

SUPREME EPISTLES (Maktûbât Sharif)

FIRST EDITION

EDITOR

**Light of the 'Ârifs, Leader of the Walîs, Protector of Islam
and be hold in high esteem by Muslims**

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AHMAD AL-FÂRÛQÎ AS-SIRHINDÎ**

VOLUME 1

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Hilmi! I am grateful for your letter. I prayed for your health. It is great grace and benefaction to read the book (Epistles-Maktûbât) and understand some of it which is beneficial for religion and your worldly-life very much. There has not been compiled such a copy in Islam. I was very thankful and prayed to Allâhu ta'âlâ when I realized that you had attained this beneficence.

Abdulahkîm Arwâsî

MONITION: As soon as a child or a baby animal come to the world, all his limbs and organs start working. They continue to live with harmonious and neat work of their limbs and organs. This state amazes all the intellectuals and the scientists. The name of the eternal force owner who created those limbs and organs is Allah. There is no one who does not understand that Allah exists. If there was a force in the eyes of people, they would see themselves. It is Allah who gives goodness and comfort to man, gives trouble and distress as well. When blessing comes to you, offer thanks to Allah, when trouble comes, stay patient and pray for forgiveness. Troubles are the reason for understanding the worth of the blessing. The reward of patience and praying for forgiveness are many. The troubles in the world give the result a lot of reward in the hereafter.

Every day one should say (**Astaghfirullah min qulli mâ kerihallah**) a lot. The meaning of this is (O Lord, forgive us for doing what you do not consent to and dislike! Protect me from doing what I do not do!).

KALIMA-I TANZIH (THE WORD OF ABSOLUTION)

(**Subhânallahi wa bi-hamdihi subhânallahil-azîm**). This verse is written in the 307th and 308th epistles of this book. The sins of those who say this a hundred times in the morning and the evening will be forgiven. He will be saved from the troubles and protected from committing a sin ever.

TRANSLATION OF MAKTÛBÂT

PREFACE

This is the key to the eternal treasure:

Bismi'llâhi 'r-rahmâni 'r-rahîm

Allâhu ta'âlâ has compassion on all the people on the earth. He sends useful things to everybody. In the next world, He will do the favour of forgiving whomever He likes of the guilty Muslims who are to go to Hell, and He will put them into Paradise. He alone is the One who creates every living creature, keeps every being in existence every moment and protects all against fear and horror. Trusting ourselves to the honourable name of Allâhu ta'âlâ, we begin to write this book.

Hamd be to Allâhu ta'âlâ! Peace and blessings be on His most beloved Prophet, Muhammad (sall-Allâhu 'alaihi wa sallam)! Auspicious prayers be on the pure Ahl al-Bait (immediate relatives) and for each of the just and faithful Companions of that exalted Prophet!

Throughout history, believers and nonbelievers had clashed. The one who is stronger and more hardworking won and dominated and spread their beliefs and thoughts to another. This collision is carried out utilizing warfare, by fighting, as well as by propoganda and through publication. Now, the second war continues every day with all its speed and strength. The nonbelievers try to degrade Islam from the inside by pretending to be a Muslim and they slander openly and miserably to Islam. The fictitious books, radios, television broadcasts, and cinema films of the infidels, on the one hand, the wrong and corrupt religious books and statements of ignorant and hypocrite people who publish these baseless things for earning wealth, on the other hand, destroy the religion and belief. To halt this spiritual ruin, there is no other way out of salvation than to spread the correct knowledge of the Ahl as-Sunnah 'ulamâ'. Thus, I worked for years and studied the books of those great 'ulamâ'. I tried to collect and translate precious articles that are the remedy for heart diseases that lead to eternal death. With the help and blessing of Allah Almighty, several books were compiled and published.

Even after the death of the Messenger of Allah, the enemies of Islam attacked to the religion and belief unjustly. Allâhu ta'âlâ created Imâm-i-Rab-bânî Ahmed-i Faruki Serhendi (quddisa sirruh) in India and stopped that ter-

rible movement with his works. The epistles and books of this great Imam awakened people from heedlessness. They gave light to the world. He died in India in 1034 (m. 1624). Five hundred and thirty-six epistles from the epistles he sent to different countries compiled together in three volumes (**Maktûbât**). The great ‘ulamâ’, Sayyid Abdulkhâkîm said that (**after Qur’ân and the Hadîths of the Messenger of Allah, the book of the Imâm-i-Rabbânî is the supreme and most beneficial book of Islam. There no longer exists the Sufism, tariqat and true guide reported in the Epistles. We cannot understand the fine knowledge and information in the Epistles**). [The translation of Sayyid Abdulkhâkîm is written in our book the Companions (**Ashâb-i kirâm**).] A few of the epistles in this book are Arabic and the rest are Persian. It was published legibly in 1392 (m. in 1972), in Pakistan, Karachi (Edeb Menzil Said Kompani), by Gulam Mustafa Khan as three volumes in two books with footnotes. This Persian edition of the book duplicated in 1397 (m. in 1977) in Istanbul. It was translated to the Arabic by Muhammed Murad-i Kazani Mekki in 1302 (m. in 1884) by the name (**Durer-ul-meknunat**) and printed in Miriyye printing house in Mecca in 1316 (m. 1898) and İstanbul in 1382 (m. 1963). Muhammed bin Abdullah Kazani died in 1352 (m. 1933) in Mecca. The Epistles (**Maktûbât**) of Imâm-i-Rabbânî and his son Muhammed Maun were translated from Persian to Turkish by Süleyman Efendi and printed by lithography in Istanbul in (1277) Hijrî.

If the history is examined, it is immediately seen that all enemies of Islam who believe in sacred books or not and the ignorant and perverted so-called Muslims have been attacking to slander the books of ‘ulamâ’ of **Ahl as-Sunnah** and to refute the knowledge of the true path. On the one hand, it is seen that religious ignorant hypocrites are doing so for their worldly interests. In order to protect the clean youth, sons and daughters of martyrs from these humble attacks, to show them the path of survival and salvation, and to prevent them from falling into the traps of the cultists, I deem necessary to translate the book of the (**Maktûbât**) from Persian to Turkish, to publish and serve to our valuable readers. I wrote the knowledge of the Ahl as-Sunnah and the merits of Sufism, which were written very wittily and deeply, with clear words that are easy to understand.¹ To explain some parts well, I made additions from other sources. I have indicated that they are separate from (**Maktûbât**) by writing these additions and explanation in a square bracket []. Working day and night for months, the translation of the three hundred and thirteen epistles in the first volume was finished on Friday, 1 Zilhijja 1387 and 1 March 1968. The first edition was published in 1968 and made available to the precious young people. You can read forty-eight of the ninety-nine letters in the second

1 Some of the statements of the Walis of Allah need explanation. Explanation and translation means choosing the appropriate one according to religion from the different meanings. Not everyone can do this. [Read the 46th epistles and later!]

volume and thirty-eight of the hundred and twenty-four letters from the third volume in my book of (**Se'âdet-i Ebediyye**).

In this book (**Translation of Epistles**), the emphasis is placed on the knowledge of faith and Sufism. A fortunate person who reads this book with caution becomes an excellent believer and a good moral proprietor. He will understand Sufism and true tariqa and is not deceived by fraud men of tariqa. Our Prophet said "sall-Allâhu 'alaihi wa sallam" (**The most excellent among the Muslims is the one from whose tongue and hands the other Muslims are secure.**) The deep 'ulamâ' Sayyid Abdulkâim Efendi (rahmatullâhi 'alaih) says in his book (**Er-Riyadut-tesawwufiyye**), (Sufism and tariqa mean getting rid of all the bad habit, acquiring all the good habits). It turns out that this book is written to make people harmless and benign. The person who understands and implements this book obeys the orders of Allâhu ta'âlâ and the laws of the state. The religion of Islam forbids rebellion against the government, breaking the laws and creating trouble. In this regard, Islam does not accept any fault. Do not be fooled by the revolutionary, separatist, invalid writings and fabricated fatwas of the Sayyid Qutb and Maududi, and do not create trouble in the social life. Muslim is a good person for his country and nation and knows that every citizen has the same rights and freedoms. He does not consider himself superior to anyone. He loves the homeland, nation and flag, where he lives in comfort and peace. He is kind to everyone. He does not do separatism. He does not harm non-Muslims, to people of other religions, other sects, tourists, foreign merchants, and guests. He introduces to the whole world that Muslims are good-natured and good people, with a smiling face, sweet words, and good actions. He contributes to everyone to be a Muslim. He advises those who do evil. He does not betray anyone, work continuously and earns lawfully. He falls in line with the rights of anyone. He pays his taxes and debts on time. Allah loves him, servants love him as well. It is written detailed at the end of the eighty-eighth epistle of the (**Maktûbât Sharif**) that it is necessary to earn money by working lawfully. This epistle is at the end of the second chapter of (**Se'âdet-i Ebediyye**).

May Allâhu ta'âlâ protect all the people from the blasphemy and deviant beliefs, by enlightening from the writings and spirituality of Imâm-i-Rabbânî!

May Allâhu ta'âlâ restore to the only way of salvation, which **the Ahl as-Sunnah 'ulamâ'** receive from the Messenger of Allah and transmit to us! Amen.

Today, Muslims are divided into three groups. The first one is the true Muslims who are on the way of the Companions. These are called (**Ahl as-Sunnah**) and (**Sunni**). The second is (Shiites) and the third is (Wahhâbîs). These last two are called (**Fırka-i melune**). Because it is written in our book of (**Kiyamet ve Ahiret**) that they call Muslims unbelievers. It is the British and the Jews who have divided Muslims into these three groups. No matter which

group he is, he will go to Hell who abide his carnal-soul and has an evil heart. Every Muslim must say a lot (Lâ ilâha il-l-Allâh) to purify his carnal-soul and to clear the blasphemy and sins which exist innately in the carnal-soul. Every Muslim must also say (Astagfirullah) to purify his heart from the carnal-soul and the devil, and blasphemy and sins which are originated from bad friends and harmful deviated books. The praying of whom complying with Islam will certainly be accepted. It is understood that the person who does not perform namâz, who looks at unveiled women and who eats and drinks harâm, does not comply with Islam. Their praying will not be accepted.

Mîlâdî
2001

Hijrî Shamsî
1380

Hijrî Qamarî
1422

*To be a nightingale for the roses that open in the vineyard of love,
The hero that Islam yearn for,
The one who burnt from the love of the lover,
Should cry the time that does not see you!*

*With knowledge, with wisdom, who has the reunion (Sila),
Two essential information, gathering together,
Dive into the immense and enormous sea,
And who gets the lion's share from this dhikr sea!*

*Some go to the beach and say this is enough for me.
Some see from afar, enchanted and dazzled,
Some watch alone, some drink a drop.
You are the only one who gets satisfied with drinking this sea!*

*Your work comes after the Qur'ân and Hadîths,
Your healing words of the souls,
You are the chief commander of the Walîs and saints,
Who has the name (Mujaddid-i elf-i thani)!*

*He is the one who announced you to us and your friend,
He is the only one in the world who follows your path,
He is (Sayyid Abdulhakîm) who is burning with your love,
Bless your honour and shafaat to us.*

*Enlightens the world again with your work,
Attracts us to him with its spiritual power,
Clears the darkness of the fourteenth century,
It is the light of (Arwas), the rest is a lie!*

*We are in his discipline and he desires us,
Surely will be echoed your enlightened hearts,
Certainly, you are in love with each other,
Will fall in love with you who understands (Maktûbât)!*

MAKTÛBÂT-I IMÂM-Î-RABBÂNÎ

FIRST VOLUME

Praise be to Allah, the Lord of the worlds. Praise be to Allah more than all creatures do in a loveable and likeable way to our Lord. Peace upon Muhammad Mustafâ, the beloved and Allah's mercy to the universe. In every utterance of those who say his prophetic name and number of those who do not say his name in their heedlessness and, peace and worthy praying be upon Him. Peace and praying to be upon His sinless, shameless, and dignified family and Companions!

This book is the first volume of the book of (MAKTÛBÂT) of **Imâm-i-Rabbânî Mujaddid-i elfi thani Ahmed-i Faruqi Nakshbendi** (salle-mehullahu subhanehu and ebkahu) who is the master of true 'ulamâ', the light of the wises, proof of Wilayat-i Muhammadiyya, the witness of Shari-a Muhammadiyah, sheikh of Islam, great 'ulamâ' of Muslims, the apostle of Walîs. There are three hundred and thirteen epistles in this volume. These epistles were collected by Muhammad-ul Jadid-i Badahshi Talkani (quddisa sirruh) who was in the service and conversation of His Highness Imâm-i-Rabbânî, and who has the knowledge and skill. He compiled this book in order to be beneficial for those who want to get the consent of Allah. We wish from Allah chastity and help. We wish to protect us from shame and sins and help us to advance and rise.

EPISTLE - 1

On the description of the states that are in agreement with the Name, Manifest (Al-Zâhir²), of the ascensions (orujât³) that extended high above the heaven, of the appearance of Paradise and its stages, of the appearance of stations of some of the Walîs, has written to his revered sheikh, one who is the guide of his own, one who is the conveyor to saint-

- 2 Al-Zâhir: 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.
- 3 Oruj pl. orujât: ascension, as a Sufi-terminology it means ascension of the seeker's soul towards Allah, it is correlative of descension (nuzul).

ly stations and the master of sciences of the heart (Bâki-billah⁴).

Requests the lowliest of the attendants, Ahmad, and relates to Your Eminence, our Sheikh and Imam Muhammad Bâqi Nakshibendi Ahrari (qaddesallahu ta'âlâ sirrehul aqdes ve bellegahullahu subhanehu ila aqsa ma yetemennahu⁵) who is perfect and lead people to perfection, reached to stages of Walîs, the guide to the path of incorporation of the end into the beginning, the fortifier of the religion that Allâhu ta'âlâ loves, in submission to your noble instructions, and hence makes the audacity of describing his confused states, that during 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 women, and each of their body-parts He independently appeared. To such an extent did 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 exposor exposed them. Against all these, I melted like ice. In a lime manner, in every food, drink, and the dress did He appear differently and separately. The theophanic exquisiteness and beauty which was in a tasty food were not in the one otherwise. From 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 longed for the Highest Companion (Refîq-i-a'lâ), i.e. Allah, alone, and as far as possible, avoiding any inclination towards these. Yet, being overpowered had no way out. In the meantime, it became evident that this theophany had no interference with that (previous) transcendental reference (nisbat⁶), and the inner-self remained occupied with that as before, being disinterested in the outer-self (tanzih⁷). The outer-self which was free from that reference and, hence, idle, had They, which is heart and soul, alone blessed with this theophany. That it was 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 these phenomena

4 Sheikh and Imam Muhammad Bâqi Nakshibendi Ahrari

5 Supported with Al-Ruh al-Qudsi (the supreme spirit).

6 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.

7 Tanzih: 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.

and manifestations. The outer-self which was disposed towards multiplicity and duality had. They alone favoured with these theophanies.

After some time, these theophanies vanished and the same state of bewilderment (*hayrât*⁸) and ignorance (*nadâni*⁹) did find in me. Then became those theophanies naught, as if they had never existed there. After that a special vanishing (*fanâ*¹⁰) appeared and, indeed, that cognitional determination (*ta-ayyuni ilmi*¹¹) that had appeared after the return of determination 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 the destruction of hidden-partnerism (*shirki khâfi*¹²) began to appear and a change in the sight was there, causing the eyes to see the deficiency in acts and insincerity in intentions and aims. Alongside, signs of servanthood and self-insignificance have, thenceforth, to a degree, reappeared. Allah has through the blessing of your concentrations given access to the real meanings of servanthood, and ascensions above the Glorious Throne (the *Muhaddid*¹³) take place quite often. First time when the ascension took place, and when I reached above the Throne after the completion of the 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,

- 8 Hayrat: 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.
- 9 Nâdâni: Ignorance, this is also an experience in advance stages of the journey and means a state of incomprehension of the situation, imperceptions of the Divine emanations, and a total timely loss of the internal states.
- 10 Fanâ: A special vanishing in which the cognitional determination was lost and thenceforth no traces in the abode of ego remained.
- 11 Ta-ayyuni ilmi: 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. 2. Self-knowledge or “*ilmi huzuri*” which is the same thing as cognitional determination or *ta-ayyuni ilmi* mentioned above.
- 12 *Shirki khâfi*: 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 “*shirki-khafi*” or hidden partnering, and is a sin.
- 13 *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 spiritual matrices and things.

yearnings, and tastes. The second time when the ascension took place again, stations of the prominent sheikhs, of the Imams of the Prophet's family, of the Virtuous Caliphs, the particular station of the Prophet (sall-Allâhu 'alaihi wa sallam¹⁴), and likewise, the stations of all other prophets and messengers, with their rank-differences, and the stations of the High Angels (salawatullahu wa salamuhu ala nebiyyina wa aleihim ajma'in), were seen above the Glorious Throne. The extent of ascension above the Throne was as much as the distance from the earth's centre to the Throne or a little less, and it ended near to the station of Hazrat Khâjah Naqshbandjia (qaddasullahu ta'âlâ sirrahul aqdes). Above this station, there were some of the sheikhs, rather, in the level of this very station, but slightly higher, such as Sheikh Maroof Karkhi and Sheikh Abu Saeed Kharraz. Of the remaining sheikhs, some were below this station and some in the same. The ones below were Sheikh Ala-ud-Daulah and Sheikh Najmuddin Kubra. Above this station were the Virtuous Caliphs (ridwânullâhi ta'âlâ 'alahim ajma'in¹⁵). The stations of all other prophets (ala nebiyyina wa alehimussalatu wassalam¹⁶) were aside and apart from the station of our Prophet (sall-Allâhu 'alaihi wa sallam). Likewise, the stations of the High Angels (salawatullahu wa salamuhu ala nebiyyina wa aleihim ajma'in) were on the other side and apart from that station. As for the station of our Prophet (sall-Allâhu 'alaihi wa sallam), 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 anymore audacity.

The condition of Mulla Qasim Ali is better, he is under the sway of fall-
 enness (istihlak¹⁷) and absorption (istighraq¹⁸), and has placed his foot above
 all passional stations and the attributes which would he first see proceeding

- 14 May the peace and blessings of Allah be upon him. Expression used when the name of Prophet Muhammad is mentioned.
- 15 May Allah be pleased with him. Expression used when a name of a companion of the Prophet Muhammad (sall-Allâhu 'alaihi wa sallam) is mentioned.
- 16 Peace be upon him. Expression used when the name of a prophet is mentioned.
- 17 Istihlak: Fallenness, the state of becoming idle and irresponsible to worldly things under overwhelming Divine emanations. In the present context, however, the word means the state of vanishing.
- 18 Istighraq: Absorbtion; 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.

from the Root (Asl¹⁹), now despite that fact, sees those attributes detached from himself, and finds himself completely devoid of them. Rather, the light as well, which the attributes (of Mulla Qâsim Ali) 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, Allâhu ta'âlâ willing, a detailed account intends to present.

EPISTLE - 2

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

Request the lowliest of the servants, Ahmad, to Your Eminence that your orders for seeking Divine guidance at the eve of Ramadan conveyed Maulana Shah Muhammad. There was not available any free time before Ramadan to have the honour of kissing your threshold. Being helpless, had no way except to solace me upon what was missed. What to the state of the blessings of Allah which are proceeding in constant succession through the benedictive concentrations (tawajjuhât²⁰) of your good self. Translation of two Persian couplets:

*I am the earth, the first spring clouds,
When rain upon with blessed droppy showers.
Be then if a hundred tongue to everybody hair,
Yet the bounties cannot 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. Translation of Persian couplet:

*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 (sahw²¹) and abiding is from the end of the month of Rabi Al-Akhir and till now have They honoured with especial abiding in every interval. The initiation is with the same Essential theophany (tajalla-Zatiyah²²) as was in the case of Sheikh Mohyi-yuddin Ibn Al-Arabijsa (quddisa sirruh). At one time They bring into sobriety and at another, revert to

19 Asl: The Divine Attributes, and Root Circle (Dairah Asl) means the Divine Names and Attributes in cases like this.

20 Tawajjuhât: Concentrations, the exerting of the spiritual power of a sheikh on the heart of a disciple to enrich him spiritually and to elevate him to higher stations.

21 Sahw: Sobriety, means self-possession and calmness shown by a seeker of high stations.

22 Tajalla-Zatiyah: Essential theophany means the Divine Essence's manifestations free from any tinge of the Attributes.

inebriety (sukr²³). In descensions and ascensions, They bless with uncommon cognitions and wondrous gnoses (ma-arif²⁴), and honour at every stage with especial goodness (ihsan²⁵) and vision, as is commensurate with the abiding of that station. On the sixth of Ramadan They blessed with such an abiding and, consequently attained goodness (ihsan), which is difficult to describe in words. It so seems as if the end of capability lies here. The union comparable to the state was achieved here. The passion-side has presently got completed and into-Allah journey (seyri fillah) conforming to the passion state has started. 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 shariah be. Perfect sobriety, however, belongs to the prophets (alaihimussalatu wassalam) only. The cognitions that have proceeded from them constitute the holy ordinances of the shariah, and also the beliefs concerning the Essence of Allah and His Attributes. Any opposition to the formal aspects of this is due to residual inebriety. The cognitions that are proceeding to this humble servant are mostly explicative of the shariah and expositive thereof. The rational is changing into the visional, and the summed into the detailed. Translation of Persian couplet:

Were if to describe,

The details thereof are beyond description.

Translation of Persian verse:

Upon the servant is, to know his limits.

EPISTLE - 3

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

The request is that the companions that are there; as well as those here, every one 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 me. 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 footsteps

23 Sukr: Inebriety, means loss of self-possession, or appearance of rapturous acts in a seeker.

24 Ma-arif: Gnoses, means the cognitions and the holy secrets gained by a seeker on the way to Allah.

25 Ihsan: Goodness, said Prophet Muhammad (SAW) 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 Sheikh's attaining to highest degree Divine Visions.

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 an agreement with the path of the nigh-led (muqarrabin²⁶). Rather, more suited to their state is the path of the forlorn ones (abrar²⁷). Anyway, whatever certainty have they achieved is worthwhile and accordingly, should the instructions be. Translation of Persian verse:

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 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 Ramadan, and on the Reality of Muhammad (Haqiqati Muhammadiyah), has written this also to his revered sheikh.

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'ân, which is inclusive of all the Essenceosplendrous (Zati-wa-Shuyuni²⁸) excellences in entirety and pertains to the Root Circle (Dairah Asl) to which naught of any shadowiness has found a way. The First Ability (Qabliyat Ula²⁹) is its shadow, and because of this harmony its revelation was effected in this month: "The month of Ramadan, in which was revealed the Qur'ân," (Q-2: 185), is a verifier of this statement. By virtue of this harmony, this month

26 Muqarrabin: Literally means "brought near". But in spiritual 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 neatness to Him very easily without much of self-mortification.

27 Abrar: Devoted, godly, but in spiritual 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.

28 Zati-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 Quran, "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.

29 Qabliyat Ula: The First Ability (of the Essence).

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 of this month is a source of peace 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 the recital of the complete Qur’ân in this month is a means of obtaining all the Root-excellences 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 Muhamadiyah³⁰) (ala masdarihassalatu wassalamu watehiyye) is not the Essential Ability (Qabliyati Zat) characterised by all the Attributes, as have said some sheikhs, but is the Essential Ability with regard to the “knowledge” related to the entire Essence-splendrous excellences which are the gist of the Reality of Qur’ân. The Attributive Ability (Qabliyati Itesaf³¹) which is related to the domain of Attributes and constitutes Demarcation between the Essence and the Attributes stands for the realities (haqaiq³²) of other prophets (ala nebiyyina wa alaihimussalewatu wateslimat watehiyyat). This very Ability (i.e. the Attributive Ability) with regard to the Considerations (Itibarat) registered in it has turned into numerous realities. The Ability which is called the Reality of Muhammad (Haqiqati Muhamadiyah), although is shadowy, yet the Attributes have not tinged it and nothing intervening is there. The Realities of the Muhammadi-taste Walis are the Essential Abilities with respect to the “Knowledge” which is related to a part of those excellences. The Ability of Muhammad (Qabliyati Muhammadi-

30 Haqiqati Muhamadiyah: The Reality of Muhammad. Prophet Muhammad was the prime cause for the creating of creatures, and also the motive for 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 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.

31 Qabliyati Itesaf: The Attributive Ability (of the Essence) means the ability of the Essence to qualify Itself with Attributes.

32 Haqaiq: Realities, these are emanation-sources for the prophets/saints referred to herein sometimes as “shadows” of the Divine Entities and sometimes as “offshots” of the same.

yah³³), however, constitutes Demarcation (Barzakh) between the Essences and these numerous Abilities. The judgment of those “some” is based on the fact that the foot-rest of that (i.e. Qabliyatī 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. For this reason, it has been attributed to the Prophet Muhammads. Since this Attributive Ability can never be bypassed, it is for this reason that those “some” have established that the Reality of Muhammads is always intervenient. But the non-appearance of the Reality of Muhammads, which is a sheer Consideration (Itibar) of the Essences, to the sight is possible, rather, occurrent. 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 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-Walīhood (maqami qutbiyat) is marked by cognitional niceties pertaining to the shadowy stations, while the degree of singular-Walīhood (martaba of ferdiyāt) is a channel for the arrival of the Root-Circle cognitions. The distinguishing between the shadow (zil³⁴) and the Root (Asl) is not attained without gathering these two wealths. Hence, some of the sheikhs do not accept the First Ability (Qabliyatī Ula), which also is said the “First Determination” (Taayyuni Awwal³⁵), as an addition to the Essence, rather, they consider the vision of that to be the Essential theophany (tecelli zati). 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 to lie till now and do not know what the scheming of my Lords is in this delay. Anything further would be audacity and beyond the limits of regards.

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

34 Zil: literally means shadow, but as a spiritual 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 (zil) are emanation-transmitting media between the Divine Entities and the seeker.

35 Taayyuni 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. Taayyuni Awwal is another name for Qabliyatī Ula and Haqiqatī Muhammadiyah, i.e. all these three terms stand for the same Divine Mode.

EPISTLE - 5

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

Requests the lowliest of the servants that pamphlet on the description of the Method (Tariqat³⁶) of the honoured Khajagan³⁷ (qaddesallahu ta'âlâ asra-rahum) has been sent and would come before your noble eyes. It is only an initial draft so far. Khâjah Burhanuddin 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 Ahrar³⁸" 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 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. Khâjah Burhan 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 Malwah, 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.

*Thousands of cannons and rifles never do,
The tear does it in down,
The bayonets that deter enemies many times,
Does it like dust, a prayer of a believer.*

EPISTLE - 6

On the description of attainment of passion (jazbah) and travelling

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

37 Khajagan: title of the Naqshbandy saints in Turkistan.

38 Silsilat-ul Ahrar: a collection of the poems of Hazrat Baqi Billah, the spiritual guide of Imâm-i-Rabbânî.

(suluk), of being perfected by both the Attributes, Beauty (Jamal³⁹) and Majesty (Jalal⁴⁰), of vanishing and abiding, and of matters relevant to these, of the superiority of Naqshbandiyah-Reference, has this also written to his revered sheikh.

Requests the lowliest of the attendants, Ahmad, that the Absolute Directors 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 char meanings and have been given a self-fancied interpretation in the margin-notes of Risalah Qudsiyah⁴¹. 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 Essences. Prior to this distinction, perfection is not possible. The love of the Essence is the sign of vanishing (fanâ) and vanishing (fanâ) means obliviousness (masiwa) 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 are 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” (ain⁴²) are not a veil to each other. The knowledge existing prior to this ignorance is out of the discussion. But in spite of this condition, if there is knowledge, it is within oneself, if there is vision (shuhud), 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 Khâjah Baha-uddin Naqshband (qaddesallahu sir-rehul aziz) 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

39 Jamal: Beauty, means the Divine Beauty, but spiritually, 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.

40 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.

41 Risalah Qudsiyah: Name of a pamphlet on mysticism written by Hazrat Khajjah Naqshband.

42 Ain: identical, means the Divinity’s concept of a man in His mind/knowledge.

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 (Fanâ Mutlaq⁴³), whereas absolute vanishing (mutlaq fanâ) is general. Abiding is in proportion to vanishing. This is why some of the men of Allah, after the realization 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. Translation of Persian couplet:

***Everyone with a mirror can't be Sikandar,
And lo! everyone tonsured can't be Qalandar.***

When amongst the greatest of the sheikhs 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 Khâjah Abdul Khaliq Ghijdwani (quddisa sirruh) and the perfecter and completer of this (Reference) is the master of masters, I mean the revered Khâjah Baha-uddin (quddisa sirruh), known as Naqshband, and among his successors, the revered Khâjah Ala-uddin Attar (quddisa sirruh), was blessed with this wealth. Translation of Persian verse:

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 slight harm causes a kind of perturbation in its very initial touch, though it ends immediately and remains no trace thereof. Likewise, previously if involved for the removal of calamities and afflictions, the object thereby was not the removal thereof actually, rather, 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 (alaihimmussalewatu wateslimat), for their needs were not of this nature. Now when to have They honoured with this state and have informed of the reality,

43 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).

it has become clear that the invocations of the prophets (alaihimussalewatu watehiyyat) arose from self-weakness, neediness, fear, and sorrow, and not from 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 sheikh.

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 Khâjah Baha-uddin Buhari (qaddasullahu sirrahul aqdes). After some time, 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, leasing neither its name nor frame. In this station, there were no save a few from the eminent sheikhs. Now when finding 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-prayer⁴⁴, appeared a magnificent station and saw therein four of the Naqshbandiyah sheikhs [they would be Khâjah Abdul Khaliq Ghijdwani, Khâjah Baha-uddin Naqshband, Khâjah Ala-uddin Attar and Khâjah Ubeyullahi Ahrar “qaddesallahu asrarahum”]. Other sheikhs such as Sayyid-ut-taife Junaid Baghdadi, etc. were also there, while some other sheikhs were above that station having held its legs in a sitting posture. Still, some others 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 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 (majzub) with an incomplete travelling has no share in this station. Also, it so struck to the

44 Muslim generally offer a short prayer after ablution.

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 Ali (qarramallahu ta'âlâ wajhah) says: "I have come to give you the knowledge of skies." When concentrated fully, found that this station was especial to Hazrat Ali among the Righteous Caliphs (radiy-Allâhu ta'âlâ alaihim ajma'in). 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 time something different is seen and seems to be coming out.

The second request is whether a prior finding of Divine permission is a condition or not for employing or not employing concentration for the removal of certain diseases and afflictions. Front the apparent wordings of "Rash-hat", by the Honourable Khâjah Obaidullah Ahrar (qaddasullahu ta'âlâ sirrahul aqdes), 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 (huzur⁴⁵), stopping the seekers from remembrance (dhikr) 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 Khâjah Obaidullah Ahrar has stated in his "Fiqarat" that ultimately the remembrance is advised because there are some such objectives which cannot be achieved without remembrance (dhikr), kindly specify those objectives.

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 (dhikr). 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 sheikh.

45 Presence, means developing a continuous attention towards Allah in the heart.

Requests the lowliest of the attendants, Ahmad, that ever since have They brought into sobriety and have blessed with an abiding, wondrous cognitions, unique and unfamiliar gnoses, are in-pouring in constant succession. Most of these have a 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 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 shariah and the consensus of the ‘ulamâ’ of sunnah. In nothing have they disagreement with the formal shariah and, at the same time, have no agreement with the rationalists and their rationalistic principles. Rather, have no agreement as well with those ‘ulamâ’ of Islam who have disaccord with the ‘ulamâ’ 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 ‘ulamâ’ of the people of sunnah. In this station find myself in the foot-steps of Hazrat Khâjah Naqshband (qaddasullahu ta’âlâ sirrahul aqdes). This station belongs to him. The Honourable Khâjah Ala-uddin Attar has also shared in this station, and of the divines of this high Order, the Honourable Khâjah Abdul Khaliq Ghijdwani (qaddasullahu Ta’âlâ sirrahul aqdes), and of the preceding Walîs (mashaikh), the Honourable Khâjah Maruf Karkhi, Imam Dawood Tai, Hasan Basri, and Habib Ajami (qaddasullahu Ta’âlâ asrarahumul muqaddasa) were also here. The outcome of all these excellences is the utmost fame 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 a 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 Zulekha befits the condition. Translation of Persian couplet:

Sounds the tambourine notes of the friend

The share of the playing hands is the only rind

Where is the vision, who is the visioned, and what is the visioned?
Translation of Persian verse:

Oh, never would He show His Face to the creatures

Translation of Arabic verse:

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 to affirm. Far-fetched is the idea of self-identicalness and mirror likeness. Translation of Persian verse:

And in no mirror does He show up

The traditional ‘ulamâ’ of the people of tradition and congregation (Ahl as-sunnat wal-jamâ’at) 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 Essence and the Attributes are not correct to that degree. A strong love for savants (‘ulamâ’) and students (tulaba) has developed and their manners appear heartening, and they long to be of their group. In the four preliminaries of **Talwih**, a discussion is going on with one of the students. Fiqh (**Hidayah**) are also under revision. In the issues of co-presence (maiyah⁴⁶) and knowledge-encompassment (ihatah-ilmi⁴⁷) share the views of the ‘ulamâ’. 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’-mutakallemin⁴⁸. 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 “obligation⁴⁹” and agrees with the principles of the rationalists. I believe in the issue of predestination and divine decrees like as do the ‘ulamâ’ of tradition and congregation. It is the right of the owner to dispose of his property the way he wants, and do not accept in that (disposing of) any role of the ability and propensity (of creatures), as this also implies “obligation”: “And He is the Plaster, acts as He wills”, and so on. Since

46 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.

47 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.

48 ‘ulamâ’-mutakallemin: Muslim theologians.

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

it is among the necessary matters to present the personal states, therefore, have dared to do this audacity. Translation of Persian verse:

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 sheikh.

Requests the deprived black-faced, and the negligent ill-behaved, proud of the time and states, conceited of union and perfection, whose acts are in total disobedience to the Lordship, and whose deeds are in contrast to the standards of piety, the sight for creatures having 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 lots, 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’ân is such that the Qur’ân 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 illness like other ills, rather more obnoxious, whatever a hated one does is hateful, is true of him? Translation of Persian verse:

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. Translation of Persian verse:

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 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, the mirror is needed, and the mirror could not be the same 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 delighted 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 the 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 the perfect following of Hazrat Muhammads (alaihissalam), and raise him (alaihi minassalawati etammuha wa minattahiyati akmaluha) 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 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 total goodness, against which everything appears badness. Such becomes the condition after the descending of the restful-soul (nafsi mutma-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 Lords. Then what about the condition of him who imagines himself to be identical with the Lordly 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, They will be requited what they do.”** (Q-7:181).

[This verse informs that those who change or translate His names or use another name different than ninety-nine Names of Him will be requited what they do in Hereafter. Who says God instead of Allah should be scared of this verse and should repel?]

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 the purgation of the carnal-soul and purification of the heart. For some novices, the following of the Prophet (sall-Allâhu 'alaihi wa sallam), 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 "sall-Allâhu 'alaihi wa sallam"). In the beloved ones, this Allah granted inherent quality is also because of the following of Hazrat Muhammads (sall-Allâhu 'alaihi wa sallam). Rather, I say that this inherent belovedness is due to a kind of natural resemblance with the Prophets (sall-Allâhu 'alaihi wa sallam), and the Name that controls him and imparts to him this distinction is related to the Name which controls Hazrat Muhammads (sall-Allâhu 'alaihi wa sallam), 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 a refuge. Indeed, Allah establishes the truth and He alone shows the (right) path.

Why does a person show ingratitude, while Huda gives blessing?

While sees all go well, he rebels without being ashamed.

*He does not give praise for every moment, does not think beneficence,
Every day does not dhikr Hakk, while the body still living.*

EPISTLE - 10

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

Says the lowliest of the attendants that since a long time he has not received any information about the condition of the servants of that high threshold and is waiting to hear. Translation of Persian couplet:

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. Translation of Persian verse:

Sufficing is the bell-ring, though from afar

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

Oh, how to get joined to the beloved a high

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” (minassalawati akmaluha wa minattahiyati afdaluha), 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 (sall-Allâhu ’alaihi wa sallam) of Allah constantly grieved, permanently worried,” and Hazrat Muhammad (alaihissalatu wassalam) 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. Translation of Arabic verse:

The story of love, no bleak is therein

The bearer of this letter, Sheikh 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 a mere visit and had these few sentences written. Any more audacity is beyond the limits of regards.

Why don't you pray, fardh and sunnah?

Aren't you the ummah of Muhammad? (Aleihissalam)

Can't you remember, Hell, Heaven?

Is the believer servant like this?

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 Sheikh Abu Saeed Abul-khair, “the identical (ain⁵⁰) does not remain, where could the trace (asar⁵¹)”, of the states of some of the fellows, has this also written to his honoured sheikh.

50 ain p1. ayan: identical, literally it means duplicate or an exact copy. As a spiritual term it refers to the image of man as conceived by Allah in the pre-eternity, 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.

51 asar: trace, literally though it means “trace”, but here it means the self of the seeker or the seeker himself.

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 (ridwānullâhi ta'âlâ 'alaihim ajma'in) 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 the two Imams Hasan and Husain (grandsons of the Prophet) and Imam Zain-ul-Abedin (radiy-Allâhu Ta'âlâ anhum) have stay and stableness in that station, though they have passed through that. But this can be detected by very keen observation.

Previously, I would find myself in disharmony with this station, and this was because disharmony is of two kinds. The first, 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 sheikh 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 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 fillah**). The experiences during this journey were written in detail in the previous letter. May be the statement made by Khâjah Ahrar that the ultimate end of this task is vanishing, implies this very vanishing which appeared after the realisation of the Essential theophany and into-Allah journey (sairi fillah). The vanishing of intention (**fanâi iradat**) also is of the after-effects of this vanishing. Translation of Persian couplet:

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 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 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. Translation of Persian verse:

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 (Hazrat Osman Zinnureyn), 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 Omar Al Farooq, the passage of other Caliphs has also been through that. Above that station appeared the station of Hazrat Siddiq (radiy-Allâhu anhum ajma'in) I reached at that station also. Among our masha-ikh, I would find Hazrat Khâjah Naqshband (qaddasullahu Ta'âlâ sirrahul aqdes) by myself in every station. Passage of other Khulafa 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 (alâihi minassalawati etammuha wa minattahiyyati akmaluha) apparently seems to be. Facing the station of Hazrat Siddiq appeared another station so brilliant and magnificent that the like of that had not 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 (radiy-Allâhu Ta'âlâ anhuma), 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 whirlpool of ungodliness. The person who finds within himself the power of pulling it out of that whirlpool, 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 Ala-uddin Attar (qaddesallahu Ta'âlâ asrarahum), the work meets the Divine pleasure without the observance of

this condition. The work of, this humble servant, without the observance of this condition, sometimes rises to the pleasure (of Allah), and sometimes remains below.

The other thing is that in the writings of Hazrat Sheikh 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 Sheikh 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 Sheikh 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 Sheikh and his followers have spoken. These two doctrines have no disagreement or conflict with each other. 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 Sheikh Abu Saeed has said about the permanence of this affair (Hadîth⁵²) became clear, and also what it means, and what its permanence amounts to. Furthermore, realised this affair (Hadîth) within myself also, a thing which is very rare. [Hazrat Imâm-i-Rabbânî “quddisa sirruh” implies with the word “Hadîth” is that this affair is within Imâm-i-Rabbânî himself. It is understood from other epistles as well. This affair is very rare for others but for Imâm-i-Rabbânî it is continuous.]

The next thing is that the reading of books is no more pleasing except those books wherein descriptions of the heights achieved by eminent she ikhs in the stations have been given. The reading of this kind of material is pleasing in order that something like that might be experienced. The states of earlier sheikhs are highly commendable. The books on realities and gnosis, especially, the matter on Unity and Stage-Descents (Tanazzulati Maratib) cannot read. In this respect find myself having a complete harmony with Hazrat Sheikh Alauddaulah Sammani, and in taste and states concerning this issue fully agree with the saith Sheikh. However, the previous knowledge prevents (me) from coming forward with a rejection or strict stand.

The other thing is that attention was a few times to remove some diseases, the result was positive. Similarly, the condition of some of the deceased

52 hadith: affair, means here continuous Essential theophany

people from the demarcation-world (barzakh⁵³) 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 a 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. Sheikh Noor has come to a halt state in that and has not reached the Top point (nuqtah-Fauq⁵⁴) 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 desired. It is an unwanted delay occurring in their affairs. The path, however, is the nearest one. Maulana Mahood⁵⁵ 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 figure⁵⁶. 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 interior, most 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

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

54 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 (uruj), 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.

55 Maulana Mahood: means Sheikh Noor

56 empty figure: empty of attributes

Sheikh and Sheikh Isa and Sheikh Kamal have reached the top point of passion. Sheikh Kamal, however, is disposed towards descension. Sheikh Nagori 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 Sheikh Muzammil finds himself lost and sees the attributes from the Root and sees the Absolute One everywhere and finds the things unreal like a 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. Whatever was in the knowledge of this lowly servant, has presented, the orders are up to you. Khâjah Ziya-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 the army. The son of Maulana 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 any more progress. Writing any further would be audacity. Translation of Persian verse:

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 (**fanâ irada**) 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 insight 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 after contrariety being beyond the compass of description,

and intoxication is proved beyond doubt. I ask Allah 's forgiveness and turn to Allah in repentance for all that which Allah dislikes in speaking and acting, thinking and seeing (Astagfirullah wa atubu ilallah min cemi ma karihallah, kawlan wa filen wa hatiran ve naziran).

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 characteristics had disappeared. Now the actual Attributes, being merged and intermixed, have also disappeared and the Conqueror Unity did not leave anything. 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.** 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 Maulana Qasim has a share in the station of perfection and, likewise, it appears that some of the fellows of this side also have shared in that station. And knows the reality of affairs best.

EPISTLE - 12

On the description of reaching the stage of vanishing (fanâ) and abiding (baqâ), of the appearance of the particular cause (wajhi khas⁵⁷) of everything, of the reality of into-Allah journey (sayri fillah), of the flash like Essential theophany (tajalli zati), etc. etc. has written this also to his esteemed sheikh.

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 enlightened with the cognitions related to the stage of "vanishing into-Allah" (**fanâ billah**) and "abiding with Allah" (**baqa billah**). Similarly, came to know of the particular cause of everything, and what is meant by into-Allah journey (**sayri fillah**) and what is the flash like Essential theophany (**tajalli zati barki**), 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 Walîs 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

57 wajhi khas: particular cause, another word for the identical (ain).

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

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 sheikhs 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 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-ashya⁵⁸) has started. There is a rush of seekers, I have initiated their tasks, though I do not find myself worthy of this 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, (tauhid⁵⁹), as I had conveyed to you several times and held the acts and the attributes as proceeding from the Root (ASI). But as the reality became evident, the hesitancy remained no more and the pan of **“everything from Him (heme ezust)”** dipped more, and saw in that more excellence than in the doctrine **“everything is He (heme ust)”**, 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 ‘ulamâ’

58 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.

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

and these divines is only this much that the ‘ulamâ’ know the things through reason and knowledge and these through illumination and taste. What could be 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 the letter. Perhaps there is some good underlying this. Kindly let not this forlorn one be deprived of your patronizing attention and do not leave him in the way. Translation of Persian couplet:

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. Translation of Persian verse:

Upon the servant it is, to know his limits.

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 sheikh.

Requests the lowliest of the servants, Ahmad, that the theophanies that had appeared in the worldly degrees (maratibi kawniyah), 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 the taste that the heart seeks none save Allah. Thereafter, the Necessary Absolute Attributes (Sifati Kulliyah Wuju-biyah⁶⁰) 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

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

characteristics was also seen and came to know then that I have now really seen the Attributes (**Tajalli Suri**) as are they. 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 (**Fanâ Haqiqi**) was then confirmed. After the attainment of this state, found the attributes in myself and in others alike and the consideration of receptacles was there no more. At that time getting rid of some of the highly obscure kinds of hidden partnerism. There was then neither the Throne nor the floor, neither the time nor 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 khud**⁶¹) and the particular self-caused (wajhi khass khud⁶²) 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, after 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 some time that light disappeared from the sight, the skin and the garment were also not in view anymore, and the same previous state of ignorance returned again. The interpretation of the aforesaid line of happenings, as it appears to understand, 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 sabitah⁶³)” constituting demarcation between the Necessity (Wujub⁶⁴) and the Possibility (Imkan⁶⁵), such that its sides are apart formed 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 a demarcation between being and not-being, but that apparently was with respect to horizons (afaq⁶⁶), and now the view is into the innerself (anfus⁶⁷). Another difference had also appeared then but could not

61 ta-ayyuni khud: self-determination, it simply means representation of his personal self as an old cloth.

62 wajhi khäss khud: the Sustaining Name or a shadow (zil) thereof.

63 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.

64 Wujub: Necessity, means the quality of being necessary, but herein stands for a particular kind of Divine theophany.

65 Imkan: possibility, means the not-being part.

66 afaq: horizons, i.e. the space outside of the self.

67 anfus: inner-self, i.e. inside of the self.

be recalled at the time of writing. What is always in hand is 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 attention, else, the task is very difficult. Translation of Persian couplet:

***Without Allah's grace and His favourites favouring marks
Be though thou an angel, the sheet will remain dark***

Sheikh Taha son of Sheikh Abdullah Neyazi, one of the renowned sheikhs of Sirhind, well known to Haji 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 (rabitah⁶⁸). Some of them have found attachment in dreams come to join and go along. While some others had attachment prior to their arrival 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 (anwar), or illuminations (kushuf). Mulla Qasim Ali and Mulla Maudud Muhammad and Abdul Momin have apparently reached the top point from the passion stage. As for Mulla Qasim Ali, he is inclined towards descending, but it is not known about the other two if they also are aiming to descend. Sheikh 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-Hadi 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. Translation of Persian verse:

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 would have been many delays in attaining 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.

68 rabita: attachment, means spiritual connection with one's sheikh which is by way of having this figure into the heart or by finding one's form identical with that of the sheikh.

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 sheikh.

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. Knowledge wise, present and finder and attentive, and taste-wise, 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, after 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. Translation of Persian couplet:

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 Turner 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 (**arbabi qulub**) since reaching to the 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 Shah Husain set-out in a hurry and thus there was not enough time to

rewrite it neatly. Later on, Allah 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 to be the soul in body or light in the darkness. But this present passion is other than the passion of the Honourable Khajgan (qaddesallahu Ta'âlâ asrarahum). It is that passion which Hazrat Khâjah Ahrar (quddisa sirruh) inherited from his honoured ancestors (inherited from his mother's ancestors, the book of **Rashahat**) who had an exceptional splendour in this station. As seen by some of the seekers in a happening that Khâjah Ahrar 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 reign over. Some of the passional stations appear anti-traveling 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 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 disturbed attention are barriers. It is hoped that by the time these incoherent sentences are being read, he would have gained full entry into that station and then (the stopped fellow) would have taken Khâjah Ahrar 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 sheikh.

Says the lowliest of the seekers that Maulana Ala-uddin brought your kind letter. Explanatory notes were prepared for each of the mentioned items according to 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 to be benefiting in the Method (Tariqat), and the life be conducted according to them. The pamphlet is unique and of abounding blessings. After writing that it was so seen that the Prophet

(ala masdarhassalatu wassalamu watehiyye) along with many masha-ikh of his community (ummah), is present having this pamphlet in his hand and out of his kindness is kissing it and showing it to the masha-ikh and is saying that this kind of beliefs should be acquired, and there, before the Prophet (alaihissalatu wassalam) 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 (alaihissalatu wassalam) ordered this humble servant to make this event known. Translation of Persian verse:

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 (istikhara) 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 new splendour, (Q-44:29). Had passage through the stations of all masha-ikh save as willed Allah. Translation of Persian couplet:

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 masha-ikh, the talk would be quite lengthy. In short, They passed me through all the Root-stations like the- shadowy ones. What to the state of the bounties of Allah. Whosoever is chosen, chosen without any right. So much have They exposed the aspects and the excellences of Walihood which is difficult to put in writing. In the month of Zuhijjah, 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. Translation of Persian verse:

See when they are attained, the task is not an easy one.

In spite of having the quality of desiredness (muradiyat⁶⁹) so many stages have to be passed whether it would be possible for the desirers (murid⁷⁰) to pass them in the span of Noah's age is not known. These excellences are special to the desired ones (murad), the desirers do not have a foot-rest here. The

69 murad: 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.

muradiyat: desiredness, it is noun from murad meaning possessing the qualities of the murad.

70 murid: desirers, the ordinary seeker's that long to reach i.e. the lovers (of Allah). This is the reason means the acquirement of the complete and perfective qualities.

ascension-end of the singulars is to the beginning of the station 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 for the delay in the stages related to completion and guidance. The absence of light is due to the appearance of the light of the darkness of absence (ghaibat) and nothing else. People express different ideas according to their presumptions; these should not be relied upon. Translation of Persian couplet:

*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. Translation of Persian couplet:

*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 the heart (which has just been mentioned) is actually descension to the stage of separation (farq) which is called the station of guidance (**maqami irshad**). 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 (**saqr**). Seeing the Divinity separate from the creation which they (the Sufis) name the stage of separation (**maqami farq**) has no base. For, they take the very soul (ruh) for the Divinity and seeing it apart from the carnal-soul (nah), 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 the 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 pertain to ascension and descension, and of things other than that, has written this also to his revered sheikh.

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 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, Allah willing, become realized.

EPISTLE - 18

On the description of Serenity (tamkin); which is attained after instability (talwin), of the three stages of Walihood, that the Being of the Divinity is a super addition to His Essence, has written this also to his revered sheikh.

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 Allah, 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 saves distantness, and from nearness, nothing save farness has been achieved. From gnosis nothing saves 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 finds no spiritedness towards any kind of job and, like an idle man, cannot get engaged in anything. Translation of Persian couplet:

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 realized-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. Translation of Persian verse:

How wondrous, enjoying the union and yet wandering

Allah out his inexhaustible grace has made progress easy in the degrees of excellence. Above the station of Walihood (**walayati**) is the station of martyrdom (**shahadat**), and the relation of Walihood 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** (ala ahlihassalatu wassalam). 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 it is being an intermediate station is subject to verification. Its reality would, Allah 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 super additions of the “Being” (Wujud) to the Essence (Zat) becomes known in this station, as is established near the righteous ‘ulamâ’. Over here, the “Being” (Wujud) is left behind in the way as the ascension extends higher. Abul-Makarim Ruknuddin Sheikh Alaud-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 (tanzih sirf) and is totally ascension, how different the two are. Translation of Persian couplet:

Behind the glass they have me like a parrot

To proclaim what the eternal teacher tells me out

The visual and rational shariah-ordinances have been made essential and illuminational. There is not a hairbreadth disagreement with the laid down by the ‘ulamâ’ of shariah. Those very comprehensive cognitions have been made detailed and have from being visual been changed to essential. Someone asked the great Khâjah Naqshband (qaddasullahu Ta’âlâ sirrahul aqdes):

Question: What is the object of travelling (suluk)?

Answer: “The comprehensive should become detailed, and the rationale should become illuminational,” and did not say that cognitions other than those (of the shariah) are required. Yes, in the way a lot of cognitions and gnosis appear but these should be passed by as benefiting from these cognitions

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 Allah have claimed union with this exalted station and yet they have no harmony with the cognitions of this station and with the gnosis related to that- and **above every knower, there is one more knowing.**

They also apprised of the issue of fate and divine decree (qaza-wa-qadar) and clarified it in a way that in no way it had a 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. Translation of Persian couplet:

***Who has the power in the face of Thy fear
To utter a word except for a total surrender***

Cognitions and gnosis 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. 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 complete 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, therefore Allah has negated the hearing and seeing from them to eliminate this illusion, that He alone is the Hearing and the Seeing. The hearing and seeing created in creatures have 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, 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 eyeball 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 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 Walihood. 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. Translation of Persian verse:

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 ‘ulamâ’ of shari-ah (shaqarallahu

ta'âlâ sayahum), 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".

Question: 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.

Answer: There is a 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 the creation of Allah 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 'ulamâ' of Mawara-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 Self-Subsisting, 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. Translation of Persian couplet:

*Though a thousand times wash my mouth with rose-water and musk
Yet to utter Thy name is an audacity too great*

Translation of Persian verse:

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. Translation of Persian verse:

I am the same old Ahmad

Miyan 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 Sadiq cannot control himself right from childhood. If he accompanies in any journey, makes great progress. He was in a company on a hill-side trip, made remarkable advancements. He has dived into a sea of bewilderment and has perfect harmony with this Faqir in bewilderment. Sheikh 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 hardworking person.

My whole life past with rebellion, what will happen to me?

My wounded heart whining, no one can heal it.

In the apocalyptic place, from the zebanis, o Lord!

If you don't help, who will save me?

EPISTLE - 19

In the recommendation of some needy persons; has written to his revered sheikh.

Requests the lowliest of the servants that a man has arrived here from the army and has conveyed that the stipends for the Fuqara 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 Hafiz and Alim Sheikh Abul-Hassan, and once per season for Hafiz Sheikh Shah Muhammad is fixed from the government of Nawab Sheikh. Both the said persons are present, and there is no place for doubt in this regard. They have sent the 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 sheikh.

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 Habibullah Sirhindi and other divines listed in the letter. If the stipends of the said persons have already been received at Delhi, kindly order Maulana 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 Walihood, especially that of the Muhammadiyah Walihood. In the laudation of the exalted Naqshbandiyah Method, and concerning the loftiness of the Reference of these divines; it is surpassing the References of all other Paths in excellence, that their Presence is a permanent one, has written to Sheikh 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 (alaihi minassalawati etammuha wa minattahiyyati akmaluha). Know my brothers that so long as the death which is before the conventional death and which the men of call vanishing (**fanâ**) 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 (**afâqi**) gods and the inner (**anfus**) passionate deities. Neither the reality of Islam is realised, nor a perfect faith (iman) is attained. How can then enter the group of the servants of Allah and attain to the rank of autad⁷¹. This vanishing is the first step placed in the stages of Walihood, and is great excellence acquired right in the beginning. Hence, it would be right to estimate from the beginning of a Walihood, 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

Translation of another Persian verse is like that:

A rich year is hidden in its bloom

Walihood has degrees, one above another. There is especial Walihood in the footsteps of every prophet, and the highest of all these degrees is the degree in the footsteps of our Prophet (alaihi wa ala cami minassalawati etammuha wa minattahiyyati aymanuha). 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 (alaihissalatu wassalam). In this station, the removal of all veils, be they physical or conjectural, is affirmed both, cognitional and visional. At that time a naked union (**wasl-i uryani**) 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 (alaihassalatu watehiyye). 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 (sall-Allâhu 'alaihi wa sallam). This Essential theophany is a flash-like one to most of the masha-ikh,

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

i.e. all the veils are removed for an instant from the Divine Face (to permit a flash-like 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 excessive. To the Naqshbandiyah grandees (qaddesallahu Ta'âlâ asrarahum); this Essential Presence is permanent, and the Presence that changes into Absence is out of consideration near them. Hence, the excellence (**nisbat**) of these grandees is higher than all excellences and their Reference 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 the incorporation of the end into the beginning of these experts, while they in these exemplars of the Companions of the Prophet (sall-Allâhu 'alaihi wa sallam). Since they, in the very first sitting with the Prophet (alaihassalatu wassalamu watehiyye), 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 Walîhood of Muhammad (alaihimmussalewatu wateslimat) is above the Walîhoods of all other prophets and messengers, so is the Walîhood of these grandees above the Walîhoods of all other Walîs (qaddesallahu Ta'âlâ asrarahum). And why should it not be when it is related to the Siddiq Akbar (radiy-Allâhu anh). Yes, of the eminent sheikhs, some have attained to this Reference but that was a borrowing from the Walîhood of the Siddiq Akbar (radiy-Allâhu anh). Sheikh Abu Saeed Kharraz has informed of the permanence of this state and as reported by the compiler of **Nafahat**, the shirt of Siddiq Akbar (radiy-Allâhu anh) had had reached Sheikh 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**. Translation of two Persian couplets:

*It is improper to disclose it to the people of the 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 the 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) Walîs and the Walîs returning, for the invitation, has written to Sheikh Abdul Majid son of Sheikh 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, become 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: Translation of Arabic couplet:

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 the goodliest way and managed 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 “Wali” 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 (**ashab-i yamin**). 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 in keeping with its excellence because that, i.e. the right hand, 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), and by the darkness characterised by directions, the carnal-soul, and the same is meant by interior and exterior.

Question: If says a sayer that the fallen Walîs 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 the invitation?

Answer: 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 to fall 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 (**haqiqati camia-i qalbiyya**), 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 these (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 dignity, and for the second, superiority. The station of the first is in keeping with Walîhood and, that of the second is in keeping with prophethood. May Allah dignifies us with the distinctions of Walîs and makes our firm over the perfect following of the Prophet blessings and peace of Allah be upon our Prophet (salawatullahi Ta’âlâ wa salamuhu ala nabiiyyina wa aleihim wa ala jamy malaiqatil muqarrabin wal ibadissalihin ila yawmiddin) and upon the pious servants until the Day of Judgement, 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 the initiation of the Path with an imperfect sheikh, and to apprise of the harm thereof, and on reproach for adopting titles that give a resemblance to the infidels, has written to Abdur-Rahim (rahmatullahu Ta'âlâ alaih), 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 (sall-Allâhu 'alaihi wa sallam), 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. Translation of Arabic 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 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 Allah and those that do not lead to Him. 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 varying, propensities, initiates him with of travelling and thus makes him stray from the path as he himself is astray.

However, when a perfect and perfecting sheikh 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 sheikh is Red Sulphur, his looks remedy, and his words cure, and what is besides that, is of little avail.

May grant us and you firm hold on the path of the shari-ah Mustafawiyah (sall-Allâhu 'alaihi wa sallam), as it is the root of the task, means for salvation, and base for a good end. How nicely it has been said in Persian. Translation of the couplet:

***Muhammad (alaihissalam) 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 (ala nebiyyina wa alaihimussalewatu wateslimat). Note: As has related brother Sadiq, 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 and Prophet (sall-Allâhu 'alaihi wa sallam), 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 zunnar and things like that, appear in the writings of some masha-ikh 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 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 and His Prophet (sall-Allâhu 'alaihi wa sallam).

[Ebu Davud and Muhammad ibni Hibban narrated that Hazrat Muhammad (sall-Allâhu 'alaihi wa sallam) said: “**You will be called on the day of Resurrection by your names and by your fathers’ names, so that take righteous names.**” Tirmidhi narrated that Hazrat Aisha (radiy-Allâhu anh) said: Hazrat Muhammad (sall-Allâhu 'alaihi wa sallam) changed ugly names.]

Tirmidhi and Ibn Maja (rahmatullâhi 'alaihuma) narrated that Abdullah Ibn Umar (radiy-Allâhu anhuma) reported that Hazrat Muhammad (sall-Allâhu 'alaihi wa sallam) changed the name of Asiya (disobedient) and said: You are Jamila (i. e. good and handsome). Abu Davud narrated that Hazrat Muhammad (sall-Allâhu 'alaihi wa sallam) changed names of people, places,

and streets and give them appropriate names which fit Muslim. And also, wherein lies acquittal 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, “**And surely a believing slave is better than an unbeliever,**” (Q-2:221). And peace be upon him who followed the Right Path.

Do not be haughty and say there is no one like me!

A counterwind would blow and wave around like harvest

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 (muqarrabin) and that of, the forlorn ones (abrar), of the difference between the fallen-Walis and the returners 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 (alaihe wa alaihimussalewatu wateslimat). “**Man is with him whom he loves,**” said in the Hadîth.

Joy be to him (rahmatullahu Ta’âlâ alaihim ajma’în) 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 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, chieftaincy, 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 (**muhabbati zatiyya**), 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 worship 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 the 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 (**walayati hassa**) and the possessor of this degree after having attained especial Walîhood 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 (rahmatullahu Ta'âlâ alaihim ajma'în) 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 (alaihi wa ala alihi wa atbaihi minassalawati afdaluha wa minattaslimati akmaluha). Verily, **man is with him whom he loves**, and be peace first and last.

EPISTLE - 25

In incitation to the following of the Prophet (alaihi wa ala alihi minassalawati akmaluha wa minattaslimati atammuha) and the Righteous Caliphs, has written to Khâjah Jahan.

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 (alaihi wa ala alihi afdaluha wa minattaslimati akmaluha) and his Righteous Caliphs, 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 (read the last two pages of epistles 286).

The rest of the wanted is to apprise you of the dire need and straitened circumstances under which both the sons of the deceased Sheikh 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-Sheikh, Haji Muhammad of Lahore.

May Allah grant us and you firm hold on the path of the shari-ah Mustafawiyah (ala sahibassalatu wassalamu watehiyye).

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 a stronger longing for them.**” Herein 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 himself notwithstanding a strong love for it because of the inadmissibility of “losing” in its case? Hence, a united nigh-led is one, abiding with 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 loser lovers. 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. Translation of Persian couplet:

*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 to Ebu Bakr Siddiq (radiy-Allâhu Ta’âlâ anh) that he once saw a reciter reciting the Qur’ân 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 sheikh (quddisa sirruh) 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” (**fakd**) 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.

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

Answer: This is not to be stated that the degrees of the 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 the detailed journey which takes place in the Names, Attributes, Splendours, and Considerations. In the case of a traveller engaged in the 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 a 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 Walis. 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 (**Tacalliyati Zatiyya**) forever, and the degrees of the 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 a 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.

Question: If said a sayar, what is the meaning of longing in since there is nothing lost to Him.

Answer: 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 ‘ulamâ’, whereas near this

humble servant there are other kinds of answers in keeping with the Sufi-ways. 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 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 Khâjah 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 this high Naqshbandiyah Order. My grandees (qaddesallahu Ta'âlâ asrarahum) 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 (**Yad-dasht**). The Reference of these divines, therefore, means Recollection (Yad-dashi), and Recollection (Yad-dasht), as it comes to the poor understanding of this Faqir, can be explained according to this description: The Essential theophany (**tacalli zat**) means a manifest Presence of the Divine with the Names, Attributes, Splendours, and Considerations of the Divinity remaining unnoticed. This is called a flash like a theophany (**barki**), 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 most of the time, there is absence. This kind of Reference is not reliable near these divines (rahmatullahu Ta'âlâ alaihim ajma'in). Whereas, the Walîs 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. Translation of Arabic couplet:

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 sheikhs 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 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 attainment, and that is all. If a jealous one rejects it out of his or a deficient one denies it due to his deficiency, he is helpless. Translation of Persian two couplets:

Taunts of the incompetents at these eminent ones

Allah forbid if I utter a word of fun

All the lions of the world are in a 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 the loftiness of the states, has written this also to Khâjah 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 corner 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. Translation of Persian couplet:

When Lord Divine wants me to covet

I throw dust on contentment and forget

By broken sentences and confusing 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 (alaihî minassalawati etammuha wa minattahiyati akmaluha).

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 Sheikh Nizam Thanasary.

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 (alaihi minassalawati etammuha wa minattahiyati akmaluha), 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 services with pure intention, be they of the kind of prayers, alms, fasts, remembrance, or contemplation, etc. Rather we say that the observance of any of the prerequisite traditions and formalities while performing an obligatory service has the same significance.⁷² It is related that one day Caliph Omar (radiy-Allâhu anh) 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 people those present said that he keeps awake most of the night in prayers, it is likely that by chance he slept at this time. Hazrat Omar 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 lightly-disapproved, is far better than engaging in remembrance, meditation, contemplation, or concentration. Yes, if these works are gathered with the observance and avoidance of 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" (radiy-Allâhu Ta'âlâ anhum) and apparently, this act is of the order of strictly disapproved (**qarahat tahrimi**). Since performing it up to midnight 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 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

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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 reperfomed. The Imam Azam of Kufah (radiy-Allâhu Ta'âlâ anh) 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, does 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 (**qurbat**), acts are 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 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.

[Someone should lay himself/herself prostrate only against Qabe. Laying himself/herself somewhere else is not deemed appropriate.]

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 or He has invited towards that. These are acquirable knowledge, and everyone must 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 readout. Quite a number of fiqh books are

available in the Persian language, e.g. **Majmuah Khani**, **Umdatul-Islam**, and **Kanz Farsi**. If the 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, neglect of matters from the books of fiqh is likely to be disadvantageous. What to talk further, less stands for more. Translation of Persian couplet:

*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 (alaihi wa ala alaihissalatu wassalam).

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 formal-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, said that this letter was also written to Sheikh Nizam Thanasari.

May Allah honour you with a perfect following of Muhammad (alaihi wa ala alihi minassalawati afdaluha wa minattahiyati akmaluha) and enhance you with the shining apparel of Mustafa (sall-Allâhu 'alaihi wa sallam).

I do not know what to write, for if I utter anything about my High Lord (Ta'âlâ wa taqaddas), 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 special would run into the not-Spacial. The poor fellow has nothing outside himself and has no passage beyond himself. Translation of Persian couplet:

*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 (**sair anfusi**), which comes in the ultimate degrees of the task. The great Khâjah, Khâjah Naqshband (qaddasullahu Ta'âlâ sirrahul aqdes) has said: "Whatever the men of Allah see after vanishing and abiding, see within their own selves, and whatever they recognise, recognise within their own selves, and their bewilderment lies within their own selves." "**And in your own selves, do you see not**", (Q-51 :21). Prior to this, every journey which is there falls under the journey into-horizons (**sair afaqi**), the fruit whereof is only fruitlessness. The application of the word fruitlessness is regarding the attainment of 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 experienced one, as it is never so, The Formal-theophany (Tajalla suri⁷³) 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). The object is Inconceivable and Incomparable, so is their Reference to that Object also Inconceivable and Incomparable. The conceivable has no way towards the Inconceivable. Translation of two Persian couplets:

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 Allah 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 stages. Since the Formal-theophany does not bring about vanishing though it removes some of the barriers, and it does not rise 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 abiding difficult due to lack of gnosis, and hence, declare these ones 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 Allah-bestowed existence (**baqa billah**), perhaps might get out of this misunderstanding.

Question: Here one should not dare to say that abiding with Allah is tantamount to finding oneself identical with Him.

Answer: 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 grandees (qaddesallahu Ta’âlâ asrarahum) call it the not-being existence (wujudi adam⁷⁴) 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 grandees is a permanent vanishing. Inexact abiding, they are in vanishing, and in exact vanishing, they are in abiding. The vanishing and abiding which are

73 Taialla suri: Formal theophany.

74 Wujudi adam: not-being existence.

subject to disappearance fall in the category of states and instability. Whereas, what we are after is not like this. Hazrat Khâjah Naqshband (qaddasallahu Ta'âlâ sirruh) has said that the not-being existence tends to return to the human existence or wujudi bashariyat but the vanished-existence or wujudi fanâ⁷⁵ 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 whomsoever He wills, and Allah is the owner of highest bounty" (Q-62:4).

No one should presume that the permanence of time means the persistence of the happenings therein such as determination (taayyun⁷⁶) etc. No, it is the 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 Holy Precincts of His Divineness (jalla shanuh), 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 objects in themselves but are means towards attaining the station of servanthood. One becomes the servant of 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 Walihood is, therefore, the station of servanthood (**maqami abdiyyat**). In the stations of Walihood there is no station above the station of servanthood. In this station, the seeker does not find 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 himself 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 (**Tawheed fili**) is experienced by a number of Walis (rahmatullahu Ta'âlâ alaihim ajma'in) on the Path who see the Doer of Acts none other than the Divinity. To these divines, the One, Single Allah, 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:

75 Wujudi fana: vanished existence

76 Taayyun: determination

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 (alaihimussalewatu wateslimat) also establish the same thing. To proclaim 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 with the teachings of the Shari-ah. If there, is a hairbreadth deviation, it is due to intoxication. The truth is what the ‘ulamâ’ (rahmatullahu Ta’âlâ alaihim ajma’in) of tradition and congregation has 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 (**maqami abdiyyat**). In the stations other than that, a kind of intoxication is always proven. Translation of Persian verse:

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

Someone asked Hazrat Khâjah Naqshband (qaddasullahu Ta’âlâ sirrahul aqdes) 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 (alaihissalatu wassalam) received these knowledge through revelation, these divines acquire them from the Root Source (i.e. the Divinity) through inspiration. Extracting from the Shari-ah, the ‘ulamâ’ lay down these knowledge in a summed-up manner. Just as the prophets (alaihimussalatu wassalam) had these very knowledge 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 Walîs (rahmatullahu Ta’âlâ alaihim ajma’in) 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, maybe 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 Sheikh Sufi.

May Allah grant us perseverance in the following of the lord of the prophets (alaihimussalam). A person, who has come from your blessed assembly, has conveyed that a disciple of Miyan Sheikh Nizam Thanasari, 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 an agreement with the men of the taste of Unity. The Faqir's father (qaddasullahu Ta'âlâ sirrahul aqdes) 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 special grace caused me to reach in the company of Muhammad al-Bâqi (quddisa sirruh), the abode of guidance, the emblem of realities and gnosis, and the helper of the pleasing religion, our Sheikh and Master and Center of attention. He educated the Faqir after this high Naqshbandiyah Method giving penetrative attention to the cause of this humble servant. After due practise of this exalted Method, within a short period of time the "Unity of Being" lay unveiled, and at the same time the illuminations gained 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 Sheikh Mohyi-uddin ibn al-Arabi (quddisa sirruh) 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 Sheikh declares as being special to the possessor of the "seal of Walihood" became also known in detail. Timely inebriety and state domination reached a degree in this Unity that in some letter, written to Hazrat Khâjah, wrote these two couplets which are totally in a state of intoxication. (The translation of the two couplets are considered to be inappropriate so that we abstained from translating it.)

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 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 the 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 Sheikh Mohyi-uddin (quddisa sirruh) 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 ‘ulamâ’ 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 (**Tawheed Wujudi**). 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 a 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 the indicant and the indicated. The letters and the sounds are nothing except mere signifiers of those endowments, while those endowments continue with independent standing. The relations assumed are merely imaginative and speculative. For none of these relations are verifiable. But since there

exists between those endowments and the letters and sounds the relation of 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 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 provides a kind of taste with those doctrines. But both these forms of the Unity are feeble, fall in the domain of cognition, and are devoid of state. Still to some others, the source of such declarations is the domination of love. Since under the sway of the 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-ness. 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 **Ikhwan-us-Safa** etc. etc, falls in this category.

[Now we are seeing some of the followers of America and Europe who are trying to demonstrate the acts which were already notified as haram in the books of fiqh, are not haram by giving examples from verses of the Qur'ân and Sunnah. We should not read the infidel books that try to convert Islam to worship heretic's traditions. We should not leave the true path which was shown in the books of 'ulamâ' of sunnah followers. We should not be deceived by the gilded new fatwas, books, journals, and newspapers which are decorated with verses of the Qur'ân and sunnah by heretics. We should not read the religion-ignorant newspapers and commentaries which are doing hostility against religion during the eleven months of the year but act as if Muslim and talk about Islam in their commentaries when the holy month of Ramadan comes in order to earn more money.]

In short, an illumination mistake is like a free-attempt failure (khata ijthadi) 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 (mujtahid) (rahmatullahu Ta'âlâ alaihim ajma'in) 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 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) is also like the previous assertions. This vision they call, “vision of the Unity in multiplicity (**shuhud wahdat**)”, or “vision of the Absolute Unity in multiplicity (**shuhud ahadiyyat**)”, But the Essential being Inconceivable and Incomparable, can never be accommodated within conceivable forms and dimensional domains. That which belongs to the not-space (la-makan) 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 seen into the outer-stretch and the self stands merely for signs. The star of Walís, Hazrat Khâjah Naqshband (qaddasullahu Ta’âlâ sirruh) 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).” Translation of the two Persian couplets:

The 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

Question: If they say that in the writings of most of the sheikhs, 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, the vision of the Unity in multiplicity, and of the Absolute Unity in multiplicity;

Answer: 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 at 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.

Question: 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.

Answer: 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 a 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 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 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 (alaihimurridwan), while very few of the Walis 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 sheikh 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 Ahmad.

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. This way or that, I please myself. You have written about indetectibleness of the particular Reference of our Sheikh 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. Translation of Persian couplet:

A calm pleasant night; and a full shining moon

The story of the dear heart in a low melodious tone

But since the reply to a question should surely be, this is, therefore, to make known that there are diverse cognitions and gnosis 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 (alaihimurridwan) of Muhammad (sall-Allâhu 'alaihi wa sallam) 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 through it in one respect or another. This Reference, after the honoured Companions (alaihimurridwan) would, Allah 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 gnosis: "That is the bounty of Allah, bestows upon whomsoever He wills, and Allah is the owner of great bounty," (Q-62:4). In short, this rare Reference would show itself up in the Companions (alaihimurridwan) 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 (ravelling, and having acquired the cognitions and gnosis related thereto. Originally, the appearance of this Reference was particular to the benedictive company of the Apostle (alaihi wa ala alihissalawat). 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. Translation of Persian couplet:

Should the Holy Ghost be to 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 for 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, Allah 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 find a protector besides Him,”** (Q-13:11). You had written particularly about Miyan Allah Dad, the Faqir (rahmatullâhi ’alaih) does not mind, but it is necessary for the said person to repent of the change in his conduct, since **repentance is penitence** (Hadîth sharif), and seeking intercession is an off-shoot of repentance. Anyway, the Faqir (rahmatullâhi ’alaih) 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 sheikh-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 (rahmatullâhi ’alaih) and the family members remain favoured with invocations.

After 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 Sheikh (qaddasullahu sirrahul aziz) had entrusted Sheikh Allah-Dad with the sheikhdom of this place with the testimony of the people there. This statement needs clarification. If by “handing over” you mean service to fuqara by way of looking after the comers and deportees and providing them victual, it is uncontested, and if you mean the status of sheikhdom and the disciplining of seekers, it is untrue. For in the last meeting with this Faqir, the Sheikh had required him to decide whether Sheikh Allah-Dad should, on his behalf, go to some seekers to instruct 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 Mates. The Faqir (rahmatullâhi ’alaih) was reluctant in this matter but because of exigency agreed with the proposition. This, sort of conveying is a kind of messengership (**Safarat**), especially when it is due to necessity, and the necessity is fulfilled according, to need. Hence, that mission was special up to his lifetime. After his demise, giving instructions to the seekers and enquiring about their states is an act of dishonesty.

Question: You had written that the Reference of the Sheikh is an enduring thing, i.e. does not admit of enrichment or deterioration.

Answer: My master, the perfection of art is related to the combination of thoughts. The syntax developed by Sebavaih, the thinking of the later

augmented that tenfold. To continue, the original state is in itself a loss. The Reference that Khâjah Naqshband had was not in the days of Khâjah Abdulkhalek and so on (qaddesallahu Ta'âlâ asrarahuma). Especially, our Khâjah (rahmatullâhi 'alaih) was after perfecting this Reference and did not consider it complete. If the time went along with him, he would, Allah willing, have carried this Reference to unimaginable limits. Hindering its enrichment is inappropriate. This Faqir does not know how this Reference persists in 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 Sheikh. Poor Sheikh Allah-Dad, 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 who protects Allah.

Question: You had written about the privation of the acquired References.

Answer: 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 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, Allah willing, be apparent tomorrow. Since you had written quite exaggeratedly, the answer required writing these things, otherwise, there is hardly any desire for an out of place talk.

EPISTLE - 33

On the condemnation of corrupt 'ulamâ' who are captive of worldly love, and have made knowledge a means of obtaining the world, and in the praise of ascetic 'ulamâ' 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 'ulamâ'. People though derive benefits from them but the knowledge to their selves is of no avail. Though the help and restoration of the shari-ah rest with them, but sometimes such help and restoration come through sinful and irreligious people also, as has the lord of the prophets (alaihi wa ala alihissalewatu wateslimat) informed of coming such backing through a sinful person, stating: **"Verily, Allah helps this religion (sometimes) by a sinful man."** These (corrupt 'ulamâ') 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 stoniness. 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 worldly things are worthless and despicable and worst of the creation. Thus to degrade what is noble near and exalt what is vile near Him, is an 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 the renunciation of worldly things and disinterestedness in the world and what is therein. Those ‘ulamâ’ who are infected by this evil and are captives of this ignoble (world), they are the worldling ‘ulamâ’, the corrupt ones, the worst of men, and the thieves of religion. They identify themselves as religious guides 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 the remembrance of Allah. They are the devil’s party. Truly, it is the devil’s party that will be the losers,”** One of the grandees saw Satan sitting idle, seemingly assured of the fulfillment of the task of beguiling and leading astray, that Sheikh asked of him the secret of this. The Accursed replied: “The corrupt ‘ulamâ’ 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 unbledness of the corrupt ‘ulamâ’ and their ill-intentions. [There are three types of the reverend. Man with intelligence, the man with knowledge, and the man with religion. Man who has these three features altogether is called **‘ulamâ’**. If one of the features is absent, that man cannot be trusted. One should know all these three features in order to become a ‘ulamâ’.]

Yes, those ‘ulamâ’ who are disinterested in the world and are free from the love of rank and realm, riches, and renown, are the hereafter minded ‘ulamâ’, the heirs of the prophets (alaihimussalam). 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 ‘ulamâ’ is worship”**, is a description of their glory. They are the ones whose eyes are enamored of the beauty of the hereafter and upon whom the ill and wretchedness of the world are 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. The 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: “flow nicely would it be if the religion and the world could be gathered together.”

Yes, some of the masha-ikh, who have passed out of themselves 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 Khâjah Naqshband (quddisa sirruh) 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 been 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 (alaihi minassalawati etammuha wa minattahiyiyati akmaluha). The philosopher whose eye of insight is not antimonied with the antimony of imitation of the Bearer of Shari-ah (alaihissalatu wassalam), 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.

[All of the things created by Allah are called the **world** altogether. Because everything is a sign and a sign that shows His existence and attributes. The world is divided into two: 1- **Created-world**: These are the things that include matter and measure. Everything in the arch, living things, earth, heavens, Heaven, Hell, angels, natural forces are always the created-world. It is also called the outward-world (**Alam-i shahadat**) and the ground-world (**Alam-i mulk**). Another meaning of created is the measure. 2- **Command-world (Alam-i emr)**. It is the things that are created in a moment by the order of Be, except for the heavens, that is without substance, without ground. They are unmeasured. This world is also called the angels-world (**Alem-i melekut**) and the spirits-world (**Alem-i ervah**)].

The five jewels⁷⁷ established by them (i.e. the philosophers) are all in the creation-world.

[Jewel (**cevher**) means philanthropy, original, the essence in the language of philosophy. It is self-contained. In our understanding today, the matter is a jewel. Form (**araz**) means attributive. The attributive is located on the matter. It is not found alone. Great Islamic scholar Sayyid Sharif Ali bin Muhammad Jurjany (rahmatullâhi 'alaih) who has many books, states in his book of Tarifat that (According to the philosophers, the five jewels: Phantasm, image, substance, carnal-soul, and mind. Because the thing that exists is the matter or not matter. That is to say, it is absolute. In other words, there is no room for one item and he does not settle for another item. The absolute jewel is the mind and the carnal-soul. If the jewel that is not absolute, which is called matter, is a compound then it is called a substance. If it is not compound, if it is located in another jewel, it is called an image. If there is room for another jewel, it is called phantasm].

To include the carnal-soul and wisdom in incorporeal things is ignorance. The uttering-soul (nafsi natiqah) is this very urging-soul (nafsi ammarah) that needs to be 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 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 (**kalb**), and above the Heart is the Soul (**Ruh**), and above the Soul is the Secret (**Sir**), and above the Secret is the Hidden (**Hafi**), and above the Hidden is the Hiddenmost (**Ahfa**). Naming these five of the command-world as five jewels (lata-if khamsah⁷⁸) 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 (sall-Allâhu 'alaihi wa sallam).

Since in the mini-world (**alami saghir**⁷⁹) exist samples of everything

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

78 lata-if khamsah: five subtleties, single latifah: subtlety.

79 in tasawwuf Man is called alami saghir or miniworld.

that is in the maxi world (**alami kabir**⁸⁰). The roots of these five jewels are confirmed in the maxi world. The Glorious Throne, like the human heart, is the origin of these jewels of the maxi world, and because of this resemblance, the heart is called the Throne of Allah (**Arshullah**). The remaining stages of these five jewels are above the Throne (Arsh). The Throne in the maxi world 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 mini-world. The heart and the Throne though apparently exist in the creation-world, but belong to the command-world and have some share in Inconceivability and in Incomparability. The perfect ones among the Walis of Allah possess a knowledge of the reality of these five jewels, is an accepted truth - the ones who have traversed the stages of traveling in detail and have reached the extreme end. Couplet:

*A beggar can never become a gallant swordsman
Nor can a mosquito become the king Soloman*

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 maxi world as the shadows of those real jewels. Verse:

This task is a blessing, see whom They bless with

“**That is the bounty of Allah, bestows upon whomsoever He wills, 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 1 7:85), who are aware of the affair. Translation of Persian couplet:

Prudence demands the secret be not divulged

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

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 (**Wujub**) and the Possibility (**Imkan**). 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 (**Tajalliyat-i Zatiyya**). For this reason, the theophanies of these three stages are called Essential-theophanies and to talk of these is against prudence. **Translation of Persian verse:**

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

When the pen reached here, the head-edge broke

Peace be upon those who follow the Right Path and stick to the traditions of Mustafa (alaihissalam).

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 (alaihi wa alaihissalewatu wattaslimat). The object of the journey (**sayr**) and traveling (**suluq**) is the purgation of the urging soul and purification thereof to get liberation from the worship of false gods emerging from the presence of carnal desires, 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, 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 (**fanâ**) 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 the 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. [No matter how much the mother cursed the child, the child would turn around and hugs the mother. So the man should act like this against his Lord.] Translation of Persian couplets:

Love is a flame that when ablaze

Burns save the dear beloved everything else

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

What remains after, check with care

Remained but Allah and all other perished

Bravo O love, thou burns 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 Haji Muhammad Lahori.

May Allah grant us access to the reality of the Mustafawiyah (sall-Allâhu 'alaihi wa sallam) and may Allah be merciful to him who said amen. The shari-ah consists of three parts, knowledge, deeds, and sincerity [to learn what Islam orders and forbids and to do what they have learned and to do everything only for Allah]. 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 gnosis 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 (**Maqam-i Riza**) which marks the end of the stages of traveling 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 gnosis, 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 (sall-Allâhu 'alaihi wa sallam) 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 the realization of the shari-ah was the 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 orders and forbids of Allah are called **Ahkam-i Islamiyya.**]

The death of Sheikh Jamal (quddisa sirruh) - forgiveness be his lot - is great sorrow and a source of perturbation for all the Muslims. Please offer a condolence to his sons on my behalf and recite al-Fatihah, and be peace.

EPISTLE - 37

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

Your esteemed letter and the 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 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 (ala sahibissalawatu wassalam). This Faqir relates his present state that cognitions and gnosis, 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 (sall-Allâhu 'alaihi wa sallam), 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. Translation of Persian verse:

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 the condemnation of the laggards-behind, that taking the Conceivable for the Inconceivable are occupied with it, and about the people of varying degrees of vanishings since cognitions and gnosis, etc., etc. depend on this variance, has this also written to Sheikh 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 beside the Pure Essence is regarded as “other” (**gayri**), be those through 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 a 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-42:1 1). 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), the affirmation of the Inconceivable and Incomparable Being should be by **ilallah** (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 is better than them. Since their traditionalism has acquired light from the prophetic lantern (sall-Allâhu ’alaihi wa sallam) to which fault and error have no way, whereas the guide of this group of laggards-behind 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 the 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, Abu Hanifa (rahmatullâhi ’alaihi) 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 the 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 Jami [Nuraddin Abdurrahman Jami] says:

***None save him who has passed the gate of annihilation
Gets access to the gateway of the Eternal Sovereign***

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. Hafiz Shirazi (rahmatullâhi ’alaihi) says:

The cry of Hafiz is no idle talk.

The tale is strange and the topic wondrous

Translation of Persian two couplets:

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 Allah whose true token

Since in vanishing too the degrees differ, certainly the 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. Translation of Persian couplet:

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. Translation of Persian couplet:

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 sometimes the Faqir (qaddesallahu ta’âlâ sirrehul aziz) does not take these wordings in the sense of Unification, rather, has an 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. Translation of Persian verse:

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** (sall-Allâhu ’alaihi wa sallam) **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 mean passing over the Ten Stations (**Maqamat-i Ashara**) [Ten things that are needed to reach theophany are: repentance, asceticism, tawakkul (trusting in and reliance on Allah), contentment, reclusion (keeping away from people, books, newspapers, movies degrades religion and ethics), dhikr (remembering and mentioning the name of Allah), countenance, patience, control, and consent]. Although vanishing is solely an Allah-given gift but its preliminaries and fundamentals are related to an 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 states. 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. Translation of Persian verse:

This task is a blessing, see whom They bless with

Question: 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.

Answer: 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 Sheikh Muhammad Chitri.

May Allah help you turn away from “other” than Himself, and cause you to turn to His Holy Self, by the sanctity of the lord of mankind rendered secure from error. The pivot of the task is the heart. If it has an 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 an inclination to “other” than and the doing of good deeds, which are related to the body and demanded by the shari-ah, are the requisite matters. [All the things should be done because He ordered so and He likes. One should keep away himself the things that He dislikes. All of the things should be done only for Him] The claim of the soundness of the heart without doing good deeds by the body has no base. [Saying “look at my heart, my heart is good” is nonsense] 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 (alaihissalatu wassalamu watterhiyye).

[The things that Islam prohibits are violent poison. Allah, when he created people, ordered the things that were beneficial to them, and forbid things that were harmful. He commanded the acts that are obligatory and necessary. To do these have been called (**Fard**). Those of the acts that are beneficial but not obligatory called (**Sunnah**). To abandon the acts that are harmful is called (**Haram**). Something that is not desirable and disliked by the Islamic Law is called (**Makruh**). An act that is neither commanded nor prohibited by the Shari-ah is called (**Mubah**). This act is rewarded if it is done with goodwill. But if it is not done with goodwill, it will be a sin].

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-ah, and in relevant matters has this also written to Sheikh Muhammad Chitry.

We praise Him and seek His blessings and peace upon His Apostle (sall-Allâhu ʿalaihi wa sallam). 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 the acquisition of the distinction of “sincerity”, which is related to the obliterating of gods in the outer-stretch and the inner self. 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-ah 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 this point. Most people in the world are happy with dreams and fancies and content with walnuts and raisins. Little do they know of the excellences of the shari-ah and hardly can reach the reality of the tariqat and the haqiqat. They consider the 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-ah, that there is no disagreement between the ordinance of the shari-ah and the cognitions of the Sufis that descend in the station of veracioushood - the highest of the Wafihhood stations - and on matters connected, has written to Sheikh Dervish.

May decorate and enhance (our) exterior and interior with the observance of the shining sunnah Mustafawiyah by the sanctity of the Prophet (ala sahibi hassalatu wassalamu watehiyye) and his noble family. Muhammad, the Messenger (sall-Allâhu 'alaihi wa sallam), is the beloved of the Lord of the worlds, and everything good and pleasing is for the chosen and the beloved one. That is why 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 (alaihissalatu wassalam) 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 maintains, by His very Being, encompassment of the worlds, this doctrine goes against the tenets of the ‘ulamâ’ of the Truth who consider the encompassment to be a knowledge-wise (cognitional) one. In reality, the opinion of the ‘ulamâ’ is nearer to the real fact. Again, these very Sufis declare that the Being of 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 a way towards it. Hang there around bewilderment and ignorance and exist their 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 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 Essence near the ‘ulamâ’ is an Inconceivable and Incomparable Entity and whatever is there besides that, it is a super addition 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 ‘ulamâ’ is higher than the sight of those Sufis, and what is the Essence near the Sufis, stands included in the “other” near the ‘ulamâ’. 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 Walily station. Above the station of veracioushood is the station of prophethood. The cognitions that have descended upon the Prophet (alaihissalam) through revelation, become revealed to the veracious (siddiq) (radiy-Allâhu Ta’âlâ alaihim ajma’în) 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. Perfect 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, translation of Persian couplet:

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 (alaihi minassalawati etammuha wa minattahiyati akmaluha), 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 (**jihad akbar**). At this stage, the opposition of the carnal-soul lies in the renouncing of resoluteness (**tarq-i azimat**) and preference (**muhalafat-i avla**), rather, in making the intention thereof, and not by actual renouncing. [**Azimat** is, not to do the things that are permitted by Islam and **Avla** is, to do the best of everything. The carnal-soul do not want azimat and avla.] The repentance and remorse, humbleness and entreaty, that follow 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 the characteristics and qualities of the beloved is 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-3:3 1). Hence, the effort to follow the Prophet’s (alaihissalatu wassalam) examples conveys to the station of belovedness. It is, therefore, necessary for every wise and prudent man to make a full effort towards the following of His Beloved (alaihissalatu wassalam) outwardly and inwardly.

The talk has become too long but hopes 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 Maulana Muhammad Hafiz is a savant and has a large family and because of having no livelihood means intends to join the army. It would be a great favour from you if you kindly advise Sheikh Jeu (rahmatullâhi ’alaih) to fix a regular stipend or some kind of financial aid for the said person. Causing any more inconvenience is not right.

EPISTLE - 42

Off 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 qalbiyah⁸¹) is the following of the sunnah; has this also written to Sheikh Dervish.

May Allah protect you and grant you a long life. The man stands deprived

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

and forsaken so long as he is contaminated by the filth of diverse attachments. Burnishing the mirror of the Comprehensive Reality (**haqiqati jami-ah**) 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 (ala masdarihassalatu wassalamu watehiyye). 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 Miyan Muzaffar, son of late Sheikh Ghuran, is among the notables and comes of 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.

[The word sunnah has three meanings in our religion. When the (book and sunnah) is said in unity, the book means the Qur’ân and the sunnah means the Hadîths. When we say (fard and sunnah), fard means the orders of Allah, and sunnah means the Prophet’s (sall-Allâhu ’alaihi wa sallam) orders. When the word (sunnah) is spoken alone, it means Islam, that is all commands of Islam (ahkam-i Islamiyya). Fiqh writers report that. For example, Khuduri Muhtar (who knows the Sunnah best) explains in his book Cevhere that Sunnah means Islam).

In order to clean the heart, it is necessary to comply with Islam. One can comply with Islam by making orders and avoiding bans and bid’ats (innovation in religious matters).

Bid’at means what is done later. It does not exist in the time of the Prophet (sall-Allâhu ’alaihi wa sallam) and the four Caliphs (radiy-Allâhu Ta’âlâ anhum ajma’în) but it is the things that are started to be performed as worship after them. For example, while it is necessary to say the Ayat-al-kursi immediately after namaz, saying Salatun Tuncina or other prayers is a bid’at. One should say them after the Ayat-al-kursi and the prayers. It is bid’at to make sajda after namaz finished. Calling to namaz with the loudspeaker is also bid’at. Changes and reforms made in religion are bid’at. Otherwise, using a fork, spoon, necktie, drinking coffee, tea, tobacco is not bid’at. Because these are not worship, they are custom and permissible. They are not forbidden. The words of the Islamic scholars about tobacco are explained lengthily in the book of Se’âdet-i Ebediyye. There are three types of bid’at:

- 1- It is the worst bid’at to use the things that Islam calls blasphemy.
- 2- The conventions and beliefs that do not comply with what the As-Sunnah scholars report are the worst bid’ats.
- 3- Innovations and reforms as worship are bid’at and they are cardinal sin.]

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 the 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 Sheikh Farid Bokhari (rahmatullâhi 'alaih), 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 (rahmatullâhi 'alaihim) during the journey is of two kinds, visional unification, and existential unification.

Visional unification (**tawhid-i shuhudi**) is to see the i.e. the traveller's visioned is no save the Sole One. Whereas, existential unification means affirming the existence of a Single One and considering "other" than non-existent, and notwithstanding its nonexistentness, 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 with total absorbedness necessitates a total missing of "other" than that One Being. Contrarily, 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 are necessitated 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 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 the 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 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 (haqqul-yaqin). The words of some of the masha-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-Hallaj, “I am the Truth,” (Enel Haq) and like that of Abi-Yazid al-Bistami (rahmatullâhi ’alah), “Glory be to me,” (Subhani) 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 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.

Question: Here one should not say that “not affirming” implies negation and that is exactly existential unification.

Answer: 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” (**Subhani**) 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.

[Abdulhaq-i Dehlevi, the Islamic scholar in India, says in his book Maraj-ul Bahreyn the great scholars of the Sufism are like people who are very angry and very happy when they say words that do not comply with Islam. They have spoken unconcernedly. Even if they are unfortunate, it is not permissible to obey such words].

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 (ainul-yaqin), 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 masha-

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 mashaikh 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.

Question: Here one should not say that just as they understand Him One, they also see Him One, and hence have a share in the ocular-conviction.

