajah Muhammad Sādiq reached in time and had

the opportunity to observe the ten-days ritual seclusion (itikaf) with a group, and was honoured with fresh advancements and arrivals. Praise be to Allah that the time of all friends is passing with tranquillity, and advancements one after another. "This is the bounty of Allah, bestows upon whom He will, Allah is the owner of great bounty", (Q-62:4). And Allah send blessings upon the best of His creatures, our lord Muhammad, and upon his offspring and Companions, and send benediction upon him and them ail.

Epistle -205

On the description that following the examples of the Bearer of Shari-ah' is the basic thing, has written to Khajah Muhammad Ashraf Kabuli.

May Allah honour you with a devout following of Mustafa. For, that is the fundamental thing and the goal of the veracious (siddiqin), and what is besides that are vain speculations and evil conceptions. May Allah save us and you from these and peace be upon him who follows the Guidance and holds fast to the examples of Mustafa.

Epistle -206

On the condemnation of world and in the censure for being disposed towards the enjoyments thereof, has written to Mulla Abdul Ghafoor Samarqandi.

O Allah, awaken us before the death awakens us, by the sanctity of the lord of the prophets. Your kind letter and esteemed message, addressed to this far away Faqir has reached. Its receiving was a great pleasure and delight. May Allah reward you with the best reward on our behalf. ++O brother, Man has not been brought in this world for buttered and delicious foods and beautiful and fine attires, and has not been created for enjoyments and delectations, and amusements and fun of the world. The purpose of his creation is humbleness and broken-heartedness, lowliness and neediness, which the shari-ah Mustafaviya demands. Since the selfdisciplinary exercises and self-mortification of the men of error that are not in keening with the shining shari-ah yield nothing

Vol.1 292 Ep.- 207

except damage and disappointment, and bring nothing except regret and repentance, so after having ornamented and decorated yourself by the fulfilling of the shariah-ordinances by way of deeds and beliefs, in accordance with the opinions of the ulamà of the

people of Tradition and Congregation, keep your interior filled with the remembrance of Allah, and keep repeating the lesson acquired in the exalted Method of the Naqshbandiyah Grandees. Since on the Path of these divines, registration of the end is there into the beginning, and their Reference is above all the References. Whether the dimwitted ones believe these words or not, the object is incitement and longing in the friends, the opposers are out of discussion.

It is a story to him who regards it a story

It is a message to him who meets it manly

In short, success in the hereafter is related to excessive remembrance, "And remember Allah much that ye may be successful," (Q -62:10), is witness to this reality. Hence excessive remembrance should be persevered in, and all that obstructs this wealth, looked upon as enemy. This is the remedy to salvation, and upon the messenger is plain proclamation

Do remembrance so long as your soul and body continue on

For, the shining of the heart is by the remembrance of Rahmàn

"Behold, in the remembrance of Allah, do hearts find rest," (Q13:28), the verse is decisive.+ We beseech Allah to grant us urge for that and firmness and perseverance in that, for that is the substantial thing, and peace be upon him also who follows the Guidance and holds fast to the examples of Mustafa.

A cloak having been worn on a number of solemn occasions has been sent. Put that on. May Allah cause all affairs reach a successful end by the sanctity of the Prophet and his noble offsprings.

Epistle -207

On the description that the closeness of bodies plays a vital role in the closeness of hearts, that They do not accept ecstasies and states even for half a jital unless have weighed them in the balance of the shari-ah, has written to Mirza Elisamuddin Ahmad.

Praise be to Allah and peace be upon His chosen servants. It is since a long time that any news of well-being of yourself, of the reverable sons of our master, of my son Miyan Jamàluddin Husain, of all other notables, of the servants of your high threshold, particularly of Miyan Sheykh Allah Dad, and of Miyan Allah Diyà, has not been received. Nothing other than the forgetfulness of this far-away one seems to have hindered that. ++Yes, the closeness of

bodies plays a vital role in the closeness of hearts, this is the reason that no saint can reach the status of a Companion.+ Uwais Qarni notwithstanding such a high position could not reach the status of the lowest-rank Companion because of not having the honour of being in the company of the Prophet. A person asked of Abdullah bin Mubarak, "Which one is superior, Mu-awiyah or Umar bin-Abdul Aziz?" In answer he said, "The dust that entered the nostrils of the horse of Mu-dwiyah while in the company of the Prophet of Allah is better than Abdul Aziz so many times." States and affairs of the relatives and disciples in these limits are sound and satisfactory. To Allah be praise and thanks for this and for all bounties and blessings, especially for the blessing of Islam and the following of the Prophet, for that is the basic thing and the means towards salvation, and guarantee for prosperity, promising success both in this world and in the hereafter. May Allah make us and you steadfast in these by the sanctity of the lord of the prophets.

This is the task and all other is naught

By idle talks of the sufis what is gained, and by their confused states, what accrues. There, unless They have weighed the ecstasies and states in the balance of shari-ah, accept not for half ajital, and unless have tested the illuminations and inspirations by the touchstone of the Book and the Sunnah, exchange not for half a barley. ++The object of travelling the mystic path is to gain greater conviction respecting the beliefs of the shari-ah, which constitutes the reality of faith, and also the quality of ease in performing the juristic orders, and nothing else besides those. The sighting (royah) is a hereafter promise, impossible in this world. Visions and theophanies which the sufis are pleased with, is a matter of taking comfort with shadows and being cheered up by images and similitudes. Allah is beyond the Beyond. Wondrous is the situation, if the reality of their visions and theophanies is unveiled, it is apprehended that the longing of the initiates of this Path would slacken and their zest would be diminished. Alongside, it is also feared that if nothing is said, truth would remain mixed with falsehood. O Guide of the bewildered ones, guide me by the sanctity of him whom Thou hast made mercy for the worlds.+ If occasionally you kindly keep me informed of the state of your

294 Ep.-208

affairs, it would promote love. And peace be upon him who follows the Guidance and holds fast to the examples of Mustafa.

Epistle -208

In reply to a question asking what is the reason that a traveller of this Path sometime finds himself on the station of the prophets, rather so sees sometime that he has risen even higher than those stations and the mystery underlying this matter, has written to his son Miyan Muhammad Sadiq. May Allah grant him steadfastness on the path of loyers.

My son has asked that a traveller of this path sometime, in the stages of ascension, finds himself at the station of the prophets, rather, so sees sometime that he has gone even higher than those stations, what is the mystery underlying this matter when the superiority of the prophet is an established and agreed upon matter, and that whatever the saints earn it is through them, and their attaining to saintly excellences is through imitating them. The answer is that the stations of the prophets are not the ultimate ends of their ascension, rather, their ascension extended by many stages higher than those stations. Also, those stations stand for the Divine Names that are their Determinative-Origins (Mabadi Ta-ayyunat), and media for receiving emanations from the Divine Essence. Since the Essences without the mediation of the Names, has absolutely no harmoniousness with the world, and no reference other than SelfSufficiency exists there. "Verily, Allah is altogether independent of creatures," (Q-29:6), is witness to this reality. When these divines descend from the ascensional stages, and come down invested with the lights of the upper stations to these Names, which are at varying levels, and alight at those Names that correspond with their natural range/domain, make those their permanent dwelling-places. Thus, if someone looks for them after settlement, he would find them in those Names. Hence a seeker endowed with high propensity, heading for the Essences would inevitably hit those Names during the ascension and go higher than those whereto Allah has decreed him. But when that seeker would come down from the top point and alight at the Name which is his being's Determinative-Origin (Mabda Ta-ayyun), this Name would certainly be below the Names that are abodes of the prophet. And here the difference among the stations that serve to signify superiority, would become evident, i.e. the one whose station is higher is more exalted. Unless the traveller returns to his Name and sees his Name located below those Names, he cannot realise the superiority of these divines by taste and state, but acknowledges their superiority as a matter of tradition and admits of their priority because of the previous conviction, while his intuition denies that. At this time invocation, showing submission and humiliation to Allah is necessary until the reality of the situation becomes manifest. This is that stage where the

steps of the travellers slip. We would clarify this answer by an example. The Rationalists say that the smoke is composed of earthy and fiery parts. When the smoke rises upwards, the earthy parts also go upwards along with the fiery parts and due to the forcing of a forcer gain ascension. They claim that if the smoke had enough power it could rise to the fiery sphere, and in this process of ascension, the earthy parts will reach the plane of the watery parts and the airy parts, which have a natural uprising tendencies and then from there would rise further above. In this case it cannot be said that the earthy parts are superior to the watery and the airy parts because this superiority is due to the forcing agency, not a natural one. And after meeting the fiery plane when these earthy parts will fail down and reach their actual center, their plane will certainly be below the planes of water and air. Thus in the present discussion, the ascension of that traveller from those stations is due to some forcing agency and that forcing agency is the intense heat of love and the power of passionate longing. But as far as his person is concerned, his station is below those stations. This answer, as advanced, befits the extreme-reached ones. However, if such imagining is there in the beginning, its reason is that each station casts its shadow and projection in the beginning and the middle stages. Since the beginners and the middle-men find access to their shadows, imagine that they have attained to the reality of those stations, being unable to distinguish between the shadows and the realities. Also, because they find the images and the projections of the grandees in these stations, think that they have gained partnership with them in these stations. But it is not like this as the shadow of a thing has been confused with the thing itself. O Allah, show us the things as they are, and save us from being occupied with vain amusements by the sanctity of the lord of the Formers and the Laterers

Vol.1 296 Ep.- 209

Epistle -209

In the solution of some of the abstruse wordings of the treatise Mabda wa Ma-ad, of some other expression elucidating those wordings, and cautioning at the saine time about the prerequisites of this Path, has written to Mir Muhammad Noman Badakhshi in reply to his letter.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets, and upon his pious offsprings collectively. May my respected brother, Mir Muhammad Noman, the symbol of chieftainship, live in perfect peace. The conditions of this side are worthy of hymning the praise. At the time of departure, in the inn of Farkh, you and brother Khàjah Muhammad Ashraf had asked the meaning of the wordings that occur in the treatise Mabdei wa Ma-cid. The matter, however, remained pending as the time did not permit. Now it came to mind to write something respecting the solution of those wordings that would give satisfaction to the friends. The wordings of that treatise are as such:

"After a thousand and a few years from the time of demise of the Prophet , a time will come when the Reality of Muhammad will ascend from its station and unite with the Reality of Kabah by reaching in the station thereof. At that time, the Reality of Muhammad will be named the Reality of Ahmad, and will become representative of the Essence of the Sole One, while both the sacred narres will unite with the named. The previous station will remain empty of the Reality of Muhammad until such time as the prophet Jesus descends and adopts the Shari-ah Muhammadiyah as his religious code. At that time, the Reality of Jesus will rise from its station and settle at the vacant station of the Reality of Muhammad."

It should be understood that the reality of a person means his Necessity Determination (Ta-ayyun Wujubi) and the Possibility Determination (Ta-ayyun Imkeini) of that person is the shadow of that Determination. While the Necessity-Determination is one of the Divine Names, such as "Al-Alim" (the Knowing), "Al-Qadir" (the Powerful), "Al-Murid" (the Intender), and "Al-Mutakallim" (the Speaking), and like that. And that Divine Name is the Sustainer (Rabb) of that person and the source of emanations for his "being" and the adjuncts thereof. This Name bears reference to the Essence in various degrees. In the degree of Attributes which are superadditions to the Essence, this Name finds application, and in the degree of Splendours, the superadditionness whereof to the Essence is a sheer Consideration, this very Name again has validity. The difference between an Attribute and a Splendour has in detail been set forth in the letter written on the description of travelling and passion. Refer to that letter in case there is something unclear in this

matter. There is no doubt that attaining to a Splendour is a matter which is sheer Consideration, yet it demands the existence of some further additional Consideration also above That, befitting that Splendour, to act as Origin for its Considerational Existence so that that Name have applicability on that level also. Again, there exists the possibility of such continuity (of Considerations) above that Additional Consideration as well, but human power becomes helpless here in extending its grip thereto. This humble Faqir, however, has also passed over another level, but the share above that level is naught save falling and fading, "And over every lord of Knowledge there is one more knowing," (Q-12:16).

Delights and pleasures be to the lords of riches and realm

For the poor lover is but a draught

Superiority of the men of Allah lies in passing over these different levels in keeping with their propensities and abilities. Of the saints, few are such that have attained union with the Name, while most of them have attained union with a shadow out of the shadows of that Name after having made ascension from all Possibility-levels by way of travelling and detailed journey. The Uniting with that Name through pure passion is also imaginable, but that cannot be relied upon and trusted in. However, those who have made ascension from that Name and passed over different levels, less or more, are fewer of the few. Now we come to the real topic and say that just as the Reality of a person is said his Necessity-Determination, likewise, it is said his Possibility-Determination also. Now that these preliminaries have become known, I say that Muhammad, the Messenger of Allah, like all humankind, is composed of the Creation-world and the Command-world. The Divine Name which acts as the Sustainer of his Creation-world is the "Shan Al-Alun", and that which disciplines his Command-world is that Consideration which is Origin of the Considerational Existence of that Splendour, i.e. the "Shan Al-Alim", as has already been

Vol.1 298 Ep.- 209

mentioned. The Reality of Muhammad is tantamount to the "Shan Al-alim » whereas the Reality of Ahmad is tantamount to that Consideration which is the Origin of that Splendour. The Reality of Kabah is also tantamount to this same Consideration. The prophethood possessed by our Prophet before the creation of Adam about which he has informed saying: "I was prophet and Adam was between water and clay," was with regard to the Reality of Ahmad which is related to the Command-world. It is for this

reason that the prophet Jesus who is the Word-of-Allah and, hence, has more harmoniousness with the Command-world, informed of the coming of Muhammad by the name "Ahmad" when he said: "Living glad tidings of an apostle to come after me whose Name shall be Ahmad," (Q-61:6). The prophethood related to the worldly birth is not with respect to the Reality of Muhammad alone, but with respect to both the Realities, and his Sustainer in this case is that (above said) Splendour and the Origin of that Splendour. Consequently, the preaching-work of this stage (i.e. his worldly existence) was more exhaustive than the preaching work of the previous stage (i.e. his pre-worldly existence). Since in that case his preaching-work was confined to the Command-world and his disciplining restricted to the souls alone. But in this case his preaching compasses the Creation and the Command both, and his disciplining comprehends the bodies and the souls. In short, his elemental birth of this world has been given superiority over his heavenly birth so that there be a greater harmony with creatures, a thing which is conducive to giving benefit and getting benefit, as the element of humanness is dominant in them. Allah Almighty has emphatically commanded his Beloved to declare his humanness: "Say, I am but a man like yourselves, it is revealed to me (Q-18:110). Bringing the word "like yourselves" is for laying emphasis on humanness. With the departure from the elemental world, his spiritual side became dominante, the harmony of humanness weakened, and there appeared change in the luminosity of preaching. Some of the Companions said: "Hardly had we finished with his burial, that we felt change in our hearts." Yes, visional faith changed into faith in the Hidden (Ghaib), and the matter reached from lap to ear, and from seeing to hearing. But after a lapse of thousand years from the demise of him*, which is a long period and a great interval, the spiritual side (of him) started dominating in a way that it imbued the human side completely with its colour so much so that the Creation-world became coloured with the colour of the Command-world. Thus inevitably that which belonged to his Creation-world* did return to its Reality, i.e. the Reality of Muhammad made ascension and came abreast of the Reality of Ahmad, and then the reality of Muhammad united with the Reality of Ahmad. The meant by the Reality of Ahmad and the Reality of Muhammad herein is his Possibility-Determination of the Creation and the Command*, and not the Necessity-Determination, because the Possibility-Determination is a shadow thereof, and ascension of the Necessity-Determination is a meaningless matter and being united therewith is an irrational thing.

Now, when Jesus shall descend, he would follow the shariah of the Seal of prophets. He would ascend from his station and as a follower reach the station of the Reality of Muhammad, and would strive for strengthening the religion of him. Same was the condition, as is related, of the preceding sharà-e that after a thousand years after the demise of every Resolute Messenger, high status prophets and great messengers would be sent who would invigorate the shari-ah of that messenger and elevate his word. When the time of his message and shari-ah would end, another Resolute Messenger would come and give currency to his own shari-ah. Since the shari-ah of the Seal of prophets is safeguarded against abrogation and alteration, as the ulamâ of the Community (Ummah) have been given the status of deputyprophets and the task of strengthening the shari-ah and promoting the creed has been assigned to them. Alongside, by making a Resolute Messenger act as his follower, means have been provided towards the propagation of his shari-ah. Said Allah Almighty: "We have surely sent down the Message, and surely we are its Guardian," (Q-15:9). It should be understood that the saints appearing after a thousand years from the demise of the Seal of prophets, though few, would be of exceptional perfection so that they might strengthen this religion in every respect in a most perfect manner. Hazrat Mahdi glad tidings of the coming of whom the Seal of prophets has already given, would be born after a thousand years, and the prophet Jesus would himself descend after a thousand years. In short, the excellences of the saints of this class bear resemblance to the excellences of the revered Companions, though superiority belongs to them after the prophets. But this is a kind of situation where one class cannot be given superiority over the other merely because of utmost resemblance. May be it is for this reason that the Prophet said: "It is not known, the Former of them is better or the Later of

Vol.1 300 Ep.- 209

them," and did not say, "I do not know the Former of them are better or the Later of them," because of his being aware of the condition of both classes. Also, it is for this reason that he said, "Best of all ages is mine age," but since the matter of perfect resemblance was a place of hesitancy, hence he said, "it is not known." However, if it is said that the Prophet, has declared the age of the First-Successors the "next best age" alter the age of Companions, and then the age of the Second-Successors, and thus superiority of these two ages also stands proved over this class, then what could be the resemblance of this (later) class in excellences to the Companions. In answer I would say that the superiority of those two ages over this class might be on account of

abundance of saints and fewness of innovators and schemers, and transgressors, and sinners. This, however, does not negate the being of some of the saints of this class better than the saints of those two ages, like as Hazrat Mahdi, for instance.

Should the Holy Ghost be at help once again

Others could as well work wonders like Massiah

As for the age of the Companions, it is best in every respect, and to talk of that is merely waste of time. The Foremost ones are the Foremost ones, nearest to Allah in the Garden of bliss. They are those the expending of gold of others to the volume of a mountain would not equal whose mudd of barley, "And Allah singles out for His mercy whom He will" (Q-2:105). It should be noted that from the previous explanation became clarified also the meaning of those wordings of the treatise Mabdhà wa Ma-ad which have been written above these wordings, "The Reality of the Divinely Kabah 1 became the Object of worship of the Reality of Muhammad." Since the Reality of the Divinely Kabah is exactly the Reality of Ahmad, while the reality of Muhammad is, in reality, its shadow. Hence that would necessarily be the Object of worship of the Reality of Muhammad. If people ask that the Kabah comes (sometimes) for performing circumambulation of (some) saints of his followers and seeks benediction from them while Its Reality has ascendancy over the Reality of Muhammad, how then this matter would be admissible. I say in answer that the Reality of Muhammad is the end stage of the descension (nuzul) of Muhammad from the pinnacle of Transcendence and Holiness, whereas the Reality of Kabah is the ultimate end of the ascension of Kabah. The first step

1. N.B. It should be noted that the terms Reality of Muhammad and Reality of Kàbah have been used in different meanings in the foregoing Epistles.

of ascension of the Reality of Muhammad in the degrees of Transcendence, is the Reality of Kabah, and the ultimate end of the ascensions Thereof (i.e. of H. M) none knows save Allah. The most perfect saints among his adherents also have share in his ascensions, therefore, if Kabah seeks benediction from these divines, it is not a place of surprise at all.

The born of earth rose so high above the skies

That he left behind the space and time in his adventurous flues

The other wordings of that treatise occurring at this very place also come to be solved, and those wordings are these: "Just as the form of Kabah stands bowed-to for the forms of things, likewise, the Reality of Kàbah stands bowed-to for the realities of those things."

Since from the preceding preliminaries, it is already known that the realities of things mean the Divine Names that stand as the sources of emanation for their beings and the adjuncts of beings. The Reality of Kābah, however, is above these Names. Thus in every respect, the realities of things are to be led by the Reality of Kabah. But if the saints commanding exceptional perfection happen to have journey above the Reality of Kabah and then being invested with the top-lights descend to self-realities which are consistent with their natural range in the ascensional stages, Kabah expects benedictions from them as has previously been stated. Also, in the treatise Mabdhā. wa Ma-ad, a few sentences were written regarding the superiority of the Resolute Prophets (Anbiya-ulul-Azm), i.e. regarding the superiority of some of them over the others. Since that is based on illuminations and inspirations which are conjectural things, I feel remorse and beg Allah's pardon for writing that and making distinction in superiority, since it is not permissible to talk in this matter without clear-cut evidence. I beg Allah's pardon and turn to Allah in repentance for all that Allah disapproves of in words and deeds. You also had written in your letter of your having asked about your being fit or not fit for disciplining the seekers and of my answering in negation. The Faqir does not think that he meant total negation. Rather, would have said that that depends upon certain conditions and is not approvable unconditionally, and at present that as well holds good. The conditions should quite carefully be observed lest there takes place undue leniency. Unless you are sure of permission for teaching the Method by having Divine guidance, do not teach that. Advise my brother Maulana YAr Muhammad Qadim to the same effect and urge him not to be hasteful in the teaching of the Method. The object is not to expand the shop but the seeking of

302 Ep.- 210

Allah's pleasure ought to be the concern. To warn is ours. Secondly, you had made a complaint of your disciples. Complaint you should have made of your own conduct, because you are passing your days amidst those people in a way which is sure to bring troubles. Legends say that a sheykh should expose himself with an air of dignity to the eyes of his disciples, not that he should freely mix with them, behave on companion level, and by gossips and anecdotes keep the assembly full of warmth, and be peace.

Epistle -210

In the solution of the wordings of Nafahat and in some necessary advice asked for. has written to Mulla Shikeby Asfahani.

Your esteemed letter and pleasing words, written by way of kindness and considerateness to this humble poor one, had the honour to read, which made happy and gave delight. May you live in peace, and depart in peace, and as long as you live, live with the love of dervishes, and when depart, depart with the asset of their love, and when you rise, rise with their love, by the sanctity of him who was proud of poverty and preferred that over prosperity. You kindly have asked what is the reality behind the story recorded in Nafahat of a disciple of Sheykh ibn-us-Sakinah that one day, while taking bath, he dived in the waters of the River Dajlah and emerged his head above the waters of the Nile in Egypt, where he got married, had sons, and lived there for seven years. One day, incidentally, in order to take bath, he dived in the waters of the Nile and his head emerged above the waters of the Dajlah. He saw that all his clothes were lying there on the bank of Dajlah as had he originally put them there. He put the clothes on and came home. His wife said that the food he had ordered to be prepared for the guests was ready to the end of the story. My master, the dubiousity of this tale is not in thât how the task of years has been accomplished in an instant as this kind of happening is quite frequent. The Prophet in the night of the Ascension, after passing the ascensional stages and covering the stations of union, which calls for thousands of years, when came back to his house found that the warmth in the sleeping bed has still not finished and the water in the jar used for purification is still in disturbance. Its explanation is same as that given in Nafahat after reporting this anecdote, i.e. it is of the kind of extention of time. Rather, the dubiousity of this story lies in that there is one time-instant in Baghdad, and the same time-instant has stretched to seven years in Egypt. For instance, if the people of Baghdad were at that time in 360 H, the people of Egypt were then in 367H. Reason and report do not accept it. This kind of happening may be admissible in case of one or two persons, but it is impossible in case of different cities and varying localities. ++What comes to the poor thinking of this Faqir is that this story does not pertain to the state of awakening, rather it is of the kind of dream and illumination. The listener has confused dreaming with seeing, and has imagined sleeping as waking. Illusions of this kind are quite frequent. "Saw in dream", and "talked to his sheykh in dream and brought his sons", this all proceeds from the locale of illusions. The story reported after this story with reference to Sheykh Mohyi-uddin

belongs to this same category, and the reality of affairs all is best known to Allah.+

You have asked that an explanation of these wordings, "the organizer of the body is soul, and the keeper of the form is heart", should be written. My master, the sum total of both the expressions is same, and that is, the disciplining of the Creation-world of a man by his Command-world. But since the word "body" goes with "soul" in many applications, and there is a verbal harmony between "form" and "heart", by gathering each one of them with its correlate, a variety in expression has been effected.

You have asked for a word of advice. My master and image of kindness, in the face of this state of total self-misery, captivity, incapability, and deficiency, I feel ashamed to write something in this regard, or to utter something explicitly or implicitly of this kind. On the other hand, fear that it would mean self-vulgarity and meanness, niggardliness, and stinginess, if I keep my self from advancing a word of advice. Therefore, I dare say a few words. My master, the duration of continuance of this world is very short, and from that "short" a big portion has passed, and a little remains. The duration of continuance of the hereafter is infinite and endless. The everlasting have They linked with the fleeting. After that either it is a matter of eternal bliss or unending torments. The Truthful Informant has informed of that, there is no possibility of the contrary. Far-seeing wisdom should be brought to work. My master, the prime of age has passed in passion and lust, and got spent in seeking the pleasure of the enemies of Allah. Only the useless part of age now remains. If we do not even spend that today in seeking the pleasure of Allah, and do not make-up for the prime by the useless, and make not a little of labour means towards

Vol.1 304 Ep.- 210

eternal comfort, and present not even a few of good acts as penance for the abundance of sins, Tomorrow with what face shall we appear before Him and what excuse shall we advance. How long to continue in the fool's dreams, and until when this keeping the ears plugged. Eventually, They would remove the veil from the sight and take the cotton of heedlessness out of the ear, but to no avail, and nothing save regret and repentance shall be then in hand. Before the arrival of death, the task should be completed, and saying "most welcome" ought to die. ++Firstly, the correction of beliefs is necessary along with the confirmation of the possessed religious knowledge coming through a chain of transmitters. Secondly, the knowledge and practice of that which is provided by

jurisprudence (fiq). Thirdly, the travelling on the sufi-path is also a necessity, not for the sake of seeing forms and figures of the Hidden, and examining colours and lights, for this is reckoned as amusement and fun. Perceivable forms and figures are in what way less that, disregarding them, one should undertake arduous efforts and self-mortification being covetous of seeing forms and lights of the Hidden. These forms and lights and those forms and lights are both creations of Allah, and manifestations of His creative power. The light of the sun and the moon, which belongs to the seenworld, excels many times those lights seen in the Symbol-world. But since the seeing thereof is an everyday-matter, and the special and the general are common in that, giving no weight to that people long for the lights of the Hidden.

The water of the stream at thy door appears black to thee

The object of travelling the sufi-path is to gain a stronger conviction of the shariah-beliefs so that from the narrowness of reason may enter into the broadness of illumination, and from the comprehensive may tend towards the exhaustive. For instance, the knowing of the Existence of the Necessary Being and the Oneness Thereof was previously through reason and tradition, and in accordante with that was the conviction possessed. But alter travelling the sufi-path, reason and tradition change into illumination and vision, and a stronger conviction is there. Same is true of other doctrinal matters. The object also is to feel ease in carrying out the ordinances of the law and to get rid of the resistance experienced by the urging character of the carnal-soul. The Faqir maintains that the sufi-path in reality is servant to the shariah-knowledge, and not something opposed to shari-ah, and this fact he has emphasized in his books and letters. The exalted Naqshbandiyah Method is the best and the fittest of all other sufi-paths to attain this goal. Since these divines pay special care to the observance of sunnah and keep away from innovations. Hence, if they possess the wealth of sunnah and have no states, are happy, and if, in spite of possessing states, find deficiency in sunnah, do not like those states. Hazrat Khâjah said: "If They give us all kinds of states and ecstasies and Ness not our interior with the beliefs of the men of tradition and congregation, nothing save destruction we see. But if They bless us with the beliefs of the men of tradition and congregation, and give not any states, little we worry." Also in this Method, the end stands registered into the beginning, so that the followers of this Method get at the first step what others get at the end. The difference is only that of comprehensive and exhaustive, of inclusive and expansive. This Reference is exactly the Reference of the Companions. Since they would get that in the very first company with the Prophet which the saints of the

Community would find even at the end, is not known. This is the reason that Uwais Qarni, the best of the First Successors, does not reach the rank of Wahshi, the killer of Hamzah, who only once had the chance of being in the company of the Prophet 6,P. The superiority of companionship is above all superiorities and excellences.+ Their faith was visional while others could never attain this wealth.

The heard can never be like the seen

This is the reason that their expending a mudd of barley in the path of Allah is better than the mountain-volume gold expended by others, and all the Companions are common in this honour. They .all should be held in high esteem and remembered with good words. They all are righteous and equal in reporting and conveying the Word of Islam. The report of one is in no way more authentic than the report of another. They are the conveyors of the Qur-ân. The gathering of the different verses, taking two two, or three three, or more or less, from each of them, was because of the perfect confidence in their honesty. If anyone questions the honesty of any Companion, that automatically gets directed to the Qur-ân, as it is possible that he would have been a contributor of some verses. The dissensions and disputes that took place among them should be considered to have proceeded from honest judgments, and one ought to keep oneself away from passion and prejudice. Imâm Shâfe-i, who was well-informed of all that vent among them, said: "Allah has caused our hands to be clean of these bloods, we ought to keep our longues clean respecting them."

Vol.1 306 Ep.- 211

Similar to these words are the words reported from the great Imam, Jafar Sadiq, and be peace first and last.

Epistle -211

In reply to a question made about the words of Maulvi and on the description of pre-requisites of the stage of perfection and invitation, has written to Maulana Var Muhammad Badakhshi.

The nice letter of my brother, Maulana Yâr Muhammad Qadim, I received. It made me happy. May Allah Almighty grant access to the pinnacle of excellence and perfection, by the sanctity of the Prophet and his noble offsprings. ++You have asked about the words of Maulvi, who said: "The sweetheart that were in my arms, was Allah," and that, this kind of wordings are permissible or not.

It should be understood that this kind of matter is quite frequent in this path and the coming at the tongue thereof. This kind of situation is created by form-theophanies. The man concerned imagines that theophanic appearance as Allah. The matter actually is what the great Sheykh and the Divinely Imam, Hazrat Khajjah Hamdani, has said: " These are imaginations whereby the babes of the Method are lulled." Secondly, since you have been given a kind of permission to teach the Method, some instructions in this regard are written down, hear them with attentive ears and act accordingly. Note that when a seeker comes to you to become a disciple, be quite reluctant in teaching him the Method. For, may be this is a Divine deception and the object is your disgrace. Especially, when the coming of a disciple gives pleasure and joy, this is a case where begging and invoking should be resorted to, and the Divine guidance be repeatedly sought, until there is a positive conviction that the Method should be imparted to him, and that, trapping and disgracing is not the desired. Since to subject the servants of Allah to one's will, and to waste one's time after them is not permissible without the approval of Allah.+ The verse, "In order that thou may bring out mankind from the darkness to the light by the permission of their Lord," (Q-14:1), leads to this reality. One of the saints when died, came a voice to him, "Thou art the one that wore armour in My religion against My servants." "Yes", he said. Said: "Why thou didst not leave My servants to My tare, and return to Me with thy heart." The permission given to you and to others is conditional upon some conditions, and has the restriction of having (a prior) knowledge of

Vol.1 307 Ep.- 212

the Divine approval. Time has yet not reached for giving an absolute permission. Until that time, observe the conditions carefully. To inform is ours. The same has been written to Mir Noman, hence, get also information from there. In short, strive hard so that the time comes when you get rid of the restrictions of conditions, and be peace.

Epistle -212

In reply to some questions asked, and in interpretation of a happening seen, has written to Maulana Muhammad Siddiq Badakhshi.

Two pleasing letters were received consecutively, and they gave pleasure over pleasure. May Allah Almighty bless with unending progress, by the sanctity of the lord of the messengerseek. You have asked whether a sheykh possessing power of disposing can

raise a capable disciple to a position beyond the range of his propensity by his power of disposing, or cannot. Yes, he can raise, but to those higher positions which are harmonious with his (the disciple's) propensity, and not to those positions which are disharmonious with his propensity. For instance, a disciple that has propensity of the Moses-sainthood and his power of propensity would at best let him go up to half-way in that sainthood, a sheykh possessing disposing power can raise him to the ultimate stages of that sainthood by his disposing power. But whether he could shift him from the Moses-sainthood to Muhammad-sainthood, and convey him to higher stages in that sainthood, is not known to have happened. You also have asked what is the stage at which the "hiddenmost", the subtlest of the human-subtleties, assumes the order of the urging-soul (nafs ammicirah), and appears like that in meanness and lowliness. My brother ought to know that although the "hiddenmost" is the subtlest of the subtleties, yet it faits in the circle of Possibility, and is stained with the stain of Contingency. When a traveller places the foot beyond the bounds of Possibility and journeys in the Degrees of Necessity, and from the shadows of Necessity reaches to their Roots, and becomes free from the fetters of Attributes and Splendours, indeed then the Possible appears lowly and worthless to his eyes, and the fairest and finest thereof he sees similar in meanness and vulgarness, and fends the carnalsoul and the hiddenmost alike at this stage. You have written of your having directly heard from myself that considering Allah present at the time of worshipping is lowering Him. Worshipping

308 Ep.- 213

ought to be done as a servant. To worship holding Him present is disrespect. O the image of love, it is not known whether the Faqir has said such words. May be you have have read that at some other source. The illumination you have written of and the seeing of Adam therein is very good and has reality. Water means knowledge, and putting hand into that means attaining mastery therein, and participation of Hazrat Adam in that corroborates the attainment, as he is a student of the Rahmàn, "And He taught irdam all the Names," (Q-2:31). In short, the meaning of knowledge in this illumination is esoteric knowledge. Rather, that kind of esoteric knowledge which has conformity with the Reference of the People of House». The rest at the tryst, and be peace.

Epistle -213

By way of exhortation and a word of advice, and in incitement to follow the ulama of the people of tradition and congregation, and to shun the company of the corrupt ulamà who have made knowledge a means of obtaining the vanities of the world, has written to Sheykh Farid, the abode of lordship.

May Allah save you from that which does not beseem your excellency by the sanctity of your holy Ancestore. Said Allah Almighty: "Is the reward of goodness aught save goodness," (Q55:60). I do not know by what goodness to return your beneficence except to keep the tongue busy in blessed hours invoking blessings upon you in both the worlds. Praise and thanks be to Allah that this service is involuntarily being done. The second act of goodness, worthy of being a return for, is exhorting and advising which if accepted would be a matter of pleasure. O the owner of nobility and aristocracy, the sum of exhorting and the substance of counselling is to mix with the followers of the religion and to keep company with the supporters of the shari-ah. Religion and Shari-ah are related to the following of the correct path of the men of tradition and congregation who alone are the delivered sect among all the Islamic sects. Salvation without the following of these divines is difficult and success without the submission to their judgment is inaccessible. Rational, traditional, and illuminational evidences support that, and the contrary is not possible. If it comes to knowledge that a person has abandoned the straight path of these divines by the measure of a mustard seed, his company should be considered a deadly poison, and the sitting with him like the poison of a cobra. Free-thinking theology students of any sect are the thieves of faith. Keeping away from their company is of the requisites of Religion. All this ill and corruption found in the religion is due to the unbledness of this group. For the worldly vanities, they have ruined their afterworld: "Those are they who have purchased error in exchange for guidance, so their bargain has not profited them, nor are they rightly guided," (Q-2: 16). A man saw Eblis, the Accursed, sitting satisfied and idle, having his hand withdrawn from seducing and beguiling. He enquired of him the secret of that. Said the Accursed, "The corrupt ulamà of the time are sufficient to do my task and have taken upon themselves the job of seducing and beguiling." Among the students of theology there, Maulana Umar is a good-natured man provided you encourage him and embolden him towards proclaiming the truth. Hâfiz Im-am as well has madness about Islam, since in Islam, madness is a must. "Never shall one among you be faithful unless one is called mad" It would

be in your worthy knowledge that the Faqir has not been negligent in persuading towards keeping company with good people through advising and writing, and has not spared himself from stressing the need of shunning the company of bad people. For, to the Faqir, this is a thing of fundamental significance. To accept is yours. Rather, everything is from Allah. Verily, glad tidings be to him whom Allah has chosen to propagate goodness. The memory of your beneficence encourages to this discourse and effaces the considerations of dejection and offence, and be peace.

Ended Volume- I .

Volume II

(Maktubat Sharif)

Of Imâmi Rabb-âni Mujaddid Alf-Sâni

Sheykh Ahmad Fâruqi Sirhindi

Translation & Commentary by

Sheykh Muhammad Wajihuddin

Foreword

The sacred, pleasant, gleeful, and the lengthy journey of metaphrasing the remaining hundred epistles of the Imami Rabbâny 's First Volume Epistles at last came to end.

The Imam's Vol. I of epistles contains in total three hundred thirteen epistles plus three epistles by his eldest son Khajah Muhammad Sadiq. These hundred epistles along with the said three epistles in this Vol.II make the second half of the above said Imam's Original Vol. I Epistles. Secondly, be it known that the kind of unsurpassed, unexcelled, unexampled, unrivalled, unheard-of, unthought-of, and unparalleled order gnosis, marked by unfathomably deep, highly sublime, comprehensively framed, beautifully expressed, excellently advanced, and ideally styled, spiritual secrets as these epistles bore, the task of their metaphrasing, in spite of an especial Divine Grace, yet called for prolonged pondering, continuous thinking, devout dedication, sustained insightful penetration, frequent contemplations overwhelming heartconcentrations, tiring intellectual considerations, and anxious invocations ever more.

And thirdly, highly significant, very important, keenly noteworthy, extremely commendable, and exceedingly pleasing aspect of the epistles contained in this Vol.I is this that besides ever introducing newer and

singular, quite unique and startling spiritual secrets and details they, in their major part, are explicative of a great number of such epistles of the first half of the Original Vo.I which are very abstruse, excessively amazing, exorbitantly enlightening, obscurely magnified, and of recondite and hidden nature, containing extremely difficult and incomprehensible, spiritual secrets, gnostical experiences, and stational descriptions.

And lastly, just as firstly, all praise, glory, grandeur, and authority belongs to Allah, the First with none prior to Him, and the Last with none after Him, high set beyond all creational considerations, comparisons, conceptions, laudations, commendations, recognitions and glorifications.

And blessings, benedictions, and peace be upon His and our Beloved, Muhammad, the Messenger, who as a Present to men in general was sent.

Sheykh Muhammad Wajihuddin, al-Qari, al-Muqri.

Epistle -214

On the description that the world is harvest of the hereafter, and in the reply to the oft-repeated question why the unbelievers will be subjected to unending torments for an unbelief of limited extent of time, and in recommendation of a needy person, has written to Khan Khana.

Good beside him whom Allah has made an upholder of goodness. Allah has made the world harvest of the hereafter. Unfortunate is he who eats up all the seeds and puts not any in the earth of propensity to make seven hundred grains by one grain, and saves not something for the Day when brother will flee from brother, and mother will be unconcerned of her son, loss of the world and the hereafter, is his ready-time and regret and repentance of both the worlds to be on his hand-palm. The fortunate ones deem the spare time in this world a boon, not for the utilizing that respite in enjoyments and taking delights which are temporary and transient, and along with that are entailers of tribulation and tiresomeness. Rather, in that respite they till and work and by one grain of good act according to the verse: "And Allah giveth increase manifold to whom He will," (Q-2:261), collect countless benefits. It is from here that they are recompensed with everlasting bounties for a shot-period virtuous deeds, "And Allah is the owner of great bounties." If they ask that in case of virtues the recompense is many times more and in case of vices it is on equal basis, then how it is that the unbelievers shall be subjected to an endless chastisement for a short period sins. I say equality between act and return stands committed to the knowledge of the Necessary, the knowledge of the Possible is incapable in comprehending that. For instance, the equalling return for imputing adultery to a chaste

women ordained is eighty whips, and in punishment for theft, the cutting off the right hand has been appointed the equalling return. And the punishment for adultery between an unmarried male and a virgin hundred whips with one year exile has been appointed. And in the case of an unmarried old man and an unmarried old woman, stoning has been ordained. The secret of the measures of these punishments is beyond the scope of human capability, "That is the measuring of the Mighty, the All-Wise," (Q-6:97). But since in case of the unbelievers Allah has ordained unending chastisement for a short-period unbelief as the comparable return, it comes to be known that the comparable return for a short-period unbelief is this very perpetual torment. And he who wants all the shari-ah ordinances agree to his intellect and seeks to equate them with what the reason demands, such a man is a rejecter of the greatness of prophecy. He will get what he deserves. To talk with him is stupidity.

He has no way to the Word and the Prophecy

The reply to him lies in no-reply

The remaining of the desired is that the bearer of this letter Miyan Sheykh Ahmad is the son of Sheykh Sultan Thanasary—be he pardoned. Remembering your kindness and considerateness in case of his father, seeks to be in your exalted presence by seeking the mediation of this Faqir. Of your generous acts one was the bestowal of a village to him in the subdivision Indori. The matter now rests with you, rather affairs all rest with Allah, and be peace upon you and upon all those who follow the Guidance and stick to the ways of Mustafa.

Epistle -215

On the condemnation of the world, has written to Mirza Dàràb.

The esteemed letter developed beautifully out of natural propensity in full modesty, you had sent to these poor fuqarà, has reached. May Allah reward you on our behalf with the best reward for the sake of His beloved. O son, the lords of world and the lords of riches are in the grip of a great tribulation and put to a grim test, for, world is an object of Allah's anger, and of worst carrion nature of all kinds of filths, rendered decorated and adorned to their eyes just as filth be given a gold-coating and sugar be mixed with poison. Yet the farseeing wisdom has been apprised of the hideousness of this mean thing and informed of the ugliness of this undesired commodity. Therefore, the savants say that if a person leaves behind a will that his

wealth be given to the wisest man of the time, it should be given to some ascetic because of his being uninteresting in the world, as this uninterestedness of him proceeds from his utmost sound wisdom. In spite of that by utmost mercy, They did not content with one witness — the wisdom — but joined that with another witness — the report. And by the tongue of prophets, who are a blessing for the worlds, made the reality of this unsalable commodity known and from the love of, and attachment to, this whore have exaggeratingly prevented. In spite of these two just witnesses if someone takes poison imagining that sugar, and takes filth imagining that gold, he is an utter fool and a born stupid. Rather, in reality he is a rejecter of the words of the prophets and is to be counted a hypocrite. Form of the faith will be of no avail in the hereafter, and except the protection of blood and worldly wealth no other good would come out of that. The cotton of heedlessness should today be taken out of the sensible ears, since tomorrow nothing other than regret and repentance would be the asset, to warn is ours.

All may counsels to thee, O my son is

The house is joyful and thou but a babe,

and be peace.

Epistle -216

On the description of the secret of abounding appearance of supercustomary works (khawariq) by some saints and of a fewer appearance thereof by some other, and on the description of completeness of the station of perfection and guidance, and on matters relevant, has written to Mirza Hisamuddin Ahmad.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, and upon them and his pious family all. It came to my poor thinking that as there exists a bodily distantness amongst the friends and a face-to-face meeting having become like a wondrous rare phoenix, it would be appropriate if some of the cognitions and gnoses are occasionally written to

Vol.2 4 Ep.- 216

them. Because of this reason, matters of this nature keep writing once in a while, hope these would be not tiresome.

My master, since the subject being dealt with is sainthood while the eyes of the common people become disposed towards a show

of supercustomary works (khawâriq), concerning this subject a few words are put down, hear them heedfully. Sainthood rests on vanishing and abiding, supercustomary works and illuminations constitute prerequisites thereof, be these few or more. ++But not that whosoever is endowed with more supercustomary works, his sainthood is more perfect and more complete. Rather, it is quite often so that the appearance of supercustomary works is lesser and the sainthood is more perfect. An abounding appearance of supercustomary works depends upon two things, at the time of ascension going higher and at the time of descension coming down lesser. Rather, the governing law in abounding appearance of supercustomary works is lesser descension, the ascension side be as it may. Since the one with complete descension comes down to the world of means and measures and fends the existence of things connected with means and sees the actions of the Author of means behind the veils of means. And he who has not descended or has undergone descension but has not reached the world of means and measures, his eyes rest at the actions of the Author of means and go no farther, as the means have become removed totally out from his sight. According to the rule, it is in keeping with the conjecture of everyone that Allah deals with everyone separately and regulates the affair of the means-noticing one with means. While he who does not see the means and measures, renders his works accomplished without the mediation of means. The heavenly tradition: "I am near the conjecture (zan) of my servant," is witness to this reality. For a long long time pricked the thought as to the cause that there have passed a great many eminent saints in this Ummah but as many supercustomary works (khawariq) as have come forth of Hazrat Sayyid Mohyi-uddin Jilany by none of them like of those have been exhibited. At last Allah made evident the secret of this riddle and made known that his ascension was higher than that of most of the saints while on the descension side has descended to the station of soul (rail) only, which is above the world of means and measures. And consistent with this station is the anecdote of Khàjah Hasan Basri and Habib Ajami. It has been reported that one day Khàjah Hasan Basri were standing on the bank of a river waiting for a boat to cross the waters. In the mean time Habib Ajami came there and asked him why were he standing there. Said, "I am looking for a boat." Habib replied, "what is the need of a boat, do not you have belief." Khàjah Hasan Basri said, "do not you have knowledge." Habib passed the river without the help of any boat while Khàjah remained standing there looking for a boat.

Since Hasan Basri had descended to the world of means and measures, They dealt with him through the mediation of means

but since Habib Ajami had had cast the means fully out of sight, without the mediation of means They dealt with him in the affairs of life. But superiority goes to Hasan who possessed knowledge and has gathered cognitional-conviction (ilmul yaqin) and ocular-conviction (ainul yaqin) together and took things as they were. Since the actual Power (Quadrat) have they kept concealed behind the wisdom of planning. Habib Ajami is under intoxication and has belief in the Real Doer without noticing any role of means and measures in between. This visualisation is not in keeping with the reality. Since the mediation of means according to the fact is there. But as for the matter of perfecting and guiding, it is just opposite to the appearance of supercustomary works. Since in the station of guidance, the deeper in descent, the higher in perfection. In the matter of guidance, existence of harmony between the guide and the guided is a requirement which is connected with descension. But be it known that mostly it is this way that the higher one goes the lower one descends. Hence, the finisher of prophethood went up higher than all so at the time of descension came down lower than all. It is from here that his invitation were most perfect and gained the designation of sent-one (murs il) towards entire mankind. Since due to extreme descension came to

Vol.2 6 Ep.- 216

possess harmony with all and had the way of benefiting (ifadah) thoroughly covered.

It is quite often that so much benefiting occurs to the seekers by the middle-stage ones of this path that that much is unachievable by the unreturned extreme-reached ones. Since the middle-stage ones have more harmony with the initiates than the unreturned extreme-reached ones. It is from here that the Sheykh-ul-Islam Hazrat has said, "If the Khirqany and Muhammad Qassab were existent (alive), I would send you to him (the Qassab) and not to the Khirqany since he would have been more benefiting to you than the Khirqany. For, the Khirqany were an extremereached one, the disciples would benefit from him to a lesser degree. In other words, he were an extreme-reached unreturned one and not an absolute extreme-reached one, since the not receiving of full benefits in his case stands unverified. Muhammad, the Messenger of Allah were an extreme-reached one to a farther degree than all, so that benefiting by him were more than that by all. Hence, the basis of more benefiting or less thereof is return and drop, not upon the end (intiha) or the not-end (adam intiha). Here there is a subtle point. It should be understood that just as in the acquirement of sainthood, the knowing of the saint of self-sainthood is not a condition, as is well-known, likewise having a

knowledge of the self super-customary acts is also not a condition. Rather, quite often it is so that men relate supercustomary works proceeding from someone while he has no awareness of those supercustomary works.+ And for the saints who are men of knowledge and illumination, it is quite admissible for some to remain unaware of some of their supercustomary-work capabilities, rather the symbolic shapes of those They cause to appear at different places and make those symbolic shapes do such wondrous works over remote distances of which the owner of that shape has no information in reality.

Of mine and thine is but theirs a pretext

My honoured Master, the Image of Kābah, used to say, that a man used to say, "strange is the matter, people come from outskirts and surroundings, some say, 'I have seen you in Makkah and you were present there in Hajj-season and I performed the pilgrimage in your company,' and some other say, 'I have seen you at Baghdad,' and show acquaintanceship while I never have gone out of my house and have never seen this kind of people. What a siandering of myself done by them unjustly."

And Allah knows better the reality of affairs all. Any further writing beyond this is simply being lengthy, if any thirst on your part were felt, quite soon furthermore shall be written.

Epistle -217

On the description that the more the internal reference goes towards ignorance and bewilderment, the better, that why some of the illuminations of the saints of Allah turn out to be false and things contrary to them do appear, of the difference between the Irrevocable Fate (Qazd Mubram) and Hanging-Fate (Qazei Muallaq) and concerning the value of each of those, that what is decisive and reliable is the Book and the Sunnah, that the permission of imparting the Method to some sincere ones in no way is a token of excellence and perfection, and on the matters connected with these, has written to Mulla Tahir Badakhshy.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, upon them and his pious family all. It is since a long period of time that you have not informed of your states and conditions. Anyway, perseverance is the desired. Be endeavouring that anything even to the measure of a hairbreadth by way of belief and deeds against the shari-ah does not take place. And being watchful of the internal reference is the importantmost of the important matters. ++And however more it goes towards ignorance is better, and however Gloser it reaches

bewilderment is finer. Since Divinely illuminations and Nominal manifestations occur during the course. After attaining union they all start fading out and besides ignorance and unavailability of the Desired, nothing other remains, and what to write of the worldly-illuminations as therein lies great ground of mistakes and the opportunity of incorrect presumption is dominant. Being and not being of them ought to, be considered alike. +If they ask what is the cause that some of the worldly illuminations of the saints turn out to be false and the contrary thereof occurs. For instance, they prognosticate that so and so person would the after a month or return to home from the errand. After the lapse of the month not anyone of those two things did happen. I say in answer that the materialization of that illumination and of the things foretold of, would have been conditioned by conditions, and the man of illumination remained uninformed of the details of those conditions at that time and prognosticated the happening of that affair unconditionally, or we say that a writ of the Preserved-Tablet (Lauhi Mahfuz) got unveiled to the gnostic and that writ in itself were liable to effacement, the registration belonging to the category of Hanging-Fate (Qazai Muallaq). The gnostic, however, were unaware of its Hangingness and being liable to effacement, so in this case if he foretells according to his knowledge, possibility of the contrary is there necessarily. It is reported that one day Hazrat Jibrail (Gabril) appeared before our Holy Messenger and informed about a person that this young man will the tomorrow early in the morning. The Messenger felt pity for him and asked him what of this world he desired. He said, "I desire two things, a virgin wife and pudding." The Prophet ordered the providing of both the things. That young man was sitting in privacy that night with his wife and the plate of pudding was there before. Incidentally, a poor beggar came on the door and expressed his neediness. The young man picked up the entire pudding plate and gave that to the beggar. When it were morn, the Prophet were waiting for the news of his death. When it became late, said, "find out in what condition the young man is?" They brought the news that he were happy and joyful. He became surprised. In the mean time Hazrat Jibrail came and said, "the charity of pudding averted the calamity". Under the bed of that young man a big snake was found which was dead and so much pudding were in the belly of that snake that because of too much pudding gave up the life. But this Faqir does not like this narrative and does not hold admissible mistaking for Jibrail as he is the bearer of Conclusive Revelation (Wahi Qatta-i) and admitting the possibility of error on the part of the bearer of revelation to me is something disgraceful. But I say that purity and honesty and improbability of his erring is particular to the Revelation, being a

message from Haqq. While this news is not of the kind of Revelation, rather it is news proceeding from the knowledge obtained from the Preserved-Tablet which is a site of effacement and registration. Hence, possibility of error in this news has way contrary to Revelation which is a dermite message. Hence, the two become sorted like as the difference between an evidence and a news, as the first is reliable in the Shara and the second not. Be it known, and Allah show ye the right path, that the Fate is at two kinds, Hanging-Fate (Qaza Muallaq), and Irrevocable-Fate (Qaza Mubram). In the Hanging-Fate possibility of alteration and modification is there, while in the Irrevocable-Fate alteration and modification have no way. Said Allah, the Sublime: "The word that cometh from Me cannot not be changed," (Q- 50:29). This is regarding the Irrevocable-Fate. And concerning the Hanging-Fate sayth His Hallowedness: "And Allah effaceth what He will and establisheth (what He will)," (Q- 13:39).

++My Hazrat, the image of the Kabah, used to say that Hazrat Sayyid Mohyi-uddin has written in some of his treatises that no one has the power to make alteration in the Irrevocable-Fate but myself, if want, I can dispose therein too. He would show very much surprise over this declaration and would say this is beyond comprehension. This narrative remained stored in the memory of this Faqir for a long time until Allah Almighty honoured with (the knowledge) of this great wealth. One day were after turning away a calamity that were appointed for some friend and at that time made utmost entreaty and supplication, begging and self-humbling, it came to be known that on the Preserved-Tablet this matter is not dependent upon anything and not conditioned by any condition. A kind of despair and hopelessness was there having hold. The words of Hazrat Sayyid Mohyi-uddin came to mind, for the second time then entreatingly and supplicatingly by way of humbleness and neediness made attention. By sheer grace and kindness made

Vol.2 10 Ep.- 217

known that the Hanging-Fate has two orders. One order Fate is that whose Hangingness has been made evident on the PreservedTablet and the angels have been given the knowledge of that, and one order Fate is that the Hangingness whereof lies with Allah alone; and at the Preserved-Tablet (Lauhi Mahfuz) has the order of Irrevocable-Fate. This last kind of the Hanging-Fate has the probability of alteration as well like the first-kind, and from here it came to be known that the words of the Sayyid are related with this last kind which has the order of Irrevocable-Fate but not a Fate that really be Irrevocable wherein disposition and alteration

is impossible by reason and religion, as is not hidden.+ And in truth, hardly would there be on who possesses the knowledge about the reality of this Fate, how then could effect a disposing therein. And the calamity that were heading towards that friend came to know that it were of this last kind, and did come to know that Allah has turned that calamity away.

Praised be Allah for that, praise abounding and pure benediction therein and there over, as likes and chooses our Lord, and blessings, peace, and honours be upon the lord of the formers and later, the Seal of prophets and sent-ones, the one-sent as mercy for the worlds, and upon his family, and companions, and upon all his brother prophets, the veracious, the martyrs, the pious and the close-drawn angles all. O Allah, ordain us among their loyers and followers in their footsteps by the sanctity of these grandees, and Allah be merciful to the servant who said amen. ++Coming to the actual discourse, we say that sometime the mistake occurring in some inspirational cognitions is because some of the accepted preliminaries, which stand verified near the man of inspiration and in reality, are false, get mixed with the inspirational cognitions in a way that the man of inspiration cannot differentiate and imagines the whole as inspirational cognitions. Inevitably, therefore, mistake in the whole is there because of the mistake in some part of that.+ Also sometime it is so that in illuminations and happenings sees the matters of the hidden-world and imagines them borne upon the outward and restricted to the form and according to this notion makes the declaration and the mistake is there, and does not realize that these affairs stand averted from the outward and borne on explanation and interpretation. This situation falls under the group of illumination mistakes. On the whole, what is definite and worthy of reliance is the Book and the Sunnah being verified by Conclusive Revelation and fixed by the descent of angel, and by the consensus of Ulama and through the investigation of Attempters (Mujtahidin) as well stands predicated on these two Roots (Asl).

++Beyond these four principles of the shari-ah, whatever is there if it is in agreement with these principles, is acceptable, else, not, be it belonging to the cognitions and gnoses of the sufis and the inspirations and illuminations of them. There, until have They not weighed the ecstasy and state on the balance of Shara, do not purchase them for half a barley, and with illuminations and inspirations do not agree for half a Jital until have rubbed that against the touchstone of the Book and Suiinah. The object of travelling the sufi-path is the acquirement of greater certainty in the reality of the articles of Shari-ah, which constitute the reality of the faith and the finding of ease in performing the orders of Shari-

ah, and not the things other beyond that. Since the Sighting (Royat) is promised in the hereafter, in the world it is not to be. The visions and theophanies wherewith the sufis go happy it is taking comfort in the shadows and being consoled with likenesses and similitudes. He is beyond the Beyond. I fear that if I describe the reality of these visions and theophanies, slackness in the quest of the initiates of this path will occur and decrease in their longing will come about. And I am afraid of this also that if I do not describe that in spite of knowledge, I would permit the mixing of truth with falsity.+ This much I disclose that the observations and theophanies of this path ought to be checked with the touchstone of the theophany and vision of the Mosaic Mountain, if these do not appear true ought to be taken as shadows, and likenesses, and similitudes. Certainly they would not come true, since the pounding and sundering is missing there and in the world there is no escape from that. Whether they cause theophany on the interior or on the

Vol.2 12 Ep.- 218

exterior, pounding and sundering is a must. The Seal of prophets were exempt from this disgrace. To him the Sighting (Royat) were available in the world and lie moved not a hairbreadth from his place. And to the perfect followers of him, who have share from this station, it would not be without the coverage of any shadow of the shadows, the receiver of the theophany understands that or not. When the Speaker with Allah fell senseless by the observation of this state without there being the theophany, what would be then the condition of others. Next, be it known that the desired by the permission to some sincere ones were that they guide towards the path of Allah a crowd out of the whirl of error at this time and make busy themselves with those seekers and make progress and do good safeguarding of this thread-end (the reference). Make effort to destroy the remaining bad qualities and try to bless the seekers with this wealth, not that this permission cast you in the fancy of excellence and perfection and keep away from the Desired, and upon the messenger is naught save the conveying, and be peace.

Epistle -218

On the observance of the formalities in respect to a Method-Imparer, has'written to Mulla Dawnd.

The worthy letter of my respected brother, Maulànà Dawood did reach and became a source of delight. May Allah ornament and

decorate your exterior and interior according to His pleasure by the sanctity of the Prophet and his noble family. In reiteration of the esoteric lesson and in perseverance in the Method of the grandees ought not enter any slackness due to diverse attentions. If supposedly darkness and cloudiness come over, the remedy thereof is supplication and entreaty and showing neediness and broken-heartedness towards the Divine Courg and perfect attention towards the self spiritual-guide who is the means towards the acquisition of this wealth. In presence and absence be fully observant of the rules of decorum in respect of this great wealth, and make the pleasure of these divines means towards seeking the pleasure of Allah. This is the roadway towards prosperity and salvation, and be peace.

Epistle -219

On the description that man in his imprudence is busy removing the apparent disease and is heedless of the esoteric disease, which is attachment of the heart, and on matters relevant, has written to Mirza Irej.

May Allah save you from that which stigmatizes you and protect you from that which defames you by the sanctity of the lord of the formers and later, upon him and his family be most perfect blessings and most complete peace. O the image of prosperity and nobility, when a disease of the external diseases comes over a man, and the infection reaches to an organ of his organs, how much effort does he make to have that disease depart and affliction come to an end. The heart-disease, which means attachment to what is besides Allah, has got hold on him in away that it is close to take him to an eternal death and put him in the claws of an everlasting torment. Any care regarding the removal of that he shows not and effort for removal of that he does not. If this captivity he does not recognizes as disease, is a typical foot, and if recognizes and cares not, he is a perfectly polluted one. It is accepted that the perception of this disease calls for the otherworldly-wisdom (aqli ma-ad), the subsistence-wisdom (aqli ma-ash) due to its short sightedness is restricted to external seeing. The subsistence-wisdom (aqli maash) does not consider the esoteric calamites as disease due to being busy in passing delights, and the otherworldly-wisdom (aqli ma-ad) as well does not recognize external diseases as ailments due to otherworldly rewards. The subsistence-wisdom (aqli ma-ash) is short-sighted and the otherworldly-wisdom (aqli ma-cd) is a

piercing sighted one. The otherworldly-wisdom (aqli ,na-cd) is the fortune of the prophets and saintse2e. The subsistence-wisdom

(aqli ma-eish) is favourite of the rich and the lords of world, what a difference between them. And the means that provide with the otherworldly-wisdom (aqli ma-ad) are the recollection of death and the remembrance of the matters of the hereafter and the sitting in

Vol.2 14 Ep.- 220

the company of the people honoured with the remembrance of the hereafter.

We have showed ye the sign of the treasure sought

May he thou wouldst get that what we have lost

It should be understood that just as the exoteric disease makes the performance of the shari-ah orders difficult, the esoteric disease as well is obligative of that difficulty. "Said Allah "Hard is for the associaters that which thou (O Prophet) invite them to," (Q42:13). And said Allah, "And it indeed is hard save for those who are humble-hearted, (Q- 2:45). In the exterior, weakness of the limbs and organs is obligative of that difficulty, and in the interior weakness in certainty (yaqin) and feebleness in faith (iman) is necessitative of unease, else, in the shari-ah-labours there is total lightness and perfect simplicity and ease. The verse: "Allah intends ease for you and He intends not hardship for you," (Q- 2:185). And again the verse: "Allah intends to lighten your burdens, for man was created weak," (Q- 4:28), each two bear witness to this reality.

The sun is blameless if one is blind.

Hence taking care to rid of this disease is necessary and consultation with a skilled physician is an individual liability. Upon the Messenger is not save the conveying, and be peace.

Epistle -220

Concerning some blunders of the sufis and about the source of their cause, has written to Sheykh Hamid of Baneli.

Praise be to Allah, the Sustainer of the worlds, and blessing and peace be upon the lord of messengers and upon his family and companions ail. States and conditions of the fuqara of this place are day by day obligative of more and more thanks-giving and have the same expectation about the far set friends.

O dear, in this hidden alter hidden Path there is too much slipping of the feet of seekers. Keeping an alert eye on the shari-ah-edge in matters of beliefs and deeds, pass the life. This is the word of

advice in presence and absence, lest heedlessness holds sway. Some of the blunders of this Path are set forth and the source of the blunders is specified, ought to be looked into by a believing sight, and besides the mentioned details, according to them the practice ought to be. Be it known that of the sufi-blunders some are in this way that sometime a seeker finds himself above others in the stages of ascension when in reality their superiority is proven by the consensus of Ulama and certainly the station of this seeker is below the stations of those divines. Rather, some time it is so that this suspicion is there even about the prophets — the best of creations. We seek refuge with Allah from that. The source of mistake of a group is the reason that for everyone of the prophets and saints there is firstly ascension to the Names which are the determinative origins (mabadi ta-ayyunat) of their beings and with this ascension the term "saint" comes to be proved. Secondly, the ascension is within those Names and then form those Names to whereunto willed Allah but in spite of this ascension dwelling and abode of each of them amongst them is that very Name which is the determinative origin (mabda ta-ayyun) of his being. Therefore, the stages of ascension whose looks for them finds them often in those Names. Since their natural abode in the stages of ascension are those very Names, and ascension or descension from those Names are due to occurrence of incidental causes. Hence, a gifted traveller, when his journey ends up at a point higher than those Names, necessarily he will go higher than those Names also and would have that suspicion, we seek refuge with Allah from that that this suspicion dispel the prior belief and in the superiority of prophets and in the saintliness of saints who are superior by consensus create suspicion. This is a foot-slipping place for the seekers, at that time the seeker does not realize that these grandees have made endless ascensions from those Names and have reached the above of the above, and as well does not realize that those Names are their natural abodes of their ascension and for him also their is a natural abode which is lower than those Names and below them. Since the superiority of everyone is in view of the antecedence of his Name which is his determinative origin (mabda ta-ayyun). Of this kind is that which some of the masha-ikh have said that sometime it is so that the gnostic in the stages of ascension does not fend the

Vol.2 16 Ep.- 220

Prime Mediation (Barzakhi-yati-Kubra) as a barrier in between, and without its help makes advancement.

Our Hazrat Khàjah would say that Rabiah also belongs to this group. Since this group, at the time of ascension, have gone higher

than the Name which is the determinative origin (mabda ta-ayyun) of the Prime Mediation (Barzakhi-yati-Kubra), imagines that the Prime Mediation (Barzakhi-yati-Kubra) is not a barrier in between while by Prime Mediation (Barzakhi-yati-Kubra) the reality of the Seal of prophets they mean. But the reality of the affairs is that which has passed before. And the source of misunderstanding to another group is that when the journey of a traveller takes place into the Name which his determinative origin (mabda ta-ayyun) and that Name is comprehensive of all the Names in a compendious manner, since the comprehensiveness of a man proceeds from the comprehensiveness of that very Name, thus inevitably in this case the Names that are the determinative origins (mabadi ta-ayyuncit) of other mashà-ikh will also cover in a summed-up manner in the course of that journey and passing all those will reach the end of that Name and will develop the imagination of self-superiority, not realizing what has he seen of the stations of the mashà-ikh and what has he passed-by are images of their stations, not the reality of those stations. And since in this state fends himself comprehensive and considers others as parts of himself, inevitably then develops the idea of self-antecedentness. From this station the Sheykh of Bistam says, "my flag is higher than the flag of Muhammad" and under the sway of intoxication does not realize that higherness of his flag is not equal to the flag of Muhammad but it is in comparison with the image of his flag, which has come into vision under the reality of his Name. Of this kind is that which he has said about the spaciousness of his heart that if the Throne (Arsh) and all that is therewith is thrown in the comer of a gnostic's heart, naught will be noticed. Here again the image has been confused with the reality, else the Throne which Allah has declared "Great (Azîn)", what validity and what of capacity has the gnostic's heart against that. The appearance which is at the Arsh, the tenth of tenth of that is not in the heart, be though the heart of a gnostic. The sighting in the hereafter will take place by appearance on the Throne, this description though will today be hard upon some suffis but at last it would become justifiable to them. We clarify this description by an example. Man is comprehensive of elements and firmaments, whenever casts the sight on his comprehensiveness and sees the elements and firmament as his components, and as this sight occupies, it is not too far that he speaks out, "I am bigger than the sphere of earth, and I am vaster than the firmaments." At this time the wise do understand that this bigness and vastness is in relation to his own components and the sphere of earth and the firmaments are not in reality his components, but there samples have been made his components and his vastness is with respect to those samples which are his components and not with respects to the reality of

the earthy and heavenly spheres. And in this way confusing the sampler of a thing with the reality of the thing the author of Futuhat-Makkiyah has stated that Muhammady comprehending (Cama) is more comprehensive than the Divinely comprehending (Cama). Since the Muhammady comprehending (Cama) is inclusive of the worldly and Divinely realities and, thus, is more comprehensive. He does not know that that including is taking place on a shadow out of the shadows of the Godhood degree (Mertabah-Uluhiyat) and is an image of the images thereof, and not of the reality of that Holy Degree, rather in comparison with that Holy Degree, Grandeur and Greatness are whose necessities, the Muhammady comprehending (Cama) has no magnitude.

What of the dust and the Lord of lords

And also in this station the journey of the traveller takes place in the Name which is his Sustainer (Rabb), sometimes so imagines that some divines who certainly are higher than him have reached some upper station through his help and have made advancement through his support. This also is a foot-slipping place for the travellers. God forbid that with such imaginations one consider oneself superior and meet with eternal deprivation, where is the surprise and what is the superiority in that if a king of high

Vol.2 18 Ep.- 220

splendour and fullest power goes into the estate of a landlord which is situated in his kingdom and through the help of that landlord reaches some location and with his help gets the occupancy of some places. The maximum that can be said in this connection is that this is a situation of probable partial superiority which is out of discussion since every hair-cutter and weaver with respect to some specific personal merit bear superiority over a learned savant and a sage of profound wisdom. But this superiority is out of any consideration and that which deserves consideration is absolute superiority verified for the savant and the sage. This Dervish too had many such suspicions, and such thoughts would occur profusely and this state continued for a long period of time but along with that Divine protection were with all along so that no hesitancy occurred into the pervious certitude and no looseness found way into the agreed-upon beliefs. Praise and thanks be to Allah for that and for all His bounties, and whatever appeared against the consensus would not believe that, and divert that towards good meanings, and would hold this much in brief that in the case of correctness of this illumination, this greatness would mean a partial nature superiority. Even though had the thoughts that the basis of attaining superiority is Nearness and this greatness is by way of Nearness then why would it be partial. But

against the previous convictions this thought would get scattered about like dust and would not have any weight. Rather, with repentance, seeking pardon, and contrition, would beseech, and with humbleness and entreaty beg that this kind of illumination be not there and contrary to the beliefs of the people of tradition and congregation to the hairbreadth be not in view. One day this dread got hold that so be it not that They reprimand for these illuminations and question for these conjectures, and the domineeringness of this dread made perturbed and restless, therefore, made repeated entreaty and supplication to Allah, while the condition persisted for a long time. By chance during these times happen to be on the grave of a saint and asked his help and cooperation to myself. In these moments the divine providence interfered and made the reality of affairs clear as ought to be. The spirit of the Prophet, who is a mercy for the worlds, appeared at that time in person and consoled the grieved heart. It came to be known that the Divine Nearness does mean absolute superiority, is true, but the Nearness you had attained is the Nearness of a shadow out of the shadows of the Godhood degree (Mertabah-Ulhiyat) which is specific to the Name that is thy Sustainer. Hence, it is not necessitative of absolute superiority, and the symbolic shape of the station They showed in a way that no place for doubt remained and got the suspicion removed totally. And this Dervish has set forth in his books and his letters some of those cognitions which have places of suspicion, permit reading between the lines and making interpretation, which this Dervish has written in his books and letters and has published them. So wants now that when by the sheer Divinely grace the causes of error in those cognitions have become pointed out, write those down and make known. Since for a sin committed publicly, repentance publicly is needed so that people by those cognitions may not gain an understanding against the shari-ah and by imitating that may not fall in error, or through prejudice and hypocrisy may not choose beguilement and ignorance, because in this hidden of the hidden path very much such flowers blossom which put a crowd on the right path and cause another crowd go astray. My eminent father I heard saying that most of the seventy two groups who have gone astray and have lost the straight path the reason thereof were entering into the path of sufis and because of not carrying the task to the ultimate end, came to the wrong path and fell into error, and be peace.

Epistle -221

On the description of specialities and merits of the Exalted Naqshbandy Method, such as the superiority of this Path and the registration of the End into the Beginning (Indrajun-nihayat-fil-Bidayat) thereof along with the description of the end of this Path, "Journey in Homeland (Safar-der-Watan)", "Solitude in Crowd (Khalwat-derAnjuman)", the "Precedence of passion (jazbah) over travelling (suluk)", being the "beginning of the journey from the Command-World (Ālami-Amr)", that this Path is

Vo1.2 20 Ep.- 221

the nearest Path and a surely joining one, ++the being of this Path of a kind that in the beginning thereof is sweetness and ecstasy, and in the end is tastelessness and missing, which are of the characteristics of despair (mayusi), that in the beginning of this Path are nearness and vision and in the end remoteness and bereavement, that the grandees of this Path have subordinated the states and ecstasies to the Shari-ah ordinances while taste and gnosis have made servants of the religious knowledge, that in this Path sheykhhood and discipleship are through instructing and learning of the Method (Tariqat). not by cap and hierarchical-tree, that in this Path spiritual exertions and fight with the carnal-soul are effected through observing the Shari-ah and following the Sunnah, that in this Path purification of a seeker is related to the disposing power of the sheykh-followed, these divines just as have full power over giving the Reference (Nisbat), have also full power over the Privation (Salb) of that Reference (Nisbat), that in this Path more enriching and greater benefiting lie in silence, while this silence is of the prerequisites of their Path, and on matters relevant,+ has written to Sayyid Husain Manakpuri.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the Prophets and upon his pious family all

My esteemed brother, Mir Sayyid Husain, the abode of lordship, would not have forgotten the far-placed ones and the observance of the formalities of this Exalted Method which is distinguished among all the paths of the mashâ-ikh in many ways would not have that let out of hands. Since the leisure for meeting you had very short, keeping this in view some of the specialities and merits of this Exalted Method are written down in connection with the high cognitions and worthy gnosis. Even though do know that the understanding of this kind of cognition and gnosis in effect is far removed from the minds of the hearers, but the disclosing of this kind of gnosis is in view of two things, one, the hearer does possess the capability of these cognitions, although practically they appear a far off thing. The other, though the addressed is a known person but in reality the addressed is he who is a secret-

sharer in such matters. The sword is for the warrior, is a well-known proverb. O brother, the Circle-Head of this shining Method is Hazrat Siddiq Akbar who is confirmedly superior to all sons of Adam after the prophets. and on account of this consideration it comes in the writings of the grandees of this Method that our Reference is above all References, since their Reference means a particular Presence (Huzur) and Awareness (Āge/hi) which are exactly the Reference (Nisbat) and Presence (iigeihi) of Hazrat Siddiq, high set above all Awarenesses, and in this path there is registration of the End into the Beginning. Hazrat Khàjah Naqshband says, "we register the End into the Beginning."

Assess my verdure from my garden

If someone asks when the end of others is in the beginning of theirs, what would the be their end, and as the end of others is Union with Allah, then their journey where to farther from Allah would be, "there is no village beyond the Island of al-Abbadan," is a well-known proverb. ++I say in answer that the end of this Exalted Method, if be accessible, is Naked Union (Wasli Urycin), the indication of attaining to that is the attaining despair (yas) of attaining to the Desired (Matlub), understand, since our words are hints, do not get to that save a few of the special, rather, most special of the special. The indication of attaining to this great fortune has been mentioned for the reason that a group of this sect has boasted of Naked Union (Wasli Uryan) and another group has advanced the conviction of despair about having Union of the Desired. However, if the going-together of these two wealths is conveyed to them, it is near that they would think of that the gathering of opposites and imagine that of the impossible things. The group that claims Union, considers despair deprivation and the party that claims despair considers Union exactly separation. This all is indication of not reaching to that high degree. All that can be said in this context is that a reflection of that high station has glittered on their interior. One group has imagined that union and another group despair, this difference proceeds from the capability of each one. Consonant with the capability of one group is union and consistent with the capability of the other group is despair. Near this Faqir, the capability of despair is better than the capability of union even

22 Ep.- 221

though union and despair are necessitative of each other. And the answer of the second objection also follows from this answer, since the Absolute Union (Wasli Mutlaq) is some thing else and the Naked Union (Wasli Urycin) is something else. Vast is the difference between the two. And by the Naked Union (Wasli

Urycin) we mean removal of the veils entirely and the disappearance of hindrances completely. And when the situation is this that the biggest veils and the strongest ones are the diverse theophanies and different appearances, inevitably these theophanies and appearances should vanish and finish completely + whether the theophany and appearance be in the Possibility mirrors or Necessity sites, as they are alike in generating the veils. If there is any difference between them, that is only a matter of honour and eminence, which is out of the sight of the seeker. If they ask that from this description it follows conclusively that there is an end to the theophanies while the condition on the other hand is that the mashai-ikhi tariqat have clearly spoken that there is no end to theophanies. The answer to this is that endlessness is there in case the journey (sair) takes place in detail in the Names and Attributes and in that case getting to the Holy Essence is unrealizable, and the Naked Union becomes unattainable. The getting to the Holy Essences is related to the covering of the Names and Attributes in an overall manner. Hence, there comes an end to theophanies. If they say that they also have said that there is no end to the Essential theophanies as has Hazrat Molvi Jami in the commentary on Lama-cit clarified. Then declaring an end to the theophanies shall which way be true. The answer to this is that those Essential theophanies as well are not without the covering of Splendours (Shuyunat) and Considerations (Itibarat), since a theophany without the covering of these is not possible and what we are alter describing is an affair which is beyond theophanies, be those Attributive theophanies or Essential theophanies, since application of the word theophany is not permissible in that locale, be that any kind of theophany. ++For, theophany means appearance of a thing in the second degree or in the third degree or in the fourth unto whereunto wills Allah, and here

Vo1.2 23 Ep.- 221

the degrees all have fallen off and the distance has been completely traversed.+ If they ask that in what respect those theophanies are called Essential ones, would say that if theophanies appear with additional effects (ma-dni zaidah), are attributive theophanies, and if they appear without additional effects, are the Essential theophanies. Hence, the revelation of Wahdat or Ta-ayyuni Awwal which is not an addition to the Essence, have they (i.e. the mashâ-ikh) called the Essential theophany, and the intended of mine is the Holy Essence in which locale there is primarily no allowance for effects, be those effects additional or non-additional. Since the realities being covered completely in an overall-manner, access to the Holy Essences has been attained. It should be understood that

union in that locale, like the Desired, is inconceivable and incomparable. A union that wisdom could encompass is out of discussion and is unbefitting that Holy Court. Since for the Conceivable is no way to the Inconceivable.

Bear not the gift of kings but their own carriers

Devoid of perception and imagination a union

Has with the people their Lord Sovereign

None of the mashà-ikh of this Exalted Method has spoken of the End of his Path, but about the Beginning of their Method they have discoursed that the End stands registered therein. When their Beginning is imbued with End, their End ought to be commensurate with that Beginning, and it is this very matter the Faqir stands distinguished with the revelation wherewith.

Comes if the king on the door of an old woman

Be not at all O khajah shocked and shaken

And Allah be praised and thanked for that. O brother, the ones that have attained union with this "End" of this Path, and of other Paths, are fewer of the few, if their number is disclosed, it is near that the close ones would seek remoteness while the rejection by the remote ones is no surprise. This all is due to the utmost access to the extreme of the extreme by the sanctity of His beloved, upon him and his family be most complete and comprehensive blessings and peace. And of the specialities of this Exalted Method is Journey within the Home (Safar-der-Watan) which is tantamount to Sairi

Vol.2 24 Ep.- 221

Anfusy (Journey within the Self). Although Sairi Anfusy in all the Paths of the mashà-ikh stands verified, but it is undertaken at the end after the completion of the journey into horizons (sairi afaqi), but in this Path the inception is by this journey and the journey into horizons gets completed in the course of this journey. Hence, the basis of this journey which is attained in the beginning would be registration of the End into the Beginning. And other speciality is "Solitude in Crowd (Khalwat-der-Anjuman)" which is "Journey into the Homeland", whenever the Journey into Homeland is there, being even into the distractions of crowd, continues journey in the house-seclusion of the Homeland, and the distractions of horizons do not fend way in the chamber of interior (anfus). This seclusion even though is there in the case of the extreme-reached ones of other Paths also, but since in this Path it comes to hand in the beginning it became of the specialities of this Path. It should

be understood that "Solitude in Crowd" is on the presumption that the doors of the house-seclusion of the Homeland be closed and apertures be filled in, which means even in the distracting association be no inclination towards anyone and be not talking and accosting, not that cover the eyes and idle the senses forcibly which is against (the nature) of this Path. O brother, this all affectation and exertion is in the beginning and in the middle, while in the extreme none of these affectations is needed. In exact distraction is in tranquillity and in perfect heedlessness is present. From here ++no one should surmise that distractedness and undistractedness are absolutely alike in case of an extreme-reached one, no, but the intended is this that distractedness and undistractedness with regard to the tranquillity of the interior of him are the same. Nevertheless, if he gathers the exterior and the interior together and dispels the distraction from the exterior too would be better and fitter.+ Said

Allah requiring His prophet, *and remember the name of Thy Lord and devote thyself to Him with a complete devotion,*" (Q-73:8). It should be understood that sometime there is no escape from the exterior distraction so that the rights of people be discharged. The exterior-distraction too, therefore, sometime is desirable but the interior distraction is not permissible at any time, as it is solely for Allah. Hence, three parts of the servants go indisputably for Allah, the entire interior and half of the exterior, and the other half for discharging the rights of the people remained. Since in the discharging of those rights lies compliance with the commands of Allah, that other half then also goes towards Allah : "*To Allah belongs the hidden in the heavens and the earth, and to Him the whole affair shall he returned, worship Him and put thy trust in Him. And thy Lord is not unaware of what ye do,*" (Q-11: 123).’df

And in this Path there is precedence of passion over travelling while the beginning of the journey is from the Command-World. not from the Creation-World, contrary to most other Paths. The covering of the stages of travelling stands registered in the course of the covering of the stages of passion, and the journey of the Creation-World is attained in the course of the journey of the Command-World. Thus, if in view of this, if registration of the end into the beginning is said, it would be in place. Hence, it came to be known that the journey of the Beginning in this Path stands registered in the journey of the End, not this way that from the End they descend for the journey of the Beginning, and after the completion of the end journey, journey into the Beginning. Form

here gets nulled the allegation of him who says that the End of this Path is the Beginning of the Paths of all (other) mashî-ikh. If anyone says that in the wordings of some mashrt-ikh of this Method it occurs that to them journey into the Names and Attributes takes place after the completion of their Reference (Nisbat), therefore, comes true (the statement) that their End is the Beginning of others. Since the journey into the Names and Attributes is rather in the beginning in relation to the journey in the Essential theophanies. In answer I say that for them journey into the Names and Attributes is not after the journey into the Essential theophanies, but in the course of this journey, that journey too takes place. The best that can be said in this context is because the journey into the Names and Attributes appears-to be due to the

Vol.2 26 Ep.- 221

obstructions of some incidental impediments and the journey in the Essential theophanies gets concealed and it so seems that having completed that journey entrance into the Nominal and Attributive theophanies has been attained, while it is not so. Yes, After completing the journey into the stages of sainthood the return that takes place towards the world for inviting the people towards Allah, considering this return their End would have imagined the Beginning of themselves, is not a remote matter. But how to state that the masha-ikh thereof possess this very return into the End also, and that the intended by End and Beginning is the End and Beginning of sainthood, which this return journey has no connection with sainthood but is a part of the position invitation and communication. This Path is the nearest of the Paths and the surely joining one. Hazrat Khàjah Naqshband has said, "my Path is the nearest of the Paths," and has said, "I have obtained from Allah a Path which is surely joining one," and this request of him met approval. Hence, in Rashhàt Hazrat Khàjah has transmitted, "why not be the nearest and joining when the End is found registered in its Beginning ». How unfortunate is he who entered this Path and did not persevere and went deprived.

The Sun is blameless if one is blind

Yes, if a seeker falls into the bands of a deficient one, what is the fault in the Path and where is the sin of the seeker. Since in reality the guide of this Path is the joiner, not the Path itself. ++And in this Path there is sweetness and ecstasy at the start, and tastelessness and losing at the End as prerequisites of despair (yas), contrary to other Paths which have tastelessness and losing in the Beginning and sweetness and ecstasy in the End. Similarly in the Beginning of the Path are nearness and vision and in the

End remoteness and deprivation contrary to the Paths of all other masha-ikh.+ From here the difference of the Paths ought to be imagined and the eminence of this Exalted Path ought to be discerned since nearness and vision, sweetness and ecstasy communicate farness and forlornness while remoteness and deprivation, tastelessness and losing (communicate) utmost nearness, understood who understood. In the explanation of this secret this much disclose that no one has anything nearer to himself than himself and the reference of nearness and vision sweetness and ecstasy with respect to his own self are missing and respecting other than himself with whom the relation is of otherness, these references do exist, for a discerning one a hint is sufficient. The grandees of this Exalted Method have subordinated the states and ecstasies to the dictates of Shari-ah, and the tastes and cognitions have made servants to the religions knowledge. + +The fine gems of Shari-ah do not exchange for the walnuts and raisins of ecstasy and state and do not become fascinated by the idle talks of the sufis. The states attained by perpetrating the Shari-ah prohibitions and by going against the Shining Sunnah, accept not and covet not, and it is from here that hearing (sama) and rock-and-roll (raqs) prescribe not and towards the loud-voiced remembrance turn not. Their state is at permanency and their time is at constancy. The Essential theophany which for others, like lighting, is instantaneous, for them is continuous. The Presence (Huzur) on the back where of is absence (ghaibat) is out of the bounds of consideration near these divines, rather, their affair is higher than Presence (Huzur) and theophany (tajalla), as has allusion towards that been made. Hazrat Khajjah Ahrâr has said that the Khajgan of this High Order bear no resemblance to every actor and dancer, their work-field is high-set, and in this Path sheykhood and discipleship are by way of instructing and learning the Method, not by way of cap and hierarchical-tree, as stands conventionalized in most of the Paths of the masha-ikh to the degree that their successors have limited the sheykhood and discipleship to cap and hierarchy-tree. It is from here that severalty of sheykhs deem impermissible and name the Method-Instructor, Murshid and not Pir, and do not observe the formalities of Pir with regard to him, this is due to their utter ignorance and dimwittedness, and do not know that their masha-ikh have called the instructor Pir and company-pir (pir subhat) also as Pir, and have permitted the severalty of Pirs. Rather, in the lifetime of the Pir if a seeker sees his well-being at some other place it is permissible to take a second Pir without rejecting the first Pir.+ Hazrat Khàjah Naqshband, in respect of this

Vol.2 28 Ep.- 221

permissibility had obtained a verdict from the Ulama of Bukhara. Yes, if has taken the Robe of Adherence (Khirqah Iradat) from a Pir, from another the Robe of Adherence (Khirqah Iradat) should not be taken, if takes, take the Robe of Benediction (Khirqah Tabarruk). But this does not necessitate primarily the not taking of another Pir. Rather, it is allowed to take the Robe of Adherence (Khirqah Iradat) from one, the instruction of Method from another one and keep company with a third one. And if these three wealths are obtainable just from a single one, what a bounty. And it is permissible to benefit from several masha-ikh in respect of instruction and company. It should be understood that Pir is he who guides the disciple towards Allah. This fact in the instruction of Method is more noticeable and more striking. Since, the Instruction-Pir is also the Shari-ah teacher and also the guide of the Method, contrary to the Robe-Pir (Piri Khirqah). Hence, greater should be the concern as to the observance of the etiquettes respecting the Instruction-Pir as he has greater rights to be applied upon the term Pir. In this Path self-disciplining and mortification of the carnal-soul (nafsi ammarah) are through observance of the orders of shari-ah and adherence to the shining sunnah. Since the object of sending the Messengers and causing down the Books is the elimination of the egoistic tendencies of the carnal-soul, which stands firm in the animosities of its Lord. Hence, removal of egoistic tendencies goes related to the observance of the shari-ah dictates. Therefore, the more the grounded in shari-ah, the farther the removed from carnal passions. Since nothing is harder upon the urging soul (nafsi ammarah) than obedience to the command and interdiction of the shari-ah and its ruination is unimaginable save through imitation of the Bearer of Shari-ah. ++The self-disciplining and self-mortification resorted to through imitation beyond the Sunnah are not reliable, as Yogis, Brahmans, and the Greek Philosophers are equal in this matter and those disciplinary acts increased nothing except straying for them and showed no path other than that of bereavement. While conducting on this Path of a seeker is connected with the disposing of the guiding sheykh, and without his disposing the task cannot be accomplished, since registration of the End into the Beginning is the effect of his noble concentration and the attainment to the reality of Inconceivability and Incomparability is the result of his powerful disposition.+ The state of self-absence (bekhudi) regarded as a hidden Path, the having of which is not in the powers of the beginner, and getting the attention (i.e. is seeing) independent of the six directions is unbefitting the seekers courage.

Wonderful caravan leaders are indeed the Naqshbandian

For they lead that to the sanctuary by the ways so hidden

Just as these divines possess full capability of giving the Reference (Nisbat) and in short time bestow the Presence (Huzur) and Awareness (Āgahi) upon a true seeker, likewise have full capability of taking away that Reference (Nisbat), and by a single act of inconsideration, of impoverishing the holder of Reference. Yes, what they give they can take away also. We seek the refuge with Allah from His wrath and from the wrath of His saints. And in this path greater enriching and benefiting lies in taciturnity as have the divines stated that he who does not benefit from our silence what good would he derive from our words. This silence have they not taken upon deliberately, rather, it is of the requirements of their Path. Since right from the beginning their attention is towards the Stripped Unity (Ahadiyati Mujarradah), and naught accept the Essence they want out of the Names and Attributes. It is, therefore, understood that in keeping with that attention and in agreement with that station is silence and dumbness. « *He who recognized Allah became his tongue blunt* » is a verifier of this maxim, and I end this description with the praise of Allah, the Sublime, and with the blessings upon his beloved. Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, and upon his pious offspring all, and be peace.

Epistle -222

On the description of the badness of the conditions, of noticing the faults (didi qasur), of blaming the self-intentions, and gathering this fault-noticing (didi qasur) with the excellences of sainthood, rather (knowing) that

Vol.2 30 - 222

this noticing is an effect of those excellences, and on matters relevant, has written to Khrtjah Muhammad Ashraf Kabuli.

O Allah, help us towards Thy pleasing acts and make us firm in Thine obedience by the sanctity of the lord of the formers and later, upon him and his offspring be blessings and peace. A pious man has said that a true disciple is he whose left side scribe does not find for twenty years span a thing to record (in the deed-book), and ++this Faqir, full of deficiencies, through taste and intuition, realizes about himself that it is not known whether the right side scribe has found any good act in the preceding twenty years span to record in his deed-book. Allah knows well that am not making this statement by way of simulation and affectation. And also realizes it tastily that an infidel is by degrees better than he.+ And

if they ask the reason thereof, is not incapable of answering to that. Also through taste find himself surrounded by errors and considers comprehended by sins, and the good acts that come to be performed, the left-side scribe is more entitled to record that, and find that his left-side scribe is always busy while the right-side scribe is idle and jobless, and know that the right-side deed-hook lies vacant while the left-side deed-book lies imbued with blackness. Hope save in Mercy have not, and helper save forgiveness hold not. « *O Allah. Thy pardon is greater than my sins and Thy mercy is worthy of putting in more hope than in my deeds* ». Is in keeping with his conditions. Wondrous is the affair, emanations (fuyuz) and arrivals (waridat) that are uninterruptedly proceeding and arriving in the stages of excellence and completion are supportive of this fault-noticing (didi qasur) and invigorative of defect-observing, and instead of conceit, increase imperfectness, and pave the path in the situation of arrogance for humbleness and lowliness. At the same instant stands distinguished with saintly excellences and as well characterized by fault-noticing (didi qasur). ++The higher goes, the lower sees himself, rather the very higher going is the cause of the lower seeing.+ The discerning ones believe that or not, but if knew the secret thereof, perchance did believe.

Q. What is the secret in having gathered together these two each-other negating things and how it is that one of the negators becomes the cause of the materialization of the other negator?

A. The union of the two each-other negating things is impossible on the condition when the site is the same, and what we are in the site there is different. Up going ones are the subtleties (lata-if) of the Command-World (Ālami Amr) of a perfect man and the downcoming ones are those of the Creation-World (Ā-lami Khalq) of him. ++The higher the subtleties of the Command-World reach, the more unharmonious with the Creation-World they become, and this very unharmoniousness is the cause of deeper down going of the Creation-World, and the more the Creation-World goes down, the more tasteless it makes the seeker, and the more intense it renders the noticing of the self-defects and self-shortcomings. It is from here that the returning extreme-reached ones yearn for that delectation and sweetness which were there with them in the beginning while at the extreme it went out of their hands and instead set-in tastelessness. And also it is from here that a gnostic considers an unbeliever better than himself. Since in an unbeliever light is there due to interblending of his Command-World with his Creation-World, whereas in the gnostic this blending stands already eliminated. The Creation-World from which proceeds "I"

is atone and separate and being entirely filled with darkness and opaqueness.+ And howsoever more the subtleties of the Command-World come down, cannot attain intermixing with the CreationWorld and cannot acquire a blending as had they originally.

The letter that you had sent through brother Khàjah Muhammad Tahir, reached. The maintaining of attachment (rabitah), which depends upon perfect harmoniousness, in the time of absence (ghaibat) consider that of the great bounties in the interval of absence and be contented with the closeness of the hearts until the hindrances become removed. But in spite of this closeness let not go out from the hands the desire of the closeness of bodies, since the entirety of bounty is connected with this closeness. Uwais Qarny in spite of the closeness of hearts because of not having the

Vol.2 32 Ep.- 224

closeness of bodies could not equal the lowest ranking one of the people that had the closeness of bodies, and his spending a mountain-volume gold (in the path of Allah) would not equal their spending mûd of barley. Hence cannot equal company anything, whatever be it may, and be peace.

Epistle -223

In incitement to disclosing the self-states and happenings to one's Sheykh, has written to Khàjah Jamiluddin Hussain Colaby.

My brother Khàjah Jamàluddin Hussian, it is since long time that has not informed of the nature of his states. Perhaps he has not heard that Kibriviyah divines beat at the foot-sole of the disciple who delays more than three days the describing of self-states to the sheykh. Anyway, let by-gones be by-gones, do not do this again, and whatever occurs keep writing. Considering the arrival of my respected brother a boon, be endeavouring and serving and keeping him pleased, and deem his company dear.

We have shown thee signs of the treasure sought,
and be peace.

Epistle -224

On the description of the observance of etiquettes, and on the removal of the fancy of harm harboured, and advising caution in imparting the education of the Method, and asking to show forbearance in the hardships

of poverty and ill-luck, and in counsels and cautions, has written to Mulla Yar Muhammad Qadim on the back of this letter, having addressed to Mir Muhammad Noman Badakhshi.

The esteemed letter of my most rightly guided brother, Mir Muhammad Noman, the abode of chieftainship, have received. The description of the prefaces enumerated and grievances recorded, tenor thereof became clear. Some people call you time-wisdom (aqli zaman), then to bring forth this kind of words in between with such a person who cannot be by-passed and dispensed with, how could be fit when cannot disconnect from him and seek remoteness from him. Nevertheless, do not harbour thoughts that by this kind of words displeasure would have found way to this side leading to inflicting injury, rather than it be a cause for any aversion. Your good qualities stand in front and your blunders disregarded. Do not at all let your heart be perturbed and by no means let injury on this side be in imagination. Since injury in any way has not been caused. How could any injury be there when the cause of injury is not there. Things that get committed by mistake and lapse of memory due to humanness, do not deserve censure. Cast the whim of injury off from the heart and become busy with the education of the Method and with benefiting the seekers. The instruction of Istikharah is for stressing the matter not for negating that, since the accursed enemy and the wicked companion, the carnal-soul, are there lying in ambush for this poor fellow. Therefore, alertness and emphasis are necessary lest by cunning and trick cause slipping from the place and by delusion and falsification make the misdeeds appear as good deeds. The divines have said that the damned enemy when comes by way of obedience and good-advice, its repelling is difficult. Therefore, always ought to be imploring, seeking refuge, ami brokenheartedly and sadly ought to beg Allah that his destruction be not the desired and his trapping be not the wanted. This is the way of perseverance that leads to the eternal success.

Another thing, poverty and hereavement is the beauty of this sect, and the imitation of the lord of both the worlds. Allah Almighty in His sheer grace has taken upon Himself the sustenance of the servants and has made us and you free from the worries thereof. The more the dependents, the more proceed the means of livelihood. Collecting all powers you ought to engage in the pleasing acts of Allah and the headache of the dependents ought to commit to the benevolence of him and the rest in the tryst.

Some friends that have arrived here have divulged that the apprehension of injury still persist in the mind of Mir, because of

that it has emphatically and exaggeratingly been written to dispel the fancy of injury.

Secondly, a letter consisting of counsels and exhortations was written to Mulla Yi'ir Muhammad Qadim, apparently the contents

34 Ep.- 224

of the letter did not appear pleasing to his temperament so that he did not send a reply to the letter, rather kept himself from sending even well-wishing words. Be that pleasing to his temperament or not, that matters little, but the group which is connected with this Faqir if in the instances of error and situations of mistake does not warn them and does not separate the truth from the falsity, how would then have relieved himself of the self obligation and with what face Nvould appear in the hereafter, do convey this to him.

My counsels are in order to fulfill the duty of preaching

Thou take them nicely or reject them haughtily is no concern of mine

It should be understood that the station of sheykhhood and inviting people to Allah is an extremely exalted station, « *a sheykh in his group is like a prophet in his people* », would have heard. What every wanderer bankrupt has to do with this high stead.

A beggar cannot become a gallant swordsman

Nor can a mosquito become the King Soloman

++Having a detailed knowledge of the states and stations, gnoses of the reality of visions and theophanies and attainment of illuminations and inspirations and appearance of the meanings of happenings is of the prerequisites of this lofty station. Going beyond that is of no avail. The most and maximum in this connection is that the grandees of the Method give a kind of permission to some of their disciples prior to their reaching the station of sheykhhood in view of some advantages, and allow them in a way the educating of the Method to the seekers and stay kept aware of the states and events. In this kind of permission it is necessary for the guiding sheykh to advise the permitted disciples cautiousness in this work and underscore the situations of mistake and be frequent in apprising them of their deficiencies and make their incompetency evident to them exaggeratedly. In such circumstances if the sheykh is reluctant in disclosing the truth, he is disloyal, and if the disciple minds that, he is unfortunate.+ Does not he know that the pleasure of Allah is connected with the pleasure of the sheykh and the wrath of Him is connected with his annoyance. What calamity it is that he does not understand that whereto the disconnecting from us would lead him, and if

disconnects from us, with whom will join, and if, God forbid, this kind of matter has found way into his heart, tell him without any delay to repent and beg pardon and be entreating and supplicating towards the Divine Sirehood to be not put to this great trial and be not cast in the grasp of this dangerous calamity. Praise and thanks be to Allah that by all this ignoring of, and disturbance in, the friends no displeasure has found way into the heart on this side and because of this am hopeful that the end of the affairs would be good. The remaining of the affairs and states, the fortunate brother Maulànà Muhammad Saleh would describe in detail. The places where ambiguity is there, enquire of him, and be peace upon him 'who followed the Guidance and persevered in the imitation of Mustafa", upon him and his family be most perfect and complete blessings and peace.

Epistle -225

On the description that the states that attained by others in the end get attained in the beginning of this Exalted Method by way of registration of the End into the Beginning as a necessary characteristic of this Exalted Path. And the appearance of this kind of states in the beginning is not necessitative of the matter that the possessor of these states is "complete and completing" and worthy of giving the permission of teaching the Method, and on matters relevant, has written to Mulla Tahir Lahore.

We praise Him and send blessings upon His Prophet and send peace upon him and upon his dignified family. Your esteemed dispatches, one after another, did receive, the enthusiasm of the crowd of seekers, of their enjoyment, and of their equanimity, written therein increased pleasure over pleasure. ++The best that can be said in this connection is that since in this Path there is registration of the End into the Beginning, in the novices of this Exalted Path right at the beginning those states appear which resemble the states of the extreme-reached ones to the degree that save a gnostic blessed with penetrating insight none else can distinguish between the two kinds of the states. In view of this it is undesirable to give the permission of teaching the Method to the possessor of those states relying upon the attainment of states. In this case the harm to the possessor of those states is more than the

Ep.- 226

harm to the seekers, for his conjectures of self-excellence retard his progress and it is possible that the idea of attaining pomp and position, which go unfailingly with the station of Guidance, throw him in calamity. Since his urging-soul (nafsi ammarah) is still firm

in its infidelity with purgation having yet not found way to that. Anyway, letting bygones be bygones, the group that has been given permission explain to them in a gentle convincing manner that this kind of permission is not based on excellence, and an enormous amount of work lies ahead.+ Hence, these states which appear in the beginning fall in the category of registration of the End into the Beginning and the counsels you deem fit give vent to those and apprise them of their shortcomings, and since you have given them the permission do not forbid them the teaching of the Method. Perchance by the blessings of your company they attain to the reality of the station of Guidance. Also because you have begun this highly valued work, it is a benedictive matter. And he labouring and striving in this work, and be active, so that it be a source for the increase of interest in the crowd of the seekers, and be peace.

Epistle -226

On the description that the respite of life is very short and the everlasting punishment stands based on that, and on matters relevant to that, has written to his actual brother Sheykh Muhammad Maudud.

The pleasing letter of my esteemed brother I received. O brother, May Allah grant us and you help, the respite of life is very short and the everlasting torment goes based on that. What a pay that one should spend this respite in obtaining unavailing things and be obligated to everlasting chastisement. O brother, people are coming from far off places like ants and locusts, abandoning their worldly chattels while you, not recognizing the worth of the homeborn wealth, are running with full zest after this wretched \world and are desirous of that with utmost joy: « *Modesty is a part of faith* » is a prophetic tradition. O brother, this kind of assemblage or the men of Allah and this kind of get-together for Allah and in Allah as is today available in Sirhind, it is not known if you go around the world and get even one hundredth part of that and obtain even a slight trace of these happenings. You have given out of hand this wealth gratis and leaving fine gems have contented yourself with walnuts and raisins like the children.

Oh shame and a thousand shames on you

O brother, may be They do not permit respite till time another, and if do, might not keep the this assembly going what then would be alternative and with what thing would then be reparation and through what thing would the redress be made, you have committed a mistake and have failed to understand. You ought not

be fascinated by huttered and sweet morsels and be not seduced by fine and emhroidered attires, since the outcome of that is not save regret and repentance in the world and in the otherworld. To put oneself into tribulation for the sake of the pleasure of the family and choose the hereafter torments is far removed from a discerning wisdom. May Allah grant you wisdom and make you alert. O brother, the world is proverbial in perfidiousness and the worldlings are notorious for wretchedness and meanness. Alas that one should spend the dear age after this perfidious and mean one. Upon the messenger is naught save the conveying, and be peace.

Epistle -227

On the description of some of those counsels and exhortations that are related to the station of sheykhhood and perfection, has written to Mulla Tahir Lahory.