Answer: 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 a 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 the 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 a 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 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 freeing 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 liableness 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 forbid, it is never so; we seek refuge with from this ungodly belief.

The tariqat and the shari-at are identical to 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 is infidelity." Keeping the shari-ah at its place, to strive after the haqiqah is the task of brave men.

May grant us perseverance in the following of the lord of mankind (alaihissalam). Amen. The abode of gnosis, the holy resort, my revered Khâjah (quddisa sirruh) 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 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 Khâjah (quddisa sirruh) had 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.

EPISTLE - 44

In the eulogy of the best of mankind, and on the description that the acceptors of 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 Sheikh 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 (alaihissalam) 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 (alaihissalatu wassalamu watehiyye) but it is to adore my work by his praise.

***My work adores Muhammad(alaihissalam), 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 (alaihissalam) is the Messenger of Allah the lord of the sons of Adam, the leader of the biggest crowd on the Day of Resurrection, the honoured most 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 (**Liwa-i Hamd**) on the Day of Resurrection under which would be Adam (alaihissalam) and other prophets.

[Sayyid Abdulhakîm (qaddesallahu sirrehul aziz) said: Every Prophet (salawatullahu ta'âlâ aleihim ajma'in) is superior in all respects, in his own place, in his own clan, in all respects. Mohammed (alaihissalam) is the highest of all beings, in all respects, from the day when the world was created, from the day of the creation to the doomsday. Nobody is above Him in any way. This is not difficult for Allah. He has created Him like that, He has created everything He wants. No man has the power to praise Him. No man has the power to criticize him].

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 into tribes, and placed me in the best tribe, then divided them into houses and placed me in the best house. I am, therefore, 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 (alaihimussalatu wassalam). He (alaihissalam) was prophet when Adam (alaihissalam) was between water and clay. Translation of Persian couplet:

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 (alaihimussalewatu watehiyyat) 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 believers 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 a great many deeds. The Companions (rahmatullahu Ta’âlâ alaihim ajma’în) 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 time when the enemies of 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 (alaihissalam) is the beloved of the Lord of the worlds, his followers also attain 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. Translation of Persian couplet:

Muhammad (alaihissalam) is the honour of both worlds

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

If the external migration like the Companions (rahmatullahu Ta’âlâ alaihim ajma’în) of the cave (the seven sleepers) is not possible, the internal migration should fully be observed, i.e. being with people and yet not being 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 Ramadan and the matters connected with that, has written this epistle after

the demise of his great sheikh from this transient world to Sheikh Farid (rahmatullâhi 'alaih) giving thanks for the material subsistence which he was providing to the fuqara (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 fulfill. But praise be to the Beneficent, the Benevolent, that after this appalling incident and sad happening, the supporter and the helper of this helpless fuqara (dervishes) have been appointed from the house of the lord of the world and religion (sall-Allâhu 'alaihi wa sallam), 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, 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 for internal peace so also he stands in the need for external peace, and this need has priority. Man is the neediest of all creation, and this multiplicity of his neediness has arise 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. Translation of Persian two couplets:

*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 (alaihissalatu wassalam), 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, forgives him and frees his neck from Hell-fire. In the month of Ramadan, the Prophet (sall-Allâhu ’alaihi wa sallam) would free 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 of 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 are opened. Haste in breaking the fast and delay in the predawn meal is a sunnah. The Prophet (sall-Allâhu ’alaihi wa sallam) 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, “ (**Zahabaz-zama wabtallat-il uruq ve sabet-al-ecr inshallahu ta’âlâ**) should be pronounced while breaking the fast. The prayers of “travih” and complete recital of the Qur’ân therein is a confirmed sunnah and brings great benefits. May grant us power towards these deeds by the sanctity of His Beloved (sall-Allâhu ’alaihi wa sallam).

Besides, the inconvenience 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 fuqara are proven. The Sheikh would often say: “The rights of Sheikh 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 (sall-Allâhu ’alaihi wa sallam) and his dignified family. Any moreover this would mean greatly inconveniencing.

[In places where fasting is difficult, those who fast and those who are not fooled by the lies of their religious enemies, and who do not spoil their fasts, are given even more reward. The month of Ramadan-Sharif is the honour of the religion of Islam. Whoever eats his fast and does not respect this holy month, will dishonour Islam. The one who does not pray is also required to fast and avoid harams. Their fastings are accepted and they can be considered as faithful.]

EPISTLE - 46

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

[This epistle is very important, we wrote it at the beginning of the page of 553 of the book of Islamic Ethics. Please read from there too!] May Allah grant you a 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 (alaihissalam), 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 (**tasfiya**) from the heart-disease and removal of the eye-cover (**basirat**) 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 for 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. [The one who has Doppelsehen eye disease is called ahvel.] [To become a Muslim, it is necessary to believe only in the heart, but there come diseases to every Muslim's heart from the carnal-soul and external enemies such as Satan and evil friends. The carnal-soul is the enemy of Islam starting from the creation. Being diseased of a heart means abiding by carnal-soul and does not want to abide by the Islamic religion. That is to say, not to enjoy the orders of Islam and to enjoy what they forbid. It is written in the epistle 197 that these prohibitions are called the world. Being into the world weakens the faith in the heart. If someone keeps his/her distance from talks, dialogs, writings, books, radios, televisions of unwary people who are enslaved by their carnal-soul, and if his/her carnal-soul becomes clean (**tazqiya**), those internal and external enemies would not pass on the disease to the heart. The present illness would also be eliminated by obeying Islam and reading (istighfar) and the heart would attain the true faith. Coming clean of the carnal-soul from the innate disease and elimination of the external diseases from the heart would be vouchsafed by attending the talks and reading the books of 'ulamâ' and abiding by the rules of Islam. See the epistle 42 and epistle 52. 'ulamâ' means the holy scholars that all the words and acts abide by the Islamic rules. He must know Islam well and be a deep scholar.]

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 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. The same is the condition of that which we are talking of.

[Sayyid Abdulhakîm (quddisa sirruh) stated that: There are three strengths to understand (**mudriqa**): In order to understand correctly, their limbs must not be sick. The first is the **sense organs** which are seeing, hearing, smelling, tasting the food, feeling temperature, and sense of touch. These forces exist in animals as well as in humans. Without these forces, people would be like a stone, like wood.

The second is the **forces of mind** of which common sense, memory, delusion, illusion, and imagination. These forces are found in people's brains. It is absent in animals. These forces understand the existence of something by hearing or by experience. They distinguish good from bad and beneficial from harmful. Science research and evaluation is done with these forces.

Thirdly, it is the **heart force** that is reserved for great Muslims who are chosen. This spiritual understanding force is called (**basirat**). Religion knowledge which is understood by this force cannot be understood by the forces of mind and sense organs. Man, which is the highest animal, cannot tell the things that are understood by the forces of the mind. Like this, the information that is understood by the heart forces, if these elected people have not been

telling other people for years, they would not understand. Among these, there are those who have been chosen higher. There are also “Nabi”s superior to another “Nabi”, there are “Rasul”s that superior to another “Rasul”, there are “Ulul Azm”. Above these, there are the positions of Qalimiyyat, Ruhiyyat, Hullat, and Mahbibiy. The highest degree is for Muhammad (alaihihsalam). The force of the heart is found in the heart. It is like the fact that electricity is produced in the bulb and the magnet is in the reel of the electric wires.]

The carnal-soul is innately a denier of the ordinances, and a prompter against them by nature. [Because of this, carnal-soul do not want to comply with Islam. This gives pain to the carnal-soul. On the other hand, the heart is clean in its creation, it is pure. However, the illness that the carnal-soul does not want to comply with Islam leads to heart and heart also does not want to comply with Islam. Although it believes in Islam, it is painful to comply.] Hence, to attain certainty concerning these true ordinances by reason in spite of the rejection of the reasoner’s intuition is very difficult. [In order to make the heart pure, there should be no illness from inside and outside, and those who have come must be eliminated. For this, there is no other choice than to make the carnal-soul purgation (**tazqiya**). That is, to save the heart from the sickness of denial of Allah, from the devil and the devious friend. Purgation of carnal-soul would be attained by complying with rules of Islam, (saying the dhikr of the word la-ilaha illallah, called tawhid), attending to the halaqa of the protecting friend, reading the story of lives of Walis. It is written in the ninth page of the 1999 edition of the book Faith that Everybody Needs (**Herkese Lazım Olan İman**), 64th page of the book Endless Bliss (**Saadet-i Ebediye**), and 125th of the book Documents of the Right Word (**Hak Sözüñ Vesikaları**) that purgation of the heart would be achieved by performing namaz especially performing the fardhs of namaz and dhikr. As the heart is purged like this, it is written in the 52nd and 78th epistles that the carnal-soul would be purged by saying Kalima-i Tawhid. If the school, colleague, teacher, newspaper, television, radio oppose Islam and moral conduct, it is understood that they are devious friends. When the heart is freed from the evil of the three enemies (the carnal-soul, the devil, and the devious friends) would be purged and is freed from the disease of liking haram. It is like filling the air into the bottle, where the water is discharged.] 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,”**

In the book of **Mawakib Tafsir** says, when the carnal-soul is purged, the heart is settled. That is to say, when the carnal-soul is freed from evil desires, the heart is not bound to harams. Translation of Persian couplet:

As long as the carnal-soul abandon to desire haram,

The heart would not ever be a mirror to the Light of Allah (İlahi Nur)

The evils of the carnal-soul means, the things that Islam does not like and

forbid. Now some of them call fashion, modernity, and progressivism what Allah forbids and does not like. They call reactionism and ignorance to what Allah likes and orders. The people who make the things that forbidden by Islam is called artist, intellectual, progressive people. However, Muslims are called reactionist, zealot, begot. Do not be deceived. Religion should be learned from the books of the Ahl-i Sunnah ‘ulamâ’s.]

Thus, it becomes obvious that denying this shining shari-ah and this manifest and clean religion is like denying the sweetness of sugar-cane. Translation of Persian verse:

Oh, the sun is blameless if thou art blind

The object of journey and travelling is the 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 a disease,**” (Q-2:10), 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 all. 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 Prophet (sall-Allâhu ‘alaihi wa sallam). [Read epistle 63rd].

EPISTLE - 47

Expressing his grief over what went 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 religious 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 Sheikh 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 (alaihissalam) 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 hard times, had not been to this 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 overbearingly 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 misery, what a calamity, what a pity, and what a sorrow. The followers of Muhammad the Messenger of Allah (alaihissalam), 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 salt on their wounds. The sun of guidance was hidden behind the veils of wickedness and the light of truth was cut-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 [communists, freemasons, disbelievers] should step in and lead astray and play havoc. [Thus, it is to prevent the thieves of religion, the Jews, Christians, and apostates from deceiving the Muslim offspring.] This sort of help is special to the righteous ‘ulamâ’ who have their attention directed towards the hereafter. The world-seeking ‘ulamâ’ 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 ‘ulamâ’. There have been few people other than ‘ulamâ’ that have chosen the path of evil and their evil has affected others. Most of the ignorant people who disguise as Sufis in this age are akin to the corrupt ‘ulamâ’ 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 a 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, Allah-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, Maulana Hamid, receives a 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.

[Islam is the orders of Allah. The judge is Allah. His order is the Qur'ân. Islam has been removed from the world and has not stayed anywhere. Allah did not send the Qur'ân not only to read but also to act accordingly which was explained in the fiqh books of 'ulamâ'. These are the 'ulamâ's who will do and have these acts done. These are called **Ahl-i Sunnah 'ulamâ's**. Egypt, Syria, and Iraq have already deteriorated. The French and the British occupied the area after the First World War. They brought hostility against Islam, immorality, mercilessness. They set up various groups and parties, alleging that we bring freedom of thought. Each party became hostile to others. They departed the nation. After the Second War, while they were leaving, they left the ignorant tyrants as leader of Muslims. These irreligious governments destroyed the true 'ulamâ's of Islam by jailing and executing. As well as the sectless, reformist, false 'ulamâ's, such as Muhammad Abduh, Rashid Riza, Sayyid Kutb, and Mawdudi and some religious groups destroyed the discipline of the true religion and Ahl-i Sunnah with their newspapers and journals. Since Islam was founded on discipline, when there was no discipline and 'ulamâ', Islam was degraded. In the absence of a cloud, waiting for rain would be a miracle. Allah can do this. But He does not act like this. It would take a hundred years in order for 'ulamâ's to be trained, Islamic discipline to emerge and spread.

Muslims do not rebel against the government of their country. They do not do separatism. They keep their distance from those who create trouble and anarchy. They try to correct their own faith, worship, morality, and acts. They do not read the books and newspapers of the sectless and the hypocrites. They try to learn and carry out the discipline of Ahl-i Sunnah. They do not harm anyone. They do not attack anyone's life, property, right, and honour. He lives in accordance with Islam and law. All of the above is present in the true religious books written by the 'ulamâ's of Ahl-i Sunnah.]

EPISTLE - 48

Emphasizing the observance of due respect to 'ulamâ' that are bearers of the shari-ah, has written this also to Sheikh 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 (ala nebiyyina wa alaihimussalewatu wateslimat watehiyyat). I felt honoured by reading your esteemed letter whereby you intended to please the fuqara You had written in the letter, addressed to Maulana Muhammad Qalij, that some amount for the expenses of tulaba (students) and Sufis have 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. Translation of Arabic verse:

Every jar pours out that which it contains

In the preference of tulaba 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 the prophets (salawatullahi ta’âlâ wa taslimatuhu alihim) who are the cream of creation that have been invited to the shari-ah, and the salvation to 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. Spending billions in the path 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 (alaihimussalewatu wateslimat), 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 billions have been made possible to the non-prophets also. In the observance of Shari-ah lies an all-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 on the cause of Shari-ah and for the propagation of Religion receives high appreciation. Spending a penny with this intention equals the expending of millions with other intentions. [Every Muslim must help the institutions that translate and print the books of Ahl-i Sunnah ‘ulamâ’s. Buying a few of these books and giving them to neighbours and friends both helps these organizations and provides great service to Islam.]

Question: Here one should not question that how it is that the talib captive has been preferred over the Sufi free.

Answer: 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 shared in the station of prophethood and is among the preachers of Shari-ah and thus has the status of the shariah-'ulamâ' "That is the bounty of Allah bestows upon whomsoever He will, and Allah is the owner of the highest bounty," (Q-62:4).

[Trying to teach Islam can be done by spreading the things to be believed, as reported in the books of Ahl-i Sunnah 'ulamâ's, and to inform the things that are forbidden and ordered by Allah which were explained in the books of fiqh. First of all, the lies of the British spies, the bid'at of the people, and the sectless are answered. Those who serve such people with the body and those who help with goods, words, and writings and prying also get this reward. However, it is necessary to do these works only for the sake of Allah and in accordance with the law and not cause mischief.]

EPISTLE - 49

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

May Allah bless you with formal wealth and substantial blessings. In reality, the formal wealth is the decoration of the exterior with the ordinances of the shari-ah Muhammadiyah (ala sahibassalatu wassalamu watehiyye), and the substantial blessing is the liberation of the interior from the captivity of what is besides Allah. 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.

Rabbighfir warham anta arhamurrahimin tawaffani musliman wa al-hikni bissalihin.

EPISTLE - 50

On the condemnation of the wretched world, has written to Sheikh Farid (rahmatullahu Ta'âlâ alaih).

May Allah grant freedom from the servitude of what is "other" than and make captive of Himself by the sanctity of the lord of mankind (alaih wa ala alaihimussalewatu wateslimat) rendered secure from error.

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 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 Sheikh Zakariya in this old age has been assigned the duties of a 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 name would appear in the list of your servants in this new office also as he is one of the servants of your high court. Couplet:

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.

[Mind is different, intelligence is different. Mind understands and distinguishes the good and bad, the beneficial and the harmful. It is not right to think of the disbelievers, the enemies of the religion are intelligent].

I pray to Allah, there is only one dergah to pray,

I did not leave the tawhid even for a second, Allah is the One.

EPISTLE - 51

On encouragement to the propagation of the shining has this also written to Sheikh Farid (rahmatullahu Ta'âlâ alaih), the abode of lordship.

I beseech that the principles of the shining shari-ah and the ordinances of the bright religion find power and propagation through the noble existence of the descendants of those great divines (i.e. the Prophet and his immediate descendants). Translation of Persian verse:

This is the task and all other is naught.

Today when the followers of Islam are, in such a whirl of beguilement, the hope of their rescue is only thoroughly the family-boat of the best of mankind. Said the Prophet: **“All similitude of my family is as the boat of Noah, whosoever boarded it, got saved, and whosoever maintained behind, perished.”** Hence, spend all your aspiring courage to attain this great fortune. By the Grace of Allah, rank, and majesty, grandeur, and glory of all kinds

are available which added to the self-nobility would help to carry the ball of initiative with the stick of good fortune ahead of all. [Hazrat Ali and Hazrat Fatima (radiy-Allâhu anhuma) and their children and all grandchildren are called Ahl-i Bayt.]

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 Ramadan has been seen in Delhi and realising the respected mother's wishes for staying, stayed until the completion of the Qur'ân. 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 Sheikh 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 Ancestors (alaihissalam). May Allah grant us steadfastness in his adherence externally and internally and maybe 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 insubordination 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 the 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 are helping an enemy of Allah and providing strength to it. The ill of this matter 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.**" [It can be seen that one should desire worldly garnishes such as property, position, rank, command, chief in order to follow the orders of Allah, and to serve the nation and the Muslims. One should not desire these garnishes because carnal-soul wants. Doing them and desiring them by good intention is also praying.]

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 (sall-Allâhu 'alaihi wa sallam) because therein lies for the carnal-soul frustration of its desires and humiliation of itself. The object of the prophets (alaihimusalewatu wateslimat) 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 the obliteration of the egoistic tendencies is concerned, is better than the self-designed acts of self-mortification done over a thousand years. [Self-purification (**riyazat**) means not doing the desires of carnal-soul, effort (**mukahada**) means to deal with the carnal-soul. Doing things that the carnal-soul doesn't want].

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 Brahmins and the Yogis have not left anything of the nature of spiritual efforts and toils, but naught of I gain came forth from them and nothing save strengthening of the carnal-soul and promoting thereof did increase. [The unbelievers in Hindi say the superior of the four spiritual classes, Brahman, which means the head of the Brahmanism sect. Juki is the name given to the dervishes of the Hind infidels].

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 leed 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 nightlong supererogatory prayers with the morning-prayer said missing the congregation.

In short, as long as the carnal-soul remains unpurged and impurified of the melancholic filth of greatness, 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," (**La ilaha ilallah**) 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. Translation of Persian couplet:

*Unless the path is cleaned by the broom of la (no god)
Hard is access to the world of illallah (save Allah).*

Whenever the carnal-soul rises to the point of unruliness and breach of the covenant, faith of them should be renewed by the repetition of this saying.

Said the Prophet (alaihissalatu wassalam): “**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 of. 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 Mustafa.

*Whatever is beautiful, other than commemorating her,
All are poisonous, if sugar is genius!*

EPISTLE - 53

On the division of the corrupt ‘ulamâ’ which has become a cause of ruination of the world, has this also written to Sheikh 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 (Jahangir), 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. be praised for that, what could be a greater delight to the mourners than this matter. This humble Faqir (Imâm-i-Rabbânî quddisa sirruh) 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, 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 the company (of the corrupt ‘ulamâ’) is now also looming over, what could then be chances of propagation (of the shari-ah). [In order to fawn over someone, they wrote fictional Qur’ân translations, false fatwas, and religious books that are against the discipline of Ahl-i Sunnah ‘ulamâ’s. Enemies of religion also took the form of clergymen and wrote as they wanted. They showed Islam as if it did not comply with reasoning, science and progress.] Rather, it would become a means towards the 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 ‘ulamâ’, 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’ is the best of the world, and the worst of them are the worst of the creatures. The Divine guidance and beguilement have been related to them. One of the divines saw, the Devil (Iblis) sitting idle and jobless, he enquired of him the reason for that. He said: “The ‘ulamâ’ of the time is doing my job and are sufficient for seducing and misleading.” Translation of Persian couplet:

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, since 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 Shiits sect is worst of all the innovating sects, and in relevant matters has written this also to Sheikh 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 (alaihissalam) protected from error. “He who does not give thanks to people does not give thanks to Allah.” Hence it is laid upon us fuqara to give thanks for your favours. Firstly, because you have been the cause of external peace for our Khâjah (rahmatullahu Ta’âlâ alaih) and it was because of you that we, in that state of peace, continued our quest for Allah 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 fuqara continue and the means for the settlement of the seekers. May Allah reward you on our behalf with the best rewards. Translation of Persian couplet:

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 (alaih minassalawati etammuha wa minattahiyati akmaluha).

This Faqir (rahmatullahu Ta'âlâ alaih) 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. Translation of Persian couplet:

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 (sall-Allâhu 'alaihi wa sallam). For Allah in His Glorious Qur'ân names them unbelievers, “**So that He may enrage the unbelievers with (the sight of) them,**” (Q-48:29): It was the Companions who propagated the Qur'ân and the shari-ah, attack on them means an attack on the Qur'ân and the shari-ah. The Qur'ân is a compilation of Hazrat Osman (radiy-Allâhu anh), if Osman (radiy-Allâhu anh) stands attacked upon, the Qur'ân and the shari-ah stand attacked upon necessarily. We seek refuge with Allah 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 (sall-Allâhu 'alaihi wa sallam). This much I know that Hazrat Amir (Ali) (radiy-Allâhu anh) 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 unblessed, was not of the Companions and no one has any doubt about his wretchedness because what he, the unblessed, did even a staunch unbeliever would not have done. Yet some of the 'ulamâ' 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 Jahaniyan should be read every day in order that it becomes known how has he praised the Companions of the Prophet (alaihi murridwan) 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 firm you on the liked path.

[It is written in the 400th page of the book of **(Ibda)** says that, (Cursing and swearing to a nation or a sect is a very ugly and awfully bad bid'at. This is used by Jews first. Then it was spread among the Muslims. One of the Hadith in the book of Tirmizi said that “Muslims do not swear”. In the book

of (Ihya) it is said that, it is not clear that Yezid killed Hazrat Huseyn or gave the order to kill. It is not permissible to say evil things against ambiguous acts. Especially, cursing cannot be right. Because it is not permissible to impose a sin that is not clearly known to a Muslim. One cannot curse for those who killed Hazret Husayn. If he did not repent, it can be said to be cursed. Because Vahshi was a disbeliever who martyred Hazrat Hamza. Then he believed and repented. It was not permissible to curse to him.].

EPISTLE - 55

Expressing his love has written to Sheikh Abdul Wahhab Bukhari (rahmatullahu ta'âlâ alaih), the abode of lordship.

For 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 (ala nebiyyina wa alaihimussalewatu wateslimat watehiyyat) has said: **“Whosoever loves his brother, should inform him of that.”** Faqir (rahmatullâhi 'alaih), therefore, see it more befitting and proper to make my love known. This love that has developed due to the relationship with the Prophet (alaihissalatu wassalam) is a source of high expectations. May grant perseverance in their (i.e. the people of the House) love by the sanctity of the lord of mankind (alaihi wa ala alaihissalatu wassalam).

*How happy the person,
Who reads the Qur'ân!
When hears the Adhan,
His heart would be full of faith!*

EPISTLE - 56

In the recommendation of the of a sayyid, has this also written to Sheikh Abdul Wahhab Bukhari (rahmatullahu ta'âlâ alaih).

The holy personality coming of the sadat of abounding blessings (rahmatullahu ta'âlâ alaihim), being in the descendants of the lord of the religion and the world (ala nebiyyina wa alaihimussalewatu wateslimat watehiyyat), 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 bearer of the letter, Neyaz 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 sadat, I have dared writing few sentences. Though he could not 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 Sheikh Muhammad Yusuf.

May Allah grant you steadfastness on the path of your dignified ancestors by the sanctity of the lord of the prophets (alaihi wa ala alihi minassalawati etammuha wa minattahiyyati akmaluha). 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 Sheikh 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.

*Find the right person to learn and listen to him,
By this way you would bestow Allah's grace.*

EPISTLE - 58

On the description that the Path we are up to traverse is in all seven steps, that opposed to the masha-ikh (sheikhs) of other orders, the Naqshbandiyah masha-ikh (sheikhs) 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 (rahmatullahu Ta'âlâ alaihim ajma'in), 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 after 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. “ At the first step placed in the command-world, the Act-theophanies (**Sifat-i Efaliya**) appear, at the second, the Attributive-theophanies (**Sifat-i Haqiqiya**), and at the third, the Essential-theophanies 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 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 Walihood. Contrary to the masha-ikh of other Orders, the masha-ikh of the exalted Naqshbandiyah Method has 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 at the beginning of theirs. Translation of Persian verse:

Assess my bloom by the verdure of my garden

The Path of these divines is exactly the Path of the Companions (alaihimmurridwan). These Grandees would attain such excellence by way of registration of the end into the beginning in the very first sitting with the Prophet (sall-Allâhu ’alaihi wa sallam) which the perfect Walîs of the Ummah would attain to at the end stages. It is for this reason that Wahshi (radiy-Allâhu anh) the murderer of Hazrat Hamzah (radiy-Allâhu anh), ranks higher than Uwais Qarni, the highest-ranking Tabe-i⁸². [Because of this, one should not say a bad word against Wahshi (radiy-Allâhu anh). It is not appropriate to say that he was chastised as a punishment for drinking wine.] Abdullah bin-Mubarak 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 (sall-Allâhu ’alaihi wa sallam) (in jihad) is many times better than Umar bin-Abdul-Aziz.” [Allâhu ta’âlâ created the Companions (alaihimmurridwan) as worthy of the talk of the Prophet’s (sall-Allâhu ’alaihi wa sallam).]

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). Translation of Persian two couplets:

82 The successor of Sahabi (Companion) is called Tabe-i.

Taunts of the incompetents at the divines of this group

Allah forbid if I utter a word of complaint or rebuke

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

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

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 (rahmatullahu Ta'âlâ alaihim ajma'în) 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 Walis 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 have 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 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 (**ilmi fiqh**), and one knowledge is that which is related only to beliefs and certainty of the heart, being discussed in detail in doctrinal knowledge (**ilmi qalam**) 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 (alaihimurridwan) and the superiority of Companions and they stood deprived of the love of the Prophet's family (radiy-Allâhu Ta'âlâ alaihim ajma'în) 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 (rahmatullahu Ta'âlâ alaihim ajma'in), to themselves. Said Imam ash-Shafe-i (rahmatullahu Ta'âlâ alaihim ajma'in) - 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 (radiy-Allâhu anh) 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 (sall-Allâhu 'alaihi wa sallam) 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 borders 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 the Companionship of the Prophet in common.

[**Halaqa** means coming together, albeit once. The book of **Hazinaturriwayat** says, it is better to attend a halaqa of 'ulamâ' for about an hour than to worship for seven years. It is also written in the book of **Mudmarat**. Caliph Ali (radiy-Allâhu anh) says one of his testaments, I heard from Resulullah (sall-Allâhu 'alaihi wa sallam) that "The heart of a person who has not been in a halaqa within forty days darkens. Then he begins to commit cardinal sins. Because knowledge gives life to the heart. There is no worship without knowledge. Worshipping without knowledge has no use. In the Hadîth (Kunuz-ud-deqaiq) narration (to be with a 'ulamâ' is worship) and (it is more beneficial to be in a halaqa of fiqh than more than a year of worship) and (when you see Walî, Allah is remembered) and (everything has a source, source of taqwa is in the heart of wises) and (it is a worship to look at the face of the 'ulamâ') and (the one who is with 'ulamâ' will not become evil!) and (show respect to the 'ulamâ' of my ummah! They are the stars of the world). These Hadîths show that the true guide in life is Islamic 'ulamâ's].

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. [Those who saw our Prophet (sall-Allâhu 'alaihi wa sallam) while he believes in Islam are called (**Ashab**). Those who did not see our Prophet (sall-Allâhu 'alaihi wa sallam) but saw one of Ashab are called (**Tabe-i**).] 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

(alaihimurridwan) 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 (alaihimurridwan), 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.

This is the middle course between the two extremes which the people of tradition have adopted, and it is a safer and better path.

[The Shi-is went too far in loving the Ahl-i Bayt. In order to love the Ahl-i Bayt, they said that it is necessary to dislike the other three caliphs and all the Companions (radiy-Allâhu Ta'âlâ alaihim ajma'in) who obeyed them. The Kharijites or Yazidis, disregarded this love. They became enemies of the Ahl-i Bayt].

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 (**sayr-i ilallah**) is not completed and the journey into-Allah (**sayr-i fillah**) 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 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. [Sincerity (**ihlas**) means pure, purifying the intention, doing it only for Allah.] This sincerity is 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-Walîhood. 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 Walîs of Allah (radiy-Allâhu Ta'âlâ alaihim ajma'in) 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 Their sincerity, do not need correction of intention. Their intentions have become corrected by 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 **mukhlas**

(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 ratiocinatively doctrinal knowledge becomes 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. Translation of Persian verse:

Whom do they give this great blessing to?

I greet endlessly.

Allah takes his revenge again with the servant.

He does not know (ilm-i ladunni), he thinks he made the moment.

Everything is Allah but known from the servant.

If there is no Allah, don't think a trace moves!

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 Khajgan. Some of the masha-ikh of this exalted fraternity has undertaken forty-day 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 Khâjah Ahrar (qaddasullahu Ta'âlâ sirrahul aqdes) has said regarding this stage that the intended by dispelling of thoughts is the dispelling of those thoughts that prevent uninterrupted attention towards the and not absolute prevention of the thoughts. Of the devotees of this exalted Order, one dervish [Imâm-i-Rabbânî] in compliance with the verse: "**But the bounty of thy Lord rehearse and proclaim,**" (Q-93:1 1), 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 (alaihihsalam) (950 years) 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 (**yad-gird**) 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 the 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 Khâjah Abdul-Khaliq Ghijdwani (quddisa sirruh) has said: “Beyond recollection is an 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). Translation of Persian two couplets:

*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.*

Ya Allah, ya Rahman, ya Rahim, ya afuvvu ya Kerim. Fafu anni verhamni wa anta arhamurrahimin.

EPISTLE - 61

On the incitement towards seeking the company of a perfect and perfecting sheikh, 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 by the sanctity of the lord of mankind protected from error. Your kind esteemed letter has been 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

imploing 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 sheikh 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 sheikh (**fanâ-fish-sheikh**) and this very vanishing secondly becomes means for vanishing in Allah (**fillah**). [That is to say when you find an excellent man who has reached the end of the Sufism path and returned to make reach others to that end and looks like everyone, surrender to him. First, you must vanish yourself in this excellent man, and you must obey him. Such a person gradually vanishes in Allah. Act according to the will of Allah, not his own desires. He does not have his own will.] 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 sheikh (**insan-i kamil**).

The biggest cause of slackness in the desire is adherence to a deficient sheikh who, yet having not completed the travelling and passion aspects, has seated himself on the sheikhdom 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. At 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 (rahmatullahu Ta’âlâ alaihim ajma’in) rests upon the company as nothing turns out by mere saying and hearing, rather, slackness in the desire appears instead. There is a probability that after some time I may set out for Delhi and Agrah, if you come alone and obtain something in a 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 Sheikh Taj (quddisa sirruh), the abode of sheikhdom, 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 Desired 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 (rahmatullâhi 'alaih).

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 (suluq) and purgation (jazbah) [Suluq is to progress by striving. Jazbah is to be taken away.] 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 raveling 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 cannot be witnessed. The first passion is like form to the second passion, but in reality, they have no comparison with each other. Hence the intended 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 in 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 content with the form leaving the reality is remoteness. May keep us on the real reality and save us from the false form by the sanctity of the chosen Prophet and his pious offspring.

EPISTLE - 63

On the description that the prophets (alaihimussalam) are in agreement on 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 sheikh Farid, the abode of lordship and the bestowal of chieftainship.

May Allah grant us a firm hold on the path of your honoured ancestors (rahmatullahu Ta'âlâ alaihim ajma'in), blessings and peace be upon the most eminent of them first and upon the rest of them next.

The prophets (alaihimussalam) - blessings of Allah and peace and bounties, and benedictions of Him be upon all of them (alaihimussalam) generally and upon the most eminent of them especially - are blessings of Allah because through these divines (alaihimussalam) a world has received the blessings of eternal salvation and freedom from unending captivity. But for their noble existences Allah, 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 unpleasing 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 (alaihimussalam).

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 proceedings 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, a prohibition from attributing a partner to Allah, 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 Allah is one, their condition is not free from two states, either they follow the people of Islam, or they believe Allah 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 the negation of the worship of false gods and affirmation of the worship of Allah.

The second proclamation special to these divines (alaihimussalam) 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 (alaihimussalam) are agreed upon and their deniers have no share in that wealth are that these divines believe in the descending of angels which are absolutely sinless beings free from any relation or corruption, and consider them guardians of revelation and bearers of the word of Allah.

Hence whatever these divines (the prophets) (alaihimussalewatu wateslimat watehiyyat) 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 own selves 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 nan 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. Translation of Persian verse:

A rich year is hidden in its bloom

The description of this kind of matter is only for greater clarification, otherwise, truth is separate from falsehood, and light is distinct from the 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 (alaihimussalewatu) upon them be blessings and peace first and last.

The remaining of the wanted is that you know well Miyan Pir Kamal, 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 sometimes the pleasure of his acquaintanceship. It is for a long time that he has the longing to kiss your threshold but in the meantime was stricken by weakness and remained in 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 Sheikh Farid (quddisa sirruh), 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 (alaihi wa ala alaihissalewatu wateslimat).

Worldly pleasures and pains are of two kinds, bodily [carnal-soul] 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. Translation of Persian two couplets:

*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 pains and afflictions. Translation of Persian couplet:

*For a life merry and happy as that, o mate!
One hundred thousand lives I would immolate*

By careful consideration, it appears that the world would not be worth a barley grain, had there not been pains and sorrows and misfortunes. Its darkness is dispelled by happenings and accidents. [Troubles of the world give distress to the soul. These pains and sorrows turn to worship and his position according to Allah becomes higher.] 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 the 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 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 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 Allah grant us feeble one's firmness towards these realities by the sanctity of your noble Ancestor (alaihi wa ala alihi minassalawati etammuha wa minattahiyyati aymanuha).

[Ubaydullah Ahrar (rahmatullahu ta'âlâ alaihi) said in his book Rashahat (People were created to worship. Essence of worship is to be aware of heart in terms of Allâhu ta'âlâ) Read the epistles 46th and 99th, and the 155th Masumiye!]

EPISTLE - 65

Expressing grief and sorrow over the weakness of Islam and the 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 help you and grant you victory over the enemies of Islam in promoting the ordinances. The Truthful Communicator (alaihi wa ala alihi minassalawati etammuha wa minattahiyyati akmaluha) 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. Translation of Persian couplet:

*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 grant you strength and be at your help by the sanctity of the Prophet and his dignified offsprings (alaihi wa alaihimussalawati wattahiyyat wattaslimat walbaraqat). 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 [a word, an article] and would fully approve it. No act of the Companions of the

Cave (rahmatullahu Ta'âlâ alaihim ajma'in) other than the exodus is of note, and it gained so big a worth. The little struggle by soldiers at a time when the enemy is gaining receives much higher appreciation in comparison to the time when there are peace and silence on the enemy side [To follow the orders of Islam, to understand the harms of harams and avoid the ugliness of harams]. This verbal jihad [with pen] which you are today engaged in is the greater jihad. So considering it a boon you should seek more of it and should regard this verbal jihad better than the sword-jihad. People like us helpless fuqara are deprived of this wealth. Translation of Arabic couplet:

*Delights and pleasures be to the lords of riches and realm
For the poor lover is but a draught*

Translation of Persian couplet:

*We have shown the signs- of the treasure sought
Maybe you would get what we have lost*

Khâjah Ahrar [Ubaydullahi Tashendi] (quddisa sirruh) used to say: "If I were to exercise the power of sheikhdom, no sheikh in the world would find a disciple, but I have been assigned another task and that is the propagation of the shari-ah and promotion of the cult." Naturally, he would pay a visit to kings [presidents, members of Parliaments] 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 [holidays, Christmas nights, dances, balls, men and women sitting together] 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 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. Translation of Persian verse:

Like a cane, I tremble for my faith

May make us and you steadfast in following the lord of the prophets (alaihi wa ala alaihissalawat). 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 (alaihissalatu wassalam) has said: "**Whoever loves his brother,**

should inform him of that,” and peace be upon you and upon all those who follow the Guidance.

[Now, our books in every language spread across the world by means of the **Internet**. No matter how much we thank Allâhu ta'âlâ for his.]

Perform namaz if you are smart because namaz is the crown of happiness.

You know that namaz is the miraj of the believer.

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, has this also written to Khan Azam (rahmatullâhi 'alaih).

Praise be to and peace be upon His chosen servants. The Path of Hazrat Khajgane is based upon the registration of the end into the beginning. Hazrat Khâjah [Bahaaddin Buhari] (rahmatullâhi 'alaih) has said: “We register the end into the beginning “. This Path is exactly the Path of these divines (alaihimmurridwan) would get in the very first sitting with the Prophet (alaihissalam) that, a part of which excellence the Walîs of the Community (Ummah) would get at the end of the end-stage. Thus Wahshi, the killer of Hazrat Hamzah (radiy-Allâhu anhuma) who only once at the beginning of his Islam had the honour of the company of the Prophet (alaihi wa ala alaihissalatu wassalam) is better than Uwais Qarni, the highest-ranking one of the First Successors (Tabe-is). Also what Wahshi (radiy-Allâhu anh) received in the very first company with the Prophet (alaihi wa ala alaihissalatu wassalam), Uwais Qarni did not get that distinction even to the end. Surely, the age of the Companions (alaihimmurridwan) is the best age and the word “then” (summa) has put the affairs of others behind and is suggestive of distantness in rank. A man asked Abdullah bin-Mubarak: “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-aviyah in the company of the Messenger (sall-Allâhu 'alaihi wa sallam) of Allah is many times better than Umar bin-Abdul Aziz. “

Hence, indeed the Order of these divines (**Silsila-tuz-zahab**) 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 (alaihimmurridwan) over all other ages. For 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. Translation of Persian verse:

Assess my bloom from the verdure of my garden

Translation of Persian verse:

A rich year is hidden in its bloom

“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 lovers of these grandees and followers in their foot-steps by the sanctity of the Qershi Prophet (sall-Allâhu 'alaihi wa sallam).

Insomnia that is not for you is in vain,

Crying to the separation of others is futile.

EPISTLE - 67

In the recommendation of an indigent person, has written to Khan Khanan (rahmatullâhi 'alah).

May Allah make us and yourself steadfast in the following of the lord of the prophets (ala nebiyyina wa alaihimussalewatu wateslimat) 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 that varies in severeness and lightness. It calls for a highly blessed one to take this bitterness like honey and say: “Is there any more?”

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 (**kabz**), and sometimes in the circumstance of relaxation (**bast**). 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 befits the men of riches, and indifference the men of poverty, and in relevant matters, has this also written to Khan Khanan (rahmatullâhi 'alah).

Goodness lies in the designs of Allah, My Master. Translation of Persian couplet:

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 object was humbleness. For instance, in the last letter, it was written: “Be it known after 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 (alaih wa ala alihi minassalawati etammuha wa minattahiyyati akmaluha) are free from affectation. As for arrogance against arrogant people, that is charity. A man remarked that Hazrat Khâjah Naqshband (qaddasullahu Ta’âlâ sirrahul aqdes) 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 fulfill that is a Prophetic tradition”**. Translation of Persian couplet:

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 conveys to you, should be the correct state of affairs, and in their counseling 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 fuqara 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 Khâjah 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 (rahmatullâhi ’alaih).

Praise be to Allah and blessings and peace be upon the Messenger of Allah. I received your kind letter sent through brother Maulana 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 gnosis, the investigating ‘ulamâ’ and the probing Sufis (shaqqarallahu ta’âlâ sayahum) 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 (rahmatullâhi ’alaih) 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 on 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 an 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 Mustafawiyah (sall-Allâhu ’alaihi wa sallam), 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 the capability for the appearance of all the Names and Attributes, even the Essential theophanies. The heavenly tradition: **“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,**” Because of his neediness, he has an attachment with all things which matter has become the cause of his farness and strayedness. Translation of Persian two couplets:

Man has been cast to the lowest of the low

From the heavenly heights lit with the Divine glow

Should not 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 (sall-Allâhu ’alaihi wa sallam), 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 shariah (alaihissalatu wassalam). 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 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 -7:3 1), 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. Translation of Persian couplet:

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 ‘ulamâ’ who observe a resolute path (**azimat**) and avoid permission (**ruhsat**), 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 thanksgiving means following the shari-ah, has written to Mirza Darab 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 thanksgiving is according to the magnitude of the bounties received. Hence, the more the bounty, the greater the incumbency of thanksgiving. Thus, upon the rich, according to the difference in the degree of their status, many times more thanksgiving, 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 to the 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, [one should not learn from the reformist mufti, ignorant hafiz, of those who are unaware of religion, from deceptive articles in religious newspapers written in order to deceive young people.] and thirdly, to attain purification [of heart] and purgation [of carnal-soul] 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 relates to this one part. The act that is not in keeping with these three, be that toilsome exertion or arduous self-mortification, that is a sin and disobedience, and ungratefulness to the Benefactor. The Brahmans of India and the Philosophers of Greece did not spare themselves respecting exertion and self-mortification, but since their self-exertion was not in keeping with the Law brought by the prophets (alaihimussalam) they stand doomed and deprived of the hereafter-deliverance. Hence, it is necessary for you to follow our Lord and Master (sall-Allâhu 'alaihi wa 'alâ âlihi wa sallam), the Intercessor for our sins and the Curer of our hearts, Muhammad, the Messenger of Allah (sall-Allâhu 'alaihi wa 'alâ âlihi wa sallam), and to follow his Righteous and Guided Caliphs (ridwânullâhi ta'âlâ 'alaihim ajma'in).

[Saying may Allah be pleased with you does not mean that may Allah be pleased with your current state. It means, may Allâhu ta'âlâ improve your morality and your affairs, and turn you into the condition that Allah pleased with you].

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 worlds, if a real renouncing cannot be attained, the ordered renouncing should be observed, and on relevant matters has written to Khâjah Jahan.

May Allah save you and keep you in peace. How nice it would be if religion and the world could get together. To gather religion and the 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 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 should be given.

When the grace of the ordinances of the 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 the discussion and would be labeled a hypocrite because a superficial faith would be of no avail in the hereafter. Its advantage is only the protection of person and property. Translation of Persian couplet:

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 fine costly dresses, lends approving ears to the true word. Translation of Persian couplet:

His ears being heavy by the pearls thereupon

Can no more they hear my low surpassed moan

[The world is the feminine of the word “lowest”. So, it is superlative. Its root word is low or lowness. As for the first root, it means remarkably close. In Qur’ân the world is referred to as (**And We have certainly beautified the nearest heaven with stars**). In some places, the world is used with its second meaning. In the Hadîth (**low things are cursed**) world is cursed. It has the meaning that low things are haram and maqruh. So that, bad things that are forbidden in the Qur’ân are called harams and maqruh. The property is not discredited. Because Allah named property as beneficence. Proof of this is the vast property of Hazrat Ibrahim Khalil-ur-rahman (salawatullah alaih). Only half a million beef, his sheep was filling the plains and the valleys].

May Allah grant us and you the power to follow the shari-ah Mustafawiyah (alaihissalam).

The remaining matter is that Miyan Sheikh 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 for a long time. Distressed by old-age, weakness, poor livelihood means, and prolonged imprisonment has written to this Faqir to come to the army and make effort to secure his release. The lengthiness of the journey prevents you from calling on (you). Since my brother Khâjah Muhammad Sadiq 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 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 a firm hold on the path of the shining shariah Mustafawiah (alaihissalatu wassalam). 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 flies 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 an 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 (alaihi wa ala alaihimussalewatu wateslimat watehiyyat) has said: **“The world and the hereafter are like fellow-wives, 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 what world is? The world is that which keeps you away from Allah. Thus, wife and sons, wealth, rank and realm, fun, amusements, and engagement in fruitless (**malayani**) occupations, [gambling, bad friend, bad movies, magazines, and novels] all bear the designation of “world”. That knowledge that is of no avail in the hereafter also has the order of “world”. If the acquirement of astronomy, logic, geometry, arithmetic, and useless sciences like this were of any advantage [that is, if it is not used to deal with infidels and be superior to them and to serve people], the philosophers [and lately Europe’s, America’s scientists, specialists] would have been among the delivered ones.

[Science, philosophy, foreign languages, and other knowledge would be beneficial if they learned with the intention to serve Islam and people. It is necessary to work on them and they are rewarded. For this reason, our ancestors, Damascus, Baghdad, Samarkand, and Andalusian Muslims had gone forward in science and arts and held first place in the world. For centuries, European scientists came to Islamic countries, gained specialization, and grinded with

it. Works of those bright civilizations of Muslims, today still in sight and the world is fascinating its intellectuals.

If the knowledge that is taught in high schools and universities today is used in accordance with the orders of Allâhu ta'âlâ, it is beneficial and causes the world and the hereafter to be won.

Civilization does not mean science. Science is only a tool for civilization. It is a great heedlessness to label the nations who are advanced in science civilized without examining the way they use their science. It is wrong. Factories, motor vehicles, ships, aircraft, atomic devices, and new discoveries that dazzle the eyes do not show civilization necessarily. To think of them as a civilization is like seeing every armed as a mujahid. Yes, in order to become a mujahid it is necessary to belong latest war instruments. However, who owns such instruments can also do tyranny.

Civilization is building towns, cities and make people to live a comfortable life in terms of psychology and physiology. Achieving these two goals is only possible by following the orders and prohibitions of Allâhu ta'âlâ As we leave Islam, civilization regresses. If the information learned in high schools, universities, all the science instruments, factories, heavy industry is used for the development of the country and making daily life more comfortable, it will be beneficial and rewarding. If it is used for the destruction of the country, to take away the liberty of people, to enslave them, it will be useless, it will be a sin. They would be beneficial and serve to civilization if they are in accordance with the religion of Islam. Europe and America, for centuries, has been studying Islamic morality and Islamic law. They take the orders and prohibitions of the religion of Islam and adapt themselves. It is evident that their progress today is due to Islamic values and essences, even in their law. So, if we compare a nation to a ship, the orders of Islam, the orders of Allah Almighty, and prohibitions are the deck and captain of this ship. All the sciences, branches of industry, heavy industry are wheels and mechanic parts of this ship. A captain or mechanic is required on the ship. If one of them is not found, the ship will not work, it will be destroyed.

Then, in order to obtain the world-wide successes and superiorities of our grandfathers (rahmatullahu Ta'âlâ alaihim ajma'in) we should learn both branches of Islamic knowledge. That is to say, we should learn our religion well, in the meantime we should learn all the sciences and innovations and use them in accordance with Islam. When we achieve this, we will develop materially and spiritually, set an example for all nations, and be loved by the world.

In the Hadîth it is said that **(Islam will stand firm by making all of the tolls of disbelievers and using them well)**. For this, we must work hard on science, make atomic bombs, rockets, radars, missiles. Otherwise, religion would be destroyed. This Hadîth showed the way of salvation 1.400 years ago. In

another Hadith (**People's religions will be like those who govern themselves**) says Muslims should work hard and become superior to infidels. You should understand these Hadiths well and must stick heart and soul to them].

Said the Prophet (sall-Allâhu 'alaihi wa sallam): **“The sign of Allah's having turned His Face away from a servant, is this occupying himself with what is of no avail.”** Translation of Persian couplet:

*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 a 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 shari-ah ordinances, and supporting the arguments underlying the (Islamic) doctrines, otherwise, it is not justifiable in any way. One ought to think honestly about whether the performance of a permissible act that 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 knowledge.

[It is said in the part of the science of the book (**Qimya-i Saadet**) that it is necessary to learn first tradition and congregation briefly. After that, one must learn two things. One is for the heart, the other is for the body. The information for the body is also two. One is to make orders, the second is forbids to avoid. To learn the orders is as follows: In the morning, when someone is turned to Muslim, performing namaz will become a religious duty for him immediately. Learning the sunnah has become sunnah. In the evening performing three raqats of evening namaz has also become obligatory. As for Ramadan, it is obligatory for him to learn fasting as well. When he is rich, a year later, he is supposed to learn about zakat. Learning the pilgrimage is assumed when he will go on pilgrimage. Here, it is necessary to learn everything when it comes to the ground. For example, when he wants to marry, he must learn marriage information, women's and men's rights, women's special periods. When he starts a trade, he must learn the orders and prohibitions in terms of trade and interest. Whatever business or art he will begin, it is assumed that he should learn the knowledge of that business or art in the school. (For example, if he

or she wants to be a dentist, he or she has to finish high school and dentist school and internship. Every occupation, trade, and agriculture are always like that. Everyone is supposed to learn their craft. One does not have to learn other craft if he or she knows his craft well. It is obligatory for all Muslims to acquire science knowledge regarding manufacturing and using new weapons and exercising is fardh).

Learning about the harams is also fardh for everyone. For example, for those who are in a place where men wear silk, it is assumed that those who know wearing silk is haram for men to teach those who do not know. (Wearing artificial silk is also not for men). One must learn that drinking alcohol, eating pork, being unfair to someone, interest, bribery, and gambling are all haram. The men and women who sit together with women and men must learn with whom sitting or looking is permissible. Muslims in places where women and girls wander with exposing their private parts and men exposing above their knee must learn the parts that they have to veil. Not covering his/her own private parts (mahrem) and looking to someone's private parts (mahrem) is a sin and not learning this is a sin as well.

It is fardh to learn the knowledge of heart, that is learning the moral knowledge, to every man and woman. For example, learning that (**Hikd**) "holding grudge", (**Hasad**) "a person hates to see anyone else being superior or better off than him.", to want something for himself/herself that someone has that thing is not hasad, it is (**Gipta**) or envy, (**Kibr**) "to see himself/herself superior" but acting like an arrogant is not kibr if your counterpart is arrogant, it's like giving charity, (**Su-i zan**) "feeling bad suspicion about good person" are all haram. Learning the faith, tradition, and congregation, and good and bad things is fardh. It is fardh for everyone to learn. It is fardh for every Muslim to learn ablution, ablution of the whole body, namaz, fasting, and harams. It is also fardh to learn the namaz for the funeral, service to the dead, and the knowledge of craft and trade (and knowledge to make and use today's weapons). If the respective people learned that knowledge, then it is no more fardh for others. If the respective people did not learn the knowledge, then not learning that knowledge will be a big sin for every people and for the government. For example, it is obligatory for a doctor to study in high school and medicine. However, it is not obligatory for an engineer to study medicine. In the commentary of (**Durr-ul-muhtar**) Ibni Abidin says: (Learning the religious knowledge that someone needs are fardh-ayn. Learning more from this knowledge and science is fardh-kifayah). Memorising one verse of Qur'ân is fardh-ayn. Memorising Fatiha and three verses from Qur'ân or a short sura is fardh-kifayah. Learning fiqh knowledge is better than memorising Qur'ân. (Learning knowledge to teach others is better than learning for himself/herself.)]

O son, 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. The 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. Translation of Persian couplet:

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 the 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 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 contributed 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 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 (sall-Allâhu 'alaihi wa sallam) 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 the 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 viewpoint, at a time when the enemy is gaining ground, the warring soldiers become vitally important, and even a slight hesitation on their part is highly significant and striking. Whereas it is not that 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 fulfillment of servanthood functions, submissiveness, brokenheartedness, humbleness, (display of) neediness, constant attention and returning to the Divine Court. The acts of worship prescribed by the shari-ah Muhammadiyah (alaihissalam), the object of fulfillment 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, 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 fulfill 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, appears to one's eyes even less than the greatness of that person and one is unlabouring in fulfilling the commands? [Commands of Allâhu ta'âlâ is not taken as assignments and (some says the assignment is sacred and first assignment then namaz). However, commands of Allah are the very first assignment.]

One should be ashamed of and awaken oneself from fool's dreams. Noncompliance with the command of Allah is not free from two things:

1- Either one considers the shariah-pronouncements lies and does not believe them, [Today, it is said that these worships are for Arabs. It is for the people in the desert to be solid. Swedish aerobic, sports, physiotherapy, massage can do the work of namaz and showers, baths, beaches can cleanse more modern way than ablution.]

2- 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 defense 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 a suspicion of any danger, precaution near the wise is necessary. The Truthful Informant (alaihissalatu wassalam) 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 to as the Prophet (alaihissalatu wassalam) has said: “**Renew your faith by repealing, 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 prayers in congregation. If nightly-vigil and after-midnight prayer be possible, what a great blessing.

[It is extremely rewarding to worship in the nights of Friday, Eid al-Fitr or Eid al-Adha, the day before Eids, Kadr, Berat, Miraj, Ashura, Mawlid, and Reghaib. Mawlana Muhammed Rabhami (rahmatullâhi 'alaih) says in the page of 172th of his book (**Riyad-un-nasihin**), the Hind edition, the great Islamic scholar, Imam-i Nevevi (rahmatullâhi 'alaih) stated that in his book of (**Azkar**) performing namaz in the one part of the twelve parts of the night (as much as one hour) is equivalent to performing namaz whole night. This is always the case for summer and winter nights. It is also understood from the 461st page of the book of Ibni Abidin to be so. In the book of (**Haqayik-i Manzume**) an hour means a small amount of time. Nevevi is a mujtahid in the sect of Shafi. It is appropriate for the Hanafis to pray as such at night as well. The book of (**Haqayik-i Manzume**) is written by Mahmud-i Bukhari and it has two volumes with (**Manzume-i Nesevi**) annotation. It is a precious fiqh book. Mahmud-i Bukhari died in 671 (m.1272) in Bukhara.]

Giving the poor-due out of wealth is of the pillars of Islam, pay that necessarily. [Many books, such as the 14th page of Murad Molla's book (**Surra-tul-fatawa**) numbered 1113 in the library, say (It is necessary to give poor-due, delaying to give it without any excuse is a great sin).] 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 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 the same every year. When the poor-due portion of wealth is put aside, then, if the Divine urge to disburse that is missing today, maybe 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 works in any way, and make every effort to have the rights of people duly discharged and do best to see that the rights of anyone 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.

[It is also necessary to protect the rights of infidels. Do not attack properties, lives, and honours of the infidels in their hometowns. Should not violate their law.] The ordinances of the shari-ah should be enquired of the ‘ulamâ’. Their words have an 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 an Allah-fearing savant is not available then if necessary they should be consulted just to the extent of need.

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. 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 (sall-Allâhu 'alaihi wa sallam) 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 the propensity of the son. It is hoped that would, by virtue of this contritely-return, grant ultimately urge for doing the deeds that please 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. Translation of Persian couplets:

Love fire when fully ablaze

Everything save the dear beloved does it raze

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

Then look around and watch was not everything a flaw

All except Allah is passing through an eliminating grip

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

EPISTLE - 74

In incitement to the love of fuqara and attention towards them, and in counsels to follow the examples of the Bearer of Shariah, has written to Mirza Badi-Uzzaman (rahmatullâhi 'alaih).

Your esteemed letter and kindly dispatch have reached. Praise be to Allah that its contents are indicative of love for fuqara 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. [It is written in the books of Bukhari and Muslim that in one of the Hadîth Qudsi Allah the Almighty said: “**I am as My servant thinks I am. I am with him when he makes mention of Me.**” Another Hadîth in the books of Bukhari and Muslim Allah the Almighty said: “**Those who are with them will not go the wrong way.**” Those who did not see them but read their books are also saved.] The Prophet (sall-Allâhu 'alaihi wa sallam) would pray Allah to grant victory by the sanctity of Muhajirin (the emigrants). [It is written in the book of Taberani and the book of **Targhib** written by Abu Nuaym and Hafiz Munziri (rahmatullahu Ta'âlâ alaihim ajma'in).] He (sall-Allâhu 'alaihi wa sallam) 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 was written

the words, “master of both the worlds,” this is an epithet especially to the Essential Being. What right an owned servant, having no power over anything, has to seek 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, 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, on that Day. Allah in His Glorious 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 forget 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). Translation of two Persian couplets:

The day when works and words shall be seen

Stout-hearted men shall shiver and with fear lean

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 (ala masdarihassalatu wassalamu watehiyye) 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 an Allah-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 grant us and your power to follow the lord of the prophets (alaihi wa ala alaihissalatu wassalam).

EPISTLE - 75

In incitement to follow the examples of the Prophet (alaihissalatu wassalam), 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 Mirza Badi-Uzzaman (rahmatullâhi 'alaih).

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 (alaihi minassalawati etammuha wa minattahiyyati akmaluha), according to the details given by the ‘ulamâ’ 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, a 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. Translation of Persian verse:

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 the 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 everyplace, is at no place. May Allah grant steadfastness on the Path of the Mustafaviyah (alaihissalam), and peace be upon him who followed the Right Path and devoted himself to the following of Mustafa (alaihissalam).

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 (sall-Allâhu 'alaihi wa sallam) protected from error.

Allah the Almighty 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 (sall-Allâhu 'alaihi wa sallam) with regard to his worships and self-mortification, and of another man with reference to his abstinence, said the Prophet of Allah (sall-Allâhu 'alaihi wa sallam): **“Nothing equals self-restraint (against sins and doubtful things), i. e. abstinence,”** and said also the Prophet (sall-Allâhu 'alaihi wa sallam): **“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 essential most 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 the power to fulfill 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 a doorway towards entering into unlawful things, turning always to Allah submissively and imploringly ought to be there. Maybe this repentance and penitence, humbleness, and entreaty would help refrain from unnecessary permissible things and save and protect from this calamity. One of the Walis says: “Broken-heartedness of the sinful is dearer to Allah than the 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 (sall-Allâhu ’alaihi wa sallam): **“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.”**

[Ibni Abidin (rahmatullâhi ’alaih) states on the page of 295th of his book **Durr-ul-mukhtar**, on the part of namaz, (On the day of judgment, if the right owner does not forgive and wants his right from his brother, 700 hundred of namaz is given to the right owner for every dank (dank is equal to approximately half gram silver).]

The Messenger of Allah (sall-Allâhu ’alaihi wa sallam) 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 (sall-Allâhu ’alaihi wa sallam): “**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 of shall be taken from their misdeeds and cast upon him, then shall be cast into Hell,**” truly said the Messenger of Allah (sall-Allâhu ’alaihi wa sallam). [This Hadîth shows that attacking, swearing, slandering to the Companions (ridwânullâhi ta’âlâ ’alahim ajma’în) will be punished in the say of judgment.]

Secondly, it is to give compliments and thanks to you that in the great city of Lahore so many shari-ah 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-Wâlî (qutb) in comparison with other cities of India. The 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 strengthen you and help you. Said the Messenger of Allah (sall-Allâhu ’alaihi wa sallam): “**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 Khâjah 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 nobleman. He is coming to you due to neediness. It is hoped that you will give special attention to his case and fulfill his need. May the real wealth and everlasting blessings be with you by the sanctity of the Prophet and his noble offsprings (ala nebiyyina wa alahimussalewatu wateslimat watehiyyat).

EPISTLE - 77

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

Praise be to Allah and peace be upon His chosen servants. Translation of Persian couplet:

All that they worship besides Allah is naught

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

Worshipping of the Inconceivable and Incomparable Allah 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 (Ahadiyat). The sign of this attention is that reward and punishment from Allah 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 Allah and whatever proceeds from Him considers that better and befitting, Worship that results from desire and fear, that worship is and self-salvation and pleasure are the objectives thereof. Translation of Persian couplet:

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 (ala masdarihassalatu wassalamu watterhiyye) Walihood. The acquirement of this great blessing depends upon a perfect observance of the shari-ah because the shari-ah of every prophet, given to him (alaihi minassalawati etammuha wa minattahiyati akmaluha) in connection with his prophethood, is consistent with his Walihood. In Walihood, the attention is totally towards Allah, but when They bring (a prophet) down with prophethood (that prophet) comes down with the same light, i.e. Walihood, 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 Walihood of a prophet is higher than the prophethood of him. Since the shari-ah of every prophet (salawatullahu Ta'âlâ alaihim ajma'in) is always consistent with his Walihood, the observance of that leads to the Walihood of that prophet.

Question: If people question that some of the followers of the shari-ah Muhammadiyah have no share in the Muhammadiyah (alaihissalatu wassalam) Walihood, rather, they are in the foot-steps of other prophets and have share in their Walihood;

Answer: I say in answer to that that the shariah of our Prophet (alaihissalatu wassalam) is comprehensive of all other shara-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 shara-e. According to his propensity, every man has harmony with one of the prophets (salawatullahu Ta'âlâ alaihim ajma'in) and, consequently, derives from his Walihood. There is nothing wrong in that. I say that the Walihood of Muhammad (alaihissalatu wassalam) is comprehensive of the Walihoods of all the prophets (alaihimussalawatu wattaslimat) and hence, attaining to those Walihoods means attaining to a part of the parts of this exclusive Walihood. The reason for not finding access to this Walihood lies in being deficient in perfect imitation of him

(alaihissalatu wassalam). There are degrees in this deficiency whence comes the difference in the degrees of Walîhood. If a perfect following is observed, attainment to this Walîhood is possible. The objection made would be correct only if the followers of the shara-e of other prophets (salawatullahu Ta'âlâ alaihim ajma'în) had attained to the Muhammadiyah (ala nebiyyina wa alaihimussalewatu wateslimat watehhiyyat) Walîhood, but since that is not, that also is not (correct).

Praise be to 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, alludes to this reality.”** May Allah grant us and you perfect observance of his shari-ah by the sanctity of his (alaihissalatu wassalam) perfect followers and eminent Walîs (ridwânullâhi ta'âlâ 'alaihim ajma'în). The bearer of this letter had set out for those limits, so with these few words have attempted to awake the love-sentiments. And peace be upon you and the mercy of Allah be around you. [Wassalamu alaykum wa rahmatullahi subhanahu ladaykum.]

EPISTLE - 78

On the description of the meanings of the journey in-home, the 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 a firm hold on the path of the true shariah. It has only been a few days since return from a journey to Delhi and Agrah and I am taking rest at the dear hometown “The love of homeland proceeds from faith” is the prevailing state. [In the Masnawi it is said that this word is Hadîth.] After return to home, if there is the journey it is within the home. The “journey-in-home” [**Safar der Watan**] is one of the set principles of the grandees of the high Naqshbandiyah fraternity (qaddesallahu Ta'âlâ asrarahum). 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” [**Majzub-i saliq**], They put them in the external journey [**sayr-i safaqi**], and after the completion of that outer-stretch journey, cheer them up by journey in the inner-self [**sayr-i anfusi**] which, in other words, is called journey-in-home [**Safar der Watan**]. Translation of Persian verse:

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

Translation of Arabic couplet:

Delights and pleasures be to the lords of riches and realm

Get enough with few drops, the poor lover

Attainment to this great bounty is related to the following of the lord of the formers and the laterers (alaihi minassalawati etammuha wa minattahiyyati akmaluha). 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 (alaihi wa ala alihi minassalawati etammuha wa minattahiyyati akmaluha) 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-Seing 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 by repeating, there is no god but Allah**", renewal of faith by these glorious words should every moment be done and the act of turning-unto and returning-unto Allah for all misdeeds should be observed, maybe 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 the urge to quit evil acts and return unto 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 'ulamâ' 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 hairbreadth opposition of the shari-ah is open, the danger is there. All the ways of opposition should be closed. Translation of Persian couplet:

Hard is the path of purification to tread, O Sad

Without the following of the Apostle of Allah

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, Isma-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-e, 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 Muhammadiyah (alaihissalam) and make wholly attentive to His Divine Presence. Since it is a decided matter that Muhammad, the Messenger of Allah (alaihissalam), is the gatherer of all the Nominal and Attributive excellences and is a moderate Reflector of them 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 (alaihissalam) 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 prayers. In this shari-ah, essence, and the 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 shara-e and fulfilling the requirements of those shara-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 shara-e and non-compliance with them all. Similarly, denial of Muhammad (alaihissalatu wassalam) means denial of all the Nominal and Attributive excellences, and confirming him (alaihissalam) means confirming them all. Hence, certainly, the deniers of Muhammad (alaihissalatu wassalam) and the believers 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. Translation of Persian two couplets:

*Muhammad (alaihissalam) born in Arabia,
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 (ala masdarihassalatu wassalamu wattehiyye) 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 Miyan Sheikh Mustafa is a descendent of Qazi 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 the army because of straitened circumstances. He has with his 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.

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 Mirza Fathullah Hakim.

May Allah grant firm hold on the path of shari-ah Muhammadiyah (ala sahibessalatu wassalam). Translation of Persian verse:

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 (sall-Allâhu ’alaihi wa sallam) 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 (ridwânullâhi ta’âlâ ’alaihi ajma’în). The mentioning of the Companions in this matter in spite of the sufficing mention of himself (sall-Allâhu ’alaihi wa sallam) 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 said: **“Whosoever obeys the Messenger he indeed obeyed Allah,”** (Q-4:80). Hence, obedience to the Messenger (sall-Allâhu ’alaihi wa sallam) is exactly obedience to Allah, and being opposed to his (alaihissalam) obedience is exactly disobedience to Allah. Those people who consider the obedience to different from the obedience to the Messenger (sall-Allâhu ’alaihi wa sallam), informs of their conditions and brands them infidels, hence, says: **“And seek to make the 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, “ What, therefore, we are after is that the claim of following the Prophet (sall-Allâhu ’alaihi wa sallam) being opposed to the following of the Companions (ridwânullâhi ta’âlâ ’alaihim ajma’in) is a false claim. Rather, that following, in reality, is just disobedience to the Messenger Prophet (sall-Allâhu ’alaihi wa sallam). 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 (alaihimurridwan) are the people of tradition and congregations, they indeed are the delivered sect. The mockers of the Messenger’s (sall-Allâhu ’alaihi wa sallam) Companions (alaihimurridwan) are themselves deprived of their following, like as Shiites, Khariji, and Motazilah, who have self-invented faiths.

[Shiitss are twelve parts. Each part is also divided into arms. Some of them wander without ablution and gusl. Those who perform namaz are few. Their belief is separate from the Ahl as-Sunnah. They are not Alevi. (**Alevi**) means the people who love the Companions and goes in their way. Imam-i Ali and his children from Hazrat Fatima are called (**Ahl-i Bayt**). Ahl as-Sunnah has the honour of loving the Ahl al-Bayt and they believe that loving them and being in their way is a sign of having faith in the last breath. So that Alevi is Ahl as-Sunnah. Because of this, anyone who wants to be Alevi, he or she must be Ahl as-Sunnah first. Today, people who have nothing to do with Muslims take the Alevi name from Ahl as-Sunnah and take the credit of the name Alevi. Under the shadow of this beautiful name, they are trying to deceive young people and separate them from the way of the Messenger of Allah. There is more information on this subject in our books (**Ashâb-i kirâm**) and (**Documents of the Right Word**).]

Motazilah came out later. Their Chief, Wasil bin Ata, was one of the disciples of Imam Hasan Basri (rahmatullâhi ’alaihi) who parted the Imam due to his having affirmed a relationship 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 (sall-Allâhu ’alaihi wa sallam) of Allah, he did not believe in the Messenger of Allah (sall-Allâhu ’alaihi wa sallam) 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’ân and Hadîth, 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 any one of them means taunt at the religion may Allah save us from that.

If the blamers say that we also follow the Companions (alaihimmurridwan) 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 [Ali radiy-Allâhu anh], for instance, respected and honoured the three Caliphs, and recognizing their greatness pledged allegiance to them. Hence; claiming adherence to Hazrat Amir (radiy-Allâhu Ta'âlâ alaihim ajma'în) notwithstanding the rejection of the three Caliphs, is merely a lie, rather, this rejection, in reality, is the rejection of Hazrat Amir (radiy-Allâhu anh) and a discard of his clear words and conduct. To attribute the probability of dissimulation (taqiyah) to the Lion of Allah (Hazrat Amir radiy-Allâhu anh) is due to dim-wittedness. Good-wisdom does not allow the consideration that the Lion of Allah (radiy-Allâhu anh) notwithstanding great knowledge and stoutheartedness kept the contempt of the three Caliphs (ridwânullâhi ta'âlâ 'alaihim ajma'în) 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 the 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 (radiy-Allâhu anh) (thereby). If as an impossible assumption dissimulation (taqiyah) be considered justified by the Lion of Allah (radiy-Allâhu anh), then what would be their answer in respect to the regard and respect which the Messenger (sall-Allâhu 'alaihi wa sallam) of Allah paid to the three Caliphs (ridwânullâhi ta'âlâ 'alaihim ajma'în) 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! 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 (sall-Allâhu 'alaihi wa sallam) makes the revelation favouring him (sall-Allâhu 'alaihi wa sallam) known and leaves that which is against him (sall-Allâhu 'alaihi wa sallam) 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 (sall-Allâhu 'alaihi wa sallam) showing a lack of respect and praise concerning, the three Caliphs (ridwânullâhi ta'âlâ 'alaihim ajma'în) it is evident that their nan 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 (ridwânullâhi ta'âlâ 'alaihim ajma'în) 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 (ridwânullâhi ta'âlâ 'alaihîm ajma'in), 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 them from being united. Denial of the reporter leads to the denial of his reportage. Also, the Companions (ridwânullâhi ta'âlâ 'alaihîm ajma'in) 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'ân is a compilation by Hazrat Usman (radiy-Allâhu anh), rather, the compilers, in reality, are Hazrat Siddiq and Hazrat Farooq (radiy-Allâhu anhuma). The Qur'ân compiled by Hazrat Amir (radiy-Allâhu anh) should be one besides this Qur'ân. One should stop to think that denial of these grandees leads to the denial of the Qur'ân, we seek refuge with Allah from this. A man asked one of the scholars: “This is a compilation by Hazrat Usman, what belief you have concerning this Qur'ân?” He replied: “I do not see the wisdom in the rejection of this Qur'ân because that disturbs the entire religion,”

Another thing, a sensible man would never see it justified that the Companions (radiy-Allâhu Ta'âlâ alaihîm ajma'in) of Muhammad (sall-Allâhu 'alaihi wa sallam) 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 (sall-Allâhu 'alaihi wa sallam) demise and they all pledged allegiance to Hazrat Siddiq (radiy-Allâhu anh) willingly and happily. The consensus of all the Companions of Muhammad (sall-Allâhu 'alaihi wa sallam) on error is of the impossible things. The Prophet (sall-Allâhu 'alaihi wa sallam) has said: **“My Ummah will never be united on error.”** The reluctance shown by Hazrat Amir (radiy-Allâhu anh) 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 (radiy-Allâhu anh) 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 (radiy-Allâhu Ta'âlâ alaihim ajma'in) of the Prophet (sall-Allâhu 'alaihi wa sallam) was not due to egoistic desires because their noble souls had attained purgation and had risen from urgings (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 mistake among them as well deserves 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 Shafe-i (rahmatullâhi 'alaihi): "These are bloods Allah has let our hands be clean of them we should keep our tongues clean of them. Imam Shafe-i has also said: "People were perturbed after the Messenger of Allah (sall-Allâhu 'alaihi wa sallam) and they did not find anyone better than Abu Bakr (radiy-Allâhu anh) under the so, so they entrusted their necks to him. These words serve to negate dissimulation and indicate the willingness of Hazrat Amir (radiy-Allâhu anh) in pledging allegiance to Hazrat Siddiq (radiy-Allâhu anh).

Remaining of the desired is that Miyan Saydan, son of Miyan Sheikh abul-Khair comes of a noble family and was with you in the journey of Dacan, is expectant of your kindness and attention. Further, Maulana 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.

[Many books were written by 'ulamâ's explaining that the ones who rejected the three Caliphs had deviated from the right path and the radical ones have completely left Islam and even they are working to destroy Islam. The name and author of some of them are written below. Our religious brothers who describe themselves as Alevi should read these books carefully, examine the differences between the Ahl as-Sunnah and the Alevi, take the right path with their mind, conscience, and inspiration, not embrace the lies and slanders of the separatist, and hold on to the path of salvation and peace. We pray Allah for them for their happiness in the world and in religion for the religious fraternity.

Here are some of the books written by Islamic scholars to give advice to Muslims:

1- The book of **Ibtal-ul Manhaj-il-batil** was written by Fadl bin Ruzbehan. Refutes the book of **Minhaj-ul-kame** written by Ibn-ul-Mutahirin. Wrote the book in 852 (m. 1448) in Isfahan.

2- The book of **Nuzhet-ul-isna Ashariyya**. Persian. Written by Mirza Ahmed bin Abdurrahim-i Hindi. It describes the Shiites. He died in 1255 (m. 1839).

3- The book **Nevakid** was written by Mirza Mahdum. The book **En-naawid lil-Revafid** was written by sayyid Muhammed bin Abdurresul-i Berzenji. He drowned in 1103 (m. 1711).

4- **Muhtasar-i Nevakid** is an abbreviated version of Nevakid. Muhammed bin Abdurresul-i Berzenji abbreviated.

5- The book **Seyf-ulbatir li-rikab-issia-ti verrafida-til-kevafr** is written by Sheikh Ali bin Ahmed Hiti in 1025 (m. 1615) in Istanbul.

6- The book **Ecvibe-tul Irakiyye aleles essage-Iraniyye** is written by Shihabuddin sayyid Mahmud bin Abdullah Alusi. He was a scholar in Baghdad. He died in 1270 (m. 1854).

7- Alusi wrote the book of **Ecvibe-tul-Irakiyye aleles-iletil-lahuriyye**. Hayderi also wrote such a book.

8- Alusi replied to Shiites in the book of **Nefehat-ul-kudsiyye fi mebahis-il-imamiyye fi-redd-is-shia**.

9- The book of **Nehc-us-selame** was written by Shihabuddin Alusi as well.

10- **Sarim-ul-hadid** is written by Muhammed Emin bin Ala Baghdadi. He replies to the slander of Ibn Abi-Hadith.

11- The book **Reddi-alel-imamiyye** was written by Ali bin Muhammed Suveydi Baghdadi. He is Shafi and died in Damascus in 1237 (m. 1822).

12- **Hadika-tus-serair** was written by Abdullah bin Muhammed Bitushi. He is Shafi and died in Basra in 1211 (m. 1797).

13- **Tuhfe-i isna aqeriyye fi redd-ir-revafid** was written by shah Abdulaziz-i Dehlevi in Persian. He died in 1239 (m. 1824). Translated to Arabic and abbreviated by Shukri Alusi by the name **Muhtasar-i tuhfe** and published in Bagdad and in Istanbul in 1976.

14- **Minha-tul-ilahiyye muhtasar-i Tuhfe-i isna Asheriyye** was written by Mahmud Shukri Alusi and printed in 1373 (m. 1953).

15- Imâm-i-Rabbânî (rahmatullâhi 'alaih) explains the superiorities of the Companions with very strong evidence in his book **Maktûbât**.

16- The book of **Hucec-i katiyye** was written by Abdullah-i Suveydi in Arabic. It is published in 1402 (m. 1981) in İstanbul with his Arabic book **En-Nahiye antan-i Emiril-muminin Muaviye**.

17- Shiites explained and questions answered in the book of **Milel-Nihal** written by Shihristani (rahmatullâhi 'alaih) which was translated in Turkish, English, French, and Latin.

18- The Turkish book **Tezkiye-i ehl-i beyt** has answers to Shiites. It is written by Osman Efendi, Mawlawi Sheikh of Yenikapı, and printed in 1295 (m. 1877) in İstanbul. Printed in Latin letters in İstanbul with the book **Hucec-i katiyye**.

19- The book of **Redd-i revafd** is written by Imâm-i-Rabbânî (rahmatullâhi 'alaih) in Persian. The Turkish version is published in Istanbul.

20- The great scholar Ibni Hacer-i Heytemi (rahmatullâhi 'alaih), proves

that the Shiites are wrong with the verses and the Hadîths in the book of **Savaik-ul-muhrika**.

21- Ibn Hacerin demonstrates in his book **Tathir-ul-cenan vel-lisan an Muaviyetebni Eba Sufyan** that no one could say any word against Hazrat Muaviye (radiy-Allâhu anh).

22- In the book of **Minhac-ussunne-tinnebeviyye fi nakdi kalam-issi ve vel-kaderiyye** Ibn Taymiyye refutes the book of **Minhacul-kerame** written by Shiits scholar Ibnil mutahhir.

23- Ibn Taymiyye explains the superiority of Companions with strong evidence in his book **Fedail-i Ebi Bekr ve Omar**.

24- In the translation of **Mevahib-i ledunniyye** and in the Turkish book of **Mirat-i kainat** glories of Companions are explained.

25- The book of **Sahabe-i kiram** was written by Seyyid Abdulhakîm Efendi (rahmatullâhi 'alaih) was printed in Istanbul and is beneficial.

26- The book **Nur-ul-Huda** was written by Muhammed Bursavi Halveti in 1005 (m. 1597) and give answers to Shiites. Published in 1286 (m. 1867) in İstanbul. He died in 1047 (m. 1638) in Edirne.

27- **Menakıb-i çihâr yaâr-i düşîn** written in Turkish and explains superiorities of the Companions (radiy-Allâhu Ta'âlâ alaihim ajma'în). Written by Sayyid Eyyub bin Siddik Urmevi. Published in different times. Prints of 1264 (m. 1847), İstanbul and 1418 (m.1998) are good.

28- In the Turkish books of Documents of the Right Word (**Hak Sözü Vesikalari**) and Sahaba (**Eshab-ı Kiram**), which have been printed in Istanbul several times, Shiites are explained and advice of 'ulamâ' are given.

29- It is explained in the books of **Berika** and **Hadika** that the people who believe in reincarnation and trinity are infidels.

30- Yusuf Nebhani replies to Shiites with proofs in his book of **Sevahid-ul-hak**.

31- Seyyid Ahmed Dahlan (rahmatullâhi 'alaih) rejects the Shiites in the book of **El-fethul-mubin**. This book was printed at the end of the book **Hucec-i katiyye** of Suveydi.

32- Shah Veliyyullah-i Dehlevi (rahmatullâhi 'alaih) replies to Shiites and praises Hazrat Muaviya in his book of **Izale-tul-hafa an hilafetil-hulefa**. This book is originally Persian, then translated in Urdu and published in 1392 (m. 1972) in Pakistan. It is two volumes.]

EPISTLE - 81

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

May Allah increase our and your sense of honour for Islam. For about a century Islam is continuing in such a state of strangeness that the unbelievers are not contented with merely openly enforcing their heretical laws in the cities of Islam but want that the Islamic ordinances be completely abolished and there be non no trace of Islam and Islamism. The situation has reached a point that if a Muslim observes any Islamic ritual he is killed. Cow-slaughter is one of the main signs of Islam in India, the unbelievers might agree to pay the tribute (**cizye**) but will never agree on the slaughter of a cow. If in the beginning periods of the rule, Muslimism gains ground and the Muslims gain respect, it is well and good, and if, Allah forbid, this task is delayed, things would go hard with the Muslims, help! help! again, help! help! (**Elgiyas**) 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, 9 (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 Allah 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 Allah, and this soundness is obtained when nonGod has no passage on the heart. The not-passing of nonGod is related to the obliviousness of what is besides (Allah) and is interpreted as vanishing (**fanâ**) near this exalted sect. If supposedly effort is made to make a 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, people would not believe it. Translation of Arabic couplet:

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 (alaihi wa ala alihi minassalawati etammuha wa minattahiyati akmaluha). Translation of Persian couplet:

*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 than sticking to the formal shari-ah steadfastly, is extremely rare, rarer than the Red Sulphur [that is, from the substance thought to turn into gold when rubbed into iron]. May Allah by His especial favour grant perseverance in following the lord of the formers and the laterers (alaihi wa ala alihimussalawatu wattaslimat), externally and internally.

*My soul is crying from the separation of my loved ones.
Their separation makes my heart sink.*

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 gnoses of that station with the cognitions and gnoses of the shari-ah, and on relevant matters, has written to Sayyid Ahmad Qadri.

May Allah grant firm hold on the path of the and making fully attentive towards His Holy Self, make us completely far from ourselves, and wholly turned away from what is other than Him, by the sanctity of the lord of mankind rendered secure from error (alaihi minassalawati etammuha wa minattahiyiyati akmaluha wa ala alihi wa ashabihi ajmain). Translation of Persian verse:

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 confirmed and known, after attaining to the reality of the Realised-Conviction, these very ordinances and knowledge become exposed in detail and come from secrecy to surface, and the labour involved in the acquisition and the affectation of action remain no more. The sign of having attained- to the reality of the Realised-Conviction (**Haqq-ul yaqin**) is the agreement of cognition and gnoses of that station with the cognitions and gnoses 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. Translation of Persian couplet:

The Sufi is a time-serving mate

The Sufi 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 masha-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 Khâjah Naqshband (qaddasullahu Ta’âlâ sirrahul aqdes): “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 thorough knowledge and deeds, and may Allah send blessings and peace upon its Bearer (salawatullahi Allâhu ta’âlâ wa salamuhu ala sahibihâ).

To inconvenience further, Sheykh Mustafa Shurihi (rahmatullâhi ’alaih) is a descendent of Qazi Shurih (rahmatullâhi ’alaih), 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 the army. He has with him certificates and recommendatory letters. Kindly pay special 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 congregations 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 (alaihissalatu wassalam): **(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 (namaz) 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.

[One should not say that if you do not say the Prayers in congregation, humbly and submissively, do not say the Prayers. Religious enemies made this statement. One should say that instead of saying the Prayers badly say them appropriately. One must understand this delicacy.]

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). [In order to say the Prayers in the village or on the way one should first find the Qibla. In order to find the direction of the qibla, a stick is planted in the ground that sees the sun or a key or a stone tied to the end of a string and dangled. In the time of (Qibla time) written on the calendar, the shadows of the stick and the rope indicate the direction of the Qibla. The tip of the shadow on the sun is the direction of the qibla.] 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. The 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 (ala nebiyyina wa alaihimussalewatu watterlat watterhiyyat) 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 beside this. My son Sheykh Bahauddin 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.** “ Hadith sharif (ala masdarihissalatu wassalam). 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 (alaihi wa ala alihi minassalawati etammuha wa minattahiyati akmaluha). What is laid upon us and you are to protect the heart from being attached to what I 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 the obliviousness of nonGod the heart has reached. Translation of Persian verse:

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 things or urgent tasks. Hence, the inconvenience being caused is that Sheykh Abdullah 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 debts 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 (ala sahibassalatu wa salamu watehyya). The coming of Miyan Muzzammil is the 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 sitter with them does not go unflavoured." In short, consider his company a boon and observe the etiquette of the company so that it be more effective. What to write further and be peace firstly and lastly. [See the hundred and sixth epistle.]

EPISTLE - 88

On the description that how great a blessing it is that one should have one's black hair 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 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 (alaihissalatu wassalam): "**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 greater domination of

hope, and be peace first and last of offering condolence, has written to Mirza Ali Jan.

Who is in the world except for grief?

Everyone has a problem since he is human.

Just a little bit of pleasure follows by a thousand hunters of grief.

I do not know why the public is fond of such a dream.

EPISTLE - 89

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

May Allah grant steadfastness in the path of Shari-ah (ala sahibassalatu wa salamu watehiyya). According to the decree: **“Every soul shall taste of death,”** (Q 3:185), there is no escape from death. In the Hadîth sharif **“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. **“Whoever 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 arid 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 help us and you turn away from what is besides and turn to His Holy Court by the sanctity of the lord of the apostles (alaihi minassalawati etammuha wa minattahiyyati akmaluha), and be peace and regards.

I do not complain to anyone, I cry for me.

I tremble like a culprit, as I look at my future!

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 Sect, may Allah bless their cognitions, has written to Khâjah Qâsim.

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 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). Translation of Persian verse:

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 (rahmatullahu Ta'âlâ alaihim ajma'in) incorporates the end into the beginning.

[(**Riyâzet**) means not doing what the carnal-soul wants, beware of haram and makruh. (**Mucâhede**), means doing the things that carnal-soul does not want, performing fardh, sunnah and mustahabs.]

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 (ridwânullâhi ta'âlâ 'alaihim ajma'in) who would attain to those excellences in the very first company of the Prophet (aleyhi ve aleyhimussalewâtu vetteslîmât) which the Walîs 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 (aleyhi ve alâ âlihissalâtu vesselâm).

EPISTLE – 91

On the description that the correction of beliefs and the performance of good deeds are the 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 the 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 sunnah. The task is that firstly, beliefs should be corrected in accordance with the opinions of the ulama 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. [**Heavenly** means away from shameful, ugly, and bad things and staying clean.] Translation of Persian verse:

This is the task, and all other is naught

The object of the ordinances of the shari-ah and of the states of the tariqah and the haqiqah is the 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. The 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 (**fana fillah**) 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 (alâ sâhibihessalâtu vesselâmu wettehiyye) “**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. Translation of Persian couplet:

The leg of the reason is like a leg made of wood

That never serves a purpose nor helps to any good

In remembrance is the acquisition of harmony with the Divine Court, though no harmony exists: “What of dust [means mankind] and the Lord of lords, [Allah Ta’âlâ]” except that a sort of link develops between the rememberer and the which becomes a source of love, and when the love has held, there is nothing save satisfaction, When the affairs reach the heart’s satisfaction, unending wealth becomes its ready lot. Translation of Persian couplet:

Remember, make mention, so long as the life lasts

For, the remembrance of Rahman purifies the heart fast

And be peace first and last.

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 grant steadfastness on the path of the shari-ah Mustafaviyah (alâ sâhibihessalâtü vesselâmü vettehiyye). 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, the flight toward the world of realities may be possible. Without the acquirement of these two wings, flight and reach to the world of realities are difficult. Translation of Persian couplet:

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 Mustafa (aleyhi ve alâ âlihissalâtü vesselâm).

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 some of the mashaikh 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 masha-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 (makani), 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 masha-ikh (qaddesallahu ta'âlâ asrarahum), 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 the 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 from the understanding of a small sample of a thing, the thing itself.

Of similar nature is the comment made by some of the masha-ikh (rahmatullahu Ta'âlâ alaihim ajma'in) under the sway of inebriety that the Muhammadiyah comprehensiveness of Muhammad (alaihissalam) is of broader scope than the Comprehensiveness of Allah. This is because they realised Muhammad (alaihissalam) as gathering both, the reality of the Possible and the Necessity-Degree, and, hence; declared the Muhammadiyah Comprehensiveness of Muhammad (alaihissalam) broader than the Comprehensiveness of Allah. Here also taking the form for the essence have they made this comment. Muhammad (alaihissalam) 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, refuge with Allah from such intoxication-born declarations. Muhammad (alaihissalam) 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 (alaihimussalewatu wataslimat) because of sobriety have also share in this station by way of

following. The Bistamis prefer inebriety over sobriety. Sheykh abu Yazid Bistami (quddisa sirruh) says: “My flag is higher than the flag of Muhammad (alaihissalam)” He considers his flag as the sainthood-flag and the flag of Muhammad (alaihissalam) 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 (alaihimussalewatu wattaslimat) 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 (alaihimussalewatu wattaslimat) 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 soberness possessed by the ordinary people is out of the 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 total sobriety and all that goes against these pieces of knowledge is the outcome of inebriety. An inebriate one is helpless. Worthy of compliance are the pieces of knowledge that proceed from sobriety and not the pieces of knowledge 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 (ala masdarihassalatu wassalamu watehiyye). As for the heavenly tradition: **“My earth and my sky do not accommodate Me but accommodate 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 (lamakani) 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 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, obedience to and worship of the Lord. Refraining from the forbidden and the dubious of shariah, 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.

Allah 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 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 penitence, is not given, and an unending chastisement and unending punishment, which the Truthful Apostle (sall-Allâhu 'alaihi wa sallam) has informed of and bade the sinners fear, is there to be faced without fail. Today the devil makes negligent by making depend upon the Divine Grace and helps commit sins by the 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**” 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 (**abrar**) 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 after a long period of time. But the darkness of sins and the disregard of the heaven-sent ordinances, oh, when that let us depart safely with the light of faith. The ulama say that insistence

upon venial sins drags into mortal sins, and insistence upon mortal sins, forbid, drags into unbelief. Translation of Persian couplet:

*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 (alaihissalam). The remaining of the desired is that the bearer of the slip, Maulana Ishaq, 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 an 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 bless us indigents with the reality of faith by the sanctity of the lord of the prophets (salawatullahu aleihim). Just as the object of Man's creation is the fulfillment of the enjoined worships, the object of performance of worships is the acquisition of certainty which is the reality of faith, Maybe in the verse: **“And worship your Lord until there comes to you the certainly (the death),”** (Q-15:99), there is an 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.

[Ibni Abidin states in the third volume that: (Those who say that they are Muslims, when they are not Muslims, are called munafiq, zindiq, dahry, mulhid. They occasionally perform namâz, fast, and go to Hajj pilgrimage. (**Munafiq**) believe in another religion. (**Dahry**) does not accept that Allahu ta'ala exists. (**Mulhid**) believes in both and says that he believes. However, they are inclined to blasphemy and be separated from Islam. Their belief is distorted. They think they are Muslim. They label unbelievers those who are not like them. (**Zindiq**) do not believe in Allah, Islam, halal or haram. They have no religion. They say we believe in Muhammad (alaihissalam). Those of them who introduce their deviant thoughts as Islam is the most dangerous one.

(**Murtad**) are a group that split from Islam. They do not hide that they are an unbeliever. Communists and Freemasons are members of the group of dahry.]

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. Ibrahim bin-Shaiban (qaddesallahu teala arwahahum) who belongs to the masha-ikh class 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 these words speak of his rectitude.

Vanishing in Allah (**fana fillah**) means vanishing in that which pleases Him. The journey unto-Allah (**sayri ilallah**) and into-Allah (**sayri fillah**) should likewise be understood. Secondly, the trouble to be given is that if Sheykh Meyan Bakhsh, the image of goodness, 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 AbdulQadir son of Sheykh Zakaryya.

May Allah grant firmness in piety. A few prophetic traditions aimed at reminding, counseling; and exhorting, are written down, may help to do deeds in accordance with these.

Said the Messenger of Allah (sall-Allâhu ’alaihi wa sallam) “**Allah is gentle, likes gentleness, and can give 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 (rahmatullâhi ’alahi).

And in another narration by him, said to Aishah (radiy-Allâhu Ta’âlâ anhum): “**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 (alaihissalatu wassalam): “**Whosoever is deprived of gentleness is deprived of goodness.**” [Narrated it Muslim.]

And said also (alaihissalatu wassalam): “**The most preferable to me among you is he who is best of morals.**” [Narrated it Buhari.]

And said also (alaihissalatu wassalam): “**Whosoever has been given his fortune from gentleness, has been given his fortune from the world and the hereafter.**” [Narrated it Imam-i Ahmad and Tirmizi (rahimahumullah).]

And said also (alaihissalatu wassalam): “**Shyness is of faith, and faith is in Paradise, and obscenity is of harshness, and harshness is in Fire.**”

[Narrated it Imam-i Ahmad, Tirmizi, Hakim, and Buhari (rahimahumullah).]

And said also (alaihissalatu wassalam): **“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.”** [Narrated it Imam-i Ahmad and Tirmizi (rahimahumullah).]

And said also (alaihissalatu wassalam): **“The believers are simple and nice like a bridled camel, if pulled he is submissive, and if made to sit on a rock, he sits.”** [Narrated it Imam-i Ahmad, Abu Davud and Tirmizi (rahimahumullah).]

And said also (alaihissalatu wassalam): **“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.”** [Narrated it Buhari.]

Aman said to the Prophet (alaihissalam): “counsel me,” Said (alaihissalatu wassalam): **“Do not be angry.”** Then he repeated the same words again and again. [Narrated it all the books of Hadith.]

Said (alaihissalatu wassalam): **“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.”** [Narrated it Abu Davud and Tirmizi (rahimahumullah).]

And said also (alaihissalatu wassalam): **“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.”** [Narrated it Abu Davud and Tirmizi (rahimahumullah).]

And said also (alaihissalatu wassalam): **“Verily, anger damages the faith just as aloe bitters the honey.”** [Narrated in Tabarani, Bayhaqi and Ibn Asaqir (rahimahumullah).]

And said also (alaihissalatu wassalam): “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.” [Narrated it Bayhaqi and Abu Nuaym (rahimahumullah).]

Said Musa bin-Imran (ala nabiiyyina wa alaihissalawatu wattaslimat) **“O Lord, who is the most powerful among your servants. Who pardons and he is capable (of taking revenge).”** [Narrated it Bayhaqi (rahimahumullah).]

And said also (alaihissalatu wassalam): **“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 puts up an excuse before Allah, Allah accepts his excuse. “ [Narrated it Abu Ya’la (rahimahumullah).]

And said also (alaihissalatu wassalam): **“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 wrong-doing, and if he had no good deeds, the sins of his partner shall be taken and put upon him.”**

And said also (alaihissalatu wassalam): **“Do you know who is insolvent?”** They replied: **“The insolvent among us is he who has no dirham or chattel.”** Said (alaihissalatu wassalam): **“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 Muawiyah (radiy-Allâhu Ta’âlâ anh) that he wrote to Aishah (radiy-Allâhu Ta’âlâ anha) 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 (sall-Allâhu ’alaihi wa ala alihi wa sahbihi wa sallam) 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 hands him over to people, and be peace upon you.”** [Narrated it Tirmizi (rahimahumullah).]