Praise be to Allah and peace be upon His choses servants. The esteemed letter did reach, became inciter of joy. The description of sweetness and delights of the friends written therein increased joy over joy. O brother, Allah who has honoured you with this glorious station, you should give thanks in the fullest sense and be on your safeguard that no such thing be committed that invites the abhorrence of people which is a big calamity. The abhorrence of people is consistent with the conditions of the blame-inviter (malamatiyah) which has no connection with sheykhhood and invitation. Rather, the station of blame (malamat) is opposed to the

Vol.2 38 227

status of sheykhhood. Let it not be so that you intermix these two statuses and long for Name in the exact sheykhhood status which indeed would be the committing of the biggest wrongdoing. You should make yourself appear good looking to the eyes of the disciples, and do not be excessive in mixing and showing friendliness with the disciples, as it renders cheaper and is negative of enriching and benefiting. Guard fully well the Shari-ah ordinances, and as far as possible, do not allow doing acts of indulgence (rukhsat) as it is against this Exalted Method and is contradictory to the claim of imitation of the shining Sunnah. A saint has said that the ostentation of the gnostics is better than the sincereness of the disciples. Since the ostentation of the gnostics is for attracting the hearts of the seekers towards the Hallowed Sirehood of Allah, hence it is necessarily better than the sincereness of the disciples near Allah. Also the acts of the gnostics

are guiding means for the seekers in performing deeds if the gnostics do not perform deeds the seekers would go deprived. Hence, the gnostics perform the deeds to this end so that the seeker follow those. This show is the sincerity exact, rather better than sincerity, as it is benefitable to the ownself. From this one should not hold the view that the deeds of the gnostics are for the invitation of the seekers and that the gnostics do not stand in need of deeds. Allah forbid, this is heresy in itself. Rather, in doing deeds the gnostics and the seekers are equal as no one is exempt from doing deeds. In short, in the acts of the gnostics the underlying idea is the good of the seekers by way of imitation and in view of that they are called ostentations (ria). Anyway, be fully on the guard in words and deeds since most people in these times are uproar-minded, and any such act should not be done which in unbecoming this station and leads the ignorants to attacking the grandees. Keep seeking perseverance from Allah. Next, you have written about obtaining the References (Nisab) of the mashà-ikh, the reason for that has repeatedly been stated to you in face-to-face discourse, do not take into your understanding anything beyond that, for, in that lies no welfare. What to write further, and be peace.

Epistle -228

Advancing some counsels relevant to the status of perfecting (takmil) and éducation of the Method (Ta/1qm), and on matters relevant, has written to Mir Muhammad Noman.

The pleasing letter of my brother, theabode of chieftainship, did reach and became a means of pleasure. O brother, it has repeatedly been told to you that the basic of this Path are two principles, perseverance in shari-ah to the degree that abandoning the slightest rule of that be not willingly, and unshakableness and firmness in the love of, and sincerity to, the sheykh of the Method in a way that 'lever there he any criticizing of him, rather all his moues and reposes should appear good and lovely into the eyes of the disciple. God forbid that in any matter of the matters related to these two fundamentals disturbance appear and if by the grave of God in these two fundamentals is perseverant, blessings of the world and the hereafter is the current Lime. The other counsels and instructions have as well reached your cars, be particular in observing those and earnestly and imploringly make amends for the sins and make Itikaf during these ten days of this Zillijah with the intention of making amends for having missed the Itikaf of the last ten-days of (the last) Ramazan so that through this intention be fulfilled the Sunnah. And during those ten-days of Itikaf make

apologies with earnestness and imploration, entreaty and humbleness, for the sins. The Faqir will also be helping you in those ten-days, God willing. All this exaggeration and effort which you are making for writing the permission-letter, what is the object thereof! Permission to impart the Method has already been given to you, if that does not suffice what objective would then the permission-letter accomplish. It is not necessary that struggle should surely be done for all that comes in the thinking. Many a such thing come into thinking, the relinquishing whereof is better and fitter. The carnal-soul is very obstinate, whatever matter takes up wants to carry that to the end being regardless of its rightness and falseness. These two words have been written for yours sake, may Allah make them beneficial. Worry for self-task ought to be done so that the departing takes place with

Vol.2 40 kp.- 229

protected faith. Permission and disciples would be of no help. If some one comes with a true desire of pursuing the self-task, do teach him the Method, but not so, that rendering the teaching of the Method the primary profession and letting the self-affair subordinated to that, this in itself is harm completely and loss entirely.

Epistle -229

On the description that our Path is exactly the Path of our Hazrat and the Reference (Nisbat), the very same Reference (Nisbat), but the completion of an art and the perfection of Reference (Nisbat) comes by the combination of thoughts and continuation of scrutiny, has written to Mirza Hisamuddin Ahmad.

Praise be to Allah and peace be upon His chosen servants. The esteemed letters marked in the name of this sincere yearner for yourself, reached one after another and became the cause of increase in joy and means of excess in love. May Allah reward you on our behalf by good rewards. Briefly the answer to some of the suspicions and refutations place on record is that our Path is the very same Path as that of our Hazrat, and our Reference (Nisbat) is the very sublime Reference (Nisbat) as that of our Hazrat. Which Path is more exalted than this Path and which Reference (Nisbat) is higher and fitter than this Reference (Nisbat) that one should go to choose. The best that could be said in this connection is that the completion of an art and the perfection of every Reference (Nisbat) comes by the combination of thoughts and continuation of scrutiny. For instance, Nahv that was in the time

of Sebavaih by the combination of the thinking of the after-comers became augmented two hundred fold, rendered in written form, and made clarified. And this is that very Nahv of Sebavaih to which the thinking of the after-comers has lent greater beautification and decoration. The words of the sheykh Ala-ud-daulah would have reached your noble hearing as he said, "the more the mediations the nearer and brighter becomes the Path." The kind of addition that has taken place in case of this Exalted Reference (Nisbat) by way of beautification and decoration with having been detailed, has put a group in conjectures. This is what the reality of affairs is without any elaboration and affectation.

Please see the writings and letters of this Faqir that have proved this Path to be the Path of the Companions, (Sahabah), and have shown justifyingly this Reference (Nisbat) above all other References (Nisab), and the praiseworthiness of this Exalted Path and of the grandees of this Path made in a way that no one among the deputies (khulafa) of this dignified convent had the blessings to describe even onehundredth thereof. Also this Faqir strictly observes the requisites of this Path in the daily sittings and shirtings and does not consider fit any opposition or innovation to the hairbreadth. It is surprising that all these merits remain hidden from the sight and if supposedly in the days of torturing there should have come out any inappropriate remarks and utterances about some fellows and that came in your notice, it is strange that you should believe words like that and by mere hearing fall into a passion. If there is good opinion is it only particular to that group, and myself perhaps deserves no good opinion. In short, if the affair rests on telling and hearing atone, then deliverance from the back-biters is unimaginable and sincerity is unexpected. kindly pass over telling and heaving so that sincerity be there and the long-persisting fuss gets removed. You had written that the time of educating the sheykh's sons has come, rather is passing away, and had reminded of his last will. My master and my honorable sir, it is a matter of good-luck for the servants to be honoured by the service of the Master's sons but during this period of time kept myself excused from the external services due to known hindrances, and therefore, kept awaiting the approach of the time of the will. At present if you think that there is no hindrance and the way of telling and hearing has been blocked, then signal so that come over there for a few days and get engaged in this service. When the Faqir concentrates on the matter fends that in this matter only the complying with the will is to be accomplished, else, yourself is sufficient for their externat and internal training and there is no need of any other one for this. Secondly, brother

Maulânâ Abdul-Latif informed that Miyan Muhammad Qalij has taken upon himself the external education and disciplining of the Master's elder son and you have consented this matter. The hearing of this news has put into surprise. If he thinks himself something due to his imperfectness, how it is that you have agreed to that. I am afraid that so be not that the ill of Muhammad Qalij permeates the other place, and be peace.

Epistle -230

On high aspirations and on dissatisfaction with what is in hand, rather making negation of the known and visioned and making affirmation of the Inconceivable and Incomparable deity which is beyond vision and wisdom, has written to sheykh Yusuf Berki.

Praise be to Allah and peace be upon His chosen servants. Some of your esteemed states Miyan Babu did describe according to your instructions and enquired of their reality. Therefore, a few sentences are set forth. My master, this kind of states are met very much at the inception of the journey by the novitiates of this Path but are given no consideration, rather negation is done. Where is union and which is the end.

Oh how to get joined to the Beloved ahigh

Mountains awful and caves dreadful in the way lie.

++Allah is Inconceivable and Incomparable and everything that comes into sight and wisdom, and vision and illumination is besides Him and He, is beyond the beyond. Never ever be deceived like the children by the walnuts and raisings of this Path and be not conceitedly proud of having attained the extreme and disclose not the happenings and states to the imperfect sheykh because they, according to their own accomplishments, declare the little more, and consider the beginning, end. Thus, a talented seeker falls into vain contemplations of self-perfection and slackness finds way into his ambitions. A perfect sheykh ought to be looked for, and cure of the internal diseases ought to be sought from him. As long as a perfect sheykh is not met, these states ought to be put under la (no) and negated and affirmation of the true God who is Inconceivable and Incomparable ought to be done.+ Hazrat Khâjah Naqshband has said, "whatever stands seen, heard, and known, all is "other", by the reality of the word la (no) negation thereof should be done. In the future also whatever is seen, do negation of that since He is beyond the beyond and on the affirmation side naugat except the utterance of the exempted word (i.e., Allah) be in hand. This .is the way of the divines of this

Method, and peace be upon him who followed the Guidance and held fast to the imitation of Mustafa", upon him and his family be most complete and most perfect blessings and peace.

Epistle -231

In reply to the questions asking the difference between reaching (husul) and joining (wusul), and about the Names that are Determinative Origins of the prophets and are or are not the same Names Determinative Origins of the saints. If they are, what is the difference? The further inquiry was that (the masha-ikh Naqshbandiyah) prevent from the loud-voiced remembrance declaring it an innovation while the condition on the other hand is this that it induces taste and longing, and why do not prevent from other things which were not there in the time of the Prophet .e' like as cloak and mantle and robes, has written to Mir Muhammad Noman.

We praise Him and send blessings upon His prophet and send peace upon him and upon his dignified family. Two letters were successively received, the first though underlaid anguish and anxiety but the second letter were mild and gentle and full of tonging and zest. O the image of love, at the time of (his) departure Mir Sadduddin asked for the reply but at that time were dispirited and gloomy to the degree that were unable to write by myself and asked Maulanà Yar Muhammad Jadid to write. If in the state of gloominess if there gets written down any unbecoming word hold helpless in that. You ought not take light things as inappropriate and ought not impair the affair. God forbid that any injury be the object and anything be written because of annoyance or disregard. Yes, if something is written as a word of advice, ought to feel fortunate.

Your second letter pleased very much, fervour is needed in everything, dejection and depression be the lot of the enemies. You had written that the difference between the reaching (husul) and

Vol.2 44 Ep.- 231

joining (wusul) could not come to understand. O brother, reaching is imaginable in spite of remoteness while joining is difficult. When we imagine of the Phoenix in a particular shape, we could say that the Phoenix is reachable in the perceptive faculty, but joining with the Phoenix remains unverified. Since the shadowiness which means the appearance of a thing in the second degree, is not negative of the reaching of that thing, but the joining with the thing cannot stand shadowiness, hence, the two become separate. Also you had asked about the Names that are

Determinative Origins of the prophets, are the same Names the Determinative Origins of the saints or not, if yes, what is the difference. O dear, the Determinative Origins of the prophet are the wholes of the Names, and the Determinative Origins of the saints are the offshoots of those Names that stand registered under those wholes. The intended by the offshoots of those Names are those very Names considered with some restriction of the restrictions like as the "Intention Absolute" and the "Intention Restricted to (the creating of) some thing. Since the advancements of the saints takes place through prophets, gets the (said) restriction removed so that coincides (the restricted) with the absolute. The Faqir has discussed this difference in detail in some letters ought to be seen there. You also had asked that they (the Naqshbandiyah masha-ikh) prevent from the loud-voiced remembrance saying that it is an innovation notwithstanding that it creates taste and zest, and why prevent not from some other things like as cloaks, mantles and robes. My master, the works of the prophet are of two kinds, by way of worships and by way of practice and habit. The works that are worships going against that hold as forbidden innovations and am emphatic in preventing from them as those are innovations in the religion and a thing damned. And the works that are by way of practice and habit, going against those take not as a forbidden innovation and am not emphatic in preventing from them as those are not related to the religion and being or not being of them depends upon practice and habit, not upon religion and creed. Since the practice in some cities is different from the practice in some other cities. Similarly, in the same City with the change of time, change in the practice take place. Nevertheless being mindful of the habituai traditions as well brings forth results and leads to successes. May Allah grant us and yourself perseverance in the following of the lord of prophets, upon him and them and upon all the successors (tabe-beD be best blessings and most perfect peace, and be peace.

Epistle -232

On the description of the reality of the mean world and on the ignominy of its evil vanities and on the cure for dispelling the love of this degenerate and on matters relevant, has written to Khan Khanan.

May Allah making evident the reality of the mean despicable world and the ignominy of the evil vanities and falsities (thereof) to the sight of the insight, and the beauty and grace of the hereafter along with the liveliness of the paradises and streams and, in addition to that, the meeting (liqa) with the lord, reveal in fullness, by the sanctity of the lord of the prophets, upon him and them and

upon his family be highest blessings and most perfect peace. Aversion so that be acquired from this ignominious, fast transient one, and full attention be there towards the everlasting world which is the place of the pleasure of the Lord. And as long as the ignominy of this degenerate does not become manifest, freedom from the captivity of it is difficult, and until freedom from the captivity of it is not available, the otherworldly success and salvation is difficult, "the love of the world is the root of all evils," is an accepted fact. And since the cure is done by the unlikes, the cure for dispelling the love of this degenerate is connected with the developing of a strong inclination towards the hereafter-affairs, and with the doing of good deeds in keeping with the shining Shari-ah. Allah Almighty has encompassed the worldly life in five, rather, in four things, as has He said: "*Verily, the lift of this world is play and idle-talk, pomp and mutial boasting, and rivalry in respect of wealth and children*" (Q-57: 20).

46 Ep.- 233

Inevitably then, when there is engagement in doing good deeds the largest portion of that which is play and idle-talks suffers loss and avoidance of wearing silk and self-attiring with dresses having golden and silver work take place. The other portion which is decoration meets destruction, and when the conviction that dignity and honour near Allah rest on abstinence (wara) and piety (taqwa), and not on lineage and ancestry, indeed then abstain from boasting. And when realize that wealth and sons impede the remembrance of Allah and tend to turn away from His Sirehood, indeed then retire from their obtaining more and imagine their accruing as shortcomings. In short: "*And whatsoever the messenger giveth ye Lake it and whatsoever he forbiddeth abstain (from it),*" (Q-59: 7) so that nothing turns out to be harmful for you.

We have showed ye signs of the treasure sought

May be thou would get what have we lost

The remaining of the wanted is that Miyan sheykh Abdul Momin comes of a pious man and having been through with the acquiring of knowledge, has now undertaken the travelling of the Sufi Method, and in the course of this travelling had visions of uncommon nature. Human-needs concerning the wife and children shake him and make him helplessly upset. This Faqir has advised him visiting you in order to remove this exigency.

He who knocks the door of a generous person, it opens,

and be peace.

Epistle -233

As a word of advice, presenting goodly, has written to His Honour, Sheykh Faird.

May Allah Almighty grant us and you perseverance on the Path of your dignified Ancestor, upon him and upon his family and companions be highest blessings and most perfect peace. In the days of the death anniversary of Hazrat Khàjah came to Delhi. and it was in mind to pay a visit on your goodself also, but in the meantime there were the commotion of decamping, the emergency thus made to change the idea. Trouble is being given to you through a few incoherent sentences. Whether the Faqir be in presence or absence, wholeheartedly is desirous of your well-being against every unbefitting and indecent thing, while sometime the overpowering passions for (your) welfare incite towards assuming the role of your advisor in order to prevent you stressfully and emphatically from everything which is unbecoming your high threshold and let not the unworthy ones fend way to your assembly. But do know that all hopes do not get fulfilled. In helplessness then keep invoking in absence, perchance be heard. Khàjah Ahrar used to say about his exaltedness and greatness that although it is infidelity that someone become so great that by his destruction the entire world gets destroyed but what to do, me they have made great without my wanting. Today it is nearer that this kind of eminence and greatness be true in your case as your welfare is the welfare of the people and so is the contrary. It is because of this that the invocations of the public for you are like invocations for rainfall which is benefitable to all people. Then how sorrowful it is that in spite of that greatness and exaltedness there should remain vacant any place even to the measure of poppy-seed or fingertip and this poppy-seed vacantness is a great weight at the hearts of the friends and well-wishers, kindly relieve them of that. It has become a long period of time that this well-wisher did not write a word concerning this lest repeating and emphasis be offending.

Delicate of body is the companion, by a gust of air does fade

Like a flower-petal oh, an air stroke makes him fall flat

But it seemed far removed from friendliness to remain quiet in view of your taking offence.

O Hafiz thine is to bid then beseech

It goes unheard or given ear to, care thou not

Since sometimes there has awakened the desire of visiting the Holy Cities, may Allah protect them from calamities, and this very desire was the motive for this journey and since this program depended upon your opinion and consent, the news of decamping put that desire behind, goodness lies in the designs of Allah, and be peace.

Epistle -234

On the description that the reality of the Necessary Being (Wajibul Wujud) is Pure Being (Wujudi Mazh) which is the

Vol.2 48 Ep.- 234

source of every good and excellence, and the realities of the Possibles are Pure not-Being (Admi Mahz) which are the source of every evil and imperfection, and about the meaning of " who knows his self, knows his Lord and on the description of the Essential-theophany which is above all References and Considerations, and on the interpretation of the verse "

Allah is the light of the heavens and the earth," (Q-24:35) and on matters connected, along with questions and answers related to the elucidations about this station and with exhortations befitting the summarization of this gnosis, has written to the knower of the realities and possessor of the gnosis, savant divinely and gnostic sublime, the eldest son, i.e. sheykh Muhammad Sadiq, may Allah protect him and grant him long life and convey him to his highest desired end.

In the name of Allah, the Compassionate, the Merciful.

After the praise of Allah, the inconceivable and blessings upon the Prophet guide, be it known to my dear son that ++the reality of Allah is Pure Being (Wujudi Sif) such that nothing other has addition to it, and that Being (Wujud) is the source of every good and excellence and is the origin of every grace and beauty, is a part real and a vastness towards which composition (tarkib) has not at all found way, neither intellectually nor exteriorly and by nature it is barred from imagination being predicated upon the Essence, by emulation (muwatatan) not by derivation (ishtiqaqan).+ Although the reference of "predication upon" has at all no place there since all references become null and void thereunto, and the Being general and common is of the shadows of that Particular Being, and this shadow is there as a predicate upon the Essences and upon "things" with doubt by derivation (ishtiqaqan) and not by emulation (muwatatan). And the intended by that shadow is the appearance of the Being in the degrees of descent, and of the

individuals of that shadow, the prime, the prior, and the preeminent is that individual which stands predicated on the Essences by way of derivation so that in the degree of originality can be said "Allah is Being" and not "Allah is present and in the degree of that shadow, "Allah is present comes true and not that Allah is existence. Since the philosophers and (a group of) the sufis are declarative of the Identicalness of the Being (Wujud) having been unaware of this difference and having not separated the shadow from the original, predication by derivation (ishtiqaqan) and by emulation (muwateitan) have both affirmed in the same degree and in justifying the trueness of derivation have been skilful and artful. Indeed, the truth is that which I have determined by the inspiration of Allah, and this originality and shadowiness is akin to the originality and shadowiness of all the Real Attributes, since in the degree of reality which is a locale of comprehensiveness ajmal) and hidden of the hidden (ghaibul ghaib), predication of these Attributes is by way of emulation (muwatatan) not by derivation (ishtiqaqan), wherefore Allah could be said Knowledge (Ilm) and could not be said Knowing (Àhm). Since in predication by derivation (ishtiqaqan) the label of otherness cannot be helped, be though it by way of Consideration (Itibar) which is completely missing in this locale. Since otherness cannot exist except in the shadowy degrees and there is no shadowiness here as it is above the First-determination (tayyuni Awwal) by degrees as the references stand registered by way of comprehensiveness in this determination while there is no registration of a thing of the things in any way of the ways in this locale. And in the degree of shadow (zil) which is the detail of that summation, predication by derivation (ishtiqaq) is true, and not the predication by emulation (muwdtdtan). The Identicalness of these Attributes in that degree is the projection of the Identicalness of the Being (Wujud) which is the fountainhead of all good and excellence and the origin of every grace and glory. And wherever in his treatises and letters this Faqir has negated the Identicalness of the Being (Wujud), the shadowy Being (Wujud) should thereby be understood, which affirms the predication by derivation (ishtiqaq). And this shadowy Being (Wujud) is also the origin of the external forms (asar kharijiyah) hence, the substances (mahi-yat) characterized by that Being (Wujud), in every degree of the degrees of existents

Vol.2 50 Ep.- 234

(maujudàt), would be external, so understand it, as it would benefit ye at many occasions. Thus, the Real Attributes would as well be external existents (maujudat kharijiyah) and the Possibles (mumkinat) too would be present in the exteriority, remember it.

O son, hear this mysterious secret that the Essential excellences in the degree of the Holy Essence are exactly the Essence, e.g. the Attribute of Knowledge at that locale is exactly the Essence, likewise is the case of the Power (Quadrat), the Will (Ireidah), and of the entire Attributes. Also at that locale the Holy Essence is knowledge in totality and likewise is Power, not so that some of the Essence is knowledge and some other, Power. Since division and partition are impossible in that locale. And these excellences being drawn from the Holy Essence have found detail in the degree of Knowledge and developed distinction with the retention of the Holy Essence upon the same pure comprehensive unification. After this, there remained nothing in this locale that did not get included in this detail and did not become distinguished. Rather, all the excellences, every one of which were the exact Holy Essence, have come into the degree of Knowledge and these detailed excellences acquiring shadowy existences in the second degree have found the Name Attributes and become subsistent by the Holy Essence which is their Root (Asl). And the subsisting Identicals (À-yani sabitah) near the Author of Fusus are these very detailed excellences which have found a Knowledge-built (wujudi Ilmi) existence in the compass of Knowledge. And near the Faqir realities of the Possibles (Mumkinat) are the Not-Beings (Adamàt), which are the seat of every evil and imperfection with these excellences having cast there reflections upon them. This description calls for elaboration upon, ought to be given attentive ears.

Be it known, and Allah show ye the right path, that the Not-Being (Adam) stands face to face with the Being (Wujud), and is the Opposite Thereof. Hence, by nature is the source of every evil and imperfection, rather is the Identical (Ain) of every evil and ill just as the Being (Wujud) in the degree of comprehensiveness is the Identical (Ain) of every good and excellence, and just as the Holy Being (Hazrat Wujud) in the locale of the Root of the Root is not predicable on the Essence by way of derivation (ishtigaaq). In that degree that substance cannot be said to be nonexistent but it is pure Not-Being as well, that stands face to face with that Being (Wujud), is not predicable on the Not-Being's substance (mahiyati Adamiyah) by way of derivation (ishtigaaq). In that degree that substance (mahi-yat) cannot be said to be nonexistent but it is Pure Not-Being (Admi Mahz) and in the degrees of the details of Knowledge wherewith that Not-Being's substance (mahiyati Adamiyah) has developed connection, the parts of that substance (mahi-yat) get characterized by Not-Being and the prediction by way of derivation (ishtigaaq) comes true regarding them. Whereas the concept of Not-Being which comes to be drawn from that

comprehensive substance of the Not-Being (mahi-yat ijmaliah adamiyah) and is like a shadow in relation to that substance (mahiyat) fends predication upon the entire detailed individualities of that by way of derivation (ishtiqaq), as will soon fallow. And since that Not-Being in the degree of summed-upness (ijmal) was the Identical of every evil and wickedness, whereas in the Knowledge of Allah : a every evil stood separated from the other evil and every wickedness distinguished from the other wickedness, just as on the Being-end (janibi Wujud) in the degree of summed-upness (ijmal) the Holy Being was the Identical of every good and excellence, while in the degree of Knowledge-detail (tafsili) every excellence became apart from the other excellence, and every good got separated from the other good. Hence, every excellence out of these Being-excellences (kamalati Wjudi-yah) cast its reflections, in the compass of Knowledge, upon every imperfection out of these NotBeing-imperfections that were opposite to that, and each other of the Knowledge-built shapes got intermixed one with another and those Not-Beings which mean evils and imperfections with those reflected excellences, which in the degree of Knowledge have acquired Knowledge-built details, came to be the substances (mahi-yat) of the Possibles (Mumkinat). In short, those Not-Beings are like the roots (usul) and matters (mawad) for those substances (mahiyat), while those excellences are like the immanent figures therein. Thus, the

Vo1.2 52 Ep.- 234

subsisting Identicals (Ayani sabitah) near this humble one mean these Not-Beings and those excellences which stand mixed one with another. The Capable Arbiter, these Not-Being's substances with their requisites and with the excellences of the Being-shadows (zilali Wujudi-yah) which in the compass of Knowledge had cast their reflections therein and named as such substances of the Possibles (mahi-yati Mumkinat), whenever desired imbued them with that Shadowy-Being and made them external existents and rendered them the origin of the external forms. It should be understood that the imbuing of the Knowledge-built forms which mean the subsisting Identicals (Ayani sabitah) of the Possibles and the substances thereof, is not in the sense that the Knowledge-built forms having come out the compass of Knowledge have developed external existences, as that is impossible and is necessitative of ignorance ".... *exalted be He above that, High, and Great,*" but is in the sense that the Possibles have developed existences in the exteriority conforming to those Knowledge-built forms and besides the Knowledge-built existence have acquired an

external existence in conformity with that Knowledge-built existence like as an ingenious carpenter forming a mental picture of a throne develops that in the exterior. In this case that mental picture of the throne which in reality is the substance of that throne has not come out of the bounds of Knowledge of that carpenter, rather in the exterior that throne has got existence in keeping with that mental picture. Understand it. Be it known that every Not-Being acquiring colour from a shadow of the shadows of the Being-excellences which is opposite to it and having cast its reflections thereupon has coloured it, has acquired a decoration in the exterior, contrary to the Pure Not-Being (Adami Sirf) which did not get influenced by these shadows and did not acquire their colour. And how could that acquire any colour when that is not opposite to these shadows. If has opposition, has to the Pure Holy Essence (Wujudi Sirf).

Hence, when a gnostic of plenary gnosis having risen to the Holy-Being (Hazarti Wujud) descends to the Pure Not-Being (Adami Sirf), through him this Not-Being also acquires the colour of that Hazrat (i.e. of the Wujudi Sirf) and gets decorated and becomes pleasant. At that time all the Not-Being degrees of that gnostic which in reality are all the personal degrees of him comprehensively and exhaustively become beautified and good and get decorated and graced. And this goodness which permeates the entire person-degrees is particular to this kind of gnostic. And if this goodness has permeated one besides him being limited to some of his personal Not-Being's detailed degrees, or has occupied all the detailed degrees of him in accordance with the degree-differences. This last kind, however, as well is rare of existence. As for the summed-up condition of the Not-Being which constitutes the Identical (Ain) of every evil and imperfection, to none other than this gnostic the smell of goodness has found way neither has acquired any colour of beauty. Necessarily then even the devil of such a gnostic who stands characterized by plenary goodness also acquires the beauty of Islam while his urging-soul (nafsi ammarah) becomes restful (mutma-innah) and becomes pleased with its Lord. It is from here that the lord of the prophets has said that his devil has embraced Islam. Hence, no warrior outdistances him in invasion and does not guide towards goodness one like the devil. Glory be to Allah, the gnoses which are unintentionally are proceeding from this Faqir, if a crowd unites to have a shadow thereof, is not known whether they would succeed. (The Faqir) is sure that a great share of these gnoses shall be the fortune of Hazrat Mahdi the promised.

Comes if the king on the door of an old woman

Be not at all O Khajah shocked and shaken

So blessings owning Allah, the Best of all Creators, and praise be to Allah the Sustainer of the worlds. Thus the beings of the Possibles are Not-Beings such that shadows of the Being's excellences (kamalati Wujudi) having cast their reflection upon them have rendered them decorated. Hence, the Possibles by nature are abode of every evil and wickedness and the refuge of every sin and imperfection. And every good and excellence which have They deposited therein is lent having proceeded from the Holy-Being (Hazrati Wujud) which is goodness in totality.

« Whatsoever of

Vol.2 54 Ep.-234

good befalls ye it is from Allah, and whatsoever evil befalls ye it is from thy self" (Q-4: 79),

testifies this reality. And as this noticing of "lent" overpowers by the grace of Allah, ++sees the self-excellences wholly solely from the Other Side, and finds himself ill in totality and imperfection in purity, and notices no excellences in himself, be though that by way of reflections, like as the man who is naked and has put on borrowed clothes and this thought occupies him in a way that he hands over all the clothes in imagination to their owner. Indeed then he would fend himself naked by way of taste even though the borrowed clothes he does have on. The possessor of this "sight (did)" stands honoured with the station of servanthood (abdiyah) which is above all the saintly excellences.+ Warning: This union of evil and goodness, imperfection and excellence, which in reality is the union of the Being and the NotBeing is not of the kind of union of opposites that thou take that as impossible since the opposite of the Pure Being (Wujudi Sif) is the Pure Not-Being (Adami Sif), and these shadowy degrees just as in case of Being (Wujud) have descended from the apex of the Root (Asl) towards the lowness of descents, in case of the Not-Being as well these shadowy degrees have risen upwards from the lowness of the pureness of the Not-Being. Their union is akin to the union of opposing elements such that breaking the opposing violentness of each have They gathered them together, *Glorified be He who gathered the darkness and light together*. If it is said that you have stated above imbuing also of the Pure Not-Being with the Pure Being which is opposite of that and thus there has developed union of opposites. ++I say that the union of opposites is impossible within one location but the subsisting of one opposite by the other and the acquiring of each the characteristics of the other is not impossible, as have said the rationalists that the Being

(Wujud) is nonexistent (madum ast) but the being characterized of the Being (Wujud) by the Not-Being is not impossible. Hence, if Not-Being is existent and gets imbued with the Being (Wujud), how that would be impossible.+ And if they say that the Not-Being falls under contemplative things, which is contradictory to External Existence, then how with the External Existence (Wujudi Khariji) could get characterized. In the answer I say that the concept of Not-Being they have said to be a contemplative thing, but if an individual out of the individuals of the Not-Being gets characterized by the Being (Wujud), what is the wrong therein, just as the rationalist have vaguely asserted about the Being that ought not the Being be exactly the Essence of the Necessary-Being. Since the Being (Wujud) belongs to the contemplative category having no External Existence (Wujudi Khariji) whereas the Essences of the Necessary-Being is present in the exteriority (kharij) and, therefore, would not be the Identical. In the answer thereof they have said that the concept of the Being pertains to contemplation, not the details thereof. Hence, any detail out of the details thereof would not be prohibited from External Existence (Wujudi Khariji) and ought to be existent in the exteriority (kharij).

Q. From the previous investigation it came to be known that the Real Attributes fall into the Shadowy-degrees and in the Root-degree they do not have existence which matter goes against the opinion of the men of Truth, May Allah appreciate their efforts. Since they do not believe the Attributes separated from the Essence, at any instant and consider them barred from detachment.

A. The answer is that from this description admissibility of detachment is not deducible necessarily, since this Shadow is inseparable from that Root (Asl), hence no detachment. The sum and substance is that the gnostic whose focus of attention is the Absolute Essence, being unnoticing of the Names and Attributes, infallibly finds the Essence and naught of the Attributes is there in his notice, not that the Attributes are not present. Hence, the detachment of the Attributes from the Holy Essence, is there only with respect to the noticing of the gnostic and not with respect to the actual fact so that there be rejection of the men of tradition and congregation, understand it. From this description became clarified the meaning of the proverb "who knows himself knows his Lord" since ++who recognized his reality by evilness and imperfection and knew that every good and excellence that stands deposited within his self is a barrowed matter from the Necessary Being. Then unmistakably

Ep.- 234

he recognizes Allah with good and excellence, grace and beauty. From this elucidation became evident the interpretative meanings also of the verse: "*Allah is the light of the heavens and the earth*" (Q-24:35). Since when it became evident that the Possibles all are Not-Beings and are wholly solely darknesses and mischiefs and good and excellence and grace and beauty therein is by the Holy Being (Hazrati Wujud) which is exactly the Essence and is the Identical of every good and excellence and grace and beauty.+ Then infallibly the light of the heavens and the earth would be the Holy Being (Hazrati Wujud) which is the reality of the Necessary (Wajib).

And since this light in the heavens and the earth is through shadows, therefore to remove the fancy of the suspicious ones who take that without mediation, brought forth a parable for that light when Said: *the parable of His light is as if there were a niche wherein is a lamp. The lamp enclosed in a glass ... to the end of the verse* (Q24:35), so that affirm the mediations. A detailed interpretation of this verse, God willing, shall at some other place be set forth as there is much to be said in this connection, and this letter cannot accommodate that detail. As for my stating of the interpretative meanings of the verse, it is because their exegetic meanings are restricted to the transmission and hearing. "*Whoso interpreted the Qur-an using his own thinking, indeed he committed an act of infidelity,*" would have heard. In interpretation (tavi), however, probability suffices provided there be no opposition of the Book and Sunnah. Thus, it became established that the essences and roots of the Possibles are Not-Beings and their evil and mean characteristics are natural outcomes of those Not-Beings which have found existence through the invention of the Capable (Qadir), the Àrbitrer (Mukhtar), and the sterling qualities present therein are borrowed things from the shadows of the Excellences of the Holy Being (Hazrati Wujud), by way of reflection through the invention of the Capable (Qadir), the Àrbitrer (Mukhtar) having materialized have come to be existent. And the criterion of goodness and ugliness of things is that every thing which stands directed towards the hereafter and is helpful regarding the hereafter is good though apparently does not appear pleasant, and every thing which stands directed towards the world and is helpful regarding the world is ignominious though apparently seems good and appears sweet and lively, as is the case of the worldly vain glories. It is from here that looking with inclination and infatuation at the beauty of beardless boys and marriageable women and at mean vain glories is forbidden in the shari-ah Mustafavi-yah, as this beauty and

freshness is of the requirement of the Not-Being (element) which is the abode of all mischief and corruption. If the proceeding of this beauty and grace were from the Being-excellences, would not have (the Shari-ah) prevented from them. But the directing of attention towards shadows in spite of the existence of the Root (Asl) is disapproved. ++This preventing is permissive, not prohibitive, contrary to the preceding preventing. Hence, the beauty which is visible and manifest in the beautiful worldly forms it is not from the Shadows of His Beauty, but it is from the essentials of the Not-Being which by virtue of the neighborhood of the Goodly Neighbour has developed beauty in the outward but in reality is ugly and imperfect just as poison be sugar-coated and filth be gold-encrusted. And the matter that permission has been granted to take pleasure from beautiful woman taken as wife or as owned slave-girl is for the purpose of getting children and continuance of generation needed for the continuation of the worldly scheme. Hence some of the sufis who are captive of beautiful forms and sweat melodies with the imagination that this beauty and grace comes borrowed from the excellences of the Hazrat Necessary-Being, who has appeared in these reflectors and hold this captivity good and approved, rather consider that the path towards union, near this Faqir the contrary stands proved as has a bit of that been aforementioned. Strange is the matter that some of the (sufis) advance in testimony of their desired this statement: "*Beware of the beardless, for in them is a colour like the colour of Allah,*" the words "*like the colour of Allah*" put them in confusion+ and they do not realize that these words are negative of

58 Ep.- 234

their ambition and corroborative of the gnosis of this Dervish. Since bringing forth the warning word for preventing attention towards them has been put in and the source of misunderstanding has been pointed out that their beauty is like the Beauty of Allah and not His Beauty (exactly) lest they fall in error.

Said: "*The world and hereafter are nought but fellow-wives, if one becomes happy the other becomes annoyed.*» In this Hadis also is the clarification that between the worldly grace and beauty and the otherworldly grace and beauty is contrast and separation, and it is an established matter that the worldly beauty is an undesirable thing and the otherworldly beauty, desirable. Hence evil would be intrinsic in the worldly beauty and goodness intrinsic into the otherworldly beauty. Thus, inevitably the origin of the first would be the Not-Being (Adam) and the origin of the

second, the Being (Wujud). Yes, there are things that in one way have connection with the world and in one way have relation with the other world. These things are disgusting from the first view point and pleasing from the second view point and the discrimination between these two view points and between disgustedness and pleasingness of each of these depends upon the knowledge of Shari-ah. Said Allah, the Sublime: "*And whatsoever the messenger giveth you take it, and whatsoever he forbiddeth abstain (from that)* » (Q- 59:7). It comes in the news that ever since the world has come into existence, Allah has not looked towards it, and it is an object of His wrath. And this all is due to its ugliness, devilment, and corruption. This is the outcome of Not-Being (Adam) which is the abode of every mischief and dissension. The worldly grace and beauty, sweetness and liveliness, thereof is as a thing thrown out on the street falling under unappreciated things. It is the beauty of the hereafter which is praiseworthy and pleasing near Allah. Said Allah, complaining of the condition (of the wordlings): "*Ye desirest the lure of this world and Allah, desireth (for ye) the hereafter,*" (Q- 8:67). O Allah, belittle this world in our eyes and make the hereafter greater in our hearts by the sanctity of him who took pride in poverty and kept away from riches.

++And as the great sheykh, sheykh Mohyi-uudin bin al-Arabi did not cast sight on the reality of mischievousness, imperfection, and corruption of these and appointed the realities of the Possibles the Knowledge-built Shapes of Allah, as he does not admit of the presence of anything other than Him in the exterior, (said) that these Shapes have found reflection and have attained manifestation in the exterior in the mirror of the Divine Essence while he does not reckon these Knowledge-built Shapes other than the Shapes of the Divine Splendours and Attributes, inevitably then has come to declare the Unity of Existence (Wahdat-ul Wujud) and has said of the Existences of the Possibles as being exactly the Existence of the Necessary Being and declaring ill and imperfection relative things has negated the absolute ill and pure imperfection. It is from here that he holds not anything as being innately bad so much so that holds infidelity and error ill in relation to faith and guidance not in themselves, and considers them sheer goodness and soundness and advises his votaries perseverance regarding these and brings forth the verse, "*There is no creature but He is there grasping it by its forelocks. Verily, my Lord is on the straight path,*" (Q-11:56), in evidence

to this fact. Yes, whosoever believes in the Unity of Existence (Wahdat-ulWujud) why he would refrain from such utterances.+

And what has been disclosed to this Faqir is that the substances (mahiyat) of the Possibles are Not-Beings (Admat) with the reflections of the Being-excellences commingled therein, as has passed in detail, and *Allah establishes the truth and It is He who shows the (right) path.* ++O son, These cognitions and gnoses with which not even one of the men of Allah has spoken, neither explicitly nor implicitly, fall under the noblest gnoses and most perfect cognitions which have come into expression after a thousand years and the reality of the Necessary (Wajib) and the realities of the Possibles, as merits an befits, have been describe which are neither in disagreement with the Book and Sunnah nor in contrast with the words of the men of Truth. It so seems that the intended by the prayer of the Prophet which perhaps he has made for

Vol.2 60 Ep.- 234

the knowledge of the Ummah : *O Allah, show us the realities of things as they are,*" are these realities which have come into expression in connection with these cognitions and are in keeping with the station of servanthood and show the imperfection, lowliness, and humility that befit the status of servanthood. What goodness is there in the noticing of a meek servant himself identical with his All-Powerful Lord, rather, it shows utmost irreverence.+ O Son, it is that age when in the preceding communities in this kind of time which is full of darkness advent of a Resolute Prophet (Ulul-Azm Paighamber) used to be who would bring a new Shari-ah in Order and in this community, which is the best of the communities and whose Prophet is the Seal of prophets, whose ulamà have been given the standing of prophets of the Children of Israel, and with the existence of ulamà have They sufficed in place of prophets, therefore, ++at the inception of every century they individualize out of the ulamà of this community one as Renovator (Mujaddid) to revive the shari-ah. Especially, after the millennium which in the preceding communities marked the time for the advent of a Resolute Prophet, not considering fit a general prophet then, likewise, at this time a plenary-gnosis gnostic is wanted equalling the Resolute Prophets of the past communities.+

Should the Holy Ghost be at help once again

Others could as well work wonders like Messiah

O son, the Pure Being runs parallel to the Pure Not-Being and it has been aforesaid that the Pure Being constitutes the reality of the Necessary-Being - the Identical (Ain) of every good and excellence. Although this Identicalness (Aini-yat) too has no place in that locale because of its having the shades of shadowiness, be though that in a summed-up manner. And the Pure Not-Being, which runs parallel to that Being (Wujud), is that Not-Being towards which no Reference (Nisbat) or Addition (Izafat) has found way and is the Identical (Ain) of every evil and imperfection even though this identicalness (Aini-yat) too has no place there because of its having a savour of addition.

++It is known that complete manifestation of a thing takes place against its real opposite "... *for by their opposites things get distinguished.*" Hence inevitably the appearance of the Pure Being (Wujudi Sif) would fully come to be in the mirror of the Pure Not-Being (Adami Sif), and it is an established matter that descension is in proportion to ascension. Thus, whose ascension, by the grace of God, is assuredly to the Pure Being (Wujudi Sif) his descension would necessarily be to the Pure Not-Being (Adami Sif), running parallel to that. But at the time of ascension for the gnostic thereat is falling (istihlak) accompanied by ignorance, and at the time of descension stands marked by sobriety which is the station of cognition and gnosis. In this station of sobriety They honour him with the Essential-theophany which is exempt from any tinge of shadowiness and is free of any notice of Splendours and Considerations, and it is made known to him that every theophany experienced prior to this was under the covering of a shadow of the shadows of the Names, Attributes, Splendours and Considerations, even though the gnostic considered that uninvolved of the Names, Attributes, and Splendours, and imagined that theophany of the Pure Being (Wujudi Sif). Glory be to Allah, this Not-Being which is abode of every evil and imperfection by of virtue of perfect appearance of the Holy Being has come to develop the marks of beauty and did get that which none other did get. The innately evil one became pleasing by virtue of unsubstantial beauty. The urging human soul which is naturally disposed towards mischief has perfect harmony with the Not-Being in entirety and, thus, surpassed all regarding the Especial Theophany (Tajalla Khass) and vent far beyond all.

Most deserving of beneficence are the sinners

It should be understood that a gnostic of plenary gnosis, after passing the stations of ascension and degrees of descension in detail, when descends to the Not-Being and becomes mirrorlike for the Being (Wujud), indeed then all the Namely and Attributive

Excellences would emerge in him and would manifest themselves in detail, with such exquisiteness which the condition of summed-upness calls for. This wealth is not available to anyone other than him and this mirrorlikeness is a splendid dress tailored at his height. And although in the treasure of the Divine Knowledge this detail has shape, but that mirrorlikeness is in the degree of knowledge while the mirror of that gnostic is in the degree of exteriority so that it has given manifestation to all excellences in the exteriority.

Q. What is the meaning of mirrorlikeness of the Not-Being and in what respect it has been said to be the mirror for the Being (Wujud) when the Not-Being (Adam) is an absolutely nonexistent thing?

A. With regard to exteriority, the Not-Being (Adam) is an absolutely nonexistent thing but in the Knowledge (of Allah) it has developed discrimination, rather has also acquired Knowledge-built Existence (Wujudi Ilmi) near the affirmers of the intellectual existence, and it has been designated as mirror for the Being (Wujud) from this viewpoint that whatever of imperfection and mischief stands established in the degree of Not-Being would necessarily be negated from the Being (Wujud) which is opposite of that. And every excellence, which stands negated in the degree of Not-Being, would stand affirmed in the Hazrat Being (Wujud). Hence, inevitably Not-Being comes to be the cause for the emergence of the Being excellences. And there is no other meaning of the words being "mirrorlike" except this.+ Understand, for it would benefit you, and Allah Almighty is the Inspirer.

O son, these gnoses put in writing is hoped come of Divinely inspirations wherein definitely is no place even to a bit for devilish insinuations. The evidence regarding this fact is this that when intended to put these cognitions in writing, invoked Allah, then saw that the Honourable Angels, are driving away devils from the vicinities of this place and do not let them enter into the surroundings of this house, and Allah knows the reality of the affairs best. And since making the sublime bounties known falls under the greatest praises, therefore, have dared describing these great bounties. It is presumed that it is free of self-conceit, and how could there be place for self-conceit when by the grace of God self-imperfection and ill is always before the eyes, and the excellences all considered proceeding from Him. Praise be to Allah, the Sustainer of the worlds, firstly and lastly, and blessings and peace be upon His Messenger always and ever, and upon his noble family and dignified Companions, and be peace upon all

who follow the Guidance and hold fast to the imitation of Mustafa, upon him and upon his family be blessings and peace most perfect and most complete.

Epistle -235

On the description that the love of this sect (sufis) is an asset of worldly and otherworldly prosperities, and the Divine assistance to perform the orders of Shari-ah and acquire internal tranquillity is the fruit of this love, and on matters relevant, has written to Mulla Abdul Ghafoor Samamandi, Haji Beg Farakti, and Khrtjah Muhammad Ashraf Kabuli.

Aller the Praise and the Blessings and conveying good-wishes, be it known to the friends real, and loyers true, that your letters filled with ardent love and longing, became happy and delighted by receiving them. May Allah grant you firmness in this love. Considering this love an asset of worldly and otherworldly prosperities ought to keep invoking Allah for perseverance and steadfastness in that. The Divine help for performing the orders of Shari-ah is the result of this love and the acquiring of internal tranquillity is the fruit of this devotion. If They throw darkness and filth to the measure of world over world but let this love subsist, ought not to be grieved, rather ought to be optimistic. And if pour into the interior mountain on top of mountain of light and states but take out to hairbreadth of this love, ought to see naught except destruction and ought to consider that a Divine deception. Holding strongly this joining-end keep engaged in your work and lose not this precious life in useless works.

All my counsels to you o my son is

That the house is joyful and you only a babe

And peace be upon you and upon all those who follow the Guidance and hold fast to the examples of Mustafa, upon him and his family be blessings most perfect and peace most complete.

Vol.2 64 Ep.- 236

Epistle -236

On the description of some secret matters, has written to his son Miyan Sheykh Muhammad Sadiq, may Allah keep him under His protection.

After the Praise and the Blessings be it known to the righteous son that it was so surmised from your letter, written in the description

of states, that you did have develop harmoniousness with the Special Muhammadiyah Sainthoode. For this gave thanks to Allah since it was a long cherished desire that you be granted this wealth. Now, with full hope made attention to attract you towards this wealth, by chance in this pursuit found you into the group of Mosaic-sainthood, pulling out from there admitted you into the Special Sainthood, praise and thanks be to Allah, the Sublime, for that. And since you have been transferred to this sainthood by force it is over twenty days that keeping you beside in supervision, am fostering you. It is not known as yet whether you have come to realize some thing because of the weakness of this Reference, but now that it has gained strength it is hoped you would now have realize that. What to write of the rewards of Allah which are proceeding to this blameworthy one constantly and continuously.

I am an earth, the first spring clouds

When rain upon with blessed dripping showers

Be then if a hundred tongue to every body-hair

Thy bounties can't I thank like the bluish lily flower

The other thing is that the personal states described by the dear son Muhammad Saeed are very genuine and few among the fellows have attained these with such distinction. I am hopeful that Allah Almighty would honour him with the Special Sainthood while the son Muhammad Masoom inherently qualifies for this wealth by the grace of Allah. May Allah bring it forth from potentiality to activity by the sanctity of His beloved, upon him and his family be blessings and peace.

Epistle -237

In incitement to the following of the shining Sunnah, and in commendation of the Exalted Naqshbandiyah Method, has written to Muhammad Talib Biyanki.

May Allah, the Sublime, grant us and you firmness on the path of the true Shariah Mustafayiah, blessings and peace be upon, and salute to the bearer thereof along with his dignified family and great Companions. ++My righteous brother, the grandees of the Exalted Naqshbandiyah Method have been mindful of following the shining Sunnah and have chosen resoluteness (azimah) in performing deeds. Along with this mindfulness and choice, if They honour them with states and ecstasies, consider that a great bounty, but if They grant states and ecstasies and they fend in this mindfulness and choice slackness, do not like those states and do

not want those ecstasies, and see naught save self-destruction in this slackness. Since the Brahmans and Yogis of India and the Philosophers of Greece had much of formal theophanies, symbolic illuminations, and monotheistic cognitions, but nothing save destruction and disgrace+ was he upshot of that, and nothing except remoteness and deprivation was their current state. When this brother has put himself into the discipleship of these grandees by the grace of Allah, it is necessary to be painstaking in the following of their examples and ought to permit no room for their opposition to the measure of a hairbreadth so that might benefit from their excellences and gain enjoyment. First of all make correction in beliefs according to the beliefs of the men of tradition and congregation, may Allah multiply them, and secondly, get the knowledge of the obligatory, necessary, sunnah, commendable, lawful, unlawful, disapproved, and dubious, as comes in the jurisprudential-knowledge, and perform work in keeping with this knowledge. Thirdly, comes the turn of suffis' cognitions. Unless those to wings (i.e. the beliefs and deeds in conformity with the Islamic Jurisprudence) are not set right, flight towards the Hallowed World (iilami Quds) is impossible. And without acquiring these two wings if states and ecstasies are available, self-destruction ought to be seen therein and ought to seek refuge from such states and ecstasies.

66 Ep.- 238

This is the task and rest other is naught

Upon the messenger is naught save the conveying. Brother Miyan Sheykh Dawood has gone there, consider his company a boon and whatever of counsels and guidance he gives ought to be complied with, since he has lived long in the company of the disciples of these grandees and has acquainted himself with their ways and manners. The friends that are there and have entered this Exalted Method through attending upon Mir Noman ought to reckon the company of the said sheykh a boon and sit in the circle together and be each vanished in the other in order to get tranquillity and the affair receive furtherance. Consider the reading of the letters necessary, for it is benefiting.

We have shown ye the signs of the treasure sought

And peace be upon him who followed the guidance and adhered to the examples of Mustafâ, upon him and upon his family be blessings and peace most perfect and most complete.

Epistle -238

On the description that in the increase of brothers lie many hopes and in the warning that be it not so that the states and gnosis of the disciples become a means towards bringing the sheykhs to a halt-end, infusing in them self-admiration, that the states of the disciples ought to be a matter of abashment for the sheykhs in order to incite them towards advancement, has written to Mir Muhammad Noman.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, and upon his nice and pious family and Companions all. Your worthy letter, sent through an attendant of Khajah Rahmi, I received and it became a source of abundant pleasure, and since were given therein the states of those seeking guidance from you and of your disciples in detail, it increased gladness over gladness, since in the numerousness of fellows according to, "*make more and more brothers in religion,*" are many hopes, and the verse: "*We shall soon strengthen thine arm with thy brother*" (Q- 28:35) is corroborative of this fact. But personal states and deeds ought to be under supervision and personal settling and shifting under notice. Be it not so that the advancements of the disciples become a means towards bringing about a halting of the preceptors and the enthusiasm of the guidanceseking ones puts coolness in the efforts of the guides. Therefore, in view of this ought to be fearing and trembling and ought to look upon the states and stations of the disciples like as lion and tiger. Instead of there being things for taking pride therein and being flaunty, be it not so that in this way opens the door of self-admiration. Rather, according to « *modesty is a part of faith,*" the advancements of the disciples ought to become a means of shame and abashment and the warmth of the desire of the seekers ought to become generative of jealousy and warning. Noticing defects in the deeds and blaming the intentions ought to be held a time-necessity. Keep the states and statements wet by the tongue of « *Is there anymore?*". Although the expected by your laudable manners is this very kind of behaviour, yet in view of the enemies of religion, the urging-soul, and the accursed one, by way of stressing the exaggeration has been done lest coolness enters into the warmth of the attention towards the seekers. ++Since the desired is to gather these two wealths together, confining one-self with the one is blameworthy. Khwajah Rahmi and Sayyid Ahmad ought to remain present in your presence and you should be particularly attentive in their case. Should Abdul Latif seem to have been granted the urge to repent, help him also so that he becomes stable. You had written

that some of the seekers solicited for the Qadriyah Method. You ought to discipline none in any Method other than the Naqshbandiyah Method lest the two Methods get intermixed. Yes, if they request for the cap and the hierarchical tree and the favouring Divine guidance is there, make them disciples and give the counsels+, and peace be upon you and upon all your companions and friends and upon all those who followed the Guidance and adhered to the examples of Mustafa upon him and his family be most perfect blessing and most complete peace.

Vol.2 68 Ep.- 239

Epistle -239

Has written to Mulla Ahamd Harki in reply to his letter and the questions he had asked.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones and upon his pions family and Companions all. The esteemed letter sent out of graciousness and kindness, became pleased and happy by going through that. You have written that setting forth of the states depends upon the nature of states ... to the end. ++My master, the object of getting states is the captivity of the Changer of states, and since this captivity is there, possession of the states be though not. And you have written that in your (Hazrat Mujaddid's) presence it was mentioned that I have done much seeding in respect of you ...

to the end. My master, it is really so, but the getting of fruits is connected with the passage of periods of time and ages during lifetime and after death. Be delighted and do not hasten.+ You had written about the article of Maulânâ Muhammad Saleh but the said Maulânâ were not present so that the intended by him be understood, therefore, did not interfered with that article. The things all are well and good, do not be worried. You had written about the disrespect, the mistakes of the friends go forgiven, let not anything worry you. ++You had asked about your own states, praise and thanks be to Allah, you are amongst the accepted ones. "*Whoso has been accepted, accepted without any cause.*" + You had written that two sons of a sheykh had visited you in order to get the remembrance. My master, seeking Divine guidance in every act is a thing prescribed and is benedictive. However, it is not necessary that after seeking the Divine guidance (Istikharah) some thing should appear in sleep or in happenings or in wakefulness betokening the doing or not-doing thereof. Rather, after the guidance-seeking return towards the heart should be made, if the inclination towards that work is more than before, it

betokens the doing of that work, and if the inclination is same as was previously and has not lessened, still it does not mean prohibition. In this case the act of seeking-guidance should repeatedly be done so that increase in the inclination is felt. The maximum repeating is seven times. If after the completion of the guidance-seeking act, lessening in the previous inclination is felt, it means prohibition. In this case also, if the guidance-seeking is done again, has room. Rather, in all cases the repeating of guidance-seeking act is better and more appropriate and means being on the safe side in going ahead with are holding back from the project, You have asked about the meanings of the wordings occurring in the treatise Mabdà wa Maâd concerning the acts which the body exacts from the soul. My master, effecting such acts of the soul which suit the body is through this very exacting-body, and of this kind are the helps that resemble the body acts proceeding fort the spiritualities of the grandees like as killing of enemies, assisting the friends in different manners and through various ways. You have sought safety from the intrigues of tyrants. Allah has given protection to you, to your family, rather to your place against the intrigues of those tyrants. Direct your attention with complete equanimity towards the Holy Sirehood. It is hoped that They have not limited this protection by a time limit. " *Verily, thy Lord is of vast forgiveness*" (Q- 53:32). However, do advise the people of that area not to change their ways of goodwill and well-wishing regarding the Muslims, said Allah, the Sublime: " *Verily Allah changes not what the condition is in a people, until they change what is in themselves*" (Q- 13:11), and be peace.

Epistle -240

On the description of the endlessness of this Path and about some merits of the good words there no god but Allah, has written to sheykh Yusuf Berki.

Praise be to Allah and peace be upon his chosen servants. Your letter containing states with goodly results did reach, reading thereof gave pleasure.

In the love this kind of wonders are numerous

But passine over the states to the Changer of the states ought to reach where exists total ignorance (jahl) and incomprehension (nadani), After that if they bless with gnosis, what a great wealth.

70 Fp.- 241

++Anyway, whatever comes in seeing and knowing is worthy of negation be though it the vision of the Unity in multiplicity. Since that Unity can never be accommodated by multiplicity. That which is seen is the shape and image of that Unity not that Itself, therefore, in keeping with your condition at present is the remembrance of the good words *there is no god but Allah*, and the repeating thereof to the extent that it leaves not in the sight and knowledge anything and throws into bewilderment (hayrat) and ignorance (jahl) and carries the affair to the vanishing end. And until one does not reach bewilderment (hayrat) and ignorance (jahl), has no share from vanishing (fana). That which you consider vanishing (fana) that is called not-being (adam), not vanishing (fana). After reaching ignorance, vanishing comes in hand, it is then that the first step in vanishing would have placed. Where is union and with whom the joining?

Oh, how to get joined to the Beloved ahigh

Mountains awful and caves dreadful in the way when lie

Your states are right but passing them over is necessary, and peace be upon whom who followed the guidance and adhered to the examples of Mustafâ, upon him and his family be of the most perfect blessings and most complete peace. The word of advice is that be perseverant in the shari-ah and make the states conform with the principles of Shari-ah.+ If, God forbid, there come things against the shari-ah in words and deeds, self-destruction therein ought to be realized. This is the way of the men of perseverance, and be peace.

Epistle -241

On the description of the progress of some fallows, has written to Maulânâ Muhammad Saleh.

After the Praise and the Blessings be it known to my righteous brother that the conditions of these limits are worthy of hymning the praise and the people of this place are happy and cheerful, especially Maulânâ Muhammad Siddiq has, by the grace of God, within these days earned the honour of the Special Sainthood, and passing the Partial Name has got joined with Total Name and despite that has the sight directed towards the top and having obtained some great fortune from there perchance be inclined to return. « *and Allah singles out for His mercy whom He will* » (Q- 2:105). Occasionally keep writing self-states and the

states of the friends who already have joined, and of those who keep joining, the Method, and stay there for some time.

Epistle -242

In reply to some questions put to him, has written to Mulla Badi-uz-Zamân.

After the Praise and the Blessings and conveying good-wishes be it known to the dear brother that Dervish Kamal delivered the esteemed letter, it gave pleasure. Your having written of noticing deficiency and blameworthiness in self-intentions and deeds became clear. Of Allah increase in this noticing is besought and perfectness in this blaming is begged, because in this Path these two wealths are of the prerequisites. You had written and enquired as to whereunto extends the job of the Essential Name (Izmi Zat) and what amount of veils are removed by going-on with this Holy Name and where lies the lirat of the negation-affirmation (nafisbat) and what is achieved by these holy words and what amount of veils are removed. Be it known that remembrance means driving away heedlessness and since the outward is helpless in resisting heedlessness, be it beginning or be it end, therefore, the outward is always in want of remembrance. In short, some time the remembrance of the Essential Name (Ismi Zat) is more benefiting and at some other time the remembrance of the negation-affirmation is more appropriate. As for as the interior is concerned, so long as heedlessness is not totally removed from there too, utteredremembrance is unavoidable. Yes, this much is there that in the initial stages these two remembrances stand prescribed and in the middle and ultimate stages go unprescribed. If by reciting the Qur-ân and saying prayers heedlessness gets dispelled, has room. But the recitation of Qur-ân is in keeping with the condition of the middle-stage one and saying supererogatory prayers is in keeping with the condition of the extreme-reached one. It should be understood that the appearance of the Holy Essences which is with the notice of the Names and

Vol.2 72 Ep.- 243

Attributes, be though it permanent, is reckoned forgetfulness near those having in there attention the Stripped Unity (Ahadiyati Mujarradah), This forgetfulness as well ought to be dispelled and head for the beyond of the Beyond.

Separation from the Friend, though little, is little not

Half a hair in the eye is indeed like a lot

You had written of the happenings that appear, prior to this also in reply I had written that these are good signs but the time of their materialization has yet not come. Be expectant and go on doing the task.

Oh, how to get joined to the beloved ahigh

Mountains awful and caves dreadful in the way do lie,

and be peace.

Epistle -243

In incitation to the Naqshbandiyah Method, has written to Mulla Ayyub Mohtasib.

After the Praise and the Blessings and conveying good wishes be it known to my dear brother that times in your several letters you had asked for a word of counsel but this humble Fagir in view of his defects did not dare accept the demanded. However, in view of the repeated demands from your side, of necessity therefore, a few incoherent sentences are put down, hear them attentively. Know that what has been laid upon this man, and is unavoidable, and where with he is bound, is obeying the commanded and shunning the prohibited and the verse: "*And whatsoever Me Messenger giveth you, take that, and whatsoever he forbiddeth, abstain (from that),*" (Q- 59: 7) is a witness to this fact, and as (the seeker) has the binding of sincerity: "*Behold, pure religion is for Allah only,*" (Q-32:3) and that (i.e. sincerity) without the vanishing (fana) is unobtainable, and without the Essential love is unimaginable. Of necessity, therefore, travelling the sufi-path which leads to vanishing and the Essential love (Mahabbati zatiyah) becomes also necessary so that the reality of sincerity starts materializing, and as the sufi-paths are differently oriented in the degrees of excellence and perfection, therefore, the path which is necessitative of following the shining Sunnah and more apposite to complying with the orders of Shari-ah, would be better and fitter to chose.

++That path is the Path of the Naqshbandy grandees. Since these divines have held fast to the Sunnah and have avoided innovations in this Path. As far as possible, like not practicing indulgence (rukhsat), though apparently find it advantageous to the interior, and abandon not practicing resoluteness (azimat), though find that in form injurious to the interior. States and ecstasies have they subordinated to the injunctions of the shari-ah and tastes and

gnosis recognize as servants of the religious-knowledge. Five gems of the shari-ah like the children do not exchange for walnuts and raisins and by the idle talks of the sufis become not proud and enchanted and leaving the Nass (Qr-an), desire not the Fass (i.e. Fususul Hikam), and turning away from Futuhati Madaniyah (i.e. Hadis) pay not attention to Futuhati Makkiyah. It is from here that their state has permanence and their time continuance. The images of "other" become effaced from their interior in a way that if endeavour to recall "other" for a thousand years, might not succeed. The Essential-theophany which is instantaneous in case of others, is continuous in case theirs. The presence followed by absence is not worth giving consideration near these divines "*.... men whom neither merchandise nor sale diverts from the remembrance of Allah,*" (Q- 24:37) is a description of their condition. Along with this all their Path is the nearest of all Paths and is surely joining one. The end of others stands registered in the beginning of these divines, and their Reference, being ascribed to Hazrat Siddiq is above all References of the mashâ-ikh. But the understanding of everyone cannot reach their taste and it is probable that the laggars-behind of this Exalted Method too deny some of their excellences.

Taunts of the incompetents at the divines of this group

God forbid if I utter a word of complaint or rebuke +

And an Arabian poet says:

These are my ancestors get me the like of them

When bring us together the gatherings, O Jarir

74 Ep.- 244

Hazrat Khàjah Ahràr said that the Khajgan of this Exalted Order bear no resemblance with every deceiver and dancer, their work is high set.

Sorrow be there that the description thereof be disclosed in this world

Like a love secret but it deserves being kept covered

But I describe its qualities openly because

Lest people be in sorrow by its loss

If volumes after volumes are written in the description of the distinctions and excellences of these eminent elects, that would be like a drop out of a shoreless ocean.

We have showed ye the signs of the treasure sought

And peace be upon him who followed the Guidance and held fast to the ways of Mustafa, upon him and his family be of most perfect blessings and of most complete peace.

Epistle -244

In reply to a letter of Mullà Muhammad Sâleh Colàbi, wherein he has described the poor condition of his states.

I received the letter of the righteous brother Khàjah Muhammad Sâleh written about the poor condition of self-states. It is hoped they would be worse then that and the ultimate end of this worsening has been pointed out in the letter written these dans to the fortunate son, know it from there. If you understand that your staying there for few days is a means towards the tranquillity of the friends, would be better a few days more staying there. This Faqir also has intention of a journey to Hazrat Delhi, should the divine-guidances and attentions be incitative of this journey. This region has been bestowed to my righteous son and has been put in his saintdom (wilayat). The Faqir is staying here like a traveller in his saintdom. Those friends who have joined the Order, espécially, Mir Sayyid Murtazà, Maulànà Shukrullah, and Khàjah Muhammad Sàdiq, are particularized with abounding invocations. My son Khàjah Muhammad Sàdiq and all brothers convey (hereby) their invocations concerning yourself and all other brothers (there).

Epistle -245

Has written to Mulla Muhammad Saleh in answer to his questions.

After the Praise and the Blessings and conveying good wished be it known that the kind letter sent through the courier did reach, and became the source of pleasure. You had written that the remembrance of the negation-affirmation you have managed up to twenty-one times but perseverance is not possible and once in a while there is unconsciousness (ghaibat) also. O the image of love, apparently there is missing any condition of the conditions of the remembrance so that the (desired) result on this number is not following. In face to face meeting, God willing, shall fend this out. Secondly, you had asked the meaning of this statement and had written that Abu-Bakr Siddiq, after having completed his task said, "*tongue-remembrance is babblement, and heart-remembrance is insinuation, and soul-remembrance is partnering, and sirr-remembrance is infidelity.*" Be it known that since remembrance is identifier of the rememberer and the

remembered, be it any remembrance, ++the objective is the vanishing of the rememberer and the remembrance in the Remembered. Indeed then said of the remembrance as babblement, insinuation, partnering, and infidelity.

Belief and disbelief are the same

When thy parting from the friend they aim

Good and bad are alike

When in thy leading astray from the Path they unite

But this ought to be known that the application of such names to remembrance is before the attainment of vanishing and abiding.+ Since, after experiencing abiding the existence of the rememberer and the permanence of remembrance in him are not reprehensible. If there appears some obscurity in this explanation, ask that in the face-to-face meeting since the scope of writing is narrow. The ascribing of these words to Hazrat Siddiq, especially after the completion of the task is not right. The next question was in this way that yourself had written that Sheykh abu-Saeed abul-Khair had demanded evidence from abu-Sina regarding the Desired and he replied in answer, "*If you enter the real infidelity and come out of the Islam*

76 Ep.- 246

metaphorical," and Sheykh abu-Saeed wrote to Ain-ul-Quzat that if I did worshipping for one hundred thousand years would not have earned by that what I got by these words of abi Ali Sina.

Ain-ul-Quzat wrote, "*had you understood that, why not would have been damned and blamed like that poor fellow.*»

It should be understood that the real infidelity means the removal of duality fully and the concealment of the multiplicity completely which is the station of vanishing. Over this real infidelity is the station of real Islam which is the place of abiding (baqa). Real infidelity compared to real Islam is a total loss and it is due to shortsightedness of ibn Sina having (him) not guided towards the real Islam. And in reality he had no share from the real infidelity, by way of knowledge and imitation he spoke and wrote, rather, he did not have any appreciable share from the metaphorical Islam as well and spent his life in philosophical squabbling. Imam Ghazali has declared him unbeliever. The truth is that his philosophical doctrines are negative of the doctrines of Islam. And another thing is that Sheykh abu-Saeed is much before Ain-ul-Quzah, how could he write anything to him. If there remains any ambiguity, ask that in presence, and be peace.

Epistle -246

Concerning the attainment of the station expected and awaited, and on the degrees of excellence and perfection, and on the description of the cause underlying the dullness that gets hold on sometimes, has written to Mir Muhammad Noman.

In the name of Allah, the Compassionate, the Merciful

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets and upon his family and pious Companions all. Your noble letters that reached constantly, and one after another, gave much pleasure. There were no one going toward those limits so that the reply to each could have been written. Hope you would excuse. After receiving the letter sent through Mir Dad, one day after the morning-prayer was sitting in the circle of friends, intentionally or unintentionally, the attention got directed towards yourself and became after effacing the remaining traces that came in sight and started making effort to remove the darknesses and densenesses until the crescent of your excellence became full-moon and all that They had kept as a deposit in the Sun of guidance, that all got reflected in this full-moon to the degree that nothing existing on the side of expectation and awaited did remain except that the capability becomes roomier after that and takes in accordance to its roominess things after things. And for a long time the symbolic-shape of this reality remained in sight until the certainty that evidenced the correctness did attain. Praise be to Allah for that. The acquiring of this wealth is the result of that occurrence which you had seen and had requested of the having thereof with exaggeration and repetition. Praise and thanks be to Allah that your loan stands completely returned, the promised provided, and the agreed fulfilled. I have the hope that perfection would be achieved in accordance with this excellence and the plains and deserts of those limits would become illuminated by your noble existence. You had written about your dullness, apparently the cause of that is extra severe depression, and since your depressions are extra severe and long-persisting, effect thereof would as well be long in accordance with the cause. Yet, along with that keep yourself straining in performing the work and doing the worships and continue on as such affectedly. Secondly, in this year superb knowledges and Sublime gnoses have come to be revealed. Mulla Muhammad Amin is taking with himself out of those two drafts. Of those, one of the drafts is in the interpretation of the quatrains of our Khàjah written down on the occasion of (their) recital by the Feroz-abadi friends, and in this pamphlet unity-tinged cognitions that are in keeping with those quatrains have been written and a

reconciliation has been effected between the Ulam and the Sufis that believe in the Unity of Existence (Wahdatul Wujud) and is written in a way that the controversy between the parties becomes ascribed to mere words. Next, in those two drafts is the letter which has been written to my righteous son exaggeratedly and elaborately. The loftiness of these

Vol.2 79 Ep.- 248

cognitions would be evident to you at the time of reading. If there remains anything incomprehensible therein, ask that.

Epistle -247

On the description that the testifier of the Being of Allah, is the very Being of Allah and none other than Him, and on matters connected, has written to Mirza Hisamuddin Ahmad, the abode of gnosis.

.... *I recognized my Lord by the dissolution of determined intentions*, no but recognized the dissolution of determined intentions by my Lord. ++Since He is signifier to what is other than Him, not the converse. Since the signifier is more conspicuous than the signified, and what could be more conspicuous than He. Since the things found appearance by Him and from Hence, He is the signifier to Himself and to that "other" than Him. Inevitably thus, I recognized my Lord by my Lord and recognized the things by Him. Hence, the argument here is deductive (limmiyun) while presume most people that it is retrogressive (inniyun). The difference is due to difference in the outlook and the disagreement is due to difference in sites. There is no room for reason and argument since there is no secrecy regarding His Existence and there is no doubt in His Manifestness, And He is the Manifestmost of the manifests, and this is not hidden except from him in whose heart is disease and upon whose eyes is veil. The things perceptible by the outward senses and known by necessity, there existence proceeds from Him, and the absence of this knowledge in some is due to the presence of disease (in the heart) which is meaningless regarding the Desired+, and peace be upon you and upon all those who followed the Guidance and field fast to the ways of Mustafā, upon him and upon his family be of the blessings and peace most perfect and most complete.

Epistle -248

On the description that the perfect followers of the prophets have share in all their excellences by way of following, that no saint could ever reach the status of any prophet, and in the clarification that in what sense the Essential-theophany were especial to His Prophetship has written to His Eminence, Mirza Hisamuddin Ahmad.

++Praise be to Allah who hath guided us to this (felicity): never would we have been led aright, has it not been for the guidance of Allah. Verily, the messengers of our Lord did bring the Truth. Blessings of Allah and peace from Him be upon their followers, supporters, helpers, and custodians of their secrets. The perfect followers of the prophets by virtue of devout imitation and ardent love, rather, by sheer providence and munificence, absorb the entire excellences of their leader prophets and become totally imbued with the colour of them until there remains no difference between the followed and the following save originality and conformity, formerness and laterness.+ Yet no follower, whether it is the highest-ranking follower of the highest-ranking prophet, could reach the level of a prophet, be it is the lowest-ranking one of the prophets. Therefore, Hazrat Siddiq who is the most superior one of all sons of Adam after the prophets, his head is always under the feet of the prophet who is below all prophets and it is from here that the Determinative Origins (Mabadi Ta-ayyunat) of all the prophets, and the Sustainers of them pertain to the Root Category whereas the Determinative Origins (Mabeidi Ta-ayyunat) of the followers, higher and lower, and the Sustainers of them are the Shadows of those Roots according to the degree-difference. How then there could be equality between the Root and the Shadow. Said Allah, the Sublime: "*And verily Our word went forth to Our servants (sent), that they indeed shall be helped, and Our forces they indeed must conquer,*" (Q-37:171,172,173). And the statement that the Essential-theophany is particular to the Seal of Prophet among all prophets and the perfect followers of His Prophetship also have share in that theophany is not in the sense that the prophets have no share in the Essential-theophany and through the following (of the Prophet Muhammad) to the perfect followers (of him) there is share to them into that.

Vol.2 80 Ep.- 248

God forbid, should anyone imagine such meanings, since therein lies superiority of the saints over the prophets. Rather the being of that theophany especial to His Prophetship is in the sense that to

others the acquisition of that theophany is through the mediation and following of him,, and to the prophets the acquisition of that theophany is through his mediation, while to the perfect saints of this Ummah is through the following of him. The prophets are for-his-sake allowed sitters around the dining-cloth of this great bounty, and the saints are of his leftover eating-servants, great is the difference. This is of the foot-slipping locations. In the clarification of this matter and in dispelling the doubt in respect thereof, the Faqir has discussed it in his writings and letters from different viewpoints, and the truth is that which I have established in this draft by the grace and mercy of Allah. It ought to have come in the noble knowing that although all the prophets have ample share in this theophany by the sake of His Prophethip, yet it so seems that this Special Sainthood has not permeated their communities and any appreciable share thereof have they not obtained. Because when this wealth is there for the sake-of and as reflection in their roots (the prophets) what could proceed to the offshoots as reflection of the reflection. The testifier of this fact is clear illumination not intellectual ratiocination. And that which has previously been put down that the perfect followers absorb the excellences of their leaders completely, the intended thereby are the Root-excellences of the leaders, and not in an absolute way, so that no contrariety there occurs. Rather, they have benefited from the sainthood particular to their prophets by way of following and among the communities it is this community that stands particularized by this theophany due to following and being honoured with this great wealth. It is for this reason that this community and its ulama came to bear resemblance with the prophets of the Children of Israel. *This is the bounty of Allah bestows upon whom He will, Allah is the owner of great bounty* (Q-62:4). I wanted to set forth a bit of the merits and specialities of this Special Sainthood but the shortage of time assisted not and the paper ran short. ++By the blessings of Allah, cognitions and gnosés are pouring down like spring rains and by wondrous and rare secrets are They enlightening with. Sharers of this secret are my divine sons in accordance with their propensities. The other friends are for a few days in presence (huzur) and for a few days in absence (ghaibat).+ From here it is said that though a saint is a saint, yet he does not reach the level of a Sahabi (Companion). The longing of being in your presence has gone beyond limits, the esteemed letter written to this Faqir felt honoured by the receiving thereof. ++The seeing of deeds "defective" is of the most sublime bounties+, but modesty of attitude in all matters is a thing praiseworthy oversteering and underestimating means exceeding the limits of temperance, and

peace be upon you and upon all who follow the Guidance and hold fast to the ways to Mustafa, upon him and his family be blessings and peace.

Epistle -249

On the description of the honours on the following of the lord of the formers and later, of the accruing excellences and the stations especial with that, has written to Mirza Darab.

Praised be Allah and peace be upon His chosen servants. Hereafter-redemption and eternal-salvation are related to the following of the lord of the formers and later, upon him and his family be of the most perfect and most complete blessings and peace. By following him men attain to the belovedness of Allah, and by imitating him get honoured by the Essential-theophany, and by imitating him get exalted with the station of servanthood, which is above all stations of excellence and comes after the attainment of the station of belovedness, and accord upon the perfect imitators of him the resemblance to the prophets of the Children of Israel, while the resolute-prophets long for his imitation. If Moses were alive in his time, naught could suffice him save his imitation and the narrative of the descending of the Spirit of Allah (Ruhullah) and his following the beloved of Allah is known and renowned. And his community, due to imitation of him, has come to be the best of the

Vol.2 83 Ep.- 251

communities while most of them are the men of Paradise. Tomorrow, because of the wealth of his imitation would enter the Paradise before all the communities and enjoy pleasant things this way and this way, and again, this way and this way. Therefore, it is laid upon you to follow and stick to his Sunnah and go by his shari-ah, upon him and upon all his brothers be highest blessings and most perfect peace. Secondly, I make a recommendation for sheykh Ismà-il who is among the acquaintances of Haji Abdul Haqq, the abode of gnosis, and be peace.

Epistle -250

Concerning the solution of some questions asked, has written to Mulla Ahmad Barki.

In the name of Allah, the Compassionate, the Merciful

After the Praise and the Blessings and conveying good-wishes it is to communicate that the conditions and circumstances of the dervishes of these limits are worthy of hymning praise and pray Allah for your welfare. ++The esteemed later wherein you have written that the verve and pleasure which I had previously, no more find it in myself and consider it a self-fall. Be it known to my brother that the first condition were like that of the men of ecstasy and audition wherein body has a full role, whereas the condition attained now, the body has little share in that, it is more related to the heart and the soul. A description of this matter requires recountment. In short, the later condition is by degrees higher than the former condition and the not finding of ardour and the loss of joy is above the above of finding ardour and joy. Since the Reference as much goes in ignorance and reaches finality in bewilderment and becomes farther away from the body, becomes Radical (Asil) and becomes Gloser to the attainment of the Desired. Since there is no room for anything other than incapability (ajz) and ignorance (jahl) in that locale. Ignorance is interpreted as gnosis (marifat) and incapability is named as perceptibility (idrak). You had written that the effects of this Reference which was there previously is no more presently. Yes, the bodily perceptibility did not remain but the soul-susceptibility has increased although everyone cannot perceive that.+ What to do, your company with this Faqir has been much shorter and especial cognitions and gnosis discussed were much less. But except that the Divine Will be so as to grant a company for the second time and to pass a few days together. You also had asked that in spite of possessing journey-expenses and transport, the journeying to the Holy Makkah is incumbent upon or not. My master, the rulings of jurisprudence differ greatly in this context, and the preferred in this regard is the verdict of the legist Abu-al-lais, the ruling that the incumbency comes into effect if the opinion of peace and of no-life-risk in the path is dominant, otherwise not. This condition, however, is about the incumbency concerning the performing, not about the incumbency itself, as is the reality. In this case, therefore, leaving behind a will shall be necessary. Since the time did not go along, therefore, pended the reply to your other questions to some other letter, and be peace.

Epistle -251

On the description of the distinctions of the Righteous Caliphs, of the superiority of the first two Caliphs, of some specialities of Hazrat Ali, of the exaltation and reverence of the Honourable Companions, of the correct

causes of the disputes and dissensions among them, and on matters relevant, has written to Maulana Muhammad Ashraf.

After the Praise and the Blessings and conveying good-wishes be it known to my virtuous brother Khâjah Muhammad Ashraf that some rare cognitions and wondrous secrets, subtle gifts and sublime gnosis, which mostly are respecting the distinctions and excellences of the Honourable Shaikhain, Zin-Nurain, and Haideri Karrar, according to the self-poor understanding are being described, hear them with heedful ears. Note that Hazrat Siddiq and Hazrat Farooq, in spite of possessing Muhammady-excellences and having attained to the degrees of Mustafavi-sainthood,, have agreement with Ibrahim (Abraham) We on the side of sainthood in the foregoing prophets, and on the side of invitation which is in

Vol.2 84 Ep.- 251

keeping with the station of prophethood, have agreement with Hazrat Musa (Moses). And Hazrat Zin-Nurain has on both sides agreement with Hazrat Nooh (Noah), while Hazrat Amir has on both sides agreement with Hazrat Isa (Jesus). And since Hazrat Isa (Jesus) is Ruhullah (the Sprite of Allah), necessarily His word has dominance in him on the saintly-side as compared to the prophetic side and, therefore, in Hazrat Amir also on account of this harmoniousness the saintly side is dominant. The Determinative Origins of the four Caliphs is the Attribute of knowledge in diverse sides comprehensively and exhaustively (ijmalan wa tafsilan), and this Attribute is the Sustainer of Muhammad in a summed-up manner, while in a detailed manner it is the Sustainer of Hazrat Khalil and as an intermediary between the summed-up and detailed considerations, it is the Sustainer of Hazrat Nooh (Noah) just as the Sustainer of Hazrat Musa (Moses) is the Attribute of Speech (Al-Kalam), and the Sustainer of Hazrat Isa (Jesus) is the Attribute of Power (Al-Qudrat), and the Sustainer of Hazrat Adam is the Attribute of Formation (Al-Taku'in). Now we come to the actual topic that Hazrat Siddiq and Hazrat Farooq are upholders of the burden of prophethood in order of their stations, and Hazrat Amir, due to harmoniousness with Hazrat Isa (Jesus) and control of saintly side, is the upholder of the burden of Muhammady-sainthood, whereas Hazrat Zin-Nurain being intermediary is the bearer of the burden of both the sides and as such he has probably been called Zin-Nurain (the possessor of two lights).

And since the Shaikhain are the upholders of the burden of prophethood, therefore, they have greater agreement with Hazrat Musa (Moses) since the station of invitation proceeding from the

degree of prophecy is more perfect and more complete among all prophets after our Prophet in him (i.e. Hazrat Musa), and the Book of him (i.e. Tawrah) is the best Book among all the sent Books after the Holy Qur-àn. Therefore, his community shall enter paradise in a greater number as compared to other preceding communities even though the shari-ah of Hazrat Ibramhim (Abraham) and his creed is more complete and superior compared to all other shari-ah and creeds. It is for this reason that the messenger highest of the sent-ones has been ordered to follow his creed. The verse: "*And afterwards we revealed unto thee: Follow the creed of Abraham, as one by nature upright...*" (Q-16:123), stands as a testifier of this description. And Hazrat Mahdi Mau-ood (i.e. the promised) whose Sustainer is also the Attribute of Knowledge possesses harmoniousness with Hazrat Isa (Jesus) like Hazrat Amir, as if one foot of Hazrat Isa (Jesus) is on the head of Hazrat Amir and the other foot on the head of Hazrat Mahdi. Be it known that the Mosaic-sainthood falls on the right of the Muhammady-sainthood whereas the Jesus-sainthood falls to the left of that sainthood. Since Hazrat Amir stood as the upholder of the Muhammady-sainthood, most of the Saint-Orders come to be related to him, and the excellences of Hazrat Amir, as compared with the excellences of Hazaràt Shaikhain, have appeared more in the recluse saints distinguished with saintly excellences, but for the consensus of the men of Sunnah on the superiority of the Shaikhain, illuminations of most of the recluse saints would have enjoined the superiority of Hazrat as the excellences of the Shaikhain are akin to the excellences of the Prophet while the hand of the lords of sainthood falls short of reach to the lap of these excellences. Illumination of the men of illuminations due to the loftiness of the degrees thereof remain lying in the path. Saintly excellences beside them are like (a thing) thrown on the street. Saintly excellences are like ladder set for ascending to the prophetic excellences. Hence, what awareness introductions could have of the objectives, and what consciousness inceptions could have of the aspirations. Today this description, due to remoteness from the age of prophecy, appears unbearable to many and far removed from acceptance, but what to do:

Behind the glass me they have kept like a parrot

To proclaim, what the Eternal Teacher tells to me, out

But praise and thanks be to Allah that in these assertions am in agreement with the Ulamâ of the men of Sunnah and go with their consensus in accordance. Their ratiocinative have They made to me

illuminative, and the comprehensive, exhaustive. So long as They had not conveyed this Faqir to the excellences of the station of prophecy through the following of his Prophet, and had not fully blessed with those excellences, had not revealed the superiority of the Shaikhain by way of illumination and had not shown any path other than the following. *Praise be to Allah who hath guided us to this (felicity), never would have we been led aright, had it not been for the guidance of Allah. Verily the messengers of our Lord came with the Truth.*

One day a man related that it has been narrated that the Name of Hazrat Amir stands inscribed in the door of Paradise, it struck the heart what of distinctions would be there for the Shaikhain. After deep concentration it appeared that the entrance of this Ummah into Paradise would be with the approval and recommendation of these two grandees, as if Hazrat Siddiq is standing at the door of Paradise giving the entry-approval while Hazrat Farooq is guiding them inside holding by hand and it so seemed that the entire Paradise is filled up with the light of Hazrat Siddiq. In the eyes of this Faqir, for the Shaikhain among all the Companions is a singular splendour and a unique status as if they have nothing in common with anyone, and Hazrat Siddiq is there as house-sharer with the Messenger. If there is difference, it is only of "above" and "below" whereas Hazrat Farooq is there blessed also by this wealth by virtue of Hazrat Siddiq. All other Companions in relation with the Prophet are residents of the same caravansary or city what then could be there for the saints of the Ummah.

Enough is the bell-ring coming from afar

What these people could get out of the excellences of the Shaikhain as these two divines on account of their hallowedness and greatness go with the prophets reckoned and rests with the distinctions of the prophets compassed. Said the Prophet: "*If there were a prophet after me, it would be Umar,*" Imam Ghazàly has written that in the mourning days of Hazrat Farooq, Hazrat Abdulla inbni-Umar observed in an assembly of the Companions, "*today nine-tenth of the knowledge has died,*" and noticing in some people incomprehension of the meanings thereof, said, "*the intended of mine is the knowledge related to Allah, not the knowledge related to menstruations and parturition* ». What to say of Hazrat Siddiq when all the virtuous acts of Hazrat Umar equal one virtuous act of Hazrat Siddiq as has the Truthful Informante, informed of that.

The inferiority of Hazrat Farooq with respect to Hazrat Siddiq is more than the inferiority of Hazrat Siddiq with respect to the Prophet, therefore, imagine how much would be the inferiority of others with respect to Hazrat Siddiq. The Shaikhain did not part the company of the Prophet even after the death, and their rising out of the grave would also be together, as has been related. Hence, their superiority is by virtue of their utmost nearness. This lowly poorly-equipped what describe of their excellences, and what highlight of their distinctions, what guts has a particle to dare describe of the sky, and where stands a drop to dare talk of the sea of Amman. The saints returned for inviting people having complete share both from the saintly and invitation sides and the investigating (mujtahidin) ulamà among successors (tabi-in) and subsuccessors (taba tel-in) have found out through the light of correct illumination, true insight, and successive traditions, some of the excellences of the Shaikhain and have cognized a bit of their distinctions and have unavoidably declared their superiority and have come to consensus on this reality. And have declared the illumination going contrary to this consensus incorrect giving no weight to that, and how (could such an illumination be relied upon) when in the first era their superiority stands established as has the Bukhari related on the authority of ibni Umar, said, "*we in the time of the Prophet did not hold anyone equal to abu-Bakr, then Umar, and then Usman, then we would leave the Companions of the Prophet without giving any preference to one over another.*" And in a narrative related by abu-Dawood, "we used to talk, and the Prophet was alive, that the highest-ranking adherer of the Prophet's Ummah after him is abuBakr, then Umar and then Usmane. And whosoever has said that sainthood is superior to prophecy, belongs to inebriates, unreturned saints, who do not have much share in the excellences of the

88 Ep.- 251

station of prophethood. It would have come to your notice that the Faqir has verified in some of his letters that prophethood is superior to sainthood, be though that the sainthood of that very prophet, and this is the truth and he who has spoken differently it is due to ignorance as to the excellences of the station of prophethood, as has passed before. It is known that among all the Saintly Orders the Naqshbandy Order bears Reference to Hazrat Siddiq, therefore, sobriety would be noticeable in them and their invitation would be more perfect and the excellences of Hazrat Siddiq would appear in them to a greater extent, unavoidably then their Reference would be higher than the References of all other

Orders. Hence, what others could know of their excellences and what of the reality of their affairs could perceive. I do not say that all the Naqshbandies are equal in this matter, and how could this be (possible), since if one out of thousands is found with these qualities, would be a good fortune. I imagine that the Mahdi, the Promised, who would carry sainthood to its utmost perfection would be the possessor of this Reference and would give perfection and completion to this Order. Since the References of all the sainthoods are below this Exalted Reference because all other sainthoods have Little to their lot of the excellences of the station of prophethood while this sainthood has ample share in those excellences due to being related to Hazrat Siddiq, as has passed just before.

See how vastly apart are the two paths

O brother, since Hazrat is the upholder of the burden of Muhammady-sainthood, the disciplining of the station of the Aqtab (the Star-Saints), the Abdal (the Substitutes), and the Autad (the Pegs), which fall in recluse saints and the side of saintly excellences is dominant in them, stand entrusted to the help and patronage of his Hazratship. The Qutb-ul-Aqtab (Head of the Star-Saints), who is also called Qutb Maddr (the Principal Star), lies under his feet. It is through his patronage and concern that the Qutb Madar (the Principal Star) accomplishes his missions and fulfills the responsibilities of Principalsness successfully. Hazrat Fatimahe and the two Imams are also partners of Hazrat Amir in this station. Be it known that all the Companions of the Prophet are revered persons and they all ought to be talked of with reverence. The Khatib relates on the authority of Hazrat Anas that the Messenger of Allah said: "*Verily, Allah chose me and chose Companions for me and then chose out of them Sons-in-law for me and Supporters for me then whoso remained mindfull of myself regarding them, Allah would be mindfirl of him, and whoso offended me regarding them, Allah would offend him.*" And related Tabarani on the authority of ibni Abbas that said the Prophet: "*Whoso abused my Companions, upon him is the tarse of Allah, and of the angels, and of the people all.*" And related ibni Adi on the authority of Aïsha, that said the Prophet: "*The malignant among my Ummah are those who are bold in respect of my Companions.*" The disputes and wars that took place among them should be attributed to noble causes and consider those far removed from ill thoughts and prejudice. Since these dissensions arose from attempt (ijtihad) and interpretation (tavil) not from illthoughts and lust, as is the

approach of the people of Sunnah. But it should be understood that those who waged war against Hazrat were in the wrong and the truth were on the side of Hazrat Amir. But since this mistake is due to attempt-failure (khatai iftihadi) it is from censure away and from accounting far removed, as has the commentator on the Mawaqif related on the authority of al-Àmidì that the occurrences of Jaral and Suffain took place due to attempt-failure (khatai iftihadi), and Sheykh abu Shakoor Sulami has clarified in Tamhid that the men of tradition and congregation are agreed upon that Mua-wiyah and the group of Companions with him were in the wrong but their erroneousness was a matter of attempt-failure (khatai iftihadi). And Sheykh ibni Hajar has described in Sawa-iq that the war between Mua-wiyah and Amir proceeded from attempt (ijtihad) and has described this consideration of the tenets of the men of Sunnah. And the words of the commentator on the Mawaqif that many a Companion of ours were of the opinion that that fight were not on the basis of attempt (ijtihad), it is not known which group of Companions he means

Ep.- 251

when the men of Sunnah declare the contrary, as has passed before. The books of the nation stand loaded with "attempt-failure (khatai iftihadi)" as has verified al-Imam Ghazàli, al-Qazi abu-Bakr, etc. Therefore, it is impermissible to hold the view of profligacy and sinfulness about the war-wagers against Hazrat Amir.

Related al-Qazi in Shifa from Imam Malik, who abused any of the Companions of the Prophet, abu-Bakr, or Umar, or Usman, or Muà-wiyah, or Amr ibn al-As such that if he said they were beguiled and were unbelievers, ought to be killed, and if abused differently as do other people, ought to be punished severely, since the war-wagers against Ali were not unbelievers as say the orthodox Shià, nor sinners as say some other people and has ascribed that to many a Companion of the Prophet the commentator on al-Mawaqif, and how it is possible when Siddiqah, Talhah, Zubair, and a large number of the Honourable Companions were among them and indeed Talhah and Zubair were killed in the Camel-War along with the thirteen thousands laid slain before the joining of Mu-a-wiyah. And upon them of profligacy and sin dares not except he whose heart has disease and whose interior has malignancy. And the fact that in the writings of some of the legists comes the words "tyrant" for Muà-wiyah and the comment that Mua-wiyah was a tyrant ruler, would have meant his not having the right to step on the throne of khilafah in the time of Hazrat Amir, and not the tyranny that ends up in

profligacy and error, so that it be in accordance with the words of the men of Sunnah. In spite of that, men of stability avoid using words illusive of the contrary to the object and do not consider fit to overestimate the mistake. And how could he be a tyrant when he were a righteous ruler in respect of the rights of Allah L and of the rights of Muslims as comes reported in Sawei-iq. And Hazrat Maulâna Abdur Rahman al-Jami in his remark "reprehensible error (khatâ munkar)" has happened to make addition of reprehensible (munkar) to error, and whatever is added to error is error. And after that he has said the words, "*if he deserved curse ... to the end,*" has as well spoken unseemly. What was the need of refuting and where lies dubiousness therein?

Had he said these words about Yazid, had room, but saying that concerning Muà-wiyah it is something hideous. It comes in the prophetic traditions with a genuine chain of transmitters that the Prophet invoking Allah regarding Muà-wiyah said: "*O Allah, teach him the Book and dealings and protect him from chastisement,*" and at another place has invoked as: "*O Allah, make him guiding and rightly guided,*" and the invocations of the Prophet stand accepted. The Maulânà Apparently seems to have uttered these words by mistake and in absent-mindedness. Also the Maulana in those very couplets without clearly indicating the narre has said that that is another Companion. This sentence also is indicative of his unhappiness. Our Lord, take us not to task if we forget or fall into error, and that which some have reported from Imam Shabi in the derogation of Muà-wiyah and have declared his act greater than sin, has no proof. Imami Àzam, a student of him, were more entitled to report that if that were a truth. And Imam Malik, a contemporary of him and the topmost one of the Ulanîà of Madinah, had given the ruling of killing for the abuser of Mua-wiyah and ibin al-As, as has passed before. If he deserved abusing why should there be the verdict of putting his abuser to death. It, therefore, follows from here that abusing him falls under mortal sins and in view of this the ruling of killing his abuser has been given. Also abusing him has been considered equivalent to abusing abi-Bakr, Umar and Usman, as has passed before. Hence, Muà-wiyah is undeserving of any ill speaking or blame. O brother, Muà-wiyah atone is not in this affair, more or less about half the number of Companions stand involved along with him in this (war). Hence, if the war-wagers against Hazrat Amir are declared to be unbelievers or sinners, half of the religion which has been transmitted through them by way of tabligh (conveying) becomes unreliable. And does not consider this fit except him whose object is to falsify the religion. O brother, the

cause of appearance of this tribulation was the murder of Hazrat Usman,, and the taking of revenge from his murderers. Talhah and Zubair who were the first to come out of Madinah it were due to delay in taking the revenge, whereas Hazrat Siddigah also 'were a

92 Ep.- 251

supporter of them in this matter. And the Camel-war wherein thirteen thousand people were laid slain, including also Talhah and Zubair, who are among the ten Paradise-promised ones, took place due to delay in taking the revenge or the killing of Usman. After that Mu'iyah came from Shan (Syria) and joined them, and thus took-place what is called the war of the two Arrays (Jung Saffain). Imam Ghazali has explained that this war was in respect of khilafat but in order to take revenge at the inception of the khilafat of Hazrat Amir. As-Sheikh Hajar also has called this opinion of the tenets of the men of Sunnah while Sheykh abu-Sulami, who is one of the grandees of Hanafi-ulamâ, has said that the dissension of Mu'iyah with Hazrat Amir was on the matter of khilafat in view of the instruction of the Prophet to Mu'iyah: "If thou becomes ruler over people, be kind to them," perhaps it is from here that Mu'iyah became covetous of khilafat but he was mistaken in this inference and the Amir was the rightly deserving one since his turn for khilafat was after that of the Amir's. Reconciliation in the two wordings might be made in this way that the cause of the war were the delay in the revenge and, later on, the ambition of khilafat were also there. Anyway, attempt (ijtihad) has its own place, the mistaken one has one measure of rewards and the right one has two measures of rewards, rather, ten measures. O brother, the safe way in this matter is to resort to silence in preference to engaging in discussions concerning the conflicts of the Prophet's Companionff* and avoid the description of dissensions among them. The Prophet ie said: "Beware that you enter into the dissensions that took place among my Companions," and further said: "Keep yourself away when there is any discussion about my Companions," and also said: "Allah, Allah, in respect of my Companions, do not make them targets," i.e. fear Allah about my Companions and do not make them targets of the arrows of censure and reproach. Said as-Shafi-i, which is also related by Umar ibniAbdul Aziz, "these are bloods, Allah has kept our bands clean of them, it is upon us to keep our Longues also clean of them." From these wordings it is comprehended that even their mistakes should not be brought at the tongue and naught save goodly speaking of them ought to be done. This is the right course. Yazid, the unblest, is among the sinners but abstaining from cursing him is because it is a set principle of the men of Sunnah to avoid cursing any particular

person, be though he an infidel, unless it is known for sure that he ended up with infidelity like as abi Lahab, the damned, and his wife, and not because he does not deserve (being cursed). "Verily those who annoy Allah and His Messenger, Allah has cursed them in this world and the hereafter," (Q-33:57). It should be realized that since in this time most people are engaged in discussions concerning the Imemat and the matter of khileat and the disagreements of the Companions are their main topics, and the following of the ignorant ones of the historians and the stubborn innovators, such that do not speak respectfully of them and ascribe unworthy matters to them. Of necessity, therefore, what was in the knowledge has been put down in writing and sent to friends.

Said: "When there appear "intrigues", or Said "innovations", and my Companions are abused, then it is necessary that the knowing should express his knowledge, and who does not do this upon him be the curse of Allah, and of angels and of men combined. Allah will not accept his obligatory,,supererogatory, or expiation works." Praise and thanks be to Allah that the present king introduces himself as Hanafi and identifies himself with the men of Sunnah, else the things would have gone much harder with the Muslims. Thanks ought to be given for this bounty. Hence, one ought to base ones beliefs on the creed of the men of Sunnah and turn a deaf ear to the talks of Zaid and Umar. To let one's dealings rest upon false stories is simply losing oneself. The following of the Delivered-Sect is a must so that expectations of salvation be there. Besides, it is but futile effort. And be peace upon you and upon all those who follow the Guidance and hold fast to the ways of Mustafâc.

94 Fp.- 252, 253

Epistle- 252

In reply to the questions asked and on the matter relevant to those, has written to Sheykh Badi-uddin.

Praise be to Allah and peace be upon His chosen servants. The pleasing letter of my righteous brother did reach and gave great pleasures. Be it known in reply to the enquiries made that the Determinative Origins (Mahdi Ta-ayyunat) of Hazrat Nooh (Noah) and Hazrat Ibrahim (Abraham) is the Attribute of Knowledge just as the Muhammady Determinative Origin also is this very Attribute. The difference is that of Sides (Jihat) and Considerations (Itibarat). One side of it is towards the "Knowing" and the other side is towards the "Known". The first side is

consistent with the Unity and the other side with the multiplicity. There is also summed-upness and detail to this Attribute and each one of these considerations constitutes the Determinative Origin of a particular divine. Secondly, the gnoses that are related to sustaining the weight of prophethood and sainthood have been set forth in detail in the letter written to Khàjah Muhammad Ashraf, find it out from there. Another thing is this that while replying to these questions it came to the mind to write down the difference between Qutb, Ghaus and Khalifah, but being not permitted, pended that to some other time, and be peace.

Epistle- 253

Has written to the abode of sheykhhood, Sheykh Idris Sâmâni, in the reply to his queries, and on the description of the endlessness of this Path and on the details of some of the stations and stoppages of the Path, elaborately and in a recondite manner.

After the Praise and the Blessings and conveying good-wishes, it is to convey that the condition of the Fuqara of these limits are worthy of hymning praise, and the prayed to Allah is your safety, prosperity, and steadfastness in the pleasing ways of Mustafa. The descriptions of states and ecstasies conveyed through the tongue of Mauraânâ Abdul Momin and requiring the answers thereof, the Maulânâ conveyed them fully and informed of your having said that if look towards the earth, do not find it, and if I raise the sight towards the sky, that also I do not find, and likewise the existences of Arsh (the Throne), Kursi (the Chair), Paradise, and Hell as well I do not find, and if I go to someone, do not find his existence as well, nor do I find the self existence. Allah is interminable, none has reached His end. And the divines also have spoken to these limits and having reached to this place lost the power of journeying head, and for any more than this dignity they ventured not, then if thou as well maintain that this is the pinnacle of excellence and dwell in this very station, then what for I should come to ye and burden myself and cause inconvenience to thee. But if there is some thing other than this excellence, then kindly inform of that so that I, along with another friend who has much greater yearning, come thither, and it were this hesitancy that kept (myself) from coming thither these few years.

My master, this state and the states of this kind proceed from the instability of heart. It so appears that the possessor of these states has not covered more than one-quarter of the heart-stages, the other three-quarters of the heart-stages ought to be covered so that the affairs of heart get completely completed. After passing the

heart comes the soul, and after passing the soul comes the secret, and after passing the secret comes the hidden, and after that is the hiddenmost. There are distinctive states for each of these last remaining four, they ought to be individually covered and with the excellences of each one ought to become decorated. After having passed these five of the Command-World and having covered the distances of their Roots (Usul), degree after degree, and having covered the stages of the Shadows of the Names and Attributes which . constitute the Roots of these Roots, station after station, come the theophanies of the Names and Attributes and take place the appearances of the Splendours and Considerations. After passing these theophanies come the theophanies of the Essence. At this time restfulness of the carnal-soul materializes and the Pleasure of Allah.: is attained. The excellences acquired in this station, beside these excellences the previous excellences are like a drop beside a shoreless ocean. Here the expansion of the Bosom (Sharhi Sadr) is attained and one becomes honoured with the Real Islam.

Vol.2 96 4.- 254

This is the task and the rest is naught

The Nominal and Attributive theophanies, which prior to covering the distances of these five of the Command-World and their Roots, and then of the Roots of the Roots, appear to imagination are (actually) the appearances of some peculiarities of the Command-World that have some share in the Inconceivability and fortune in Not-Specialness (La Makaniat), and are not the theophanies of the Names and Attributes. A traveller fallen in this station said that I worshipped the soul for thirty years thinking it God. Then, where is Union and to what is journey.

Oh, how to get joined to the Beloved ahigh

Mountains awful and caves dreadful in the way when lie

Since you showed your kind inclination towards seeking a revelation of the reality of this Path, a bit of that in a summed-up manner has been set forth. And Allah, the Sublime, is atone aware of the matter, and be peace upon you and upon those with you.