Truly said the Messenger of Allah (sall-Allâhu ’alaihi wa sallam) - may 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 These traditions although have been put down without the translation [to Hindi language] but go to Miyan Jau [Sayyid Farid] and get an understanding of their meanings, conform the deeds with these.

The duration of the world is short, and the torments of the hereafter are severe and permanent. Far-seeing wisdom ought to be employed and ought not to be fascinated by the empty freshness of the world. If anyone could get honour and dignity through this world, the world-seeking unbelievers, ought to be the most honourable people. It is a folly to be enamored 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 (alaihissalatu wassalam)

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 a 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,**" (Q23:1 15). Although it is known that your time does not permit paying heed to such counseling 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 counseling. Nothing has so far gone out of hand, and there is still time for penitence and return. Cautioning was felt necessary. Translation of Persian couplet:

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 (dawâm âgâhi) and the retaining thereof in the state of sleep, which is a state of perfect unconsciousness and retiredness, has written to Mullâ Hasan Kashmiri.

Your kind letter has honoured and put forth the question about the nature of permanent awareness (dawâm âgâhi) 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 (rahmatullahu Ta'âlâ alaihim ajma'în) 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 the 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 [even lightest than the hydrogen gas or even an electron which is the lightest thing] 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 (alaihimussalewatu wateslimat) and had it invited to Himself through them and bid oppose the carnal-soul — the beloved of it. Then whosoever receded he indeed achieved great success, and whosoever raised not his head and preferred to abide forever 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 subsist, 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 most 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 about. For instance, as long as the 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 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 anillâh billâh). 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 self-pleasure 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 (mashâikh 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 between their states and stations. Everyone has spoken from his station, but the reality of the matter lies with Allah. The words of the leader, Junaid Baghdadi (quddisa sirruh): “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 hadith “**My eyes sleep, but sleeps not my heart,** “ is not suggestive of permanent awareness (âgâhi), 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 the case of Muhammad (sall-Allâhu ’alaihi wa sallam), 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. Translation of Persian couplet:

*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. Amen.

*What did Habibullah order, to us the provisions of receipt,
I accepted them, âmentu billâh and hukmillâh.*

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. [This quote of Abdul Kabir can be seen in the book of (Rashahat) of Muhammad Rûhî in the book of [(Resahât) as well.]

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 Shâmi. The words of Muhammad Arabi (sall-Allâhu 'alaihi wa sallam) are needed, not the words of Mohyi-uddin Arabi and Sadruddin Qunevi and Abdur-Razzâq Kâshi. We are concerned with the **Nass**⁸³, not with the **Fuss**⁸⁴. The blessings of Madinah⁸⁵ have made us independent of the **blessings of Makkah**⁸⁶. Allah in His Glorious Qur-ân attributes knowledge of the hidden to Himself and speaks of Himself as the Knower of the hidden [**Âlim-ul-ghayb**]. The 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 Hallaj-i Mansoor says: **“Ana al-Haqq** (I am the Truth)”, and Bayazid Bistâmi (rahimahumullah): **“Subhâni** (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 there is no place for an 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 [**malâmat**], 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 and there can be no knowledge of that which is nonexistent as the hidden is absolute

83 Nass: means the Qur-ân.

84 Fuss: refers to the book, Fusus-ul-Hikam, by Mohyi-uddin Arabi, containing his experiences of tasawwuf.

85 Blessings of Madinah: means the Prophetic traditions.

86 Blessings of Makkah : refers to Futuhâti Makkiyah, another book by Mohyi-uddin Arabi, containing his experiences of tasawwuf.

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 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 a partner in imagination, but the discourse is in their confirmation, not in their conception. The 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 Maulânâ Muhammad Rumi's explanation is correct. The negation of the quality of being known in the degree of **Denuded Unity [Ahadiyyat-i Mujarrad]** 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 to 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 to 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 (Wâjib Ta-âlâ) with the Pure Essence (Zâti 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 huzurî) 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 Allah's Knowledge is related to His Essence by way of Self (Huzûr) 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 (alaihissalam) and upon his holy family (radiy-Allâhu ta'âlâ alaihim ajma'in), 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 enhance your states and better your heart. Maulânâ 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 urgings is correct but there is reason to blame it after it has reached restfulness. At that stage the carnal-soul becomes pleased with Allah and Allah becomes pleased with it. Hence, it is pleasing and welcome, and blaming the one who is welcome is inappropriate. The intended of it then is 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 ones. Whatever we say boomerangs on us. Translation of Persian couplet:

*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 urgings over that as the infidels considering the prophets (alaihimussalewatu watteressalam) like all other people denied the excellences of prophethood. We seek refuge with Allah from rejecting these grandees (alaihimussalewatu watteressalam) and rejecting their followers.

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 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 jame-ir-rumuz and Riwayat 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 affect 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 authoritative narrative-

books. [Even Ibn Abidin (rahmatullâhi 'alaih) stated that narratives of **Qinyah** is weak and unreliable. This book is written by Zahidi.] 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**, “ (Q5:3), be the enforcer of this permission, being of the same strength as that (i.e. the forbidding verse). Also, if the need is taken in a general sense, there will be then no place to apply the injunction 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, the 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 [halwa] (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 desire 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 no-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 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 the case of conjectural deeds. [It is for which are reported lawful and unlawful in four Sects unanimously.] There are a number of deeds that are permissible near the Hanafis but the Shafe-is do not consider 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 Mulana Abdul Fattah said in your presence that if a 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 Lahore 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 the 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 Qinyah 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 an oath, or zihar, 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 a 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. [Instead of borrowing money from a bank in exchange for interest, one should buy the things he needs from the bank.]

EPISTLE – 103

On the description of the meaning of afiyah and demanding a Qazi for Sirhind, has written to Sheykh Farid (rahmatullâhi ’alaih), 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.’

For a long time, there is no Qazi in Sirhind and, hence, great difficulty is being met in enforcing some of the shari-ah ordinances. For instance, my nephew has become an orphan and some of what his father left as inheritance still remains. He has no legal guardian [**wasi**] and I am hindered from taking anything out of that wealth without the permission of Shari-ah. Had there been a Qazi, the task would have become simple through his permission. Accordingly, should the other issues be also guessed?

*Our end is just one shroud, capital is over and poor.
Is he crazy or not who is proud of being rich?*

EPISTLE – 104

By way of offering condolence, has written to the judges (Quzat) 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 (sall-Allāhu ’alaihi wa sallam)!: **“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.”**

[It means demanding (prayer). It is like asking for the food of a hungry man who has an appetite. Saying dhikr of (hatm-i tahlil) that is saying 70 thousand of Qalima-i Tawheed and reward it for deceased who died with faith is beneficial. However, there is very little going with faith at this time].

Your kind letter has reached. The winter winds are hard upon the fuqara, otherwise would not have saved me (from reply). I have strongly recommended (in your favour) and, God willing, it would work. Any moreover this, is simply being troublesome. Many many invocations for Qazi Hasan; the token of love, and other friends. Be pleased with and thankful under all circumstances.

*Called muezzin to prayer, and then recited qamet,
Faced to Qabe, intended for prayer,
When believers heard, listened respectfully,
Then performed salat, worshipped to Rabb.*

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. Translation of Persian verse:

Whatever an ailing one does, is an ailment

Hence, the 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 the 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 himself, if he loves son, loves for himself, and likewise, riches, realm, and rank. Thus, in reality, his god is 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 ulama and far-sighted sages to make effort towards the removal of this disease. Translation of Persian verse:

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, Abdullah Ansary Hamat Harvi (qaddesallahu ta’âlâ sirrehul aziz), 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, whomsoever Thou want to cast out, make him hostile towards us.

‘ Translation of Persian couplet:

*Heavenly blessings and saintly favours should if lack
An angel even shall 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 (alaihi wa alaihissalewatu wataslamat).

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.

Question: 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?

Answer: If the object of this question is the negation of the present time 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 (alaihimussalam). But the performing of marvels by saints is general and universal and it is seldom that the contrary is true. However, the 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 Companions (ridwânullâhi ta’âlâ ’alaihim ajma’în), and yet the highest-ranking saint does not reach the lowest ranking Companion (radiy-Allâhu Ta’âlâ anh). 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 (radiy-Allâhu Ta’âlâ anh), because of the power of propensity to

follow, did not need any sign for confirming the Prophet (sall-Allâhu 'alaihi wa sallam), 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 Baghdady, 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 lateres, come forth marvels every moment, the claimant may know that or not. Translation of Persian couplet:

The one blind, live in the darkness always must

To blame the radiant shining sun, oh, is never just

Question: 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?

Answer: The truth is best known to Allah. No one is immune to the devil's cast. When it is imaginable in the case of the prophets, rather, verified, naturally is more so in the case of the saints, where then a true seeker stands. All that could be said in this context is that the prophets (alaihimussalewatu wateslimat), 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 (alaihimussalewatu wateslimat), everything that they find against the teachings of the prophets (alaihimussalewatu wateslimat) 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 to the observance of the shari-ah and the following of prophet guarantee the success of both the worlds. The things unpronounced 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 (sall-Allâhu 'alaihi wa sallam) in a dream and extract from him certain instructions when, in reality, contrary to that are the set precepts. In this case, the devilish cast is out of the question as it is agreed upon by the ulama that Satan can in no way impersonate the Prophet (sall-Allâhu 'alaihi wa sallam). Hence in this condition, it is naught but the power of imagination that has made the unreality a reality.

Question: 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 (rahmatullahu Ta'âlâ alaih) blessed with marvels and that is a claimant under the Divine deception?

Answer: 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 (**basirat**) and the veil on the eye. Many things are such that remain hidden from the common people, the knowledge whereof is more necessary than this discrimination. Now we finish this letter with such cognitions as would be helpful to you in dispelling these doubts and confusion. 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 the description of the meanings of "**adopt the morals of Allah**", Khajah Muhammad Parsa (quddisa sirruh) says in his Persian book of (**Tahqiqat**): "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 offense 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, 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 the 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 innovative things, which they are practicing in preference to the 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 to him, and things like that. These, as you see, are false presumptions, "Verily, the presumption in some cases is a sin, " (Q-49:12).

Also, marvels are not confined only to reviving and killing, inspirational cognitions and gnoses 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 gnoses, 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 (quddisa sirruh) would write that all your cognitions are correct. But what is the good of this when the words of Hazrat Khajah (quddisa sirruh) 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 gnoses, and as all these descriptions have followed in their context, they turned out to be a good thing of course. Translation of Persian couplet:

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 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? Translation of Persian couplet:

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 (alaihi wa alaihissalewatu wattaslimat).

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 grant us and you and all Muslims steadfastness in the following of the lord of the prophets (alaihi minassalawati etammuha wa minattahiyiyati akmaluha). 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 the superiority of a saint over a prophet. But in reality the matter is just the opposite because the prophethood of a prophet is superior to his sainthood. In sainthood, due to the narrowness of the bosom, attention cannot be directed towards creatures. But in prophethood, due to great expansion of the bosom, neither attention towards Allah 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 intoxicated ones to grasp this. The stable-state grandees have been blessed with this cognition. Translation of Arabic verse:

Delights and pleasures be to the lords of riches and realm

The remaining matter is that Miyan Shah 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 (qaddesallahu ta’âlâ asrarahum) are the curers of the diseases of the heart. Removal of internal diseases is related to the attention of these divines. Their words are remedy and their looks cure. They are a people that remain 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 the heart too and until complete riddance is not attained from this attachment, soundness (of the heart) is impossible, because the partnership has no place in Godhead. **“Behold, pure religion is for Allah alone,”** 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. The hadith “**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 (qaddesallahu ta’âlâ asrarahum), 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. Translation of Persian couplet:

*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 fulfill 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 fulfill 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 later (alaih minassalawati etammuha wa minattahiyiyati akmaluha) [It means, this object cannot be attained without abstaining from haram and maqruh]. May Allah grant us and you His (sall-Allâhu ’alaihi wa sallam) perfect following, verbally and practically, outwardly and inwardly, in deeds and in beliefs - amen, O Lord of the worlds. Translation of Persian couplet:

*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 [haram and maqruh], 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. In the Hadith “**the world stands damned, and damned all that is therein, save the remembrance of Allah**”. May protect us from its wickedness and from the wickedness of all that is therein by the sanctity of His beloved, Muhammad (alaihissalam), the lord of the formers and the later.

EPISTLE – 111

On the description that unification (tauhid) means emptying the heart of that which is besides Allah and on relevant matters, has written to Sheykh Hamid 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. [**Masiwa** means everything other than Allah Ta'âlâ.] Without attaining this wealth, the saying "one" and the understanding "one" is meaningless near those who have attained 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 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 [ahqam-i Islamiya] (ala masdarihassalatu wassalamu watehiyye), by the sanctity of the Prophet (alaihi wa alaihimussalewatu wateslimat) and his noble offsprings (radiy-Allâhu anhum ajma'în). The remaining inconveniencing is that the bearer of the good-wishes slip, Abdul Fattah, is a nobleman and comes of 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 man 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 Thanesari, 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. Translation of Persian verse:

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. Along with 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 masha-ikh (qaddesallahu ta'âlâ asrarahum) under the sway of states and a timely intoxication have come up with cognitions and gnosés 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 ulama of the men of Truth (rahmatullahu Ta'âlâ alaihim ajma'in). This is because the knowledge of ulama is derived from the lamp of prophethood (ala sahibassalatu wassalamu wattedhiyye) having the support of clear-cut revelations, whereas the source of the gnosés of these Sufis are illuminations and inspirations to which error has a way. The criterion for the correctness of illuminations and inspirations is their conforming with the knowledge of the ulama 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 grant us and you steadfastness in the following of the lord of the prophets (minassalawati akmaluha wa minattahiyiyati afdaluha), outwardly and inwardly, in deeds and in beliefs, and be peace upon you and upon him who follows the Guidance (Hidayah) [the way that is led by the ulama of Ahl as-sunnat wal-jamâ'at and the books of four sects].

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 (rahmatullahu Ta'âlâ alaihim ajma'in). Absorption and attraction exist not but to the top, and not to the top above the top. Same is the situation in the impassioned regarding the vision of the one who (shuhud) have not completed the travelling (suluk) and are rat the station of heart, absorption is not but to the station of the soul [one's own soul] which is above the station of heart. The Divine absorption

(injizabi Ilahiyah) 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 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 [**fana-i mutlaq**] experienced only at the end of travelling (suluk) [mutlaq means unconditionally, in all respects]. Translation of Persian couplet:

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 [**Shuhud-i Haq**], and if there is no agreement [**Shuhud-i Ilahi**], 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.

EPISTLE – 114

On the incitement to the following of the lord of the prophets (alaihissalam), 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 laterers (sall-Allâhu ’alaihi wa sallam), for the sake of whose friendship He unveiled His Nominal and Attributive excellences, whom He made the best of all His creation, and a particle 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 [**Sunnah** has three meanings. Here means Islam].

For instance, midday nap [**qaylula**] taken by way of observing the sunnah is better and weightier than millions of night-vigils not in accordance with the sunnah. Likewise, eating on the day of Eid as ordered by the shariah Mustafaviyah, is better than eternal fasting not prescribed by the shari-ah. Spending a jutely 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, Omar (radiy-Allâhu anh), 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 night (in prayers) and probably he fell asleep at this time. The Amir-

ul-Muminin (radiy-Allâhu anh) said: “Had he slept all night and performed the morning prayer incongregation, 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 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 is clear evidence to this reality in this temporary world and can well be observed by little deliberation. Hence, the source of all blessings is the following of Sunnah and the figure of all evils is the opposition of Shari-ah. May grant us and you steadfastness in the following of the lord of the prophets (sall-Allâhu ’alaihi wa sallam).

EPISTLE – 115

On the description that this Path which we are up to traverse is only seven steps, has written to Mulla Abdul Haq Dehvi (rahmatullâhi ’alaih).

Translation of Persian verse:

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 (**alam-i khalq**) and five steps in the command-world (**alam-i amr**). At the first step placed in the command-world, the Act theophanies (**tajally afal**) appear, at the second step, the Attributive theophanies (**tajally sifat**), and at the third step, the Essential theophanies (**tajallyyat zatiyya**), 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 later. As far as the words of some that this Path is only two steps, the intended thereby is the creation-world (**alam-i khalq**) and the command-world (**alam-i amr**) 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 hearts forgetting “what is besides”, and in keeping away from excessive worldly

engagements lest a liking for the 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 [Everything other than Allah Ta'âlâ is called **masiwa**]. 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: In the Hadith "**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 perception (hiss), hence, whatever also remote from the heart. The Hadith (**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 strangers completely, and regard the arrival of Miyan Sheykh Muzzammil as a 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.

[It is also understood from this epistle that it is very difficult to get inspiration from the Wali in the grave].

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 Ali Badakhshi.

The letter sent by the image of love, Maulana Qasim 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). Khajah Abdullah Ansari (rahmatullahu Ta’âlâ alaih) says: “My Lord, whosoever Thou intend to cast out, he starts casting at us.” Translation of Persian couplet:

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 the fuqara and from being contemptuous of them, by the sanctity of the lord of mankind (alaih wa ala alaihissalatu wassalam), 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 Sahib has reached. As comes in a Hadith, 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 the 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. Translation of Persian verse:

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 Khajah Naqshband (qaddesallahu ta'âlâ sirrehul aqdes) asked Maulana 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 advised him to devote himself to attendance on Ala-uddin (quddisa sirruh) and it is in attendance on Khajah (quddisa sirruh) that he completed most of the task. Maulana Abdur Rahman Jami (quddisa sirruh) in Nafahat has counted him firstly among the disciples of Khajah Ala-uddin (quddisa sirruh) and has related him secondly to Hazrat Khajah Naqshband (quddisa sirruh). 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 Maulana 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-iiyat) and on relevant matters, has written to Mir Muhammad Noman Badakhshi.

Perhaps Mir Sahib has forgotten (us) so that does not remember (us) even though 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 Prophet's (sall-Allâhu 'alaihi wa sallam) Companions, by virtue of companionship gained superiority, with the exception of prophets (alaihimussalam), over all besides themselves, Uwais Qarni or Umar Marwani, while these two except for the companionship had reached the extreme stages and attained the highest excellence. Indeed the mistake of Muaviyah is better than their rightness due to the merit of companionship. The missing of Amr-ibn-al-As is better than their finding. This is because the faith of these divines had become visional by the blessings of companionship, the seeing ill of the Prophets the arrival of the Angel (Gabril), the descending of revelations, and the vision of miracles. None other besides them attained 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). Translation of Persian couplet:

*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 prophets (alaihi wa alaihimussalewatu wateslimat) and be peace.

EPISTLE – 121

On the description that this path acceptedly is seven steps in all. Some of the friends have reached six steps, has written to Mir Muhammad Noman (qaddesallahu sirrehul aziz).

Many many good-wishes be to Mir Sahib. It is since long that you neither have informed of your conditions nor have enquired of the condition of the fuqara of this place. Praise be to Allah and to Him be thanks to that the fuqara 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 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 thing 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 Tāhir Badakhshi.

Maulānā Muhammad Tāhir ought to realise our helplessness. Maulānā Yār Muhammad would inform of the reasons for our departure. 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. Translation of Persian couplet:

*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 fuqarā 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. Translation of Arabic couplet:

*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 Mullā Tāhir Badakhshi.

The esteemed letter of my righteous brother, may he remain clean from the defilement of attachments like his name, has reached. Brother, it comes in a narrative: “**The sign of His having turned His Face away from a servant is his (the servant’s) 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.

[It is understood even from this epistle that it is necessary to perform sunnah of four prayers other than morning prayers with the intention of kaza.]

EPISTLE – 124

On the description that the obligation of Hajj (Pilgrimage) is conditioned by the 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 Tāhir Badakhshi.

The esteemed letter of my brother, Khājah Muhammad Tāhi 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 fuqarā 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 the 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 is a wastage of time. [One of the wujub conditions of Hajj is to have enough money for the journey. It is not fardh for those who do not have enough money for the journey. If they go to the Hajj, they perform nafila Hajj. Umrah is also not fardh or wajib. That is to say, Umrah is nafila worship. If performing a nâfila worship causes abandoning fardh or doing haram, then it will become not a worship. It becomes a sin. See the Epistle 29!] 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 on perchance

not. This is the real matter, the decision lies with you and be peace. [There is information on the Hajj at the end of the Epistle 250].

EPISTLE – 125

On the description that the universe, be it mini or maxi, is a manifestation of the Names and the Attributes of that the universe has no relationship with its Creator except that of creationness and manifestationness, and on relevant matters, has written to Mir Sâleh Neshâpuri.

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 their 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 ulamâ of the followers of the Truth, hold encompassment, immanence, and co-presence to be cognitional (ilmi) 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. To the men of correct illuminations (qaddesallahu sirrehul aziz), the Existence is naught save a true plain (unmixed) entity [**basit-i haqiqi**], and whatever is besides that, they include that in Names. Translation of Persian couplet:

Separation from the Friend, though little, is little not

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

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 excellence 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 a 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 [**Wahdat Wujud**] 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. Translation of two Persian couplets:

*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*

*I pray to Allah, there is only one dergah to pray,
 I did not leave the tawhid even for a second, Allah is the One.*

EPISTLE – 126

On the description that a seeker ought to give 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 alone, as the Existence (Wujud) too has no place in these quarters, and on relevant matters, has written this also to Mir Sâleh Neshâpuri.

O the abode of lordship and chieftainship, a seeker ought to give full consideration towards the negation of false gods of the horizons [**Lâ ilâhe**] and of the interior, and on the side of affirmation of Allah, the true God, [**Illallah**] 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 ulamā of the people of tradition and congregation have justly asserted that the Existence of the Necessary is an 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 short-sightedness. Said Sheykh Alā-ud-daulah: (qaddesallahu sirrehul aziz) “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 some time, until remained controlled by the states (particular to that station), found himself among the deniers in taste and intuition [**firqa-i muattala**] 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 (Zāt). 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. Translation of Persian couplet:

Take your net away, the Unqāyou never can get

For whoever lays the net here, goes empty-handed

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 with that; Translation of Persian verse:

O Lord, they are so and I am so,

and be peace first and last.

Little wonder about being Muslim,

Look at the statements of the ulama!

If you read, you will understand, that ground,

What does Muhammad (alaihissalam) say?

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 Mullā Sefer Ahmad Rumi.

Your pleasing letter has reached. The excuse advanced by you for the 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. [**This word was uttered by Sheikh Abu Sa’d-i Harrāz “kaddesallahū sirrahül’azîz”.**] Translation of Persian couplet:

Everything besides the love of the Lord Almighty

Be though it sweet, is a great calamity

The right of Allah has a 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 a 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 tingā 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. Farouk Hussein 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 content with anything short of the Inconceivable Desired, has written to Khājah Muqim.

Please Khājah Muqim, do not be forgetful of us far-placed and do not feel us far. **Man is with him whom he loves (Hadis-i Sharif).** 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 attention of the guiding-sheikh (qaddesallahu sirrehul aziz) and his attention depends upon the 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 Nizām.

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 existence. 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 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 (sall-Allāhu 'alaihi wa sallam), and after him, of other prophets (salevâtüllahi teâlâ ve teslîmâtühü alâ nebiyyinâ ve aleyhim ve alâ etbâ'ihim ecma'in ilâ yevmiddîn), and then, of saints, according to their rank-differences, may the blessings and peace of Allah be upon our Prophet (aleyhi ve alâ âlihi minessalevâti etemmühâ ve minetteslîmâti ekmelühâ) and upon them, and upon their followers all until the Day of Judgment. May 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,”** 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 Jamâluddîn.

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 a dream, in reality he has not become king, though this dream encourages good hope. In the Naqshbandiyah Path, no weight is given to happenings, this couplet is found written in their treatises. Translation of Persian couplet:

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 the loftiness of the Method of the Honourable Khājgān, and in the complaint of the people who have come up with innovations in this exalted Method considering them complete thereof, has written to Khājah 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 Khājah Muhammad Ashraf, may Allah honour him with the distinctions of His exalted saints (rahmatullahu Ta'âlâ alaihim ajma'in), should know that the Method of the Honourable Khājgān (qaddesallahu teâlâ esrârehüm) is the nearest of the joining Paths, and the end of others stands registered at the beginning of these divines. Their Reference (**nisbat**) 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 (**azimat**), be though they are outwardly harmful to the interior. States and ecstasies (**taqwa**) 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 (**Tajally Zati**), 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 the taste of these grandees. It is quite probable that the imperfect ones too of this exalted

Method might reject some of their excellences. Translation of Persian couplet:

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 khulgā 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 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 (karāhah) 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 group-performing of the supererogatory prayers with the restriction that it should conduct in corner prayers of Masjid, but if the number of participants exceeds three, it is unanimously disapproved (makruh). Also, these people appoint thirteen units (raka-āt) for the mid-night prayer (tahajjud) such that they perform twelve units (raka-āt) standing and then two units (raka-āt) sitting, which ritually is equivalent to one unit (raka-ah). The total thus becomes thirteen, which is not right. Our Prophet (aleyhi ve alā ālihissalewâtü vetteslîmât) has sometimes performed thirteen units (raka-āt), 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-āt) 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 (alā sâhibihessalâtü vesselâmü vettehyye) shining sunnah. It is surprising that in a city of ulamā, the abode of attempters (mujtahidin), this kind of innovations have found currency while we fuqarā receive Islamic knowledge through their benediction. Indeed, Allah is the inspirer of the truth. Translation of Persian couplet:

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 (fuqarā), 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 after 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 (fuqarā) 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 (fuqarā) 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 conduct, 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 (**Innâ lillah ve innâ ileyhi râci’ûn**). And peace be upon him who followed the Guidance and held fast to the ways of Mustafâ (aleyhi ve alâ âlihissalevâtü vetteslîmâtü vettehîyyâtü etemmühâ ve ekmelühâ). 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) (**Innâ lillah ve innâ ileyhi râci’ûn**).

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 Mullâ 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 pretenses and excuses increase naught save misfortune and deprivation. The true Informant (aleyhi ve alâ âlihi minessalevâtü etemmühâ ve minetteslîmâtü ekmelühâ) has said: “The postponers, those who say, ‘I would do it soon’, got ruined “ (**Helekel-müsevvifûn**). 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 on 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. Translation of Persian couplet:

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 Mullā Muhammad Siddiq.

May Allah honour with limitless ascensions in the stages of nearness by the sanctity of the lord of the prophets (sall-Allāhu 'alaihi wa sallam). 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 worldly wisdom but the afterworld wisdom as well (**Akl-i mu'âd**). That is not (**Akl-i me'âsh**). 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 or special, giving also a description of some unique features of the special one.

Know that sainthood proceeds from vanishing (fanâ) and abiding (baqâ), and it is either general or special [Fanâ means, the thinking of the creatures in the heart, the lack of love. Baqa means, having the only love of Allah in the heart.] By general we mean absolute (unspecific) sainthood (**Mutlaq Wilayat**) and by special, the Muhammadiyah Sainthood (**Wilayat-i Muhammadiyah** “alâ sâhibihessalâtü vesselâmü Wettehiyye”), 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 restful 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 Turmer and occupies his soul (ruh) itself totally in the vision of the Attributive Divine Precincts (sifat-i haqiqiya of Allah Ta'âlâ), and rises his secret (sirr) with the vision of Splendours and Considerations to the station where it becomes honoured with the instantaneous Essential theophany (**tajalliyat-i Zatiyya**), and becomes bewildered his hidden (khafi) at the extreme Transcendence, Holiness, and Exaltedness (of the Aspired for), and unites his hiddenmost (akhfâ) a uniting (with Allah) which is beyond detection

and perception so that comes true for him. Translation of Arabic verse:

Delights and pleasures be to the lords of bounties

What is worthy of knowing is that the specific Muhammadiyah (**Wilayat-i Hassa-i Muhammadiyah** “alâ sâhibihessalâtü vesselâmü vettehiyye”) stands distinguished in all degrees of sainthood on the sides of ascension and descension both. As for the ascension side, the vanishing of the hiddenmost (akhfâ) and the abiding thereof is a characteristic of this specific sainthood. The ascension of all other sainthoods (**Wilayat-i Amme**) 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 (**Wilayat-i Hassa-i Muhammadiyah**) in the excellences of the degrees of this sainthood because he (sall-Allâhu ’alaihi wa sallam) was carried bodily in the night of Ascension (Merâj) to whereunto appointed by Allah, and Paradise and Hell were unveiled to him (sall-Allâhu ’alaihi wa sallam) and was revealed unto him that which was revealed, and there he (sall-Allâhu ’alaihi wa sallam) was honoured with (royat). This kind of ascension is special to Hazrat Muhammad (sall-Allâhu ’alaihi wa sallam) and to the saints following him a devout following, and the travellers in his footsteps also have share in this specific distinction. Translation of Arabic verse:

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 eye-sighting (royah) in this world is especial to Hazrat Muhammad (alaihimussalam). The sighting experienced by the saints (qaddesallahu sirrehul aziz) that are in his (sall-Allâhu ’alaihi wa sallam) 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 are identical with the other.

EPISTLE – 136

On the prohibition of postponing and putting-off in attaining the real objective, has this also written to Mullâ 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 Khân Khânân and Khâjah Abdullâh have already been sent. Kindly go through those. Your going to the 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 Khājgi. If there are the matter should be brought to the notice of Khājgi 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 (salāh), the excellence whereof is related to the extreme of the extreme, and on connected matters, has written to Hāji Khizir Khan who is from Afghanistan.

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 (salāh) where it is unattainable to him who is not an extreme-reached one, and more especially, in the performing of obligatory prayers (salawāt). Since at the beginning of the extreme stage, They grant delights in supererogatory prayers, and at the extreme of the extreme, this matter becomes related to the obligatory prayers. One feels oneself idle during the performing of supererogatory prayers, to him, the performing of obligatory prayers becomes a great accomplishment. Translation of Persian verse:

This task is a gold-lot, see whom They allot

[(Nāfila namāz) means other than fardh and wājib. The sunnahs of five-time namāz and other non-wajib namāz are always nafilā. All sunnahs, whether muakkadah or not, are nafilā. (Dürr-ul-muhtâr) and (Ibni Abidîn), (Halebi) etc.]

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. Translation of Arabic verse:

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. Translation of Persian verse:

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 (Ru'yat) would be during the sighting moments. Know also that all other worships are goa 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 Bahā-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. Translation of Arabic verse:

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 the thing. Translation of Arabic couplet:

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 need is to count oneself among the dead from today, and commit the expeditions of here to the care of “**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 repeatedly and emphatically. The buttered morsels of kings add to heart-ailments, how then success and salvation, beware, beware, beware. Translation of Persian couplet:

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 the 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 authentic news: “**Whoso thumbles 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 the 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 is the Granter of help. May protect us from those acts which our Lord, the Exalted, likes not, by the sanctity of the lord of mankind (alaihi minassalawati etammuha wa minattahiyyati akmaluha) 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 Jāfar Beg Nehāni.

Your kind letter has brought honour. May grant you protection as you keep yourself informed of the conditions of the fuqarā and your concern for them in presence and absence is alike. My master (sall-Allāhu ’alaihi wa sallam), when the disbelievers of the Quresh, in their utter unblestness, began an all-out slandering and denouncing of the men of Islam, the 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 (alaihi minassalawati etammuha wa minattahiyyati akmaluha), and openly read the satirical couplets to their disparagement. The Prophet (alaihissalam) would say that **the Holy Ghost (Ruhul-Quds) is by him as long as he is reading to their disparagement.** Offense by people is of the boons of love. O Allah, make us of them by the sanctity of the lord of the prophets (alaihi minassalawati etammuha wa minattahiyyati akmaluha).

EPISTLE – 140

On the description that sorrow and hardships are among the prerequisites of love, has written to Mullā Muhammad Masoom Kābuli.

O the image of love, sorrow, and hardships are among the prerequisites of love. When choosing poverty (fuqr), pain and sorrow cannot be escaped. Translation of Persian couplet:

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 a complete cut-off from “other” than Him. Here comfort is in discomfort, and glee in a 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 bless you with more and more progress, by the sanctity of the lord of the prophets (alaihi wa alaihimussalewatu wateslimat). 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 devotion and love. 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.

EPISTLE – 142

On the description that the Reference (Nisbat) of these divines, howsoever little be that in hand, is not little, has written to Mullā Abdul Ghafoor Samarqandi.

Your esteemed letter, so kindly sent, has reached. The love of dervishes (fuqarā) 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. Translation of Persian couplet:

Attention to Him to the twinkling of an eye

Is better than the life long union with the fairies of the sky

Even a little of the Reference (Nisbat) of these divines in hand, is not little, because the end of others is registered at the beginning of theirs. Translation of Persian verse:

Assess my harvest from the verdure of my orchard

As far as 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. Translation of Persian verse:

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. Translation of Persian verse:

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 Mullā Shams.

May power be granted to the lover of dervishes, Maulānā 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 (alaihi wa alaihimussalewatu wateslimat). 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-suhlk), of the unto-Allah and into-Allah journeys, of the other two journeys that follow these two journeys, has written to Hāfiz Muhammad Lahori.

May Allah grant unlimited progress in the stages of excellence by the sanctity of the lord of mankind (sall-Allāhu 'alaihi wa sallam), rendered secure from error. Translation of Persian verse:

The talk of the Friend, whencesoever that be is pleasant

Journeying (**sair**) and travelling (**suluq**) is movement in knowledge through experiences, there being no room here for spatial movement. Thus, the journey unto-Allah (**sair ilallāh**) 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 (Wājib Ta-ālā). This state is called vanishing (**fanā**). And the journey into-Allah (**sair**

fillāh) is movement in knowledge in the Necessity-Degrees (Marātibi Wujub) consisting of the Names, Attributes, Splendours, Considerations, Sanctities, and Transcendentalities, 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. Not knowing can know that, and no perceiving can perceive that. This journey is called abiding (**baqā**). And the third journey (**sair anillah-i billah**) 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 (**sair ashya**) 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 into-Allah are meant for attaining sainthood (**Wilayat**) 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 (salevâtullahi tealâ ve teslîmâtühü alâ cemî’ihim umûmen ve alâ efdalihim husûsan) 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 Mustafā (alaihi wa alaihimussalewatu wateslimat).

EPISTLE – 145

On the description that the Mashā-ikh of the exalted Naqshbandiyah Method has 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 Mullā Abdur-Rahmān Mufti.

May Allah grant us and you firm hold on the path of the shari-ah Mustafaviyah (ala sahibassalatu wassalamu watehiyye) and may Allah be merciful to him who said amen. The mashā-ikh of the Naqshbandiyah Method (qaddesallahu ta’âlâ asrarahum) 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 mashāikh of all other Paths, the beginning of the journey of whom is from the

creation-world, and after having covered the creation world 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 at the beginning of theirs. Translation of Persian verse:

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 to 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 creation-world 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 shari-ah. [Self-purification (**riyazat**) means not doing the desires of carnal-soul, effort (**mukahada**) means to deal with the carnal-soul. Doing things that the carnal-soul doesn't want].

It should be known that slowness of excitedness is not a sign of a lack of propensity. There is a crowd that has perfect propensity and yet they are in the grip of this calamity and be peace.

***I name day and night salat-u salam,
For the soul of Fahr-ul-enam!***

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 fuqarā. 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. Translation of Persian couplet:

***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 dewdrop 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 Mustafā (alaihi minassalawati etammuha wa minattahiyyati akmaluha).

EPISTLE – 147

On the description of whether severing (gusastan) has priority over joining (paiwastan) or joining (paiwastan) over severing (gusastan), has written to Khājah 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 (alaihi wa alaihimussalewatu wateslimat). One group of mashāikh (qaddesallahu ta’âlâ asrarahum) 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 third group has resorted to silence. Abu Saeed Kharrāz (qaddesallahu sirrehul aziz) says: “Until you part not, you get not, and until you get not, you part not, I do not know which one has a 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 relationships with each other. Sheykh-ul-Islām, Hazrat Hirawi (qaddesallahu sirrehul aziz), 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 at a loftier point, having discarded what is scanty. It should be 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 the unto-Allah journey (**sair ilallāh**) and the second degree is related to the into-Allah journey (**sair fillāh**). By gathering these two journeys together, one attains 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. Translation of Persian couplet:

*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 claims to be satiated has nothing in hand, one should not be deceived by the mediation of the spiritualities of mashā-ikh and their help, as the figures of mashā-ikh are in reality the subtleties of the guiding-sheikh, has written to Mullā Sadiq Kābuli.

Two letters, one after another, have reached. In the first letter was 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 mashā-ikh and their help as the figures of the mashā-ikh are in reality the subtleties of the guiding sheikh 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 deferring 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.

*The subsidiary of a person who tawakkuls to Allah is Haq
The bitter heart will one day become glad.]*

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 Mullā Sādiq Kabuli.

My brother Maulānā Muhammad Sadiq 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? Translation of Persian couplet:

*If one door is closed, O my heart
The other would be opened wide apart*

This kind of shortsightedness 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 fuqarā 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 soul. 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 Khājah Muhammad Qāsim.

The kind letter of my brother Khājah Muhammad Qāsim 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 (**Wajib-ul-Wujud**) 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.

Listen! What did Allah say about a person who does not perform prayers?

He said, let come out of my sky and earth, find other creators.

The Messenger of Allah brought the Quran, but some of them did not approve it.

He said, the person who does not perform prayers let him burn in Hell.

EPISTLE – 151

On the description of exaltedness of the Method of Hazarāt Khājgān, of the meaning of recollection (yād-dāsht) as is especial to these divines (qaddesallahu ta'âlâ asrarahum), has written to Mir Momin Balkhi.

Translation of Persian verse:

The talk of the Friend, whencesoever it be is pleasant

Recollection (**yād-dāsht**) in the Method of the honoured khājgān (qaddesallahu ta'âlâ asrarahum) means Presence (Huzur) without absence (ghaibah), ie. permanent Presence of the Essence (**Tajally Zati**) without the intervening veils of the Splendours (Shuyun) and Considerations (Itibārāi). 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 flash like 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 (yād-dāsht). Hence, it becomes established that the visioning (shuhud) of these grandees is most perfect and most complete and the completeness of vanishing (fanā) and the perfectness of abiding (baqā) on the other hand as well is in keeping with the vividness and clearness of the Visioned (Mashhood). Translation of Persian verse:

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). Allah has declared obedience to the Messenger (alaihissalam) as obedience exactly to Himself. Hence, obedience to Allah through obedience to those other than the Messenger (sall-Allāhu ’alaihi wa sallam) 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 the 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,**”.

Yes, some of the great mashāikh have, in a state of intoxication and under the sway of states, uttered words that indicate the 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 Khirqān. He sent some of his courtiers to Abul Hasan Khirqāni 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 obeying Allah that I am ashamed of obeying 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 mashā-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 (sall-Allāhu ‘alaihi wa sallam), and consider that obedience to Allah a mortal error which is through obedience to someone other than His Messenger (sall-Allāhu ‘alaihi wa sallam). 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 Khurāsān was also sitting in his gathering. In the meantime, by chance, an impassioned man overpowered by states happened to come there. The Sheykh received him with greater regard 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 (alaihissalam), 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 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 Miyān 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 (fanā -mutlaq), efface the impressions of “what is besides” [Everything other than Allah Ta’âlâ is called **masiwa**. In a word, all creations] 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). Translation of Persian verse:

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. Translation of Persian couplets:

Belief and disbelief are the 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 ought to be cared for whether the people of this world are happy or unhappy. Their displeasure matters little. Translation of Persian verse:

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. Translation of Persian couplet:

Oh, look at my cheeks and at its rosy grace

Do the colorful 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 to Miyān Muzzammil.

May Allah keep with Himself, and leave not for an instant with “other” than Him. O Allah leaves 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 an idol, in reality worships one’s own self: “**Have you seen him who makes his desire his god**” 45:23). Translation of Persian couplet:

Once thou hath passed out of thyself and is away

Then all is pleasant good and gay

Leave yourself and come. Just as passing out of the self is necessary, going into the self also necessary. Since “finding” is therein, beyond the self “finding” is not. Translation of Persian couplet:

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 āfāqi**) is distantness after distantness and journey into the self (**sair anfus**) is nearness after 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 (**hayrat**), 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. Translation of Persian verse:

Here in-dwelling is infidelity and uniting profanity

Prior to attaining to this station, pondering on it is forbidden. May Allah, the Sublime (ala sahibassalatu wassalamu watehiyye), 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. Translation of Persian couplet:

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 Sādiq was with me. If God's will favours, intend to stay there 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-1 1:56). 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. Translation of Persian couplet:

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 Miyān Muzzammil.

The letter that you sent by the son of the Qāzi of Jālandhar has been received. Praise and Grace belong to Allah that the love of fuqarā is your ready state. According to: "**Man is with him whom he loves**" which is stated in **Buhari** and **Muslim**, you are with them. The month of Rajab though is

near with respect to the interval, but it is too far away. Translation of Persian couplet:

*Separation from the Friend though little, is little not
Half a hair in the eye is but a lot*

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 fuqarā: **“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 (alaihi minassalawati etammuha wa minattahiyati akmaluha) 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 hathfound Thee, recognizeth them not. “ May Allah, the Sublime, grant us and you the love of this 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 Wahnāb.

You came twice and departed, soon; hence, could not get time to discharge some of the rights of the company (suhbat). The object of the 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 one’s 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 contentedness from contumacy. Hazrat Khājah Naqshband (qaddesallahu sirrehul aziz) 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 meantime a student and conveyed your desire for counsel. It came to my mind that the very coming of you establish rights, and effort from my side also should be to fulfill the duty as much as possible. Therefore, deemed it necessary that through the tongue or 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 inspire 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 ulamā

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 [reformists are on the rise] 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 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 (qaddessallahu ta'âlâ asrarahum).

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 compliments and supplements are as is sunnah complementary to the obligatory. Supererogate things are called (*Mâlâya'nî*). **“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 Mustafâ (alâihi minassalawati etammuha wa minattahiyyati akmaluha).

EPISTLE – 158

On the description, that the difference between the degrees of excellence is in accordance with the difference in propensities, and on relevant matters, has written to Sheykh Hamid Bangâli.

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 (**tajally sifaty**), and of some others from the Essential-theophany (**tajally zati**). There is, however, a startling difference between the singulars (*afrâd*) of these two theophanies and the lords (*arbâb*) 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 (*akhfâ*), “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 an invitation, and the latter is the station of fall (istihlāk) and seclusion, and be peace first and last.

An oracle of a scholar is a rare treasure.

A conversation is an endless library.]

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 the discussion and does not have the ability to be addressed: “**They are like cattle, nay more misguided,**” (Q-7:179). Translation of Persian couplet:

The embryo in the womb of itself unaware

Of how and why little does it care

The man whose soul has come down to the order of body and a 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 (qaddesallahu ta’âlâ asrarahum) call vanishing (**fanā**). Translation of Persian couplet:

Be thou dust whence emerge flowers

For dust alone has the blessing of scattering fragrant showers

And he who did not die 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 be patient and be helping and assisting 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.

*He does not persecute his servants at all!
Everyone suffers from their wrongdoings!*

EPISTLE – 160

To the name of this lowly servant of him, Yar Muhammad, al Jadid, al-Badakhshi al-Tālaqāni, on the description that the lords of the Method (Tariqat) 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 mashā-ikh Tariqat) (qaddesallahu ta’âlâ asrarahum) are divided into 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 figures 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 (**seqr**) and inebriety to heedfulness (**sahw**) 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 clothing exist no more. Similar is the case of that person who thinks of his qualities and excellences like 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 (**baqâ**) consequent on that a greater completeness as well, God willing, be soon described. In all the

field of doctrinal theology and Book, the Sunnah, and agreement with the ulamā no difference between 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 the 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 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-ulWujud), 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 prescribes 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 error and heresy and lead them to atheism.

The first group has attained to highest perfection and best completion, to fullest submission, and to an 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 hiddenmost (**akhfā**), due to utmost subtleness and abstractness have a 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 affect their negation by putting those under “no” (**lā ilaha**), 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 (**A’yân**) 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 true for the Necessary and could not detect what have they justified that belongs to the category of Possible but has a 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 the negation of these by “no” (**lā ilaha**) but because of the shadowiness-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 (**lā ilaha**) due to perfect harmony with and imitation of the Prophet (alaihi minassalawati etammuha wa minattahiyati akmaluha), and did not see any harmonization of the Possible with the Necessary, nor did they affirm any reference thereof to that. They identified themselves as 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. Translation of Arabic verse:

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. Translation of Persian verse:

See how vastly apart are the two paths

The one that resembles the beloved could be loved if one has little love, but as for the made, and the created, and the servant, unless one has an extremely strong love for the beloved, one cannot like them and take them as one's beloved. This exalted group has a full share in the station of servanthood (**abdiyyat**) - 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 a way into them. O Allah, make us among their lovers and followers by the sanctity of Muhammad, the Chosen (sall-Allâhu 'alaihi wa sallam).

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. A 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 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 (**maqam-i zil**). In this rejection, I was helpless because I did not like to come out of this station while the most celebrated of mashâ-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 the difference in cognitions and gnoses, 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 Colābi.

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 the heart is brought to bear upon that, and the wisdom of the 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. [Masiwa means everything other than Allah Ta’âlâ.] Good tidings be to him who preserved his heart for his Lord. An effort is necessary to be blessed with the freedom of heart in order to end with a restful carnal-soul. “That is the bounty 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 Ramazān, of the harmoniousness thereof with the Glorious Qur-an 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 Khājah Muhammad Siddiq Badakhshi.

In the name of Him, Sublimity belongs to Whom. The Speech-Splendour, 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 Ramazān is comprehensive of all boons and blessings and every boon and blessing that is there is initiated by the Essence and imparted by Its 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 Quran is the sum total of the reality of that Comprehensive Splendour. Hence, this blessed month stands in perfect harmony with the Quran, since the Qur-ān 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-ān came to be in this month: **“The month of Ramazān, in which was revealed the Qur-ān,”** (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 a 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 help us benefit from the goodness and benediction of this blessed month and grant us a big share therein.

Said the Prophet (ala sahibassalatu wassalamu watehiyye): **“When anyone of you intends to break his fast, he should break that with dates, for that is a benediction (barakah),”** and the Prophet (sall-Allāhu `alaihi wa sallam) 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 (sall-Allāhu `alaihi wa sallam) therefore designated Nakhlah as paternal aunt of the sons of Ādam. Hence, said the Prophet (sall-Allāhu `alaihi wa sallam): **“Respect your paternal aunt, the Nakhlah, because it has been created from the remnant of the clay of Ādam.”** 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 (alaihi minassalawati etammuha wa minattahiyati akmaluha): **“The best predawn meal for the faithful is date,** “ maybe 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. Translation of Persian couplet:

Strive to make the food good as a jewel

Eat then of it to the fill 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.

Avoid harâm, look forward to performing fardh!

If you do not perform fardh, you will be devastated!]

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 (rahmatullahu Ta'âlâ alaih), the symbol of lordship 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 (alaihissalam). The ready blessings of both the worlds are related to the imitation of the lord (alaihissalam) of both the worlds and that is all. Imitating him (alaihissalam) means observing the Islamic ordinances and obliterating the traditions of the unbelievers. Islam and infidelity are opposed each to 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 (sall-Allâhu 'alaihi wa sallam): **“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 [who attacks the religion of Islam and Muslims] 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 a 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 Quran. Therefore mixing with these enemies of Allah and His Prophet [who call Muslims reactionists] is of the greatest offensive acts. The least harm coming from mixing and associating with these enemies is weakening the power of enforcing 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 lead to the enmity of Allah and His Prophet (sall-Allâhu 'alaihi wa sallam). A man thinks that he is of the followers of Islam, confirms Allah and His Prophet (sall-Allâhu 'alaihi wa sallam), 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. Translation of Persian couplet:

Khājah has the happy thoughts of being joined to Him

But naught save happy thoughts is that which Khājah 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 upper-hand, 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. Translation of Persian verse:

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-ān “unclean” (**najs**), and at another place, “dirty” (**rijs**). 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 the highest regard 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-ān: “**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 one becomes mad, one does not attain to Muslimhood. “Madness [**being divane**] 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 (sall-Allāhu ’alaihi wa sallam). 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. Translation of Persian verse:

Make us steadfast in this, O Lord,

by the sanctity of the lord of the prophets (alaihi minassalawati etammuha wa minattahiyati akmaluha).

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 the world. The world and the hereafter do not go together. [What the world means is written in the seventy-third (73) epistle. The world means things that Allah dislikes and forbids.] 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. Translation of Persian couplet:

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 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 [pens, watches], is unlawful.

[It is permissible for women to use ornaments such as rings, bracelets, earrings, and necklaces made of gold and silver. However, they must cover them on the street and with men who are namahram to her. Eating pork, drinking

alcoholic beverages, gambling, giving and taking interest, playing or listening to every instrument is clearly and definitely harâm. It is haram for women and girls to go out on the streets with their heads, arms and legs unveiled and show their private parts to men are namahram to her. It is haram for men to go out with their knees or any private part of them (mahrem) from the belly to the knee unveiled, and expose them to any woman or man. It is fardh for women and men to veil their private parts (mahram) when they go out. Allahu ta'âlâ order to Muslims in this way. Those who go out without veiling their private parts commit haram. They fall from grace. They will be tormented in Hell in the hereafter. If they say things like: (What would happen? Look at my heart, my heart is clean!) they would degrade Allahu ta'ala's orders and prohibitions, and they would not appreciate them. The faith will go of those who do not appreciate and dislike Ahkâm-i Islamiyya or the orders and prohibitions of Allahu ta'ala. Even if they say they are Muslim, they are not Muslim, they are liars. Until they repent from this sin, any of their prayers such as namaz, oruj, zakat, or any good deeds will not be accepted, and they will suffer eternal torment in Hell in the hereafter. Faithful women and men have to repent immediately after committing a sin. If they insist on committing sin and do not want to abandon sin then this means that they do not afraid of Allahu ta'ala. When this happens, their faith has gone. They will become apostate].

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 ulamâ 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 that is error and falsity: "So what is there, after truth, but error," (Q-10:32). And be peace first and last.

*People are human and they would be confused anytime,
Make mistakes by the handful,
While walking on the plain ground,
Would stumble on and fall!*

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 Hâfiz Bahâ-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.

[Allâhu ta'âlâ does not throw up their sins and faults to His slaves' faces. His kindness reaches everybody every moment, good and evil people alike. He sends reward to every people who work for this world without discriminating anyone.]

Acceptance of some and nonacceptance of some others are from their side.

[Allâhu ta'âlâ does not torment or do injustice to His born slaves (men). They treat themselves cruelly and torment themselves with their own evil thoughts and loathsome deeds that draw them to torments and sufferings. Couplet:

And Allah wronged them not

But they used to wrong themselves]

The summer sun shines alike on the washerman and the clothes, but the face of the washerman turns black and the clothes turn white.

[By the same token, though it shines over the apple and over the pepper, in the same manner, it reddens and sweetens the apple, whereas it reddens the pepper and makes it bitter. Though the sweetness and the bitterness are caused by the rays of the sun, the difference between them is not from the sun; it is from themselves. Because Allâhu ta'âlâ pities all people very much, more than a mother's mercy upon her child, He has declared in the Qur'ân alkerîm how every person, every family, every society and every nation, all over the world, in each century should act in each of their undertakings, in what way they should run their activities, and what they should avoid in order to be comfortable in this world and in the Hereafter. The Ahl-i sunnah scholars learned all these with their keen insight, and, writing millions of books, they communicated them to the whole world. This means to say that Allâhu ta'âlâ has not left people free in their actions. Consequently, there is not a place left on the earth where Islam has not been conveyed. Islam cannot be separated from worldly affairs. Attempting to do so means to strive to eradicate Islam and the Muslims from the earth?]

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 destructions. [This is like giving dessert and halvah to those who suffer from diabetics. This ruins him as soon as possible.] 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 shariah, has written to Sheykh Farid (qaddesallahu sirrehul aziz), the abode of lordship and chieftainship.

May Allah Almighty dignify you with the dignity of the internal (bātini) heritage of the Untaught Qurashi Hāshimi Prophet (sall-Allāhu ’alaihi wa sallam), as has He (alaihissalam) dignified you by the formal heritage, and may Allah be merciful to the servant who said, amen.

The formal (suri) heritage Muhammad (sall-Allāhu ’alaihi wa sallam) 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. The way of thanks-giving for the formal heritage is to get adorned with the internal heritage, and the adornment with the internal heritage is not attained without a perfect following of the Prophet (aleyhissalātü vesselâm). It is therefore obligatory upon you to follow him (sall-Allāhu ’alaihi wa sallam) and obey, him (sall-Allāhu ’alaihi wa sallam) in his permissions and prohibitions. Indeed devout following is an offshoot of devout love for the Prophet (alaihissalam).

He loves him to whom he surrenders all his wishes and whims. The sign of devout love is an utmost aversion towards his (aleyhissalātü vesselâm) enemies and display of animosity towards the opposers of his shari-ah (sall-Allāhu ’alaihi wa sallam). In love (**Mudâhene**), hypocrisy has no place, the lover is always mad about his beloved and dares not opposition, and does not keep any kind of relationship with the opposers of his beloved. Two dissimilar kinds 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. Translation of Persian couplet:

The sad gloomy morning will show indeed the loss

The moonless night of love which thou certainly did pass

The worldly chattel is deception after deception and upon them rest the unending hereafter-affairs. If this few-day life is spent following the examples of the Prophet (sall-Allāhu ’alaihi wa sallam), the hope of eternal salvation is

there, otherwise, it is naught over naught, whatever it be, and whatever kind of virtue it might be. Translation of Persian couplet:

***Muhammad (alaihissalam) 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 poor-due serves the same purpose. Translation of Persian couplet:

***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 ulamā 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 (sall-Allāhu 'alaihi wa sallam) should be looked upon as enemies, and endeavour should be made in their humiliation and humbling and in no way respect be shown towards them. These unfortunate ones should not be given a 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 as one relieves the nature. The path that leads to your sublime Ancestor (aleyhi ve alâ âlihissalewât vetteslîmât) is this. If you do not adopt this path, getting to his noble threshold is difficult, oh, far far away is that. Translation of Arabic couplet:

***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. Translation of Persian couplet:

***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 important-most of most important thing in this short period of life, has written to Mullā 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 everything 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 important-most of the important thing, and to get rid of the internal diseases through the 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), 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 becomes fettered, oh, far far away is the goal: “**And Allah wronged them not, but they used 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. Translation of Persian couplet:

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 Mustafā (alaihissalam).

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 been reached. From both of these, the love for fuqarā and seeking refuge with this exalted sect was surmised. How great favour it is that They bless someone with this bounty. Translation of Persian couplet:

My counsels are to fulfill 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 earth, the angels or the lower-category things, is One, Inconceivable and Incomparable, above resemblance

and likeness, independent of form and similitude, fatherhood and sonship impossible in His case, equality and similarity have no way towards Him. The suspicion of unitedness and immanence is utterly unbecoming 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. Ram was the son of Jasrath, brother of Lachhman, and husband of Sitā. 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 Ram and Krishn which is like calling a mighty king by the name of a lowly sweeper. It is extremely foolish to hold Ram and Rahmān as one. The Creator and the creature cannot become one, nor can the Inconceivable unite with the Conceivable. Prior to the creation of Rām 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 (alaihi wa alaihimussalewatu wateslimat), 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 as 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 of 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 (alaihi wa alaihimussalewatu wateslimat), contrarily, ask other people to shun, shun that themselves too, and declare themselves human beings like other human beings. Translation of Persian verse:

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 has added new and invented things in this sublime Method, and on the matters relevant, has written to Khājah

Muhammad Qāsim, son of Khājah Amkanki (qaddesallahu sirrehumal aziz).

Praise be to Allah, the Sustainer of the worlds, and blessings and peace be upon the lord of the prophets (sall-Allāhu 'alaihi wa sallam) and his pious offsprings. Now, with the presents of abounding well-wishes and countless greetings to His Eminence, the cream of revered mashaikh, 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. Translation of Arabic couplet:

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" (samā) and "dancing" (raqs), ecstasy (wajd) and forced-ecstasy (tawājud), which were not there in the days of the Prophet (sall-Allāhu 'alaihi wa sallam) and the Righteous Caliphs (ridwānullahi alaihim). Instead of seclusion and retiring (chillā), 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 at the beginning of theirs, and their Reference comes to be above all other References. Their words are a cure for the heart diseases, and their looks are the 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 lowness of the Possibility (Imkān) to the loftiness of the Necessity (Wujub). Translation of Persian couplets:

Wonderful caravan-leaders are the Naqshbandian

For they lead the 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. Sometimes they search peace in loud-voiced remembrance and sometimes seek comfort in "hearing" (samā) and "dancing" (raqs), and as they are unable to get solitude in the crowd, resort to "forty" (chillā) to get solitude.

How surprising it is that they look upon these innovations as complete 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 Nün and the Sad and by the sanctity of the Prophet and his offsprings (sall-Allâhu Ta'âlâ alaihim ajma'in). 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 what group belongs the intimate attendants in your, assembly and from what sect come the companions in your functions. Translation of Persian couplet:

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 (rahmatullahu Ta'âlâ alaih) 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 the sunnah, has a place. They perform the pre-dawn prayer congregationally and, like the sunnah of Tarāvih, seek to grace the Masjid-court by seeking to popularize that. They consider that good practice and invite people towards that but the thing is that performing supererogatory prayers congregationally has been declared by the jurists (rahmatullahu Ta'âlâ alaihim ajma'in) 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 (sall-Allâhu 'alaihi wa sallam) 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. Translation of Persian couplet:

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 Māwarā-un-Nahr, the abode of the ulamā of the Truth, while the state of affairs is this that we fuqarā benefit from their benedictions in the matters of knowledge. 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 Mustafaviyah (sall-Allāhu 'alaihi wa sallam), and may Allah be merciful to the servant who pronounced “amen”.

Oh my Lord, what is this love, burned my body?

The pleasure in this is different, perceived but not explained.

Which way do I go, fleeing from my Lord?

This heart loved you, it would not be worthwhile to others till I died!]

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, Sultānpuri.

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 (alaihimussalam).

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 Desire 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, 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 fulfillment of these two rights and alludes towards giving thought to these two sides. Hence observing one out of these two is negligence, and contents 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. Translation of Persian couplet:

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 (qaddesallahu sirrehul aziz) steadfastness in the path of the shari-ah Mustafaviyah (sall-Allâhu ’alaihi wa sallam).

EPISTLE – 171

On the description that what is laid upon the fuqarâ 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 Mullâ Tâhir 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 (sall-Allâhu ’alaihi wa alâ Âlihi ve Ashâbihi wa sallam).

What is incumbent upon us fuqarâ 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 (sall-Allâhu 'alaihi wa sallam): **“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 a 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 (sall-Allâhu 'alaihi wa sallam): **“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 khulafâ) 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 any way 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 (sall-Allâhu 'alaihi wa sallam) **“The love of the world is the root cause of all sins.** “ May Allah save us and you from the love of the world, of its seekers and governors, and from mixing with them, and companionship with them, because that is 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 shari-ah, the reason thereof, and the conforming thereof with the formal shari-ah along with 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.

The form is that which the outward ulamā have the authority to describe, and reality is that which the exalted Sufis are distinguished with. The end of the 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 (Mabdā Ta-ayyun) of the lord of mankind (sall-Allāhu 'alaihi wa sallam). 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 a way so as to develop any relationship with the world. This Splendour is a 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. 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 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 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 and through the blessings of His Beloved (sall-Allāhu 'alaihi wa sallam), 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, maybe 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 shari-ah 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 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.

Question: If it is pointed out that the gnostic finds his body and the heart also outside the circle of what is the reason thereof?

Answer: 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 subtle most ones of the subtleties that have placed their foot outside.

Question: If it is remarked that the obligations 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.

Answer: We say that the reality of the shari-ah does not extend beyond the soul and the secret, and does not reach the hidden and the hiddenmost, and those that place the foot outside are in reality these very ones, the hidden, and the hidden most. 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 (alaihi minassalawati etammuha wa minattahiyati akmaluha).

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 Nomān (qaddesallahu sirrehul aziz).

After praise and blessings to Allah and His Messenger (sall-Allāhu ’alaihi wa sallam), be it known to you that you had asked whether it is necessary to negate everything that comes insight and knowledge by the word “no” (lā), as the Desired affirmed exists beyond the sight and knowledge, and from here it becomes certain that the vision of Muhammad (alaihissalam), the Messenger of Allah, also deserves negation, and that the Desired affirmed exists beyond that.

Answer: O brother, Muhammad (alaihissalam) 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 Attār (rahmatullahu Ta’âlâ alaih) 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” (**Lâ ilâhe illallah**) 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” (**lâ**), 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 penetrating and has become smeared with the dust of the path of the Desired, the “Exempted” (**Illâ**) also appears to the vision-like the “exempted from” (**Illâ**), and the traveller finds himself attached to that which is beyond that vision, and looks for the Desired in the outside of that. Since at the beginning of this excellence, whatever was brought under “no” (**lâ**) pertained that all to the circle of the Possible and did not merit 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” (**illâ**), 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. Translation of Persian couplets:

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 the negation of the goals that are undesired goals, the excellence is to bring the visioned of the Necessity-degree also under “no” (**lâ**) like the visioned of the Possibility-

degrees, and nothing other than the utterance of the “Exempted” (Illallah) word be on the side of affirmation. Translation of two Persian couplets:

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 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. Translation of Persian verse:

Everyone has been created for a task especial

I have enough madness in this regard but respect prevents the opening of lips. Translation of Persian verse:

My insanity rests with a beau that appears artistically in a glorious view

Translation of Persian couplet:

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 Mustafā (alaihissalam).

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 desertion like Union, and on the description that the happening related was the vision of jinn and his deceptive working, has written to Khājah Muhammad Ashraf Kabuli.

The pleasing letter of my respected brother has reached. As it expressed love for the fuqarā 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 the object of wrath, leaving that which is pleasing, and do not sell themselves for a 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 a share to Lat and Uzzā 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 thou wert to ascribe partner, fruitless 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 the 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 (**Qalima-i tamjîd**): (**Lâ hawla wa lâ quwwata illâ billahil'aliyyil'azîm**) "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 Mustafā (alaihi minassalawati etammuha wa minattahiyyati akmaluha).

EPISTLE – 175

On the description of instability (talwin) of states and acquirement of serenity (tamkin), of the 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 the heart (**Arbâb-i qulûb**), and is named as a son of time or time server (**Ibn-ul-waqt**). 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 the father of time or time master (**Ebul-waqt**), has a place. If by the Grace of Allah, the 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 the

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 imbue-ment is by way of conformity, whereas the arrival of unstable states is by way of originality. The credibility is for the originality, not for 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 (sall-Allāhu ’alaihi wa sallam), 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 shining shari-ah, be persistent in the esoteric lesson. Translation of Persian couplet:

*Like a frog in this boundless ocean
Strive hard to get to thy destination*

My beloved brother Maulānā Muhammad Siddiq is in Āgra, 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 Mullā 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 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. Translation of Persian verse:

This is not the time for teaching and reasoning and with Kashf and Kashshāf being the busying.

and be peace.

EPISTLE – 177

In incitement to the correcting to the good opinions of the people of tradition and congregation, has written to Jamāluddin Husain Badakhshi.

Khājah Jamāluddin 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 Sufis. “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 Khājah Muhammad Sāleh a great honour as this serving is in reality serving and assisting the said Khājah who is among the fortunate ones. Translation of Persian verse:

*We have guided you to the coveted treasure,
and be peace.*

EPISTLE – 178

On the recommendation of a person and sin incitement to the following of the lord of the worlds and the cream of mankind, has written to Mirzā Muzaffar.

May Allah increase your reward, exalt your worth, facilitate your tasks, and expand your bosom, by the sanctity of the lord of the prophets (sall-Allāhu ’alaihi wa sallam). 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 neighborhood. The Prophet (sall-Allāhu ’alaihi wa sallam) laid so much stress on discharging the rights of neighbours that the honoured Companions (ridwānullāhi ta’ālā ’alaihim ajma’in) thought by this stressing that perhaps he (sall-Allāhu ’alaihi wa sallam) would pronounce it lawful for the neighbours to receive a share from their heritage. Translation of two Persian couplets:

*When we are each to other neighbours
And you are the sun and we all shadows
How nice 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 Numan.

May my beloved son be granted the power to stand as the embodiment of his name. The period of youth ought to be considered a boon, and ought to be employed in acquiring the shariah knowledge, and spend in doing deeds that conform to that knowledge. Beware that this life precious 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 dependants nicely. Translation of Persian verse:

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 Khājah Amkanki's son, i.e. to Khājah Abul Qāsim (qaddesallahu ta'âlâ asrarahumul aziz).

My master and benefactor what has reached me from the Honourable Khājah of mine, i.e. Hazrat Khājah Muhammad Bāqī (aleyhirrahme), in the identification of the names of the sheykhs that fall between Hazrat Maulānā Khājah Arnkanki and Hazrat Khājah Ahrār (qaddesallahu ta'âlâ asrarahumul aziz) is that they were two persons. The first of these two grandees is the father of Hazrat Maulānā Khājah Amkanki, i.e. Maulānā Dervish Muhammad, and the second of them is Maulānā Muhammad Zāhid who is the maternal uncle of Maulānā Dervish Muhammad (qaddesallahu ta'âlâ asrarahumul aziz). These days the revered Khājah Khāwind Mahmood has been on a visit to these limits. In the very first meeting, he started talking about the said Maulānā 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 a later age. It was replied that he was a pious man and the entire Māwarā-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 one who is among the grandees would do so. Upon this, he said that one day the Maulānā went to see Khājah Kalān Dāhbidi who at that time was eating melon. The Maulānā 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 Maulānā started making disciples. This description appears far removed from the notion that by mere words of him, the Maulānā became ready to make disciples. Thereafter Hazrat Khājah Khāwind Mahmood said that naming these two grandees that are reported to fall between Hazrat Maulānā and Khājah Ahrār by these two

names, and believing that they were called by these two names, error. He related two other names and further said that Maulānā 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 grandees after due verification so that no one may dare to open the mouth. There is, however, no need to write anything 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 Khājah Khāwind Mahmood is aiming at by these embarrassing comments. If he is doing so in order to make a complete negation of this helpless fuqarā, since negation of the sheykh in entirety, means the 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 grandees to achieve this purpose. But if the intended was different and the negation of the grandees 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 (alaihi wa alaihimussalewatu wateslimat), 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 mashā-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 mashā-ikh that appear superior in the degrees of Nearness but inferior in the aforesaid degrees, and on a matter relevant, has written to his son, Miyān Khājah Muhammad Sādiq (qaddesallahu ta’âlâ asrarahumul aziz).

My righteous son Muhammad Sādiq (**rahmatullahi alaihi**) has asked:

Question: The reason for his seeing one group of mashā-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 mashā-ikh in the degrees of Nearness (rahmatullahu Ta’âlâ alaihim ajma’in), but being at a low-footing in the degrees of austerity, trust in Allah, etc. etc. It 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.

Answer: 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 are 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 (rahmatullahu Ta'âlâ alaihim ajma'in). 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 excellence and perfection in the said degrees.

It should be understood that just as a returned one enjoys greater excellence in respect to the Nearness and certitude, he likewise possesses 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 (alaihimussalam). Hence, Hazrat Ibrahim (alaihissalam), 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 (alaihissalam) wondered: "How shall Allah give this (township) life after 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 (radiy-Allâhu Ta'âlâ anh), 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 (qaddesallahu sirrehul aziz) 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. Translation of Persian verse:

Pleased I stand as They like to rear me, and be peace.

EPISTLE – 182

In the 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 Sāleh Colābi.

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 (alaihissalam) 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 gnoses of this dervish, and peace be upon him who follows the Guidance and holds fast to the examples of Mustafā (alaihissalam).

Come my brother, do not deny it, have a heart!

Do not squander your precious life!

Protect your heart from the desire of carnal-soul,

Let your exterior be as clean as your heart!]

EPISTLE – 183

As a word of advice, has written to Mullā Māsūm Kabuli.

May Allah Almighty grant steadfastness in the path of the shari-ah Mustafaviyah (alaihissalam) 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. Translation of Persian couplet:

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 an enemy. Translation of Persian couplet:

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.

EPISTLE – 184

In encouragement to the following of the lord of the prophets (sall-Allāhu 'alaihi wa sallam), has written to Qalijullāh.

The pleasing letter of my dear son, written in a spirit of love and devotion, did reach through Mir Sayyid Khājah 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 (alaihi-salātu wassalām). States and ecstasies, cognitions and gnoses, 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 (qaddesallahu sirrehul aziz), in dreamy after his death and inquired of his condition. He said answering to him: “The devotions vanished, and the allusions perished and availed us naught save the two rakáis that we said in the middle of the night. “

Hence, it is necessary for you to follow him (alaihi-salam) and follow his Righteous Khulafā, 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 at 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 the recommendation of a person, has written to Mansoor Arab.

May Allah Almighty grant a firm hold on the path of the shari-ah

Mustafaviyah (alaihissalam) and full attention towards His Glorious Face. What is laid upon us and you (qaddesallahu sirrehumal aziz) 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. Translation of Persian verse:

This is the task and all other is naught

The remaining matter is that the father of Maulānā Fāzil 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.

*They say: this temporal world turn around endlessly,
Man is like a lantern, it finally goes out one day.*

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 Khājah Abdur-Rahmān, the Mufti of Kābul.

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 (**Bid’at**) and were not exist in the days of the Prophet (sall-Allāhu ’alaihi wa sallam) and his Righteous Khulafā, 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 ulamā say that innovations are of two kinds, good (**Hasana**), and evil (**Sayyie**). The good one (**Hasana**) is that virtuous deed which was invented after the time of the Prophet and the Righteous Khulafā, and that does not eliminate any sunnah. Whereas, the evil one (**Sayyie**) 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. Translation of Persian couplet:

*The sad gloomy morning will show certainly the loss
The moonless night of love which thou verily did pass*

Says the lord of mankind (sall-Allâhu 'alaihi wa sallam): **“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 (sall-Allâhu 'alaihi wa sallam): **“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 astray-going.”** And said the Prophet (sall-Allâhu 'alaihi wa sallam): **“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 Khulafâ. 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 sunnah, there is no exception to some, and hence, every innovation is astray-going: Said the Prophet (sall-Allâhu 'alaihi wa sallam) **“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 Hassân bin Sabit: **“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 till the Day of Resurrection.”**

It should be understood that a careful examination of the innovations, which in the opinion of ulamâ and could be regarded as virtuous deeds (**Bid'at-i hasana**), 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 the 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 (sall-Allâhu 'alaihi wa sallam) neither by a strong chain of transmitters nor by a weak one, nor the Companions (rahmatullahu Ta'âlâ alaihim ajma'in) and their immediate Successors would utter the intention verbally. As soon as the ritual call (aqâmat-usslâh) for starting the prayer was served, they immediately would pronounce, “Allah is most great” (**Allâh-u-akbar**). Hence uttering the words of intention is an innovation that 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 (fardh). 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 (sall-Allāhu 'alaihi wa sallam) and content with the following of his honoured Companions (rahmatullahu Ta'âlâ alaihim ajma'în), for they are like stars whosoever of them will you follow, rightly you will be guided.

[It is stated in Ibnî 'Âbidîn: "That it is fard to make niyyat when beginning namâz has been stated unanimously. Niyyat is made only with the heart. It is bid'at to make it only in words. It is permissible for a person who makes niyyat with his heart to make niyyat verbally also in order to be safe against doubts."]

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-anic Text (**Nusus**). **Take lesson, O people who have eyes.** And be peace upon him who follows the Guidance and keeps to the following of Mustafa (sall-Allāhu 'alaihi wa sallam).

EPISTLE – 187

On the description that the way of connection (rābitah) 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 Khājah 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 rābitah) with the sheykh, free from affectation and pretense, betokens perfect harmony between the sheykh and the disciple, and is a means towards imparting and receiving a 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 Khājah Ahrār (qaddesallahu sirrehul aziz) so says in **Fiqarāt**. Translation of Persian verse:

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 to 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 outside 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 the ability to the level of the heart, or the soul, a sheykh possessing the power of disposition can convey him to higher degrees. But here there is a subtle point that calls for the 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 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 fuqarā 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 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 (alaihissalam) and upon his pious offsprings all. The worthy letter of my fortunate, dear, and righteous son, Sharfuddin Husain, has been received. It was filled with delight and made happy. How great a bounty it is that in spite of vain relations you did not forget this far-placed fuqarā (rahmatullahu Ta'âlâ alaihim ajma'in). 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. Today if these counsels do not appear sensible to you, Tomorrow they so will, but to no avail. Translation of Persian couplet:

*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 a 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 kind 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 an explanation of the procedure of remembrance, and on matters relevant, has written to one of the sons of Mir Muhammad Nomān 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 (Al-hamdu lillahi Rabbil'âlemîn, wassalâtu wasselâmu alâ seyyidilmurselîn wa âlihi ve ashâbihittâhirîn ajma'in).

Note and remember that your success, rather the success of the sons of Ādam 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 Khajagan, 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. In 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 need 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 no 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 (Basīti 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 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 lifetime, 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 ulamā (rahmatullahu Ta'âlâ alaihim ajma'in) should be turned to, and the life should be passed complying with their verdict, [Things that learned from deviant people, so-called clergyman and the books and newspapers of the people who are ignorant of religion and have no sect (mazhab) backslide the people from the religion. Their zikhr and worship will not help. They cannot be saved from disasters in the world and torment in the hereafter.] 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 Khānān.

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 (salawâtullahi teâlâ wa teslîmâtuhu) came (to us) with Truth. Unending success and eternal salvation are 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 (sall-Allâhu 'alaihi wa sallam) especially. 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 like a mirage in the desert (**serâb**).

[Sayyid Abdulhakîm Efendi, says in the sixty-fifth page of his book (**Erriyâdut-tasawufiya**): (**Mujahada**) means doing the things that carnal-soul, the enemy of Allah, do not desire or things that are difficult to do for the carnal-soul. (**Riyazat**) means not doing the things that carnal-soul desires or likes.]

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 fulfillment 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, a 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 a substitute for that. The religious tax (zakât) to be given to and the helpless has been prescribed as 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 clothing 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 the esoteric ailment. There

are many such works the doing whereof is very easy to the healthy people and highly burdensome to the weak ones. Heart disease means a lack of credibility in the heart regarding the heavensent ordinances. The confirmation that such people (**munafik**) possess is 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 the 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 Mustafã (alaihissalam).

EPISTLE – 192

In answer to a question, has written to Sheykh Badi-uddin Sahãranpuri.

My dear good brother Sheykh Badi-uddin has asked that in the letter eleventh written to Hazrat Khãjah, 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 the 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 while the absolute superiority belongs to the prophets (alaihi wa alaihimussalewatu wateslimat). 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 footsteps 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 the 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 Islamic law related to lawful and unlawful, obligatory and necessary, sunnah and commendable, and on the description of the strangeness of Islam with the persuasion to propagation and support thereof, has written to Sheykh Farid (rahmatullahu Ta'âlâ alaih), 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 [They are called **Sunni**]. For the hereafter-salvation 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 (sall-Allâhu 'alaihi wa sallam) and his Companions (ridwanullahu Ta'âlâ alaihim ajma'in). Of the available knowledge extracted from the Book and Sunnah only that part is reliable which these divines (rahmatullahu Ta'âlâ alaihim ajma'in) 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 (**El-mu'temed**) of the great Imam Tur Pushti (rahmatullahu Ta'âlâ alaih) 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.

[In the books called Endless Bliss (**Saadet-i Ebediye**) and Faith that Everybody Needs (**Herkese Lazım Olan İman**) Tradition and Congregation is clearly stated. It is strongly advised to be obtained from Hakikat Publishing and read, promote in order to be read by others as well.]

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 Khâni**, and **Umdat-ul-Islâm**⁸⁷.

If error enters into the articles of faith, it becomes, Allah forbid, a matter of deprivation from the hereafter-salvation. If there is a deficiency in deeds, there

87 Umdat-ul-Islâm is Persian. Author of this book is Abdul-aziz. It is published by Hakikat Publishing in 1409 (m. 1989).

is a 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 Khajah Ahrār (qaddesallahu sirrehul aziz) 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 (sall-Allâhu 'alaihi wa sallam).

A dervish that had arrived here from Lahore informed that Sheykh Jeu [Hazrat Sheykh Farid] 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 the greater good. This kind of reports about the friends give great pleasure and joy.

O the abode of lordship and my kind sir (qaddesallahu sirrehul aziz), today Islam has become too strange, and ajital [a very small silver] 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 (rahmatullahu Ta'âlâ alaihim ajma'în) 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 (alaihi minassalawati etammuha wa minattahiyati akmaluha) lies in this worthy work. The Messenger (sall-Allâhu 'alaihi wa sallam) 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. Translation of Persian couplet:

*The ball 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 (sall-Allâhu 'alaihi wa sallam) in some of his orisons 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 a disgrace to the infidels and their humiliation. The extent to which the unbelievers rise in honour, to the same extent is a 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. [However, jihad is the government work. The army of the state does it. The jihad of the Muslims is to do the duty assigned by the government as a soldier.] 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 ulamâ 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 of kept me from preaching would not work. The prophets (alaihi wa alaihimussalewatu watteressalam) 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 ulamâ 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 prophets (alaihi wa alaihimussalewatu watteressalam) have not borne, and the hardships which they have not faced in preaching the matters of shari-ah. The best of them (alaihi minassalawati etammuha wa minattahiyati akmaluha) has said: **“No prophet, has been afflicted like as I have been afflicted.”** Translation of Persian couplet:

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 the propagation of the creed and promotion of the religion, and on matters relevant, has written to Sadar Jahān.

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 widespread to this worthy work by the sanctity of the Giver of glad tidings, and the Warner (alaihi minassalawati etammuha wa minattahiyyati akmaluha). It is believed that the leaders of Islam, comprising sayyid nobility and revered ulamā 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 ulamā. 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 ulamā. In this matter any initiation should be made after a thorough investigation and after the selection of a good ālim (rahmatullahu Ta'ālā alaihim ajma'in). The corrupt ulamā 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 ulamā, and the best of mankind are the best of ulamā. The other request is that certain motives demand presence in army but the arrival of the blessed month of Ramazān, 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.

[Oh the lowly world, your every grace is unfaithful!

Storms of death are destroying your every highness.]

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 Jahān.

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 ulamā 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 come out of any delay. The hearts of the helpless ones are highly perturbed by this delay. The hardships of past days still 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 fuqarā of Islam. “**Surely we belong to Allah, and to Him we are to return,**” (Q-2:156). A pious man has said. Translation of Persian couplets:

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 Qāzi in the cities of Islam which in the past times was effaced. Hence, since some years there is no Qāzi in Sirhind though it is one of the biggest cities of Islam. The ancestors of the bearer of the blessings letter, Qāzi Yusuf, had had the post of Qāzi 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 you deem it appropriate assign thisworthy task to him. May Allah grant us andyou firm hold on the path of the shari-ah.

[The British, who are the biggest enemies of Islam, they make the world an enemy of Islam with their lies and slanders. They cause wars. Then they watch their savagery from afar. On the one hand, they destroy Islam from within. They are emposing on women and girls going out naked, prostitution and gambling. They change the fardhs. They spread the translation of azāns to said on Minarets, to said with loudspeaker. However, azāns have to be said only in Arabic words by the muezzin. The sound coming out of the loudspeaker is not the voice of the muezzin. It is similar to human voice. It is written in the Hadith-i Sharîf in the book of the great scholar Abu Nu’aym (**Hilyetül-Evliyâ**) that these sounds are the admonition of Satan. It is also written in this book that the call to prayer recited with a loudspeaker is not legitimate. Muslims must be alert and not be fooled by the British tricks.]

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. Translation of Persian verse:

All that is said about the Friend is always pleasant.

This Path which we are up to traverse is altogether 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 later. 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 (**Fanâ-i etemm**) and abiding (**Bakâ-i ekmel**) is the special Muhammadiyah sainthood (**Wilâyet-i hâssa-i Muhammediyye**). Translation of Persian verse:

This task is a gold lot, see whom They allot

But what the deprived fuqarâ 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. Translation of Persian couplet:

Though we have nothing out of sugar except the name in share

It is yet far better than a poisonous profession,

Translation of Persian couplet:

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.

[A good person means someone who does not harm himself or others. Allahu Ta'ala wants people to be reasonable and everyone to live high. In order to attain this, he created the heart, mind and carnoul-soul in humans. The human body and all its limbs are under the command of the heart. The desires of the heart are called (to intend). The carnoul-soul wants to make the heart do what the body needs. All the desires of the carnoul-soul are harmful to

yourself and to others. In separating the useful and harmful things from each other, the mind wants the heart to do the beneficial ones. Allah Ta'ala sent religions to separate good deeds from wicked ones. The sound mind orders the heart to comply with Islam. If every heart behaves in accordance with Islam, it will be clean and there will be no trouble in the world. For the heart to be cleansed and strengthened, it is necessary to zikhr the name of Allah Ta'ala a lot. Allah Ta'ala sent religions not to trouble people, but to cleanse the hearts. If the heart does not obey the carnou-soul, listens to the mind and confirms with Islam, the whole world will attain peace and tranquility. The duty of the mind is to learn Islam and to work for its spread everywhere. If the heart always does things that the carnoul-soul desires, it will worship the carnoul-soul. It forgets Allah Ta'ala. Conforming with Islam strengthens the heart and body and weakens the carnoul-soul.]

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, matters relevant) has written to Pahlwān 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 lovers 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,”** [see the page 30th of the book of Endless Bliss (Saadet-i Ebediye)] and that is because the rememberers [that is to say who remembers His Names and Sifats in their hearts] stand excluded from this warning and do not fall in the count of worldlings as each particle of the particles of their beings is filled up 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 Miyān 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 noble-hearted ones is giving preference, i.e. preferring the need of others over the self needs. Hence, if you give leave to Miyān 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 (alaihi minassalawati etammuha wa minattahiyiyati akmaluha), and be peace and regards.

EPISTLE – 198

On the description that it is very difficult for the fuqarā to make acquaintanceship with the rich these days, and on matters relevant, has written to Khān Khānān.

May the blessings of Makkah (**Futūhāt-i Mekkiyye**) become key to the blessings of Madinah, by the sanctity of the Prophet and his revered offsprings (alaihi wa alaihimussalewatu wateslimat). Your kind letter addressed to the fuqarā 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 fuqarā to make acquaintanceship with the rich. If according to the set practice of fuqr (poverty); the fuqarā 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 Kharrāz (qaddesallahu sirrehul aziz) 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 Maulānā, 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 Maulānā 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 Mullā shikebi Asfahani 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 **Nafahât** 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, Ainal 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. Maqâmât 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 Turkamâns whose story Husain Qassâb (rahmatullahu Ta'âlâ alaih) has related allegorically and allusively: "I was travelling with a big caravan on a path when, all of a sudden, two Turkamâns from among us got out of the caravan and took an Untravelled Path" up to the end of the story [It is narrated on the page of 284th of the book **Nafahât** in the name of Emir Ali Abur]. 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 ends by this path. The Untravelled Path taken by

the two Turkamāns, with Husain Qassāb 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 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 (qaddesallahu sirrehul aziz), has designated this state in **Futuhāt-Makkiyah** as soul-audition (samā-ruhi), and the audition emerging from dancing and motion has designated as body-audition (samā-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 Turkamāns 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 Qassāb 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 Turkamāns otherwise he would have had his head cut-off. The army-camp stands for the degree of the subsistent identicals (**a'yāni sābitah**) which comprehend the determinations of the possible realities (**Ta'ayyun-i Hakîkî**) and the cognitional determination (**Ta'ayyun-i Ilmî-i Wujûbî**) 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 (**Ta'ayyun-i Ilmî-i Wujûbî**), and has been named as the king's Tent. When Husain Qassāb 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 Qassāb did not possess the power of passion, came out of intoxication just by a little of glad tidings, and since those two Turkamāns possessed strong passion and deep love, could not be deceived by such glad tidings, daringly they kept going up. Husain Qassāb 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 Qassāb, related to him lowering the degree, otherwise, whereat that Divine Being is, it is meaningless to talk of Him as sitting and hunting. Translation of Persian couplet:

Many a traveller has travelled and laboured

But they returned disappointed and empty-handed

It can be detected some other comments from this wordings which was mentioned in the book of **Nafahat** written by **Ayn-ul-Kudât-i Hamadânî**. 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 **Wâhidiyat**. Since in the degree of Wahda' exist fading (izmihlal) 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 Mâshooq 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 Qassāb hoping to find the King in the Tent, remained in the Wāhidīyat Tents.

And the object of the intended is best known to Allah, the Sublime, and whatever is right and appropriate therein. My master, the grantees of the Naqshbandīyah Method (qaddesallahu ta'âlâ asrarahum) 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 Khājah Naqshband (qaddesallahu sirrehul aziz) has said: "I have obtained from Allah a Path wherein the Union is guaranteed," and Khājah Alā-uddin (qaddesallahu sirrehul aziz) his first deputy (khalifah), has said this couplet to the same effect. Translation of Persian couplet:

*Were if 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 grantees, and be peace.

EPISTLE – 201

In reply to a question, has sent to Kochak Beg Hisāri.

Praise be to Allah and peace be upon His chosen servants. The Honourable Kochak Beg Hisāri has enquired of a man who says that all knowledge stands registered within two three letters, and whether he should be believed or not?

Answer: 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 grantees. Hazrat Amir (qarramallahu Taâlâ wajhah) 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.

1- 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.

2- 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 Mustafā (alaihi minassalawati etammuha wa minattahiyyati akmaluha).

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 Mustafā (ala sahibassalatu wassalamu wattehiyye).

One day there was some conversation going on as to the concern of the Naqshbandiyah Mashā-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 Qāzi 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 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 Indeed the end of others is included in the beginning of theirs. Translation of Persian verse:

Assess my harvest from the bloom of my garden

Now this issue has taken a 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. Your welfare is the care and concern, but he who is happy with harm, does not deserve reform, is a well-known saying. Rest assured that this Faqir (qaddesallahu sirrehul aziz) has never been desirous of any harm to you nor, God willing, will ever be. That was only made on a proper occasion, motivated by the sense of self-honour specific to dervishes. Do not let that bother you.

Secondly, the person who considers himself better than Hazrat Siddiq (radiy-Allāhu Ta'âlā anh) his case is not void of one of the two conditions, either he is a perfect heretic or a typical ignorant. Prior to this letter, a few years ago the Faqir had written a letter to you in respect of the Delivered Sect, i.e. the people of Tradition and Congregation. It is surprising that such comments should be made by you ever after having read that. Whosoever reckons Hazrat Amir (radiy-Allāhu Ta'âlā anh) better than Hazrat Siddiq (radiy-Allāhu Ta'âlā

anh) becomes cast-out from the group of the people of Tradition, what of him who considers himself better. It is an established matter in this sect that if a seeker considers himself better than a dog, he goes deprived of the excellences of these divines. There is consensus of the foregone ones on the superiority of Hazrat Siddiq over all mankind after the prophets. He is stupid who fancies of dismissing this consensus. This Faqir has written in his letters and treatises that Wahshi (radiy-Allâhu Ta'âlâ anh), the killer of Hamzah (radiy-Allâhu Ta'âlâ anh), who had just one chance of being in the company of the Prophet, is better than Uwais Qarni, the best of the First-Successors. To fabricate such things about a person of this nature is far from discerning wisdom. The wordings whence people get such misunderstandings should be rechecked and the real meaning realized. A straight forward following of the men of jealousy is how far justified when there are examples of that have uttered inappropriate things under the sway of intoxication. The Sheykh of Bistâm Says: "My flag is higher than the flag of Muhammad (sall-Allâhu 'alaihi wa sallam)." Yet naught of any superiority can be presumed from such things. Allah forbid. if there be anything of this nature in the writings of the Faqir, and be peace.

EPISTLE – 203

In the incitement to the love of this exalted sect, and on the description that he who sits with them remains protected from misery, and on matters relevant, has written to Mullâ Husainy.

May Allah improve your states and enhance your deeds and hopes. The receiving of your esteemed letter, filled with the love of dervishes, was a great pleasure. May Allah, the Sublime, increase the love of this exalted sect day by day and make the neediness towards them a means of success. According to the Hadith Sharif: "Man is with him whom he loves," (**Al-mer'u me'a men ehabbe**) their lover is with them, and they are those people the sitter with whom remains protected from wretchedness [blasphemy and committing sin]. It comes in a prophetic tradition that "**there are angels of Allah, other than the scribe of deeds, that wander on streets and passages, looking for the men of remembrance, until they find any group of people busy in remembrance, then they call each other to hasten to their want. They gather around them, and cover them by their wings, and crowding in this way extend up to the sky. Allah Almighty, in spite of His being All-Knowing asks of them: "In what condition did you find my servants?" The angels reply, "O our Lord, they were busy in Thy praise and extolment, and were remembering Thee by the tokens of Thy glory, and were celebrating Thy remoteness from every imperfection and impurity."** Allah asks: "Have they seen Me? " They reply: "They have not." Asks: "If they see Me, what will be their condition? The angels say, "They will praise Thee more, and celebrate more of Thy glory and greatness."

Allah Almighty asks: “What they were invoking Me for?” They answer: “They were invoking Thee desirous of Paradise.” Allah Almighty says: “Have they seen Paradise?” They reply: “They have not seen that.” Says: “What would be their condition had they seen that?” They answer: “They would be more desirous and covetous of that.” The angels then further say: “O lord, those people were afraid of Thy Hell and were begging Thy protection.” Allah, Extolled be He, asks: “Have they seen Hell?” They answer: “They have not seen that.” Says, Glorified be He: “What would be (heir condition if they had seen that?” They answer: (They would be more eager in seeking protection against that and more anxious in fleeing from that. Allah, Glorified be He, says to the angels, “Be witness that I have forgiven them all.” The angels say: “O Lord, in that praiseassembly such and such person were there not for participating in the praise but for some worldly ends.” Says, Extolled be He: “They are co-sitters, i.e. sitters with Myself, according to, ‘I am 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 unblessed. May Allah grant us and you steadfastness in the love of these divines by the sanctity of the Untaught Hāshimi Prophet (alaihi minassalawati etammuha wa minattahiyati akmaluha), 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. Translation of Persian couplet:

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. Translation of Persian couplet:

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-Bāqī, 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.

Namâz cleans the heart and prohibits evil.

You cannot be discreet, unless you do it!]

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 Nomân Badakhshy.

This is to observe that Mir Nomân 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 Khâjah Muhammad Sâdiq reached in time and had the opportunity to observe the ritual seclusion (itikâf) 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 bouniy”, (Q-62:4). And Allah send blessings upon the best of His creatures, our lord Muhammad (alaihissalam), and upon his offsprings and Companions, and send benediction upon him and them all.

EPISTLE – 205

On the description that following the examples of the Bearer of Shari-ah is the basic thing, has written to Khâjah Muhammad Ashraf Kabuli.

May Allah honour you with a devout following of Mustafa (ala sahibassalatu wassalamu watehiyye). 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 Mustafâ (alaihi wa alaihimussalewatu wateslimat daimen).

[There is not wisdom other than knowing his own weakness!]

EPISTLE – 206

On the condemnation of world and in the censure for being disposed

towards the enjoyments thereof, has written to Mullā Abdul Ghafoor Samarqandi.

O Allah, awaken us before the death awakens us, by the sanctity of the lord of the prophets (alaih minassalawati etammuha wa minattahiyyati akmaluha). 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 Mustafaviyah (alaihissalam) demands. Since the self-disciplinary exercises and self-mortification of the men of error that are not in keenng with the shining shari-ah yield nothing except damage and disappointment, and bring nothing except regret and repentance, so after having ornamented and decorated yourself by the fulfilling of the by way of deeds and beliefs, in accordance with the opinions of the ulamā 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. Translation of Persian couplet:

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. Translation of Persian couplet:

Do remembrance so long as your soul and body continue on

For, the shining of the heart is by the remembrance of Rahmān

“Behold, in the remembrance of Allah, do hearts find rest,” (Q-13:28), 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 Mustafā. A cloak having been worn on a number of solemn occasions has been sent. Put that one May Allah cause all affairs reach a successful end by the sanctity of the Prophet and his noble offsprings (alaih wa alaihimussalewatu wateslimat).

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 Mirzā Hisāmuddin Ahmad (rahmatullahu Ta’âlâ alaih).

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 Miyān Jamāluddin Husain, of all other notables, of the servants of your high threshold, particularly of Miyān Sheykh Allah Dad, and of Miyān Allah Diyā, 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 Qerni (rahmatullahu Ta’âlâ alaih) 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 (sall-Allāhu ’alaihi wa sallam). A person asked of Abdullāh bin Mubārak, “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-āwiyah (radiy-Allāhu Ta’âlâ anh) while in the company of the Prophet of Allah (sall-Allāhu ’alaihi wa sallam) 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 (sall-Allāhu ’alaihi wa sallam), 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 (alaihi wa alaihimussalewatu wassalam). Translation of Persian verse:

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 affairs, it would promote love. And peace be upon him who follows the Guidance and holds fast to the examples of Mustafā (alaihissalam).

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 Miyān Muhammad Sādiq (qaddesallahu sirrehul aziz). May Allah grant him steadfastness on the path of lovers.

My son has asked that a traveller of this path sometime, in the stages of ascension, finds himself at the station of the prophets (alaihi wa alaihimussalewatu wateslimat), 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 is an established and agreed upon matter, and that whatever the saints (rahmatullahu Ta'âlâ alaihim aĵma'în) earn it is through them, and their attaining to saintly excellences is through imitating them.

Answer: 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 (Mabâdi Ta-ayyunât), and media for receiving emanations from the Divine Essence. Since the Essence without the mediation of the Names, has absolutely no harmoniousness with the world, and no reference other than Self-Sufficiency 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 Essence 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 (Mabdâ Ta-ayyun), this Name would certainly be below the Names that are abodes of the prophets (alaihimussalam). 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 fall 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 Laters (sall-Allâhu 'alaihi wa sallam).

EPISTLE – 209

In the solution of some of the abstruse wordings of the treatise Mabdâ wa Ma-ad, of some other expression elucidating those wordings; and cautioning the same time about the prerequisites of this Path, has written to Mir Muhammad Nomân Badakhshi (qaddesallahu sirrehul aziz) in reply to his letter.

Alhamdu lillahi Rabbil'âlemîn. Wassalâtu wassalâmu alâ seyyidilmurselîn wa âlihittâhirîn ajma'in. 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 Nomān, 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 Khājah Muhammad Ashraf had asked the meaning of the wordings that occur in the treatise **Mabdā wa Ma-ād**. 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 (sall-Allāhu ’alaihi wa sallam), a time will come when the Reality of Muhammad will ascend from its station and unite with the Reality of Kābah by reaching in the station thereof. At that time, the Reality of Muhāmmad will be named the Reality of Ahmad, and will become representative of the Essence of the Sole One, while both the sacred names will unite with the named. The previous station will remain empty of the Reality of Muhammad until such time as the prophet Jesus (alaihissalam) descends and adopts the Shari-ah Muhammadiyah (alaihissalam) 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.”

Answer: It should be understood that the reality of a person means his Necessity Determination (Ta-ayyun Wujubi) and the Possibility Determination (Imkāni) of that person is the shadow of that Determination, While the Necessity-Determination is one of the Divine Names, such as “Al-Alīm” (the Knowing), “Al-Qadir” (the Powerful), “Al-Murīd” (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. [This epistle is the 287th epistle of the first book]

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 [Imam Rabbani], 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). Translation of Arabic couplet:

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 (taayyun-i wujubi), likewise, it is said his Possibility-Determination (taayyun-i imkani) also.

Now that these preliminaries have become known, I say that Muhammad, the Messenger of Allah (sall-Allâhu 'alaihi wa sallam), 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 “Shān Al-Alîm”, 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-Alîm”, as has already been mentioned. The Reality of Muhammad is tantamount to the “Shan Al-Alîm” 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 Ādam (alaihissalam), about which he has informed saying: “**I was prophet and Ādam (alaihissalam) 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 (alaihissalam) who is the Word-of-Allah and, hence, has more harmoniousness with the Command-world, informed of the coming of Muhammad (sall-Allâhu 'alaihi wa sallam) by the name “Ahmad” when he said: “**Giving 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 (**Rûhâniyân**)

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 (sall-Allâhu 'alaihi wa sallam) 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 dominant, the harmony of humanness weakened, and there appeared change in the luminosity of preaching. Some of the Companions (alaihimurridwan) 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 (sall-Allâhu 'alaihi wa sallam), 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 clouded 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 (alaihissalam) shall descend, he would follow the shariah of the Seal of prophets (alaihissalam). 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 (sall-Allâhu 'alaihi wa sallam). Same was the condition, as is related, of the preceding sharâ-e that after a thousand years after the demise of every Resolute Messenger, high status prophets and great messengers (alaihimussalewatu wateslimat) 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 (sall-Allâhu 'alaihi wa sallam) is safeguarded against abrogation and alteration, as the ulamâ of the Community (Ummah) have been given the status of deputy-prophets 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 (sall-Allâhu ’alaihi wa sallam), though few, would be of exceptional perfection so that they might strengthen this religion in every respect in a most perfect manner. Hazrat Mahdi (alaihissalam) glad tidings of the coming of whom the Seal of prophets (sall-Allâhu ’alaihi wa sallam) has already given, would be born after a thousand years, and the prophet Jesus (alaihissalam) 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 (alaihimussalewatu wateslimat). 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 (sall-Allâhu ’alaihi wa sallam) said: **“It is not known, the Former of them is better or the Later of 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 (sall-Allâhu ’alaihi wa sallam) has declared the age of the First-Successors (rahmatullahu Ta’âlâ alaihim ajma’în) the “next best age” after the age of Companions (ridwanullahu Ta’âlâ alaihim ajma’în), 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 (rahmatullahu Ta’âlâ alaihim ajma’în) 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 (rahmatullahu Ta’âlâ alaihi), for instance. Translation of Persian couplet:

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 **Mabdâ wa Ma-âd** which

have been written above these wordings, “The Reality of the Divinely Kābah became the Object of worship of the Reality of Muhammad”. Since the Reality of the Divinely Kābah 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.

Question: If people ask that the Kābah 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.

Answer: I say in answer that the Reality of Muhammad is the end stage of the descension (nuzul) of Muhammad (alaihiṣṣalam) from the pinnacle of Transcendence and Holiness, whereas the Reality of Kābah is the ultimate end of the ascension of Kābah. The first step of ascension of the Reality of Muhammad in the degrees of Transcendence, is the Reality of Kābah, and the ultimate end of the ascensions Thereof (i.e. of H.M) none knows save Allah. The most perfect saints (rahmatullahu Ta’ālā alaihim ajma’în) among his adherents (sall-Allāhu ’alaihi wa sallam) also have share in his ascensions, therefore, if Kābah seeks benediction from these divines, it is not a place of surprise at all. Translation of Persian couplet:

The born of earth rose so high above the skies

That he left behind the space and time in his adventurous flies

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 Kābah stands bowed-to for the forms of things, likewise, the Reality of Kābah 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 Kābah. But if the saints commanding exceptional perfection happen to have journey above the Reality of Kābah and then being invested with the top-lights descend to self-realities which are consistent with their natural range in the ascensional stages, Kābah expects benedictions from them as has previously been stated.

Also, in the treatise **Mabdā wa Ma-ād**, a few sentences were written regarding the superiority of the Resolute Prophets (salawâtullahi taâlâ ve tsslîmâtuhu) (Anbiyā-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 Maulānā Yār Muhammad Qadim (rahmatullahu Ta'âlā alaih) to the same effect and urge him not to be hasty in the teaching of the Method. The object is not to expand the shop but the seeking of 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 Nafahāt and in some necessary advice asked for, has written to Mulla Shikeby Asfahāni.

Your esteemed letter and pleasing words, written by way of kindness and considerateness to this humble poor one (qaddesallahu sirrehul aziz), 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 (sall-Allāhu 'alaihi wa sallam). You kindly have asked what is the reality behind the story recorded in **Nafahāt** of a disciple of Sheykh ibn-us-Sakinah (qaddesallahu sirrehul aziz) 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 that how the task of years has been accomplished in an instant as this kind of happening is quite frequent. The Prophet (alaihissalam) 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 **Nafahāt** after reporting this anecdote, i.e. it is of the kind of extension 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 367 H. 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 (qaddesallahu sirrehul aziz) 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 ibn-al-Arabi (qaddesallahu sirrehul aziz) 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 (sall-Allâhu ’alaihi wa sallam) 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 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 (Jiqh). Thirdly, the travelling on the Sufi-paths 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. Translation of Persian verse:

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 accordance with that was the conviction possessed. But after 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 Khājah Ahrār said: "If They give us all kinds of states and ecstasies and bless 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 (alaihimirridwan). Since they would get that in the very first company with the Prophet (sall-Allâhu ’alaihi wa sallam) which the saints of the Community would find even at the end, is not known. This is the reason that Uwais Qarni (rahmatullahu Ta’âlâ alaihi), the best of the First Successors, does not reach the rank of Wahshi (radiy-Allâhu Ta’âlâ anh), the killer of Hamzah (radiy-Allâhu Ta’âlâ anh), who only once had the chance of being in the company of the Prophet (sall-Allâhu ’alaihi wa sallam). The superiority of companionship is above all superiorities and excellences. Their faith was visional while others could never attain this wealth. Translation of Persian verse:

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 (ridwanullahu Ta’âlâ alaihim ajma’în) 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. Imam Shâfe-i (rahmatullahu Ta’âlâ alaihi), who was well-informed of all that went among them, said: “Allah has caused our hands to be clean of these bloods, we ought to keep our tongues clean respecting them.” Similar to these words are the words reported from the great Imam, Jâfar Sâdiq, and be peace first and last.

EPISTLE – 211

In reply to a question made about the words of Maulana, and on the description of pre-requisites of the stage of perfection and invitation, has written to Maulânâ Yâr Muhammad Badakhshi (rahmatullahu Ta’âlâ alaihi).

The nice letter of my brother, Maulânâ 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 (alaihi wa alaihimussalewatu wateslimat).

Question: You have asked about the words of Maulana (alaih irrahme) who said: “The sweetheart that were in my arms, was Allah,” and that, this kind of wordings are permissible or not.

Answer: 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 Imām, Hazrat Khājah Hamdāni has said: “These are imaginations whereby the babes of the Method are lulled”. We say the same thing.

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.” [That is to say, it was said that you were ordering to my servants regarding My religion without hesitating.] “Yes”, he said. Said: “Why thou didst not leave My servants to My care, 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 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 Nomān, 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 Maulānā 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 messengers (alaihi min assalawati etammuha wa minattahiyyati akmaluha).

Question: You have asked whether a sheykh (rahmatullahu Ta'âlâ alaih) 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.

Answer: 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 (alaihissalam) 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.

Question: You also have asked what is the stage at which the "hiddenmost", the subtlest of the assumes the order of the urging-soul (nafs ammârah), and appears like that in meanness and lowliness.

Answer: My brother ought to know that although the "hiddenmost" is the subtlest of the subtleties, yet it falls 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 finds the carnal soul and the hiddenmost alike at this stage.

Question: You have written of your having directly heard from myself that considering Allah present at the time of worshipping is lowering Him. Worshipping ought to be done as a servant. To Him present is disrespect.

Answer: 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 Ādam (alaihissalam) therein is very good and has reality. Water means knowledge, and putting hand into that means attaining mastery therein, and participatory of Hazrat Ādam (alaihissalam) in that corroborates the attainment, as he is a student of the Rahman, "**And He taught Ādam (alaihissalam) 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 Houses (alaihimurridwan). The rest at the tryst, and be peace.

*Wealth owner, property owner,
Where's the original owner?*

EPISTLE – 213

By way of exhortation and a word of advice, and in incitement to follow the ulamā of the people of tradition and congregation, and to shun the company of the corrupt ulamā 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 Ancestor (alaihi wa alaihimussalewatu wateslimat). Said Allah Almighty: **“Is the reward of goodness aught save goodness,”** (Q-55:60). 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. [Not all seventytwo sects of bid’at are Ahl as-Sunnah. The worst of all of them are Shiites and Wahhabis.] 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 Iblis, 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 ulamā 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, Maulānā Umar is a good-natured man provided you encourage him and embolden him towards proclaiming the truth. Hafiz Imām 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 writings 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. [In our time, disguise English spys, people who do not have any madhhab and heretics as ulama. There is no ulama who know and speak the Godly-words. There is no other option but to read the books of Ahl as-Sunnah ulama to attain peace. All the books of the Hakikat Publishing were compiled from the books of Ahl as-Sunnah ulama. We recommend them to all Muslims. Ahl as-Sunnah books mean the books of one of the four madhhabs.]

The memory of your beneficence encourages to this discourse and effaces the considerations of dejection and offence, and be peace.

EPISTLE - 214

This world is a field for the next world. How unfortunate and stupid are those who, instead of sowing their seeds, eat them, thus depriving themselves of reaping much fruit. They do not prepare for that day on which siblings will avoid each other, a mother will disavow her children. These people will be wrong in this world and in the next and will repent in the end. He who is reasonable looks on this world only as an opportunity. During this short term, instead of enjoying worldly pleasures, he sows seeds by doing auspicious deeds, the ones which Allâhu ta'âlâ likes, and thus gathers the many blessings communicated in the âyat-i kerîma. Allâhu ta'âlâ will give infinite blessings for the auspicious deeds and worships done in this short life. And He will eternally torment those who do not follow His Prophet and who dislike Islam.

EPISTLE - 226

This letter, written to his brother Shaikh Mawdûd, reminds that the world is short-lived and that it might end in eternal torment:

My brother's cherished letter has arrived here. It has made us happy. My brother! May Allâhu ta'âlâ bless us and you with successes! Life in this world is very short. Endless torments are its pays. Shame on a person who spends this sojourn obtaining useless, fruitless things, thus ending up in unending pains!

My brother! People from far and near are leaving aside their worldly advantages and swarming towards us like ants and locusts. And you are willfully diving into the despicable profits of this world, disignoring the value of the honour of being from the same family. You are struggling to attain those profits. The saying, "**Shame is a part from îmân,**" is a hadîth-i-sherîf.

My brother! This gathering of men of Allah, this coming together for the sake of Allah, which falls to our lot in the city of Serhend (is such a great

blessing that), you would not even find another blessing a hundred times less blessed if you travelled all over the world. Nowhere else could you attain the profits that you would gain here. You have missed the blessing for nothing. Like children, you have bartered precious jewels for pieces of glass or walnuts. A Persian line rendered in English:

Shame, thousands of shame!

My brother! This fortune is hardly come by another time. The fortune may exist, yet such meetings will not take place. How will you find and obtain this blessing then? Where will you find something you have missed? With what will you compensate for the losses? You are making a mistake. You are pursuing a misunderstanding. Do not lose your heart to sweet, fatty morsels! Do not fall for sequined, lurid raiments! Such indulgences will bring repentance and lamentation in the end, both in the world and in the Hereafter. Getting oneself into troubles or risking the endless torments of the Hereafter for the sake of pleasing one's friends and acquaintances is not something that a wise person would do. May Allâhu ta'âlâ bless you with a sound reasoning and awaken you from that slumber!

My brother! The world is notorious for its unfaithfulness. Everybody knows about the abject and niggardly ways of those who are indulgent towards the world. Shame on the person who squanders his valuable lifetime on such a worthless mendacity! What devolves on a messenger is only to deliver the message. Was-salâm.

The sugarcane avowed to be hollow, and was sugared;

The poplar rose high, to be hewn down for firewood.

EPISTLE - 231

The actions that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' did or avoided doing are of two types:

The first type of actions consists of the ones which he performed, or avoided doing, as requirements of worship. Every Muslim has to adapt himself to these performances and avoidances. Actions which do not conform with them are bid'ats. The second group are the actions being practised as customs by the people of the cities and the countries in which he lived. He who dislikes them and says that they are unpleasant becomes a disbeliever. But it is not obligatory to practise them. An action not conforming with them is not a bid'at⁸⁸. Doing

88 Bid'at means an act, a belief, a behaviour that is practised or held as if it were an Islamic commandment, while in actual fact it has nothing to do with Islam; or something that is avoided as if it were something prohibited by Islam, although it is not the case. Bid'ats are worse than any other sinful act, since they involve a slander against the Islamic religion.

or not doing them depends on the customs of one's country and nation. They are categorized as *mubâh*. They do not have anything to do with the religion. Each country has different customs. In fact, customs of a country may change in the course of time.

Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih', while explaining the sunnats of ablution, writes: "**Mashrû'at**, namely 'ibâdat, i.e. things which Muslims were commanded to practise, are of four categories: **fard**, **wâjib**, **sunnat** and **nâfila**. Plain commandments by Allâhu ta'âlâ are called **fard**. Allâhu ta'âlâ's commandments that are not as clear as a **fard**, but are inferred through deduction are called **wâjib**. Those acts of worship that are neither **fard** nor **wâjib** but which Rasûlullah himself advised or practised are called **sunnat**. If he performed them steadily and omitted them rarely, and if he did not say anything to those who omitted them, they are called **sunnat-i hudâ** or **sunnat-i muakkada**. They are the *shi'âr* (symptoms) of the Islamic religion. [That is, they are peculiar to this religion; they don't exist in other religions.] When he saw someone omit a **wâjib**, he used to dissuade him from omitting it. If he himself omitted it from time to time, it is called **sunnat-i ghayri muakkada**. It is *makrûh* to omit a **sunnat-i muakkada**. It is a venial sin. Allâhu ta'âlâ promised to give **thawâbs** for all acts of worship. But, being rewarded for a certain act of worship requires intending for it. To intend is to obey the commandments and to remember the fact that the worship is being done to attain the **ridâ** (grace) of Allâhu ta'âlâ. To perform these three categories of worship in their proper times is called **adâ**. [Not to perform them in their proper times, but to perform them after their proper times are over is called **qadâ**. To perform them again upon one's own wish after **adâ** or **qadâ** is called **nâfila** worship.] It is more blessed to perform **fards** and **wajîbs** as **nâfila** than performing **sunnat-i muakkadas**. Acts which Rasûlullah 'sall-Allâhu 'alaihi wa sallam' performed continuously not as 'ibâdat (worship) but as '**âdat** (habit) are called **sunnat-i zawâid**. His style of attirement, his sitting and standing and his beginning from the right hand side while doing good things are in this category. Those who practise them are also rewarded. It is not necessary to intend to get a reward for them. If they are intended, then they become acts of worship. Their blessing increases. It is not *makrûh* to omit the **sunnat-i zawâid** and the **nâfila** worships." Nevertheless, following Rasûlullah 'sall Allâhu 'alaihi wa sallam' also in acts pertaining to his habits supplies one with many advantages and causes much happiness in this world and in the next.

EPISTLE - 234

Every bid'at holder has inferred wrong meanings from âyats of the Qur'ân al-kerîm and hadîth-i-sherîfs with covered meanings. Our Prophet 'alaihi-salâm' stated: "**He who gives a false meaning to the Qur'ân according**

to his own mind, thought and knowledge, and who writes made up interpretations [those contradictory to the explanations which the great men of religion have prepared after learning them from our Prophet and from his Ashâb], **is a kâfir.**” Please read the fiftieth disaster incurred by one’s speech, discoursed on in **Berîqa**. We shouldn’t buy or read the false books of interpretations published to make money by those who know nothing of salât and îmân; we shouldn’t believe their sequinned advertisements.

EPISTLE - 251

The two hundred and fifty-first letter in the first volume of the book **Mak-tûbât-i-Imâm-i-Rabbânî**, which is a compilation of five hundred and thirty-six of the explanatory and advisory letters written to scholars, governors, commanders and rulers living in various cities, by Hadrat **Imâm Rabbânî, Mujaddid-i-elf-i-thânî, Ahmad Fârûqî** ‘quddisa sirruh’, the greatest Islamic scholar, was written to Muhammad Ashraf, and elucidates a variety of matters such as the virtues of the Khulafâ-ir-râshidîn, (i.e. the earliest four Khalifas, namely, Abû Bakr, ’Umar, ’Uthmân, and Alî,) ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’; the superiorities of the Shaikhayn, [i.e. Hadrat Abû Bakr and Hadrat ’Umar,] ‘radiy-Allâhu ’anhumâ’; the special values possessed by Hadrat Amîr, [i.e. Hadrat Alî,] ‘radiy-Allâhu ’anh’; the honours and distinctions conferred on the Ashâb-i-kirâm ‘alaihim-ur-ridwân’; and the inner nature of the wars among them.

The initial part of the letter contains profound and subtle information concerning Prophets ‘alaihim-us-salawât’ and Awliyâ’ ‘quddisa sirruhum’. We therefore translate the latter part:

Learning the fact that Hadrat Amîr’s ‘radiy-Allâhu ’anh’ name is written above the gate into Paradise, I began to wonder what could be the eminence and special honours allotted for Hadrat Shaikhayn, [i.e. Abû Bakr and ’Umar,] ‘radiy-Allâhu ’anhumâ’ before the gate of Paradise. I endeavoured hard to learn the matter. Eventually I attained the information that this Ummat’s, [i.e. Muslims’,] entering Paradise will be realized through the authority and permission of these two great persons. As it were, Abû Bakr ‘radiy-Allâhu ’anh’ will stand by the gate of Paradise, giving permission for entrance, while ’Umar ‘radiy-Allâhu ’anh’ will usher the fortunate in by holding them by the hand. I sense as if the entire Paradise is suffused with the nûr (lights, haloes) of Abû Bakr ‘radiy-Allâhu ’anh’. According to this faqîr^[32], Hadrat Shaikhayn have additional honours and superiorities among all the Ashâb-i-kirâm ‘alaihim-ur-ridwân’. No one else has a share from them. Siddîq, (i.e. Abû Bakr,) ‘radiy-Allâhu ’anh’ and our master, the Prophet ‘sall-Allâhu ’alaihi was-salam’, own so to speak, the same one house. The difference between them is like that which is between the two storeys of a house. Fârûq, (i.e. ’Umar,) ‘radiy-Allâhu ’anh’ also is in the same honourable house as an assistant to Abû

Bakr ‘radiy-Allâhu ’anh’. The other blessed Sahâbîs are, as it were, neighbors and fellow-citizens of the Sarwar-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’, their closeness to the blessed Prophet being in proportion to their success in observing his Sunnat-i-saniyya, [i.e. the Islamic religion]. When this is the case with them, one should imagine the positions of the Awliyâ among the later-comers! Accordingly, what could ever have fallen to their share in the business of realizing the greatness of the Shaikhayn? So great and so numerous are the merits and virtues they possess that they share the same position with Prophets ‘alaihim-us-salâm’. With the exception of the rank of prophethood, they enjoy having all their superiorities. As a matter of fact, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated, **“Were there Prophets to succeed me, ’Umar would be a Prophet.”**

Imâm-i-Ghazâlî ‘rahmatullâhi ’aleyh’ relates: When the Khalîfa ’Umar ‘radiy-Allâhu ’anh’ was martyred, Abdullah ibn ’Umar said to the Ashâb-i-kirâm: “Nine-tenths of knowledge has joined ’Umar ‘radiy-Allâhu ’anh’ to death!” When some of the audience showed hesitancy because they did not understand his statement, he explained, “By ‘knowledge’ I mean ‘to know Allâhu ta’âlâ’, and not the knowledge concerning wudû’ (ablution) and ghusl (ritual washing)^[33].” How could anyone ever comprehend the greatness of Abû Bakr ‘radiy-Allâhu ’anh’ notwithstanding this fact about ’Umar, whose total number of goodnesses, as is stated in a hadîth-i-sherîf, could add up to only one of the so many goodnesses possessed by the former? The difference between ’Umar and the Siddîq (Abû Bakr) ‘radiy-Allâhu ’anhumâ’ is greater than the difference between the Siddîq and Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. This fact sets a benchmark whereby to imagine how far lower others must be than the Siddîq ‘radiy-Allâhu ’anh’. Nor after death were the Shaikhayn ‘radiy-Allâhu ’anhumâ’ away from our Prophet ‘sall-Allâhu ’alaihi wa sallam’. And our Prophet informs that he will rise with them and come to the place of assembly (in the Hereafter) with them. Then, superiority means closeness to him, wherein these two great persons are by far ahead of others. Only a lowly faqîr as I am, how could I ever understand anything of their greatness, and what could I ever tell about their superiorities? Could dust or smoke define the sun? Could a drop of water describe great seas?

Some Awliyâ ‘qaddas-Allâhu ta’âlâ asrâra-hum-ul-’azîz’, who were sent back on the duty of advising and guiding others, (although they had attained the highest spiritual grades possible for mankind,) and some of the Tâbi’în and the Taba’i-tâbi’în, who had attained the grade of ijtihâd in knowledge, developed a certain amount of awareness of the perfections peculiar to the Shaikhayn ‘radiy-Allâhu ’anhumâ’ and managed a humble degree of penetration in the inner nature of their greatness, -which the former group owed to the nûr (lights, haloes) of their kashf and the latter to their competence to perceive the ulterior meanings hidden in the depths of hadîth-i-sherîfs-, and

they stated their unanimous findings concerning their superiorities. Other kashfs and findings contradictory to their unanimous statements they rejected and despised, saying that they were wrong. As a matter of fact, it was well-known among the Ashâb-i-kirâm that these two, (i.e. the Shaikhayn,) were the most superior. For instance, Abdullah ibn 'Umar 'radiy-Allâhu 'anh' is quoted in the book Bukhârî-i-sherif as having stated, "During the lifetime of the Prophet 'sall-Allâhu 'alaihi wa sallam' we did not know a person to be equated with Abû Bakr. Our second favourite after him was 'Umar, and next below him (in superiority) we knew 'Uthmân 'radiy-Allâhu 'anhum'. Below them we held no one else superior to others." According to another narration on the authority of Abû Dâwûd, Abdullah ibni 'Umar is quoted as having said, "In the time of the Messenger of Allah 'sall-Allâhu 'alaihi wa sallam', we would say that Abû Bakr was the highest (of the Sahâba), and we held 'Umar next below him, and 'Uthmân next below the latter, "radiy-allâhu 'anhum', in superiority."

The statement, "The rank of a Walî is higher than that of a Prophet," is a fruit of surmise and imagination and belongs to people in spiritual ecstasy. In other words, it is made by those Awliyâ who have not been sent back (with the mission of guiding other people), and who therefore are quite unaware of the rank of prophethood. As I, the faqîr, have stressed in a number of my letters, prophethood is above wilâyat (the rank of a Walî). In fact, a Prophet's prophethood is higher than his own wilâyat. This is the truth. He who contradicts this must be unaware of the high grade of the rank of prophethood. Among the paths of wilâyat, one path, namely the **Silsila-t-uz-zahab**, is the path of the Siddîq-i-akbar (Abû Bakr) 'radiy-Allâhu 'anh'. Those who follow this path, therefore, are wakeful. For this reason, it is the most superior path. How could the Awliyâ of other paths grasp their perfections? And how could they ever understand the inner nature of their path? I do not mean that all the followers of this path reap equal fruits. It is a blessing and a great fortune if one in a million attains the unique perfections indicated. As a matter of fact, Hadrat Mahdî 'rahimahullâhu ta'âlâ', a great scholar whose advent towards Doomsday was foretold by our Prophet 'sall-allâhu 'alaihi wa sallam', will occupy the highest grade of wilâyat, which, in its turn, means that he will have been educated via this path, reached perfection in this path, and put the finishing touches on this path. For, all the other orders and paths of wilâyat are inferior to this path, and the grades of wilâyat they reach, therefore, incorporate few features reflecting the perfections peculiar to the rank of prophethood. Wilâyat attained by following this path, by contrast, accomodates a great deal of those perfections, since it is a path under the guidance of the Siddîq-i-akbar (Abû Bakr 'radiy-Allâhu ta'âlâ 'anh').

Because Hadrat Amîr (Alî) 'radiy-Allâhu 'anh' undertook and carried on the wilâyat belonging to our Prophet 'sall-Allâhu 'alaihi wa sallam', the ed-

ucation of the Awliyâ called ‘qutb’, ‘abdâl’, ‘awtâd’, etc., who have not returned from the grades they attained, -and therefore do not mix with people-, and who profusely enjoy the perfections inherent in wilâyat, is contingent on his help and guidance. The Awliyâ called ‘qutb-ul-aqtâb’, or ‘qutb-i-medâr’, are under his command and guidance. In other words, they do their duties under his help and instructions. Fâtima-t-uz-zahrâ, (his blessed wife and the Prophet’s blessed daughter,) Hasan and Husayn, (his blessed sons), ‘radiy-Allâhu ’anhum’, share this rank with Hadrat Amîr.

All the Ashâb ‘radiy-Allâhu ’anhum’ of our Prophet ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ are great. We have to deem them as great and say that they are great, each and every one. Enes bin Mâlik ‘radiy-Allâhu ’anh’ relates: Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Allâhu ta’âlâ chose me from among the entire humanity. And He chose the best people and made them Ashâb (Companions) to me. And from among them He chose the highest ones and made them my relatives and assistants. If a person respects them because he loves me, Allâhu ta’âlâ will protect him against all sorts of danger. Those who hurt me by insulting them, however, will get their come-uppance from Him.”** Abdullah ibn Abbâs ‘radiy-Allâhu ta’âlâ ’anhumâ’ relates: Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: **“May those who slander and curse my Ashâb be accursed in the view of Allâhu ta’âlâ, in the view of all the angels and human beings!”** Another hadîth-i-sherîf reported on the authority of Âisha-i-siddîqa ‘radiy-Allâhu ’anhâ’ states: **“The worst people among my Umma are those who dare to speak ill of my Ashâb.”**

It must be known that the wars among the Ashâb-i-kirâm ‘alaim-ur-ridwân’ were based on benevolent motives and thoughts and not on worldly interests and advantages. For, the differences among them were differences of ijtihâd and interpretation. They were not differences originating from sensuous desires and ambitions. The scholars of (the right way termed) Ahl as-sunnat agree on this. Only, those who fought against Hadrat Amîr ‘radiy-Allâhu ’anh’ were wrong (in their ijtihâd). Hadrat Amîr (Alî) ‘radiy-Allâhu ’anh’ was right. However, since their mistake was a matter of ijtihâd, they cannot be blamed or criticized. As the book Sharh-i-mawâqif reports from Âmidî, the events (wars) of Jamal (Camel) and Siffîn arose from (differences of) ijtihâd. According to a quotation from Abû Shakûr Muhammad Sulamî in the book **Tamhid**, the scholars of Ahl as-sunnat wa-l-jamâ’at agree on that Hadrat Mu’âwiya and his allies ‘radiy-Allâhu ’anhum’ were wrong. Yet their mistake was a result of ijtihâd. Ibn Hajar Makkî states as follows in his book **Sawâiq-i-Muhriqa**: The war between Hadrat Mu’âwiya and Hadrat Amîr ‘radiy-Allâhu ’anhumâ’ was based on ijtihâd. Scholars of Ahl as-sunnat state so. Who are meant by the expression ‘our ashâb’ in the statement, “The so-called wars (among the Ashâb) were not based on ijtihâd according to the majority of our ashâb,” in the book **Sharh-i-mawâqif**? Scholars of Ahl

as-sunnat do not say so. They say to the contrary. All the books written by the greatest Islamic authorities state that mistaken conclusions of ijtihâd were involved in the events. Imâm Ghazâlî, Qâdî Abû Bakr and other Islamic scholars share the same knowledge concerning this fact. Therefore, it is not permissible to tax those who fought against Hadrat Amîr (Alî) ‘radiy-Allâhu ’anh’ with crimes such as blasphemy or heresy.

Imâm Mâlik ‘radiy-Allâhu ’anh’ is quoted as having made the following statements: “If a person curses or maligns one of the Ashâb of our Prophet ‘sall-Allâhu ’alaihi wa sallam’, e.g. Abû Bakr or ’Umar or ’Uthmân or Mu’âwiya or Amr ibn al-Âs ‘radiy-Allâhu ’anhum’, on the allegation that they ‘deviated from the right course’ or ‘became disbelievers’, he must be killed. If he imputes other faults or deficiencies to them, he must be beaten severely.”^[34] Contrary to the allegations of some fanatical Shiites who call themselves ‘Alevî’, those who fought against Hadrat Alî ‘radiy-Allâhu ’anh’ are not disbelievers. Nor are they by any means sinful. In fact, Âisha Siddîqa ‘radiy-Allâhu ’anhâ’, Talha and Zubayr, and many other Sahâbîs were among them ‘ridwânullâhi ’alaihim ajma’in’. Talha and Zubayr ‘radiy-Allâhu ’anhumâ’ and thirteen thousand other people were killed in the war called Jamal (Camel). Hadrat Mu’âwiya ‘radiy-Allâhu ’anh’ did not take part in those events. A Muslim simply could not utter words of accusation, such as ‘heretics’ and ‘wrongdoers’, about them. One must have a foul heart and a dirty soul to say so.

Some scholars of fiqh used the (Arabic) word ‘jawr’, which means ‘cruelty’, about Hadrat Mu’âwiya’s ‘radiy-Allâhu ’anh’ behaviour; yet, what they really meant was that it had been ‘unjust of him to declare himself Khalîfa during the caliphate of Hadrat Amîr.’ ‘Cruelty’ in that sense should not be construed as ‘heresy’ or ‘wrongdoing’. Therefore, their statements (concerning this matter) are in agreement with those of the greater authorities of Ahl as-sunnat. However, true religious scholars should not make statements of this sort, which are always susceptible to misunderstandings. How can one ever utter the word ‘cruel’ about Hadrat Mu’âwiya ‘radiy-Allâhu ’anh’? Ibn Hajar Makkî states in his Sawâiq-ul-muhriqa that he was a Khalîfa just and blameless in observing the commandments of Allâhu ta’âlâ and protecting the rights of Muslims. It would have been something justifiable if they had uttered terms on that level about Yazîd. But it is extremely nasty and very ignoble to utter them about Mu’âwiya ‘radiy-Allâhu ’anh’. All the scholars of hadîth state that our Prophet ‘sall-Allâhu ’alaihi wa sallam’ invoked blessings on Mu’âwiya ‘radiy-Allâhu ’anh’. For instance, he (the Prophet) pronounced the following invocation: **“Yâ Rabbî, teach him the book, -i.e. writing and knowledge-, and judgment, and protect him against torment!”** On another occasion, he invoked: **“Yâ Rabbî! Guide him to the right way, and make him a guide to the right way!”** It is doubtless that an invocation offered by the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’

must have been accepted (by Allâhu ta'âlâ'). Some [ignorant and aberrant] people who are supposed to be men of religion assert that he (the Prophet) pronounced a malediction on him (Hadrat Mu'âwiya). Doesn't their assertion prove that they are quite unaware of religious books? Their assertion that "Hadrat Imâm Sha'bî criticized Hadrat Mu'âwiya 'radiy-Allâhu 'anh'" is not true, either. If it were true, Imâm-i-a'zam Abû Hanîfa, who was one of Imâm Sha'bî's disciples, should have quoted his master's criticisms. Imâm Mâlik 'radiy-Allâhu 'anh' was one of the Taba-i-tâbi'in, according to a report, and lived during the time of Hadrat Mu'âwiya 'radiy-Allâhu 'anh'. It is an absolute fact that he was the highest of the scholars of the blessed city of Medina. What on earth could have made that great scholar state that those who swore at Mu'âwiya and Amr ibn Âs 'radiy-Allâhu 'anhumâ' should be killed? Since he ordered to kill those who swore at him (Hadrat Mu'âwiya), swearing at him must have been, in his knowledge, one of the grave sins, as grave as swearing at Hadrat Abû Bakr or Hadrat 'Umar or Hadrat 'Uthmân 'radiy-Allâhu 'anhum'.

Then, it is never permissible to swear at Hadrat Mu'âwiya 'radiy-Allâhu 'anh'. We should think well; Hadrat Mu'âwiya 'radiy-Allâhu 'anh' was not alone in those events. Almost half of the Ashâb-i-kirâm were with him. To call those who fought against Hadrat Amîr 'radiy-Allâhu 'anh' 'disbelievers' or 'heretics' means to destroy half of the Islamic religion. For, it is them who spread the Islamic religion over the world and who taught it to us. A person will not criticize them unless he is a heretic whose purpose is to demolish Islam. Those wars and commotions started over the martyrdom of Hadrat 'Uthmân 'radiy-Allâhu 'anh'. They were initially based on demands for retaliation against the murderers. Talha and Zubayr 'radiy-Allâhu 'anhumâ' went out of the blessed city of Medina because the retaliation was suspended. Âisha 'radiy-Allâhu 'anhâ' was of the same opinion. What they wanted was that the retaliation must be carried out as soon as possible. It never occurred to them that they should fight. The war of Jamal began with an onslaught by the men of a Jewish convert named Abdullah bin Saba', the behind-the-scenes conspirators of the martyrdom of Hadrat 'Uthmân 'radiy-Allâhu 'anh'. Thirteen thousand people and Talha and Zubayr 'radiy-Allâhu 'anhumâ' were killed in those wars. Later, Mu'âwiya 'radiy-Allâhu 'anh', who was in Damascus, joined in the matter and sided with them. Thereupon the war of Siffîn was made. According to Imâm Ghazâlî, those wars were not made for the purpose of assuming caliphate. They were consequent upon the demands that the murderers must be retaliated against and that the retaliation must take precedence over other matters at the outset of Hadrat Amîr's 'radiy-Allâhu 'anh' career as Khalîfa. As Hadrat Allâma ibn Hajar-i-Makkî confirms, this fact is unanimously stated by the scholars of Ahl as-sunnat. According to Abû Shekûr Muhammad Sulamî, one of the greatest scholars in

the Madhhab of Hanafî, the war that Hadrat Mu'âwiya fought against Hadrat Amîr 'radiy-Allâhu 'anhumâ' was based on caliphate. For the Prophet 'alaihis-salâtu wassalâm' had said to him, "**When you preside over people, behave mildly towards them!**" He had been yearning for caliphate since the day he had heard this. However, he was wrong in his ijtihâd. Hadrat Amîr's 'radiy-Allâhu 'anh' ijtihâd, on the other hand, was right. For, his (Hadrat Mu'âwiya's) time of caliphate was to begin after the caliphate of Hadrat Amîr 'radiy-Allâhu 'anhumâ'. That means to say that the initial cause of the so-called turmoil was the delay in the retaliation. And when the retaliation was put off, the idea of becoming Khalîfa came into being. In any case, it was a matter of ijtihâd. The wrong party deserved one blessing, and the party with the correct ijtihâd earned two blessings. The best policy that devolves on us in this matter is not to concern ourselves with the fights among the Ashâb 'radiy-Allâhu 'anhum' of our master, the Prophet 'sall-Allâhu 'alaihi wa sallam'. We should not discuss them. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated, "**Do not concern yourselves with the matters among my Ashâb** 'ridwânullâhi 'alaihim ajma'in!" At some other time, he stated: "**Hold your tongue when they are talked about!**" He stated in another hadîth-i-sherîf: "**Fear Allâhu ta'âlâ in the matter of my Ashâb! Do not criticize my Ashâb!**"

Yes, Yazîd, the ignominious, was an obdurate sinner. He has not been cursed because the (scholars of) Ahl as-sunnat have not approved of cursing a person, even if he is a disbeliever. They, (scholars of Ahl as-sunnat), say that a person can be cursed only if he (or she) is known to have died as a disbeliever. Abû Lahab and the like are among such people. This does not mean, however, that Yazîd must not be cursed. May those who offend Allâhu ta'âlâ and His Messenger 'sall-Allâhu 'alaihi wa sallam' be accursed in the view of Allah in both this world and the next!

Recently, a number of people have made it an avocation for themselves to discuss the matters of caliphate. Whatsoever the topic of conversation in their presence, they somehow convert it into one about the wars among the Sahâba. Because their religious culture consists only in what they have read in the name of history written by ignorant people and what they have heard from people of bid'at, whose lies they take for granted, they malign most of the Ashâb-i-kirâm 'alaihim-ur-ridwân'. I have therefore considered it necessary to write the facts I know and send them to my friends. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: "**At times of chaos, when lies are written** (in the name of truth), **acts of worship are contaminated with customs, and my Ashâb** 'alaihim-ur-ridwân' **are censured, those who know the truth should explain it to others! May those who do not tell the truth, although they know it and are able to tell it, be accursed in the view of Allâhu ta'âlâ, in the view of angels and in the view of entire humanity! Allâhu ta'âlâ will**

not accept any of their acts of worship, whether they are fard or else.”

Any degree of thanks and praise would fall short of paying the debt of gratitude we owe to Allâhu ta'âlâ, for the present time's pâdishâh (ruler, emperor) [of India] is a Sunnî Muslim in the Madhhab of Hanafî. If this were not the case, things would be very difficult for Muslims. Every Muslim has to pay thanks for this great blessing.

Every Muslim has to learn the Sunnî credo, correct their belief accordingly, and watch their steps lest they should slip and deviate from the right path by believing people of obscure origin and false books. To attempt to learn one's religion and belief from books and magazines written cheatfully with fondling and coaxing words by enemies of religion, instead of reading books written by scholars of Ahl as-sunnat 'rahima humullâhu ta'âlâ', means to throw oneself into Hell. Reading books containing the words of scholars of Ahl as-sunnat, and adapting ourselves to them is the only way to salvation. This is the end of the translation of the hundred and twenty-first letter.

EPISTLE - 267

This letter, written for Husâm-ad-dîn Ahmad 'rahmatullâhi 'alaih', touches upon the esrâr (secret and delicate spiritual information) and the deqâiq (extremely subtle pieces of spiritual information):

May hamd (praise and gratitude) be to Allâhu ta'âlâ! May salât (prayers and benedictions) and salâm (salutations, best wishes) be for His beloved Prophet and for the Prophet's blessed Âl (family, intermediate relatives)! We have been blessed with the honour of having read your letter, which you sent to this faqîr, (i.e. Imâm Rabbânî,) out of kindness. In return for this, may Allâhu ta'âlâ reward you with goodness! Which one of the gifts that Allâhu ta'âlâ has bestowed (on me) shall I write about? How will I express the gratitude for them? Most of the subtle pieces of knowledge and ma'rifats that are being made to shower (on me) as a guidance and assistance from Allâhu ta'âlâ are being written. And they are being read by everybody, those who understand them and those who don't, alike. However, none of the esoteric and secret pieces of information that have been singled out and imparted (to me) can be exposed. In fact, nothing can be said about them, neither in letters nor even in signs. Furthermore, my valuable son, who has digested the ma'rifats of this faqîr, (me,) cannot be told anything about these most delicate pieces of information for all the high grades he has already attained, such as the grades of sulûk and jadhba, (which are explained at various places of **Endless Bliss**, e.g. in the thirty-ninth chapter of its sixth fascicle.) Yes. Utmost is being done for their concealment. I know that my blessed son has attained these secret pieces of knowledge and he is being protected against error and confusion. Because they are secret, I become

tongue-tied. Their secrecy prevents me from opening my mind. The state I am in is an exemplification of the state purported in the thirteenth âyat-i-kerîma of esh-Shu'arâ: **“My breast will be straitened, and my speech may not go (smoothly): ...”** These secrets are not of the sort that will disallow definition; rather, perhaps, they will not go into definition.

It is not for nothing that the hâfiz cries out;

He has many a wondrous thing, just do watch out!

All these blessings, which we are trying to conceal, are coming from the sources of Prophethood, which in turn belong to Prophets ‘alaihîm-us-salawât-u-wa-t-teslîmât’. The higher ones of angels also have shares from this blessing. They make a selection from the blessed people who follow in the Prophets’ ‘alaihîm-us-salawât-u-wa-t-teslîmât’ footsteps and honour them with this blessing. Hadrat Abû Hurayra ‘radiy-Allâhu ‘anh’ stated: “I learned two types of knowledge from Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. I have told you one of them. You would kill me if I told you the second one.” This second kind of knowledge is the one which is secret. Not everybody can understand it. It is a great gift from Allâhu ta’âlâ. He bestows it on anyone He likes. Allâhu ta’âlâ gives great gifts. Please take a look at the letter which was written to my highly valuable teacher’s children!

My dear sir! In this faqîr’s (Imâm Rabbânî’s) opinion, invention of a bid’at in Tasawwuf is no less ugly than inventing a bid’at[1] in the religion (Islam) itself. The barakats of Tasawwuf will flow on and reach later generations so long as no bid’ats are invented. When an alteration is made in Tasawwuf, fayzes and barakats will stop coming simultaneously. Utmost care should be taken lest changes should take place in the paths (orders) of Tasawwuf. Non-members of Tasawwuf should not be conversed with. If something intended to make an alteration in Tasawwuf is seen, it should definitely be prevented, by force if necessary, regardless of the place and the agent. The correct and genuine form of the path in question should be consolidated and spread. Wa-s-salâm and wa-l-ikrâm.

EPISTLE - 268

This letter was written for Khân-i-Khânân. It imparts who the scholars that are the inheritors of Prophets are and what the secret pieces of knowledge are:

May hamd be to Allâhu ta’âlâ! Salâm to His chosen slaves! The faqîrs being here are in a state that makes it worthwhile to offer hamd. I pray for your being in safety, in good health, and in the right way as well. Our subject being legacy pertaining to knowledge, I am writing a few other words, making maximal use of the time in hand. It is stated in a hadîth-i-sherîf: **“Scholars are Prophets’ inheritors.”** There are two kinds of knowledge handed down by

Prophets ‘alaih-im-us-salawât-u-wa-t-teslîmât’:

1. Knowledge on rules; 2. Secret knowledge.

A scholar’s being an inheritor requires his having share in both these kinds. A scholar who has a share in only one kind of knowledge cannot be a heir. For, a heir will have a share in each item of the legacy handed on. It is out of the question for a heir to have a share in one item and not to have a share in the remainder. Someone who has a share in one item only will be called a creditor, rather than a heir. A creditor will get his rightful share only. Our Prophet ‘alâih-i-wa’alâ-âlih-is-salât-u-wa-s-salâm’ stated: **“Scholars among my Umma (Muslims) are like the Israelite Prophets.”** Scholars mentioned here are the scholars who inherit, not those who are like creditors. Creditors will get only what is owed to them from a certain part of the legacy. For, the heir, being very close (to the deceased) and a witness (to the facts), is identical with the person who handed down the legacy. That is not the case with the creditor. Likewise, a non-heir cannot be a scholar. He can be said to be a scholar in a certain thing. For instance, he can be a scholar of Fiqh. A scholar, (in this sense,) is one who is a heir, who, in turn, has a share in both kinds of knowledge. Many people construe the word ‘ilm-i-esrâr (secret knowledge) as the knowledge called ‘tawhîd-i-wujûdî’, [such as seeing the single being in all and seeing all in one being.] They say that it is the knowledge of the things sensed by (devotees called) sâliks during (their spiritual ecstacies called) hâls and which they termed ihâta (surrounding), sereyân (penetration), qurb (closeness), and ma’iyyat (attachment). Hâshâ (May Allâhu ta’âlâ protect us against such suppositions)! It is not the case. Such pieces of knowledge are not secret knowledge. Nor are they pieces of knowledge worthy of the rank of Prophethood. For, such pieces of knowledge occur during states of ecstasy of Tasawwuf, when the devotee is suffused with (ecstacies termed) hâls. They are not the pieces of knowledge acquired by people who are sober and conscious. As for the pieces of knowledge belonging to Prophets; all of them, both the pieces of knowledge pertaining to Islamic rules and the secret ones, are sober and conscious pieces of knowledge. None of them is mixed with knowledge during unconsciousness. Knowledge during unconsciousness goes with grades of Wilâyat (Tasawwuf). For, Walîs are in a state of ecstasy and absent-mindedness. These pieces of knowledge can be, at the most, the secrets of Wilâyat. They are not the secrets of Nubuwwa. Although Prophets are possessed of Wilâyat as well, things related to Wilâyat are infinitesimal with these great people; they are a mere nothing when compared with things related to Prophethood. A Persian couplet in English:

*The Sun rises, and all places brighten;
Morn star is no longer seen, for certain!*

I have explained it in my books and letters. I state once again that the superiority of the grades pertaining to Prophethood are analogous to an ocean. Grades pertaining to Wilâyat are like drops of water in comparison with the ocean. But how can I keep a number of people from having said that Wilâyat was superior to Nubuwwat (Prophethood), which was an unfounded assertion (made blindfold) since they had not attained the grades pertaining to Prophethood. Most of those people modified this assertion and said: "Prophets' Wilâyet is superior to their own Nubuwwat." All those people failed to understand what Prophethood was. They made a comment without knowing what they were commenting on. So was the case with those who held (the state of) sekr, [i.e. the state of unconsciousness and absent-mindedness,] superior to sahw, i.e. sobriety. If they had known what sahw was, they would have felt too reluctant even to make mention of sekr in a conversation about sahw. A Persian line in English:

How can earth ever be compared with a world of purity?

Their holding sekr superior to sahw must have resulted from holding the sahw of superior people and that of the ignorant equal. I wish they had not said so, be it at the cost of preferring their having held the sekr of the ignorant and that of the superior equal. For, any wise person will know that sahw, (i.e. sobriety,) is certainly better than sekr, (i.e. unconsciousness.) That is the case both with the ignorant's sahw and with the superiors' sahw. To hold Wilâyat superior to Prophethood and sekr superior to sahw is identical with holding disbelief superior to being a Muslim. For, disbelief and ignorance are analogous to Wilâyat, whereas Islam and ma'rifat take place in Prophethood. Hallâj-i-Mansûr 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' states, as is expressed in the following Arabic couplet rendered into English:

I don't believe in Allah's religion; disbelief is needed;

This is a reality, even if Muslims do not like it!

Muhammad 'alaihi-salâm' avoided disbelief and trusted himself to Allâhu ta'âlâ. The eighty-fourth âyat of Isrâ Sûra purports: "**Say unto them: Everyone acts according to his own disposition. ...**" It should be known that as Islam is better than disbelief in Islam, likewise Islam is better than disbelief in Haqîqat (inner nature of Islam). For, Islam is the outer appearance of Haqîqat.

Question: Whereas kufr (disbelief), jahl (ignorance) and sekr exist in the grades called **jem'** of Wilâyat, its (higher) grades called **farq** accomodate Islam, sahw, and ma'rifat. Then, in what sense should we evaluate one's saying that kufr, sekr, and jahl exists in grades of Wilâyat?

Answer: Sahw and the like in the grades termed 'farq' are sahw and so in comparison with the dense sekr that accompanies the grades termed jem'. Sahw and sekr have amalgamated there. Islam and kufr also have

amalgamated in those grades. Likewise, ma'rifat also has been smeared with jahl (ignorance). Were it possible to write, I would provide quite a lengthy definition of the states and ma'rifats in the grades called farq and thereby elucidate how sekr and the like have smeared the others in those grades. Consideration careful enough will lead people with keen intelligence to a clear understanding of the matter. It is surprising, nay, exceedingly surprising, indeed! Suffice it to say that Prophets 'alaihim-us-salawât-u-wa-t-teslîmât' attained all those greatnesses and superiorities of theirs in the way of Prophethood, not in the way of Wilâyat! Wilâyat is nothing more than something to serve Prophethood. If Wilâyat were superior to Prophethood, the higher ones of angels, since their Wilâyat is superior to other Wilâyats, would be higher than Prophets 'alaihim-us-salawât-u-wa-t-teslîmât', (which is not the case.)

Most of the people who deem Wilâyat superior to Prophethood, seeing that the Wilâyat possessed by the higher ones of angels is superior to Prophets' Wilâyat, have said, "Higher ones of angels are superior to Prophets." This supposition has caused them to differ from the way taught by an overwhelming majority of the scholars of Ahl as-Sunnat 'rahmatullâhi 'alaihim ajma'în'. All such errors are results of failure in understanding what Prophethood is.

As the time of Prophethood evanesces back into the forlorn depths of the past, everybody deems the grades of Prophethood inferior to the grades of Wilâyat. For that matter, I have had to linger over the subject. I expect to have shed light upon the inner nature of the matter. Yâ Rabbî! Please do forgive us our sins! Please do keep our feet oriented in the right way! Please do help us with our struggles against unbelievers! Âmîn. Meyân Shaikh Dâwûd, my valuable brother, was about to set out with the intention of visiting you. He is the cause of these writings. Wa-s-salâm.

EPISTLE - 275

You have attained this blessing because you have been teaching the Islamic knowledge and disseminating Islamic jurisprudence. Ignorance rooted and bid'ats prevailed there. Allahu Ta'âlâ bestowed the love of His beloved ones upon you. He has made you a reason to disseminate Islam. Therefore, try to teach the religious knowledge and disseminate Islamic jurisprudence as much as you can do. These two come first in all bliss, they are the means of development and reasons for salvation. Strive a lot! Show up as a religious man! Show the right path to people there, by making amr bil ma'rûf and nahy anil munkar! It was stated in the 19th âyat of the sûra of Muzammil, purporting: **"Indeed, this is a reminder, so whoever wills may take a way to his Rabb."**

EPISTLE - 286

This letter, written to Mawlânâ Amânullah, states that the correct creed derived from the Qur'ân al-kerîm and from hadîth-isherîfs is the creed called Ahl as-Sunnat:

Bism-illâh-ir-Rahmân-ir-Rahîm. May Allâhu ta'âlâ show you the right way! Know this well: if a person wants to be in the way of Allah, the first thing they should do is correct their creed. The correct creed is the creed which the scholars of Ahl as-Sunnat learned from the Qur'ân al-kerîm, from hadîth-i-sherîfs and from the Ashâb-i-kirâm. It is the scholars of the right way who understood the meanings in the Qur'ân al-kerîm and in hadîth-isherîfs. They are the scholars called Ahl as-Sunnat wa-l-jamâ'at. Anything disagreeable with the meanings which these scholars understood and stated should be known as something worthless even if it appeals to mind, reason and imagination or has been derived by way of kashf and inspiration in an order of Tasawwuf. One should entrust oneself to Allâhu ta'âlâ for protection against teachings and findings disagreeable with the teachings derived by these superiors. For instance, some âyat-i-kerîmas and hadîth-isherîfs seem to carry meanings ratifying the **Tawhîd-i-wujûdî**. Others yield such meanings as ihâta (surrounding, embracing), sereyân (penetrating), qurb (nearness) and ma'yyat (company). But the **scholars of Ahl as-Sunnat** did not derive such meanings from those âyat-i-kerîmas and hadîth-i-sherîfs. That is, they did not conclude meanings such as that Allâhu ta'âlâ is within this 'âlam, that He covers the creation, that He is united with them, that He is close to them, and that He is together with them. They said that they were contrary to fact inferences. Then, if a person making progress in a path of Tasawwuf experiences such pieces of information, i.e. if, for instance, he sees all beings as one being or senses as if all beings were covered by one being or as if the Dhât (Person) of Allâhu ta'âlâ were close to creatures, he should conclude that such pieces of information and experiences are wrong and hazardous. A wayfarer in this state is irreproachable and pardonable since he is in a state of euphoria on the brink of inebriation, but he should bemoan and lament over that undesirable state he is experiencing and beg Allâhu ta'âlâ in tears to rescue him from such dangerous experiences. He should pray and invoke Allâhu ta'âlâ to bless him with the true states and teachings coached by the scholars of Ahl as-Sunnat. He should entrust himself to the care of Allâhu ta'âlâ and beg Him for protection against being shown anything as divergent as a hair's width from the correct belief taught by those superiors. That means to say that the criteria to be applied for assessing the correction of the kashfs and findings of the wayfarers of Tasawwuf are the correct meanings taught by the scholars of Ahl as-Sunnat 'rahmatullâhi ta'âlâ 'alaihîm ajma'in'. Whether or not the teachings inspired to those wayfarers is determined by whether or not they are agreeable with these correct teachings. For, any meaning or finding

disagreeable with the meanings taught by those great people is valueless and wrong. In fact, every aberrant and divergent person thinks and argues that he follows the Qur'ân alkerîm and hadîth-i-sherîfs. With his half and unsound mind and short sight, he derives wrong meanings from these sources, slips out of the right way, and ends in perdition. The twenty-sixth âyat of Baqara Sûra purports: **“Similitudes and examples given in the Qur'ân al-kerîm cause many to stray into disbelief, and many they lead into the right way;..”** The meanings which the scholars of Ahl as-Sunna understood are correct and valuable ‘rahmatullâhi ta’âlâ ’alaihim ajma’in’. Those which disagree with them are valueless. For, they, (i.e. Sunnî scholars,) obtained these meanings by studying the works of the Sahâba and the Selef as-Sâlihîn. They shone with the lights of those Stars of Hidâyat. Therefore, to them did eternal salvation belong. It was them who attained endless felicity. It was their group who followed the way to Allah. Salvation is only for those who are in the way to Allah.

Supposing one of the religious scholars whose creed was agreeable with those superior guides were slack and faulty in holding fast to fer’iyyat, i.e. Islam, it would be out of place and opinionated to take him as a basis for blaming all scholars. It would mean to deny and blame their correct teachings. For, it is them who conveyed correct teachings to us. It is them who separated the way to salvation from heretical and digressive ones. Had it not been for their lights of hidâyat, we would have failed to find the right way. Had they not separated the right one from the wrong ones, we would have fallen down into abysses of heresy and excess. It is their work that protected Islam against deterioration and which spread it far and near. It is them who guided mankind to the way of salvation. A person who adapts himself to them will attain happiness. And he who does not follow them will stray, causing others to stray as well.

You should know that the creed realized by people who have attained the end of the way of Tasawwuf, i.e. by those who have traversed all the stages of this way and attained the summit of the grades of Tasawwuf, tallies exactly with the creed taught by the scholars of Ahl as-Sunnat. This correct creed has been attained by the scholars of Ahl as-Sunnat by way of derivation from the Qur'ân al-kerîm, from hadîth-i-sherîfs and from the Ashâb-ikîrâm, and by the superiors of Tasawwuf by way of kashf and by its having been inspired into their blessed hearts. It is true that some things disagreeable with that correct creed have occurred in the hearts of some wayfarers of Tasawwuf as a result of ecstasies and hâls of Tasawwuf during the course of their progress. But these unsuitable states disappear when they surpass the stages at which these states are undergone and make further progress and attain their destination. They will not disappear if they do not make any further progress and fall by the wayside. They get stuck in erroneous views and stay where they

are. However, this is a failsafe system in which the intercepted wayfarers will not be punished in the Hereafter. They are like erring mujtahids. The mujtahid has been wrong in his ijtihâd. Likewise, the wayfarer has been wrong in his kashf. One of the errors made by the wayfarers of Tasawwuf is their conception of Wahdet-i-wujûd. As was stated earlier, they presume that Allâhu ta'âlâ surrounds creatures, that He is together with them, and that He is close to them. Some of them deny the fact that the eight Attributes of Allâhu ta'âlâ exist separately. On the other hand, the scholars of Ahl as-Sunnat 'rahmatullâhi ta'âlâ 'alaihim ajma'in' state that the eight Attributes exist separately and in the outside. Their denial of Attributes is because the eight Attributes are like mirrors wherein they observe the Dhât-i-ilâhî. A person who looks at something in a mirror will see that thing in the mirror. He will not see the mirror. Likewise, because those wayfarers do not see the Attributes, they do not admit that the Attributes exist as separate entities. They argue: "If the Attributes existed we would see them." They suppose that something that is not seen must be nonexistent. They castigate the scholars for saying that the Attributes do exist distinctly. In fact, some of them call the scholars 'disbelievers' and 'polytheists'. We entrust ourselves to the care of Allâhu ta'âlâ for protection against the felony of attempting such unfair castigation directed towards religious scholars! If those spiritual wayfarers are made to move beyond those grades and the curtains which confuse their visions are raised from between, they will be extricated from deeming the Attributes as mere mirrors and see them as entities which exist separately. They will discontinue their denial of the existence of Attributes and will no longer speak ill of scholars. Another act which causes them to run counter to the creed of Ahl as-Sunnat is their allusion that Allâhu ta'âlâ has to create some things. Although they do not directly argue that He has to, and they say that He creates if He wills to, it is inferred from their insinuation that they do not believe in His Attribute Will. This indirect argument of theirs does not meet acceptance in any religion.

Another contradictory argument that they put forward is that Allâhu ta'âlâ always chooses to create and it is out of the question for Him not to do so, which runs counter to their own statement that Allâhu ta'âlâ is Almighty and has the choice between creating something and not creating it. Their argument is an assertion of an opinion that Allâhu ta'âlâ is obliged to create. In fact, it means to deny His Power. For, all religious authorities hold that the Power of Allâhu ta'âlâ entails a choice between creating and not creating. These people's argument, in contrast, involves the power of a being who is obliged to create and for whom it is impossible not to create. Their argument is reminiscent of philosophers' assertions. Their effort to sort themselves from philosophers by attaching a different meaning to the Attribute Will by saying that He definitely chooses to create and that it is out of the question for Him not to make that

choice, does them no good. For, will means (the power) to make a choice between two acts. Inequality between the two acts means nonexistence of will. Their argument does not bear an equality between indispensability and nonexistence.

Another one of their disagreeable acts is their definition of qadâ and qadar.⁸⁹ In this respect as well do they slide towards jebr (fatalism). “Hâkim (dominant one) will be mahkûm (dominated one) as well. And mahkûm will be hâkim as well,” they say. It is an exceedingly hideous argument to say that He is dominated by someone or that there is someone dominant over Him, let alone deeming Him under obligation.

Another one of their statements disagreeable with the (creed of) Ahl as-Sunnat is their argument that the only way of seeing Allâhu ta’âlâ in Paradise is by way of Tajallî-i-sûrî. This argument of theirs is to deny the fact that Allâhu ta’âlâ will be seen (by Believers who will be dwelling) in Paradise. Their saying that His image will be seen means to say that He Himself cannot be seen. It means to say that His likeness will be seen. Allâhu ta’âlâ will be seen, and it will not be known how that seeing takes place. It will not be possible to liken Him to anything.

Another argument of theirs disagreeable with the (teachings of the) Ahl as-Sunnat ‘rahmatullâhi ta’âlâ ’alaihi ajma’in’ is their deeming the souls of mature and high people as eternal. For, all ’âlams, with all their molecules, were nonexistent. All of them were created afterwards. Souls also are parts from ’âlams. Anything other than Allâhu ta’âlâ is within the definition of **’âlam**.

As is seen, a wayfarer of Tasawwuf who has not attained the inner nature of the matter has to follow the scholars of Ahl as-Sunnat even in teachings disagreeable with his kashfs and ilhâms ‘rahmatullâhi ta’âlâ ’alaihi ajma’in’. He has to deem the scholars correct and right and himself incorrect. For, the scholars of Ahl as-Sunnat inherited their teachings from Prophets ‘’alaihi-ussalawât-u-wa-t-teslîmât’. These teachings arrived by way of Wahy, so they are right and correct. They have been immunized against errors and confusions. So, his kashf and ilhâm (inspiration) disagreeable with these teachings must be wrong and erroneous. For that matter, to prefer his kashfs to the scholars’ statements means to hold his kashfs superior to the teachings which were revealed by way of Wahy. This attitude is sheer aberration, which will incur nothing but loss and harm.

Not only do we have to hold a creed concordant with the Book and the Sunnat, i.e. with the teachings in the Qur’ân al-kerîm and in hadîth-i-sherîfs, but also we have to adapt ourselves to the rules which (the profound Sunnî scholars called) mujtahids derived from the Qur’ân al-kerîm and from hadîth-i-sherîfs, i.e. teachings called Islam or the Ahkâm-

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i-islâmiyya. Those teachings are halâls, harâms, farzes, wâjibs, sunnats, mustahabs, makrûhs, and doubtful acts. The rules in those teachings must be learned. [There are two groups of Muslims: The **mujtahids** and the **muqallids**. Every Muslim who is not a mujtahid is called a muqallid.] It is not permissible for the muqallids to derive rules from the Book and from the Sunnat disagreeable with the rules derived by the mujtahids. Acts which they perform agreeably with the rules that they derived will not be accepted. Every muqallid has to adapt him-or-herself to a mujtahid, i.e. to affiliate themselves with a Madhhab, (i.e. with one of the only four Madhhabs.) They have to adapt themselves to those rules of their Madhhab that are mukhtâr (chosen), which means rules which have been followed by a majority of Islamic scholars. They should avoid the rukhsats, i.e. doing the permitted acts, and prefer the 'azîmats in their acts. Besides following their own Madhhab, they should try to act agreeably with the rules of the other (three) Madhhabs. Thereby, they will have followed the consensus of mujtahids. For instance, Imâm Shâfi'î 'rahimahullah' said that it is farz to make a niyyat when starting to make an ablution. Muslims in the Hanafî Madhhab should (observe this rule and) make a niyyat, (although it is not farz to do so in the Hanafî Madhhab.) Likewise, when washing the limbs (that must be washed for an ablution), they should observe the order of priority and wash the limbs in quick succession, (since the first one of these two rules is farz in the Shâfi'î Madhhab and the second one is farz in the Mâlikî Madhhab.) Imâm Mâlik said that it is farz to rub the limbs of ablution gently with the hand. The rubbing should definitely be done. In the Shâfi'î Madhhab, when a man's hand touches the skin of a woman nâ-mahram to him or his own genital organ, his ablution becomes null and void. Likewise, when the hand of a man in the Hanafî Madhhab touches his own genital organ or the skin of a woman who is not one of his eighteen close relatives, he should renew his ablution, (although neither of those two events will nullify his ablution in the Hanafî Madhhab.) [In the Hanbalî Madhhab, a man's awrat region covers his genital organ and anus only.] [These two organs are called sev'eteyn (or saw'atayn). Men in one of the other three Madhhabs should imitate the Hanbalî Madhhab at times of haraj (difficulty).] We should try to do whatsoever we do agreeably with all four Madhhabs. [The following statement has been borrowed (and rendered into English) from the initial part of the fortieth page of the book entitled **Mîzân-ul-kubrâ**: "According to a consensus reached by Islamic scholars, the safest policy for all Muslims to follow is to perform all their acts of worship agreeably with all four Madhhabs so that they should remain safe against contravention."]

After putting our creed and actions right and thereby obtaining these two wings, the next step to be taken is to make progress in a path that will

guide us towards Allâhu ta'âlâ, [i.e. make us attain His love.] We may begin with an attempt to pass the zulmânî and nûrânî stages. It should be known well, however, that passing beyond those stages and attaining high grades requires attaining the tawajjuh and tasarruf, i.e. favour, kindness and guidance, of a spiritual guide who knows and sees the way and who can guide and who is kâmil, i.e. has been guided, and mukammil, i.e. able to guide. His looks will work a cure in ailing hearts. His tawajjuh, i.e. his turning his blessed heart to a person, will wipe all wicked and ugly habits away from that person. For that matter, the first thing to be done is look for a spiritual guide. If Allâhu ta'âlâ kindly and generously blesses you with the fortune of knowing him, you should deem knowing him a grand blessing. You should never part company with him. You should obey him and all his commandments. Abdullâh-i-Ansârî submits: "Yâ Rabbî! What did You create in Your friends, so that he who knows them attains you. And he who is deprived of attaining You can never know them." You should cease from your own wishes and desires and adapt yourself to his wishes. Then you will no longer have any wishes of your own. With heart and soul you will endeavour to adapt yourself to him. You will see all your happiness in performing his commandments. And the guide you follow, in his turn, will give you a duty consistent with your talents. He will direct your attention to making dhikr or tawajjuh or murâqaba. If he sees that the sohbat, alone, will be sufficient for you, then he will command you accordingly. If you attain the sohbat of a kâmil and mukammil, you will not need to fulfil any of the conditions for making progress in an order of Tasawwuf. The Murshid (guide) will advise the Tâlib (devotee) the methods that he sees suitable for the Tâlib. If the Tâlib falls short of observing some of the conditions, the Murshid's sohbat will make up for the shortcomings. And the Murshid's sohbat will remove the faults. As for a person who has failed to attain such a sohbat; if he is one of the selected people such as murâds, they will somehow attract him and finish him with unending favours. They will impart to him all the conditions and adabs necessary for him. They will render the souls of some of the spiritual superiors of the past guides and means for him so that he should make progress in Tasawwuf. For, it is the 'âdat-i-ilâhiyya (law of causation) of Allâhu ta'âlâ to render the souls of great Walîs causes and means for the devotee's passing the stages of this way. If this person, (i.e. the Tâlib,) is one of the murîds (devotees), progress without a guide will be risky for him. He should beg Allâhu ta'âlâ to make him attain the blessing of finding a guide, continuously until he finds a guide. In the meantime, he should learn the conditions that must be observed in a path of Tasawwuf and fulfil those conditions. The first and foremost of those conditions is not to succumb to the desires of the nafs. This is possible only by way of wara' and taqwâ, both of which mean to avoid harâms. Avoiding harâms requires

ceasing from more than needed amount of mubâhs. For, a person who does mubâhs, [i.e. acts that have not been prohibited,] at full speed will take to doing doubtful acts. These acts are closer to harâms; in other words, they will make you more prone to committing harâms. A person who walks along the edge of a precipice may fall down. That means to say that for being able to avoid harâms it is necessary to avoid an excess of mubâhs. As we have stated earlier, making progress in this way requires having wara'. For, a man has two choices in his act: He will either do something commanded or commit one of the acts prohibited. Angels also are doing what they are commanded. If doing so were to cause one to make progress, angels also would make progress. Angels do not have the choice to avoid harâms. For, they have been created in such a nature as they will not commit prohibited acts. They cannot commit prohibited acts. For that matter, angels have not been prohibited from doing anything. Hence, making progress is possible only by avoiding prohibited acts.

This avoidance means not to be indulgent towards the nafs. Allâhu ta'âlâ sent religions to rescue the nafs from its desires and to exterminate gloomy and bad habits. For, the nafs desires to always commit harâms and to attain the harâms by enjoying the mubâhs more than necessary. Hence, to avoid the harâms and more than necessary mubâhs means not to be indulgent towards the nafs.

Question: The nafs does not want to perform acts of worship. Then, to perform acts of worship means not to be indulgent to the nafs. So, will it cause progress to perform acts of worship as well? Angels do not make progress because their doing what they are commanded does not involve opposition to the nafs.

Answer: The nafs's reluctance to do acts of worship is because it does not want to live under command. The nafs disrelishes being under anyone's command or being attached to anything. This mood the nafs is in, [i.e. its desire to be left untethered and not to be dependent on anything,] is harâm and means excess of mubâhs. Hence, this harâm, like the harâm of mubâhs to excess, is avoided by doing the commandments. This is another version of opposition to the nafs. So, not being indulgent towards the nafs does not only consist in doing the commandments.

There are a number of ways guiding a person to maturation and perfection (kemâl). The most useful one of them, and the one which is the fastest in its guidance to perfection, is the one with the most effective struggle against the desires of the nafs. This is the way of those who avoid the rukhsats and who prefer the 'azîmats in their acts. 'Azîmat means avoidance of harâms and an excess in the mubâhs. And rukhsat means avoidance of harâms only. Many of the people of Tasawwuf are practising **simâ'** and **raqs**. That is, they are chanting melodiously, whirling and dancing. This attitude can be turned round and round, only to come to the conclusion that simâ' and raqs

can be said to be rukhsats, but then a number of conditions will have to be stipulated. They have nothing to do with 'azîmats. In fact, even making dhikr loudly can be a rukhsat at the very most. Innovations and changes were made for good purposes by many guides in the paths they had been leading. With a last ditch of euphemism they can be called rukhsats at the very most. On the other hand, the superiors who acted with 'azîmats did not deviate as much as a hair's width from the **Sunnat-i-seniyya**, i.e. Islam 'rahmatullâhi ta'âlâ 'alaihîm ajma'in'. They did not contaminate their way with any sorts of innovations or changes. Their way accommodated excellent versions of intolerance and struggle against the nafs. Then, their way is the best and the most fruitful. It is the fastest vehicle, and it carries up to highest grades. Later, however, there were people who degenerated this way, too. There was an increase in the number of people who deviated from the way of our superiors. Changes and bid'ats were made. They began to practise simâ' and raqs, and dhikring aloud. They did so because they could not comprehend the aims of those great people. They supposed that they would add to the value and maturity of this way by inserting bid'ats into it and adapting themselves to time. They did not know that thereby they were demolishing this way and letting it slip out of their hands. Allâhu ta'âlâ, alone, divulges truth and right and makes you attain hidâyat. [As is understood from what has been written so far, attaining happiness in this world and in the Hereafter requires reading books written by scholars of Ahl as-Sunnat. And it is Imâm Rabbânî 'quddisa sirruh' who made us know about those books. And it is Sayyid 'Abd-ul-Haqîm Arwâsî 'quddisa sirruh' who made us know about Imâm Rabbânî. And it is Hakîkat Kitâbevi which made us know about Hadrat Sayyid 'Abd-ul-Haqîm Arwâsî.] (And it is Huseyn Hilmi bin Sa'îd Işık İstanbûlî 'quddisa sirruh' who established and founded Hakîkat Kitâbevi in Istanbul.)

*Existence comes from Lutf-i-ilâhî, life from Rahmat-i-Kerîm,
Mouth, a blessing from 'atiyya-i-Rahmân, speech from fadl-i-Qadîm!
Body is a binâ-yi Huda, soul is nefha-i-tekrîm,
Strength is an ihsân-i-qudrat, feelings are a Va'zi Haqîm;
Would I know what I am and what I have on earth!*

EPISTLE - 303

This letter (by hadrat Imâm-i Rabbânî), **written for Muazzin Hadji Yûsuf, explains the meaning in the words of azân:**

Be it known that there are seven [with repetitions, fifteen] words in the azân: [Azân (or Adhân) means to say and hear these fifteen words. These words are not heard when the azân is said melodiously through an amplifier.

It turns into an unintelligible, humming sound. Thus, an amplifier annihilates the azân rather than help its performance].

ALLAHU AKBAR: Allahu ta'âlâ is great. He needs nothing. He is so great that He does not need the worships of His slaves. Worships are of no benefit to Him. In order to settle this well in minds, this word is repeated four times. [The first and third 'r' sounds are made jazm or wasl and read in the form of 'ra'.^[103]]

ASH'HADU AN LÂ ILÂHA IL-LAL-LÂH: Though owing to His greatness He does not need anyone's worship, I bear witness and certainly believe that none besides Him is worthy of being worshipped. Nothing is like Him.

ASH'HADU ANNA MUHAMMADAN RASÛLULLÂH: I bear witness and believe that hadrat Muhammad 'alaihi wa alâ âlihissalâtu wa sallam' is the Prophet sent by Him, that he is the communicant of the way of the worships liked by Him, that only those worships communicated and shown by him are worthy of Allahu ta'âlâ.

HAYYA'ALASSALÂH-HAYYA'ALALFALÂH: These are the two words inviting Believers to the namâz, which brings happiness and salvation.

ALLÂHU AKBAR: No one could manage the worship worthy of Him. He is so great, so far from anybody's worship being worthy of Him or suitable for Him.

LÂ ILÂHA IL-LAL-LÂH: He, alone, has the right to be worshipped, for us to humiliate ourselves before. Along with the fact that no one can do the worship worthy of Him, no one besides Him is worthy of being worshipped.

Greatness of the honour in namâz can be understood from the greatness of these words selected for inviting everybody to namâz. A Persian line in English:

How prolific the year will be is predictable by its spring.

O our Allah! Include us among those who perform namâz as Thou like them to. Âmîn.

[It is written in the tafsîr book **Sâwî**, in the tafsîr of the **Sûrat-ul-in-shirâh**, "Allahu ta'âlâ declared, '**I raise your name in the East and the West, all over the world**.'" When we travel one degree of longitude toward the west, the times of namâz fall four minutes back. Every twenty-eight kilometres westward carries the time of the same namâz one minute backward and the azân is repeated. Thus, every moment, all over the world the azân is being called and the name of Muhammad alaihissalâm is being heard everywhere, every moment. It is written in the explanation of **Shir'at-ul-Islâm**^[104], "When someone came to hadrat Abdullah ibni 'Umar and said, 'I like you very much for Allah's sake,' he answered, 'And for Allah's sake I don't like you at all, because you say the azân melodiously like singing.'"]

EPISTLE - 312

This letter, written to answer the questions asked by Mîr Muhammad Nu'mân 'quddisa sirruh', informs that it is not good to raise one's finger when sitting in namâz:

Thanks be to Allâhu ta'âlâ, Who creates all classes of beings, all creatures, Who keeps them in existence, and Who sends them what they need! Salât, salâm and benedictions be over the highest of Prophets, Muhammad Mustafâ 'alaihi-salâtu wassalâm', to his brother Prophets, to angels and to those who are honoured with following him! The valuable letter which you sent through Molla Mahmûd has arrived and made us happy. You ask:

Question 1 - Savants say that the place called Rawda-i mubâraka is more valuable than Mekka city. However, Hadrat Muhammad's figure and essence prostrate themselves before the shape and essence of Ka'ba-i mu'azzama. How could the **Rawda-i mubâraka** ever be higher?

[In the mosque of Medina, the twenty-six-metre-long place between Rasûlullah's 'sallallâhu alaihi wa sallam' blessed grave and the minbar, which the mosque at that time had is called **Rawda-i mutahhara**. Rawda means garden. The blessed minbar at that time had three steps and was one metre high. It was burned completely in the fire of 654. Various minbars were made at various times, and today's twelve-staired minbar was sent by (the Ottoman) Sultan Murâd Khan III from Istanbul in 998 Hijri.]

Answer 1 - My Dear Sir! According to this faqîr (Hadrat Imâm-i Rabbânî means himself), the most valuable place on the earth is Ka'ba-i Mu'azzama [together with the mosque around it which is called **Masjid-i harâm**]. Next comes the **Rawda-i muqaddasa**, which is in Medina. Thirdly comes the blessed city of Mekka. This means to say that it will be correct to say that the Rawda-i Mutahhara is higher than Mekka.

Question 2 - Does a Muslim in the Hanafî Madhhab raise his index finger while sitting in namâz? Mawlânâ 'Alîmullah wrote a booklet on this subject. I send it to you. What do you say on this matter?

Answer 2 - My Dear Sir! There are many hadîths saying that it is permissible to make a sign with one's index finger. Some of the savants of the Hanafî Madhhab have said so, too. Mawlânâ 'Alîmullah states so, too. If the books in the Hanafî Madhhab are read with attention, it will be seen that the pieces of knowledge communicating that it is permissible to raise one's finger are not from the **knowledge of usûl**. They are not the madhhab's **zâhir khabars**. Imâm-i Muhammad Shaybânî said, "Our Prophet 'sallallâhu alaihi wa sallam' used to make a sign with his blessed finger. Like him, we, too, raise and lower our finger. Imâm-i a'zam Abû Hanîfa said so, too." But it has been communicated through **nawâdir** information, not through **usûl** information, that Imâm-i Muhammad said so.

[Ibni Âbidin writes on the forty-seventh page of his first volume, “Information of the Hanafî Madhhab reached the later savants through three different ways:

1 - Those pieces of information which are **usûl** are also called **zâhir khabars**. These are the pieces of information coming from Imâm-i a’zam Abû Hanîfa and his disciples. These pieces of information are communicated in Imâm-i Muhammad’s six books. These six books are **Al-Mabsût**, **Az-Ziyâdât**, **Al-Jâmi’ussaghîr**, **As-Siyarus saghîr**, **Al-Jâmi’ulkabîr** and **As-Siyarulkabîr**. Because these books were brought from Imâm-i Muhammad by trustworthy people, they are called **zâhir khabars**. Who gathered the pieces of usûl information together first is Hâkim Shahîd [Muhammad]. His book **Kâfi** is well-known. There are many books explaining **Kâfi**.

2 - Those pieces of information that are **nawâdir**, also come from these same savants. But these pieces of information do not exist in those six books, but they exist in Imâm-i Muhammad’s other books titled **Al-Qisâniyyât**, **Al-Hârûniyyât**, **Al-Jurjâniyyât** and **Ar-Ruqîyyât**. Because these four books were not brought clearly and dependably as the former six books were, these pieces of information are called ‘information which is not zâhir.’ Or they are reported in others’ books. For example, they are reported in the book **Muharrar** by Hasan bin Ziyâd, one of Imâm-i a’zam’s disciples, or in Imâm-i Abû Yûsuf’s **Amâlî**.

3 - Those pieces of information which are **wâqî’ât**. These pieces of information were not communicated by the three imâms, but are those matters on which their disciples or the disciples of their disciples performed **ijtihâd**. Abullays-i Semmerqandî who gathered these pieces of information first, wrote the book **Nawâzil**.”

Ibni Âbidîn, again, writes on the thirty-fifth page of his first volume, “The knowledge of fiqh is as indispensable for everybody as food is. Abdullah ibni Mas’ûd ‘radiyallâhu anh’, who sowed the seeds of this knowledge, was one of the greatest and best learned ones of the Sahâba. Alqama, his disciple, watered these seeds and turned them into crops, and Ibrâhim Nahâî, his disciple, reaped the harvest, that is, gathered the pieces of this knowledge together. Hammâd-i Kûfî threshed it, and his disciple, Imâm-i a’zam Abû Hanîfa, ground it, that is, he classified the knowledge into sections; Abû Yûsuf made dough from it, and Imâm-i Muhammad baked it. Muslims have been eating the morsels prepared in this procedure. In other words, learning this knowledge they have been attaining happiness in this world and the next. Imâm-i Muhammad communicated these morsels which he baked in nine hundred and ninety-nine branches of knowledge to his disciples. Of his six books, in the ones which he called **saghîr** (little), he communicated what he learned through Imâm-i Abû Yûsuf, and, in those which he called **kabîr**, he communicated only what he heard from Imâm-i a’zam.” It is for this reason

that the book **Siyar-i kabîr**, which is a work of Imâm-i Muhammad's, does not contain Imâm-i Ebû Yûsuf's name. Today, some ignorant people who do not know of this subtle information impute this to his antipathy against Imâm-i Abû Yûsuf. However, these two imâms were in the highest grade of *hubb-i fillâh*. Even those who follow in their footsteps get rid of the desires of their *nafs* owing to them.]

The book **Fatâwâ-i gharâib** informs that it is written in the book **Muhît**: "Imâm-i Muhammad did not communicate in his books of *usûl* that one must make a sign with the pointing finger of one's right hand. Also, those savants who succeeded him said differently on the subject. There were those who said that one should not as well as those who said that one should. Imâm-i Muhammad, in his books other than books of *usûl*, writes that the Prophet 'sallallâhu alaihi wa sallam' used to make a sign with his finger and communicates that Imâm-i a'zam also informed of this fact. As it is said that it is *sunnat* to make a sign, there are those who say that it is *mustahab*." The book **Fatâwâ-i gharâib** then adds: "In actual fact, it is *harâm* to do so."

It is written in **Fatâwâ-i sirâjîyya**, "It is *makrûh* to raise the finger when saying 'ash hadu an lâ...' in *namâz*. The book **Kubrâ** affirms this. Savants agree about this. The *fatwâ* has been given in agreement with this, too. For, it is necessary to sit calmly, without moving in *namâz*."

It is written in the book of *fatwâ* titled **Ghiyâsiyya** [as well as in the book **Bezzâziyya**], "One should not make a sign with one's pointing finger during the sitting posture. This is what the *fatwâ* says. And this is what has been preferred, liked."

It is written in the book **Jâmi'ur-rumûz**. "One should not make a sign or bend one's finger. This is so according to the teachings of *usûl* of the *Madhab*. It is written so in *Zâhidî's* book, too. The *fatwâ* also has been given in agreement with this. Also, it is written so in the books **Mudmarât**, **Walwaljiyya**, **Khulâsa** and others. Some of our superiors, on the other hand, state that it is *sunnat* to make a sign with the finger."

[The book **Jâmi'ur-rumûz** is an explanation of the book **Nikâya**, which, in its turn, is an abridged edition of the book **Wikâya**. The book **Mudmarât** is an explanation of the book **Qudûrî**.]

The book **Hazînat-urriwâyât**, citing from the book **Tâtârhâniyya**, says, "While sitting for the *tashahhud* and saying 'lâ ilâha il-lal-lah,' will the pointing finger of the right hand make a sign? Imâm-i Muhammad did not mention this in the information of *usûl*. Those who came after him said differently on this matter. Some savants said that one should not make a sign. So does the book **Kubrâ** write. The *fatwâ* agrees with this, too. Yet some others said that one should make a sign."

Hazînat-urriwâyât is a book of *fiqh* written by the *Qâdî* of *Gujarât* in In-

dia. **Kubrâ**, a book of fatwâ, was written by Husâmaddîn 'Umar. It is written in **Durr-ul-mukhtâr**, "One should not make a sign with one's pointing finger when saying the word of shahâdat in namâz. The fatwâ says so. It is written so in **Walwaljiyya**, in **Tajnis**, in **Umdatulmufî**, and in all the books of fatwâ. But those who annotated these books, such as Kamâl, Halabî, Bâqânî, say, 'One will make a sign. As a matter of fact, Imâm-i Muhammad informed that Rasûlullah 'sallallâhu alaihi wa sallam' used to do so.' Also, it is written in the book **Muhît** that it is sunnat to make a sign." Ibnî Âbidîn says, "It is understood from **Muhît** that it is sunnat-i ghayr-i muakkada. As a matter of fact, **Aynî** and **Tuhfa** inform that it is mustahab." In the book **Nûr-ul-izâh**, Sharnblâlî says, "What is sahîh is to make a sign with one's pointing finger," and **Tahtâwî** objects to this.

As it is seen, there are savants who say that it is harâm to make the sign. There are fatwâs informing that it is makrûh. There are many who say that one does not make the sign; information of usûl states so. Then, it is not right for us, the imitators, to attempt to make the sign by saying that there is a hadîth confirming it, thus doing something which has been said to be harâm or makrûh by the fatwâs of many mujtahids. If a person in the Hanafî Madhhab makes the sign with his finger despite the fatwâs informing that it is prohibited, this denotes one of two opinions: 1 - It may come to mean that he thinks these savants of dîn who reached the grade of ijtihâd did not know of the mashhûr hadîths informing that one will make the sign with one's finger. 2 - Or it means that he thinks that they heard of the hadîths but did not follow the hadîths and acted upon their own thoughts and opinions. Both these opinions are quite eccentric. To suppose so, one should be very mean and quite obstinate. Also, the word, "Early savants used to make a sign with their fingers in namâz. Afterwards, Râfidîs overflowed the measure in doing this, so the savants of Hanafî prohibited the Ahl as-sunnat from making the sign. Thus, the Sunnîs were distinguished from the Râfidîs," in the book **Tarhibussalât**, is incompatible with the information in valuable books. For, our savants inform through (the branch of religious knowledge termed) zâhir usûl not to make the sign or bend the finger. That is, the early savants said not to make the sign. Then, this matter has nothing to do with the Râfidîs. Since some of our religious superiors said that one should not make the sign, what devolves on us is to respect them, to mind our manners and say: "If these superiors had not had the documentary evidence showing that it would be harâm or makrûh to make a sign with the finger, they would not say that it would be harâm or makrûh. After communicating the reports informing that it is sunnat or mustahab to make the sign, they would not say, 'Though they have said so, the truth of the matter is that the sign is harâm.' This means that maybe they inferred that not those pieces of information communicating that the sign was sunnat or mustahab, but those evidenc-

es showing that it was prohibited were right.” In short, we ignorant people having heard a few hadiths cannot be a witness or a document. It cannot be a reason for our refuting the words of the superiors of the dîn. One may say, “We now have obtained the information showing that what they inferred was wrong.” Yet the information which we ignorant people have cannot be a witness for something to be halâl or harâm. Something can be halâl or harâm only after a mujtahid’s determining it to be so. It would be critically daring to consider mujtahids’ words and evidences to be more flimsy than a spider’s web. It would be to inflict a deep wound on Islam to hold one’s own knowledge superior to the knowledge of the superiors of the dîn, to say that the usûl information of the Hanafî Madhhab is corrupt and unsound, to hold of no account the valuable information which the savants depend upon in giving fatwâ and to say that this information is wrong. Islam’s great savants, being closer to the brilliant time of Rasûlullah ‘sallallâhu alaihi wa sallam’, their knowledge being very much more than that of those who came after them, and because they avoided sins and feared Allâhu ta’âlâ to the greatest extent, would know and understand the hadiths certainly better than we ad-dle-headed and ignorant people do, who know nothing of knowledge of the dîn and who boast of a few words which we heard in the name of knowledge. They would distinguish the right ones from the wrong ones, the changed ones from the unchanged ones better than we can. Certainly, they must have had some reasons for saying that these hadiths should not be followed, and there must have been some sound witnesses which they depended upon. We, who are so inferior to them in knowledge and in sight, understand to the extent that there are various hadiths explaining how to bend the finger, but they do not agree with one another. This incoherence among the (reported) hadith-i-sherifs has made it difficult to say something definite on whether or not to make the sign. Some reports say that the sign should be made without bending fingers into the form of a fist, while others say that it should be made by bending them likewise. Some of those who say that fingers should be bent inform that it should be done by representing the figure as fifty-three. And others say that they will be bent in such a manner as to represent the figure twenty-three. [While explaining these, **Halabî** describes at full length how to show figures with the fingers.] Some other reports say that one should close one’s two little fingers on the right, form a circle with one’s thumb and middle finger and make the sign with one’s pointing finger. Another report says that the sign will be made by putting one’s thumb on one’s middle finger. Some narration says that the sign should be made by putting one’s right hand on one’s left thigh and one’s left hand on one’s right foot. Another report says that the sign will be made by putting the right hand, together with the wrist and the arm, on the left hand, wrist and arm. To some reports, the sign will be made by closing all the fingers, while others inform that it will be

made without moving the pointing finger. In addition to these, it is said that the sign will be made during the tahiyât, but not a certain place is given, and, in some other information, it is said that the sign will be made when saying the word shahâdat. And some other reports inform that when sitting to pray one should say, “O My Allah, Thou canst change the hearts as Thou wilt! Keep my heart steady in Thine dîn!” and make the sign while saying so.

The savants of the Hanafî Madhhab, seeing that the hadîths uttered on the sign were numerous and various, said not to do any action incompatible with the clear and definite commandments about namâz. For, it is essential in namâz to avoid any extra movements and to perform it in a solemn attitude. Furthermore, as it is declared by all the savants unanimously, it is sunnat to do one’s best to keep one’s fingers pointing towards the qibla all the time. It is ordered openly by the hadîth: **“During namâz do your best to keep all your limbs pointing towards the Qibla!”**

Should it be suggested, “Those hadîths having been uttered differently will make the matter difficult only when they cannot be reconciled with one another. But a common rule can be deduced from these hadîths. For, various hadîths may have been heard and reported at different times,” we would say in response that many of these reports contain the word ‘kâna’ (was), which comes to mean ‘all,’ in the branches of knowledge other than logic. For this reason, these various reports cannot be reconciled.

Imâm-i a’zam Abû Hanîfa said, “If you learn a hadîth which disagrees with my word, give up my word and follow the hadîth;” yet this statement of his was about those hadîths which he had not heard. He meant to say, ‘Give up any of my words which disagrees with a hadîth that I have not heard.’ However, the hadîths about making the sign are not so; they are well-known, they are widespread. It cannot be said that Imâm-i a’zam might have not heard them. [Imâm-i a’zam said so to his own disciples, that is, to mujtahids, not to us ignorant people.]

In case of a question such as, “Among the savants of the Hanafî, there are also those who said that the sign should be made and who gave a fatwâ in agreement with this. Do we not have the choice to follow any one of the fatwâs disagreeing with one another?”

We would answer that when the disagreement between fatwâs is in the manner of ‘permissible, not permissible, or halâl, harâm,’ it is essential to follow those fatwâs which say ‘not permissible or harâm.’

Ibni Humâm says, “Seeing the variety of hadîths disagreeing with one another on whether or not to raise the finger, we have to follow the hadîths saying that the finger should not be moved, since it is necessary to sit motionless in namâz!” Any amount of surprise would be less than Ibnî Humâm causes. In his book he says, “The majority of savants said that the sign must not be

made; this word of theirs is incompatible with hadîths and with mind!” thus accusing the great Islamic savants of ignorance, who were in the grade of ijtihâd and qiyâs. As a matter of fact, qiyâs is the zâhir and usûl information in the Hanafî Madhhab and is the fourth of the adilla-i shar’iyya. How can one ever speak ill of ijtihâd? Seeing the maniness of the reports disagreeing with one another, the same person says that the hadîth about qullatayn in the chapter on kinds of clean water also is da’îf.

My wise and mature son, Muhammad Sa’îd, is now writing a booklet about making the sign with the finger. When it is completed I will, inshâallah, send you a copy. I send my salâm and prayers to those being with you.

[It is written on the hundred and twenty-sixth page of the explanation of **Shir’ât-ul-Islâm** that the book **Hidâya** says that one must make the sign with one’s finger. Imâm-i Hulwânî ‘rahimahullah’ says so, too. It is also said that one must not make the sign. The fatwâ also agrees with this. For, it is necessary to keep motionless (during the standing positions and sitting postures as well as during and between the sajdâs and the rukû’) in namâz. Reports called wâqi’ât state so, too.

In the fatwâ of Abussu’ûd, which is in the library of Murâd Mulla:

Question - Which is better, to raise one’s finger or not to do so during namâz?

Answer - They have said that both are good. Yet, obviously, it is better not to raise the finger.]