Epistle- 254

Has written to Mulla Ahmad Barki in reply to some questions he has asked.

Praise be to Allah and peace be upon His chosen servants. You had written that whatever one wants to do, ought to do under the guidance of the Lord of Time (Sahebi Zaman) so that (good) results accrue, be they though prescribed works (mushroo). If this instruction is correct, am expectant of orders in all the prescribed works. My master, the words of the grandees are correct, and having obtained permission for you have made you authorized. But it should be understood that the intended by "results" is proper result and not any result. You had written that in a treatise it was written that Khàjah Ahrar has said the Qur-àn in reality pertains to the degree of Exact Collectedness (Ain Jama), i.e. with the Sole One's Essence, (Ahadiyati Zeit). What then would be the meaning of the wordings that the Reality of the Holy Kàbah is higher than the Reality of Qur-àn, appearing in the treatise Mabda wu Ma-ad. My master, the intended by the Sole One (Ahadiyati Zeit) is not the Sole One's Stripped Essence (Zati Majarradah), where no Attribute or Splendour remains in focus. Since the Reality of Qur-àn proceeds from the Attribute of Speech which is one of the Eight Principal Attributes (Sifati Samaniyah), whereas the Reality of Kàbah proceeds from a station which is above the variations of the Attributes and Splendours and, hence, superiority to it has allowance. Furthermore, you had written that it is written in some Quranic exegesis that if one said that he lays himself prostrate to Kàbah, he becomes infidel. Since prostration is towards Kàbah and not to Kàbah, while at another place it is written that in the beginning of Islam one would say, "to Thee I lay myself prostrate," wherein the direction of the pronouns is the Exact Essence. Therefore, what would be the meaning of the wordings appearing in the treatise Mabdg wa Ma-gd that just as the form of Kàbah is to be "bowed-to" for the forms of the things, likewise, the Reality of Kàbah stands as to be "bowed-to" for the reality of things? My master, these are the lapses of diction like as it is said that Adam were "bowed-to" by the angels while the bowing is for the Creator, not for any of His creation or made one, be that any creation, and be peace upon you and upon your devotees, especially upon Mulla Pàindah and Sheykh Hasan.

Epistle -255

In persuasion to renovating the Shining Sunnah and destroying the displeasing innovations, has written to Mulla Muhammad Tahir Lahori.

Praise be to Allah and peace be upon His chosen servants. Your esteemed letter sent through Hafiz Baha-uddin did reach and it gave much pleasure. How great a bounty it is that the loving and devotees be up with their all-out efforts for renovating any Sunnah

of the Mustafâvi Sunnahked and having fully dedicated themselves in destroying any innovation of the displeasing innovations Sunnah and innovation are opposed each to the other, the existence of one is necessitative of negation of the other. Hence, enlivening the one means deadening the other, and renovating Sunnah is necessitative of deadening innovation, and vice versa. Now whether they call an innovation good deed or sin, it is necessitative of negation of

Vol.2 98 Ep.- 256

Sunnah, but perchance in view of the relative goodness would have said it (good deed) since there is no room for absolute goodness therein and just as all the Sunan are pleasing things near Allah, their opposites are pleasing things near Satan. Today due to wide spread propagation of innovations these wordings would bear hard upon many but tomorrow they would know whether we are on the right path or they. It is related that when Hazrat Mahdi during his reign would be giving currency to the Religion and renovating the Sunnah, an Alim of Madinah given to practice innovation considering it a goodness, who would have had added to the Religious practices, would surprisingly say, "*this man has destroyed our religion and has put to death our creed*". Hazrat Mahdi would order his killing and declare his virtue as vice. "*That is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty,*" (Q- 2:156). And be peace upon you and upon those with you. Oblivion holds sway on the Faqir, it is not known to whom had handed over your letter so that would reply in accordance with the questions. Hope to be excused for this helplessness. Miyan Sheykh Ahmad is among the loyers, since he lives in your close neighborhood, concern and attention in his case ought to be.

Epistle -256

In reply to questions asked about the meanings of the star-saint, star of the star-saints, and the supreme-saint (ghaus), and the vicegerent (khalifah), and the details concerning them, and in reply to the questions to the confirmation of the tradition, "should the faith of abu-Bakr be weighed to the end," and on things like that, has written to Miyan Sheykh Badi-uddin.

Praise to be Allah and peace be upon His chosen servants. Your esteemed letter sent through a dervish did reach and gave much pleasure. You have asked what is the meaning of the star-saint, star of the star-saints, the supreme-saint (ghaus), and the vicegerent (khalifah), and what are the services each of one them is

committed to, and whether they stood informed of their duties or not, and that the good tidings of the designation of star of the star-saints that comes from the Hidden-World (Alami Ghaih) has any reality or is a mere invention of fancy and thinking.

It should be understood that when the perfect imitators of the Prophet have completed by virtue of imitation the excellences of prophethood, some of them are honoured by the office of Imamate whereas some They suffice merely with the acquisition of those excellences. These both divines are equal inasmuch as the actual acquisition of those excellences is concerned, the difference is only that of office-bearing or no-office bearing and of matters relevant to that office. And when the perfect followers have covered completely the prophetic excellences some of them They honour by the office of Vicegerency (khilalah), and some They suffice with more acquisition of those excellences, as has passed before. These both offices (i.e. imjmat and khileat) are related to Root Excellences whereas in shadowy excellences in agreement with the office of imamat (leadership) is the office of the guide star-saint (qutbi irshad), white in agreement with the office of khileat (vicegerency) is the office of the axial star-saint (qutbi madeir), i.e. these two stations that are below are the shadows of those two station that are above. And near Sheykh Mohyi-uddin al-Arabi the very axial star-saint (qutbi-madcir) is the supreme-saint (ghaus), and near him the office of supremesainthood (qhausi-yat) is not different from the office of starsainthood (qutbi-yat). While the belief of the Faqir is this that the ghaus (the supreme-saint) is other than the qutb mater (the axial star-saint), rather, is his helper and assister in his affairs. The qutb madar seeks assistance for himself from him in some matters and in establishing the position of the abel (the substitutes) he as well has a role. A star-saint (qutb) is also called star of the star-saints (qutb-ul-aqtab) in view of the fact that the helpers and supporters of the star of the star-saints possess authority, and it is for this reason that the Author of Futuhati-Makkyiah writes that there never is a village of believers or of unbelievers but there is a star-saint (qutb). It should be understood that an office-holder is aware of his offices, and he who possesses the excellences of that office

100 Ep.- 256

but does not hold the office, is not necessary that be of the enlightened ones and be cognizant of his services, while the enlightening obtained from the Hidden-World (Alami Ghaib) is the enlightening of having acquired the excellences of that station not the enlightening of appointment to that station —a matter related to knowledge. You also had asked what is the intended by

the word "faith" occur-ing in the tradition, "Should the faith of abu-Bakr be weighed against the faith of tny Unnah, it would be weightier," and what is the reason for its weightiness? It should be understood that the weightiness of faith depends upon the weightiness of the one "reposed-the faith-in", and since the related-to of the faith of Hazrat Siddiq is above the related-tos of the faiths of the Ummah, (his) would indeed be weightier.

My master, in ascensions the affairs reach to such degrees that if one goes one point higher, the excellences accruing due to the rise to that (one) point would be much higher than all the previous acquired excellences, since that point excels all that which is below that and similar is the case of that point which is above the preceding point. Since the preceding point along with all that which is under it is vile and worthless in comparison with the point above, and so on. Hence, everyone the related-to of whose faith is the utmost top, indeed he would surpass all that which is below him. From here it is said that the affairs of the gnostic reach to the extent that in an eye-twinkling acquires all the preceding excellences, and according to the ascertainments of the Faqir, in an instant acquires more than the entire preceding excellences: *"This is the bounty of Allah bestows upon whom the will, Allah is Me owner of great bounty"* (Q-62:4). You also had asked that Sheykh ibnul Arabi and his adherents have written that whatever number of babies were killed in connection with Musa (Moses), the propensities of all those were transferred to Musa (Moses). Kindly write the reality of this matter. Be it known that this information is surely true since it is confirmedly stated that just as they make a single person means towards acquisition of excellences for a group, likewise make a group means towards acquiring excellences for a single individual. A Sheykh though is a means for the disciples towards acquisition of excellences but the disciples as well act as means for the excellences of the Sheykh. This fact the Faqir also perceived in the victuals which he would make parts of his body feeling that each food and drink which he would take would become means for the comprehensiveness of propensity and create another ability. And sometime if intended to quit taking delicious food, would be prevented for the sake of getting this comprehensive-ness, and permission would not be granted for quitting that delicious food just for the sake of getting that propensity, and sometime it would be so realized that the potency of one transfers into the other totally or partially, and would such be felt that one is vacant and the other is full of comprehensiveness. You also had asked that Sheykh Najmuddin Kubrâ sent one of his disciples to a divine in order to find out through him that under the foot of which prophet he was. The

divine said, "In what business thy Jahud is?" The Sheykh understood from these wordings that he were under the foot of Hazrat Musa (Moses), How this meaning comes to be understood from these wordings. It should be understood that Yahud (the Jews) are called "Jahud » who belong to the Ummah of Hazrat Musa (Moses). You also had asked that it is written in Ngfaheit that the sainthood of all saints is taken away from them alter their death except of four persons. Be it known that the intended by sainthood would be the disposing powers and appearance of honour-marks (karamat) not the actual sainthood which means Divinely Nearnessk Also the meaning of taking-away might mean the privation of the abounding appearance of the honour-marks (karamat), not the privation of the Root of the appearance thereof In addition to this, this is a matter related to illumination, and there is strong possibility of misunder- standing in illuminations. It is not known what he (the man of illumination) saw and what he understood. You had expressed the desire of appearance of some saintly honour-marks, keep waiting "Allah will vouchsafè. alter hardship, ease," (Q-65: 7). You had asked that in the Neshapuri it is written by (yà), what is the confirmed matter it is

102 Ep.- 256

by ... (hamzah) or by ... (va). It is by ... (hamzah) and that which is by ... (ya) ought to be of the rare vocalization of the Qur-an. You had written that some women desire the business, if they are marriage forbidden ones (maheirim), no hindrance is there and if they are marriageable ones then they should sit behind the curtain and get the Method. You had asked that in every month the men of Hadis (ahli Hadis) have forbidden days and bring forth Hadis regarding those, what should be the attitude. The father of the Faqir would say that Sheykh Abdullah and Sheykh Rahmatullah which were among the authorities on Hadis and were known as Shaikhain in Haramain (Makkah and Madinah) came to India in connection with some festival. They remarked that this Hadis -has been narrated by Kirmany, the commentator of Sahih Bykhari, but it is a weak one. The correct Hadis in this regard is ". Also they further observed that the Ominousness of the days vent away with the birth of the Mercy for the Worlds as the (the ominous days) were with regard to the preceding communities. Practice of the Faqir is also according to this and does not give preference to any day over another day unless the preference thereof has verified from the (words) of the Shari-ah like as Friday and Ramazan.

You also had written that those gnosés that are related to bearing the weight of prophethood were not obtained from the letter written to Khàjah Muhammad Ashraf. Where could you fend them

when that letter has been put in writing during these days and its copy has not so far reached you. The letter is very lengthy perhaps it exceeds one juz (chapter), the Faqir has advised the sending a copy thereof to you, and be peace.

Epistle -257

On the description of the Path in brief, has written to Mir Muhammad Noman.

After the Praise and the Blessings and conveying good-wishes be it known that your esteemed letter sent through sheykh Ahmad Farmali did reach. It gave very much pleasure. You had asked for the treatise concerning the description of the Path, so far it is in a state of drafts, it would be sent to you properly written provided the Divine will assists. Presently, a few sentences are put down on the description of the Path in brief, give an attentive ear to these. O the abode of lordship, the Path that we have chosen the journey on that starts from the Heart which pertains to the Command-World, and after passing the Heart, the journey takes places in the stages of the Soul which is above that, and after passing the Soul the business is there with the Secret which is above that and similar is the approach to the Hidden and the Hiddenmost. After covering the stages of these Five Subtleties and after the acquisition of the cognitions and gnosés in relation to each one of them separately, and after realizing the states and ecstasies being especial to each of these Five individually, the journey then takes place in the Roots of these Five, which lie in the MaxiWorld (Alami Kabir). Since whatever is there in the MiniWorld (Alami Saghir) the Root thereof lies in the MaxiWorld (Alami Kabir). The intended by the MiniWorld (Alami Saghir) is "man" and by the MaxiWorld (Alami Kabir) is the entire Universe as a whole. The beginning of the journey in the Roots of these Five is from the Glorious Throne (Arsh Majid) which is the Root of the human-Heart, and above that is the Root of the human-Soul, and above the above that is the Root of the human-Secret, and above the Root of the Secret is the Root of the Hidden, and above the Root of the Hidden is the Root of the Hiddenmost. When after having completed these Five of the MaxiWorld in detail reach the End-Point of these the Possible-Circle gets now fully completed and the step falls in the first stage of the stages of vanishing (fanà). Now, if progress further takes place, thenceforward the journey takes place in the shadows of the Names and Attributes of the Necessary (Wajib). And these

Vo1.2 104 Fp.- 257

shadows act as intermediaries between the Necessity (Wujub) and the Possibility (Imkan) and constitute the Roots for those Five of the MaxiWorld. The journey is to be conducted in these shadows also in the same order as has been described in the case of their offshoots. If by the Grace of God covering the multifold stages of these shadows reach to their fast point, then the journey will begin into the Names and Attributes of the Necessity-Degree (Martabah Wujub). The theophanies of the Names and Attributes would appear and the visions of the Splendours and Considerations would unveil themselves. And it is at this time that the affair of the Five of the Command-World would have been completed and their due right would have been discharged. And if by the Grace of God progress from that station also takes place, the deal would be with the Restfulness of the Carnal-Soul and the station of the (Divine) Pleasure, which is the ultimate end of the travelling-stations, would be attained. Here in this station the Expansion of the Bosom (Sharhi Sadr) is obtained and get honoured with the Real Islam. Excellences that are attained in this locale in comparison with the excellences that pertain to the Command-World are like as drop beside a shoreless ocean. These all excellences that have been described are connected with the Name Manifest (Ismi-Al-Zahir) while the excellences that are connected with the Name Hidden (Ismi-Al-Batin) are other than these which befit concealment and interiorization. And when the excellences of these two Names are fully obtained, it is as if two wings have become available to the traveller so that by the power of those two wings flies into the Hallowed World (ilami Quds) and attains inestimable advancements. Details of this matter have been put down in some drafts, my righteous sons are taking pains in attempt to compile them together. Secondly, if conveniently possible you ought to come here once provided you do not leave that place uncared-for putting the assembly in disturbance. You come alone making the head of that assembly whoever you deem capable among the friends and then set out for these limits. Allah knows best if respite is granted at another time or not, and be peace.

Epistle -258

On the nearness of Allah, has written to Sharif Khan.

Praise be to Allah and peace be upon His chosen servants. Your esteemed letter named to the Fuqara of these limits, the receiving therefore gave very much pleasure and joy, may Allah give you the best recompense. ++My master, although the being of Allah nearest to us stands proven by the Conclusive Words but what to

do He is beyond the beyond our wisdoms and understandings, and of our knowledges and perceptions, with the fact that we do know that this beyondness is on the nearness-side (janibi qurb) and not on the farness-side as He is nearer than any near one to the degree that I find His Absolute Essence (Zati Ahadiyat) nearer than the Attributes the functions and reflections of which Attributes we come to be. This gnosis is beyond the compass of the sight of wisdom, since wisdom cannot imagine a thing nearer than the own self. Keenly as it be searched. An example that might clarify this matter could not be obtained despite sustained effort.+ This gnosis has predication only on the Words Conclusive (Nass Qatta-i) and on the illumination correct. The masha-ikh of the Method have spoken of Unification and Unitedness and have elucidated the Nearness (Qurb) and CoPresence (Maiy yat). But concerning the matter of Nearness (Aqrabiyat) they are silent and have not advanced any satisfactory description in relation to that. Strange is the affair, the Nearness of Him has come to be the means of our farness. This is it until the termed prescribed is fulfilled. Hence, understand, since our words are hints and glad tidings, and peace be upon you and upon all those who follow the Guidance and hold fast to ways of Mustafa upon him and his family be the most profound and most perfect blessings and peace.

Vol.2 106 Ep.- 259

Epistle -259

On the benefits of the advent of prophets and on the insufficiency of wisdom in reaching the Necessary Being, and on especial decision concerning the inhabitants on the top of high mountains and concerning the partner-makers among the interval of time between two prophets, an concerning the children of the partner-makers living in non-Muslim countries, and on the confirmation of the advent of prophets in India out of Indians of the past communities, and on matters relevant, has written to his son Khàjah Muhammad Saeed, a scholar of rational and traditional knowledges.

Praise be to Allah who hath guided us to this (felicity), never would we have been led aright, had it not been for the guidance of Allah Verily the messengers of our Lord did bring the Truth. With what tongue thanks be given for the advent of prophets, and by what heart be expressed the devotion to the Benefactor for that, and where to get body-organs to compensate with good deeds for this great bounty. Had there not been the noble existences of these divines, who would have guided us poor-

witted ones to the Maker and to His Oneness. ++The Ancient Greek Philosophers in spite of their piercing intelligence could not become guided towards the Existence of the Maker and predicated the existence of the universe to Time (Dahr). But as day by day the light of the invitation of the prophets gained brightness, by the blessings of that light the later Philosophers rejected the teachings of their ancients and came to believe in the Existence of the Maker and confirmed the Oneness of Him. Hence, without the help of the light of prophecy our wisdoms regarding this work stand dismissed and our understandings without the mediation of the existence of the prophets concerning this matter stand far removed. Oh, would that I knew what our Maturidiyah Companions intended by the self-efficiency of wisdom concerning some such things like as affirmation of the Existence of the Maker; and His Oneness; and in holding the idol-worshipping inhabitants of high-mountains responsible for these two things in spite of there not having reached to them the invitation of any of the prophets, and ignoring these two (i.e. affirmation of the Existence of the Maker and the Oneness) having pronounced the verdict of infidelity and everlasting fire respecting them. And we do not understand the verdict of infidelity and everlasting fire except that it be after a clear conveying and proof convincing which is connected with the sending of prophets. Yes, wisdom is an argument in the arguments of Allah, but not such a cogent argument that be perfect in its cogency so that most severe chastisements be ordained on the basis of that.+

Q. If an inhabitant of high-mountains is not consigned to Hell everlastingly, he ought to be then in Paradise which is not lawful since entrance into Paradise is forbidden to the partner-makers and their abode is Hell as has said Allah quoting the words of Isa (Jesus): "*Verify whoso ascribed any partner with Allah, Allah hath forbidden the Garden to him and his abode is the Fire* » (Q-5:72), and any mediation between the Paradise and the Fire does not exist proven. The dwellers of the Âral (the Heights) shah be entering Paradise after some days. Therefore, either there shall be entrance into the Paradise or into the Fire. This question is an extremely difficult one, the righteous son knows that he repeatedly put this question to this Faqir without receiving any satisfactory answer, and that which the Author of Futuhati Makkiyah has said in the solution of this question and has asserted the advent of a prophet on the day of Resurrection for the invitation of these people and in accordance with their rejection or reception of that invitation has stated the decision for Hell or Paradise. Near this Faqir this is not appealing since the hereafter is a place for recompense not a place of imposition (tak/if) so that the advent of

a prophet be needed. After a long period of time the Divine Providence showed the path and disclosed and unveiled the solution of this riddle that these people would neither ever live in Paradise nor in Hell but after the otherworldly raising and reviving and keeping them stand in the Reckoning Field they would be tormented and chastised to the measure of their sins and after settling the accounts render them absolute nothingness and pure not-being like unimposed (ghair mukallaf) animals. Then ever living for whom and eternally cast off shall be who? When this

108 Ep.- 259

unique gnosis was placed before the prophets they all confirmed and approved it, and the knowledge belongs to Allah. It is very hard on the Faqir to bear their declaration that Allah, in spite of His utmost compassion and mercy without having effected a clear conveying of the message through prophets purely on the basis of wisdom which has too much room for missing and mistaking, condemn a servant of Himself to eternal Fire and let him endure eternal torments. Likewise it is hard to bear the verdict of his eternally living in Paradise in spite of partnering as follows necessarily from al-Ashari Creed due to their unacceptance of any isthmus between the Paradise and the Fire. Hence the truth is that which have I been inspired with, i.e. making him turn into nothing after settling the accounts on the Day of Resurrection. Same is the decree near the Faqir concerning the children of the partner-makers living in non-Muslim countries. Since entrance into Paradise is conditioned by faith by birth or by following, be though that "by following" in a Muslim country, as is the case of the children of the free non-Muslim subjects living in Muslim countries and faith in their case is absolutely missing and entrance into Paradise regarding them is unimaginable. The being condemned to Hell and living therein eternally is related to partner-ascribing after evidenced imposition (subuti takli), which also in their case is missing. Their condition as such is the condition of animals in letting them go into nothingness after raising and resurrecting them for reckoning and compensation for rights. Again same is the decision for the partner-makers existing in the interval of time between two prophets to whom the invitation of any prophet did not reach. O son, however far and away this Faqir sees and lets the sight journey, does not find any such spot where the invitation of our Prophet has not reached. Rather, feels that like the Sun to every place the light of the invitation of him We has reached so much so that even to the Gog and Magog (Yajuj wa Majuj) who have an intervening barrier. When look into the preceding communities, find few places where

a prophet has not been sent so much so that the country of India which appears far off from such matters advent of

Vol.2 109 Ep.- 259

prophets, out of the inhabitants of India, is even there who have invited towards the Maker; And in some of the cities of India it so strikes as the lights of invitation of the prophets, amidst the darkneses of partnership are shining forth like a lantern, if intend, can locate those cities of India. And so sees that there is a prophet none has followed him and has not accepted his invitation, and there is another prophet such that one person has believed in him, and there is another one that two persons have believed in him, and to some, three persons have believed in, and more than three appear not to sight who have come to believe in a prophet, or there have been four person forming the Community (Ummah) of a prophet. And whatever the lords of the unbelievers of India have set forth about the Being of the Necessarya and about His Attributes of All-Pureness and All-Hallowedness (Tanzihat wa Tagdisat) that has been borrowed from that light of the niche of prophecy. Since in every age in the foregone communities a prophet of the prophets has passed and has informed of the Being of the Necessary, of His Subsistent Attributes Subdutiayah), and has informed of His Attributes of Ali-Pureness and All-Hallowedness (Tanzihat wa Tagdisat). Had there not been the noble existences of these divines, how the lame and blind wisdom of these unfortunate people, sullied with the darkneses of unbelief and sins, could find way to this Wealth. The defective wisdoms of these unlucky ones as such ascribe Godhood to themselves and affirm none other as God than themselves as said Paroah (Firmin) of Egypt, "I know none other than myself your God," and said also, "if thou chooseth a god other than myself assuredly I shall place thee among the prisoners." And when through the revelations of the prophets they came to know that there does exist a Maker for the worlds — a Necessary Being, some of these unfortunate ones having become conscious of the ugliness of their claim affirmed the Maker by way of imitation and selfconcealment ascribing His immanence and permeation with reference to their selves and invited people through this pretext to self-worship. "Evalted is Allah above what the wicked say, the

110 Ep.- 259

High, the Great. Here some poor-witted should not put the question that if there had been the advent of prophets in the country of India the news of their advent would indeed have been related to us by reason of the numerous ways of transmission, and this is not, hence that also is not. Since we say that the invitation of

these prophets was in general, while the invitation of some was limited to a people and of some limited to a village or a town, and might be that one person of a people or village Allah would have had honoured with this wealth and that person would have invited that people or the inhabitants of that village towards the recognition of the Maker, and would have prevented them from the worship of those besides Him and those people or the inhabitants of that village would have denied him and branded him beguiled and ignorant and when their denying and belying exceeded the ultimate limit, the help of Allah descended and destroyed them all. Then, likewise, after some interval of time, another prophet would have been sent to a people or village and he did with them as had done the first one with his people and was done with him as had they done to the ones prior to him, and so on until willed Allah. Signs of the destruction of villages and cities are very many in the country of India and although these people were wiped out but the Word of invitation did remain in their successors: "*And he (Abraham) made it a word lasting among his posterity that they might return* » (Q43:28). The news of these sent prophets would have reached us in the case when a large number of people would have followed them and gained the majority-strength. When the condition was such that one man came and after some period of inviting passed away and no one accepted him, then another one came and did the same work and only one person followed him, and another, only two or three persons followed, how could the news find spread. The unbelievers all were in denial and opposition and up for the rejection of the Creed of their ancestors. Who could then be the relater and to whom could be the relating. The next thing is that the terms prophetship (risalat), apostleship (rzubu-wat), and messengership (paighaItibari) come of the Arabic and Persian lexicon due to the uniformity amidst the invitations of our Prophet (and those of his predecessors) while these terms were not in the Indian lexicon so that the apostles appointed in India could be designated as apostle, prophet, or messenger, and be called by these names. Also in reply to this question ++we say by way of challenge that if there has not been the advent of apostles in India and they have not carried out the mission of invitation to them in their own languages then indeed they fall under the category of high-mountain dwellers and shall not be consigned to Hell in spite of stubbornness and claim of Godhood and shall not endure eternal chastisement.+ And this is something which neither sound-wisdom (agli salim) approves nor true illumination supports as we see some of their headstrong ones in the very mid of Hell, and Allah knows the reality of matter best, and be peace.

Epistle -260

On the description of the Path by which he stood distinguished and which is inclusive of three-sainthoods, i.e. the lower-sainthood (wilayati sughra), which is the sainthood of saints, the higher-sainthood (wilayati kubra), which is the sainthood of apostles, and the exalted-sainthood (wilayati ulva), which is the sainthood of angels, then giving a description of the superiority of prophethood over sainthood, be that of any kind, and then a description of the ten human subtleties (lataif asharah) out of which five belong to the Command-World and the other five belong to the Creation-World and are named as the carnal-soul and the four-elements along with the excellences especial to each of these subtleties, and further a description of the superiority of the Creation-World with the description of the excellences especial to the Earthy Element, then with a description of the rare cognitions and gnosés that are relevant to each of these stations and things like that, has written to the realities-resort, the gnosés hand-rest, symbol of the Divinely Grace, and the fountain of endless blessings, his son Miyan Sheykh Muhammad Sadiq. μ

In the name of Allah, the Compassionate, the Merciful

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones and upon them, and upon his noble and pious family and companions.

Be it known, O son, may Allah bless thee, that the Five Ones of the Command-World, the Heart, the Soul, the Secret, the Hidden, and the Hiddenmost which are parts of the minihuman-world (alami saghir insani) and their Roots lie in the MaxiWorld, like as the four-elements which are constituents of Man and have their Roots in the MaxiWorld. And the appearance of the Roots of these Five is above the Glorious Throne (Arsh) which has the characteristics of not-spatialness (la-makani-yat). It is from here that the Command-World is said to be not-spatial (la-makani-yat). The Possible-Circle, be that of creation or command, mini or maxi, gets covered by the end-limit of these Roots and the commingling of the Existence and the Not-Being which is the basis of the Possibility (Imkan) comes to an end. When a courageous Muhammady-taste traveller covering the Five of the Command-World orderly executes journey in their Roots which exist in the MaxiWorld and by virtue of his daring nature, rather by virtue of only the Divine Grace covering all those orderly and thoroughly reaches their end point, indeed then the Possible-Circle he has covered by way of journey unto-Allah (sairi ilallah) and having acquired the credit of

application of the name vanishing (fana) for himself begins journey into the lower-sainthood which is the sainthood of saints.^μ

Thenceforth if journey in the Shadows of the Necessity-Order Names takes place which Shadows in fact are the Roots of these Five of the MaxiWorld such that any stain of the Not-Being (Adam) has not found way therein. And, thus, covering all those by the Grace of God when by way of journey into Allah reaches the extreme limit of them then the domain of the Shadows of the Necessity-Order Names also gets covered and access to the level of the Necessity-Order Names is attained. The maximum limit of the ascension of the lower-sainthood is up to this point. At this stage the commencement of the reality of vanishing gets verified and in the beginning of the higher-sainthood, which is the sainthood of prophets, step is placed. It should be understood that this Circle of Shadows includes the Determinative Origins of all creation with the exception of the prophets sublime and the saints divine, and the Shadow of each Name constitutes the³

114 EP.- 260

Determinative Origin of a person of the persons and in this way the Determinative Origin (Mabda Ta-ayyun) of Hazrat Siddiq, the highest ranking one among all sons of Adam after the prophets, comes to be the top-most point of this Circle. And the declaration of some (masha-ikh) that when the traveller has reached the Name which is his Determinative Origin, has completed the journey unto-Allah, the intended by "Name" is Shadow of the Divine Name, and an element of the details thereof, not the Root-Name. And this Shadow-Circle in reality is the detail of the degree of Names and Attributes. For instance, Knowledge is an Attribute Real and it has subparts and the details of these subparts are the Shadows of that Attribute which are more of a comprehensive nature and every subpart of that Attribute constitutes the reality

³ [circle :] the Soul (Ruh) - the Hidden (Khafi) - the Secret (Sirr) – the Heart (Qalb) - the Hiddenmost (Akhtit) = the Lower-Sainthood Circle (Dairah Wihryati Sughra) Proceeding from the Shadows of the Names and Attributes

After the traveller has gained complete purification, his five subtleties become effulgent. They have natural positions in the human bosom as show in the figure above. This figural representation is the work of the Translator, the Epistles of the Imam are completely void of any figure whatsoever.

of a person among the persons other than the prophets sublime and angels high Whereas the Determinative Origins of the apostles and angels are the Roots of these Shadows, i.e. the Summed-up condition (Kulli-yat) of these detailed subparts, like as the Attribute of Knowledge (Sifati Ilm), the Attribute of Power (Sifati Qudrat), and the Attribute of Will (Sifati Iradah), etc. And many persons share together one Attribute constituting the Determinative Origins in different ways. For example, the Determinative Origin of the Seal of prophets is the Knowledge-Splendour (Shani Ilm) and this very Attribute of Knowledge through one consideration is the Determinative Origin of Hazrat Ibrahim. Again this Attribute through another consideration is the Determinative Origin of Hazrat Nooh and the determining of these considerations has been described in the letter addressed to Khajah Muhammad Ashraf. And the statement of some mashà-ikh that the Reality of Muhammad is the First Determination, which is the Hazrat Ijmal (the Lord Comprehensive), and is named as Unity (Wahdat), the intended by them, as They have revealed to this Faqir, and Allah knows best, is the Center of this very Circle of the Shadows. This Shadows-Circle they imagine the First Determination and holding its Center of Summed-up Nature have designated that as Unity (Wahdat). And the detail of this Center which constitutes the Circumference of this Circle have imagined Unitihood (Weihihiyat) while the Top Point of the Shadow-Circle which constitutes the Circle of Names and Attributes have imagined the Inconceivable Essence (Zati Bechun) being independent of Determinations. Since they hold the Attribute as the Essence Exact and do not admit of that as superaddition. But this is not so as I say that the Center of this Shadow-Circle is the Shadow of the Center of the Top-Circle (Dairah Fahd) which is its Root and is named as the Circle of the Names, Attributes, Splendours, and Considerations. In reality, the Reality of Muhammad (Haqiciati Muhamrnadivah) is the Center of this Root-Circle which is a Summed-up condition of the Names and Splendours while the details of the Names and Attributes in this Circle is the Degree of Unitihood (Martabah Wahidiyat). And applying the terms Wahdat and Wahidivat in the Degree of Shadows of the Names is due to confusing the Shadow with the Root, and of this kind is the application of the Journey into-Allah (Sairi.fillah) over here, since in reality that journey falls under the Journey unto-Allah (Sain ilallah), understand this. After that if ascension takes place in the Circle .of Names and Attributes, which is the Root of this ShadowCircle, by way of journey into-Allah then the beginning of the excellences of the higher-sainthood will start. This higher-sainthood is especial to the prophets primarily and through the following of their examples

this wealth has reached their companions also. The lower half of this Circle includes the Names and the Additional-Attributes while the upper half thereof includes the Splendours and the Essential-Considerations (ItibcTrati Zativah). The utmost ascension of the Five of the Command-World is up to the end limit of this Names-and-Splendours-Circle. After that if through the sheer Grace of Allah k> there is progress further on from the stations of the Attributes and Splendours, journey would take place in their Roots Circle and after passing this Roots Circle comes the Circle of the Roots of alose Roots, and after having traversed that Circle would appear a Semicircular Arc (Qaus) from the Top-Circle which also has to be covered. And since from the

116 Ep.- 260

Top circle naught save the Semicircular Arc (Qaus) appeared therefore sufficing with this Semicircular Arc (Qaus) has been considered fit. Perchance there were some secret because of which They disclosed nothing further. [.....]⁴.

Ep.- 260

And these aforesaid Threefold Roots of the Names and Attributes are sheer Considerations in the Essence that have come to be the Origins of the Attributes and Splendours. The acquisition of the excellences of these Threefold Roots is especial to the Restful-Soul (IVafsi Mutma-innah) as the attainment of Restfulness atminara comes to it at this stage and at this very stage the Expansion of Bosom (Sharhi Sadr) is obtained. The traveller becomes honoured with Real Islam and it is at this stage that the Restful (Mutma-innah) takes seat on the presidential throne and rises to the Station of Acquiescence (Magarni rize This place marks the end-point of the higher-sainthood which is the sainthood of the prophets. And when had carried the journey to this point it came into imagination that the task has been completed. There came then a voice saying that this all was the detail of the Name Al-Zahir (The Manifest) which constitutes only one flying wing. The Name Al-Batin (The Interior) lies ahead which constitutes the other wing for flying towards the Hallowed-World. When thou hast covered that in detail, two wings for flying would thou hast made ready. And since by the Grace of Allah the journey of the Name AlBatin also got

⁴ [Ici figure un diagramme introduit par l'éditeur : un grand cercle contenant trois cercles et demi : The higher-Sainthood Circles includes from the bottom to the topm : Spendours and Essential Considerations – root of the Names and Attributes – Root of the root of the Names and Attributes – Root of the root of the root of the Names ands Attributes]

completed, the two flying-wings did become acquired. *Praise be to Allah who hath guided us to this (felicity): 'I never would we have been led aright, had it not been for the guidance of Allah. Verily the messengers of our Lord did bring the Truth.*

O son, what to write of the journey of the Name Al-Batin (The Interior), since appropriate to the condition of that journey is concealing and veiling. This much regarding that do disclose that journey into the Name Al-Zahir is journey into the Attributes without their being any notice of the Essence while journey in the Name Al-Batin even though is journey into the Names yet the notice of the Essence in the course thereof is there, and these Names are like shields that have kept the Hazrat Essence Veiled. For example, in the Attribute of Knowledge the Essence is not primarily in notice but in the Name Al-Alim (The Knowing) the Essence is in notice though from behind the veil of the Attribute. Since Al-Aline means an Existence to which belongs

118 Ep.- 260

Knowledge. Thus, journey into Knowledge is journey into the Name Al-Zahir whereas journey into Al-A-Itm is journey into the Name Al-Batin (The Interior), and as such should be the judgment concerning all the Attributes and Names. And these Names that are related with the Name Al-Batin constitute the Determinative Origins of the Seraphim and to venture upon beginning journey into these Names means placing the step in the heavenly-sainthood (wilcivati ulyà) which is the sainthood of the Seraphim (Ma/a-i-ti/a). The difference indicated between Knowledge (11m) and the Knowing (Al-Aliin) in the description of the Name Al-Zahir and the Name Al-Batin, that difference ought not be considered small and ought not be said that from Knowledge (11m) to the Knowing (.41-Allal) the route is short. No, the difference that exists between the center of the earth and the surface of the highest elevation above the Throne (Arsh) compared to this difference it is as a drop against an ocean. In description it is short and in acquisition, far. Of this class as well is the description of the cases of the stations that have been mentioned in a compendious manner. For example, it has been said that having covered the Five of the Command-World journey in their Roots ought to be started in order that the Possible-Circle (Dairah-Imkan) be completed. In these wordings the journey unto Allah has completely been described but the covering of this journey has been declared to be a period of time estimated as fifty thousand years, the verse: "The angels and the spirit ascend unto Him in a Day the span whereof is thousand years," (Q-70:4), discloses the secret of this reality. To sum up, it is near that the

pull of the Divine Providence make this long time task attained in the twinkling of an eye.

Nothing is hard for the noble-hearted ones

Similarly, as has been said that having covered the Circles of the Names, Attributes, Splendours, and Considerations undertake the journey in their Roots. Covering the entire Names, Attributes, Splendours and Considerations is easy in speaking but in covering (actually) in view of the pains of the hardships after hardships, the mashà-ikh have said, "*The Stages of Union do not end to eternity after eternity,*" and have prevented from embarking upon an exhaustive journey into these degrees.

Neither His beauty has limit nor the description of Sadi

Remained the water-craver thirsty white the ocean lasted as before

You ought not think that they have said of the endlessness of the degrees of Union with respect to the Essential theophanies, no it is not so, rather this is with respect to the Attributive theophanies, and their intended by beauty over beauty is the Essential Beauty, not the Attributive Beauty. Since we say that those Essential Theophanies are not without the notice of Splendours and Considerations and that Essential Beauty is not without the coverage of Beauty Attributes. Since for speaking and talking in these locales discarding these coverings there is no room. "*Who knew Allah, became dumb his tongue.*" Theophany calls for a kind of shadowiness, hence, there is no escape from the notice of Splendours in this station. Therefore, those stages of Union and degrees of Beauty fall in the Circle of the Names and Splendours, the coming to an end whereof is difficult near them. But the matter which have They disclosed to this Dervish is beyond theophanies and appearances, be that theophany Essential or Attributive, and is beyond beauty and charm, be that beauty Essential or Attributive. Anyway, pearls of ambitions lofty and goals noble have in the thread of words briefbeen strung in a compendious manner and shoreless oceans have been confined into few earthen-cups. Hence, be not feeble-spirited.

Now we come to the actual subject and say that when after the acquirement of the two wings, the Name Al-Zahir and the Name Al-Batin, the flight became possible, ascensions took place and it came to be known that these advancements primarily have share in the fire-element, in the air-element, and in the water-element and that the honourable angels as well have share in these three elements, as has come down that some of the angels have been created from fire and ice and their hymn is: "*Glorified be He*

who gathered fire and ice together» and in the course of this journey They caused me see that I am travelling on a path and have become to much tired due to excessive travelling and am looking for an

120 Ep.- 260

stick and staff so that perchance might continue travelling with the help of that but do not get one and put my hand on each and every clip and straw to get strength to traverse the path as there were no escape from covering the path. And as I kept journeying in this state for some time, the bordering open space of a city appeared.

After crossing the distance of that bordering space, entrance into the city was possible. They made this known to me then that the city symbolizes the First Determination (Ta-ayyuni Awwal) which is Comprehensive of all the Degrees of Names, Attributes, Splendours and Considerations, and is as well Comprehensive of the Roots of these Degrees, and furthermore, of the Roots of the Roots of these, and marks the end of the Essential-Considerations the discerning whereof is in agreement with the acquired knowledge (ilmi husul). If the journey continues thenceforth, it would be in agreement with the presence-knowledge (ilmi huzuri). O son, the application of (the terms) ilmi husuli and ilmi huzuri in respect of His Shirehood is allegorically and metaphorically. Since the Attributes that exist as superadditions to the Existence of the Essence, the knowledge thereof is in agreement with the acquired knowledge (ilmi husuli) whereas the Essential Considerations the being superaddition whereof primarily to the Essence is unimaginable, the knowledge thereof is in agreement with the presence-knowledge (ilmi huzuri), besides there exists naught save the relation of the Knowledge with the Known without there existing anything of the Known therein, understand it.

And this First Determination (Ta-ayyuni Awwal) which that Comprehensive City symbolizes is Comprehensive of the entire excellences of the prophets and angels. marks the end limit of the Heavenly-Sainthood (Wilâyati Ulyâ) which is especial to the Seraphim (Mala alâ) primarily. At this station it was looked into whether this First Determination (Ta-ayyuni Awwal) is the Reality of Muhammad (Haqiqati Muhammady) or not, it came to be known then that indeed the Reality of Muhammad (Haqiqati Muhammady) were that very one described above and the designating that as the First Determination (Ta-ayyuni Awwal) is in view of the fact that that constitutes the Cerner of the Shadow of this First Determination with respect to the Comprehensiveness of the Names, Attributes, Splendours, and Considerations. And the

journey taking place above that City shall mean inception in the excellences of prophecy. The acquisition of these excellences is particular to the prophets, and proceeds from the station of the prophecy. And to the perfect followers of the prophets also there exists share in these excellences by way of following. And among the humansubtleties major share of these excellences goes primarily to the Earthy Element and all human parts whether belonging to the Command-World or the Creation-World stand those all subordinated in this station to this holy element and by virtue thereof stand honoured by this wealth. And since this element is particular to human beings, inevitably then special ones of the human beings are superior to the special ones of the angels, since what has fallen to the lot of this element has not fallen (to the lot of) any other one.

After "Getting Near " the reality of "*Approaching (Tadalli)* » emerges at this place, and the secret of *Till he was (distant) two bows length or even nearer,*" (0-53:9), becomes revealed here. And it is in this journey that it dawns upon (the traveller) that the excellences in entirety, be they of the lowersainthood, the higher-sainthood, or of the seraphical-sainthood, are all shadows of the excellences of the station of prophecy and those excellences are like indistinct images and exemplars towards the reality of these excellences, and it comes to be known further that a single point covered in the course of this journey exceeds the entire excellences of the station of sainthood. Hence, it ought to be imagined in what proportion stand the entire preceding excellences in comparison with all these excellences. An ocean does have some comparison with a drop but here even that comparison is missing. However,

122

this much I can say that the relation of the station of prophecy with the station of sainthood is of the nature which the limitless has with the limited an Glorified be Allah. ++And says one, ignorant of this secret, « sainthood is superior to prophethood », and another ignorant one due to his unawareness of this matter in the interpretation thereof, says, "*the sainthood of a prophet is superior to his prophethood.*" « *dreadful is the word that cometh out of their mouths* ». And as by the Grace of Allah and through the benediction of His beloved carried this journey out up to its end, it appeared that if supposedly went ahead in the journey just one step more, it would fall into the Absolute Not-Being (Adami Mahz), for, there is naught save Absolute Not-Being (Adam Mahz) beyond that. O son, from this description that has

passed you should not harbour the idea that the Phoenix has been caught and the Sphinx has fallen into the trap.

Take your net away the Unqa you never can trap

For, whoever sets the net here, goes empty-handed

.... Because He is beyond the Beyond, and again beyond the Beyond, and again beyond the Beyond,

Still the court of indifference is too high

My efforts to reach They displeasingly deny

This beyondness is not with respect to the existences of veils since the veils all stand lifted up, but it is due to the hanging-over Grandeur and Greatness which resist perception and negate intuition. He is nearer in Existence and farther in intuition.+ Yes, to some of the most perfect beloved ones They let into these enclosures of Grandeur and Greatness for the sake of prophets and grant them room there and honour them with the sharing of inviolable secrets and is done with them what is done. O son, this affair is particular to the United Human Form which comes of a combination of the Creation-World and the Command-World. Yet in this place as well the chief of all is the element earth and the words, "there is naught save Absolute Not-Being (Adami Mahz) beyond that" have been said for the reason that ++after the completion of the External Existence Degrees and the Knowledge-Built Degrees comes the acquisition of the Not-Being (Adam) which is opposite thereof while the Essence of Allah is beyond this Existence of Not-Being (Wujudi Adam).+

Just as Not-Being (Adam) has no access to that, Existence also has no access thereto. Since the Existence stands as whose opposite the Not-Being (Adam), how could befit His Holiness. And if due to narrow scope of the language designate this Degree as Existence, then the intended thereby ought to be the Existence (Wujud) the Not-Being (Adam) does not have the guts to stand as opposite to That. ++And that which the Fakir has written in some of his letters that the Reality of the Divinity is an Absolute Existence that is due to his inaccessibility to the reality of this matter. And of this kind are some of the gnoses written concerning the "Unity of Existence, etc," the secret behind that is again unawareness of the reality of the matter. And when They apprised of the reality of this matter, I felt remorse and asked Allah's forgiveness for what has written and spoken in the initial and middle stages. I beg the pardon of Allah It becomes clear from this description that the excellences of prophecy fall in the stages of ascension and also in the prophetic ascensions the

attention is towards Allah and not as the majority imagines that it is sainthood the face (attention) wherein is towards Allah and in the prophethood the face (attention) is towards the creation and that sainthood falls in the stages of ascension and prophethood falls in the stages of descension. And it is from here that they have fancied that sainthood is superior to the prophethood. Yes, for sainthood and prophethood each is ascension and descension, during ascension the face of both is towards Allah and during descension towards creation. Summing up, in the prophethood-descension stage, the face is entirely towards creation while in the sainthood-descension stage, the face is not entirely towards creation, rather, his interior is towards Allah and his exterior towards creation. The secret behind that is that a possessor of sainthood having not fully completed the stages of ascension has descended, inevitably therefore, supervision of the top is his permanent business and is preventive of his being attentive with his total self towards the creation contrary to a possessor of the

124 Ep.- 260

prophethood who having fully completed the stages of ascension has descended and, hence, with his total self stands engaged in inviting the creation towards the Creator. Understand it, since this noble gnosis and the like thereof are of the category none has spoken the like of that before.+ It should be noted that just as the element "earth" goes higher than all in the stages of ascension, in the stages of descension this element comes lower than all, and why should it not come lowest when its natural place is lower than all, and as it comes lower than all, the invitation of the possessor thereof (i.e. human being) is inevitably most perfect and the benefit by him is most complete. Be it known, O son, that since in the Naqshbandy Method, beginning of the journey is from the heart which pertains to the Command-World, beginning of the talk has also been done from the Command-World contrary to all other Paths of the honorable mashâ-ikh where they do the beginning with the purgation of the carnal-soul and do the purification of the body and then alter that enter in to the Command-World and rise therein unto where unto wills Allah. It is from here that the end of others stands registered into the beginning of these divines and thus this Path comes to be the nearest of (all) Paths. Since the acquisition of purgation and purification in the course of this journey of them becomes possible in a goodly way and the distance thus becomes the shortest. Naturally, these divines have considered a planned journey of the Creation-World not only wastage but also have imagined that useless, rather, have believed that to be disadvantageous and hindering in regard to attaining to

the goal. Since the travellers of the Path covering the deserts of the form of the Creation-World by the foot of purgation, with severe self-mortification and laborious struggles, when begin the journey in the Command-World and fall into the heart-passion (injizabi qalbi) and the soul-delight (iltizazi ruhi), it so happens quite often that they content themselves with this passion and consider sufficing this delight and the fancy of taking this very world for the not-space gets a hold over them and the tinge of inconceivability of this world keeps them from the Real Inconceivable. Perchance it was in a situation like this when a traveller said, "I worshipped the soul for thirty years considering it Allah", and another one said, «The secret of mounting (istiwa)" and the appearance of all-purity (tanzih) on the Throne (Arsh) falls in abstruse gnoses. And from the preceding discussion it stands known that this all-purity (tanzih) as well goes included into the Possible-Circle but it is resemblant to all-purity (tanzih) while in reality it is assimilation (tashbih). But quite the opposite the divines of this Exalted Method begin from the station of passion and by the help of delights make progress, and this passion and delight in respect to them are as in respect to others are self-mortification exercises. Hence, what is preventive of Union (relise to others is helping and furthering to these divines. Taking not-spetialness (lamakaniyat) of the Command-World as exact spetialness (ain makaniyat), they direct their attention to the Real not-spetial, and considering the inconceivability (bechuni) of that world exact conceivability (ain chan) they rise towards the Inconceivable Real. And therefore, do not get fascinated by the deception of ecstasy and state like others, and do not become fooled like children by walnuts and raisins of this Path, and do not get pleased by the idle talks of the sufis, and do not take pride in the ravings of mashà-ikh. They are attentive to the All-Pure Oneness (Ahadiyati Sirfah), and not save the Holy Essence avant out of the Name and Attribute. It should be understood that this aforesaid ascension is special to that Muhammady-taste one who is of perfect propensity and has full share in the excellences of the five-jewels of the Command-World, be it the MiniWorld or the MaxiWorld. And likewise has real fortune in the Roots of those five that are Shadows of the Necessity-Degree Names and likewise has (share in) the Roots of those Shadows which constitute the station of the Names and the Attributes.

And my remark that (he) ought to be of perfect propensity is because it is quite often that a Muhammady-taste one apparently does have share in the excellences of the hiddenmost, which marks the end point of the Command Degrees but has not carried the

business of the hiddenmost out to the end and has not ended up at the end point. Rather continues to be in the beginning

126 - 260

or middle thereof and when he is a neglecter in the hiddenmost, in the same measure he is a neglecter in the Root thereof and thus would not have carried the task out to its end.

And the same is the condition in case of the remaining four of the Command-World that perfect propensity is connected with each degree in the attaining to the end point of that. Beginning and middle signal defect, be though that behind the end to the measure of a hairbreadth.

Separation from the friend, though little, is little not

Half a hair in the eye is but like a lot

And this lack will penetrate the initial Root and in the Root of the Root and would keep from reaching the goal. And my saying that This description is particular to the Muhammady-taste ones is because among the non-Muhammady-caste ones, the excellence of one is restricted to the first step in the steps of sainthood

.....[omission].....

It should be understood that the superiority of the steps of sainthood of one over another is not in their order of priority and posteriority of the steps so that the owner of the hiddenmost be superior to others, and so on. Rather, it is in view of the nearness and remoteness from the Root (As1) and greater or lesser covering of the stages of the steps of the shadows. Hence, it is admissible that man of the heart due to nearness to the Root be superior to the man of the hiddenmost who has not acquired that nearness and why should he it not when the sainthood of a prophet of the first step of the sainthoods is definitely superior to the sainthood of a saint of the other step. It should not go unnoticed that the covering of the subtleties according to the afore mentioned order, i.e. going from the heart to the soul, and from the soul to the secret, and from the secret to the hidden, and from the hidden to the hiddenmost is as well particular to a Muhammady-taste one who, covering fully these Five of the Command-World orderly journeys also orderly through their Roots.

128 Ep.- 260

And after that maintaining this orderly approach comes the task out to the end in the Root of their Roots. This approach according to the said order is the highway towards the Union (Wusul) and a straight-path (serati mustagim) for those heading for the Unity

(Ahadivat) contrary to other sainthoods wherein as if by making a tunnel from each step have conveyed to the Desired. For instance, making a tunnel from the station of heart have conveyed to the Act-Attributes which are the Root of the Root thereof. And likewise, by making a tunnel in the station of soul have led to the Essential Attributes, and so on. And there is no doubt that the Acts and Attributes of Him are not separate from His Essence, if there is separation, it is in the shadows. Hence, in that station for those joined with the Acts and Attributes would as well be fortune from the theophanies of the Inconceivable Essence (Zati Bechun), just as the man of the hiddenmost would get this wealth after having completed the task even though distinction due to high and low shall persist. And the man of heart shall not be able to be on a par with the man of hiddenmost. But here make not the mistake that this difference of one with the other is imaginable among the saints since the man of heart-sainthood is below the man of hiddenmost-sainthood after each one has reached the degree of perfection. But when compared with the prophets this kind of difference is missing in the saints. Since the sainthood of a prophet proceeding from the heart is superior to the sainthood of a saint proceeding from the hiddenmost even though that saint has carried the excellences of the hiddenmost out to the end and the head of the possessor of this sainthood is ever below the foot of the prophet possessing this sainthood. And said Allah "*And verily our word went forth of old unto our servants sent, that they verily would be helped and that our forces they surely must conquer,*" (Q-3 7:171, 172,173).

Yes, this difference among the prophets, of one with another, is imaginable and that at height is superior to that below, but this difference in the prophets too exists to the end of the circle of excellences of the Command-World, after that this superiority is not connected with this height and lowness, rather may be that in this position one with this lowness be superior to that with this elevation as have we observed this difference in this place between Musa and Isa with Musa enjoying a huge and incomparably high greatness while that hugeness and greatness is not there for Isa.

Therefore, we realized that in this locale the difference is related to something different beyond that height and lowness. Behold, I would elaborate upon that in detail, God willing, by His goodly help and utmost beneficence and kindness. Likewise, we found difference between the Friend of Al-Rahman (Khalilur Rhamein) and all other prophets, except the Seal of prophets, in the excellences connected with the Reality of the Divinely Kabah which is above entire human and angelic Realities. Since for the

Khalil there is great Splendour and high degree not having fallen that Splendour and degree to the lot of anyone else. This impressive station which is fit for the appearance of the veils of Grandeur and Greatness, the excellences of the center of this station which constitutes a station of comprehensiveness (nagami ijmal) are the fortune of the Finisher of the prophets (Khatimurusul) and the remaining in detail are indisputably for Hazrat Khalil and everyone other than him of the prophets and perfect saints is for his-sake-blessed one therein. Indeed our Messenger has asked for the detail of that compendiousness by making his solicitation of blessings and benedictions similar to the blessings and benedictions of Hazrat. ++And it has been disclosed to this Fakir that after the lapse of a thousand years that detail became available to him and the demanded was granted. Praise be to Allah for that and for His all bounties. The excellences of this lofty station are above the excellences of sainthood and of the excellences of prophethood and messengership+ (fauqi kamalati wilayat wa nuwawat wa risalat) and why those not be higher when that Reality enjoys the bowing-to (rnasjudi ilaiha) of the honourable prophets, and dignified angels. And the matter this Faqir has set forth in the treatise Mabda wa Ma-ad that Haqiqati Muhammady ascends from its station and reaching the

130

station of the Reality of Kabah which is higher than that gets united there with and that Haqiqati Muhanimadivah gets the Name Haqiqati Ahmady. That Reality of Kabah in fact is one shadow of the shadows of this Reality but due to nonappearance of this Reality imagined all those that Reality. Contusions of this nature are quite frequent such that takes the shadow for the Root at the time of nonappearance of the Root and Names that Reality. The reason is this that a station appears a number of times and the secret thereof is that the appearances of that station are with regard to the shadows of that station. In reality, the Reality of that station is that very one appearing the last time. If one says whence it came to be known that this degree is the last degree of the appearances thereof so that it be called the Reality I say that having the awareness of the shadowiness of the preceding appearances is a just signifier of the finality if this appearance. Since this awareness is not there at the instance of the preceding appearances. Rather, every appearance is taken as the Reality and none is considered as shadow even though it is not known at the same time as to whence this disagreement of the Realities arises, note this.

++O son, from the foregoing gnosis it came to be known that the excellences related to the Command-World are like premises and steps for the excellences related to the Creation-World. Also, the first one of the excellences are not free of shadowiness and have special relevance to the sainthood stations, and the second ones of the excellences come out being clear from the tinges of shadowiness which suits the produces of this worldly life and have complete share from the prophethood-stations. Hence, both Tariqat (Method) and Haqiqat (Reality) are like servants to the Shari-at which proceeds from the station of prophecy while sainthood is like steps for the ascension of prophecy. It came to be known from this description that journey which the Naqshbandy divines have adopted and have chosen to start that from the CommandWorld is better and fitter because advancement from the lower the Command-World — towards the higher — the Creation-World ought to be, and not from the higher towards the lower. But what to do, They have not laid open this riddle to everyone. Other people with their sight resting on the form have looked upon the CreationWorld as a low thing and beginning from the low have made progress towards the height formal (balandi suri) not knowing that the Reality of matter is contrary and lowness in reality is height and height, lowness. Yes the end point which is Creation-World is close side by side to the first point which is Root of the Root. Such Nearness is not enjoyed by any other point.+

Worthy of generosity are the sinful

This viewing has been gained from the lamp of prophecy, the lords of sainthood have a meagre share from this gnosis. The prophets begin the journey from the Command-World and have from the Haqiqat come to the Shari-at. The sum and substance in this matter is that for the perfect saints whose journey corresponds with the journey of the prophets, at the inception there is form of the shari-ah, and in the middle stages, Tariqat and Haqiqat, which bear relevance to sainthood and are in harmony with the CommandWorld while at the end is the reality of the shari-ah which is the fruit of prophecy. Hence it stands established that the acquisition of Tariqat and Haqiqat serves as premise to the acquirement of Shariah. Thus, the beginning of the perfect saints and the beginning of the prophets-sent is Haqiqat and the end of the two is Shari-ah. Hence, there are no meaning of the words of him who said that the beginning or saints is the end of prophets, meaning by the beginning of saints and the end of the prophets, Shari-ah. Yes, the poor fellow is unaware of the reality of the matter, wherefore burst out in such ecstatic phrases. Even though no one has spoken of these gnosises, rather, most men have spoken contrary to these and seem far removed from comprehending that.

But a just person who has a cognizance of the eminence of the prophets and the greatness of Shari-ah reigns over him, in all likelihood would accept these recondite secrets and shall make this acceptance a means towards increase in his faith.

O son, listen that the prophets have confined the act of invitation to the Creation-World *Islam stands*

Ep.- 260

founded on Five, and since the heart has a greater-harmony with the Creation-World, the confirmation thereof was demanded and no ordaining for those besides the heart is there and let those be as something thrown out on the Path and did not consider that as the aimed-at. Yes, the delights of the paradise and agonies of the hell, and the wealth of Seeing (Didar) and the despair of Deprivation, all stand connected with the Creation-World, the Command-World has no connection with them. Secondly, those deeds which are obligatory (ferz), necessary (wajib) and sunnah, their performance is related to the body which belongs to the Creation-World, and whatever falls to the lot of the Command-World are supererogatory deeds (nawafil). Hence, the Nearness which is the fruit of fulfilling these acts shall be in relation to the measure of acts. Inevitably then the Nearness resulting from the performance of the obligatory acts is the share of the Creation-World, whereas the Nearness resulting from the performance of the supererogatory services is the share of the Command-World. And there is no doubt that the supererogatory as compared with the obligatory deserves no account, alas that there was between them even the relation of a drop and an ocean, rather the supererogatory as compared to the sunnah has the same relation, although there does exist between the sunnah and the obligatory the relation of a drop against an ocean. From here the difference between the two Nearnesses ought to be imagined. ++Since most men are void of this reality and, hence ruining the obligatory, pool their all energies towards promoting the supererogatory. Imperfect sufis are careless about observing the sunnah and the obligatory, considering remembrance and contemplation and devoting themselves to the Forties (Chillah) and self-mortification go about missing the Friday-prayer and the congregational-prayers, remaining unaware that the performing an obligatory congregationally is better than their thousands of Forties. Yes, remembrance and contemplation with the observing of the shari-ah services is better and weightier, and the negligent ulamà employ their energies for the promotion of the supererogatory and ruin and damage the obligatory.+ For example, the prayer of Ashurah which has not come down with genuineness from the prophet, they perform congregationally and

equanimously while the situation is such that they know that they narratives coming down inform of the disapprovedness of supererogatory prayers congregationally while they show lethargy in performing the obligatory. It is once in a while that they perform the obligatory prayers at the commendable time, rather they cross even the actual time-limit and do not bind themselves to the congregation, and suffice in the congregation with one or two persons, rather, sometime consider the self person alone sufficing. When such is the case that the leaders in Islam do like this, what to state of the public. By the misfortune of this practice feebleness has entered into Islam and by the darkness of this attitude waywardness and innovations have appeared therein.

Fearing and trembling a few of the pains have put before thee.

Lest thy heart be dispirited and the talk lengthy.

Also the performing of supererogatory services helps attain Nearness of a shadow out of the shadows whereas the performing of the obligatory leads to the Nearness of the Root which is free of any tinge of shadowiness. But the supererogatory works aimed at perfection of the obligatory ones, they as well are helpful and corroborative towards the Nearness of the Root and fall under the adjuncts of the obligatory. Inevitably thus, the discharging of the obligatory services is in keeping with the Creation-World facing the Root, whereas fulfilling the supererogatory works is in agreement with the Command-World with its face directed towards the shadow. Although all obligatory works contribute towards the Nearness of the Root, but most exalted and most perfect of all those is the prayer, "*The prayer is Meraj of the faithful,*" would have heard, and "*the servant attains to utmost nearness to his Lord in the prayer.*" The special time which the Prophet had described as «.... *for me with Allah is special time,*" near the Faqir it ought to be during the prayer. It is prayer that becomes expiation for sins, it is prayer that preserves from lewdness and iniquity, it is prayer wherein the prophet would seek comfort for himself and he would

Vol.2 134

say « *Comfort me O Bilal* » it is prayer that acts as a separative between Islam and infidelity.

Now we come to the actual subject and speak on the superiority of the Creation-World over the Command-World that it is here in this very place (i.e. the world) that the Command-World has taken its full pleasure and has attained Vision and Examination. Tomorrow in the paradise the deal would be with the Creation-World and the

Imperceptible Seeing shall be its fortune. Also Vision is related to the shadow of the Necessity-Degree-Shadows, whereas the Seen in the hereafter is the Necessity-Degree. Thus, as much is the difference between Vision (FIlushahidalo and Seeing (Royal) and between Shadowiness and Rootness as is between the Command-World and the CreationWorld, he it known. Also, he it known that Vision is the fruit of sainthood and Seeing that of the prophethood which shall be available to the common followers by virtue of the following of the prophets. From here the difference between sainthood and prophethood should be understood.

N.B. Every gnostic that has a greater harmony with the CommandWorld would be more advanced in the sainthood excellences, and everyone that has a greater agreement with the Creation-World would have a deeper reach into the prophetic excellences. This is the reason that Hazrat Iza is more advanced in sainthood while Hazrat Musa is more advanced in prophethood. Since the Command-World side is dominant in Hazrat Isa, therefore, he became joined to the Spirituals (Ruhaniyan) while the Creation-World is dominant in Hazrat Musa therefore not contenting with the Vision (Alushahidah) demanded the Seeing (Royat) by eyes. The reason for difference in the foot-level of the prophets with respect to the prophetic excellences, a recount whereof was promised previously, this is, and not the height of some subtleties and the lowness thereof which is significant respecting difference in the saintly excellences, and Allah, the Sublime, is the inspirer of the Truth.

O son, since the knowledge of prophecy - the shari-ah and the ordinances - are primarily related to the body while the prophets have as well a greater agreement with the Creation-World, from here they (some mashà-ikh) have presumed that prophecy means descension for inviting people aller ascension to the stations of proximity that have relevance to sainthood, not knowing that the end of ascension and utmost proximity exist here (i.e. in the station of invitation). The proximity acquired before was a shadow of the shadows of this proximity which appears to imagination as remoteness. And the ascension accomplished firstly was an image out of the images of this ascension Which apparently appears as descension. Do not you see that the center of a circle is the farthest point with respect to the circumference of the circle while the condition is this that in reality no point is nearer to the circumference than the center-point. Since the circumference is the detail of this compendious point and this relation is not enjoyed by any other point. The outward seeing people cannot detect this nearness therefore declare this point as farthest situated and consider the assertion of nearness as to this point as gross

ignorance and brand the assertor of this proposition an ignorant and stupid person, "*and Allah it is Whose help is to be sought in that (predicament) which you describe,*" (0-12:18). It should be understood that the restful after attaining bosom-expansion (sharhi sadr), which is of the prerequisites of the excellences of higher-sainthood, ascends and takes seat on the bosom-throne, settles there with sovereignty, and gets ascendancy over the neighbouring countries. This bosom-throne is higher than all the ascensional stations of the higher-sainthood. The sight of the sitter on this throne penetrates into the interior of the interior (abtani butun) and permeates the hidden of the hidden (ghaibul ghaib). Yes, who ascends a highest place his sight penetrates the farthest of the farthest and after the settling of the restful, wisdom coming out of its abode becomes joined with it and gets the Name Wisdom of the Return-Place (Agli Ma-jd) and both with cooperation rather jointly get busy with their task.

Vol.2 136 Ep.- 260

O son, this restful (mutma-innah) now has no instincts of stubbornness and no guts of headstrongness, with all its self is attentive towards the Desired and wholly solely stands captivated by the Aspired for. Nothing save the pleasure of the Sustainer is its ambition and naught save His obedience and worship is its passion. Glory be to Allah, the urging one (ammarah) that was first the worst of creation after reaching restfulness (itminan) and having attained to the pleasure of Allah became the chief of the Command-World-subtleties and the head of its companions. Truly said the Truthful Informant, "*the most staunch of you in paganism are the most staunch of you in Islam when come to understand.*" After that state if there is a state of opposition or defiance the cause thereof are the differing natures of the four elements which are body components. If it is the power of fury, comes from there, if it is sensuality, that as well appears from there, if it is avarice and mischief, that also emerges from there, and if there is meanness and baseness, that as well comes from there. Do not you see that all the animals which do not possess the carnal-soul, yet these base qualities exist in them fully and completely. It is possible that the intended by the greater war (jihadi akbar), when said the Prophet: "*We return from the smaller war towards the greater war,*" means war with the body and not war with the carnal-soul, as has been interpreted, since the carnal-soul has reached the state of restfulness and has become pleased and been pleased with. Hence, the attitude of opposition and defiance is unimaginable from its side. And the ways of

opposition and defiance from the side of body components consist in the intention of abandoning the preferred and doing the works of indulgence and seeking to abandon the works that call for resoluteness, but not the intention of perpetrating unlawful things, abandoning the obligatory and the necessary works, for that has fallen to the lot of its enemies.

O son, although excellences of four-elements are superior to the excellences of the restful, as has passed before, but since the restful has harmoniousness with the station of sainthood and stands related to the Command-World, therefore, continues intoxicated resting in the station of absorption whereby remain therein powers of opposition no more. And since the elements are more in agreement with the station of prophecy, therefore sobriety is dominant in them. Inevitably then a kind of opposition continues to remain therein for the acquisition of some benefits and gains, understand that. It should be understood that the office of prophethood ended with the Seal of prophets, but from the excellences of that office by way of following the followers of Him enjoy full share. These excellences were at the greater level in the Companions whereas in the First Successors and in the Second Successors this wealth as well had permeated though in a smaller measure. After that these hid and the dominance of the shadowy sainthood excellences was there in epiphany. But there is hope after the passage of a millennium this wealth becomes fresh again and agains prevalence and currency and real excellences reappear and the shadowy ones hid. Hazrat Medhi will outwardly and inwardly be a propagator of this lofty Reference.

O son, a perfect follower of the Prophet by virtue of following, when has completely covered the excellences of the station of prophecy, and he is one of the office bearers, They exalt him by the office of Imam. And when has completed the excellences of the higher-sainthood and he is one of the office holders, They honour him by the office of khilafat. And from the station of shadowy excellences in agreement with the office of Imam is the office of the Qutbi-Irshad while in agreement with the office of Khilafat is the office of the Qutbi-Madar, that is to say, these two lower stations are shadows of those two upper stations. Near Sheykh Mohyi-uddin ibni al-Arabi the very Qutbi-Madar is the Ghaus and Ghausiyat is not a different office near him. But the way the Faqir believes is that Ghaus is other than Qutbi-Madiir, rather the Qutb seeks his help in some issues and in fixing the offices of Abdal he as well has a say. "*That is the bounty of Allah bestows upon whom He will, Allah is the owner of great bounty,* » (Q-62:4).

Foot Note :

The knowledge and gnoses that are in agreement with the station of prophecy and the sainthood proceeding from that prophecy are the sharà-i of the prophets.

And since there exists difference in the feet of prophecy, in the sharà-i of prophets as well in accordance with that disharmony difference has developed. And those gnoses that agree with the station of sainthood are the ecstatic utterances of the mashà-ikh and are those knowledges that bespeak Unity and Unitedness, and inform of Encompassment and immanence, and betoken Nearness and Co-Presence, and indicate mirrorness and shadowiness, and affirm the Visioned and Vision. In short, the gnoses of prophets are the Book and the Sunnah whereas the gnoses of saints are Fusus and Futuhati Makkiyah.

Assess my bloom from the verdure of my garden

The saintship of saints marks the traces of Nearness (Qurb) and the saintship of prophets signifies the Nearness (Agrabiyat) of Him. The saintship of saints shows the way to Vision and the saintship of prophets verifies an Unperceivable Reference. The saintship of saints does not recognize Nearness, as to what it is, and does not know of ignorance, as to of what kind it is. The saintship of prophets in spite of Nearness considers Nearness exactly as remoteness and imagines Vision as real absence.

Were if to describe, the details of it are beyond description

O son, words on the description of the prophetic excellences and on their superiority over sainthood, and the difference among the three-sainthoods, which mean the lower sainthood, the highersainthood, and the seraphical sainthood, and gnoses relevant to each of these and the relevant zones of each one have been laid down in lengthy detail and sentences repeated and numerous have been brought forth in the description of these realities so that they be cleared of farness of understanding and remain protected against opportunities of rejection. These cognitions are illuminational and essential, not ratiocinatory and visual. The mention of some of the preliminaries is for cautioning and rendering the matter comprehensible to the understanding of the general, rather, it is clarification and explanation for the comprehension of the special among the men. This is the description of the talk from the beginning to the end Allah has

distinguished this lowly servant wherewith, the foundation whereof is the Naqshbandy Reference which is inclusive of Registration of the End into the Beginning (Indrajun Niheiyat fi.l Bidayat) upon which foundation buildings have been erected and palaces have been constructed. Had this foundation not been, the affair would not have progressed to this extent. Bringing the seed from Bukhàrà and Samarkand sowed that into the soil of India the leaven whereof comes from the soil of Yasrab and Bathà, and by the water of grace watered that for years and through the discipline of Ihsan (Goodness) looked after that and when that crop and task reached its pinnacle, fruited as these cognitions and gnoses. *Praise be to Allah who hath guided us to this (felicity), never would ive have been led aright had it not been for the guidance of Allah Verily the messengers of our Lord did bring the Truth.* ++It should be understood that the travelling of this Exalted Path is connected with the attachment (rabt) to the guiding sheykh by way of love who has walked on this Path by a travelling marked by desiredness (muravat) and has become imbued with these excellences by powers of absorption (injazab). His looks, healing for the heart diseases, and his attention, repellent of esoteric ailments. The possessor of these excellences is the Imam of time and the Khalifah of age. Aqtab (the Star-saints) and Abdul (the Task-saints) continue in happiness in the shadows of his stations and Autad (the Pegs) and Nujaba (the Nobles) rest contented with a drop out of the ocean of his excellences. The light of his guidance and counsels shines on everyone like the Sun-radiation without his willing. Why should that not (shine forth) when he himself wishes that even though his wish be not in his control, since it is quite often that he seeks the desire of some thing but that desire does not awaken in himself. It is not necessary that a group that is led aright by his light and fends the straight path through him be aware of this reality. It so quite often happens that they do not know also the origin of their guidance and correction as

140

ought to be and yet stand qualified by the excellences of the guiding sheykh and show the right path to a world.+ Since They do not grant the knowledge to everyone and give not the gnosis of the detail of the journey to everyone. Yes, the sheykh whose noble person is responsible for the formulation of the specialities of a path of the joining paths stands is certainly possessed of the knowledge and aware of the details of the journey. Others They suffice with his knowledge, and through bis mediation rasse to the

station of perfection and perfecting (others), and honour with vanishing and abiding.

Makes one special for the good of the general

Benefiting and gaining is reflectional and a matter of colour taking. ++A disciple hour after hour by virtue of the attachment he has to his guiding sheykh goes taking his colour and by way of reflection becomes illumined by his light. When such is the situation why knowledge be required in benefiting and gaining ? Melon which ripens instant after instant by the heat of Sun and after the passage of some time becomes fully ripe, what is the need that it should know of its self-ripening or the Sun should know of its ripening effect. Yes, in the intentional travelling and conveying knowledge is needed which is a characteristic of other Orders. But in our Method, which is the Method of the Honourable Companions, knowledge of travelling and conveying is not at all needed. And if the sheykh followed who is representator of the founder of the Method is possessed of highest knowledge and deepest gnosis inevitably then in this Exalted Method the living and the dead, the children and the old, the young and the middle-aged ones, shall be equal regarding the Union in attaining to their desired end by virtue of the love-attachment or attention of the wealth-owner, that is the bounty of Allah bestow's upon whom He, Allah is the owner of great bounty. However, it should be understood that even though an extreme reached one might not be possessing the knowledge but he is helpless in issuance of supernatural works. Sometime it is so that he has no control over this issuance and quite often it is so that he even knows nothing of this issuance. People witness the issuance of wonders form him and he remains uninformed of those. And the comment that an extreme-reached one does not possess knowledge, intended by absence of knowledge is the knowledge of the details of the states and not an absolute knowledge-absence such that he unable to understand self-states, as has been mentioned before. And this guiding light of him keeps permeating his disciples directly, indirectly, or through médiations until such times as his specific Method they do not let defiled by the defilement of changes and alterations and it does not get ruined by the association of inventions and innovations: *"Verily Allah changes not the condition of a people until they change it themselves. »+*

It is surprising that a group considers these alterations completions of this Method and imagines those associations perfections of this Reference and does not know that the completion and perfection is not the task of every incompetent and the association and innovation do not befit every bankrupt.

A thousand niceties thinner than pair lie herein

Just by having the head tonsured, to a Qalander don't akin

The darkneses of innovations have concealed the shining light of Sunnah, and the impurities of new things have destroyed the brightness of the Mustafaviyah Creed. And more surprising is the fact that a group holds these new matters commendable things and imagines those new things virtues and looks for the completion of the religion and the solidarity of the Creed into those new things and comes forth with persuasions for prompting the performance of those things. May Allah show them the straight path? Do they not know that the religion has been perfected before these inventions, the bounty completed, and the pleasure of Allah attained, as bas said Allah *"This day have I perfected your religion for you and completed my blessing unto you and have approved for you as religion Al-Islam, »* (Q-5.3). But to seek excellence in religion through these innovations in reality it is denying the ordainment of this verse.

142

Fearing and trembling a few of the pains have I put before thee

Lest thy heart be dispirited, and the story lengthy

The investigating ulama have laid bare the ordinances of religion and have not brought forth any such thing in that which was not therein. Hence the ordinances resulting due to investigation are not innovated matters, rather they are fundamentals of the religion, since the fourth fundamental is the Deducement(Qiyas).

O son, the gnosis in the treaties Mabda wa Ma-ad concerning benefiting and gaining as related to the Qutbi-Irshad has been set Forth as it were befitting this place and was useful therefore that + +gnosis has as well been written in this letter. From here get the understanding that Qutbi-Irshad who is also a gatherer of the excellences of singularity (ferdivat) is a highly rare being and it is alter a exeat many centuries and countless time-periods that this kind of gem appears and the darkness-stricken world becomes illumined by his light of appearance and the light of his guidance and counselling includes the entire worlds.+ From the top level of the Throne (Arsh) to the center of the earth whoso has to have the right-path-guidance, faith, and gnosis, proceeds through him and stands acquired from him. Without his mediation no one can get access to this wealth. For instance, his light of guidance has in its compass the entire worlds like an ocean and as if that ocean is frozen having fundamentally no disturbance, and the person who has his attention directed towards that divine and has sincerity for

him or that divine has his attention directed towards a seeker then at the time of attention as if a hole opens in the heart of the seeker and through that channel he becomes watered by that ocean. Same is the case of the person who is busy in the remembrance of Allah and has not at all attention towards that divine, not by way of denial but because of not knowing him, this very kind of benefiting is there in this case also although in the first case it is more Chan as it is in the second case. As for the man who is a rejecter of him, or that divine feels heavy-hearted respecting him, be though he busy in the remembrance of Allah but goes deprived of the reality of righteousness and guidance and that very rejection and hurting becomes obstacle in the path of emanations towards him without there being any attitude of inattention towards him on the part of that divine, or any intention of causing harm to him. The reality of guidance is lost to him, mere form of righteousness exists there. But form devoid of reality is of Little benefit. And the people which cherish sincerity and love for him, be they though void of the said attention and remembrance of Allah, yet the light of righteousness and guidance reaches to them due to mere love, and let this gnosis mark the end of the letter.

Deeming it is enough I now finish for the wise

If there is someone in the village to response, have served the call twice,

Praise be to Allah, the Sustainer of the worlds, the Compassionate, the Merciful, first and last, and blessings and peace be upon his messenger, Muhammad, and upon his family ever and always.

Epistle- 261

On the Sublimities of prayers and excellences particular to that in connection with high gnosés and worthy realities, has written to the asylum of chieftainship, Mir Muhammad Noman.

After the Praise and the Blessings and conveying good-wishes be it known to my respected brother, may Allah show him the right path, that prayer is the second of the five pillars of Islam and is comprehensive of all worships and is a part which due to comprehensiveness has assumed the order of the total and has gone above all nigh-leading works. The wealth of Seeing (Royat) which the lord of the worlds had in hand in the Night of Ascension (Lailatul Meraj) in the paradise, alter descension in the world that wealth was available to him in the prayers in conformity with this world and it is for this reason that he said:*Prayer is the ascension of the faithful,*" and further said: "*Utmost nearness*

that the servant could get to his Lord is in the prayer," and the perfect followers of him as well have abounding fortune and fullest share in the prayer in this life although it is not Seeing (Royat) because this world cannot withstand that. Had the performing of the prayers been not ordained, who would have taken the veil off the face of the Desired. and who would have led the seeker to the Sought. It is prayer which is the delighter of the grieved and it is prayer which is the comforter of the sick: « *Comfort me O Bilal* " is the secret of this affair and « *The delight of my eyes is in prayers,* " is a hint at this longing. And whatever of the tastes and ecstasy, cognitions and gnoses, states and stations, lights and colours, stabilities and serenities, theophanies perceptible and imperceptible, and manifestations diversified and undiversified, appear outside the prayer and strike because of unawareness from the prayer, originate from the shadows and likenesses, rather proceed from fancy and imagination. A prayer-performer, aware of the reality of prayer, as if comes out of the world during the prayer and gains entry into the hereafter, and indeed at that time gets share from the wealth special to the hereafter and comes to his hand fortune from the Root unstained by any shadowiness. Since the worldly existence stands restricted to the shadowy excellences while the affair that is beyond shadows is especial to the hereafter, then inevitably Ascension (Meraj) is to be there, and this is the prayer to the faithful. This wealth is especial to this Ummah which because of the following of the Prophet who, in the Night of Ascension had gone from the world out in the hereafter and having entered the paradise was honoured by the Seeing (Royat) — became dignified by this excellence and blessed by this blessing.

O Allah, reward him on behalf of us with that which he deserves and reward him on behalf of us with a higher reward Thou hast rewarded any prophet by on behalf of his ummah and grant good reward to prophets all for they are the inviters of people towards Allah and guides of them towards meeting with Allah. ++A group of this sect, which They did not apprise of the reality of the prayer and did not inform of the specific excellences thereof, sought the remedies of their diseases in other things and imagined the acquisition of their objects connected with other things, rather, a group of them considering the prayer remote from the task put the basis thereof on "other" and "otherness" and reckoned the fast better than prayer. The Author of Futuhati Makkiyah says that in the fast the abandoning of eating and drinking means harmonizing with the Attribute of Absolute (Al-Samad) whereas in the prayer it is coming towards "other (ghair)" and "otherness

(ghairivat) and towards cognizance of the worshipper and the Worshipped. And this, as you see, is based on the issue of Unity of Existence (Wahdat ul Wujud) which falls under the predicaments of inebriates. It is due to unawareness of the reality of the prayers that a crowd out of this sect has sought comfort of their restlessness in hearing (samâ) and songs (naghmah), ecstasy (Ivafd) and forcedecstasy (tawajud) and sought for the vision of their Desired in the covers of songs.+ Inevitably, thus, made dance and dancing their habit although they would have heard, "*Allah has not kept cure in the unlawfit.*" Yes, *the drowning clings to every straw (his hands get) and the love of a thing makes blind and deaf*: If even a little of the reality of prayer was in revelation to them, would never have cried for hearing and song and would never have looked back to ecstasy and feigned-ecstasy.

Unaware of the reality they resorted to the fables

O brother, as much is the difference between the prayer and the song as is between the excellences proceeding from the prayer and the excellences proceeding from the song. For the wise a hint suffices. These are those excellences that have come up after a thousand years, and it is lastness that has emerged with the colour of firstness, and it is from here that has said: "the Formers of them are better or the Lateres," and did not say: "the Formers of them are better or the middle ones," seeing the Formers more consistent with the Lateres, which is a place to pause. And in another tradition, said, "the best ones of this Ummah are the Formers and the Lateres, and in the middle is muddiness."

Yes, in the Lateres of this Ummah although the Reference has loftiness, but in few, rather in fewer, whereas in the middle ones of this Ummah even though this Reference does not have that loftiness, yet it is more, rather, abounds. For everyone is a trend with magnitude and mode. But the lesserness of this Reference has raised the Lateres to high stations making them correspond 'with the

Vol.2 146

predecessors (sabiqin) has given good tidings. Said, "Islam began in strangeness and shall soon return to the state as it began, so good tidings be to the strangers."

The beginning of the last age of this Ummah is from the beginning of the second millennium after the demise of the Prophet since the passage of the thousand years has a great importance in the change of affairs and a strong effect in the alteration of things. And since there is no more to be any

abrogation and alteration in this Ummah, then the Reference of the Formers has shown itself up into the Laters with the same freshness and liveliness and strengthened the shari-ah and renovated the creed (anew) in the second millennium.

Should the Holy Ghost be at help once again

Others as well could do what Messiah did

O brother, this description is unbearable to many people today and far removed from their understanding. But if they do justice and come to compare the cognitions and gnosos of each other and note the correctness and flaw of the sates in the light of consistency with the shariah-knowledges and inconsistency therewith, and notice in which one the veneration and honour of the shari-ah and prophecy is greater, perchance could cast off the notion of being remote from the understanding. You would have noted that the Faqir has written in his books and letters that the Tariqat and Haqiqat are servants of the Shari-at, and that, prophethood is superior to sainthood, be that the sainthood of that prophet, and has further written that the saintly excellences have not the least comparison with the prophetic excellences, would that there could be the proportion of the drop and ocean, and things like this have written in the letter addressSed to my son in the description of the Method, get it from there. The object of discourse is to make known the blessings of the Lord, and incitement of the seekers of this Method, not the establishing of self-superiority over others. The gnosis of Allah is forbidden to him who thinks himself better than an unbeliever, then what to say of considering superior to the grandees of the religion.

Yet when my Lord hath lifted me off the earth

Why then I raise not my head beyond the skies

I am the clay the first spring clouds

When raie down with blessed drippy showers

Be then if a hundred tongue to every body-hair

Yet the bounties can't I thank so helpless and bereft of power

After going through this letter if longing for getting the prayer and attaining to some of the excellences particular to it breaks out in yourself such that it makes you restless, then after having sought the Divine approvals, set out for these limits and spend some of the time of your age in getting the prayer and Allah is the Guider towards the right Path. And peace be upon him who fallowed the Guidance and held fast to the examples of Mustafa, upon him and his family be blessings and peace most perfect and most complete.

Epistle- 262

On the description that attachment to us is a love-attachment, and our Reference is reflectional, being near or far makes no difference, and on matters relevant, has written to Maulanà Muhibbi Ali.

Praise be to Allah and peace be upon His chosen servants. The esteemed letter written in the spirit of intimacy, became pleased to receive that. Since it proceeded from the abundance of love implying utmost closeness, gave pleasure over pleasure. You had written about the fulfilment of the previous promise, my master on whatever way of the ways of Shari-ah you be in no way it is a place to worry provided the link of love does not break, rather gains strength day by day, and the spark of this eagerness does not cool down but goes on intensifying, since ++our attachment is a love-connection, and our Reference is reflectional (in-ikasi) and colour imparting (insibaghi) one. Nearness and farness make no difference except a quicker or slower acquisition and awareness of some of the peculiarities of the Path and unawareness of them.+ An explanation of this verity has been written in the end passage of the letter written to my righteous son on the description of the Method. Get it from there. A copy of that letter have taken with them the friends of my brother, Mir Muhammad Noman, the asylum of

148

chieftainship, have that brought back from there, better avoid being lengthy, and be peace.

Epistle -263

On the description of the gnoses related to the Divinely Kabah and on the merits of the prayers, and on matters relevant, has written to the abode of gnoses, Miyan Sheyk Tajuddin.

Praise be to Allah and peace be upon His chosen servants. The news of your coming, and pleasure giving, gave excessive pleasure to the longing lovers. Praise and thanks be to Allah for that.

Do justice O azure blue sky

Between the two, whose coming is more pretty

Thy Sun that illuminates thy world from the east

Or my moon that cometh from Sham

When you are kind enough to come, come quickly because the eager ones are under the strains of wait and have the desire to hear of the news of the House of Allah. To the Faqir just as the form of the Divinely Kâbah stands bowed-to by all the forms of creation, be that man or angel, the reality Thereof as well stands bowed-to by the realities of those forms. Inevitably then that reality has come to be higher than all realities and the excellences related to that have come to be higher than the excellences related to all the realities. In other words, this reality is intermediary between the worldly realities and the Divinely Realities while the intended by Divinely Realities are the veils of Grandeur and Greatness such that no colour and quality have touched their hallowed skirt and no shadowiness has found way unto them. Extreme end of the worldly ascensions and of the manifestations thereof are to the culminating point of the worldly realities, whereas share from the Divinely Realities is particular to the hereafter except during the prayer, which is the Ascension (Meraj) of the faithful. And during this ascension it is as if going from the world out into the hereafter when, that fortune which would be available in the hereafter, a little bit of that is obtained. I imagine the acquisition of this wealth during the prayer is due to the attention of the prayer-sayer towards Kabah which is a locale of the Divinely. Thus, Kabah is a wonder in the world which formwise is worldly and realitywise is otherworldly. The prayer being connected with that has also acquired this quality and in form and reality has become comprehensive of the world and the hereafter. And it stands established that the state attained while performing the prayer is higher than all the states attained outside the prayer. Since those states, however high they be, are not outside the circle of shadow whereas this state has share from the Root, hence, as much is the difference between the shadow and the Root as is the difference between those states and this state ought to be understood. And it comes in the vision that the state which would appear by the grace of Allah at the time of death shall be better than the state in the prayer. Since death falls in the preliminaries of the hereafter-states and whatever is closer to the hereafter is more complete and more perfect. Since here it is materialization of the form and there, materialization of the reality, vast is the difference between the two. The state that would be on hand in the small-intermediary (berzakhi sughra, i.e. the grave) by the grace of Allah shall be better than that state that would be on at the time of death. And the same relation has the great-intermediary (berzakhi kubra) — the Day of Resurrection — with the small-intermediary where the Visioned is fully blossomed and completely flourished. And the Visioned in the Garden of Bliss has greater blossomedness and flourishedness as compared with the Visioned of the

greatintermediary. And above all these is that locale of which the Truthful Informant has informed as such: « *Beware, there indeed is a Paradise for Allah, no houri or palace is there. Would in Epiphany be there our Lord smiling.* » Hence, fall under the lowest of all kinds of manifestations the world and whatever is therein, and the highest of them all is the paradise. Rather, the world basically is not a locale for the manifestations. Manifestations of the shadows and appearances of the symbols, typical of the world, near the Faqir are reckoned as worldly affairs, and in reality these fall within the Possible-Circle whether they call them theophanies Attributive or theophanies Essential « *Exalted be Allah above all that they say.* »

Vol.2 150 Ep.- 264

The Faqir when examines the world entire, finds it absolutely void and no fragrance of the Desired reaches his nose. In short, it is the place of raising harvest to be reaped in the afterworld. Searching for the Desired herein, it is simply perturbing oneself or holding the non-desired as the Desired. Hence, as mentioned before, most men have fallen captive of that and in dreams and fancy rest complacent. In this place it is prayer that has something from the Root and brings the fragrance of the Desired, and besides that is futile effort.

Epistle -264

++On the description that the self-affair should be carried to the bewilderment and ignorance, and that, to rely not upon states and illuminations, and in this connection has cited and interpreted an occurrence which one of the maslî-ikli of a suburban region had written.

Praise be to Allah and peace be upon His chosen servants. Your esteemed letter sent out of abundance of love and anxiousness to meet, gave mounting pleasure. Be concerned to your task and remain busy with the remembrance of the Essential, ignoring the Names and Attributes until the matter reaches ignorance and the task ends into bewilderment. Since the notice of the Names and the Attributes quite frequently becomes a cause for the appearance of states and a means towards awakening ecstasies. You must have heard that there is great probability of erring in the states and ecstasies and confusing of the falsehood with the truth is more often than not.+ And in these days one of the mashâ-ikh of a suburban region sent a message through a courier and made known his states as such: "vanishing and absorption has reached a

degree that whithersoever direct the sight see not anything and when direct the sight towards the sky and earth, find them not and the Glorious Throne and the Chair as well do not find, and when look at myself, find not at all, and when go to anyone, find him as well not. Allah, is boundless, none has found way to His extreme. The masha-ikh have called this perfection. If thou as well holdest this as perfection then why come to thee in the quest for Allah. But if there is something other than this that thou holdest as perfection, do write." The Faqir in reply to him wrote that these states fall under instabilities of the heart while heart is the first step in this Path and the man of these states has covered a quarter of the station of heart, the other three quarters of the heart he ought to cover and after that on the second step, called the soul, ascension should be made up to where unto wills Allah. Some time after this event one of the friends of this Faqir, who having acquired the Method had gone back to his homeland, came back and when apprised of his states it came to be realized that his condition was akin to the condition of the inquiring sheykh, rather, he is one step ahead of him in this predicament. And when his condition was carefully checked it appeared that that vanishing and absorption of him was in the element of air which surrounds every particle of the particles and his visioned was nothing other than air, and that he had considered the limitless God, "*Exalted be He above that, Greatly Highly.*" When at another time called him and enquired of his predicaments, it became sure that his fettering is with nothing esse other than air, and informed him of this reality. And when he examined intuitionally, he did find out that his achievement is nothing other than the air, then repenting of those predicaments moved the step forward.

Be it known that the heart is intermediary between the CreationWorld (Alami Khalq), which is the world of four elements, and the Soul-World (Alami Arwah), and thus has the colour of both the worlds. In other words, half of the heart proceeds from the Creation-World and the other half of that from the Soul-World (AlamiArwah). And if the half Creation-World-part of that is halved again, the task gets related with the element of air. Hence, quarter part of the heart comes from the station of air, as the heart is inclusive of that. Hence, what came to be known lastly is in accordance with the answer given firstly and is a description of the exposition of the reality thereof.

Praise be to Allah who hath guided us to this (felicity), never would we have been led aright had it not been for the Guidance of Allah. Verily the messengers of our Lord did bring the Truth. The time does not permit any more than this, and peace be upon you and upon all those who follow the Guidance and hold fast to the

following, of Mustafa, upon him and his family be of the highest blessings and most perfect peace.

Epistle -265

On the description that in resorting to a secluded life the rights of the Muslims should not be neglected, and on the description of some of the rights and matters relevant, has written to sheykh Abdul Hâdi Badayuni. +

After the Praise and the Blessings and conveying good wishes be it conveyed that the pleasing letter of my fortunate brother did reach and gave profound joy. Praise and thanks be to Allah that continuous separation-days have not affected the love and sincerity, the intimacy and devotional speciality. In spite of that, paying a visit would have been better, but goodness lies in the designs of Allah. You had expressed the desire to resort to seclusion. Yes, seclusion is a yearning of the veracious (siddiqin). Congratulations be to you, do seclude (yourself) and retire but do not let the concern for the rights of the Muslims go out of the hand, Said : "*The rights of a muslim upon a muslim are five, returning of the (1) salam (salutation) (2) visiting of the sick (3) accompanying of the funeral procession (4) accepting of the invitation to a banquet (5) uttering a prayer (in obedience to an injunction of the prophet) for the sneezer.*" As for the accepting of invitation to a banquet, there are conditions. It is written in Ihya that the accepting of invitation is forbidden if the food is doubtful, or the house or the carpet be from unlawful earnings, or the festival conditions be forbidding such as the being of the floor cover of silk brocade, or there be silver dishes, or pictures of living beings on the roof or walls, or audition of something from musical instruments, and amusements, and fun or business of any kind of play, or too much perfuming, or jokes and humorousness, or conversation in back-biting, or defamation and false-testimony, calumny, and things like that all these things bar its acceptance and the commendation thereof. And legitimize its unlawfulness and disapprovedness likewise if the invitor be tyrant, innovator, trespasser, wicked, or ceremonious, desiring vainglory and pride. And it is in the book *Shir-atil-Islam* that a banquet presented with the intentions of making show and gaining praise should not be attended. And in *Mohit* it is that one should not sit around a clothsheet bearing repast-foods if there is alongside jokes and music and people engaged in backbiting and drinking wine, as is also in the book *Matalib-ul-Muminin*. If all these forbidding

elements be not there then in the accepting of invitation there is no option, even though the absence of these obstructives in this age is difficult. ++Also do note that seclusion is from the aliens, not from the companions. Since keeping association with the secret-sharers is a necessary tradition of this Exalted Method. Hazrat Khajah Naqshband has said : *"my way is company since in seclusion is publicity, and in publicity is calamity."* The intended by company is the company of the votaries of the Path, not of the opposers of the Path. Since self-rejection of one for the sake of another is a condition for companionship, which is not achievable without congeniality. Visiting the sick is a sunnah. If there is someone to take care of that sick person and he does look after him, otherwise attendance on him is incumbent, as is in the margin-notes of Mishkath. In order to participate in the burial-prayer, the funeral procession should be accompanied at least for a few steps so that the right of the deceased be discharged. Participating in the Friday-prayer and in the Five Times congregational prayers is of the requisites of Islam and these cannot be dispensed with. Remaining of the time should spent secludedly in godly acts in retirement from the world. But get the intention first corrected (purified) and do not make the seclusion sullied with any sully of an objective of the worldly objectives and there ought to be no objective other than the internal tranquillity (jam ivati batin) through the remembrance of Allah, and the turning away from the useless occupations and diversions.+ And ought to be very much cautious in the correcting of intention lest some camal-ends be underlying that. And in this correction a show of great humbleness and entreaty, and display of submissiveness and Broken-heartedness ought to be observed. Perchance the reality of intention be acquired. And after having sought the Divine-guidance for seven times, resort to seclusion

154

with correct intention. It is hoped that great benefits shall accrue as a result of that. The remaining of the matter have pended till the tryst, and be peace.

Epistle -266

On the description of some-theological doctrines in keeping with the opinions of the men of tradition and congregation. which he had acquired inspirationally and perspicaciously and not conventionally and conjecturally. In the onset of the predicaments he had seen the Prophet. who said: "Thou art an investigator of the gnostical theology," and had related this event to his Sheykh. From that day on he had in all issues of

gnostical theology a separate opinion and a different dictate having agreement in most of the issues with the Maslu-ikh Maturidiyah. And in the rejection of the philosophers and in their censure and reproach, and in the rejection of those atheists and freethinkers who went astray undiscerning the aspired-after of the sufis, and on the description of some of those juristical injunctions related to the prayers, and on the description of the excellences of the Exalted Naqshbandiyah Method, and of the devout following of the Naqshbandies of the prophetic traditions, and in forbidding the hearing of songs and attending the assembly of dancers, and on matters relevant, has written to his sheykh's sons, i.e. Khàjah Abdullah and Khàjah Obaidullah.

In the name of Allah, the Compassionate, the Merciful

O Allah, grant ease and make not difficult and cause it end properly.

After the Praise and the Blessings and conveying good-wishes it is to acknowledge to the master's sons that from head to feet this Faqir is submerged into the favours of your eminent father. In this Path took the lesson of *alif* and *ba* from him and learnt the alphabet of this road from him and attained the wealth of "*registration of the End into the Beginning*", by the blessing of his company, and received the fortune of "*Travelling within the Dwelling*" by virtue of attending upon him. His noble attention conveyed this incapable one to the Naqshbandy Reference within two and a half months and blessed with the Especial Presence of the grandees. And in this short period of time so much of the theophanies and manifestations, lights and colours, colourlessnesses and tracelessnesses showed up by virtue of him that how to explain that and what to describe of their details. Through the blessing of his noble attention there hardly remained any nicety in the gnoses of unification (*tauhid*), unitedness (*ittihad*), nearness (*qurb*), co-presence (*maï-yat*), encompassment (*ihatah*) and immanence (*sarayan*) which They did not disclose to this Faqir and did not inform of the reality thereof. The vision of Unity in multiplicity and the observation of multiplicity in Unity fall under the preliminaries of these gnoses. In short, where the Naqshbandy Reference and the Specific Presence (*Huzuri Khass*) of these grandees exist, giving tongue to those gnoses and describing the signs of that vision and observation proceed from short-sightedness. The affair of these divines is high set, and has no connection with every hypocrite and dancer. And when this kind of high-valued wealth has come from His Eminence to this Faqir, If let my head be trampled by the feet of the servants of your exalted threshold, naught have accomplished. Of the self-follies, how do state, and of the self-remorsefulness, how do express. As for the gnosis-lord Khàjah Hisâmuddin Ahmad, may Allah give

him high reward on our behalf, who having taken upon himself the burden of us negligent ones has resolved to under Lake the service of that high threshold-servants and has relieved us far-placed ones.

If every hair on my body gets tongue

A thousand together cannot duly give thanks one

Thrice this Faqir had the honour of having the wealth of kissing the threshold of His Eminence. The last time he said to this Faqir that weakness of the body has overpowered myself and there is little hope of life, you ought to keep yourself informed of the condition of the children and then ordered for your being brought in his presence, and you (two) were in the laps of foster-mothers, and then ordered the Faqir to exert attention upon you (two). By his order exerted attention to a time upon you (two) in his presence until outwardly the effect of the attention also became evident. After that asked for exerting attention in absentia upon your mothers, complying with the

Vol.2 156 Ep.- 266

orders the exerting of attention in absentia was done. It is hoped that by the blessings of his presence that attention shall bring forth fruit to good results. Kindly do not think that there is any forgetfulness concerning the necessarily to be obeyed and surely to be fulfilled orders of the will of His Eminence, or any heedlessness is there regarding them. Never, only am in wait for a hint and am looking forward to your permission. Now a few sentences by way of counselling are written down, hear them with a heedful ear, may Allah grant you success. ++The first obligation upon the wise is the correcting of beliefs according to the true opinions of the men of tradition and congregation, which are the delivered sect. A description of some of those doctrinal issues wherein exists some obscurity now follows.

1. It should be understood that Allah is existent by Himself and things are existent through His creation, and He is unique in Seing, as well as in Attributes, and as well as in Acts, and in reality none is partner to Him in any matter, be it existence or anything other than that. Partnership nominal and relationship verbal are out of discussion. The Attributes and Acts of Him, like His Essence, are inconceivable and incomparable, and have no correspondence with the attributes and acts of the Possibles. For example, the Attribute of Knowledge is an Attribute of Him, ancient (qadim) and an all-spread real one (basiti haqiqi) to which absolutely no numerousness (ta-addud) and multiplicity (ta-kassur) have found way, be that though due to numerously relatedness. Since there exists and illumination (inkishaf) all-

spread such that the knowledges of pre-eternity (azal) and post-eternity (abad) come to illumination by that illumination, and all things in their symmetrical and contradictory states in totality and partiality with the specific time of each of those, Has known in an all-spread single instant, and in that very instant Has known Zaid also existent and also perished, Has known as embryo, and Has known as child, Has known young and old-aged, Has known alive and dead, and Has known standing and sitting, Has known resting against a pillow and lying, Has known laughing and weeping, Has known delighted and distressed, and Has known honoured and disgraced, and Has known also in the isthmus (berzakh) and also in the resurrection (hashr), and Has also known in paradise and also in taking delights. Hence, numerousness of relation also is non-existent in that locale, since the numerousness of relations requires numerousness of moments and multiplicity of time, and there is not but a single instant all-extending from pre-eternity (azal) to posteternity (abad) wherein there is naught of numerousness basically, as do not apply the orders of time, of anteriority and posteriority, upon Himes. Hence, if we affirm relation with the knowns in the Knowledge of Allah, it would be one single relation related with entire knowns, and that relation has incomprehensible nature and like the Attribute of Knowledge is inconceivable and incomparable. The distantness of this picturing shall we remove by citing an example and say that it is justifiable that a person might know of a word in its different kinds and varying states and inconsistent considerations. Hence in the very time knows the word as noun also, verb also, letter also, and trilateral also, and quadrilateral also, knows declinable also and knows indeclinable also, knows triptote as well as diptote, and knows also as fully inflected and also as imperfectly inflected, and knows also as definite (noun) and also as indefinite (noun), and knows also as past tense, and as future tense, and knows also as imperative and prohibitive, rather it is admissible that if that person says that all these kinds and considerations of the word I see in a mirror of the word in one single instant in detail. Hence, if in the knowledge of the Possible, rather in the sight of the Possible, the gathering together of opposites is imaginable, then how it seems distant in the Knowledge of the Necessary and *for Allah is the highest example.* »

It should be understood that exists here although a form of a gathering of opposites together, but in reality among them oppositeness is missing. Since although Has known Zaid existent and nonexistent in a single instant, but in that very instant Has known that the time of his being existent, for instance, is a

thousand years after *Hijrah* while the time of his past nonexistence is prior to

158

this particular year and the time of his future nonexistence is after one thousand and one hundred years. Hence there exists no contrariety due to variation of time and likewise ought to be the judgment of all conditions, understand it. From this ascertainment it becomes evident that although the Knowledge of Him stands connected with changeful details, yet any stain of changefulness has not found way therein and any room for imagining accidentality in that Attribute does not occur, as have the philosophers presumed. Since change could be considered on the basis that the one Has known after the other, but since all Has known in one single instant in which case there exists no room for change and accidentality. Hence there is no need of establishing multiplicity of connections with that (i.e. with the Knowledge of Allah) so that change and accidentality be referred to those connections and not to the Attribute of Knowledge, as have done so some theologians to remove the doubts of the philosophers. Yes, if establish multiplicity of connections on the side of the knowns, has room.