The book **Al-fiqhu alal-madhâhib-il-arba’a** says, “In the Mâlikî Madhhab, during a safar, under heavy rain, in dark and muddy places, on Arafa and Muzdalifa, early afternoon and late afternoon prayers of namâz, as well as evening and night prayers of namâz, are conjoined, that is, those pairs of salâts are performed at the same time, respectively. It is permissible for the safar to be of less than three days [80 km.]. Jam’, that is, conjoining these pairs of namâz, (that is, performing the early and late afternoon prayers or the evening and night prayers one immediately after the other within the time prescribed for either one of them), is not permissible during journeys made by sea. On days with heavy rain and mud, it is permissible to perform the night salât in the mosque in jama’at (congregation) immediately after the evening salât. But the salât of witr is performed in its original time. In the Shâfi’î Madhhab the destination should be at least 80 km. away so that you can conjoin these pairs of salâts.

In the Hanbalî Madhhab, jam’ is permissible in cases such as having set out on a journey and having the excuses written in the fourth fascicle of **Endless Bliss**. Also, it is permissible to conjoin the night salât with the evening salât at home in winter when the weather is cold, rainy, stormy, and muddy. When performing the two salâts jointly, that is, when making

jam', the sunnat salâts are not performed. The intention for jam' is done at the beginning of the first salât. Those Muslims who are not able to perform their early and late afternoon salâts and evening salâts in their prescribed times because of the unsuitable working hours or office hours should not quit their jobs, but they should make jam' of the late afternoon salât with the early afternoon salât, and the evening salât with the night salât by imitating the Hanbalî Madhhab. Resigning from your position would mean to abet the persecutions and infidelities that might be perpetrated by the person who would take your place. The fards for an ablution in the Hanbalî Madhhab are six: washing the face together with the interior of the mouth and the interior of the nose, intention, washing the arms, rubbing the whole head, rubbing the ears including the exterior skin of the ears. (The hair hanging down is not rubbed. In the Mâlikî Madhhab, the hair hanging down is rubbed, too.) Washing the feet including the bones on the sides, washing the limbs in sequence (tartîb), washing them in haste are all fards. Touching a woman lustfully or touching one's own penis breaks one's ablution. If a woman touches a man, the man's ablution will not be broken even if he feels lust. Anything coming out of the skin, if it is in a considerable amount, breaks the ablution. Eating camel meat breaks an ablution. Reasons for excusability ('udhr) are the same as those in the Hanafî Madhhab. In a ghusl, it is fard to wash inside the mouth, inside the nose, the hair, and for men to undo their tressed hair. As for women, it is sunnat to undo their plaited hair for a ghusl which is made for purification from junub (canonical impurity), and it is fard if the ghusl is made for purification when the menstruation is over. Two other practices that are fard are to sit as long as the time of tashahhud in namâz (during the sitting posture) and to make salâm to both sides (when the final sitting posture in namâz is over)."

SUPREME EPISTLES (Maktûbât Sharif)

FIRST EDITION

EDITOR

**Light of the 'Ârifs, Leader of the Walîs, Protector of Islam
and be hold in high esteem by Muslims**

**AL-IMÂM AR-RABBÂNÎ
AHMAD AL-FÂRÛQÎ AS-SIRHINDÎ**

VOLUME 2

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EPISTLE - 8

This letter, written to Khân-i khânân Abdurrahîm, explains the î mân through the ghayb of the Khawâs, i.e., of the distinguished, that of the ignorant, and that of those men of tasawwuf, who are between these two, and compares them:

Hamd be to Allâhu ta'âlâ. Salâm to those slaves of His chosen and loved by Him! Translation of a Persian line:

No matter whatsoever, it is sweeter to talk about the beloved!

It is declared in the hundred and eighty-sixth âyat of **Baqara Sûra**, “**My slaves ask you about Me. I am so close to them!**” and in the seventh âyat of **Mujâdala Sûra**, “**When three men talk secretly, Allâhu ta'âlâ becomes the fourth. When five people talk secretly Allah becomes the sixth. Also, when they are fewer or greater Allâhu ta'âlâ is together with them, no matter where they are.**” Allah’s being close and together is **bichûn**, as He Himself is. That is, the case is not as we know or understand it. How it is cannot be understood. Men, who can understand through the sense organs and with the help of mind, cannot understand things that cannot be sensed or thought through mind. Allâhu ta'âlâ is far from everything which comes to our mind, thought and comprehension when said “close and together” and from all the things which the Awliyâ perceive through kashf and shuhûd. He is never like any of them. To consider Allâhu ta'âlâ to be like one of the abovementioned images causes one to deviate into the corrupt and eccentric way called **Mujassima**, which is one of the seventy-two heretical groups. We believe in the fact that Allâhu ta'âlâ is close to us and together with us. But we cannot comprehend how this closeness and togetherness is. The grade which the greatest Islamic savants can reach in this world is to believe in Allah’s Person and His attributes through ghayb, that is, without knowing how they are. Translation of a Persian couplet:

*When told, “Alastu...,” those who were vigilant said,
“He exists,” and they said no more.*

The î mân through the ghayb, which is held by a few beloved, distinguished and exalted scholars, is unlike the î mân of the ignorant through the ghayb. The ignorant have attained the honour of î mân through the ghayb by hearing from others and through deduction. The distinguished have believed by realizing the existence of the ghayb by means of Allah’s veils of jamâl and jalâl, tajallîs and zuhûrs. On the other hand, men of tasawwuf, who are between these two groups, upon seeing the curtains and tajallîs, have thought they comprehended the ghayb and have said that they attained **î mân-i shuhûdî** instead of **î mân-i ghaybî**. They think that î mân-i-ghaybî is the î mân of the ignorant and even of the enemies. As it is declared in the fifty-fourth âyat of **Mu'minûn Sûra** and in **Rûm Sûra**, “**Those who are in each group think that what they them-**

selfes understand is right.” Another reason why I am hurting you by writing these is that Mawlânâ Abdulghafûr and Mawlânâ Hadji Muhammad are among those who are close to us and whom we love. Every favour bestowed upon them will please us, who are faqîrs. A Persian line in English:

It causes no sorrow to converse with benefactors

I send my salâm.

EPISTLE - 9

This letter was written to Mulla Ârif Hutanî Badahshî by Hadrat Imâm-i Rabbânî Mujaddid-i Alf-i thâni ‘qaddasallâhu ta’âlâ asrârahu ‘azîz’. It gives information about the superiorities of the word ‘lâ ilâha illallah,’ about the grade of tanzîh and about the Îmân-i ghaybî:

Thanks be to Allâhu ta’âlâ and salâm to those slaves of His whom He has chosen and loved! O Mawlânâ Ârif Hutanî! It is necessary first to annihilate the wrong and fabled gods and then to know the right ma’bûd. Everything that is known how and which can be measured should be annihilated, and then one should have îmân in one Allah, Who is not known how. What best expresses this annihilation in mind and heart and having îmân is the beautiful word “**lâ ilâha illallah.**” Our Prophet (sallallâhu alaihi wa sallam) declared: “**The best dhikr is to say ‘lâ ilâha illallah.’**” In another hadîth he declared: “**If the seven layers of the heavens and their contents and the seven layers of the earth are all measured with the word lâ ilâha illallah, the thawâb in this word will weigh heavier.**” It certainly will, since one part of the word annihilates everything other than **Allah** - the earth, the heavens, the Arsh, the Kursî, the Lawh, the Kalam, all the classes of beings, and men - while its latter part informs of the existence of the one and only one Creator of the earth and the heavens, one Who is rightfully worshipped. Everything other than Allah, whether in the âfâk (outside man) or in the anfus (inside man), can be understood and measured. So is everything which can be seen in the mirrors of âfâk and anfus. All such things should be known to be nonexistent. So are all the things which we know and learn, which we remember and imagine, and which affect our sense organs. They are all of recent occurrence, they are creatures. For everything which man knows and feels is his own work, what he himself has done. Our considering Allâhu ta’âlâ free from defect and saying that He is unlike anything means to liken Him (to something). The greatness which we realize means inferiority. The kashfs, tajallîs, mushâhadas which happen to men of tasawwuf are all things other than Allâhu ta’âlâ. Allâhu ta’âlâ is **warâ-ul-warâ**. That is, He is beyond everything beyond. He is unlike anything. Hadrat Ibrâhîm said to the disbelievers, “**Why do you worship the idols which you yourselves have made? Allâhu ta’âlâ created you and all your deeds.**” The Qur’ân relates this. All the things we do, whether we do

them with our hands or we invent them with our mind and imagination, are Allāhu ta'âlâ, alone, is worthy of being worshipped. He is unlike any of the things which we know or which we find out by thinking. How He is cannot be understood. Mind and imagination cannot approach Him. Kashf and shuhûd collapse before His greatness. There is no other way than believing such a high creator who is bî-chûn and bî-chighûna [that is, who is unlike anything and who cannot be understood through mind] through ghayb (without seeing or understanding). For, it will not be belief in Him to believe Him by attempting to understand Him by seeing or thinking. It will be to believe something made by us. And that something is His creature. We will have made it a partner to Him. In fact, perhaps, we will have believed something besides Him. We trust ourselves to Allāhu ta'âlâ to protect us from falling into such a calamity. For having î mân in the ghayb, it is necessary to believe a creator beyond the reach of the imagination and fancy. Nothing from Him should have a place in the imagination. This meaning is obtained after the grade of closeness, which is outside fancy and imagination. For, the farther away something is, the easier will it become to comprehend through the imagination and the better will it be settled in a fancy. This blessing is only peculiar to prophets. Having î mân through the ghayb has devolved only upon these great people. And they bestow it upon whomever they like of those who obey and follow them. The î mân of all Believers through the way of the ghayb cannot rid the interference of the fancy. For, according to the ignorant 'warâ-ul-warâ' means remoteness. In such an understanding the fancy interferes with the matter. On the other hand, to those great people 'alaih mussalawâtu wattasîmât' 'warâ-ul-warâ' is closeness. With this understanding the fancy cannot interfere with the matter. As long as the world survives and we live in a worldly life, there is no other way than believing through the ghayb. For, the î mân which happens by seeing here is invalid. When life in the Hereafter begins, fancy and imagination will no longer have any power and the **î mân-i shuhûdî**, which happens by seeing, will become valuable. Fancy and imagination will not be able to mix evil with this î mân. I think that because Rasûlullah Muhammad 'alaihissalâm' was honoured with seeing Allāhu ta'âlâ in the world it would be beautiful to say that his 'sallallahu alaihi wa sallam' î mân is shuhûdî. Evil emanating from the fancy and imagination have not been mixed with this î mân. For, the blessing that will be bestowed upon other Believers in the Hereafter fell to the lot of that exalted Prophet in the world. This is such a great gift from Allāhu ta'âlâ. Allāhu ta'âlâ bestows His gifts upon whomever He chooses. Allāhu ta'âlâ is the giver of very many gifts.

It should be understood well that Khalîlullah Ibrâhîm 'alaihissalâm' explained very well the fact that it is wrong to worship things other than Allāhu ta'âlâ. He thoroughly closed all the gates which would lead to disbelief. For

this reason, he became the imâm of prophets. He surpassed them all ‘alaihi wa alaihimussalawâtu wattahiyât’. For, the highest point of progress in worldly life is to realize well the fact that there is nothing to be worshipped other than Allâhu ta’âlâ. For, the exact meaning of the saying, “Allâhu ta’âlâ alone is worthy of being worshipped,” which is communicated by the second part of the beautiful word “**lâ ilâha illallah,**” will be understood only in the Hereafter. Nevertheless, because the last Prophet ‘alaihi wa alaihimussalawâtu wattaslîmât’ was honoured with seeing Allâhu ta’âlâ in this world, he attained many things of the exact meaning of that word in this world, too. It may be said that of that meaning what is possible in this world has been communicated with the coming of the exalted Prophet. We may say, again, that the tajallî of the Dhât-i Ilâhî in this world has only fallen to the lot of the exalted Prophet. Others were informed that they will be blessed with this lot in the Hereafter. Salâm to those who are on the right way and to those who follow Hadrat Muhammad Mustafâ ‘alaihi wa ’alâ âlihî minassalawâti afdaluhâ wa minattaslîmâti akmaluhâ’!

EPISTLE - 11

Allâhu ta’âlâ did not leave human beings to themselves. He did not allow them to do whatever they wished to do. He did not let them indulge in their sensuous, natural and bestial desires in an excessive and freakish way and thereby drift into perdition. He showed them ways of enjoying their desires and pleasures so that they should lead a comfortable and peaceful life and attain endless happiness and commanded them useful things so that they should earn happiness both in this world and in the Hereafter. And He prohibited them from doing harmful things. These commandments have been called the **Ahkâm-i-shar’iyya** as an ensemble. A person who wishes to lead a comfortable life in the world and to attain happiness (in the Hereafter) has to adapt himself to Islam. He or she has to stifle the desires of their nafs and their nature that are disagreeable with Islam. If they do not obey Islam they will incur the wrath and torment of their Owner and Creator. People who adapt themselves to Islam will lead a happy and comfortable life in the world, Muslims and non-Muslims alike. Their Owner will help them. The world is a place for agronomy. As a person who leads a life of luxury and pleasures by consuming the seeds instead of sowing them in his field will be deprived of getting the crops, likewise someone who spends life in the world satisfying the transient desires and pleasures of the nafs in an excessive and eccentric manner will be deprived of eternal blessings and endless pleasures. The frustration involved could not be volunteered by a wise and reasonable person. It would not be discreet to enjoy ephemeral flavours in a harmful manner at the cost of endless flavours. [Allâhu ta’âlâ did not interdict or prohibit any of the worldly pleasures or transient pleasures or sensuous tastes. He allowed to enjoy them

in a way harmless and compatible with Islam.] Blameless obedience to Islam requires first having an îmân agreeable with the 'aqâid (credal tenets) which the scholars of **Ahl as-Sunnat** taught us after learning them from the Sahâba and Qur'ân al-kerîm and hadîth-i-sherîfs and thereafter learning the harâms and prohibitions and avoiding them and learning the farzes that must be performed and performing them. It is called **worship** to perform them. And it is called **taqwâ** to avoid the harâms.

It is called **worship** to obey the Ahkâm-i-islâmiyya with niyyat. Allâhu ta'âlâ's commandments and prohibitions are called the **Ahkâm-i-islâmiyya** or the **Ahkâm-i-ilâhiyya**. Commandments are called **farz**, and prohibitions are called **harâm**. The most valuable act of worship is to perform **namâz** (or salât) five times daily. [To perform namâz means to say the Fâtiha standing in the direction of Qibla and to bend the body (to bow) in the direction of Qibla and to put your head on the ground (or floor) in the direction of Qibla. If you do not do so in the direction of Qibla you will not have performed namâz.] A person who performs namâz (five times daily) is a Muslim. A person who does not perform namâz is either a Muslim or a non-Muslim. The qurb-i-ilâhî, [i.e. being loved by Allâhu ta'âlâ,] that is attained by performing namâz is seldom attained by performing other acts of worship. Every day, namâz five times must be performed with jem'iyyat, [i.e. without thinking of worldly activities,] and in jamâ'at and with ta'dîl-ierkân and with an ablution made with due care and within their mustahab times. When a qul (slave) performs namâz the curtains between Allâhu ta'âlâ and the qul go up. A person who performs namâz five times daily, like a person who takes a bath and cleans himself five times daily, will be cleaned from his sins. A person who performs namâz correctly five times daily will be given as much thawâb as the total thawâb given to a hundred martyrs.

Zakât for commercial property, for animals grazing in fields, [for crops obtained from fields and/or for fruits obtained from trees and for paper bills and for dues] should be paid willingly and to people stated. Property for which zakât has been paid will not dwindle. Property whose zakât has not been paid will become fire in the Hereafter. Allâhu ta'âlâ, acting out of profound compassion, commanded us to pay zakât only for property that is more than we need and whose extra amount has attained nisâb and one year after that extra amount has attained nisâb. It is Him Who has given us life and property. If He had commanded us to give away all our property and our life to the bargain, His lovers would have done so that instant.

In the month of Ramadân-i-sherîf, we should fast willingly because Allâhu ta'âlâ commands us to. We should deem this hunger and thirst a means for happiness.

Islam's construction consists of five essentials: The first one is to say, "**Esh-hadu an-lâ-ilâha il-l-Allah wa esh-hadu anna Muhammadan 'abduhu wa**

Rasûluhu,” and to know what it means, and to believe the fact that it means. This expression is called the **Kalima-i-shehâdat**. The remaining four are: namâz, zakât, fasting, and hajj. If one of these five essentials is flawed, Islam also will be flawed. After putting our belief right and adapting ourselves to Islam, we should make progress in the way of Sôfiyya-i-’aliyya. It is in this way will it fall to one’s lot to attain ma’rifat of Allâhu ta’âlâ and to shake oneself free from the desires of the nafs. How can a person who does not know his Owner live on and be at ease! Being an owner of ma’rifat in this way requires **fanâ bi-l-ma’rûf**, which in turn means to forget all but Allâhu ta’âlâ. A person who deems himself existent can not attain ma’rifat. **Fanâ** and **Baqâ** are spiritual events that take place in one’s conscience and heart. They are not intelligible by way of definition or description. A person who has not attained the blessing called ma’rifat should continuously in quest of it. We should not try to repair something which we have been commanded to snub and which is ephemeral.

MAGIC = SORCERY: Human illnesses caused by genies are called magic=sorcery (or spell or incantation). Genies who are Muslims have no relations with humans. All they do is to worship continuously. Scholars of Ahl as-Sunnat know them and make friends with them. They appear like Sâlih people. They make sohbat. They cause no harm to humans. Genies who are non-Muslims never leave you alone. Genies appear in any shape. They metamorphose also into insects or into microbes. They circulate in human veins. It is only the Believer’s heart where they cannot infiltrate. Genies who are non-Muslims appear as good people as well. They do all sorts of favour. They do good to people. When they make friends with non-Muslims and with fâsiq people, they never part from them. Like humans who are non-Muslims, whenever they do (someone) a favour, they cause disbelief and wrongdoing thereafter. When their human friend show them a certain person (or give them that person’s name), they cause illness on that person or cast a spell on them. To get over the illness the genie that has caused it will have to be killed or dismissed. Two most effective weapons to protect you against the harm of genies are the **Kelima-i-temjîd** and to prayer called Istighfâr. The Kelima-temjîd (or Kalima-i-tamjîd) is: “**Lâ hawla wa lâ quwwata illâ billâh-il-’aliyy-il-’adhîm.**” Imâm Rabbânî states in his hundred and seventy-fourth letter that saying this prayer will expel genies and remove a spell; there are hadîth-i-sherîfs stating this fact. (The aforesaid letter is appended to the current book.)

EPISTLE - 13

This letter was written to Mirzâ Shamsuddîn. It answers his letter and explains the states of savants of zâhîr, of men of tasawwuf, and of those distinguished savants who have reached perfection in knowledge and who are the inheritors of prophets:

Hamd be to Allâhu ta'âlâ and blessings and salâm be upon His prophets! I send my salâm to you and to those who are on the right way. My dear brother Shaikh Muhammad Tâhir has delivered the valuable letter you sent so kindly. We have been pleased to read it. You say that you have been and will be reading my letters of advice in **Maktûbât** until we see each other. My Dear Sir! Giving advice is our primary duty in the dîn and is to adapt ourselves to the highest of Prophets 'alaimu-s-salawâtu wa-t-taslîmât'. What the savants obtain of the dîn and their following Rasûlullah is first their correcting their belief. Next comes their learning the teachings of the Sharî'at and practising what they have learned. And what the men of tasawwuf obtain is hâls, wajds, pieces of the knowledge of tasawwuf and ma'rifats, together with those that are attained by the savants. And as for what the '**Ulamâ-i râsikhîn** obtain of the dîn who have been blessed with the glad tidings that they are prophets' inheritors, along with the fact that they have been blessed with the lot of obtaining all of what the savants of the dîn and the men of tasawwuf have obtained, they have been blessed with many a piece of secret and subtle knowledge. These pieces of secret and subtle knowledge are indicated by the concealed and covered âyats in the Qur'ân, which are called **mutashâbihât**. They have been explained by means of ta'wîl. It is these superiors with râsikh (perfect) knowledge who adapt themselves to Rasûlullah 'sall-Allâhu alaihi wa sallam' fully. These only are the inheritors of Rasûlullah 'sall-Allâhu alaihi wa sallam'. Since they adapt themselves to Rasûlullah 'sall-Allâhu alaihi wa sallam' precisely, and being prophets' inheritors, they get a share from the blessings bestowed upon prophets. They, too, are made to hear secret knowledge peculiar to those great people. They, therefore, have been honoured with the glad tidings: "**The savants of my Ummat are like the Prophets of the sons of Isrâil.**" [Imâm-i Yâfi'î, in his book named **Nashr-ul-mahâsin**, reports that this hadîth sherîf is sahîh. In many books, for example, in the letters number 268 and 294 of **Maktûbât**, and in the letter number 121 in the third volume by Imâm-i Rabbânî, and also at the beginning of the book **Letâif-ul-minen**, this fact is written clearly.

It is written in the book *Al-hâmilu fil-fulk*, too.] Then, you, too, should hold fast to the way of the highest of prophets, of the beloved one of the Creator of all classes of beings! And you should struggle to attain the grade of being an inheritor, which is the uppermost of the grades of happiness!

EPISTLE - 15

Hadrat Imâm Rabbânî 'quddisa sirruh' states as follows:

The reason for disturbing you the blessed and venerable scholars and judges and authorities and officials of the city of Sâmana with this letter of mine is the khatîb^[35] of your city, who, I have heard, did not mention the names of the Khulafâ-i-Râshidîn 'radiy-Allâhu ta'âlâ 'anhum', i.e. the four Khalîfas of the

Messenger of Allah ‘sall-Allâhu ‘alaihi wasallam’, during the performance of the khutba after the ‘Iyd prayer of Qurbân. Even worse to tell, when a group of the jamâ‘at reminded him of his omission, after the prayer, he obstinately retorted, “What does it matter if I don’t?” instead of expressing his sorrow for the mistake or oversight. And the worst of it is that the notables among the audience contented themselves with the part of indifferent bystanders instead of teaching that nasty khatîb his manners. A line from a poem reads as follows:

Shame, and shame, not only once, but hundreds of times!

Yes, it is not one of the indispensable components of khutba to mention the names of the Khulafâ-i-Râshidîn ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’; yet it is a sign, a characteristic, a trademark of Ahl as-sunnat wa-l-jamâ‘at. One must only be evil-hearted to purposely and obstinately avoid mentioning their names. If his omission was not merely bigotry or obstinacy, then how will he explain himself in the face of the following hadîth-i-sherîf, in which our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ states: “**If a person yearns after joining a certain community, he is one of them.**” And what motives will absolve him from the danger purported in the following âyat-i-kerîma: “**Beware from places and situations that will cause imputation and arouse suspicion!**” If he denies the superior merits of the blessed Shaikhayn, i.e. of Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’, he has left the path of Ahl as-sunnat and become a member of the Shiite sect. If he does not believe the fact that it is necessary to love ‘Uthmân and Alî ‘radiy-Allâhu ‘anhumâ’, in this case also he has deviated from the right path. I suppose, that aberrant khatîb is from Kashmir. He must have caught that foul contagion from the heretics living in Kashmir.

Let that man know this: That the Shaikhayn ‘radiy-Allâhu ta’âlâ ‘anhumâ’ are the highest members of this Ummat (Muslims) is a fact which was believed, and acknowledged at every occasion, by all the Sahâba-i-kirâm and the Tâbi‘în-i-i’zâm. A great majority of the highest Islamic authorities have communicated this fact to us. Imâm-i-Muhammad Shâfi‘î ‘rahimahullâhu ta’âlâ’ is one of those authorities. Abu-l-Hasan al-ash‘arî ‘rahimahullâhu ta’âlâ’, one of the two leaders of our credal Madhhab, stated: “That Abû Bakr and ‘Umar ‘radiy-Allâhu ‘anhumâ’ are, respectively, the highest members of this Umma, is a definite fact.” Imâm Alî stated in the presence of a crowded group of his admirers, during his caliphate: “Be it known that Abû Bakr is the highest of this Ummat, and next comes ‘Umar ‘radiy-Allâhu ‘anhumâ’.” This (statement of Hadrat Alî’s) is quoted by Imâm Zahabî ‘rahmatullâhi ‘aleyh’, who notes, “This statement has been quoted by more than eighty narrators.” Giving the names of most of them, he adds, “May Allâhu ta’âlâ punish (the group of heretics called) Râfidîs because they do not know this.” Imâm Muhammad Bukhârî ‘rahimahullâhu ta’âlâ’ relates in his book **Bukhârî-i-sherîf**, which is the second most valuable Islamic book after the Qur’ân al-kerîm, the Book of Allâhu ta’âlâ: Imâm Alî ‘radiy-Allâhu ‘anh’ stated, “The second best member

of this Ummat after the Messenger of Allah ‘sall-Allâhu ‘alaihi wasallam’ is Abû Bakr, who is the second highest as well, and next after him is ‘Umar ‘radiy-Allâhu ‘anhumâ’. Next after them is someone else.” When his son Muhammad bin Hanafiyya commented, “And you are that person,” he stated, “I am one of Muslims.”

Narrations like this on the authority of Imâm Alî and the greater ones of the Ashâb-i-kirâm ‘radiy-Allâhu ‘anhum’ and of the Tâbi’în-i-izâm have reached us and spread far and near. It is either vulgar ignorance or sheer stubbornness to deny the fact despite all those narrations. That unconscionable khatîb must be told that “we have been commanded to love all the Sahâba ‘radiy-Allâhu ‘anhum’ of our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ and not to offend any one of them. Hadrat ‘Uthmân and Hadrat Alî ‘radiy-Allâhu ‘anhumâ’ are Sahâbîs, too. And they are two of the greatest ones. They are our Prophet’s ‘sall-Allâhu ‘alaihi wa sallam’ sons-in-law. Then, it is necessary to love them, and they must be loved very much. Allâhu ta’âlâ declares in the Qur’ân al-kerîm: **‘O My beloved Prophet ‘sall-Allâhu ‘alaihi wa sallam’! Say unto them: I demand only one price for (my service of)having invited you to Islam and for having guided you to eternal happiness: Love my relatives and those who are close to me.’** Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ stated: **‘Fear Allâhu ta’âlâ, fear Allâhu ta’âlâ and do not offend my Ashâb ‘radiy-Allâhu ‘anhum’! After me, do not bear malice towards them, and do not show enmity against them! He who loves them, does so because he loves me. And he who is their enemy, is so because he is inimical towards me. He who hurts them hurts me (by doing so). He who hurts me hurts Allâhu ta’âlâ (by doing so). And Allâhu ta’âlâ torments a person who hurts Him.’**”

Never before since the birth of Islam has India harboured such malodorous rose-buds. All the citizens of Sâ mânâ are likely to be held responsible for this abominable attitude. In fact, entire India may lose its credibility. The present pâdishâh -may Allâhu ta’âlâ help him against the enemies of religion- is a Sunnî Muslim in the Hanafî Madhhab. It is so daring to invent such a heresy in the time of such a Sultân (emperor)! Perhaps, it means to stand against the state, the ruler. What is really appalling, however, is that the notables and the eminent Muslims of the city have been insensitive and remiss towards the event. Jews and Christians are refuted as follows, as is purported in the sixty-third âyat-i-kerîma of Mâida sûra: **“Why do not the Rabbis and the doctors of law forbid them from their (habit of)uttering sinful words and eating things forbidden? Evil indeed are their works.”** And the seventy-ninth âyat-i-kerîma purports as follows: **“Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.”**

Reticence will embolden the enemies of religion who mean to defile Islam

and try to mislead young Muslims by misrepresenting the commandments of Allâhu ta'âlâ as awkward and ridiculous acts and disguising the harâms and irreligious acts under false names such as 'fashion' and 'modernism'. It will cause them to give a loose to their foul intentions and wound Islam. Is it not this lassitude on the part of Muslims that afforded Islam's enemies an opportunity to openly carry on their plans to make Muslims' children irreligious and mislead them into the heresies they have concocted? Like wolves, they are dragging the sheep by ones or twos away from the flock and destroying them. I would hate to bother you so much. Yet I went out of my mind when I heard the infuriating news. It set my Fârûqî veins into motion and these writings came out of my pen. I hope you will forgive me. May Allâhu ta'âlâ bless you and those who adhere to the right path and those who follow Mu-hammad Mustafâ 'alaihi wa 'âlâ âlihissalawâtu wa-t-taslîmâtu wa-t-tahiyyâtu wa-l-barakât' with salvation! Âmin.

Ahmad Fârûqî

EPISTLE - 16

This letter, written to Badi'uddîn Sahâranpûrî, informs us about life in the grave and about the thawâb of plague.

Hamd be to Allâhu ta'âlâ. Salâm be to the good people He has chosen. Your valuable letter has reached us. You write that in your part of the country two horrific series of events have commenced, and that one of them is the tâ'ûn [plague] and the other is the qaht [food famine]. May Allâhu ta'âlâ protect us and you against calamities. May He bless us all with good health!

“This great catastrophe notwithstanding, we are still praying day and night and waiting upon the will of Allâhu ta'âlâ. Our hearts are with Him momentarily,” you write. Upon reading this, we paid our hamd and gratitude to Allâhu ta'âlâ. At such times as this, recite the four **Quls** very often! [That is, say the sûras beginning as “Qul yâ ayyuhal kâfirûn...,” “Qul huwallâhu...” and “Qul a'ûdhû...” This will protect you against the harms of genies and human beings!]

The sunna prescribes that a man's shroud must consist of three parts. It is bid'a to wrap a turban. A piece of paper called **Ahdnâma**, [on which the answers to be given to the interrogating angels and the prayers such as istighfâr are written], must not be put in the grave. Otherwise it will cause the blessed letters and names to be smeared with the foul emissions from the corpse; and it has not been commanded by any [of the four] basic proofs [of the Sharî'a]. The savants of Mâwarâ-un nahr [Transoxiana, the cities between the rivers Syr Darya (Jaxartes) and Amu Darya (Oxus) near the Aral Sea] never did so. It is good to put a savant's shirt on the deceased instead of a qamîs. Martyrs' shrouds are their clothes. [Those martyrs who die of a wound by a gun are not washed or shrouded. Those who die in combat without being wounded or who

die of an epidemic disease or in a catastrophe still get the thawâb of martyrs, but they are washed and shrouded]. Abû Bakr-i Siddîq (radiyallâhu 'anh) enjoined in his last will, "Shroud me with these two pieces of clothes of mine!"

Because life in the grave is like worldly life in one respect, the deceased makes progress and gets promoted. Life in the grave is different with different people. It has been said that Prophets 'alaihimussalâm' perform namâz in their graves. As our Prophet 'sallallâhu 'alaihi wasallam' went by the grave of Mûsâ ('alaihissalâm) on the night of Mi'râj, he saw him performing namâz in his grave. When he ascended to heaven at that moment, he saw Mûsâ 'alaihissalâm' in heaven. Life in the grave is a wonder. Nowadays, studying the life in the grave on account of my deceased eldest son [Muhammad Sâdiq 'rahmatullâhi 'aleyh'], I have been observing wonderful mysteries. If I were to divulge only a few of them, due to their being beyond the mind's range they would cause mischief and a disturbance. The Arsh is the ceiling of Paradise. But the grave also is one of the gardens of Paradise. Mind's eye cannot see this. The astonishing things in the grave are seen with a different eye. Belief in this, weak as it may be, causes one to be saved from torment. However, to be able to utter that beautiful word [Kalima-i tawhîd] at your last breath it is necessary to [obey the Sharî'a in the world and to] do pious deeds.

It is a grave sin to abandon a place stricken with plague lest you should die. It is like deserting the battlefield. A person who does not leave the place of plague and who puts up with it patiently will get the thawâb of martyrs when he dies. He will not suffer any torment in the grave. If this patient person does not die, he will get the thawâb of ghâzîs (those who survive a Holy War).

EPISTLE - 17

This letter, written to Mirzâ Husâmaddîn Ahmad, explains that worldly troubles will promote a person though they taste bitter, and states the value of dying of plague.

First, I extend my hamd to Allâhu ta'âlâ and send my salawât to our Prophet (sallallâhu 'alaihi wasallam), and then I pronounce a benediction over you. I have been disturbing you with my letters. Shaikh Mustafâ has delivered your valuable letter, in which you advise us to be patient about the misfortunes that have befallen us. We have been honoured with reading it. All of us are Allâhu ta'âlâ's property. All of us will go before Him! The misfortunes that have fallen upon us are, outwardly, very smart, very bitter. But in reality they are progressive and exalting medicines. [Certainly, a medicine will be bitter]. The benefits which these bitter events produce in this world cannot be a hundredth of the blessings which we expect to be given in the Hereafter. Then, the child is a great blessing from Allâhu ta'âlâ. As long as it lives you reap many benefits from it. And its death brings you thawâb and promotion. The great sa-

vant Muhyissunna [Nawawî] (rahmatullâhi 'aleyh) says in his book captioned **Hilyat-ul abrâr**: “When Abdullah ibn Zubayr was the Khalîfa plague broke out, and it bereaved Anas bin Mâlik (radiyallâhu 'anh) of eighty-three of his children. Having been a servant of our Prophet's (sallallâhu 'alaihi wasallam), he had been honoured with his (the Prophet's) benediction of barakat and abundance over him. The plague bereaved also Abdurrahmân bin Abî Bakr Siddîq (radiyallâhu 'anhumâ) of forty children.” With this having been done to the Sahaba ('alaihimmurridwân), who are the best and the most valuable of mankind, how could we expect to be taken into special accounts so sinful as we are? A hadîth-i sherîf declares, “**The plague was sent as a torture onto the previous ummats. For this Umma it is a cause of martyrdom.**” Indeed, those who die of plague die in astounding serenity and with tawajjuh towards Allâhu ta'âlâ. On this day of calamity one longs to join that blessed company; one desires to leave the world and accompany them in their cruise to the Hereafter. The catastrophe of plague may seem to be wrath and torment upon this Umma, but essentially it is (Allah's) compassion. Mayân Shaikh Tâhir said that during the days of plague someone in Lahore had heard some voices saying, “Shame upon anyone who does not die during these days!” It is true! When due attention is paid to the states of these martyrs, bewildering states, occult occurrences are observed. Such blessings are exclusive only to those who sacrifice their lives for Allah's sake.

Sir! The bereavement of my most cherished son has been a very great catastrophe. It has scorched me. No one has suffered such a burning grief. Yet at the same time the blessing of patience and gratitude, which Allâhu ta'âlâ has bestowed on this weak-hearted faqîr, me, against this catastrophe, has been one of His greatest gifts. I pray that Allâhu ta'âlâ will not give the reward for this catastrophe in the world and will give it in the Hereafter! However, I am not unaware of the fact that this wish of mine originates from the depression in my heart. For, His mercy is endless and His compassion is profuse. Both in this world and in the Hereafter, He gives profusely. What we expect from our brothers is that they help and rescue us by praying for our guidance toward îmân in our last breath and for the forgiveness of our sins, which we have committed out of human weaknesses. O our Allah, forgive us and do not let us deviate from the right way! Help us defend ourselves against unbelievers! Âmin. I send my salâm to you and to those who are on the right way.

EPISTLE - 19

This letter was written to Mîr Muhibullah. It gives advice to hold fast to the Sunnat-i saniyya and to avoid bid'ats:

Hamd be to Allâhu ta'âlâ! I pronounce my benedictions over His Prophets and send my salâm to you. My dear brother, Sayyid Mir Muhibullah! The states, the guidance of the faqîrs being here are very good. Infinite gratitude

due to Allâhu ta'âlâ for this reason. I pray to Allâhu ta'âlâ for your salvation and so that your state will not change and you will make progress in the right way. Nowadays, you have not let us know of what situation you have been in. Your being so far makes it difficult for us to correspond. Giving advice is the first duty in our dîn and is to follow the Highest of Prophets (May our highest benedictions and salâms be over him and all others!). Following him requires carrying out all his sunnats, that is, his commands and prohibitions, and avoiding the bid'ats, which he dislikes. Even if those bid'ats looked bright like the breaking of dawn that annihilates the darkness of night, it would be necessary to abstain from all of them. For, there is no nûr, no light in any bid'at, nor any cure for an ill person. They cannot be medicine for a sick person. For, each bid'at either annihilates a sunnat, or it has nothing to do with the Sunnat. However, those bid'ats which have nothing to do with the Sunnat overflow the Sunnat and are superfluous. So they annihilate the Sunnat. For, to do any command more than commanded means to change the command. Hence, it is understood that each bid'at, no matter how it is, annihilates the Sunnat, and is at loggerheads with the Sunnat. There is no goodness or beauty in any bid'at. I wish I knew why and how they ever said 'beautiful' about some of the bid'ats which appeared after the blessings had been completed in this perfect dîn, Islam, which Allahu ta'âlâ likes. Why did they not know that when something has been perfected, completed and liked, supplements added to it cannot be beautiful? Any change made in something correct and right is deviation, heresy. If they realized the fact that to say beautiful about something which appeared later in this perfect and complete dîn would mean to say that the dîn did not reach perfection or the blessing was not completed, they would not say beautiful about any bid'at. O our Allah! Do not call us to account for what we have forgotten or what we have erred on! I send my salâm to you and to those being with you.

[The term sunnat has three different meanings in our dîn. When **Book and Sunnat** are said together, the Book means the Qur'ân and the Sunnat means hadîths. When said **Fard and Sunnat** fard means Allah's commandments and sunnat means our Prophet's 'sall-Allâhu alaihi wa sallam' sunnats, that is, his commands. When the word Sunnat is used alone, it means the Sharî'at, that is, all the rules of Islam. Books of fiqh teach this fact. For example, it is written in **Mukhtasar-i Qudûrî**, "He who knows the Sunnat best will become the imâm." When explaining this statement, the book **Jawhara** writes, "In this context Sunnat means the Sharî'at." See the fifteenth chapter of the third fascicle!

It has now been understood that for purifying the heart it is necessary to follow the Sharî'at. To follow the Sharî'at means to do the commandments and to refrain from the prohibitions and bid'ats.

Bid'at means something which has been invented later. They are things

which did not exist during the time of our Prophet ‘sall-Allâhu alaihi wa sal-lam’ and his four Khalîffas ‘radiyallâhu ’anhum’ and which have been invented later in the dîn and which people have been doing as worships. For example, since it is necessary to recite the **Âyat-al-kursî** immediately after each namâz, it is bid’at to recite the **Salâtan tunjînâ** or other prayers first. They should be recited after **the Âyat-al-kursî** and tesbîhs. It is bid’at to prostrate and then stand up after finishing a namâz. It is bid’at to call the adhân through loud-speakers.

Any change or reform made in the dîn is bid’at. But it is not bid’at to use such things as forks, spoons, ties, to drink coffee, tea, or to smoke, for they are not worships; they are customs, habits, and are mubâh. They are not harâm. To do them does not cause one to omit what the religion commands or to do what it prohibits. It is written in **Hadîqa-tun-nadiyya**, “If the bid’at is something not pertaining to the religion or worship, and if it involves customs, our religion does not reject it. If we do not intend to do worship, i.e., to attain closeness to Allâhu ta’âlâ and if we only think of doing something worldly in eating, drinking, dressing, getting vehicles, building, dwelling and home care, unless these do not prevent us from doing any worship or cause us to commit any prohibited thing, these are not bid’at. Our religion does not prohibit them.” There are three kinds of bid’at:

1 - It is the worst bid’at to use -without any darûrat (compulsion)- those things which the Shari’at says to be the signs of disbelief. On page 467 of **al-Barîqa** and 696 of **Majmâ’ al-anhur**, it is written that the ’ulamâ’ said, “It is permissible to use them to deceive (khud’a) the disbelievers in dâr al-harb.”

2 - Those beliefs which disagree with what is communicated by the savants of the Ahl as-sunnat are also evil bid’ats.

3 - Those reforms made in the **name** of worship are bid’ats in worship and are grave sins. Some ’ulamâ’ divided the bid’ats in ’ibâdât or ’amal into the **hasana** and **sayyia**. Al-Imâm ar-Rabbânî ‘rahmatullâhi ’aleyh’ did not say ‘bid’ats’ about those bid’ats which scholars termed ‘hasana’. He called them ‘sunnat-i-hasana’. He said ‘bid’ats’ about those which they termed ‘bid’at-i-sayyia’, and he condemned such bid’ats. Wahhabis, on the other hand, say ‘sayyia’ about bid’ats termed ‘hasana’ and approved, and they call those who practice such bid’ats ‘disbelievers’, ‘polytheists’.]

EPISTLE – 20

This letter, written to Tâhir Badahshî, conveys the virtues in namâz, its arkân (precepts) and conditions, sunnats, adabs and ta’dîl-i arkân:

May hamd-u-thanâ be to Allâhu ta’âlâ! Salâmat to the good people whom He loves! The letter which you sent from Junpur has arrived here. We are sorry to know that you have been ill. We are awaiting the news informing of

your recovery. Send us the letter informing of your recovery by those who will come here. Work hard for your task! Write to us about the hâls which you will be experiencing! O My Dear Brother! This world is the place for work. The next world is the place for getting wages. Strive to do pious actions! The most useful of these actions, the most superior worship is to perform namâz. Namâz is the archstone of the dîn. It is the mi'râj for Believers. Then, one should do one's best to perform it well. One should observe its precepts, its conditions, its sunnats and adabs in a manner liked and suitable. When performing namâz, one should be careful about its tumânînat [keeping all one's limbs motionless in rukû (bowing during namâz), in sajda (prostration), in qawma (standing for a while after straightening up from the bowing position), in jalsa (sitting for a while between the two sajdas), and about the ta'dîl-i- arkân (to remain motionless for a while after becoming calm at these four places)]. Many people, paying no attention to these, have been ruining their prayers of namâz. They have been neglecting the tumânînat and the ta'dîl-i arkân. It was informed that they will be tormented. When namâz is performed correctly the hope of salvation will increase. For, the archstone of the dîn will then have been erected. The plane to fly to endless bliss will have been boarded.

EPISTLE - 23

This letter, written to Khwâja Muhammad Abdullah 'sallamahullâhu wa abkâhu wa awsalahu ilâ ghâyati mâ yata-mannâhu', his master Muhammad Bâqî Billâh's 'quddisa sirruh' son, says that the first thing to do is to hold fast to the sunnat-i saniyya and to refrain from bid'ats, and many other things.

Praise be to Allâhu ta'âlâ. I pray to Him to bestow salvation and godness upon those people whom He has chosen. My dear son! The primary advice that I will give you and to the other beloved friends is to hold fast to the sunnat-i saniyya and to refrain from bid'ats. The Islamic dîn has been becoming gharîb and weak. Muslims are now forlorn. From now on it will go on being gharîb, too. This will go so far that there will not be anybody left on earth to say "Allah." It has been said that Doomsday will come when there are no longer any good people on the earth and evil has spread everywhere.

[Our Prophet stated: **"There will come such a time when only the name of Islam will remain on my Ummat. Believers will do only a few Islamic customs, and they will not have any îmân left. Qur'ân al-kerîm will only be recited. They will not even know of the commandments and prohibitions. Their only thought will be about eating and drinking. They will forget about Allâhu ta'âlâ. They will worship money only. They will become women's slaves. They will not be contented with earning a little, nor will they be satisfied with earning much."**

Hadrat Abdulwahhâb-i Sha'rânî 'rahmatullâhi 'aleyh' says in his brief

explanation of the **Mukhtasar-i Tadhkira-i qurtubî**: “It is declared in a hadîth quoted by Ibni Mâja: **‘There will come such a time when Islam, as the colour, the beauty of a dress fades, will fade away from the earth so much so that namâz, fasting, hajj and alms will be forgotten. None of the Qur’ân’s âyats will be left on the earth.’**” Imâm-i Qurtubî states: “The forgetting of Islam will occur after Hadrat Îsâ’s (Jesus) descent from heaven and death. Before that, Muslims will be gharîb (forlorn). Though Qur’ân al-kerîm will not be obeyed, it will not be forgotten altogether.” It is written in **Ma’rifatnâma**, “There are many presages of Doomsday. Mosques will be plentiful, but the jamâ’at (congregation of Muslims in mosques) will be small. Buildings will be tall, dresses thin, and women will be domineering. Men will become effeminate.”]

The happiest, the most fortunate person is he who recovers one of the forgotten sunnats and annihilates one of the widespread bid’ats during a time when irreligiousness is on the increase. We are now in such a time when a thousand years have elapsed after the Best of Mankind (Hadrat Muhammad ‘sall-Allâhu ‘alaihi wa sallam’). As we distance from the time of happiness of our Prophet, the sunnats are gradually being buried and, lies being on the increase, bid’ats are spreading. A hero is needed who will uphold the sunnats and stop, expel the bid’ats. To spread bid’ats is to demolish Islam. To respect those who make up and commit bid’ats, to deem them great will cause Islam to perish. It is declared in a hadîth: **“He who says ‘great’ about those who commit bid’ats has helped the demolition of Islam.”** The meaning of this should be given due consideration. Utmost energy should be spent in striving to uncover one sunnat and to annihilate one bid’at. To strengthen Islam anytime, especially when Islam has become so weak, it is necessary to spread the sunnats and demolish the bid’ats. Former Islamic savants, maybe having seen some beauty in the bid’ats, gave some of them the name of hasana [beautiful]. But this faqîr [Imâm-i Rabbânî] does not follow them in this respect; I do not regard any of the bid’ats as beautiful. I see all of them as dark and cloudy. Our Prophet declared: **“All bid’ats are aberration, deviation from the right way.”** During such a time as this when Islam has become weak, I see that salvation and escaping from Hell depends on holding fast to the sunnat; and the destruction of the dîn is, no matter how, in falling for any bid’at. I understand that each bid’at is like a pickaxe used to demolish the building of Islam and all sunnats are like brilliant stars guiding you on a dark night. May Allâhu ta’âlâ give enough reason to the hodjas of our time so that they will not say that any bid’at is beautiful or permit any bid’at to be committed. They should not tolerate bid’ats even if they seem to illuminate darkness like the rising of the sun! For, the satans do their work easily outside the sunnats. In earlier times, Islam being strong, the darkness of bid’ats were not conspicuous, but, maybe, along with the world-wide powerful light of Islam, some of the darkness passed as being bright. Therefore, they were said to be

beautiful. In fact, those bid'ats did not have any brightness or beauty, either. But now, Islam having become weak and disbelievers' customs and even the symptoms of disbelief having become settled [as fashion] among Muslims, each bid'at has displayed its harm, and Islam, without anyone noticing it, has been slipping away. Our hodjas should be most vigilant in this respect, and they should not pioneer the spreading of bid'ats by saying, "It is permissible to do so and so," or "Such and such things are not harmful," by putting forward old fatwās. As the saying goes, "The dîn will change in the process of time." It is wrong for disbelievers to use this saying as tongs for demolishing Islam and for establishing bid'ats and disbelief. The bid'ats having covered all the world, this age looks like a dark night. The sunnats being on the decrease, their lights blink like fire-flies flying here and there in the dark night. As the committing of bid'ats increases, the darkness of the night has been increasing and the light of the sunnat has been decreasing. But the increasing of the sunnats would decrease the darkness and increase the light. He who wishes may increase the darkness of bid'at, thus strengthening the devil's army! And he who wishes may increase the light of the sunnat, thus strengthening the soldiers of Allâhu ta'âlâ! Know well that the end of the followers of the devil is calamity, loss. He who is in the army of Allâhu ta'âlâ will attain endless bliss.

[Let us repeat that those beliefs, words, actions, manners and customs which did not exist during the time of our Prophet or during the times of his four Khalîfas, but which were made up, invented later in the dîn are called **bid'at**. It is bid'at to make up all these under the name of the dîn and worship, while saying about the things which the dîn holds important, "They are outside of the dîn, they do not concern the dîn." Some of the bid'ats are disbelief. Some others are grave sins. One of these bid'ats is to read (or recite) Qur'ân al-kerîm or to say the adhân through loud-speakers or radios.

It is written in the explanation of the hundred and eighty-sixth letter of the Arabic and Persian versions of the book **Maktûbât**, "Most Islamic savants classified the bid'ats in deeds into two groups: Those renovations and reforms that were not against the Sunnat, i.e., those that had an origin in the first century, were called **bid'at-i hasana**. And those that had no origin were called **bid'at-i sayyia**. However, Hadrat Imâm-i Rabbânî would not smear the ones with origin with the name bid'at. So he called them **sunnat-i hasana**. Examples of these are performing the Mawlid and building minarets and tombs. He gave the name bid'at only to those without an origin. Wahhabis called these bid'at-i hasanas bid'at-i sayyia, too. They said that sunnat-i hasanas also were shirk (polytheism). On the other hand, ignorant men of religion called most of the bid'ât-i sayyias bid'at-i hasana, and thus caused these atrocious bid'ats to become widespread. In censuring bid'ats, Hadrat Imâm-i Rabbânî is not against the Islamic savants, but he is against the ignorant men of religion."]

Also, today's men of tasawwuf should come to reason and, realizing that

Islam is so weak and concocted things have turned into faith and worships, they should not imitate those actions of their master dervishes which are not suitable with the Sunnat. They should not adopt those things that are not in the dîn as faith and worships for themselves only because their masters did them. Holding fast to the Sunnat will certainly rescue you and will make you attain blessings and happinesses. Imitating the things other than the Sunnat will lead you to dangers and disasters. Our duty is to inform you of what is right. Everybody may do what he likes, and will get the deserts of what he has done. [Every sane man who has reached the age of puberty is responsible for his own behavior.]

May Allâhu ta'âlâ greatly reward our superiors who educated us in order to protect us, the ignorant, against bid'ats. They did not lead us, who were following them, to dark dangers or abysses. They did not show us any way other than the Sunnat. They guided us to no way but that of obeying the owner of the Sharî'at and avoiding even the doubtful acts as well as the harâm. For this reason, the blessings of these great people are considerable. The grades which they attained to are very high. They did not even turn to music and dancing, nor did they pay any attention to raptures and ecstasies. They deemed the **hâls**, which others saw and found through the heart and considered great, as far from the purpose and other than what is desired; they expelled and refused the fancies which others fell for. Their deeds are not the kind which can be understood by seeing, finding or learning. They are above knowledge, fancy, tajallîs, zuhûrs, kashfs and views. Others try to find something, to attain something. But these great people do not want anything other than Allâhu ta'âlâ; they expel all others. Others' expressing the word tawhîd again and again is intended to approach Allâhu ta'âlâ. By expressing the word tawhîd [lâ ilâha il-lal-lah], they try to find, to see Allâhu ta'âlâ in this universe, which is only an incapable creature of Allâhu ta'âlâ and which does not have any other relation with Allâhu ta'âlâ. But these great people repeat the word **Lâ ilâha il-lal-lah** in order to know everything as non-existent, to refuse, to deem non-existent all views, findings, understandings and fancies when saying **Lâ**; refusing anything which they feel in existence, they do not remember anything. [Half of this letter has been translated. Its latter half has not been translated.]

EPISTLE - 24

This letter, written for Hadji Muhammad Firkefî, explains that no substance can be a mirror for Allâhu ta'âlâ:

Hamd be to Allâhu ta'âlâ and salâm to His slaves whom He has chosen and loves!

The valuable letter, which you sent on account of your deep love for these faqîrs and your faithful attachment to us, has pleased us so much. Your attachment will make you permanently together with the people you are attached

to. It will make their nûrs flow into you and be reflected on you. You must be extremely thankful for this blessing! **Qabz**, i.e. distress, suffering, and **bast**, i.e. joy, are like two wings that make a person fly. Do not be sad at times of distress. And do not be glad at times of joy!

You write that you wish to see Allâhu ta'âlâ everywhere and in everything.

My dear child! Could it ever be the case that a slave have wishes and forget about the commandments? A slave's wishes will be in direct ratio to his short sight. And the wish to see Allâhu ta'âlâ is a sign of short-sightedness. Could objects and substances ever be mirrors for Allâhu ta'âlâ? What is seen in the mirror of these creatures is only one of the innumerable reflections of His Attributes. Allâhu ta'âlâ should be looked for as a Being who is the wara' of the wara' [beyond the beyonds]. He should be looked for far from and beyond the things within and without man. The grade wherein you are progressing now is above your wishes. Mind you don't look at others, turn back, and fall down from heights! The path guided by our superiors leads up to vertiginous heights. Allâhu ta'âlâ loves people who wish to progress to high grades. I pray for you so that you never forget Him, not even for a short moment, and so that you be in good terms with everybody!

EPISTLE - 25

This letter, written to Khwâja Sharâfaddîn-i Huseyn, explains that everything done following Rasûlullah is dhikr:

Alhamdu lil lâhi wa salâmun ibâdihil ladhî-n-astafâ. The letter which my dear son sent through Mawlâna Abdurrashîd and Mawlâna Jân Muhammad has reached us, together with the sum of the votive offering. May Allâhu ta'âlâ bestow the best things upon you in return! We are glad to hear that you are in good health.

O my son! This time of yours is a chance. And chance is a great blessing. Time that is spent in good health and without care is a rare blessing. Every hour should be spent remembering Allâhu ta'âlâ. Everything, even buying and selling, done by following Rasûlullah, will become dhikr. Then, every action, every attitude should be adapted to Rasûlullah. Thus all of them will become dhikr. **Dhikr** means to expel unawareness. That is, it means to remember Allâhu ta'âlâ. When one observes Allah's commands and prohibitions in one's every action, every deed, one will be secure against forgetting about the Owner of the commandments and prohibitions and will always remember Him.

EPISTLE - 28

This letter, written to Mawlânâ Sâdiq Kishmîrî, explains that souls can take the shapes of objects and that metempsychosis is not true:

I thank Allâhu ta'âlâ and I invoke a blessing on you. We have received your

kind letter. We have been pleased to know about the beautiful states you have been in. "I have been understanding Allâhu ta'âlâ beyond mind, knowledge, kashf, findings, and beyond the beyonds. So much so that I cannot believe that His attributes are together with Him. I have been understanding Him as far from anything, any being," you say. This pleases us so much.

Question: It is written in the book **Rashahât** that Bâbâ Âbrîz said, "Before there was any man on the earth, when Allâhu ta'âlâ willed the kneading of Hadrat Adam's clay, I poured water into the clay." You ask what he means by saying so.

Answer: Hadrat Adam's clay was kneaded by angels. It is understood that as this task was assigned to angels, so Bâbâ Âbrîz's soul was assigned the task of pouring water. When his own body came to the world or, rather, when he reached perfection, he was informed that his soul had done the task. It is possible for Allâhu ta'âlâ to give souls the power of taking the shapes of objects and acting like the living before entering their bodies or after leaving their bodies.

Some great men of dîn stated that they had done important great duties centuries before they had come to the world; these events happened in the same manner. That is, their souls did these deeds without bodies, and they were informed of the task after coming to the world.

Some people have considered souls acting in the shapes of objects as metempsychosis. It is never, never metempsychosis. That is, souls have not entered other bodies. This case has engendered perdition for many ignorant people. Much is there to write on it. Bewildering pieces of information have been coming to my heart. I will write about them if Allah should will it. I have no time to write now. Inshâ-Allah, it will fall to my lot to write.

I send my salâm and benedictions.

EPISTLE - 29

This letter was written for the virtuous Shaikh Abdulhaq-i Dahlawî. It informs that the most valuable capital in this world is (formed by) sorrows and hardships and that the sweetest blessings are adversity and sufferings:

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His whom He has chosen and loved! My Dear Sir. The coming of disasters may be unpleasant outwardly, but it is expected that they will be blessings. The world's most valuable stock is (collected from) sorrows and afflictions. The most delicious food on the world's meal table is (made up of) problems and calamities. These sweet blessings are covered with bitter medicine. Therefore, calamities and disasters are showered on the beloved ones. Those who are fortunate and wise see the sweets placed in them. They chew the bitter covers on them as if they were sweet. They take flavour from the bitter. Why shouldn't they, since ev-

everything coming from the Beloved will be sweet. Those who are sick do not feel their taste. The heart's sickness means its having fallen in love with somebody other than He. The fortunate ones take so much flavour from the troubles coming from the Beloved One that they do not taste the same flavour in His favours. Though both are coming from the Beloved One, the lover's nafs does not get a share from the hardships. But His favours are wished by the nafs, too. Translation of an Arabic line:

May it do good to those who get the blessing!

O our Allah! Do not deprive us of the rewards of these hardships! After these, do not let us fall into faction! During these days when Islam is weak, your valuable being is a great blessing for Muslims. May Allâhu ta'âlâ give you safety and bless you with a long life! Wassalâm.

EPISTLE - 32

This letter was written to Mirzâ Kilinjullah. It answers his letter saying that he cannot concentrate his heart, and intimates the prayers to be said during times of fear:

I express my gratitude to Allâhu ta'âlâ, pronounce benedictions over His beloved Prophet and over you. Your cherished letter of azâ, that is, letter of condolence due to bereavement, has arrived. We all are under Allah's command and will, and we all will enter His presence! With His aid, we have been acquiescent in His qadâ. You, too, must acquiesce to it! Ask for help by saying prayers and the **Fâtiha!** The news informing that you are already free of that problem has pleased us very much. So we have gotten rid of one of the two problems. Thank Allâhu ta'âlâ for this! You write that you cannot rid your heart of worldly thoughts. Yes, the outward deed's being disorderly and disorganized causes the heart to become untidy, too. When there is sorrow or melancholy in your heart say tawba and istighfâr to remove it! During times of fear [and against the harm of genies] say the prayer of **Kalima-i tamjîd**, that is, "**Lâ hawla walâ quwwata illâ billâhil 'aliyyil 'azîm.**" [It is written in the 174th letter that this prayer is said against the haunting of genies. Muhammad Ma'thûm 'rahmatullâhi alaih' writes in his third letter of the second volume, "One should recite **Lâ hawla walâ quwwata illâ billâh** five hundred times with the salawât-i sherîfa a hundred times before and after it and make a du'â in order to get rid of problems and attain one's wishes."] At such times of trouble it is very useful to recite the two sûras of Mu'awwizatayn, that is, the two sûras beginning with **Qul-a'ûdhu**. We have been well and comfortable, may hamd be to Allâhu ta'âlâ always! "**Alhamdu-li 'l-lâhi dâiman wa alâ kulli hâl wa A'ûdhu bi'l-lâhi min hâl-i ahl-in-nâr.**" Being weak, I cannot write any longer. May Allâhu ta'âlâ not separate us and you from Muhammad Mustafâ's Sharî'at! Wassalâm.

[It is written in **Tafsîr-i Mazharî** in the explanation of the eighty-eighth

âyat of the **Sûrat-ul-Anbiyâ** that a hadîth-i sherîf says, “**During the time of sorrows and hardships recite the prayer of the Prophet Yûnus. Surely Allah will rescue you. The prayer is: Lâ ilâha illâ anta subhânaka innî kuntu minaz-zâlimîn.**” A hadîth-i-sherîf quoted in the fifty-third chapter of the book **Terghîb us-Salât** reads as follows: “**If a person, after getting up every morning, says the following prayer three times, no trouble or disaster will come upon him until evening: Bismillâh-illezî lâ yedhurru ma’asmihi shey’un fi-l-ardi wa lâ fi-s-semâ’ wahuwa-s-samî’ ul-’alîm.**”

EPISTLE - 33

This letter, written to Muhammad Sâlih-i Ghulâbi, informs that every deed of the Beloved One will be liked, that the Beloved One’s inflicting torment is sweeter than His favours, and that hamd is higher than shukr (thanks).

May our hamd be to Allâhu ta’âlâ. Salâm to those slaves of His whom He has chosen!

O Mawlânâ Muhammad Sâlih, my dear brother! Know that something loved, in the eyes of the lover, and even actually, is beloved always, no matter in whatever state it is. It is loved when it hurts the lover as well as when it does him a favour. Many of those who have been honoured with the blessing of loving and who have tasted loving love even more whenever they receive a gift from the Beloved One. Or their love never changes when He hurts them as well as when He does them favours. Among these lovers, however, there are very few whose love is increased by the Beloved’s hurting them. Attaining this most valuable blessing requires having a good opinion about the Beloved. Even if the Beloved thrusts His dagger into the lover’s throat or cuts him into pieces, the lover should deem this useful for himself and see it as a great favour and happiness. When he obtains such a good opinion, none of the Beloved’s actions seem unbecoming to him, and he gets honoured with **Muhabbat-i Dhâtiyye**. Loving the Divine Person only (Allah Himself) without any attribute, any comparison, any condition in between, is only peculiar to **Habîb-i Rabb-il-âlamîn ‘alaihi wa alâ âlihissalawât wattaslîmât’**. To those who are honoured with such love, the sorrow given by the Beloved is more delicious and more relieving than His favours. I think this grade is higher than the grade of **ridâ**. For, a person who is in the grade of **ridâ** does not loathe the sorrow given by the Beloved. But the one in this grade takes flavour from the sorrow. The more the Beloved tortures him, the more relieved and happy the lover feels. Can these two ever be alike? Because the Beloved is Beloved in the eyes of the lover, even in his essence, He becomes **Mahbûb** in his eye, and even in his essence. Then He is praised all the time; in His every action, he is paid hamd. The lover always praises both His sorrow and His blessings. For this reason, it is suitable for the devoted lovers to say, “**Al-hamdu lillâhi rabbil ’âlamîn alâ**

kull-i hâl.” Then they will be included among those hâmid who are grateful during times of trouble as well as at times of happiness. This is the reason why saying hamd is more valuable than saying shukr (thanks). For, in giving shukr the Beloved’s blessings are in consideration, which in actual fact come out of His attributes or, to be more precise, out of His deeds. But when paying hamd the Beloved’s husn-i jamâl, that is, He Himself, is in consideration. In other words, both His Person and His attributes and His deeds and His gifts and His giving sorrow are always loved and lauded. For, the sorrow given by Allâhu ta’âlâ is beautiful as His gifts are. As it is seen, hamd is the highest manner of praising and lauding and shows the husn-i jamâl in the most compact way. Hamd is paid both at times of happiness and at times of trouble. But shukr is done only at times of blessing, and is not continuous. When there are no more blessings, when favours are finished, shukr also comes to an end.

Question: In some letters, you have informed that the grade of ridâ was above loving and the grade of love. But now you say that the grade of love is higher than the grade of ridâ. How will these two statements be reconciled?

Answer: The grade of muhabbat (love) which we are now explaining is different from the grade of muhabbat which we have written in other letters. That kind of love, more or less, includes other attachments, respects. Though that kind of love is said to be muhabbat-i dhâtiyya and loving the Divine Person Himself, it is not love for (Allah) Himself only. For, a person who is in that grade of love cannot get rid of seeing other attachments. But there are no attachments, no other respects in this grade. We have said in some of our letters that above the grade of ridâ there is a way on which only the last Prophet ‘alaihi wa alaihim wa alâ âli kullinissalâtu wassalâm’ can make progress, and that no one else can go further than there. Allâhu subhânahu, alone, knows the truth, the real essence of everything.

It should be known very well that something’s coming loathsome to the nafs, to the body, does not mean that the heart dislikes it. Its being seemingly bitter does not prevent it from being sweet in fact. For, they have let the figure and appearance of an ’ârif who has reached perfection remain like others. They have not taken the human attributes away from him. Thus, they have concealed his maturity from others’ eyes. They have made the world a place for examinations. He who is on the right way and he who has deviated are mixed with each other and are alike. A mature ’ârif’s soul and essence in comparison with his figure and appearance is like a person’s relation to the clothes he wears. What is man’s clothes worth when compared with his own value? So is the value of his appearance when compared with his essence. The ignorant look at an ’ârif’s appearance as they look at a mountain. They think that it is like their own appearances and figures which are without an essence or an inner value. They, therefore, deny and disbelieve such great men. Thus, they are deprived of benefitting from them. May Allâhu ta’âlâ give salvation

to those who walk on the right way and who hold fast to the footsteps of Muhammad Mustafâ ‘sallallâhu alaihi wa sallam’! Âmîn.

[The letter above gives a full answer to the Wahhabis. It is written at many places of the Wahhabite book titled **Fat’h-ul-majîd**, e.g. on the five hundred and third page, “It is permissible to ask for benedictions from the Prophet, and even from anyone alive. Also, one may pronounce one’s benedictions over a dead person and ask for a blessing on him. But it has been prohibited to ask for benedictions from the dead. Allâhu ta’âlâ declares, ‘**It is shirk (polytheism) to ask from someone who cannot hear or answer.**’ The dead and those who are far away do not hear or answer. None of the Sahâba or of the savants went to the Prophet’s grave and asked for anything.”

I have written in detail in the seventeenth chapter of the second fascicle of **Endless Bliss** that these words are wrong and slanderous. Also, I have proved it with examples and documents in my book **Advice For the Muslim**. All the Sahâba were higher than all the Awliyâ. They all attained love of the Dhât-i ilâhî. They were content with Allah’s qadâ and qadar. They would also take pleasure from the bitter and troublesome happenings that befell them. They would not ask for shafâ’at (intercession) either from the dead or from the living in order to get rid of the things that gave them trouble. They would pray for the healing of any disease that would prevent them from worship, jihâd and work. While being martyred, Hadrat ‘Umar, ‘Uthmân, Alî, Hasan and Husain ‘radiyallâhu anhum’ did not ask for help from Rasûlullah’s ‘sall-Allâhu alaihi wa sallam’ blessed soul, because they were pleased with Allah’s decree and predestination. If they had asked, Rasûlullah ‘sallallâhu alaihi wa sallam’ would for certain hear them and would rescue them either by prayers or in person. His hadîths communicate that he hears in his grave. And the Sahâba reported his mu’jizas (miracles) after his death.

Pitying His slaves, Allâhu ta’âlâ created mu’jizas and karâmats so that they would recognize His Prophets and Awliyâ and believe, love and respect them, thus receiving fayd from them and attaining happiness. During the times of the Sahâba and Tâbi’in the hearts being pure and brilliant, the Muslims would recognize the Awliyâ at once and would receive fayd from them. So creation of karâmats would not be necessary. As we are farther away from Rasûlullah’s ‘sallallâhu alaihi wa sallam’ time, bid’ats, sins, evil have increased, their zulmat darkening the hearts. In order to make His Awliyâ known, He has created lots of karâmats. Thus only have the slaves woken up from unawareness and been able to receive fayd from the Awliyâ. If more karâmats are seen on a Walî this does not necessarily mean that he is higher.]

EPISTLE - 34

This letter, written to Nûr Muhammad Tahârî, informs that Allâhu ta’âlâ is not like anything and that He cannot be comprehended mentally:

Hamd be to Allâhu ta'âlâ. Salâm upon those slaves of His whom He has chosen! Your honourable letter has arrived here. You write that your states have always been changing. Know that Allâhu ta'âlâ is not within the âlam, nor is He outside the âlam. He is not apart from the âlam, nor is He united with the âlam. Allâhu ta'âlâ exists. But He is not within or outside, united with or apart from it. Allâhu ta'âlâ must be known as such, must be searched for as such, and found as such. If one has reached such an understanding [that is, contrary to the above definition], though it may be in a small scale, it will be understood that one has got stuck in shades and appearances. Allâhu ta'âlâ must be looked for as a being never like anything and never comprehensible. One must struggle to reach that grade in an incomprehensible manner. This great blessing can be attained only through the sohbat of a murshid-i kâmil. It cannot be explained or comprehended through writings or words. Try to do your duty! Write about your states until we see each other!

EPISTLE - 35

This letter, written as an answer to two questions asked by Muhammad 'Abdullah 'rahmatullâhi ta'âlâ 'alaihi', one of the sons of his teacher Bâqî-Billâh 'quddisa-sirruh', (971 [1563 A.D.] - 1012 [1603], Delhi,) expatiates on the 'ayn-ul-yaqîn:

I offer my hamd to Allâhu ta'âlâ, send my salât to Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam', an invoke a blessing on you. Your valuable letter has arrived here, and we have read it with great pleasure and gladness. You inform that you always remember, every moment. How beautiful, and how blessed. If the blessing that you have obtained in three months had been attained in ten years in other paths, it would be deemed as great gains. Be thankful for that blessing! Because I know of the high nobility innate in your nature, so that being told about the value of such states will not spoil you with pride and arrogance, I write about the greatness of the blessing. Do not ever forget the âyat-i-kerîma that purports: **"I shall add to My blessing if you behave gratefully!"**

You say that earlier the pieces of knowledge concerning tawhîd have begun to appear. These things also are plenty of gains. Pray so that you will be blessed with that high state. However, strive in the meantime, to the best of your ability, to be watchful of the Islamic âdâb!^[95] Perform your duties as a slave (of Allâhu ta'âlâ)! If these states attained are proper and not defective, they are the fruits of a profound affection towards the beloved one. For, wherever the lover goes, he will see and know none other than the beloved one. Regardless of whence a pleasure or flavour that he is relishing may be coming, to him it is exclusively from the beloved one. A lover in that state sees the creatures as well, yet to him they all are a beloved one. Fanâ is not obtained in that state. For, when Fanâ takes place, only one existence will suffuse the lover,

the creatures becoming thoroughly non-existent in his view. In fact, it has been called Fanâ because creatures are not seen. The true Fanâ, however, is attained when none of the Sifât-i-ilâhî or the Names (of Allâhu ta'âlâ) or any attachment or any separate appearance is seen, all of them being completely gone. Nothing other than the Dhât-i-ilâhî is seen or ever thought of. It is at this stage that the Seyr-i-il-Allah (journey to Allah) ends. It is here that all the fancies and appearances are completely gotten rid of; the 'ârif is always with the origin of origins; he has transcended the symptoms and attained the origin. 'Ilm (knowledge) has developed into 'ayn.^[96] Hearing has become attainment. The great happiness of Wasl-i-'uryânî, [i.e. attaining Him, alone,] has come true, and many another blessing, and what not. That rank, that superior grade can be expressed only by way of signs, symbols, and codes. And that, again, can only be covered and curtained.

Question: The valuable son asks us to describe the 'ayn-ul-yaqîn. Does he think that this 'ayn is something comprehensible?

Answer: It is a difficult job to describe it. What should I do? What should I say? What should I inform? What should I do to bring it into alignment with mind? My valuable child! I hope you will excuse me. I recommend that your demand be to acquire it and adapt your inner nature to it, rather than hear and learn!

Question: Scholars who are called rāsikh know the meanings of (those esoteric âyat-i-kerîmas of the Qur'ân al-kerîm that are termed) the Mutashâbihât. How are their meanings understood?

Answer: This question is even subtler and more covered than the former one, and its answer should be even more covered. These two questions are symptomatic of a very high nature congenitally possessed by that valuable child.

Understanding the meanings of the mutashâbihât in the Holy Books of Allâhu ta'âlâ is something that can be done only by Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât'. They may have let very few of their Ummats taste a mouthful of this knowledge since those fortunate people have been honoured with being their inheritors and as a reward for their fully adapting themselves to Prophets. For those fortunate people also they may raise the curtain covering the face of that beauty, (even) in this world. It is hoped that after the Rising many another person among their Ummats will be blessed with this greatest fortune as a reward for their obedience to their Prophets. To my understanding, even in this world Believers in addition to the very few most fortunate ones will be honoured with that great fortune. Yet those people will not know the inner essence of the matter because the (inner) meanings will not be revealed to them. Those people will explain the mutashâbihât with their true meanings, although they will not know what those meanings are. The mutashâbihât are

the signs showing the treatments and states. Those people may experience those states. Yet they will not be let to know what those states are. We have been observing those states being experienced by one of the people we love. It is up to you to use your imagination concerning the others. This question of yours has opened the door to hopes.

Yâ Rabbî! Please add to our nûr, which Thou hast so kindly bestowed on us! Please cover our sins and faults! Thou canst do all! I send my salâm (salutation, greeting).

EPISTLE - 36

One does not need anyone's permission for doing with the intention of earning thawâb those practices which our Prophet described and did himself and yet which are not exclusive to him (as the Prophet). Rasûlullah's having done them is already a permission and a document, too, to prove that they are permissible practices. On the other hand, effectiveness of some special practices, dhikrs, benedictions and amulets, which are intended to attain certain wishes or to elude certain hardships, is liable to a special permission on the part of one's Master and Murshid.

After Rasûlullah's death, some people saw him and talked to him, wide awake as they were. His blessed body never leaves his grave. His blessed grave is never left empty. Greater ones of this Ummat have also been seen in various countries at the same time. For example, Shâh-i-naqshbend Muhammad Bahâ-ud-dîn^[74] reportedly has been present at seven different places at the same time of Iftâr and joined the meal called Iftâr at each of these seven places. These appearings are spiritual. The soul reveals itself in physical form. Prophets are alive in their graves. However, the life they lead is not worldly life. They have left the world and entered the Hereafter. They perform namâz in their graves. Transition from this world to the world to come is termed **mawt** (death). The situation martyrs are in is even better. Their life in the Hereafter is more powerful. Whereas (dead) Prophets are called **emwât** (dead) in Qur'ân al-kerîm, an âyat purports about martyrs: **"Do not say 'emwât' about those who have been killed in the way of Allah! They are alive. Yet you do not know."**

The thawâb for alms given [or for âyats of Qur'ân al-kerîm recited] should first be sent as a gift to the blessed soul of our Prophet and then sent to the souls of dead Muslims. Pious deeds are more likely to be accepted if this procedure is followed. However, doing so is not a condition stipulated for the acceptability of alms. It will be good also to send the thawâb as a gift to the souls of all Believers. Each and every Believer will receive all the thawâb (earned for the pious deed performed, e.g. the alms given). This will by no means detract from the thawâb which the dead person for whom the pious deed is intended will receive.

No one except our Prophet was taken to (heaven in an event called) Mi'râj (as he was) awake. There have been people whose souls only have been lifted up when they were awake and their eyes were open. Such things are of no value when they happen in dreams.

Hadrat Alî 'kerrem-Allâhu wejheh' was (Allah's) compassion completely. He can never have cursed anybody — may Allâhu ta'âlâ protect us from such an assertion! [This part of the thirty-sixth letter is fairly long. Its translation exists in the eleventh paragraph of the fifth subdivision of the second part of our book].

Khâtima [the last breath, (that is, whether a person will die as a Believer or a disbeliever,)] cannot be known. It is not valid to render judgement on the khâtima of people who have passed away. It is permissible to have a good opinion on the khâtima of Murshids and other great religious superiors in accordance with the fairly prevailing presumption [inferred from the symptoms of good end seen on them as they died]. A judgement in this respect cannot be based on inspirations. The number of Enbiyâ (Prophets who did not bring a new Shari'at but were assigned the duty of revitalizing the Shari'at brought by a former Prophet) is not known. It is widely known that the number of Rasûls (Prophets to each of whom a new Shari'at, a new Canon was revealed) is three hundred and thirteen.

EPISTLE - 37

The thirty-seventh letter in the second volume of the valuable book entitled **Maktûbât**, by the great Walî and profound scholar Imâm Rabbânî 'quddisa sirruh', was written for faqîr and haqîr, Abd-ul-Hayy 'rahmatullâhi ta'âlâ 'alaih', and tells about the superior merits and virtues inherent in the Kalima-i-tawhîd, LÂ ILÂHA IL-L-ALLAH. Hadrat Abd-ul-Hayy of Safâ, India, (was one of those fortunate people who attended, and served in the blessed sohbat of Hadrat Imâm Rabbânî for years, and thereby attained plenty of fayz. Being commanded by Hadrat Muhammad Ma'thûm 'quddisa sirruh', the third son of Imâm Rabbânî and also his immediate successor in the Mujaddidî order, he compiled the letters making up the second volume of **Maktûbât**. He was sent to the city of Putna to teach Tasawwuf to the lovers living there, and guided them to perfection. He educated and trained many a Walî and Khalîfa. He was honoured with the glad tidings that he was one of the Qutbs.) The following essay is an attempt we have so brazenly made to translate that great letter into English:

Nothing in the world could be more effective than the beautiful utterance "LÂILÂHA IL-L-ALLAH" to extinguish the Wrath, the Vengeance of our Rabb, (Allâhu ta'âlâ,) 'jalla sultânuh'. Inasmuch as this pulchritudinous utterance is capable of assuaging the Wrath that is operative enough to drag one to Hell, then a fortiori it must bring down His Wrath incurred on account of matters of lesser importance. Why should it not, in the face of the fact that

when a born slave repeats this lovely word time and again he shakes off all the occupants other than Him in his cognitive repertory, turns away from all, and directs all his existence to one rightful ma'bûd? The reason for His Wrath is His slaves' turning towards beings other than Him and attaching themselves to those other beings. We observe examples of this state in this world of tokens. Imagine a wealthy person angered by his servant. The servant, a good-hearted one, turns away from others and commits himself thoroughly to the commandments of his overlord. Willynilly, his master will soften down, his tender mercies bestirred and his anger appeased. Likewise, this lovable phrase is the key to the ninety-nine treasuries of Rahma (Compassion) reserved for the Hereafter. For the cleansing of the darkneses of kufr (unbelief) and dirt of shirk (polytheism), no aid could be more adequately antidotal than this graceful utterance. Once a person attains belief in this phrase, the earliest mote of îmân blossoms.

If a person, after developing a mote of îmân in his heart on account of his belief in this beautiful word, still imitates disbelievers in their customary and dirty, polytheistic rites, he will be taken out of Hell due to the shafâ'a (intercession) of this lovely word; he will be saved from the eternal torment. Likewise, the mightiest saviour bestowed upon this Umma (Muslims) is Muhammad Rasûlullah 'sall-Allâhu 'alaihi wa sallam', who will save them from torment by interceding for their grave sins. We say, "grave sins," because there were very few people to commit grave sins among the previous ummats. And ever fewer were the people who dirtied their îmân with customs of disbelief and polytheism. It is this Umma who are most desperately in need of shafâ'a (intercession). As for the previous ummats; people that one would expect to encounter were either some obdurate heathens or a congregation of true, adherent and devoted believers.

Had it not been for this beautiful word and a treasure of shafâ'at like the Pinnacle of Prophethood 'alaihi wa 'alahim-us-salawât-u-wa-t-tehiyyat', this Umma would have perished in their own wrongdoings. This Umma are so sinful. Yet, boundless also is the forgiveness, the 'afw and maghfira, of Allâhu ta'âlâ. So profusely will Allâhu ta'âlâ shower His 'afw and maghfira on this Ummat that He is not known to have shown so great magnanimity over any of the previous ummats. It is as if He reserved ninety-nine percent of His Compassion for this Ummat of offenders. Kindness and grace, one feels egged on to say, favour sinners and offenders. Allâhu ta'âlâ loves blessing His slaves with 'afw and maghfira. Nothing will be treated with such abundance of 'afw and maghfira as will be this Ummat, so sinful and guilty as they are. And this is the very reason for which this Ummat has been gifted with the championship of meritoriouness, ahead of all other ummats; this exquisite word, which is their intercessor, has been the most valuable of all words ever said; and likewise their Prophet, their intermediary, has been the highest

of Prophets ‘alaihi wa ‘alaihim-us-salawât-u-wa-t-tehiyyât’. The seventieth âyat-i-kerîma of Furqân sûra purports: “**They are the persons whose evil Allâhu ta’âlâ will change into good. Allâhu ta’âlâ is oft forgiving, most merciful.**” (25:70)

That is something quite simple for Allâhu ta’âlâ to do. O our Rabb (Allâhu ta’âlâ)! Forgive us our sins, extravagance and excess in our doings. Keep us in the right path! Help us to overcome the faithless! Now, hearken, to the merits of this lovely word:

Rasulullah ‘sall-Allâhu ta’âlâ ‘alaihi wa âlihi wa sallama wa bâreka’ stated: “**A person who says ‘Lâ ilâha il-I-Allâh’, will enter Paradise.**” Short-sighted people will be astonished at this statement. “How could it ever be possible to enter Paradise by saying, ‘lâ ilâha il-I-Allah,’ once,” they will say. They do not know the barakats, the benefits of this comely word. To the understanding of this faqîr [Imâm Rabânî ‘rahmatullâhi ‘alaihi’ means himself], it would be fair if they were to forgive all unbelievers and send then all to Paradise in return for saying that beautiful word only once. I see it that if they were to divide the barakats and benefits of that sacred utterance by the number of all the creatures till the end of the world it would satiate them all. Over and above that, when that sacred and beautiful word is complemented with the addition of ‘**Muhammad-un-Rasulullah**’, and thereby tabligh and tawhîd are arranged side by side like cultured pearls, whereby Risâlat (Prophethood) and Wilâyat will have been brought nearer to each other, all the superior and high qualities of Wilâyat and Nubuwwa will come together. It is these utterances that make one attain to the gateway leading to the two resources of happiness. It is this statement that delivers Wilâya from the glooms of shades and reflections, clarifies it, and raises Nubuwwa to heights of culmination. O our Allah! Do not deprive us from the benefits of this beautiful word! Take our souls out at a time when we are in a state of affirmation of this beautiful word! On the Rising Day, make us among those who affirm this beautiful word! For the sake of this word and for the sake of those who taught us this word ‘alaihi-us-salawât wa-t-taslîmât wa-t-tehiyyât, wa-l-barakât’, place us into Janna (Paradise)! Âmîn.

When sight and advance are incapacitated, when the wings of himma fall, and once you have gone beyond the boundaries of all sorts of knowledge and exploration, nothing other than the Kalima-t-at-tawhîd, ‘**Lâ ilâha il-I-Allah Muhammadun Rasûlullah,**’ will help you make further progress. Unless you find sanctuary in the bosom of this word you will make no progress beyond those heights. One single utterance of that beautiful word makes the ‘sâlik’ soar and reach those heights. Owing to the haqîqa Signified by that highly honourable word he makes an ascent above those heights. He gets further away from himself and draws nearer to Allâhu ta’âlâ. A tiny part of that uplifting path is times and again greater than all the celestial spheres around

us. This comparison should suffice to give an idea about the superiority of that word. Existence of all creatures would look a mere nothing, were it possible to place them beside that word. They would be quite imperceptible. They would not even be a drop of water compared with an immense ocean. The superior grades of this beautiful word will manifest themselves depending on the levels of those who utter it. The higher the level of the person who utters it, the higher will the grandeur be wherein that divine word will manifest itself. An Arabic couplet rendered into English reads as follows:

*“The beauty win show itself the more,
As the look comes from deeper in the core.”*

No other worldly appetite could be more valuable than or superior to the pleasure and the delicious taste one relishes from uttering this splendid word time and time again, [throughout one’s occupations and duties.] Yet there is no help for it, and one cannot get all one’s wishes. Talking to others is ineluctable, even at the cost of ghafla.

EPISTLE - 38

This letter, written to Hadji Muhammad Yûsuf Kashmîrî, informs that there is not even a jot of worldly thought in the hearts of men of Allah:

Hamd be to Allâhu ta’âlâ! Salâm to those slaves of His whom He has chosen! Any person who has a mote of worldly love or worldly interest in his heart, or to whose heart a mote of worldly thought comes, will not be blessed with the lot of knowing Allâhu ta’âlâ. The zâhir [the sense organs, the thoughts] of a person who is chosen in this respect is very far away from his bâtin [heart and soul]. From the next world he has come back to the world and mixed with people in order to be useful to others. There is nothing wrong with his talking on worldly affairs or holding fast to the causes of worldly matters. On the contrary, it is very good. Thus, he fulfils human rights, is useful to men and benefits from them. Such a person’s bâtin is better than his zâhir. He is like a person who sells wheat at a bazaar of barley-sellers. Others think of him as a seller of barley at the wheat-sellers’ market, as they themselves are. And they deem his zâhir as better than his bâtin. They say that outwardly he looks like a man of Allah but his heart is with the world. As it is declared in the eighty-ninth âyat of A’râf Sûra, **“Our Lord! Judge Thou between us and our people. Verily, Thou art the best judge!”** I send my salâm to those who are on the right way and those who have been following Hadrat Muhammad ‘alaihi wa alâ âlihissalawâtu wataslîmât’.

EPISTLE - 39

This is an attempt to translate into English the thirty-ninth letter in the second volume of the great book **Maktûbât**, by Hadrat Imâm Rabbânî ‘qud-

disa sirruh'. Written for Sayyid 'Abd-ul-Bâqî Sârenkpûrî, the blessed letter explains terms such as 'Ashâb-i-yemîn', 'Ashâb-i-shimâl', and 'Sâbiqûn'.

Hamd (praise and gratitude) be to Allâhu ta'âlâ. Salâm (salutations) be to His chosen slaves. May Allâhu ta'âlâ bless you with making progress in the right path!

People who remain behind zulmânî, dark, gloomy curtains are called '**Ashâb-i-shimâl**'. Those who have passed over those curtains and are therefore behind curtains of nûr (lights, radiations of light), are called 'Ashâb-i-yemîn'. And those who have passed over curtains of nûr, too, are the 'Sâbiqûn'. They have passed over curtains of creatures and curtains of wujûb, and attained to the 'asl (essence of existence). They reject names, attributes, shu'ûns and i'tibârs, [i.e. things considered,] and anything whatsoever other than the Dhât-i-ilâhî (The Person of Allâhu ta'âlâ). The Ashâb-i-shimâl are disbelievers and shaqîs. The Ashâb-i-yemîn are Muslims and the Awliyâ. And the Sâbiqûn are Prophets 'alahim-us-salawât-u-wa-t-taslîmât'. A few of those who follow in the footsteps of these superior people have been honoured with this grand fortune. The greater ones of the Sahâba hold a majority among those honoured spiritual elites of ummats. And among the non-Sahâba, fewer personages have been honoured with this highest spiritual state. These people are accounted to be among the Sahâba and have attained to the kamâlât (perfections) of Prophet-hood. It might have been in this connection that our Prophet "alaihi wa 'ala ali-hissalawâtu wa-t-taslîmât" stated: "**Are the earlier ones or the later ones more beneficent? It is not known for certain.**" It is true, On the other hand, that he stated as follows in another hadîth-i-sherîf: "**The most beneficent of all times is the time wherein I live.**" However, whereas ages and times are meant in this latter hadîth-i-sherîf, the former one concerns people. Scholars of Ahl as-Sunna unanimously state that "With the exception of Prophets "alahim-us-salawât-u-wa-t-taslîmât", no one is superior to Abû Bakr and 'Umar, and no one is superior to Abû Bakr. He is the highest of the highest ones of this Umma (Muslims)." 'Umar 'radiy-Allâhu 'anh' became superior because he followed in the footsteps of Abû Bakr as-Siddîq; he surpassed others because he adapted himself to the Siddîq. He was therefore called '**Khalîfa-i-Siddîq**', and his name was mentioned as 'Khalîfa-i-Khalîfa-i-Rasûlullah (Successor of the Successor of the Messenger of Allah)," during Khutbas. Hadrat Abû Bakr as-Siddîq is the cavalryman in the lead. Hadrat 'Umar-ul-Fârûq 'radiy-Allâhu 'anhumâ' is his groom, or reservist, so to speak. And such a wonderful groom, too, who has perfectly adapted himself to the cavalryman, so that he has become the cavalryman's partner in his superiorities.

Let us come back to the subject we have been discussing! The Sâbiqûn are dissimilar to the Ashâb-i-yemîn or to the Ashâb-i-shimâl. They are beyond zulmânî and nûrânî matters. Their books, [i.e. deed-books,] are unlike the books of the other two. And their accounts, on the Rising Day, will be unlike the accounts

of the others They will be served a special treatment. They will be shown exceptional courtesy and kindness. For, the Ashâb-i-yemîn, as well as the Ashâb-i-shimâl, are quite far away from the kamâlât that these elite people have been honoured with. The Awliyâ ‘qaddas-Allâhu ta’âlâ asrârahum-ul-’azîz’, as well as other Believers, are incapable of comprehending their hidden superiorities. The symbols written in different letters in the Qur’ân al-kerîm signify the hidden superiorities allotted for them. The symbolical âyat-i-kerîmas in the Qur’ân al-kerîm are the treasures signifying the high grades they have obtained. Attaining to the ‘asl, they have rid themselves of shades and visions. Those who have attained to the dhils (shades) are quite unaware of the rank allotted for these superiors. These persons are the (ones called) muqarrabs, the ones who are close to the ‘Asl. Comfort and compassion are for these people. It is these people who are safe against the fear of the Rising Day. Unlike others, they will not be frightened by the horror of the Rising Day.

O our Allah, Most Great! Make us lovers of them! For, on that day every person will be with the person they love. As an alms for the Master of all Prophets, do accept this du’â of ours “alaihî wa ‘alâ âlihi wa ‘alaihîm wa ‘alâ âli kullin as-salât-u-wa-t-taslîmât-u-wa-t-tehiyyât-u-wa-l-barakât’. Âmîn.

EPISTLE - 42

This letter, written for Mirzâ Husâm-ad-dîn’s son, Khwâja Jemâl-ad-dîn Huseyn, explains that the nihâyat is beyond the âfâq and the enfus:

Bismillâh-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta’âlâ, the Rabb of ’âlams. Benedictions and salutations be over that great Prophet ‘sall-Allâhu ta’âlâ ’alaihî wa sallam’, whom He has sent as a rahmat (compassion, mercy, blessing) for ’âlams. Benedictions and salutations be over his valuable Family and relatives and to his noble Sahâba ‘ridwânullâhi ta’âlâ ’alaihîm ajma’in’ till the end of the world!

A sâlik, after having corrected his intentions and ridding himself of worldly desires, begins to make dhikr of the Name of Allâhu ta’âlâ and undergoes onerous riyâdhât [**Riyâdhat** (pl. riyâdhât) means not to do the desires of the nafs] and carries on vehement and heavy mujâhadas [**Mujâhada** means to do things that the nafs dislikes] and thereby attains tezkiya, [i.e. his nafs becomes purified,] and his bad habits change to good habits and he makes tawba for his sins; if, after all these stages, Allâhu ta’âlâ blesses him with an orientation towards Him, love of the world will evacuate his heart, he will attain patience, tawakkul and ridâ, and he will begin observing the meanings and signs of these gains of his, gradually and in an order in the ’âlam-i-mithâl, eventually seeing in the mirror of ’âlam-i-mithâl that he has been purged from all the human dirt and purified from all the basenesses of his human attributes. He has completed the **Seyr-i-âfâqî**, [i.e. progress outside of himself,] now. Some (sâliks) made this trek rather cautiously. They saw each and every one of the

seven human latîfas as a coloured nûr in the 'âlam-i-mithâl. As each latîfa was purified, they knew it when its nûr (light) appeared in the 'âlam-i-mithâl. They started this seyr [walk] with the latîfa named 'heart'. Slowly and in an order they progressed to the last one of the latîfas. For instance, it was an established principle among them that appearance of a red nûr in the mirror of '**Âlam-i-mithâl** was a sign to show that the sâlik's heart had been purified. And it was the yellow nûr that was taken as a sign for the purity of the latîfa named 'rûh (soul)'. Thus, five different latîfas were indicated to be pure by five different nûrs. All that comes to mean that a sâlik who has accomplished the seyr-i-âfâqî observes in the mirror of 'âlam-i-mithâl the changes that take place in his attributes and moral habits. Perceiving in the mirror of that 'âlam the filths and vices inherent in his nature, he realizes that he has been purified. In this walk the sâlik observes the changes that take place in him moment by moment in the 'âlam-i-mithâl. He sees the changes in that 'âlam, which informs him of the changes taking place in him. The 'âlam-i-mithâl is of the âfâq. [In other words, it is among the things being outside of man.] Hence man's progress in the âfâq. Yes. In actual fact, the sâlik progresses and makes changes in himself. That is, a behavioral, qualitative action takes place in his attributes and moral habits. Yet it is in the âfâq, (i.e. outside of man,) that he observes that action taking place in him. He is quite unaware of himself. For this reason it has been called seyr-i-âfâqî. On completion of this seyr (being observed) in the âfâq the seyr-i-il-Allah also will have been completed. They, (experts of Tasawwuf,) have called the outcome 'fanâ', and the process of seyr-i-il-Allah, '**sulûk**'. (Hence the adjectival noun '**sâlik**'.)

The seyr that follows this initial one has been termed '**seyr-i-enfusî**' or '**seyr-i-fillâh**' (by the experts of Tasawwuf). They say that **baqâ-billâh**' takes place in this seyr, and that at this grade the sulûk is followed by the jedhba (or jadhba).

Because in the initial seyr the sâlik's latîfas attain 'tezkiya' and become purified from the human defects, those latîfas have become, sort of, mirrors to show in themselves the reflections and shadows of that Ism-i-ilâhî (Name of Allâhu ta'âlâ) which is the Rabb, [i.e. the educator, the tamer,] of the sâlik. They have served as mirrors wherein to manifest various parts of that Name.

The reason for calling the second seyr 'enfusî' is that the sâlik' enfus, i.e. he himself, has become a mirror for the reflections and fancies of the Names, not that the sâlik makes progress in himself. By the same token, the seyr-i-âfâqî was called the 'seyr-i-âfâqî' because the 'âlam-i-mithâl was the mirror. The sâlik himself was not progressing in the âfâq. This second seyr, in actual fact, is the seyr of the shades and fancies of the Names in the mirrors of enfus. It is for this reason that it has been called 'the beloved one's seyr in the lover' (by some guides of Tasawwuf). A Persian couplet in English:

*What moves actually is not the mirror;
It's the images that move in the mirror.*

The reason for its also being called ‘seyr-i-fillâh’ is that in this seyr the sâlik becomes tinted with the Attributes of Allâhu ta’âlâ. He passes from one Attribute to another. For, the mirror gets what falls to its lot from the attributes of the images in the mirror. So, it is as if the sâlik made his progress through the Names of Allâhu ta’âlâ.

Such are the meanings of the statements made and the terms used by people of Tasawwuf. The states of the holders of high grades and the meanings of the statements made by people who have a say in profound matters will normally elude an average person’s comprehension. Statements made by every person will reflect their level of understanding. And the meanings that others deduce from those statements will vary with their levels of understanding. A person says something to express what is in his mind. Those who listen do him may deduce things that he has not meant.

I, the faqîr, feel apologetic in behalf of people of Tasawwuf for the tactless and unreticent liberty they take of calling the seyr-i-enfusî names like ‘seyr-i-fillâh’ and ‘baqâ-billâh’ and looking on the event as an attainment and reaching. Their overstatements defy our attempts to moderate them down to correct meanings.

Whereas the seyr-i-âfâqî is, so to speak, a process of purification from vices, the seyr-i-enfusî consists of, as it were, a process of beautification with good moral qualities. For, while separation from vices goes with the grade of Fanâ, attainment of goodnesses suits the grade of Baqâ. They have said that the seyr-i-enfusî does not have an end. They have felt as if an endless life would not suffice for reaching the end of the seyr-i-enfusî. “For,” they have said, “attributes of a creature do not have an end.” The endless Attributes of Allâhu ta’âlâ manifest in the mirror of the sâlik’s latîfas, (each time) a perfection representing His Perfections appearing therein. Then, this seyr will never come to an end.

They, (i.e. people of Tasawwuf,) have called it ‘wilâyat [being a Walî, Awliyâ]’ to accomplish both stages, i.e. the Fanâ, which is the outcome of the seyr-i-âfâqî, and the Baqâ, which is attained via the seyr-i-enfusî. According to them, that is the end of the road to kamâl, of progress to perfection. Thereafter, if the seyr [journey] continues, it will be one in the opposite direction, and they have called it ‘seyr-i-’anillah’. During the descent back there is yet another voyage, a fourth one, which they have termed ‘seyr-i-fi-l-eshyâ’. They have said that the third and fourth seyrs are intended for guiding others to perfection, whereas the first two seyrs are for attaining ‘wilâyat’.

It is stated in a hadîth-i-sherîf: “Between Allâhu ta’âlâ and the slave there are seventy thousand curtains of nûr and seventy thousand other curtains of zulmat.”

According to some people of Tasawwuf, seventy thousand curtains are tra-

versed throughout the seyr-i-âfâqî. For, they have said, each of the seven latîfas involves traversing ten thousand curtains. “When this seyr is completed all the curtains in between will have been left behind and the sâlik will carry on with the seyr-i-fillâh, eventually attaining to the grade termed **wuslat**,” they have thought.

So these are the things that the Awliyâ call such names as ‘seyr’ and ‘sulûk’. “This is the way whereby one should attain kemâl (perfection) and guide others to it,” they say.

Written below is my account of the pieces of information that Allâhu ta’âlâ has so kindly and magnanimously manifested to this faqîr (me) concerning this subject and the way how people are guided; and the sole purpose for my doing so has been to give publicity to His blessing and to express my gratitude. People with wakeful hearts will benefit from it.

Haqq ta’âlâ is bî-chûn and bî-chighûna. That is, He does not resemble anything. How He is can not be understood. He is neither in the âfâq nor in the enfus. Then, it is not right to call the seyr-i-âfâqî the ‘seyr-i-il-Allah’, or to call the seyr-i-enfusî the ‘seyr-i-fillâh’. Both the seyras are **‘seyr-i-il-Allah’**. The ‘seyr-i-fillâh’ is something that is beyond the beyonds and which has nothing to do with the âfâq or with the enfus. Incredible to say, they have called the seyr-i-enfusî the ‘seyr-i-fillâh’. Looking on this seyr as something inexhaustible, they have supposed that it could not be completed even if the seyr had been carried on endlessly. The fact, however, is that the enfus, as well as the âfâq, is a creature and that, therefore, it is through creatures that they have carried on their seyr. Theirs is a fatal mistake, which in turn leads them to an endless frustration. Besides, when the Fanâ is eternally unattainable, then *a fortiori* the Baqâ will never come true. How will wusûl (or wuslat), i.e. attainment, be realized, then? And how will approach and perfection ever be obtained? Subhân-Allah! When the great superiors of Tasawwuf amuse themselves, as they do, by offering themselves mirages for water, by calling the seyr-i-il-Allah the ‘seyr-i-fillâh’, by thinking of the creature as the Creator, and by calling something that is limited within time and space ‘bî-chûn’, what remains of the blame for the share of the inferiors and the so-called short-sighted people? Woe betide! How on earth do they call enfus ‘Haqq ta’âlâ’, look on this limited and finite seyr as something endless, and say that the Names and Attributes of Allâhu ta’âlâ appear in the mirror of the sâlik’s latîfas during the seyr-i-enfus! The fact, however, is that what is seen is a dhil (fancy) of the reflections and dhils of the Names and Attributes. It is not the Names and the Attributes themselves. We shall explain this towards the end of the letter, inshâ-Allâhu ta’âlâ.

Allâhu ta’âlâ is bî-chûn and bî-chighûna. Anything that can be understood and thought is far from Him. Then, the mirrors of âfâq and enfus cannot accommodate Him. Things that are seen in these mirrors are the images of things

with time and place. The âfâq and the enfus should be traversed, and He should be looked for beyond the âfâq and the enfus. As His Person cannot be accommodated by the mirror of creation, the âfâq and the enfus alike, likewise His Names and Attributes cannot be accommodated there. All the appearances in that mirror are the reflections, fancies, and samples of the Names and Attributes. In fact, even the fancies and samples of the Names and Attributes are beyond the âfâq and the enfus. The phenomenon here is merely a manifestation of (His) Power. For, the Names and Attributes of Allâhu ta'âlâ, as well as His Person, are bî-chûn and bî-chighûna. They do not have likenesses or samples. What is meant by the 'reflections and fancies' of the Names and the Attributes cannot be understood unless the âfâq and the enfus are traversed and left behind. How could Names and Attributes themselves ever be understood, then? Amazing to say, things that are imparted and shown to this faqîr are quite disagreeable with what those great people have tasted and observed. Who would believe me if I stated one of them? Who would admit it? And yet, if I withhold them and conceal them I will have condoned a situation where right is being mixed with wrong and impermissible statements are being made about Allâhu ta'âlâ. Then, willy-nilly, I will have to restate the facts in a manner worthy to the greatness of Allâhu ta'âlâ. I will reject the unsuitable ones. They may believe me or not. It is not something that I think about or worry about. A person who has doubts about his own knowledge and kashfs will fear others' denial. When the truth is as obvious as the sun, when the kashfs are as luminous as the full moon, and when one has been rescued from reflections and fancies and made to surmount the samples and patterns, will there ever be doubts about what is known? My master [Muhammad Bâqî] 'quddisa sirruh' stated: "The symptom to show that the hâls (spiritual states) being experienced are correct is a yaqîn and an absolute belief in them." Moreover, as a kindness and favour from Allâhu ta'âlâ, this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz',] has been informed with each and every one of the hâls stated by those great superiors. The ma'rifats shown (to this faqîr) include 'tawhîd', 'ittihâd', 'ihâta', and 'se-reyân'. The inner nature of whatsoever had been shown and imparted to those great people were revealed, and the subtleties of their knowledge and ma'rifats were made to rise to the surface. I stayed at that grade for quite a long time, so that I attained more or less of all those ma'rifats. Could there be any doubts or uncertainties left, then? Eventually, it has become clear as a kind favour from Allâhu ta'âlâ that all the images they had been observing and perceiving are gimmicks and appearances of images, reflections, and fancies. What they had been experiencing is no more than a pursuit of samples and fancies. What should be looked for is beyond those things, and what should be desired is past them. Realizing this fact has made me, willy-nilly, turn away from all those ma'rifats and focus my tawajjuh on the Dhât-i-ilâhî, Who is bîchûn. I have been keeping away from everything that has an amount and which can be qualified. Were I not in that state, could I say things disagreeable with (the

statements made by) those great people? Nor would I say something to contradict those superior people if the difference (between us) did not concern the Person and Attributes of Allâhu ta'âlâ and if it were not intended for the taqdîs and tenzîh of Allâhu ta'âlâ. Nay, I could not even open my mouth. For, I am like a beggar gleaning the remnants of the blessings bestowed on them. I am a servant doing the cleaning after the meals at which they have been relishing the blessings showered on them. I repeat once again that it is them who were so kind as to discipline and educate this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'.] It is them who benefited me so bountifully, so magnanimously. But how else could I behave? As the point at issue is the Person and Attributes of Allâhu ta'âlâ and the words being used in matters concerning His Holy Person are unsuitable, it would be incompatible with piety and faithful servitude to keep silent for fear of being denied.

In matters concerning the wahdat-i-wûjud; whereas scholars differ with men of Tasawwuf as a result of mental and logical reasoning, the disagreement on the part of this faqîr, (i.e. Imâm Rabbânî,) is based on kashf, shuhûd, and seeing. Scholars argue that the teachings offered by men of Tasawwuf are ugly. What I the faqîr say, however, is that, beautiful as they are, one must carry on with one's progress, leaving them behind, since they are not one's ultimate goal and desire. Shaikh Alâuddawla 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'^[90] also disagrees with the teachings of wahdat-i-wujûd and, like scholars, he looks on those teachings as ugly. That is surprising. For, his knowledge has been acquired by way of kashf. A person of kashf will not deem those teachings 'ugly'. For, the wahdat-i-wujûd contains curious states and astonishing ma'rifats. And those teachings, in turn, are not ugly. Nor is it something beautiful to get stuck in those teachings.

Question: It is understood from these statements that the great men of Tasawwuf have been following a false way and that truth is different from their kashfs and findings.

Answer: 'False' means '(something) which is not based on any truth'. However, these states and ma'rifats are the fruits of excessive love. So thoroughly do those superior people become suffused with love of Allâhu ta'âlâ that they become quite oblivious of everything else. They see nothing else. When those great people become engulfed in this state willy-nilly as a result of being enraptured with love of Allâhu ta'âlâ, other things cease to exist in their eyes. They see nothing but Allâhu ta'âlâ. Could this state be called 'false'? There is no falsity here. They have been enveloped by truth. Diving into love of Allâhu ta'âlâ, those great people have annihilated themselves and all other things. Could falsity ever approach them? They are completely truthful and for truth. Could scholars, with their knowledge based on appearance, penetrate into their true essence? What could they understand, except the apparent incompatibility? What of their greatness could they obtain?

To tell the truth, such great perfections and superiorities lie beyond those states and ma'rifats that those states and ma'rifats compare with those perfections as disfavouredly as a drop of water versus an ocean. A Persian couplet in English:

*The sky is low, when compared with the 'Arsh;
Yet it is incomparably higher than the earth.*

Let us come back to the subject under discussion! Concerning the tearing of the curtains; they say that in the seyr-i-âfâqî all the curtains disappear, those that are with nûr and the ones with zulmat alike. According to this faqîr, (i.e. Imâm Rabbânî 'quddisa sirruh'), this statement of theirs is not suitable, either. In fact, my understanding is quite different. I see that disappearing of the curtains with zulmat requires traversing the entire creation and completing the seyr-i-enfusî as well as the seyr-i-âfâqî. And for the curtains with nûr to go up, progress (seyr) through the Names and Attributes of Allâhu ta'âlâ is required. In other words, names, attributes, qualities, and references should never be seen. Only thereafter will the curtains with nûr go up and the (grade called) **Wasl-i-'uryânî** be attained. Very few people have attained it. Even half of the curtains with zulmat will not disappear in the seyr-i-âfâqî. Then, a fortiori, none of the ones with nûr will disappear (in that phase). There is quite a wide variety of curtains. That must be the reason for their misconception. For instance, the zulmat (blackness) of the curtains of the nafs is darker than that of the curtains of the heart. Curtains with lighter zulmat should have been mistaken for curtains with nûr. A person with a keen sight will not confuse curtains with zulmat with those with nûr. He will not call zulmat 'nûr'. This is a blessing which He will bestow on anyone He chooses. Allâhu ta'âlâ is a great gift-maker.

The path wherein this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz,] was honoured with guidance and education, includes both jadhba and sulûk. Cleansing the latîfas [of the human iniquities] and filling them with the attributes of Allâhu ta'âlâ are simultaneous. In this path the tasfiya [sulûk] and tezkiya [jadhba] are done at the same time. The seyr-i-âfâqî is accomplished during the seyr-i-enfusî. The Tezkîya also is realized within the tasfiya. The jadhba produces the sulûk, too. The âfâq takes place within the enfus. However, purification of the latîfas takes place before the jadhba, and the tasfiya is prior to the tezkiya. It is the enfus, not the âfâq, which is under consideration in this path. Therefore, attainment is realized fast in this path. In fact, I can say that this path will certainly guide to attainment. There is no likelihood that it will not. We should beg Allâhu ta'âlâ for orientation and chance.

I have said that this path will definitely make you attain. For, this path begins with the jadhba, which in turn will definitely make you attain. What causes the sâlik to fail by the wayside is either the stages of sulûk or the dry jadhbas without sulûk. Neither of these two hindrances exists in this path. For,

the sulûk is dependent on the jadhba. It takes place simultaneously with the jadhba and within the jadhba. Here, neither pure sulûk nor dry jadhba exists. Therefore, the sâlik is not waylaid in this path. This path is an avenue reserved for Prophets ‘alaihîm-us-salawât-u-wa-t-teslîmât’. Those great people attained kamâl (perfection) through that avenue in a variety of manners in keeping with the high grades they occupied. With one giant stride they traversed the âfâq and the enfus, taking their next stride beyond the âfâq and the enfus. They left the sulûk and the jadhba behind. For, the end of the sulûk is by the end of the seyr-i-âfâqî, and the end of the jadhba is by the end of the seyr-i-enfusî. When the seyr-i-âfâqî and enfusî are completed, the sulûk and the jadhba are completed, too. Thereafter, there is no longer any sulûk or any jadhba left. People of sulûk and jadhba can not understand this statement of ours. For, in their view there is no way leading upwards from the âfâq and the enfus; an eternal life would be too short to complete a seyr-i-enfusî carried on continuously. One of those great people state, as is expressed in the following Persian couplet, translated into English:

***Did a person walk throughout his life-span,
Trek in himself would be too long to span.***

So great are the people who showed me this path; it was owing to them that I opened my eyes; and it is owing to them that I have been able to say these words. From them did I learn the alphabet of Tasawwuf. Under their tawajjuh did I attain the grade of Mawlawiyya. All my knowledge, if I ever have any, consists in a few drops from their oceans of knowledge. The ma’rifat I have, if any, is the fruit of their kind favours. From them did I learn the path whose end has been placed in its beginning. From them did I hold the end of the rope pulling towards the rank of Qayyûm. So bounteous are the gains that I attained with one look from them that others could not even see them after forty days of mortification. So great are my acquisitions from their words that others could not obtain them by studying for years on end. Two Persian couplets in English:

***Someone who attained one look from Shems-ad-dîn in Tabrîz¹²¹¹
would sneer***

At hard-core novitiates, and scoff at what others hold dear.

***So skilful are the Naqshibandiyya in guiding their convoy;
Secretly, to their destination they lead their convoy.***

These superior people start their journey with the seyr-i-enfusî, accomplishing the seyr-i-âfâqî alongside it. Their motto, “**Safar der watan,**” (in Persian) denotes this state of theirs.

Short is the path guided by these superior people. And fast will they lead to the destination. Others’ paths end where this path begins. Hence their statement: “We have placed the end in the beginning.” In short, the path guided by these great people is by far higher than the other paths of Tasawwuf. I can

say that the hudhûr and being âghâh of these people, [i.e. being with Allâhu ta'âlâ every moment,] is above the hudhûr of most of the others. Hence their statement: "Our attachment is the most sublime of all attachments." However, since the Awliyâ cannot make progress beyond the âfâq and the enfus or above the sulûk and the jadhba, these great people, willy-nilly, have not spoken about (stages) beyond the âfâq and the enfus or informed about (grades) above the sulûk and the jadhba. Suitably with the kamâlât (perfections) of Wilâyat (being Awliyâ), they have stated: "In themselves do the Awliyâ see and find all things beyond the Fanâ and the Baqâ." So they have done to adapt themselves to the âyat-i-kerîma in Zâriyât Sûra, which purports: "**It is within yourselves. Why don't you see?**"

Hamd and gratitude be to Allâhu ta'âlâ that these great people have not remained attached to the enfus, although they have not given information about what is beyond the enfus. By saying, "**Lâ,**" they have tried to annihilate the enfus as well as the âfâq. Like anything else that is other than Allâhu ta'âlâ, the enfus also is non-existent in their view. Muhammad Behâeddîn Bukhârî 'quddisa sirruh', (718 [1318 A.D.], Bukhârâ - 791 [1389], the same place,) for instance, stated: "Everything you see or you hear or you know is not Him. All those things should be annihilated as one says, '**Lâ.**'" A Persian couplet in English:

Naqshibandî as they are, not to every naqsh ^[22] will they attach themselves;

So that people, in confusion, look for another naqsh for themselves.

Annihilating other things' is something quite different from 'other things' ceasing to exist'.

We have said that in Wilâyat there cannot be progress above the jadhba and the sulûk or beyond the âfâq or the enfus. For, atop these four bases of Wilâyat is the **Kemâlât-i-nubuwwat**, which is too high for Wilâyat to reach. Most of the Sahâba of Prophets 'alaihim-us-salawât-u-wa-t-teslîmât' and very few fortunate ones among the non-Sahâba have been honoured with this great fortune as a reward for perfectly adapting themselves to Prophets 'alaihim-us-salawât-u-wa-t-tehiyyât'. Progressing along this path, which envelops the jadhba and the sulûk, they have reached beyond the jadhba and the sulûk. They have freed themselves from images and fancies and left the enfus as well as the âfâq behind. At that grade the **Tejellî-i-Dhâtî**, (Tajallî-i-Dhâtî,) which others taste for as short a time as a lightning would take, has become a permanent flavour for these fortunate people to relish. In fact, what these people have experienced, whether like a lightning or permanent, is superior to all other tajallîs. For, whereas all tajallîs [manifestations] contain fancies and reflections, though quite few, a fancy as tiny as a dot looks like a great mountain to these great people. The prime mover in these great people's gains is the attraction and love of the Dhât-i-ilâhî. As a kind favour from Allâhu ta'âlâ, this love becomes stronger moment by

moment, affection felt for other things gradually becoming weaker and weaker in the meantime. Attachment to other things gradually dissolves. When a fortunate person becomes completely absorbed in love of Allâhu ta'âlâ, his affection for other things being completely gone and replaced by love of Allâhu ta'âlâ, all his lowly attributes and bad habits leave him. He attains all the blessings obtainable by way of seyr-i-âfâqî, without any need for a long process of sulûk, painstaking riyâzats and austere mujâhadas. For, love entails obedience to the beloved one. When love culminates, obedience becomes immaculate. When the lover attains an obedience as flawless as the human nature can afford for the beloved one, he becomes blessed with the (ten gifts termed) **Maqâmât-i-'ashara**. [It is written in the book entitled **Neshr-ul-mehâsin**, (written by 'Afif-ud-dîn 'Abdullah bin Es'ad Yâfi'î 'rahmatullâhi ta'âlâ 'alaihi, 698 [1298 A.D.], Yemen -768 [1367], Mekka,) that the maqâmât-i-'ashara are: Tawba, zuhd, wera', sabr, faqr, shukr, khawf, rejâ, tawakkul, and ridâ.] Alongside this (progress termed) **Seyr-i-mahbûbî**, the seyr-i-enfusî as well as the seyr-i-âfâqî will have been completed. For, the unfailing truth-teller, (i.e. the blessed Prophet,) 'alaihi wa 'alâ âlihissalâtu wa-s-salâm', stated: **"A person will be with the person he loves."** Since the Beloved One is outside of the âfâq and the enfus and the lover will be with the Beloved One, he gets beyond the âfâq and the enfus. Thus he leaves the seyr-i-enfusî behind, too, and attains the greatest blessing of togetherness. It is owing to this fortune of affection that these great people do not engage in the âfâq or the enfus. Instead, the âfâq and the enfus adapt themselves to them. The sulûk and the jadhba attach themselves to these great peoples' actions. Affection is these great people's capital. Affection requires obeying the Beloved One. And obeying the Beloved One means obeying Islam's commandments. For, what the Beloved One loves is the Islamic rules. Then, the symptom of a strong affection is a strict obedience to the Islamic rules. Obedience to the Islamic rules (**Ahkâm-i-islâmiyya**) means performing the (commandments termed) farz and avoiding the (prohibitions called) harâms. A perfect obedience to the Ahkâm-i-islâmiyya requires 'ilm (knowledge), 'amal (acting compatibly with one's knowledge, performing the Islamic acts of worship in manners dictated by Islam), and ikhlâs (doing Islam's commandments only because they are the commandments of Allâhu ta'âlâ and only for the purpose of pleasing Allâhu ta'âlâ). Spontaneous ikhlâs in everything said and done, in every action and behaviour, falls to the lot of people called 'mukhlas'. People called 'mukhlis'^[2] cannot understand this mystery. It has been stated: **"People who are mukhlis^[2] are in great danger."**

Let us resume again! The purpose in seyr and sulûk, and therefore what is expected from jadhba and tasfiya, is to cleanse the nafs from bad habits and ugly properties. Ahead of all these ugly properties is indulgence towards the nafs and submission to its wishes and desires. Then, the seyr-i-enfusî is a must. It is necessary to shift from ugly properties to beautiful ones. The

seyr-i-âfâqî is not a necessity. Realization of the purpose is not contingent on that seyr (progress). For, fondness for the âfâq is an outcome of fondness for the nafs. Man likes everything because he likes himself. He likes his children and property because he will benefit from them. Since the seyr-i-enfusî is a process whereby man is overwhelmed by love of Allâhu ta'âlâ and thereby becomes freed from loving himself, love of such things as progeny and property follows suit and leaves him. Then, the seyr-i-enfusî is definitely necessary. the seyr-i-âfâqî will automatically be attained, too. The seyr experienced by the Prophets 'alaihim-us-salawât-u-wa-t-teslîmât' was the seyr-i-enfusî. The seyr-i-âfâqî was experienced concomitantly with it. Yes. It will be good if the seyr-i-âfâqî also is carried on in the meantime, provided it will be done incessantly and continuously until the destination is attained to. However, an intermittent progress carried on by fits and starts will be next to useless, especially when the wayfarer falls by the wayside and fails to go the distance. It has been considered as one of the obstacles preventing to attain the purpose.

The farther the seyr-i-enfusî is carried on the more benefit will be reaped. The benefit will culminate with the great blessing attained by completing the seyr and transcending the enfus. Why should it be necessary to observe the developments throughout the enfus in the mirror of the âfâq, or to see in the âfâq the changes taking place in yourself? So is the case with perceiving the purity of your heart in the 'âlam-i-mithâl and to see this purity as a crimson nûr in the 'âlam-i-mithâl. Why should one not leave it to one's own conscience and perceive one's development and purity with one's own intuition? There is a widely known tale being told about someone who did not need a doctor for twelve years and knew the changes in his health with his conscience throughout that time. With his own intuition he knew whether he was healthy or unhealthy. Yes. Many an unusual state is undergone during the seyr-i-âfâqî; such as pieces of subtle information, ma'rifats, tajallîs, and zuhrs. Yet all these things are the appearances of the dhils (fancies). It therefore means to amuse oneself with samples and images. As we have explained in some of our letters, the seyr-i-enfusî is based on dhils (fancies) and reflections. Then, the seyr-i-âfâqî is based on the dhils of the dhils. For, the âfâq, so to speak, consists in dhils (fancies) and reflections. Then, the seyr-i-âfâqî is based on the dhils of the dhils. For, the âfâq, so to speak, consists in dhils (shades) of the enfus; it is like a mirror showing the enfus. Seeing the changes in the enfus in the mirror of the âfâq, and observing in the mirror of the âfâq how the latîfas are being purified and how they are beautified with the Sifât-i-ilâhiyya (Divine Attributes), is like a person's dreaming himself, i.e. seeing himself in the 'âlam-i-mithâl, as a Pâdishâh or as the time's qutb . The fact, however, is that he has become neither a Pâdishâh nor the qutb of his time. His dream shows that in the outside, i.e. when he is awake as well, he can be a Pâdishâh or the qutb^[24] of his time. The tezkiya, [i.e. the cleansing of the latîfas,] takes place in the

seyr-i-enfusî. What is observed in the seyr-i-âfâqî is a manifestation informing that this tezkiya is possible and probable. Unless the person going through the seyr-i-enfusî sees himself cleansed and perceives through his conscience that he has been purified, Fanâ will not take place and he will not attain the Maqâmât-i-'ashara. Air only will be obtained instead of the seven blessed states. As is seen, the seyr-i-enfusî also is within the seyr-i-il-Allah. Attainment of Fanâ with the completion of the seyr-i-il-Allah depends on the completion of the seyr-i-enfusî. The seyr-i-fillâh takes place a long time later than the (completion of the) seyr-i-enfusî.

Oh man, who is so fortunate! Since a person undergoing the seyr-i-enfusî becomes completely divested of knowledge of himself and love for himself, he will no longer have any attachment to himself. As a natural result of that, he will no longer have any attachment to others, either. From what we have said so far, the meaning of seyr-i-enfusî, as well as that of seyr-i-âfâqî, must have been quite clear. For, seyr in the enfus is seyr in the âfâq, too. It is the seyr (progress) in the enfus to make away with the attachments to yourself. And it is the seyr-i-âfâqî for the attachments to the âfâq to dissolve as you are carrying on with the seyr-i-enfusî. On the other hand, it is difficult to explain the seyr-i-âfâqî and the seyr-i-enfusî as defined by the others. Yes. There will not be difficulty with things that are correct.

They say that in the seyr-i-enfusî the Names and Attributes of Allâhu ta'âlâ appear in the sâlik's mirror. They say that it is a process of filling after the takhliya [emptying]. What appears, in the actual fact, is a dhil (fancy) from the dhils of the Names and Attributes. First, a dhil (fancy) that is one of the dhils of the Names and Attributes appears in the tâlib's, [i.e. the devotee's,] mirror, purging him of the zulmats and vices inherent in him. Hence, tasfiya and tezkiya. This tasfiya and tezkiya takes place after the completion of the seyr-i-enfusî. Thus the latîfas have become evacuated (from their vices) and are now convenient for the manifestation of the Names and Attributes. The **tahliya** to be obtained in the seyr-i-enfusî is dependent upon the completion of the tasfiya and the tezkiya. The tahliya observed in the seyr-i-âfâqî is not true tahliya. Therefore, the Names and Attributes are not seen in the seyr-i-enfusî. That means to say that attainment of the dhil is previous to separation from everything other than the beloved one. In other words, unless one of the dhils of the beloved one is observed in the sâlik's mirror, it is out of the question to be disconnected from things other than the beloved one. However, attainment to the beloved one is after being disconnected from others. For that matter, those superiors of Tasawwuf who said that attainment, [i.e. peyvesten (in the Fârisî language),] is prior (to being disconnected from others), must have meant 'attainment to one of the dhils (fancies)'. The ones who said that attainment takes place thereafter meant 'attainment to the origin'. Hence, the difference between the two sides is only on the semantic level. Shaikh Abû Sa'id Harrâz

‘quddisa sirruh’, (d. 277 [890 A.D.], Baghdâd,) approached the matter from quite a different point of view and stated: “You cannot be saved unless you find it, and you cannot find it unless you are saved! I do not know which one takes precedence.” It is understood that finding the dhil takes precedence over being saved, whereas finding the origin comes after attaining safety. In this there is no place for doubt. Likewise, before sunrise in the morning the dhils of sunlight appear and cleans the earth from darkness. When the zulmats are gone and the entire terrain becomes clarified, the sun itself rises. In this example as well, the appearing of the sun’s dhils is previous to the disappearing of the zulmats (darkness), and sunrise takes place after the elimination of the zulmats and the clarification of the dhils. However, in this example the elimination of the zulmats and the clarification of the terrain do not precede the appearing of the dhils.

EPISTLE - 44

This letter, written for Muhammad Sâdiq, a son of Khwâja Muhammad Mu’min, provides information on wahdat-i-wujûd [pantheism]:

I offer my hamd to Allâhu ta’âlâ. I pray to Him to give salvation to His slaves whom He likes and has chosen! You ask: “People of Tasawwuf talk about wahdat-i-wujûd. Scholars, on the other hand, say that that expression is kufr (disbelief, unbelief) and that a person who holds that belief becomes a zindiq. However, both of the groups are Ahl as Sunnat Muslims. What would you say about that?”

My dear child! I have explained this matter at length in my various letters and booklets. I have said that the two groups differ only in words. However, since you, too, ask, the question has to be answered. I am willy-nilly writing a few words. You should know that the Awliyâ who belong to the group of (great Awliyâ called) Sôfiyya-i-’aliyya and who say, “Wahdat-i-wujûd is a fact. We see Allâhu ta’âlâ in everything, and everything is Him,” do not mean to say that everything has been united with Haqq ta’âlâ or that He is not separate from everything or that He is similar to everything or that He has existed with this ’âlam or that He is seen now. Saying so would make a person a disbeliever, a zindiq, an atheist. Allâhu ta’âlâ is not united with His creatures. He is not the same as they are. He is not similar to them. He always existed, and He is always so. No change ever takes place in His Person (the Dhât-i-ilâhî), in His Attributes, or in His Names. Neither do they change when He creates something. He is not similar to His creatures in any respect. His existence is necessary. Anything other than Him may or may not exist; it will make no difference. Those great people’s saying, “Everything is Him,” means, “Nothing (other than Him) exists. He, alone, exists.” As a matter of fact, Hallâj-i-Mansûr ‘rahmatullâhi ta’âlâ ’alaihi’, (martyred by execution in 306 [919 A.D.], in Baghdâd,) said, “Ana-l-Haqq [I am Haqq].” His purpose in

saying so was not to mean that he is Haqq or that he has been united with Haqq ta'âlâ. A person who said so would become a disbeliever and would deserve to be killed. The meaning of his statement was: "I do not exist; Allâhu ta'âlâ does." As is seen, the Sôfiyya-i-'aliyya know everything as the appearance, the mirror of the Names and Attributes of Allâhu ta'âlâ. They do not say that His Dhât [He Himself] has united with them or that changes have taken place in His Dhât. For instance, a person's shadow is a phenomenon that takes place owing to his existence. It cannot be said that the shadow has united with that person or that the shadow is the same thing as that person or that that person has crouched on the ground to assume the shape of the shadow. That person exists by himself. The shadow is merely an appearance from him. Someone who loves that person excessively will not even notice the shadow or anything else other than that person. So he may say that the shadow is the same as that person, which means that the shadow does not exist and that that person alone exists. Then, the Sôfiyya-i-'aliyya's saying that "Everything is Him," has been intended to say that "Everything comes from Him," which in turn is the very thing said by scholars. The two groups do not differ. Only, whereas the Sôfiyya-i-'aliyya say that other things are the appearance of Haqq ta'âlâ, scholars avoid saying so lest it should be construed as a state of unity with those things or being contained in those things.

Question: Not only do the Sôfiyya-i-'aliyya say that things are the appearance of Haqq ta'âlâ, but they also argue that nothing other than Allâhu ta'âlâ exists in the outside. Scholars, on the other hand, hold the knowledge that things also exist, in the outside. Then, don't the two groups differ in their knowledge as well as in the words they use?

Answer: When the Sôfiyya say that nothing exists in the outside, they mean to say that things exist in the outside in a nature termed **wujûd-i-wahmî** (existence at the level of imagination). They do not argue that things do not exist at all in the outside. They say that there is kethret-i-wahmiyya (plurality at the level of imagination) in the outside. However, this apparent **wujûd-i-wahmî** in the outside is unlike the wujûd, i.e. existence, which takes place in our fancy, imagination, and thoughts. That is, supposing we stopped our imagination and fancy; the beings there would disappear and cease to exist. On the other hand, because the imaginary beings at the level of **wujûd-i-wahmî** in this universe are not in our imagination and fancy, for they are (separate) creatures of Allâhu ta'âlâ which exist with His kâmil [infinite] Power, they do not cease to exist. They continue to exist. It is on this existence do the eternal happenings in the Hereafter depend. Sophists, a school of ancient Greek philosophy notorious for their fallacies and casuistries, supposed that the universe was a mere fancy, a phantasm. "Were it not for our imagination, nothing would exist. Existence of things is dependent on our imagination; nothing actually exists. Heavens would be the earth if we accepted them to be so, and the earth would

be heavens if we believed it to be so. Sweets would be bitter if we deemed them to be so, and bitter things would be sweet if we knew them so,” they said. Those idiots denied the Creator, Who has Will and Option. They went wrong, misguiding many other people as well. The Sôfiyya-i-’aliyya hold the knowledge that things exist in the outside in a nature termed wujûd-i-wahmî. Such wujûd (existence) is continuous. That is, it would not cease to exist if our imagination ceased to exist. They know that the eternal life in the Hereafter will revolve around this existence. Scholars hold the knowledge that things exist in the outside. They say that the endless life in the Hereafter will be in accordance to these things. However, in their view, existence of things in the outside is weak and powerless, a mere nothing when compared with the existence of Haqq ta’âlâ. As is seen, both groups say that things exist in the outside. Both of them say that happenings in this world and in the Hereafter are based on this existence. They say that it will not cease to exist when imagination ceases to exist. Only, the Sôfiyya-i-’aliyya say that this existence is wahmî (imaginary). For, those people, (i.e. the Sôfiyya-i-’aliyya,) see nothing as they progress in a path of Tasawwuf. There is nothing but the existence of Allâhu ta’âlâ in their sight. Scholars, on the other hand, avoid calling those existences ‘wahmî’ because they fear that ignorant people may misunderstand them and fall into a state a misconception that those existences will cease to exist when imagination ceases to exist, in the aftermath of which lurks the horrifying danger of denying the eternal, endless torment and felicity.

Question: By saying that things exist at a level of imagination (wujûd-i-wahmî), the Sôfiyya argue that their existence is imaginative and not real, although they admit that it is a perpetual existence. Scholars say that things exist in the outside, i.e. in actual fact. Doesn’t that mean difference between them?

Answer: Since the wujûd-i-wahmî, the appearance in imagination, would not cease to exist if fancy and imagination ceased to exist, it should be existent actually. For, this existence is perpetual. It will not cease to exist if all the fancies cease to exist, which in turn means real existence. Only, the real existence of creatures is like non-existence, like fancy and imagination, when compared with the real existence of Allâhu ta’âlâ, who is Wajib-ul-wujûd (indispensable existence). Hence, the two groups do not differ.

Question: When the wujûd-i-wahmî of things is real, there will be two real existences, which in turn is contradictory to wahdat-i-wujûd. Doesn’t wahdat-i-wujûd mean unity of existence?

Answer: Both existences are real. There are also two realities existent: [Creator and creatures.] However, it is not in the same respect that either existence is real. For, when a person’s image appears in a mirror, an object does not actually exist in the mirror. The image seen is neither on the mirror, nor in the mirror. The image in the mirror exists in our imagination. It is a wu-

jûd-i-wahmî and imaginary appearance which is not a dream. It actually exists. If a person says that he has seen, say, Ahmad in the mirror, reason and convention will believe him. He will not be sinful if he swears (that he has seen Ahmad in the mirror). As is seen, Ahmad is not actually in the mirror. In respect of fancy and imagination, his being in the mirror is real as well. However, whereas the former is real in every respect, the latter is real with respect to fancy and imagination. It is a marvel that fancy and imagination, which are the opposites of reality, are in this case causes that make an existence real. For, the image in the mirror would not be real if we did not add the phrase “with respect to fancy and imagination.” A second example is the **nuqta-i-jewwâla**, [i.e. a dot turning fast with a circular movement.] Fancy and imagination see it as a circle in the outside. In actual fact there is not a circle. There is a dot. Yet, with respect to fancy and imagination, existence of a circle in the outside is real. However, whereas the dot’s existence in the outside is real in every respect, existence, in the outside, of the circle, which is consequent upon the (rotation of the) dot, is real only in respect of fancy and imagination. By the same token, the wahdat-i-wujûd is real in every respect. Plurality of creatures, on the other hand, is real with respect to fancy and imagination. Of the two existences, the former is real ‘in all respects’, while the latter is so ‘in one respect only’. There is no contradiction.

Question: Why doesn’t something that exists with respect to fancy and imagination cease to exist when fancy and imagination cease to exist?

Answer: Why should that wujûd-i-wahmî cease to exist together with fancy (and imagination), while it is not something that has come into being from fancy (and imagination)? Allâhu ta’âlâ has created them, (i.e. creatures, which are wujûd-i-wahmî,) at the level of wahm (fancy and imagination). Yet they have been (created so as to be) established and perpetual. They have been called ‘wujûd-i-wahmî’ because Allâhu ta’âlâ created them at the level of wahm. Whatsoever the level (they have been created at), even if it is the level of unreal beings, it is real that they exist at that level, since Allâhu ta’âlâ has created them. To say that Allâhu ta’âlâ has created those things at the level of perception and fancy means to say that the level at which He has created those things is such as exists only in perception and fancy. It does not exist in the outside. For instance, a conjurer practises tricks whereby things that are actually non-existent appear as if they existed. He conjures up ten objects in the place of one. The ten objects do not actually exist. They exist only at the level of perception and fancy. There is only one object actually existent. If those ten apparent objects gain strength and perpetuity owing to the endless power of Allâhu ta’âlâ and under His dominant protection against evanescence, then their existence will become real at that level. Now the ten objects will be both existent and non-existent, actually. This ambivalence, however, ensues from two different settings considered. Accordingly, if the level of perception and

fancy is not taken into consideration, they are non-existent. With perception and fancy kept in consideration they are existent. There is a tale widely known in India. In an Indian city conjurers entertaining the people in the presence of their Pâdishâh (King, Sultân) conjure up orchards and trees in a mirror. They make these actually non-existent trees appear to grow and yield fruits. They pick some of the fruits and offer them to the Sultân and to the spectators to eat. Thereupon the Sultân orders that they be killed. So they are killed. For, he has heard, according to the story, that if the conjurers are killed during the performance the tricks being watched will remain as they are and will not disappear, with the power of Allâhu ta'âlâ. When the conjurers are killed the trees remain as they are in the mirror. The story says that the trees have stayed in the mirror and the fruits have been being eaten by people ever since. Aside from whether the story is completely or partly true or false, we have narrated it here for the purpose of adding clarity to our discourse.

In the outside and in reality, there is no existence other than (that of) Allâhu ta'âlâ. Allâhu ta'âlâ, with His Power, has shown the kamâlât of His Names and Attributes on the screen of the images of the mumkînât, (i.e. dispensable beings, creatures;) in other words, He has created the things at the level of perception and fancy and in a manner compatible with His kamâlât. Thus, creation appears in fancy and continues to exist in imagination. Then, creation exists because it appears in imagination. However, since Allâhu ta'âlâ has made that appearance perpetual, given firmness to the construction of His creatures that He has protected against annihilation, and made His eternal treatment dependent upon them, the existence in fancy and its perpetuity in imagination have become real. Therefore, we say that creation actually [not only in knowledge and in imagination] exists in the outside, in one respect; and that it is nonexistent in another respect. This faqîr's father, ('Abd-ul-Ahad 'rahmatullâhi ta'âlâ 'alaih', 927 - 1007 [1598 A.D.], Serhend,) was one of the scholars who had attained to (the grade termed) Haqîqat. He 'quddisa sirruh' related: Qâdî Jalâl-ad-dîn Eghrî 'rahmatullâhi ta'âlâ 'alaih' was a profound scholar. One day he asked me, "Is nafs-ul-emr (real existence) wahdat (unity) or kethret (plurality)? That is, is there only one real existence, or more than one? If there is only one, who are all those commandments, thawâbs (rewards), and 'adhâbs (torments) for? And why should there be a commander and one to perform the commandment? If there are more than one, then the Sôfiyya-i-'aliyya must be wrong in their saying that there is wahdat-i-wujûd." My father answered as follows: "Both of them are nafs-i-emr." In other words, both the wahdat and the kethret are the case, actually. My blessed father added an explanation for their answer. Yet I do not remember their exact words now. I have written for you the pieces of information made to flow into this faqîr's heart. That means to say that those people of Tasawwuf who say that there is the wahdat-i-wujûd are right. Also right and correct is the scholars'

saying that there is the kethret-i-wujûd. The state in which the people of Tasawwuf are, goes with the wahdat-i-wujûd, whereas the state the scholars are in harmonizes with the kethret-i-wujûd. For, Islam has been established on the kethret-i-wujûd. The various (Islamic) commandments are applicable with the kethret-i-wujûd. Prophets' 'alaihim-us-salawât-u-wa-t-teslîmât' mission, blessings in Paradise, and torment in Hell are dependent on the kethret-i-wujûd. Since Allâhu ta'âlâ has declared, **"I have liked being known,"** opted for the kethret-i-wujûd, and liked to be known, we have to believe in the level of kethret, too! For, this level has been chosen and liked by Allâhu ta'âlâ. A great Sultân will have both servants and soldiers. His greatness will be judged by the multitude of the people who beg him, tremble with the fear of him, need him. The wahdat-i-wujûd has more of the truth, while the kethret-i-wujûd is more of a metaphor in comparison. That is, it is similar to reality. For that matter, that 'âlam has been called the **'âlam-i-haqîqat** (world of reality, truth), while this 'âlam has been termed the **'âlam-i-mejâz** (world of analogy). However, because Allâhu ta'âlâ has liked that (imaginal) appearance and perpetuated the existence of (created) things and clothed His Power with hikmat and concealed His work under causes, that haqîqat (truth, reality) has remained in the secondary place, with the figurative existence dominating the foreground. What exists in actual fact is the noqta-i-jewwâla (revolving dot). The circle that appears as a result of its revolution is the figurative existence. However, the actual existence (haqîqat) has disappeared and the figurative existence (mejâz) has become seen and known.

You ask about the meaning of the statement, "If Allâhu ta'âlâ loves a slave of His, sinning will not harm that slave." You should know that if Allâhu ta'âlâ loves a slave of His He will protect him against sinning. Yes. Such people may be sinful. That is, they are not like Prophets 'alaihim-us-salawât-u-wa-t-teslîmât'. For, Prophets have been protected against sinning; they have been immunized against sinning; they cannot commit sins. Likewise, because the Awliyâ will not be able to commit sins, they have been protected against the harm of sins. The 'sinning' used in that statement may have been intended for the sins committed earlier, before the grade of Wilâyat was attained. For, Islam eradicates one's former sins. Allâhu ta'âlâ knows the true essence of all things. Yâ Rabbî! Please do forgive us for what we have said and done as a result of forgetfulness or mistakenness! Please do not punish us for them! May Allâhu ta'âlâ bless you and other people in the right way with salvation! Âmîn.

EPISTLE - 45

This letter was written for Khwâja Husam-ad-dîn Ahmad, who knew haqîqats and was possessed of ma'rifats. It explains that the entire universe is a mirror reflecting the Names and Attributes of Allâhu ta'âlâ, that they have no proximity to the Dhât-i-ilâhî, that matter cannot main-

tain its existence by itself, that matter is not a real being, and quite a number of other things:

Hamd-u-thenâ be to Allâhu ta'âlâ. Salvations be to people chosen and loved by him! My dear sir. A Persian line in English:

Whatever the subject, sweeter talks are those about the friend!

I am writing about ma'rifats that have never been heard, or heard of, before. Please listen well! I am informing you about the way of muraqaba of the highest people. Read very carefully! You should know that the 'âlam, [i.e. everything,] is a sampler of the Names and Attributes of Allâhu ta'âlâ, a mirror reflecting them. The life of the creature is a mirror of His Life, its knowledge is a mirror of His Knowledge, and its power is an appearance of His Power. So is the case with everything belonging to the slaves. However, the 'âlam does not contain a mirror reflecting the Dhât-i-ilâhî, [i.e. His Person.] In fact, the Dhât-i-ilâhî has no relation with this 'âlam. He has no partnership with anything. There is no participation or resemblance, neither in name, nor in image or appearance. He is ghanî from the 'âlams, [He does not need anything.] Not so is the case with His Names and Attributes. With His Attributes; their names are correlated and their images and appearances are common with those of the 'âlam. Allâhu ta'âlâ has the Attribute 'Ilm (knowledge). The creature also has an image, a likeness of that knowledge. As He has the Attribute Power, likewise the latter also has an image of power. The case is quite different with the Dhât-i-ilâhî. Creatures have no allotment from His Person. They have not been given self-sufficiency to maintain their existence. Because creatures have been created in the images of His Attributes, they are attributes themselves. In actual fact, none of them is material. They have nothing to do with real matter, [that is, they do not stay in existence on their own.] It is with the Dhât-i-ilâhî that they stay in existence. Physicists and chemists classify things in two groups: Matter; and properties, attributes of matter. [According to them, "Matter, which is not a creature and will never cease to exist, maintains its existence on its own and is the foundation-stone of the world."] They say so because they do not know what matter is. [Recent experiences and experiments have brought about sweeping changes in the knowledge of matter held by chemists such as Lavoisier, Dalton, Robert Boyle, and their posterity in the same branch. According to Einstein's theory of relativity, which is one of the bases of modern physics, energy, as well as matter, has a mass. Maybe, matter merely consists in condensed power.]

Chemists say that an attribute or a property cannot stay alone. It always stays with matter and qualifies matter. What they describe as an attribute's staying with matter is, in actual fact, an attribute's staying with another attribute. Both matter and the attribute exist and stay in existence with the Dhât-i-ilâhî. There is no matter that stays in existence on its own. He, alone, keeps all objects, everything in existence. In other words, Allâhu ta'âlâ is the Qayyûm-

i-’âlam. How can attributes of matter stay with it despite the fact that matter does not stay in existence on its own. As attributes are not matter itself and can exist only with matter and cannot exist on their own, likewise matter and all things exist with the Dhât-i-ilâhî. None of them has a person of its own. And since matter does not have a person of its own, [i.e. since it itself does not exist,] attributes cannot exist with it, either. The Dhât (Person) is that of Allâhu ta’âlâ, alone. Everything exists with His Dhât. When any person says, “I,” about his person, he actually points to the same One Person, Who keep all beings in existence.

This is the truth, no matter whether those who say, “I,” know what they point to (by saying so) or not. However, Allâhu ta’âlâ can by no means be shown with any sign. He has not united with anything. A person who cannot understand this subtle piece of information should not confuse them with the tawhîd-i-wujûdî! A person who says the wahdat-i-wujûd says that nothing other than One Person exists. According to that person, His Names and Attributes exist only in theory. That person says that even the haqîqats of creatures have not seen wujûd [existence] and that “the a’yân [things] have not even experienced the smell of existence.” However, I, the faqîr, know the Sifât-i-ilâhiyya (Attributes of Allâhu ta’âlâ) to exist [not only in knowledge or in theory, but] separately in the outside. So do the scholars of Ahl as-Sunnat. In my knowledge, this ‘âlam, which is a mirror reflecting the Names and Attributes of Allâhu ta’âlâ, exists likewise, too. I cannot see in this ‘âlam a state of existing by itself, i.e. being matter. I know well that everything is qâim, [i.e. stays in existence,] with Allâhu ta’âlâ.

Question: That means to say that the person of creation is the same as the Dhât-i-ilâhî (Person of Allâhu ta’âlâ), and that everything has united with Allâhu ta’âlâ, which is quite contrary to fact. Could the creation ever be the same as the eternal one?

Answer: The person of creation, i.e. the nature and the haqîqat of creatures, consists in a number of symptoms and states, which are mirrors reflecting the Names and Attributes of Allâhu ta’âlâ, and these things are not the same as the Dhât-i-ilâhî. Nor are they united with the Dhât-i-ilâhî. Only, these states exist with the Dhât-i-ilâhî. He, alone, is the Qayyûm of all, [i.e. He who keeps all in existence.]

Question: In as much as everyone who says, “I,” points to the Dhât-i-ilâhî by saying so, the person of creation, i.e. their nature and haqîqat, is the same as That of the Dhât-i-ilâhî. For, anyone who says, “I,” points to their own haqîqat and nature by saying so. Don’t holders of the Tawhîd-i-wujûdî say so, too?

Answer: Yes, it is true. Everyone who says, “I,” points to their own haqîqat. Yet since their haqîqat consists in an assemblage of states, they can not be pointed to. For, states can not be pointed to as self-standing entities.

Since man's haqîqat does not admit of being pointed to, when it is pointed to, its Qayyûm, i.e. the Dhât-i-ilâhî will have been indicated. Then the creature and the Creator are different from each other. The fact is not as the holders of the tawhîd-i-wujûdî say. It is so amazing that although Haqq ta'âlâ is pointed to when the creature says, "I," the creature still retains its own being and continues to be the creature, which in turn makes it (sound) incorrect to say, "**Subhânî**," or "**Ana-l-Haqq**." Maybe, he cannot say so because he perceives the difference.

Question: Doesn't the creature's existing with Allâhu ta'âlâ mean a change in Allâhu ta'âlâ, which in turn is out of the question?

Answer: The creature has not been integrated with Allâhu ta'âlâ or united with Allâhu ta'âlâ. The only event is that it exists with Allâhu ta'âlâ.

Question: Since creatures consist only in symptoms, states, and attributes, there has to be a place for them to be attached to. For, as we said earlier, they cannot be on their own. That place cannot be the Dhât-i-ilâhî, either. Nor can it be the adam [non-existence]. Where is that place?

Answer: The a'râz, [i.e. states and attributes,] can not stay in existence on their own. They have to be with something else. Because physicists construe this togetherness as integration, they look for a place for the a'râz. They say that the a'râz cannot state in the absence of a place. However, existence in the meaning where we use it does not require a place. We understand that everything exists with the Dhât-i-ilâhî in a manner that does not involve integration or a location. Physicists may or may not believe what we say. Their denial can not change what we see and know. We know that this is the case. Their scepticism cannot obliterate our knowledge. Let us explicate our argument with an example: Conjurers show unusual things. All the spectators know that the appearances being conjured up do not exist on their own. They know that they stay with the conjurer and yet not at a place. They know also that they have not united with the conjurer. It is only with him that they exist. In a similar manner Allâhu ta'âlâ has created the things at the level of perception and imagination. Only with Him do they stay in existence. He has made eternal torment or infinite blessings dependent on these creatures of His. These things do not stay in existence on their own. They stay with the Dhât-i-ilâhî without integration or union. A second example would be the image of a mountain or the sky in a mirror. A person devoid of mind will look on such images as real objects. He will say that they exist on their own in the mirror. However, if someone looks on the images as attributes, says that they exist with the mirror, and looks for a place for them, he must be a stupid jackass who denies his own obvious knowledge for the sake of following others. For, any person with reason knows that these images do not have a location, that they do not need a location. Likewise, people of kashf and shuhûd see all things as if they were images in a mirror. Allâhu ta'âlâ has given power to these images and

protected them from ceasing to exist. And He has made the eternal activities in the Hereafter consequent upon (the doings of) these images. Nizâm, one of the superiors of (the branch of knowledge termed) Kalâm and a scholar in the Madhhab called Mu'tazila, deemed everything as an attribute and denied (the existence of) matter. He was too short-sighted to know that these attributes stayed in existence with Haqq ta'âlâ. He was censured by people who had reason. For, an attribute has to stay with something else. The author of the book **Futûhât-i-Makkiya**, [i.e. Muhyiddîn-i-'Arabî,] 'quiddisa sirruh', one of the great Awliyâ and profound scholars called the Sôfiyya-i-aliyya, said: "All things are attributes, all of which stay in existence with one Being, who is the Dhât-i-ilâhî, (i.e. Allâhu ta'âlâ Himself.) Yet these attributes exist only for a moment. They can not stay in existence for two times. Every moment the entire 'âlam ceases to exist, to be substituted by a new one. This process is repeated every moment." According to this faqîr, (Hadrat Imâm Rabbânî means himself,) that is a view, rather than a fact. I explained this in the annotation to the book **Sharkh-i-rubâ'iyât**. In a few words: People who progress along a path of Tasawwuf, before they attain their final destination, i.e. before the entire 'âlam disappears for good from their sight, see for a moment that the 'âlam is non-existent. The next moment they see that it exists. The third moment it disappears from their sight again. The fourth moment it is there again, and they see it. These momentary changes of sight continue until they are honoured with Fanâ, i.e. until the entire 'âlam is continuously non-existent in their sight. When Fanâ is attained a (spiritual) state will also be attained wherein the 'âlam is always non-existent in their knowledge.

EPISTLE - 46

Translation of the forty-sixth letter in the second volume of MAKTÛBÂT, by Imâm Rabbânî Mujaddid-i-alf-i-thânî Ahmad Fârûqî Serhendî 'quiddisa sirruh'. The letter, written to Mawlânâ Hamîd-i-Banghâlî, explains the superiorities in the Kalima-t-tawhîd and emphasizes that being a Walî is impossible without Islam:

"LÂ ILÂHA IL-L-ALLAH MUHAMMADUN RASÛLULLAH." This beautiful statement embodies dhils (shades, shadows), haqîqa (truth, reality), and Islam. As long as the sâlik (person at the stage of sulûk as he makes progress in a path of tasawwuf) remains at the position of 'nefy', [which is the stage of LÂ (NO, NOT),] he is at the position of a tâlib (traveller). By the time he is through with LÂ, so that he sees none but Allâhu ta'âlâ, he is also through with his travel, having reached his destination, i.e. the position termed 'Fanâ'. Next after the stage of 'nefy', he reaches the position of 'ithbât, [i.e. the rank of 'haqîqa', or 'Baqâ',] which is attained when the person making the progress is transferred from the stage termed 'sulûk' to the stage termed 'jadhba' by saying **"IL-L-ALLAH."** With this 'nefy' and 'ithbât', [i.e. by

saying, “**LÂ ILÂHA İLLALLAH.**”] and by way of this travel and haqîqa, and by way of this ‘**fanâ**’ and ‘**baqâ**’ and ‘**sulûk**’ and ‘**jadhba**’, he attains to the rank named ‘**Wilâya**’, [i.e. being a ‘**Walî**’]. The nafs (a malignant creature in man’s nature) becomes liberated from its dormant maleficence, wherein it is called ‘**ammâra**’, and attains a state of docility termed ‘**itmi’nân**’; it becomes cleansed and purified. Hence, wilâya is attainable by way of ‘**nefy**’ and ‘**ithbât**’, which make up the initial half of that beautiful statement. The second half of the statement is the confirmation of the fact that the final Prophet ‘alaihi wa ‘alaihi-us-salawât’ is the Messenger of Allah. This second half makes up Islam and brings it to perfection. Islam at the beginning of seyr (travel) and midway through it is the outward appearance of Islam. It is no more than name and shape. Real Islam, its essence, that is, is obtained after the attainment of wilâya. At this time, those who perfectly follow in the footsteps of Prophets ‘alaihi-us-salawât’ attain the ‘**kamâlât-i-nubuwwa**’ allotted for them. The travel (seyr) and the haqîqa, which are the two component parts of wilâya, are, as it were, two conditions to be fulfilled for the attainment of Islam’s inner essence (Haqîqat of Islam) and the Kamâlât-i-nubuwwa. Wilâyat is, so to speak, the ablution for namâz, Islam being the namâz itself. In the beginning (ibtidâ), real [visible, material] dirt (najâsat) are, sort of, cleansed away; once haqîqa is obtained, hukmî [immaterial, invisible] dirt is gotten rid of. Only after the attainment of this perfect cleanliness is a person capable of performing the ahkâm-i-islâmiyya (commandments and prohibitions of Islam) in the full sense, and only at this level of spiritual perfection can a person adequately perform the namâz which is the acme of the avenues leading towards Allâhu ta’âlâ. The namâz is the pillar of Islam and the Mi’râj of a Believer. And therein lies the way of cultivating oneself so as to perform that namâz.

I see this second half of that beautiful statement as an endless ocean. In comparison to this half, the initial half looks like a drop of water. Yes; the kamâlât(perfections) of wilâyat are a mere nothing when compared with the kamâlât of Prophethood. [What can an atom’s weight be in terms of the weight of the Sun?] Subhân-Allah! Some people must be squint-eyed to see things awry, as they do, in that they think more of wilâyat than they do of Prophethood and look on Islam, which is the essence of all essentials, as a mere outer cover. How could they see any better with that extrinsic stance of theirs, since what such onlookers would view in the name of Islam would normally be the outer cover of Islam! What is reflected on their shallow vision is the outer cover of something which itself is the essence of what they see. Prophets’ busying themselves with creatures must have led them into thinking less of them. They must have mistaken those prophetic occupations for the social interactions among people. Their thinking better of wilâyat must be an optical illusion aggrandized by the fact that wilâyat involves progress towards Allâhu ta’âlâ. So, their saying that wilâyat is superior to nubuwwa (prophethood) is simply an

expression of their short-sighted syllogism. They do not know something: as there is progress towards Allâhu ta'âlâ in wilâyat, likewise the improvements accomplished in the kamâlât-i-nubuwwa have their specific progress towards Allâhu ta'âlâ. In fact, the progress in wilâyat is only a vision, an appearance of the progress in nubuwwa. During the nuzûl, [i.e. in the course of descent,] there are phases of occupation with the khalq [creatures] both in wilâyat and in nubuwwat. Yet the both types of occupation are unlike each other. In wilâyat the 'Bâtin [the heart, the soul, and the other latîfas]' are with Allâhu ta'âlâ as the 'Zâhir [the body and the sense organs]' are with creatures, whereas in prophethood both the zâhir and the bâtin are busy with creatures during the descent. A Prophet calls the born slaves to Allâhu ta'âlâ with all his existence. This kind of nuzûl (descent) is more thoroughgoing and more perfect than the descent in wilâyat.

Those great people's turning their attention (tawajjuh) to the creation, i.e. their communications with people, is dissimilar to transactions among common people. As common people transact among themselves, they are fond of and attached to one another, which involves a fondness of and attachment to beings other than Allâhu ta'âlâ. Those superior people, however, are not attached to common people as they communicate with them. For, those superiors have freed themselves from all sorts of attachments other than that to Allâhu ta'âlâ, having attached themselves to the Khâliq (Creator) of the khalq (creation, creatures). Their communication with the khalq is intended to attract them to Haqq (Allâhu ta'âlâ), and to bring them round to the path Allâhu ta'âlâ likes and approves of. To communicate with people for the purpose of delivering them from the shameful state of being others' slaves, is certainly preferable to and more valuable than communication carried on for the purpose of keeping oneself attached to Haqq (Allâhu ta'âlâ). Imagine a person murmuring the Name of Allâhu ta'âlâ and a blind man passing by him in the direction of a well quite close by. So urgent is the situation that one more step and the blind man will end up down in the well.

Now, which choice will be more valuable for this person to make; to carry on with his murmuring the Name of Allâhu ta'âlâ, or to stop doing so and save the blind man from falling into the well? Doubtless, saving the blind man is better than the dhikr-i-ilâhî. For, Allâhu ta'âlâ does not need him or his making dhikr. The blind man, on the other hand, is a needy born slave. He has to be saved from the danger. In fact, since it is Islam's commandment to save him, saving him is more important than the dhikr-i-ilâhî. By doing so, he will have obeyed the commandment. Only the right of Allâhu ta'âlâ is involved in making dhikr, whereas two different rights will have been paid by obeying His command and saving the blind man: one of them is the right of a creature, and the other one is the right of the Creator. As a matter of fact, it would be a sinful act to continue dhikring at such an urgency. For, dhikring may not always be

good. There are times when it is better not to dhikr. There are certain days and situations during which it is forbidden to perform namâz or to fast; it is better on those days or in those situations to omit the so-called acts of worships than performing them.

[Enemies of religion suppose that Muslims are egoistic, selfish people. They vilify Muslims by saying that they are concerned only about what they should do to attain to the blessings of Paradise without ever thinking of doing favours to others. The facts written above clearly show that those assertions on the part of the enemies of Islam are lies and slanders.]

‘Dhikring’ means ‘liberating oneself from (the state of) ghafla’. [‘Ghafla’ means ‘to forget about Allâhu ta’âlâ’.] Dhikring does not mean only saying the ‘Kalima-i-tawhîd’ or continuously repeating the Name of ‘Allah’. It is ‘dhikr’ to somehow deliver yourself from the state of ghafla. Then, acts of worship such as performance of Islam’s commandments and avoiding its prohibitions, are all dhikr. So is a business transaction such as buying and selling carried out in observance of Islam’s dictations. And so is a nikâh (marriage contract performed compatibly with Islam) and a talâq (divorce, dissolution of marriage) performed in a way prescribed by Islam. For, these acts are done in a state of consciousness of the source of the commandments and prohibitions; in other words, the state of ghafla is gone. It is also a fact, however, that a dhikr performed in the accompaniment of a repeated (silent) utterance of the Names and Attributes of Allâhu ta’âlâ is fast to take effect, so that love of Him will be attained in a short time. Not so is the case with the dhikr that is realized by way of strict obedience to the commandments and prohibitions. There have been occasions, however, when dhikrs of this nature were seen to produce rapid results, quite rare as they are. Muhammad Behâ-ad-dîn Bukhârî, (718 [1318 AD.] -791 [1389], Qasr-i-’ârifân, Bukhârâ,) stated: “Mawlânâ Zeynud-dîn Taybâdî, (d. 791 [1388 AD.]) -So strictly obedient to Islam was this profound scholar that owing to his close adherence to the Sunnat he attained to high grades in bâtinî (spiritual) knowledge -’qaddas-Allâhu ta’âlâ sirrah-ul-’azîz’ attained to Allâhu ta’âlâ as a fruit of his adherence.” Furthermore, the dhikr performed by way of the Names and Attributes (of Allâhu ta’âlâ) causes the dhikr by way of adapting oneself to Islam. For, unless one perfectly loves the Owner of Islam it will be very difficult for one to observe Islam in everything one does. And obtaining perfect love, in turn, requires the dhikr performed by way of the Names and Attributes. Then, in order to attain the dhikr by way of adapting oneself to Islam, one should first perform the dhikr by way of the Names and Attributes. It is also true, however, that a special lûtf (favour, grace) and ihsân (kindness, blessing) on the part of Jenâb-i-Haqq (Allâhu ta’âlâ) comes gratis. Without any apparent reason, He may bestow anything He likes on anyone He choses. As a matter of fact, He declares, as is purported in the thirteenth âyat-i-kerîma of Shûrâ sûra: “... Allâhu ta’âlâ

chooses to Himself those whom He pleases,” (42:13)

[Mazhar-Jân-i-Jânân, (1111 [1699 AD.], India -1195 [1781], martyred,) ‘qaddas-Allâhu sirrah-ul-’azîz’ states as follows in the eleventh letter of his valuable book ‘**Maqâmât-i-Mazhariyya**’: “There are three kinds of dhikr:

“1-Dhikring only with the lips, without the heart partaking in the event. It is useless.

“2-Dhikring only with the heart, without the tongue taking part. How to dhikr is described in, the hundred and fortieth letter in the second volume of ‘**Maktûbât-i-Ma’thûmiyya**’. [Please see the fortieth chapter, the final four paragraphs of the forty-sixth chapter in the first fascicle, of ‘**Endless Bliss**’, and the nineteenth chapter in the third fascicle. This dhikr is called ‘**dhikr-i-khafî**’. It is the dhikr of the Dhât-i-Ilâhî (The Person of Allâhu ta’âlâ). Or, it might as well be done by thinking of His Attributes. When one thinks of His blessings as well, one’s dhikring becomes ‘**Tafakkur**’ (Meditation).

“3-Dhikring both with the heart and with the tongue. If this dhikr is said loud enough only for the person who says it to hear, it is called a ‘dhikr-i-khafî’. It is this dhikr-i-khafî that is commanded in the âyat-i-kerîma. If it is louder, so that it can be heard by others as well, it is termed a ‘dhikr-i-jehrî’. Âyat-i-kerîmas and hadîth-i-shefîs show that the dhikr-i-khafî is more meritorious than the dhikr-i-jehrî. The dhikr-i-jehrî that Rasulullah ‘sall-Allâhu ‘alaihi wa sallam’ taught Hadrat ‘Alî was no louder than enough to be heard by himself; it was a dhikr-i-khafî in its true sense. His having the door shut shows that this was the case.” The author of the book ‘**Tafsir-i-’Azizi**’ (Abd-ul-’Azîz Dahlawî, 1159 [1745 AD.], Delhi -1239 [1824], Delhi,) ‘rahmatullâhi ta’âlâ ‘alaihi’ states as follows in his explanation of the Dahr (Time) sûra, (the seventy-. sixth sura, which is also named the Insan [Man] sura): “Dhikring is intended to expell all sorts of love and fondness except love of Allah from the heart. It is an experiential reality that dhikring is the most potent medication for the elimination of the heart’s attachment to creatures. A hadîth-i-shefîf reads as follows: **“By dhikring join the way of those who deliver their hearts from their burden!”** To this end they (Islamic superiors) said, ‘In order to attain to Allâhu ta’âlâ and to His love and grace, we should cut the lines attaching our hearts to creatures and eliminate their keenness on worldly pleasures. No other medication is more useful than dhikring in the liberation of the heart.’ “ [Two kinds of simâ’ and raqs are widely known among men of Tasawwuf. The first kind happens during the manifestation of the Attributes of Jemâl and Jelâl, which follows the fanâ of the heart and the nafs. Mind and nafs do not perform a function in this kind. Examples of this kind are the dhikr, simâ’, and raqs supervised by superiors such as Celaleddin (Jelâl-ad-dîn) Rûmî, (604 [1207 AD.], Belkh -672 [1273], Konya,) and Sünbül (Sunbul) Sinan Efendi, (d. 936 [1529 A.D.], istanbul.) Shâh-i-Naqshiband Bahâ-ad-dîn Bukhârî ‘rahmatullâhi ‘alaihi’, stated as follows (when he talked about this

first kind: “We do not reject it.” And about the second kind, which consisted in fits of frenzy, as some ignorant and unconscious dervishes yelled and jumped, and which were no more than acrid illustrations of the shortage of mental range they have been suffering from and their helplessness in the talons of an unbridled nafs, he stated as follows: “We would not do as they do.”]

(Some hundred and forty pages, pages from 1059 through 1198, of the Turkish book entitled *Se’âdet-i Ebediyye* and written by the Islamic scholar and beloved Waliyyullah Hüseyin Hilmi bin Sa’id Işık ‘rahmatullâhi ta’âlâ ‘alaihi’, has been allotted to biographies. The following sample is an abridged and summarized information from the hundred and ninety-fourth article, which is a short biography of Mawlânâ (Mevlânâ) Jelâl-ad-deen Rûmî:

[It is stated as follows on the hundred and seventh page of ‘Mekâtib-i sherîfa: “Mawlânâ Jelâl-ad-dîn Rûmî was among the greater ones of the Awliyâ of the Ahl as-Sunna Muslims.” He was in the Qâdirî Tarîqa. His father, Sultân ul-’Ulamâ Muhammad Bahâ-ad-dîn Veled, was a great scholar and Walî. Hadrat Rûmî was only a child when he attained the fayz in his father’s heart. He did not play musical instruments such as reeds or drums, nor was he ever seen to whirl. Such absurdities were invented later in the name of Tarîqa by ignorant people.]

An âyat-i-kerîma in Ra’d sûra purports: “... **It should be known without doubt that in the dhikr of Allâhu ta’âlâ do hearts find satisfaction.**” (13:28). Itmi’nân means satisfaction, calmness, ease? When the word ‘dhikr’ with a harf-i-jez (preposition) is said before the verb, it expresses hasr (restriction to one purpose). So, it was stated (by scholars) that “in only the dhikr (of Allâhu ta’âlâ) do hearts find satisfaction.” Dhikr means remembrance. Remembrance of Allâhu ta’âlâ is possible by saying His Name or by seeing a Walî, a born slave of His whom He loves very much. As a matter of fact, a hadîth-i-sherîf reads as follows: “**When they are seen Allâhu ta’âlâ is remembered.**” Other thoughts may occupy your mind as you hear or say His Name, and remembrance of Him becomes dubious. Remembering Him continuously requires saying His Name thousands of times daily. As the good news (in the hadîth-i-sherîf quoted above) asseverates, when you see a Walî and love him, you will definitely remember Allâhu ta’âlâ. As the event of seeing is realized with the nûr (light) of eyes, when you bring the outward appearance and the face of a Walî into your imagination and heart, it will be in effect as if you actually saw that Walî, which in turn will cause your remembering Allâhu ta’âlâ. This kind of seeing a Walî through heart is called ‘**râbita**’; it is a means to have recourse to, to deliver the heart from loving or thinking of beings other than Allâhu ta’âlâ; it is a way that leads to the attainment of a heart blessed with the ikhlâs imparted in the âyat-i-kerîma and the hadith-i-sherif quoted above. Yes, to adhere to Islam, i.e. to perform the commandments and to avoid the prohibitions, will provide one with the grace and love of Allâhu ta’âlâ; but

it is a condition that this obedience should be accompanied by ikhlâs. Then, we should both adapt ourselves to Islam and obtain ikhlâs.]

Let us return to the point we have been discussing! There is one more thing that is beyond the three entities we have so far been dealing with, i.e. Tarîqa, Haqîqa, and Islam, and when compared with the value of which that of those three entities is a mere nothing. The spiritual state experienced when the sâlik says, "... il-l-Allah," at the position of haqîqa, is the appearance, [the vision,] of it, (i.e. haqîqa,) and yet it is the haqîqa, the origin of the other visions experienced enroute to that rank. By the same token, every Muslim possesses Islam's vision in the beginning. After the attainment of Tarîqa and Haqîqa, the Haqîqa of that vision is attained. This subject should be given sobering thought: a sort of haqîqa (reality, truth, essence, origin) whose vision [appearance] ishaqîqa and whose beginning is wilâya. How could that haqîqa ever be defined through words? Even if it were possible to define it, who could ever understand it, and what little of it could they understand? This haqîqa is so superb a rarity that very few, nay, very very few of the inheritors of those Prophets called Ulûl'azm, [the six highest ones of Prophets with dispensations,] have been gifted with it. Since there are few Prophets singled out with the attribute Ulûl'azm, then a fortiori there are even fewer people to inherit from them.

QUESTION: The explanations made above lead to the conclusion that an 'ârif who has attained to that haqîqa has gone out of Islam. For, he has attained to a rank above Islam.

ANSWER: The ahkâm-i-islâmiyya (Islam's commandments and prohibitions) consist of acts of worship to be performed by the zâhir, [i.e. by the discernible limbs]. On the other hand, the haqîqa falls to the lot of the bâtin, [i.e. heart and soul.] The zâhir has been enjoined to always obey the ahkâm-i-islâmiyya (by doing the commandments and avoiding the prohibitions). In the meantime the bâtin is busy with the deeds of that haqîqa. 'Amals, acts of worship are necessary in this world. These acts of worship are very helpful to the bâtin. In other words, the bâtin's improvement and progress are dependent on the zâhir's obedience to the ahkâm-i-islâmiyya. Then, in this world both the zâhir and the bâtin need the ahkâm-i-islâmiyya. The zâhir's business is to adapt itself to Islam, and the bâtin's business is to collect the fruits, the benefits of Islam. Islam is the source of all sorts of perfection, the basis of all ennoblements. Islam's fruitfulness, beneficence, is not confined to this world. The perfections and blessings awaiting in the Hereafter are all products and fruits of Islam. As is seen, Islam is such a 'Shajara-i-tayyiba' [blessed tree] that all creation benefits from its fruits both in this world and in the Hereafter.

QUESTION: That means to say that in the kamâlât-i-nubuwwa (perfections of prophethood) also, the bâtin is with Haqq (Allâhu ta'âlâ) and the zâhir is with the khalk (creation, creatures). In other letters (written by Hadrat Imâm

Rabbânî), however, it is stated that both the zâhir and the bâtin are with the khalk, whereby to invite people (to Islam). How can these two statements be reconciled?

ANSWER: What we call the kamâlât-i-nubuwwa are a series of kamâlât(perfections) attained to during the stages of urûj (ascent, promotion, improvement). The rank of prophethood, in contrast, involves a process of nuzûl (descent). During the ascent the bâtin is with Haqq (Allâhu ta'âlâ). The zâhir, in the meantime, is with the khalq, paying the rights of the khalq in a way compatible with Islam. During the nuzûl both the zâhir and the bâtin are with the khalq, and thereby the Prophet employs both his zâhir and his bâtin in his mission to call the creatures to Allâhu ta'âlâ.

Then, inconsistency between the two statements is not the case. To be with the khalk, (in this sense,) means to be with Haqq. The hundred and fifteenth âyat-i-kerîma of Baqara sûra purports: "... **Withersoever ye turn, there is the presence of Allâhu ta'âlâ,** (and there will ye find Him,)..." However, this should not be construed as, "creatures will be Allah," or as, "creatures are mirrors that reflect Allâhu ta'âlâ." How could it ever be possible for the mumkin, (i.e. for something whose existence is dependent) to be the Wâjib (Allâhu ta'âlâ, whose existence is independent and indispensable)? How could a creature ever be the Creator? How can it be a mirror to reflect Him? (On the contrary,) it might make sense to say that the Wâjib is a mirror to reflect the (vision of the) mumkin. Yes. During the nuzûl [descent back], the existence can be a mirror for the visions of the Divine Attributes. For, attributes such as hearing, sight, and power that are seen on creatures are the visions of the attributes of hearing, seeing and power, which are themselves mirrors reflecting the creatures. They are the attributes of the mirror that manifest themselves on visible creatures. And the visions seen on the mirror are themselves the mirrors of the attributes and works of the mirror. For instance, if the mirror is long the visions also will look long, and they will be mirrors showing the length of the mirror. If the mirror is small each of the visions will be, so to speak, a mirror showing the smallness of the mirror.

During the urûj, or the ascent, it is felt as if things were being seen in the mirror of Allâhu ta'âlâ. It is like visions seen in the mirror giving the impression as if they were the things themselves in there. In actual fact, however, the visions of things do not exist in the mirror. Likewise, the creatures are not in the mirror of Allâhu ta'âlâ. Nothing exists in the mirror. Visions are not in the mirror; they are in our imagination. There are no visions in the mirror. Nor can there be a mirror in the place where visions exist. Visions are in our fancy and imagination. If they have a place, it is on the level of fancy; if they have time, it is on the level of imagination. However, because this incorporeal vision of the creatures exists with the power of Allâhu ta'âlâ, it is permanent. It is these visions that will taste the eternal torments or blessings of the Hereafter.

In the world's mirrors, visions are first to come into sight. Seeing the mirror itself requires a specially focused attention. In the mirror of Allâhu ta'âlâ, however, what is seen first is the mirror itself. Seeing the creatures requires special concentration. When the Walî starts to make rujû' (withdrawal, retreat). the creatures' visions in the mirrors of Divine Attributes start to manifest themselves. When rujû' and nuzûl (descent) comes to an end and the state of 'seyr der eshyâ', i.e. progress in things, assumes its motion, the shuhûd-i-ilâhî is gone, so that it gets into a state of ghayb; the î mân-i-shuhûdî changes into î mân-i-ghaybî. When the Walî passes away after the completion of his invitatory mission, the state of shuhûd returns. Yet this state of shuhûd is more closegrained and more immaculate than the shuhûd experienced before the state of rujû'; it is a perfect state of shuhûd. The shuhûd in the Hereafter is more impressive than the shuhûd in the world.

In conclusion, visions seen in a mirror are not in the mirror. Their existence is only a fancy, which can be said to have been enveloped, covered by the mirror, so that we say that the mirror is with them. However, this state of qurb (affinity, closeness), encompassment and togetherness is unlike the state of affinity, encompassment, and togetherness between objects or between an object and its properties, [such as its colour, etc.] Human brain cannot reason on or comprehend the nature of affinity, encompassment and togetherness between visions and a mirror (wherein they are seen). It is for certain that the visions are close to the mirror, that they are with it, that they are enveloped by it. But its nature cannot be defined or described. So is the case with the nature of closeness, encompassment and togetherness between Allâhu ta'âlâ and the creatures. We believe that these states do exist. But we cannot know what sorts of things these states are. For, these Attributes of Allâhu ta'âlâ are quite dissimilar to the attributes of creatures; there is, in actual fact, no resemblance between them and the properties of objects. This universe is a mere visionary sample of reality; so our mention of visions and the mirror in an attempt to exemplify the relations between attributes has been intended for people of wisdom to realize this fact from that example. A stanza:

*Make namâz for the sake of Allah five times a day,
Waste no time, winter or summer, be it as it may!*

*If you wish to be close to Haqq,
Perform the sunnat and fard, for it's the only way!*

EPISTLE - 50

This letter was written for Mirzâ Shems-ad-dîn. It explains that Islam has a sûrat (outer appearance) and a haqîqat (inner, true essence), and that Islam has to be followed and obeyed both at the beginning and at the end of the progress in Tasawwuf:

Hamd be to Allâhu ta'âlâ! Salâm be to His slaves whom He has chosen and loved! Islam has an outward appearance, and a haqîqat, i.e. true, inner essence. Islam's outward appearance (sûrat) is to have belief in Allâhu ta'âlâ and in His Rasûl (Messenger) and in the teachings that this Rasûl has brought from Him, and to adapt oneself to the rules and principles of Islam. [Islam means (a system of) rules, principles, commandments, and prohibitions. To adapt oneself to those principles and rules means to perform the commandments and avoid the prohibitions.] Man's nafs-i-ammâra refuses to have îmân (belief) and to adapt itself to the sûrat of Islam. This refusal is inherent in its creation. Therefore the îmân (belief) of people who have adapted themselves to the sûrat (outward appearance) of Islam is the sûrat (outward appearance) of îmân. In other words, it is îmân in appearance. The acts of worship that they perform, such as namâz, fasting, and all the others, are the sûrats of the (true) acts of worship. That is, they are worship in appearance. For, when the word 'man' is used 'man's nafs' is meant. When any person says, "I," they mean 'their nafs'. As a person performs an act of worship, their nafs is in a state of kufr (denial of Islam). Their nafs denies the fact that what they have doing is a proper act. Can such a person have true and proper îmân and perform their acts of worship properly? Allâhu ta'âlâ, being so merciful and compassionate, kindly accepts the sûrats, appearances of îmân and worship as if they were true îmân and proper worship. He promises and gives the glad tidings that He will put such slaves of His into Paradise. Allâhu ta'âlâ loves Paradise and His slaves who are in Paradise. He is pleased with them. Because Allâhu ta'âlâ has endless kindness, He has accepted only the heart's confirmation and belief as îmân. He has not enjoined that the nafs also should understand and have îmân. Be that as it may, Paradise also has an outer appearance as well as a haqîqat (true inner essence). Those who have attained only the sûrat of Islam in the world will attain and enjoy only the sûrat of Paradise in the Hereafter. People who have attained the haqîqat of Islam in the world will also attain the haqîqat of Paradise in the Hereafter.

People who attain only the sûrat and (those who attain) only the haqîqat of Paradise will be relishing different flavours although they will be eating the same fruit in its Garden. Rasûlullah's blessed wives are Believers' mothers and they will be with Rasûlullah; yet the flavours and tastes they will be enjoying will differ. If the flavour they will be relishing were the same, they would necessarily be higher than all other people 'alaihinna-s-salâtu wa-s-salâm wa ridwânullâhi ta'âlâ 'alaihinna'. Likewise, wife of every person who is higher would be higher as well. For, wives and husbands will be together in Paradise. Those who have adapted themselves to the sûrat of Islam will be safe against torment and attain eternal happiness in the Hereafter. Likewise, there are two grades of (wilâyat, i.e. being a Walî,) Awliyâ: **Wilâyat-i-'amma**; and **Wilâyat-i-khâssa**, i.e. the Wilâyat of chosen people. Those who have adapt-

ed themselves only to the sûrat of Islam will attain the Wilâyat-i-'âmma. A widely-known âyat-i-kerîma purports: **“Allâhu ta'âlâ is the walî (guardian) of people who have îmân.”**

People who have attained the sûrat of Islam, i.e. those who have attained the Wilâyat-i-'âmma and thereby love of Allâhu ta'âlâ, may progress in a path of Tarîqat, i.e. in Tasawwuf, and thereby attain Wilâyat-i-khâssa. A Muslim who progresses in one of those paths is called a **sâlik**. The sâlik's nafs slowly frees itself from being a nafs-i-ammâra and attains itmi'nân and ease. Its state of excessive rebelliousness evanesces. It should be known well that a sâlik who endeavours to attain the Wilâyat-i-khâssa has to be in a constant state of obedience to the sûrat of Islam. The **Dhikr-i-ilâhî**, the most important duty throughout the progress in Tasawwuf, is one of Islam's commandments. Also necessary during the course is to avoid Islam's prohibitions. Performing the (acts of worship that are) farz will facilitate the sâlik's progress. Islam commands to look for a guide, a scholar who knows Tasawwuf well, so that he will lead the sâlik by the hand. For, it is declared in Mâida Sûra: **“Look for a means for attaining Him!”** It is stated as follows in hadîth-i-sherîfs quoted in the book entitled **Kunûz-ud-deqâiq**: **“Scholars are Prophets' inheritors”**: **“The Awliyâ are such people that when They are seen Allah will be remembered”**; **“Everything has a birthplace. The birthplace of taqwâ is the hearts of 'ârifis”**; **“Knowledge of bâtin is one of the secrets of Allâhu ta'âlâ!”**; **“Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would pray through the poor ones of Muslims”**; **“It is (an act of) worship to look at a scholar's face”**; **“They are such people that those who are with them will never become shaqî!”**; **“Be respectful towards the scholars of my Ummat! For, they are the stars of the earth”**; **“Allah has such slaves that if they swear an oath on something Allah will create that thing”**; **“It is (an act of) worship to be among scholars”**; **“A scholar among his disciples is like a Prophet among his Ummat”**; **“Death of a scholar is a loss greater than deaths of all the people living in a city”**; **“People who hold the highest grade are those who make dhikr of Allâhu ta'âlâ”**; **“The most valuable people are scholars among the Believers”**; **“Dhikring is better than performing a nâfila (supererogatory) fast”**; **“Symptom of love of Allah is making dhikr of Him very much”**; **“Rasûlullah would make very much dhikr of Allâhu ta'âlâ”**; **“A person will make dhikr of his beloved one very much”**.]

As is seen, attaining the haqîqat of Islam definitely requires adapting yourself to the sûrat of Islam. For, all the kamâlât (perfections) of Wilâyat and Nubuwwat (Prophethood) have been established on the sûrat of Islam. A person who adapts himself only to the sûrat of Islam will attain the kamâlât of Wilâyat. And a person who adapts himself both to the sûrat and to the haqîqat of Islam will attain also the kamâlât of Nubuwwa. Later ahead we will, in-shâ-Allah, provide more clarification for this subject.

Attaining Wilâyat is achievable by endeavouring along a path of Tasawwuf. For attaining Wilâyat, i.e. for becoming a Walî, it is necessary to expel the mâ-siwâ from your heart. The **mâ-siwâ** are things other than Allah. That is, they are creatures, all of them. When all the mâ-siwâ are wiped out from the heart's eye as a kindness and favour from Allâhu ta'âlâ, so that even their names become forgotten, the grade attained has been termed **Fanâ**. The **seyr-i-il-Allah** has been completed now. Thereafter, effort will be made to attain the grade of **ithbât**, which is (also) called **seyr-i-fillah**. At this grade only the heart remembers Allâhu ta'âlâ. This grade is called **Baqâ** or **Haqîqat**. Grade of Baqâ is the end of Wilâyat. The sâlik who has attained the grade of Fanâ, in the former, and the grade of Baqâ, in Haqîqat, has attained Wilâyat and become a Walî. His nafs-i-ammâra has become mutmainna and saved from unbelief and denial; it is now pleased with its Rabb (Allâhu ta'âlâ), and its Rabb in turn is pleased with it. The wickedness and excessiveness in its creation are gone. Great superiors of Tasawwuf 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz' are said to have said that a nafs that has attained itmî'nân, (i.e. one that has become mutmainna,) has not become safe against excessiveness. A Persian couplet in English:

*“Mutmainna as a nafs may have become,
Its wickedness won't altogether be gone,”*

they have said, and added, that it is the jihâd carried on against the nafs that is meant by the expression 'great jihâd' used in the hadîth-i-sherîf, **“We are back from the lesser jihâd, and we are going to start the great jihâd,”** which the blessed Prophet uttered upon returning from a ghazâ (holy war). According to the kashf revealed to me the faqîr and to my conscientious understanding, those great people and I differ on this matter. Once the nafs has attained itmî'nân there will be, I find, no longer any excessiveness left in it. I see that it will be perfectly obedient to Islam. So much so that the nafs, like the heart that has become totally oblivious to the mâ-siwâ, will attain a state wherein it will see and know nothing but Allâhu ta'âlâ. It will no longer have any ambitions to occupy a position, nor will it ever rejoice over obtaining something. How could it ever be possible for it to disobey Islam or to be excessive or rampant? If they called its swerving as much as a hair's breadth from Islam before having attained itmî'nân 'excessiveness' or 'rampancy', they would be approved for having said so. Yet it would be out of the question for it to disobey Islam or be excessive or rampant after having attained itmî'nân. This faqîr [Hadrat Imâm Rabbânî means himself] made an in-depth study of the matter. I strove very hard to solve the enigma. Once the nafs has attained itmî'nân, excessiveness or rampancy as much as a hair's breadth becomes impossible for it. It has thoroughly surrendered itself to Islam, and all its wickedness is gone. It has annihilated itself for the grace of its Owner. It is out of the question for such a nafs to disobey Islam. When the nafs is pleased with Allâhu ta'âlâ and Allâhu ta'âlâ is pleased with it, how can it

ever be rampant? Someone rampant will not be pleased with. Can a nafs with whom Allâhu ta'âlâ is pleased ever do something to displease Him?

The expression, '**great jihâd (jihâd-i-ekber)**', used in the hadîth-i-sherîf (quoted above), to the understanding of this faqîr, may be the jihâd carried on against the body. For, the human body has been made of four different and irreconcilable substances. Each and every one of these substances has wishes different from those of the other three, and what its nature feels aversion towards polarly differs from the dislikes of the other three. Allâhu ta'âlâ, alone, knows the truth of everything. Man's sensuous desires originate from its body. His wrath and dislikes, as well, originate from his body. Animals do not have **nafs-i-nâtiqa**. They, too, have lust, anger, greed, and jealousy. With mankind, this jihâd will never come to an end. The nafs's attaining itmî'nân will not put an end to this jihâd. Nor will this jihâd come to an end when the heart attains the grade of Wilâyat. This jihâd in man supplies various benefits. It is thereby that the human body becomes cleansed and high grades in the Hereafter are attained. In worldly life the body is dependent on the heart. In the Hereafter the roles become exchanged, and the heart becomes dependent on the body. When man dies there starts his life in the Hereafter, and this jihâd comes to an end.

When the nafs attains itmî'nân as a kindness and favour of Allâhu ta'âlâ, it will become honoured with obedience to Islam, attain **Islâm-i-haqîqî** and the haqîqat (true, inner essence) of îmân. Every act done thereafter will be (done in) the haqîqat of Islam. When namâz is performed, it will be the haqîqat of namâz performed. When a fasting is observed, it will be the haqîqat of fasting observed. When hajj is performed it will be the haqîqat of hajj performed. This rule applies to obedience to all the other rules of Islam. As is seen, haqîqat through the first way is a passage between the sûrat of Islam and the haqîqat of Islam. Unless one is honoured with Wilâyat-i-khâssa, one will not be free from Islâm-i-mejâzî (metaphorical Islam) and attain Islâm-i-haqîqî (true, real Islam). [Islâm-i-mejâzî is to adapt oneself to the sûrat (appearance) of Islam, and Islâm-i-haqîqî is to become a real Muslim.] If a Muslim, as a gift from Allâhu ta'âlâ, attains the haqîqat (truth, true inner essence) of Islam and becomes honoured with Islâm-i-haqîqî, he may attain the grade called **kamâlât-i-Nubuwwa** by adapting himself fully to Prophets and becoming an inheritor of those Great People. He may plentifully avail himself of the blessings of that high grade. As the sûrat (outer appearance) of Islam is a blessed tree yielding the fruits of the kamâlât-i-Wilâyat, likewise the kamâlât of Nubuwwa are the fruits of the haqîqat of Islam which is like a blessed tree. The kamâlât of Wilâyat are the fruits yielded by the sûrat of Islam, whereas the kamâlât of Nubuwwa are the fruits yielded by the haqîqat of that sûrat. Hence, whereas the kamâlât of Wilâyat are the sûrats of the kamâlât of Prophethood (Nubuwwat), the kamâlât of Prophethood are the haqîqat of those sûrats.

It should be understood well that it is on account of the nafs that the sûrat

of Islam differs from the haqīqat of Islam. The nafs-i-ammāra of a person who has attained the sūrat of Islam retains its excessive behaviour and denial. When Islam's haqīqat is attained, the nafs becomes mutmainna and becomes honoured with being a Muslim. By the same token, the difference between the **kamâlât-i-Wilāyat**, which are like sūrats (appearances), and the **kamâlât-i-Nubuwwat**, which are like the haqīqats of those sūrats, originates from the (human) body. At the grade of Wilāyat the four different component substances making up the body retain their wishes and excessive behaviours. For instance, the energy, the power in the body of a Walī whose nafs has attained itmī'nân, carries on with its claim to be good and superior. Earthen substances maintain their wish to foster vices. The liquid and gaseous substances persevere with their physical and chemical properties and reactions. When the grade of the kamâlât-i-Nubuwwat is attained, all the substances in the body attain a state of equilibrium, so that they no longer have any traits of excessiveness and harmfulness. Rasūlullah's 'alaihī wa ālihīs-salātu wa-s-salām' blessed utterance, "**My Satan has become a Muslim**, that is, he has surrendered," may have been intended to inform about this state of equilibrium. For, devils exist inside of man as well as outside of him. The devil inside of man is the excess of his power and energy. An increase in man's energy begets pride and arrogance in him. And it is this trait of arrogance that is the basest of all wicked traits. Surrender on the part of the energy, and thereby its attaining salvation, wipes out this wicked trait from him.

Once a Walī has attained the **kamâlât-i-Nubuwwat**, both his heart and his nafs have attained itmī'nân. At the same time three different substances in his body and his energy have attained a state of equilibrium. In Wilāyat, however, partly only has the nafs attained itmī'nân, although it has been perfectly accomplished by the heart. We have said, "partly," about the itmī'nân of the nafs, which means, "more or less." For, perfect attainment of itmī'nân on the part of the nafs is realized in the aftermath of the state of equilibrium in the substances making up the body. It is by reason of this actuality that those great people have expressed their fears that when the substances in the bodies of people who have attained Wilāyat do not attain a state of equilibrium the nafs that has attained itmī'nân may resume its former (wicked) traits. Once the components of the body have attained a state of equilibrium it will never lapse back into its former state. As is seen, arguments on whether or not the nafs will return to its former vices are symptomatic of different viewpoints. Each and every Walī has made a statement reflecting the grade they have occupied.

Question: After the substances of the body have reached a state of equilibrium, so that they have no longer any traits disagreeable with Islam, how is a jihād against them to be carried on? Since a jihād against the nafs is no more carried on after it has become mutmainna, won't it likewise be unnecessary to make jihād against these substances?

Answer: The nafs's becoming mutmainna and the state of equilibrium attained by the substances of the body are unlike each other. When the nafs becomes mutmainna it becomes almost non-existent. As the five latîfas from the 'âlam-i-emr almost cease to exist, so does the nafs. Because the substances making up the body have to obey the rules of Islam as long as they stay in the world, they have nothing to do with 'sekr' and 'istihlâk'. Something that has undergone 'istihlâk', i.e. that does not have a self any longer, can no longer disobey the commandment or behave excessively. On the other hand, something that is still in the state of 'sahw', i.e. that is still in its senses, consciousness, sobriety, may behave in a manner disagreeable with the commandments. Such behaviour, which is not disagreeable with all the commandments, is of a variety of benefits. Under the kind and magnanimous protection of Allâhu ta'âlâ, this misbehaviour involves omitting only a few acts of mustahab, going no further. For that matter, jihâd is applicable against the substances of body that have attained a state of equilibrium. In contrast, jihâd against the nafs that has become mutmainna is not permissible. I explained these pieces of information with more detail in the first volume of Maktûbât, [the hundred and sixtieth letter,] which I wrote for my eldest son [Muhammad Sâdîq 'rahmatullâhi ta'âlâ 'alaihi', (1000, Serhend - 1025 [1616 A.D.] of plague, the same place). Please see that letter if there are any unclear points!