Likewise, there is one single all-extending (*basit*) utterance such that by that very single utterance is in a state of speech from the pre-eternity (*azal*) to the post-eternity (*abad*). If there is command, proceeds from there, and if there is interdiction, that also is from there, if there is proclamation, also comes derived from there, and if there is question, is also from there, if there is wish, it is also inferred from there, and if there is expectation, it is also from there all the sent-down books and transmitted commandments are but a paper coming from that all-extending utterance. If it is *Torah* (Old Testament) comes from there transcribed, and if it is *Ingil* (Gospel), it also acquired the transcription from there, and if it is *Zaboor* (the book of Psalms), stands also written out from there, and if it is *Furqan* (the Quran), that has also descended from there.

By God the word of the Truthful in truth is one single

But in descending has assumed modes many and multiple

Likewise, there exists one single Act and it is by this every single Act the Makings (*Masnu-at*) of the ancients and the last-comers are coming into existence, the verse: "And Our command is but a single (Act) as the twinkling of an eye, (Q-54:50) is a secret to this. If it is reviving or if it is killing, is connected with that Act, if it is affliction or if it is reward, also is connected with that Act. Likewise, if it is creating or if it is bring to naught, proceeds from

that Act. Hence, to the Act of Allah multiplicity of connections is in-existent, rather through one contact the ancient and the lastcoming creations in the particular time for their existence, come up into existence. This contact like the Act of Him is inconceivable and imperceptible, since the conceivable has no access towards the inconceivable.

Bear not the rewards of the kings but their own carriers

The Ash-ari because of not having comprehended the reality of the Act of Allahit, declared the Making (Takvin) accidental and recognized His Acts as accidental, not realizing that these are traces (asar) of His preeternity-Acts+, and not the Acts of Him. And of this kind is that which some of the sufis have affirmed as the theophany of Acts and in this state in the mirrors of the acts of the Possibles have seen naught except the Act of the Sole One while that theophany, in reality, is the theophany of the traces (asar) of the Act of Him and not the theophany of the Act of Him.

Since the Act of Him is inconceivable and imperceptible and is ancient (qadim) going predicated upon His Essence and is called Making (Takv-in). Into the mirrors of the Accidentals is no capacity and into the manifestations of the Possibles is no appearance.

Into the confines of the form how could the reality get in

And what has an emperor to do in a beggar's dismal inn.

To the Faqir, the theophany of Acts and Attributes without the theophany of Essence is unimaginable, since for Acts and Attributes is no severance from the (Holy) Essence, so that their theophany without the theophany of the Essence be imaginable. And that which stands separate from the Essence amounts to the shadows of the Acts and to the shadows of the Attributes of Him. Hence, their theophany shall be the theophany of the shadows of the Acts and of the Attributes and not the theophany of the Acts and of the Attributes, but the understanding of everyone does not reach to this excellence: "*That*

Vol.2 160 Ep.- 266

is the bounty of Allah bestows upon whom he will, Allah is the owner of great bounty", (Q- 62: 4).

++2. Now coming to the actual subject, He does not dwell within anything nor anything dwells within Him, and He encompasses everything and maintains nearness to, and company with them, but not that encompassment and nearness and company that be in agreement with our feeble intelligence, since that does not befit

His Lofty Majesty. And that which get through illumination and vision, He is far above that as well.+ Since the share of the Possible in respect of the reality of His Essence Attributes, and Acts is naught cave ignorance and bewilderment. Faith in the Hidden (Ghaib) ought to be maintained and whatever comes in illumination and vision ought to be put under *la* (no) and negated.

Take the net away, oh the Unqa who could get

For, whoever sets the net here, goes empty handed

A couplet from the Masnavi of our sheykh befits the situation:

Still the palace of indifference is too high

My effort to reach that They displeasingly deny

+3. Hence, we maintain the belief that He stands encompassing the things and is near to them and is with them, but as for the meaning of encompassment, and nearness, and company in relation to Him, do not know how is that. To speak of encompassment and knowledgewise nearness is entering upon allegorical interpretations. And He does not unite with anything and likewise nothing can unite with Him as well. And that which appears understood as uniting from some of the writings of the sufis is contrary to the intended by them. Since their intention by the words "*.....when poverty reached perfection then it is Allah*" which are illusive of uniting, is that when poverty reaches perfection and absolute naughtness (nesti) is attained, remains naught but Allah, and not that that faqir becomes united with Allah and becomes God. Since that is infidelity and blasphemy. *Exalted be He and Glorified above what the sinners' fancy, High and Great.* Our Khajah would say that the wordings « *I am the Truth* " are not in the sense that I am the Truth (Haqq), but they are in the sense that I am not and the Truth (Haqq) is there.+

4. Change and alternation have no way towards His Esence, Attributes, and Acts. Verily, Glorified be He who does not change in His Essence, nor in His Attributes, and nor in His Acts with changes in the worlds. And that which the existentialist sufis have affirmed as Five Descents, they are not of the kind of change and alternation in the Necessity Degree (Martabah Wujub). Since that is infidelity and error. Rather have considered these Descents excellence of Him in the degrees of manifestations without there being for the change and alternation a way into the Essence Attributes, and Acts of Him.

++5. And He is also Absolutely Self-Sufficient (Ghani Mutlaq) in the Essence, as well as in the Attributes, as well as in the Acts, and is not lacking in any thing in any way and just as is not in-want regarding the Existence (Wujud), also is not in-want regarding the Appearance (Zuhur). And that which is understood by the wordings of some sufis that He stands in need of us respecting the manifestation of His Nominal and Attributive excellences, these wordings bear too hard upon the Faqir, whereas he holds that the object of creating the creation is their acquisition of their excellences and not the accruing of excellences to His Hallowed Court.+ The verse: *"And I created not the jinn and humankind but that they worship Me"*, (Q- 51:56), i.e. *"they acquire My gnosis,"* corroborates this reality. Hence, the object of creating the jinn and humankind is their acquisition of the gnosis (of Allah) which means their attaining perfection, and not that something becomes Attributed to Allah. And that which comes in the heavenly tradition as: *"I created the creation so that become known,"* the intended here too is their gaining gnosis and not that I become known and acquire excellence by their knowing. *Glorified be Allah above that, High and Great.*

6. And He is high set and exempt of all derogatory attributes and marks of accidentality, is not a body nor is a bodily one, and neither spatial (makani) nor temporal (zamani), Attributes of

162

excellence stand proven for Him. And among these there are Eight Attributes of excellences that exist in Him as Superadditions to His Essence and those Attributes are Life (Hayat), Knowledge (Ilm), Power (Quadrat), Will (Iradah), Hearing (Sama), Seeing (Basar), Speech (Kalam), and Making (Takvin). These Attributes are existent in the Exterior and not that these are existent in the Knowledge with Additional Existences on the Essence while in the Exterior these are Exactly the Essence, as have some Existentialist sufis imagined and spoken as:

By way of reasoning the Attributes all are other

And by way of ascertaining they are the Essence sheer

This in reality is negation of the Attributes, since the negatôrs of the Attributes, the Motazilah and the Philosophers, have as well stated of the Cognitional Otherness⁵ (Tagha-ir Ilmi) and of the

⁵ Commentary: 1. Cognitional Otherness (Taghe-ir) means that in the Divine Knowledge the Attributes appear as independent entities

External Unity (Ittihadi Klariji), and have not rejected the Cognitional Othemess neither have claimed that the meaning of Cognition (IIm) is exactly what is meant by the Essence or exactly what is meant by the Power and the Will, rather Identicalness and Unitedness have they declared regarding the External Existence (Wujudi Khariji). Hence, as long as do not admit of Othemess (Tagha-ir) of the External Existence, cannot be separated from the group of the negators of the Attributes, since just a considerational differentiation serves no purpose as you can understand.

7. And He is Ancient (Qadim) and Pre-Primordial (Azali) and to none besides Him Pre-Existence (Qidam) and Pre-Primordiality (Azali-vat) stand proven. There is consensus of all creeds upon this, and whosoever be a believer of Pre-Existence (Qidam) and of Pre-Primordiality (Azali-yat) for any one other than Allah, they have declared him an unbeliever. Imam Gazali has declared Ibni Sinâ and Farabi and others like them unbelievers because of their having the belief of Pre-Existence (Qidam) in respect of wisdoms and souls and having presumed the Pre-Existence (Qidam) for substances and forms and having considered the skies and whatever is therein, Ancient (Qadim). And our Khâjah would say that Sheykh Mohyiuddin ibni al-Arabi holds the view of Pre-Existence (Qidam) regarding the Spirits of the Perfect Ones. This doctrine ought to be based on interpretation in contrast to the apparent sense so that it does not go contrary to the consensus of the men of creeds.

8. And Allah is All-Capable (Qadir) and All-Arbiter (Mukhtar), from the stain of compulsion (ijab) and situations of helplessness (iztirar) is above and free. The witless philosophers visualizing excellence into compulsion (ijab) and, thus, negating Free-Will (Ikhti-yar) from the Necessary, have affirmed compulsion (ijib). And these unaware ones have held the Necessary idle and jobless and except one single product, and that also in compulsion (ijab), not else they recognize proceeding from the Creator of the skies and the earth, and have Attributed the existences of the accidentals to the Active Intelligence (Aqli Fa-âl), the existence whereof is confirmable no where except in their fancy and in their self-conceitedness. They have no business with Allah., hence,

with distinctions together with the Essence.

2. External Unity (Ittihadi Khariji) means that in the exterior the Attributes unite with the Essence la, so perfectly and completely such that they lose entirely and wholly solely their entities and distinctions so that naught save the Absolute Essence remains in the exteriority.

necessarily in times of perturbation and emergency ought to do invocation to the Active Intelligence (Aqli Fa-al) and ought not to turn at all to Allah because of their not admitting of any role of Him in the existence of occurrences and saying that it is the Active Intelligence which is connected with the bringing about of happenings. Rather, their returning is not even to the Active Intelligence (Aqli Fa-al) because of its having no power in repelling their tribulations from them. These unfortunate ones in their stupidity and silliness have come to be the leaders of the heretic sects. The infidels invoke Allah and seek the removal of tribulations through begging Him contrary to these fools. Two things are extra there in these unfortunate ones in comparison with all the heretical and thickheaded sects. One is unbelief in, and rejection of, the sent-down commandments and opposition to, and enmity of, the messages transmitted. The second is the planning of vicious preliminaries and

164

deceiving arguments and evidences in justifying their hopeless aims and objectives. The amount of fanaticism which they have burdened themselves with in validating their objectives, no other fool has burdened himself with that that much. The skies and the stars which are constantly restless and wandering, the pivot of the works near them is upon their movement and position while they, having closed their eyes towards the Creator of the skies and the Bringer-About of the stars, the Causer of their movements, and the Organizer of their system, hold Him unconcerned with their affairs. How ignorant, and how unblessed? A bigger fool than them is he who holds them wise and imagines them erudite. And of their organized and systematized knowledges, one is geometry, which is totally needless and completely futile. Of what help would be the being of the sum of three angles of a triangle equal to two right angles, and what good is connected with the figures Urusi and Mamuni which is a soul-exhausting accomplishment near them. The knowledge of medicine, astronomy, and the knowledge of moral reniement, which are classed as the best of all their knowledges, having stolen these from the Books of the past prophets have employed them in giving currency to their falsities, as has clarified that Imam Ghàzali in (his treatise) *al-munqiz aniz-zalal*. If the men of creed and the followers of the Prophet go wrong in reasoning and proving, there is nothing to fear because their affairs rest on the following of the prophets. They come up with reasoning and proving in support of their exalted goal simply by way of emphasizing, while the following doubtlessly is sufficing for them. Contrary to these unfortunate ones who have freed themselves from the following and are after establishing validity

467

through argumentation, these are themselves in error and lead others into error. When the invitation of Jesus (Isa) reached Plato, the biggest of these unfortunate ones, he said, "*we are a people guided, need not any one to guide us.*" This idiot ought to have watched and investigated the dealings of the person who revives the dead and restores the sight of the born-blinds, and healeth the leprous, which is beyond the powers of their philosophy, and then would have answered. Without having investigated these things the giving of an answer proceeds from utmost antagonism and foolishness.

When the major part of philosophy is naught save foolishness

The total thereof then falls in the order of the major near the ones sagacious

May Allah protect us from their evil tenets. During these days, my son Muhammad Masum completed the chapter *Jawahir Sharhi Mawaqif* in the course of its study the meannesses of these ignorant ones came to clear notice and many benefits against those followed. *Praise be to Allah who hath guided us to this (felicity): never would have we been led aright had it not been for the guidance of Allah, verily the messengers of our Lord did being the Truth.*

And the writings of Sheykh Mohyi-uddin ibni al-Arabi as well have the outlook of the Involuntariness (Ijab) and he is in agreement with the philosophers in the meanings of Power (Qudrat) in that he does not accept the freedom of abandoning (sihati terk) an act for the All-Capable (Qadir) and holds the Act-issuance aspect necessary. Wondrous is the matter, Sheykh Mohyi-uddin appears among the Elects while the condition is that most of his cognitions are contradictory to the opinions of the men of Truth and they appear erroneous and incorrect. Perchance they have considered him helpless on the basis of illuminational-error in having removed the reprimand from him as it is in case of attemptfailure (khata iftihadi). This is an especial belief of this Faqir about Sheykh Mohyi-uddin that he is among the approved ones but considers his contradicting cognitions as erroneous and harmful. A group out of this sect (the sufis) reprimands and censures the Sheykh and holds also his cognitions erroneous, whereas another group of this sect (the sufis) which having chosen to follow him holds all his cognitions to be correct and comes up with reasoning and evidence to establish the genuineness of those cognitions. And, doubtlessly, both of these groups have taken the way of immoderation and indiscretion staying far away from a moderate condition. The Sheykh who is among the saints and elects how could he be rejected because of illuminational-error while his

cognitions which are far removed from the truth and go against the opinions of the

166 Ep.- 266

men of Truth how could, just by way of following, be accepted. Therefore the Truth means moderateness which Allah has granted me out of His Grace and Kindness. Yes, on the issue of Unity of Existence a large crowd of this sect (the sufis) is with the Sheykh, even though the Sheykh has a specific style in this issue but in the actual issue they agree with one another. This issue although also goes against the beliefs of the men of Truth but it is worth paying attention to, and deserves a summing-up. This Faqir, by the Grace of God, in the interpretations of the quatrain of his Sheykh has made this issue conform with the beliefs of the men of Truth and has brought the disagreements between the two parties down to a verbal contrant and has solved the suspicions and doubts of the two parties in a way such that there remained not any room for doubt and confusion as is not hidden from the reader thereof.

9. It should be understood that the Possibles altogether, be those essences or be those contingents, be those bodies or be those wisdoms, be those souls or be those skies, or be those elernents, they all stand dependent upon the invention of the All-Capable (Qadir), the Arbiter (Mukhtar) who has brought them about with existence out of the Obscurity of Not-Being (Katmi Adam). Hence, these are in want of Him in their existence and as well are in want of Him in subsistence. Existences of means and media has He rendered veils for His Acts and has made wisdom (hikmat) cover for His Power (Qudrat), no, rather has made the means signs towards the subsistence of His Acts and wisdom means towards the existence of the Power (Qudrat). Since the discerning ones whose eyes have become antimonied and illumined with the antimony of imitation of the prophets, ++they know that the means and media are in want of Him in their existence and continuance and require their subsistence and persistence by Him and with Him. In reality these are absolutely inert things and, therefore, how could induce effects in the things that are like them and subject them to accidentality and invention. It is the All-Capable (Qadir) behind them That invents them and distinguishes them with befitting excellences. And just as by observing an act by an absolutely inert thing the wise trace the path to the doer and inciter thereof because they know that this action is not in consonance with the condition of that. There is a doer behind that who induces that act in that. Hence, the act of an absolutely inert thing will not be a veil near the wise for the act of the real doer,

Sublime, is the Inspirer. It becomes clear by this description that resorting to means is not negative of trust (in Allah) as hold the undiscerning ones, rather, in resorting to means lies perfect trust. Hazrat Yagoob (Jacob)Z., allowing for the means with handing over the affairs to has called "trust" (in Allah). In Him I put my trust and in Him ought to put all the trusting their trusts.

10. And He is the Willer of good and evil and the Creator of these two. But He becomes pleased with good and displeased with evil. This difference subtle is there between Will and Pleasure. And Allah hath rendered the men of tradition guided with the difference. All the sects due to remaining unguided with this difference have fallen into error.

It is on account of this that the Motazilah hold the individual creator of the self-acts and the origination of infidelity and sins ascribe to him. From the wordings of Sheykh Mohyi-uddin and his followers it follows that just as faith and good deeds are the approved of the Name Al-Hadi, infidelity and sins are the approved of the Name Al-Muzil. This statement goes against the men of Truth and is disposed towards necessitation (ijab) because of its meaning the approval (of Allah), just as be said that shining and illuminating means the approval of the Sun. And Allah has granted the servants the power and will so that they do the acquisition of acts of their own accord. The creating of acts has ascription to Allah and the acquisition thereof is theirs. Practice of Allah continues in this way that after the servant's intention towards an action the creating of Allah gets connected with that action. But since the servant's action originates through his intention and option, necessarily shah become connected with commendation and condemnation, recompense and sentence. And their saying that the servant's volition (ikhtiyar) is weak, if by weak they mean weaker as compared to the power of Allah's Will, it is incontestable, and if by weak they mean insufficient in executing the ordained act, it is then incorrect, since *Allah tasketh not a soul with that which is beyond its power, rather He desires ease, and desires not hardship*. In short, appointing an everlasting return for a limited time act stands ceded to the estimate of Allah, and ordaining a return equivalent as an everlasting torment for a limited-time infidelity and connecting unending delights with a limited-time faith, is the estimate of the Dominant, the Wise. This much by the Grace of Allah we also know that choosing infidelity regarding Allah - who is the Bestower of external and internal comforts and is the Originator of the skies and the earth, and every Greatness and Excellence that is there stands proven for His Hallowed Court - the return for that

infidelity ought to be the severest torments, and that is continuing eternally in chastisements, and likewise, having faith in an unseen state in such a Beneficent Divine One and believing in Him as All-Truthful in spite of the resistance of the carnal-soul and the devil, the recompense thereof ought to be the highest of all kinds of recompenses, and that is eternally living in delights and pleasures. Some mashà-ikh have said that entrance into Paradise is solely connected with the Grace of Allah and relating that to faith is on the basis that whatever comes as the return of deeds is most pleasant. To the Faqir, ingress into Paradise stands related to faith, but faith is a bestowal of Him and a grant of Him. And ingress into Fire is related to unbelief and unbelief proceeds from the passions of the carnal soul: "*Whatsoever of good befalleth thee, it is from Allah, and whatsoever of ill befalleth thee it is from thyself*, (Q- 4: 79). It should be understood that connecting the ingress into Paradise with faith in reality it is exaltation of the faith, rather of the faithful that such a high-worth reward follows upon that while, likewise, in connecting the entering into Hell with unbelief lies the debasement

170

of unbelief and Grandness of that in relation to which the occurring of unbelief did happen, such that this kind of torment eternal became consequent upon that. Contrary to that which some of the masha-ikh have said, which is void of this nicety, and as well concerning the entering into Fire, which is a matter akin to that, there exists like this no example cited since entering into Fire in reality is connected with unbelief, and Allah is the Inspirer (of the Truth), and this much about this matter.

++11. And in the afterworld in Paradise the believers shall see Allah independent of direction and perception, identicalness and likeness. This is an issue such that all groups of creed-holders and noncreed-holders, besides the men of tradition, are deniers thereof and do not consider directionless and imperceptible Seeing (Royat) admissible so much so that even Sheykh Mohyi-uddin inbni al-Arabi has brought down the Seeing (Royat) in the hereafter to a formal theophany (tajallei suri) and holds any other way inadmissible except this theophany. One day my Sheykh relating from his Sheykh, was saying that if the Motazilah did not restrict the Seeing (Royat) in the degree of all-purity (tanzih) and did believe even in assimilation (tashbih), and considered the Seeing (Royat) possible in this theophany as well, never would have they denied the Seeing (Royat) and held it impossible. In other words, their rejection is with regard to the directionlessness and imperceptibility - a matter which is specific to the degree of

all-purity (murtabah tanzih), contrary to the theophany wherein direction and perception are there into consideration. It should not go unrealized that bringing down the hereafter-Seeing to a formal theophany (tajallà suri) in reality means denial of the Seeing (Royat). Since although that formal theophany is distinct from the worldly formal theophanies, yet is not the Seeing (Royat) of the AllTruthful.+

Shall look at Him the faithful, and He formless

Imperceptible beyond any parable, similitude, or example

++12. The advent of prophets is a blessing for all mankind. But for the intermediation of these divines, who would have guided the wandering ones to the gnosis of the Essence and Attributes of the Necessary Being, and who would have shown the difference between the pleasing and displeasing acts near our Lord. Our feeble wisdoms are idle and useless concerning this reality without the assistance of the light of their invitation, and our inefficient understandings are degenerate in this issue without the imitation of these divines.+Yes, wisdom even though is liable-rendering (hujjat), but in rendering liable is insufficient, not reaching the degree of sufficiency. Fully rendering liable (hujjati balighah) is the advent of prophet as the eternal hereafter-torment or reward is connected with that.

Q. Since the eternal hereafter-torment is connected with the advent, then saying advent a blessing for the mankind shall be in what sense? A. Advent is blessing exact as it is a means towards the gnosis of the Essence and Attributes of the Necessary Being, and is inclusive of the worldly and otherworldly successes, and by virtue of the advent becomes known and distinguished that which is worthy of His Hallowed Court from that which is unworthy of His Hallowedness . Since our lame and blind wisdom being stained with the blemish of Possibility and Accidentality, what does it know befitting the Sire Necessity -Pre-Existence (Qidam) is of whose prerequisites - are which of the Names, Attributes, and Acts, and which are unbecoming so that those be applied and these be avoided. Rather it is quite often that due to self-deficiency deems perfection as defect and imagines defect as perfection. This distinguishing to the Faqir is better than all external and internal blessings. Worse than an unfortunate is he who ascribes inappropriate matters to His Hallowed Asylum and things unbecoming refers to His Holy Glorrr. It is the advent that has separated the falsehood from the truth and has helped discriminate the one unworthy of worship from the one worthy of worship. It is the advent by the intermediation of which they guide to the path of Allah. and lead the servants to the felicity of nearness to, and union

with, the Lord. And it is through the advent that knowledge of the approvals (merziyat) of Allah is gained, as has already passed, and the permissibility of disposing affairs from the impennissibility

Ep.- 266 172

in His sovereignty becomes distinguished. And similar to this the benefits of advent are numerous and, thus, it becomes established that the advent of the prophets is a blessing, and he who has submitted to the desires of his urging-soul (nafsi ammarah) and denies the advent accepting the dictates of the devil, the outcast, and does not do acts in accordance with the advent, then what wrong advent has done and why advent is not a blessing.

Q. Although wisdom in itself is defective and deficient concerning the ordinances of Allah but why it cannot be so that after having gone through purification and purgation it develop a harmony and union of imperceptible nature with the NecessityDegree (Mertabah Wujub) so that by virtue of that harmony and union get the directives (directly) from there and there be no need of advent which is through the mediation of an angel.

A. If wisdom even does attain this harmony and union but the connection that it has with this material form does not disappear fully and it cannot gain isolatedness completely. Then illusion is always after it, and the faculty of thinking does not leave its thoughts, and the powers of fury and sensuality are always its companions, and the vile avarice and mischief are its close mates, neglect and forgetfulness, which are innate in humankind, do not part with it, and missing and mistaking that are characteristics of this worldly life, do not depart from it, hence wisdom is not worthy of trust and the directives extracted from it are not secure against the control of suspicion and the disposal of thought, and from the taint of oblivion and situations of error are not preserved as compared with the angel who is clean of such characteristics and free from such degeneracies, and hence is necessarily trustworthy and the directives received by him are secure against suspicion and thought and places of forgetfulness and error. And sometimes it is feit that the knowledges acquired through spiritual inspiration, in conveying those through the faculties and senses, some uncontested and incorrect preliminaries that have been acquired through fancy or thinking, or by ways other than these, get involuntarily mixed up with those knowledges in such a way that the discriminating at that time is not at all possible, and at some other Lime it is so that They do grant a knowledge towards discrimination while sometime They do not. Then inevitably those knowledges due to being mixed up with those preliminaries become a case of untruth and lose credibility. Or we say that the

acquisition of purification and purgation is related to the performing of virtuous deeds that meet the approvals of the Lord and this matter depends upon the advent, as has passed before. Hence, without the advent the reality of purification and purgation cannot be attained. The cleanness which the unbelievers and sinners attain to, that is cleanness of the carnal-soul (nafsi ammarah), not the cleanness of the heart, and cleanliness of the camal-soul does not increase anything other than error and does not lead to anything other than deprivation. And the illumination respecting some affairs, which during the period of purifying the carnal-soul occur to the unbelievers and sinners, is a Divine deception (istidraj) the object whereof is but their ruination and deprivation. May Allah save us from this trial by the sanctity of the lord of the sent-ones, upon him and them be blessing and peace and upon his family and upon them ail.

It becomes clarified by this elucidation that the impositions of the shari-ah which stand proven through advent are blessings and are not like as have the rejectors of the shariah-impositions, the atheists and the heretics, have imagined. And looking upon the impositions as hardships have held those unjustified and say what kind of kindness is this that They subject the servants by burdensome matters declaring that if they act according to these impositions would enter into Paradise, and if they would be perpetrator of the contrary thereof, shah be cast into Hell. why they do not leave them unburdened, and leave them to eat and sleep and live as they like. These unblessed and ignorant ones but do not know that the thanksgiving to the benefactor is necessary rationally and these shariah-impositions are a description of that thanksgiving. Hence, impositions are necessary rationally. Also, the system of the world is connected with this imposition. If everyone is lett to his wiil, naught other than mischief and corruption would be the outcome and

174

every greedy will lay his hand on the life and wealth of the other and behave viciously and troublesomely, ruin himself and ruin the other - we seek refuge with Allah - had there not been the shariah-punishments and prohibitions, "*And in the law of Equality there is (saving of) life to you, O ye men of understanding that ye may be God-fearing,*" (Q- 2: 179).

But for the fear of the ruler's stick to avoid

The drunken zangi would inside the Holy Kābah have vomited

Or we say that Allah is an Absolute Monarch and the servants are His owned subjects, then every ordainment to, and disposal in them that He does is an exact good and advisable, and is free and exempt from the stain of oppression and sabotage, "*He will not be questioned for His acts.*"

Who has the power in the face of Thy fear

To utter a word except a total surrender

If They cast everyone into Hell and subject to eternal torments, no room for objection is there, and it is not disposing into the property of others to bear the stain of tyranny, contrary to our owned properties which in reality are His property, and all our disposing wherein is exact wrongdoing. Since because of some exigencies the Bearer of the Shara has ascribed those properties to us but in reality those are His property. Therefore, our disposing therein is only that much permissible which disposing the Absolute Owner has ordained admissible and has decreed acceptable. Whatever news these divines (the prophets) communicate in relation to the Divine proclamations and state of the ordainments, those all are truths and are according to the reality. In the attempted directives (ahkami ijthadi-yah) of these divines though mistake is (near the ulamà) probable but the remaining of mistake with them they have held inadmissible and said that They soon warn them of that mistake and make amendments by that which is correct, and, thus, this mistake does not come into any count.

13. The being of torment in the grave for the unbelievers and for some sinning faithful is correct, the True Informant has informed of that.

14. And questioning of the angels, Munkir and Nakir, the muslims and unbelievers in the grave is also a true thing. The grave constitutes an isthmus (berzakh) between the world and the hereafter. The chastisement therein corresponds in a way with the worldly chastisement as it is terminable and, in another way, corresponds with the otherworldly chastisement, as it is, in reality, of the chastisements of the other world. The verse: "*The Fire; they are brought before it every morning and evening,*" (Q-40:46), has descended in respect to the chastisement of the grave. Likewise, the comforts of the grave have also both the sides. He is fortunate whose negligences and disobediences They overlook out of utmost mercy and kindness and do not call to account at all. And if They stop him at the station of calling-to-account and then by utmost mercy make the worldly distresses and hardships

expiation for his sins, and if still remain some, by the squeezing of the grave (zaghta qabr) and by the tortures that have to be borne (by the sinners) therein render the atonement so that in the Assembly-Ground (Mahshar) he stands clean and purified. And whosoever They do not treat like this and leave his calling to account pended unto hereafter, it is justice exact. But woe be unto the sinners and the disgraced. If, however, he is of the followers of Islam, his end is mercy, and is protected from everlasting torment. This also is a bounty great: "*Our Lord! perfect our light for us and grant us forgiveness, for Thou hast power over all things,*" by the sanctity of the lord of the sent-ones, upon him and his family be blessings and peace.

15. The Day of Resurrection is a truth, and in that Day the skies, the stars, the earth, the mountains, the oceans, the animals, the vegetations, and the minerals, all shall become nonexistent and nothingness. The skies will split up and the stars will scatter and fall down, and the earth and the mountains thereof shall become as floating dust, scattered about. This going to naught and nothingness is connected with the First Trumpet-Blow (Nafkh Ula) while with the Second Trumpet-Sounding (Nafkh Sani) (people) would come up back to life and come out of their graves and go and gather into the

Vol.2 176

Ep.- 266

Assembly-Ground (ahshar). The philosophers do not accept the going of skies and stars to naught to be admissible, and do not recognize nonexistence and disturbance of these as presumable. They declare them beginningless and endless. In spite of this, the later of them in their stupidity identify themselves with the community of the followers of Islam and perform some of the rites of Islam. It is surprising that some of the followers of Islam believe in these assertions of them and thoughtlessly look upon them as muslims. Even more surprising is the matter that some of the muslims believe the Islam of some (persons) of this group perfect and consider the slandering and denouncing of them an ill while the condition is this that they are deniers of the decisive verses and reject the consensus of the prophets, Said Allah, the Exalted: *When the sun is folded up and when the stars fall, losing their lustre,*" and Said Allah, the Exalted: "..... *And when the sky is rent asunder and hearkens to its Lord and it must,*" Said Allah, the Exalted: *And the heaven shall be opened and become as gates,*" i.e. shall become splited up into parts, and like these are in the Quràn very many. They do not know that mere uttering the word of Testification (Kalmah Shahadat) is not sufficient in

Islam, rather, the confirmation of all that the descending whereof stands known with certainty in the Religion ought to be done, and disavowal from unbelief and unbelievingness is also a requisite so that Islam be established, and without that it is a vain effort.

16. The Reckoning (Hisab), the Balance (Mizan), and the Bridge (Sirat) extending across the Hell over the midst thereof is truth of which the True Informant has communicated. And incognizance of some of the ignorant ones of the trends of prophecy concerning the existence of these matters is out of any consideration. To make effort to render the true prophetic news conform with reason in reality means rejection of the trends of prophecy. Here the affair rests upon the following. They do not know that the trends of prophecy go against the trends of wisdom. Rather wisdom, without the help of following of the prophets cannot fend way to such a high goal. Opposing is a thing another, and not reaching is a thing another. Since opposing is imaginable after reaching (getting access to the goal).

17. Paradise and Hell are existent. After reckoning on the Day of Resurrection, one crowd shall be sent to Paradise and the other to Hell. Their remuneration and perdition is unending having no termination, as show that decisive and corroborated verses.

++ ??The Author of the Fusus says that the end of all is mercy, "... *And My mercy embraceth all things,*" (Q- 7:156), and asserts for the unbelievers the Hell-punishment to a stretch of time extending to three Huqbah and after that says that the Fire shall turn into coolness and peace for them, as it had become in the case of Ibrahim (Abraham), and holds contrast admissible in the threats of Allah, and says that no one of the men of heart (sufis) has gone to an everlasting torment like that of the unbelievers. In this issue also he has gone far away from the truth, not knowing that accomodatingness of the mercy as to the faithful and infidels is particular to the world and in the hereafter even a puff of the fragrance of mercy shall not reach to an unbeliever, as has Said Allah : « *And surely none despaireth of Allah 's mercy except the disbelieving people,*" (Q- 12..87). + ? And Said Allah after His words: "... *And My mercy embraceth all things,*" « *Therefore I shall ordain it for those who ward off (evil) and paf the poor-due, and those who believe Our revelations,*" (Q- 7:156). The Sheykh has read the first part of the verse, and has remained unconcerned with the end-part thereof. And Said Allah, «*Surely the mercy of Allah is nigh unto the good,*"(Q- 7..56), and the verse, « *So think not that Allah will*

fail to keep His promise to His messengers," (Q- 14:47), is not indicative of the particularity of the breaking of promise. At

Ep.- 266

178

this place the breaking of promise could be a restricted one, since the intended by promise here is the help of the prophets and their domination over the unbelievers, and this is inclusive of promise and threat. Promise is for the prophets and threat for the unbelievers. Thus, in this verse there is negation of the breaking of promise as well as of the failing in the threat. Hence, the verse brings evidence against him (ibni al-Arabi), not in favour of him. Also, breaking the promise like failing in the threat is imputative of lying and is unbecoming His Holiness. Since He knew in Pre-Eternity (Azal) that everlasting chastisement I would not ordain for the unbelievers but in spite of that did against His knowledge and by way of providence spoke the contrary to His knowledge that shall ordain everlasting punishment for them. Considering these meanings admissible is impropriety in totality, « *Glorified be thy Lord, the Lord of Majestv, above what they ascribe (unto Him)* » (Q- 37:180).

++ ??Consensus of the men of heart in non-eternality of torments for the unbelievers is merely a Sheykh's illumination, and an illumination is greatly mistake-prone. Therefore, it is undependable because of its being contradictory to the consensus of the Muslims.+ ?

18. Angels are servants of Allah, from sins protected and from error and forgetfulness preserved, « *Who disobey not Allah in that which He commandeth them, but do that which they are commanded,*" (Q- 66:6). They are free from eating and drinking and are pure and clean of masculinity and femininity. And masculinization of pronouns with reference to them in the Qur-an is in view of the superiority of the male sex over the feminine sex, as has Allah brought masculine pronouns for Himself also. And Allah has some of them honoured with messengership like as has He also honoured some of the mankind with this fortune, « Allah chooseth of the angels messengers, and of mankind ». General *ulama* of the men of Truth are agreed upon that the special of mankind are superior to the special of angels. Imama Ghazali, Imama ul Haramain, and the Author of Futuhati Makkiyah say that the special of the angels are superior to the special of the mankind. And that which has been disclosed to this

Faqir is that the sainthood of angels is more exalted than the sainthood of prophets, but between prophethood (nubu-wat) and messengership (risalat) exists a station for the prophet, the angel has not reached thereto, and that station comes of the element of earth, which is particular to mankind. Also, They have disclosed to this Faqir that saintly excellences in comparison with prophetic excellences come in no count. Would that they had the measure of a drop against an ocean. Hence, the superiority that comes through prophecy shall be many times that superiority which is obtained through sainthood. Therefore, absolute superiority is for the prophets and a partial superiority goes to the angels venerable. Hence, the truth is that which the majority of *ulamà* has said, may Allah approve their efforts. From this assertion ++it becomes clear that no saint has reached the level of a prophet of the prophets, rather, the head of that saint is always under the foot of that prophet. It should be understood that in each issue of the issues wherein the *ulamà* and the sufis have disagreement, when keenly examined, the truth appears to be on the side of *ulamà*, the secret whereof is that the sight of *ulamà* due to the following of prophets - has penetrated into the excellences of prophethood and into the knowledges thereof. Whereas the sight of the sufis is restricted to the saintly excellences and the gnoses connected therewith.+ Inevitably, therefore, knowledge extracted from the lamp of prophethood shall be more authentic and more veritable in comparison with that obtained from the station of sainthood. An expounding upon some of these gnoses has been made on the description of the Path in the letter written to my righteous son. If there is something incomprehensible, refer to that letter.

19. Faith consists in a heartwise confirmation of those matters of the religion that have reached us authentically and uninterruptedly. And verbal confirmation has also been said to be of the fundamentals of faith with the probability of being avoided (under 180

certain conditions). And the sign to this confirmation is disgust for infidels and aversion to infidelity and to those things that come under infidelity as its specialities and requisites, like as putting on the belt and things like that. And Allah forbid if along with the claim of this confirmation keep not himself away from infidelity, and become a confirmer of two religions and, thus, bear the stain of apostasy, then in reality his case is that of a hypocrite, "... *(belonging) Neither to these nor to those.* » Hence, in the realization of faith there is no alternative except keeping away from infidelity. The minimum of this keeping-away is that which be by the heart and the maximum is that which be by the heart and

body both. And keeping away means enmity with the enemies of Allah, whether this enmity be by the heart when there is fear of any harm from them and by the heart and the body both when this fear is not there. The verse: "*.... O prophet, struggle hard against the unbelievers and the hypocrites, and be harsh with them,*" (Q- 9:37), supports this attitude. Since the love of Allah and the love of the Messenger without the enmity with their enemies do not spring up.

Friendliness without remoteness exists not

The Shi-à who have adopted this principle of friendliness concerning the People of the House (Ahli Bait) and the quitting of the three Caliphs and others have appointed a condition of that friendliness, is unbecoming. Since the quitting of the enemies is a condition for the love of the friends, and not in general the quitting of those other than them. Never a just wise one would deem it admissible that the Companions of the Messenger would have been inimical towards the Family-People (Ahli Bait) of the Messenger, when the condition is such that these divines in the love of him spent their moneys and lives and destroyed their dignity and property, how could then the enmity of the Family-People (Ahli Bait) be attributed to them. Whereas the state of affairs is such that by a decisive verse the love of the relatives of His Prophetshipe stands proven and in return for invitation their love has been asked for, as has Said Allah : "*.... No reward do I ask of you for this except the love of those near of the kin,* (Q- 42:23) *and whoso scoreth any good, We add unto its good for him,*" (Q- 42:23). Hazrat Ibràhim (Abraham), the friend of Al-Rahman, earned all this dignity, and became the pinnacle of the prophetic pedigree, due to quitting the enemies of Him. Said Allah : "*There is a goodly pattern for you in Abraham and those with him, when they told their folk: we are clear of you and of whatever ye worship besides Allah. We have rejected you and there bath arisen between us and you hostility and hatred for ever until ye believe in Allah alone,* (Q- 60: 4). And no deed in the sight of the Faqir in obtaining the pleasure of Allah is equal to this renouncing, as ++??Allah has an Essential Animosity towards the infidels and infidelity and the outer-stretch deities like Lât and Uzzà, while their worshippers are Allah's Essential enemies and an everlasting living in Fire is their doom for this evil act.+? The sensual-desires-deities and all other misdeeds do not have this significance since the wrath and enmity is not the Essential in their case. If there is wrath, it is related to the Attributes, and if there is punishment and blame, bas reference

to the Acts. Therefore unending consignment to Hell does not come to be the return for these misdeeds, rather, the pardoning in their case has rendered related to His Will. ++ ??It should be understood that since there exists proven an Essential Animosity towards the infidels and infidelity, necessarily therefore, mercy and kindness which belong to the Beauty-Attributes shall not reach the infidels in the hereafter, and the quality of mercy shall not neutralize the Essential Animosity because that which is connected with the Essence is stronger and higher than that which is connected with the Attribute.+ ? Thus, the requisite of the Attribute cannot alter the requisite of the Essence, and that which comes in

182 Ep.- 266

the heavenly tradition « *My mercy exceeds My wrath*”, intended by wrath here ought to be the Attributive-wrath which is particular to the faithful, and the Essential-fury which is particular to the partnerwholders.

Q. If they say that the infidels do get share from mercy then, as thou hast established above, how it is that the quality of mercy did neutralize the Essential Animosity?

A. In answer I say that in the world the getting of mercy is superficially and formally and in reality it is a Divine deception and deceit for them. The verses: *"Do they and sons wherewith We aid them, We are hastening them on to good things. Nay, they perceive not," (Q- 23:55,56). And those who belie mir revelations step by step we lead them on to (destruction) from whence they know not. And I give them respite, surely My devising is firm," (Q- 7:182,183)*, bear evidence to this fact, understand it.

Important Note:

The eternal chastisement of Hell is the return for unbelief, and that is all. If people ask that a person in spite of faith observes the ceremonies particular to unbelief and shows reverence for the rituals of the unbelievers while the ulamà give the ruling of unbelief about him and imagine him of the apostates as is the majority of Indian Muslims in the grip of this calamity. Hence, in view of the ruling of the ulamà that person ought to be in unending torments in the hereafter, whereas the condition (on the other hand) is such that it comes in the authenticated news that whosoever has a particle of faith in his heart, They would take him

out of the Hell and shall not let him continue in everlasting torments, what is the reality of this issue unto thee? I say if he is a whole sole unbeliever, unending torments are his fortune, we seek refuge with Allah from that, and if in spite of observing the ceremonies particular to infidelity also has a particle of faith, shah be consigned to Hell-chastisement but by the blessings of that faith-particle there is hope that shah be granted redemption from eternal chastisement and given deliverance from permanent imprisonment.

The Faqir once went to see a sick person whose condition had reached the demise-hour. When directed the attention towards his condition, noticed deep darknesses covering his heart and howsoever hard did I struggle to remove those darknesses, no good turned out. After persistent attentions I came to know that those darknesses were the outcome of unbelief which were there in a hidden state and the source of those filths was intimacy with infidelity and infidels. The exerting of attentions cannot remove those darknesses and the purification from those darknesses is connected with the Fire-chastisement, being the return for unbelief. It also came to be known that he does possess a particle of faith by the blessings of which They would eventually take him out of Hell. When this condition did observe in him it passed through the heart whether or not the funeral-prayer of him be participated in, after concentration it appeared that it should be. Hence, the muslims that participate in the rites of the infidels and show respect for their (particular) days in spite of possessing faith, over their dead bodies the funeral-prayer should be said and they should not be treated as one of the infidels as is the practice these days, and ought to cherish the hope that eventually by the blessings of faith shah get salvation from an everlasting chastisement.

Hence, it comes to be realized that there is no pardoning and forgiveness for the infidels a "... *Verily, Allah forgiveth not (the sin of) joining other gods with Him*" (Q- 4:16).

If one is a perfect unbeliever, eternal torment is the return for his unbelief, and if does possess a particle of faith, return for him is a torment of prescribed period of time in Hell and as for all the mortal sins of him, if Allah willeth, shall forgive, and if willeth, shall chastise. Near the Faqir, Hell tormenting, whether it is for a prescribed period of time or everlastingly, goes particularized with infidelity and with the qualities of infidelity, an explanation of that shah be forthcoming. And as to the perpetrators of mortal sins whose sins could not be forgiven through repentance (taubah), or

intercession (shafa-ah), or by sheer pardoning and mercy, nor the worldly pains and afflictions, hardships, and agonies of death could become expiations for those, it is hoped that in the tormenting of them, for a group would They consider the grave-tortures sufficing, while for another group, in spite of the tortures in the grave, render the dreads of the Day of Resurrection and the hardships of that Day expiation, and shall not leave any of the sins remaining so that there be room for consigning them to Fire. The verse: "*.... Those who believe and mixed up not their faith with evildoing those — for them is the security,*" (Q- 6:82), corroborates this reality. Since the intended by evildoing (zulm) is setting partner, and Allah, the Sublime, knows the affairs best. If they say that the recompense for some sins, other than unbelief, the torment of Hell has also been described, as has Said Allah : « *And who kills a believer intentionally, his recompense is Hell to abide therein (for ever),* " (Q- 4:93). And it comes in the news that whoso fails to perform a prescribed prayer in time intentionally, he shall be condemned to Hell-torments for a period of time equal to one huqbah. Thus, Hell-punishment does not remain special to the infidels. I say that tormenting a killer is special for that person who believes in the lawfulness of killing, since the believer of killing lawful becomes unbeliever as have declared the exegists. And the sins other than unbelief having Hell-condemning warnings, those as well shall not be free of the elements of the qualities of infidelity, like as taking those sins lightly and being careless in their perpetration and regarding the shari-ah commands and prohibitions as worthless things. And it comes in the news; "*My intercession is for the perpetrators of mortal-sins amongst my followers,*" and at another place has said e: "*My community is a mercy-accorded community subject to no torments in the hereafter,*" and the verse: « *.... Who believe and mixed up not their faith with evildoing those — for them is the security,*" (Q- 6:82) is supportive of this fact.

And the condition of the children of the partner-holders, of the dwellers on mountains, and of the partner-holders of the time interval between two prophets, has been described in detail in the letter written to Muhammad Saeed, my son, get it from there. And regarding the increase and decrease in faith exists difference in the ulamà. The Grand Imam belonging to Kufah says that *faith neither increases nor decreases*, while Imam Shafe-i says that it increases and decreases. And doubtless faith means heartwise

confirmation and certainty wherein exists no room for increase and decrease and that which is liable to increase and decrease falls in the circle of conjecture (zan), not in certainty (yaqin). In short, the doing of good deeds brightens that certainty (yaqin) while unvirtuous deeds darken that. Hence, increase and decrease come to be established in the brightness of certainty (yaqin) due to deeds, and not in the certainty (yaqin) itself. A group when noticed this certainty (yaqin) brilliant and shining, declared that more in comparison with that certainty (yaqin) which did not possess that brilliancy and shine. As if some have not accepted the non-luminous certainty as certainty, and these very some people, considering the shining one certainty (yaqin), declared that (i.e. the less luminous one) imperfect. And still some others who had a deeper penetrating sight realized that this increase or decrease is related to the states of certainty (vagin) and not to the certainty (yaqin) itself, necessarily then they declared that not-increasing and not-diminishing. For example, two mirrors equal in size but having different brightness and shine, one person noticing more brightness and conspicuity in one mirror says that this mirror is richer than the other mirror which does not have that much brightness and shine while another person says both the mirrors are equal not more or less, the difference lies in shine and reflection which are of the qualities of the two mirrors. The sight of the second person is correct and to the reality of the thing having reached, while the sight of the first person is restricted to the outward, having not reached from the attribute to the essence.

186

"....Allah Will Exalt those who believe among you, and those who have been granted knowledge to them are stations," (Q-58: 11). Through these elaborations, for the disclosing whereof the Faqir stands Divinely assisted, all the objections of the opposers regarding the non-increase and decrease in faith become null and void, while the faith of the general faithful in all respects does not come to be like the faith of the prophets.

Since the faith of the prophets, which is wholly shining and luminous, has manifold more fruits and results as compared to the faith of the common faithful marked by darkness and opaqueness in accordance with their station differences. Likewise, the faith of abu-Bakr, which in weight is more than the (combined) faiths of this ummah, ought to be held so with regard to the shine and luminosity, and the excess ought to be attributed to the ideal characteristics. Do not you see that the prophets in humanbeingness are like common people and in substance and self they all are alike. Superiority comes by virtue of ideal

characteristics and he who does not possess ideal characteristics, he stands ousted of this class and deprived of the specialities and merits of this category. But notwithstanding this difference, increase or decrease does not fend way into the humanbeingness and it cannot be said that humanbeingness is liable to increase and decrease, and Allah is the Inspirer of the Truth. Also, they say that intended by the confirmation of faith, near some, is the confirmation verbal, which is inclusive of conjecture (zan) and certainty (yaqin) and on this basis there becomes room for increase and decrease in the faith itself. But the fast is that the meant by confirmation here is the certainty and submissiveness of the heart, and not the common meanings so that be inclusive of conjecture (zan). The Imàmi Âzam says, « *I am a faithful certainly,*” and Imami Shafe-i says, « *I am a faithful if wills Allah.*” In reality the disagreement between them is verbal. The religion first is with regard to the faith in present time, whereas the religion second is with regard to the end and conclusion. But keeping away from exceptional cases is better and safer, as is not hidden from a just person.

20. And the honour-marks (karamat) of the saints of Allah are truths and due to the occurring of works infringing the usual course of habits by them in abundance, this capability has come to be a continuous habit of them, and the rejector thereof is a rejector of a habituai and necessary knowledge. The miracle of a prophet is connected with the claim of prophethood whereas the honour-mark (kareimat) of a saint is void of this claim, rather is connected with the acknowledgement of the following of that prophet. Thus, there exists no confusion between a mojizah (miracle) and a karamat (honour-mark), as have imagined the rejectors.

21. And the order of superiority in respect of the Righteous Caliphs corresponds to the order of their caliphate. But the superiority of the Sheykhain (the first two) stands established by the consensus of the Saheibah (i.e. the Companions) and the Teibe-in (i.e. the First Successors), as has related a group of the Great Imams, wherein one is Imam ShaTe-i. Said Sheykh Imam abul-Hasan al-Ash-ary *that undoubtedly the superiority of abi-Bakr, then of Umar, over the rest of the Ummah stands uncontested.*

Said Zahabi, "*from Ali, during his caliphate and the period of rule, and amongst a large crowd of his adherents, this stands established through a successive chain of reporters that aba-Bakr and Umar are the superiormost ones of the Ummah.*" Then said, "*narrating from Ali, may Allah glorifie him, about*

more than eighty persons, and then named one group," then further said, "*Allah uglify the Redite how ignorant are they.*" And narrated the *Bukhari* from him (i.e. Hazrat Ali), he said, "*best of all people after the prophet are aber-Bakr, and then Umar, and then any other person.*" Then said his son Muhammad ibn al-Hanafiyah, "then you," then said he, "*I am but one of the Muslims.*" And has verified Zahabi and others, as learnt from Hazrat he said, "*behold! It has reached me that some people give me superiority over them, and whoso I fend giving me superiority over them, he is a slanderer, and for his is that which is for a slanderer.*" And has

188

brought forth al-Daro Qutni from him, "*I find not one who is giving me superiority over abu-Bakr and Umar but shall whip him the whipping of a slanderer.*"

And (words) like this from him and from Sahàbah other than him have come down in sequence in a way that there is no room for any one for denial so much so that Abdur-Razzàq, who is among the Shi-à' grandees says, "*I give the Sheykhain superiority because of Ali 's having given them superiority over himself, else, I world have never given them this superiority. Enough is the sin for me to love him and then contradict him.*" This all has been taken from Sawj-iq.

As for the superiority of Hazrat Usman over Hazrat Ali, majority of the Ulamà of the men of Sunnah are of the opinion that next to the Sheykhain, the superiority belongs to Usman. And of Hazrat Ali and of the Four-Attempter A-Immah also this is the religion (opinion). And as for the hesitancy of Imàm Malik, as comes reported regarding the superiority of Hazrat Usman, said Qazi Ayaz that he did change from hesitancy to acknowledgement of the superiority of Hazrat Usman. And said Qurtubi, "that is more correct". Likewise, the hesitation which some have come to understand from this sentence of the Grand Imam, "*of the signs of the people of tradition and congregation is the superiorization of Hazrat abu-Bakr and Hazrat Umar and the love for Hazrat Usman and Hazrat Ali* ». To the Faqir there is a circumstance different requiring the formulation of these wordings, since in the Caliphate days of Hazrat Usman and Hazrat Ali there was intensive appearance of dissension and

disturbance in the affairs of the people because of which ill-feelings had found way to the hearts of men. The Imâm realizing this condition resorted to the word "love" in their case and designated the friendliness towards them of the signs of Sunnah without registering any trace of hesitation. And how could that be when the books of Ahnaf are full with the descriptions that their superiority falls in order of their Caliphate. Anyway, the superiority of the Sheykhain is incontestable whereas the superiority of Hazrat Usman is lesser. But it is the demand of prudence not to give the ruling of infidelity for the denier of the superiority of Hazrat Usman, or that of the Sheykhain rather, hold him astray-gone and innovator, since there is disagreement among the ulamà regarding his infidelity and in the definiteness of this consensus there is much argument. And this denier is a companion of the unfortunate Yazid, but by way of cautiousness it is that they have kept themselves from condemning him an outcast. The anguish that reached the Prophet in connection with the Righteous Caliphs of him was akin to the anguish that reached him by the distress of the two Imâms. Said : « *Fear Allah, fear Allah, about my Companions, do not make them target after me, whoso loves them it is because of loving me, and whoso hates them it is because of hating me, and whoso offended them, indeed he offended me, and whoso offended me, indeed he offended Allah, and whoso annoyed Allah, soon He will punish him.* » Said: " *Verily, those who annoy Allah and His messenger — Allah has cursed them in this world and in the hereafter,*" (Q-33:57). And that which Maulànà Sad-uddin in the commentary on Aqà-id al-Nasfi has considered justice concerning this superiority is far removed from justice and the refutation done by him is hopeless. Since it is a set thing near ulamà that the intended by the superiority here is the abundance of recompense near Allah and not the superiority through excessive appearance of excellent qualities and glorious deeds, as that has no credibility near the wise. Since as much of excellent qualities and glorious deeds the formers of the Companions and the Successors have transmitted down about Hazrat Amir, e, i, as have not been related about any other Companion, so much so that remarked Imam Ahmad that there have not been reported as much of the glorious deeds about any of the Companions as have been reported about Hazrat Ali, but notwithstanding that they have spoken of the

superiority of the three Caliphs. Hence, it came to be known that the basis of superiority is something beyond these excellent

qualities and glorious deeds, and the recognition of that superiority came to be the lot of the Witnesses of the blessings of the Revelation (Wald) who knew that clearly or by evidences, and those are the Companions of the Prophet. Hence, what the commentator of the Aql-id Nasafi has remarked as, "*if superiority depends upon the abundance of recompense then there is room for ponderance,*" this is inadmissible. Since pondering-over shall have room only when that superiority be not known clearly or inferentially through the Bearer of Shari-ah. And when they have known that, why hesitation, and if they have not known that, why they declare that as superiority. And whoso holds all of them equal and considers the matter of superiority of one over another vanity, he is a father-vanity. And what a typical father-vanity he is that considers the consensus of the men of Truth vanity. Perchance the word fazl (superfluous) has cast him into this fuzuli (superfluity). And what the Author of Futuhdti Makkiyah has said that the basis of the order of their Caliphate is their age-length, does not signify equality in superiority, since the matter of Caliphate is another thing and the topic of superiority another thing. And if it is accepted then this and the like of this come under his theopathic locutions (shatahi-yat) and deserve not adherence. Most of his illuminational gnoses that lie apart from the knowledges of the men of tradition are far removed from the truth, hence, follows not those save him whose heart is diseased or he is a blind follower.

And whatever fights and quarrels took place among the Companions, ought to be diverted to virtuous considerations and believed to be far removed from wanton desires and prejudice. Said Taftâzâni, notwithstanding his immodest love for Ali that whatever of dissensions and fights took place (among the Companions) were not a case of dissension concerning Caliphate but were due to attempt-failure.

And it comes in the margin-notes of khiyali on this that Muà-wiyah and his army refused to accept his authority because of the suspicion arising from his leaving off the taking of revenge from the killers of Usmân in spite of their confessing that he was the most pious man of the time and more deserving of Imàmah than he (Muà-wiyah). And it has been narrated in the margin-notes of Qurah Kamal from Ali said, "*our brothers rebelled against us and they are neither unbelievers nor sinners because they have explanation.*» And doubtless an attempt failed is from reprimand apart and from taunt and blame aloft. Keeping in mind the privileges of the Company of the Best of mankind, all the Companions ought to be goodly mentioned and on account of the

friendliness of the Prophet et, they ought to be treated as friends. Said, « *Whoso loves them it is by virtue of loving me, and whoso hates them it is because of hating me,*" i.e. the love cherished for my Companions is the very love cherished for myself, and likewise the hate harboured for them is the very hate directed towards myself. We do not have any partiality for the warring ones with Hazrat Amir rather it is a situation demanding our being offended by them, but since they are Companions of the Prophet, with the love of whom we stand enjoined upon, and of the hating and offending of whom prevented from, naturally we cherish friendliness towards all of them because of the friendliness towards the Prophet, and keep away from hate and offence concerning them as that hate and offence reach to the His Prophethip. But do declare the one in the right, right, and the erring, erroneous. Hazrat Amir were in the right and his opposers were in the wrong, speaking any more is being unnecessarily excessive. Descriptions of this subject have in detail been set forth in the letter addressed to Khajah Muhammad Ashraf. If there is anything unclear, kindly refer to that letter.

After having corrected the beliefs, the acquiring of the knowledge of the ordinances of the Islamic law is indispensable. And the knowing of the obligatory (ferz), the necessary (weijib), the lawful (halai), the unlawful (hardm), the sunnah (sunnat), the commendable (mandub), the doubtful (mushtabah), and the disapproved (makruh), is inescapable. Likewise, the doing of the deeds in conformity with

192

this knowledge is also necessary. The reading of the Islamic lawbooks ought to be imagined of the requisites. Full effort should be made in performing virtuous deeds. A short account of the excellences and fundamentals of the prayer, which is the pillar of the Religion, is given. Kindly pay heed to those. First, to perform the ritual ablution (wuzu) properly is imperative, each limb should perfectly well be washed thrice so that it becomes performed in accordance with the sunnah. In the head-masahl, the entire head ought to be covered, while in the ear-masah⁶ and in the neck-

⁶ commentary: 1. masah is a particular way of applying wetted-palm, wetted upper side of the hand, fingers of the hand, in the head-masah, in the ears-masah, and in the neck-masah, respectively, as laid down.

2. takhril is a particular way of wetting the underside and the in between sides of the footfingers by the little-finger of the left hand, and then using all the fingers of the same.

masah care should be exercised. And in the takhli of the foot-fingers the touching of the underside of those by the little Linger of the left hand has been laid down. These ought to be paid heed to. Do not think the doing of a commendable act (mubeih) a little thing. A commendable deed is a God-desired deed and of pleasure near

If just one act pleasing to, and loved by comes to be known and gets properly done, all the world in exchange for that is a boon, and it is as if one purchased fine jewels in exchange for potsherds or obtained soul out of a valueless inert (thing).

With perfect ritual purification (taharah) and properly performed ritual ablution (wuzu) ought to betake oneself to performing the prayer which is Ascension to Heaven of the faithful (Meraji mumin). Care should be taken that the performing of the obligatory prayer is not without congregation, rather the joining of the Imam in the first takbir should not be missed. The prayer should be performed in the most approved (mustahab) time and in recitation of the Qur-an (in the obligatory prayers), sunnah-practices should be observed. Taking one's time in the half-bending (ruku) and in the prostrations (m'Id) is unavoidable as it is obligatory or necessary according to the preferable assertion. And ought to stand upright in the gomah³ such that all the bones (i.e. limbs) return to their natural position. And

Vol.2 193 Ep.- 266

after assuming the upright-position, rest is required, as it is obligatory at this place, or necessary, or sunnah, in view of the different assertions. Likewise, in the sitting between two prostrations being at complete rest is also required, as is the condition in the upright-position after the bent-position. The minimum number of uttering the praise-word is three during the bent-position and prostrations, and the maximum is seven or more according to difference in the statements. And the praises of the Imam ought to be with consideration of the condition of the people behind. It is a shame that one should content with a minimum of praises in the individual condition in spite of being in a state of vigour and strength. If cannot, say that five times or seven times. And while going into prostration, let those limbs first come into contact with the earth which are nearer to the earth, hence first put down both the knees, then both the hands, then nose-tip, and then the forehead. While putting down the knees and

3. qomah means standing upright from the hait-bent position (i.e. from ruku).

the hands the right-side ores ought to be put down first, and while raising the head, those that are nearer to the sky ought to be raised first, hence beginning ought to be done with the forehead. In the standing position, the sight should be at the place of prostration and in the bent-position the sight should be at the self-feet, in the prostration at the self nose-tip, and in the sitting-position at the self two hands or at the lap-edges. When the sight is prevented from shifting and is kept fixed on the said positions, a prayer with equanimity became attained, and a prayer with a heart-supplication became obtained, as it comes reported from the Prophet. Similarly letting the fingers of the both the hands separated in the bending, and closely tight in the prostration is sunnah. These should also be observed. Letting the fingers separate or closely tight is not without gain. It is by noticing benefits in this practice that the Bearer of Shari-ah has done as such. To us no benefits equal the imitation of the Bearer of Shari-ah. All these instructions are there in the books of Islamic-law detailed and explained. Their putting down here is by way of incitation to do deeds in accordance with the knowledge of Islamic-laws. May Allah help us and

194

you towards doing virtuous deeds in accordance with the shari-ah knowledges. After has He granted the spirit towards correcting the religious beliefs by the sanctity of the lord of the sent-ones, upon him and upon them and upon the family of all be the highest blessings and most perfect peace, if you find in yourself the longing to know of the eminences of the prayer and the particular excellences thereof, then go through the three letters that are in sequence, and one shortly after the other. The first letter has been written in the name of my son Muhammad Sàdiq, the letter second in the name of Mir Muhammad Noman, and the letter third in the name of Sheykh Tàj, the abode of Sheykhhood.

After getting the two wings of the beliefs and the deeds, if the Divine help provides guidance then comes the travelling of the exalted sufi-method. And this is not with the idea to get something additional besides those beliefs and deeds, and to have something new into hands, but the object is to acquire such a conviction and satisfaction respecting the beliefs which be never dispelled by the causing of suspicion of a suspicion causer and be not nullified by casting doubt. Since ratiocination has wooden legs and a reason demander is void of stability, "*Behold, in the remembrance of Allah do hearts find satisfaction,*" (Q- 13:28). And attain ease and comfort respecting the deeds and cast off laziness and stubbornness proceeding from the urging-soul. Also, the object of

travelling on the sufi-path is not to see the forms and figures of the hidden-world (ghaib), and examine lights and colours as in itself it is counted into amusements and fun. In what way the physical forms and lights are deficient that one should leaving these, through self-exertions and self-mortifications, long for the hidden-world-forms and lights. These figures and those figures, and these lights and those lights, all are creations of Allah and are signs indicative of His Existence.

++And in the sufi-paths, adopting the Exalted Naqshbandy Method is better and fluer since these divines are particular in following the sunnah and renouncing the innovations. Therefore, if they possess the wealth of imitation and possess nought of states, are happy, and if find weakness in the imitation in spite of states, do not like the states, and it is from here that they hold hearing (sama) and dancing (raqs) impermissible and consider the states proceeding from those unreliable, rather considering the loud-voiced remembrance (zikri jahr) an innovation, forbid that and pay no attention to the fruits following from that.

One day I was in the presence of my Sheykh in a repast gathering. Sheykh Kamàl, a person who was one of the sincere ones of my Khàjah, uttered the Name "Allah" loudly at the beginning of the meal in His Eminence's presence. This highly displeased His Eminence to the degree that he reproached him severely then said that he should be asked not to come in my meal assembly. And I have heard Hazrat Ishan (i.e. the self-sheykh) saying that Hazrat Khajah Naqshband went to the khànqah of Hazrat Amir Kulàl with a group of the ulamà of Bukhara in order to prevent him from doing loud-voiced remembrance. The ulama said to him that loudvoiced remembrance is an innovation and he should shun that. He said in answer that he would not do that any more. When the grandees of this Path make so much exaggeration in preventing from loud-voiced remembrance then what to talk of hearing (sama) and dancing (raqs), ecstasy (wajd) and forced-ecstasy (tawajud). The states and ecstasies that proceed from the anti-shariah means, to the Faqir fall under the category of Divine-deception (istidraj). Since states and tastes are also obtained by those in the grip of Divine-deception, and the illumination of Unity and observation (mukjshifah) and examination (mudiyinah) do materialize in the mirrors of the worldly forms. The Philosophers of Greece and the Yogis and Brahmans of India share these experiences. Criterion of the trueness of states is conformity with the knowledge of shari-ah along with desistence from perpetration of unlawful and dubious matters. Be it known that hearing (samj) and dancing (raqs) fall in reality under amusements and fun.+ The verse: "... *And among men is such*

a one who buys frivolous tales," (Q- 31..6), has descended in forbidding *surod* (i.e. festive-sangs). Hence, ibni Mujahid, a pupil of ibni Abbàs, and one of the tabi-i grandees says

196

that intended by (frivolous tales) is *surod* (singing). And it comes in Madarik that means *assamar wal-ghina* (i.e. nightly chat and songs). And ibni Abbas and ibni Masud would swear that these mean songs, and said ibni Mujahid, that the words *And those who bear not false testimony,"* (Q- 25:72), of Him mean they do not attend concert. And it has been related by the guidance-lord abi Mansur al-Maturidi that whoso said to a *muqri* (a Qur-an teacher) of our age "well-recited", while he is reciting the Qur-àn, committed infidelity, and his wife becomes separated from him, and nullifies Allah all his good deeds. And it is related by abu Naser al-Dabusi on the Authority of Qàzi Zahiruddin al-Khàrzami that whoso heard song from a professional singer, or someone other than him, or watched an unlawful act and considered that good, with faith or without faith, became apostate immediately because he invalidated a dictate of the shari-ah, and he who nullifies a dictate of the shari-ah does not remain faithful near all attempters (mujtahidin), and Allah does not accept his virtuous deeds and renders all his good deeds naught. We seek refuge with Allah from that. Verses and traditions and jurisprudential ordinances in the unlawfulness of songs and songhearing are too many, to an extent that a counting of those is burdensome. If a person brings forth abrogated tradition or a strange narrative in the permissibility of song-hearing, should not be relied upon. Since no jurist has in any time and age given the ruling of permissibility of song-hearing or has observed dancing and footpounding as lawful, as has been mentioned in the treatise *Multaqat* by al-Imam al-Hammam Ziyâ-uddin Shâmi. The conduct of the sufis is not an argument in the matters of lawfulness and unlawfulness. Is not it enough regarding them that we hold them helpless, do not reprimand, and commit their affair to Allah. Here the words of Imam abi-Hanifah, Imam abi-Yusuf, and Imam Muhammad are reliable, not the act of abi-Bakr Shibly, and abi Hasan Nuri. The irnperfect sufis of this age having made the conduct of their sheykhs a pretext, have field song-hearing and dancing as their religion and creed, and hold that as virtues and worships, "*This is those who took their religion for a mere play and pastime*". From the forgoing reports it comes to be known that he who considers an unlawful deed commendable goes out of the muslim community and becomes apostate. ++Then it should be realized that showing respect towards a gathering of

song-hearing and dancing, rather considering that virtue and worship, what a hideousness does that bear. Praise and thanks be to Allah that our sheykhs were not afflicted by this thing and kept us followers free of the following of this matter.

It has come to hearing that the Master's sons have inclination towards song-hearing and hold assembly of singing and poetries on Friday nights, and most of the friends co-operate in this matter. + It is surprising and a thousand times surprising that the disciples of other orders perpetrate this matter on the pretext of the practice of their sheykhs and dispel the shariah-forbidding by the practice of their sheykhs even though they are not in the right in this action, what excuse shall the friends for this perpetration advance. On one side is the shariah-forbidding and on one side is the opposition of self-sheykhs. Neither the men of Shari-ah are happy with this practice nor the men of Tariqat. Had there not been the shariah-injunction, the mere creating of a new practice in the Tariqat was despicable. Then just imagine the worseness of the situation when the shariah-forbidding is there gathered with it. It is certain that Jan-ab Mirzà would not be happy with this matter, but keeping in view the regard due to you, would not have clearly been preventing, and would not have been stopping the friends from this gathering. Since this Faqir visualized delay in coming himself, therefore, putting down a collection of sentences has forwarded. Kindly take this lesson to the presence of Mirzà Jau and read this out before him from the beginning to the end, and be peace.

Epistle -267

On the description of the secrets and niceties he was distinguished with, even a bit of which could not be exposed, and even by allegorization and allusion which could not be talked about. Those secrets owe their derivation from the lamp of prophecy and the angels of the uppermost heaven also possess share in that wealth, and on matters connected therewith, has written to Mirza Hisamuddin Ahmad.

After the Praise and the Blessings and conveying good wishes be it know that the esteemed letter, which out of kindness has written in the name of this lowly one, became honoured to go through that. May Allah reward you with the best rewards. What to write of the bestowals of Allah, and how to give thanks therefor. The cognitions and gnosés communicated most of those are written down by the Divine favour and reach the hearing of every qualified and unqualified one, but the secrets and niceties wherewith this Faqir stands distinguished, even a bit of that cannot disclose,

rather even by allegorization and allusion cannot talk about those revelations, My eminent son who is an embodiment of the collection of the Faqir's gnoses and a duplicate respecting the stages of travelling and passion, any hint at these subtle secrets even with him let not fall, and with complete niggardliness make effort towards their concealment. And do know that my son is a confidant in these secrets and preserved from missing and divulging. But what to do, extreme subtlety of the reality holds the tongue and the delicacy of the secrets closes the lips, « *And my bosom straitens and my tongue loosens not,* » is the present condition. And those secrets are not of the kind that cannot be described but they cannot come into description.

The cry of Hafiz is no idle talk

The story strange and the topic wondrous

This wealth which we are after keeping concealed comes to be acquired from the lamp of prophecy of the prophets, and the seraphim also possess share in this wealth, and of the followers of the prophets also he who They want to honour with this wealth.

Abu-Hurairah says that I learned two kinds of knowledges from the Messenger of Allah. Of those two knowledges one is that which I propagate among you, and if propagate the other knowledge, my throat would be cut, and that other knowledge is the knowledge of secrets whereto the understanding of everyone does not reach. *This is the bounty of Allah bestows upon whosoever He will, and Allah is the owner of great bounty,*" (Q-62:4). Secondly, it is to say that the letter I have written to the Khàjah-sons would have passed through your noble eyes. My master and venerable sir, any new thing created in the Tariqat, to the Faqir in no way is less than an innovation created in the Religion. Blessings of the Tariqat proceed so long as no new thing is created therein, and when a new thing is created in the Tariqat, the way of benefits and blessings of that Path get barred up. Hence, safeguarding of the Tariqat comes to be the most important of the most important and the desistence from opposing the Tariqat is of the prerequisites. Therefore, wherever and by whosoever you note any opposition of the self-Tariqat. reprimand him, and prevent him exaggeratingly, and make effort towards the propagation and invigoration of this Tariqat, and be peace with regards.

Epistle -268

On the description of, what is the heritage-knowledge of the prophets, who are the ulama mentioned in the Hadis the ulama of my community are like the prophets of the children of Israel," the knowledge of the secrets, which continues to remain out of the prophetic-heritage is besides those secrets the saints of the ummah have spoken as the knowledge of the Unity of Existence, and further, concerning Encompassment, Immanence, Nearness, and Co-Presence, along with matters relevant to these, has written to Khan Khanân.

Praise to be to Allah and peace be upon His chosen servants, affairs and conditions of the dervishes of these limits are binding of hymning the praise, and the prayed to Allah is your well-being, prosperity, perseverance, and firmness. Since the subject of heritage-knowledge happens to be under discussion, a few words in keeping with the time are set forth. It comes in the news that the ulama are the heir of the prophets. The knowledge that goes continuing down from the prophets is of two kinds. The knowledge

200

of ordinances, and the knowledge of secrets. The heir *âlim* is he who has share in both the knowledges and not that he has share in one kind and none from the other, as it is negative of inheritance. Since the heir has share in all kinds of heritage of the legator and not in some, leaving some other. And he who has share in some particular kind he is among the debtors in that his share hangs with the genus which is his right. Likewise, has said: "*The ulama of my ummah are like the prophets of the children of Israel.*" The intended by *ulamâ* are the inheriting *ulamâ* and not the debtors who have share from a part of the heritage, since with regard to nearness and genusness a heir can be said to be identical with the legator, contrary to a debtor who is void of this relation. Hence, he who is not heir, shall not be *âlim*. But that restrict whose knowledge to one kind and designate him, for instance, *alim* of the knowledge of ordinances. And an absolute *alim* is he who be heir, and in each of the two kinds of knowledges enjoy ample share. ++Most people imagine that the knowledge of secrets means the Unity of Existence and the Vision of Unity in multiplicity and the observation of numerousness in Oneness, which are tantamount to the gnoses of Encompassment (*Iheitah*), Immanence (*Saroyan*), Nearness (*Qurb*), and Co-Presence (*Ma-iyat*) of Him in the manner as come into illumination and vision of the men of states. God forbid, not at all, and again, God forbid, not at all, that these knowledges and gnoses be the knowledge of

secrets and befitting the glory of prophecy because the basis of these gnoses is a transient intoxication and state-domination which are opposed to sobriety. The knowledge of prophets, whether be the knowledge of ordinances or the knowledge of secrets, all is sobriety over sobriety with not a particle of intoxication having been mixed therewith. Rather, these gnoses fall in keeping with that station of sainthood that has a firm foot into intoxication. Hence, these knowledges come to pertain to the secrets of sainthood and not to the secrets of the prophethood of prophets. Although sainthood as well is a confirmed fact (for the prophets) yet the rules thereof stand suppressed and against the rulings of prophecy faded.

When the Sunlight is everywhere near and far

Nought save a complete hiding is the fate of the Suhâ dim star

The Faqir has written in his books and letters and has verified that the excellences of prophecy bear the order of a shoreless ocean whereas the excellences of sainthood against that are but a drop paltry.+ But what to do, a group due not having access to the excellences of prophecy has said, "sainthood is superior to prophethood," while another group in the explanation thereof has remarked, "the sainthood of a prophet is superior to his self-prophethood." Both these parties having not comprehended the reality of prophecy have made declarations about a thing hidden. Close to this declaration is the declaration of preference of intoxication over sobriety. But had they known the reality of sobriety never would have given intoxication any connection with sobriety.

Oh, where stands the dust beside the Hallowed Court

Perhaps presuming the sobriety of the special (the prophets) like the sobriety of the common (general muslims) have they given intoxication superiority over sobriety. Would that holding the intoxication of the special also like the intoxication of the common had dared not come up with this declaration. Since it is decisive near the wise that sobriety is better than intoxication. If the sobriety and intoxication (to them) be metaphorical (majdzi), this declaration is definite, and if be real, this declaration as well is definite. Declaring sainthood superior to prophethood and giving intoxication preference to sobriety is like as one giving infidelity (kufr) preference to Islam and considering ignorance better than knowledge. Since infidelity (kuji-) and ignorance are in keeping with the station of sainthood, and Islam and gnosis fall in agreement with the degree of prophethood. Says Mansoor,

I disbelieved in the religion of Allah and was this disbelief necessary

To me and to the muslims though this were abominable

And Muhammad, the Messenger of Allah would refuge with Allah from disbelief: "*Everyone acts*

202

according to his disposition." Hence, just as in the metaphorical world (alami majaz), Islam is better than infidelity (kufr), in the real (world) as well Islam ought to be believed better than infidelity (kufr) *verily the metaphorical is a vaulted passage towards the real.*" If they remark that in the station of sainthood just as infidelity, intoxication, and ignorance, stand proven to be in the stage of union (jamâ), likewise Islam, sobriety, and gnosis, stand verified in the stage of separation after union (farq bâdal jamâ), then it is in what sense to say infidelity, intoxication, and ignorance, suiting to the stage of sainthood. I say that to prove sobriety and the like of that in the stage of separation (farq) is relative to the stage of union, which is wholly intoxication and occultation. Otherwise, the sobriety of that stage too stands mixed with intoxication, and the Islam thereof mingled with infidelity, and the gnosis adulterated with ignorance.

Had I realized capacity in the scope of writing, the states and gnoses of the stage of separation (farq) would in detail have mentioned and the commixing of intoxication and the like thereof in that stage would have described. The men discerning perchance might as well perceive this fact through their perspicacity -- astounding and totally astounding. This much should be understood that all this greatness and grandeur, which the prophets do attain, do attain through the path of prophecy, and not through the path of sainthood, and sainthood is no more than a servant to prophethood. Had if sainthood superiority over prophethood, the seraphim (mala ala) whose sainthood surpasses in perfection all sainthoods, would have been superior to the prophets. A group out of this sect that believes sainthood superior to prophethood considering the sainthood of the seraphim more perfect than the sainthood of the prophets, inevitably, thus, declared the seraphim superior to the prophets and fell far remote from the men of tradition. And all this happened due to unawareness to the reality of prophecy. Since due to the distantness of the age of prophecy, the excellences of prophethood beside the excellences of sainthood appear inconsiderable to the eyes of people, of necessity therefore, made the talk comprehensive in this connection and a bit of the affair did expose. "*Our Lord! Forgive us for our sins, and for our extravagance in our affairs, and make our foothold firm, and*

grant us victory over the disbelieving people," (Q- 3:147). My righteous brother, Miyān Sheykh Dāwūd, was since returning to those limits, became a cause thus for this inconveniencing, and be peace.

Epistle -269

In incitement to humiliating the enemies of the religion, and in disgracing and insulting the false deities of these fools and unfortunate ones, and expressing his own desire for this great act, and on matters relevant, has written to Murtaza Khan.

Praise be to Allah and peace be upon His elect servants. Everyone has in his heart longing for an accomplishment of the accomplishments, and the longing of this Faqir is that + +stemness be shown towards the enemies of Allah ; and the enemies of the Messenger, and the insult of these unfortunate ones be done, and a despising attitude be adopted towards them and their false deities. And do know for sure that no act is more pleasing near Allah than this act.+ Because of this, do repeatedly persuade you towards this pleasing act and the doing of this act consider most important of the important matters of Islam. Now, since you yourself have gone there and have been granted authority to bring disgrace and insult upon that dirty place and upon the inhabitants thereof, thanks should firstly be given for this bounty, for a large number of people go there to show respects for that place and for the inhabitants thereof, praise and thanks be to Allah that He did not throw us in that tribulation. And after giving thanks for this great bounty, full effort ought to be made in the disgracing and insulting of these unfortunate ones and their dummy deities, and as much as possible, secretly or openly, ought to remain engaged in the ruination of this sect and in diverse ways insults to these sculptured idols and unsculptured idols should be done. It is hoped that redress for some weaknesses shown (in the past), shall They render through this act and make expiation. Weakness of the body and severeness of the winter are the resistants, else, having been in your presence would have persuaded you towards

204

this act and through this meeting would have spitted at that stone and held it an assez of blessings. What to exaggerate further, and be peace.

Epistle -270

Advising that some companies have preference over seclusion, has written to Sheykh Noor Muhammad.

Praise be to Allah and peace be upon His elect servants. My brother Sheykh Noor Muhammad has forgotten the far-placed ones in a way that does not recall them by sending salutation or making communication. Your longings were to have seclusion and isolation, which became fulfilled but there are some such of companionships that preponderate over seclusion. Upon the condition of Uwais Qarni ought to be the judgement who, because of resorting to seclusion could not attain the company of the Best of mankind, and, hence, could not obtain the excellences of companionship and became of the tabi-Es (the first successors), and from the eminence of the first degree fell to that of the second degree. By the Divine providence, every day the company has a different trend. And whoso stayed at the same condition his two days, he is but wronged, and peace be upon you and upon all those who follow the Guidance and hold fast to the examples of Mustafa.

Epistle -271

Concerning the explanation of an enquiry about an event seen, has written to Sheykh Hasan Barki.

Praise be to Allah and peace be upon His elect servants. The esteemed letter of my respected brother Sheykh Hasan, may Allah improve his condition and convey that to its perfection, did reach. The bright event that came into manifestation and you had written about, became well understood. Be hopeful and that which you have been ordered to, exert yourself with all your energy in carrying that out to end. And in carrying out the orders of shari-ah do not hold any overstepping of the limits permissible, and adorn yourself with the truthful beliefs of the men of tradition and congregation.

This is the task and the rest is naught

If your parents see it fit and your brothers also agree consider the journey to India a boon, and be peace.

Epistle -272

On the description of faith unobserved (imani ghaib) and faith visional (imani shuhudi), the believers by each of those and on giving the faith

unobserved (imani ghaib) superiority over the faith evidential (imani shahadat), the Unity of Vision and the Unity of Existence, the fact that in experiencing vanishing (fana) it is the Unity of Vision which is needed, the Unity of Existence is not required at all, the fact that the one who first talked of the Unity of Existence and explained that was the Author of Futuhâti Makkiyah, and although words of the preceding masha-ikh do hint at Unification and Uniting but those stand based on the Unity of Vision, and on matters relevant, has written to Mir Sayyid Muhibbullâh Manakpuri.

After the Praise and the Blessings be it known to the asylum of chieftainship, my respected brother Mir Muhibbullah, that faith unobserved (imani ghaib) in the Necessary Being and in all His Attributes, is the lot of the prophets, and the lot of the companions (sahabah) of the prophets, and the lot of the saints who stand returned completely (merjû) and their Reference is the Reference of the companions although they are few, rather, fewer, and also of the ulamâ, and the common faithful. And the faith visional (imani shuhudi) is the lot of the sufis, be they men of seclusion or men of association. The men of association be though they returned ones (merjû), yet they are not completely returned ones. Their interior as before is watchful of the top (fauc). Exteriorly are with the creation and interiorly, with the Creator; Hence, the faith visional (imani shuhudi) is their lot all the time. Whereas the prophets, since stand completely returned, remain engaged exteriorly and interiorly in the invitation of creation towards the Creator. Certainly then faith unobserved (imâni ghaib) is their share. This Faqir in some of his treatises has asserted that watchfulness of the top (fauc) notwithstanding the return betokens imperfection and not-reaching to the end point of the task. Return accomplished in totality betokens access to the extreme of the extreme. The sufis hold perfection in gathering two-sided attention, and imagine the possessor of assimilation (tashbih) and all-purification (tanzih) of the most perfect ones.

O Lord, they are so, and I am so

206

When the prophets become free from the station of invitation and turn towards the listing world and the motive for return (towards creation) exists no more, then in great joy making the cry" *the Highest Companion*" become wholly attentive towards Haqq and with a stately gait walk in the stages of Nearness.

Delights be to the lords of prosperity and pleasure

For the poor lover is merely a draught there

To the Faqir perfection is in that during the ascension multiplicity should not be in the sight at all to the extent that Names and Attributes as well be not in notice, and naught save the Stripped Unity (Ahadiyahati Mujarradah) be in vision and "*then was done to him that which was done to him*". While in the times of return the sight should be fully on the multiplicity and other than creatures, like the general muslims, nothing else be his visioned, and naught save performing virtuous works and inviting people towards Allah be his activity, and when has finished with the assignment of invitation and is to bid farewell to this perishing world, ought to be wholly attentive towards His Hallowedness, and take his leave from the unobserved (ghaib) to the observed (shahadat), and carry the affair from hearing to neighbouring. "*That is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty*'," (Q- 62:4). A deficient one do not imagine complete return a defect and hold not the attention of the interior towards Allah superior to the attention towards creation which is for the purpose of their invitation and perfection. Since the returned one has not come down into the station of return by his own will, but it is conforming to the Will of Allah that he has descended from the higher to the lover, and from the Union into self-forlornness has taken abode. Hence, the returned is subsistent with the Will of Allah and passed-out of his will, whereas the possessor of attention is by union and vision in joy, and by nearness and company in pleasure.

Farness that be for the pleasure of the Beloved Divine

Is better than the union a thousand times

Since in seeking the union is there self-servanthood

And in forlornness becomes the sweetheart of Godhood

For being in the service in all conditions of the Beloved

Heavenly is dearer to me than being in the service of the self lonely

Merits and excellences of returning (ruju) are numerous. The possessor of attention as compared with the possessor of return (ruju) is as a drop against a shoreless ocean. This returning belongs to the glories of prophecy while that attention pertains to the marks of sainthood. Vast is the difference between the two, but the understanding of everyone does not reach to this excellence. "*That is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty*," (Q- 62:4). Some of the collectors of all-pureness (tanzih) and assimilation (tashbih) remark that all the faithful are possessed of the faith marked by all-

pureness (tanzih), and a gnostic is he who combine the faith marked by assimilation (tashbih) with that (i.e. with the faith mark by all-pureness (tanzih)) and see creation as manifestation of the Creator, and recognize numerousness as apparel of the Oneness, and observe the Maker in the made. In short, attention towards Absolute Pureness (Tanzih Sîrf) near them deficiency, and the Vision of Unity void of the notice of multiplicity is defect. This group considers the ones attentive towards Pure Oneness (Ahadiyahati Sîrf) deficient, and the observation of Unity unnoticed of multiplicity, limitation and restriction. Sublimed be Allah with His praises. The invitation of the prophets is towards Absolute Pureness (Tanzih Shi), while the Heavenly Scriptures also speak of the faith marked by all-pureness (tanzih). The prophets make negation of the false outer-stretch (âfiqi) and inner-self (anfusi) deities, and invite towards their falsification, and guide towards the Oneness of the Necessary Being which is Inconceivable and Incomparable. It has never been heard that a prophet has invited towards the faith assimilative and declared the creation to be manifestation of the Creator. All the prophets are agreed upon the word of Unification of the Necessary Being and make negation of the lords other than Him. Said Allah, the Sanctified, the High: *"Say (O prophet): O people of the Book! Come now to a word common between us and you, that we shall worship none but Allah, and that we shall not associate anything with Him, and that none of us take others as lords besides Allah. If they turn back, then say: Bear witness that we are muslims,* (Q- 3:64). This

Vol.2 208 Ep.- 272

sect establishes innumerable lords and imagines them all manifestations of the Lord of the lords, and brings forth the Book and Sunnah as witness bearers to their object. As for the Book: *« He is the First and the Last, and the Manifest and the Hidden," (Q- 51:3), And thou (o prophet) threw not when thou didst throw (a handful of dust), but Allah threw (that)," (Q- 8: 17) Verily those who swear allegiance unto thee, indeed swear allegiance unto Allah, the hand of Allah is over their hands," (Q- 48:10).* And the Sunnah: 4.... *O Allah thou art the First, and nothing is prior to Thee, and thou art the Last, and nothing is after Thee, and thou art the Evident, and nothing is above Thee, and thou art the Interior, and the nothing is besides Thee."* These bear no testimony, since the purpose of these limiting wordings is to do negation of perfection

from the existence of "other" in entirety, and not to do negation of the Actual Existence, as has said, *no prayer save with the Book-exordium*," and said: *no faith in him in whom is no honesty*," and the like of these in the Book and in the Sunnah abound. And this construing is not the interpretation of the verses as have they presumed, rather it is putting the verses with the utmost comprehensiveness. And as it is the common approach that when it is intended to magnify the messengership of a person, say that his hand is my hand, and the object here is not a reality but a metaphoricality, which is more meaningful than the reality. When an act coming out of an actor, who is a servant and an owned one of an all-powerful one, is better than what expected from his guessed capability, and the favour and attention of that powerful master has been depended upon in that act, then it befits the master to say that he himself has done that act. In this statement there is no any indication of the unity of act or the unity of existence. God forbid, not at all, that the act of an owned servant be exactly the act of the powerful master or his being be exactly the being of him.

This group but did not understand the taste of the prophets in that the basis of their invitation is on duality and on the existence of other and otherness. The bringing their wordings down to unification and unitedness falls under absurd fabrications. If in reality the existent were one and those besides that were the manifestations thereof, and the worshipping of those besides that were the worshipping of that, as this group cherishes the thought, why then the prophets exaggeratingly and insistingly forbid that, and pronounce unending torments on the worship of "those besides", and designate the worshippers of those the enemies of Allah. And why do not inform them of the root-cause of their wrong going, and remove not the realization of otherness proceeding from the ignorance in them, and declare not the worshipping of those exactly the worshipping of Haqq. Some people of this group say that because of the feebleness of the understanding of the common people, keeping the secrets of the Unity of Existence concealed, the prophets based the invitation on other and otherness and letting the Unity a secret, guided towards the multiplicity. These words like the dissimulation of the shi-a are unworthy of listening to. The prophets are more entitled to convey that which is the real fact, and when in the real fact the existent is one and those besides that have no existence, why then keeping that a secret present that which is contrary to the reality, especially when they stand more obliged to the disclosing and announcing of the laws related to the Essence, Attributes, and Acts of the Necessary Being, be though the shortsighted ones deficient in

understanding them. Do not ye notice that the Allegorical Qur-
anic verses and whatever has come in the traditions of the
Allegories, leaving the common people aside, even the special are
helpless in understanding those, yet they (the prophets) were not
prevented from revealing those, and the likelihood of going wrong
of the common people did not become a hindrance in the
disclosure thereof. This sect brands him partner-assigner who

Vo1.2 210 Ep.- 272

believes in two existences and shuns the worshipping of that
which is besides Him they call partner-assigner, while he who
believes in one existence, him they declare unitarian although he
worshipping a thousand idols with the thinking that these are
manifestations of Haqq and the worship of these is the worship of
Haqq. Justice should be done that of these two classes, which one
is partner-assigner and which one is unitarian.

The prophets have not invited towards the Unity of Existence, nor
have declared the sayer of two existences partner-assigner. Their
invitation revolves around the Unity of the Worship-Worthy
(Mabood) and the worship of that "besides" have they called
partner-ascribing. If the existentialist sufis do not recognize that
which is "besides" by the title of "other", still they cannot escape
partner-ascribing, since other is other, recognize that or not. Some
of the after-comers of them do not say that the universe and Haqq
are identical and refrain from identicalness, and censure and
denounce the believers in the identicalness and, as such, seek to
reject Sheykh Mohyi-uddin and his followers and speak badly of
them and, along with that, this group does not admit that the
universe is other than Haqq, rather neither say exactly Haqq nor
other than Haqq. This matter as well is far removed from the truth.
Two things mean, one different from the other, is a set postulate.
Rejecter of duality is in clash with the instinctive grasp of wisdom.
In short, the theologians concerning the Attributes of the
Necessary have said *neither He nor other than He,*" and
taking "other" in the sense of "other" nonterminological,
admissibility of separation between two different things have held
proper. But since the Attributes of the Necessary are not asunder
from the Holy Essence and the admissibility of sunderance
between the Ancient Essence and Attributes of Him is
unimaginable, hence, « *neither He nor other than He*" is
true in case of the Attributes Ancient, contrary to the world
wherein this reference is missing *was Allah and was not with
Him anything.* "

Hence⁷, negation of identicalness as well as of otherness of the worlds at the same time is far removed from the truth, linguistically too and terminologically too. This group, due to its not having gained the understanding, imagined the worlds like the Attributes Ancient and applied here the special postulate concerning those. And as this group has come to be asserters of the negation of "identicalness" of the worlds, also then it is necessary for them to be claimers of the "otherness" of the worlds and quit the lords of the Unity of Existence, and declare numerous existences. In the doctrine of Unity of Existence, there is no escape from the saying "identical" as have Sheykh Mohyi-uddin and his followers said. And saying "identical" is not in the sense that the worlds stand united with the Creator, God forbid, not at all, rather it is in the sense that the worlds are nonexistent and the existent is the Necessary, as this fact has this Faqir in some of his letters verified.

Q. The reckoning of the existentialist sufis the declarer of two existences a partner-assigner is in respect of his being a two-seeing one, while a two-seeing one is a partner-assigner in Tariqat.

A. The removal of two-seeing which is reckoned partner-ascribing in Tariqat is attainable by Visional Unification (Tauhidi Shuhudi), and Unity of Existence is not at all needed in this stage. The noticed of the traveller ought to be nothing other than the One Holy Being so that vanishing take place and the partnering of Tariqat

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Vol.2 212 Ep.- 272

get removed. In the daytime see the Sun alone and see not the stars the removal of two-seeing is there attained, even though thousand; of stars be there present in the daytime. The object is that the visioned be the one Sun whether the starts be non-existent or existent. Rather, I say that perfect vanishing shall be in that case when the things be present and the traveller due to utmost attachment to the Real Desired pay not attention to anything,

⁷ Commentary: The words in the inverted commas, meaning "negation of the identicalness", in the beginning, in the underlined words of the Arabic version, published in Turkey, are missing in the actual Persian text given above. The absence of these words there in the Persian text introduces a mortal error implying a U-turn in the basic philosophy "the Unity of Vision (Wahdatush Shuhud)" of the Imâm

rather, notice not anything, and enter nothing the pupil of his insight. And if the things were not present, vanishing shall take place with respect to whom, and shall be vanished from whom, and shall be forgetful of whom. The first to expound openly the Unity of Existence was Sheykh Mohyi-uddin ibni-al-Arabi. Wordings of the mashâ-ikh preceding him although do speak of Unification and Unitedness but are worthy of construing according to the Unity of Vision, since when see not other than Him, some say, " *there is none but Allah in my cloak* », and some strike the cry,*glory be to me*," while some other cry out,*there is none other than Him living in the house*. " all these flowers have bloomed from the branch of seeing one, and to none of these there is suggestiveness to the Unity of Existence. And he who chapterized and made detailed the issue of Unity of Existence and wrote it down in the manner of accident and syntax, is Sheykh Mohyi-uddin, and some of the abstruse gnosés of this topic did particularize to himself to the extent of coming up with the claim that the Seal of Prophethood extracts some of the knowledges and gnosés from the Seal of Sainthood, and holds himself to be the Seal of Muhammady-Sainthood, while the interpreters have observed in the explanation thereof that if the king takes anything from his own treasurer what is the wrong therein. In short, Unity of Existence is at all not needed in attaining vanishing (fana) and abiding (baqa) and in acquiring the excellences of the lowersainthood and the higher-sainthood, Unity of Vision ought to be there so that vanishing might take place and forgetfulness of "that besides *nisyan ma siwa* be attained. ++It may be that a traveller travel from the beginning to the end and naught of the knowledges and gnosés of the Unity of Existence appear to him, rather, it is more likely that he deny them. To the Faqir the path that be available in travelling without the appearance of these gnosés is nearer compared to that path involving these appearances. Also, of the travellers of this path most of them reach the Desired, while most of the traversers of this path remain on the path and get satiated by a drop out of the ocean, and in the fancy of Union (with the Real) go held with the Shadow and remain deprived of the Real (Asl).+ This fact, however, has come to be known by a number of experiences, and Allah, the Sublime, is the Inspirer with the Truth. Although the travelling of the Faqir has taken place by the second path and received ample share of the appearance of cognitions and gnosés of Unification but since the Divine providence was with him all the time and had a belovedness-marked travelling, therefore, through the help of Grace and Kindness made the valleys and deserts of this path crossed and through utmost magnanimity,

passing him through the shadows, led to the Real (Asl). And when the business extended to the disciples, observed that there is another path nearer towards union and easier towards attainment, *"Praise be to Allah who hath guided us to this (felicity). Never would we have been guided aright, if Allah had not guided us. Indeed came (to us) with Truth the messengers of our Lord,"* (Q- 7:43).

N.B.

Form the preceding findings became known that be though the existents numerous and that "besides" Allah be present, yet the taking place of vanishing and abiding could be possible and the lower-sainthood and the higher-sainthood could be attained. Since the forgetfulness of that "besides" is vanishing, not the nonexistentness of the "besides", and the noticing of the "besides" ought to be missing, not that the "besides" be nonexistent and naught. This matter in spite of having being in appearance remained unapparent to a majority of the specials, what to talk of the common people. Considering the Unity of Vision exactly the Unity of Existence, the gnosis of Unity of Existence have held a condition of this Path and the claimer of two existences have

214

Ep.- 272

imagined astray-gone and astray-leading to the extent that a majority of them holds the gnosis of Allah confined in the gnosises of the Unity of Existence and the Vision of Unity in the mirrors of multiplicity have have imagined the end of the task to the degree that some of them have come forward with the explanation that the Prophet, upon him and upon all his prophet brothers be highest blessings and most perfect peace, after the acquirement of the excellences of prophethood has been in the station of the Vision of Unity in multiplicity, and by the verse, " *Verily We have given thee abundance,*" allude to that stage and translate the verse in these wordings "*Certainly, We granted ye the vision of Unity in multiplicity.*" Perchance they understood this connotation due to the presence of the vowel "." in the word(which by dropping off the vowel "." changes into meaning abundance) ++God forbid, not at all, that this kind of gnosises be worthy of the glory of the station of prophecy, since the prophets invite towards the Inconceivable Godhead, and all that is accomadable in the mirrors of the Conceivable is deprived of Inconceivability and blemished

with the mark of quality and quantity. May Allah grant them sense to do justice. Perchance they are weighing the prophet in the balance of their excellences and presume their excellence similar to their excellences. "*Intolerable is the word that cometh out of their mouths,*" (Q- 18:5).

The insect living hidden within a stone

Its earth and sky are therein

This lowly one of His ummah regrets and seeks pardon for this kind of gnosis which had had in the beginning and does negation from His Hallowed Highness for the vision resembling the immanence of the Christians. Hazrat Khàjah Naqshband asserts, "*whatever came to be visioned, heard of and known, that all is "other", ought to be negated by the reality of the word "là" (no)*". Hence, the vision of Unity in multiplicity as well came to deserve negation, and all that deserves negation, is removed from His Hallowed Highness. This statement of Hazrat Khàjah has taken me out of this vision and has redeemed me from the captivity of observation and examination, and has granted leave from knowledge towards ignorance, and carried from gnosis to bewilderment. May Allah reward him on our behalf with the best of rewards. And I, only by this single statement, became a disciple of Hazrat Khàjah and a slave of him, and the truth is that hardly anyone of the saints has spoken words like these wordings and has negated all kinds of observations and examinations in this manner. It is at this place, that the reality of these wordings he has said, "*the gnosis of Allah be forbidden unto Baha-uddin if his beginning be not the end of Bayazid,*" ought to be searched. Since Bàyazid in spite of all the eminence he enjoyed, did not pass beyond vision and observation and did not put the step out of the alley of "*.... glory be to me*", contrary to our Khàja who with a single word *là* (no) negated all his observations and branded everything other than Haqq. His all-purification (tanzih) near the Khàjah is assimilation (tashbih), and his inconceivable, conceivable, and his perfection, imperfection. Inevitably then the extreme of him because of not having passed beyond assimilation (tashbih) is the beginning of our Khàjah, as the inception is assimilation (tashbih) and the ultimate is all-purification (tanzih). But eventually They did grant Bayazid the knowledge of this imperfection because prior to demise would say, ... *I did not remember Thee but with forgetfulness, and I did not serve Thee but with lassitude.*" The previous Presence (Huzur) considered forgetfulness, as it were not the Presence of Him but

was the Presence of a Shadow out of the Shadows, and were an appearance out of the appearances, hence, unavoidably remained forgetful of Him since He is beyond the Beyond. Shadows and manifestations all fall in preliminaries and premise, and are steps of ascent and means. And the statement of the Khàjah, "*I register the end into the beginning*," is accordant with the fact, since right from the beginning the focus of their attention is the Absolute Unity (Ahadiyati Sîrf), and from the Names and Attributes want nothing except the Essence. To the devout beginners of this

216

Ep.- 272

Exalted Method this wealth becomes available by way of reflection from the sheykh followed, who stands honoured with this excellence, whether they realise that or not. Inevitably as such the end of the perfect ones (of other orders) stands registered into the beginning of these divines. In short, if this attention towards the Absolute Unity prevails upon them and imbues the exterior also with the colour of the interior, then the traveller goes unoccupied by the lower-order observations, which appear in the mirrors of the Possibles, and becomes free from the assimilative gnoses. And if this attention becomes not prevalent and remains confined into the interior, then many a time it is so that the exterior fends the delight of the Vision of Unity in the multiplicity and gets the pleasure of Unification and Unitedness. But this vision remains restricted to the exterior only of them without having permeated the interior, their interior remains attentive towards the Absolute Oneness (Ahadiyati Sîrf) while their exterior remains observant of the Unity in multiplicity. It is quite often that the internal attentiveness remains unfelt due to the overpowering of the external reference and nothing other than the external vision appears understandable as were the condition of the writer of these lines in the beginningstage that, due to domineering external reference, had no awareness of the interior-attention that was towards the Absolute Oneness (Ahadiyati Sîrf), and would fend himself completely absorbed in the Vision of Oneness into numerousness. After some time granted the knowledge of the attention of interior and rendered the interior victorious over the exterior and helped the matter reach this end "... *Praise be to Allah for that.*"

Of this kind are the unific gnoses and lower-order observations which have been exhibited by some Khulafa of this honourable convent. It was not that they were externally and internally attentive towards this vision and occupied by this gnosis, contrary to others who externally and internally remain captives of this vision and considering this vision comprehensive of all-

purification (tanzih) and assimilation (tashbih) hold it as perfection. Even though the interior of this group has faith in absolute all-purification (tanzih sirf), but captivity is a thing other, and faith, a thing other, state is a thing other, and knowledge a thing other. And the sect that does not have faith in absolute all-purification (tanzih sirf) and believes not in anything other than lower-order observations, are heretics and out of this discussion. To the Faqir the vision of Haqq into the mirrors of the Possibles, which a group of sufis considers excellence and imagines as combination of all-purification (tanzih) and assimilation (tashbih), that vision is not the vision of Haqq, and their visioned in them is naught save that imagined and sculptured by them. That which they see in the Possible is not the Necessary, and that which is found in the Accidentai is not the Ancient, and whatever appears in assimilation (tashbih) is not all-purification (tanzih). Beware that you become fascinated by such vain tales of the sufis and ought not recognize that which is other than Haqq as Haqq. This sect due to being subdued by the states is helpless, and like the missing attempters unliable to be called to account.+ As for their followers, how would They deal with them is not known. Would that they were like the followers of the missing attempters. And if They do not deal with them as such, the task is difficult. Deducement (Qiyas) and Attempt (Ijtihad) constitute a principle of the principles of Shari-ah, which we have been ordered to follow, contrary to the illumination and inspiration which we have not been ordered to follow. Inspiration is not binding for others whereas the attempted is binding for the following ones. Hence, the following of the attempting savants ought to be observed and the principles of religion ought to be sought conforming to their opinions. And that which the sufis say and do against the judgements of the attempting savants should not be followed and maintaining good opinions lips ought to be kept close against being ironical towards them and ought to count those as ecstatic utterances and ought to avert the apparent thereof (in interpretation). It is surprising that many a man among the sufis evince people to have faith in their illuminational and inspirational matters like as Unity of Existence and persuade them to follow that and, upon not having faith in that, come up with threats. Would

218

Ep.- 272

that they evinced towards nonrejection of these issues and warned the rejectors, since faith is another thing, and nonrejection, another. Faith in these issues is not compulsory but ought to adopt an evasive attitude respecting these, lest the rejection of these issues leads to the rejection of the lords of these issues and creates

hated and animosity towards the true saints of Allah. Rather, ought to take a course in accordance with the opinions of the ulama of the people of Truth and keep silent concerning the illuminational matters of the sufis with goodly opinion, and ought not dare with "no" and "yes". «*This is the justly balanced truth between immoderation and indiscretion, and Allah, the Sublime, is the Inspirer of the Truth.* » ++How wondrous a matter it is that a group of the claimants of this Path, being not content with this vision (shuhud) and observation (mushahidah), rather considering this vision (shuhud) a fall, stand as advocates of Ocular-Seeing (Royati Basari), and say that we see the Inconceivable Necessary Being and also say that the fortune which our Prophet managed to have once in the Night of Ascension (Shabi Meraj), to us is available every day. And the light which is visible to them they compare that with the dawnmilkeness and hold that light as the Inconceivable Degree, and the culminating point of ascension stages hold to be to the appearance of that light. *"Exalted is Allah, the Sublime, above what say the transgressors, High and Great."* Also they affirm talk and conversation with His Holiness and say, "Allah says this way, and that way, and sometime report threats from Allah for their enemies, and sometime give glad tidings to their friends. Some of them say that from the fast-third, or last-quarter, of the night till the morningprayer was in conversation with Allah, and enquired of many issues, and continued receiving answers. ".... *Assuredly they are too arrogant of themselves and have greatly exceeded the bonds in revolt.*" From the talks of this group it comes to be understood that they consider that visible light exactly Allah, and imagine that light the Essence of Allah, and not so that deem that a manifestation of the manifestations of Himes and think of that a shadow of the shadows of Him. And there is no doubt that calling that light the Essence of Allah is a sheer calumny, perfect heresy, and true atheism.+ Utmost Divine forbearance it is that does not hasten with various torments for calumniators like these and does not exterminate them, *Sublimed be Thou for Thy forbearance in spite of Thy awareness, and Sublimed be Thou for Thy pardon in spite of Thy powerfulness.* The community of Hazrat Musa (Moses) became exterminated due to mere asking for "Seeing (Royat)" while Hazrat Musa (Moses) after asking for the Seeing (Royat) had to bear the wound of "....*thou never can see Me,*" and fell senseless and turned (unto Allah) repentant for that demand. And Muhammad, the Messenger of Allah, who is beloved of the Lord of

the worlds and best of the existents of the Formers and the Later, in spite of the fact that became honoured by bodily Ascension and, having passed over the Throne (Arsh) and the Chair (Kursy), even stepped beyond the space and time, yet there exists disagreement among the ulamà in his Seeing (Royat) despite the Qur-ànic suggestions. And most of the ulamà are proponent of his Not-Seeing (Adami Royat). Said Imam al-Ghazali, "*and more correct is this that he did not see his Lord, the Sublime, in the Night of Ascension.*"

These deficient ones in their vain claim see everyday while the condition is such that in just once-Seeing of Muhammad, the Messenger of Allah, the ulama have "but" and "indeed". Disgrace them Allah how ignorant are they. Also, it is so understood from their conversation that the words which they hear, believe that its relation with Allah is akin to the relation between speech and speaker, and this is exact heresy. Never it is so that from Allah proceed an utterance by way of conversation such that therein be order, anteriority and posteriority, as that is a sign of accidentality. The talks of the masha-ikh grandees perhaps have put them in error since the mashà-ikh as well have confirmed talk and conversation with Allah. But it ought to be known that the masha-ikh do not recognize that talking with Allah as is the relation of speech with the speaker rather, hold that as is the relation of

220

Ep.- 272

creation with the Creator, and therein nothing is wrong. The words of Allah that Hazrat Musa heard from the blessed tree, the relation of those words with Allah was as the relation of creation with the Creator, and not as the relation of speech with the speaker. And likewise the words which Hazrat Jibra-il heard, the relation of those words with Allah was as the relation of creation with the Creator. In short, that speech is as well the words of Allah and its rejecter is an infidel and atheist. That is to say, the word of Allah is common between the actual and the verbal, which He devises without the mediation of any agency. Hence, the word verbal also in reality would be the word of Allah and the rejecter thereof shall inexcapably be an unbeliever. Hence, understand this. Since this ascertainment shall be of help to you in great many occasions, and with Allah rests the granting of help. This should be understood that the existence which we affirm for the Possibles, is a feeble existence like all other attributes of the Possible. Knowledge of the Possible against the knowledge of the Necessary, to what amounts, and the power Accidentai against the power Ancient, to what counts. Likewise, the "being (wujud)" of the Possible against the "Being (Wujud)" of the Necessary is

absolute nothingness. What significance that has then for an observer to have doubts in view of the difference in the degrees of these "two beings" that whether the application of (the term) "being" on these two entities is by way of reality or the application thereof upon one entity is by way of reality and upon the other, metaphorically. Do not you see that a large crowd of the sufis has expressed belief in the second case (i.e. in metaphoricalness) and the application of "being" upon the "being" of the Possible recognize metaphorically, and affirm not "being" for the Possibles but the commons or the special of the special (akhassi khjwas). And intended by the special of the special are the Prophet e, and among the followers of them those who stand honoured with the real saintship of them and have completely covered the sphere of shadows. And the commons are those outward-seeing ones who hold the "Being" of the Necessary and the "being" of the Possible as kinds of the Absolute-Being and imagine both to be existent. And the special of the special are of piercing-sight, so that recognize both the "beings" as entities of the Absolute-Being, and the difference in the degrees of entities of the "being" ascribe to the attributes (sifat) and considerations (itibarat) of the "being" and not to the reality and the essence of the "being" so that one be reality and the other metaphorical. While the group of the average ones who have their steps higher than the degree of the commons but are lacking in the excellences of the special of the, special, hard it is that they be advocates of "being" for the Possible and make application of (the term) "being" upon the "being" of the Possible as a reality, and it is from here that they say the Possible to be present in this way that it bears reference to the "being" like as it is said, "Sun-heated water" and not that the "being" has a standing by that (i.e. by the Possible) so that (the Possible) be present by way of reality. Some people of this group are silent respecting the "being" of the Possible and do not advance any explanation as to its negation or affirmation, while some other negate "being" from the Possible and hold none existent other than the Necessary. And a sect of this group just as recognizes not the "being" of the Possible other than the "being" of the Necessary, likewise recognizes not as identical as well. And another group of them explains this way that the "being" by which the "Being" of the Necessary is present, the Possible also is present by the very same "being". These wordings also negate "being" from the Possible.

Anyway, the affirming of "being" for the Possible calls for a piercing sight so that amidst the radiance of the light of the "Being" of the Necessary that could be seen. The possessors of piercing sight do see the stars in the daytime notwithstanding the

radiance of the Sunlight, and he who is not possessed of piercing sight cannot see. Hence, the "being" of the Possible is like the existences of stars, whoso is possessed of piercing-sight can see in the daytime and whoso is weak-sighted is deprived of this sighting. If they. ask how it is that in spite of weak-sightedness and insight-

222

Ep.- 272

blindness the common people can see the "beings" of the Possibles while the radiance of the "Being" of the Necessary is preventive of that. I say that the common people fall into the men of knowledge and not into the lords of sight, whereas our comments are in respect of the lords of sight and not in respect of the men of knowledge. Since the men of knowledge are out of this discussion, as the appearance of the light of the Necessary is missing in their case and, thus, would not be preventive of the seeing of the existences of the Possible. Or I say this way that appearance of the lights is resistive of the vision of the existence of the Possibles and not prohibitive of the knowledge of the existence of the Possible. Since knowledge of things quite often is also obtainable by hearing and following, and by seeing and reasoning may come into imagination also. Just as the knowledge of the existence of stars in the daytime even the weak-sighted ones do possess despite the presence of sunshine. Common people possess the knowledge of existence of the Possibles, not the vision of the existence of those. Since vision pertains to the attributes of insight while their insight is blind, the visioned be an angel, or Malakat (Angelic domain), or fabre (Imperious domain), or L 'erg (the Divine domain). O brother, just as the common people and the special of the special are sharers in this matter, in several other things also are participators and it is from here that the prophete would pass the life respecting several ordinances like the common people, and in social relations with people and family would behave like them. The stories of good-behaviour of the Best of Mankind are widely known. It has been transmitted that one day the lord of mankind were kissing both the Imams and with great happiness were busy with them. Mean while a person from the presentees said, "O Messenger of Allah I have eleven sons and have never kissed any one of them." The Messenger said, "This is a blessing which He bestows upon His kind servants." Since the special of the special share some qualities with the common people, be though that sharing in mere from, inevitably the commons get little share of their excellences because of their feeble understanding and considering them like themselves. And he who stands distinguished from them in qualities and habits become obedient to him and hold him saint. It is from here that

the qualities and morals of the saints, that are distinct from their qualities and morals, consider superior to those qualities and morals which resemble their morals even though those morals be there in prophets.

It is reported of the Master, Farid Ganj Shakar, that when any of his sons would die and the news of his death would be conveyed to him no change would show up in him and he would speak in this way "the puppy is dead, throw that out. And when died the son of the lord of mankind, Ibrahim, Hazrat Messenger wept over him, became grieved, and said, « *We indeed are grieved by thy parting O Ibrahim.*" Thus, reassuringly and hyperbolically stated of his sadness. Shakar Ganj is superior or the lord of mankind. Near the animal-like the first behaviour is better and take that as unattachedness while the second consider all-attachedness and arrestedness. We seek refuge with Allah from their bad tenets. And since this world is a place of trial and tribulation, to put the people in suspicion and doubt is planning and prudence exact. O Allah show us the truth and help us follow that and show us the falsehood and help us keep away from that, by the sanctity of the lord of mankind, upon him and upon his family and companions be highest blessings and most perfect peace. We return now to the actual subject and say that the faith of the prophet and the faith of the their companions, and the faith of the saints next to the companions immediately, alter vision (shahud) gains the standing of hidden nature (ghaibiyah) due to return for invitation. Like as a man see the Sun in the daytime and acquire visional faith (shuhudi) in the existence of the Sun, and when the night falls, his visional faith change into faith hidden (ghaib). And the faith of the ulama although is with the hidden (ghaib) but their hidden (ghaib) due to the imitation of prophets becomes intuitive, remaining no more speculative. Intended by ulama here are the otherworldly ulama, not the worldly ulama. Since the

224

Ep.- 272

worldly ulama are counted in the common faithful. And the faith in the hidden (ghaib) ascribed to the common faithful, the highest of the kinds of that faith is the faith to the following of the prophets related, and with said Allah and *said the messenger of Allah* connected.

Q. The ulama say that the faith ratiocinative is superior to the faith imitative so much so that many a alim have laid down ratiocination as condition for faith not considering faith imitative reliable while you have declared faith imitative superior?

A. The faith obtained by the following of the prophets is the faith ratiocinative since the imitator knows it by reason that the prophets are truthful in the conveying of the message. Since the person who Allah confirm through miracles is certainly a veracious one. Hence, as the prophets all stand supported by miracles, all are true. Imitation unreliable is that wherein follow the self-ancestors in respect of faith and the truthfulness of the prophets and the realness of their communication be not primarily in consideration. This faith is unreliable near most of the ulamà. As for the ratiocinative one which the logicians acquire by the premises and through the order of minor and major get faith as a consequence, that ratiocinative (faith) is a matter which is near in possibility and remote in materialization. In the station of ratiocination as to the affirmation of the Necessary, such a logician like Maulana Jalàluddin Dawwàni is not known to have passed. Since he is a scholar as well as of the Later. And in affirming this exalted reality has done a huge effort. In spite of that there is not any ratiocinative premises of him such that the marginal-note writers of his treatises on that premise have not come up with prohibition or refutation and justified objections. Woe unto the man of ratiocination that acquires faith by mere reasoning and the following of prophets is not at his help. "*Our Lord! We believe in that which Thou hast revealed and we follow the Messenger. So write us down with those who bear witness,*" (Q- 3:53).

Epistle -273

On the description that a traveller ought to adhere to the Path of his sheykh and pay no attention to the Path of other mashà-ikh, if there occur happenings against that, give not weight to them since the devil is a powerful enemy, ought not to be heedless of his cunning and deceit, and on matters relevant, has written to Mirzà Hisàmuddin Ahmad.

Praise be to Allah who hath guided us to this (felicity). Never would we have been led aright if Allah hadst not guided us. Indeed came the messengers of our Lord with Truth," (Q- 7:43), upon them be of blessings most perfect and of bestowals most complete. The considerate letter, addressed kindly to this humble one, became delighted and pleased to receive that. May Allah bless you. You had written that if overstressing in forbidding hearing (sama) is inclusive of prohibition of Mauliid consisting of odic epithets and nonepithetical poetries then the honourable brother Mir Muhammad Noman and some other friends of this place, who saw in happenings the Prophet that he is highly pleased

from this assembly of Maulud, for this reason find it exceedingly hard upon themselves to abandon hearing Maulud.

My master had happenings any weight and dreams dependability, no need of sheykhs there would have been for disciples and adherence to a Path of the Paths would have been fruitless. Since every disciple would have taken a course of action according to his happenings and passed the life in accordance with his dreams, whether those happenings and dreams be in agreement with the Path of the sheykh or not, and were approvable to him or not. Due to this attitude the system of sheykhood and discipleship would have become upset and every passion-stricken become independently set in his way. A true disciple does not exchange a thousand happenings for half a barley when his sheykh is there existent. And a rightly guided seeker, by the blessing of attendance upon the sheykh, imagines the dreams medleys of nightmares and does not pay any attention to those. The devil is a powerful enemy, even the extreme-reached ones are not safe from his cunning and because of his trickery remain fearing and trembling, what then to tell of beginners and middle-stage ones. In short, the extreme-reached

Vol.2 226

ones are safe and from the domination of the devil secure, contrary to the beginners and middle-stage ones. Therefore, their happenings shall not be worthy of trust and from the trickery of the enemy shall be not secure.

Q. The happening wherein we see the Messenger is a true one, and against the cunning and trickery of the devil secure, since the devil cannot impersonate him, as has been transmitted. Hence, the happenings which we are talking of are true, and against the trickery of the devil secure.

A. The Author of Futuhali Makkiyah appoints nonimpersonation of the devil in the particular shape of His Lordship which lies buried in Madinah but does not hold admissible a declaration of there not being that impersonation for all shapes seen wherein. And doubtless recognition of that shape, especially in dreams, is very difficult. Hence, how could it be worthy of trust if particularize not the nonimpersonation of devil in the particular shape of His Lordship, and in each shape see, the not being of that impersonation hold admissible in that shape, as have many a ʿālim adopted this view which as well befits the height of the splendour of His Lordship say to obtain orders from that shape and to comprehend the approval or disapproval of him is one of the difficult things, since it could be that the cursed enemy might have

become intermediary and presented the artifact as fact and put the observer in confusion and suspicion, and managed to show the expression and allusion of himself as the expression and allusion of that shape. Thus it has been narrated that one day the lord of mankind were in an assembly and the chieftains of the Quresh and the lords of the unbelievers were present there, and many of the companions were also there present in that assembly. The lord of mankind began to recite surah Al-Najm to them and when he reached the place of the mention of their false gods, the cursed devil inserted in the mean time a few sentences in the commendation of idols in the recitation of His Lordship in such a way that the presentees took that as his wordings and could not discriminate. The unbelievers that were present there made a roar and cried that Muhammad has made a compromise with us and has done laudation of our idols. The men of Islam present became also surprised while His Lordship had no knowledge of the (added) words of the accursed. Asked of them, "what is the matter?" The companions informed that during recitation such and such words have come forth from you. His Lordship. became worried and grieved. In the mean time Jibril Amin (Gabriel) came and brought with him the Divine Words that those words were the devil's incast (ilqa), and there has not been an apostle or a messenger in the recitation of whom the devil has not managed to incast (a proposition). Then Allah abrogated that and established His words. Hence, when in the time of His Lordship, in the state of wakefulness, in the presence of the companions, devil, the outcast, into the words of His Lordship managed to incast his false words and no one could detect, alter the demise of His Lordship in the state of dream, which is a locale of idleness of the senses and a place of confusion and suspicion along with the aloneness of the seer, whence it came to be known that that happening is safe from the Satan's disposing and secure against his confusing. Or I say when on the mind of the singers of epithetic odes and hearers it had been impressed that His Lordship would be happy with this performance, just as the praised are happy with the praisers of them, this fact got stamped upon their faculty of imagination then it could be so that in the happening saw that shape in the self imaginative faculty without that happening being a reality or a devil's impersonation. Also, happenings and true dreams sometime are taken at apparent condition and the reality underlying them is that very condition which the seer has seen. For instance, saw the shape of Zaid in dream, and the meant thereby is the very reality (self) of Zaid. And sometime they are averted from the apparent condition and predicated on interpretation. For instance, saw the shape of Zaid in dream but intended thereby is Amr due to the harmony existing

between Amr and Zaid. Hence, whence it could be known that these happenings of the friends are according to the apparentness and not averted from the apparent condition. Why it cannot be that

Vo1.2 228 Ep.- 273

the meant by these happenings be interpretations and these happenings be hints at other matters, without there being any room for the devil's impersonation. In short, trust should not be put in happenings. Things are existent in the exterior effort should be made to see things in wakefulness which is worthy of reliance with there being no room for interpretation. That which is dream and delusion is but dream and delusion. The friends of that place since a long time are passing their lives according to their own free will and rein of their option is in their hands. As for Mir Muhammad Noman, what option has he other than submission, refuge be with Allah should he hesitate an instant after being warned against. If supposedly shows hesitancy, who would the loss suffer. The exaggerating of the Faqir in preventing is in view of the opposition of the self-Method (Tarigat). Be that opposition of the Path through hearing, dancing, or Maulid, and singing odes. To every Path there is a way to attaining to the Especial Desired, and the attaining to the Especial Desired in this Path is connected with the renouncing of these matters. Everyone who is desirous of the object of desire of this Path, ought to avoid the opposing of this Path and the objects of desire of other Paths be not the focus of his concern.

Hazrat Khàjah Naqshband has stated, "*neither I do this work nor do I deny,*" i.e. this work is negative of my particular Path, therefore I do not do it, and since other mashà-ikh do this work, therefore I do not deny that as well, " *to each one is a direction which he turneth to.*" Ferozàbàd which is asylum and refuge of us fuqara and an object of imitation of our sheyhks, when there happens a new affair opposed to this Exalted Method, it is a place of perturbation for us fuqara. The Master's sons are more authorized to keep the Path of their eminent father guarded. The sons of Hazrat Khàjah preserved the actual Path after that was changed, and disputed with the modifiers, as would also have reached your noble hearing. Furthermore you had written also our Khàjah's strongly sweet spiritual taste. Yes, in the initial stages observing the creed of the blame inviters, would show carelessness and giving preference to blame would abandon the resolute-path in some matters, but in the last desisted from those matters and never mentioned of blame and blame-inviter. Kindly cast a justly judging look and see if supposedly our Hazrat would have been

alive in this world at this time and this assembly and gathering would have taken place, would have he been happy with this matter and had liked this gathering or not. The Faqir's conviction is that he never would have allowed this work, rather, would have rejected it. The object of the Faqir is to alert you, accept it or not. No annoyance at all and no room for dispute. If the Master's sons and the friends there persevere in the same conduct, to us Faqirs naught save despair is the share from their company. What to inconvenience further, and peace be firstly and lastly.

Epistle -274

In incitement towards high aspirations and in inattention towards lowly visions related to the mirrors of multiplicity, and on matters relevant, has written to Sheykh Yusuf Barki.

After the Praise to Allah, and the Blessings, and conveying goodwishes, be it known that the three letters you had sent, received those and the happenings, states, and the honour-marks (karramat) set forth therein, became clear. The state, following the state of the Vision of Unity in multiplicity, described in these wordings, "*the second extreme is that become (invested) with the first state, and becoming lost be lost, i.e. am a servant and a creature, and belong to the community of Hazrat Muhammad Mustafa*" This state is genuine and overtops the mentioned state but the end is some thing different, and the extreme many stations ahead.

Still the palace of indifference is too high

My efforts to reach that They displeasingly deny

The purpose of repeating the goodly words "*..... there is no god but Allah,*" which the Faqir had advised you in the preceding letter, was the negation of this vision connected with the multiplicity. Praise and thanks be to Allah that by the blessings of these goodly words this vision passed away from you. Be aspirant and be not contented with walnuts and raisins of this

230 Ep.- 274

Path," *Verily Allah likes high-aiming ambitions,*" and coming out of the narrow lane of Unity have (you) now come on the highway. How great a bounty it is if you talk not of the previous states, and recall not the delights of the multiplicity-borne visions, and with a life-long perseverance make effort and run in this Path. Since we have seen scores of opiumeaters, who after

realising the ignominy of that act, gave up opium eating. But, by chance, after a long time the recalling of the state in opium eating and the reminiscence of the rapture in that state, made them return to their old condition. My master, the vision which is connected with the mirrors of multiplicity is delighting, whereas the vision all-pure (shuhudi tanzihî) bordering on ignorance is far removed from delight. Without the help of a sheykh leading, to travel on this Path is difficult.

My respected brother Maulana Ahmad Berki whom the people recognise as a savant exterior, and he is unaware of the self-states and of the states of his companions, the secret thereof is the being attentive of his interior towards the vision all-pure (shuhudi tanzihî), which is a locale of ignorance, and his faith like the ulamâ is faith in the hidden (ghaib), and his interior being high-aspiring did not pay attention to the vision-borne multiplicity, and his exterior did not become fascinated and arrogant by vain talks of the suffis. His noble existence in those regions is booty. The state you have informed of possessing, the Maulânâ has it since a long time be it known or unknown. Near the Faqir that region turns on the being of Maulânâ. It is surprising that from the men of illuminations of those regions how this fact continued to remain hidden. In the knowledge of the Faqir the holiness of the Maulânâ is evident and brilliant like the Sun. What to inconvenience further, seeking your invocations and well-wishing, and be peace.

Epistle -275

In reply to a query concerning self-acceptance along with the description of the states of one of the friends, and in incitement to the imparting of the education of shariah-knowledges and iri propagation of the jurisprudential-ordinances, and on matters relevant, has written to Mullâ Ahmad Berki.

After Praise and invoking Blessings and conveying good-wishes, it is to state that both the esteemed letters sent by Sheykh Hasan and others, reached and gave much pleasure. In one of the letters the states of Khâjah Uwais you had set forth, and in the other had enquired about self-acceptance. In the mean time concentrated upon your condition, saw that people of all parts of that zone come running towards you and make entreaties to you. It came to be realized that you have been made the center of revolution of that zone while men of those limits have been connected with you. Allah be praised and thanked for this. Do not imagine the coming of this matter to light like happenings as that is a place of uncertainty and suspicion, rather imagine these as perceptions and observations. The main help in the acquisition of this fortune to

you is the imparting of the education of shariah-knowledges and the propagation of the jurisprudential ordinances in the localities where illiteracy has become firmly established and innovation has become deeply-rooted, with that love and devotion which for the sake of the friends of Him, through sheer Grace, has He granted. It is, therefore, laid upon you to spread the education of the religious knowledges and propagate the jurisprudential-ordinances to the utmost of your strength, as these two are the root of the task, the principle means for promotion, and the basis for salvation. Mustering up your courage continue being in the group of ulama and enjoining the right and forbidding the wrong lead the creation towards Allah. Said "*Verily this is a reminder, so let him, who will, choose a way to his Lord,*" (Q -73:19).

The heart-remembrance you have been deputised with, also is helpful in carrying out the shariah-ordinances and is a remover of the stubbornness of the urging-soul. Let this work also going on and by remaining in dark about the self-states and those of the friends be not dejected and consider not that as a sign towards your deprivation. The states of the companions are sufficing in mirroring

Vol.2 232 Ep.- 275

your excellences, and it is your states which by way of reflection are finding manifestation in the companions. Sheykh Hasan is one of the recipients of your wealth and helper and assistant in your affairs. If, supposedly, you feel inclined to set out for Meiwara-unNahr or India, then your deputy and acting officer in place of you there is Sheykh Hasan. Be observant of kindly concern for, and close attention towards him. And make every effort to see that the task of acquisition of the necessary religious knowledges he finishes up as early as possible. This journey of India is a boon for him as well as for yourself. May Allah g grant us and you perseverance in the Creed of Islam.

You had written that it has been since six months that there is progress in the condition of that friend and that which he would see in insensibility and unconsciousness of pious souls, now sees in consciousness. My master, this seeing does not at all indicate any thing as to the progress, whether he sees in consciousness, or in unconsciousness, since the first step on this path is to see naught of that which is other than Allah, and naught of that besides Allah remains in the origin of his thoughts, not in the sense that see not the things other than Allah, and recognize not as other, since that in itself is multiple seeing. Rather, not at all basically see that which is besides Allah and not at all know. This

state is considered as vanishing (fana), and is the first lodging of the lodgings of this Path, besides that is accomplishing the impossible.

None save him who has passed the gate of annihilation

Gets way to the threshold of the Eternal Sovereign

The letters written these days are of exceedingly rare nature and extraordinary matter has been put down therein. Sheykh Hasan has taken away the copies of those. Go through those discerningly. You had requested for invocations for your mother, your request has been accepted. OF the remaining of affairs of these limits Sheykh Hasan would inform in détail. And peace be upon him who followed the Guidance and held fast to the imitation of Mustafa, upon him and upon his family be of the highest blessings and of the noblest bounties. The Faqir and the sons request invocations for a goodly end, and be peace.

Epistle -276

On the description of the incontrovertible and allegorical Qura-nic verses, of the ulama firmly rooted (rasekhin) in the knowledge, of their excellences along with relevant details, has written to Sheykh Badi-uddin.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, upon them, upon his family, and the pious companions all. May Allah make us and you of those firmly rooted (rasekhin) in knowledge. O brocher, Allah has formed His Glorious Book into two kinds, in the Incontrovertible (Muhkamat) and in the Allegorical (Mutashàbihat). This first kind is the source of shariah-knowledge and ordinances whereas the second kind is repository of the knowledge of realities and secrets. And Hand, and Face, and Foot, and Shank, and Fingers, and Fingertips, that come in the Qur-àn and Hadis fall under the Allegories. Likewise, the Unjoined Letters (Huruf Mugatta-at) appearing in the inception of the chapters of Qur-an fall as well under the Allegories, information concerning the interpretation whereof none save the perfectly grounded ulamà have They granted. Do not think that interpretation (tawil) means Capability (Qudrat), having been represented by "Hand", or the Essence (zat), having been represented by "Face". Rather, their interpretation (tawil) consists in obscure secrets which only the special of the special have been enlightened with.

What to write of the Detached Letters of Qur-àn as each Detached Letter, out of the Detached Letters, is a raging sea of hidden

secrets of the Lover and the Beloved, and is a recondite intimation of the subtle intimations of the Adorer and the Adored.

The Incontrovertible Ones although are the Substance of the Book but their results and fruits are the Allegorical Ones and the objectives of the Book as well, whereas the Substance Ones are no more than means towards obtaining the results. Hence, the Allegorical Ones come to be the Core of the Book while Substance Ones of the Book constitute the Crust of that Core. It is the Allegorical Ones that, unlike the Incontrovertible Ones, describe the Root and signify the Reality of the matter in that (i.e. in the Root) Degree. The Allegorical Ones are

234

Ep.- 276

the Realities and the Incontrovertible Ones are, as compared with the Allegorical Ones, Forms of those Realities. A perfectly conversant savant (alim rasikh) is he who could gather together the Core and the Crust and combine the Reality with the Form. The Crust-Ulamà are happy with the Crust and are content with the Incontrovertible Ones, whereas the firmly rooted ulamà (ulama rasekhin) having acquired the knowledge of the Incontrovertible Ones get ample share of that underlying the Allegorical Ones, and gather the Form and the Reality, i.e. the Incontrovertible Ones and the Allegorical Ones, together. But he who without the knowledge of the Incontrovertible Ones and with no practice in keeping with the Incontrovertible Ones is after interpretation of the Allegorical Ones, and leaving the Form seeks the Reality, he is an ignoramus, unaware of self-ignorance, and an astray-gone, unconscious of his having astray-gone. He does not realise that this world is composed of form and reality and so long as it exists no reality stands disjoined from the form. Said Allah "..... *And worship thy Lord until cometh unto thee the certainty (i.e. death),*" (Q- 15:99), as say the exegetists. Thus, worshipping has been decreed to terminate at the death which marks the end of this creation. Since "..... *whoso died, his resurrection came into effect.* And in the Second Brining-Forth (.....the second creation) when the appearance of the Realities is to take place, the sunderance of Forms from Realities is to be occurrent there. Hence, for each Bringing-Forth (iL creation) the rule is separate, confuses not one for the other but the ignorant or heretic whose object is to invalidate the sharà-i. Since every directive of the shari-ah which is there for the beginner, the same directive is there for the extreme-reached one. The common faithful and the special of the special of the gnostics are on the same footing respecting this matter. Immatured suffis and unfortunate heretics are after taking out their necks from the noose of shari-ah and let the shariah-

ordinances be particular to the common people. They think that the special ones are obligated only to the attaining of gnosis and that is all. Just as in their ignorance hold the lords and kings liable only to the doing of justice and say that the object of following the shari-ah is the attainment of gnosis and when gnosis gets attained, the shari-ah liabilities become invalid and this verse: "*..... worship thy Lord until cometh unto thee the certainty,*" i.e. Allah, as said as-Sahh al'Tustary, advance as evidence. In other words, the attainment of the gnosis of Allahs marks the end of worship. Apparently he who has construed certainty as "Allah, he would have meant the end of irksomeness of the worship being to the time of attainment of gnosis of Allah, and not the worship itself, as that drags into atheism and heresy. They think that the worshipping acts of the gnostics are of ostentatious nature and they act so in order that the novitiates and their followers may follow that, and not that the gnostics are in need of worship and in support of that narrate from the mashà-ikh the words said by them that so long as the peer (the sheykh) be not hypocritical and ostentatious, the disciples cannot benefit from him « *..... Allah forsake them, how big ignorants are they.*" The extent to which the gnostics are in need of acts of worship, one tenth of that measure the beginners are not in need of. Since their ascensions are connected with worships, and their advancement is related to the observance of ordinances and sharà-i. Fruits of worship, which for the commonalty are expected tomorrow, to the gnostics those fruits are available today. Hence, they are more obligated to worship and in greater need of observing the shari-ah. It should be understood that shari-ah means combination of form and reality. Form is the outward of shari-ah whereas haqiqat (the reality) is the interior of shari-ah. Thus, Crust and Core both are parts of the shari-ah, and the Incontrovertible and the Allegoric Ones both are units thereof. The ulamà externalists (ulamj zjhir) rest contented vwith the Crust thereof while the firmly rooted ulamà (ulamj rjsekhin) have gathered its Crust together with the Core and have attained great fortune to their lot by the combination of Form and Reality. Hence, shari-ah ought to be imagined like a person made up of Form and Reality. A group has attached itself to its Form and rejected the Reality

236

Ep.- 276

thereof and hold not their sheykh leading to be other than Hidayah and Bazdavi. This group is of ulamà-crust. An other group became captive of the reality thereof but did not consider that reality as the reality of shari-ah, rather held the shari-ah restricted to the Form and looked upon that as Crust and imagined the Core as

something beyond that. Notwithstanding that, did not depart a hairbreadth from observing the shari-ah ordinances and let not the Form go out of hand and held the renouncer of any order of the orders of shari-ah liar and astray-gone. These are the saints of Allah who, in His have severed from that besicles Himes. Still another group who hold the shari-ah composed of form and reality and believe in the combination of the crust and core. To them, obtainment of the form of shari-ah without the obtainment of the reality thereof is out of consideration, and obtainment of the reality thereof without the consolidation by form is incomplete and imperfect. Rather, the obtaining of form devoid of reality as well take as Islam and hold to be redemptive as is the condition of the ulamà externalists and the faithful common. And the acquisition of reality unconsolidated by form hold of the impossible things and declare the advocate thereof atheist and astray-gone.

In short, all the formal and internal excellences to these divines fall in the compass of shari-ah excellences whereas cognitions and gnosés Divinely hang on those theological beliefs that have met attestation by the opinion of the men of tradition. Thousands of visions and observations give not equality to the single issue of the Inconceivability and Incomparability of Allah, which pertains to the theological issues, and the states and ecstasies, theophanies, and manifestations, which appear to be against any order of the orders of shari-ah, do not exchange for half a barley and consider that manifestation of the situations of Divine deception, « ... *Those are they whom Allah hath guided, so follow their Guidance,* " (Q- 6:90). These are the firmly rooted ulamà (ulamj rjsekhin) whom have They informed of the reality of the matter, and by the blessings of observing the rules of the shari-ah, have led them to the reality (haqiqat) of shari-ah contrary to the second group who although are regardful of the reality (haqiqat) and have attachment to the reality (haqiqat), and as far as possible, do not cross the limits to a hairbreadth in observing the shari-ah orders, but since hold that reality (haqiqat) to be beyond the shari-ah and consider the shariah as crust to that reality (haqiqat), inevitably then remain held into a shadow of the shadows of shari-ah, and did not find way towards attaining to the reality of the affair of that reality. Necessarily thus, their sainthood comes to be a shadowy one and their nearness an Attributive one. Contrary to the sainthood of the firmly grounded ulamà. (ulamj rjsekhin), which is genuine, and who have found the path of getting to the Root (Asl), and have totally crossed the shadowy veils. Certainly therefore, their sainthood is prophetic sainthood whereas the sainthood of those saints is shadow of the sainthood of the prophets. For a long period of time this Faqir had the

interpretation of the Allegories as being entrusted to the knowledge of Allah maintaining that the share of the firmly grounded *ulamà* (*ulama rasekhin*) is naught save having faith in the Allegories, and the interpretations advanced by the *suffi-ulamà* considered unbefitting the glory of the Allegories, and did not imagine those interpretations secrets of the kind worthy of keeping undivulged like as Anul Quzàh has said concerning the interpretations of some of the Allegories. For instance, Alif, L'am, Meem takes for *alam* (pain) which is a requisite for passion and love and the like. At last, when Allah, by His sheer grace, disclosed to this Faqir a bit of interpretations of the Allegories and caused a brook run through the land of pr9pensity of this indigent from that ocean, came to know that the firmly grounded *ulamà* (*ulamj rjsekhin*) as well possessed an abundant share of interpretations of the Allegories. Praise be to Allah who hath guided us to this (felicity). Never would have we been guided aright if Allah hadst not guided us. Indeed there came to us with truth the messengers of our Lord," (Q- 7:48).

Interpretations of the recorded happenings you had asked about, have postponed those to the time of being together and, therefore, nothing have set forth concerning those issues. What to do, the pen went on

238 Ep.- 277

registering different gnoses and a different situation developed. Anticipating your notice to my helplessness, and peace be upon you and upon all those who follow the Guidance and hold fast to the imitation of Mustafa, upon him and his family and his brothers (i.e. the prophets) be the highest blessings and peace.

Epistle -277

On the description of cognitional-conviction (*ilmul yaqin*), ocular-conviction (*ainul yaqin*), and realised conviction (*haqqul yaqin*), has written to Mulla Abdul Hayy. These cognitions proceed from the previous cognitions which were written during the period of being under middle-stage states. In this gnosis the end-stage vision (*shuhud*) is vision (*shuhud*) into the inner self. Whereas in the gnoses set forth in the last periods, has declared therein vision (*shuhud*) into the inner self of no avail like as the vision (*shuhud*) in the horizon limits, and has affirmed vision (*shuhud*) beyond the inner self and the horizon bounds. Rather, considering the vision (*shuhud*) itself as the gateway towards union (*wusul*) has put down besides that other cognitions and gnoses, as is this matter evident from this books and treatises.

Know thou, and Allah lead ye aright, that the Cognitional-Conviction (Ilmul Yaqin) concerning the Being of Allah, means the vision of those signs that bear witness to the Power (Quadrat) of Him and the vision (shuhud) of those signs they call Journey into Horizon (Sairi Afaqi). ++As for the Vision and Presence Essential (*Shuhud wa Huzur Zati*) these are unimaginable except in the Journey into the Self (Sairi Anfusi), and that (i.e. the journey) would not be except in the interior of the self of the traveller.

Run slow or fast though a particle there

After a life-long run would remain within the self mere

And whatever one sees outside of one's self all that is of the kind of observation (mushahidah) of the vestiges and signs of the Essence of Him, and not the Vision of the Essence of Him.+ The polestar of the investigators, the lord of the gnostics, and the helper of the religion, Khàjah Obaidullah has said that the travelling is of two kinds, the journey oblong (mustatil) and the journey circular (mustadir). The journey oblong (mustatil) is remoteness after remoteness, and the journey circular (mustadir) is nearness after nearness. The journey oblong (mustatil) means seeking the goal outside the self-circle, whereas the journey circular is going round one's own heart, and obtaining the goal from one's self. Hence, the theophanies that be in the tangible and symbolic forms and, likewise, be in the veil of lights, or be in any foret, or be any light there in appearance, be that light coloured or uncoloured, or be that light bounded or boundless, and be encompassing the universe or not, all belong to the Cognitional-Conviction (Ilmul-Yaqin). Our master, Hazrat Molvi Abdur Rahman al-rami says in the commentary on lama-àt in the explanation of this couplet,

O friend, I were looking for thee in every apartment

And were enquiring from this and that about thee in every instant

that this (couplet) is allusive of in-horizon observation (mushahidah afaq) and is instructive of Cognitional-Conviction (Ilmul Yaqin). And since this observation (mushahidah) does not communicate about the goal and does not help being in the presence (huzur) thereof except through signs and reasoning, certainly then it is like the observation of smoke and (feeling) the heat which verify the existence of fire. Therefore, this observation shall not be out of the compass of knowledge and shall not be benefiting but of Cognitional-Conviction (Ilmul Yaqin), and shall not be annihilative of the being of the traveller.

Ocular-Conviction is the vision (shuhud) of Allah after having known by the Cognitional-Conviction (Ilmul Yaqin). And this

vision (shuhud) is necessitative of annihilation (fana) of the traveller. Under the domination of this vision (shuhud) his determination (ta-ayyun) gets totally lost, and in the pupil of vision (shuhud) of him no trace of that (i.e. ta-ayyun) does remain and that gets annihilated and perished in the visioned (mash-hud) of him. Near this exalted sect this vision (shuhud) is called all-extending perception (idraki basit) and they also call it "gnosis". And in this perception (idrak) the general and the special are co-sharers, but the difference is that to the special, the vision (shuhud) of creations is not resistive of the vision (shuhud) of Allah, rather in their pupil of vision (shuhud) none save Allah is the visioned (mash-hud) whereas it is

240

Ep.- 277

hindering in case of the general and, therefore, they are totally heedless regarding that vision (shuhud) and are unaware of the perception. And this Ocular-Conviction (Ainul Yaqin) acts as veil for Cognitional-Conviction (Ilmul Yaqin), just as Cognitional-Conviction (Ilmul Yaqin) is veil for that. At the time of occurrence of this vision (shuhud) there is bewilderment and ignorance in totality, knowledge has no room in that locale at all. Said someone of the grandees : "Cognitional-Conviction (Ilmul Yaqin) is veil for the Ocular-Conviction (Ainul Yaqin) and Ocular-Conviction (Ainul Yaqin) is veil for the Cognitional-Conviction. And said (that one) further: "*the sign of him who recognized the due recognizing is that he becomes informed of the secret thereof but remains unknowing of that and this is a perfect one in recognizing (gnosis) above which there is no recognizing (gnosis).*" And some of them also said: "*Most cognizing of Allah of all is he who of all is most intensely bewildered about Him.*"

The Realised-Conviction (Haqqul Yaqin) is the vision (shuhud) of Allah alter the determination (ta-ayyun) gets removed and the determinative (muta-ayyin) fades away, but this vision of Allah is by Allah and not by himself, since,

Bear not the boon of kings but the carriers for their own riding

And this vision occurs in the state of Abiding with Allah in the station of*through Me he hears*, and *through Me he sees*. When after having experienced the Vanishing Absolute, which in other words means the vanishing of the existence and attributes, then Allah, through His Sheer Grace, grants an Existence (to him) from His account and brings back to sobriety and recovery out of the state of inebriety and ecstasy. And this

Existence is called God Granted Existence (*Wujudi Mohob Haqqani*).

They say that in this locale Knowledge (Ilm) and the Identical (Ain) become not each veil to the other. Rather, in exact vision (ain shuhud) is knowing (ellim) and in exact knowledge (ilm) is visioning (mushahid), and it is in the locale of this very determination (ta-ayyun) of him that, the gnostic finds that (i.e. ta-ayyun) exactly and not the determination worldly (ta-ayyuni kauni), since no trace thereof then remains in his pupil of vision (shuhud). And amidst the Formal Theophanies (Tajalliyati Suriyah) wherein they find determinations and forms of themselves as Allah, those are worldly determinations (ta-ayyunati kauniyah) to which vanishing has found no way. Then where stands one of the two in comparison to the other.

What of the lowly dust and the Lord of lords

Although the apparent wordings to the people are illusive of indiscrimination about the Formal Theophany (Tajalli Suri), wherein one finds oneself as Allah, and about the Realised-Conviction (Haqqul Yaqin) wherein again one finds oneself as Allah, but in the Format Theophany (Tajalli Suri), "I" falls upon the form, whereas in the Realized-Conviction (Haqqul Yaqin), upon the reality. Again in the Formal-Theophany (Tajalli Suri), see Allah by own self whereas in this locale see Allah by Allah, and cannot see Allah by own self. Hence, the application of the word vision (shuhud) in the Formal Theophany (Tajalli Suri) is in a metaphorical sense, since cannot see Allah without Allah, and that is in the degree of Realized-Conviction (Haqqul Yaqin) in which station the reality of vision (shuhud) is verifiable. And some of the world-sheykhs when remained uninformed of this difference and did not know of this determination (ta-ayyun) except the worldly-determination (ta-ayyuni kauni), let loose a taunting tongue on the grandees concerning their interpretation of the Realized-Conviction (Haqqul Yaqin) in the manner as it comes acceptedly down, presuming that this Conviction (Yaqin) is obtainable in the Formal Theophany (Tajalli Suri) as well which constitutes the first step in the travelling, while they (i.e. the grandees) have interpreted that (i.e. the ta-ayyun) in relation to the Realized-Conviction (Haqqul Yaqin) which is the fast of the steps. How could this be right when (some masha-ikh) have asserted (so far) that the Realized-Conviction (Haqqul Yaqin) which is attained by them (the grandees) in the end, is attained by us in the Formal Theophany (Tajalli Suri), which is our first step.

And Allah guideth whom He will unto the straight path, and be peace.

Vol.2 242 Ep.- 278

Epistle -278

On the description that after correcting the beliefs and doing deeds in keeping with the shining shari-ah, it is laid upon everyone to keep the heart protected from that which is besides Allah, which state is called forgetfulness of the "other" or nisyani ma siwa, and on the commendation of the Exalted Naqshbandy Method, and in incitement to help and relief of the dead, and on matters relevant, has written to Mulla Abdul Karim Sanami.

Praise be to Allah and peace be upon His elect servants. The pleasing letter of my brother did reach and gave great pleasure. The advices given to the friends are these that after the correction of beliefs in conformity with the theology books of the men of tradition and congregation, may Allah approve their efforts, and after the observance of the jurisprudential ordinances concerning the obligatory, necessary, sunnah, recommended, lawful, unlawful, disapproved, and doubtful, practically, is then lastly the guarding of the heart against attachment to that "besides" Allah. And the soundness (salamati) of the heart is attained when that "besides" Allah gets no passage through the heart. Supposedly, if the life lasts a thousand years, that which is "besides" may not fend passage through the heart. And this is not in the sense that things strike the heart and be not noticed as "other" than since this matter is attainable as well to the meditators on the Unity in the very outset, but it is in the sense that things basically may not fend passage in the heart which matter depends on the obliviousness of the heart of that "other" than Allah in a way that if a recollection of things is forced upon that, recollect not. This wealth is paraphrased as Vanishing of the Heart (Fana Qalb) and constitutes the first step on this Path, and all the excellences of sainthood proceed from this wealth.

++None save him who has passed the gate of annihilation

Gets access to the threshold of the Eternal Sovereign

And the shortest of paths for attaining to this high fortune is the Exalted Naqshbandy Method, since these divines have made the start of journey from the Command-World, and from the heart have determined the way to the Turner of the heart. Theirs, in place of self-disciplining and self-mortification of others, is

adherence to sunnah and avoidance of innovations. Hazrat Khàjah Naqshband has said: "*my path is the nearest of all paths, but the adherence to "sunnah" is a task arduous.*" Then good tidings be to him who sought the mediation of them and followed their course. Said the Maulanà,

Wonderful are the leaders of the caravan Naqshbandian

For they lead them to the sanctuary through the ways so hidden

From the heart of the traveller their impassioning company

Effaces the delusions and desires of privacy

Taunts of an incompetent at the divines of this group+

God forbid if I utter a word of complaint or rebuke

All the lions of the world are in circle in this chain

The cunning of the poor fox to break this chain shall be in vain

Secondly, to convey is that the loving letter of Qazi Muhammad Sharif did reach, since it was filled with abounding affection for the Fuqara, gave great pleasure. Please convey to him the Faqir's well-wishes. Thirdly be it known that the pleasing letter of my brother Sheykh Habibullàh did reach, he has written of the demise of his fatherconveying prayers on behalf of the Faqir and condoling tell him to help and assist his father by supplications, offering prayers for his redemption, giving charity, and asking Allah's forgiveness. Since the dead is like a drowning man awaiting prayers (for his redemption) from the son, or father, or mother, or brother, or any friend. Fourthly, be informed that Sheykh Ahmad has been stirred up profoundly by practising the Method of these divines, may Allah grant him the honour of perseverance in that. Since the said person is a new convertee to Islam, it is needed that he be taught the religious beliefs given in the books in Persian and, likewise, made to learn the jurisprudential ordinances also, so that he acquires a knowledge of the obligatory, necessary, sunnah, recommended, lawful, unlawful disapproved, and doubtful, and leads the life in accordant with those. Teaching and making him learn Gulisen and Boostan is of the useless things, and be peace.

244

Ep.- 279

Epistle -279

Has written to Mulla Hasan Kashmiry in giving thanks for the blessing of his guiding him to the Exalted Naqshbandy Method, and persuading him to betake himself in the company and service of Hazrat Ishan (i.e. Khàjah

Bàqi Billàh) and in connection with that has given utterance to the bounties of Allah which by this mediation came upon him.

Praise be to Allah and peace by upon His chosen servants. Your esteemed letter, which out of kindness and concern had addressed to this Faqir, delivered Janàb Maulànà Mahdi Ali. It gave profound pleasure. Safe and sound may ye remain. You had asked about these wordings of Sheykh Mohyi-uddin inbul Arabi, "*the reason of the order of their khilafah are the spans of their ages,*" that in which of the literary works of him these occur.

My master, it is long ago that the Faqir had seen these wordings in Futuhati Makkiyah, but howsoever hard did search, the locating of that place could not be possible. If it is found a second time, notification shall, God Willing, be made. Secondly, the Faqir acknowledges his neglectfulness in expressing thanks for having the fortune of guidance by you and confesses his helplessness in giving the return for that gratifying of yours. All this activity and work depends upon that fortune and all these visions and bestowals go connected with that favour. By virtue of your goodly mediation They bestowed that which anyone hardly would have seen. And by the benediction of your mediation have They lavished upon that which hardly anyone had a taste of. Of the special bounties have They granted so much that to most people that much of the common kinds of bounties are not available. Rendering the states and stations, tastes and ecstasies, cognitions and gnosés, theophanies and manifestations, steps of the way of ascension to the stages of nearness (qurb) and stations of union (wusul), have They caused the reaching to (the Goal). The words nearness (qurb) and union (wusul) have been chosen due to the limitedness of the scope of expression, else, there is neither union (wusul), nor expression (ibeirat), nor allusion (isharat), nor vision (shuhud), nor immanence (hulul), nor unitedness (ittihe, nor how (kaifa), nor where (aina), nor time (zaman), nor space (makan), nor encompassment (ihatah), nor in-dwelling (sarayan), nor knowledge (ilm), nor gnosis (mârifat), nor ignorance (jahl), nor bewilderment (hairat).

How could I identify to you the bird

That lives with the Phoenix in the same nest

The name Phoenix to all is known

The name of my bird is but unknown

As the materialization of these Divinely Graces,, and the appearance thereof in this world of means and measures depended upon that favour of yours, it did call for the thankfulness for your

favour as well. Therefore, expressing in few sentences have put that down in writing so that a bit of that favour of yours gets thanked for, and peace be upon you and upon all who followed the Guidance and held fast to the following of Mustafâ, upon him and his family be blessings and peace.

Epistle -280

On the description that the love of this sect is an asset of blessings, and whoso They honour with this bounty and grant him perseverance therein, grant him every thing, has written to Hafiz Mahmood.

After the Praise and the Blessings and conveying good wishes, be it known that the esteemed letter sent by Janâb Maulânâ Mahdi Ali did reach, and gave profound pleasure. Praise be to Allah that the love of the Fuqara, which is an asset of blessings worldly and otherworldly, stands firmly-rooted in yourself, and the long span of separation has not affected that. Guarding of two things is necessary, the following of the Bearer of Shari-ah, and love of, and sincerity towards the guiding sheykh. Along with these two things whatever They grant is a bounty, and if give nothing but these two things be firmly rooted, there is nothing to worry, at last They would do bestow. And if, God forbid, there occurs a rift in either of these two while the states and tastes remain at the existing state, this ought to be taken as a Divine deception and imagine therein self-destruction. This is the path of perseverance, and Allah is the granter of help, and be peace.

246 Ep.- 281

Epistle-281

In expressing thankfulness for the bounty of affiliation with the Exalted Nagshbandy Order, and that in this Path it is by way of following and inheritance that They open the gateway of the prophetic excellences, and whosoever in this Path takes his happenings and dreams as basis and a matter of trust, and comes up with new things, and is disregardful of the formalities thereof, goes deprived and unsuccessful, and on matters relevant, has written to Mir Muhammad Noman, the abode of chieftainship.

Praise be Allah and peace be upon His chosen servants. By which tongue express the thankfulness for this great bounty that Allah honoured us faqara, subsequent to having corrected the beliefs in keeping with the sound opinions of the men of tradition and congregation *may Allah approve their efforts*, with the

travelling of the Exalted Naqshbandy Method, and made in the disciples and reference bearers of this holy fraternity. To this Faqir having one step in this Path is better than seven steps in other Paths. The approach which is opened to prophetic excellences, through imitation and inheritance, is particular to this Exalted Path. The end of other Paths is to the end of the sainthood-excellences, and thenceforth no Path opens to the prophetic excellences. It is for this reason that this Faqir has put down in his books and letters that the Path of these divines is the Path of the Honourable Companions. Just as the Honourable Companions had profound share of the prophetic excellences by way of inheritance, the extreme-reached ones of this Path also get full share in these excellences by way of imitation. The beginners and the middle-stage ones who stay devoted to this Path, and at the same time cherish deep love for the extreme-reached ones of this Path, are as well hopeful of having those. "*.....man is with him whom he loves,*" is a good tidings for the far-flung ones. Unsuccessful and deprived in this Path is that person who is in this Path but observe not the etiquettes of this Path and introduce innovated matters in this Path, and depending upon his dreams and happenings follow a course of action against this Path and, as such, what wrong is there in the Path. He goes by his dreams and happenings, has his face towards Turkistan, and has intentionally deviated from the path to Keibah.

I am afraid O Àràbi, to Kabah thou shall never reach

For, the path thou followest, to Turkistàn it leads

It does not seem proper to shift you from there in view of the equanimous assembly of the friends and zealous activities in the seekers of this Path. If before this time there were inspirations to undertake a journey towards these limits, was conditioned by conditions. And for the present it is as well conditioned by conditions. However, after having sought the Divine Consent repeatedly and having a bosom-relaxation, unmarked by any uncertainty and irresolution, and after having appointed some one at your seat in a manner that no disturbance fends way to the already made set up. Then if you like to set out for these limits, it would be proper. Except for these conditions, do not upset the affairs there, nor do disturb the tranquillity of the seekers there, what to say any further, and be peace.

Epistle -282

Giving a description of a meeting with Hazrat Ilyàs and Hazrat Khazire, and a bit of detail about them, has written to Miyàn Sheykh Badi-uddin.

Praise be to Allah and peace be upon His chosen servants. Since a long period of time the friends have been enquiring of the details about Hazrat Khazir. Since They had not apprised the Faqir of the details as necessary regarding him, therefore, would delay the reply. Incidentally, in the today morning remembrance gathering saw that Hazrat Ilyas and Hazrat Khazir have come in spiritual forms, and by way of a spiritual-communication conveyed Hazrat Khazir that we belong to the soul-world (alami arwah). Allah

has granted our souls perfect capability of being transformed into bodily figures so that the works which are executed by bodies come forth from those souls of ours, like as physical movements and repose, and bodily acts of devotion and worship. In the mean time asked, "*do you perform the prayer according to the Shafe-i Creed.*" Said: "*we are not obligated to*

248

Ep.- 283

sharei-i, but since the tasks of the Axis-Starsaint (Qutbi Madar) have been entrusted to us, and as the Axis Starsaint follows the Shafe-i Creed, therefore, we perform the prayer behind him according to the Shafe-i Creed" It then came to be known that their virtuous acts go rewardless and in doing the virtuous acts simply maintain accord with the worshippers and observe merely the form of devotional acts. This also then came to be known that the sainthood-excellences are in harmony with the Shafe-i jurisprudence, and the prophetic excellences are harmonious to the Hanafy jurisprudence. If, supposedly, in this ummah were the advent of any prophet, he would perform the deeds in accordance with the Hanafy jurisprudence. At that time dawned upon the reality of the words of Hazrat Khâjah Muhammad Parsà set forth in Fusul Sittah that Hazrat Isà after descension shall perform the deeds in accordance with the Hanafy Creed. At that time it came to mind to beg some favour from those two divines. They said, "*whoso has the Divine providence with him, no entrance for us is there,*" as if they took themselves out of the affair, while Hazrat Ilyàs did not make any comments in this discourse at ail, and be peace.

Epistle -283

On the description of the Seeing (Royat) of Hazrat Risàlat Khâtmi-yat in the Night of Ascension that it did not take place in the world but took place in the otherworld, has written to sufi Qurbàn Beg.

You had asked that there exists a consensus of the men of tradition and congregation that the Seeing (Royat) did not take place in the world so much so that the majority of the ulama. of the men of tradition have made negation of the Seeing (Royat) of Hazrat Risàlat khâtmi-yat. Said the Hujjatul Islam: "*And more correct is that He did not see his Lord in the Night of Ascension,*" while you have admitted of the Seeing (Royat) of His Prophetship in your letters, what is the reason thereof? I say in answer that the Seeing (Royat) of His Prophetship in the Night of Ascension did not take place in the world but it took place in the otherworld since His Lordship s had jumped out of the space and time and had come out of the narrowness of space and found then the opposite eternities (*azal wa abad*) as an instant and witnessed the beginning and the end gathered together within a single point. The enterers into Paradise, who were to enter Paradise after some thousands of years, saw into Paradise, and Abdur-Rahmân bin Auf, who were to enter Paradise five hundred years later than the poor ones of the Companions, saw that he is there into Paradise with that period having elapsed, and enquired of him the cause for this delay. Hence, the Seeing (Royat) that took place in that locale shall be reckoned as Seeing (Royat) in the hereafter and, as such, is not contradictory to the consensus of nonoccurrence thereof. The saying of that Seeing (Royat) a worldly vision is upon a consideration metaphorical, and upon a ground external, and Allahd. is the Knower of the realities of the affairs all.

Epistle -284

On the description that states and ecstasies are shares of the Command-World (Âlami Amr), while the knowledge of states is the share of the Creation-World. This gnosis pertains to the previous gnoses, and the reality of the matter is that this very issue was set forth in the letter to the Master's eldest son in the description of the Method, has written to Mullà Abdul Qàdir Anbalvi.

Be it known that man is composed of the Creation-World — the exterior of him - and of the Command World - the interior of him. States and ecstasies, visions and theophanies, that appear in the beginning and middle stages are a share of the man's

Command-World (Alami Amr). And likewise, bewilderment (hairat), ignorance (ñahl), incapability (ajz), and despair (yeis), which are attained in the end, are as well share of the Command-World (Alami Amr) — the interior of man.

And to the exterior according to "*..... and for the earth is share in the goblet of the elect,*" also at the time of intenseness of the incomings (waridat) there is share from these happenings although it does not possess permanence and constancy yet some imbuing therewith it does gain. And primarily the task connected with the exterior is the knowing of those states, since for

Vol.2 250 Ep.- 285

the interior is the gaining of states, not the knowledge of those states. The path of knowledge and distinguishing would not have opened, had there not been the exterior. The appearance of the symbolic forms, and ascensions and stations, are there for the perceiving of the exterior. Thus, the states are for the interior and the knowledge of those states is the share of the exterior. From this description it came to be known that the saints possessed of knowledge and those unpossessed of knowledge have no difference in the acquisition of states actual. If there exists a difference it is respecting the knowledge of those states or unawareness of those. For instance, a person who is in a state of hunger, which has made him perturbed and restless, does know that this condition is called hunger. And, likewise, there is another person who is experiencing the same condition but he does not know that this condition is called hunger. These two persons as such are equal in the actual experiencing of that condition, have no difference save awareness and unawareness. It should be understood that the crowd void of knowledge comprises two kinds. One is the group who have no knowledge so far as the possessing of states actually is concerned, and are basically unaware of changefulness in those, while other is the group who do possess the knowledge of changefulness of the states but cannot identify the states. This group although cannot identify the states but are reckoned as the men of knowledge and merit Sheykhood. The determining of states is not the task of everyone, rather, this fortune comes to emergence after prolonged ages such that a single individual They bless with this fortune and entrusting others to his knowledge leave them to his care. The advent of Resolute ProphetsVa used to be after long periods of time and each one of them used to be especial with particular ordinances while other prophetse would be ordered to his following and would do their invitation-work contenting within the limits of those ordinances.

One is chosen for the benefit, common
and be peace.

Epistle-285

On the description of the rules governing hearing (samd), ecstasy (wajd), and dancing (raqs), and on some gnoses related to the soul, has written to Mir Sayyid Mohibullah Manakpuri.

In the name of Allah, the Compassionate, the Merciful.

Praise be to Allah and peace be upon His chosen servants. ++Be it known, and may Allah help ye take the proper path, and inspire ye with good sense, that "hearing (samâ)" and "ecstasy (wajd)" are benefiting to the group who are characterized by varying states and stained with changing times. At one time are present and at one time absent. Sometime finder, and sometime loser. These are the heart-lords who in the station of the Attributive theophanies keep shirting and moving from Attribute to Attribute, and Name to Name. Changefulness of states their ready time, and dispersed hopes, the yield of their station. Permanency of states is impossible in their case, and persistence of time is prohibited to their glory. At times in depression, and at times in relaxation. Thus, they are timeservers, and subdued by it. One time ascend and the other time descend. The lords of the Essential-theophanies, who have completely come out of the station of heart and stand joined to the Turner: of the heart, and have become from the slavery of states totally free towards the Changer of states, are not in need of hearing and ecstasy. Since their time is perpetual and their state everlasting. No, time is not to them nor state, since they are masters of time and lords of serenity. And it is these joined ones to whom no return is there primarily, and to them no losing is there definitely. Since to whom is no losing (faqd) to him is no finding (wajd).+

Yes, there some extreme-reached ones are such to whom notwithstanding the perpetuity of time, hearing is benefiting as well, but a description of that shall in detail be given in the end of this discussion, God Willing. If it is asked that Hazrat Risalat Khatimi-yat has said: «.....*For me there is a time with Allah in which no high-stationed angel nor a prophet sent has access.*» From this "hadis" it is understood

that time is not perpetual. In answer I say that presuming the tradition is genuine, some of the masha-ikh take, by this time, an uninterrupted time i.e. « *for me there is an uninterrupted time with Allah,*” and as such there is no ambiguity. As a second answer I say that an especial state some time is attained in the uninterrupted time. It may be that by "time" they mean a "time rare" and by this state intend a rare one. In this way also the ambiguity becomes removed. If they ask that it could be that the "hearing" of melodies, plays a role in attaining that rare state, therefore, an extremereached one as well turns out to be in need of "hearing". As answer I say that realisation of that state is probably during the time of saying the prayer (obligatory), and if it is attained sometimes out side the prayer, again it is of the effects and fruits thereof. May be in the tradition "*.....the delights of my eyes lie in the prayer,*” be a hint at this rare state. Also, it comes in the news, *nearest to his Lord a servant attains, when in the prayer,*” And said: « *..... but prostrate thyself and draw nigh (to Me),*” (Q-96:19). And doubtless, every time greater is the nearness to farther is the possibility of any room for "other" in that time. Thus, from this news and from this verse also is comprehended that that time is in the prayer (obligatory). And the justificative of continuance of time and permanence of union is the consensus of the masha-ikh.

Said Zun Nin al-Misry, "*returned not whoso returned, but from the path and whoso became joined, returns not.*” Recollection (Yad-dasht), which means permanent presence in the Hallowed Divine Court, is an established matter in the Method of Hazrât Khajgan. In short, denial of permanence of time is a token of inaccessibility. And a small band of mashà-ikh such as ibnul Atà and the like of him who hold the return of a joined one towards human qualities admissible whence impermanency of time is understood, their disagreement is in the admissibility of "return" and not in the occurrence thereof. Since return definitely remains unrealised, as is not hidden from the lords of that. Hence, the consensus of mashà-ikh on no-return of a joined one became established and the disagreement of some became ascribed to the admissibility of return. Bear this in mind. A group of the extreme-reached ones is such that after attaining to a stage of the stages of excellence and having access to the vision of the Unfading Beauty, they experience an intense (emotional) coldness and a perfect satisfaction which keep them from ascending to the stages of Union, since stages of Union still lie ahead and the degrees of Nearness have not yet to the end been reached. Notwithstanding

this (emotional) coldness are disposed towards ascension and yearnings of utmost Nearness to the Desired do maintain. In this condition hearing (samâ) is benefiting to them and is warmth giving. Every instant through the impetus by hearing they enjoy ascension in the stages of Nearness, and after having been satisfied come clown from those stages but bring some colour with themselves from those ascensional stations, and become imbued with that colour. This acquiring (wajd) is not subsequent to losing (faqd), since losing (faqd) in their case is missing. Rather, notwithstanding the permanence of Union, this (i.e. the acquiring) is for the purpose of advancement in the stations of Union. Of this kind is the hearing (samâ) of the extreme-reached and the joined ones. Yes, after vanishing and abiding although They grant them passion but since the (emotional) coldness is intense, passion alone does not suffice in attaining advancements in the stages of ascension. Hence, stand in need of hearing (samâ). Among the mashâ-ikh there exists another group whose carnal-souls descend to the station of servanthood after getting to the station of sainthood, while their souls in their fundamental station continue being attentive to the Hallowed Court without any resistance by the carnal-souls, and every instant from the station of the restful-soul (nafsi mutma-innah), which has become established and gained firmness in the station of servanthood, help comes to the soul and the soul because of this help develops a particular reference to the Desired (Matlub). The comfort of there divines lies in worships,

Vol.2 254

and their relief in discharging the rights of servanthood and virtuous deeds. Little is the inclination in their disposition for ascensions and yearning for rising in their interior meagre. Till now by the following of the Creed the time-forehead of them is lustrous, and by the antimony of the imitation of the sunnah the sight of their insight is antimonious. Indeed then they are piercing sighted ones, and from afar see the thing which the near-positioned are helpless in sighting. Even though have lesser ascension but are shining and by the Root-light (noori Asl) illumined, and in that position possess grant splendour and venerable standing. No need of hearing and ecstasy is there to them. Worships perform the rote of hearing for them and the illuminedness by the Root (As1) suffices for ascension. A group amongst the followers of the men of hearing and ecstasy, unaware of the grandeur of their splendour, count themselves in the loyers, and them, the ascetics, as if consider passion and love confined into dancing and ecstasy. While there is another group amongst the extreme-reached ones whom, after having covered the paths of

the journey unto-Allah, and having realised abiding with Allah, They grant a strong passion, and by the hook of absorption carry dragging on and on. Penetration of (emotional) coldness there is prohibited, and giving them consolation is unlawful. During ascension need no strange matters, and hearing and dancing get no access in the narrow pass of their solitude. And ecstasy (wajd) and forced-ecstasy (tawajud) have nothing to do with them. With this absorptive ascension reach the possible degree of Union to the extreme of the extreme, and by virtue of following the examples of His Lordship, from the station particular to him get some share. This kind of Union is especial to the group of Singulars (the Afrad). Even the Star-Saints (Aqtab) have no fortune from this station. If by sheer Divine Grace this kind of a joined one (wasil) to the extreme of the extreme bring back to the world and entrust him with the disciplining of talented ones, his carnal-soul comes down in the station of servanthood, and his soul, uninvolved with the carnal-soul, stands focusing upon the Divine Court. It is he who is a combiner of the excellences of Singularity (Fardiyat) and embracer of the finalities of Star-Sainthood (takmilati Qutbiyat). And by Star-Saint I mean here the Guidance Star-Saint (Qutbul Irshad), and not the task Star-Saint (Qutbul Auteid). Cognitions of the shadowy stations and gnosés of the Radical-Degrees (Madeirij Asli) are available to him. Rather, the place where he stands, neither the Shadow is there nor the Root. From Shadow and Root have They made him passed out. This kind of a perfect and perfecting one is extremely rare. If even after lengthy stretches of time and distant ages comes into appearance, is a booty. By him the worlds become illuminated, and his sight is healing for the heart-diseases, and his attention is eliminative of vulgar undesirable morals. Such a one having covered the stages of ascension comes down into the station of servanthood (bandagi) and finds comfort and congeniality in worships in the station of servanthood (maqami abdi-vat), above which there exists no station of the stations of sainthood. Selecting such a one out of this group, They honour with the station of servanthood and the merit of the status of belovedness as well is there for him indisputably. Such a one is a combiner of the entire excellences of the degree of sainthood, and an accommodator of all stations of the steps of invitation-work, being blessed with the especial sainthood specific to the station of prophethood. In short, this hemistich comes true in his case,

Whatever good they all have, thou alone have.

Do note this. Hearing and ecstasy are harmful for the beginner and resistive of ascension, be though these in conformity with the

rules. A bit of the rules of hearing shall, God willing, be written down at the end of this letter.

His ecstasy is malady and his rock-and-roll is fall-and-foul, his motion is natural, and his commotion mixed with camai whim. And by beginner I mean he who is not of the lords of heart. The lords of heart are those who are middle-stage ones falling between the beginners and the extreme-reached ones, while an extreme-reached one is he who stands vanished in Allah and abides with Allah, and is a perfectly joined one.

256

And of the extreme are positions, one above another, and of the union are degrees, not possible the covering whereof for ever and ever. And summing up, "hearing" is benefiting to the middle-stage ones and to a kind of the extreme-reached ones also, as has afore been mentioned. However, this ought to be understood that to the heart lords also the hearing is absolutely unneeded. Rather, it is (benefiting) to the group who stand not honoured with the fortune of absorption (jazb) and by laborious toits and severe self-mortifications want to cover the distance, hearing and ecstasy in this condition become helping and spurring to this group. And if the heart-lords are impassioned ones (majzub), the covering of the paths of their journey is through the help of passion (jazbah) and stand not in the need of hearing. Further, it should be understood that hearing in the case of an unabsorbed (ghair majzub) one is not benefiting unrestrictedly, rather benefiting from that is conditioned by conditions, and without observing those it is of no avail. Of those conditions one is distrust in self-perfection, and if cherishes the thought of self-perfection, is a one locked-up. Yes, hearing helps him to a kind of ascension, but after being satisfied, comes down from that station. Other conditions thereof have in detail been set forth in the books of stable-state divines such as Awariful Ma-cTirf and the like. However, most of these are missing in the people of this age. Rather, the kind of hearing and dancing which have gained popularity in these times, and the kind of assembly which has gained familiarity nowadays, doubtlessly is absolutely harmful and perfectly fruitless. Ascension is meaningless there and rising in that condition is unimaginable, help and impetus by hearing (samâ) in that locale absent, harm and inconsistency existent.

Cautioning:

Hearing and dancing although are also needed in the case of some extreme-reached ones, but since they have further degrees of ascension ahead, therefore, belong to the middle-stage ones, and until cover not completely the possible attainable degrees of ascension, the reality of the "end" is missing to them. And saying "end" is in view of the end limit of the journey unto-Allah (sairi illalah) white the end of this journey is to the Name whose reflection the traveller is. After that the journey is to be inside that Name and its Attachments. And when passing out through that Name and the entire Attachments thereof that come into illumination to the lords thereof (i.e. that Name), and attain to the Real Named One and then experience there vanishing and abiding, is then called a real extreme-reached one. And in reality, the end of the journey unto-Allah is attained in this condition. The first "end" which is ending at the Name, they as well have considered as the end of the journey unto-Allah and in view of the vanishing and abiding experienced in that stage have applied the term sainthood. And their words that there is no end to the journey into-Allah, this journey takes place in the interval of abiding and subsequent to having covered the stages of ascension. And the meaning of endlessness of this journey is this that if the journey takes place inside the Name in detail and gets characterized by the Splendours registered therein (i.e. into that Name), never can reach the end thereof (i.e. of that journey), since every Name is inclusive of innumerable incorporated Splendours. But in the time of ascension if They like to pass him out through that Name, may be then pass out of that Name just in one step and reach the extreme of the extreme. And if he becomes fallen (mustahlak) there, a great honour, and if like to have him return for the disciplining of people, a great distinction. Thou think not that Union with that Name is an easy task, it is to hazard the life before They honour with this fortune and before that anyone, among many a one, dignify by this extreme degree bounty. And that which ye think All-Pureness (Tanzih) and Hallowedness (Tagclis), quite often that is exactly Assimilation (Tashbih) and Diminution (Tamis). Rather, many a such degree is there which ye imagine as All-Pureness (Tanzih) but that is even below the station of soul. And that All-Pureness too which appears to thee above the Throne (Arsh), that too falls into the circle of Assimilation (Tashbih) and that illuminational Ail-Pure (Munazzah) belongs to the soul-world, since Arsh is a limit-prescriber to the directions and an end-definer to the distances. The soul-world is beyond the world of directions and dimensions. Since the soul is

not-spatial, cannot get accommodated into space. And the determination of soul beyond the Throne put ye into the suspicion that the soul is far away from thee and there exists a great distance between thee and the soul, it is not so. The soul in spite of notspatialness (la-makani-yat), to all locations has equal reference. Saying that beyond the Throne has another meaning, unless ye reach not there, ye get not that (meaning). ++A group of sufis who have attained to the All-Pureness of the soul and have located that above the Throne, have imagined that as the Divinely All-Pureness, and have declared the cognitions and gnosés of that station recondite knowledges, and have come to determine the solution of the secret of Mounting (Istawâ) in that locale. The truth, however, is that that light is the soul's light. This Faqir as well had this kind of confusion at the time of attaining to this station. But when the Divine providence pulled out of that whirlpool, knew that that light was the soul-light, not the Divinely light.

"All Praise be to Allah who kath guided us to this (felicity). Never would we have been guided aright if Allah hadst not guided us" (Q- 7:43). And since the soul is not-spatial (la makani) and a creation in the condition of inconceivability and incomparability, indispensably thus becomes a place of confusion. *"And Allah establisheth the truth and He showeth the (right) way."* And a group of them acquiring that light of soul from above the Throne, come down and attain abiding (baqa) with that and hold themselves combiners of Assimilation (Tashbih) and All-Pureness (Tanzih), and if fend that light cut-off from themselves, imagine the situation of "separation after combination (farq bâd al-jamâ)". Misgivings of this kind to the sufis are too many. *And He, the Sublime, is the Protector from the locations of error, and places of going astray.* It should be understood that although the soul bears reference to the inconceivable world yet in comparison with the Inconceivable Real, it falls in the sphere of the conceivable. As if it is an intermediary between the conceivable world and the Hallowed, Real Inconceivable One. Hence, has the colour of both the sides and both the considerations respecting that are correct in contrast to the Real Inconceivable One towards which the conceivable has primarily no way.+ Hence, until make not ascension from all the stations of the soul, to that Name reach not. Thus, first ought to pass across all the sky-strata up to the Throne, and ought to come completely out of all the necessities of

the space, after that the not-spatial distances of the soul-world as well ought to cover, at that time to that Name then get access.

Thinks the Khàjah that he is a man joined

Oh, nothing but the thinking the poor Khàjah has behind

Hence, *He is beyond the Beyond*, and beyond this Creation-World is the Command-World, and beyond the Command-World are the shadowy and real, compendious and detailed, degrees of the Names and Splendours. And it is beyond these shadowy and real, worldly and Divinely, compendious and detailed degrees that the Desired Real ought to be searched for. See, whom They favour with this pursuit and who is the fortunate one They honour with this blessing. "*That is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty,*" (Q-62:4). Ought to be high aspiring, and whatsoever comes into hand ought not be contented with, and beyond the Beyond He ought to be searched for.

Oh, how to get joined to the Beloved on high

Mountains awful and caves dreadful in the way when lie

Cautioning second:

Uninterrupted Union and Permanent Time are certain for that person who after having experienced the Vanishing Absolute has attained abiding with Allah and his knowledge by acquisition (ilmi husuli) has become changed into the knowledge by presence (ilmi huzuri). This topic I render clear and explicit by giving a description. Be it known that every knowledge which a knower acquires from that which is besides his self, the way of acquiring thereof is that there be in the mind of the knower the shape of the known, and this is the acquired knowledge (ilmi husuli). Whereas every knowledge wherein be in no need of getting the shape, that knowledge is the knowledge of one's self, and is the presence knowledge (ilmi huzuri). Since the self itself is there

260 Ep.- 285

present to the knower. And in the knowledge acquired so long as the shape of the known is there in the mind, remains attentive towards the known. And as that shape disappears from the mind, the mental attention too becomes nonexistent. Hence, in the case of knowledge acquired permanent attention is an impossible thing as a general habit contrary to the presence knowledge (ilmi huzuri) wherein forgetfulness of the known is unimaginable, since the

basis of realization of that knowledge is the presence of the knower's self. And since this presence is permanent, the knowledge of the self too shall be permanent and, thus, the fading away of attention respecting the self-existence shall not be possible. In abiding with Allah there is presence knowledge (ilmi huzuri) the fading away whereof is unimaginable. But think ye not that abiding with Allah (baqa billah) is tantamount to finding oneself Identical with Allah as have some people of this sect explained in this meaning the Realised-Conviction (Haqqul Yaqin). It is not so. Abiding with Allah attained subsequent to the Vanishing Absolute is not in agreement with this kind of cognitions. This Realised-Conviction (Haqqul Yaqin) which some have spoken of, is in keeping with that abiding which is experienced in passion. The abiding which is our Largest is another thing.

By God until taste, the taste of this wine ye can't get

Hence, uninterrupted attention and permanent presence came to be proven in abiding with Allah (baqa billah) Prior to the realization of abiding with Allah (baqa billah) permanence (of presence) is not possible, although to many people before attaining to this station feelings of this nature do occur, especially in the Naqshbandy Methodei. And the reality is that which I have established and the truth is that which I have been inspired with, and Allah knows the truth best, and to Him is the return and abode. Praise be to Allah, the Sustainer of the worlds, firstly and lastly, and blessings and peace be upon His prophet t, always and ever.

Epistle -286

++On the description of correct beliefs derived from the Book and Sunnah in keeping with the just opinions of the men of tradition and congregation, and in the rejection of the group who have derived an understanding from the Book and Sunnah contradictory to the beliefs of the men of tradition and congregation or have surmised that through illumination opposed to the men of Truth, has written to Maulànà Amànullāh jurist.

In the name of Allah, the Compassionate, the Merciful.

Be it known, and Allah lead ye aright and inspire ye with the moderate path, that in the general requirements of the path of a traveller is the correct belief, which the ulamà of men of tradition have deduced from the Book and Sunnah, and from the narrations by the Formers. And to hold the Book and Sunnah in those meanings, the general ulama of the men of Truth, i.e. the ulamà of

the men of tradition and congregation, in which meanings the Book and Sunnah have comprehended. And if supposedly, contrary to those comprehended meanings, any thing through illumination and inspiration appears that should not be given any weight and refuge with Allah should be sought from that. For instance, those verses and traditions from the outward whereof Unity of Existence is surmised, and likewise Encompassment, Immanence, Nearness, and the Essential Co-presence are realized. And since the ulamà of the men of Truth have not comprehended these meanings from those verses and traditions, if during the run of the path these realities become unveiled to the traveller and find existent none save the One, or find Him surrounding Existencewise and perceive near Existencewise, although he at that time is helpless, being dominated by state, and being for the time being under intoxication, but ought to always keep seeking refuge with, and beseeching, Allah to take him out of this whirlpool and reveal to him the matters that conform to the correct opinions of the ulamà of the men of Truth, and disclose nothing to him to a hairbreadth opposed to their just opinions. In short, the meanings understood by the ulamà of the men of Truth ought to employ as the verifier of self-illumination

VoL2 262 Ep.- 286

and make not but that touchstone for self-inspiration. Since the realities that are opposed to their understood realities are out of the compass of credibility. Since every innovator, astray-gone one, considers the Book and Sunnah guides to his tenets and according to his own poor understanding apprehends inconsistent meanings.*He misleadeth many thereby and He guideth many thereby.*" And my saying that the meanings comprehended by the ulama of the men of Truth are reliable and opposed to that are unreliable is on the grounds that those meanings have been extracted by following the narrations of the sahabah and pious predecessors (salafi salihin), and have from the lights of the guide-stars of theirs been acquired. Therefore, everlasting salvation became especial to them and permanent success came to be their fortune. «*They are the party of Allah. Behold, surely it is the partly of Allah who are the successful,*" (Q- 58:22). And if some of the ulamâ in spite of the correctness of beliefs show simulation in the secondaries and become perpetrator of negligence in deeds, then an absolute rejection of the ulamâ and attacking everyone is a gross injustice and sheer stubbornness, rather, it is a denial of most of the religious requisites, since they are the transmitters of those requisites, and they are the critics for the genuine thereof against the rejected thereof. Had there not

been their light of guidance we indeed would not have been rightly guided, and had there not been their distinguishing of the right from the wrong, we indeed would have gone astray. They are those who spent their efforts towards the uplift of the word of the true religion and made many a crowd of people travel on the straight path. Hence, who followed them, became saved and successful, and who opposed them, went astray and set others astray. It should be understood that the tenets of the sufis ultimately, i.e. after completing the stages of travelling and having attained to the extreme degrees of sainthood, turn out to be these very beliefs of the ulamâ of the men of Truth. In short, to the ulamâ the matter is through transmission or by ratiocination and to the sufis through illumination or by inspiration. Although to someone of the sufis during the path because of temporary intoxication and statedomination matters contrary to those beliefs show up, but if They having him passed out of those stations convey to the extreme-end of the task, those oppositions go to naught+. However, if he continues to persist in those oppositions, there is hope that They will not call him to account for those oppositions. His case is like the case of a missing attempter (mujtahid mukhti), i.e. the attempter (mujtahid) missed in the attempt (istimbeit), whereas he, in the illumination (Icashi. ++Of the various disagreements of the some of this sect are the declarations of the Unity of Existence, of the Encompassment, of the Nearness, and of the Essential Co-Presence, as has afore been mentioned. And, likewise, is their rejection of the existence of the Seven or Eight Attributes in the exteriority as extra existences being superadded to the Essence. Since the ulamâ of the men of tradition hold the Attributes existent in the exteriority as extra existences over the entity of the Essence. And their rejection crystallizes in this way that in that time their Visioned (Mash-hud) is the Essence in the mirror of these Attributes, and it is known that the mirror remains hidden from the eyes of the on-looker. Hence because of this concealment come up with the declaration of the non-existence of those in the exterior and presume that if were existent, would have appeared into vision. Hence, when there is no vision, there is no existence. And reprimand the ulamâ for their having declared existence to the Attributes, rather, give the verdict of unbelief and dualism. We seek refuge with Allah from the courage of censure. Had they gained advancement from this stage, and had their vision come out of this veil, and had the situation of mirroness dissolved, would have seen the Attributes separate, and would not have come up with the rejection of those, and would not have gone their business to the censure of the grandees of the ulamâ.+

And of the various disagreements of those some is their declaration concerning some issues which are obligative of obligation on the Necessary, although they do not apply the word "obligation" and affirm "Will", but in reality they are negators of the "Will" and in

Vol.2 264 Ep.- 286

this declaration they are opposed to the entire Creed bearers. Of an those issues one is their declaration that Allah is Powerful (Qadir) with Powerfulness (Qudrat) in the sense that, "*....if wills, will do, and if wills not, will not do.*" As for the first conditional part, call that wajibus sidq (obligative of truth), and the second, as mumtani-us-sidq (prohibitive of truth), and this declaration implies obligation (ijab), rather, rejection of the Power too (Qudrat) in the meanings fixed near the men of Creeds. Since, to them Power means issuance of an act or abandonment thereof while from their words the obligation (wujub) of doing an act and the prohibition of abandoning (that) follows necessarily, then where is this as compared to that. Their religion in this issue is exactly the religion of the philosophers, and affirming the "Will" in spite of the obligation of the first truth (wujubi sidq ula) and prohibition of the second truth, and seeking to separate themselves by this affirmation from the philosophers, is not benefiting. Since "Will" *is particularizing one of the two equal things*. Hence, where there is no equality, there is no "Will" also. And here equality is nonexistent regarding the obligation (wujub) and the prohibition (imtinâ), understand this. And of those various issues, is their statement in the explanation of the issue of the Fate and the Divine Decree (mas-alah Qazd wa Qadar) in a way that in apparentness it is obligation (ijdb). And of the various wordings of them on this subject is this, "*.... the master is the subject, and the subject is the master*". Regardless of the obligation (ijab), to make Allah a subject to someone and set a master over Him is highly disgusting, *.....they indeed utter an ill word and a lie*". And like these of the disagreements are very many, like as their words in the impossibility of Seeing (Royat) Allah except in the Format Theophany (Tajalli Suri), and these words are obligative of the rejection of Seeing (Royat). While the Seeing (Royat) which they admit admissible in the Format Theophany (Tajalli Suri), in reality is not the Seeing (Royat) of Allah but is a shot of the image and likeness.

Shall see Him the faithful unfeet

And unperceived, yet no image shot

++And like as their words in the pre-existence (qidam) of the souls of the ideal ones and in the eternity of those. These words too contradict the men of Islam for, to them the universe as a whole along with its entire parts is Accidental (Muhdas) white the souls fall in the whole of the universe. Since universe is a name for all other than Allah, understand this.

Hence a traveller, until has attained to the reality of the task, ought to deem the following of the ulamà of the men of Truth necessary notwithstanding the disagreement of self inspirations and illuminations and imagine the ulamà to be in the right and himself to be in the wrong. Since the basis of the ulamà is the imitation of the prophets, who by conclusive revelation stand supported and from mistake and error kept protected. While his illuminations and inspirations in the case of going against the ordinances corroborated by conclusive revelation (wahi qatta-i) are wrong and erroneous. Thus, giving preference to self-illuminations over the words of ulamà is in reality giving preference over the sent, definite ordinances, which is exactly error and sheer loss.+ Likewise, just as the belief in keeping with the Book and Sunnah is necessary, the practice in conformity with those in the manner the leading Attempters have deduced from the Book and Sunnah, and have excerpted orders from those concerning the lawful (halai), unlawful (hardm), obligatory (ferz), necessary (wajib), sunnah (sunnas), commendable (mustahab), disapproved (makruh), and dubious (mush-tabah), a knowledge of these ordinances is also necessary. A follower (muqallid) has no right to draw out orders from the Book and Sunnah contrary to the opinion of the Attempter (Mujtahid) and perform deeds according to those. And in doing acts follow the preferred rulings of the religion of the Attempter to whom has submitted himself, and abstaining from indulgence (rukhsat), resort to resoluteness (azimat). And as far as possible make all efforts towards collecting the rulings of the Attempters so that the deed comes to be done in keeping with the agreed upon

Vol.2 266 Ep.- 286

(muttafaq alaih) rulings. For instance, Imam Shafe-i declares intention (ni-yat) obligatory in ablution, therefore, perform not the ablution without making intention. Likewise, order in washing the limbs an uninterrupted sequence also he holds necessary. Therefore, care should be taken regarding the order and washing the one after the other immediately. Imam Malik holds rubbing (dulk) in washing the limbs obligatory, rubbing (dulk) ought to be observed. Similarly, touch with women, and touching penis have

declared to be ablution-neutralizers, in case of happening touch with women and touch of penis, make the ablution anew, etc.

After obtaining these doctrinal and practical two wings aspire to undertake ascension into the degrees of nearness to Allah, and be after covering the stages dark and the paths luminous. ++But it should be understood that this covering of the stages and ascension to the degrees stands connected with the attention and disposing of a way-knower, way-familiar, and way-shower, perfect and perfecting sheykh, since his sight is curer of the heart-diseases and his attention is remover of the base and undesirable morals. Therefore, first look for a sheykh and if out of sheer Divine Grace They let him know of a sheykh then considering this knowing of a sheykh a great bounty, make himself his attendant and become fully submissive to his disposition. Shaikhul Islam, Harwy, says, "*O my Object of worship, what it is that Thou hath done to Thy friends that whoso recognized them found Thee, and until found Thee not, recognized them not.*" Let the self-will be completely lost into the option of the sheykh and making his self void of all intentions, and mustering up all the courage, remain in his presence, and of whatever the sheykh orders him, thinking therein a wealth of blessings for himself, make wholehearted effort in fulfilling that. If the guiding sheykh would see remembrance fit in view of his propensity, would advise that, and if attention and meditation would be fit, shall propose that, and if being merely in the company fend sufficing, shall advise that. In short, along with the personal company of the sheykh the necessity of remembrance is

Vol.2 267 Ep.- 286

no requisite of the requisites of the Path. Whatever would deem appropriate in view of the condition of the seeker, shall advise. If any neglect in some practices of the prerequisites of the Path is there, the company of the sheykh shall make up for that and his attention shall redress that loss.+ But if remains unhonoured by the honour of the company of such a guiding sheykh, then if is of the desired ones (mahbubin), shall attract him, and through mere Grace utmost would suffice for his task, and each and every requirement and etiquette needed, would apprise of that. And in covering the stages of travelling render the spiritualities of some grandees means for his Path, since as such continues the habit of Allah that in traversing the course of the travelling, mediation of the spiritualities of the masha-ikh is needed. And if he is among the desirers (muridin), his task without the mediation of a guiding sheykh is in danger. Until the time of finding a guiding sheykh, ought to be always beseeking and begging Allah to lead him to a

guiding sheykh and ought to hold necessary as well the observing of the prerequisites of the Path. The prerequisites have in detail been laid down in the treatises of the mashà-ikh. Noting from there, be observant of them. And the greatest of the prerequisites of the Path is the opposing of the carnal-soul (nafs), which depends upon being heedful of the situations of abstinence (warâ) and piety (taqwci), which means desisting from the unlawful things, and desisting from the unlawful things is not realisable until avoid not the unnecessary permissible things. Since loosening the rein towards indulging in the permissible leads to the dubious things, and the dubious is close to the unlawful, and the likelihood of plunging thereinto is stronger. « ...whoso hovers around a pasture is likely to trespass on that" Thus, refraining from the unlawful comes to be dependent upon the refraining from the unnecessary permissibles. Hence, in abstinence (warâ) avoiding the unnecessary permissibles becomes also cared for, as advancement and ascension stand conditioned by abstinence (warâ). The description whereof is this that the deeds consist of two parts, obeying the commands and stopping near the prohibitions. In obeying the

268

Ep.- 286

commands the angels are also common, if progress were to be there in the obeying, it would be there in the case of angels too. And the matter of shunning the forbidden is nonexistent in the angels, since they inherently are preserved from the sins, do not possess the instincts of opposition so that prohibition of that be done. Thus, it follows necessarily that the progress goes related to this part, and this desistence is wholly solely means opposition of the carnal-soul (nafs). Since the shari-ah has been enforced for the elimination of the egoistic desires and for the removal of the dark customs, since the demand of the carnal-soul's nature is either perpetration of the forbidden, or an unnecessary one that ends up in a forbidden one. Therefore, avoidance of the forbidden and the unnecessary means exactly the opposition of the carnal-soul. If they ask that in obeying the commands is also the opposition of the carnal-soul, since the carnal-soul does not like the engaging in worships, hence compliance shall as well be necessitative of progress. And since in the angels resistance to obeying is missing, therefore, there exists no means for (their) progress. The inference drawn, thus, is by an inconsistent characteristic. And the answer thereof is that the carnal-soul's displeasure in doing the worships is because it is desirous of self-leisure, does not like to bind itself by anything, but this leisure and not-binding as well fall under the unlawful or the unnecessary. Hence, in obeying the commands,

opposition of the carnal-soul does occur because of the avoidance of the unlawful or the unnecessary, and not merely because of fulfilling the commands only, which the angels as well do possess. Hence, the inference is correct. Therefore, in whichever Path opposition of the carnal-soul is greater, is the nearest of the Paths. And doubtless of all the Methods the concern towards opposing the carnal-soul is stronger in the Exalted Naqshbandy Method. Since these divines have resorted to act with resoluteness (azimat) and have avoided the permissions (rukhsat). And it is known that in resoluteness (azimat) avoidance of each of the two parts the unlawful and the unnecessary stands observed. Contrary to the permissions wherein just the unlawful is avoided and that is all. If it is remarked that may be the other Paths would as well have adhered to resoluteness, I say in most of the Paths, hearing and dancing is found wherein after a great deal of affectation the matter settles down but to permissions only. Resoluteness has no place therein. Likewise, is the condition of the loud-voiced remembrance, wherein naught more than permissions are imaginable. Also, the mashà-ikh of other Orders because of some honest intentions have come up with new matters in their Paths, which after a thorough critical revision bear but the judgement of permissions. Contrary to the grandees of this Exalted Order who do not hold permissible even to a hairbreadth the opposition of Sunnah and do not accept any innovation and new addition as lawful. Hence, opposition of the carnal-soul is to the utmost degree in this Path and, therefore, is the nearest of all Paths. Thus, the taking of this Path for a seeker would be better and fitter. Since the Path is shortest to an extreme degree and the Desired stands high set in utmost loftiness. But a group of the later-comer khulafa of theirs has abandoned the ways of these divines, and has created some new things in this Path, and has resorted to hearing, dancing, and loud-voiced remembrance, the basis whereof is the inaccessibility to the reality of the intentions of the grandees of this venerable fraternity. They think that by these innovations and novelties are giving completion and perfection to this Method, not realizing that are striving towards its destruction and ruination. And Allah says the truth, and He shows the (right) way.

Vol.2 270 Ep.- 287

Epistle- 287

On the description of passion and travelling and concerning the gnoses that are relevant to these two stages, has written to his actual brother, the knower of realities, Miyan Ghulam Muhammad.

In the Name of Allah, the Compassionate, the Merciful.

Praise be to Allah who hath guided us to this (felicity). Never would we have been led aright if Allah had not guided us. Indeed came the messengers of our Lord with Truth, and brought about their end by the most exalted of them, and the most perfect of them, Muhammad, who came with Truth, blessings of Allah, His benedictions, and His bounties, be upon him and upon his family, and upon them all who followed him to the Day of Judgement, amen.

Since it has been noticed that due to pettiness of courage, and lowliness of nature, and unavailability of the company of a perfect and perfecting sheykh, the seekers bring the lengthy path and the Sublime Goal down to a shorter approach and to an inferior object, and whatever becomes available to them in the way, vile and worthless, remain contented therewith, and consider that the very goal and imagine themselves with the acquisition thereof a perfect and an extreme-reached one. The states that the extreme-reached of the Path and the joined ones of the (hallowed) threshold describe as the end of the task and the extreme of the business of themselves, this low-natured group overpowered by the self-imaginative faculty make chose perfect states analogous to their deficient states. Theirs is exactly the story.

Mouse become a camel in the dream

Out of a deep ocean, a drop, rather form of a drop, and out of the River Amman, a drizzle-droplet, rather, form of a drizzle-droplet have become contented with. Taking the Conceivable for the Inconceivable, away from the Inconceivable, with the Conceivable are taking comfort. And imagining the Like as the Unlike and leaving the Unlike, stand enamoured of the Like. The states of the crowd that have faith by way of following in the Inconceivable, and have devotion for the Unlike, by degrees are better than the states of these seekers, having not completed the travelling, and the thirsty ones, cheerful with mirage. From the truthful to the lair, and from the attaining to the missing, the difference is great. Woe unto the seekers unattained to the Desired, holding the Accidental to be the Ancient, and thinking the Conceivable, the Inconceivable. Had it not been for the incorrect illumination that They consider them helpless in this missing and erring, might call them to account. «*Our Lord, Lake us not to task if we forget, or fall into error.*»

For instance, a person yearned for Kâbah, and with passion set out to visit Kâbah. Incidentally, on the way came across a house similar to Kâbah. Although the resemblance was merely in form but that person thought that that were Kâbah, sat beside that

continuing in worships. While another person, having gained the knowledge of the features of Kâbah by the visitors of Kâbah, did the confirmation of Kâbah. This person although has not treaded the path towards Kâbah with desire, yet he does not accept that as Kâbah which is other than Kâbah, and is truthful in his confirmation. His condition is better than the condition of the said erring seeker. Yes, the condition of the seeker who although has not attained to the Desired (Matlub), yet does not recognize that other than the Desired (Ghair Matlub) as the Desired (Matlub) is better in comparison with the condition of that truthful follower who has yet not placed the foot on the path towards the Desired (Matlub). Since he (i.e. the just above said unattained one), along with the realness of the confirmation of the Desired (Matlub), has traversed the road towards the Desired (Matlub) in a manner on the whole. Hence, the superiority shall stand verified for him. And also a group of them with this imaginary perfection and illusory union have seated themselves on the rug of sheykhood and people-leadership and by the reason of their deficientness have destroyed the capabilities of many such ones capable of excellences, and by the inauspiciousness of the coldness of the self-company have eliminated the heat of the desire of the seekers. They went astray themselves and led astray others, and

272

Ep.- 287

did lose themselves and made others lose. This imagination of perfection and fancy of union is more in the impassioned ones, flot having completed the travelling, as compared with the travellers flot having reached the passion.

Since the beginners and the extreme-reached ones are common in the form of passion, and apparently, in ardent passion and love are equal, although in reality have no accordance with each other and the states of one are different from those of the other.

What of the dust and the holy world

In the beginning whatever is there, is infirm and based upon motives. Whereas in the end, since is with Allah, everything therefore is for Allah. The detail of this description shall soon be set forth (God willing). This resemblance formal and this agreement external becomes the basis for that imagination. + +And since in the Exalted Naqshbandy Method passion precedes travelling, in the impassioned ones of this Path, who have yet not been honoured with the fortune of travelling, this kind of imagination and this sort of fancy abounds. A group of them also, who experience changing states in the station of passion, and turn from state to state, maintain the idea that the stages of travelling

have become covered and the paths of the journey-unto Allah have been traversed, and with these ups and downs consider themselves impassioned-travellers. It came in my feeble thinking, therefore, that a few sentences comprising the reality of passion and travelling, and the difference between these two stations along with the mention of some of the distinguishing characteristics of each against the other, and the difference between the passion of the beginner and the passion of the extreme-reached one, and the reality of the station of perfection and guidance, and other cognitions that be in agreement with this station, should be put in writing*so that the truth might be established and the false be falsified, however much the guilty might abhor.*" I, therefore, entered upon this by the goodly favour of Him and He shows the (right) path, and He is an Excellent Protector and an Excellent Guardian. This letter consists of Two Objectives and One Conclusion. The Objective First is on the description of the gnosés which are related to the station of passion, while the Objective Second is on those matters which are related to the travelling. And in the Conclusion is the description of some diverse cognitions and gnosés, the knowing whereof shall be of abounding benefit to the seekers.+

Objective First

Be it known that the impassioned ones with incomplete travelling, be though possessing strong absorption and whichever way be though absorbed, fall in the group of the men-of-heart. Without the travelling and the purgation of the carnal-soul, cannot pass over the station of heart, and get joined with the Turner of the heart. Their absorption is heart-absorption, and their love is accidental, not essential, is purposive and not real. Since in this station the carnalsoul and the soul stand commingled, and the darkness goes intermixed with the light in this affair. Completely coming out of the narrowness of the station of the heart, and becoming joined with the Turner of the heart, and developing a soul-absorption towards the Desired is unimaginable without the liberation of the soul from the carnal-soul for keeping the attention focused upon the Desired, and (without) the separation of the carnal-soul from the soul and then coming down (of the carnal-soul) in the station of servanthood. As long as these two in reality remain combined, the comprehensive reality of the heart remains established and in-force, pure soul-absorption is unimaginable. Liberation of the soul from the carnal-soul takes place after having passed the stages of travelling and covered the paths of the journey unto-Allah along with the verification of the journey into-Allah,

rather, after attaining to the station of the Separation after Combination (Fera bâdel Jama), which is related to the journey from Allah with Allah (sair anillâh billah).

Every beggar cannot become a gallant swordsman

Nor can a mosquito become the king Solomon

Hence, became clear the difference between the absorption (jazb) of an initiate and the absorption (jazb) of an extreme-reached one.

274 Ep.- 287

The vision (shuhud) of these impassioned lords of the heart lies in the veils of multiplicity whether they realise this fact or not. And their visioned (mash-hud) in this multiplicity is naught but the soul-world (alami arwah) which in subtleness (latafat), encompassment (ihatah), and immanence (sarayan), is there bearing similarity to its own Creator "...*verily, Allah created Adam after His image.*" And because of this accordance (they) take the vision (shuhud) of the soul as the vision (shuhud) of Haqq. And the Encompassment, Immanence (Sarayan), Nearness (Qurb), and Co-Presence (Mai-yat) fall as well upon this judgement, since ++the sight of the traveller does not reach but to the station on the top, and not to the one on the top of the top. While the top of their station is the station of the soul. For this reason their sight does not go beyond the station of the soul and nothing else other than the soul becomes the visioned (mash-hud). The going of the sight above the soul depends upon the reaching the station of the soul. And love and absorption too are like the vision (shuhud). The vision (shuhud) of Haqq, rather, the love with, and the absorption in, His Hallowed Court are connected with the experiencing of vanishing (fana) that marks the end of the unto-Allah journey.

None save him who has passed the gate of annihilation

Gets way to the Threshold of the Eternal Sovereign

Application of the word "vision (shuhud)" at this place is because of the narrowness of the scope of language, else, the task-target of these divines is with That which is beyond the beyond of the customary vision, and just as their Object of aim is Inconceivable and Incomparable (Bechun wa Bechagun), their union with Him too is inconceivable and incomparable, the Conceivable has no way towards.the Inconceivable.

Bear not the donations of kings but their own service-carriers.

Void of perception and imagination a union

Has with the mankind their Lord Sovereign

Encompassment (Ihatah), and Immanence (Saroyan), Nearness (Qurb), and Co-Presence (Mar-yat) of Haqq, near the probing lords of the travelling, having carried the task to the extreme end, is knowledgeable (Ilmi) in conformity with the judgement of the Ulamâ of Truth, may Allah appreciate their efforts. Declaring an Essencewise (Zan) nearness and the like near them is fruitlessness and remoteness. The ones close do not speak of closeness (Essencewise). One of the divines says: "*whoever says that I am near, is far, and whoever is far, is near.*" This is *Tasawwuf*. The cognition related to the Unity of Existence the source thereof is the heartabsorption and love. The lords of the heart who have yet not developed passion and are covering the stages through travelling (suluk), this cognition has no agreement with them. Likewise, the impassioned ones who with travelling (suluk) are attentive towards the Turner of the heart by the entirety of the heart declare disavowal from this cognition and show repentance. There are some among the impassioned ones who although are on the path of travelling (suluk) and go on covering the stages but their sight becomes not disconnected from the familiar station (watani male and direct not the attention towards the top. Cognitions of this type do not leave their skirt and cannot come out of this whirlpool. Therefore, in ascension towards the degrees of nearness and in rise on the steps of hallowedness go decayed and maimed. *Our Lord, bring us forth from this town whose people are oppressors and appoint for us from Thy presence some protecting friend, and appoint for us from Thy presence some helpers.* The sign of having reached the extreme end towards the desired (matlub) is having washed the hands of these cognitions. Since, as and as a greater harmony takes place with the All-Pureness (Tanzih), more and more becomes the disharmony of the alam (the worlds) with the Maker;5G,L,. At that time finding the alam (the worlds) Identical with the Maker, or imagining the Maker, encompassing the alam (the worlds) Essencewise becomes in itself meaningless.