When, as a kindness and favour from Allâhu ta'âlâ, the grades of the **kamâlât-i-Nubuwwat**, which are the results and the fruits of the haqîqat of Islam, are transcended, progress is not achievable by endeavouring and adapting yourself to Islam. Anything attained at those grades is dependent only on a kindness and favour on the part of Allâhu ta'âlâ, the most merciful. Îmân and knowledge perform no function at these grades. All the gains are sheer kindness and grace of Allâhu ta'âlâ. These grades are very much higher and very much wider than the former grades. The nûrs that illuminate them are so resplendent that the likes of them do not exist in the former grades. These grades have been given only to those Prophets who are called **Ulul'azm** 'alaim-us-salawât-u-wa-t-teslîmât'. Also blessed with them are the very few chosen ones of their perfectly compliant followers.

Islam is the basis of all these high grades. It is the capital of all gains. Regardless of the number of the branches that a tree shoots out, and no matter how high a wall rises and how tall the buildings it carries, they cannot do without roots and foundations. They will always need roots and foundations. The storeys of an apartment building, regardless of the height of the floor, always need the ones beneath them. None of the floors can exempt itself from needing the lower floors. If one of the storeys is unsafe, all the upper storeys will be unsafe, too. One of them collapses, the uppers ones also will collapse. By the same token, Islam is necessary, always and at every grade. Regardless of a person's level, he, like anyone else, always needs Islam. If Allâhu ta'âlâ favours a slave

of His and he is promoted to a higher grade, what is attained will be the fruits of (special) love, rather than a special favour. This very high level of this grade has been reserved for Muhammad ‘alaih-salâm’, the final Prophet ‘alaihi wa ‘alaihim wa ‘alâ Âl-i-kullin-is-salawât-u-wa-t-teslîmât-u-wa-t-tehiyyât-u-wa-l-berekât’. Of those who fully adapt themselves to that exalted Prophet and follow in his footsteps, they choose a few and honour them with this blessing. [That highest grade appear in the shape of a villa in the ‘âlam-i-mithâl.] The villa looks very tall. Abû Bakr as-Siddîq, a perfect follower of that highest Prophet, appears in the villa, as the (spiritual) inheritor of the Propet. Hadrat ‘Umar-ul-Fârûq also has been honoured with that blessing. Also, Hadrat Khadîja and Hadrat ‘Âisha, two of the Blessed Mothers of all Believers, appear in that villa owing to the conjugal tie (attaching them to the cause of the entire creation) ‘radiy-Allâhu ta’âlâ ‘anhum ajma’in’. Allâhu ta’âlâ, alone, knows the truth of everything. Yâ Rabbi! Please have mercy on us! Please bless us with the right way! My valuable brother Shaikh ‘Abd-ul-Hayy, owner of ma’rifats, has been attending (our) sohbat for years. He is leaving for his homeland now. He has been given mastery of places thereabouts, which in turn necessitates a few lines whereby to inform you about it. The Ahlullah, [i.e. men of Allah, i.e. Awliyâ,] are a great blessing for the people of any place where they happen to be. They are great good news for their guidance to happiness. How lucky for those who know them and understand them!

[Imâm Rabbânî ‘rahmatullâhi ‘alaih’ states as follows in the ninety-seventh (97) letter of the first volume (of his great work entitled Maktûbât): “Man’s creation has been intended for worship. And worship has been intended for attaining yaqîn, i.e. true îmân. The word ‘**hattâ**’ in the last âyat-i-kerîma of Hijr Sûra means, in all probability, ‘for’. Îmân obtained before performing acts of worship is, in a way, an image of îmân. Worshipping will produce true îmân. **Wilâyat**, i.e. being (a Walî or) Awliyâ, means Fanâ and Baqâ. Fanâ means ‘eviction of things disliked by Allâhu ta’âlâ from the heart; the heart’s no longer containing them’. Baqâ means ‘the heart’s containing things that Allâhu ta’âlâ likes and approves of’.” Worship means to adapt oneself to the way, sunnat, of the Messenger of Allah. This way is termed **Islam**. Adapting oneself to Islam entails having îmân as taught by the scholars of Ahl as-sunnat, doing the commandments of Allâhu ta’âlâ, and avoiding the harâms and bid’ats. The worst one of the harâms is (violation of) a qul’s (human being’s) right(s). State officials should take utmost care to avoid this catastrophe. They should administer justice, avoid being duped by the British villains, who are Islam’s arch enemies, avoid indulging into pleasures at times of peace, provide the weaponry possessed by the enemy, and educate the people in areas such as medicine, trade, agriculture, arts, and warfare. These things are learned from a true scholar. That scholar is called a **murshid**. A murshid must be found and these things must be learned from him. If a murshid cannot be found, they

must be learned from a murshid's books. A murshid's sohbat, or books, is the greatest blessing. It is the cause of eternal happiness. One loves this cause very much. A widely-known hadith-i-sherif reads: **“Loving the benefactor is congenital in the human nature.”** The more a person loves their murshid the more fayz will they receive from the murshid's heart. They will attain the grade of Fanâ and improve to a state wherein they will be performing their acts of worship with ikhlâs. All they do will be dhikr. One will attain the grade of Fanâ by dhikring through one's heart as well; yet Fanâ will be attained more rapidly by way of the fayz coming into one's heart.]

EPISTLE - 53

This letter was written to a shaikh [Shaikh Abd-us-Samad Sultan-pûrî]. It informs that arrogance and contempt are illnesses:

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His whom He has chosen! You ask: “When I do riyâdat and pray, my nafs swells with importance. He thinks there is noone to be as pious and as good as he is. When I do something incompatible with the Sharî'at, I consider myself needy, incapable. What is its medicine?” O my brother who has attained Allah's blessing and favour! Feeling oneself needy and incapable, which you describe as the second mood, is a result of repentance, a great blessing. If you do not repent having sinned - may Allâhu ta'âlâ protect us - and if sinning comes sweet to you, you will become an insistent and addicted sinner. Repentance is a part of tawba. Insisting on committing venial sins will cause grave sins. And insisting on grave sins will lead one to disbelief. That second state of yours is a great blessing. Thank Allâhu ta'ala for it so that your repentance will increase and will protect you against actions unsuitable with the Sharî'at. The seventh âyat of Ibrâhîm Sûra purports, **“If you thank Me, I shall increase My blessing!”** The first kind of state which your nafs is sometimes in is pride; that is, it is self-arrogance based on having worshipped. Arrogance is a horrible poison. Being a fatal disease, it does away with worships and goodness. It is like fire burning the wood. Pride originates from liking one's worships, from deeming them well done. Its medicine is to do the opposite. For doing this, one should see one's good deeds as deficient, consider one's secret defects in them, and thus realize that one's worship is defective and badly done. In fact, one should find them likely to be disliked and refused. A hadith states, **“There are many people who read the Qur'ân, but the Qur'ân accurses them.”** Another hadith states, **“There are many people who fast but their fast is no more than suffering hunger and thirst.”** One should not think that there is nothing wrong with one's worship or good deeds. If one reflects on the matter a little, with the help of Allâhu ta'âlâ one will find it all badly done. One will not even sense any smell of beauty. Can pride ever exist in such a person? Can the nafs be content with itself? When a person finds his deeds and worships

defective there will be an increase in their value. They will become worthy of acceptance. Strive to see your good deeds so, lest you should feed your own ego. Otherwise, it will yield very bad consequences. Only those whom Allâhu ta'âlâ likes can escape such a disaster. A person who has attained the blessing of finding his worships and good deeds faulty and defective will be in such a mood that he will think that the angel on his right shoulder, who has been appointed to write down his good deeds, has been writing nothing. For, he cannot see himself doing any goodness for the angel to write. And he thinks that the angel who writes down his bad deeds on his left shoulder has been writing ceaselessly. For, he sees that all the things he does are bad and unworthy. An ârif who has attained to this state is blessed with a blessing which not everybody can understand or describe. Translation of a Persian line:

At this point, the point of the pen broke.

Salâm to those who are on the right way!

[Some people who have not understood Islam and some enemies of Islam say that Muslims are selfish, egoistic and arrogant. To those who perform namâz they say, "Instead of performing namâz in order to escape Hell, get up and serve people." Above we have explained very well that the Islamic dîn is not a dîn of egoism, and that those who are not egoistic are dearer. As for performing namâz, Muslims, contrary to what the ignorant think, do not worship in order to escape Hell or to attain to comfort. They worship because it is Allah's command, because it is a duty. "Duty is to do what is commanded by the commander and not to do what he prohibits." If two commanders' orders do not agree, the superior commander's order will be done. Even in the military the primary duty is to do the superior commander's order. In order to deceive youngsters, the enemies of the dîn say, "Duty is sacred. Duty first, and namâz later." Yes, duty is even more sacred than they think it is. But the primary duty is to do the command of the most superior commander. The most superior commander is Allâhu ta'âlâ. The first duty, therefore, is namâz. No superior, no commander, no ranking officer should change this duty. One should perform namâz during the breaks, in dormitories or - if there is no other way - even in restrooms. However, the best thing to do is not to work with such black and stony-hearted enemies of the dîn and to stay away from them. Surely, Allâhu ta'âlâ will give a Muslim more sustenance through some other way. Imâm-i Ghazâlî says in his book **Kimyâ-i Sa'âdat**, "There will be no fertility in a job that hinders the namâz or makes it difficult. There is abundance in those jobs that are convenient for the namâz." He says on the seventy-ninth page, "Rasûlullah states, '**Muslim means a person who does not harm Muslims with his hand or tongue.**' Each Muslim should be so. A hadîth states, 'Of you, the one with the most perfect îmân is the one with the most beautiful moral character.' " As it is seen, even îmân is measured with morals, with being useful to others. In my work **Islâm Ahlâkı**(Islamic Morals), published

in Turkish in 1981, the good manners Muslims should develop are written in detail. When performing namâz a person extends salâms to all Believers and prays for them. But he who does not perform namâz trespasses on this right of Believers. Then, performing namâz is not egoism, but it is benefaction. And it is cruelty not to perform namâz.]

EPISTLE - 54

There are seven grades in following Rasûlullah ‘sall Allâhu ‘alaihi wa sallam’. The first one is to learn, believe and do the rules of Islam. All Muslims’, savants’, zâhids¹ and ‘âbids² following Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ are in this grade. Their nafs³ have not fully believed Allah or surrendered to Allah. Allâhu ta’âlâ, with His greatest pity, accepts the belief that is only in their hearts.

The second grade is to follow, besides performing the commandments, all the instructions and habits of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ and to purify the heart from evil inclinations. People who walk on a path of Tasawwuf are in this grade._

The third grade involves conforming oneself to all the states, spiritual pleasures, and things that come to the heart and which occurred to Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. This grade is obtained in the rank which Tasawwuf calls **wilâyat-i khâssa**. Here, the nafs, too, believes and obeys and all acts of worship become real and perfect.

The fourth level consists of being real and faultless in all auspicious deeds as well as in all acts of worship. This is peculiar to the great ones who are called ‘Ulamâ-i ‘râsikhîn. These savants with perfect knowledge understand the deep meanings and denotations in the **Qur’ân** and hadîths. Such were the Ashâb ‘radiy-Allâhu ta’âlâ ‘anhum ajmâ’în’ of all Prophets. The nafs of all of them has become an obedient Believer. Blessings of this sort falls to the lot of either those who advance in a path of Tasawwuf and Wilâyat or those who obey all the sunnats and abstain from all the bid’ats. Today, bid’ats have invaded the entire world, and sunnats have been lost; so much so that it is beyond possibility to recover the sunnats and adhere to them and to save oneself from this ocean of bid’ats. However, customs cannot build up the religion or the Ahkâm-i-islâmiyya, no matter how widely they have settled and spread or how beautiful they look. Things that are harâm or cause disbelief can never be halâl or jâiz (permitted), even if they are customarily done or used. [This means that to reach this grade it is obligatory today to advance along a path of

1 Those people who do not set their hearts on worldly possessions.

2 People who try to perform all kinds of worship.

3 A malignant force in man that forces him to do what Allah prohibits and not to do what Allah commands.

Tasawwuf. In the early centuries of Islam it was easy to follow all the sunnats. There was no specific need for Tasawwuf then.]

The fifth grade is to adapt oneself to the perfect, high qualities peculiar to Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. These qualities cannot be obtained through knowledge or by worshipping. They are attained only as a blessing from Allah. In this grade are great Prophets ‘salawâtullâhi ta’âlâ ‘alaihim ajma’in’ and very few great ones of the Ummat of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’.

The sixth grade is to adapt oneself to the perfect qualities of mahbûbiyya and ma’shûqiyyat^[4] in Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. This is peculiar to those whom Allâhu ta’âlâ loves very much; it cannot be obtained through blessings; muhabbat (love) is necessary.

The seventh grade involves all the motes of a man’s body adapting themselves to him. The follower is so similar to the one followed that a state of imitation no longer exists. He, too, as if like Rasûlullah, takes everything from the same source.

EPISTLE - 55

All the rules of Islam are derived from the **Qur’ân**. The **Qur’ân** incorporates within itself all the rules contained in the heavenly books sent to all Prophets ‘salawâtullâhi ‘alaihim’ and even more. Those with blind eyes, little knowledge and short brains cannot see this fact. These rules in the **Qur’ân** are of three types.

Men of reason and knowledge can easily understand the first type of rules through the verse, through the signal, through the denotation, through the inclusion, through the necessitation and through the conclusion of the **Nass**. That is, every âyat has various meanings and edicts with respect to its sentence, signal, denotation, inclusion, necessitation and conclusion⁵. (Nass) means âyats and hadîths with clear and obvious meanings.

4 To receive the hidden blessings that are given to the Darling himself, Rasûlullah.

5 To understand this point more clearly an example must be given: An âyat of the Qur’ân declares: “Do not say, ‘Ugh!’ to your parents!” What this âyat points out through these words is:

1- The verse (**ibârat-i-nass**): Do not use this word “ugh!” towards your parents.

2- Signal (**ishârat-i-nass**): Do not use the words that will hurt your parents’ hearts. This is what this âyat points out through these words.

3- Denotation (**delâlat-i-nass**): Do not do anything that may hurt your parents’ hearts.

4- Inclusion (**mezmûn-i-nass**): Do not beat or kill your parents.

5- Necessitation (**iltizâm-i-nass**): Do favours to your parents.

6- Conclusion (**iktizâ-i-nass**): Offending your parents causes disasters; pleasing your parents causes happiness. Six types of meanings, as exemplified above, have been derived from each âyat that communicates rules.

The second type of rules in the **Qur'ân** cannot be understood clearly. They can be derived through ijtihād[1] and istinbât[2]. In the ahkâm-i ijtihâdiyya (rules of the second type that can be understood through ijtihâd), any one of the Ashâb-i kirâm could disagree with the Prophet. Yet these rules could not have been defective or doubtful during the time of our Prophet because if a wrong ijtihād was formulated, Hadrat Jebrâil would descend and the wrong ijtihâd would immediately be corrected by Allâhu ta'âlâ. Thereby, right and wrong were immediately differentiated from each other on the spot. However, rules that were derived after our Prophet 'sall Allâhu 'alaihi wa sallam' honoured the next world were not so, and the correct and incorrect ijtihâds remained mixed. It is for this reason that it is necessary both to practise and to believe the rules that were derived during the time of Wahy[3]. It is necessary to practise the rules that were derived after our Prophet also. Yet it does not spoil one's îmân to doubt about an ijtihâd on which there has been no ijmâ[4]. The third group of rules in the Qur'ân are so profound, so well hidden that human power falls short of understanding and deriving them. They cannot be comprehended unless they are explained by Allâhu ta'âlâ. And this fact has been shown and explained only to our Prophet 'sall Allâhu 'alaihi wa sallam'. It has not been explained to anybody else. These rules also are derived from the **Qur'ân**, yet since they have been explained by the Prophet 'sall Allâhu 'alaihi wa sallam', they are called **Sunnat**. Concerning the rules of the first and third types, nobody can disagree with the Prophet. All Muslims have to believe and follow them. But on the ahkâm-i ijtihâdiyya, every mujtahid[5] has to follow the rule that he has derived. He cannot follow the rules of other mujtahids. A mujtahid cannot say that another mujtahid has been wrong, or that he has deviated from the righteous way on account of his ijtihâd. For each mujtahid, his own ijtihâd is correct and right. Our Prophet would command his Sahâbîs whom he sent to distant places to act in accordance with the rules of the **Qur'ân** on matters they would be confronted with, but in case they could not be found in the **Qur'ân**, to look them up in hadîths, and in case they could not be found there, either, to act in accordance with their own understandings and ijtihâds. He would forbid them from following others' inferences and ijtihâds, even if others were more learned and greater than themselves. No mujtahid, none of the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ 'anhum ajma'in' ever anathemized another mujtahid or Sahâbî on account of their ijtihâd or called their ijtihâd 'wrong'. They did not utter such evil terms as 'sinner' or 'aberrant' about those who disagreed with them.

The greatest of the mujtahids succeeding the Ashâb-i kirâm 'radiy-Allâhu ta'âlâ anhum ajma'in' is Imâm-i a'zâm Abû Hanîfâ 'radiy-Allâhu 'anh'. This great leader had wara' and taqwâ in everything he did. In everything he did he followed our Prophet in the fullest sense of the word. He reached such a high grade in ijtihâd and istinbât that no one else could be compared with him.

[There had been people before him who were more learned and greater than he. Yet during their lifetimes aberrations had not spread; therefore, they had not prepared gauges to differentiate what was correct from what was incorrect. Instead they had dealt with more valuable matters.]

Hadrat Imâm-i Shâfi⁶ said: “All mujtahids are Imâm-i A’zam Abû Hanîfa’s children.” He said so because he understood something of the genius of this great leader of ijtiâh. Hadrat ’Îsâ (Jesus), after descending from heaven in a time close to the end of the world, will act in accordance with Hadrat Muhammad’s religion and will derive rules from the **Qur’ân**. Hadrat Muhammad Pârisâ, one of the great Islamic savants, says: “All the rules which such a great Prophet as Hadrat ’Îsâ will derive through ijtiâh will be in agreement with the rules in the Hanafî Madhhab; that is, they will conform with the great leader’s ijtiâh.” This shows how accurate and how correct the great leader’s ijtiâh is. The Awliyâ⁷ said that they saw through the heart’s eye that the Hanafî Madhhab was like an ocean, while the other Maddhabs were like small rills and brooks. Hadrat Imâm- A’zam Abû Hanîfa surpassed everybody also in following the Sunnat in his ijtiâh, and he took even Mursal hadîths as well as Musnad⁸ hadîths as documents. He also held the words of the Ashâb-i kirâm superior to his own understanding and findings. He understood better than anybody else the greatness of the grades which the Ashâb-i kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’in’ had attained by having the honour of being together with our Prophet ‘sall Allahu ’alaihi wa sallam’. No other mujtahid was able to do so. Those who say that Imâm-i A’zam derived rules from his own mind, that he was not dependent upon the **Qur’ân** and hadîths are disparaging millions of Muslims, who have been worshipping for centuries on the earth, with having been on a wrong and fabricated path and even with having been outside of Islam. Only block-headed and ignorant people who are unaware of their own ignorance or the enemies of Islam, who want to demolish, to spoil Islam, will say something of this sort. A few ignorant people, a few zindiqs, memorizing a few hadîths and presuming that Islam is no more than that, deny the rules of which they have not heard and of which they have no knowledge. Yes, an insect that has remained in the cavity of a rock will consider the earth and the sky as consisting of only that hole.

The chief of the Ahl-i sunnat and the founder of Fiqh is Imâmi â’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaihi’. Three-fourths of the rules of Islam that are being practised all over the world belong to him. He has a share also in the remaining one-fourth. He is the host, the chief of the family in the Islamic religion. All the other mujtahids are his children.

6 The leader of the Shâfi’î Madhhab, which is one of the four righteous Madhhab in matters pertaining to Islamic practices

7 Person or persons whom Allah loves.

8 Kinds of hadîths are explained in the sixth chapter of the second fascicle of Endless Bliss.

[All the rules which a mujtahid has derived are called a **Madhhab**. As of today, out of hundreds of Ahl-i sunnat Madhhabs, only four Imâms' Maddhabs have been transferred into books, and the others have been partly forgotten. The names and the (Hijri) dates of the deaths of the four Imams are: Abû Hanîfa 150, Mâlik bin Enes Asbahî 179, Muhammad Shafi'î 204, and Ahmad bin Hanbel 241. Non-mujtahids have to follow one of these four Madhhabs in all their practices and acts of worship. This means to say that our Prophet's 'sall Allâhu 'alaihi wa sallam' way is the way shown by the **Qur'ân**, and the hadîths, i.e. by the (two sources called the) Sunnat; and by the ijtihâd of the mujtahids. Besides these three documents, there is the **Ijma'-i Ummat**, which is, as is written under the subject of 'Imprisonment' in **Ibni 'Âbidîn**, the words of the Ashâb-i kirâm 'rahmatullâhi ta'âlâ 'alaihim ajma'in' and those of the Tâbi'in⁹. That is, they are the things which none of them rejected or denied upon seeing them. The Shiites' claim in the book **Minhâj-us-sâlihîn** is not correct. They say that it is not permissible to adapt ourselves to a dead person.]

Islamic religion has reached us through these four sources. These four sources are called "**Adilla-i shar'iyya**." Everything outside these sources are bid'ats, irreligiousness, and falsities. The inspirations and the kashfs that occur to the hearts of great men of Tasawwuf [see articles 35 and 40, respectively] cannot be proofs or documents for the rules of the Ahkâm-i-islâmiyya. (Kashf will be explained in the following pages.) Correctness of kashfs and inspirations is judged by their compatibility with the Ahkâm-i-islâmiyya. A Walî who has attained a high grade in Tasawwuf or Wilâyat has to follow a mujtahid, like Muslims in lower grades. The Awliyâ such as Bistamî, Junayd, Celâleddîn-i Rûmî and Muhyiddîn-i Arabî were raised in rank by adapting themselves to a Madhhab as everybody else did. Adhering to the rules of the Ahkâm-i-islâmiyya is like planting a tree. The knowledge, the ma'rifat, the kashfs and tajallîs, the divine love and muhabbat-i dhâtiyya¹⁰ that occur to the Awliya are like the fruits of this tree. Yes, the purpose in planting the tree is to get the fruit. But, it is necessary to first plant the tree for obtaining the fruit. That is, unless there is

9 A person who saw the Prophet at least once when the Prophet was alive is called a Sahabî. It goes without saying that a disbeliever could not be a Sahabî or Ashâb. Ashâb means Muslims who saw the Prophet at least once. All of the Ashâb are called Ashâb-i-kirâm. When we say Ashâb-i-kirâm, we mean all the Muslims who were with him, spoke to him, listened to him, or, at least, saw him. If a person did not see the Prophet, but if he saw one of the Ashâb-i-kirâm, he is called a Tâbi'. The plural form of Tâbi' is Tâbi'in. When we say the Tâbi'in, we mean all the Muslims each of whom saw at least one Sahabî at least once. A person who saw one of the Tâbi'in is called Taba'-i-tâbi'in. When we say Salaf-i-sâlihîn, we mean the Ashâb-i-kirâm, the Tâbi'in and the Taba'-i-tâbi'in.

10 Love for only Allah without including His Attributes. Divine love is love for Allah together with His Attributes. Please see the sixtieth chapter of the current book, and also the forty-first and the fiftyseventh chapters of the third fascicle, and the thirty-second chapter of the sixth fascicle, of **Endless Bliss**.

îmân and the rules of the Ahkâm-i-islâmiyya are performed, there can be no Tasawwuf, tarîqat or Awliyâ. Those who claim so are zindîqs¹¹ and irreligious people. We should beware from such people more than we would do from a lion. A lion will only take away our life. But such people will take away our faith and îmân. [It is written in the book **Maraj-ul-Bahrayn**, which quotes Ahmad Zerrûq as saying that Imâm-i Mâlîk ‘rahmatullâhi ta’âlâ ‘alaih’ said: “Anybody who dives into Tasawwuf without learning Fiqh becomes a zindiq; and anybody who learns Fiqh and yet is not aware of Tasawwuf, goes astray; but those who obtain knowledge of both Fiqh and Tasawwuf attain the truth. Anybody who learns Fiqh correctly and who tastes the sweetness of Tasawwuf becomes a ‘perfect kâmil’.” All the early men of Tasawwuf were in the Madhhab of a scholar of Fiqh before they attained perfection. The statement, “People of Tasawwuf don’t have a Madhhab” does not mean that they left their Madhhabs, but rather it means that they knew all the Madhhabs and that they always observed the rules of all of them. They performed their duties in accordance with what was best and what was on the safe side. Junayd-i Baghdâdî was in the Madhhab of Sufyân-i Sawrî; ‘Abdul Qâdir Geylanî was a Hanbalî; Abû Bakr Shiblî was a Mâlîkî; Imâm-i Rabbânî and Jarîrî were in the Madhhab of Hanafî; Harîs-i Muhasibî was a Shâfi’î ‘qaddasallâhu ta’âlâ asrârahum’.]

EPISTLE - 58

This letter, written as a response to Muhammad Taqiy, gives information about the ‘Âlam-i mithâl and states that metempsychosis is not true and that human souls do not transmigrate; it also explains what kumûn and burûz mean:

Praise be to Allâhu ta’âlâ, who is the Creator and the Owner of all classes of beings, and salâms to Hadrat Muhammad, who is the highest of His Prophets, and to all his absolutely pure relatives and Ashâb! We have been honoured with reading your valuable letter, a work of your good thoughts and beautiful moral character. May Allâhu ta’âlâ protect you against all faults and defects! You ask about Shaikh Muhyiddîn-i Arabî’s ‘quddisa sirruh’ quoting a hadîth in his book **Futuhât-i Makkiyya**. Our Prophet ‘sall Allâhu ‘alaihi wa sallam’ says in this hadîth: **“Allâhu ta’âlâ created a hundred thousand Âdams.”** Muhyiddîn-i ‘Arabî ‘rahmatullâhi ‘alaih’ writes a few things which he has seen in the ‘Âlam-i mithâl and says: “As I was making a tawaf around the Kâ’ba, there were some people by my side. I did not know them at all. While performing tawaf they recited two Arabic couplets. The meaning of one of the couplets was:

As you do now, we for years

All visited this residence.

11 A person who endeavors to defend and spread his own thoughts under the name of Islam, though they are, in fact, incompatible with Islam.

“Upon hearing the couplet, it occurred to me that those people might be from the ‘Ālam-i mithâl. As I was thinking so, one of them looked at me and said, ‘I am one of your grandfathers.’ I said, ‘How long has it been since you died?’ ‘More than forty thousand years,’ he replied. Being astonished at these words of his, I said, ‘Historians say that not even seven thousand years have passed since Ādam, the first father of human beings’. He said, ‘Which Ādam ‘alaihis-salâm’ are you talking about? I am one of the sons of Ādam, who lived at a time very much earlier than seven thousand years ago’. When hearing this, I remembered the hadîthi-sherîf mentioned above.”

[An important note: Ancient astronomers said that the age of the globe, i.e., the duration of time from its creation until its end, was equal to the number of planets around the sun in terms of thousands, that is, the earth was seven thousand years old; for they thought that the number of planets was seven. The seven thousand years that is written in many history books and that has been transferred into some religious books originates from this. Some of them said that the earth’s age was equal to the number of constellations, twelve thousand years, and others said it equalled three hundred and sixty (360, the number of meridians) thousand years; these three estimations are no more than suppositions and theories.

Hadrat Idris (a Prophet) said, “We did not know the world’s age though we were Prophets.”

The earth’s age is written as (360000x360000), that is, a hundred and twenty-nine billion and six hundred million years, in the book entitled **Mukhtasar**, which ‘Abd-ul-Wahhâb-i Sha’ranî ‘quddisa sirruh’ outlined from **Tazkira** by Abû ‘Abdullah-i Qurtûbî, a great Andalusian savant.

Today’s scientists estimate that the age of the earth is not less than four billion and five hundred million years, through a method called ‘radioactive age dating’ (or ‘radiometric dating’); scientists make such estimations by comparing the amounts of lead and uranium minerals existing in the ore of pitch-blende in strata now and estimating the time which is necessary for the formation of so much lead out of the amount of uranium that has decayed into lead and the existing amount of uranium, by means of the decay constant of Uranium1.]

My dear son! The information which Allâhu ta’âlâ has bestowed upon the lot of this faqîr [Imâm-i Rabbânî refers to himself] is as follows: The Ādams who lived before Hadrat Ādam, who is the first man and the first Prophet, were all in the ‘Ālam-mithâl. They were not in the ‘Ālam-i shahâdat. There was only one Ādam in the ‘Ālam-i shahâdat, i.e., in this world of matter which we see, and he was a Prophet. Angles prostrated themselves before him. Allâhu ta’âlâ had made a man’s statue from sticky mud and had changed it into flesh and bones.

[As we know today, Allâhu ta'âlâ changes earthen substances, nitrates and phosphates, into proteins in the factory of plants, and changes these vegetable proteins into flesh and bones and limbs in an animal's body. Not only can science realize this today, but also with the help of substances which we call catalysts, we can conduct chemical reactions quickly, in a second, that normally takes years. While men can do thousands of years of work in a moment, and as we know that Allâhu ta'âlâ changes earthen substances into substances of flesh and bones in a few years, it is easy to realize through science that He can do it in a moment as well. Just as Allâhu ta'âlâ changed earthen substances into organs in a moment, attached the soul to the body and created Âdam, the first man, so moment, will make men's bodies, and will give these bodies the souls that existed. A person's dying means the soul's leaving the body. The soul does not die. On the Day of Rising, together with everything else, the souls will be annihilated and then they will be recreated. Today, an intelligent person who can realize Allah's power well through the branches of science, such as physics, chemistry, physiology and astronomy, can also realize easily as a scientific fact that Hadrat Âdam and all men and animals will be brought out of the soil on the Day of Rising. A century ago, Muslims believed this without any understanding. But today, we see it as a simple scientific fact and believe it without needing further proof.¹²

Allâhu ta'âlâ created Paradise and Hell and declared that He would fill both of them with people. For this reason, since Hadrat Âdam, who was the first man, the earth has always had on itself Believers and disbelievers, who have quarreled with each other. The irreligious have worshipped the things which they have invented, but the Believers have adapted themselves to the Prophets and Books revealed by Allâhu ta'âlâ. Contrary to what some historians suppose and what is seen in some motion pictures prepared by enemies of Islam, our ancient predecessors were not uncouth, wild and naked people lacking knowledge and science. Yes, among the ancient peoples there were those who lived ignorantly and simply, as they do today in the deserts of Asia and Africa. Even in the forests of America savage people live like those of the Bronze Age. But neither all of today's people nor all of the earlier people can be said to be savages only for this reason. Hadrat Âdam 'alaihissalâm' and those who followed him lived in cities. They knew how to read and write. They had such crafts as blacksmithing, making threads, weaving clothes, farming and making bread. Hadrat Âdam, whose age and stature could not be known exactly, lived for a thousand years and became a Prophet when he was five hundred years old according to a report. Allâhu ta'âlâ sent him ten books. Hadrat Jibrâil 'alaihissalâm' came to him twelve times. In these books, the things to be believed, dictionaries in different languages, to perform salât once a day, [morning salât, as is written in the book entitled *Ibni 'Âbidîn*,] to make a ghusl, to fast, not to eat

12 Please see the book entitled **the Rising and the Hereafter**.

lesh, blood, pork; many branches of crafts, knowledge of medicine, medicinal substances, arithmetics and geometry were included. In fact, they minted gold money, operated mines and made tools. The **Qur'ân al-kerîm** communicates clearly that Hadrat Noah's ship moved with the force of the steam from its boiler that was heated by means of fire. Not based on any document or observation but for the sheer purpose of denying religions and belittling Prophets, some historians say that the people of ancient civilizations were savages and that they did not know anything. Thereby, they try to misrepresent each of the Prophets, such as Âdam, Shist [Shît] and Idris 'alaihimussalâm' as if they were from a silly tale or a superstition, and thus to train Muslim children as irreligious and faithless people.

Another group of the enemies of religion pretend to be scientists, and broadcast their corrupt thoughts in the disguise of science. For example, they say such things as, "The cell, which is the building stone of all living things, happened incidentally by itself, and then in the process of time there came into being small plants and animals in the sea, then those on land, and finally it evolved into man." Thus, they mean to say that Hadrat Âdam was not created from the soil, that the **Qur'ân al-kerîm** and other heavenly books are fairy tales [May Allah protect us against such belief!], and that it would be contrary to science to believe in the existence of the Supreme Power, who created the first living thing. These kinds of disbelievers are called **Dahrî**. Those Dahrîs who present themselves as Muslims are called **Zindiqs** and **Science fanatics**.

How wretched these sham scientists are! Yes, the physiologist Haldene suggested the probability that "Millions of years ago, in hot seas, affected by the ultraviolet rays coming from the sun, inorganic gases turned into organic compounds and, at the same time, the first molecule with an equiproductive quality, that is, the cellular molecule that changes food substances into living forms like itself, was constructed incidentally by itself." But, this is a hypothesis, not an experiment, not even a theory. Today there is no information or even a theory showing how a molecule with an equiproductive quality is constructed. Scientific knowledge is the knowledge of observation and examination. A scientific fact is first observed with organs of perception or with the tools which enhance them, and the causes of this fact are conjectured. Then, this fact is experimented on again, and the effects and roles of these causes are confirmed. If the cause of an event and the way it has happened are known, we believe it. But there are also events the causes of which cannot be understood through experimentation. Many ideas are put forth as their causes. These ideas are not certain. Also, different people may interpret a single event differently.

A hypothesis is a general idea which is suggested as a possible explanation of various known events that share the same starting point. A theory is a hypothesis that is determined to be seemingly the most appropriate explanation of certain events among various hypotheses after a process

whereby a number of events and thence new events are arrived at, and those new events are studied on the basis of experience. Perfection of a theory is assessed by how few hypotheses it relies on and at the same time how many events it can explain. Haldene's idea is a hypothesis after all, and is very far from being a theory. If people do not remain in that grade and acquire correct knowledge about how the first living creatures were created, it will be useful for Islam, not harmful. All living beings as well as lifeless ones were nonexistent and were created later. Allâhu ta'âlâ declares: **“Research how I created everything and see the order, the delicacy in My work! Thus believe in Me and in the fact that My Power and Knowledge are infinite!”** Yes, the enemies of religion not only say that the first living things came into existence by themselves, but they also proclaim that the solar system, stars, and various physical, chemical and biological events all came into existence by themselves. Ahl-as Sunnat savants gave them the necessary answers in thousands of their books, thus silencing them all. They proved with evidence that they are wrong. Our religion declares that Hadrat Âdam was created from sticky mud. It does not explain in what manner other animals and plants were created. How can Haldene's hypothesis harm the religion then? Allâhu ta'âlâ, alone, moves, makes, and creates everything, and it makes no difference who says so, Haldene or Darwin or Ibni Sînâ (Avicenna) being no exception. All forms of energy are manifestations of His Power.

What undermines the î mân is to hold the belief that events happened by themselves and to say that animals evolved from one another, initially from one-celled organisms to higher structures and finally to man; science does not prove it true, nor do scientists say so.

A passage from the book **Tahâfut-ul-Falâsifa** by Imâm-i Ghazâlî has been translated from Arabic into Turkish and has been written in the forty-fifth page of the book **Ma'rifatnâma**. It is stated in **Ma'rifatnâma**: “Scientists' words are of three types. Their words of the first type explain the facts which scientific experiments have discovered. Though these words of theirs agree with Islam, their wording is wrong. For instance, they say, ‘Nothing can move by itself. There is a power which makes everything move. This power is a natural force. Everything is made by nature.’ Islam, however, says, ‘Nothing can move by itself. There is a power that makes every object move. This power is Allah's power. Everything is made by Allâhu ta'âlâ.’ It can be understood that Islam and science agree on the same thing; there is only one difference: appellations. We do not object to these words of theirs. Only, we admit them only after altering the names. Their words of the second type are about things which Islam does not explain, but commands: ‘Research and find out!’ Whether we believe their words of this type or not, it does not cause the î mân to be lost. For example, they say that a lunar eclipse is a result of our earth coming between the sun and the moon, and they can predict its time, for the moon looks very bright when

it is facing the sun. When the earth's shadow is cast on the moon, it becomes obscure and indistinct, being unable to receive any light from the sun. And a solar eclipse is caused by the moon coming in between the earth and the sun, and thereby obstructing the sun from being seen from the earth. They say that a lunar eclipse takes place in the middle of the Arabic months, and a solar eclipse happens on the first or the last night of a month. [The sun, earth and moon are sphericalshaped, like a water melon, and they all move in the first heaven. Ancient physicists said that each of the seven planets was in one heaven. On the other hand, it is declared in Sûrat-ul-Mulk that all the stars are in the first heaven, which contains the earth, too.] We will not contradict the scientists in this second group of their views, either. A person who objects to them by saying that Muslims should not believe such words as these will have striven to harm the religion and to demolish Islam. If a person says that they do not agree with Islam, while the rules and experiments of arithmetics, physics and chemistry prove that these words are correct, scientists will doubt the correctness of Islam, thinking that Islam disagrees with science, instead of doubting that person's words. It has been experienced that the harm done by an ignorant person who attempts to support Islam by way of silly argumentation is worse than the harm done by those who attack Islam systematically." [Also, Muhammad 'Uthmân Efendi of Medina, in his book **Basîrat-us-sâlikîn**, printed in 1341 (1923 A.D.) in Istanbul, rejected the rotation of the earth by rejecting some sahîh hadîths on the surmise that they were mawdû'. He misguided younger generations. In contrast, in many books, Islamic scholars, for instance Abû Bakr Râzî in his books **Kûriyat-ul-Ard** (Kûriyet-ül-Erd) and **Sharh-i Mawâqif**, proves that the earth is a rotating spherical globe. Fiqh scholars have established rules on this fact. The sacred meaning of the 22nd âyat of Sûra Baqara is: **'Your Rabb has made the earth just like a bed for you.'** **Tafsîr-i Azîzî** says: 'He made it calm and motionless for you to sit and to sleep on.' The sacred meaning of the fifteenth âyat of Sûra Nahl is: **'I put the mountains on the earth lest it would shake you.'** **Tafsîr Sâwî** explains this as follows: 'He created the mountains lest the earth could move and cause you trouble.' And the book **Baidâwî** says: 'Before the creation of the mountains, the earth was a globe without any rocky areas on its surface. While rotating or during any other movement it would shake. When the mountains were created, they prevented it from moving, trembling, and shaking.' 64th âyat of sûra Mumin purports: **'Allah is He who made the earth a resting-place¹³ for you.'** **Shaikhzâda** says: 'Abdullah ibni 'Abbâs said that a resting-place means a halting place, a station.' It is seen that the âyats of Qur'ân al-kerîm and the tafsîr boks inform us that the surface of the earth is like a saddle, a mattress, motionless and comfortable. It will not be true to deduct that the earth is motionless and, therefore it does not rotate on its axis or that it does not move around the sun. Today, these two movements

13 'Qarâr' is the (Arabic) word used the original text (of the Qur'ân alkerîm).

of the earth are known for certain and calculation of prayer times are based on those two movements, (i.e. rotation and revolution.) Please see the twenty-third chapter of the fifth fascicle of **Endless Bliss**.] Imâm-i Ghazâlî goes on and says: “When met with events that are understood to be certain and true through calculation and experimentation, it is necessary to interpret âyats and hadîths, that is, to adapt their meanings according to them. Many interpretations have been done in this way.” Let us mention also that it is not a job for the ignorant, such as ourselves, to give meanings to âyats and hadîths. To be a religious savant, that is, to have a say in the religion, it is necessary to have attained the grade of ijtihâd. There is no such exalted savant in the world today. Now the non-savants write religious books for various purposes, and by giving âyats and hadîths meanings at random, they say that Allâhu ta’âlâ says so, or that the Prophet ‘sall-Allâhu ‘alaihi wa sallam’ commands so. They change Islam into a game. We should not buy or read religious books of this sort. We should find and read books that contain the unchanged words of religious savants. But, it is a shame, such religious books are almost nonexistent today. On the other hand, it is deplorably seen that most of the books that carry the names of great Islamic savants and which are sold as translations from them contain harmful additions, deletions and changes. What is even more pathetic to realize about these existing books, some of which are quite well-known, is that a number of ignorant people have been carrying on this business of writing books for centuries, adapting some âyats and hadîths to the wrong scientific teachings of their times and thereby giving them wrong and funny meanings. What pleases the enemies of the religion most is to see Muslims deny (because of some ignorant dogooders) facts that are proven through science and which are evident. For this will help them mislead younger generations. If scientists say that matter, the cell, the living and the lifeless came to being later while they had been nonexistent, it does not harm Islam whether they came to existence incidentally in the sea or through some other way; for it is Allâhu ta’âlâ who makes everything.

“Their ideas of the third type are those which disagree with what is declared clearly by Islam. All of these things are hypotheses, that is, suppositions or fabrications under the curtain of science, fruits of sheer bigotry and ignorance. That everything was created out of nothing, that Hadrat Âdam’s body, which was made from sticky mud, came to life by changing into flesh and bones, that Allâhu ta’âlâ exists with His Attributes, the things that will happen at the end of the world, and the Rising after death are all within the principles of îmân. One should not believe thoughts that disagree with these facts or that will ruin the belief in these realities. A real scientist will not utter words disagreeing with these beliefs because they are not things contrary to science. It is necessary to persuade everybody to believe them and to refute those who contradict them.”

Hadrat Âdam’s children multiplied and spread over Arabia, Egypt, Anatolia

and India. During the time of Hadrat Noah (Nûh) ‘alaihissalâm’, they were all drowned in the Flood; only those on board the ship were saved. People multiplied from these survivors. As a result of their numbers increasing in the course of time, they spread over Asia, Africa, Europe, America and Oceania, that is all over the world. This migration was both by land and by sea on large ships. Perhaps there were roads from Asia to America and to the Oceanic Islands in those times.

As science makes progress, facts which Muslims have believed without seeing or comprehending are being understood one by one through science. Today, for example, the following theories are being taught in schools in Europe and in America: “It has been admitted that there were roads between the southern continents during ancient geological ages. The famous meteorologist Alfred Wegener established the theory of ‘Kontinentenverschiebung’ (the sliding of continents) and said that the five [six today] continents had been attached to one another formerly, and later they parted. By relying on zoogeographic experiments, another professor claimed that there used to be pieces of land between continents like bridges. According to Wegener, continents were adjacent to one another in the Paleozoic and Mesozoic ages. Until the end of the Paleozoicum, animals travelled by land between south America and Africa, between Asia (directly from India) and Australia; animals that lived in Africa after the Eocene passed over to south America by land.”

It can be understood scientifically as well that Hadrat Âdam ‘alaihissalâm’ was created from soil, and that people migrated over the earth from Syria, Iraq and central Asia. While some historians, whose purpose is not to write about facts but to engage in progaganda, and who run not towards the truth but towards political advantages, are still obstinate in slandering Islam and Islamic superiors blindly, scientists and scientific knowledge can see and understand the greatness, the correctness of Islam more closely day by day.]

Allâhu ta’âlâ created a sample of everything in Hadrat Âdam ‘alaihissalâm’. He has many latîfas, forces. Long before creating him, Allâhu ta’âlâ created one of his lâtifas, attributes, in his shape so as to keep it, (i.e. that latîfa,) for a long time in the ’Âlam-i mithâl and revealed all his deeds and all his descendants that will come until the end of the world together with their names. They all lived when their time came. When their end came, they were called to account, and they went either into Paradise or into Hell. After a very long time, as Allâhu ta’âlâ wished, another one of Hadrat Âdam’s attributes was created in the ’Âlam-i mithâl like before, and when its time was over, there began the term of the third one. And when its time was over, the fourth attribute was created in the ’Âlam-i mithâl. When all his attributes and latîfas were finished, finally, Hadrat Âdam, who had accumulated all the attributes and latîfas within himself, was created in the ’Âlam-i shahâdat, that is, in the world of matter. Allâhu ta’âlâ made him valuable. The hundreds of Âdams

that had come before were all archetypes of Hadrat Âdam. [It can be compared with the rays of the sun coming before the actual sunrise. Its rays, attributes, gradually become visible.].

Muhyiddîn'i 'Arabî's 'quddisa sirruh' grandfather, who had died forty thousand years before, had been the existence in the 'Âlam-i mithâl of one of the lâtifas, attributes, of his grandfather, (who in turn had lived) in the 'Âlam-i shahâdat (long after his archetype in the 'Âlam-i-mithâl). He was visiting the Kâ'ba-i mu'azzama in the 'Âlam-i mithâl, for the Kâ'ba-i mu'azzama has a copy, an archetype in the 'Âlam-i mithâl, as everything does. I, the faqîr, [i.e. Imâm Rabbânî 'quddisa sirruh',] think and search very deeply, but I cannot see more than one Âdam in the 'Âlam-i shahâdat. I can see nothing but the images in the 'Âlam-i mithâl.

The person who said that he had lived forty thousand years before and that he was one of Muhyiddîn-i 'Arabî's grandfathers was indicating that the Âdams existing before Âdam 'alaihis-salâm' were the images (archetypes) of Âdam's 'alaihis-salâm' lâtifas and attributes. They are not beings other than Âdam 'alaihis-salâm' himself. For another Âdam's 'alaihis-salâm' son cannot be the grandfather of this son of Âdam 'alaihis-salâm'.

Upon hearing of this event and the like, people with sick hearts and little knowledge suppose that it is metempsychosis. So, they say that beings were eternal in the past, that they were not created later, and they reject the fact that they will be annihilated again and the end of the world will come. Some irreligious people, who count themselves as shaikhs and murshids, believe in metempsychosis. They say that when a soul leaves its body before reaching perfection it transmigrates into another body. They believe that souls will not pass through another body any further after reaching perfection, that they reach perfection through transmigration, and they fable many stories about metempsychosis. However, it is an act of disbelief to believe in metempsychosis, which means that a dead man's soul passes into another child and comes to life again. He who says that there is metempsychosis will have denied the Islamic religion. In other words, he will cease to be a Muslim. They never understand; if souls reach perfection through metempsychosis, who is Hell for, and who will be tormented? To believe it means to deny Hell; nay, it means to reject the rising after death. For, according to their belief the soul will no more need its body, which has already been a means for its maturing. Why should it be resurrected together with the body, then? These false shaikhs' words are identical with the words of ancient philosophers [and of today's spiritualists and mediums]. Ancient philosophers did not believe that the dead would rise again. They said that blessings in Paradise and torments in Hell would happen only to souls. They are even worse than philosophers. For, on the pretext of metempsychosis, they deny the torment in the next world and say that it is taking place only in the world in order to perfect souls. [It has been witnessed

that genies enter statues, sick people and children and talk. They suppose that those who talk in that manner are double-souled. This supposition also indicates belief in metempsychosis.]

Question: According to some reports coming from the Amîr (Hadrat Alî) ‘kerrem-Allâhu wejheh’ and from some Awliyâ ‘qaddas-Allâhu asrâra-humul-’azîz’, they had done astonishing work years before coming to the world. If we state that metempsychosis is not true, how can we believe those events?

Answer: The work that was done by those great men of religion, was done only by their souls. Allâhu ta’âlâ put their souls into men’s figures and those figures did work like men. Their blessed souls did not enter other bodies. But, metempsychosis means that a man’s soul had had a connection with another body before it entered his own body. It is not an event of metempsychosis for a soul to take the shape of a body. Also, angels and genies do many things by disguising themselves as men, which is not transmigration at all. It is not reincarnation. It is not an event of transmigration into another body.

As Allâhu ta’âlâ gives angels and genies the strength to take various shapes, He also gives this strength to the souls of His born slaves whom He loves very much. There is no need for another body. [Air always contains an amount of invisible moisture. The white steam coming out of boiling water or out of the pipe of a cauldron is not moisture. It is only tiny drops of water. Colourless

gases are not visible. As colourless atmospheric moisture condenses into drops in cold weather, which we call dew, in a similar way souls can take various shapes.] According to what we hear and read, most Awliyâ have been seen at various places at the same time and have participated in different activities. Here also, their souls and other latîfas disguise themselves as men and take the shapes of different bodies. Likewise, for instance, some hadjis said that they had seen a Walî at the Kâ’ba and had talked with him, others said that they had seen him in Baghdad the same day, and some other people said that they had met the same Walî in Istanbul the same day. But that particular Walî lived, let us say, in India and never left his hometown. It was that Walî’s latîfas that took various shapes. Sometimes that Walî does not know of these events. When they tell him that they have seen him, he answers them, “You are wrong; I was at home at that time; I did not go to those countries; I do not know those cities, and I do not know who you are, either.” Likewise, some people asked for help from a few Awliyâ against trouble and danger. They would see that those great people were there immediately and had come to rescue them. Sometimes these Awliyâ ‘qaddas-Allâhu asrârahumul-’azîz’ know of the aid they have given, and sometimes they do not know of it. [This fact has been witnessed especially in battles.] It is the souls and latîfas of those great men of the religion that did those useful deeds. Their latîfas take shapes sometimes in the ’Âlam-i shahâdat, and sometimes in the ’Âlam-i mithâl. As a matter of fact, thousands of people at the same time every night dream of

our Prophet and get something valuable from him. All of what they see are his lâtfas and attributes taking shapes in the 'Âlam-i mithâl. Likewise, in the past, devotees received help from their murshîd's appearances in the 'Âlam-i mithâl; with their help they got rid of their problems.

Ahî-zâda 'Abdulhalîm Efendi, in his book **Riyâdussâdât fî ithbât-il-karâmât lil-Awliyâ-i hâl-al-hayât wa ba'dal-mamât**, proves that the Awliyâ have karâmats¹⁴ even after their deaths.

It is not metempsychosis for a Walî to do kumûn and burûz¹⁵. For, in metempsychosis the soul connects with another body to enliven it, to make it sensitive and active. But in burûz a soul's connecting with another body is not intended to do this, but it is to perfect that body and exalt its grade. As a matter of fact, a genie can also connect with a man's body and appear in him. But this type of connection is not intended to enliven that person, for that person is alive and is able to hear and move before the genie connects with him. After the connection, some of that person's actions and words are the appearances of the attributes and actions of that genie. By saying nothing about kumûn and burûz, great shaikhs avoided causing ignorant people to be dragged into wrong beliefs.

According to this faqîr, (i.e. Imâm Rabbânî 'quddisa sirruh',) kumûn and burûz are unnecessary. For treating and training those who are ignorant, a Walî can make his own high qualities be reflected on that person with the strength given to him by Allâhu ta'âlâ, without superimposing his will on him (burûz). Through tawajjuh and iltifât, he can place those high qualities in him. Thus, that low-grade person will become exalted and will reach perfection. Getting rid of base attributes, he will attain good attributes. Doing this does not require kumûn and burûz at all. This is such a great blessing which Allâhu ta'âlâ endows upon people whom He chooses. His blessings and gifts are so many.

Some people say that souls transmigrate. They say that when a soul reaches perfection, it can leave its own body and pass into another body. They give the following story as an example: A young man died who was the neighbour of a person who had reached perfection and who had acquired this power. That person's soul left its own body, which was old, and passed into the young man's dead body. The old man's body died and the young man came back to life. These words are untrue. They are stories about metempsychosis. A soul's entering a dead body in order to enliven it is metempsychosis. The difference

14 Allâhu ta'âlâ creates everything through a law of causation ('adat-iilâhiyya). Sometimes he suspends this law of causation for the sake of His beloved slaves. When such extraordinary events take place through Prophets they are called 'mu'jiza'. When they take place through the Awliyâ, they are termed 'karâmât' (pl.karâmât).

15 The lexical meaning of kumûn is to hide somewhere, and that of burûz is to re-appear from a hiding place.

between transmigration and metempsychosis is that those who believe in metempsychosis suppose that the soul is defective and it reaches perfection through metempsychosis, while the former considers the soul perfect and says that it can transmigrate into another body after reaching perfection. According to this faqîr, belief in the transmigration of a soul is worse than believing in metempsychosis. This is so because they say that metempsychosis is for perfecting the soul. These words of theirs are wrong. Moreover, why should the soul pass into another body after reaching perfection? Why should a person who has reached perfection pass into young bodies for watching and enjoying the world? The soul that has reached perfection would not want to enter a body; on the contrary, such a soul would avoid another incarnation: the purpose of a soul's entering a body has been achieved and perfection has been attained. Moreover, in the soul's transmigration the first body dies and the second body comes to life. However, the first body has to be rewarded or tormented in the grave. If the second body comes back to life it means that for and it has been judged in the world. I do not know if those who

believe in transmigration believe in torment in the grave and the day of the Last Judgment? It is a shame that those disbelievers have counted themselves among religious men and have attempted to teach Islam to people through their books and magazines. They are trying to make youngsters irreligious like themselves. O our Allah, protect us from believing such writings and from going wrong! Do not separate us from our dear religion, from our valuable îmân! Thou alone can protect one from disbelief and aberration!

Appendix: By the way, let me give some information about the 'Âlam-i mithâl. The 'Âlam-i mithâl is the largest of all the 'âlams. Each of all the things in all the 'âlams (worlds of beings) has a copy, an appearance, in the 'Âlam-i mithâl. Also, each of the things, meanings, and thoughts that occur to mind and imagination has a copy in that 'Âlam. Our savants said that Allâhu ta'âlâ does not have an equivalent, a likeness, but He has an example. As I, the faqîr, have written in my letters, as He does not have a mithl in the rank of perfect tenzîh, the Divine Person (Allah Himself) does not have an example, either. The âyat-i-kerîma which purports, **“Do not give examples concerning Allâhu ta'âlâ,”** in Nahl Sûra, implies this rank. Man is called **“'Âlam-i saghîr.”** Everything in the 'Âlam-i kebîr has a copy in man. And the copy of the 'Âlam-i mithâl in the 'Âlam-i saghîr is man's imagination. For, everything has a copy in our imagination. Also, each of the states or grades of the devotees making progress in a path of Tasawwuf has a copy in the imagination. It is the imagination which informs the devotees about their states. If it weren't for the imagination, or if the imagination did not do its duty, men of Tasawwuf would not know of their own states. It is for this reason that those who reach the grades beyond the dhils¹⁶ and appearances, become ignorant

16 mages.

and bewildered about their own states, for man's imagination can represent a copy of the dhils. The imagination cannot go beyond the dhils. We have said that the Divine Person does not have a copy in the 'Âlam-i mithâl. Can there be a divine copy in the imagination which is a copy of the 'Âlam-i mithâl? For this reason, what falls to man's lot from the Divine Person is only ignorance and unawareness. Nothing can be said about something which is not known. Therefore, it has been said, "Those who know Allâhu ta'âlâ are incapable of talking." Something which is known can be explained. Therefore, many things are said when in the world of dhils. Those who go beyond dhils become speechless. So are the states of those who go up to the dhils and origins ('asls) of Allah's Deeds, Attributes and Names. So it is understood that all the things that can exist in the imagination originate from the dhil. However, since they are the signs, the symptoms of the matlûb [the Divine Person], they make up a branch of knowledge called 'Ilmul-yaqîn. But the knowledge called 'Ayn-ul-yaqîn and the knowledge called Haqq-ul-yaqîn occurs above the dhils, beyond the imagination. To escape the knowledge of the imagination, it is necessary to pass beyond the way and grades which Tasawwuf calls Sayr-i anfusî¹⁷ as well as the way called Sayr-i âfâqî¹⁸, and to make progress beyond âfâq and anfus. Most Awliyâ reach there only after death. It is impossible for them to get rid of the imagination in this world. A very few selected ones from among the great ones of the Awliyâ have been blessed with this fortune when they are alive in this world. Their knowledge is not mixed with imagination, though they are in the world. They attain the matlûb without the imagination's coming in between. Manifestations of the Divine Person, which flash like lightning for others, are permanent for these great people. They attain Wasl-i uryânî.

*May it be to the good health of those who get the blessing,
Let the poor lovers be content with a few morsels!*

Question: Some people dream of copies of the 'Âlam-i mithâl and fantasy, while asleep, and dream that they become very rich or that they occupy a high-ranking position. Or they dream that they become a great religious savant and all people gather around them in order to learn knowledge. On the other hand, none of these happens in the 'Âlam-i shahâdat, that is when awake. Are such dreams true, or are they without a foundation?

Answer: Such dreams are not vain or without a foundation. It means that the person who dreams so has the tendency and talents to become a rank owner or a savant. But, this tendency is not so strong as to become a fact in the 'Âlam-i

17 'Sayr' means 'to go, to make progress', 'Anfus' means 'inside man', 'Sayr-i anfusî' means 'man's progress inside himself'.

18 'Âfâq' means 'outside man'. 'Sayr-i âfâqî means 'man's making progress outside himself'. Please see the thirtieth chapter of the third fascicle, and also the thirty-second chapter of the sixth fascicle, of **Endless Bliss**.

shahâdat. If this tendency becomes strong in the course of time, with Allâhu ta'âlâ's blessing, it will take place in the 'Âlam-i shahâdat, too. If it does not become strong enough to happen in the 'Âlam-i shahâdat, it remains as it has appeared in the 'Âlam-i mithâl. It appears there as long as it is strong enough. The case is the same with the dreams of the devotees making progress along a path of Tasawwuf. They dream that they occupy high grades, the grades of Awliyâ. If this state falls to their lot in the 'Âlam-i shahâdat, it is a very great blessing. Otherwise, it remains as it has been seen in the 'Âlam-i mithâl; it is worth nothing. Dustmen and porters dream of themselves as judges or generals. But they get nothing when they wake up. Their dreams are of no avail, except that they cause sorrow and repentance. Then, we should not trust in dreams, but we should be pleased with that which we obtain while awake.

I love the sun, it is my favorite subject;

No business with night, what should I do with a dream.

For this reason, our superiors did not attach any importance to dreams, and they considered it unnecessary to interpret the dreams of their disciples. They valued what was obtained while awake. Therefore, they respected permanent appearances and deemed the state of feeling Allah's presence that never fades as an advantage. It was quite common for them to forget everything except Allâhu ta'âlâ and not to remember anything else. Attaining this spiritual maturity is not too difficult, and it is not too far away from those who, in the beginning, have tasted the things which can be attained in the end.

EPISTLE - 59

This letter, written to Khwâja Muhammad Abdullah 'sallamahullâhi ta'âlâ', his murshid's son, informs that everything occurring to mind or imagination and everything understood through kashf and shuhûd are creatures and that they are called mâ-siwâ:

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His chosen and loved by Him! The valuable letter sent by the light of my eye has arrived here. "As if they were toys on the way of tasawwuf, all the things diverting the travellers have disappeared with the help of Allâhu ta'âlâ. Nothing is now continuous. Everything coming to my mind or imagination is disappearing as soon as I say the word 'lâ',” you say. You write many other similar things. You add that you have been struggling so that they will be annihilated and hoping that later on they will be annihilated spontaneously. My dear son! All the things coming to mind and imagination, even those pieces of knowledge found out through kashf and shuhûd, are **mâ-siwâ**, whether they are **âfâqî**, outside of man, or **anfusî**, inside man. [In other words, they are the creatures of Allâhu ta'âlâ.] To set the heart on them means to waste the time on trivial things such as playing and toys. It is to play with useless things. If their annihilation is managed by

struggling, this work is, **'ilm-ul-yaqîn**. If they are annihilated by themselves, without struggling, the matter has exceeded the limits of a struggle and gone beyond the street of knowledge, and one has been honoured with **fanâ**. It is easy to say but difficult to attain these. They are attained only by those people whom Allâhu ta'âlâ has blessed with the lot. The things in the grade of **haqîqat** are attained later. After fanâ the grade of **ithbât** is attained. After knowledge the **ayn** is attained. The tarîqat is of no value when compared with the haqîqat. **Nafy** [to dispel the thought of creatures from the heart] is of no value when compared to **ithbât** [to attain to the Purpose, the Real Being]. For, while doing the nafy one is busy with creatures. But when doing the ithbât there is nothing besides Allâhu ta'âlâ. [In the **âlam-i mithâl**] nafy, when compared with ithbât, looks like a drop of water compared with an infinite sea. When the nafy and ithbât are reached one will attain to **Wilâyat-i khâssa**. After the wilâyat-i khâssa, one either does urûj, that is, goes up, or does **nuzûl**, that is, goes back down. If one does **urûj**, one has to do nuzûl again later. O our Allah! Increase the nûr which Thou hast endowed upon us! Forgive us our sins! Thou canst do everything. Salâm to you, to those who are on the right way and who have been following Muhammad Mustafâ 'alaihissalâtu wassalâm'!

EPISTLE - 60

This letter, written to Muhammad Taqî, informs that it is necessary to give up superfluous actions and to do what is indispensable:

Thanks be to Allâhu ta'âlâ and salâm to His distinguished, beloved slaves! I have had the honour of reading your valuable letter. You gathered and wrote the documents and witnesses informing that Hadrat Abû Bakr Siddiq's caliphate was rightful and that he was elected the Khalîfa with the unanimity of the good people of the first [Islamic] century, the best century. By the same token, we have been so happy to read your statements explaining that the superiority of the four Khalîfas to one another, who are called Khulafâ-i râshidîn, is in accordance with the sequence of their caliphates, and that we should not be vociferous and keep quiet concerning the disagreements and combats among the Sahâba, who were educated by the Highest of Mankind, Hadrat Muhammad 'alaihissalâm'. Belief so far concerning the imâms and Khalîfas is sufficient. The savants of **Ahl as-sunnat wa 'l-jamâ'at** state so. May Allâhu ta'âlâ plentifully reward these savants for their work!

My merciful brother! Information about the imâms, that is, caliphates, is not of the indispensable teachings of our dîn. That is, it is not from the **usûl-i dîn**. It is from the **furû'-i dîn**. The indispensable teachings, that is, the **darûriyyât-i dîn**, are a different matter. They are the teachings on **belief** and **deeds**. In other words, first of all it is necessary to learn the facts to be believed and the deeds to be done. The former part of the indispensable information is called **'ilm-i kalâm** and the latter part is called **'ilm-i fiqh**. To give up the indispens-

able and to busy with the unnecessary will mean to spend one's valuable life-time on futile pursuits. A hadîth declares: **“What signifies Allah's disliking a slave of His is his destroying his time on futile pursuits.”** If it were from the indispensable usûl-i dîn to deal with caliphates as the Shiites say, Allâhu ta'âlâ would clearly declare in the Qur'ân who would be the Khalîfa after Rasûlullah's death. And our Prophet 'sallallâhu alaihi wa sallam' would command the caliphate of a certain person. Since the Qur'ân or the hadîths do not lay importance on the matter, it is seen that dealing with Khalîfas is not of the usûl-i-dîn, but it is of the superfluous teachings of the dîn. Let those who like to spend their time on futilities busy with the superfluous teachings. The indispensable teachings of Islam are so many that one could hardly find time to be busy with the superfluous teachings. First of all, it is necessary to correct the belief. Of the teachings which our Prophet 'sallallâhu alaihi wa sallam' brought from Allâhu ta'âlâ, we should learn and believe the ones which are indispensable through tawâtur! Thus, it is necessary to believe the hashr (assembling in the place of Judgement) and the nashr (dispersing after the Judgement to go to Paradise or to Hell), to believe the endless torments and rewards and the fact that such teachings are doubtlessly true. Unless one believes these one will not be saved in the Hereafter. After correcting the belief, it is necessary to learn the teachings of fiqh and do them. Thus, it is necessary to do fards and wâjibs and even sunnats and mustahabs, to be careful about halâls and harâms, and not to overflow the limits of the Sharî'at. Thus only can one hope to escape torment in the Hereafter. When belief and deeds have become correct, the turn comes to the way of tasawwuf. Then begins the hope of attaining to perfections in Wilâyat. Compared to these indispensable religious duties of the dîn, such concerns as 'Whom did the caliphate belong to by rights?' are unnecessary and useless. Only, because some corrupt and heretical people have misunderstood these things, behaved excessively and attempted to blemish the Sahâba of the Best of Mankind, it has become necessary to announce the information that will refute them. For, it is of the indispensables of the dîn to prevent faction, chaos in this perfect dîn. Wassalâm.

EPISTLE - 62

This letter, written to Khân-i khânân Abdurrahîm Khân, informs that man was created so as to be civilized, that man needs others in order to be civilized and live, that man's superiority lies in this need of his, and communicates some other things like these:

Hamd be to Allâhu ta'âlâ and salâm to those slaves whom He has chosen and loved! I pray to Allâhu ta'âlâ that you may attain visible and invisible goodness. For, your being good and superior causes a number of Muslims to be good and comfortable. To pray for your goodness, therefore, means to pray for the goodness of a number of Muslims. May Allâhu ta'âlâ, for the sake of the master

of Prophets ‘alaihi wa alaihim wa alâ âl-i kullin minassalawâti afdaluhâ wa minnattaslîmâti akmaluhâ’, protect you against anything which is not worthy of you! Being aware of your perfect and mature love, attachment and ikhlâs towards the great men of Silsila-i aliyya-i naqshibandiyya ‘qaddasallâhu ta’âlâ asrârahum’, I will give you a headache by writing these things here. My dear sir! Travellers of this exalted way have become gharîb (lonely, desolate), and have decreased in number in this country [in India]. Bid’ats having been mixed with the paths of today’s men of tarîqat, and, thus, they having been corrupted, the people have no longer been able to know the great men who have been holding fast to Rasûlullah’s sunnat. On account of this unawareness, and because the majority of the travellers of this way are short-sighted, they have mixed this exalted way also with bid’ats. Through these bid’ats, they have tried to win the hearts of the people. By doing so, they thought, they would mature this **Tariqa-i aliyya**. May Allah forbid, it is quite wrong! They have been trying to demolish, lose this exalted path. They have not understood how the great superiors of this path were. May Allâhu ta’âlâ bless them with the right way! There are very few of the great superiors of this **Silsila-i aliyya** left in this country. Those who are on this path and who love this path must help the true Khalîfas of the great superiors of this path and the true disciples of this path, and must run to their rescue. For, man has been created so as to be civilized. In order to be civilized and live, he needs others. Allâhu ta’âlâ declares in the sixty-fourth âyat of Anfâl Sûra, “**O my Prophet! Allâhu ta’âlâ and the Believers who are with you are sufficient for you!**” Thus, He informs that the Believers are sufficient for helping the Best of Mankind. Hence, it is understood that it is necessary to help others. Rich people of our time think that being a dervish is not to need anybody else. It is a wrong understanding. Man means needy. Not only men but also all creatures are needy. In fact, man’s goodness, beauty, arises from his being needy. Also, man’s being a slave, his broken heart are the results of his being needy. If man were not needy, he would be disobedient, excessive, unbridled. Allâhu ta’âlâ declares in the sûra of **Iqra’**, “**When man is without any needs, for certain he will become excessive!**” Those faqîrs who have freed their hearts from being attached to creatures, when they need to cling to causes express their needs to the Owner and Creator of the needs. When they get the causes, they know them to be from Him. They say that it is always He who sends or who does not send. For many orders and benefits, Allâhu ta’âlâ creates everything through causes. He states that those who cause goodness are good and those who cause evil are evil. It is for this reason that the great superiors of this path have been thanking the causes or complaining about them. Outwardly, they have been deeming goodness and evil to be from the causes. If Allâhu ta’âlâ had created everything directly without any causes there would not be any order in the universe, everything would be all mixed up. O our Allah! Thou never creates anything corrupt or out of order!

It is such a great blessing that my dear brother Sayyid Mîr Muhammad Nu'mân, who is a protector of the Shari'at, who knows the haqîqats and who is an owner of ma'rifats, is at a place close to you. Appreciate the value of being blessed with his closeness to you. Appreciate the value of being blessed with his prayers and tawajjuh! I think the basis, the foundation of your government, of your power, is his barakat, fayd and tawajjuh. I see him to be your helper, your savior, when he is far from you as well as when he is with you. For more than a year he has been writing to this faqîr [Hadrat Imâm-i Rabbânî] about the states you have been in. In his every letter, he writes about your love and ikhlâs towards this faqîr. He wrote that the power for governing the place had been given to someone else and that was the time for tawajjuh and help. Upon reading the letter, this faqîr paid my tawajjuh in this way. It was revealed that you were at a very high ranking position. Just then somebody was about to set out. So the returning letter included only the statement saying that Khân-i khânân was seen at a very high rank. Allâhu ta'âlâ alone makes, creates everything! Wassalâm.

EPISTLE - 63

If a person misses his daily prayers of namâz because of illness and does not know the number of prayers he has missed, he makes qadâ of the prayers he has missed in lieu of the supererogatory prayers of namâz such as (those prayers of namâz termed) Tahajjud and Ishrâq as well as the sunnats of the five daily prayers of namâz; the prayers of namâz he performs with the intention of qadâ though he has finished his debts of namâz will become supererogatory. He will be given the thawâb (blessings promised) for supererogatory worships. For it is not necessary to make a certain niyyat for supererogatory prayers of namâz performed at certain times. Prayers of namâz made qadâ at certain times become supererogatory prayers belonging to those times.

[It is a grave sin to omit the five daily prayers of namâz, that is, not to perform them (within the times allotted to them) without any 'udhr (a good excuse for doing or not doing something). Fawt [missing or omitting them] because of illness or another 'udhr is not sinful. For this, it is necessary to make qadâ of them, (that is, to pay one's debts pertaining to namâz), instead of the sunnats of the five daily prayers of namâz except the sunnat of morning namâz. That these sunnats are supererogatory prayers is explained in the books **Jawhara** and **Futûh-ul-ghayb** as well as in **Newâdir-i-fiqhiyya**, by Muhammad Sâdiq Efendi, the Qâdi of Jerusalem, and in **Eshbâh** and in **Se'âdet-i Ebediyye** (Endless Bliss)].

EPISTLE - 66

This letter, written in Arabic to Khân-i Khânân 'rahmatullâhi ta'âlâ 'alaih' the (time's) governor of India, explains tawba inâbat, wara' and taqwâ:

I begin my letter with the Basmala. That is, to be able to write this letter, I trust myself to Allâhu ta'âlâ, who is so merciful and bounteous, and I rely on Him. Every hamd, every thanks, belongs to Him by right. I send my salâm to the good people whom He chooses and loves. Our valuable lives are passing in committing sins, making mistakes, and doing what is wrong. Therefore, it will be pleasant for us to converse on tawba, on hanging the head in shame towards Allâhu ta'âlâ, and to talk about wara' and taqwâ. Allâhu ta'âlâ declares in the thirty-first âyat of Sûrat-un-Nûr: **“O Believers! Make tawba and ask Allah’s pardon, you all! You can be saved only if you make tawba.”** He declares in the eighth âyat of Sûrat-ut-Tahrîm, which is at the end of the twenty-eighth juz' (section) of the Qur'ân: **“O, you, chosen people who have îmân! Return to Allâhu ta'âlâ! Repent sincerely! That is, do not break your repentance! If you repent in this manner, maybe your Allah will forgive you and will put you into Paradise, where there are trees and villas beneath which water flows.”** He declares in the hundred and twentieth âyat of Sûrat-ul-An'âm: **“Avoid sins, whether they are evident or secret.”** It is fard-i 'ayn¹⁹ for everybody to repent for their sins. Nobody can escape tawba. How can anyone ever escape it, despite the fact that all Prophets 'alaihimussalawâtu wateslîmât' used to make tawba? Muhammad 'alaihi wa 'alaihimussalawât', who was the final and the greatest of all, stated: **“A curtain [that prevents divine lights from coming] gets drawn across my heart. Therefore, I say istighfâr²⁰ seventy times each day.”** If there are no human rights in the sin which is committed, if it is only between Allah and oneself, e.g. committing adultery, having alcoholic drinks, listening to musical instruments, looking at nâ-mahram women, holding the Qur'ân without having an 'abdast (ritual ablution), getting stuck in corrupt beliefs, such as Râfidî, Wahhabi, and others, one can make tawba by regretting [what one has done], by saying istighfâr, and by being ashamed, embarrassed towards Allâhu ta'âlâ and begging His pardon. If one has omitted one of the fards without an excuse, for making tawba, one has to perform that fard together with all of these. [It is said in the book **Targhibussalât**: “In a hadîth-i sherîf it is stated: ‘If a person, without any excuse, performs a salât later than its prescribed time, he will be burned in Hell for as long as eighty huqbas. One huqba is eighty years. One year in the Hereafter is three hundred and sixty days. One day is as long as eighty years of this world.’ As the amount of time necessary for one to perform one’s omitted prayers of namâz elapses, the sin of that one namâz gets bigger and bigger. Then, if there are two or more omitted prayer of namâz, it will be all the more difficult. Omitted salâts, no matter what they cost, must be performed as soon as possible, and one must invoke and make tawba so much so that one will

19 Actions, words, and thoughts which Allâhu ta'âlâ clearly commands in the Qur'ân are called farz (or fard). Fard-i-'ayn means a fard which is obligatory for every Muslim. Every Muslims has to carry out the fard-i-'ayn.

20 To ask Allah’s pardon. To entreat Him for His forgiveness.

be forgiven. He who does not perform namâz should tremble and melt before the greatness of Allâhu ta'âlâ.] Commandments of Allâhu ta'âlâ or called **fard** (or farz), and His interdictions are called **harâm**. It is **worship** to perform the fards and avoid (doing) the harâms. Allâhu ta'âlâ loves worshippers. He declares in the Qur'ân al-kerîm that in the Hereafter He will put them into Paradise and give them infinite blessings. The Qur'ân al-kerîm is the Word of Allah. It is not human word. A person who commits a harâm will burn in Hell. Harâms vary in degrees. There will be a severe punishment for a grave harâm. One of the grave harâms is not to perform the five daily prayers of namâz within their prescribed times. A person who denies the fact that namâz is a fard will become a **kâfir** (unbeliever). A kâfir is not a Muslim. He will burn eternally in Hell. A person who omits namâz because of laziness although he believes in it will not become a kâfir. He is called **fâsiq**. A person who is fâsiq is still a Muslim. Because he has sinned (by omitting namâz), he will burn in Hell for some time. If a person has not performed a certain prayer of namâz within its prescribed time, it is fard for him to make qadâ of it, (which means to perform a certain act of worship later, afterwards.) If he does not make qadâ, he will burn in Hell for eighty huqbas for each prayer of namâz. No other worship he performs and no other pious deed will save him from Hell. The only thing that will save him from torment is his teaching a fard to a Muslim. That, however, is conditional both on his making tawba and on his not being notorious for committing harâms. For instance, it is harâm for a woman to go out without properly covering her head, hair, arms, and legs. If a person dissuades her from committing that harâm act by counselling her or by giving her a correct book written by a scholar of Ahl assunnat, all his sins will be pardoned. But in that case he must not be committing a harâm or harâms. That person, alone, will be forgiven for his debts of qadâ and will be saved from Hell. All the books published by **Hakikat Kitâbevi** (in Istanbul, Turkey,) are correct books.] If human rights are involved in a sin, for making tawba, one should pay back the wronged person's rights immediately, ask for his forgiveness, do him favours and invoke blessings on him. If the person who has been deprived of his rights is dead, one should say prayers and istighfâr for him, pay his rights back to his inheritors, and do them favours. If his children or other inheritors are not known, one should distribute money equaling the property or indemnity (against loss of life) to the poor and to the miskins[1] as alms, and intending that its reward be given to the owner of the rights, who has been wronged. Hadrat Alî 'radiy-Allâhu 'anh' said: "Hadrat Abû Bekr 'radiy-Allâhu 'anh' always told the truth. I heard him say that Rasûlullah had stated: **'If a person who has committed a sin repents and performs abdash and then performs namâz and then says istighfâr for that sin of his, Allâhu ta'âlâ will certainly forgive him; Allâhu ta'âlâ declares in the hundred and ninth âyat of Sûrat-un-Nisâ: 'If a person commits a sin or torments**

himself and then repents and says istighfâr, he will find Allâhu ta'âlâ very merciful and forgiving'." Rasûlullah said in a hadîth: **"If a person commits a sin and then makes tawba, this tawba of his becomes an atonement for his sin. That is, it causes him to be forgiven."** He stated in a hadîth: **"If the sinful person says istighfâr and repents, then does that sin again, then says istighfâr and repents again, and then does it a third time and repents again, it will be written down as a grave sin when he commits it the fourth time."** He stated in a hadîth: **"Musawwifs have perished."** That is, those who put off tawba by saying, "I will make tawba later on," have suffered a loss. Loqman Hakîm 'radiy-Allâhu 'anh' was a Walî or a Prophet. He advised his son by saying: "Sonny, do not put off tawba until tomorrow. For, death catches one abruptly." Imâm-i Mujâhid says: "The person who does not say tawba every morning and every evening torments himself." 'Abdullah Ibni Mubârak said: "To return one cent that has been obtained through means that is harâm to its owner is more blessed than giving a hundred cents as alms." Our savants state: "To return one cent that has been taken unjustly to its owner is more blessed than six hundred times of supererogatory Hajj (pilgrimage) that have been accepted." Yâ Rabbî! We have wronged ourselves. If you do not pity us, if you do not forgive us, we will fall into a very bad situation!

Our Prophet stated: **"Allâhu ta'âlâ declares: 'O My born slave! Do the fard that I command; you will be the most devoted of human beings. Avoid the harâm which I prohibit; you will be a man of wara'. Be contented with the sustenance that I give you; you will be the wealthiest of human beings; you will not need anybody.'"** Our Prophet said to Abû Hurayra 'radiy-Allâhu 'anh': **"Be a man of wara' so that you may be the most 'âbid (devoted) of human beings."** Hadrat Hasan-i Basrî 'rahmatullâhi 'alaih' says: "Attaining wara' as much as a mote is more useful than a thousand supererogatory fasts and prayers of namâz." Abû Hurayra 'radiy-Allâhu 'anh' said: "On the Day of Rising, those who are valuable in the presence of Allâhu ta'âlâ are people of wara' and zuhd." Allâhu ta'âlâ said to Hadrat Mûsâ 'alaih-salâm': **"Among those who become close to Me and who attain My love, there will not be anyone who approaches as close as people of wara' do."** Some great savants said: "If a person does not know the following ten things as fard for himself, he will not be a man of perfect wara': he should not backbite; he should not feel sû'i-zân for Muslims, which means to distrust them and to think of them as bad persons; he should not make fun of anybody; he should not look at women and girls (that are forbidden for him by Islam); he should tell the truth; he should think of the gifts and blessings which Allâhu ta'âlâ has bestowed upon him so that he will not be self-conceited; he should spend his property in manners and for things that are halâl; he should not spend them for harâms; he should desire positions and posts not for his nafs or for his comfort, but because he knows them as positions for serving Muslims; he should know

it as his first duty to perform the five daily prayers of namâz within their prescribed times; he should learn very well îmân and the deeds taught by the Ahlas-sunnat savants and adapt himself to them. Yâ Rabbî! Increase the light of the right way which you have bestowed upon us! Forgive us! You are the Almighty!”

My dear, merciful, and kind-hearted sir! If one is granted the lot of making tawba for all of one’s sins and having wara’ and taqwâ [that is, avoiding all the harâms and the dubious], the great blessing, the grand fortune will have been obtained. If this cannot be obtained, it will be a blessing as well to make tawba for some sins and to avoid some of the harâms. Maybe, the blessings and lights of some of them will suffuse all and will open the way to making tawba for all the sins and for being a man of perfect wara’. It was stated: “If something cannot be obtained as a whole, one should not lose it all.” Yâ Rabbî! Grant us the lot of doing the things which Thou like! As alms for Muhammad Mustafâ ‘alaihî wa ‘alaihîm wa ‘alâ âli kullin min-as-salawâti afdâluhâ wa min-atteslîmâti akmaluhâ’, who is the highest and master of Prophets, the head of the travellers along the way of greatness and honour, do not make us cease from being in Thine religion and from obeying Thee!

[Billions of people have lived in this world. They have lived for a certain time period; afterwards, they have died. Some of them were rich, some were poor. Some of them were beautiful, some ugly. Some of them were cruel and some of them were kind. All of their characteristics are now non-existent and forgotten. Some were Believers – Muslims. The remaining ones were disbelievers – kâfirs. All of them will either be non-existent eternally or after Doomsday those who do not believe will be tormented eternally. But there will be no torment for those who are Believers. Disbelievers will experience an everlasting and extremely severe punishment. Those who will pass away as Believers are now at ease, and they are experiencing inner happiness. As for disbelievers, they are in fear of the prospects of burning in fire eternally. O, man, think carefully! A few years from now, you will be one of them. At that time, all of your life, activities and painstaking efforts will be an image or dream, as is the case with the years that have passed. Therefore, which group do you want to belong in? You cannot say that you do not want to belong to either group, which is impossible. You will be among either one at any rate. Even if it is merely a probability, do you want to be burned eternally in a fire? Wisdom, knowledge, and science prevent the rejection of the existence of Allah and a belief regarding Paradise and Hell. They cannot say that such things cannot happen. Those who do not believe are unable to show any documents or evidence supporting their rejection. However, the evidences that prove belief to be inevitable are innumerable. World libraries are full of books which spell out these proofs. Deceived by their nafs and pleasures, they reject. They think of nothing except their pleasures. However, Islam does not

prohibit pleasure itself. It prohibits the hazardous effects of certain pleasures. Therefore, a person who has wisdom will obtain his pleasure through the means shown by Allâhu ta'âlâ. He will be equipped with the superior morality of Islam. He will be helpful to everyone. He will respond to malice with goodness. Should he fail to be good, he will be patient, in the least. He will not be destructive; he will be constructive. Thus, he will attain his pleasures, comfort and peace of mind. Besides, he will be spared the eternal torments of the next world. It is a proven fact that to be a Muslim and to have îmân are prerequisites for peace of mind and happiness. To have îmân is very easy. It is not necessary to give money to a certain place, to give goods, to do hard work, to receive permission from someone. Additionally, it is not necessary to declare it openly and to inform someone about your îmân. Îmân consists of learning six things and believing in them through the heart in a secret way. A person who has îmân will be submissive to Allâhu ta'âlâ's commandments. In other words, he will willingly obey them without any compulsion. Thus, he will become a Muslim. In short, every Believer (Mu'min) is a Muslim. Every Muslim is a Believer.]

EPISTLE - 67

This letter, written to Khân-i Khânân-i jihân, explains the belief of the Ahl as-sunnat, the five principles of Islam and tawba for one's sins:

I begin my letter with the Basmala. [That is, I begin writing this letter in the blessed name of Allâhu ta'âlâ, Who pities all human beings by creating and sending them useful things in the world; Who forgives, as a favour in the Hereafter, those Believers who have deserved Hell, and Who creates all creatures, keeps them in existence every moment and protects them against fear and horror.] Salâms be to those good people whom He has selected and loved!

[It is written on the sixth page of the first volume of Ibni Âbidîn, "It is wâjib to say Bismillâh or Allâhu akbar when killing an animal (by cutting its throat), when shooting an arrow at a game animal, when sending a trained hound for the animal to be hunted. It is acceptable as well to say the Basmala completely. There are those who say that it is wâjib to say the Basmala before reciting the Fâtiha at each rak'at. Yet, more correctly, it is sunnat. It is sunnat to say the Basmala when beginning to perform an ablution, to eat, to drink and to do any useful work. It is either permissible or mustahab to say the Basmala between the Fâtiha and the sûra (which is to be recited after the Fâtiha while performing namâz). It is mubâh to say it when beginning to walk, when sitting down or standing up.

"It is makrûh to say the Basmala when opening one's private parts, when entering a place where there is najâsat, when reciting Barâa Sûra immediately after the sûra previous to it, when beginning to smoke a cigarette or to eat

something with a strong smell, such as onions or garlies, [and when beginning to shave. The fact that the cigarette is compared to things with a strong smell, such as onions and garlies, shows that tobacco is, like these things, tab'an makrûh, not shar'an makrûh.] It is harâm to say the Basmala when beginning to commit a harâm. In fact, it has been said that he who says the Basmala knowingly when beginning something which is certainly harâm becomes a disbeliever. It is harâm for a (person who is in the state of) junub to recite the Qur'ân with the intention of reciting the Qur'ân.

“It is wâjib to say hamd in namâz, and it is sunnat to say it in a khutba or before each du'â (prayer) or after eating and drinking. It is mubâh to say it whenever you remember it. It is makrûh to say it at dirty places, and it is harâm to say it after eating or drinking something which is harâm; it may even cause disbelief.”]

We have received your valuable letter, which you so kindly sent to us. Hamd and gratitude be to Allâhu ta'âlâ, because at such a time as this when doubts have been on the increase, you fortunate people, though you need nothing and though there is no occasion, have been taking notice of these faqîrs and thinking of us, who have been left, forgotten in the nook, thus showing that you have belief in this way, which befits your pure ancestry. It is such a great blessing that your various occupations and relations do not prevent you from this great fortune, nor do the confusing things you have to do hinder this love of yours. You should fulfil the thanks for this great blessing, and you should be hopeful, since it is stated in a hadîth-i-sherîf, “In the Hereafter everybody will be with the person whom he loves in the world!”

O you valuable and fortunate man! Among the seventy-three groups, only (those people who are in) the Madhhab of Ahl as-sunnat wa 'l-Jamâ'at will be saved from Hell. Each Muslim has to learn the belief of Ahl as-sunnat and correct his î mân accordingly. The majority of the Muslims who have spread over the world for centuries have been in the Ahl as-sunnat Madhhab. Millions of books written by hundreds of thousands of Ahl as-sunnat savants who have come by have spread and promulgated Islam all over the world. He who wants to be saved from Hell has to find these correct books and correct his î mân by reading them. It is a heart-killing poison to set the heart on those evil, corrupt creeds and beliefs disagreeing with the belief written in the books of the Ahl as-sunnat savants. It takes one to endless death, to eternal torment. If there is slackness in deeds and worships, it may be forgiven. But being slack in belief will never be forgiven. Allâhu ta'âlâ declares: “I shall never forgive shirk, that is, disbelief. I shall forgive all the other sins of those people whom I like.”

I shall explain the creed of the Ahl as-sunnat briefly and concisely. You must correct your belief accordingly. You must implore and beg Allâhu ta'âlâ to keep you fast to this creed.

Know that Allâhu ta'âlâ exists with His Eternal Person. He has created, made existent and let come out of non-existence everything other than He. He existed endlessly. He is eternal in the past. That is, He always existed. There cannot be nonexistence before His existence. Everything other than He was nonexistent. He created all afterwards. He who is eternal in the past will also be eternal in the future, everlastingly. He who is of recent occurrence and created will be transient; that is, he will cease to exist. Allâhu ta'âlâ is one. That is, only His existence is necessary. Only He, again, is worth being worshipped. Existence of all things other than He is unnecessary. It makes no difference whether or not they exist. Nothing other than He is worth being worshipped.

Allâhu ta'âlâ has perfect attributes. These attributes of His are Hayât, 'Ilm, Sam', Basar, Qudrat, Irâda, Kalâm, and Takwîn. These attributes of His also are eternal, everlasting. Their existence is with Allâhu ta'âlâ Himself. Creation of creatures and changes that have occurred in them do not harm the fact that the attributes are eternal. The recent occurrence of those things which the attributes have connections with does not prevent the attributes from being eternal. Philosophers, depending on mind only and their minds being deficient, and the Mu'tazila group of Muslims, not seeing the fact well, only dismissed the matter by saying that since creatures were of recent occurrence, the attributes which created and handled them were of recent occurrence, too. Thus, they disbelieved the eternal Sifât-i kâmila. They said, "The attribute 'knowledge' does not penetrate into tiny motes. That is, Allâhu ta'âlâ does not know of tiny things. For, changes in things will make changes in the attribute 'knowledge'. However, there cannot be change in something eternal." They did not know that the attributes are eternal, but their relations with things are of recent occurrence.

Deficient attributes do not exist in Him. Allâhu ta'âlâ is free, far from the attributes of substances, objects, states, and from the things that are necessary for them. Allâhu ta'âlâ is not with time, with place or with direction. He is not at a place or at any side. He created time, places and directions. An ignorant person thinks that He is up on the Arsh. The Arsh, beings above it and below it are all His creatures. He created all these afterwards. Can something which has been created afterwards ever be a place for One who is eternal and always exists? Only, the Arsh is the most honoured of creatures. It is purer and more lightsome than anything else. Therefore, it is like a mirror. The greatness of Allâhu ta'âlâ is seen there. Hence, it is called **Arshullah**. But with relation to Allâhu ta'âlâ the Arsh is like other things. They are all His creatures. Only, the Arsh is like a mirror. Other things do not have this ability. Can a man seen in a mirror be said to be in the mirror? Man's relation to the mirror is like his relation to other things. Man's relation to all is the same. Only, there is a difference between the mirror and other things. The mirror can reflect man's image while other things cannot.

Allâhu ta'âlâ is not a substance, an object or a state. He is not limited; He

does not have dimensions. He is not long, short, wide or narrow. We say that He is **Wâsi**, that is, wide. But this wideness is different from what we know and understand. He is **Muhît**; that is, He surrounds everything. But this surrounding is not like what we understand. He is **Qarîb**; that is, He is close to us, together with us, but unlike what we understand from it! We believe that He is wâsi, muhît, qarîb, and together with us. But we cannot know what these attributes mean. We say that everything which comes to the mind is wrong. Allâhu ta'âlâ does not unite with anything. Nothing unites with Him. Nothing enters Him. Nor does He enter anything. Allâhu ta'âlâ does not part, break into pieces, nor can He be analyzed or combined. He does not have a likeness or a partner. He does not have a wife or children. He is unlike the things which we know or which we think of. It cannot be understood or imagined how He is. There cannot be a likeness or an example for Him. We know thus far that Allâhu ta'âlâ exists. He has the attributes which He has communicated to us. Yet He is free, far from everything that comes to our mind and imagination about Him and His attributes. Men cannot understand Him. Translation of a Persian couplet:

When asked, "Am I not thine Allah?" those who understood Him, said, "He exists," and they said no more.

The names of Allâhu ta'âlâ are Tawqîfi. That is, they are dependent on the dictation of the Owner of the Sharî'at. Names dictated by the Sharî'at should be said. Names that are not dictated by the Sharî'at cannot be said. We should not say it no matter how perfect and beautiful a name it is. He can be called Jawâd. For, the Sharî'at has called Him Jawâd. But He cannot be called Sakhî, which, too, means generous. For the Sharî'at has not called Him Sakhî. [Then, He cannot be called god. Especially when doing an act of worship, such as calling the adhân, it is a grave sin to say god instead of the name Allah.]

The Qur'ân is the word of Allah. It is His speech. Placing His word into Islamic letters, and sounds, He sent it to our Prophet Hadrat Muhammad 'sal-lallâhu alaihi wa sallam'. Through this He informed His slaves with His commands and prohibitions.

We creatures speak with our vocal cords, which are in our throats, with our tongues and palates. We change our desires into letters and sounds to reveal them. And Allâhu ta'âlâ, with His great power, sent His word to His slaves in letters and sounds without the vocal cords, mouth or tongue. He revealed His commands and prohibitions in letters and sounds. Both these kinds of speech (kalâm) belong to Him. That is, His **Kalâm-i nafsî, which is the one before being changed into letters and sounds**, and His Kalâm-i lafzî, which is in letters and sounds, are all His Word. It is correct to call both of them Kalâm. As a matter of fact, both of our nafsî and lafzî words are our speech. It is wrong to say that the nafsî is real and the lafzî is metaphorical, that is, similar to speech. For, metaphorical things may be denied. It is disbelief to deny Allah's Kalâm-i lafzî and to say that it is not Allah's word. Also, all the

Books and Suhûf (small books) revealed to previous prophets ‘alâ nabiyyinâ wa alaihim-us-salâtu wattaslîmât’ are Allah’s word. All the contents of those books and the Qur’ân are the **Ahkâm-i ilâhî**. He sent to the people of each age the rules that were suitable for their age and made them responsible for them.

In Paradise Muslims will see Allâhu ta’âlâ without direction, without being opposite Him, without realizing how He is, without being surrounded, i.e., without being in any shape. We believe in seeing Allâhu ta’âlâ in the Hereafter. We do not think of how He will be seen. For, mind cannot understand seeing Him. We have no other choice but to believe. Shame upon philosophers, upon those Muslims called the Mu’tazila, and upon all the groups, except the Ahl as-sunnat, because they were too blind and were deprived of this belief. Attempting to liken something which they did not see or know to those things which they saw, they deprived themselves of the honour of îmân.