What of the vile dust and the Lord of lords+

Gnosis 1:

++Said Hazrat Khajah Naqshband "*we register the End into the Beginning.*" The meaning of these wordings is this that the

absorption (injizab) and love (mahabbat) which the extreme-reached

276

ones get at the end, those in this Path stand registered into the absorption and love gushing forth in the beginning. Since the absorption (injizab) of the extreme-reached one is the soul-absorption (infizjb), whereas the passion (jazb) of the beginner is the heart-passion (jazb) and since the heart is intermediary between the soul and the carnal-soul, therefore, under the heart-passion, the soul-passion is also obtained. Although this reality stands incorporated in all passions, but particularizing this registration in this Path is because the grandees of this convent (khanwadah) established a way for the acquirement of this merit and fixed a course for the obtainment of this objective. While to others it falls by chance, do not have a set procedure with them. Also, to these divines there is an especial glory in the station of passion, which for others is not, and if there is, is rarely. Therefore, to some of these in this station, without having completed the stages of travelling, vanishing (fana) and abiding (baqa) resembling the vanishing and abiding of the lords of travelling get experienced, and a draught from the station of perfection similar to the station of the journey form Allah with Allah (sairi anillah billah) as well comes in hand by which they discipline the talented ones. A detail of this topic will soon be set forth (God willing). Now here intervenes a delicate matter. It should be borne in mind that prior to connection with the body, the soul possessed a sort of attention towards the Desired (Maqsud). When it became connected with the body, that attention died out. The grandees of this Exalted Order have devised a method for the reappearance of that previous attention. But since the soul stands connected with the body what comes to be experienced is the heart-attention which is comprehensive of the carnal-soul's (nafs) attention and that of the soul (ruh), and it is beyond any doubt that the soul-attention stands registered in the heart-attention. As for the soul-attention especial to the extreme-reached ones, it is alter the vanishing of the soul and the abiding thereof along with the God Granted Existence (Wujudi Haqq eini) which matter is designated as Abiding with Allah (Baq Billah). And the soul-attention existing included in the heart-attention, rather, that soul-attention also existing prior to being connected with the body, that is that attention which was by the existence of the soul-essence (wujudi hasti ruh) towards which vanishing did not find any way. And the difference between the soul-attention by the existence of the soul-essence (wujudi hasti ruh), and the soul-attention with vanishing (fana), is vast. Hence, calling that in-registered soul-attention as

562

the "end" is because it is the soul-attention. Since in the end this very attention persists. Therefore, the intended by "Registration of the End into the Beginning » is the form of the End into the Beginning, and not the Reality of the End, since the registration thereof in the beginning is impossible. It is possible that not putting down the word "form" be for prompting the seekers of this Path, and the truth is that which I have determined by the help of Allah. And the foregoing ones (sabeqin) whose absorption (injizab) is without any labour and acquisition and have come with attention (tawajjuh) and presence (huzur), that absorption (injizab) also is by the heart and is the effect of the previous attention of the soul which does not completely finish even by the body-relation. Acquisition and labour for the appearance of the previous attention are required for the group who due to this relation (of the body) have become fully forgetful of the previous attention. The acquisition, thus, is for awakening to the attention past and for reminding of the fortune lost. But the forgetters of the previous attention possess subtler propensity as compared with the said foregoing ones (sabeqin). Since forgetfulness of the previous attention completely is suggestive of being of the attention practically fully towards the object of attention (mutawajjah ilaih) and of being lost thereinto, while not losing the attention is not like that. In short, in the foregoing ones (sjbeqin) that attention gains inclusion and

278

Ep.- 287

penetration in their whole (self) and their body also assumes the order of their soul, as is the condition of the beloved desired ones, But the difference between the inclusion into the beloved ones and the inclusion into the desired ones is like the difference between the reality of a thing and the form of the thing, as is evident to the lords thereof. Yes, in the joined lovers and perfect desirers too this kind of inclusion stands proven, but it is like a lightning flash, is not permanent. Inclusion permanent is a speciality of the beloved ones (mahbuban) alone.+

Gnosis 2:

++The impassioned lords of heart when attain control and firmness in the station of heart, and get possessed of the gnosis and sobriety befitting that station, then can enrich the seekers, and in their company heart absorption and love a group of seekers does attain, even though cannot reach perfection through them as they themselves have not attained to the limits of perfection and, therefore, cannot become mediation for attaining to perfection to

others. It is well known that a proficient cannot come out of a deficient. Yet, to whatever measure be their benefit, it is more than the benefit proceeding from the lords of travelling even though reach the end of travelling and obtain the absorption (jazb) of the extreme-reached ones. But they have not come down to the station of heart by way of the journey from Allah with Allah (sairi anillah billah). Since the extreme-reached one, not returned to the alam (the creation), does not enjoy the degree of perfecting and benefiting, since he is not possessed of agreement with, and attention towards the alam (the creation) so that might benefit (others). And calling the guiding sheykh intermediary (barzakh) is in view of the consideration that he has descended in the station intermediary (barzakh) - the heart - and from both sides - the soul and the carnal-soul - has acquired abounding share. From the soul side gets benefit from the top (higher than himself), and from the carnal-soul side benefits those lesser than himself. Since to him the attention of Allah and the attention of creation stand combined so that none acts as veil to the other. Hence, he is capable of giving benefit and receiving benefit at the same time.†

Some of the mashâ-ikh mean by this intermediariness, the intermediariness between creation and the Creator. And say of the sheykh intermediary a combiner of assimilation (tashbih) and all-pureness (tanzih). It should not go unrealized that this kind of intermediariness, the basis whereof is intoxication, is unbecoming the status of sheykhhood, the basis whereof is sobriety (sahw). Since their carnal-soul in this station stands held in the dominances of the lights of the soul and this very heldness becomes the cause for being intoxicated. While in the station of the heart intermediariness, the carnal-soul, and the soul are separate from each other and thus, for intoxication necessarily there is no room, rather, there is sobriety wholly and solely which is fit for the station of invitation (dâwat). Bear this in mind.

And when They bring a perfect sheykh down in the station of heart, then because of intermediariness develops agreement with the alam (the creation) and becomes means for acquiring excellences to the excellence-capable ones. Since a settled impassioned one is also in the station of heart and, hence, possesses agreement with the alam (the creation), and withholds not the attention from them, and of absorption and love too has share, although of the heart. Certainly, therefore, the way of giving benefit becomes opened to him. Rather, I say that the quantity of benefiting of a settled impassioned one is greater than the quantity of benefiting of a returned extremereached one while the quality of benefiting of an extreme-reached one is better than the quality of benefiting of an impassioned one (majzub). Since a returned

extreme-reached one although has developed agreement with the *âlam* (the creation) but that is with the foret, in reality he is apart, being imbued with the colour of the Root (*Asl*) and abiding Therewith. And this impassioned one has agreement with the *ceam* (the creation) in reality, and is of the individuals of the *ellam* (the creation), and abides with the abiding the *edam* (the creation) abides wherewith. Hence, definitely the seekers get greater benefit from an impassioned one due to real harmoniousness and lesser with an extreme-reached one. But the imparting of the benefit of the degrees of saintly excellences is particular to the extreme-reached one. Therefore, in the quality of

280

Ep.- 287

benefiting, the extreme-reached one shall be predominant. Also, there is in reality no exertion (*himmat*) and attention (*tawajuh*) for the extreme-reached one, whereas an impassioned one is possessor of exertion (*himmat*) and attention (*tawajuh*). By exertion and attention carries the task of the seeker ahead, although cannot convey to the degree of perfection. Also, the extreme limit attention which the seekers get from the impassioned ones is that very previous attention of the soul which they had lost. In their company it returns to their memory and gets attained by way of registration in the heart-attention. Contrary to the attention that emerges in the company of the extreme-reached ones, and of course is a new thing, which primarily was not there previously and stood conditioned by vanishing of the soul, rather, by abiding thereof along with the God granted existence (*wujudi haqqcini*). Thus certainly, the first attention is easy to obtain and the second attention is difficult to find. Whatever is easier is plentiful, and whatever is difficult is fewer. It is from here that comes their remark that the guiding sheykh is not mediation in acquiring passion because that reference he (the seeker) had right from the beginning, only due to forgetfulness fell in need of awakening to, and informing thereof. For this reason this sheykh they call the advising sheykh (*sheykh kilim*), and not the disciplining sheykh (*sheykh tarbi-yat*).

++On the side of travelling, a guiding sheykh is needed for covering the stages of travelling and the disciplining by him is necessary. A guiding sheykh should not give this kind of a settled impassioned one licence for general benefit and seat him on the rug of perfection and sheykhhood. Since some of the seekers are such whose propensity is eminently originated and exists in them the capability of excelling and perfecting to a consummate degree. If they happen to be in the company of this kind of an impassioned one, it is probable that that propensity be lost and that capability

become set aside.+ For instance, if an earth possesses good fertility for wheat then if good wheat-seed is put therein, gives a good crop in keeping with its capability. But if in that earth bad wheat-seed or gram were put, what of the harvest, would even become void of its capability. If, supposedly, the guiding sheykh see goodness in giving him licence and find the ability of providing benefit in him, ought to restrict his benefiting activity by some restrictions such as becoming the agreement of the seeker evident with the way of his benefiting, the undissolving of his propensity in his company, non-arrogance of the self carnal-soul in this superintendency and guidance. Since egoistic fancies do not depart from him due to not having the purgation (tazkiyah) of the carnal-soul. And when realize that the seeker has reached the end point of the benefit-giving-range of him, and in his propensity there still is room for progressing, ought to apprise him of this fact and give him leave so that he complete his task with another sheykh and do not reckon himself an extreme-reached one and by this artifice go not about leading people astray. And restrictions like these that be fit in view of his time and circumstance, do mention to him, and give him leave after having pronounced the word of advice.

However, a returned extreme-reached one does not stand in the need of these restrictions in giving benefit and effecting perfection. Since, because of comprehensiveness he possesses agreement with all Paths and propensities, everyone can benefit from him in keeping with his propensity and agreement. Although, difference in fastness and slowness due to fullness of agreement or feebleness thereof in the company of the shu-ukh and leaders is also imaginable, but in actual giving benefit have the same foot-rest. For the leading sheykh entreaty to Allah and adherence to His strong rope, in the fear of Divine deception that might underlie this projection, is necessary at the time of giving benefit to the seeker. And this entreaty in this matter, rather, in all matters, and in all times Allah has granted him, and at any time in the times, and in any act in the actions is not withheld from him. *"That is the bounty of Allah bestows upon whom He will, and Allah is the owner of great bounty,"* (Q- 62:4).

282

Ep.- 287

Objective Second

On the description connected with travelling (suluk)

Be it known that when a seeker heads for the top by way of travelling then if he reach the Name which is the Sustainer of him and get vanished and fallen therein, application of the term vanishing (fana) is true for him, and after abiding (baqa) with that Name, application of the term abiding (baqa) is incontestable for him, and with this vanishing and abiding gets honoured with the first degree of sainthood. But there is detail here, a thorough description whereof is necessary.

Foreword

The emanation (faiz) proceeding from the Divine Essences is of two kinds. One kind is related to originating, retaining, creating, providing means of subsistence, animating, causing the death, and the like. While the other kind is related to faith, gnosis, and to the entire excellences of the degrees of sainthood and prophethood. The first kind of emanation (faiz) is through the Attributes and that is all. The second kind to some is through the Attributes and to some other through the Splendours. The difference between the Attributes and the Splendours is too subtle and becomes apparent to none but to a few of the Muhammady-taste saints, and it is not known if anyone else has talked of this. In short, the Attributes are present in the exterior with an additional existence over the Essence, while the Splendours are mere considerations of the Essence. This subject becomes clear by an example. Water, for instance, naturally runs from up to down. This natural act generates in it considerations of life, knowledge, power, and will. Thus, the men of knowledge because of the self-weight, and in accordance with their knowledge, move from up to down, and direct not attention towards the top. And knowledge is subordinate to life, and will is subordinate to knowledge, while power as well becomes established. Since Will means particularizing one of the two possibilities.

These considerations in the existence of water are like the Splendours. If along with the existence of these considerations, additional attributes are established in the existence of the water, shall be like the existent attributes with additional existences. With regard to the first considerations water cannot be called living, knowing, powerful, and possessor of will, since for these names the establishment of additional attributes is necessary. Hence, whatever has come in the writings of some mashà-ikh in establishing the said names in the water, basis thereof is indiscrimination between the Splendours and the Attributes. And, likewise, doing negation of the existence of Attributes too stands based upon this indiscrimination. The other difference between

the Splendours and the Attributes is this that the station of Splendours stands face to face with the Possessor of the Splendours while the station of Attributes is not as such. To Muhammad, the Messenger of Allah, and to the saints in his footsteps, the reaching of the second kind of emanation (faiz) is by the mediation of the Splendours. And in case of all other prophets and the people that are in their footsteps, blessings of Allah and His benedictions be upon our prophet and upon them, and upon their followers all, the reaching of this emanation, rather of the first kind of emanation as well to them is by the mediation of the Attributes.

Thus, I say that the Name which is the Sustainer of His Lordship and is mediation for receiving the second kind of emanation is Shadow of the Knowledge-Splendour, and this Splendour is comprehensive of all the summed-up and detailed Splendours. While that Shadow is designated as the Ability of the Essence (Qabili-yati Zât), with regard to the Knowledge-Splendour, rather with regard to all the summed-up and detailed Splendours in view of the fact that the Knowledge-Splendour includes those all.

It should be understood that although this Ability acts as an intermediary between the Essence and the Knowledge-Splendour, but since one side of this is colourless, and that is the Essenceward. Side therefore, no colour of that (i.e. of the Essence) does appear in the intermediary also. Hence, the intermediary stands

Vol.2 284 Ep.- 287

coloured on the other side, i.e. on the side facing the Knowledge-Splendour. Therefore, that unavoidably has been called the Shadow of the Knowledge-Splendour. Also shadow of a thing means appearance of that thing in the second degree though by way of example and likeness. And since the obtaining of the intermediary is subsequent to obtaining of both the sides, inevitably this intermediary in the times of illumination shows up against that Splendour. Hence, in view of in this way of appearance, the application of Shadowiness befits it to the end. And a crowd of saints that are in the footsteps of him, the Names that are their Sustainers in receiving the second kind of emanation are Shadows of that Comprehensive Ability and are like the details of that Comprehensive Shadow.

And Sustainers of all other prophets and means for their receiving the first and the second kind of emanation are the Attributive Abilities of the Essence (Qabliyati Ittisafi Zat) with the additionally existent Attributes. While the crowd that is in their

footsteps, their Sustainers are Attributes in receiving the first and the second kind of emanation. And the means for His Lordship's receiving the first kind of emanation is the Attributive Ability of the Essence with respect to all the Attributes. As if the Abilities that are emanation-means for all other prophets are Shadows of this All-Embracing Ability and are like Details of this All-Embracing, the Summed-up One. And the crowd which is in the footsteps of His Lordship, the means of receiving the first kind of emanation too for them are different - the Attributes. Hence, for the Muhammady-taste Ones the media of receiving the first kind of emanation are other than the media of receiving the second kind of emanation, contrary to others where that is one and the same. Some of the mashà-ikh who have declared the Sustainer of His Holiness confined within the Attributive Ability (Qabliyati Ittisaf), the reason thereof is indiscrimination between the Splendours and the Attributes, rather ignorance respecting the station of the Splendours, and Allah establishes the truth. He shows the way right. Hence, it becomes established that the Sustainer of His Holiness is the Lord of lords in the station of Splendours and also in the house of Attributes and is a means for receiving both the emanations. And it also became known that the reaching of the emanations, of the degrees of saintly excellences of His Holiness, from the Essence is without any mediation additional. Since the Splendours are exactly the Essence, the consideration of additionalness proceeds from the deducements of wisdom. Hence, the Essential theophany comes to be specific to him, and since the perfect followers of him receive emanations through his channels, to them also is available some draughts from this place. And since for others the Attributive mediations are in-between, and the Attributes are present with additional existences, an invulnerable barrier therefore stands inbetween, and the Attributive theophany falls to their lot. It should be understood that the Attributive Ability (Qabliyati Ittisaf) even though is a consideration and does not have extra existence, since the Attributes are existent, not the Abilities of them, but since the Abilities exist like as intermediaries between the Essence and Attributes, rather, between the Splendours and the Attributes, and an intermediary gets imbued with the colours of its both sides, the Abilities also taking the colour of the Attributes have developed a state of obstacleness.

Separation from the friend, though little, is little not

Half a hair in the eye is indeed like a lot

By this description it becomes evident that the appearance of the Essence without any veil is not negative of the Visional theophany

(Tajalli shuhudi) but is negative of the Existential theophany (Tajalli wujudi). For His Lordship , therefore, on the side of receiving of the emanation of diverse saintly excellences came no obstruction in between, while on the side of receiving of the Existential emanation, obstruction came in between – the Attributive Ability, as has already been mentioned. It should not be said when the Splendours and their Abilities are intellectual considerations then an intellectual existence came to be proved which necessitates a cognitional veil. ++In short, the Attributive Veils are external things while the Splendorous Veils are cognitional things. Since, I say that an existent intellectual cannot be a veil

Vol.2 286 Ep.- 287

between two existents external, and for an existent external cannot act as a veil but an existent external.+ And even if it is accepted, yet by the acquirement of certain gnoses, removal of the cognitional veil from in between is possible, contrary to the external one, the removal whereof is not possible.

When these preliminaries became known, be it known that if one is Muhammady-tasted, the end of his journey, named as journey unto Allah, comes at the Shadow of the Splendour which stands as his Name and after vanishing into that Name, gets distinguished with the vanishing into-Allah (fana fillah), and if abide with that Name, he attains abidance with Allah as well. And with this vanishing and abiding gets entrance into the first degree of the Especial Muhammady Sainthood. But if he is not a Muhammady-tasted one, then attains to the Ability of an Attribute, or the Attribute itself, which is his Sustainer. And if gets vanished into this Name, application of the term vanished into-Allah should not be done for him and, likewise, in case of abidance with that Name, is not abiding with Allah. Since the Name Allah stands for the Degree Comprehensive of the entire Splendours and Attributes, and since on the Splendourward side the excess (of the Splendours over the Essence) is merely Considerational (Itibari), as these are exactly the Essence and Each is identical with the Other, therefore, vanishing into one Consideration (Itibar) is vanishing into all the Considerations (Itibar, rather, is vanishing into the Essence. Likewise, abiding with one Consideration (Itibar) is abiding with all the Considerations (Itibarat). Hence, saying vanished into-Allah (fani fillah) and abiding with Allah (baqi billah) in this condition is correct, contrary to the Attribute-side which are present with additional existences over the Essence, and the Otherness of which with regard to the Essence and with regard to one another is a matter verified. Hence, vanishing into one

Attribute is not necessitative of vanishing into all, and likewise, is the situation in abiding. Hence, necessarily this vanished (fani) should not be called vanished into-Allah (fani fillah), and the abiding one (baqi), not abiding with Allah (baqi billa na). Rather, only vanished (fani) and abiding (baqi) should be called, or particularized by any Attribute such as vanished into the Knowledge Attribute, or abiding with that Attribute. Certainly, thus, vanishing of the Muhammadies comes to be most complete and the abiding of them most perfect. Also, since the ascension of a Muhammady is towards the Splendours and since the Splendours have no agreement with the alam (the worlds), as the alam (the worlds) is a Shadow of the Attributes, not the Shadow of the Splendours, therefore, vanishing of the traveller in any Splendour shall be necessitative of his Vanishing Absolute in a way that naught of the existence of the traveller and the trace of him shall remain. Likewise, in the case of abiding with the self-totally, with that Splendour goes abiding. Contrary to the vanished in an Attribute who comes not totally out of his self and his trace fades not away. Since the traveller's existence is a trace of that very Attribute and a Shadow thereof, therefore, the appearance of the Root (Asl) lets not annihilate completely the existence of the shadow. And abiding corresponds with vanishing. ++Hence, a Muhammady is immune to return to human characteristics and safe from the fear of reversion. Since he, having totally come out of himself, with Him stands subsistent. Reversion in this locale is forbidden, contrary to the case of in-Attribute vanishing where reversion is possible due to the retention of the existence-trace of the traveller. And it could be from here that arises the disagreement among the masha-ikh regarding the admissibility of reversion (towards human characteristics) or inadmissibility of that of a joined one. While the truth is this that if he is a Muhammady one, stands protected against reversion, else, is in danger. Likewise is the disagreement concerning the fading away of the existence-trace of the traveller after his vanishing has taken place. Some believe in the fading away of the identical and the trace, while some other hold the fading away of the trace inadmissible. The right thing in this regard also is to advance an explanation. If he is Muhammady, loses the identical and the trace both. But if is other than that, does not lose the trace because the Attribute which is his Root (Asl) persists and,

Vol.2 288 Ep.- 287

hence fading away of the shadow thereof totally is not possible. Here there is a subtle point. It should be understood that the intended by the fading away of the identical and the trace is visional fading away (zawâ1 shuhudi), not the existential (wujudi).

Since the declaration of existential fading away (zawal wujud) is necessitative of atheism and heresy. And a group of this sect maintains the imagination of the existential fading away and has sought to run away from the idea of fading away of the Possible-trace taking that as atheism and heresy. But the truth is that which I have established by the communication from Allah. Surprising it is that in spite of believing in existential fading away, they believe in the fading away of the Identical (Ain) as well. Since the declaration of fading away of the Identical (Ain) of the existence like the declaration of the fading away of the trace (asar) is obligative of atheism and heresy. In short, existential fading away of the Identical (Ain) and the Trace (Asar) is impossible while the visional (shuhudi) one is possible, rather occurrent, regarding each one of the two. But it is especial to the Muhammady-taste one. + Since the Muhammadies come out of the heart fully and get joined with the Turner of the heart; and are free from the changefulness of states and independent completely of the slavery of "other". And others, the existence of the traces (wujud asar) have held fast, and the variation of states is the current lot. Freedom from the station of the heart get not, since the existence of traces and the changefulness of states pertain to the offshoots of the degree of the heart's comprehensive reality (haqiqati jami-ah qalbiyah). Hence, the vision of others shall always be with veils in-between, since to whatever extent remains the remnant of the travellers existence subsistent, to the same degree exists the veil to the Desired. And since the trace (asar) yet remains, that same trace (asar) as veil acts.

Gnosis 3:

If the traveller reaches through an unfamiliar travelling-path any degree of the top-degrees of the Name which is his Sustainer and without reaching that Name gets vanished (fani) and fallen (mustahlak) in that degree, the word vanished into-Allah (fana fillah) in that case too is correct, and likewise is the matter of abiding with that degree. Hence, the particularizing of vanishing into-Allah with that Name is because that is the first degree of all the degrees of vanishing.

Gnosis 4:

Travelling is of various kinds. To some it is without the precedence of passion while to some other the passion is precedent to their travelling. And a crowd gains passion in the course of covering the stages of travelling while a crowd does manage to cover the stages of travelling but reaches not the boundary of passion. Precedence of passion is for the beloved ones whereas the remaining kinds (of travelling) are related to the

lovers. Travelling of the lovers means the covering of the well known Ten Stations (Maqamati Asharah mash-hurah) in order and in detail. In the travelling of the beloved ones a summation of the Ten Stations (Maqamati Asharah) is obtained, with order and detail they have nothing to do. ++The knowledge of Unity of Existence and things like that such as Encompassment, Immanence, and Co-Presence Essential are connected with the preceding or middle-stage passion. Pure travelling and the passion of the extreme-reached ones have no accordance with this kind of knowledge, as has passed above. The Realized-Conviction (Haqqul Yaqin) also of the extreme-reached ones has no agreement with the cognitions of those having agreement with the Unity of Existence.+ And wherever a description of the Realized-Conviction (Haqqul Yaqin) has been given suiting to the station of the lords of the Unity of Existence, that is the Realized-Conviction (Haqqul Yaqin) of the initiate or the middle-stage impassioned ones.

Gnosis 5:

Some mashà-ikh have stated that when the task of a traveller reaches the passion stage, that very passion thenceforth is his guide and that is all i.e., he does not stand in need of another guiding mediation, and that very passion is sufficing. If by this passion they intend the passion of the into-Allah journey (Sairi fillah) then, yes, it suffices. But the word "guide" is contradictory to this intendment. Since beyond the into-Allah journey (sairi fillah), there is no distance so that be in need of a guide to cover

Vol.1.2 290 Ep.- 287

that. And similarly, the passion precedent is also not the meant as is obvious from the wordings. Certainly then the meant would be the middle-stage passion and sufficingness thereof in attaining to the Desired (Matlub) appears not. Since many a middle-stage one at the time of getting this passion stay behind from making ascension to the top and imagine this passion the end passion. If it were sufficing, would not have left (them) in the way. Yes, the passion precedent since has connection with the beloved ones, if be sufficing, has room. The beloved ones by the hook of favour do They pull, and leave not in the course of the way. But this sufficingness as well stands restrained for all precedent passions (jazbeiti mnutagaddim). The passion that carries the task to the (completion of) travelling is but suffi tient. And if the affair does not reach the (completion of) travelling, is then an impassioned deficient, not of the beloved ones.

End :

A group of the masha-ikh have said that the Essential theophany is baffler of perception and paralyzer of sensation, while some of them have described their condition in this way that at the time of appearance of this Essential theophany, remained fallen for a period of time unconscious and motionless and the people imagined dead. Still some other have prevented from any comments, etc. respecting the Essential theophany. The reality underlying these words is this that this Essential theophany is with the veil of a Name out of the Names and the persisting of the veil is because of that remaining existence-trace of the visioner of the theophany. Had it become vanished completely and had gained abiding with Allah, that theophany would never have made him senseless.

Burns the fire him who touches that

But who is fire himself how could take a burn at

The first is the toucher of the fire, definitely it would burn him and turn him into naught, while the second has become exactly fire, how could it then burn him. Rather, I say that the theophany which is with a veil in-between is not the Essential theophany, but falls under the Attributive theophanies. ++The Essential theophany particular to His Lordship is without any veil, and the sign of veil is unconsciousness, and unconsciousness originates from remoteness, and the sign of no-veil is consciousness, and consciousness is in utmost presentness.+ One of the divines informs of the condition of an enjoyer of this theophany, which is original and persistent, and says:

Moses fell senseless just by a single shot of Attributive reflections

Oh thou look on the Essence exact, beaming theophanic radiations

This very Essential theophany being without any veil is permanent for the beloved ones and like a flash of lightning for the lovers, since the bodies of the beloved ones become like their souls and that reference permeates their totality, while in the lovers this permeation is rarely.

And that which in the prophetic tradition :..... *for me with Allah is a time*, intended by "time" is not this permanent theophany since this theophany in respect of His Lordship, who is the king of the desired ones, is permanent, rather it is a kind of speciality present in the permanent theophany and it is with scarce occurrence, as is not hidden from the lords thereof.

Gnosis 6:

Regarding the explanation of the tradition ".....*for me with Allah there is a time in which neither an angel drawn-near, nor a prophet-sent is allowed,*" the mash-à-ikh are divided into two groups. One group has taken the "time" to mean continuous time, while the other group professes a "time" rare. While the truth is this that in spite of a continuous time, a rare time is certain as well, as has just now been alluded to. And near this humble one the realization of that rare « time" is during the saying of the prayer (obligatory), and perhaps His Lordship in the tradition:*the delight of my eyes is in prayers,*» has alluded to this, and also His Lordship has said, "*utmost nearness that the servant can attain to his Lord is in the prayers,*" and said Allah, the Praised, the High,*and prostrate thyself and draw nigh.*"

Vol.2 292 Ep.- 287

Hence, the time wherein greater is the nearness to Allah, the more prevented therein is the access to others. And that which some of the mashà"-ikh have said of the idealness of their state and persistence thereof, informing and saying as such "*my state during the prayer is like my state before the prayer,*» but the said hadis, rather the said verse, negate the similarity and permanence. It should be understood that the permanence of time is a matter established, the discussion is in the matter whether along with the existence of permanence the rare state is also there or not. The group which have not been familiarized with the rare time, are proponents of its négation, while the other group which have been blessed by this state affirm that. But in truth such as whom by the regard of His Lordship have They granted peace of mind in the prayer and made available a draught of nearness, are fewer of the few. May Allah by His utmost Grace grant us share in that station by the sanctity of Muhammad .

Gnosis 7:

The extreme-reached lords of the Attributes are akin to the impassioned ones in the cognitions and gnosés, and in respect of the fortune of vision (shuhud), both of them are also alike because each of the two are lords of the heart. However, this much difference is there that the lords of the Attributes stand aware of the details contrary to the impassioned ones. Also, the lords of the Attributes by virtue of travelling and ascension towards the top enjoy greater nearness as compared to the impassioned ones with unaccomplished ascension. But the love of the Root (Asl) holds these fast although veils are in between. No wonder if according to*man is with him whom he loves,*" for the impassioned ones

too nearness and co-presence of the Root (Asl) be held admissible. Hence, the impassioned ones bear likeness with the Muhammadies in the matter of love, since the Essential love, although with veils, in case of the impassioned ones as well stands proven.

Gnosis 8:

In the writings of some of this group occurs that for the Star-Saints (Aqtab) is the Attributive theophany while for the Singulars (Afrad) is the Essential theophany. There is room in these wordings to pause. Since, a Star-Saint (Qutb) is a Muhammady-taste one, and for the Muhammadies is the Essential theophany. Yes, there exist differences in this theophany as well, the nearness which is for the Singulars (Afrad) is not there for the Star-Saints (Aqtab). But for both there is share in the Essential theophany. However, I say that they might have meant by Star-Saint (Qutb) the task Star-Saint (Qutbi Abel), who is in the footsteps of Hazrat Isrel and not in the footsteps of Hazrat Muhammad (then this matter is correct).

Gnosis 9:

++".... *Verily, Allah created Adam after His image.*" Allah is Inconceivable and is Incomparable. The soul of Adam, which is his essence created in the state of inconceivability and incomparability. And just as the Haqq, is not-spatial (la-makani), the soul too is not-spatial (la-makani), and the reference of the soul to the body is as the reference of Him, to the alam (the worlds). Neither is inside nor is outside, neither adjoining, nor separate, nothing more than the reference of Regulatorship (Qayyumi-yat) is understandable. For every bit of the bits of body, the soul acts as maintainer (muqawwim), just as Allah is the Regulator (Qayyum) of the alam (the worlds). The Regulatorship (Qayyumi-yat) of Allah towards the body comes into effect by the regulatorship (qayyumi-yat) of the soul. Whatever kind of emanation comes, the place of descending upon for that emanation initially is the soul, and through the soul that emanation reaches the body, and since the soul has been originated in the state of inconceivability and incomparability, certainly then therein came to be room for the Real Inconceivable and Incomparable, ".....*cannot accommodate Me My earth and My sky but the heart of My believing servant can accommodate Me.*" Since the earth and the sky in spite of vastness and spaciousness fall under the Possible-Circle (Dairah Imkan) and stand stained by the spot of conceivability and comparability, therefore, have no room for the not-Spatial (lu-Makeini), hallowed set above quantity and quality. The not-Spatial (lei-Makani) dwell not into the spatial, and the

Inconceivable rest not into the Conceivable. Hence definitely, the being of room into the heart of a believing

294

Ep.- 287

servant, which is not-spatial and exempt from quantity and quality, becomes established. The specifying of the heart of a believing servant is on the basis that the heart of an imperfectly believing servant stands having descended from the pinnacle of the not-spatial, and being in the fetters of quantity and quality, stands having acquired the order thereof. Hence, because of this alighting and attachment since stands fallen into the Possible-Circle, and has acquired quantity, that capability thus has it lost, *They are like cattle – nay, they are further astray.* "+

And of the mashà-ikh, whoso has spoken of the spaciousness of his heart, he would have meant the not-spatialness of the heart. Since the spatial, however much spacious, yet is narrow. Arsh (the Throne) in spite of its greatness and spaciousness, since is spatial, certainly beside the not-spatial (la-makani) — the soul — has the order of a mustard seed, rather lesser. Rather, I say that since this heart had been a site for the theophany of the Pre-existence lights (anwari Qidam), rather had attained abiding with the Ancient (Qadim), if the Arsh and whatever is there in its fold, are cast therein, would get effaced and become naught, and any trace of those shall remain not, as has said the Sect-Lord (Hazrat Junaid Baghdadi) in this station, «*indeed if the accidental is set beside the Ancient, no trace thereof does remain.*" This is an attire unique sewn especially on the tallness of the soul, even the angels do not enjoy this distinction and fall into the Possible-Circle (Là-Makan) standing characterized by quality. Inevitably then man came to be the vicegerent of Al-Rahmàn. Yes, the image of a thing is its vicegerent, and unless be not originated upon the image of a thing, vicegerency of the thing befits not, and unless be not fit for vicegerency, cannot bear the burden of the deposit of its root (asl).

Bear not the gifts of kings but their own service carriers

Said Allah : *Verily, We offered the trust unto the heavens and the earth and the mountains. But they shrank from bearing it and were afraid of it and man bore it. Surely he was a tyrant an ignorant,*" (Q- 33:72). Constantly wrongdoing to himself in that leaves not any trace or identity of his existence, and of the secondaries of his existence. Of abundant ignorance such that eve lacks perception to become attached to the Desired (Maqsad), ne possesses the knowledge of the Wanted (Matlah). Oh, but despair

to attaining perception in this locale is perception, and confession ignorance is gnosis. And the more who have the gnosis of Allah, the severer in them is the bewilderment about Him» .

Caution:

If in some writing there occurs a word illusive containing or being contained-by in reference toHim should be attributed to the narrow scope of expression and the intended by the wordings should be taken in keeping with the opinions of ulamà of the men of tradition.

++Gnosis 10:

The alam (the worlds), whether the mini (sagir) or the maxi (kabir), is a manifestation of the Names and the Attributes :.... and a mirror for the Splendours and for the Essential excellences of Him ». He was a treasure hidden and a secret stored-up, liked to appear into crowd from solitude and come into detail, from a summed-up state, created therefore the alam (the worlds) so that be a signifier to Himself, and be a token to His Reality. Hence, the alam (the worlds) does not bear any reference to its Maker Inconceivable except that the alam (the worlds) is a creation of Him, and a signifier of the stored-up excellences of Him. Besides this every assertion which there of the genus of unitedness (ittihad), identicalness (ainiyat) encompassment (ihatah), co-presence (maiyat), proceeds from temporary intoxication and state-control. The stable-state grande who have been granted a draught from the cup of sobriety express disavowal from, and repentance for these cognitions. Although some of them do get these cognitions in the course of the path but eventually pass over those and conforming to the shari-ah; knowledge from Own self They cause cognitions (olum ladunni), descend upon them. We set forth an example for the verification this discussion.

Vol.2

296

Ep.- 287

A skilful scholar endowed with many excellences intended to put forth in manifestation his hidden talents in order to show his secret arts to the crowd. Therefore invented letters and sounds so that in the covering of those letters and sounds show those wonders and display those arts. Thus, in this case these betokening letters and sounds have no convection at all with the stored-up excellences, rather even with that inventing scholar, except that that scholar is their inventor while these are symbolizers of his secret excellences. Declaring these letters and sounds exactly to be that inventing scholar or exactly those excellences is meaningless.+ Likewise, assertions of encompassment and co-presence in case of this

performance are nonoccurrent. The realities exist at the very unadulterated depositedness. But since between the excellences and the owner of the excellences, and between the letters and sounds, there exists proven the relation of signifier and signified, some nonexistent extra realities come into imagination, while in reality the scholar and the stored-up excellences of him are beyond and exempt from these extra references. And these letters and sounds are existent in the exterior, not that that scholar and the excellences are existent and those letters and sounds are but delusions and thoughts. Hence, the alam (the worlds), which means "other", is present in the exterior with a shadowy existence and with a subordinate entity, not that the alam (the worlds) is mere fancies and thoughts. This religion is exactly the religion of the Sophists who hold the alam (the worlds) as fancies and thoughts, and the establishing of realness in the alam (the worlds) does not exclude that from fancies and thoughts. And in this case the reality shall be existent, not the dam (the worlds), since the clam (the worlds) is beyond that presumed reality.

Caution:

The intended by being the alam (the worlds) manifestative of, and mirrorlike for the Names and Attributes is the mirrorlikeness thereof for the images of the Names and Attributes, and not for the Names and Attributes actual. Since the Name, like the Named, cannot be encompassed by any mirror, and the Attributes, like the Attributed, cannot be confined by any manifestation-site.

Form is a narrow lane, meanings can't get therein

Oh, what has a mighty emperor to do in a beggar's dismal inn

Gnosis 11:

For the perfect followers of His Lordship there is share in the Essential theophany by virtue of following the examples of His Lordship, which primarily is a speciality of His Lordship. And for all other prophets are the Attributive theophanies, and the Essential theophany is more Sublime than the Attributive theophany. But it ought to be understood that the prophets enjoy a degree of nearness in the Attributive theophanies which is not there for the perfect followers of this community (ummah) despite (enjoying) the Essential theophany by way of following. For instance, a person in the love of the Sun covering the stages of ascension reach the Sun, and between him and the Sun there remain nothing except a subtle veil. While another person in spite of the love of the existence of the Sun is incapable of attaining to those degrees of ascension, although there exists no veil between him and the Sun. Doubtless, the first person is nearer to the Sun

and more aware of its subtle excellences. Therefore, whoso is higher in nearness and deeper in gnosis is superior. Hence, no saint of the saints of this community, which is the best of the communities, notwithstanding the superiority of his prophet, attained not to the height of any prophet of the prophets. Although there exists some fortune for him from the station establishing superiority by virtue of the following of the selfprophet. Absolute superiority, however, is the fortune of the prophets. The saints are for the sake of favoured (tufaili) ones, and let this mark the end of the discourse.

Praise be to Allah for this and for all His bounties, and blessings and peace be upon His highest-ranking prophet, and upon all the prophets, and the sent-ones, and the near-stationed angels, and the veracious ones, the martyrs, and the virtuous ones.

298

Epistle -288

In forbidding the performing of the supererogatory prayers congregationally such as that of Ashurà, of Shabi Qadr, and of Shabi Barat, etc. and on matters relevant, has written to Sayyid Anbiyà Sàrangpur.

In the Name of Allah, the Compassionate, the Merciful

Praise be to Allah who honoured us by the following of the lord of the sent-ones, and saved us from the perpetration of innovations in the religion, and blessings and peace be upon him who pulled out the roots of error (zalalat) and upheld the flag of guidance (hidayat), and upon his family righteous, and his companions chosen.

It should be understood that most people of the high and low in this time are utterly particular towards the performance of supererogatory prayers while show lethargy in the obligatory ones, and give little consideration to the traditional (sunan) and the commendable (mustahabbat) therein. Hold the supererogatory high and the obligatory low and lesser. Seldom they say the obligatory in the approved time, and an attitude of no binding they display towards the Takbir (tahrimah)⁸ in the ritual congregational prayers, rather towards the prayer itself. Lazily and carelessly perform just the obligatory, and consider that an accomplishment.

⁸ To the knowing, the difference in the underlined wordings between the actual Persian Text and the version thereof in Arabic, as published in Turkey, is evident. In view of being of the necessary religious instructions, the Arabic version has been preferred and used by the translator.

And the *Day of Āshura*, the *Night of Barat* and the *Twenty Seventh Night of the month of Rajab*, and the *Night of the First Friday of the said month*, which they name *Lailatur-Ragha-ib*, observe with great concern and perform the supererogatory prayers deeply equanimously and congregationally. And consider this a good and a commendable act, and realize not that these are devilish seducements, who shows the sins like the virtues.

The Shaikh-ul-Islam Maulānā Isāmuddin Harawi comments in the marginal notes of *Sharah Wiqayah* that performing the supererogator congregationally, and abandoning the obligatory prayers congregationally are of the traps of devil. Be it known that performing the supererogator prayers congregationally is of the reprehensible (mazmumah) any abhorred (makruhah) innovations respecting which the Seal of the sent-ones, *upon him be most complete of the blessings* highest of the bestowals, has said: "*Whoso came up with a new thin in this religion of ours, he is damned.*" Be it known that the performing of the supererogatory prayers in congregation accordin to some of the jurisprudential rulings is an absolute-disapprove, (mutlaqan makruh), while in some other (narratives), th disapprovedness carahat) is conditioned by inviting and gatherin Hence, without invitation if one or two persons say a supererogator prayer in a comer of a Masjid in congregation, it is proper withoL any disapprovedness. And for three persons there is disagreement the mashà-ikh. And for four persons, it is disapproved unanimousl: in some reportage, and in some other, the more correct is that it i disapproved. It comes in Fateiwei Siraji-yah that a supererogator: prayer performed congregationally is held disapproved except th, Tareivih and the Kusuf. And it comes in Fatitwei Ghi-yjsi-yah tha said al-Sheykh al-Imàm al-Sarkhasi, "*Allah be merciful for the supererogatory performed congregationally in times other thal Ramazein, it is indeed held disapproved if it is by invitation. But prayed behind one or two, it is not held disapproved, and for threi there is disagreement, and for four, is held disapproved withoui any disagreement.*" And it has been laid down in Khuljsah, "*when a supererogatory prayer is said in congregation by invitation it is held disapproved, but if perform that in a comer of a Masjid*

Vol.2 300 Ep.- 288

without the observance of Azan and Iqamat, it is not held disapproved." And said Shamsul a-immah,

.... If there are three besides the Imàm, it is not held disapproved unanimously, and for four, there exists disagreement, and the correct is that it is disapproved" And it comes in Fatelwei al-Shei-yah, "a supererogatory prayer would not be said in congregation except in the month of Ramazein. And that is indeed held disapproved if it be by way of invitation, i.e. with Azcîn and leimat. But if one or two say that behind without any invitation, it is not held disapproved. And if said behind three, there exists disagreement in the mashee-ikh, and if there stood behind four, it is held disapproved unanimously." And like these there are too many rulings, and the jurisprudential-books are full with these. And if there comes to notice a narrative which is silent respecting the number and shows absolute admissibility of the supererogatory prayers congregationally, that should be interpreted as the restricted ones occurring in other narratives, and by "absolute", "restricted" be taken the intended, and the admissibility should be held restricted to two or three. Since the Hanafi UlamZi although in principles (usul) take the absolute as unrestricted and do not seek to interpret as restricted but in case of narratives, interpretation as absolute for a restricted they hold admissible, rather necessary. And if, as an impossible likelihood, interpret not and let it go as absolute, undoubtedly this absolute shall come in conflict with that restricted if it is of equal power while equality in power is prohibited. Since the narratives of disapprovedness (kar ahah), in spite of numerousness stand approved and legally allowed contrary to the narratives of permissibility (ibâhat). And even if equality of the powerfulness is conceded to, we say that in the condition of contradiction between the evidences of disapprovedness and the evidences of permissibility (ibâhat), preference is for the disapproved side, since the exercise of prudence lies therein, as it is a set principle of the jurists.

Hence, the people who say prayer congregationally in the Day of Ashura, in the Night of Barat, and in the Night of al-Raghei-ib, and two two hundred and three three hundred people assemble in Masajid, and imagine that prayer and the assembly and the congregation a virtuous act, are perpetrators of a disapproved act with the agreement of the jurists. And holding the disapproved as the approved is of the great sins. Since holding the

unlawful (hasan) as approved drags into infidelity, and imagining the disapproved (makruh) as commendable (hasan) is one degree less than that. The ugliness of this act should well be noticed. And in their hand for removing the disapprovedness is mere uninvitedness. Yes, uninvitedness does remove disapprovedness according to some narratives but stands particularized to two or three, and that also on the condition that it takes place in a corner of the Masjid. And disregarding that is but an act futile. Mutual summoning means informing one another for saying the supererogatory prayer, and this fact goes verified in case of these congregations. Since tribe tribe on the Day of Àshurah, etc. are engaged in summoning up one another that in the Masjid of so and so sheykh, or so and so Aiim ought to go and say the prayer with equanimity. And do this act as a custom. This kind of a call is more exciting than Azcin and Hence, mutual inviting became established. And if the summoning is kept particularized with Aziin and Iqamat, as it comes in some narratives, and consider it as the reality of Azan and lemat, then again, the same is the answer that has passed above, i.e. it is particularized with one or two along with other conditions mentioned above. It should be understood that the foundation of the performing of supererogatory prayers is secrecy and privacy because of its being a most likely place for show and letting pretentiously others hear, while congregation is negative of that. And in saying the obligatory ones, display and publicity is a requirement as it is exempt of the stain of show and letting others hear and thus the performing thereof in congregation is quite appropriate. Since, we say that gatherings of large numbers constitute an occasion that might give rise to troubles. Therefore, the presence of the Sultan or his deputy has been made a condition for performing the Jumâ-Prayer so that against the uprise of any trouble there be security. And in these congregations of disapprovednesses there is a strong probability of

302

Ep.- 289

the awakening of dormant troubles. Hence, this gathering shall not be lawful but shall be disallowed. And it comes in a prophetic tradition*The trouble is asleep, God damn him who awakens that.*" Hence, it is necessary for the guardians of Islam, and the judges, and the reckoners (muhcisiib) that they forbid this gathering and do the reprimanding sternly so that elimination of this innovation creative of mischief gets assured. And Allah establishes the truth, and He shows the (right) path.

Epistle -289

On the description of secrets of the fate and the divine decree (qaza wa qadar), and in matters relevant, has written to Maulânâ Badruddin.

In the Name of Allah, the Compassionate, the Merciful

Praise be to Allah who disclosed the secret of fate and divine decree (qaza wa qadar) to the specials of His servants and concealed it from the generals because of its being a place of going astray from the even path and the middle course thereof. And blessings and peace be upon him by whom became completed the conclusive argument and by whom got disproved the pretexts of the doomed rebels, and upon his family and righteous and pious companions, those who believed in the divine decree and acquiesced to the fate. After that ++be it known that the issue of fate and predestination has come to assume such a condition that too much bewilderment and error has developed therein and has dominated a false fancy and thought most of the ponderers over that to the degree that declare some of being sheer compulsion in that which comes out of a servant voluntarily, while others negate its reference to the One, the Subduer (Al-Wahid Al-Qahhar).+ And made a group recourse to the side of modesty in the beliefs, which is the straight path and the proper way. And assuredly stood Divinely directed the delivered sect (firqah naji-yah) to this approach, those who are the people of tradition and congregation. May Allah be pleased with their predecessors and successors who abandoned the attitude of going to extremes and chose the middle and the moderate (course). It has been reported by abu-Hanifah that he asked J'afar bin al-Sâdiq, hence saide, "*O son of the Messenger of Allah, has Allah entrusted the task to the servants.*" He replied, "*Allah is higher than this to commit His Sustainership (Rububi-yat) to the servants.*" Then he asked him, "*Does He compel them in that*" He replied, "*Allah is more just to be such as to compel them in that and then chastise them.*" Then he asked, "*Then how it is?*" He said, he replied, "*between, between, neither compulsion nor commission, neither coercion nor domination.*" Therefore, say the men of tradition that voluntary actions of the servants are Power-subjects (Maqdurât) of Allah with respect to creation (khalq) and invention (ijad) and are power-subjects (maqdurat) of the servants on the other side by the connection called acquisition (kasb). Hence, movement of a servant with respect to its reference to the Power (Qudrat) of Him is named creation, and with to respect to its reference to the power of the servant, is called his

acquisition (kasb). But al-Imam al-Ash-ary has deviated from them (the men of tradition) towards the side that there is no room for the servants' option in their actions primarily, except that He brings about actions behind their option as a customary rule, as there is no effectiveness (tasir) for the accidental power (qudrati hadisah) near him. And this religion tends towards compulsion (jabr), and for this reason it is named moderate compulsion (jabri mutawassit). And maintains Ustâd abu-Ishaq al-Isfirâ-iny of the effectiveness (tCuir) of the accidenta) power (qudrati heidisah) in the action itself, and of the realization of the action through a combination of the two powers, and declares admissible the combining of two influences (mo-assirain) from two different sides over a single effect (asar). And declares Qâzi abu-Bakr al-Baqilany of the effectiveness (tasir) of the accidentai power (qudrati hâdisah) in the quality (wasf) of an action in being the action qualified like as a pious deed or sin. And the preferable near this humble servant, effectiveness (teisir) of the accidentai power (qudrati hadisah)

304

in the actual action, and in the qualification thereof is simultaneous. Since effectiveness (asir) of (the accidental power) in the quality (wasf) without (its) effectiveness (tasir) in the root (asl) is meaningless, as the quality (wasf) is an effect (asar) thereof (i.e. of the asl) coming forth from that. But that (i.e. the wasf) is in want of extra effectiveness (tasir) over the effectiveness (tasir) of the real action, since the existence of the quality (wasf) is a super addition to the existence of the root (asl). And in the declaration of "effectiveness (tasir)" (of the accidental power i.e. of the power of the servant), there is nothing to worry about, be though that hard upon the al-Ash-ary. Since effectiveness (tâsir) in the (servant's) power is as well by the invention (ijad) of Allah, just as the power itself also is by the invention (ijad) of Him, and the assertion of the effectiveness of the power accidentai (tasirul qudrati hâdisah) is nearest to correctness.

And the religion of al-Ash-ary falls in the circle of compulsion (jabr) in reality, as there exists no option (to the servant) near him in reality, nor there exists effectiveness (tasir) to the accidental power (qadrati hadisah) near him primarily, except that near the fatalists (firqah jabriyah) a voluntary action is not attributed to the doer (the servant) really, but metaphorically (majazan), while near the al-Ash-ary, is attributed to the doer (the servant) in reality, even though option does not exist verified in reality for him (the doer). Since the action (near the men of tradition) is attributed to the power of the servant in reality, be though the power (qadrat)

effective in a summed-up manner, as is the religion of the men of tradition excluding the al-Ash-ary, or be the (power) only basis (madari mahz), as is his (al-Ash-ary's) religion. And it is by this difference that the religion of the men of Truth becomes distinguished from that of the men of falsehood. And negating the action from the doer in reality and affirming that for him metaphorically, as is the religion of the fatalists (firqah jabriyah), is sheer infidelity and denial of a matter of fact.

++The Author of Tamhid has said that whoso of the fatalists (firqah jabriyah) said that the proceeding of an action from a servant is apparently and metaphorically but in reality there is no ability to him, and the servant is like a tree, when the wind makes it move, does move, such is the servant, being compelled like the tree. This is infidelity, and whoso holds this tenet becomes an infidel. And has said further that in the religion of fatalism their words that actions do not in reality belong to servants, neither in virtue nor in vice, and whatever a servant does, the doer is He, Allah and this is infidelity.+ Thus, if says anyone that when there is no effectiveness for the servant's power in actions, nor there is option to him in reality, then what is the meaning of the attribution of actions really to the servant near the al-Ash-ary, I would reply that even though for the power there is no effectiveness in the actions but this much is there that He has rendered that basis for the realization of actions such that Allah creates the actions after the employment of their power and their option towards actions, as continues the custom, and hence power comes to be a habitual cause (illati âdiyah) in the realization of actions. Thus there exists an interference of power in the generation of actions as a habitual matter, as these (actions) are not realizable without that (i.e. power) habitually, even though there is no effectiveness to that (power) in actions. Hence, with regard to the habituai cause (illati âdiyah) are attributed to the servants their actions in reality. This is utmost in the correction of the al-Ash-ary religion, but the issue still has scope to ponder over. Do know that the men of tradition have faith in the fate, and say of the fate that the good thereof, and the evil thereof, and the sweet thereof, and the bitter thereof, is from Allah. Since the meaning of fate is origination (ihdas) and invention (ijad), and it is known that there is no originator or inventor save Allah, *no god is there but He, the Creator of every thing, so ye worship Him.* The Motazilah and the Qadariyah have denied foreordination and the divine decree, and have fostered the idea that the actions of the servants result by the power (qudrat) of the servants alone, and say that if Allah foreordain evil and then after that chastise them for that, that would be tyranny on His parte. And this is out of ignorance on

their part because the divine decree does not take away power (qudrat) and option (ikhnjjer) from

VoL2 306 Ep.- 289

the servant. Since He has foreordained in such a way that the servant do that (act) or abandon that (act) by the self-option.

In short, it (is a kind of foreordainment that) obligates the option (of the servant) and is a verifier of the option (on his part), and is not negative thereof. Also, becomes (the foreordainment) abrogated by the Acts of Al-Bàri, as the Acts of Him in view of foreordainment (qaza) are either necessary (wajib) or prohibited (mumtanê), such that if the foreordainment stands related to realization (wujud), that is necessary (wajib), and if to nonrealization (adam), then that is prohibited. Hence, if the obligation (wujub) of an Act by the option (ikhtiyar) Divine were resistive of that (option), Allah would then not be free-to-choose (mukhtar), and this is infidelity. And it is not hidden from anyone that the doctrine of freedom of powerfulness (qudrat) of a servant in inventing his actions, in spite of his utmost feebleness, comes of extreme silliness and springs from utter stupidity. Therefore, the masha-ikh of Mâwarâ-un-Nahr, may Allah appreciate their efforts, have gone to great lengths in proving them (the Motazilah) deluders respecting this issue to the extent that they have said that the Magi (Majus) are in a better condition than these because they did not make copartner save one, while the Motazilah have verified copartners countless. And have asserted the Fatalists (Jabriyah) that there are no acts primarily to the servant, and his movements are like the movements of the inert bodies that have no power (qudrat) primarily, neither have intention nor option, and have thought in this way that the servant shall neither be rewarded for virtues nor be chastised for vice. And the unbelievers and the sinners are helpless, shall go unquestioned, as the acts all originate from Allah, while the servants all stand compelled respecting those. This is infidelity, and these Murji-ah damned are the ones who say that sins shall not be hurting, and the sinner shall not be penalized. It has been narrated, being heard from the Prophet, he said, "*Murji-ah have been cursed by the tongues of seventy prophets.*" And their religion is baseless indeed by virtue of the manifest difference between a griping movement (herkati betsh) and a vibratory movement (herkati irtiash). And we know definitely that the first movement is by self-option while the second not. And conclusive verses also negate this religion such as the words of Him : « *Reward for what they used to do,* " and the

words of Him, « *Then whosoever will, let him believe, and whosoever will, let him disbelieve,* » and others than these.

++Know that most of the people due to their faint-heartedness and feeble intention seek excuse for, and removal of reckoning from, themselves, so incline towards al-Ash-ary religion, and then towards fatalism. Sometime they say that there is no option to the servant primarily and the attribution of action to him is mere metaphorical, and sometime talk of the feebleness of option (of the servant), which is obligative of compulsion. Alongside they hear the words of some sufis in this station like as the Actor is but One, none save Him, and no effectiveness (tasir) is there for the power (qudrat) of the servant in actions primarily, and his movements are like the movements of inert bodies, rather the very being (wujud) of the servant, in being and attributes, is like a mirage in a desert: "*The thirsty one deems it water until when he cometh unto it, he finds it nothing, and fends Allah with him.*" And the like of these words increase their courage towards hypocrisy and easy-going in words and deeds.+

Therefore, we say in the clarification of this station, *and Allah knows best the reality of the intended*, that if option were not there proven for the servant primarily, as is al-Ash-ary religion, Allah would not have attributed wrongdoing to the servants, as (near al-Ash-ary) there neither is option unto them nor effectiveness (tasir) unto their power (qudrat), and it (i.e. the servant's power) is an absolute basis near him (madari mahz). And indeed He has attributed wrongdoing to them in many a place in His Glorious Book. And mere basisness (mujarrad madariyat) without any effectiveness, though in a summed-up manner, does not verify (the
VoI.2 308 Ep.- 289

proceeding of) wrongdoing by them. Yes, tormenting and chastising the servants of Him, without the verification of any option to them, is not primarily wrongdoing. Since He is an Absolute Lord, disposes in His solely owned property as likes. As for the attribution of wrongdoing to them, it is verificatory of option in them, and the probability of metaphoricalness in this attribution is against anticipation, which is not resorted to without the existence of an exigency. As for the word feebleness of option then it is not free from the condition that either the meant is feebleness against the option of Him, which is incontestable, and no dispute is therein near anyone, and likewise is the matter of feebleness in the meanings not-freedom (for the servant) in the generation of actions, that also is incontestable. But as for feebleness in the meanings of no room for the option (of the

servant) in the actions, it is then not incontestable. And this is the first (controversial) issue, and the reason of non-attestation has already passed in detail. It ought to be understood that Allah has obligated His servants to the extent of their power and ability, and has lessened the impositions (taklif) in view of the feebleness of their physiques, said Allah "*Allah doth desire to lighten your burden, for man was created weak,*" (Q- 4:28). And how not be so when He is Wise, Compassionate, and Merciful, befits not (His) Wisdom, Pitifulness, and Mercy, to enjoin upon (the servant) the impositions, the servant is incapable to bear. Hence, has not imposed the lifting of the large rock, which the servant has not the power to lift up. Rather has enjoined that which is easy for the servant in the prayers consisting of half-bow, prostration, and the recitation that be at hand. And this all is easy to extreme ease. Likewise is the fast for instance, being ordained with utmost ease, and such also is the case of poor-due (zakeit), being fixed one quarter of a tenth, and being not fixed the entire sum or half thereof, for instance, lest it be a burden on the servants. And out of utmost Graciousness appointed for the commanded, substitute, should the actual (commanded) be difficult. Hence, made substitute for ablution (wuzu), which is dust-rub (tayam-mum). And likewise laid down that whoso is unable to manage the standing-position, pray sitting, and whoso cannot manage the sitting-position, pray lying, and likewise, whoso cannot manage the bow, and prostration, pray by gestures, etc. which is not hidden from an examiner of the shari-ah orders examining by an eye of consideration and justice so that he finds a perfect convenience and an utmost ease in all shari-ah impositions and becomes cognizant of the extreme Graciousness observed by Him to the servants on the sheets of those impositions. And the verifier of these relaxations in the burdens is the desire of people for increase in the burdens of the enjoinders. Hence, some of them want excess in the prescribed fasts, while some want increase in the prescribed prayers, and so on, and so forth. And not is this desire but because of the utmost relaxations. However, imperceptions of the ease in performing the ordinances arise from the existence of egoistic darknesses and natural densenesses proceeding from the desires of the urging-soul (nafsi ammarah) standing firm in the enmity of Allah. Said Allah "*Hard for the partner-assigners is that unto which thou invite them (o Prophet).*" And said Allah "*And indeed it is hard save for the humble.*" Now when it is so that the external ailment renders the fulfilment of the ordinances burdensome, likewise the internal ailment also brings about that hardship. And verily the glorious shari-ah has come down to destroy the urging-soul trends and ruin

its desires. Thus, the demands of the carnal-soul and the following of the shari-ah are two opposing edges. Indeed then the existence of burdensomeness is indicative of the existence of the carnal-soul 's desires. Hence, the measure of the existence of the desires corresponds the measure of the burdensomeness. Thus, as the carnal desires come to naught completely, comes the burdensomeness to naught as well immediately. And as for the words of some sufis in the negation of option or in the feebleness thereof, mentioned previously, know that if their words conform not to the ordinances of the shari-ah, carry no weight primarily, and how couic! be fit for arguing and following when, indeed, fit for arguing and following are the words of the ulamâ of the men of tradition.

Vo1.2 310 EP.- 289

Therefore, what of the words of the sufis conform to their words shall be accepted, and what contradict theirs, shall not be accepted. Except as we say that the sufis having stable-state transgress not the shari-ah at all, neither in states, nor in deeds, neither in words, nor in cognitions, nor in gnosés. And they do know that the persisting opposition of the shari-ah proceeds from the feebleness of state, and flaw therein. Had the state been genuine, would have not gone against the shari-ah true. In short, opposition of the shari-ah is a token of atheism and a sign of heresy. Anyway, the maximum that could be said in this respect is that if the suffi speaks words that go against the shari-ah, proceeding from illumination under the sway of states and temporary intoxication, he is then helpless and his illumination is untrue and unworthy of following. But his words ought to be interpreted and averted to the meanings contrary to their apparentness. Since the words of the intoxicated ones are interpreted and averted. This is what was possible for me in this station by the help of Allah, and His goodly grace. And praise be to Allah and peace be upon His chosen servants.

Epistle -290

On the description of the path by which path Allah had singled him out in the beginning stages and had granted him the power to help travel the seekers on that path, of the Exalted Naqshbandi-yah Method and on the registration of the End into the Beginning which is of the prerequisites of that path, of the Presence (Huzur) which is reliable near these divines and is defined as the Reference Naqshbandy (Nisbati Naqshbancli-yah), along with a description of some of the states and ecstasies, cognitions, and gnosés etc. that are attained in the Naqshbandy Method, of the passion of

being of long duration until would be for a quarter of a day, and sometime two quarters, and in some other time for the whole night. When brought this condition to the notice of the Hazrat, observed that a degree of vanishing has been attained and forbade the doing of the remembrance, and advised the guarding of that Awareness (Āgahi). Two days later, the Idiomatic Vanishing (Fana-i Mustalah)¹¹ did experience. When informed of that, said, *"keep busy with your work (i.e. in the guarding of that Awareness (Āgahi))"*. After that, Vanishing of the Vanishing (Fana-ul-Fana)¹² did experience, when informed of that, asked, *"do you see the entire clam (the worlds) in a single locale and find as one adjoined unit,"* said, *"yes"*. Said, *"reliable in the Vanishing of the Vanishing is the matter that in spite of seeing that adjoining, unconsciousness (beshoori) be there having hold upon."* That very night Vanishing of the Vanishing (Fana-ul-Fana) of that nature was attained. Informed of that, and also made known the state that followed that, and said that I find my knowledge in respect to Haqq of the nature of Presence (Huzuri) and [annot.marg. : the stage « I am the Haqq »] find the attributes pertaining to myself as belonging to Haqq. After that a light, which encompassed all things, appeared, and I thought that to be Haqq. And that light was of black colour.

Communicated that, said, "Haqq is in vision, but in the veil of light," and further said, *"this expansion which appears in that [annot.marg. : the knowledgewise encompassment] light is in the (Divine) Knowledge, and due to the connection of the Divine Being with the numerous things, situated above and below, it appears all-expanding (mumbasat). Negation of the expansion ought to be done."* After that that black light started shrinking and becoming contracted until it became a point. Said, *"that point too ought to be negated and ought to reach bewilderment (hairat)."* Did accordingly. That imaginary point also disappeared, and ended ultimately up in bewilderment (hairat) in which locale the Vision of Haqq is as of the Self by the Self (Khud Bakhud). When communicated this, said, *"this is the Naqshbandy Presence (Huzuri Naqshbandi-yah), and the Reference Naqshbandi-yah means this Presence (Huzuri), and this Presence (Huzur) is also called Presence (Huzur)"*

11

12

without Absence (Huzuri be-Ghaibat), and the Registration of the End into the Beginning materializes in this very locale, and the acquiring of the seeker this Reference in this Path is like the learning of a seeker remembrances and litanies from a sheykh in other Orders to practice those and attain to the Desired (Matlub)."

Assess my bloom from the verdure of my garden

This Dervish had become endowed with this rarely found Reference (Nisbat) after two months and a few days time since the beginning time of the instruction of remembrance. And after the realization of this Reference (Nisbat), another vanishing called

Vo1.2 314 Ep.- 290

Real Vanishing (Fana Haqiqi) was experienced, and so much spaciousness occurred in the heart that the entire alam (the worlds) from the Throne (Arsh) down to the Center of the Earth, was not even to the measure of a mustard seed against that. After that saw the personal self and every individual of the alam (the worlds), rather every particle, as Haqq. After that each particle of the alam (the worlds) saw separately Identical with myself, and myself identical with all those until found the alam (the worlds) gone lost into one particle. After that myself, rather each particle, saw so much spread and expanded that the entire alam (the worlds), rather many fold thereof, could be accommodated therein. Rather, found myself, and every particle such a spread out light that permeated every particle, and found the shapes, and the forms of the alam (the worlds) therein faded and naught. Thereafter found myself, rather every particle, as Maintainer (Muqawwim) of the entire alam (the worlds). When communicated this, said, "*this is the degree of Haqqul Yaqin (the Realized Conviction) in the Unification (Tawhid), and Jamâ-ul-Jamâ (Gathering of the Gathering) means this station.*" Thereafter the shapes and the forets of the alam (the worlds), which would recognize as Haqq previously, saw those at this time as illusory (mohom), and every particle which would find Haqq, regardless of difference and distinction, found that particle too illusory. Utmost bewilderment had now hold upon. In those moments the wordings of Fusus that had heard from the honoured father occurred to the mind, saying, " If you like, you may say indeed that, i.e. the alam (the worlds), is Haqq, and if you like, you may say indeed that is creation, and if you like, you may say that indeed He is Haqq in a way, and creation in a way, and if you like, you may say that bewilderment because of the lack of discrimination between them". These

wordings calmed down that anxiety to some extent. Thereafter went into the presence of the sheykh and communicated the condition of myself. Said, "*still your Presence (Huzur) has not become clear, keep busy in your task until discrimination of the existent (maujud) from the illusory (mohom) becomes evident, and when read the wordings of Fusus suggestive of indiscrimination,*" said, "*the Sheykh has not described the condition of the perfect ones, indiscrimination of course is there proven in case of some persons.*" Got busy in my task according to the order. Hazrat Haqq, through the mere noble attention of Hazrat Sheykh, made the discrimination apparent after two days between the existent (maujud) and the illusory (mohom) so that the Existent Real (Maujud Haqiqi) found distinguished from the Illusory Conjectural (Mohom Motakhiyal), and the attributes, the acts, and the traces, that would see from the Illusory (Mohom), saw them from Haqq. And these attributes and acts as well found purely illusory, and found existent none save the One Being in the exterior. When brought this state to the noble notice, said, "*this is the station of Separation after Combination (Farq bad al-Jamâ), and the end of effort lies here, beyond this whatever have They kept deposited in the nature and capability of anyone comes forth.*" The mashâ-ikh of the Method have designated this degree as the station of perfection (maqami takmil).

It should be known that when for the first time They brought this Dervish in sobriety out of inebriety, and honoured with abiding out of vanishing, when looked into any particle of the particles of the self-body (being), naught save Haqq did find, and found each [annot.marg. : immanence] particle mirror for the vision (shuhud) of Him. They carried again into bewilderment (hairat) and when brought back to senses, found Hazrat Haqq with each particle of the self-body particles, and [atdd.marg. : co-presence] not into that, and the previous station appeared lower to the sight in comparison with this station. Again carried into bewilderment and when brought back to the senses, this time neither found Haqq joined with the alam (the worlds) nor separated, neither within the alam (the worlds) nor without, and the relation of co-presence (mâi-yat), encompassment (ihatah), and immanence (sarayain), as found the way firstly, disappeared totally. Along with that became visioned with that very state (i.e. without the above said references),

Vol.2 316 Ep.- 290

rather as if He is tangible (mahsus). The alam (the worlds) too at that time were in vision but had none of the said references to Haqq. They carried into bewilderment again, and when brought into sobriety came to realize that to Haqq there exists a reference to the alam (the worlds), which is beyond this said reference, and that reference is of unknown nature (majhulul kafiyat). He appeared to the vision with that very unknown nature reference (majhulul kafiyat). They carried into bewilderment again and a kind of depression this time had hold upon. When brought back to the senses, He appeared to the vision without that reference of unknown nature (majhulul kafiyat) in a way that had no reference to the alam (the worlds), neither of known nature (majhulul kafiyat), nor of unknown nature. At that time Visioned (Mash-hud) were the alam (the worlds) with the same characteristic, and in that time an especial knowledge was granted because of which knowledge remained not any harmony between the creation and Haqq in spite of enjoying both the Visions (i.e. of Haqq and that of creation). At that time They made it known that this Visioned (Mash-hud) with this characteristic, and with this all-pureness (tanzih) were not the Being of Haqq, glorified be He and exalted above that, rather was the symbolic shape of the relation of (the Attribute of) Making (Takwim) of Him, which is besides the worldly (kauni) relation, whether be that relation of knowable nature or of unknowable nature. Oh, far, very far.

Oh, how to get joined to the beloved on high

Mountains awful and caves dreadful in the way when lie

O respected sir! If give free rein to the pen in giving the detail of the states and in elucidating the cognitions, it would become lengthy and prolonged, especially the gnosés of the Unity of Existence and the Cognitions of the Shadowiness of the things if are brought into description, men who have passed their whole lives in the Unity of Existence would come to know that a drop out of that shoreless ocean have they not obtained. How surprising it is that those very people do not consider this Dervish among the men of Unity of Existence and count him among the rejecting savants of the Unification (Tuhid), and due to shortsightedness think that insistence upon the Unification-Gnosés is of perfections, and rise above that is of imperfections.

The unaware, which of themselves are unaware

Choose blemish taking for talent

The testifiers of this group in this matter are the words of the former mashà-ikh in respect of Existential Unification. Hazrat Haqq grant them justice whence they came to know that

advancement did not take place in case of those mashà-ikh from that stage and they remained confined in that station. There is no word in the actual possessing of the unification-gnoses, which definitely is an occurrence, but the word is in advancement from that station. If they brand the one that has made progress from there a rejecter of Unification, and devise a term for him, there is nothing to dispute with. Now we return to the main subject and say that since the little signifies the lot, and the drop defines the deep sea, restricted myself to the little and contented with the drop.

O brother, when the Khàjah gave permission for the education of the Method believing me perfect and perfecting, and entrusted me with a group of seekers, I was at that time in a state of hesitancy in the perfection and perfecting ability of myself. Said, "*no place for hesitancy, since the great mashci-ikh have said of these stations the station of perfection and perfecting (kamâl wa takmil), if there exists hesitancy in this station, hesitancy in the perfectness of those mashj-ikh follows then necessarily.*" According to the order then began the education of the Method and observed the exerting of attention in the task of the seekers. Great effects were noticed in the guidance-seekers so much so that the task of years became a matter of hours. For some period of time remained actively busy in this work but once again began to realize the self-defects and came to know that the flash-like Essential theophany, which the grandees masha-ikh have declared as the ultimate matter, did not show-up at all in the course, and did not come to know what the journey unto-Allah and journey into-Allah also is. And for the attainment of the excellences such as these exists no alternative. At this time self-incompetence became obvious, assembled the seekers that were around me, described the

Vol.2 318 Ep.- 290

condition of self-defects, and bade them all farewell. But the seekers took that as self-humbling and did not relinquish what they maintained. After some time Hazrat Haqek granted the awaited states by the sanctity of His beloved, upon him and his family be blessings and peace.†

Section

++Be it known that the sum and substance of the Method of the Khajan is the belief of the men of tradition and congregation and

the following of the shining sunnah Mustafavi-yah, and is the avoidance of the displeasing innovation and the egoistic tendencies, and the observing of resoluteness (azimat) in the deeds as far as possible, and the refraining from the permissions (rukhsat), and the falling (izmihlâl) and fading (istihlak) firstly in the passion side. And this falling (istihlak) is called not-being (adam), and the abiding which takes place in this side after the realization of this falling (istihlak) is called not-being-existence (wujudi adam) i.e. the existence (wujud) and the abiding (baqa) consequent upon the not-being (adam), which is falling (istihlak). And this falling and fading does not mean becoming absent from consciousness, rather in this falling (istihlak) some become absent from consciousness accidentally, and some become not. And it is possible that the possessor of this abiding (consequent upon adam) might return to human characteristics and revert to carnal behaviours, contrary to the abiding consequent upon vanishing (fana), the reversion wherefrom is inadmissible. And may be that the Great Khâjah has said in this very sense that the not-being-existence (wujudi adam) does revert to human-existence (wujudi bashariyat), but the vanishing-existence (wujudi fana) never returns to the human-existence (wujudi bashariyat).+ Since the residual abiding of the first abiding is still in the way, and return from the way is possible. While the second is a joined (wasil) and an extreme-reached one (muntahi), and no return is there for a joined one (wasil). Says a divine, « *returned not whoso returned but from the path, and whoso has reached Him, returns not.* »

319 Ep.- 290

It should be understood that the possessor of the not-being-existence (wujudi adam) even though is in the path, but is aware of the task-extreme by virtue of the registration of the End into the Beginning. That which gets an extreme-reached one in the last, substance thereof to him in sum is available from this side. Since this Reference has filled the extreme-reached one and a thorough permeation thereof is there in his spirituality and corporeality, while in the not-being existence that is limited to the heart-essence, though on the whole and in a summed-up manner, so that definitely then an extreme-reached one is a man of details and his return to corporeal qualities is impossible. The permeation of that Reference in his corporeal degrees has made him independent of those qualities and has rendered him vanished. And this vanishing is an exclusive Divine blessing, while from an exclusive Divine blessing there be retrogression is unbecoming His Hallowed Court. Contrary to the man of not-being-existence in

whose case this permeation is missing. In short, since these (bodily) degrees are subordinate to the heart, that Reference by way of following also stands permeated these (bodily degrees) as a whole, and having resisted their vehemence has rendered those subdued, but having not carried to vanishing and fading, "..... *hence, return is possible from that state because a subdued one gains ascendancy due to intervention of some agents and joining of some resistants, while the perished returns not* », as has passed.

Be it known that some of the mashà-ikh of this Exalted Order have applied the words vanishing and abiding for the falling and fading mentioned, and the abiding consequent upon them, and have affirmed the Essential Theophany (Tajalla Zan), and the Essential Vision (Shu-hudi Zan) as well in this degree, and have this remaining one (baqi) called a joined one (wcisil), and the Recollection (Yad-dcisht), which is tantamount to Uninterrupted Awareness (Dawam ireihi) of His Hallowedness, have also in this place verified. But all this is with regard to the registration of the End into Beginning, else, vanishing and abiding are not there

320

except to an extreme-reached and a joined one. And the Essential Theophany is particular to him and the Permanent Presence unto Allah is not there save for an extreme-reached and a joined one, as no return is there for him definitely. But the first application as well is correct with respect to the above said, and is based upon sound reasons. Of this class are the Vanishing (Fana), Abiding (baqa), the Essential Theophany (Tajallà Zan.) and the Essential Vision (Shu-hudi Zan), the Union (Wasl), and the Recollection (Yerd-deisht) that occur in the book, *Fiqarat* by Hazrat Khajah Ahrar. One of the notables said that the basis of that book, consisting of the writings and epistles written to some of his friends, is the insight and gnosis of him to whom sent. ".... *speaking with people in accordance with the level of their wisdoms,*" has been kept in view therein. Also of this kind is the treatise *Silsilatul* Ahrar which is on the pattern of the discourses of Hazrat Khâjah Ahrar, and also the Interpreted Quatrains (Rubaiyat Musharrahah) which our Hazrat Khajah, the Helper of the Pleasing Religion, al-Razi, our Sheykh and Master, Muhammad al Baqi, *may Allah protect him*, has written.

This abiding, rather every abiding which takes place from the passion side, has its face towards the Unity of Existence. For this reason some of the mashà-ikh have described the Realized-

Conviction (Haqqul-Yaqin) in a way that leads to the conclusion of the Unity of Existence, while this very description has put some in the confusion that the Realized-Conviction (Haqqul-Yaqin) near them proceeds from the Formal Theophany (Tajalla Suri), and the affair ended up in taunt and slander. The truth is that this Realized-Conviction (Haqqul-Yaqin) of them has sprung up from the passion side and this gnosis conforms to that station. Formal Theophany (Tajalla Suri) is another thing, as is not hidden from the lords thereof. ++And the Vision of Unity in the mirrors of multiplicity in a way that the mirrors become concealed wholly and the Visioned (Mash-hud) remains none but the Face of the Everlasting One, considering this stage befitting the station of Recollection (Yad-dasht), have they applied the term Recollection (Yad-dasht) to this degree and call this also the Essential Theophany (Tajalla Zan), and the Essential Vision (Shu-hudi Ani), and designate this station as the station of Goodness (Ihsân), and that Becoming Lost (Gum Shudan), consider Union (Wasl).

Be lost thou into Him this is union, and that is all

And this terminology is particular to Hazrat Nâsiruddin Khâjah Obaidullah (Ahrâr). No one of the former mashâ-ikh of this Order has talked in terms of this terminology.

Whatever the good ones do, goodly comes

Of his sacredly marked words are:

My tongue is mirror for the soul, and the soul is mirror for the human reality, and the human reality is mirror for Haqq. + The Hidden-world (Glaibiyah) realities of the Essence-Hidden (Ghaibi Zat), after covering far remote distances, come at the tongue and taking there the form of words reach the realities-awaiting hearers. And also said (Khâjah Ahrar) that some of the grandees I attended upon honoured me with two things. One is that whatever I write be new not old, and the other, whatever I say be approved not rejected. His greatness and loftiness of the station of his gnoses gets realised by these hallowed words, and becomes clear that he were not in between these words, and were not more than a mirror. And Allah, the Sublime, knows the reality of his state and what is near Him of the exaltedness of his position and the station of his perfection.

And would sing these couplets suiting his state.

Everyone in his self-fancy did my companion become

But my secret remained confined within in a solitude solemn

My secret is not far away from my grave lamentation

But into the ears and the eyes this light gets no continuation

A bit of the reality of the cognitions and gnoses of him at the end of this letter shall this humble Faqir would set forth according to the self-poor understanding. The matter, however, rests with Allah. If Haqq, by His Utmost Grace, honours some of them with the fortune of travelling (suluk), after acquiring passion and completion of that side, through the help of passion the lengthy journey, the

322

measure whereof is estimated as fifty thousand years and in the verse: « unto *Him ascend the angels and the spirit in a day — the measure whereof is (as) fifty thousand years,*” is the secret of which estimate, can cover in a short period of time and can attain to the reality of vanishing into Allah (fana fillah) and abiding with Him (baqa billah). The end of the travelling (suluk) comes to be marked by the end of the journey unto-Allah (sair ilallah) expressed as the Vanishing Absolute (Fana Mutlaq). After that again comes the station of passion, which they designate as journey into-Allah (sair fillah), and abiding with Allah (baqa billah). The journey unto-Allah implies the journey unto the Name whose reflection the traveller is, while the journey into-Allah is journey inside that Name. And every Name is comprehensive of countless Names. Therefore, journey thereinto shall be without end. This Dervish has especial gnosis in this station that would shortly be set forth. And this Name is above the Subsisting Identical (Aaini Sâbitah), as the traveller's Subsisting Identical (Aaini Sabitah) is a shadow of that very Name and a Knowledge-Built Shape (Surati Ilmiyah) thereof. And the people particularized with the Divine Gracee go up from that Name also and rise to unending heights whereunto Wills Allah.

Too delicate to describe are the things herein after

Keeping them secret to me is pleasing and far better

Although the joined ones (wasilan) of all the lords of travelling co-share them in the second side, and with the vanishing unto-Allah and abidance with Allah go assuredly qualified, but the distance which the lords of travelling cover by self-mortification and self-exertion and reach the end thereof in lengthy periods of time, the grandees of this divine fraternity, through the delight of the fortune of the Vision (Shuhud) and the taste of the finding of the Intended (Maqsad), cover that distance in a short period of time and reach the Holy-House (Kâbah) of the Desired (Malle), and after having

reached, make endless advances. While the externe-reached lords of the travelling (suluk) possess little share from that progress and nearness. The precedence of passion to travelling calls for a kind of quality of belovedness. Unless be not the object of desire, They attract not, and when pull, becomes ever Gloser and gains greater nearness. Great is the difference between the sought-after and the seeker. *This is the bounty of Allah, bestows upon whosoever He Will, Allah is the owner of great bounty.* (Q- 62:4)

Love of the beloved ones remains secret and silent

Love of the lovers is tempestuous and violent

But the love of the lovers makes the body slim and bony

And the love of the beloved ones makes the body fine and fleshy

If it is said that the desired ones of other Orders are as well co-sharers in this progress and nearness as passion (jazbah) does precede their travelling (suluk), then ++what is the superiority of this Path over other Paths, and how would it be said the nearest of the Paths. The answer is that other Paths are not planned for the attainment of this fortune rather to some of those by chance this fortune falls, while this Path is planned for the acquirement of this fortune. And the term Recollection (Yad-dasht) which occurs in the writings of the divines of this Exalted Order materializes after the realization of both the sides, that of the passion and the travelling, and designating that as end-limit is in view of the end-limit of the degrees of Vision (Shu-hud) and Awareness (À-gahi), else, the Absolute End-Limit (Nihayat Mutlaq) is beyond the beyond. The detail is in this way that the Vision (Shu-hud) is either in the mirror of the Form (Surat) or in the mirror of the Substance (Mâni), or outside the Form (Surat) and the Substance (Mâni). This Vision (Shu-hud) without veil call lightning-flash (barqi) i.e. the getting of that Vision (Shu-hud) is like lightning-flash (barq) and then it goes behind the veil. If this very Vision (Shu-hud) become permanent by the Divine Grace and come out of the restrictions of veils, define that as Recollection (Yad-dasht), as it is Presence without Absence (Huzur be Ghaibat). Since whenever the Vision (Shu-hud) goes behind the veil, Absence (Ghaibat) is there, and so long as permanent unveiledness assume not, the narre Recollection (Yad-dasht) is not applied to it. Here is a subtle point that ought to be understood, which is, return is not there for the Secret (Sirr) of every Joined One (Wasil), as his Awareness (Agahi) is continuous. But the immanence of that

Reference (Nisbat) in the totality (kulli-yat) of him is like the lightning-flash (barq), contrary to the beloved ones (mahbuban) in whom the passion (jazbah) has precedence over the travelling (suluk) so that this Immanence (Sarayan) is permanent, and the totality of them has acquired the order of Secret (Sirr), and plays the role of Secret (Birr), as the hint at that has already passed. Their bodies become softened like as have become softened their souls, so that become their exteriors like their interiors, and their interiors like their exteriors.+ Inevitably then, for Absence (Ghaibat) there is no room in their Awareness (jigaht), and thus, this Reference (Nisbat) stands above all References, and it is in this very connotation that in the books and letters of these divines those wordings stands published. Since Reference (Nisbat) is tantamount to Awareness (kahi), and the end of the Awareness-degrees comes when it be available without veil and become permanent. And the mashà-ikh of this Method particularize this Reference (Nisbat) to themselves in view of the plannedness of this Path for the attainment of this fortune, as has already passed. And if it be available to some grandees of other Orders, is admissible, rather occurrent. The head of the arch-saints of Allah, Sheykh abu-Saeed abul-Khair makes a hint at this Awareness (Âgahi), and seeks verification thereof from his Preceptor and enquires of him whether this matter continues. The Preceptor in answer says, "does not". The Sheykh again repeats the question but gets the same answer. For the third time he repeats again the same question and in answer his Preceptor says, "if it does, very rarely". The Sheykh began dancing and said that this also is of those rare affairs. And that which I stated that the Absolute End (Nihayati Mutlaq) is beyond the Beyond, the explanation thereof is that subsequent to realization of this Awareness (Â-gahi) if ascension occurs, fall into a whirl of bewilderment and leave this Awareness (ifgahi) behind like other degrees of ascension. This is the bewilderment which is named the Great Bewilderment (Hairati Kubrei), which is especial to the grandees of the grandees as occurs in the books of the Sect (Ta-ifah). A divine says in this station:

Thy beauty has rendered me topsy-turvy and made so aghast

That even the consciousness of thy mole, features, and hair-locks I lost at last

Another one says:

- (1) Love I see high set above unbelief and creed
- (2) Above suspicion and conviction, yes indeed
- (3) Unbelief and creed, conviction and suspicion, all four

- (4)Oh, I see them all sitting with the wisdom fully sure
 (5)When I had had crossed the worlds leaving the wisdom behind
 (6)Neither any trace of unbelief nor of creed did I thenceforward find
 (7)Whatever is there existent, is but there to keep ye apart
 (8)Oh, it is nothing for ye short of the Alexander's rampart

And another notable says:

- (1)La (No) and Ha (He) both from that world goodly
 (2)Returned with the pocket and purse empty

After the attainment of this bewilderment (hairat) is the station of gnosis (marifat). See, who they honour with this fortune and bless with the attainment of the faith real emani haqiqi), which comes after the unbelief real (kufri haqiqi)¹³, which is the station of bewilderment. End of the wanted (malle) of the investigators (muhaqqiqin) lies in this faith, and the station of invitation and utmost imitation of the Bearer of Shari-ah that, "... *I invite unto Allah with insight, I and whoso follows me,* " (Q- 12:108), is in this locale, and he, the lord of the Religion and the world, would ask for this faith and would say, « ... *O Allah grant me the faith true and conviction be not after which unbelief* ». And would ask the refuge (of Allah) from the unbelief real the station of the Bewilderment. This degree marks the end of the degrees of Realized-Conviction (Haqqul-Yaqin), and in this locale the Knowledge (Ilm) and the Identical (Aain) act not as veil each to the other.

Congratulations be to the lords of bounties upon their bounties

For the poor lover are but draughts hard

Vol.2 326 Ep. 290

Bear this in mind, so far so much. Be it known, and Allah guide ye rightly, that the passion of these divines is of two kinds. The kind first has come to them from Hazrat Siddiq and by virtue of this consideration their Path bears reference to him and the acquiring thereof is through an attention of particular nature which is Regulator (Qayyum) of all the existents, and with falling and fading therein. The second kind, the origin of emergence whereof in this path is Hazrat Khàjah Naqshband, and its generation is

¹³ Amidst the great bewilderment the seeker fends himself bereft of wisdom so that neither he has the understanding of faith «môn), nor of faithlessness i.e. unbelief This is called unbelief real (kufri haqiqi) where alter comes ultimately the faith real, unending.

there through the way of Essential Companyship (Ma-iyati Zatiyah). This passion proceeded from Hazrat Khajah to his first deputy (khalifah) Kh'ajah Alà-uddin, and since he was a Guide Star-Saint (Qutbi Irshad) of his time, he made also a path for the acquisition of this kind of passion, and that path is renowned amongst the convent-deputies of him by the Method Alà-iyah. And it comes in their writings that the nearest of the paths is the Exalted Method Alà-iyah. ++Although the root (asl) of this passion belongs to Hazrat Khàjah Naqshband but the making of a path for the acquisition of this is especial to Khàjah Alà-uddin. And the truth is that this path is of abounding benedictions, little covering of this path is much more benefiting than a lot covering of other paths. Until this age the deputies (khulafa) of the mashà-ikh of the Ala-iyah and Ahrà-riyah convents stand benefited by this fortune and discipline the seekers by his path. Hazrat Khàjah Ahràr received this great wealth in the attendance upon Maulànâ Yàqub Charkhy who was of the deputies of Hazrat Khàjah Alà-uddin.+ The first kind of passion attributed to Hazrat Siddiq, for the acquisition whereof a separate means is there established, and that means is Watch Numeral (Wuqufi Adadi), and the travelling (suluk) which comes to be realized after the attainment of this passion is also of two kinds, rather, of many kinds. One is that kind through which Hazrat Siddiq has attained union with the Object of Desire, and Hazrat, the Seal of prophets, as well through that very passion-quarter (khanah jazbah), and by that very path hasn, reached. And Hazrat Sidiq by virtue of the utmost sincerity cherished for His Prophetship, and being annihilated in him, stands distinguished by this special path amongst all other Companions. And this very Reference of passion and travelling has reached Hazrat Imam Jàfar Sadiq with this very speciality. And since the mother of the Imam came of the noble descendants of Hazrat Siddiq Akbar, therefore, in view of each of the two sides, the Imam has said, "*abu-Bakr gave me birth twice*". And since the Imam were possessed of a different Reference from his noble ancestors, became thus a combiner of the two paths and gathered that passion (jazbah) with their travelling (suluk), and by this travelling attained to the Goal. The difference between these two travellings is this that the travelling of Hazrat Amir comes to be accomplished through horizonward journey (sairi afaqi), while the travelling of Hazrat Siddiq has no connection with that of the horizonward (afaqi). It is as make a hole through the region of passion and convey to the Object of Desire. In the first travelling is acquisition of gnosés, and in the second, domination of love. Inevitably thus, Hazrat Amir came to be the doorway of the City of Knowledge (babi Madinatul Ilm) while Hazrat Siddiq acquired the

ability of friendship towards His Prophetship. Said: "*If I were to take one for a friend, verily would take abu-Bakr for friend*". And Hazrat Imam in view of the comprehensiveness of the passion-side, the basis whereof is love, and of the horizonward-travelling-side, which is a source of cognitions and gnosés, obtained abundance of fortune of love and gnosis. Afterwards the Imam entrusted the Sultàn-ul-Àrifin with this Compound Reference (Nisbati Murakkab) as a deposit. This was like as this burden went placed on his back to reach gradually to the deserving. Otherwise his focus of attention is at another side. Besides the bearing that deposit, has no agreement with this Reference. And there are foresights in this burdening. Even though the bearers (of this Reference) have little fortune out of this Reference, but from the lights of those divines abundance of fortune has proceeded to this Reference. For instance, a kind of intoxication (sukr) which is there intermingled with this Reference, comes of the traces of the lights of the Sultan-ul-Àrifin. This intoxication makes the novices absent

328 Ep.- 290

from senses and throws them out of consciousness. Afterwards gradually it disappears, and because of the overwhelming sobriety of this Reference, gets mixed with the degrees of sobriety. In the exterior is soberness and in the interior intoxication. This couplet cuits their state:

Of the interior familiar, and of the exterior stranger

Of this kind a beau in the world is rare

In this way thus, taking light from each divine it reached the one qualified for it. And that Divinely Gnostic is Hazrat Khàjah Abdul Khàliq Ghijdwani who is the Hierarch of the Hierarchy of Hazrât Khâjgan. At this time (i.e. in the time of Khàjah Abdul Khaliq) this Exalted Reference emerged with a new freshness again, but after him (i.e. after his passing away) the horizonward-travelling-side again disappeared in this Order. After the acquirement of passion men would accomplish travelling by other routes and would accordingly make ascension tilt such times as Hazrat Khàjah Naqshband appeared in this world manifestative. That Reference then reappeared with that passion (jazbah) and horizonward travelling so that through these two aspects he became a gatherer of surmounting excellence and love.

Along with that, a passion other, coming up through the route of Co-Presence (Mdi-yat), They granted him, as has afore been mentioned. And of his excellences an abundant fortune reached

his vicegerent, I mean, Hazrat Khàjah Alà-ul-Haqq wad-Din, and thus became honoured by the fortune of each of the two passions, and the horizonward journey (suluk afaqi), and attained to the station of Guide Star-saint (Qutbi Irshad). And likewise, Khajah Muhammad Parsa received full share from his (i.e. Hazrat Khàjah Naqshband's) excellences. And Hazrat would say in the last days of his life about him, "*whoso has the wish to see me, ought to see Muhammad*". Also it is reported of him saying that the intended by existence of Baha-uddin is the appearance of Muhammad. And in spite of these excellences, Maulânâ Àrif Dek Karany, in the last part of his life, imparted to Hazrat Khàjah Parsa Reference of Singularity (Nisbati Ferdiyati) and the domination of this very Reference became an obstruction for him in taking up the task of sheykhood, and in perfecting the seekers, else, had a high station in perfection and perfecting (kamal wa takmil). Hazrat Khàjah Naqshband would say about him that if he undertook the task of sheykhood, all the worlds shah become illuminated by him. And Maulana Arif received this Reference of Singularity (Nisbati Ferdiyati) from his wife's father Maulânâ Batia-uddin al-Qashlaqi¹⁴. This ought to be known that the Reference of Singularity (Nisbati Ferdiyati) has its face directed wholly towards Haqq and has nothing to do with sheykhood, and perfecting and invitation. If this Reference comes to be combined with the Reference of Guide Star-Saint (Qutbi Irshad), which is a station of invitation and perfecting of people, then it is to be checked if the Reference of Singularity (Nisbati Ferdiyati) is dominant, in which case the pan of guidance and perfecting shall be subdued. Else, the possessor of these two References enjoys rmoderateness. His exterior is entirely with the creation, and his interior totally with Haqq. G. Highest degree in the station of invitation of people belongs to the owner of these two References. The Reference of the Guide-Star-Saint although alone suffices also in invitation, however, these divines enjoy a different degree in this station. Their look is a healer of the heart-diseases, and their company a remover of the displeasing morals. The lord of the sect Junaid al-Bughdàdi stood blessed by this great fortune and honoured with this eminence.

¹⁴ Commentary: (From Maulana Baha-uddin Din who were the father of his father) -The wordings of the actual Persian text underlined, occurring in this Epistle along with the English translation have been reproduced above. In the marginal notes related to these wordings, and in the Arabic Version of this Volume- I , published in Turkey, the above Persian wordings have been interpreted as the father of his wife father, which have been adopted by the Translator in this Epistle.

The StarSainthood Reference (Qutbi Irshad) had he attained from Sheykh Sarry Saqty, and the Singular-Sainthood Reference (Nisbati Ferdiyat)

330

from Sheykh Muhammad Qassab. Of his dictions solemn token is, "men think that I am a disciple of Sarry, oh, I am a disciple of Qassab," thus upholding the Reference of Singularity (Nisbati Ferdiyat) and consigning the Reference of Star-Sainthood (Nisbati Qutbayat) to oblivion, has considered that naught against that. Afer the deputies (khulafa) of Hazrat Khà'jah Naqshband;, the lamp of this saintly family has been Hazrat Khàjah Ahrar, who having completed the Khàjan-passion, undertook the horizonward journey (sairi afaqi), and carried the journey to the Name, and without entering into the Name and experiencing therein falling and vanishing, again returned to the quarter of passion and underwent the particular falling and fading from this very side (i.e. the passion-side), and then abiding as well attained from this very side. In short, had to his credit a colossal grandeur in this side, and the cognitions and gnosés that are gained as a result of vanishing and abiding were acquired by him in this very station, even though there occurred diversity in the cognitions due to differentness of the sides. One of the differences is the affirmation of Unity of Existence and non-affirmation thereof. And likewise is the matter of affirmation of those issues that accord with the said Unity, like as Encompassment (lhatah), Immanence (Sarayan), Co-Presence-Essential (Mâi-yati Zatiyah) and the Vision (Shuhud) of Unity (Wahdat) in the multiplicity (kasrat), with the concealment (ikhfiyer) of the multiplicity (kasrat) in totality such that the word "I" returns not to the traveller at all, etc. Contrary to the cognitions that are consequent upon the abiding that takes place after the Vanishing Absolute (Fana Mutlaq). Since those are not like that (i.e. like the Encompassment etc.), rather those cognitions go in accordance with the true Shariah-knowledge, being not in the need of any acting and striving, asking and answering.

Any way, the abiding that is in the passion-side, be it any kind of passion, pulls not out of intoxication, and brings not into sobriety, and therefore, in spite of abiding returns not to the residual "I", and alludes not to it. Since in passion lies the domination of love, and for the domination of love, intoxication is necessary. Intoxication in no way parts that, therefore, inevitably the cognitions thereof would be intoxication-mixed. Like as the utterance of Unity of Existence (Wahdatul ahdatul Wujud), the basis whereof is intoxication and control of love, such that naught exists in the sight of the lover except the Beloved, therefore makes

the declaration of negation of all that is besides Him. However, had he returned to sobriety, Vision (Shuhud) of the Beloved would not have barred the vision (shuhud) of that besides Him, and would not have come up with the declaration of Unity of Existence (Wahdatul Wujud). The abiding (baqa) that sets in after the Vanishing Absolute (Fana Mutlaq) and marks the end of travelling (suluk) constitutes the source of sobriety and the outlet for gnosis. Intoxication has no entrance into that locale. Whatever stands lost by the traveller during the state of vanishing, that all returns but being coloured with the colour of the Root (Asl). And this is what is meant by the abiding with Allah. Necessarily thus, there would be no room for intoxication in the cognitions of the lords of (the said abiding) so that their cognitions correspond with the knowledges of the prophets, upon them be blessings, and grace, bestowals, and benedictions to the Day of Religion. Moreover, I have heard from a celebrity that Hazrat Khàjah Ahrâr had also received a Reference (Nisbat) from his maternal side ancestors who were possessed of exceptional states and powerful passions. And Hazrat Khàjah as well had ample fortune from the station of the twelve-Star-saints, with whom rests the support of the Religion, and who enjoy a lofty splendour in the love. The helping of Shari-ah and the supporting of Religion had he earned from there. A little bit of his states have afore been mentioned. Thereafter, it were by the appearance of the guidance asylum, gnosises cognizant, the helper of Religion, al-Razi, our Sheykh and Master, Mùhammad al-Baqi, that the introduction of the Method (Tariqat) of these divines, and the familiarization of the etiquettes of these celebrities, in the regions of India gained acceptance particularly the inhabitants whereof were unfamiliar with their excellences. Wanted to put down some of his excellences also in this letter, but since his approval in this regard could not surmise, therefore, held myself back from doing any dare in this regard.

332

Epistle -291

On the description of the degrees of the Existential Unity (Tauhidi Wujud) and the Visional Unity (Tauhidi Shu-hudi), and on the gnosises connected with these, has written to Maulanà Abdul Hai.

In the Name of Allah, the Compassionate, the Merciful. Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones, and upon his family, and upon his companions all.

++Be it known, and may Allah show ye the right path, that the springhead of Existential Unity (Tauhidi Wujudi) for a group is the practice of unification-meditations, and cogitation upon : *there is no god but Allah* as *there is none existent but Allah*. The appearance of this kind of Unification takes place through the domination of an overpowering idea, after striving, contemplating, and imagining. Since due to excessive wishing for the reality of Unification this gnosis gets impressed on the imaginative faculty, and because it stands made by the making of a maker, is indeed an effected one, and the enjoyer of this Unification is not of the lords of states. Since the lords of states are the lords of hearts, and of the station of heart at that time he has no knowledge. He is no more than a man of knowledge, as to knowledge there are degrees, one above another. To another group the springhead of Unification is heart's absorption and love, those who initially engage in remembrances and meditations that are free of any imagination of the reality of Unification, and by effort and endeavour, or by sheer favour predestined, reach the station of the heart, and develop passion. In this station if the beauty of the Existential Unity (Tauhidi Wujudi) becomes exposed, the reason thereof would be the domination of the love of the Beloved, which has rendered the "other than the Beloved" hidden from their sight and veiled. And since what is besides the Beloved see not, and find not, inevitably then, anything besides the Beloved hold nonexistent. This kind of Unification fails under the states and is free from the effect of imagination and taint of fancy.+

Vol.2

And if this group of the lords of heart is returned to the alam (the worlds) from that station, enjoy the Vision (Mushâ-hidah) of their Beloved in each particle of the particles of the alam (the worlds), and look upon the existents as mirrors and sites for the Beauty and Glory of the Beloved. If by sheer Divine Grace, coming out of the station of heart, turn to His Hallowedness, the Turner of the hearts, this Unifying gnosis that had born in the station of the heart, starts fading away. And as, and as, in the stages of ascension do rise, find themselves more and more disharmonious with this gnosis, such that a group amongst them goes to the extent of rejection and admonition of the lords of this gnosis, like as Ruknuddin abu al-Makârim, Sheykh Alâ-ud-Daulah Samnâny, whereas some other after the departing of this gnosis, exhibit no concern towards the negation or affirmation thereof.

The writer of these lines keeps from the rejection of the lords of this gnosis aside, and from their admonition himself afar. Rejection and admonition have room when the lords of that state

have intention and control in the appearance of that state. Without their intending these realities have showed up in them and they stand overpowered by that state, and indeed are helpless, and there is no rejection and admonition for a helpless one. But this much do know that there exists another gnosis above this gnosis, and beyond this state there exists another state indeed. Those confined within this station stand prohibited from numerous excellences, and prevented from countless stations. To this humble, poorly equipped one, without the matter that do any practice of the reality of Unification, in the course of the mediations and remembrances, rather without the matter that make any effort, by the sheer Divine Grace in the attendance upon the guidance-and-inspiration-asylum, realities-and-gnoses-wisdom, the helper of the Religion Pleasing, al-Razi, our Sheykh and Master, Maularià Muhammad al-Bàqi, after the impartation of the remembrance and the attention and favour of him bringing into the station of the heart, had They opened the gate-away of this gnosis, and had granted the cognitions and gnoses of this station in abundance, and had exposed the

334

niceties of these gnoses. Then kept there in this station for a period of time, but eventually by utmost servant-care took out of the heart-station, in the course whereof that gnoses, fading away gradually, died out fully. The object of setting forth self-states is to let it be realized that this description has come in writing though illumination and taste, and not through imagination and imitation. And those Unification-Gnoses that have come forth by some saints of Allah would have occurred in the initial state, and in the station of heart. Hence, no defect is attributable to them as such. ++This humble one also did write during that period treatises on the Unification-Gnoses, but since some of the friends had scattered those writings so that finding the collection thereof difficult, left those as they were. Deficiency is attributable when They pass not over that station.+Another group amongst the lords of Unification are those who undergo falling (istihlak) and fading (izmihlal) in their Visioned (Mash-hud) to a perfect degree and they intend to remain ever faded (muzmahill) and turned to naught (mâdum) into their Visioned (Mash-hud), and none of any trace of their body-parts find appearance. Reapplication of "I" upon their selves they hold as infidelity, and the end of the task near them is perishing and becoming naught. The Visioning (Musha-hidah) they as well hold captivity, while some of them say, "I long for a nihility whence I return not to eternity," i.e. I want to be such a not-being, return never from there to being. These are the killed of the Love, and the heavenly tradition, "Who I kill, I am his

Wergild", is in the verification of their case. Ever remain under the burden of the existence (wujudi bashari), and get not an instant of rest. Since rest is in forgetfulness, in the case of continuous fallenness, forgetfulness has no room. The Shaikh-ul-Islam, Hazrat Harwy, would say, "whoso would make me forgetful of Haqq for an instant, hope his sins would They forgive." To the human existence (wujudi bashari), forgetfulness is a necessity. Haqq & by His utmost kindness, the exterior of every one of them, according to the predisposition of theirs, in the tasks requiring forgetfulness, has made occupied with, so that the existence-burden upon them be reduced to some degree. To a group has granted fondness of hearing (samâ) and rock-and-roll (raqs), while has made another group engaged in composing books, and in writing clown cognitions and gnosés, and still another group has made occupied with some permissible works. Abdullah Istakhry would go to wilderness accompanying the dog-keepers. A person asked of a divine the reason thereof. Said, "so that for an instant might rid of the existence-burden." And still to some, through the cognitions of the Unity of Existence (Wahdatul Wujud), and through the Vision of the Unity (Shuhudi Wahdat) in the multiplicity (kasrat), granted the comfort so that take rest for a while, freed of that burden. And of this category is the Unification that has been exhibited by some of the Naqshbandy Grandees. The Reference of these divines comes to Absolute All-Purity (Tanzih Sirfi, have no connection with the alam (the worlds) or Vision (Shu-hud) in the alam (the worlds). The gnosés set forth by the guidance-asylum, reality-and-gnosés hand-rest, N'asiruddin Khàjah Obaidullah agreeing with the cognitions of the Unity of Existence and the Vision of the Unity in the multiplicity, pertain to this last kind of Unification. His book Fiqarat, comprising some Unification-Cognitions, etc. the source of the cognitions of that book, and the intent of those gnosés, is his intimacy and love for the dam (the worlds). And likewise are the gnosés of our Khàjahlf, written in some treatises, being in accordance with the description of the book Fiqarcît. The source of these Unification-Cognitions is neither passion nor domination of love, and the Visioned (Mash-hud) of them has no connection with the alam (the worlds). Whatever They show them in the alam (the worlds) is the likeness and image of their real Visioned. For instance, a person is enamoured of the beauty of Sun, and in surmounting love has lost himself into the Sun, and has not left name or stain of his self. Such a lost one if They intend to bring back to himself, and create in him liking and love of that other than the Sun so that come out of the overwhelming effulgence of the sunlight for an instant and take rest for a while, then show that Sun appearing in the

manifestative media of this alam (the worlds), and through that relation generate

336

in him intimacy and love for this alam (the worlds). Sometime make known to him that this alam (the worlds) is exactly the Sun and besides the Sun there is nothing existent, and sometime in the mirrors of the particles of this alam (the worlds) show the beauty of the Sun. Here one should not put the question that when the alam (the worlds) is not in reality the Sun, showing that as Sun is contrary to the fact. However, we say that the individuals of the alam (the worlds) are common, one with another, in some matters, and in others distinct. Haqq through His All-Powerfulness makes the traits that are distinct among them concealed to their eyes because of some reason and good, and only the common items lets in vision. Therefore, inevitably speak of the Unification of one with the other. Hence, he finds by virtue of this reason the Sun too exactly the alam (the worlds). Likewise, although Haqq bears primarily no agreement with the alam (the worlds) in reality, but the nominal resemblance makes this Unitedness (Ittihad) correct. For instance, Haqq is existent and so also the alam (the worlds), even though in reality there exists no agreement between these two existences.

Similarly, He is Knowing, Hearing (Samî), Seeing (Basir), Living (Hai), Capable (Qadir), and Intending (Murid), while some individuals of the alam (the worlds) also are qualified with these qualities, even though the qualities of one another are different. But since the characteristic of the existence-possibility-order (wujudi imkani) and the defects of the accidental qualities have They rendered concealed to their sights, hence, if come up with the declaration of Unitedness (Ittihad), has room. This last kind of Unification is the highest of all kinds of Unification. Rather, the lords of this gnosis are not the defeated ones by this on-comer (warid), nor their intoxication has become a cause for this gnosis. But have They brought this on-comer (warid) over them for some good, intending to bring them to sobriety out of intoxication and give consolation through this gnosis, as have given consolation to a group by hearing and dancing, and another class by occupation with some permissible activity. It should be borne in mind that some men from all these sects get occupied with some matters that are other than their Visioned (Mash-hud), and get consolation, contrary to these divines who incline not towards any thing which is other than their Visioned (Mash-hud), and become not consoled therewith. Hence, of necessity show the alam (the worlds) to be exactly as their Visioned (Mash-hud), or render that theophanize

from the mirrors of the alam (the worlds), so that be relieved of that burden for few instants. The aim of this last kind of Unification was not known to this humble one by way of illumination and taste, and knew just those very two previous ones, although did possess some idea as to this kind, therefore, in the treatises and letters those two kinds, rather the second kind have laid down, and have confined the Existential Unification (Tauhidi Wujudi) within the bounds thereof. But when, after the demise of the guidance-asylum (irshad panahi), devotion-emblem (qiblah gahi), in the grave-homage-ceremony had the opportunity of going to the Protected City Delhi, on the day of id, then paid a visit to his venerated grave. In the course of attention towards the hallowed grave an utmost considerate concern of his holy spirituality did appear, and observing full servant-hospitality, imparted kindly the self Especial Reference (Nisbati Khassah), which did bear attribution to Hazrat Khâljah Ahrar. As perceived that Reference within myself, attained then the reality of these cognitions and gnosés by way of taste indeed, and it came to be understood that the source of the Existential Unification in them was not the heart-absorption (injizabi qalbi) and love-domination, rather the object of this gnosis was the relaxing of that domination. For a long period of time the disclosure of this reality deemed inappropriate, but since in some of the treatises those two prior reasons were in record whereby to the men of poor understanding occurred the misgivings that by that description the imperfection of those two divines necessarily follows, that their path is the path of the lords of Unification, and taking this as a tool, they let lose a mischievous tongue so much so that this fancy led to a set-back in the states of some weak-willed seekers. Of necessity then visualized rectification in the divulging this variety of

Vol.2 338 Ep.- 291

Unification, and realized the description also of that event proper to be laid down in writing by way of verification.

A dervish of the devotees of our Khâjah reported that he (the Khâjah) would say, "*people surmise that we acquire Reference (Nisbat) by reading the books of the lords of Unification, it is not so,- rather the object is to make the own-self forgetful for a few instants*", these wordings corroborate the foregone description. The eminence-asylum, Sheykh Abdul Haqq, one of the devotees of our Khâjah, reported that Hazrat Khâjah prior to his departing-days would say, "*we have come to know of certainty that Unification (Tauhid) is a narrow lane, the highway is one other, and even though we did know this*

before also, but this kind of certainty has now appeared". By these wordings it also is understood that in the last stage of the task his taste had no agreement with the Unification. If in the beginning stages this kind of Unification had appeared, nothing wrong. Rather, to many a mashà-ikh in the beginning stage this kind has appeared but eventually they came out of that. Also after reaching the station of the Nagshbandy-Passion, the Path of Hazrat Khajah Naqshband and the Path of Hazrat Khàjah Ahràr are each separate from the other, and the cognitions and gnosés also are each different from the other. Thenceforth the domination of the attention of Hazrat Khàjah Ahrar, is towards the Esoteric Reference (Nisbati &film) of his maternal-side grandfathers, who generation after generation came to be saints. And this vanishing (fanci) and naughtness (nesti) mentioned above is of the prerequisites of the Reference of those divines. This humble one has adopted, in view of the good of the people of this age, the Path of Hazrat Khàjah Naqshband for disciplining the seekers, and also the cognitions and gnosés of that Path, because of their having a greater agreement with the external Shari-ah knowledges. At this time of unruliness, wherein a wholly lethargic attitude regarding the fundamentals of the Shari-ah is being exhibited, visualizing the highlighting of those appropriate, has appointed this very Path for the enrichment of the seekers. If Haqq wanted to propagate the Ahr-a-riyah Method (Tariqah) through this humble one, would have illuminated the clam (the worlds) by their lights. Since (Allah All-Mighty) has granted the lights of those two divines to the heights of perfection, and has made evident the ways of perfecting of each of the two grandeés. "Verily the bounty is in Allah 's hand, bestows upon whom He Will, and Allah is the Owner of great bounty".

A king such as He of favour

Grants the alms both to a beggar poor

Comes if the king on the door of an old woman

Be not at ail, O Kiajah shocked and shaken

In compliance to the command, « Therefore the bounty of Thy lord thou proclaim", some hidden secrets have made exposed, may Haqq grant the benefits thereof to the seekers.

Even though do know that naught would increase in the deniers except denying, but the aimed at is the enrichment of the seekers, the rejecters are out of discussion and away from the sight consideration. « *He sends astray many thereby and He guides many thereby*". It is not hidden to the men of insight that

by choosing one Path in view of some welfare purposes, does not establish the superiority of that Path over another Path, nor works towards proving deficiency in that other Path.

The gateway to a city thou can block

But the mouth of a denier thou never can stop

Praise be to Allah, the Gracious, the Bestower, first and last, and blessings and peace, and regards, be upon His prophet ever, and upon his family chosen, and the companions pious.

340

Epistle -292

On the description of the necessary discipleship-etiquettes, and in removing some of his doubts, has written to Sheykh Abdul Harold BangAli.

In the Name of Allah, the Compassionate, the Merciful

Praise be to Allah who disciplined us with the Prophetic-disciplines, and guided us to the Mustafaviyah-etiquettes, upon him and upon his family be blessing and securities, in their best perfectness and in their most completeness.

Be it understood that the travellers of this path are not free of two states, are either desirer (murid), or desired (murad). If the desired ones,*for them congratulations*, by the path of absorption (injizab) and love (mahabbat) shall take them dragging on and on, and convey to the Desired High. And whatsoever of etiquettes are needed, cultivate in them through mediation or directly. And if there a mistake occurs, soon do warn, and would not call to account for that, and if an external spiritual-guide is needed; without any effort on their part guide to that fortune. In short, a Pre-ordained Divinely providence stands supervising the affairs of these divines, by mediation or directly. They suffice for their task. ".... *Allah chooses for Himself whom He will*».

And if are desirers (muridan), their task without a perfect and perfecting sheykh is difficult. The sheykh ought to be such as be honoured with the fortune of passion (jazbah) and travelling (suluk), and be blessed with the blessings of vanishing (fana) and abiding (baqa), and having have finished to completeness the journey unto-Allah (sair ilallah), the journey into-Allah (sair fillah), the journey from Allah with Allah (sair anillah billah), and the journey into the things with Allah (sair fil-ashya billah). And if his passion (jazbah) precedes his travelling (suluk), and stands being

disciplined by the disciplining of the desired ones (murcidan), is Red Sulphur. His words curative, and his looks restorative, revivification of the dead hearts is dependent upon his noble attention, and refreshing of the dispirited lives is connected with his gracious inclination. And if this kind of fortunate one is not available, a traveller-absorbed (saliki majzub) is as well a boon, and the disciplining of the imperfect ones can also be accomplished by him, and can attain through him to the fortune of vanishing (fana) and abiding (baqa).

Lower than the Throne though appears the sky

Yet from the earth, it is far above and high

Any if by Divine providence a seeker becomes lead to this kind of a perfect and perfecting sheykh, ought to hold his noble being a boon and commit himself wholly solely to him, and see his wellbeing in his approvals, and recognize his deprivation in the contrary of his approvals. In short, subordinate his ambitions to his commissions. In a tradition it comes, upon him and his family be blessings and securities in their all-perfectness and in their allcompleteness: "*Never could anyone of you be a faithful until become his wishes subordinate to that which I have come with.*" It should be understood that observing the etiquettes of the company, and abiding by the conditions, are of the prerequisites of this path so that the route of imparting benefits and receiving benefits becomes opened. And without that there is no outcome from the company and no fruits to the sittings. Some of the necessary decorums and conditions are laid down, ought to hear by the ears of care.

Be it impressed upon that a seeker ought to turn away the face of the self-heart from all directions, and direct that towards the selfsheykh, and get not busy in supererogatory prayers and in remembrance without his consent, and turn not towards anyone in his attendance, and sit being fully attentive towards him such that be not even busy in remembrance except if he orders, and say no prayers other than the obligatory and the sunnah in his presence.

It is reported of the king of this time that his premier was standing before him. In this period, incidentally, the premier happened to cast his eyes upon his dress and got busy in correcting a button thereof by his hands. The king happened to look towards him in

Vol.2 342 Ep.- 292

this state, noticed that he is attentive towards a thing other than him, spoke out reprimandingly, "*I cannot digest this, that you,*

premier of mine, be busy with the button of your dress in my attendance". Hence, ought to think when for the means of the vile world decorums delicate are needed, for the means of attaining to Allah a consideration of these etiquettes shall then be necessary to a most complete and comprehensive degree. And as far as possible, stand not of a place such that his shadow fall on his attire, or on his shadow. And put not the foot on his prayer-rug, and perform not purification in his ablution-chamber, and use not his especial pots, and in his presence drink not water, and take not food, and talk not with anyone, rather be not attentive toward anyone, and in the absence of the sheykh extend not the legs toward the place he uses to be, and spit not facing that direction, and whatever the sheykh does, deem that right even though apparently seem unright. Since whatever he does, does by inspiration, and does works with permission, objection has no reach to this level. And if in some conditions error finds way into his inspirations, as inspirational mistakes (khatai ilhami) are akin to attempt-failures (khatai ijthadi). Reprimand and objection are not justified thereupon. Also, when there is love existing in him for the sheykh, to the eyes of the lover whatever comes out of the beloved, appears loving, then whence comes the room for objection? And in general and particular, follow the sheykh, whether it is eating or dressing, sleeping or performing virtuous deeds. And ought to perform the prayers after his manner, and extract jurisprudential rules from his conduct.

Lives a beau in whose house

Naught save blame his wandering eyes rouse

And let there be no objection respecting his haste and rest, be though that objection of the measure of a mustard-seed. Since to objection naught save deprivation is the upshot, and most unblest of all creation is the faultfinder of this exalted sect. "

....may Allah protect us from this great calamity". And demand not super-customary works (khawariq), and honour-marks (karâmat) from his sheykh, be that by way of fancies or insinuations.

Have you ever heard that a faithful demanded a miracle from an apostle? Demanders of miracles are the unbelievers and the deniers.

Miracles are meant to subdue the opposer

But the fragrance of akinness does heart conquer

Miracles do never infuse the faith in fate

But the fragrance of akinness does qualities create

If there occurs any doubt in the heart, tell that without any hesitation, if it remains unsolved, hold his-self blameable, and impute not any imperfection to the sheykh. And whatsoever of happenings come to be seen, conceal not that from the sheykh, and request him for the interpretation of the happenings, and the interpretation that appear to the seeker, that also communicate. And seek the right and wrong from him, and never trust self-illuminations, because truth goes commingled with falsehood in this abode, and right intermixed with wrong. And without necessity and permission desert him not, because to be with one other than him, instead of him, is negative of devotion, and let not the self-voice be louder than his voice, and talk not loudly with him, as it is impoliteness, and every emanation and unsolicited good that reach, imagine that coming through the sheykh's mediation. And if see in a happening that an emanation is proceeding from another sheykh, hold that also proceeding from the sheykh, and know that since the sheykh is comprehensive of excellences and emanations, an especial emanation from the sheykh in agreement with the specific capability of the disciple, and concordant with the excellence of a sheykh of the shu-yukh

by whom has taken place the shape of the proceeding of emanation has reached the disciple. And a subtlety of the subtleties of the sheykh, that had agreement with that emanation, has appeared in the shape of that sheykh to put the disciple to test. To hold that subtlety another sheykh and believe the emanations proceeding from him, is a colossal blunder. May Allah protect from such foot-slip, and keep firm in the faith in, and in the love of, the sheykh by the sanctity of the lord of mankind, upon him and his family be blessings and

peace. In short : *the path is courtesy in totality*, as is a well-known proverb that *never a disrespectful one reached Allah*. And if the disciple finds himself negligent in observing some of the

344

formalities, and incapable of fulfilling that which is befitting, and in spite of endeavour cannot do the due, then he goes pardoned. But the confessing of the self-negligence is necessary. But if, and Allah forbid, observe not the etiquettes and hold himself unblamable also, goes deprived of the blessings of these divines.

Whoso hadn't a face fortunate

The seeing of the Prophet's face brightened not his fate

Yes, the disciple that attain to the degree of vanishing (fana) and abiding (baqà) by the sheykh's benedictions, and the channel of inspiration and the path of discernment become clear for him, and the sheykh accept that and bear witness to his excellence, that disciple merits disagreement with the sheykh in some inspirational issues, and act according to self-inspiration even though the contrary thereof be confirmed near the sheykh. Since that disciple at that time is out of the noose of following, and the following in his case is a fault. Don't you see that the Companions of the Prophet in attemptable issues, and in unrevealed laws, have acted opposing his Prophetship, as in some times, the soundness appeared on the side of the Companions, as is not hidden to the men of knowledge. Hence, it came to be known that the disciple's going opposed to the sheykh is justified after having reached the degree of excellence, and is exempt of disrespectfulness. Rather, in this place, this is respectfulness, else, the Companions of the Prophet who stood disciplined by the perfectmost disciplinal ways, would not have tread a path other than that of the following. To follow abi-Hanifah after having attained to the station of attempt (itiheid), is improper for abu-Yusuf,e. The good did lie in following the self-opinion, and not the opinion of abi-Hanifah. There is a well-known saying of Imam abu-Yusuf, "*I argued with aba-Hanifah on the issue of the creation of Qur-an for six months.*" You might have heard that the completion of an art comes about by a combination of thoughts. If it continued to rest at one thinking, shall not augment. The syntax that existed in the time of Sabawaih, has today gained a thousand times greater increase and perfection due to association of varied opinions, and a combination of views. But since he laid down the foundation thereof, superiority goes to him, since the superiority is for the predecessors. "*The similitude of my community is as rain, it is not known whether the formers thereof are superior or the laters thereof*" is a prophetic traditions.

Cautioning to dispel the doubts of some disciples

Be it known that they have said: "*The sheykh vivifies and kills*". Enlivening and deadening are prerequisites of the station of sheykhhood. And the intended by enlivening is the spiritual enlivening, not the corporeal. And likewise, the intended by deadening is the spiritual deadening, not the corporeal. And the intended by life and death are vanishing (fana) and abiding (baqa),

which carry to the station of sainthood and perfection. And the sheykh followed is responsible for these two tasks by the Will of Allah. Hence, the sheykh has to effect this enlivening and deadening necessarily. And the meanings of "enlivens" and "deadens" are that leads to the experiences of abiding (baqa) and vanishing (fana). Corporeal enlivening and deadening have nothing to do with the status of sheykhhood. ++The sheykh followed is like electricity, whoso has agreement with him flues behind him like chips and straws, and obtains his fortune from him. supercustomary works (khawariq) and honour-marks (karamat) are not meant for attracting the disciples, disciples get attracted by the spiritual harmony, and whoso has no agreement with these divines, goes deprived of their wealth of excellences, witness though he displayed a thousand miracles, supercustomary works, and honour-marks.+ Abu-Jahl, and abu-Lahab, ought to be looked upon as tokens of this fact. Said Allah about the unbelievers: *"And if they saw every one of the signs, they would not believe therein, so much so that when they come unto thee, they dispute with thee. The unbelievers say: this is naught else than fables of the formers,"* (Q-6:25), and be peace.

346

Epistle -293

In reply to the questions asked; 1. It comes in a prophetic traditions,... for me is a time with Allah", and abu-Zar Ghiffary also has said that. What is the reason thereof ? 2. And was asked, Hazrat Sheykh Abdul Qadir has said, "...this foot of mine is at the neck of the saint all of Allah", and another one has also said the same. What is the reality behind this matter ? 3. And was asked the intended by the "saints" upon the neck of whom is his foot, are the saints of that very age, or in general?

Praise be to Allah and peace be upon His chosen ones. The esteemed letter sent by you, became delighted and pleased by the receiving thereof. How great a bounty it is that the friends of Haqq recall the far-dwelling ones. You have written that the Asylum of Prophetship has said,...*for me with Allah is a time*", and that Hazrat abu-Zar Ghiffary also has said this, and that Hazrat Minn Mohyi-uddin has said that my foot is on the neck of all the saints, and that another one has also said the same, and also have said that occasionally great excitement occurs regarding these two wordings, kindly therefore, write up what these two statements mean, and what is the difference between these two, directing kindly all concern, and writing down so as to be seizable by the

understanding of this humble one, send that. My master, this Faqir has written down in his letters that His Lordship, notwithstanding a permanent time, had also an infrequent time, and that time used to be during the performance of the prayer*the ritual prayer is meraj of the faithful*", might have heard, and "...*comfort me O Bilal*" is a witness just towards the verification of this fact. And abu-Zar Ghiffary as well stood honoured with this fortune through inheritance and imitation, since to the perfect followers of His Lordship, by way of inheritance and imitation, comes a voluminous fortune, and a complete share, out of all his excellences. And that which Hazrat Sheykh Abdul Qâdir has said, "*foot this of mine is on the neck of the saint all of Allah*", the Author of Awârif, a disciple and a trainee of Sheykh abu Najib Suharwardy, and a confidant and companion of Sheykh Abdul Qadir, has put these words in those that are indicative of self-pride, which come forth of the mashâ-ikh in the initial stages due to residual inebriety. And in Nafahat are reported the words of Sheykh Hammâd Dabbâs, who is of the mashâ-ikh of Hazrat Sheykh, and through discernment (firasat) he remarked that this Ajamy has a foot which in a time shall be on the necks of all the saints, and indeed he would have been ordered to say as "...*this foot of mine is on the neck of the saint all of Allah.*" And indeed when he would say so, all the saints would have have their necks bowed. Anyway, the Sheykh in this utterance is in the right, whether these words have come forth of the residual inebriety of him, or he were ordered to speak out these words. Since his foot has been on the necks of the saints of that age, and all the saints of that age have been under his foot. But it should be understood that this claim is particular to the saints of that age, the saints preceding and succeeding are exempt from this claim, as is gathered from the words of Sheykh Hammad that his foot at that time shall be on the necks of all the saints. And also a supreme-saint (i. e. a ghaus) who was in Baghdâd, and Hazrat Sheykh Abdul Qadir, and ibni-Saqâ, and Abdullah, had gone to pay a visit on him, that Sheykh spoke about the Sheykh through discernment (firasat), "*I see you say, having ascended a pulpit at Baghdad...foot this of mine is on the neck of the saint all of Allah,*" and I see that the saints of your age all have have their necks bowed to you, observant of your sublimity and dignity. By the words of this divine also is understood that that claim was particular to the saints of that age. In this time also if Allah grants anyone a seeing eye, can see as had that supreme-saint seen that the necks of the saints of that age are under his foot. This claim has not reached validity for others than the saints of that age. And

how could this claim be valid in case of the preceding saints as in them are the Honourable Companion, who indeed are superior to Hazrat Sheykh, and how could be in effect in case of the succeeding ones when in them is Hazrat Mahdy, about whose coming His lordship has given glad tidings and has heartened the Ummah by his existence, and has entitled him as the vicegerent

348

of Allah (khalifatullah). Likewise, the Companions of Hazrat Isà who is classed among the Resolute Prophets, come in the foremost ones (sabiqin), and by virtue of the following, of this shari-ah fall in line with the Companions of the Seal of prophets. And it may be that it is in view of the holiness of the Laters of this Ummah that His lordship would have said, "*it is not known whether the first-comers are superior or the last-comers,*" (narrated by Tirmizi)... In short, Hazrat Sheykh Abdul Qàdir enjoys a magnificent glory in sainthood, and a lofty position therein. Has carried the task to the last point in the Especial Muhammadiyah-Sainthood through the way of Sirr, and has become the ringlord of that circle. From this, one should not harbour the idea that since the Sheykh is the ringlord of the Muhammadiyah-Sainthood Circle, ought to be superior to all saints, as the Muhammadiyah-Sainthood is above all prophetic sainthoods. Because I say that he is lord of the Muhammadiyah-Sainthood covered through the route of Sirr, as has passed, and not the Absolute Ringlord of that sainthood so that superiority be attestable. Or I say this way that commanding the position of Absolute Ringlordship of the Muhammadiyah-Sainthood is not necessitative of superiority, since might be that some other one be ahead in the prophetic excellences through the following and inheritance, and by virtue of those excellences superiority be proven for him.

A group among the disciples of Sheykh Abdul Qàdir comes out with highly exaggerated legends about the Sheykh and in love go to the side of immoderation, like as the immoderate loyers of Hazrat Amir. By the tenor of the words and utterances of this group is understood that they hold the Sheykh superior to all the preceding and succeeding saints, and it is not known who other than the prophets they give the Sheykh superiority over. And this is due to going in love to extremes. If it is said that as many of the supercustomary-works (khawariq) and honour-marks (karamat) that have been effected by the Sheykh, as have not been exhibited by any other saint and hence, superiority belongs to him. I say that the abundance of the display of supercustomary-works (khawariq) is not allusive of superiority. It is possible that one, by whom no

supercustomary-works (khawariq) have come forth, be superior to that one by whom supercustomary-works (khawariq) and honourmarks (karamat) have come into display. The Sheykh of Sheykhs, after making a mention of the honour-marks (karamat) and supercustomary-works (khawariq) of the masha-ikh in the Awairf, says that all these are of the bestowals of Allahji which a group is enlightened with and granted to, and indeed to these might be superior such as who possess not a thing of these. Since all these are meant for strengthening the certainty (yaqin), and he who has been granted perfect certainty (vagin) needs not any of these things, since all these honour-marks (kareimat) are lower than what have we mentioned of the substance malter the heart-remembrance and the possession of the Essence remembrance. To make the abounding appearance of supercustomary-works (khawdriq) evidence of superiority is as to make the abounding excellences and the glorious deeds of Hazrat Amir, evidence of his superiority over Hazrat Siddiq, because that many praise-worthy and glorious deeds have not been exhibited by him

O brother listen, supercustomary-works (khawariq) are of two kinds.

Kind-1, are the Divinely cognitions and gnoses related to the Essence, Attributes, and Acts, of the Necessary, that are beyond the range of the wisdom-eye, and contrary to the common and the customary, wherewith He distinguishes alone His especial servants.

Kind-2, is the Vision of creational forms and the giving of information of the concealed issues (mughibat) related to the dam (the worlds). The first kind is particular to the men of Truth, and to the lords of gnoses, while the second kind includes the righteous (muhiqq) as well as the erroneous (mubtil). Since those who are subject to Divine deception (istidray) as well possess these. The first kind enjoys eminence and credence near Allah, whereby has particularized His saints and has not granted the enemies any share therein. While the second kind is reliable near the general people and is noble and respectable in their eyes to the extent that if these accomplishments come into display by one under Divine deception

350

close enough is that they worship him out of foolishness, and become submissive and obedient to him in every wet and dry issue he burdens them wherewith. Rather, these veiled ones do not hold the first kind as supercustomary-works (khawariq), nor do

consider as honour-marks (kat-Omit). Supercustomary-works (khawariq) near them go bounded by the second kind, and honourmarks (karcime in the opinion of these veiled ones are particular to the vision of creational forms and to the preinforming of concealed matters. How ignorant are they. The knowledge which stands related to the states of present or absent creatures, what of dignity and honour-mark (karOmat) through that come to be enjoyed. Rather more befitting this knowledge is that it alter with ignorance so that forgetfulness of creatures and of their states be acquired. It is the gnosis of the Necessary which honour and honour-mark (karamat) merits, and reverence and regard deserves.

The fairy in disgrace and the giant in flirtation

Aghast and lost, I at last fell down at the vision

And close to that what have we mentioned is that which Shaikh-ul-Islam al-Harwy, and Imàm al-Ansâry, have said in Manazilus-Sâ-irin, and also the commentator on that, and which as well been evidenced to me by experience, that the discernment (firasat) of the gnostics lies in their distinguishing the one who merits the Presence of Allah out of those who do not, and recognizing the talented ones that have intimacy with Allah and have reached the Hazrati-Jamâ (the Holy-Togetherness). This is the discernment (fit-osai) of the gnostics. And as for the discernment (rosat) of the men of exertions by hunger, solitude, and purification of the interior, without having union with Haqq, for them is the discernment (firOsat) of the vision of creational forms and the foretelling of the news of unseen things (mughibdt) particular to creatures, as they cannot make any prediction except of creations because they stand veiled from Haqq -jw. And as for the gnostics, because of their having occupation with what keeps descending upon them of the gnoses of Haqq never their forewarnings are but from Allah, And since most of the people of the Olam (the worlds) remain disconnected with Allah, and preoccupied with worldly matters, their hearts become inclined towards the men of vision of forms and of predictions of the events unforeseen by the people. So they hold them in great esteem and believe that they are the men of Allah and His favourites. And discard the vision of the men of reality and slander them respecting what they foretell having learnt from Allah, and say that if they were the men of Truth, as they think of themselves, indeed they would have informed us about our affairs and about the affairs of creatures, and as they are incapable respecting the predictions of affairs of creatures, how could manage in vision the issues higher than those. So they belle them on the basis of these false and corrupt presumptions and continue remaining blind to the correct news.

And realize not that, indeed, Allah has safeguarded them from the noticing of creatures, and has made them favourites, and has kept them away from any business with other than Himself for the sake of their protection and the Self-Honour as to them. And if they were of those who interfere with the affairs of people, would not have been fit for the Court of Haqq. And we indeed have seen the men of Haqq, who if directed the least attention towards exposing forms, which those other than them were incapable of getting, managed that through discernment (firasat), that discernment (firasat) which the gnostics do verify, and which proceeds from Allah, and due to closeness to Him. And as for the discernment (firasat) of the men of purification outsiders, connected with the creation, that (discernment) bears no relation with the Court of Haqq, neither with that which carries close to Him, and which is common in the Muslims, the Christiane, and in another groups, because that has no honour near Allah so that He particularize His men with that.

Epistle -294

On the description of the gnosés related to the Eight Attributes of the Necessary Being, and in the elaboration upon, the Determinative Origins (Mabâdi Ta-ayyunce) of the prophets, the Determinative Origins (Mabâdi Ta-ayyuneit) of all creation, the connection of the parts (juzi-yeit) with their whole (kulli-khud), the inadmissibility of transferability of the parts of one whole to another whole, the difference between the theophany (raidie and vision (shuhud) of the prophets and those of the saints, the attainment of a naked-union (wasli utyân) by the perfect followers in spite of the intermediation of prophets, the terms effacement (mahw) and fadedness (izmihkil) that occur in the phraseology of the mashâ-ikh the matters relevant, has sent to his son, a combiner of knowledge external, gnosés, and secrets internat, and a renovator of the Religion, Khajah Muhammad Masûm

The Real Eight Attributes of the Necessary Being (Wajibul Wujud) are of three kinds, the first of which is the Splendour Life-Attribute (Shani Sifatul Hayat), and the last is the Splendour Forming-Attribute (Shani Sifati Takwin). One kind is that which has a connection dominant with the alam (the worlds), and a relatedness greater with the creation, such as Forming (Takwin). And it is from here that a group of the men of tradition and congregation has denied the existence whereof with the remark that Forming (Taken) falls under the Supplementary Attributes (Sifati frafiyah). But the truth is that it falls under the Real Attributes, having the Supplementariness (azjfat) dominant upon. While the second kind is that which does bear Supplementariness (izafat), but of a lesser

degree than the previous kind, such as Knowledge (Ilm), Power (Quadrat), Will (Iradah), Hearing (Samâ), Seeing (Basar), and Speech (Kalam). The third kind is the sublimest of the three kinds which has in no way any relatedness with the alam (the worlds), and has no smell of Supplementariness (Izafat), and it is the Life (Al-Hayat). This Attribute is the Origin of all Attributes, and the Root of all those, and antecedent to all. And closest to this Attribute is the knowledge-Attribute, which is the Determinative Origin (Mabdj Ta-ayyun) of the prophets Seal, upon him and them be blessings and peace in perfectness and completeness. And other Attributes are Determinative Origins (Mabâdi Ta-ayyunat) of other creation, and since every Attribute, because of numerous relatedness has subparts (juzi-yeit), like the Forming (Takwin), from which due to diverse relatednesses have come of the subparts (juzi-yeit), creation (takhliq), sustainment (tarziq), enlivenment (ihyaci), and deadening (imeitat), such that like their wholes these subparts (juzi-ycit) too act as the Determinative Origins (Mabeldi Ta-ayyunjt) of creation. And whoso whose Determinative Origin (Mabda Ta-ayyun) is a whole (kulli), other (persons) having as their Determinative Origins (Mabâdi Ta-ayyunat) the subparts (juzi-yjt) of that whole (kulli) shall be subordinate to that person, and under his foot shall pass the life. It is from here that comes the comment that so-and-so person is under the foot of Muhammad, and so-and-so person is under the foot of Isa (Jesus), and so-and-so person is under the foot of Musa (Moses) upon them be blessings and peace, and honour, in perfectness and completeness. And as these subparts (juzi-yjt) undergo progress through travelling (suluk), unite (receding) with their whole (kulli) so that the vision (shuhud) of the subparts (juzi-yat) becomes the vision (shuhud) of the wholes (At), and the difference remaining is that of rootness (asalat) and following (tabai-yat), and the distinguishing becomes possible by mediation (ba-tawssut), and no-mediation (adam tawssut). Since whatever a follower gets, and whatever visions, is not possible without the mediation of the Root (Asl). Sometime it is so that the follower, because of self-deficientness, is unable to detect the intermediary standing of the Root (Asl), but in reality the Root (Asl) is there intervenient between the follower and the visioned (mash-hud) by him, although not such an intervener that be preventive of vision (shuhud), rather permissive of vision (shuhud), like as transparent spectacles. And it is impermissible that the subparts (juzi-ycit) of one whole making progress and abandoning the self-whole, come under another whole (kulli), and their visioned (mash-hud) be the visioned (mash-hud) of that other whole (kulli). For instance, (it is not possible that) the crowd which is under the foot of Musc (Moses), transmigrating come under the foot of Isa (Jesus), but it is possible

that they come under the foot of Muhammad, and continue remaining

354

under his root. Since the Sustainer of Muhammad is the Lord of the Sustainers. and the Root (Asl) of the entire wholes. And hence, it would be the Root of the Root for those (transmigrated) subparts (juzi-yeit), and this progress as such shall be towards the Root of the Root (As/u/-As/ and not to Root (Asb which is separative of their Root (Asl). However, this much difference between the subparts (juzi-yt7t) and their wholes (kulli-yeit) shall exist that there would be two interveners to a subpart (juzi), one, the self-Root (Asli khud), which is its whole (kulli), and the other intervener would be the Root of the Root (Aslul-Asl And the intervener to its whole is the Root of the Root and that is all. From here it is gathered that the vision (shuhud) of Muhammad, the Messenger of Allah blessings of Allah be upon him and upon his family, and be peace, is without the veil of Determinatives, while the vision (shuhud) of others is with the veil of Determinatives, or with the veil of Muhammady-Determinative (Ta-affuni Muhannady) at least. It is from here that they say that the Essential-theophany is speciality of Muhammad, the Messenger of Allah while the theophany (Essential) for others is through the veils of Attributes, along with the veil of the Lord-Sustainer (Rabbul Arbd), the Sustainer (Rabb) of Muhammad at least, which is above all the Names and Attributes except the Life-Attribute. If they say that this description necessitates the matter that the vision (shuhud) of all prophets be from behind the veil of the Determinative Origin (Mabda Ta-a-tyun) of Muhammad which is his Sustainer (Rabb), and the saints of his Community who inherently are under his foot their vision (.shuhud) as well, like the vision (shuhud) of all prophets, shall be from behind the veil of the Lord-Sustainer (Rabbul Arbab), then what shall be the difference between all the prophets,- and his Community-saints=ti. In answer I would say that for the prophets, besides the vision (.sliuhud) which is from behind the veil of Muhammady-Reality (1-lagiqati Muhannadivah exists there another vision (shuhud) also which comes about by ways of their Determinative Origins (Mabeidi Ta-ayyune, and by placing these self-especial spectacles on the pupils of the insight, do vision into the Hidden of the Hidden (Ghaibul Ghaib) radically (bil as eilat). This ought to be understood that the intended by these two visions (shuhud) it is not that each of the two get verified simultaneously, but the intended is that if (a traveller), making progress, reach to the Root of the Root (Aslul-Asl his vision (shuhud) shall take place from behind the veil of Muhammady-Reality (Haqiqati

Muhammadiyah a. like as /sii (Jesus), who after the descent (nuzul), shall have the honour of this fortune. But this progressing is exceedingly difficult, almost nearly impossible. A grand Divinely grace is the expedient, and in the world of means and measures, the favour of a sheykh Muhammady-tasted. And if make not progress from the self-root (asli khud), and reach not from the self-reality (haqiqati khud) to the Reality of Realities (Haqiqatul Haqaiq), his vision (shuhud) then is from behind the veil of the self-particular-reality. Be it known, and beware, that just as there goes a route through the Reality of Realities (Haqiqatul Haeliq) to the Hazrat Essence, which after covering great many stations provides access to that Court, likewise there are routes through the entire wholes-realities (haqeiqi also towards the Hazrats3M,, whereby after covering numerous stations, attainment of the Union becomes possible. In short, in the route of the Reality of Realities (Haqiqatul Haqaiq) is met the Naked-Union (Wasli Urycin), while in all other paths even though Union with the Essences is attained but a hairy attire form the extreme-end of the Roots of the Exalted Reality of Realities (Usuli Haqiqatul Haqciiq À-lyiah) - the Reality of Muhammad (Haqiqati Muhammadiya - is there intervenient. Even though that is not an invulnerable barrier and a fortified hinderer, but this much hindranceness does occur that becomes preventive of the Freeness of the Essential Theophany (M'agi Tajallei Zeit). Nevertheless, there exists radically (ascilatan) a fortune from Essential theophany to all the prophets as well, and to

356

the perfect followers also of their communities by virtue of following theme'. there exists a fortune.

Q. When dit- Life- Attribute is higher set than the knowledgeAttribute, then in the route of the Reality of Realities (Haqiqatul Haqaiq) as well the Determinative (Ta-ayyun) of the Life-Attribute shall be intervenient, how then there would be a Naked-Union (Wasli Uryan), and why that is designated as Essential theophany?

A. That Determinative (Ta-ayytin) is like a not-Determinative (ici Ta-avvun), since in the top degrees that Determinative (Ta-aiyun) becomes effaced and naught, and no consideration at all thereof in the Degree of Hazrat Essence 'jGj does remain. Although there as well remains not any consideration of other Attributes in the Degree of Hazrat Essence j, but those have reached not the Essence to that degree that become naught, contrary to the Life-Attribute which does reach there and becomes naught. Thus, the Determinative (Ta-ayyun) of the Reality of Muhammad (Haqiqati Muhammadiyah and all Determinatives (Ta-ayyunat) of other

creation come to be everlasting, and their annihilation (zawal) in any degree of the degrees is impossible. Yes, reaching a thing is a matter other, and becoming faded (muzmahill) in a thing is a matter another. The words effacement (mahw) and fading (izmihlal) that occur in the writings of some of the mastia-ikh, the intended by them is visional effacement (mahwi nazar!), and not the effacement Identically (mahwi Aaini), i.e. the Determinative (Ta-ayyun) of the traveller disappears from his sight, not that becomes itself faded, because that is heresy and atheism. A group of the deficient ones of this path, understanding the effacement (mahw) and fading (izmihe of the Identical Main) by these illusive words, have gone to atheism, and have denied the hereafter tonnent and rewards, and have harboured the idea that just as have they come into multiplicity from Unity, likewise, for the second time would return to Unity from the multiplicity, and this multiplicity shall get faded (muzmahill) into that Unity. While a group of these atheists has presumed that becoming effaced (mahw shudan) as the Great Doom (Qiyamati Kubrd), and have rejected the Congregation (Hashr), the Resurrection (Nashr), the Reckoning (Hisab), the Arched Path (Sirat), and the Balance (Mizan). They have gone astray themselves and have led astray a great many of people. I saw one man of this group bringing forth in evidence of his idea a couplet of Mauranà Abdur Rahman al-ramy Jainry the Destination (Ma-Cid) and the Origin (Mabda) of us is but Unity Bid fare well, amidst as we exist, to this imaginary multiplicity They do not know that the intent of the Mauranà by this couplet is return and restoration to the Unity with respect to sight (nazar) and vision (shuhud) and not a return Identically (Aaini), and existentially (wujudi), since other than One Being remains none as their Visioned (Mash-hud), and the multiplicities become concealed to their sight in totality. But these blinds do not realize that incapability, deficiency, and neediness, part not even with any perfect one, then what would be the meaning of return existential, (wujudi) into Unity. And if return into Unity after the death do imagine, are infidel and atheist, as reject the otherworldly chastisement, and falsify the invitation of the prophet.-.

Q. You have written in some of your letters that vanishing (fana) of the Hiddenmost (Akhfa) is especial to the MuhammadySainthood, what is the meaning of this statement?

A. From the preceding ascertainment it has come to be known that Naked-Union (Wasli Uryan) is especial to the Muhammady-Sainthood, while for others although the veils do get lifted up, yet there is no escape from an intervener like a hairy attire coming about by the mediation of the Reality of Muhammad (Haqiqati Muhammadivah as has passed. Hence, of the Hiddenmost, which

marks the end of human-degrees, remains in rise to the measure of that intervener. Thus, in view of that much remainder holds not true the admissibility of application of (the term) Vanishing Absolute (Fana Mutlaq). But who is there, other than a Muhammady that can detect the remaining of that remainder. And out of thousands of Muhammady-tasted ones, if even one acquires such a piercingsight, is a boon. Of the masha-ikh classes, most of them have made comments up to the Soul (Rt7h), and the Secret (Sirr), hardly there

358

would be such a one who has talked of the secrets of the Hidden (Khafi), how then about the Hiddenmost (Akhfâf. And whoso has has dived into the ocean of the Hiddenmost (Akhf), and has reached every unit of the units thereof and stands well informed, is Red Sulphur (Kibrit Ahmar) nThat is the bountt' bestows upon whom He will, and Allah is the oit'ner of greai bounty. (Q- 62:4)

Q. Your belief is that whatever excellences a prophett is possessed of, the perfect followers of him as well get fortune from those excellences by virtue of following. Thus, necessarily there also ought to be fortune from the Naked-Union (Wasli Uryjn), while the situation is such that that very prophet is there intervenient.

A. The prophet's intervenientness is of no hindrance for NakedUnion (Wasli Uryjn) because that Union (Wasl) is by way of iollowing (taba-âiyat), and not radically (asjlatan). Therefore, intervention is corroborative of "following" and not resistive thereof, as the meaning of "following" is acquirement of mediation, and not removal of mediation, as that befits the Radical-station (maqami Asalat). Hence, intervention too would be there, and the NakedUnion (Wasli Uryjn) as well would be there by virtue of following (taba-âiyat). Understand this.

Q. What is the difference when they assert Naked-Union (Wasli Uryan) and Essential-theophany (Tajallei Zjti) in the case of perfect followers of the Prophet* and in the case of other prophets keep from holding this assertion admissible while the mediation of the Prophet'M' is there in both the cases?

A. Admissibility of this assertion in the case of perfect followers is with regard to "following (taba-âiyat)" as the Prophet's mediation is not negative of that assertion, as has passed. While in the case of other prophets if this assertion is held admissible, shall be with regard to radicalness (asjlatan), since, these divines, covering the stages radically asyilat), have reached the Hazrat Essenc-juj, and undoubtedly existence of mediation in the case of radicality (asalat) shall be negative of that assertion, hence, the difference

becomes evident. However, this ought to be understood that the difference of radicality (aseilat) and following (taba-âiyat) concerning the preceding prophets and the perfect followers of this ummahelie is supportive of the superiority of the prophet, since the root (asl) is a Desired (Maqsad), while the following one is a sponger. Even though the assertion of Naked-Union (Wasli Uryjn) and Essential-Theophany (Tajallà Zjti) respecting the following ones is true, while in case of the followed ones (matbû) this assertion is not there, but whence could the sponger (tufaili) have the guts to seek equality with the Desired (Maqsiid). And how could there be equality when that fortune is there with the Desired (the followed) in most completeness and most perfectness, while with the following ones, just in name and frame. But this much is there that this agreement justifies the similarization and renders the following ones (tabê) resemblant to the followed (matbû). And because of this reason, the prophets' SealWa. has said of the ulama of his community like as the prophets of the children of Israel. This description, hence, is conclusive in that the receiving of Essential-Theophany of the saints of this ummah ought not give the deceptive idea of superiority over the prophets not enjoying the EssentialTheophany. Understand this fully well because this is a place of foot-slipping, and be just since Allah has exclusively distinguished this servant with these cognitions by the sanctity of His beloved, Muhammad.

Q. It is an established fact that the object of creation is the prophets' SealeM31 and others in their very existence and acquisition of excellences are spongers of him and by virtue of following him reach high degrees. And on the Day of Resurrection Adam and others than him shall be under his flag. While you have said that the fortune of Union to all the prophets- is in a radical (bil asjlat) way, and not by way of following (taba-diyat), what is the reason thereof ?

A. Just as Muhammad, the Messenger of Allahlz, through his Reality has route to the Hazrat Essence, other prophetsk. as well have individual routes through the self-Realities to the Hazrat Essence : _11j and in this reach following (taba-di:vat) does

Vol.2 360 Ep.- 294

not enter. Contrary to the communities (umam) who by following the prophets, through the route of their (the prophets') Realities, in keeping with the propensities of each of them attain to the Desired (Made. Radicalness (Ast.Vat) in their case is missing.

Winding up the discussion, even though the Union of others is radically (ascilatan), it however, is not a Naked-Union because the

Reality of the prophets' Sealee, is there as a hairy attire on the Desired (Math b), inevitably the emanations that strike first, come in-touch with this Reality and then through its mediation thenceforth reach others. And the intended by following (taba-âiyat) is the access to this very mediation. Thus, that radicalness (asalat) is not in conflict with this following (taba-âiyat). And this ought to be well understood that the following discussed with reference to the communities is other than that following (taba-âiyat) which is negative of radicalness (asalat), as has passed a number of times, and the difference between the two is evident.

Q. If they say whether in the degrees of ascension is there fortune for the perfect ones also to the degree of the Life-Attribute, or not, I say, yes. And if they say that it has been aforementioned that at the ultimate end this Attribute undergoes fadedness (izmihlal) and naughtness (talashi) into the Hazrat Essence ;uj, then what would be the fortune of a perfect one out of a station which is in fadedness (izmihlal) and naughtness (talashi), while the case is this that thou hast aforementioned that there is no naughtness Identically for the Determinatives (Ta-ayyunat) of the Realities (Haqaiq), and if there is, it is just visional, because naughtness Identically drags into heresy and atheism.

A. What is the need of any Identical naughtness (izmihlal Aaini), as the naughtness visional (izmihlal nazari) is sufficing, even though in this naughtness (izmihlal) there exist varying degrees. Understand this. And Allah, the Sublime, Knows the reality of the affairs best, and peace be upon him who followed the Guidance and held fast to the following of Mustafa, upon him and his family be blessings and peace in their completeness and perfectness.

Epistle -295

On the description of: 1. Sight over the Foot (Nazar ber Qadam), 2. Heed in the Breath (Hosh der Dam), 3. Journey in the Homeland (Safar der Watan), and 4. Solitude in the Crowd (Khalwat der Anjuman), the set principles (usul) of the Exalted Naqshbandiyah Method, may Allah sanctify the secrets of its masha-ikh, has written to Hâjji Yusuf Kashmiri.

It ought to be known that one of the established principles of the Naqshbandiyah Method, may Allah hallow the secrets of its masha-ikh, is Sight over the Foot (Nazar ber Qadam). Intended by "sight over the foot" is not that the sight should not go beyond the footstep, and tend not to be upwards before the footstep, since it is against the fact, but the sight overtop the foot and have the step follow it next in line. Since it is for the sight to first reach the

higher steps and thereafter the foot goes forward upwards, and as the foot reaches the station of sight, the sight from there moves to the next higher step and the foot following that also reaches there. After that the sight again goes upward from that place, and so on. And if the intended thereby be this that the sight ought not ascend a station, the foot has no access whereunto, this again is against the fact. For, after the foot limit is reached, if the sight be not (in progress) atone, many a degree of excellence shall be missed.

An explanation thereof is that the end of the step is up to the end of the propensity-degrees of the traveller, rather, up to the propensityend of the prophet under whose step that traveller is. But the first step is radically (bit asalat), and the second step is by way of following (taba-âiyat) of that prophet, and above the degrees of these two propensities there is no further step for him, but there is sight, and when this sight acquire pierceness, the end limit thereof is up to the end of the sight-degrees of that prophet te under whose step that traveller is. Since to the perfect followers of a Prophet there exists fortune from all his excellences, but up to the end of the propensity-degrees, comprising the radicality (asalat) of the traveller and the following (taba-âiyat), the foot and the sight go along together. Thenceforth the foot lags behind and the sight alone ascends, and up to the ultimate sight-limit of that prophet makes advancements. Hence, it came be to known that the sights of the prophetsege as well go above beyond their footsteps, and to the perfect followers of theses divines there exists fortune from their sights also, just as there exists fortune from the steps of them. And above the step of the prophets' Seal is the station of Seeing (Royat), which to others has been promised to be in the other world. Hence, that which for others stands deferred, for him is cash, and to the perfect followers of him there is fortune in this station although that is not Seeing (Royat).

The cry of Hafiz is no idle talk

The tale is strange and the topic wondrous

We come now to the actual matter and say that if the intended is this that^o the step ought to lag behind the sight such that at any time in the times remain not behind the station of sight, and good, since this condition is not resistive of advancement. Likewise, if by sight and foot the intended be the apparent sight and foot, has room. Since while traversing a path, the sight wanders and by different tangible things experiences disturbance, and if the sight is kept going on with the step, is nearer to calmness. And this intent is closer to the meanings of the other principle, its associate, Heed in the and that principle is Heed in the Breath (Hosh de; Dam). Summing Breath up, the first wordings are meant to dispel

the disturbances coming of the horizons (afcrq), while the second wordings are meant to dispel the disturbance arising from the interior (anfus). And the third principle, which is an associate of these two, is Journey Journey in d in the Homeland (Safar der Watan), which implies the Journey Homeland into the Interior (Sair Anfusi), which leads to the acquirement of Registration of the End into the Beginning (Jndra-kun-Niheiyat fil Bidayat), which is particular to this Exalted Method.

Although the Journey into the Interior (Sair Anfusi) exists in every Path but it comes after the completion of the Journey into Horizons (Sairi fifcr-qi). While in this Path the start is with this journey and the Horizonward Journey (Sairi iffc7q0 goes registered in the course of this Journey. And in view of this if I also postulate that in this Exalted Path° the End stands incorporated in the Beginning, has room. And the word fourth, which is an associate of these three, is Solitude in the Crowd (Khalwat der Anjuman) so that when Solitude in Journey in the Homeland (Safar der Watan) gets accomplished, the Crowd then amidst the Crowd as well, in the home-seclusion, executes the journey so that the disturbances of horizons get not entrance into the chamber of interiority (anfus). But this also is in the case when has the chamber-doors of the interior (anfus) closed, and all the holes thereof plugged-up. Thus, ought not in a tumultuous crowd be talking-with, and being talked-with, and direct not attention to anyone. And all this straining and striving is there in the "beg' inning" and in the "middle-stage", in the end none of these is needed. In exact disturbance is in equanimity, and in very forgetfulness is in heedfulness. From this anyone should not presume that unpeacefulness and peacefulness are absolutely alike in the case of an extreme-reached one. No, the intended is that unpeacefulness and peacefulness are alike with regard to the tranquillity of his interior. Along with that if he gathers the exterior and the interior together and dispels the disturbance from the exterior also, better and fitter. Said to His Prophet.... *And keep in remembrance the name of thy Lord and devote thyself towards Him very devoutly,*" (Q- 73:8). It ought to be realized that sometime the external disturbance becomes inescapable in order to discharge the rights of the people, and as such the external disturbance also sometimes is commendable. But as for the internal disturbance, at no time in the times it is approvable, since that is wholly for Allah e. Thus, three parts of a servant ought totaliy be for Haqq the entire interior and one-haif of the exterior, while the other haif of the exterior there remained to discharge the rights of the people. And since in discharging those rights is compliance with the commands of Allah,, that other haif of the exterior becomes as well

dedicated to Allah ... *And unto Him the whole matter will be returned. So worship Him*". And be peace.

Epistle -296

On the description of the All-Spreadness (Bescitat) of the Attributes of AllaMk, and on the Negation of Their having multiplicity of connection with the things, has written to his son Khajah Muhammad Saeed, may Allah protect him and grant him a long life.

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones (mursalin), and upon his pious family all.

++Be it known, and may Allah bless ye, that the Attributes of the Necessary Being, like His Essence, are Inconceivable and Incomparable, and on a Real All-Spreadness (ber Besatati Haqiqi-yah). For instance, Knowledge is a single All-Spread Illumination such that by that single Illumination the knowledges from pre-eternity (azal) to post-eternity (abad) become Illumined. And there is but a single All-Spread Perfect Power such that all the Power-subjects (Maqdurat), of the Formers (Awwalin) and the Lateres (Àkhirin), become through that materialized. And again there is but one All-Spread Word wherewith (He) is in speech from pre-eternity (azal) to post-eternity (abad), and as such ought to be judged all the Real Attributes Haqiqi-yah). And the numerousness too that takes place due to having relations with the knowns (mellumat) and Power-subjects (Maqdurat) is missing in this degree (i.e. in the degree of the Knowledge Attribute). The things exist as Knowns (Mâlumat) and Power-subjects (Maqdurat) of Haqq, but the Attribute of Knowledge (Ilm) and the Attribute of Power (Qudrat) bear no connection with the things. This gnosis is beyond the limit of the wisdom-sight. The lords of rationalism (the philosophers) never believe admissible like this a reality, and hold this matter impossible that the things be known to Haqq, and yet His Knowledge remain disconnected from them, and likewise, there be Power-subjects (Maqdurat), and the Power (Qudrat) bear no connection with them. Do not they see that in that degree (i.e. in the Knowledge-degree) pre-eternity (azal) and post-eternity (abad) are as an instant (an) present, rather instant (an) too has no room there, and the (term) instant (an) but is no more than a nearest thing

Vol.2 366 Ep.- 296

and a most suitable one for assertion. The existents (maujudat) of pre-eternity (azal) and post-eternity (abad) in that present instant (an) stand present. And in that very present instant sees (He) Zaid

nonexistent also and existent also, embryo also and baby also, young also and old also, alive also and dead also, in the isthmus (berzakh) also and in the resurrection (hashr) also, and in the reckoning also. And it is understandable that that instant has no connection with these existents (maujudat). Since if it develop connection, would lose instantness (arniyat) and would have the name Time (Zaman), and would become past and future. Thus, these existents (maujudat) stand verified also in that very instant, and unverified also. Hence, if an all-spread real illumination is proven such that it bear not relation with even one of the knowns, and all the knowns become known just by that one illumination, no wonder. Since gathering of opposites together is not impossible in this locale, as that is particular to the unitedness of time and the unitedness of directions, while time has no room here, as the orders of time hold not good for Him and the unitedness of directions is also missing, because of the difference of on-the-whole (ijmal) and the detailed (tafsil). Like as in the degree of word, one say that Noun and Verb and Letter, which in kind are one another, all of those I see united in that degree (i.e. in the degree of word), and in one instant.+ And find the triptotical exactly like the nontriptotical, and realize the indeclinable exactly similar to the desinentially inflective one, and say that in spite of this comprehensiveness, the Word has absolutely no relation with any of these kinds, and it is independent of all these. Then none endowed with wisdom shall deny that person and declare that a far-fetched matter. Then the matter which we are describing,.... *And for Allah is the highest example,*" why consider that far-fetched and show hesitancy. If they remark that none has come up with such a description, what is the wrong then if none has said so, and when it does not go against the description of others, and is not unworthy of the Necessary-Degree (Martabah Wujub).

Eat the melon, what thou hast to do with the melon-fields

The example that could be brought forth with regard to creations for the sake of explanation of this gnoses is that they claim that the knowledge of a cause (illat) is necessitative of the knowledge of the effect (mâlul), and in this case the perceptive faculty is radically (asalat) related to the cause (illat) with having developed connection with the cause (illat). The knowledge of the effect (mâlul) is acquired by following that cause-knowledge (ilmi illat) without having developed a second relation. But the lords of rationalism^o in this case as well, without the relation of the knowledge in the second degree, do not like to hold compatible the knowing of the effect (mâlul), even though that relation there be not radically (bil asalat). However, an exemplification Gloser than this exemplification could be developed, is not known. The

object is elucidation, not affirmation. And Allah knows the realities of the affairs all best, and blessings and peace be upon him who followed the Guidance, and held fast to the examples of Mustafa, upon him and upon his family be of the most perfect and complete blessings, and benedictive regards.

Epistle -297

As an elaboration upon the Encompassment (Ihatah) and the Immanence (Sarayan) of Haqq, and in the clarification thereof by citing examples, and in the concernedness towards observance the Necessary and Accidental degrees, has written to Maulana Badruddin Sirhindy.

++Know that the Encompassment (Ihatah) of the things by Haqq and His Immanence (Sarayan) within them is as the encompassment of the detailed (mufassal) by the summed-up (mujmal), and His Immanence (Sarayan) thereinto is as a word is immanent within all its kinds such as noun, verb, and letter, and likewise within kinds

368

of the kinds of past, present, and future tenses, and within command and interdiction, infinitive noun, nomens agentis and patientis, and within the excepted conjunctive and the discontinued, the present and the distinctive, the trilateral verb, quadrilateral verb, pentagonal verb, prepositions, words governing the accusative and subjunctive cases, particles resembling verbs, particles resembling nouns, and the letters prefixed to these (i.e. to verbs and nouns) and within the kinds other which appear by classifications unending. These all kinds are flot nonwords, but these are considerations registered in the word. And exceeded flot in its detail and in its distinctness the word, and in its distinctness one from the other, any thing except a consideration intellectual (itibari aql). While in the exteriority there is naught save the word. And, therefore, true comes this interpretation. But for each class of the classes there is a name wherewith it is specified, and are rules not applicable to another one. For instance, one indicating the meaning independently in connection with time, is a verb, and when unconnected with time, is a noun, and nonsignificant of meaning independently, is a letter. Likewise, connected with the past time, is a verb in past, and with the present and the future is a verb (imperfect), and that which satisfies two of the vine famous deviations, is called imperfect, i.e. flot fully inflectable, else, is perfect. And the letters that observe flot all the rules of inflection, and put a word into the genitive case, are prepositions, and the

letters that put a word in the accusative or subjunctive case, are upwardinflectors.

Hence, applying the name of one degree to the other degree, and imposing the rules of one of these upon the other, is like as forcing a verb in the past tense in place of a verb in the present or future tense, and the inflectable in place of the noninflectable, and a preposition in place of an upward-inflector, despite being all these degrees naught but word. Thus, putting one of these in effect in place of the other is a manifest astray-going and deviating from the straight-path. Hence, we say, and Allah knows best, that for every degree of the degrees of the descent of the Being¹⁵, is a name specific therefor, and rules flot to be found except in that. Thus, the Essential Necessariness and the Essential Self-Sufficiency is particular to the degree of Combination (Jamâ) and Godhood (Uluhiyat), while self-possibleness (imkani zati), and self-neediness are particular to the worldly-degree (martabatil kaun) and separation (farq). The first degree is the degree of Sustainerhood (Rububiyat) and Creatorhood (Khaliqiyat), while the second degree is the degree of servanthood (ûbudiyat) and creationness (makhluqiyat). Hence, if there become applied the names of one of those to the other, and are enforced the rules specific to one degree upon the other degree, is certainly an absolute heresy and a sole infidelity. And bewildering it is how some renegades and heretics confuse the degrees and apply the rules governing one degree to the other degree and, thus, qualify the Possible with the qualities of the Necessary, and the Necessary with the qualities of the Possible, in spite of their awareness of the Possible, which is just a single degree such that the qualities thereof are distinct, one from the other, and the rules governing them do differ. And along with their awareness that despite a mutual unitedness in the worldly-degree their mutual distinctness and the difference of the rules governing them, remain irrevocable. For, they know clearly, to cite an example, that heat and illumination are properties of the fire being botte particular to that, and is not even one of the two in the water, and neither water is characterized by those. Likewise, coldness, which is special to water, is flot there in the fire. Similarly, they discriminate fully

370

between their wives and mothers, and appoint differing laws regarding them. And Allah is the guide to the path right, and peace be upon him who followed the Guidance.†

¹⁵ This epistle proceeds from that spiritual stage of the Imam when he were in the stages of the Unity of Existence (Wahdatul Wujud) and had yet flot been enlightened with the experiences of the Unity of Vision (Wahdatul Shuhud).

Epistle 298

On the description of attaining to the extreme-end of the task with secret hints and subtle words, has written to Mir Sayyid Muhibbullah Mānakpuri. And none of the acquaintances except the eldest son has awareness of the secret of this mystery.

Be it known, and Allah lead ye aright, for too long a period had journey in the Shadows, and attainment to the Shadow would deem exactly the Union. Now when Union with the Root (Asl) have attained, naught except the Shadow have acquired. Like as a mirrorlike-form, in the hands of a person, to whom it has reached, and naught is its fortune out of the person except his shadow. Hence understand, since our talks are but hints. Be it known that the words appropriate to a description of the Path, having been written symbolically and allegorically, realizing fit for this station have written down also in this letter, do understand that.

Remembrante by heart, acquired from a Sheykh master of the Path-art, going steadfast therein with a repeating smart, and attaining then, by the Grace of God to a Union Naked Stark, and all besicles that is but with illusion fraught. And peace be upon him who followed the Guidance and held fast to the following of Mustafa, upon him and his family be blessings in perfectness and regards in completeness.

Epistle -299

Consoling over tribulation, and advising patience and acquiescence in the fate and the Divine decree, and on the goodness of plague, and on that escaping from a plaguestriken place is a mortal sin, just as is running away from the war-field in a day of war with the unbelievers, has written to Farid Rabboly.

After pronouncing the Praise and the Blessings, and conveying good wishes, it is to inform that your esteemed letter did reach, and became known the state of tribulation you have written therein. *Verily, we belong to Allah and to Him we are to return.*" Patience and endurance ought to display, and acquiescent to the fate ought to remain.

I will not avert the face how so much thou show repugnance

Since to Azizan are pleasing forbearance and offence.

Said Allah, the Sublime, the High: «*And whatever of misfortune befalls you, it is for what your own hands have earned, and He pardons much,*" (Q- 42:130). And said the Sublime, the High: «*Corruption has appeared in the land and the sea on account of that which men 's hands have earned,*" (Q- 30:41). In this epidemic, due to our ominousness, first died the mice, which had more mixing with us, then died the women upon the existence of whom depends more than men the generation and its continuation. And whoso ran away in this epidemic to ward off death and remained safe, must be on his life. And whoso did not run away, and thus died, for him are congratulations and good tidings of martyrdom. Sheykh-ul-Islam ibni Hajar, in his book *Bazlil-Majdn fi Fazlit-Iiician* (Effort in Praise of the Goodness in Plague), has written authoritatively that he who the in plague is questioned not (in the grave) because he is like one killed in jihad. And he who stayed in plague with patience expecting reward and knowing that naught will befall him save that which has been ordained for him, if died there by a disease other than plague, he as well would not be subjected to any kind of trial (i.e. questioning or tormenting), since he is like the

Vol.2 372 Ep.- 300

one equipped-ready (for going in jihad). The Honourable Sheykh as-Suyuty has observed in his book *Sharhus-Sudur bi Sharhi Ahwalil Mazda wal Qubur* (the Expansion of Bosom through Explaining the states of the Deceased and the Grave) and has said that he (i.e. Sheykh-ul-Islam ibni Hajar) has very nicely approached the matter. Likewise, whoso did not run away and nor did he die, he is of the winners (ghaziyan), warriors, and of the group of enduring and long-suffering ones. Since, for everyone there is a marked time for death with no allowance for hastening or postponing. And most of the fleers that remained safe were for the reason that the marked-time for them had yet not reached, not that it was fleeing that saved them from the death. And most of the enduring ones who died, it were due to approach of the markedtime. Hence, fleeing saves not, and staying kills not. This fleeing is akin to the fleeing from a jihcid-march, and is a mortal sin. It is a Divine deception that the fleers remain safe and the enduring ones get killed.....*He sends many astray thereby, and He guides many thereby*". And comes in hearing of your patience and forbearance, and of your helping and assisting the Muslims. May Allah reward you by the best reward. Do not feel heavy at heart in looking after the children, and in standing the

irritations proceeding from them, since expectations of immense reward are thereupon. What to write further, and be peace.

Epistle -300

On the description of recondite secrets and strange gnoses, in a suggestive and allusive language, along with a description of the station "...till he was (with in) two bows-length or even nearer," (Q-53: 9), by way of hints, has written to his son, a combiner of the intellectual and reported knowledge, and a renovator of the Religion, Khajah Muhammad Mâsam, may Allah keep him safe and sound.

Praise to be Allah and peace be upon His chosen servants. When a perfect man, through a journey in detail, covering the degrees of the Names and Attributes acquires an all-round completeness, and becomes a mirror for the Divinely Nominal and Attributive excellences, and his personal not-being (adam), which is a mirror for those excellences, becomes completely hidden and nothing other than those excellences does appear out of him, at that time becomes honoured by an especial abiding (baqa) connected with those excellences after the experiencing of a perfect vanishing (fana tamm), related to the disappearance of his not-being (adam), and the name saint holds true for him. Thereafter if a Predestined Grace: co-operate with him, may be that for the second time these excellences, with which the gnostic had gained abiding, become reflected in the Mirror of Hazrati Essences and reappear there. At that time the secret of "within two bows length" becomes exposed. This ought to be understood that the appearance of a thing in (the Mirror of) Him in this locale means the acquiring of that thing an unperceivable reference with that Mirror, not that there exists the Reality of the Mirror and the occurrence of that thing is Therein.....*And for Allah is the highest example.*"

And as those excellences with which the gnostic had attained abiding (fana) become reflected in the Mirror of His Hallowedness, by way of reality and radicality (haqiqatan wa asalatan) and come up with appearance there, and an unperceivable reference does he acquire there, inevitably then, the "I" having relation with the gnostic finds release there, and then visions the own-self as those appeared excellences. The maximum ascension of "I" in the station "...*within two bows*," is up to this place.

O son, listen, the mirror of the form wherein beauty and glory get reflected, if supposedly, that mirror becomes endowed with life and knowledge, necessarily then will take delight in the

appearance of that beauty and glory, and will obtain immense fortune. However, in the mirror with reality although delight and plight are missing because of being properties of the Possibility but the condition which befits that exalted degree, and is free of the marks of defect and accidentality, is existent and proven.

All this cry of Hafiz alter all is no idle talk

The tale is strange and the story is wondrous

374 Ep.- 300 Vol.2

These excellences evident that have acquired an unperceivable reference in that degree, the order of those is as the order of the man's creation-world (ellami khalq) against the command-world. The secret of "*....whoso recognized his self, recognized his Lord,*" is attained at this place. And when these evident excellences, which constitute the Detail (Tafsil) of the of Hazrati Essence's Summed-upness apne, developing an unperceivable reference to Hazrati Summed-upness and acquiring an imperceptible union play the role of mirrorlikeness to Hazrati Summed-upness, inevitably then, developed a Detail (Tafsil) as well in Hazrati Summed-upness as mere Consideration (Itibar) and utter Imagination (Tawahhum), which became a cause for the ascension (uriy) of the "I (and)" of the gnostic. This excellence is related to the station of: « *....or even nearer*"

When the pen reached here, the writing edge broke

This is the description of the extreme of extreme and the ultimate of ultimate the understanding whereof is miles away from the discernment of the special, what to talk of the general. Rather, most special of the special as well are fewer of the few who stand guided towards this fortune and gnosis.

Comes if the king at the door of an old women

Be not at all O Khajah, shocked and shaken

This constitutes the extreme limit with respect to the appearances (zuhurat) and theophanies (tajallyicit), since beyond this naught of any kind of theophany (tajalli) and appearance (zuhur) is imaginable.

Beyond this become His Attributes too subtle

Most pleasing and beautiful to me is its keeping in the mantle

And peace be upon him who followed the Guidance and held fast to the ways of Mustard, upon him and upon his family, and upon all the prophets and the sent-ones, and upon the family of them all,

and upon the nearest angels, be blessings, peace, regards, and benedictions, in their most completeness, most perfectness, most worthiness, most exaltedness, most permanentness, most continuousness, most commonness, and most universalness.

Epistle -301

On the description of prophetic closeness (qurbi nuhuwat) and saintly closeness (qurbi wilciyat), and about the routes that lead to the prophetic closeness (qurbi nuhuwat), and on matters relevant, has written to Maulana Amanullah Khan.

In the Name of Allah, the Compassionate, the Merciful

After the Praise and the Blessings, be it known to my son Maulana Amânultâh that prophethood means nearness to Allah, which has no trace of shadowiness. Its ascension (uruj) is direct to Allah and its descension (nuzul) directly to creation. This radical (bil asêllat) nearness is fortune of the prophets' Seal, and this office is special to these divines, and the Seal of this office is the lord of mankind who marks the end of this office. Hazrat Isa (Jesus) would be a follower of the shari-ah of the prophets' Seal after the descent (nuzul). The sum and substance in this matter is that there exists for the followers and servants share in the fortune and the leftovers of their masters and officers. Hence, there exists share for the perfect followers also in the nearness of the prophets, and proceed to the share of the followers out of this station cognitions, gnoses, and excellences as well by way of inheritance.

One is chosen for the benefit of the common

Hence, the acquisition of prophetic excellences by the followers after the advent of the prophets' Seal by way of following and inheriting is not negative of his Sealness *So he not of the doubters*". Be it known, and bless ye Allah, the paths that lead to the prophetic excellences are two. One path is that which is conditioned by a detailed covering of the excellences of the station of sainthood and is related to the acquisition of those shadowy theophanies and intoxicative gnoses, which are compatible with the degree of sainthood. After covering these excellences and experiencing these theophanies, step is placed in the prophetic excellences. In this station the Union is with the Root (Asl) and paying attention to the shadowy is a sin. The other path is such that

Vol.2 376 Ep.- 301

therein without the mediation of acquisition of these saintly excellences, access to the prophetic excellences is manageable. And this second path is a Highway and is nearest to Union (Wusul), and whoever of the prophets, and by way of following and inheritance of their companions, has reached the prophetic excellences, except what Willed Allah juj, has journeyed by this path.

The first path is exceedingly far and lengthy, and a difficult one to Get-to (Husul), and a hard one to Union (Wusul). A group of saints who in the station of sainthood received the honour of descension (nuzul), believed the excellences related to the station of descension (nuzul) as the prophetic excellences, and attention towards the creation, which is consistent with the station of invitation, imagined as of the specialities of the station of prophecy. It is not like this. Rather, this descension like the ascension, fall these both under sainthood. And above the station of sainthood, ascension and descension related to prophethood are different. This attention towards creation is different from that attention towards creation, which befits prophethood, and this invitation is different from that invitation which they have imagined to be of the prophetic excellences. What could they do, as they have not placed the foot outside the circle of sainthood, and have not even understood the reality of the prophetic excellences. Half the sainthood falling on the side of its ascension have imagined the entire sainthood, while the other half thereof falling on the side of descension have considered as the station of prophecy.

Like the insect living hidden within a stone

Its earth and sky but is that and therein

It is possible that a person attain union by the first path and gather the detailed excellences of sainthood and prophethood together, and realize the distinction between the excellences of these two stations as befits, and individualize the ascension and descension of each one, and declare that the prophecy of a prophet is superior to his sainthood. It should be understood that after attaining Union by the second path, although the excellences of sainthood are not obtained in detail, but the sum and substance of sainthood well enough comes to hand. It could thus be said that the men of sainthood have obtained the shell of the saintly excellences whereas this joined one (wasil) has obtained the core thereof. True, some intoxicative cognitions and shadowy appearances which the sainthood lords do possess, that joined one (wasil) possesses little fortune of those cognitions and appearances, but this fact is not attributive of any superiority, since to that joined

one (wasil) these cognitions and appearances are disgracing and shame-worthy. Rather, that is a place to consider those sin and audacity. Yes, the one joined with the Root (Asl), flees away from the shadows of that Root (Asl) and seeks forgiveness. Captivity of the shadow is up to the time of unjoinedness (adami wusul) to the Root (Asl) of that shadow. After getting joined to the Root, the shadow is entirely void of any worth, and directing attention towards it is irreverence.

++O son, the getting of the prophetic excellence is solely connected with the Divine Grace, and purely dependent upon the Divine Dignification. Acquisition and hard-work in attaining this great fortune have no role to perform. Well, what is that work and acquisition which might bring about this exalted fortune, and which is the self-exertion and self-mortification that might be fruitful in this shining bounty, contrary to the saintly excellences, the preliminaries and premises whereof are acquirable and their acquiring is connected with self-exertion and self-mortification. And it is also true that some They honour with this fortune without undergoing the toils of acquisition and any hard-work. And vanishing and abiding, from which the sainthood proceeds, is also a Divinely Gift such that after the acquisition of the preliminaries just by Grace and Kindness whoso They want honour with the fortune of vanishing and abiding. The self-exertion and the self-mortification of His Prophethip, upon him and upon all the prophets, and upon the sent-ones, and upon the close-drawn angels, and upon the men obedient all, be blessings and peace, prior to the advent and after the advent were not meant for earning this fortune, rather, benefits and favours other were the desired, like as shortness in reckoning, expiation of human-oversights, elevation of

378

ranks, and observance of the company of the sent angels that are sacred enough to eat or drink, and an excessive appearance or supercustomary-works which befits the station of prophecy, and things like that. It should be understood that the obtainment of these Divinely favours in the case of prophet, is without any mediation, and in the case of the companions of the Prophet, who become honoured by this fortune by virtue of following (taba-âiyat) and inheritance (warcresat), is by the mediation of the prophets.+ Few have been honoured by this fortune after the prophets and their companions, although it is admissible that others also They distinguish by this fortune by virtue of following (taba-âiyat) and inheritance (warcTsat).

Should the Holy Ghost be at help once again

Others could as well work miracles like Messiah

I imagine that this fortune also did cast its shadow over the First Successor-Grandeess (Kibcir Tei-in), and cast as well its shadow over the Second-Successor-Grandeess (Akdbir Tabâ Tcibi-in), and after that it became hidden until came the turn of the second millennium, starting from the advent of His Prophethip le', at which time then again this fortune, by virtue of following (taba-âiyat) and inheritance (warcisat), showed-up at the stage of appearance and rendered the Lateres resemble the Formers.

Comes if the king at the door of an old woman

Be not at all O Khàjah, shocked and shaken

And peace be upon him who followed the Guidance and field fast to the ways of Mustafa, upon him and upon his family be blessings and peace in their perfectness and completeness.

Epistle -302

On the description of the difference in the three sainthoods, i.e. the sainthood of saints, the sainthood of prophets and the sainthood of seraphim, and on the description that prophethood is superior to sainthood, and on some of the specialities of the gnoses related to prophethood, and on matters relevant, has written to his son, a combiner of the externat knowledges and of the secrets and gnoses internal, and a reviver of the Religion, Khajah Muhammad Màsrin

Be it known, and Allah lead ye aright, that sainthood means such a nearness to Allah which may not assume shape without the stain of shadowiness, and be unobtainable without the interruption of veils. If it is the sainthood of saints, necessarily is stained by the spot of shadowiness, while the sainthood of the prophets, even though is free from shadowiness, but without the interruption of the veils of the Names and Attributes is unverifiable. The sainthood of the seraphim although has overtopped the barriers of the Names and Attributes, but has no escape from the veils of the Essential Splendours and Considerations. It is the office of prophethood (nubuwat) and messengership (resàlat) to which the stain of shadowiness has found no access, and the veils of Attributes and Considerations remain left behind in the way. Inevitably thus, prophethood would be superior to sainthood, and the prophetic nearness would be Essential (Zan) and Radical (Asti). And those who were unaware of the realities of the two dictated the opposite and judged the reverse. Hence, Union lies in the degree of prophethood and Getting-to (Husul) lies in the

degree of sainthood. Since Getting-to (Huszi/) materializes not without the consideration of shadowiness unlike the Union (Wusul). Also in the perfect Getting-to (Husul) there is elimination of twoness, and in the perfect Union there is continuance of twoness. Hence, the elimination of twoness accords with the station of sainthood, and the persistence of twoness agrees with the degree of prophethood. ++And since the elimination of twoness accords with the station of sainthood, inevitably then intoxication permanent shall be a prerequisite of the station of sainthood. And in the degree of prophecy, since there exists a persistence of twoness, therefore, sobriety would be of the specialities of that degree. Also, the obtainment of the theophanies whether be in the costume of forms and shapes, or in the veil of colours and lights, all is there in the stations of sainthood, and in covering the preliminaries and premises thereof. Contrary to the degree of prophecy in which locale Union (Wusul) is with the Root (As1) and, hence, exists there an indifference towards the theophanies and appearances, as those are shadows of that Root (As1). Likewise, in the course of covering the preliminaries and premises of that degree there also is no need of those theophanies, except in case the ascension takes place through the route of sainthood, at that time the obtainment of those theophanies is but due to sainthood, and not because of embarking upon covering the distance of the path of the Union prophetic. In short, theophanies and appearances signify shadows, and he who has come out of the hold of shadows is out of theophanies too. The secret of.... *The eye turned not asid'* ought to be sought here.

O son, tumult of infatuation, din of love, yell of fondness, cries painful, ecstasy and forced-ecstasy, rock-and-roll, and dancing, all take place in the stations of shadows, and in the times of appearances and theophanies shadowy. After attaining Union with the Root (As1), the striking of these affairs is unimaginable. The meanings of love in this place is intention of obedience, as have the ulamâ declared, and not any meanings in addition to that proceeding from fondness and taste, as have some sufis imagined. O son, hear attentively, since in the station of sainthood the object is the elimination of twoness, inevitably then, the sufis make effort towards the perishability of intention. The Sheykh Bistam says*I intend that I intend not,*" and since in the degree of prophethood, elimination of twoness is unwanted, the object is not the destroying of the intentional self. And how it could be the desired when the intention is a perfect attribute in itself, if any blemish have found way into it, is due to evilness of the attachment to it. Therefore, the required is that the attachment thereof be not a thing evil and displeasing. Rather, all the desires

thereof be of Allah's pleasures. Likewise, in the station of sainthood, strive for the negation of all human-characteristics, while in the degree of prophecy the aimed at is the negation of the evil attachments of these attributes and not the negation of the root (Asl) of these attributes as in themselves these are perfect. For instance, the attribute of knowledge is in itself of the perfect attributes, if any blemish has found way into that, it is through the evil attachment thereof. Therefore, negation of the evil attachment thereof is necessary, not the negation of the root (asl) of that attribute, and so on ought to be the judgement.+ Hence, the person who has gained entry into the station of prophecy by the path of sainthood, he has no escape from the negation of the root (asl) of the attributes in the course of the path, and he who has reached that station without the mediation of sainthood, he has no business with the negation of the root (asl) of the attributes, negation of the evil attachments of these attributes ought only to be done. It should be understood that the intended by this sainthood that has been described is the shadowy sainthood, which is known as lower-sainthood (wilayati sughrī) or the saints' sainthood (wilayati auliya). As for the prophets' sainthood, which has passed out of the shadow, that is a thing other. Therein, the required is the negation of the evil attachments of the human attributes, not the negation of the root (asl) of these attributes. And as the negation of the evil attachments of the attributes became done, the prophetic sainthood became attained. The ascension that would occur thereafter shall be related to the prophetic excellences. ++From this description it became clear that to prophecy there is no escape from the actual sainthood, since sainthood constitutes its preliminaries and premises. But the shadowy sainthood is not at all needed in obtaining the prophetic excellences.+ To some falls the chance, while some other never pass through that. Understand it. And undoubtedly the negation of the root (Asl) of the attributes is very difficult as compared to the negation of the evil attachments of those attributes. Hence, the obtainment of the prophetic excellences would be easier and nearer as compared to the

382

obtainment of the saintly excellences. And this very state of easiness and nearness exists in every issue which has reach to the root (asl) in comparison with the issues which fall away from the root (asl). Do you note not that the real philosopher's stone is available by an easy method and obtainable by a shorter process, and he who is far from the root (asl) thereof, is in hard labour, and spends out the life in getting that, and yet in spite of this all, deprivation is his ready lot. And that which he has obtained after

much hard work has but a similarity to that root (asl). And quite often it is so that that temporary similarity disappears from that and then to self-originality does it return, ending up in counterfeit and fraud. Contrary to the rootjoined one (wasili Asl), who along with the ease of work and nearness of the path stands protected from the fear of counterfeit and fraud. A group of the travellers of this path, who have reached a shadow of the shadows after arduous labour and severe self-mortifications, maintain that union with the Desired (Matlab) calls for arduous labours and severe self-mortifications, knowing not that there exists another path shorter than this path conveyer to the extreme of the extreme. And that is the choice-path (rahi ijtiad) being related entirely to the (Divine) Grace and Magnanimity. While the path which they have taken is the recourse-path (rjhi inabat to the Divine Court), being related to self-mortifications. The joined ones (wasil) of this path are fewer of the few, while the joined ones (wasil) of the choice-path (rahi iftiba-) are a large crowd. All the prophets have travelled by the choice-path, and their companions also by virtue of following (taba-âiyat) and inheritance (warâsat) have come to be joined through the choice-path. The arduous exertions of the lords of choice-path are for the sake of thanksgiving for the blessing of getting-to (wusul). Said the Prophet , replying to a questioner about his severe exertions in spite of his oversights prior and later having been forgiven, "Why then I become not a servant thanking". Exertions of the recourse seekers (ahli inâbat) are for the sake of attaining the getting-to (wusul), great is the difference between the two. The choice-path (rjhi iftibi) is of conveying,

Allah bestows upon whom He will, and Allah is the owner of great bounty." (Q- 62:4). Now we return to the actual topic and say that in the letters which this Faqir has written to his reverend SheykWi, has written that all the desires stand annihilated but the intention itself is still there in its place. After the passage of sometime wrote that the intention as well, like the desires, has become annihilated. But when Hazrat Haqq honoured with the inheritance (warcisat) of the prophets,, came to know that the removal of the evil attachment of that intention is the object, not the removal of the intention itself. Since it is not necessary that the removal of the evil attachment after the removal of the root (asl) be obtained perfectly and completely. Rather, quite often it is so that just by the Divine Grace comes to hand that, that even one hundred whereof cannot be obtained by effort and labour. O son, in the station of sainthood hands have to be washed of the world and the hereafter, and the captivity of the hereafter has to be imagined as the captivity of the world, and the pains of the

hereafter like the pains of the world but commendable have not to be considered.

Imàm Dàwud says:....*if you want safety, bid salute to the world, and if you desire honour, pronounce God is most Great over the hereafter.*" And another one of this group recites the verse:

Of you some desire the world, and of you some seek the hereafter," (Q- 3.. 152), - a complaint to both the parties. Anyway, the vanishing which means forgetfulness of every thing besides is inclusive of the world and the hereafter, and the vanishing and abiding both are parts of sainthood. Thus, in sainthood cannot

Vol.2 384 Ep.- 302

escape the forgetfulness of the hereafter, but in the degree of the excellences prophetic, captivity of the hereafter is commendable, and the pains of the hereafter pleasing and welcome. Rather the pain in this locale is but the pain of the hereafter, and the captivity, the captivity of the hereafter. The verse: ".... Cry unto their Lord in fear and hope", (Q- 32:16), and the Word:And they fear their Lord", (Q- 13:21), and the Word: "....And they fear His chastisement", (Q-1 7:5 7), and the verse:....Those who fear their Lord unseen, and who are fearful of the Hour", (Q-21:49), is the current condition of the lords of that station. Their weeping and wailing proceed from the recollection of the hereafter-states, and their pain and sorrow proceed from the dread of the Resurrection-states. Always busy in seeking refuge (with Allah) from the calamity of grave, and ever being seekers of the shelter (of Allah) from the Fire, and remaining suppliant. The pain for Allah is the hereafter-pain near them, and the longing and love of them is the longing and love for the hereafter. Since if it is the matter of Meeting (Lie), stands promised in the hereafter, and if it is the matter of Pleasure (Riza), utmost thereof again is in the hereafter. The world is Allah's object of anger, and the hereafter of His_IL;j object of pleasure. The damned in no way can be equalized to the dear. Since to the damned befits aversion, while to the pleasing befits reception. Turning away from the pleasing is intoxication exact and against His-jus invited-to, and object of pleasure.

The verse: ".....And Allah invites to the abode of peace", (Q-10: 25), testifies this fact exaggeratingly and emphatically makes persuasion towards the hereafter. Hence, any aversion respecting the hereafter in reality means opposing and implies effort towards setting aside the demanded by Him. Imam Dawud Tàì, despite the honour of having a firm foothold in sainthood, has said the abandonment of the hereafter an honour, but recalled not that the

Honourable Companions all were in the hold of the hereafter-pains and kept fearing and trembling of the hereafter chastisement.

++One day Hazrat Fàrooq was passing through a street, riding a camel. A Qàri was reciting this verse: "... *Verily the doom of thy Lord will surely come to pass, there is none that can ward it off*" (Q-52: 7,8). With the hearing of this, his senses passed out and he fell from the camel down on the ground, fainted. He was carried from there lifted up and remained ill for some period of time because of the pains. People would visit him to ask of his well-being. Yes, in the middle stages of the states, in the station of vanishing, forgetfulness of the world and the hereafter does come to hand, and the captivity of the hereafter consider as the captivity of the world. But when become honoured by the honour of abiding and carry the task to the end, and the prophetic excellences cast a shadow, then everything there is agony of the hereafter, desire of refuge from Hell, and longing for Paradise. The trees, the streams, the houri (nymph), and the lads of Paradise, bear no similitude with the worldly objects, rather these are as opposite ends, like the oppositeness of anger and approval. The trees, the streams, and whatever is there in the paradise, are outcomes and fruits of virtuous deeds. The Prophet said: "*Paradise has no trees, plant saplings therein yourselves*". The Companions asked, "How it is that we plant therein". Said the Prophet, "Do that by repeating the words of Glorification (Tasbih), Praise (Tahmid), Exaltation (Tamjid), and Oneness (Tahlil)," i.e. say "Allah is All-Glorious" so that a sapling becomes planted in the paradise (of yours). Hence, the paradisetree comes to be an outcome of Glorification (Tasbih). Just as AllPureness Excellences (Karnak-Yi Tanzih) stand registered in this Word, in the apparel of letters and sounds, in the paradise those excellences have likewise They concealed in the form of tree, and so ought to be the further judgement.+ Whatever is there in the paradise is an outcome of virtuous deeds. And everything of the Necessity-Degree Excellences (Kartjlâti Wujubi) that exists registered in the apparel of verbal and practical goodness, in the

386

paradise those excellences will appear in the covering of bliss and luxuries. Therefore, necessarily those enjoyments and luxuries shall be pleasing and welcome (near Allah), and shall be means towards Meeting and Getting-to.

Poor Rabi-ah, had she been aware of this secret, would not have taken upon the worry of burning off the paradise, and would not have looked upon the captivity thereof as the captivity of other

than Haqq. Contrary to the worldly enjoyments and luxuries which originate from evil and mischief, and their result is deprivation in the hereafter. We seek the refuge of Allah from that. These enjoyments if are Shari-ah-permitted, a reckoning awaits ahead, if the Divine Grace extend not any help, sorrow and a hundred sorrow. And if are not Shari-ah-permitted, are a place of threat. ...

Our Lord, we have wronged ourselves, and if Thou forgive us not, and have not mercy upon us, we shall surely be among the losers".

Thus, what this enjoyment has relation with that enjoyment. This enjoyment is a killing poison, while that enjoyment is a benefiting antidote. Hence, the pain of the hereafter is either is a fortune of the common faithful or is the fortune of the special of the special. The special avoid this pain and see honour in the contrary thereof.

They are like that, and I am like this, o Lord.

Epistle -303

In the explanation of the meanings of the words of the (Azan), has written to Hâjî Yrisuf Kashmiri, the Call-man.

After the Praise and the Blessings this ought to be known that the words of the Call (Azan) are seven..... *Allah is Most Great*, i.e. Allah is too Great that there be to Him any need of the worships of any worshipper. These words have been repeated four times to stress these significant meanings.I testify that there is

no god but Allah, i.e. in spite of His Stateliness (Kibriyai-iyat) and His Indifferentness (Istigna) to worships, none but He alone is worthy of worshipping. I testify that Muhammad is a Messenger of Allah, i.e. I testify that he is a Messenger of Him and Communicator of worship-methods on behalf of Him. Therefore, would not be a worship-act worthy of His Hallowed Court unless it has been derived from his guidance and instructions. *Come ye to prayer, ...Come ye to prosperity*, two wordings to call a prayer-performer to perform the obligatory prayer which is helper to salvation. *Allah is Most Great*, i.e. is Great enough in that there be worthy of His Hallowed Court the worships of anyone. There is no god but Allah. He alone indispensably is worthy of being worshipped even though never an act of worship by anyone can be performed as that be worthy of His Hallowed Court. Sublimity of the splendour of the ritual-prayers ought to be realized by the sublimity of these wordings prescribed for the announcement for the ritual-prayers.

A rich year appears in the cover of its verdure

O Allah, make us among those prayer-performers who achieved salvation by the sanctity of the lords of the sent-ones (mursalin), upon him and them be blessings and peace in their most perfectness and completeness.

Epistle -304

On the description of those virtuous deeds whereupon entry into Paradise has He made conditioned in most of the Qurà-nic verses, of thanksgiving, of some meanings and secrets of the ritual-prayer, has written to Maulana Abdul Hay.

After the Praise and the Blessings be it known, and happy may Allah ye keep, that for a long period of time remained worried whether the intended by virtuous deeds, dependent whereupon in most of the Qura-nic verses has Hazrat Haqq made the promise of granting entry into paradise, are all the virtuous deeds or some. If all, it is very difficult, hardly there would be anyone granted the fortune of performing the entire total, and if some, then stand unknown and undetermined. At last just by the Grace of Allah it struck the heart that perchance the intended by virtuous deeds are the five-pillars of Islam (arkeini khamsah), as the foundation of Islam rests thereupon. Now, if these five pillars of Islam become performed with due perfection, there is hope that salvation and prosperity would be a ready lot. Since these in themselves are virtuous deeds and preventive of sins and prohibitions. The verse,*Verily, the prayer forbids indecency and the forbidden,*" testifies this reality. And when the fulfilment of these Fives of Islam came to hand, there is hope that the thanksgiving also became fulfilled. And when the thanksgiving became fulfilled, deliverance from torments became attained.*What concern hath Allah for your punishment if ye are thankful and believe,* (Q-4:17). Hence, every care should be taken in the performing of these Fives, especially, in a sound performance of the ritual-prayers, which constitute the pillars of the Religion. And as far as possible never be disposed towards willingly abandoning any rite of the rites. If the prayers became duly performed, the glory of Islam became acquired, and the unbreakable rope of salvation came in hand, and is the granter of power. Be it known that the first greatness-utterance (takbiri-ulei) in the prayer signifies the Indifferentness (Istignà) and Stateliness (Kibriyâ-iyat) respecting the worships of worshippers and the prayers of prayer-performers, while the greatness-utterances following every ritual act are

suggestion and indications towards the incapability of performing each of the ritual part meant for the worshipping of His Hallowedness. In the half-bow glorification since the meanings of greatness stand understood, at the end of the half-bow the greatness-utterance has not been ordered, contrary to the prostrations both, wherein in spite of glorifications, greatness-utterance at the beginning and at the end has been prescribed so that anyone might not harbour the idea that since in prostrations there is utmost lowering and bowing, and extreme lowliness and submissiveness, the right of worship gets discharged. And also for the dispelling of this idea the word Highest (42r/ci) has been prescribed in the glorification of prostrations, the repetition of the greatness-utterance thus came also to be a Sunnah. And since prayer is the Ascension (MerCy) of the faithful, the pronouncing of those wordings made prescribed at the end of the prayer by which wordings His Lordship was honoured in the Night of Ascension (Mere). Therefore, the prayer-performer ought to make the prayer his ascension (mere, and attain to utmost nearness in the prayer. Said :....*Utmost nearness that the servant can attain to the Lord fans in the prayer*". Since a prayer-performer happens to be in a state of invocation with the Lord and the vision of His Grandeur and Sublimity during the performing of the prayer puts him in a state of awe and fear, therefore, for the sake of soothing him prescribed the ending of the prayer to be with two salutations. And the secret of the recommendation in the prophetic tradition of repeating a hundred times each of the glorification, praise, greatness-utterance , and unification-utterance, wordings at the end of each obligatory prayer, according to the knowledge of the Faqir is that whatever of negligence and remissness have occurred in the performing of the prayer, a make-up for those by glorification and greatness-utterance wordings be thus made, and a confession of unworthiness and incompleteness of the self-worshipping be thus

390

done. And as the performance of worship got accomplished through His help, thanks for this bounty by doing praise ought to be given, and none other than Him ought to be held worthy of worship. When the performance of prayer be there observed according to the conditions and rituals, and after that make-up for the negligences, thanks for the bounty of the help granted, and negation of the right of worship for other than Him ,j;c.j by the bottom of the heart with these holy wordings done, then there is hope that that prayer would be worthy of acceptance near and the performer of that prayer shall achieve redemption. O Allah, make

us among those prayer-performers who achieved salvation by the sanctity of the lord of the sent-ones, upon him and them, and upon his family be blessings and peace.

Epistle -305

On the description of the secrets of the prayer, of the difference in the prayer of a beginner, of a common man, and of an extreme-reached one, has written to Mir Muhibbullāh.

In the Name of Allah, the Compassionate, the Merciful

Praise be to Allah and peace be upon His chosen servants. Be it known, and rightly may ye Allah guide, completeness of the prayer and the perfection thereof near the Faqir means the fulfilling of the obligations (faraiz), the necessities (wajibat), the sunnah (sunan), and the commendable rites (mustahabbat) of the prayer which in the jurisprudential-books have been described in detail. Any other matter beyond these four is not there that may have any role to perform in the completeness of the prayer. The humility (khushu) too is there registered in these four matters, while the heart-humbleness (khuzu) as well is dependent upon these. A group of people contents itself just with a mere knowledge of these matters and displays lassitude and lethargy in the deed, and thus remains poorly fortuneed of the prayer excellences. While another group is there which is very much particular towards the heart-presence (huzuri qalb) to Allah, but pays finite attention to a respectful postural adaptations, and holds sufficing the mere obligatory and the sunnah. This group as well is unaware of the reality of the prayer and searches for the excellences of the prayer in that other than the prayer. Since they do not count the heart-presence (huzuri qalb) as of the rules of the prayer. And that which has come in the tradition ".... *not is prayer without the heart-presence*", it is possible that the intended by "presence (huzur)" be the heart-presence (huzuri qalb) in the course of these four matters so that any slackness might not occur during the performance of any part of these parts. Other than this presence (huzur), any other kind of presence (huzur) comes not presently in the understanding of this Faqir.

Q. As the completeness of the prayer and the excellences thereof are connected with the fulfilling of the four matters, and any other matter beyond these in the completeness thereof is not noteworthy, then what would be the difference in the prayer of an extremereached one and in that of a beginner, rather, in that of a common man, performed with the fulfilment of these matters.

A. The difference arises from the doer's-side and not from the deed-side. The reward of the same deed differs due to the differentness of doers. The deed that comes into occurrence by a favourite and a beloved doer, the reward thereof is many times more than that reward grantable over the (same) deed performed by a doer other than that. Since, however more high-ranking the doer, to that degree generously rewarded his deed. It is from here that they say that an ostentatiously (riy-dun) done deed of a gnostic is better than the sincerely done deed of a disciple. And why be not better when the gnostic's deed be full of sincerity. It is for this reason that Hazrat Siddiq, holding the inadvertence (sahw) of Hazrat Messenger better than his intended and advertence, would ask for the inadvertence of him, and would say, would that I were inadvertence of Muhammad and had the longing for having the self-totality become inadvertence

Vol.2 392 Ep.- 305

of Muhammad. Hence, would see his entire deeds and states fesser than the inadvertence (sahw) of His Lordship, and with fullest desire would ask for all his virtuous deeds to be equal to the inadvertence of His Lordship . While the inadvertent act of His Lordship, for instance, was the pronouncing of the ending-salute after two units in a four-unit prayer by inadvertence (sahw), as comes reported. Thus, over the prayer of an extreme-reached one, along with the worldly results and fruits, great otherworldly reward does also accrue, contrary to the prayer of a beginner, or of a common man.

Oh where stands the dust beside the Hallowed World

A bit of the specialities of the prayer of an extreme-reached one is disclosed, extract some idea from that. Some time it is so that an extreme reached-one, in the prayer, during recitation from the Qur-an and at utterance of glorification and greatness words, finds his tongue as the Moses-Bush (Shajari Musawi), and perceives his limbs and organs no more than instruments and means. While sometime it is so that the interior (batin) and the reality (haqiqat), separating completely from the exterior (zahir) and the form (surat), become joined with the hidden-world (alami ghaib) during the performance of the prayer, and attain an indetectable reference with the hidden (ghaib), and as get finished with the prayer, return to the previous state. Now about the actual question am to say that the fulfilment of the said four matters completely and perfectly is the fortune of an extreme-reached one, a novice and a common man are far away from being granted the Grace of performing these matters completely and perfectly, even though that is possible and admissible. And indeed it is hard save for the

humble-minded. And peace be upon him who followed the guidance.

Epistle -306

On the description of the talents and excellences of the realities-aware (hagigat dei ter), gnosés hand-rest the eldest son Khajah Muhammad Sàdiq of the younger mercified and pardoned sons, Muhammad Farrukh and Muhammad. And at the end of this letter a description is there of the vanishing of the lords of sainthood with the comment that this vanishing is not at all needed in the prophetic nearness, and on matters relevant, has written to Maulânâ Sàleh.

Praise be to Allah and peace be upon His chosen servants. My brother Mulla Sàleh must have heard of the affairs of the people of Sirhind. My eldest son along with his two younger brothers, Muhammad Farrukh and Muhammad Isà, departed on the hereafter-journey. Verily we belong to Allah and unto Him are we to return". Praise be to Allah firstly that granted the power of forbearance to the ones living behind and secondly, dispelled the calamity. How good a thing has someone said,

However much stern be thou, I would not turn my face away from thee

For the disgrace and the insult from the beloved ones do ever me please

My son was a sign of the signs of Haqq and was a blessing of the blessings of the Lord of the worlds. In an age of twenty and four years he had earned that which hardly anyone would have earned. The ingenuity of Movlihood and the teaching of the Reported (Naqliyah) and the Intellectual (Aqliyah) Knowledges had carried to the limits of excellence. So much so that his students deliver lectures in Baizavi, Sharh Mawagisfand the like, with perfect proficiency. The anecdotes of gnosis and God-awareness (Kan), and stories of visions and illuminations of him are beyond the compass of description. You do know that just in an age of eight years would become states-overpowered in a way that our Hazrat Khajah would give him doubtful and dubious market-food as curative in order to cairn down his states, and would say that the love that I have for Muhammad Sadiq, have for none other, and likewise, the love that he cherishes for myself, for none other does cherish. Form these words his holiness ought to be inferred. Had carried the

394

Mosaic-sainthood (wilàyati Musavi) to the end point, and used to relate the wonders and rarities of that exalted sainthood, and

would always be humble and submissive, begging and beseeching, lowly and broken, and would say that each one of the saints has begged of Hazrat Haqq. a thing, and I have begged the begging and beseeching. And what to write of Muhammad Farrukh, just in an age of eleven years had become a student, and a kàfi-yah reader, and would study lessons fully understandingly, and would ever remain fearing and trembling of the hereafter-torments, and would keep invoking for departing from this vile world right in the boyhood to become rescued from the hereafter-torments. The friends that would visit him during the death-illness would see wondrous and strange states coming out of him. The honour-marks (karàmçit) and the supercustomary (khawàriq) things which men would see proceeding from Muhammad Is'a in an age of just eight years, what to write of that. In short, were precious jewels entrusted to us. Praise and thanks be to Allah that the deposits have been handed over to the deposit Maker without any dislike and forcedness. *O Allah, deprive us not of their reward, and subject us not to trials after them, by the sanctity of the lord of the sent ones, upon him and them be blessings and peace.*

All that is said of the Friend is pleasant

Be it known that the intended by vanishing (fana), which means forgetfulness of that besides Haqq, is that the love and the captivity of other than Him jç,j disappear. Since when the beings, the attributes, the acts of the things would disappear from the sight and the knowledge, the captivity and the love of those inevitably would disappear. In the path of sainthood forgetfulness of that besides is inescapable for the sake of disappearance of the captivity of other than Haqq. And in the stages of prophetic nearness in the removal of the captivity of things forgetfulness of the things is required not at all. Since in the prophetic nearness the captivity of the Root (Asl), which in Itself is Good and Beautiful, lets not there remain the name and the trace of the captivity of things, which in themselves are ugly and unpleasant, whether the things become forgotten or not. Since the knowledge of things because of (bringing about) the captivity of things, which is necessitative of a turning-away (ieiraz) from His Hallowedness, has assumed a derogative quality. And as the captivity of the things got finished, the knowledge of things shall not be held as derogatory. And how be the knowledge of things derogatory when the things all stand as the Knowns of Haqq., and their knowledge of that besides Haqq disappears not, then the knowledge of Haqq together with the knowledge of that other than Haqq could how at the same time be gathered, hence, there is no escape from the

forgetfulness of that besides Him. I say that the knowledge related to the things is of the kind of acquired-knowledge (ilmi husuli) whereas the knowledge which attains connection with Hazrat Haqq, resembles the presence-knowledge (ilmi huzuri). Hence, both the knowledges would stand gathered together in the same time and no wariness would be necessary. Wariness would be there necessarily when both the knowledges be the acquired ones. And as for my declaration of being of the kind of acquired-knowledge (ilmi husuli), and of being resemblant to the presence-knowledge (ilmi huzuri), that is because there neither exists the reality of acquirement (husul) nor is there room for the presence (huzur). The knowledge of Hazrat Haqq, having connection with the things, is not of the nature of the acquired one, since the accidentals have no way of in-dwelling or getting-to the Essence and the Attributes of Him-J, whereas the knowledge of this gnostic is a reflection of that Knowledge. And the knowledge which bears relation with Hazrat Haqq that also cannot be called a presence one, since He is nearer to the perceptive faculty (mudrik) than is the perceptive faculty (mudrik) to itself. The presence-knowledge (ilmi huzuri) bears the same relation with "this knowledge" which the acquired-knowledge (ilmi husuli) bears with the presence-knowledge (ilmi

396

huzuri). ++This gnosis is beyond the bounds of the sight and of the wisdom and the thought.... *Who tasted not, realized not.* It is, therefore, a conclusive matter that the knowledge of things is not negative of the knowledge of Haqq, and as such forgetfulness of the things is at all not needed. Contrary to the path of sainthood, where the disappearance of the captivity of things is unimaginable without the forgetfulness of things. Since in sainthood the captivity is of the shadows, and the shadows-captivity possesses not that much power that in spite of the knowledge of things could remove the captivity of things. Hence in the first place, forgetfulness of the things is inescapable in order that the captivity get removed. This is a gnosis especial to this Dervish, others have not spoken of this. *Praise be to Allah who bath guided us to this (felicity), and we would not have been guided aright if Allah had not guided us. Verily, came to us with Truth the Messengers of our Lord. +*

Epistle -307

On the description of the meanings of the goodly word glorified be Allah and praised be He, and on matters relevant, has written to Maulânà Abdul Wâhid of Lahore.

In the Name of Allah, the Compassionate, the Merciful

++After the Praises and the Blessings, be it known that whatever of the kind of beauty and excellence a worshipper finds in the time of performing the worship, that all is attributable to the help of Allah and is through the goodly fashioning and benevolence of Him. And whatever of the kind of deficiency and imperfection does find in his worship, that all is ascribable to his self and originates from his innate mischievousness.+ And nothing of the kind of deficiency and imperfection is attributable to His Hallowed Lordship. There all is good and excellent. And, likewise, whatever occurs into the worlds (adam), the beauty and the excellence thereof goes attributed to His Hallowed Lordship, and the mischief and defect thereof attributed to the Possibilities-Circle (Dciirah Mumkinat) which has a strong foot-hold in the Not-Being (Adam), the source of every mischief and defect. The goodly words.... *glorified be Allah and praised be He* describe these two matters most completely and from those things which are unbecoming His Hallowed Lordship of the kind of mischiefs and defects express an utmost Gloriousness (Tanzih) and Hallowedness (Taqdis) of Him and make a thanksgiving in a praising-way which is the pinnacle of every thanks for His Praiseworthy Attributes and His Beautiful Acts, and for His numerous rewards and His generous favours. It is from here that has come in the prophetic tradition : "*Whoso says these goodly words in the day or in the night a hundred times, no one in that dal, and in that night could equal him in deeds except him who says these goodly words like as him.*" And how could be equal when each one of the deed and worship of him which but is a thanksgiving of the thanks

398

due to Allah gets discharged just by one part of these goodly words, while the other part thereof which is a description of Gloriousness (Tanzih) and Hallowedness (Taqdis) of Him is a matter separate. It is, therefore, necessary for you to say these goodly words a hundred times every day and night, and Allah is the granter of help.

Q. It has come in a prophetic tradition :.... *glorified be Allah and praised be He to the count of His creation, and to the measure of His pleasure, and to the weight of His Throne (Arsh), and to the continuity of His Words*", and has come "....

glorified be Allah fills up the Balance", and has come "....praise be to Allah is several times more than what has said in His praise all His creation". While the sayer has not said more than once, and the number has not fallen except by one person. In what respect then say that "....to the count of His creation", and in what sense say....and to the measure of His pleasure", and how would beand to the weight of His Throne", and how would be true and to the continuity of His Words", and how would fill up the Balance (Mizan), and in what sense would be said".... and several times more of that has praised Him His entire creation".

I say that man is comprehensive of the creation-world (clami khalq) and the command-world (dlami amr), and whatever is there in the creation and the command is there in man along with an additional thing, and that is his Unified Form (Hai-ati Wahdjni), having originated from a combination of the creation and the command. And this Unified Form (Hai-ati Wahdâni) has fallen to the fortune of none other than him. And this Form is a wonder rare, and an exemplar marvelous. Hence, the praise that would come forth of man shah be several times more than the praise done by the entire creation. And accordingly follows the solution of all the questions.

Hence, the intended by entire creation should be taken all besides man, and if man is also included therein, I say that just as a perfect man finds all the individuals of the worlds (clam) as his units, finds also the individuals of mankind as his units, and realizes himself as a whole of all. Judging as such, finds his praise several times more than the praise of himself, and also would fend (his praise) several times more of the praise of the mankind-individuals. And peace be upon him who followed the Guidance and held fast to the exemplars of Mustafa, upon him and upon his family be blessings in their completeness and regards in their perfection.

Epistle -308

On the description of the meanings of the prophetic tradition «Two wordings (which are) light upon the tongue, heavy in the Balance, loving near Al-Rahman, are: "glorified be Allah and praised be He". has written to Maulânâ Faizullâh of Pâni Pat.

Be it known, and Allah lead ye aright, said "....Two wordings (which are) light upon the tongue, heavy in the Balance, loving near Al-Rahmtin, are: "glorified be Allah and praised be He".

The reason of their being light upon the tongue is evident because of the fewness of the words. And as for the reason of their weightiness in the Balance and their lovingness near Al-Rahman, that is because the first part of the first wordings is expressive of the Gloriousness (Tanzih) of Him and the Hallowedness (Taqdis) of Him respecting all that which is unbefitting His Hallowed Lordship (Jancibi Quds), and of the remoteness of His Stately Lordship (Jandibi Kibriya) from derogatory attributes, marks of accidentality (hudus), and fading-away (zawce). And the second part of these very wordings works towards establishing the Attributes of excellence and the Splendours of beauty for Himw, whether be those Attributes and Splendours the Principal Ones or the Secondary Ones,

400

while the effecting of annexation is for inter-relation between the two wordings in order to work towards proving all Glories (Tanzihat) and Hallowednesses (Taqdis) for Allah and towards establishing all the Attributes of excellence and beauty for Him. Thus the outcome of both the parts of the first wordings is that all Glories (Tanzihat) and Hallowednesses (Taqdisat) are attributable to and all the Attributes of excellence and beauty stand proven for Him. And the sum total of the second wordings is the affirmation of all Glories (Tanzihdt) and Hallowednesses (Taqdisat) for Him along with the affirmation of Grandeur (Azmat) and Stateliness (Kibrivc7) for Him and therein lies the allusion that the privation of defects out of Him is not but on account of His Grandeur (Azmat) and Stateliness. Inevitably then, these two sets of wordings are heavy in the Balance and loving near Al-Rahman. And also glorification (tasbih) is key to pardon seeking (taubah), rather, essence of pardon seeking (taubah), as have I verified in some letters. Hence, glorification (tasbih) comes to be a means towards the effacement of sins and the forgiving of evil-deeds, and as such, inevitably (these wordings) would be weighty in the Balance, tilter of the pan of virtues, and loving near Al-Rahman, since He loves to forgive. Also, when the glorifying (musabbih) praising one (hamid) shows His Hallowed Lordship (Jancibi Quds) far removed from that which is unbefitting Him, and verifies the Attributes of excellence and beauty for Him then it is expected that the Generous Bestower (Al-KarimilWahheib)gt;

would private the glorifier from that which is unbefitting him and would bring up attributes of excellence in the praising one (heimid), as has He S said: "Is the recompense of goodness anything but goodness". Inevitably thus would be the set of the wordings weighty in the Balance because of the effacement of the evil-deeds due to their repetition, and would be loving near Al-Rahman because of the appearance of good morals by virtue of them, and be peace.

Epistle -309

Concerning day and night self-examination (mulesibah) as has come, make self-reckoning before you are reckoned", has written to Maulanâ Haji Muhammad Frakti.

After the Praise and the Blessings and conveying good wishes, it is to convey that a group of the Honourable Mashâ-ikh has resorted to the method of self-examination (muhcîsibah) and, in the night, a little before going to sleep, scrutinize the register of their daily discourses, acts, movements, and reposes, and thoroughly look into the reality of each one, and make amends for their negligences and ill-deeds by turning to Allah, begging forgiveness, beseeching and abasing themselves, and celebrate praise and thanks to Allah by ascribing the self virtuous deeds and acts to the Grace of Him. The Author of Futuhjti Makki-yah was of the self-examining ones and says that I have surpassed other mashâ-ikh in the self-examination (muheisibah) in that I have managed to examine even the self-thinkings and intentions. Near the Faqir, before going to sleep, the saying of the glorification (tasbih), praise (tahmid), and Allah is most Great (takbir), a hundred times, after the manner it comes verified as from the True Informant W, bears the order of self-examination (mulilisibah) and fulfils the task of self-examination (muhcisibah). In other words, by seeking to repeat the words of glorification (tasbih), which is a key to the seeking pardon (taubah), the glorifier seeks to apologize for the self negligences and evil-acts, and verifies His Hallowed Lordship (Jancîbi Quds) >j with Gloriousness (Tanzih) and Hallowedness (Taqdis) from that the perpetration of these evil-deeds becomes imputable to. Since if the perpetrator of evil-deeds had in mind and view the Grandeur (Azmat) and the Stateliness (Kibriyai) of His Hallowed Lordship (Janeibi Quds), Hazrat the Command Issuer (Âmir) and the Prohibitor (Ncihr), would never have had dared the noncompliance with His orders. And since he did dare, it is to be concluded that the Command and the Prohibition of Him had little value and significance near the perpetrator, and we seek refuge

with Allah from that, so by repetition of the glorification-word (kalimah tanzih) expiates that negligence. It should be understood that in the seeking of forgiveness lies the entreaty of putting cover on the sin, whereas in the repetition of the glorification-word lies the entreaty of uprooting the sin. Then how could this be equal to that. Glorified be Allah, how wondrous a word, its words in much fewness and its meanings and benefits in great voluminousness. And by the repetition of the word of praise (tahmid), the praiser expresses thanks for the Divinely help and shows thankfulness for His bounties. While in the repetition of the Greatness-word (Takbir) lies the indication that the Hallowed Lordship (Janàbi Quds) of Him j is higher set beyond being befitting His Holiness this apologizing and this thanksgiving. Since the apologizing and begging pardon of him needs an apologizing and a begging of pardon in abundance, while his praise stands but directed to his self. *Glorified be thy Lord, the Lord of Majesty, above that they ascribe (unto Him). And peace be upon the Messenger. And praise be to Allah, the Lord of the worlds".* The self-examiners content (themselves) with pardon-seeking and thanksgiving, but by these set of hallowed words the task of pardon-seeking also gets accomplished, and the thanksgiving as well becomes done, and an indication of confessing deficiency in the pardon-seeking and thanksgiving also gets served.Our Lord, accept from us (this service), Thou only Thou art the Hearer, the Knower. And send Allah blessings upon our lord Muhammad, and upon his family and companions pious, and send peace and benediction upon him and them all.

Epistle -310

On the description of the comprehensiveness (jamci-iyat) of man along with some abstruse secrets related to this station, and on matters relevant, has written to Maulànà Muhammad Elkhim.

After the Praise and the Blessings be it known that whatever excellences exist in man, all stand derived from the Necessity Degree (Martabah Wujub). If there is knowledge, stands obtained from the Knowledge of that Degree, and if there is Power, stands derived from the Power of that Degree, and so ought to be the further judgements. But the excellence of every Degree is in keeping with the magnitude of that Degree. Man's knowledge beside the Knowledge of the Necessary (//mi Wayibfjc.j bears the

order of a dead body, which is an absolute naught compared with a living one being with an eternal life, life awarded. And likewise the Power of man beside the Power of the Necessary (Qudrati Wājibf bears the order of a spider which does the weaving of its own house as compared with the man by just one out-breadthing of whom the Skies and the Earths, the Mountains and the Oceans, get tom asunder and become like floating dust scattered about. Other excellences should as well be judged accordingly. This difference mentioned is on account of the narrowness of the scope of language, else.

Where stands the dust beside the world hallowed

Hence, fall the human excellences in the form of the Necessity Degree (Martabah Wujub) excellences and have gained not these excellences any thing more than a nominal co-partnership with the degree of those excellences. And it is from here that comes "... Allah created Adam after His image". And the meanings of the proverb "...who knew his self indeed he knew his Lord," becomes clarified by this description. Since whatever is there into the (man's) self (nafs), be though that just the form is very that the reality whereof is subsistent in the Necessity Degree (Martabah Wujub). And it is from here that the secret of the vicegerency of man ought to be realized. Since the form of a thing is vicegerent of the thing. It is from here that the

404

heretics and the earporealists (mujassimun) have come to foster the idea that Allah has the form of man and in their stupidity have affirmed humanlike limbs and organs for Him.... *They themselves have gone astray and have led others astray*". And knowing not that the application of form and things like that in case of that Hazrat Falls under allegorization (tashbih) and metaphorization (tamsil), and not under confirmation (tahqiq) and affirmation (tasbit). Since the reality (haqiqat) of that form requires composition (tarkib), and separateness (tabâ-âuz) and division (tajazzi), which is negative of the Necessity (Widub) and preventive of Pre-Existence (Qidam). The Qurâ-nic Allegories as well exist from the outward turned and upon the interpretation dependent. Said Allah *And none knoweth its interpretation save Allah*". That is-to-say, the interpretation of that Allegory none knows but Allah. Hence, it came to be known that the Allegories as well near Allah stand upon the interpretation dependent and from the outward turned, and to the ulamà firmly grounded also (does He) grant the fortune of the knowledge of this interpretation just as of the Knowledge of the Hidden (Ilmi Ghaib), which is

particular to Him, does grant a knowledge to the particularly special prophets. And thou imagine not this interpretation like as the interpretation of Hand by the Power, and the interpretation of Face by the Essence. Never, not at all, rather that interpretation is of the kind of secrets, of which does (He) grant the knowledge to the especial of the special. And ought this to be known that the Author of Futuhati Makki-yah and his followers have said that just as the Attributes of the Necessary are exactly the Essence of the Necessaryjui, likewise these Attributes are also (among themselves) one exactly the other. For instance, just as the Knowledge is exactly the Essence, also is exactly the Power, and exactly the Will, and exactly the Hearing, and exactly the Seeing, and so should be judged all the Attributes. This declaration near the Faqir is far removed from the truth, since this declaration is based upon the negation of the existences of the additional Attributes and goes against the religion of the men of tradition and congregation. Since the Eight, or the Seven, Attributes stand existent in the exterior according to the opinions of these divines. Perchance the idea of the exactness between the Essence and the Attributes of the Necessary has occurred from here to them that the otherness and separateness of that locale (heavenly) have imagined like the otherness and separateness of this locale (worldly), and when found not that similar to the separateness and otherness of this locale, wherein our essences and attributes do exist, and noticed not the distinctness of that (station) similar to the distinctness of this (station), inevitably came up with the negation of otherness and separateness, and became believers of exactness between one and the other, not realizing that the distinctness and separateness of that locale are inconceivable (bechun) and incomparable (bechagun) like the Essence and Attributes of the Necessary and that, that distinctness has no resemblance with the distinctness (of this station) except in the form and name. Hence, distinctness and separateness in that locale stand verified only we are incapable of the perception thereof It is not (right) that what we cannot perceive, come up with the negation thereof, and become opposers of the men of Truth. And Allah is the Inspirer of the truth.

406

Epistle -311

On the description of abstruse secrets and rare realities by way of hints and allusions, as bear those secrets relation to the detached letters (huruf muqatta-dt), falling in the category of Qura-nic Allegories, a knowledge of the interpretation whereof only to the firmly grounded savants (ulanuui

666

resikhin) have They granted, has written to his son, a figure of Divine emanations, and a site of secrets interminable, Khtjtjah Muhammad Saeed

The two-eyed Ha is the Sustainer of us Just as Alif is the Sustainer of God's Beloved doubtless Lam is the Sustainer of God's Friend While Mim, the Sustaining of the Spoken-to (Kal Tm) does lend The origin of the business of Hazrat Kah is the Reality of Alif , and the origin of the affair of this lowly one, by way of following and inheritance, is also that very Reality of Alif However, the recourse of Hazrat KalJnZik4âiâ is towards the Reality of Afin, while the recourse of this lowly one is towards the Reality of the two-eyed Hâ. At present the resort and refuge of mine is as well the very Reality of Hâ. This is that very Reality which is implied as Htiic Hidden (Ghaibi Hrtw-wiyat), and this Reality is a Mercy-treasure such that one part of the Mercy have They let spread out in the world and ninety vine part thereof have kept reserved for the otherworld. The station and the depositary of the whole thereof is this very Reality. As if one spring thereof is the Mercy-treasure of the world while the other spring thereof is the Mercy-treasure of the otherworld. The quality, the most Merciful of the Merciful (Ar-Hamur-Rahimin) originates from this Reality. In this locale there pervades an All-Pure Beauty (Jameili Sirf) to which none of any spot of the Majesty (Ja/al) has found way. With whatever kind of hardship and agony do They subject the friends in the world, it is a disciplining through the Beauty (Jamjl) which has appeared in the form of Majesty (Jard/). While whatever of bounty and pleasure do They grant to the enemies in the world, that is an appearance of Majesty (talai) which have They caused to appear in the form of Beauty (Jameil). This is that Divine deceptionHe sends many astray thereby, and He guides many thereby". And the origin of the business of the Seal of prophets is that Reality which is above the Reality of Alif, and likewise the origin of Hazrat Khalil egree is as well that very overtopped Reality. The sum and substance is that the Reality of the origin of Hazrat, the Seal of prophets, is the summation (mal) of that Reality, while the Reality of the origin of Hazrat Khalil is the detail (tafsil) of that Reality ;e, s, upon them be blessings and peace in their perfectness and completeness. And the recourse of Hazrat, the Seal of prophet, is the Reality of Alif(1), while

the recourse of Hazrat Khalil is the Reality of Lam (J). Since summed-upness (ime) has more agreement with Unity (Wahdat), necessarily the return came to be attained towards Alif(1), which is nearer to Unity (Wahdat). And since detail has more harmony with multiplicity (kasrat), inevitably return came to be attained towards Lam (J), which is close to multiplicity (kasrat). Hence, Hazrat

Ibrahim is of abounding benedictions in origin (mabda), and as well in destination (ma-jd) an in return (merjd). And it is from here that the lord of mankind does request for the blessings and benedictions akin to the blessings and benedictions of Hazrat Khalil And in the Goodly Names of Allah (Asnei Husnà), the degree vvhwhereof is higher than the degree of the Attributes, the sacred name is the lord (rabb) of Hazrat, the Seal of prophets, and the lord (rabb) of this humble one is the sacred name Al-Rahman And since with respect to origin (mabda) this humble one has agreement with Hazrat Kalim (Moses), indeed a great amount of benedictions have proceeded to this humble one from that Hazrat. Although the sainthood of this humble one is not the Mosaic-sainthood yet is full of the benedictions of that sainthood and has made great advancements by that path. The benefiting which this humble one has obtained

VoI.2 408 Ep.- 312

from that sainthood is by a summed-up condition of that sainthood, and the benefiting of my eldest son is by a detailed condition of that sainthood. The sainthood of this Faqir being derived from the Mosaic sainthood resembles the sainthood of the believing man of the family of Fir'aun (Pharaoh), whereas the sainthood of my sons resembles the sainthood of the magicians of Fir'aun (Pharaoh) who had accepted the faith, and be peace.

Epistle -312

In the reply of some questions asked, and in the verification of the forefinger-gesture, and concerning that which stands approved near the Ulamà Hanafiyah in this issue, has written to Mir Muhammad Nomàn.

Praise be to Allah the Sustainer of the worlds, and blessings and peace be upon the lord of the sent-ones (mursalin), and upon his brothers. the prophets and the sent-ones (mursalin), and upon the close-stationed angels and the virtuous servants all.

The esteemed letter that had sent through Mullà Mahmood did reach and gave much pleasure. You have asked that the ulamà say that the blessed earth of the Grave at Madinah is holier than the Holy Makkah in spite of being the Form and the Reality of the Holy Kâbah bowed-towards by the Form and the Reality Muhammadi-yahkee, how then the blessed Grave-earth comes to be holier.

My master, that which stands proven near the Faqir regarding this is that the holiest of places is the Holy Kâbah, after that the

Hallowed Grave at Madinah, after that the (inviolable) land of Harami Hazrat Makkah, may Allah protect that from calamities. If the ulamà declare the blessed Grave holier than Makkah Moazzamah, intended of theirs by Holy Makkah would be the land besides the Holy Kâbah.

You also have enquired of the permissibility of the forefinger-gesture. A pamphlet written by our late companion Maulàn'a Alimullàh in this regard has been sent, do as has been laid down therein. My master, prophetic traditions concerning the permissibility of the forefinger-gesture stand being related down in a great number.

And some of the narratives of the Hanafi jurisprudence have also come down in this regard, as has the Maulànà put down in the pamphlet sent. And when the books of the Hanafi jurisprudence are carefully studied, it is realized that the narratives of the permissibility of gesture are different from the narratives of Usul, and also different from the apparent religion. And that which Imàm Muhammad Shebani has said, "the Messenger of Allah used to make gesture and we also do as used to do the Prophet", and then said, "those are my words and the words of abi-Hanifah-, fall under the rare (nawàdir) narratives, and not under the Us/il-narratives, as comes in the Fateiwei al-Gharii-ib. And as comes in Muhit that should lie make the gesture by his index finger of the right hand, Imàm Muhammad has not dealt with this issue primarily, and the mash-à--ikh disagree in this issue. Among them are such who say "shah be gestured", and among them are such who say shah not be gestured-. Imàm Muhammad has narrated a prophetic tradition belonging to the narratives other than those of Usul that he would make gesture, then said, "this is my and abi-Hanifah's IvoirZ-, and it has been said that it is sunnah, and has also been said that it is commendable, then has been said that in that (i.e. in the FateiweiT al-Ghard-ib) this is what have they (i.e. the theologians) said. And the truth is that gesturing is unlawful. And comes in the Sera-ji-yah that gesturing by the forefinger in the prayer when uttering là' / teste there is no god but Allah", is a matter disapproved (makruh), and this is the preferred (mukher). And in Kubt'à in favour of this is the ruling, since the prayer stands based upon repose and dignity. And in the rulings of Ghi-yasi-xah is. "and gesture not by the index finger at the time of testification (tashah-hud), and that is the preferred (mukhtdr)", and in favour of this is the ruling. And comes in Jami-ir-ruiniéz, gesture not, and make not the ring-shape, and this is the apparent principle of our companions, as is there in Zeidi, ana' in favour of this is the ruling as is there in Muzinirtit and Walwalji and Khuldsah and in books other than those. And according to our companions, it is sunnah,

and in Khi-jizat-ur-rawaviit by al-Tcrtarkheini-yah: when reach in the testification (tashah-hud)

410

to his words "...There is no deity but Allah, whether gesture by his index finger of the right hand? Imàm Muhammad has not reported this in Asl. And indeed have disagreed the mashâ-ikh in this matter, among them are such who say, gesture not, and so it is in Kubrà, and in favour of this is the ruling, and among them are such who say, do gesture. And according to Ghi-ydsi-yah, and gesture not by the index finger at the testification (tashah-hud), and this is the preferred (mukhtdr).

When unlawfulness of gesturing in reliable narratives stands laid down, and upon disapprovedness thereof rulings exist declared, and do prevent from gesture and ring-formation, and do state the being of that the apparent principle of the companions, it is then unbecoming us followers that dare doing the gesture by following Hadis and be perpetrators of a forbidden, disapproved, and prohibited deed despite a large number of rulings by Attempting Ulamà (Ulamd Mujtahidin). The perpetrator of this act from among the Hanafis is not void of two states, either does not affirm the knowledge of the well-known traditions of the permissibility of gesturing for these Attempting Ulamà (Ulamd Mujtahidin), or does recognize them cognizant of these traditions but does not verify the practice for these divines in keeping with these traditions, and thinks that they have advanced rulings of unlawfulness and disapprovedness going against the traditions according to their self-opinions. Both of these approaches are unclean and justifies not these but he who is a stupid one or an enemy. And the comment in Targhibus Salat that raising the index finger in the testification (tashah-hud) is a way of the Former Ume"; but the Late-coming Ulamd have forbidden that because when the Shi-d group showed extra-particularness respecting that, the Sunni group then abandoned that. To remove the blame from the Sunnis taking the excuse of Rafizis goes against the narratives of authentic books. Since the apparent principle of our companions is no-gesturing, and no-ring-formation. Hence, no-gesturing comes to be the practice of the Former Ulamf, and the act of abandonnent becomes not negative of the blame. Our good opinion about these grandees of religion is such that unless the reason for unlawfulness or disapprovedness in this regard was not evident to them, they did not lay down the ruling of unlawfulness or disapprovedness.

When each time after stating the sunnahness and commendableness of gesturing, declare,.... this is what have they

(the theologians) laid down and the truth is that the gesturing is unlawful, gets realized that the reasons of the sunnahness and commendableness of the gesture did not reach validity near these divines, rather, the opposite of that reached the status of correctness. In short, we do not have any knowledge of this reason, and this matter is not necessitative of any reproach of the grandees. If one says that we do possess the knowledge opposed to this reason, I say that the knowledge of a follower is not reliable in affirming the lawfulness and unlawfulness, rather, the opinion of an attempter (mujtahid) is reliable in this regard. To declare the reasons of the attempters (mujtahidin) weaker than the fibers of a spider is to be too daring, and it is giving the self-knowledge preference over the knowledge of these grandees, falsifying the apparent principles of the Hanafi-men, disturbing the verdict-given (muld bihd) reliable narratives, and designating those uncommon (shawdz.). Because of the nearness of age, fullness of knowledge, endowedness with abstinence and piety, these grandees were acquainted with the traditions better than us far flung ones, and were familiar with their correctness, weakness, revocableness, and irrevocableness more than us, and indeed would be having some reasonable reason in abandoning the doing of deed in accordance with these traditions, e4.e.. And this much we weak-witted ones alter all do understand that the narrators of the traditions have a great amount of difference regarding the state of gesturing and ring-formation, and this abounding difference of theirs has created disturbance in the very nature of gesture. By some narratives it comes to be understood that gesturing without the ring-formation have (the theologians) declared. And those who are advocates of ring-formation along with gesture, some among them have narrated the being of the ring of (the shape) of fifty three, while some other have narrated the being of the ring of (the

412

shape) of twenty three. While still some other have narrated the index-finger-gesture keeping withheld the little Linger (khinsar) and the ring-finger (binsar), and making the ring by the central finger and the thumb. And in a narrative have said of the doing of gesture by placing only the index-finger at the thumb. And in another narrative it comes that by placing the right hand at the left thigh, and placing the left hand at the right foot, would make e the gesture. And in a narrative other, comes that by placing the right hand on the backside of the left hand, and the elbow at the elbow, and the arm at the arm, would make e the gesture. And in some narratives it comes that keeping withheld all the fingers would make -A: the gesture. And from some narratives it is inferred that the gesturing was without moving the index-finger, while in some

other affirm the moving of the index-finger as well. Also in some narratives it comes that would do the gesture while reciting the testification (tashah-hud) without any particularization. And in some other narratives it comes that the gesture was to be done at the time of pronouncing the testification-words (kalimah tashah-hud). And in some narratives the gesture has been restricted to the time of invoking when would say....Turner of the hearts settle my heart on Thy religion." When the Hanafi-Ulama noticed the unevenness among the narrators in the performing of gesture, did not affirm extra acts in the prayer going against the conjecture (qiyjs), as the base of prayer is repose and dignity. Also keeping the fingers as far as possible directed towards the Qiblah (Kéibah) is a sunnah, as has said"....and direct his organs towards the Qiblah (Kijbah) as fur as possible." If they observe that abounding disagreement is disturbing in the case when reconciliation be not possible among the narratives, and what we are in, reconciliation is possible, as may be that all the narratives would have they reported at different times. I say that in many a narrative the word was " is occurrent which near the nonlogicians falls under completive articles, and as such reconciliation is not possible. And that which comes as being learnt from Imàmi «Azam that if you get a Hadis opposing my words, leave my words and act according to the Hadis. Intended by that is the Hadis which did not reach Hazrat Imàm, and because of not having its knowledge laid down rulings contradictory. But the Ahàdis of gesture are not of this category, rather, are well-known Ahàdis, and have not the probability of no-knowledge (to Hazrat Imam). And if they say that the Hanafi-Ulama as well have given rulings of the permissibility of gesture, and in case of differing rulings whichever way is performed the act, would be justified. I say that if the disagreement is there between permissibility and impermissibly, and lawfulness and unlawfulness, preference would be to the impermissibility side and to the unlawfulness side. Also concerning the hand-raising (rafir yadain) Sheykh ibni-Hammàm has said that the traditions of raising (the hands) and of not-raising are contradictory, we give preference on the basis of conjecture to the not-raising ones of the Ahàdis since the base of prayer is on repose and humbleness, which is a matter desirable and pleasing by consensus. How surprising of al-Sheykh ibni al-Hammam when he said, "no-gesturing has been narrated by a great number of mashci-ikh, and this is against narrations and insight. How dared attribute ignorance to the Attempting tilamà fully observant of the conjecture (pives) which is the fourth principal article of Shari-ah, and which is the manifest religion and manifest narration near the Hanafis. Also this sheykh has declared the Hadis of Qullatain week because of the resulting disturbance due to much

disagreement among the narrators. My righteous son Muhammad Saeed is writing a pamphlet in this regard, when it gets completed, shall be sent. Also, you have stated that seekers of the Method are there in every side and have not dared permission to anyone, nor have allowed anyone to become the circle-head. Whoso is suggested (by yourself) and whoso (yourself) considers fit, give order so that be appointed as the circle-lord. (My master), this matter rests upon your judgement, after Istikbeirah (Divine guidance) and having made concentration proceed with the decision, and peace be upon you and upon those with you.

414

Epistle -313

In the solution of the questions asked, has written to Khajah Muhammad Hashim.

Q-1. Excellences of the Companions are related to vanishing and abiding, travelling and passion, or not?

Q-2. In the Exalted Naqshbandi-yah Method forbid self-exertions and hold those harmful while His lordship has borne hard labours?

Q-3. Why this Path is referred to Hazrat Siddiqe?

Q-4. In one of the letters you have written that a seeker cannot be shifted by disposing power from the Mosaic-sainthood into the Muhammady-sainthood, while in another letter you have written that I have transferred you from the Mosaic-sainthood into the Muhammady-sainthood, how comes about the compatibility in these?

Q-5. Front-slitted shirt should be worn or shirt with round neck-hole?

Q-6. How becomes the attention of negation-affirmation (ne isbeıt) gathered with the attention of Absolute Unity (Ahadiyat).

Q-7. In the negation-affirmation (nali isbcıt) made by the heart, why carry the La (No) y up,

and Ilâha (God) 4! on the right?

At the end of this letter has described the etiquettes to be observed respecting the sheykh, and has advised to let this very letter mark the end of this volume out of regard for the number three hundred and thirteen which corresponds the number of the prophets-sent (ainhiyeı mursalin), and also the number of Badr-wariess (ahli Bard, and has further said that with the ending of this letter add the letters which the eldest son had written so that the readers keep him remembering with invocations and favours of Qur-anic-recitations.

In the Name of Allah, the Compassionate, the Merciful

Alter the praise of Allah, and the Blessings, and conveying goodwishes, it is to convey to brother Khàjah Muhammad Hashim that a written answer of the solution-sought questions, as (recorded) in the letter of Mir Sayyid Muhibbullàh, has been sent containing whatever was known.

The sum and substance of the first question is that the Nearness (Qurb) of Allah is dependent upon the vanishing in Allah, abiding with Allah, covering of all the stages of passion and travelling; that the Companions who gained superiority over the saints of the Ummah by just one company of the Best of mankind whether that all journeying and travelling, vanishing and abiding, accrued to them just by that one company, and was only that one company superior to all journeying and travelling, vanishing and abiding; that the attaining of the Companions of vanishing and abiding was by the attention and disposing (power) of His Lordship or by the sheer (entrance into) Islam; that the knowledge of travelling and passion in terms of states and station had they or not, if had, by what name then used to give a description thereof; that since there was not (in vogue) the method of travelling and disposing, then these could as well be called a good-innovation (bid-ati hasanah).

A-1. Be it known that the solution of this difficulty is connected with company and related to attendance. A matter which none has spoken about in this age, how could that be comprehensible to you by a mere written presentation.

But since you have put the question, giving answer is necessary. Of necessity, therefore, in a summed-up manner the solution thereof is advanced, do pay heed. The Nearness (Qurb) connected with vanishing and abiding, travelling and passion, is the Saintly Nearness (Qurbi Wiljyat) honoured by which the saints of Ummah do stand. Whereas the Nearness (Qurb) which the respected Companions attained in the company of the Best of mankind was the Prophetic Nearness (Qurbi Nubuwat), which fell to their lot by following and inheritance, and in this Nearness (Qurb) neither there is vanishing nor abiding, neither there is passion nor travelling. And this Nearness (Qurb) by degrees is higher and better than the Saintly Nearness (Qurbi Wikivat). Since this Nearness (Qurb) is a Radical Nearness (Qurbi AsJLat), while that Nearness (Qurb) is a Shadowy Nearness (Qurbi vast is the difference between the two. But the understanding of everyone does not reach the taste of this gnosis. Rather, nearer it is that even the specials (khawcis) be participant of the commons (awcin) in the understanding of this gnosis.

Were if Bu Ali to play the Qalander's flute

Every Qalander of the world would become sufi, do note

Yes, if ascension occurs by the route of Saintly Nearness (Qurbi Wileiyat) to the pinnacle of the excellences of the Prophetic Nearness (Qurbi Nubuwat), vanishing and abiding, passion and travelling are

416

inescapable, as these are preliminaries and means to that Nearness (Qurb). And if this route is not travelled by, and the Highway of the Prophetic Nearness (Qurbi Nubuwat) is chosen, naught of vanishing and abiding, passion and travelling are at all needed. The Honourable Companions have travelled by the Highway of Prophetic Nearness (Qurbi Nubuwat) so that had nothing to do with passion and travelling, vanishing and abiding. Kindly get a description of this gnosis from the letter addressed to Maulânâ Âmanullâh.

And this Faciir at every place in his letters and pamphlets has written that my affair belongs to that which is beyond travelling and passion, and beyond theophanies and appearances, and the intended thereby is this very Nearness (Qurb). I were in the attendance of my Hazrat Khàjah when this wealth had materialized, and had described (that) in these words to him that such an affair has appeared to me which compared to the inward-journey (sairi anfusi) has the same standing as has the horizonward-journey (sairi afaqi) compared to the inward-journey (sairi anfusi). Besides these wordings I did not find in myself ability for giving utterance to that wealth. After the lapse of many years when this wondrous affair became clear and manifest, stood set in comprehensive wordings into writing. Praise be to Allah who bath guided us to this (felicity), and ii'e would not have been guided aright if Allah hadst not guided us. Verily, came to us with Truth the Messengers of oui- Lord.

Hence the wordings of vanishing and abiding, passion and travelling, come to be of innovatory nature and are mashâikhformulations.

Molvi Jâmi writes in Nafahat that first who gave the cry of vanishing (fana) and abiding (baqa), it is Hazrat abu Saeed Kharrâz

A-2. The sum and substance of the second question is that the Exalted Naqshbandi-yah Method is marked by a particular observance of the following of Sunnah whereas the condition is such that His Lordship has borne surprising self-exertions and

facéd severe hunger conditions, and in this Path forhid self-exertions, rather consider self-mortifications harmful because of their giving rise to illuminations formal (kashf suri). It appears highly surprising how in fallowing the sunnah could there be harm.

++O the image of love, who has said that self-exertions in this Method are forbidden, and wherefrom have heard that (they) hold self-mortifications harmful. In this Path permanent safe-guarding of the Reference (Nisbat), and taking extra care in following the sunnah, and striving to keep the self-states secret, and seeking to be moderate, and observing temperance in the meals and clothing, consider as severe self-exertions and strenuous self-mortifications. In short, cattle-like people do not imagine these acts as selfexertions and do not recognize as self-mortifications. Exertion and labour near them stand confined in hunger, and excessive hungriness in their sights is a matter of great worth. Since eating near these animal like ones is the most important of the important things, and of the highest targets. Inevitably then, the abandoning of that is a severe self-disciplining, and a strenuous self-mortification (near them). Contrary to the uninterrupted safe-guarding of the Reference (Nisbat), and being extra careful in following the sunnahUe and the like, is of no significance and of no count in the sights of the cornillions so that recognizing the abandoning of alose as prohibitions, imagine the attaining of those as self-disciplining. Therefore it is necessary for the grandees of this Method to keep striving in keeping (their) states secret, and shun such self-disciplinary works which be of high vorth to the eyes of the generality, instrumental in popularity in the people, necessitative of Lame, as (these) are fraught with calamities and fruitful with mischief. Said *Sufficing is for the evilness of a man to be pointed towards him in religion or world, save him who Allah do save*. Near the Faqir lengthy hunger-undertakings are much casier and have perfect convenience as compared to the observance of moderate limits in the edibles. I so find that the exertion of observing moderate limits is severer than the exertion of excessive hungriness.+ Hazrat, the honoured fatherused to say that I have seen a

418

pamphlet in the travelling-knowledge wherein it was written that observing the moderate lirnits in the edibles, and being watchful of the medium conditions, are sufficing in reaching the Object of Desire, and with this observance (much of) remembering (zikr) and pondering (fikr) is not needed. And the truth is that in the

edibles and in clothing, rather in all matters, keeping to moderate limits and an even approach are exceedingly befitting.

Eat not so much that from the mouth it comes out

Nor eat so less that the soul from the body by weakness gets out

Hazrat Haqq had granted the power of forty men to our Messenger by which power would bear the heavy burden of severe hunger. And the Honourable Companions also by the blessings of the company of the Best of mankind would bear this burden and no weakness and flaw in their deeds and acts would occur. And in spite of hunger had such a power of war with the enemies that the power of the full-bellied ones reached not the one tenth of that. And it is from here that twenty persons of the forbearing ones would be dominant over the two hundred persons of the unbelievers. And hundred persons would be dominant over one thousand ones. And near it is that the hunger bearing ones other than the Companions (Sahabah) become even incapable of observing the ceremonies and the sunnah, rather often it is that even the duty of observing the obligatory-worships might discharge with difficulty. Imitating the Companions in these matters means rendering oneself helpless in discharging the sunnah and the obligatory works.

It has been reported that Hazrat Siddiq following His Lordship resorted to successive fasts (saumi wise) and due to weakness and loss of bodily strength involuntarily fell senseless down on the ground. His Lordship by way of admonishing, said: "Which of you is like me, I pass the night in the company of my Lord and from there do eat and drink". Hence, liked not the imitating without having capability. Also, by the blessings of the company of the Best of mankind, the Honourable Companions were immune to and secure against the hidden harms of excessive hunger, while to others this secureness and immunity facilitated stand not. A description thereof is in this way that excessive hunger indeed is promotive of cleanness (safa). To a group imparts the heart-cleanness (safai qalb), and to another group the ego-cleanness (safai nafs). The heart-cleanness (safai qalb) is fortifier of guidance (hidaya) and intensifier of luminosity (noor). While the ego-cleanness (safai nafs) is astray-leading (zalalat numa) and darkness intensifying (zulmat afza). The exertion of hungriness led the Philosophers of Greece and the Brahmans and Yogis of India all into error and loss by imparting ego-cleanness (sa» ne). Plato, the stupid, relying upon the cleanness of self-ego and making the illuminational imaginary forms his guide increased but in haughtiness, and to Hazrat Isa h-Mullah (Jesus, the spirit of God) the Messenger, not being submissive, said, "Q-4:

we are a people guided, need none to guide us. If this darkness promoting cleanness were not within him, the illuminational imaginary forms would not have become barrier of his way, and would not have become preventive of attaining to the Object of Desire. He regarded himself luminous (noorani) on the assumption of this cleanness not realizing that this cleanness has not exceeded the thin crust of his urging-soul (nafsi ammeirah), and his urging-soul continues to persist in that very self-evilness and pollutedness, and is in no way more than showing a thick sticking dirt in a sugar coated thin covering. The heart, which in itself is clean and luminous, but because of the neighbourhood of the darkness-stricken ego sets on the face thereof rust, by little purification does return to the original state and becomes luminous. Contrary to the ego (turfs) which in itself is evil and darkness is its innate quality, unless by the disposition of the heart, rather by the following of the sunnah and observing the shari-ah kte, rather by the sheer God's Grace purged and purified become not, and its innate evilness disappear not, any good and betterment from it is unimaginable. Plato, in his utter ignorance, imagined the self-cleanness, which stood related to his urging-soul (nafsi ammiraah), like the heart-cleanness of Hazrat 'sa, and necessarily then thinking himself well-niannered and

420

goodly-cultured like him, vent deprived of the wealth of his following and became stained by the stain of eternal loss. *We seek refuge with Allah from this calamity".*

And since such haret was there hidden in the nature of hunger, the grandees of this Method .seui abandoning the exertion of hunger led to the exertion of moderateness in the edibles and to the labour of keeping to medium limits, and abandoned the gains of hunger in view of the probability of this harm of massive peril, while the others noticing the gains of hunger closed the eyes to the haret thereof and persuaded towards hunger. And it is a set principle near the wise that against any harm, gains much more can be abandoned. And close to this proverb is that which the ulama have said, may Allah appreciate their efforts, if there is an act occurrent between sunnah and innovation, abandoning the innovation is better than observing the sunnah. In other words, in the innovation lies the probability of harm, and in the sunnah lies the hope of profits. Hence, the innovation should be abandoned giving the probability of harm preference over the hope of benefit, lest occur there any harm from another way in observing the sunnah. The reality of these words is this that that sunnah stood restricted to that age, and since the restrictedness thereof to an age

due to delicacy and secrecy a group could not detect, hastened in the following of that, while the other group, realizing its validity for an age, did not follow it, and Allah knows the reality of the affairs best.

A-3. The sum and substance of the third question is that in the books of the grandees of this Exalted Method occurs that our Reference (Nisbat) stands attributed to Hazrat Siddiq contrary to all other Paths. Now if a claimant says that most of the Paths reach Imam Jafar Sadiq, and Hazrat Imam bears reference to Hazrat Siddiq, then why the other Orders rest not attributed to Hazrat Siddiq. The answer is that the Imam bears reference to Hazrat

Siddiq and also to Hazrat Amir and despite a gathering of these

two exalted references, the excellences of each reference (nisbat) exist separate, and remain distinguished one from the other in Hazrat Imam. A group extracted the reference Siddiqi (nisbati Siddiqi) from Hazrat Imam due to congeniality Siddiqi, and became referred to Hazrat Sicidiquetâ, while the other group extracted the reference Amiriyah (nisbati Amiriyah) due to congeniality Amiri, and became referred to Hazrat Amir This Faqir had once gone to the division of Banaras on the occasion of a gathering where the waters of the Ganga and the waters of the Jamna meet together. In spite of that combination it seems that the waters of the Ganga are separate and the waters of the Jamna are separate in a way as if there exists a divide so that the waters of one and the other intermix not. The people (residing) on the Ganga-water side take from that water-combination, the Ganga-water, while those (residing) on the Jamna-water side take the Jamna-water.

If they remark that Khajah Muhammad Parsa has asserted in the pamphlet Qudsi-yah that just as Hazrat Amir, stood disciplined by Hazrat the Seal of prophets, likewise stood disciplined by Hazrat Siddi. As such the reference (nishat) of Hazrat Amir is exactly the same as the reference (nisbat) of Hazrat what then is there the difference. I say that despite the unitedness of the reference the characteristics of diverse receptacles exist at their originality. The same water gains distinct qualities with respect to diverse receptacles. It is therefore quite proper that in view of the qualities of each one, the Path be referred to him.

A-4. The sum and substance of the fourth question is that in the letter to Mulla Muhammad Siddiq comes written that the persan who has the propensity of Mosaic-sainthood, it is not known whether one having the power of disposition might bring about in him the propensity of Muhammady-sainthood. While in the letter

to Dervish's eldest son it has been stated that have transferred you from the Mosaic-sainthood into the Muhammady-sainthood. How is there compatibility between these. The answer is that what occurs in the letter of Mulla Muhammad Siddiq that s'Oing from the Mos-aic-sainthood to the Muhammady-s-ainthood is not known as being possible. At that time had not the knowledge of occurrence

Vol.2 422 Ep.- 313

of this matter. Afterwards when They made this matter known and granted the power of this shirting and changing, did write that you have been shifted from this sainthood to that sainthood. The time is not the same so that contradiction be imaginable.

A-5. The sum and substance of the fifth question is that the sufis of this area wear the shirt front-slited and say that this is the sunnah, while the companions of Hazrat Mir Noman make that with neckhole, what is the assertion in this matter. In answer be it known that we as well in this matter are double-minded. The people of Arabia wear front-slited shirt and consider that sunnah, while from some of the reliable Hanafi books it comes to be known that men should not wear front-slited shirt because of its being womenswear.

Imam Ahmad and Imam abu Dawood narrate, attributing to abu-Hurairaheà, that the Prophet has said «*Cursed be the man who puts on the clothing of woman, and (cursed) be the woman who puts on the clothing of man.*" And it is in Matabul Muminin, "*and resemble not the woman, men, and resemble not the man, women, as both the groups become then accursed*". Rather it comes to understanding that front-slited shirt is not the wear of the men of religion and of the men of knowledge. Therefore, this kind of wear has been appointed for the non-Muslim free subjects. And in J'ami tir rumuz it comes reported from Muhit that wear not any non-Muslim free subject those clothing that are special to the men of religion and knowledge, like as ridei (mande) and Imdmah (winded head-cover), rather wear shirt of course cloth bearing slit at the bosom like as women. Also, according to the wordings of some ulamà a front-slited one is not a shirt but it is dira. Near them shirt is that which has lengthwise slit on both the shoulders. In Jami ur rumuz on the description of women's dead body shroud (kafn), and also in Hiddyah, it comes that in place of shirt it is dirâ, and is differentiated between these by there being slit at its bosom (i.e. dira), and in the shirt, at the shoulders, and also have said of likeness. The Faqir finds this appropriate that since men have been forbidden resemblance with

worn in dress, then where the women wear shirts front-slited, men ought to wear the neck-hole one, abandoning resemblance with the women pattern. And where women wear neck-hole pattern, men ought to adopt, of necessity, front-slited shirt. And in Arabia the women folk wear the neck-hole pattern, of necessity men, therefore, wear front-slited shirt. And in Md ward un Nahr and in India the dress of the women folk is front-slited, of necessity then men ought to adopt the neck-hole pattern shirt.

Miyàn Sheykh Abdul Haqq would say that I were in Hazrat Makkah when I saw that one of the disciples of Sheykh Nizà'm Nornoli was making rounds around the Kâbah wearing neck-hole pattern shirt, and a group of Arabs were showing surprise over his dress that has worn a women-dress. Hence, in view of the convention and custom the practice of the men of Arabia too shah be proper, and the practice which is in India and Md ward un Nahr shah also be proper for every one is a direction which he turns towards. If the sunnahness of the front-slited shirt were an established matter, the Ulamà Hanafi-yah would not have allowed this dress to the non-Muslim free subjects, and would have let that be special to the men of religion and knowledge. But since the women are ahead in adopting this dress, the dress of men in this place has become subject to women-dress.

A-6. The sum and substance of the sixth question is that when right from the beginning the attention of the seekers in this Path is towards the All-Pure Absolute Unity (Ahadivat Sirj), ought this attention then not combine with the negation-affirmation (nafi isbdt), since the attention becomes towards "other" at the time of negation (nafi). The answer is that the directing of attention towards "other" is for the sake of intensifying and disciplining the attention towards the Absolute Unity (Ahadivat), and the object of the negation of "other" is an uninterrupted attainment of this attention without any resistance by "others". Hence, the attention of negation of "other" shall not be negative of the attention towards the Absolute Unity (Ahadiyat). Since negative of the attention towards the

424

Absolute Unity (Ahadiyat) is the attention towards "other", and not the attention negative of "other". Vast is the difference between the two.

Q-7. The sum and substance of the seventh question is that it is necessary that every remembrance a novitiate of this Method effects by the mouth and the tongue, the heart also utter that. Now, in case of negation-affirmation (ne isbeit), does the heart

utter the entire or not. If it does utter the entire, then giving U (6') upwards rise and turning Ilcîh (45!) towards the right is in what manner. The answer is that if the heart utters the entire what loss accrues if take upwards, and turn //ah (J) towards the right, and draw towards itself. Since negation-affirmation (nafi isbjt) in this Path accomplish by thought and have no business with the mouth and the tongue so that co-ordination of the heart render a condition for the (acceptance of the) word. These two last questions of yours are of the category of the Fakhri Razi skepticism. If you had pondered well, the difficulty would have removed.

The remaining of the object is that some friends of that place have repeatedly written that Hazrat Mir does not pay much attention to the affairs of the seekers these days, and is busy with erecting building, and is spending the unsolicited amount (mablaghi fittuhat) on building so that the Fugarà remain deprived of any share. They had put down these matters in a way that a stain of criticism was being realized thence, and a smell of rejection was being perceived.

Be it well understood that the rejection of this sect is a killing poison, and the objection to the acts and words of these divines is a viper-poison that casts into an eternal death and into an everlasting perishing. And how serious would this be when this rejection and this criticism stand directed towards the sheykh, and turn out to be a means of offence to the sheykh. The denier of this sect goes deprived of their wealth, and the criticizer of them remains ever unsuccessful and loser, and as long as the entire repose and rests of the sheykh appear not commendable and beseeching to the eyes of the disciple, gets no share out of the excellences of the sheykh, and if gets, it is a mere Divine deception which ends up in ruination and disgrace. If the disciple in spite of utmost love and sincerity that cherishes for the sheykh, fend within himself hairbreadth room for objection to the sheykh, nothing except the self-ruination do realize, and is one deprived of the excellences of the sheykh. If supposedly the disciple senses any suspicion as to any act of the acts of the sheykh and cannot dispel that, then enquire of that in a way that be clean of any trace of objection, and be clear of any assumption of denial. Since in this age the truthful and the liar go together, if some time comes out of the sheykh an act which is against the shari-ah, the disciple should not follow the sheykh in that act, and with good opinion as far as possible seek reason for that, and remain after finding the cause for the correctness thereof. And if a correct cause is not realizable then ought to turn to Hazrat Haqq for the removal of this trial, and submissively and beseechingly, and in tears, and with entreaty,

beg the security of the sheykh. And if the disciple feels any suspicion concerning the sheykh because of his perpetrating an act allowed (m//bah), never pay any attention to that suspicion, because when the Owneriik. of the affairs has not forbidden the doing of the allowed (m//bah), and has not ordained any objection (regarding that), whence reaches any right to any other one to make objection out of himself. It is quite often so that in some places the abandoning of the preferable (aue is preferable (aulj) to the performing of the preferable In a prophetic tradition it has come :....Verily, just as Allah likes the practice of the resolute act, likes as well the practice of the permitted act."

Since Hazrat Mir has many depressions, if during the times of depression (qabz) pay not attention to the affairs of the disciples and seek self-peace through engaging in some permitted works, why that be a place for any objection. In such times Abdullah Istakhry would go to desert with dog-guards for the sake of self-relaxation, while some other masha-ikh in a situation like this would seek self-relaxation in hearing (sarnâ) and songs (naghrnah).

Vol.2 426 Ep.- 313

And peace by upon him who held fast to the following of Mustafa, upon him and upon his family be blessing in its completeness, and peace in its perfectness.

Letter -1

Written by the eldest son forgiveness whose abode.

The humblest of your servants, Muhammad Sadiq, conveys to Your Honour that the states and affairs of these limits by the blessings of (your) exalted attentions are going well with a tranquillness format (suri) and substantial (mânvi). Since a long time the heart were watchful and perturbed concerning the servants of Your Eminence, the day of writing the letter came Min Badruddin and conveyed fully the goodly conditions and well-being, felt an unending joy and an inestimable pleasure.

Praise be to Allah upon that, more and more. O the Resort Holy! Hafiz Bah-a-uddin completed the Qur-an in the night of the thirteenth, and from the night of fourteenth began Hâfiz Musa (the reciting). He recites five five parts every night, and the coming night, which is the night of nineteenth, would have finished. And for (the nights of) the last ten days, the very Hafiz Bahà-uddin has been appointed to complete (the Qur-ân). Hazrat Salâmat, one night the Hafiz were reciting the Qur-ân in the Trjih-Prayer when

a very vast and luminous station appeared, as if were the station of Haqiqati Qur-an (the Reality of Qur-àn). Even though this claim ought not be dared done, but it so came to be understood that Haqiqati Muhammady (the Reality of Muhammad) krae is the summed-up state (ijmerl) of this station, and as if a great ocean have They rendered confined in a jar, and this station is the detail (tafsil) of Haqiqati Muhammady (the Reality of Muhammad). And most of the prophets and perfect saints, according to their measures, have benefited from some of the locations of this station. And from the entire whole of this station a fortune to those other than our Messenger is not understandable. And this Faqir also did benefit. Haqq 14, through the exalted attention (of yours), grant a complete share. Until now this station has become not manifest fully well. The affairs remaining are passing with tranquillity, and too much benedictions in this great month appear to understanding. Brother Muhammad Saeed is enjoying even states and his time is passing with tranquillity and remembrance. Friends of the city also turn up with full zest. The Faqir has memorized slightly over four parts, and would apparently have completed five parts up to the day of Id. The rest is servanthood.

Letter -2

The humblest of (your) servants, Muhammad Sàdiq, conveys to Your Honour that the states and the affairs of these limits are obligative of thanksgiving. The well being of that Personality, the Resort of yearnings, and of all the servants and sincere ones, is desired and wanted.

The honouring address and the esteemed letter sent through Ismà-il, became honoured and pleased by reading that. Let Haqq remain and persist the gracious shadow of this world-Resort over all the men of Islam by the sanctity of the Untaught Prophet (Nabi Ummi) and his dignified family, upon him be blessing in its completeness and peace in its fullness. O the Resort Holy! Of the lowness of the self-states write what as no asset other than regret and remorse for the ill deeds, and neglect concerning the past and present states have in hand. This is the yearning that pass not any second and instant against the pleasure of Hintii, but that is not attainable unless the attention of the servants of that shrine extend help and give supporting hand.

No accomplishment is hard for the noble-hearted ones

Praise and thanks be to Allah that until now by the benedictions of (your) noble attention am persevering in the way (you) had advised, and hardly any intervention has POUND way therein, rather day by day there is hope of advancement and increase. The sitting

(of the fuqara) takes place after the morning (fajr), midday (zuhr), and the afternoon (asr) prayer, and as Hafiz Baha-uddin becomes free from the diverse duties, recites the Qur-an. And this Faqir

428

some time is depressed (maq buz) and in others, relaxed (mabsut). Depression and relaxation, attention and zest, rest and the like, all remain connected with the body and exceed not that. The six subtleties are neither attentive nor forgetful. If attentive, their attention is like the Presence Knowledge (Ilmi Huzuri), rather Identical (Ain) thereof. And the attention and the zest, and the like of that ail, consider as falling under the shadows and fend not exceeding the shadow. The subtleties firstly were intermingled with the body, and in the insight any thing other than body was not realizable, as had presented to the Sire in-pleasure full-measure. At present appear distinguished from the body to the sight, and realize this station as the station of abiding (baqa). After abiding (baqa) a kind of vanishing (fana-) took hold of the subtleties again. It so came in the understanding that without this vanishing (fana), which comes over after abiding (baqa), completeness of the task is attained not. Now, since a few days am again depressed, and the condition of pleasure is lesser. Shall see what happens later. Until now the attention has not returned to the worlds (clam). Since the presenting of the states was necessary, therefore, have dared writing few words. O the Resort Holy! The Faqir every night sees the Hazrat in dream, ' ; ^ ; Utt. save what Allah will. What to write further, as would be mere formal affectations the rest is servanthood.

Letter-3

The humblest of (your) servants, Muhammad Sadiq, conveys to Your Honour that this Faqir was in a state of depression and sorrow since a long period of time. At last due only to the hallowed attention (of yours), the Grace Divinely came and a deep relaxation (hast) had over. In this relaxation it so came to understanding that previously, for instance, just as the recalling (ycid) and the attention (tawajjuh) were from the side of that Personality, whatever is there now, it is from Him \ii, U, and within the self except the capability of reception nothing other do realize, like the mirror upon which come rising the Sun, and by that all darkness and denseness of the body and the subtleties be burnt, and enter into those all the light and blessing befitting. Then expanded the bosom, and enlarged the heart, and became the body luminous and subtler than the soul (nez) and the secret

(sirr), which (both) were as such already. And realized the most perfect theophany amongst the subtleties existing at the heart. When cast the sight at the heart, appeared that there is another heart in the heart, and there is theophany upon that, and when looked at the heart of the heart, appeared that there is another heart in that heart, and there is theophany upon that, and as such was the situation unendingly. And there would appear not a heart all-spread (qalbi basit) but therein would be another heart. However, imagine now that the affair has reached an end in the all-spread heart (qalbi basit), even though am not certain. And it so stands realized now that the preceding states in comparison with this state were all pure affectations. And the Name of that station would also strike the (heart), but wrote that not fearing audacity. O the Resort Holy! all these insignificant effects are the result of the noble attention (of yours).

If every hair of my body gets a tongue

A thousand combined cannot duly give thanks one

Hazrat Salamat! Yearning .to pay a visit to attend upon the Huzur's servants is beyond description. Night and day, rather every hour, is there the feeling that what good time and pleasant instant would

Vol.2 430 Ep.- 313

that be when this high objective and noble purpose would be attained. And any thing other than this desire and yearning in imagination enters not. Haqq in the best of the ways and by the most suitable of the routes, grant this great fortune by the sanctity of the Prophet and his noble family, upon him and his family be blessings in their most completeness and peace in its highest perfectness, the rest is servanthood, and be peace.

Ended Volume II

**And therewith ends the Original Volume
I**

Foreword

1. Personality A sign of the Divinity

The personality of Sheykh Ahmad Paruqi Sirhindi, honorifically called Mujaddid Alfi Sani, "the Renovator of the Second Millennium," and Imâmi Rabbâni, "the Divinely Inspired Leader", although needs no introduction, yet a brief account of his glorious and resolute life does need mention in view of:

....

Verily in their stories is a lesson for the men of understanding,
(Q- 12:111), and

....

Stories of the formers are exhortations for the lateres.

He was indeed a true deputy of the Prophet, exemplification of the tradition: The Ulamd of my Community are like the Apostles of the Sons of Israel, one of the highest-ranking five saints of the Ummah, among the saints as a Resolute Apostle among the Apostles, a sign of the signs of Allah on the earth, an embodiment of so many praiseworthy and heroic qualities of diverse nature that each one of them when pondered over, makes one dumb-founded.

....

For Allah it is not impossible

To gather the worlds in a soul single

2. Gnosés and trend Unprecedented and deeply Islamic

In his spiritual flights he rose to unimaginable heights and attained unprecedented gnosés and unrivalled illuminations. While originality, verity, and rarity mark the quality of all his cognitions and illuminations on the one hand, being fully corroborative and supportive of the Shari-ah and Sunnah is their characteristic on the other hand. And the illuminations, spiritual assertions, and mystical doctrines described by him, concerning which the Qur-an and Hadis are silent, appear as well to a sound mind self-evident truths and shining realities due to their cogency, luminosity, and forceful convincingsness.

3. Authoritativeness Of unparalleled masterliness

The beautiful, masterly, elaborate, and authoritative expounding and detailing of the Naqshbandy-travelling (suluk), of the nature of vanishing (faner) and abiding (baqa) in each of the travelling

Vol.1 vi Foreword Vol.1 vii Foreword

stages, of the kinds of states (ahwal) and cognitions (ulum) met therein, of the deceiving illuminations (kushuf) and foot-slipping locations, of the ranges of ascension (uruj) in the Transcendental Degrees (Marcitibi Wujub) and of the depths of descension (nuzul) in the Phenomenal Limits (Marcitibi Imen), of the categories and degrees of sainthood, of the absolutely no-further-progress point in the spiritual journey, of the mighty sweep of the Name Al-Zeihir towards the externalization of every hidden excellence and thing, of the preponderant penetrating pull of the Name Al-Bertin to the hidden-world where the prophetic excellences flash fast and far, the galaxy of Names glitters all over, and the Divine Realities exist unveiled, of the Formal (Suri) and Real (Mcinvi) theophanies, of the shadows (zi/d) and Root (AsI), of the visions and unions, of the solemn ignorance (jahl) that follows knowledge, are the things that are almost completely missing in case of other Orders.

Presentation of the Naqshbandy Order by the Imam in such a scholarly and instructive way has rendered it beautifully orderly and ingeniously systematized, so overwhelmingly interesting and attractive that anyone who has even the slightest aptitude for spiritual works is likely to become wholeheartedly willing to pledge allegiance and undertake the journey towards Allah with a gleeful amazement.

4. Reforms in mysticism As a duty of Islamism

Immensely significant, vitally important, and highly laudable work of the Imam are his searching-criticism of and reforms in Tasawwuf towards rendering it a neat and clean, pietistical and unlaborious, natural and acceptable system of mysticism in which there absolutely be no room for any idea, concept, assertion, or doctrine which has the faintest streak of anti-Qur-anic nature or of conflict with the Prophetic words.

Employing all the gnostical, spiritual, and intellectual powers at his command, he has made in the pages of his Epistles a desperate, ail-out effort to convince the reader that there exists an irremovable barrier and an insurmountable wall between the Creator and creation, God and man, which man cannot transgress. God is God and man is man, and man must perceive his temporality in order to recognize the God's eternity. The prophets and the scriptures have proclaimed their duality, not unity. Using his fathomless gnosis and irrefutable spiritual assertions, he shows in the pages of his Epistles the Being of Allah at a height and degree of greatness and grandeur, glory and sublimity, which irresistibly impresses

upon the mind of a reader endowed with sound wisdom that the Lord is far above the highest spiritual flights and attainments where imaginations the and illuminations decay, where gnosis changes into bewilderment and wisdom means stupidity, where ambitions are called insanity, relations blasphemy, and assimilations heresy, where unsuccess is hailed as success, where inability to perceive is called perceiving, and ignorance is considered the last spiritual station and the extreme end of the journey.

++ The reality that nothing other than purification of the heart and purgation of the carnal-soul to restfulness is the objective behind the spiritual adventures and upward journeys, starts showing itself to the seeker with greater and greater severity while the forceful gnostical warnings concerning the inaccessibility and transcendentality of the Desired sounded through deep meaningful mystical terms and beautifully worded expressions, so strongly convincing and deeply inspiring, and so straightforwardly directed, that they only bring home to him the feeling of utmost lowness of himself before his Almighty Creator. Reduced to the lowest state of lowness in his own eyes, ambitions of stations become meaningless to him, aspirations of attaining union remain no more, passions of seeking nearness cool down, hopes of enjoying visions depart, and naught save the status of servanthood and total submissiveness he finds befitting himself as his highest honour and greatest distinction. At the same time nothing in the world is more displeasing and disgusting to him than to hear or think of any kind of harmony or similarity between the Creator and creation. For, the highest honorific designation of Muhammad t next to his official designation Muhammad is ci messenger of Allah, (Q- 48:29), proclaimed by the Qur-an, is- — servant of Allah, according to the verse: Whén stood up in prayer the servant of Allah," (Q- 72:1-9). Hence the highest degree of sainthood and the culminating-point of humanly efforts and

reach is the status and station of servanthood (abdiyah) which the NaqshbandyMujaddidy travelling (suluk) stands for, confirms, and accepts.

5. Spiritual Imagery. Of the Divine Beauty and Majesty

Just as a number of verses in the Qur-an, such as:

And the whole earth will be His handfUl on the Day of Resurrection and the heavens will be rolled up in His right hand, (Q-39: 67).

And thou ii'ilt see the angels thronging round the Throne, hymning the Praise of their Lord, (Q- 39:75),

.... And the sky will split asunder, for that Day it will be frail. And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day above them, (Q- 69: 16,17), stand as symbols of Allah's Power and Authority, Awe and Majesty, and lend themselves to the sublime imagery of the world above the skies, and of the Precincts of Holiness, and impress upon the faculties of the reader His Almightyness and Godhood, and fil his heart with a deep spirit of submission and devotion, love and liking towards Him.

Similar to some degree is the condition of the NaqshbandyMujaddidy gnostical expressions, spiritual terms, and mystical doctrines which proceed from deep mystical experiences and true illuminations embodying the entire mystical system and spiritual programme and practice beneath their form and within their fold. Since they revolve around the Divine Essence, Attributes, Names, Being, and other related Entities, they as well stand as symbols of human quest and courage, achievement and ambition, in response to

And thy Lord is the final goal, (Q-59:42),

towards reaching and recognizing the Lord with saintly tokens and servantlike trends. These mystical formulations as such impart to an endowed traveller, an elect, possessing insight into their infinite depth and having a correct understanding of them, the sublime imagery of the hidden-world (cilarni ghaib) reflecting the Divine Visions of unforgettable beauty and majestic Root-theophanies of ineffable sublimity amidst which appears Allah in His diverse Divine Modes and supreme stately states, sometime in His notspacial (lci-makjni) indeterminate kingly stead, in the beyond

of the Beyond, in the Grandeur and Holiness of Godhood, standing unclad in the state of stripped of Unity (Ahadiyah Mujarradah) transcending all creatural values, be they spiritual, intellectual, or material, sometime encircled by the superb aura of subtle Splendours (Shuytin) having on the exquisite robe of indistinguishable and commingled Attributes (Set) in the degree of Absolute Unity (Wahdat), and some other time in the degree of Unithood (Wcihidiyat) wearing the majestic mantle of His mighty

Attributes distinguishably apart, surrounded by the beauteous effulgent Names (Asma) sending forth multitudes of luminous radiant shadows (zi/ce) in all directions which constitute the spiritual-outlets for the emanation-streams gushing forth from their head-source — the Divine Abilities (Qcibliycit)— that are yon, oh far yon, across the divide of the Subtle Splendours in the Holy Proximity of the Sublime Essences.

Ardent love and prolonged yearning in the face of these enthralling and awe-inspiring images of majesty and beatific beauty of the diverse Divine Modes tend to make a seeker among the:

And those who believe, love Allah ardently, (Q-2:165),

and help him continue on the Path with unfaltering steps and compelling interest, with a love and loyalty that nothing in the world appears dearer to him than obedience to the Lord and no sacrifice he sees too great when it is a matter of earning the pleasure of Him.

6. But — arduous is the valley and

exhausting is the journey of the riders of love, for, years wear on in nightly-vigils, month follows month in assiduous worships, and day day in uninterrupted remembrance. Years roll by in the hope of success and fear of failure, crossing the mighty shadows (ziki/), one after another, innumerable in number, in intense longing and burning passion, to see the Face of the Desired. The task ahead is a colossal one, as says Imâmi Rabbâni in one of his Epistles, "In spite of a powerful passion it took me fifteen years to reach from the knowledge-built shapes of the Attributes to their Root-locations — the Splendours (Shuyitn)," involving horrors of the jump from the Circle-of-Possible (Del-irah - Imkcin), and, indeed, pleasures of the plunge into the shoreless sea of Absolute not-Being (Adami Mahz), then and only then, the New-Existence (Wujudi Mohob) is bestowed, and the gates of the Necessity-Degree (Martabah Wujub) are thrown wide open.

7. Demise

is the death of worlds.

It was with a serious attack of asthma accompanied by a high fever that Imâmi Rabbâni began his hereafter-journey. But after a few

Vol.1 Foreword

temporarily though it was, he recovered and became well enough. During these days of good health, he said one day to his son Muhammad Masûm: "Any excellence which a man be exclusively distinguished with or the acquisition whereof be possible for him, I have been granted a share in that by the sanctity of the Prophet." After about six weeks of good health, he again fell ill, on the sixth day of which illness he was destined to depart. But wondrous are the Divine designs, for, during these deathillness days, an immense amount of gnostical knowledge and spiritual secrets would uninterruptedly descend upon his heart which he, not paying the least heed to his exhausted body and enfeebled frame, kept constantly dictating, interpreting, and explaining to his sons. His voice would lower and gradually the due to increasing weakness and he would go into ghaibah (i.e. become unconscious), but after a few instants, return to his senses and mustering up his fading strength again start dictating those Divine secrets and gnostical arrivals. In one of these eventful and blessed nights, which either was the night preceding the day of his demise or the yesternight, he called his son Muhammad Mas-11m and asked him to sit him up, which he did, and he sat in his lap leaning on him and began to say: "The herald of the eternal union called in my head that the Sultan calls thee. The bird of my highsoaring determination headed for the Holy Court and reached to whereunto it reached. There it heard, from that Exalted Court, a voice say: 'Sultan is not in the house.' It so struck me at that time that that was the station of the Reality of Holy Kâbah. Onwards I ran and soared high until I reached the Real Attributes which are subsistent with additional (and individual) existences. This degree (martabah) of the Attributes is besides their knowledge-built shapes (i.e. as they appear in the compass of the Divine Knowledge) evident in the degree of Knowledgewise Determination (Ta-ayyuni Ilmi), and is also besides their shapes as in the degrees of Existential-Determination (Ta-ayyuni Wujudi) and Emotional-Determination (Ta-ayyuni Hubbi). I went further up from this station until attained union with the Roots of these

Attributes — the Essential Splendours (Shuyiin Z eitiyah)— which are mere Considerations (Itibarcit) of the EssenceUi. You both brothers were with me at every station. They carried me thence further up and guided me eventually to the Pure Essence (Zr:Tt-Baht) Vol.] xi Foreword

standing stripped of References (Nisab) and Considerations (Itibare)." Such unheard-of, unthought-of and unexampled were the spiritual flights, gnostical heights, and saintly eminence the

Imam had reached and kept, and such were the presents of farewell- veneration for the beloved from the Lover, and such were the honours of welcome-celebration for the servant from the Master.

The life of the great saint was drawing to its close. Death loomed large and there was no longer strength left to resist its approach. In his overwhelming glee he would again and again say{/ , ^ii

O Allah! The Highest Companion. The zero hour at last, reached. The solemn gloomy song

0 thou soul in rest enter thou amông My servants, enter thou

My heaven — of the Herald Angels for the funeral marches to the grave had begun. The month was Safar 28th, 1034A.H / December 10th, 1624A.D. when this great man and reformer, reviver of Islam and corrector of Tasawwuf, a star-saint (qutb) and an arch-singular (ferd), nobly born and honourably lived, had his radiant gleaming face covered with the ritual white shroud towards his last retreat to rest in eternal peace in the gardens of bliss under the shadow of his Compassionate, Merciful, Almighty Lord. The time was slightly after day-break and he already had said his morning-prayer of that day. He was buried in the court-yard of his monastery (khaneih) in his native city Sirhind in which very city he was born on Friday, 14th Shawwal, 971A.H / 26th May, 1564A.D. His grave continues to be visited by the Muslims everyday. May Allah send His highest blessings on his grave till the Day Last.

8. Memorials

Signs of the Eternal

Imâmi Rabbâni left behind him four things, first: a revived and renovated Islam fully flourished and enforced all over

India. Second: his Epistles which presently are in three volumes in Persian. These Epistles tend to impart the same turn of mind to a good devoted Muslim and infuse his heart with the same fire and spirit, passion and dedication, love and longing for practising and propagating Islam, adopting and enforcing the Shari-ah, following and popularizing the Sunnah which their author was blessed with, and which were so strikingly noticeable in his life-long grim struggle for reviving Islam in India. But since their theme and subject as a whole is mysticism, they prescribe and present such a system of tasawwuf which in gnostical depth and fullness, superbity and rarity, richness and correctness far surpasses any mystical work or gnostical achievement ever presented to the Muslim Sufi-World. Their ever introducing new spiritual concepts

Vol.1 xii Foreword Vol.1 xiii Foreword

and intuitive experiences, and ever unveiling highly interesting and prompting mysteries of mystical journeys, from space (makain) to

not-space (la-makein), determination (ta-ayyun) to no-

determination (Ij-ta-ayyun), Unitihood (WCIhidayat) to Absolute

Unity(A hadiyat), Attributes to Splendours, and Names to

Essences is something so thrillingly prompting and so deeply moving that the reader, whether he understands the matter or not, he does admit with a deep sense of respect that they definitely are something Divinely, great, and unprecedented.

Third: his sons, who were like him in spirit and spirituality, propensity and ability, knowledge and gnosis, and in dare and

dedication. They stood as true deputies of their great father in furthering the cause of Islam and in propagating and distributing the heritage of tasawwuf handed down to them by their eminent father.

Fourth: the Naqshbandy-Mujaddidy Order which is a highly improved, quickly penetrating, and far advanced form of the Original Naqshbandy Order on account of addition of a new series of highly advanced lessons to the original series of lessons which, of course, were Divinely inspired and God granted. These lessons, the like of which are hardly found in other Orders, have the intrinsic quality of imparting to a traveller the excellence, perfection, and spiritual qualities, characteristic of Arch-Angles, Apostles, Messengers, and Resolute-Messengers. This, indeed, was an epoch-making contribution of Imàmi Rabbàni to the world

of mysticism, giving especially the Naqshbandy-Mujaddidy Order great advantage and marked superiority over other Orders. Consequently, large crowds of saints of high stations and exceptionally outstanding mystic qualities were produced from his monastery (khcrneh) at Sirhind. These kept spreading all over India and Afghanistan in their times, and during the period of his sons and grandsons after his demise, a number of them went to Central-Asia, Turkey, and Arabia, where they settled, established sufi-comers (monasteries) and set themselves to work. Legends say that they gained great popularity in their areas and soon became the resort of large crowds. Millions of people received the Light and Guidance through them and their offsprings, while equally large crowds were converted to Islam by their efforts and establishments.

9. Literary Ability A gift of the Divinity

It certainly will be a highly deplorable lapse if something is not placed on record about the literary ability of the Imâm and his command over Persian and Arabic lexicon of which his Epistles are a beautiful blend. The Imam infact was a master of diction and an eminent scholar of extensive learning in the said languages. His vocabulary is vast comprising a huge amount of all kinds of most difficult Arabic derivatives, trilateral and quadrilateral verbs, adjectival and verbal nouns which being so scholarly and purposefully fitted into Persian sentences have given rise to highly abstruse expressional forms needed to lay down the collection of most superb gnostical informations and spiritual mysteries of a depth which, oh, who could dare plumb and, Allah be praised, who could dare explain. The language throughout the work is fluent, faultless and strikingly impressive. Smoothness and readability is surprising. A highly polite style has been adopted where counselling or admonishing the disciples and youngsters, or returning the opposers and criticizers, or refuting a saint contemporary or a late celebrity. A qualified reader never feels that words have been used for the sake of words in the phrases and sentences, rather, the wonderful interconnexion of the words throughout the passages looks like ornamentation-work, while the rhyming sentence-ends, encountered in the major part of the Epistles, sound like sweet heavenly notes. In reality, the Imam has outshone herein and surpassed in excellence any first class professional of this field. A reader of saintly stations clearly sees and intuitively feels that behind his dazzling mental force and saintly intelligence, Divinely inspirations were uninterruptedly at work. In short, these Epistles are a masterpiece of literary work

just as they are a masterpiece of spiritual work. And the impression a competent and qualified reader about these Epistles, he ever bore, that the Imam has left behind himself a living memorial, though among the living he is no more.

Sheykh Muhammad Wajihuddin

al-Muqri

Vol.I xiv Distinctive Features

Distinctive Features of the Naqshbandy-Mujaddidy Order

Part -I

1. The first and foremost distinction of the Naqshbandy-Mujaddidy Order is that the Prophetic trends of spirituality, and especially

the Prophetic disposition of "remembrance (zikr)", are most conspicuous in this Exalted Order.

2. The next highest distinction is that abu Bakr Siddiq 4,e is the culminating figure, the patriarch, and the joiner of this hierarchy to Muhammad. The Muslim Ummah is unanimous upon his being not only the highest ranking saheibi but also upon his being the holiest and most venerable person among all sons of Adam after the prophets on account of a number of Quranic verses and Prophetic traditions in his laudation, veneration, and spiritual superiority. And it can easily be understood that like his personality was his spirituality which the Naqshbandy-Mujaddidy hierarchy stands distinguished with.

3. Beyond Recollection (Ycid-dcisht) is illusion (pinda'sht).

A.K. Ghijdwani

The Naqshbandys are the first ones among the former and later saints to dare speak of the end point of the spiritual journey beyond which absolutely no progress is possible. To be specific, it was Khàjah Abdul Khàliq Ghijdwàni who reached, determined,

and introduced this point as Yjd-deisht, translated herein as "Recollection".

4. In my Path (Tariq) unsuccess is not.— K.B. Naqshband Bukhàri

5. I have obtained a Method (Tariqah) from Allah which is surely joining. K.B. Naqshband Bukhàri

6. I register (incorporate) the End into the Beginning.

K.B. Naqshband Bukhàri

7. Our Reference (Nisbat) is above all References.

Naqshbandy Grandees xv Distinctive Features

8. The beginning of the journey is from the Command-World.

Commentary: A proper and true understanding of the foregoing 1 through 7 can only be gained by reading the Epistles under the guidance of some qualified Naqshbandy Sheykh, however, this much is to be said here that the world above the Glorious Throne (Arsh Majid) is called "Command-World (À7ami Amr)", and the world below the Glorious Throne (Arsh MajTd) is called "CreationWorld (À7ami Khalq)". The Sheykh in the Naqshbandy Order concentrates upon the heart of the disciple, inspirits and quickens it spiritually to the utterance Allah! Allah! automatically, by itself, and from into itself. The creating of this heartly remembrance in the heart is termed initiation from the Command-World ("Rami Amr) or beginning the journey from the Command-World (Àlami Amr). Here it should be noted that the thing which utters Allah! Allah! is not the fleshly oval heart but something different. It is called heart-subtlety (latifah qalb) and it is of the genus of soul, but it pertains to the Command-world, only the oval heart is its worldly abode. The sound Allah! Allah! uttered by the subtlety is ineffably beautiful and unforgettably sweet in hearing, never an ear of this world would have heard so sweet, enrapturing, and beautiful a sound, since it is a sound of the Command-World, where things instantaneously reach most beautiful bloom. One feels as if a chain of this sweet sound, Allah, Allah, is in perpetual motion. And, above all, it does not the with the death of the traveller but continues even after his death, for, death cannot lay its silencing hands on a thing of the Command-World — the heart-subtlety.

++ 9. The Naqshbandy Path is the shortest of all Paths.

Commentary: In the Naqshbandy Method the traveller's focus of attention is always the Divine Essence, and this is because remembrance by the proper name "Allah" by the heart leads

directly to the Essence by-passing the Divine Attributes. In case one engages oneself in the Attributive Names it means approaching the Essence indirectly via Attributes which makes the journey very lengthy and it is quite possible that the traveller might die before he has covered the Attributes, remaining deprived of the union with the Desired.

10. The spiritual lessons are fixed in number, fully detailed, precisely defined with respect to the mystical experiences, illuminations, theophanies, states, ecstasies, vanishing, and abiding that are characteristic of every stage of the journey to make certain correct practice, true understanding, and sure success. Hence, any

Vol.1

Vol.1 xvi Distinctive Features

Vol.1 xvii Distinctive Features

kind of tampering with them by way of addition, omission, and alteration is not possible. They are today in record and practice as they were in the beginning.

11. Progress and success in the Naqshbandy-Mujaddidy Order is strictly conditioned by a devout and complete following of the Shari-ah and by an ardent and firm imitation of the Sunnah in smallest details.

Self-designed services, rimais, and acts of worship are strongly discouraged. They are not given any weight nor do they play any role in covering the Path.

Part-II

Prior to enumerating the epoch-making contributions of Imàmi Rabbàni it is necessary to highlight some particular aspects of the mystical philosophy of Sheykh Mohyi-uddin ibni al-Arabi.

The term ta-ayyun, pl.ta-ayyunat, meaning determination, or more precisely, self-determination, is a pivot-term in his philosophy. All his mystical formulations, forcefully as he advances them, revolve around and are hinged upon this term which is highly abstruse and is almost hundred percent related to illumination and very little to reason. Coming to the point, the term ta-ayyun means that the Indeterminate Divine Being subjects itself to successive Selfdeterminations which are of two kinds:

1. Transcendental 2. Existential. The first is again divisible into

two stages so that in the first instance, internal distinctions emerge into the Being in a comprehensive, commingled, and indistinguishable manner, while in the second instance, these same internal distinctions become defined, detailed, and distinguishable.

The state in the first instance is called First Self-determination (Ta-ayyuni Awwal) and the state in the second instance is called

Second Self-determination (Ta-ayyuni These are also termed

Unity (Wahdat) and Unitihood (Weihihiyat) respectively. The second, i.e. the Existential one, is divisible into a series of stages so that the Indeterminate Divine Being determines or manifests itself eventually into determinate worldly forms. The Imam agrees with the Transcendental Determination but straightaway rejects the Existential Determination doctrine of ibni al-Arabi declaring it a mortally erroneous inference and an absolutely wrong illumination fraught with heretical consequences and horrifying dangers for Faith, Shari-ah and Islam as a whole. However, the Imam has admitted of meeting the deceitful experience of Existentialdetermination in the middle stages of the Path in his Epistles, but

forewarning at the same Lime that the falsity, invalidity, and deceitfulness of this experience becomes fully evident and completely verified as soon as the traveller reaches the higher stages of the Path.

But since the terms appointed and employed by ibni al-Arabi in his mystical formulations for spiritual concepts, meanings, and realities had had gained wide-acceptance and great currency, for one reason or another, in the Muslim sufi-world, the Imàm contented himself with their use but assigning them concepts, ideas, meanings, and realities according to his knowledge, gnosis, experiences, and illuminations.

12. Of immense significance is the Imàm's gnostical work concerning the Divinity's Splendours (Shuyan) as Emanative

Entities. His advancing the related doctrines, determining Them in

the spiritual stages, stations, and journeys, and highlighting Them in relation to the Abilities and Realities is something not to be

found in the works of the saints before him and after him. This is

certainly an exclusive gnosis, a unique illumination, and a special knowledge wherewith Allah Almighty blessed and distinguished

Imâmi Rabbâni. The second thing about the Splendour is that it is an Intermediary (Barzakh) between the Essence.k and the Attributes, and that, the Attributes proceed from the Splendours.

Therefore, there is Life-Attribute, and Life-Splendour, KnowledgeAttribute, and Knowledge-Splendour, Speech-Attribute, and Speech-Splendour, and so on to all the eight Primary Divine Attributes (Wei Samâniyah).

13. A unique distinction of the Naqshbandy-Mujaddidy Order is the Imâm's exclusive gnosis concerning the Transcendental

Determination. For, according to him the hitherto known First-

Determination (Ta-ayyun Awwal) to the sufi-world is not actually the First-Determination, rather, there exist two more

Determinations above that and prior to that, and these are: Emotional-Determination (Ta-ayyun Hubbi) and ExistentialDetermination (Ta-ayyun Wujudi).

Thus, "desire (hubb)" comes to be the First-Determination (Taayyun Awwal) of the Being into Itself towards willingness to create

the creation, and "existence (wujud)" comes to be the SecondDetermination of the Being of Itself as a prerequisite for creating the existence (wujud) of Muhammad e and the Worlds thereafter.

14. Another totally exclusive, highly unique, and epoch-making gnosis of the Imam, of which absolutely no hint is found in'the discourses of the former and later saints nor there is even a word

Vol. 1 xviii Distinctive Features

suggestive of that in their treatises, is his doctrine of "Opposite not-Being or Adami Mutaqcibil". It is of colossal significance and tremendous importance in that it has radically and fundamentally changed the mystical concepts, outlook, and thinking about the existence of creation marking at the same time a new era in the development of mystical doctrines which being based on it fully conform with the principles on which the Supreme Author has designed Man and worked out the scheme of the Universe. It is as under.

Allah was and was nothing, i.e. was not-Being or Adam. Then Allah cast the reflections of His Attributes on the not-Being so that

the reflections and the not-Being became intermixed and commingled and thus came into existence a matter, a compound, from which He created man and the worlds. As already mentioned, this doctrine is one of the especial Mujaddidy gnoses uncovering the fundamental secret of creation and opening new horizons for mystical aspirations, gnostical investigations, and spiritual ascensions. The naturalness and reasonableness of this gnosis is so self-evident and clear that neither intuition revolts against its verity, nor insight challenges its authenticity, nor intellect questions its validity.

15. Nigh leading-journey (sairi aqrabiyat)

Highly laudable and unique is the Imam's gnosis of nigh leading-journey or sairi aqrabiyat also. The Muslim sufi-world hitherto knew only of two journeys, namely, the journey into-horizons or sairi afaqi and the journey into-self or sairi anfusi. These are also named journey unto-Allah and journey into-Allah respectively. The traditional mystical belief is that the first leads to the purification of heart, the purgation of carnal-soul, and the vanishing absolute, while the other leads to qualification with the qualities of Allah, ineffaceable abiding, and union with Him. The Imam politely rejected the doctrine that the way of union with Allah passes through Within or Anfus on the grounds that the horizons (a-eq) and the inner-self (anfusi) both fall in the Possible-Circle (Dci-irah Imkan) while the Necessary (Wajib) is far above from being located in the compass of the Possible (Mumkin). He introduced on the other hand to the sufi-world as his especial gnosis and specific illumination a third journey naming it "nigh leading-journey (sairi aqrabiyat)". This Path is radically different from the previous two traditional Paths in that the Names Al-Zahir and AIBatin mark the Successive Gateways on the highway leading to

Distinctive Features

the Holy Enclosure of the Desired with the monuments of saintly qualities and noble characteristics of the higher-sainthood, prophets, messengers, resolute-messengers, and of the sublimity of earthy element in the unified form (hai-ati-wahdani) marking the milestones on this nigh leading highway.

16. The Reference (Nisbat) of other Orders is related to one subtlety (latifah) or another but the Reference of the Naqshbandys is related to the carnal-soul — the king of the subtleties — which alone enjoys the Divine Address to itself in the Qur-4n:

4 Le.4 s^ e

"O thou soul iri rest, return unto thy Lord, Well-pleased and wellpleasing unto Him enter thou among My servants, enter thou My heaven," (Q-89: 27, 28, 29,30).

17. To the meditating-eye in illuminations of the men of high stations, the Naqshbandy-Order appears as a main (central) highway while other Orders appear on either sides of this highway as side-lanes.

++ 18. All spiritual lessons are of meditative nature, i.e. one simply has to sit and meditate on the spiritual idea, be silent and motionless. This characteristic of the Order has rendered it firstpreference in view of the present environmental conditions and congested population. People do not like to be disturbed constantly by a vociferous person some place close-by disturbing their peace, be though it by way of loud-voiced remembrance, sermons, or religious worships.

++ 19. The spiritual journey and internal purification is started from the heart-end, no quarrel is raised with the carnal-soul. Purgation (tazkiyah) of the carnal-soul is effected in the course of the journey without directly hitting it . In other Orders the case is just the opposite. They start the journey and internal cleansing (takhliah) from the carnal-soul-end which is terribly irritating, laborious, and prolonged task.

20. The discovery and introducing of subtleties (lata-if) is exclusively a distinction and characteristic of the Naqshbandy Order. In other Orders there is no any concept of subtleties (lata-ij). Said the Great Khàjah Naqshband: "The mirror of all mashà-ikh has two sides, and my mirror has six sides," i.e. six subtleties. These are the

heart-subtlety, the soul--2subtlety, the secret-3subtlety, the hidden-4

5

subtlety, the hiddenmost--subtlety, and the carnal-soul--6subtlety.

Vol.1 xix

Vol.1 xx Distinctive Features

Vol.1

xxi Distinctive Features

21. The Essential theophany is permanent in the case of Naqshbandy Grandees, whereas it is instantaneous in case of the mashà-ikh of other Orders with the exception of few.

22. Traditional Mysticism and Naqshbandy-Mujaddidy Mysticism. Islamic Mysticism is a two-stage programme towards acquiring self-purification in order to gain total submission to the Will of Allah and utmost nearness to Him. These in order are: 1. Travelling (Suluk) and 2. Passion (Jazbah). A detailed explanation of these is as follows:

1. Travelling: suluk, literally it means "behaviour" but as a mystical terminology it means eItibarking as a disciple (murid) upon a systematized and prescribed programme of remembrance (zikr) meditations (murjqabjt), and works of worship (ibejt) under the guidance of a perfect and perfecting sheykh (pir), strictly following the shari-ah and sunnah, with the object of removing carnal characteristics of the self and, consequently, acquiring self-purification to the degree that the carnal-soul (nafsi ammarah) gets transmuted into restful-soul (nafsi mutma-innah), whereafter only it is possible to realise true Islam, get rid of hidden-partnerism (shirki khafi), be distinguished with total submission to the Will of Allah, and nearness to

N.B. The person undertaking travelling (suluk) is called traveller or sdik. The term sjlik literally means "wayfarer".

2. Passion: jazbah, literally it means "strong emotion" but as a mystical terminology it means love and inclination towards Allah with proneness to falling (istihle and fading (izmih1j1)).

The Naqshbandy-Mujaddidy Mysticism differs from the Traditional Mysticism basically and radically and, hence, in its programme as well, which is as under:

1. Pre-travelling Passion 2. Travelling 3. Post-travelling Passion. The pre-travelling passion, called the beginner's passion, is a God-bestowed gift in this Order and it appears in it as its intrinsic characteristic. It is highly valuable, effective, and benefiting,

firstly, because it gives an impetus to the beginner strong enough to keep going on the Path, and, secondly, it wards off distaste, dreariness, and lassitude, things that generally make a traveller abandon the Path. This passion is also called the heart's passion, it does not last long, and the excellences attained through its force are formal (suri) and superficial (sathi).

The other two, i.e. travelling and post-travelling passion mentioned above, correspond fully to their genuses in other Orders. The only

thing to be said here concerning them is that the post-travelling passion is a permanent, life-long excellence and it is called soul's

passion, and also the passion of the extreme-reached ones (jazbah muntahi).

23. Said Shah Waliyullah Dehlevi: "I saw the mystical Orders in illumination, and I saw the Qàdriyah Order like a brimful river, wide like a sea, flowing on the earth's surface, then all of a sudden it enters into the bowels of the earth and flows beneath its surface, then after some distance it again comes up to the earth's surface and flows on the surface, and so on. And I saw the Naqshbandiyah Order like a brimful river, wide like a sea, flowing all the time on the earth's surface." This illumination of Shah Waliyullah,, corroborates the words of Khàjah Nagshband61f, "In my Path (Tariq) unsuccess is not," for a river that flows all the time on the earth's surface everyone can benefit from it at every place along its length, but a river that partly flows beneath the earth's surface, one has to dig a well to get to it where it is hidden.

N.B. Arsh (the Glorious Throne) called Muhaddid (Demarcator) in mystical terminology acts as a Mighty Divide separating the diversity proceeding from the Divinity into two worlds. The world 'above it is called "command-world (jlami amr)" and things therein are incorporeal and void of quantity like as soul and subtleties (latj-if). It constitutes the zone for the journey into-self (sairi anfusi), named also as journey into-Allah (sairi fillah). The world below it is called " creation-world (alami khalq)" and things therein are corporeal and characterised by quantity like as the heavens, the worlds, and other corporeal forms. It constitutes the zone for the journey into-horizons (sairi afqi), named also as journey unto-Allah (sairi ilallah).

These two worlds looked upon jointly as a unit form the domain of spiritual excellences called as the lower-sainthood-circle.

The names command-world and creation-world proceed from a

Qur-Anic verse: f Behold! His is the creation

and the command, (Q- 7: 54).

It is worthwhile to note that the space outside the self is termed horizons or afaq in tasawwuf

Divine Authentication

Vol.1 xxiv Divine Entities Vol.1 XXV Mystical Terms

Divine Entities

(to be met in the Epistles)

Mystical Term English Equivalent

1. Zàt 1. Essence
2. Qabliyat pl. Qabliyat 2. Ability
3. Shan pl. Shuyù'n / Shuyunat 3. Splendour
4. Sifat pl. Sifat - Asliyah 4. Attribute - Primary
5. Sifat - juz-iyah 5. Attribute - Secondary
6. Ism pl. Asmà 6. Name
7. Ta- ayyun Hubbi 7. Emotional Determination
8. Ta-ayyun Wujudi 8. Existential Determination
9. Ta-ayyun Ilmi Awwal 9. First Knowledge-built
Determination
10. Ta-ayyun Ilmi Sani 10. Second Knowledge-built
Determination
11. Asl / Dai-rah Asl 11. Divinity itself or any Divine
Entity
12. Zil pl. Zilal 12. Shadow
13. Tajalli pl. Tajalliyàt 13. Theophany
14. Wajib 14. Necessary
15. Wajibul Wujud 15. Necessary Being
16. Martabah Wujub 16. Necessity Degree

Inexplicable are the ways through which the Divine Will makes these perceptible and visible to the lovers - the saints of high stations who have annihilated themselves in their Beloved and are existent by Him.

N.B. Shadow (zil) is a Divine Entity having the capability of receiving emanations from the Eternalez and transmitting it to the Mortal.

Some oft-recurring mystical terms and their explanations

. =horizons . 2. 3 .1

1. Journey mto=horizons / into-zthings / unto=Allah Sairrafaqi / fil

i 3

ashyà / lall-ah, are three different ways of naming the same journey.

In this journey the travelier sees through illuminations (kushuf singl. kashf) and true dreams the condition and degree of his self-purification in a world called the Symbol-World (Âlami

Since this world is outside his self therefore it is counted in horizons. It acts like a mirror and of its myriadfold functions, one is to indicate the condition and degree of spiritual richness and internal purification through symbolic heavenly and worldly images and figures, and specific reflections. With the successful completion of this journey the travelling (suluk) becomes completed, the traveller becomes distinguished with the Vanishing Absolute (Fane Mutlaq) or Perfect Vanishing, which is irremovable, and also with the great honour of attaining to the Divine Name that controls him and is mystically called the Sustaining Name (Ismi Murabbi) of him.

N.B: It is loosely saying so that he attains to his Sustaining Name, actually he attains to one of the shadows thereof.

It should also be noted that in this journey the travelier passes through a series of short-lived vanishings during which worldly things constantly slip out of his memory and he goes on forgetting them and their names. For this reason this journey is called the journey of forgetfulness (nisycini mci-siwal of "other".

i ..I 2

2. Journey into-Isel / into? Allah Sam -anfusi / fillah, are two

different ways of naming the same journey. The significance of the first name is that due to having attained Vanishing Absolute and necessary purification, the traveller is now able to receive and see the shadows (zi/ca) of the Names (Asma) and Attributes (Sifiit) within his interior, and the significance of the second name is that due to having now reached his Sustaining Name (Ismi Murabbi), he starts journeying into the Name. The Imam though has

advanced disagreeing doctrines as to the nature of the above mentioned journey into-Allah and as to the nature of achievements therein on

Mystical Terms

the basis of his especial gnosis concerning that, but leaving that to be studied in detail in his Epistles, the generally accepted doctrines regarding both the above mentioned journeys are these:

a. The journey unto-Allah (sairi ilallah) is particularised for Vanishing into-Allah or Fanj Fillah.

b. And the journey into-Allah (sairi allah) is particularized for Abiding with Allah or Baga' Billah and Union with Allah.

c. As a whole, both these journeys are considered ascensional journeys because the traveller constantly progresses to higher and higher gnosis and visions in these.

3. Journey from Allah with Allah Sair anillah billah

After attaining Union with Allah by the end of the second journey, the traveller returns towards the world. Hence, this third journey is called the return-journey. Henceforth he passes a life carrying out externally all worldly liabilities and social responsibilities but he is not even for an instant disconnected with or heedless of Allah internally.

4. Journey into things with Allah Sair fil ashyà billah

This is the fourth journey and it follows the third journey. In this journey the traveller starts regaining the knowledge of the worldly things he had lost in the first journey, namely, journey unto-Allah.

d. Both these journeys are of descensional nature.

5. Vanishing: Fanâ, literally it means self-annihilation but as a mystical terminology it means a stage at which the traveller completely forgets everything other than Allah for some time or more, depending upon his internal-purification. Fallenness (Istih/jk) and Absorbedness (Istighrdq) are necessary external signs for applying the term vanishing (fana") upon a traveller, and internally, vanishing (fana") means internal purification (takhliyah), eradication of bad morals, ascension of the soul, and coming across higher and higher Visions. The place of vanishing mainly is the first journey.

6. Abiding: Baqâ, literally it means enduring and continuing, but as a mystical terminology it means regaining external sobriety and composure lost during vanishing, being at the same time internally enriched in gnosis and knowledge extracted from the visions and

spiritual experiences met during vanishings alongwith descension of the soul, greater internal lustring (tajliyah), and being qualified with the qualities of Allah. The inception of abiding is from the

Vol.1 xxvii Mystical Terms

second journey but its perfect taking place is in the third and fourth journeys. The theophanies continue to be upon the traveller but he continues with self-possession and calmness due to being enriched and strengthened spiritually.

Note: Vanishing and Abiding, i.e. Fana and Baqà are correlative states with Vanishing always preceding Abiding.

Vol. xxvi

Vol.' Gnoses Vol.1 xxix Gnoses

Some important and noteworthy Naqshbandy-Mujaddidy gnoses

gnosis:

1. travelling (suluk) means journey into horizons (sairi dfaqi) and passion (jazbah) means journey into-self (sairi anfusi).
2. sairi alaqi is remoteness after remoteness and sairi anfusi is nearness after nearness.
3. the nearness of sairi anfusi is shadowy (zilli).
4. the excellences of jazbah (i.e. of the pre-travelling passion), the excellences of sairi anfusi, and the excellences of walayati sughra(lower-sainthood) are one and the same thing.
5. the completion of sain anfusi lies into the completion of walayati sughrd (lower-sainthood).
6. the main achievements of sairi anfusi are experiencing ihdtah (encompassment), sarayan (immanence), ma-iyat (copresence), shuhud (vision),and qurb (nearness).
7. seeing one's faculties and qualities as being not one's inherent and real possessions, rather, as being shadows (zi/e) of the Divine Attributes is called in the mystical parlance as "seeing them from the Asl (Root)", while Asl (Root) in this case means the Divine Attributes.

8. the dam (the worlds and whatever is therein) is shadow (zil) of the Attributes, and attempt to go beyond the Attributes means attempt to plunge oneself into not-being (adam).

9. to create faculties and qualities in creatures Allah cast the reflections of His corresponding Attributes on the inert and empty bodies of creatures, and various faculties and qualities sprang-up in them as He willed. Human faculties and qualities as such are shadows (zi/j/) of the Divine Attributes.

10. to see the self faculties and qualities as mirror-images in oneself in the first instance, and to see those images no more in the self-mirror, rather, to see them united with their Roots in the second instance, and to find oneself (who was like a mirror for those faculties and qualities) turned into not-being (adam) senseless and motionless and inert, is the result of Attributivetheophanies.

11. in the vanishing of (pre-travelling) passion one might find oneself turned into not-being, and see Allah present everywhere, but one cannot see the shadowiness of one's qualities, their eventual naughtness, and unitedness with their Roots (Usu/).

12. the vanishing of self (nafs) takes place under the Attributivetheophanies with covering reflections of the Essential\theophany.

13. the excellences of walayati sughrd (lower-sainthood) are heartily remembrance and meditations.

14. not-being (adam) is that vanishing which takes place from the pre-travelling passion-side wherein the subject does not find himself and his qualities and finds them lost, and the existence of not-being (wujudi adam) is that abiding which is consequent upon this vanishing and not-being under the said passion (pre-travelling passion).

15 the journeys of lower-sainthood and higher-sainthood get covered by the journey into the Name Manifest (Ism AzZahir).

16. the acquiring of post-travelling passion, the completing of the journey into-self, and the completing of lower-sainthood, all three mean the same thing.

17 to find nothing within one's self, being lost and turned into not-being along with the state of bewilderment (hayrat) is the vanishing of passion (pre-travelling), not the Real Vanishing.

18. with the restfulness (itminan) of the self (nafs) is attained the expansion of bosom (sharhi sadr), real Islam (Islami haqiqi), and

the station of acquiescence (maqami riza). these excellences are related to the Name Manifest. (Ismi Al-Zahir).

19. after the reaching of shadow (zil) to the Root (Asl), and uniting with that, the share of the traveller is falling (istihldk) and fading (izmihlal), vanishing (fana) and nonexistence (nesti).

20. the men of Unity (Tauheed) apply the Name Allah ;II upon the first-determination (ta-ayyuni awwal).

21. the designation Rabb is related to the Act Attributes (Sifati Feliyah).

22. the men of Unity apply the word worlds (clam) upon the second-determination (ta-ayyuni-sani).

23. the subsisting identical (aini-sabitah) pertains to the second-determination (ta-ayyuni-sani).

24. bewilderment or hayrat pertains to the degree of ocularconviction (ainul yaqin).

Vol.1 xxx Translator's Apology Vol.' xxxi
Basmalah

Lord ! help out of Thine Inexhaustible Grace, and accept this work towards goodly end out of Thine Eternal Goodness, and forgive my erring, conscious or unconscious, out of Thine Infinite Mercy, for, the truth is always best known to Thee, and it stands ever hymned:

To err is Human, To forgive Divine

4unto Thee be praise in the heavens and the earthP

Sheykh Muhammad Wajihuddin

al-Muqri

Vol. 1 xxxii Blessings and Peace

Fin