As Allâhu ta’âlâ creates men, so He creates men’s deeds. All the good and bad things are by His decree and will. Yet He likes good deeds and dislikes bad deeds. Though every deed, good or evil, is by His will and creation, it would be impertinence to name Him only as the creator of one evil thing. We should not say that He is the creator of evil. We should say that He is the Creator of good and evil things. For example, we should say that He is the creator of everything. But we should not say that He is the creator of filth and swine. This is a practice of good manners towards Him. So coarsely think the group of Mu’tazila [and some aberrant people]. They say that man creates his every deed, good or bad. Both mind and the Sharî’at show that this is wrong. Those savants who told the truth, that is, the great ones of the Ahl as-sunnat ‘rahmatullâhi alaihim ajma’în’ said that man’s own power also affects something he does, and they called this effect kasb (acquiring). For, there is certainly a difference between the hand’s vibration and its being raised optionally. Man’s power and acquiring do not interfere with the vibrations. But they interfere with the optional actions. And this much interference on their part causes questioning and punishment, and man either earns thawâb or becomes sinful. He who disbelieves man’s power and option and thinks that men are incapable and compelled has not understood the words of the savants of dîn. These great people’s saying that man has power and will does not mean that man does what he wishes and does not do what he does not wish to. Being so is very far from being a slave. The words of these great people mean that man can do what he is commanded to do. For example, he can perform namâz five times each day. He can give one-fortieth of his property as zakât. He can fast one month of the twelve months. He who has money enough for the journey and food can perform the hajj once in his lifetime. Likewise, he can do all the rules of the Sharî’at. Allâhu ta’âlâ, being so merciful, with men being so weak and frail, has commanded the lightest and easiest ones of all kinds of worships. He has declared in the Qur’ân, **“Allâhu ta’âlâ wishes facilities for you, not**

hardships.” And He declares in another âyat, “Allâhu ta’âlâ wants to command you what is light and easy. Men are created weak and powerless.”

[This is the meaning of the saying, ‘There is no oppression, hardship in the dîn.’ That is, it means, ‘Allâhu ta’âlâ has commanded facility.’ However, it does not mean, ‘Let everybody do what he likes and not do what comes difficult to his nafs, let him change the worships as he wishes into comfortable, easy ways.’ It is disbelief, irreligiousness to make an insignificant alteration in the dîn.]

Prophets are people selected and sent by Allâhu ta’âlâ. They were sent to call their ummats to Allâhu ta’âlâ and pull them out of excessive, wrong ways into the way of salvation. They gave the good news of Paradise to those who accepted their invitation while intimidating with Hell torment those who disbelieved them. All the information which they brought from Allâhu ta’âlâ is right. There is no error in any of it. The last Prophet is Hadrat Muhammad ‘sallallâhu alaihi wa sallam’. His dîn has transformed, abrogated all others. His book is the best of the heavenly books. His Sharî’at will remain valid until the end of the world. It will not be changed by anybody. Hadrat Isâ (Jesus) will descend from heaven, yet he will follow Hadrat Muhammad’s Sharî’at; that is, he will join his Ummat.

[Some people say that a religion will change in the process of time, that laws of the Sharî’at have become obsolent, old, that a religion is needed to meet the needs of our age. Yes, the religion changes in the course of time. But its owner, Allâhu ta’âlâ, changes it. As a matter of fact, He has changed it many times since Hadrat Adam and finally sent Hadrat Muhammad’s Sharî’at as the most perfect, the highest religion which will meet all requirements and needs until the end of the world. Could the poor human beings make a religion which is better than the one which Allâhu ta’âlâ says to be perfect? Yes, a nation’s laws will change in the process of time, but only the National Assembly can change them, not any guard or shepherd. It is written in the thirty-ninth chapter of **Majalla** and in its explanation, “The rules will change in the process of time. Rules that are dependent upon customs and traditions will change. Rules that are derived from the Nass (âyats with clear meanings) do not change in the process of time.”]

All of what Hadrat Muhammad has informed about the Rising Day is true. It is right and true that there will be torment in the grave, that the grave will squeeze the dead person; that two angels named Munkar and Nakîr will ask questions in the grave; that everything will be annihilated on Doomsday; that the sky will crack; that the stars will get out of their orbits and disperse; that the globe and its mountains will break into pieces; that all people will be resurrected from their graves and will assemble in the place of Mahshar, that is, souls will return to their bodies; that there will be an earthquake, fear, horror on Doomsday; that there will be questioning and accounting on the Resurrection; that hands, feet and limbs will bear witness to what has been done in the

world; that record books of good and evil deeds will be revealed, and they will fly towards their owners from their right and left sides; and that good deeds and sins will be weighed on a pair of scales peculiar to the hereafter. There, those whose thawâb weighs heavier will be saved from Hell, and those with little thawâb will suffer loss. The pair of scales there is an unknown one, and its weighing heavier or lighter is opposite to that of worldly scales. The scale which goes up is the heavier one and that which goes down is the lighter. [There is no earthly gravitation there.]

There, first the Prophets and then pious Muslims, that is, the Awliyâ, will, with Allah's permission, intercede for those Believers with many sins. Our Prophet declared: **"Of my Ummat, I will intercede for the ones with grave sins."** There is the Sirât Bridge over Hell. Believers will pass this bridge to go to Paradise. Disbelievers will slip and fall down into Hell.

[When mentioning the Sirât Bridge, we should not suppose that it is like bridges which we know. As a matter of fact, we say that it is necessary to pass the bridge of examination in order to pass the course. Every student will pass the bridge of examination. We call it a bridge because all students have to pass it. However, an examination is in no way similar to a bridge. There are those who can pass the bridge of examination, and there are also those who cannot pass it and fall down. But this is unlike falling down into the sea from a bridge. Only those who have passed the bridge of examination know how it is. Likewise, everybody will have to pass the Sirât Bridge, and others, being unable to pass, will fall down into Hell. But this bridge, passing it or falling down into Hell, is not like worldly bridges or the bridge of examination. It has no aspects resembling them.]

Paradise, which has been prepared for rewards and blessings for Believers, and Hell, which has been prepared for tormenting disbelievers, exist [now]. Allâhu ta'âlâ created both from nothing. They will exist eternally [after everything has been annihilated and created again on the Resurrection] and will never cease to exist. Believers, when they enter Paradise after the questioning and calling to account, will stay there eternally and will never leave Paradise. Likewise, disbelievers, after entering Hell, will remain there eternally and will suffer torment eternally. It is not possible that their torment be diminished. Ibnî Taymiyya denies the fact that disbelievers will remain in Hell eternally. Allâhu ta'âlâ declares: **"Their torment will not be diminished, they will never get help."** Those with the tiniest î mân in their heart will perhaps be put into Hell if their sins are many. They will be tormented as much as their sins, yet, at last, they will be taken out of Hell, their faces not being black. Disbelievers' faces will be made black. Believers will not be chained in Hell. Thus, the value of the tiniest î mân in their hearts will be seen. But disbelievers will be handcuffed and chained.

Angels are Allah's dear slaves. It is not possible for them to disobey Al-

lah's commands. They do what they are commanded. They do not get married. They do not bear children or multiply. Allâhu ta'âlâ has chosen some of them as prophets. He has honoured them with the task of carrying wahy. They are those who brought the Books and Suhûf to prophets. [For example, **An'âm Sûra** was brought by Hadrat Jebrâil (Gabriel) together with seventy thousand angels.] They do not make any mistakes, nor do they ever forget. They do not play tricks or deceive. What they bring from Allâhu ta'âlâ is always true. It is never doubtful, nor does it depend upon probabilities. Angels are afraid of Allah's grandeur, wrath and greatness. They have no other work than doing what they are commanded.

'ÎMÂN' means to believe the teachings coming from our Prophet, which are written in the books of Ahl as-sunnat savants, and to express one's belief. Worships are not from î mân. But they perfect and beautify î mân. Imâm-i a'zam Abû Hanîfa 'alaih irrahma' said that î mân does not increase or decrease. For, î mân means the heart's confirmation, admitting and believing. There is not scarcity or abundance in î mân. Belief which has its decrease and increase is not called î mân, but it is called supposition and illusion. Î mân's being much or little means muchness or scarcity in worships. When a person worships much, he is said to have much perfection in his î mân. Then, the î mâns of all Believers are unlike the î mâns of prophets. For, prophets' î mân has reached the summit of perfection on account of worships. The î mân of other Believers cannot reach there. But both have the common quality of being î mân. The former has become different through worships. It is as if there were no resemblance between them. All Believers and prophets share the property of being human. But other values, superiorities have made prophets reach high grades. Their humanity has become sort of different. In a way, they are higher human beings than the common humanity. Perhaps, they only are human beings. Others, as it were, are not human beings.

Imâm-i A'zam Abû Hanîfa 'alaih irrahma' said that one should say, "I am certainly a Believer." And Imâm-i Shâfi'î 'alaih irrahma' said that one should say, "I am, inshâallah, a Believer." Both are true. When one expresses one's present î mân one should say, "I am certainly a Believer." When expressing one's î mân at one's last breath, one will say, "I am, inshâallah, a Believer." However, in this case, here, too, it is better to say, 'certainly' than saying it with some doubt.

A Believer's î mân does not go away no matter how grave a sin he commits. He does not become a disbeliever. I have heard that one day Imâm-i a'zam and the great savants of Baghdad were sitting somewhere, when somebody came up and said, "If a Believer kills his father unjustly, breaks open his head, drinks wine from his skull and then, getting drunk, commits fornication with his mother, will his î mân go away?" All the savants who heard this became angry with that Believer. "It is unnecessary even to ask this," they said. Imâm-i

a'zam said, "That person is still a Believer. His î mân does not go away by his committing sins." The savants disliked this answer and castigated Imâm-i a'zam. But when the Imâm proved his word true, they all admitted it. If a Believer with a lot of sins repents before his last breath comes up to his throat, he will most likely be saved. For Allâhu ta'âlâ promised that He would accept the tawba (repentance). If he has not attained the honour of tawba, his state is up to Allah only. If He wishes, He will forgive all his sins and put him into Paradise, or He will torment him with the Hell-fire or through troubles as much as his sins. But at last he will be saved and enter Paradise again. For, it is only disbelievers who will not attain Allah's mercy in the next world. He who has the tiniest î mân will attain His compassion. If he cannot attain His compassion because of his sins, he will at last attain it through Allah's blessing and favour. O Allah! After giving us guidance to the right way and showing us the right way, protect us so that our hearts will not deviate onto the renegades' side! Have mercy upon us! Pity us poor creatures! Thou, alone, can protect us against the darkness of disbelief and apostasy!

According to savants of the Ahl as-sunnat - may Allâhu ta'âlâ reward them abundantly for their hard work - it is not a piece of basic Islamic knowledge to talk about the caliphate. That is, it is not something based upon î mân. However, because Shiites were excessive in this respect [and a few ignorant people who disguised themselves as hodjas named themselves Alawîs and poisoned Muslims with their slanderous words, books and magazines], savants of true Muslims have included the information about the caliphate into the knowledge of Kalâm, that is, into the information of î mân, and communicated the truth of the matter. After the last Prophet Muhammad Mustafâ, the Khalîfa of Muslims, that is, our Prophet's representative and the Muslims' leader is Hadrat Abû Bakr-i Siddîq. After him comes Hadrat 'Umar ul Fârûq. Next comes Hadrat 'Uthmân-i Zinnûrein, and then Alî bin Abî Tâlib. The order of superiority among these four is analogous to the order of their caliphates. All the Sahâba and the Tâbi'ûn said that of these the Shaikhayn [the first two] were higher than the other two. This unanimity has been communicated by our î mâms of dîn. For example, Imâm-i Shâfi'î's saying is well known. Abul-Hasan-i Ash'arî, one of the leaders of the Ahl as-sunnat, said, "It is certain that the Shaikhayn are higher than all the Ummat. He who disbelieves this fact is either ignorant or stubborn." Imâm-i Alî said, "He who holds me superior to Abû Bakr and 'Umar is a slanderer. As slanderers are to be beaten, I will beat him." Hadrat Abdulqâdir-i Geilânî reported in his book **Gunya-tut-tâlibîn**: Our Prophet said, "**I asked of Allâhu ta'âlâ that Alî become the Khalîfa after me. Angels said: "O Muhammad! It will happen as Allâhu ta'âlâ wills. Abû Bakr-i Siddîq is the Khalîfa after you."** Abdulqâdir-i Geilânî reported again: Hadrat Alî said that the Prophet said to him, "**After me Abû Bakr will become the Khalîfa. Then 'Umar, then 'Uthmân and then you will become the Khalîfa.**"

Imâm-i Hasan ‘radiy-Allâhu anh’ is higher than Imâm-i Husayn. (These two people are Hadrat Alî’s sons.) The savants of Ahl as-sunnat have declared that in knowledge and ijtihâd Hadrat Âisha (the Prophet’s blessed wife, our mother) is superior to Hadrat Fâtima (the Prophet’s blessed daughter, and Hadrat Alî’s blessed wife). Hadrat Abdulqâdir-i Geilânî wrote in his book **Gunya**, “Hadrat Aisha is higher.” To this faqîr (Imâm-i Rabbânî means himself), in knowledge and ijtihâd Hadrat Âisha is higher, but in zuhd and in withdrawing from the world Hadrat Fâtima is higher. It is for this reason that Hadrat Fâtima was called Betûl (very pure). As for Hadrat Âisha, she used to teach the Sharî’at to the Sahâba. The Sahâba used to learn the Sharî’at by asking her.

The combats among the Sahâba, e.g., the event of Camel and the event of Siffîn, were done with good intentions and for pious reasons, not for the desires of the nafs, with obstinacy or hostility. For, they all were great. Their hearts had been purified in the sohbat (company) of our Master, the Prophet, and with his blessed looks, no evils such as avarice, grudge or hostility have been left. Both their peace and their opposition or combats were for the truth. Each of them acted in accordance with his own ijtihâd. They differed from those who did not agree with their ijtihâd, but without bearing obstinacy or hostility against them. There are two or ten thawâbs for those with correct ijtihâd, and one thawâb for those who erred. Then, we should not speak ill of those who erred as we do not speak ill of those who were right. For, these, too, received thawâb. The savants of Ahl as-sunnat declare that the Amîr (Hadrat Alî) was right in these combats. Those ijtihâds which disagreed with his were wrong. But none of them can be spoken ill of, nonetheless for calling any one of them a ‘disbeliever’ or ‘sinner’. Hadrat Alî declared in these combats, “Our brethren have parted from us. They are not disbelievers, nor sinners. For, they have been acting in accordance with their ijtihâd.” Our Prophet ‘sallallâhu alaihi wa sallam’ declared: “**Avoid speaking ill of my Sahâba!**” Then, we have to deem all the Sahâba of the Prophet as great and speak about them with reverence and good will. We should not think ill of any of these great people! We should consider the combats among them to be better than others’ peace. This is the way to salvation. For, loving the Sahâba arises from loving our Master, the Prophet. Enmity against them means enmity against him. The great savant Abû Bakr-i Shiblî said, “A person who does not respect the Sahâba does not have îmân in Muhammad ‘alaihissalâm’.”

[Alûsî says in his book **Ghâliyya**, “Allâhu ta’âlâ praises the Sahâba in the Qur’ân. He declares that He loves those who migrated first, the Ansâr, and those who follow them in goodness. Allâhu ta’âlâ likes only that slave of His whom He knows will die in îmân. It is impossible for Him to have declared that He loved a certain slave of His even though He knew that he would die as a disbeliever. Therefore, âyats which praise the Sahâba refute those who say that they were unjust and that they became renegades after Rasûlullah’s death,

thus informing that such people who say so are malevolent. There are many hadîths praising all the Sahâba. One of the well-known ones of these is the hadîth, ‘**My Sahâba are like the stars. If you follow any one of them, you will attain guidance to the right way!**’ which is communicated by Dârimî and Ibnî Adî.” The book **Uns-ut-tâibîn** by Ahmad Nâmiqî Jâmî ‘rahmatullâhi ’aleyh’ is in Persian. In its forty-fourth page of the Tehran edition printed during the time of Shah Ridâ, the names of four Khalîfas are written, and these Khalîfas and all of the Ashâb-i kirâm are praised well, and we are advised to love them all. Those heretics who cannot realize the value, the greatness of the Sahâba and who slander these great people and compare them to themselves, are called **Râfidîs**. Râfidîs are the worst of the seventy-two groups of bid’at, which it has been declared will go to Hell. Today Râfidîs name themselves Alawî. Saying that they follow Hadrat Alî, they deceive the innocent younger generations. Spreading the concocted legends fibbed in a certain book, which they printed in Istanbul in 1958 A.D. and entitled **Hüsniye**, among ignorant and mostly female villagers, they slander the great people of Islam. It is written in the book **Tuhfa** that this book, which teems with lies and very loathsome slanders, was concocted by a Jew named Murtezâ. It is written in the book **Esmâ-ul-muellifîn** that this book, (Hüsniye), was translated into Persian by a Hurûfî named Ibrâhîm Esterabâdî, who died in 958 [A.D. 1551]. It has fallen to my lot to refute those heretical writings, abominable slanders with documents, thus disgracing them in **Eshâb-i kirâm** (in Turkish) and in the chapter captioned **Tezkiya-i-Ahl-i-Bayt** of the book **Hak Sözüñ Vesîkaları** (Turkish). (The latter was translated into English in 1992, under the title **Documents of the Right Word**, and is available from **Hakîkât Kitâbevi, Dârüşşefeka Cad. No: 57/A P.K. 35, 34262, Fâtih-İstanbul-Türkiye**). The Jewish convert Murtezâ, its author, died in Baghdad in 436 [1044]. And his brother Radi bin Tâhir was born in 359 and died in Baghdad in 406. The book **Manâqib-i-Jihâr Yâr-i-Ghuzîn**, (by Eyyûb bin Siddîq), gives a detailed account of the superior virtues of the **Ashâb-i-kirâm**.

Of all the many characteristics whereby the Shi’a group differ from the Sunnites, what makes the Shiites worst is the fact that they bear the creed of Hurûfî. Those who are excessive in the creed of Râfidî become disbelievers. Râfidîs were few and were about to perish, when Shâh Ismâ’îl, one of them, established a state; so they increased in number. The creed infiltrated into our country, too; almost all the dervish convents came into contact with it, and many innocent people caught this contagion and tumbled down into eternal death. May Allâhu ta’âlâ not let us dissent from the right, pure belief of the Ahl as-Sunnat. May He protect us against the perils called Wahhabism and Shiism, which instigate faction among Muslims! Âmîn. It is written on the initial pages of **Tuhfa-i ithnâ ’ashariyya**: The founder of Shiism was a Jew from Yemen, namely, Abdullah bin Saba, who was exiled to Madâyin by Had-

rat Alî because he called him a god. [It is written in Munjid that he was a Jew who came from Egypt to Medina in 34 A.H. (657) and became a Muslim.] This group of heresy took a different shape in every century, was put into a definite shape during the time of Shâh Ismâ'îl, and books were written. Shiism was established during the time of Hadrat Alî. Its spreading among people began afterwards. In the sixtieth year of the Hegira, the **Kisâniyya** sect, in the sixty-sixth year the **Mukhtâriyya** sect, and in the hundred and ninth year the **Hishâmiyya** sect appeared, yet they could not catch on and perished. The **Zaydiyya** sect, which has been distracting Muslims from the right way for centuries, appeared in the hundred and twelfth year, and all the other sects appeared later. We may say briefly that all sects of bid'at which have been instigating faction among Muslims appeared after the deaths of all the Sahâba. The beliefs of all the Shî'a sects come together in three groups:

- 1) **Tafdîliyya**: they say that Hadrat Alî is the highest of the Sahâba.
- 2) **Sabbiyya**: they say that the Sahâba, with a few exceptions, became cruel disbelievers. They speak ill of them.
- 3) **Ghulât-i shî'a**: they say that Hadrat Alî is a god. So do the groups of **Sabaiyya** and **Nusayriyya**. They do not practice any worshipping.

These people have always gathered around one of the grandsons of Hadrat Alî and Hadrat Abbâs and differed into various sects. When Imâm-i Zainal'âbidîn passed away most of them came together around his son Zayd and while enroute to fight Yûsuf-i Saqâfi, who had been assigned the governor of Iraq by the Emevî (Umayyad) ruler Hishâm bin Abdulmalik, some of them dissented from Zayd. Zayd called them **Râfidî**. But they named themselves **Imâmiyya**. Those who remained with Zayd were called **Zaydî**. Both groups said, "After Rasûlullah, the caliphate belongs to the twelve imâms."

The Twelve imâms are Alî bin Abî Tâlib, Hasan, Huseyn, Zainal'âbidîn, Muhammad Bâqir, Ja'far-i-Sâdiq, Mûsâ Kâzim, Alî Ridâ, Muhammad Jawad Taqiy, Alî Naqiy, Hasan Askarî Zakiy and Muhammad Mahdî. Attaching themselves to various sons of these twelve imâms, they parted into different groups. Today the majority of them are Imâmiyya and hold the first of the three main kinds of creed, yet there have been changes in their beliefs over the course of time. They now call themselves **Ja'farî**. There is lengthy information about the Ja'farîs in the entry **Ja'fari Sâdiq**, the hundred and eighty-third entry of the word list at the end of the Turkish origin of Endless Bliss.]

All of what the Mukhbir-i sâdiq (he who always tells the truth)

reported about the symptoms of Doomsday are true. There can be no errors. That day the sun, contrary to its usual course, will rise in the west. Hadrat Mahdî will appear, Hadrat Îsâ (Jesus) will descend from heaven. The Dajjal will appear, people called Ya'jûj and Ma'jûj (Gog and Magog) will spread on the earth.

[It is written in **Hujjat-ullâhi 'alal'âlamîn**, “People called Ya’jûj and Ma’jûj are descendants of Yâfas (Japheth), the (third) son of Nûh (Noah) ‘alaihiissalâm’. They have flat and wide faces, small eyes and big ears, and they are short. Each has a thousand children. Nine - tenths of the number of genies and men are Ya’jûj and Ma’jûj. Every day they make a hole in the wall they have been left behind. But at night the wall becomes the same as it was before. They are unbelievers. When they get beyond the wall, they will attack people. People will take refuge in cities and in buildings. They will eat up animals and drain rivers. Îsâ ‘alaihiissalâm’ and his Sahâba will invoke against them. A wound will appear on the neck of each, and they will all die in one night. Eating them, animals will multiply. Their stink will make the earth impossible to live on.” It is written in the Qur’ân that Gog and Magog are two evil peoples which were left behind a wall at a very ancient time and that they will spread on the earth towards Doomsday. Considering that archaeological research discovers cities buried under the ground and sea fossils on the peaks of mountains, that wall does not have to be in the open, nor do those people have to be numerous today. As a matter of fact, it could be thought that as thousands of millions of people today have originated from two people, so those two peoples will spread on the earth by multiplying out of a few people and none knows where these people are.]

The beast called **Dâbbatulard** will appear, the sky will be covered with smoke, which will reach all the people and will hurt them; due to its pain everybody will pray, “Yâ Rabbî! Remove this torment from us. We now believe in Thee!” The last symptom is a fire, which will break out in Aden [which is in Yemen]. Somebody in India claimed to be the Mahdî, and he was believed by many ignorant people. According to them Hadrat Mahdî came, died, and his grave is in Fara city. [Also, some ignorant people in our country call those who say and write what they translate from the books of tasawwuf “Mahdî”. They think that those people write their own inspirations.] However, a hadîth declares, “**There will be a cloud just above Mahdî’s head. An Angel from the cloud will say: ‘This is Mahdî. Believe what he says!’,**” Another hadîth declares: “**Of all the people you have heard about, four persons took possession of the earth, [that is, most of the countries known]. Two of them were Believers and the other two were disbelievers. The two Believers were Hadrat Zulqarnein and Hadrat Suleymân. And the two disbelievers were Nemrûd (Nimrod) and Buhtunnassar (Nebuchadnezzar). Fifthly, the earth will be owned by one of my descendants, Mahdî.**”

A hadîth declares: “**Before Doomsday, Allâhu ta’âlâ will create one of my descendants, whose name, father’s name and mother’s name will be the same as those of mine, and who will fill the world with justice. The earth, which will have been filled with cruelty before him, will be filled with justice during his time.**” Another hadîth declares: “**The As’hâb-i**

kahf will be Mahdî's assistants and Îsâ (Jesus) will descend from heaven during his time. As Îsâ fights the Dajjâl, Mahdî will be with him. During his reign, unusually, contrary to calculations, there will be a solar eclipse on the fourteenth day of the blessed month of Ramadân and there will be a lunar eclipse on its first night." Then, let them be reasonable enough to see if these symptoms exist [in those people whom the ignorant suppose to be Mahdî or] in that abovementioned dead man. Many other symptoms of Hadrat Mahdî have been predicted by Mukhbir-i Sâdiq 'alaihissalâtu wassalâm'. Hadrat Ahmad ibni Hajar-i Makkî wrote almost two hundred symptoms of Hadrat **Mahdî** in his book **Alqawlulmukhtasâr fî-alâmât-il-Mahdî**. While the symptoms of the reported Mahdî are so obvious, those who think of others as Mahdî are so ignorant. May Allâhu ta'âlâ bless them with the lot of seeing the truth! [The book **Juz'un minal-ahâdith wa'l-âsâr-il-wâridati fî-haqq-il-Mahdî**, by Jalâladdin-i Suyûtî, informs with the symptoms of hadrat Mahdî].

Our Prophet 'sallallâhu alaihi wa sallam' declared: **"The Beni-Isrâil (Sons of Israel) parted into seventy-one groups. Seventy of these went to Hell and only one of them was saved. And the Nasârâ parted into seventy-two groups, seventy-one of which went to Hell and one was saved. After some time, my Ummat also will part into seventy-three groups. Seventy-two of these will go to Hell and one will be saved."** When asked by the Sahâba who were this one group, **"The group which will be saved from Hell are those who follow my Sahâba's way,"** he said. [It is written in the translation of **Milal-Nihal** that this hadîth exists in the four books called **Sunan**.] The saved group is the Ahl as-sunnat wa 'l-jamâ'at, who have held fast to the way of the best of mankind. O our Allah! Do not make us dissent from the îmân, from the belief communicated by the savants of the Ahl as-sunnat! Take us out of this world as we are together with them! Yâ Rabbi! Let us be together with them on the Day of Resurrection. After being guided into the true faith, do not let our hearts slip away from the right way and give us rahmat from Your High Kingdom. You are the greatest of those who give blessings.

The first principle of Islam is belief in Allâhu ta'âlâ and His Prophet. That is, it is to love them, like and admit their words.

After correcting the belief, it is certainly necessary to do the commands of the Sharî'at, to refrain from its prohibitions, that is, to carry out the rules of Islam. One should perform namâz five times without being slack or lazy. One should perform it with ta'dil-i arkân and in jamâ'at. **"It is namâz which distinguishes the Muslim from the kâfir."** [A person who performs namâz correctly and well is a Muslim. If a person performs namâz incorrectly or does not perform it at all, his being a Muslim is doubtful.] When a person performs namâz correctly and well, he has held fast to Islam's rope. For, namâz is the second of Islam's five principles.

Islam's third principle is to pay zakât.

Islam's fourth principle is to fast every day in the blessed month of Ramadân.

Its fifth principle is to perform hajj by making tawâf around the Ka'ba-i mu'azzama.

Islam's first principle, îmân, is to believe with the heart and express it with the tongue. And the other four principles are the worships that are to be done with the body and intended with the heart. Namâz, which has accumulated all worships in itself, is the highest of all. On the Day of Judgement the first questioning will be on namâz. If namâz is correct, all the other questions, with the help of Allâhu ta'âlâ, will pass easily.

We should avoid the harâm's as well as possible. We should deem the things which Allâhu ta'âlâ dislikes as fatal poisons. Thinking about our faults, we should feel ashamed, embarrassed for having done them. We should repent and be sorry. This only becomes His slaves. He who talks and acts in a manner which Allâhu ta'âlâ dislikes without being ashamed, embarrassed, has been persistently opposing Allâhu ta'âlâ. Their obstinacies will almost drive them out of Islam, and will include them among His enemies. O our Allah! Have mercy on us. Through Thine Favour and Mercy, do not let us leave the right way.

[It is written in the third paragraph of the second chapter of the fourth section of the book **Riyâd-un-nâsihîn**, "Though the harâm's have been divided into two classes, grave sins, and small sins, we should avoid the small sins as well as we avoid the grave ones, nor should we slight any sin. For Allâhu ta'âlâ is muntaqim^[1] and ghanî (independent). He does not fear anybody in doing what He wishes. He has concealed His wrath, His enmity in sins. Any sin which is supposed to be small may cause His vengeance, His wrath."

It is written in the first paragraph of the third chapter of **Riyâd-un-nâsihîn**, "Sins other than disbelief and bid'at are classified in two groups. The first group are sins that are between Allâhu ta'âlâ and man. Having alcoholic drinks, not performing namâz and the like. Of these sins, we should very much avoid the small ones as well as the grave ones. Resûlullah declared: "**Avoiding a mote of [very small] sin is better than the worships of all genies and men.**" All sins are grave because sin means not doing Allah's command. However, some of them seem small when compared to others. For example, looking lustfully at a nâmahram woman is less sinful than committing fornication. [What is less sinful than both is to satisfy one's desire with one's hand.] Not doing a small sin is more valuable than the supererogatory worships of the whole world. For, it is not fard to do supererogatory worships, whereas it is fard for everybody to avoid sins. It is permissible to commit a small sin in order to avoid a graver sin, when there is no other way.

After any sin committed, it is fard to make tawba (to repent and beg Allâhu ta'âlâ for forgiveness). Whatsoever the sin, the tawba will be accepted. It is

written in **Kimyâ-i sa'âdat**: “A prayer of tawba that is done suitably with its conditions will certainly be accepted. We should not doubt if the tawba will be accepted. We should doubt if the tawba meets its conditions.” Allâhu ta'âlâ may avenge for any sin which has not been repented for. For, Allah's wrath is hidden in sins. Allâhu ta'âlâ is very very powerful, victorious over everybody, and He is vindictive. He may refuse eternally a liked slave of His who has been worshipping for a hundred thousand years for one single sin, nor does He fear anything. The Qur'ân informs of this fact and communicates that the Devil [Shaytân], who had been obeying Him for two hundred thousand years, became eternally accursed because he was too arrogant to prostrate. A son of Hadrat Adam's, His representative on the earth, was eternally expelled by Him because he killed a man. Bal'âm-i Bâûrâ, during the time of Hadrat Mûsâ, knew the **Ism-i a'zâm**. Every prayer of his would be accepted (by Allâhu ta'âlâ). His knowledge and worshipping were in such a high degree that two thousand people would be present with him with their pens and ink pots in order to write what he said and benefit from his words. This Bal'âm, showing a little inclination towards one harâm of Allah's, died without îmân. He became the subject of public talk which said, “Those who are like him are like dogs.” Qârûn was a relative of Hadrat Mûsâ's. Having been blessed with the benedictions of Hadrat Mûsâ, and being taught the knowledge of chemistry by him, he had become so rich that only the keys of his treasuries would be carried by forty mules. Because he did not pay the zakât, which was worth a few cents, he was made to go under the earth together with his entire property. Sa'laba, among the Sahâba, was very zâhid. He used to worship very much, so much so that he would not go out of the mosque. Because of one breach of promise he lost his chance to attain the grade of being Sahabî, and died without îmân. Our Master, the Prophet, was commanded not to invoke any blessings on him. Allâhu ta'âlâ has avenged upon many other people like these on account of one sin. Then each Believer should be very much afraid of committing sins. Upon committing one small sin he should repent, say istighfâr and beg for forgiveness.”

It is written in the first paragraph of the second chapter of the second part of **Riyâd-un-nâsihîn**, “Tawba should be made with the heart, with the tongue and with the sinful limb altogether. The heart should repent. The tongue should pray and beg. And the limb should cease from sinning.

The second group of sins are among the human beings; making tawba for them requires pleasing the human being also. It is written in the book **Kimyâ-i sa'âdat** that a hadîth declares: **“Make the tawba for a sin secretly which has been done secretly! Make the tawba for a sin publicly which has been done publicly! Make sure that those who know of your sin hear your repentance!”**

Then, it is useless to say, “Maybe he repented, gave up apostasy,” about those dead people who were hostile against Islam and who persecuted Mus-

lims when they were alive. Their cruel limbs must do favours, their tongues must pray, and they must say their last requests in such a manner as to please the oppressed. Those apostates who have not done so will not be thought of as good.]

What people living there are quite unaware of - and you are perhaps no exception - is the fact that you are in possession of a great fortune, a blessing which Allâhu ta'âlâ has exclusively conferred on you. I mean that the sultan of the time is a Sunnite Muslim in the Hanafî Madhhab, beginning from his seventh grandfather. It is a fact that in our time, which is close to the end of the world and away from the time of Rasûlullah, some students of knowledge have approached the statesmen and the Sultan for some years, and tried to gain their favour so that they could satisfy their own ambitions and ugly desires which originated from the dirt in their hearts, so they caused some doubts to appear in this true religion, and some idiots to slip away from the right way, but it is happiness to see that this famed sultan listens to you and follows your advice. Explain the words haqq and Islam to him, directly or implicatively, with their meanings compatible with the belief of the Ahl as-sunna wa jamâ'at. In the presence of the Sultan, as far as possible, propagate the words of the devotees, the scholars of the right way, so much so that, always try to find the opportunity to teach the knowledge about Madhhab and religion. So, the truth of Islam will be brought to light. In addition, the ugliness and evilness of heresy, falsehood, atheism and disbelief will be realized. It is naturally clear that disbelief is null and void. A man with reason will never like it. Without hesitation, it must be made known that disbelief is invalid. Their false gods which they worship must be intolerantly refused and banished. No doubt, and no hesitation, the real God is only the Creator of the heavens. Have those things which disbelievers worship and praise as creators created a mosquito? They cannot create anything even if they all come together. None of the things which they worship can defend itself against a mosquito which will bite it. How can it ever protect others against harms? Disbelievers, hearing that these doings of theirs are bad and realizing their faults, say that their idols and statues will intercede for them with Allâhu ta'âlâ, that they will make them approach Him, that for this reason they are worshipping them. They are so stupid. How do they know that those inanimate objects will intercede for them? Whence do they understand that Allâhu ta'âlâ will accept the intercession of these idols, which have been made His partners and which are His enemies? Their case is like that of those idiots who help those who revolt against the government and then say that when they are in trouble these rebels will intercede for them, will ask a favour for them so that they will attain the government's help. They are so stupid that they both respect the rebels and say that the government will forgive them through their intercession. On the contrary, they should have helped the government and suppressed the rebels. In this case only would

they approach the government, walk in the right way and attain to safety and comfort. Idiots, dressing a piece of stone with their own hands, worship it for years. They expect its help on the Day of Resurrection. Then, it is obvious that disbelievers' religions are corrupt.

Of Muslims, those who have deviated from the right way are called **holders of bid'at**. The right way is the way of Hadrat Muhammad 'sallallâhu alaihi wa sallam' and his four Khalîfas. It is written in the book **Ghunya** by Abd-ul-qâdir Geilanî: "The origins of the seventy-two sects of bid'at are nine groups, which are the Khârîjî, Râfidî, Mu'tazila, Murji'a, Mushabbiha, Juhaymiyya, Dirâriyya, Najjâriyya and Kilâybiyya. None of these existed during the time of our Prophet and Chihâr Yâr-i guzîn (the four Khalîfas). Their appearing and deviating into different ways happened many years after the deaths of the Sahâba, the Tâbi'în and the Fuqahâ-i sab'a."

[**Fuqahâ-i sab'a** means the seven great savants. It is written in the thirty-fourth page of the first volume of the translation of **Tejrid-i sarîh**, which is an abridged edition of Bukhârî, "These seven great savants of the blessed city of Medina were Sa'îd ibni Musayyab, Qâsim bin Muhammad bin Abî Bakr-inis-Siddîq, Urwatabni-Zubayr, Khârijatabni-Zaid, Abû Salama-tabni-Abdurrahmân bin Awf, Ubaydullah ibni Utba and Abû Ayyûb Suleimân."]

Our Prophet declared: "**After me, there will be many differences among Muslims. Those who will live in those times should hold fast to my way and to the way of the Khulafâ-i râshidîn! They should avoid the things that will appear and will be all the fashion afterwards? For, renovation, reform in Islam means to deviate from the right way. Changes that will be made in Islam after me are irreligious.**"

This hadîth shows that all the things invented in Islam after our Prophet and the Khulefâ-i râshidîn are worthless. They are not reliable. Let us thank Allâhu ta'âlâ very much because He has included us in the group of Ahl as-sunnat wa 'l-jamâ'at, who will be saved from Hell. He has not let us join one of the seventy-two groups of bid'at, who will go to Hell. He has so graciously protected us from falling for their corrupt beliefs. [Nor has He let us join those who, by saying, "You created, we ask for a religion from you," exalt some people up to the rank of Allah.] Nor has He made us one of those who say that man creates his own work and action. He has not made us one of those who disbelieve seeing Allâhu ta'âlâ in Paradise, either. In fact, this seeing is the greatest of all the blessings of this world and the next. And He has not included us with those two groups who hurt the Sahâba of the Best of Mankind 'sall-Allâhu alaihi wa sallam' by speaking ill of them. They think of these great men of dîn as evil. They think that they were hostile against one another, that they concealed their hostility and grudge and handled each other hypocritically. However, Allâhu ta'âlâ declares in the Qur'ân that the Sahâba always love one another. These two groups disbelieve the Qur'ân. They say

that there was hostility and hatred among them. May Allâhu ta'âlâ give them reason and show them the right way! Thank Him, again, He has not included us among those who say that Allâhu ta'âlâ is a substance, an object, and who consider Him to be with time and place, thus comparing the Creator to His creatures, [nor among those apostates, idiots, who sell their faith and tread on the sacred property of their ancestors to obtain money, post, rank, comfort and to enjoy themselves].

It should be known well that presidents, those who preside over societies are like the soul. And people are like the body. If the soul is good, the body will be pious and good, too. If the soul is corrupt, the body will be corrupt, too. Then, to strive so that presidents will be good [so that those who are not hostile to Islam will be elected to govern the people] will mean to work for the benefit of all people. Trying to bring someone round to the right course can be done by teaching Islam to him. No matter through what way, we should strive so that those who will govern people will be Muslims. After their being Muslims, we should inform them of the belief of the Ahl as-sunnat wa 'l-jamâ'at. We should struggle for the annihilation of corrupt ideas. A person who has the fortune of doing these becomes prophets' inheritor. This chance has fallen to your lot for nothing. Appreciate it! I could never write too much on this subject. But this much will suffice for you. Only Allâhu ta'âlâ guides people to the right way.

[It is written in the thirty-ninth (39) article of **Majalla**, "With the changing of time, rules that are based on customs can be changed." However, rules that are declared through the Nass (âyats and hadîths) never change. Every custom cannot be based on as a canonical proof. Deriving a rule from a custom requires that the custom should not contradict the Nass, and it should have come from those Muslims called Salaf.^[2] Even if those who commit the harâms increase in number and the harâms become customs, they are still not halâl. And, if symptoms of disbelief become customs and spread among Muslims, they will not become Islamic customs. Nor will they escape being symptoms of disbelief. In customs that are mubâh (permitted) and in scientific knowledge, it is necessary to follow the present time and to keep in step with those who make technical progress. The time will not be followed in Islamic knowledge or in worships. The knowledge of îmân, the knowledge of dîn, does not change in the process of time. Those who want to change it and to adapt it to the time will deviate from the Ahl as-sunnat; they will become disbelievers or heretics.]

EPISTLE - 68

Latest members of the Sôfiyya-i-aliyya stated that Allâhu ta'âlâ can be perceived in the world. Perceiving (in this connection) means seeing through the heart. Author of the book **Taarruf**, [namely, Abû Is-haq Muhammad Ghulâbâdî^[83]], states, "It has been stated unanimously (by scholars) that Allâhu ta'âlâ cannot be seen in this world, neither with the eyes, nor through the heart."

As it is seen, the early members of Sôfiyya-i-aliyya said that Allâhu ta'âlâ cannot be seen through the heart, either. Imâm-i-Rabbânî said so, too. That is, one of the zils (shades) is perceived in the world. A zil is by no means the Zât-i-ilâhî (Divine Person) Himself. This fact is very well expressed by Shâh-i-Naqshibend, who states, "Everything said or heard or seen or known is not He. All these things should be annihilated as one says, 'Lâ'." Molla Jâmî states in **Nefehât**, "Or Prophet was asked what **Tawhîd** was in (someone's) dream. He answered, **'Everything that comes to your heart or imagination is not He'.**" (We would like to ask) those who convey this (event of) perceiving from some great men of Tasawwuf: how do they know that those great people were not promoted from that grade and that state of perception did not come to an end?

EPISTLE - 69

This letter, written to Muhammad Murâd-i Badahshî, says to be careful about the ta'dîl-i arkân and the tumânînat in namâz, about putting in order the lines (of worshippers) in a mosque, about correcting one's intention when going out to fight against disbelievers, about the namâz of tahajjud (the namâz which is performed after midnight) and about choosing one's food from what is halâl (permitted by Islam):

Thanks be to Allâhu ta'âlâ. Salâm, solace to those human slaves of His whom He has chosen and loved! Your letter has arrived. It pleases us to know that our friends and those whom we love have not deviated from the right way. May Allâhu ta'âlâ increase your being and remaining on the right way! "We and our friends have been continuing to do the duty which you assigned to us. We have been performing namâz five times each day in a congregation of fifty to sixty people," you say. May hamd-u thanâ be to Allâhu ta'âlâ for this! What a great blessing it is when the heart is with Allâhu ta'âlâ and the body, together with all the limbs, is embellished with doing the rules of the Sharî'at. Recently, most people have been slack in performing namâz. They have been slighting the tumânînat and the ta'dîl-i arkân. For this reason, I have to warn you, my beloved ones, about this matter. Listen well! Our Prophet 'sallallâhu alaihi wa sallam' declared: **"The worst thief is the person who steals from his own namâz."** When he was asked, "O Rasûlallah! How can a person steal from his own namâz?" he said, **"By not doing the rukû and sajda of the namâz properly."** At some other time he declared: **"Allâhu ta'âlâ does not accept the namâz of a person who does not bring his waist into its proper position and remain so for a while in rukû and sajda."** Once, upon seeing a person not doing the rukû and the sajda properly while performing namâz, our Prophet 'sallallâhu alaihi wa sallam' said, **"Aren't you afraid you may die in some other religion than Hadrat Muhammad's 'alaihissalâtu wassalâm' dîn because you perform your prayers of namâz in this manner?"** Once again, he said, **"When performing namâz, if you do not straighten up your body**

completely after the rukû’, if your each limb does not rest at its position for a while when you are standing, your namâz will not be complete.” Once again, he said, **“Unless you sit upright between the two sajdas your namâz will remain incomplete.**” One day, upon seeing someone not observing the rules and rukns of salât, not standing upright after the rukû’ and not sitting between the sajdas, our Prophet ‘sallallâhu alaihi wa sallam’ said, “If you go on performing your prayers of namâz in this manner, on the Day of Resurrection you will not be said to be of my Ummat.” At some other time he said, **“If you go on in this manner and die, you shall not have died in the religion of Muhammad** (alaihissalâm).” Abû Hurayra ‘radiyallâhu ’anh’ says, “The person who has performed all his prayers of namâz for sixty years but whose namâz has never been accepted is the person who has not done the rukû’ and sajda properly.” Zayd ibni Wahab saw someone performing namâz but not doing the rukû’ and sajda properly. He called him out and asked him, “How long have you been performing namâz in this manner?” When the latter answered, “Forty years,” he said, “You have not performed namâz for forty years. If you die now you will not die in the Sunnat (Shari’at) of Hadrat Muhammad.”

It is said in the book **Awsât** by Tabarânî ‘rahmatullâhi ta’âlâ ’aleyh’ that if a Believer performs his namâz beautifully and does its rukû’ and sajda properly, the namâz will become happy and will be full of nûr. Angels will take the namâz up to heavens. The namâz will pronounce a benediction on the person who has performed it and will say, “As you have protected me against being defective, may Allâhu ta’âlâ protect you.” If the namâz is not performed well it will become black. Angels will snub that namâz and will not take it up to the heavens. The namâz will curse the person who has performed it and will say, “As you have wasted me and put me into a bad position, may Allâhu ta’âlâ waste you.” Then, we should try to perform our prayers of namâz properly, observe the ta’dîl-i arkân, do the rukû’, the sajda, the **qawma** (standing upright after the rukû’) and the **jalsa** (sitting upright between the two sajdas) well. Also, we should warn others if we see them do these defectively. We should help our brothers-in-Islam perform namâz properly. We should be an example in observing the ta’dîl-i arkân and the tumânînat. Most Muslims have been depriving themselves of the honour of doing this. This blessing has already been lost. It is very important to revivify this good deed. Our Prophet declared: **“He who resuscitates any one of my forgotten sunnats will be given the thawâb of a hundred martyrs.”**

Also, we should be scrupulous in putting the lines in order when performing namâz in jamâ’at. We should not stand ahead of or behind the line we belong to. Everybody should try to stand on the same straight line. Our Prophet ‘sallalâhu alaihi wa sallam’ would first straighten the lines and then begin namâz. **“Straightening the lines is a part of namâz,”** he would say. O our Allah! Give us a share from Thine Infinite Treasure of Mercy! Do not let any

of us deviate from the right way!

O my lucky, fortunate brother! Deeds and worship will be valid with the intention. When going out for war against disbelievers one should first check one's intention. After this only will one get the thawâb. One's purpose in going to war should be to spread and exalt Allah's name, dîn, and to defeat and weaken the enemies of the dîn. [It should be to communicate Allah's dîn to His slaves, to rescue people from disbelief, from ignorance, to make them attain îman, and endless bliss. One should not go out for jihâd (holy war) in order to kill or hurt men. Jihâd is to rescue disbelievers from disbelief by force.] For, we Muslims have been commanded this, and this is what jihâd means. One should not deprive oneself of the thawâb of jihâd by intending for other things. The Ghâzîs' (fighters for Islam) receiving a salary from the Baytulmâl (treasury of an Islamic State) does not do away with the jihâd or the thawâb for jihâd. [All other worships also are acceptable on condition that they be done for Allah's sake and you intend so.] Evil purposes will defile the worship. One should check one's intention, take the salary and go out for the jihâd, and then expect the thawâb of ghâzî and shahîd (martyr). I admire you for the state you are in. You have been honoured with your heart's being with Allâhu ta'âlâ and your all limbs' performing namâz in jamâ'at and also performing jihâd against the enemies of the dîn and disbelievers [and spreading Allah's dîn among disbelievers]. He who comes back from ghazâ alive becomes a ghâzi, a mujâhid. He who becomes a martyr gets many thawâbs, many blessings. I should repeat, however, that these are only after one has purified one's intention. If pure intention will not come to your heart, compel yourself to intend so and pray to Allâhu ta'âlâ earnestly so that such an intention will be inspired into your heart!

O our Allah! Increase Thine nûr, Thine blessings which Thou hast bestowed on us. Cover our sins, our faults! We have so many faults, sins. Yet Thou art capable of everything. Thou canst do everything!

Another piece of advice which I would like to give my beloved friends being there is that you should perform the namâz of tahajjud. [That is, you should perform namâz towards the end of the night.] Our superiors always performed this kind of namâz. As I told you when you were here, if you cannot wake up at that time, tell others in the house to wake you. Tell them not to let you remain in the sleep of unawareness. Thus, after practising this getting up for a few nights, you will get used to getting up by yourself easily, and will attain this great fortune.

One more piece of advice is that you should be careful about the morsels you eat. It is not good for a Muslim to eat anything he finds at any place. He should consider if the morsels are coming to him through the halâl or harâm. Man is not so absolute as to do everything he plans, everything which occurs to his mind. We have our Owner, our Creator. There are His commandments and

prohibitions. He has informed us of the things He likes and those He dislikes through His Prophets ‘alaihimussalâtu wattaslîmât’, who are His compassion for all classes of beings. So unfortunate and miserable is the person who craves for what his Owner reproves. He wants to use everything without his Owner’s permission. Shame on such people; they do not use anything without asking its transitory owner in this world if they may use it; they observe the rights of these unreal owners; but, though the real Owner of these things has vehemently and so strictly prohibited the things He reproves and has threatened those who do them with heavy punishments, they take no heed of His word; they just ignore His word. Is this the state of being Muslim, or is it disbelief? One should think seriously! Now the time of death has not come, and the opportunity has not been missed yet. It is possible to rectify, to correct one’s past faults. For the hadîth, **“He who performs tawba (asking for Allah’s forgiveness) for his sin becomes as if he did not sin at all,”** is glad tidings for those who have faults. But if a man commits sins on purpose, tells everybody that he does so, and does not feel ashamed, he becomes a munâfiq. His false pretence to be a Muslim will not save him from torment. What is the need of saying more words, more offensive words? A signal would do for a wise person.

Let me add that at dreadful places and when facing the enemy you should recite the sûra of **‘Li îlâfi’** so that you feel safe and comfortable. It has been experienced. Every day and every night you should say it, at least eleven times. A hadîth declares: **“If a person who arrives at some places says the prayer ‘A’ûdhu bikalimâtillâhi’ t-tâmmâti min sharri mâ khalaqa’ nothing will harm him until he leaves the place.”** [In order to get rid of something dreadful or to get your wish, you should write from the thirty-seventh âyat up to the end of the thirty-ninth âyat of the sûra of **Tâhâ** in ink on a sheet of paper, then wrap it up seven times with some material, and keep it. Its benefit has been experienced many times.] May Allâhu ta’âlâ give safety to those who follow the right way! Âmîn.

EPISTLE - 75

This letter was written to Mirzâ Muzaffar Khân. It informs that the problems and disasters sent upon the beloved ones are atonements for their sins and that it is necessary to ask earnestly for forgiveness and good health:

May Allâhu ta’âlâ make you safe against unbecoming things! The coming of disasters and troubles upon the beloved is an atonement for the forgiveness of their sins. Begging, weeping, taking refuge, and with a broken heart, you should ask for forgiveness and good health from Allâhu ta’âlâ. Until it is understood that the prayer has been accepted and the fitna has come to an end, you should pray so. Your friends and those who wish goodness for you are praying for you, yet it is better for the aggrieved person himself to supplicate. To take medicine and diet are necessary for the sick person himself. What

others will do, at the very most, is to help him. To tell the truth, everything coming from the Beloved should be encountered with smiles, with pleasure. Everything coming from there should be found sweet. The Beloved's treating harshly and humiliating should be like a kindness, a gift, an exalting. In fact, they should be sweeter than such desires of one's own nafs. If a lover is not so, his love will be incomplete. In fact, his saying that he loves will be a lie. Your highness, protector of the Sharî'at, upon coming back from the service, wrote about the happenings during the journey and the hardships your company had encountered. The Fâtiha was recited for your safety and good health. O our Allah! Do not call us to account for what we have forgotten or what we have done by mistake! Do not burden us with difficult jobs as You did with past ummats. Do not command us to do what we cannot do. Forgive us! Pity us! Thou art our Owner! Help us so that we can overcome our enemies! **Subhâna Rabbika Rabbi'l-izzati ammâ yasifûn wa salâmun alalmursalîn walhamdu-lillâhi Rabbil 'âlamîn.** Wassalâm.

EPISTLE - 76

This letter, written for Mawlânâ Huseyn, provides information about the 'Arsh and the Kursî:

May hamd be to Allâhu ta'âlâ. May salâm be to His slaves whom He has liked and chosen!

The 'Arsh-i-Mejîd is one of the marvelous creatures of Allâhu ta'âlâ. It is located between the 'âlam-i-khalq and the 'âlam-i-emr. It is within the 'âlam-i-kebîr. It is the vastest world in the 'âlam-i-khalq. It is similar both to the 'âlam-i-khalq and to the 'âlam-i-emr. The **'âlam-i-khalq** [world of matter] consists of places such as mountains and heavens; [it is also called the **'âlam-i-she-hâdat**. That it is called the **'âlam-i-mulk**, too, is written in the book entitled **Reshehât**, (written by Fakhr-ud-dîn 'Alî bin Huseyn 'rahmatullâhi ta'âlâ 'alaih', 867 [1462 A.D.] - 939 [1533], Herat;)] this 'âlam was created in six days. As a matter of fact, it is purported in the ninth âyat-i-kerîma of Fussilat Sûra that He **“Created the earth in two days....”** The 'Arsh was created before the creation of the 'âlam-i-khalq. As a matter of fact, the seventh âyat-i-kerîma of Hûd Sûra purports that Allâhu ta'âlâ **“created the heavens and the earth in six days and His 'Arsh was over the waters... .”** This âyat-i-kerîma shows that the creation of water preceded the creation of earth and heavens. Hence, the structure of the 'Arsh is dissimilar to the structure of the earth as well as to that of the heavens. For, the 'Arsh is very similar to the 'âlam-i-emr, whereas these things, (i.e. the earth and the heavens bear no similarity to the 'âlam-i-emr. Similarity of the 'Arsh to the heavens, (if it bears any,) is more than it bears to the earth. It is on account of this relative similarity that it has been classified with the heavens. However, it is neither terrestrial nor celestial. Then, it is by no means comparable to the earth and the heavens.

As for the Kursî; the Âyat-al-kursî, which is the two hundred and fifty-fifth âyat-i-kerîma of Baqara Sûre, purports: “... **His Kursî doth extend over the heavens and the earth, ...**” Hence, the Kursî also is something different from the heavens. The Kursî is not something from the ’âlam-i-emr. For, it has been stated that it is beneath the ’Arsh. The ’âlam-i-emr, in its turn, is above the ’Arsh. [It is immaterial and without time. The ’âlam-i-emr is also called the ’âlam-i-melekût or the ’âlam-i-arwâh.] Since the Kursî is from the ’âlam-i-khalq and was created separately from heavens, it must have been created some time outside of those six days. As a matter of fact, water, which is from the ’âlam-i-khalq, was created some time outside of that six-day period; it was created earlier. Since we have not been informed about the Kursî, I leave it to some other time. I hope that Haqq jalla wa ’âlâ will bless us with His Kindness and Grace and inform us about it. Yâ Rabbî! Please do improve us in knowledge!

What has been written so far has shed a light on two doubtful issues: One of them is this: How is the six-day period determined in the absence of the earth and the heavens? How is Sunday distinguished from Monday? When it is known that the ’Arsh was created before the heavens, it will be known that time will be discerned and days will appear. [There does not necessarily have to be nights and days. As a matter of fact, in polar regions a six-month day is followed by a six-month night. Yet we still call each ‘six months’.] Sunrise and sunset are not necessary for days’ being separate from one another. As a matter of fact, in Paradise days will be separate from one another. As a matter of fact, in Paradise days will be separate from one another, although sunrise and sunset will not take place in Paradise.

The second doubtful issue is with respect to the knowledge of this faqîr, [i.e. Imâm Rabbânî.] Allâhu ta’âlâ declared as follows in a hadîth-i-qudsî: “**I shall not go into the earth or into heaven. Yet I shall go into the heart of a slave of Mine who is a Believer.**” Hence, an out-and-out zuhûr^[82] is exceptional to the Believer’s heart. On the other hand, I have stated in a couple of my other letters that an out-and-out zuhûr is peculiar to the ’Arsh and that the zuhûr in the heart is a beam of light from the zuhûr reflected on the ’Arsh. [A **hadîth-i-qudsî** is a hadîth-i-sherîf whose words have been uttered by our Prophet ‘sall-Allâhu ’alaihi wa sallam’ and whose meanings have been inspired by Allâhu ta’âlâ.] It should be concluded from the explanations made above that the status of the ’Arsh-i-mejîd and the prestige that has been attached to it exempt it from the earth and heaven. He will not go into the Believer’s heart, yet He will go into the ’Arsh. Its answer is this: The earth and heavens and all the things within them are not so wide. Only, the heart of a slave who is a Believer has that capacity. It is in comparison with the earth and heaven that the heart is stated to be wider, in the hadîth-i-qudsî (quoted above). It is not stated to be wider than all the other creatures, so that the ’Arsh should be included. Then, the explanations that we have made in our other letters cannot be said to be

contradictory to the hadîth-i-qudsî.

A complete zuhûr takes place on the 'Arsh-i-mejîd. If we placed the earth and heavens together with all their contents against the 'Arsh, they would cease to exist at once, leaving no trace behind them. One thing would remain: The Believer's heart. For, it is identical with the 'Arsh.

Such is the zuhûr on the 'âlam-i-emr, which is above the 'Arsh, that the 'Arsh is a mere nothing when compared with it. Then, so is the zuhûr on each upper grade in comparison with the one beneath it. When the 'âlam-i-emr comes to an end, there begins an 'âlam of bewilderment and ignorance. If ma'rifa(t) ever occurs in this 'âlam, it will be a sort of unknown ma'rifat that is quite beyond the creatures' mental capacity and understanding.

We will also give some information about the kemâl (perfection) of man and his heart. Although the 'Arsh-i-mejîd is the widest and is possessed of complete zuhûr, it is unaware of this blessing it has been gifted with. It is unconscious of this perfection. Man's heart, on the other hand, is conscious. It is aware of itself. The second blessing that the heart has been honoured with is that man in his entirety is the '**âlam-i-saghîr** [minor creature]. It is made up of the '**âlam-i-khalq** and the '**âlam-i-emr**. These things have come together to make up a compound system, which bears quite a singular importance and prestige. This compound system does not exist in the '**âlam-i-kebîr**, [i.e. all creation other than man.] If it ever exists in them, it is not genuine; it is in their outward appearance. The fayz (or faydh) and other useful things that come to man and to man's heart via this unique system have very scarcely fallen to the lot of the 'âlam-i-kebîr or the 'Arsh, which is the heart of that 'âlam. The earthen substances existing in man's construction are the building stones of the entire universe. Quite far as he is, most of the zuhûr takes place on him. Perfections of the earthen substances have spread all over the system of the 'âlam-i-saghîr, [i.e. man.] Because the 'âlam-i-kebîr does not have such a compound system, the perfections do not spread over that being. Then, the human heart possesses those perfections as well, whereas the 'Arsh does not possess them.

These perfections, which are peculiar to the heart, make it superior; yet that superiority is one that is in one respect only. Superiority in all (other) respects is in the zuhûr that takes place on the 'Arsh. If we should call the 'Arsh a vast source of light that illuminates deserts, plains, and all, the heart is like a match lit from that source. Only, some choice additives that the heart has been enriched with makes it emit a different light. It is this exceptional light that lends it a superiority in one respect. Allâhu ta'âlâ, alone, knows the true and inner essence of everything. Yâ Rabbî! Please perfect the light that Thou hast bestowed on us! Forgive us our sins! Thou canst do all! May Allâhu ta'âlâ beless with goodness and salâmat and barakat our Master, Muhammad 'alaihissalâm', his Âl (Family) and His As-hâb 'radiy-Allâhu ta'âlâ 'alaihim ajma'in', and all the Prophets and closer angels 'alaihims-salawât-u-wa-t-teslîmât'!

EPISTLE - 80

Cruelties and harassments coming from government officials and others have their impact only on the *zâhir* [on the body and brain]. They do not penetrate the *bâtin* [heart]. They will cause benefits such as *thawâb* in the Hereafter and an increase in the resplendence of the *bâtin* in the world. One will not lose one's attributes as a human being. Whereas the *bâtin* will accept the incidences because they are created by Allâhu ta'âlâ, the *zâhir* will grieve over them. It is very useful to say **istighfâr** for the elimination of afflictions and disasters. It has been experienced many times. It is stated in a hadîth-i-sherîf, **"If a person says the istighfâr steadily and very often, Allâhu ta'âlâ will save him from cares and troubles. He will send him sustenance in a way he does not expect at all."** [It is stated in a hadîth-i-sherîf, which is quoted in *Merâq-il-felâh*, **"If a person says the following prayer after every namâz, all his sins will be forgiven: 'Estaghfirullah al 'azîm al-lezî lâ ilâha illâ huw-al-hayy-al-qayyûma wa etubu ileyh.'**" This faqîr [Muhammad Ma'thûm] says the istighfâr seventy times after every farz namâz. Following (the recipe given in) the hadîth-i-sherîf, I first say, **"Estaghfirullah al 'azîm al-lezî lâ ilâha illâ huw-al-hayy-al-qayyûma wa etubu ileyh,"** three times, and say only **"Estaghfirullah"** the rest of the number. Alî bin Ebî Bekr says in *Maârij-ul-hidâya*, **"Of all the ways of istighfâr, the most common one is the one taught by our Prophet: 'If a person says the following prayer twenty-five times, no accident or misfortune will befall on his room, on his family, on his home or town: 'Estaghfirullah al-lezî lâ ilâha illâ huw-ar-rahmân-ir-rahîm al-hayy-ul-qayyûmal-lezî lâ-yemûtu wa etubu ileyh Rabbi-ghfirlî.'**" This prayer must be said every morning and every evening. Most scholars advised their disciples and children to say this prayer. They derived much benefit from this prayer."

EPISTLE - 81

This letter, written to Muhammad Murâd, gives advice and praises wara' and taqwâ:

Hamd be to Allâhu ta'âlâ and salâm to the people whom He chooses and loves! I am afraid that my dear friends might have been deceived by the decorated and ornamented sins of the world. I feel worried thinking that they might fall for its pretty and sweet appearance, like children. I feel anxious that with the prodding of the accursed devil and the human satans they may cease from what is *mubâh* (permitted) and do what is dubious or dive into the *harâm*, thus falling down to a shameful state in the presence of our Owner. It is necessary to repent and ask for Allah's pardon and entreat Him. Things that are *harâm* or dubious should be known as fatal poisons. Couplet:

*In short, what is there to tell you is that,
You are a child, and the way is dreadful.*

Being very bounteous, generous and merciful, Allâhu ta'âlâ made many things mubâh (permissible) for His born slaves; He gave us permission to do many things. So wretched and poor are those who, not being satisfied with the mubâh because of their sick souls and corrupt hearts, exceed the borders of Islam and go as far as to do the dubious or harâm things, leaving off so many inexhaustible mubâh choices. It is necessary to observe the borders of Islam and not to go beyond them. There are many people who perform namâz and who fast customarily and habitually. But those who observe the borders of Islam and who pay attention so as not to fall into the harâm and dubious activities are very few. The distinction that differentiates those who worship correctly and sincerely from those who worship habitually and insincerely is observing the commandments of Allâhu ta'âlâ. The sincere namâz and fast are outwardly the same as those that are done insincerely. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"The basic pillar of our religion is wara'."** He stated in a hadîth: **"Nothing can be compared to wara'."**

[While describing the conditions for being an imâm, **Ibni 'Âbidin** says: "It is called **wara'** to abstain from the dubious. It is called **taqwâ** to abstain from the harâm. It is called **zuhd** to abstain from the majority of the mubâhs for fear that they may be dubious." At the end of the book **Hadîqa** it is stated: "In our time it has become very difficult to have wara' and taqwâ. At present, those who keep their hearts, tongues and other organs from the harâms and those who do not torture humans or animals and who do not take away others' goods without paying for them and those who know that everything which belongs to others is others' halâl property are said to have taqwâ. Property is said to be halâl, unless it is known for sure that specific goods were usurped, stolen, acquired by way of interest, [gambling, bribery], torture, treachery, or that the items themselves are harâm. This is the case even if it is known that a certain person has a history of acquiring property by harâm means. If one gives it to another party, it is permissible to accept it, even if the property is tainted (mulk-i-khabîth). If the gifted property is known to be harâm in any case, it will by no means be permissible to accept it. If one mixes all of the harâm goods taken from various people with one's own halâl property or with things that have been entrusted to him for safekeeping, and if one cannot easily distinguish the harâm ones from the others, this mixture becomes one's own property. This mixture is called **mulki-khabîth**. However, if one is able to distinguish the harâm goods, one should give them back to their owners or to their heirs. But if one is unable to do so, one should reimburse the owner(s). Compensation is possible by giving back its mithl (similar, equal) from one's halâl zakât goods. If one does not have the mithl, one should pay the value of the goods at the time when one usurped them. After reimbursement, it becomes mubâh for one to use. [The zakât of it should be paid. But, in case one knows the owner, one cannot use it before reimbursing the owner, or

one can dispense it as alms or as a present. And it is not necessary to add it to the amount for zakât. If one does not know the owner or his heir, it will become wâjib to give away all the harâm property and the tainted mixture as alms. If the owner appears later, the owner should be reimbursed as well.] It will not be permissible, if one knows that the property is harâm itself, to get it from the possessor who gives it away by selling, gifting, renting, loaning, paying debts, or any other way. If a poor person, whom you gave the harâm good as alms, gives it back to you as a present, you can use it as well. It is not permissible to acquire any mulk-i-khabâth when the owner is known, by way of buying or renting, nor is it permissible to receive them as alms or as donations. The mulk-i-khabâth will not become halâl by these methods. If a person has obtained property that is harâm and whose owner is known, money for example, he should give it back to him. If the owner is unknown the item should be given to a poor person as alms. It will be sinful to give it to anyone else. It is not permissible for anyone, with the exception of a poor person, to accept and take such property. There is a scholarly narration stating that only a heir (or heiress) is permitted to inherit property which he (or she) knows to be harâm property. Please see the the initial part of the first chapter of the fifth fascicle of **Endless Bliss**. For practical purposes in buying and selling, the fatwâ was given according to Imâm-i Kerhî's ijtihâd. Accordingly, after a sale agreement has been made without the themen [money] having been shown (to the buyer), the mebi' (commodity) bought by paying something in the name of themen and known to be harâm, will be halâl and tîb, (i.e. clean and untainted.)²¹ However, if the agreement is made by showing something that is known to be harâm, or which the buyer has been entrusted (by a third person) for safekeeping (vedî'a), and if that item known to be harâm is given as the themen, the mebi' thereby bought will be harâm. If the buyer shows (or says that he will pay) themen that is harâm and yet pays something else, or shows (or says that he will pay) something else and yet pays the themen that is harâm, the property bought will not be harâm or khabâth." Ibnî 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih' states as follows in his discourse on ghasb (extortion): "Ghasb (extortion, usurpation) means to take away someone's property by force, or to deny the thing entrusted. Ghasb is a grave sin. If some change took place in the property, the owner can demand to be given the property and the change in its value, or to be paid its value only. The usurper should give it back at the place where he usurped it. After compensation, it is permissible for the usurper to use the item, but the profit which he obtained by selling it will not be halâl. The profit should be given as alms. If the goods usurped from various individuals were mixed with each other, or with usurper's own property,

21 Please see the twenty-eighth and later chapters, which deal with mu'amalât (transactions), of the fifth fascicle of Endless Bliss, for terms such as mebi', themen, bey' and shirâ.

and if they cannot be separated, all of them will be the usurper's tainted property (mulk-i-khabîth). But, it is not halâl for him to use them unless he compensates for them. Compensation does not cause that sin to be forgiven." In the annotation to the book Durer, Shernblâli says: "If the usurper mixes the usurped goods with his own goods, they become his own property. If his halâl property to be left after having repaid the amount belonging to its owners is the amount of nisâb,²² it is necessary to pay zakât for the mixture even before compensation. If the mixture is the amount of nisâb and yet he does not also have halâl property of his own that would both suffice for the compensation and remain in an amount of nisâb, it is not necessary to pay zakât for it."]

Our beloved ones being there are fond of delicious food and lovely garments. Real pleasure and benefit, however, is in what the people of wara' eat and wear.

Couplet:

*He who gave that to rank occupiers
Gives this to the men of wara'.*

The difference between 'that' and 'this' is very great. For Allâhu ta'âlâ does not like 'that,' but He likes 'this.' Moreover, on the Day of Rising the accounting for 'that' will be difficult, while the accounting for 'this' will be easy. Yâ Rabbî (O our Rabb, Allah)! Have mercy upon us! Do not allow us to deviate from the right way!

EPISTLE - 82

This letter, sent to Khwâja Sharafaddîn Huseyn, discusses avoiding the harâms and adhering to the Ahkâm-i-islâmiyya:

Yâ Rabbî! Make us know the world as it is and place in our hearts the greatness, the importance of the next world! O my clever son! Do not ever fall for the decoration, the ornamentedness of the harâms; do not get deceived by their transient, exhaustible flavours! Be extra careful so that all your actions, thoughts and behaviour are compatible with the Ahkâm-i-islâmiyya! Try to live under their lights! First of all, it is necessary to learn the belief which the Ahl-as sunnat savants – may Allâhu ta'âlâ give them plenty of blessings for their ceaseless efforts – teach and write in books, and to correct the îmân in accordance with their teachings. Then we should learn the rules of Fiqh (the commands and prohibitions of Islam). We should be steady in doing the fards and be careful about the halâls and harâms. Supererogatory acts of worship are worth nothing when compared to the fards. The Muslims of our time abandon the fards and give their utmost to supererogatory acts of worship; they value doing supererogatory acts of worship [e.g. organizing public acts of worship

22 Please see the first chapter of the fifth fascicle of **Endless Bliss** for 'zakât' and 'nisâb'.

wherein mawlid is performed and the performances are attended by mixed groups, building mosques, giving alms and doing favours], while they deem the performance of fards as unnecessary and unimportant, [e.g. performing the five daily prayers of namâz; fasting in the month of Ramadân; paying zakât; paying `ushr²³; paying one's debts, learning halâls and harâms; girls' and women's covering their heads, hair, arms, and legs; not listening to the words of those men on the radio or television who are the enemies of our religion and who try to ruin our beliefs and good morals.]

[Gerard, the major of a town called Charvieu in the province of Lyon in France, upon seeing that the number of Muslims going to the mosque was increasing every day but that the number of Frenchmen going to church was decreasing became rabid like a dog and had the mosque destroyed with a bulldozer. Newspapers dated 8-18-89 reported this madness, this abomination. Ignorant, idiotic, lowly, and dirty unbelievers of that sort have never read an Islamic book. So they are quite unaware of the lightsome way taught by Islam. Their radios, televisions, and books are continuously attacking Islam. We should not let their broadcast enter our homes, and we should protect our women and innocent children from lies and slanders. We should not be deceived by their sequinned lies which praise freedom of religion, human rights and mutual support!] Nevertheless, they do not understand that paying one cent of zakât to the proper people (declared in the Qur'ân) is more blessed than giving thousands of dollars as alms. To pay zakât is to do Allah's command. But alms and favours are mostly intended to earn fame, reverence and the sensual desires of the nafs. When one does the fard, hypocrisy or ostentation do not get mixed with the action. But there is a lot of ostentation in supererogatory worships. It is for this reason that zakât should be paid publicly. Thereby one will be safe from being slandered. The supererogatory alms should be given secretly, which will increase the probability that it will be accepted (by Allah). In short, to be safe from the harm of the world, there is no other way than holding fast to the Ahkâm-i-islâmiyya. Those who cannot cease from worldly pleasures completely should abandon them at least supposedly; in other words, they should think of themselves as having forsaken the world. And for doing this, one should adapt one's every action and each word to the Ahkâm-i-islâmiyya.

[Disbelievers' and murtadds',²⁴ performing deeds compatible with the Ahkâm-i-islâmiyya in order to get some of their desires may be useful for them and cause them to live happily in comfort in the world, yet it will not give them any benefit in the Hereafter, for they have not been honoured with

23 A kind of zakât. The `ushr is given from the things that grow on a field watered by rains or by streams. Please see the first chapter of the fifth fascicle of **Endless Bliss**.

24 People who were born as Muslims owing to their Muslim parents but who became unbelievers afterwards.

îmân. It is necessary to have îmân so that one's worships may be accepted and one may earn rewards for one's good deeds. It is written in **Ifsâh**: "The most valuable of worships are those that are fard-i-'ayn. After the fards the most valuable ones are the Sunnat prayers of namâz, according to the Shâfi'î Madhhab; jihâd, according to the Hanbalî Madhhab; learning and teaching knowledge and then jihâd, according to the Hanafî and Mâlikî Madhhabs."]

EPISTLE - 83

Scholars of the Madh-hab of **Ahl as-sunnat wa'l-jamâ'at** explained the knowledge of **Qadâ** and **Qader** as follows: All the deeds of human beings, regardless of whether good or evil, come about only through the Decree and Will of Allâhu ta'âlâ. **Taqdîr** (Decree), (in this sense), means to invent, to create. There is no khâliq, mûjîd, creator except Allâhu ta'âlâ. Allâhu ta'âlâ declares, as is purported in the ninety-sixth âyat of **Sâffât** sûra, "**Allah creates you and all your deeds.**" The group called **Mu'tazila**, being mostly ignorant and stupid people, deny qadâ and qader. They say that man does his deeds with his own power and option [choice]. They think that man creates his own deeds. [These people are also called **Qaderiyya**]. Scholars of Ahl as-sunnat say, "Magians [fire worshippers] are not so evil as the group called Qaderiyya. For the former group attribute one partner (to Allâhu ta'âlâ). The group called Qaderiyya attribute many partners."

Although good and evil are created by Haqq ta'âlâ, (man's) will and option have a share of responsibility in the deeds performed. First, man uses his will. Then, if Haqq ta'âlâ, too, activates His Will agreeably with man's, He creates his deed. This option of man's is called **Kasb** (acquiring, acquisition). Allâhu ta'âlâ is the creator of man's deed, and man himself is acquirer. The statement, "Nothing can move without His permission!", points to (His) creation.

Punishments, such as death penalty inflicted on the murderer and torture meted out to sinners (in Hell), are administered because man has (the option called) kasb. The group called **Jebriyya** (Necessitarians) say that the born slave (man) does not have an option [choice]. They say that man is compelled to do his deeds. They say that men's actions are like movements of leaves. They go even further; they do not say that these actions are men's actions. They say that they are Allah's actions. These statements of theirs cause **kufir**. By saying so, they are denying Qur'ân al-kerîm. They say, "Thawâb will be given to those who carry out the commandments of Allâhu ta'âlâ. However, those who commit harâm will not be tormented. Disbelievers and wrongdoers are excusable. They will not be questioned or tormented. For Allâhu ta'âlâ is the agent of deeds. Men are compelled." These statements of theirs are disbelief. Allâhu ta'âlâ declares in the twenty-fourth âyat of **Sâffât** sûra, "**Keep them at the place of judgment! They shall be called to account.**" And it is purported in the ninety-third âyat of **Hijr** sûra, "**For the haqq of thine Rabb, We shall question them all on**

what they have done.” The group called **Murjiya**, who are declared to be accursed, hold the same belief (as the one held by the group named above). Seventy Prophets cursed them. The credo held by these foul people is not compatible with reason, either. There is difference between the trembling of one’s hand and one’s moving it. Nusûss-i-qat’iyya [âyats and hadîths] rebut these people. The fourteenth âyat of Ahkâf sûra purports, **“It is the retribution of their deeds.”** And the twenty-ninth âyat of Kahf sûra purports, **“Let him who wishes to have îmân do so. And let him who wishes to deny do so, too. We have prepared Hell fire for the cruel.”** If the born slave did not have will and option, Allâhu ta’âlâ would not call these people cruel. The hundred and seventeenth sûra of Âl-i-’Imrân sûra and the thirty-third sûra of Nahl sûra purport, **“Allâhu ta’âlâ does not torment them. They have tormented themselves.”** Most mulhids [people who hold disbelief and îmân equal] disobey the Sharî’at under the false pretext that “Man does not have option.” They want to escape the interrogation and torment promised for those who commit harâm. They say that they are excusable and compelled.

Men have been given as much option and power as will enable them to obey the Sharî’at. The difference between trembling and moving is obvious. Allâhu ta’âlâ has very much mercy. He did not command His born slaves things which they would not be able to do; He gave them commandments which they would be able to carry out. He declares in the last âyat of Baqara sûra, **“Allâhu ta’âlâ has commanded His born slaves what they will be able to do.”** These people bear enmity towards those who annoy them. They educate their sons and servants by beating them (when necessary). They become angry when other men see their wives. They do not say that these people are excusable. On the other hand, they use this false pretext to escape Hell torment, which is clearly stated in âyats and hadîths. They say that they should be free to do whatever they wish and all sorts of evil and should not be interrogated at all. Allâhu ta’âlâ declares, as is purported in the seventh âyat of Tûr sûra, **“Verily, thine Rabb shall inflict torment. There is no escape from it.”** If these people see an insane stranger in their home, they will not become angry and will say that he is mentally deranged and does not have an option. On the other hand, if they see a sane person they will become angry. They will not say that this person is excusable. While in worldly matters they distinguish between a person who has an option and one who does not, they deny the existence of option when it comes to obeying the Sharî’at.

The groups of Qaderiyya and Jebriyya have deviated from haqq [the right way], because the former deny qadâ and qader and the latter say that man does not have an option [choice]. They have become people of bid’at and dalâlat (aberration). The moderate way without any excess or deviation is (the one taken by people who make up) the Madh-hab (called) **Ahl as-sunnat(t) wa’l-jamâ’a(t)**. Imâm-i-a’zam Abû Hanîfa asked Imâm-i-Ja’fer Sâdiq, “O the

grandson of the Messenger's grandson! Has Allâhu ta'âlâ left men's deeds to themselves?" "Allâhu ta'âlâ will not make His born slaves partners to Himself in being Rabb," was the answer. This time the former asked, "Will He compel His born slaves?" The Imâm said, "It is incompatible with His Justice to compel His born slaves and then to torment them." And when Imâm-i-a'zam finally asked, "How should we believe, then?", the latter replied, "Between these two extremes. He does not have actions done by force. Nor does He completely let them act as they wish." All good and evil deeds are dependent upon the Taqdîr and Irâda of Allâhu ta'âlâ. The disbelievers called Jebriyya not only assert that they are compelled to do their evil deeds, but also disown the fact that the state of disbelief and disobedience they are in is evil in itself. They say that "Allâhu ta'âlâ likes whatever He wills (creates). He would not will it if He did not like it. Even the state of being a polytheist is something Allah likes. He will not torment anyone for having done something He likes." However, Allâhu ta'âlâ belies them through âyats, such as the hundred and forty-eighth âyat of An'âm sûra, which purports, "**Earlier ones (people) also disbelieved.**" Allâhu ta'âlâ informs that He hates disbelief, that disbelief is evil, in Qur'ân al-kerîm and in the (heavenly) Books He revealed to other Prophets. He declares that disbelievers are accursed, that they are far from forgiveness and mercy, and that their punishment shall be eternal torment. He states that the assertions of Jebriyya are sheer ignorance. For will and liking are quite different things. Something willed is not necessarily something liked. Allâhu ta'âlâ wills and creates disbelief and sins. Yet He does not like them, He hates them. [By the some token, man does not necessarily like something he does by using his will. For instance, a person who is led to a place where he knows he is going to be beaten, killed or imprisoned, takes his steps by using his will. Yet he does not like the idea of going there]. The assertions made by the group called Jebriyya are expressions of their beliefs. They are intended for derision. Also, they are wrong to say, "Because men's deeds are dependent upon the Will of Allâhu ta'âlâ and because good and evil were foreordained in eternity, there is no will left for man to use, and he is compelled to do what he is doing." For what was foreordained in eternity is that man would do his deeds by using his will. [Qader does not mean Jebr-i-mutahakkim (domineering compulsion). It is 'ilm-i-mutaqaddim (knowing beforehand). This taqdîr (qader) shows that man has an option. If this taqdîr in eternity had abrogated option, Allâhu ta'âlâ also would be devoid of option in His deeds and creations. He would be compelled to create conformably with His Taqdîr and Will in eternity. However, this is not the case.

EPISTLE - 87

This letter, written to Fat'h Khan of Afghanistan, explains the ta'dîl-i arkân, and says to hold fast to the Sharî'at and to abstain from bid'ats:

Thanks be to Allâhu ta'âlâ! Safety and solace to the good people whom He has chosen and loved! Your blessed letter has arrived here, which informs of your worthy love and sincere attachment towards this faqîr. May Allâhu ta'âlâ place in our hearts the love of the great! What we would first advise our fortunate and dear friends of is to hold fast to the sunnat-i saniyya of Hadrat Muhammad Mustafa 'alaihi-salâtu wassalâm'. In other words, each Muslim's first duty is to obey the Sharî'at and refrain from the things which the Sharî'at dislikes, from the bid'ats.

If a person uncovers an abandoned, forgotten sunnat, he will get the thawâb of a hundred martyrs. Then, just imagine how much thawâb there is in resuscitating a fard or wâjib. Therefore, one should be careful about the ta'dîl-i-arkân when performing namâz. In other words, at the rukû, at the sajda, at the qawma and at the jalsa, each limb should become motionless and remain so for a while; most of the savants of the Hanafî said that this was wâjib. Imâm-i Abû Yûsuf and Imâm-i Shâfi'î said that it was fard. The majority of Muslims have been neglecting this. A person who reveals this one deed will be given much more thawâb than that which is given to a hundred martyrs who have fought and given their lives in the way of Allah. This same rule applies to all the rules of the Sharî'at. That is, a person who teaches one of the halâls, harâms, makrûhs, fards, wâjibs and sunnats and has it obeyed will get the same amount of thawâb.

Returning one cent to its owner which has been extorted unjustly, by violence and without any reason from a person, deserves far more thawâb than giving hundreds of dollars as alms. It has been reported that if a person does the worships done by prophets and yet if he unjustly keeps somebody else's one cent, he will not enter Paradise unless he returns this one cent. It is also a human right upon a man to pay the mahr to the woman whom he has divorced. [It is said on the two hundred and seventy-sixth page of the fifth volume of Ibni Âbidîn, "It is not permissible to beat somebody else's child even if the child's father commands you to do so. The khodja (teacher) may beat his pupil three times with his hand in order to make him study. He is not permitted to beat it with a stick."]

In short, all our limbs should be embellished with practising the rules of the Sharî'at. Then we should take care of our heart so that the deed should not be overcast with the slumber of oblivion! Without the heart's aid it will be difficult for the limbs to cling to the Sharî'at. The savants give the fatwâ and say that something should be so or should not be so. But it devolves on men of Allah to place these into the heart. To strive to purify and enlighten the heart causes all the limbs to hold fast to the Sharî'at. He who busies with the heart only and does not cling to the Sharî'at is a mulhid. He has deviated from the right way. If some (extraordinary) things happen from the hearts and souls of such people, this case is called istidrâj. That is, they are gradually lowered to the very depths of Hell. What signifies the correctitude and goodness of the

wonders happening in the heart and soul is all the limbs being embellished with clinging to the Sharī'at. And this is the right way, the way to salvation! May Allāhu ta'âlâ keep us all on the right way! Âmîn.

[It is written in the thirty-second article of Majalla, "Being in need does not remove the fact that the right belongs to somebody else." A person who is about to die of hunger may eat something belonging to somebody else as much as to prevent him from dying, yet he has to pay back its value or an equal amount. To eat something which belongs to somebody else is a sin graver than drinking wine.]

EPISTLE - 88

This letter, written for Molla Badî'uddîn, informs that it is necessary to acquiesce in Qadâ and to derive pleasure from the arrangements of the Owner.

Hamd be to Allāhu ta'âlâ and salâm to His chosen, beloved slaves! The good slave is the one who approves and likes the arrangements of his Owner. The person who likes his own wishes is servile to himself. Even if his Owner thrusts a dagger in his slave's throat, the slave must like it and be pleased with it. If, may Allah forbend, he does not like and approve of it, he will no longer be His slave; he will distance from his Owner. [Epidemic and fatal diseases] such as plague come as a result of Allāhu ta'âlâ's will. One must be happy as if it (the disease) had come as a result of one's own wish. One must not become angry or sorry when a plague (or any other epidemic disease) comes. Thinking that it is of the Beloved's making, one must take delight in it. Everyone has a certain time of death. This time never changes. For this reason, one must not feel in straits or worried in the event of a disease. When such griefs and calamities come about, one must trust oneself to Allāhu ta'âlâ and pray, invoke Him for good health and salvation. Allāhu ta'âlâ likes those who ask for good health and salvation. It is declared in the Sûrat-al Mu'mîn, "Pray! I shall accept your prayers!" Mawlânâ Abd-ur-rashîd has arrived here and told us about you. May Allāhu ta'âlâ protect you against events that can be foreseen and prevented and against those that cannot be seen and prevented! Âmîn.

[Ya'qûb bin Sayyid Alî (rahmatullahi 'aleyh), in his explanation of the book **Shir'at-ul Islam**, refers to the hadîth-i sherîf, "**Praying is worshipping.**" Even if the prayers are not accepted, they will yield thawâb. Acceptability of any prayer depends on various conditions: Halâl food must be eaten. The prayer of the person who eats harâm food will not be accepted for forty days. Prayer is the key to satisfying one's needs and providing happiness. The cogs of this key is the halâl food. Secondly, the clothing should be **tîb**. Property which is not forbidden it is called halâl. Property which is not of doubtful origin is called **tîb**. While praying the heart should be awake and one must

believe that one's prayers will be accepted. The prayers of an ignorant person who is not aware of what he says will not be accepted. Before praying, one should repent and ask Allâhu ta'âlâ for forgiveness. One should not be impatient for the acceptance of prayers. Praying should continue and one should not flag. Allahu ta'âlâ likes prayers and the person who prays. His way of giving to those whom He loves is to delay the thing requested, even though the prayer has been accepted, in order to protract the prayer and thus to increase its thawâb. The prayer should be repeated at least seven times. Anyone who prays more at times of comfort and ease will have his prayers accepted sooner at times of trouble and misfortune. Before praying, first give thanksgiving to Allahu ta'âlâ and send "salât and salâm" to Rasulullah. Rasulullah (sallallahu 'alaihi wasallam) used to say, "**Subhâna rabbiyel aliyil a'lel wahhab,**" when he started his prayers. First one should make tawba for one's sins, then pray for the health and happiness of all Muslim Believers, and then request wholeheartedly for whatever one wishes. Things that are inconsistent with both rational behaviour and religious rules should not be requested. For example, a prayer such as "Donate to me a white chalet on the right-hand side of heaven" should not be made. The blessed thing requested should be heart-felt and the meaning of the prayer should be known. A prayer should not be wishful thinking, and one must stick to the means which will lead to the end. That is to say, first one must hold tight to 'ibâdât and good deeds, then pray and expect the consent of Allah. Good deeds and worships are the means of love. Without sticking to the means, the prayers will not be accepted. This will not be called a prayer. It is called a useless wish. Any request which is not expected to be fulfilled is called a wish. To ask for something expected is called a rejâ (request). One must invoke (Him) for the attainment of the means for what is wished. It is stated in a hadîth-i sherîf, "**Anyone who prays without working for it, is like a soldier who goes to war without a gun.**" The request should be made by kneeling towards the Kâ'ba, after making an ablution, by opening the palms [to the sky], by orientating oneself to the souls of Prophets and Awliyâ, and by asking "for the sake of those beloved people," and the last word should be "**Âmîn.**" First of all, the prayer should be made for forgiveness and compassion. A very valuable prayer which comprises all these elements is "**Allahumma rabbenâ âti-nâ fiddunyâ haseneten ve fil-âkhireti haseneten ve qi-nâ adhâbennâr..**" One should not pronounce maledictions over oneself, over one's children, over one's spouse. [One should not say, for instance, "Yâ Rabbî! Take my soul out!"] If it is accepted, repentance will be futile. The translation from the explanation of Shir'a ends here.]

EPISTLE - 89

This letter, written to Sayyid Mîr Muhibbullah, informs that in the world it is necessary to do what will be useful to the Hereafter.

Praise and thanks be to Allâhu ta'âlâ! May Allahu ta'âlâ keep you and us on the right way of your ancestors! As the alms of His beloved Prophet, the Highest of Mankind, may He accept our prayer! The states and the matters of the faqîrs being here have been all right. We always offer our hamd and thanks to Allâhu ta'âlâ, and we pronounce our infinite benedictions and salâm over His Prophet. I pray to Allâhu ta'âlâ that you may keep on being in safety, in good health, on the right way, and make progress. My dear and merciful Sir! The time of earning has been going past. Each moment past has been subtracting from your life, the time of death is approaching. If we do not pull ourselves together today, we will obtain nothing but sighing, wailing and repenting tomorrow. In this few-days' time of health, we should try to live suitably with the brilliant Shari'at! In this way only are we hoped to get saved. Worldly life is the time of work. The time of comfort and pleasure is further ahead. The rewards of what is done in the world will be obtained there. To spend the time of work amusing oneself is like a farmer's eating his seeds, thus depriving himself of the harvest which he will get later on. I hesitate to write any more lest I cause your head to ache. May Allâhu ta'âlâ make you attain the blessings of this world and the next!

EPISTLE - 92

This letter, written to Sayyid Mîr Muhammad Nu'mân 'quddisa sir-ruh', states that to be a Walî means to be close to Allâhu ta'âlâ and that being a Walî does not require having khâriqas and karâmats:

May our hamd be to Allâhu ta'âlâ! Our salâms be to those people loved by Him! I have been praying for the good health of my most beloved brother, Sayyid Mîr Muhammad Nu'mân. Reaching the Wilâyat [being a Walî] does not require the occurrence of khâriqas and karâmats. As it is not necessary for Islamic scholars to exhibit khâriqas (wonders), so it is unnecessary for the Awliyâ to make a show of khâriqas. For, Wilâyat means qurb-i ilâhî [being close to Allâhu ta'âlâ], and Allâhu ta'âlâ bestows this qurb [closeness] upon His Awliyâ after fanâ [that is, after forgetting everything other than Allâhu ta'âlâ]. He may bless a person with this closeness and yet may not inform him with unknown things in this world. Someone else may be both given this and informed of the unknown. And a third person may be given none of this closeness but may be informed of the unknown. The third one is a man of istidrâj. His nafs being polished, he is being informed of unknown things, thus being made to fall into the pit of heresy. The state of such people is declared in the eighteenth âyat of the sûra of Mujâdala: **“They think they are doing something good. Know that they are consummate liars. Shaytân has deceived them and led them astray. He has made them forget Allâhu ta'âlâ to such an extent that they neither mention nor remember Allâhu ta'âlâ. They have become the soldiers, the servants of Shaytân. Know that these people who are in Shaytân's group**

have missed the inexhaustible blessings. They have been caught by endless torment.” People in the first and second groups who have been honoured with the fortune of qurb are Awliyâ. Informing about the unknown does not increase or decrease their Wilâyat. The difference between them is in respect of the grade of closeness. A Walî who has not been informed of anything unknown may be more advanced and higher on account of the qurb bestowed upon him. Hadrat Shihâbuddîn ‘Umar Suhrawardî ‘quddisa sirruh’, author of the book **Awârif-ul-ma’ârif**, is one of the greatest Awliyâ. All the other Awliyâ like him. After explaining karâmats and khâriqas in his book, he says “A Walî of high grade may be given no karâmats or khâriqas, or, karâmats are given in order to increase yaqîn (belief). A person blessed with yaqîn does not need karâmats or khâriqas. All these karâmats are inferior to the dhikr of Dhât-i ilâhî and to the heart’s being ornamented with this dhikr.” Shaikh-ul-islâm, Khwâja Abdullâh-i Ansârî, one of the greatest of the Sôfiyya-i aliyya, says in his book **Manazilussâyirîn**, “There are two kinds of firâsat. The first one, the firâsat of the men of ma’rifat, is to detect the talents of the disciples and to recognize the Awliyâ of Allâhu ta’âlâ. The second one, the firâsat (clairvoyance) of those who subject themselves to mortification and who polish their nafs by hunger is to know of the secret things about creatures. Most people, not remembering Allâhu ta’âlâ but thinking of the world day and night, search for those who give information about the worldly things which they want to obtain. They deem them great. In fact, they think of them as Awliyâ close to Allâhu ta’âlâ. They do not even turn to look at the ma’rifats, the true and subtle knowledge of the Awliyâ. But perhaps they speak ill of them and, saying, ‘If they were Allah’s beloved slaves, they would know about our lost things, about our secret thoughts. A person who knows nothing of our states can never understand the subtle knowledge which is above creatures’; they deny the firâsat of Awliyâ and their knowledge of Allah’s person and attributes. Because of their wrong estimation they are deprived of the correct knowledge and ma’rifats of these great superiors. They are unaware of the fact that Allâhu ta’âlâ has concealed these superiors from the eyes of the ignorant and has made them belong to Him. He has made His Awliyâ busy not with worldly affairs but with Himself. If the Awliyâ were attached to men’s deeds and states they would not be worthy of Allah’s presence.” Abdullah-i Ansârî wrote much more about this.

I have been told by my master, Khwâja Muhammad Bâqî, ‘quddisa sirruh’ that Shaikh Muhyiddîn Arabî ‘rahmatullâhi aleyh’ wrote as follows: “Those Awliyâ on whom many karâmats and khâriqas were seen have repented at their last breath of having exhibited them. They have said that they wished they had had no karâmats seen.” If the superiority of a Walî were to be measured with his exhibition of khâriqas, it would be out of place to repent for them.

Question: When it is not a condition of Wilâyat to exhibit wonders, how will the true Walî be distinguished from false shaikhs?

Answer: In this world the Walî does not have to be known. The true one and the false must be mixed. In this world, the true and the false, the right and the wrong must be mixed with each other. Nor is it a condition for a Walî to know of his own Wilâyat. Many Awliyâ did not know of their own Wilâyat. How could others recognize them? And it is not necessary to recognize them, either. Yes, prophets ‘alaihiussalâm’ had to exhibit miracles. Thus a prophet was distinguished from a person who was not a prophet. For, it is necessary for everybody to know a prophet’s prophethood. Since the Awliyâ invite people to the Sharî’at of their own prophet, the prophets’ miracles are enough for them. If the Awliyâ invited people to something other than the Sharî’at, it would certainly be necessary for them to exhibit wonders. Since they invite to the Sharî’at, it is never necessary that they exhibit wonders. The savants of the dîn invite everybody to do the commandments written in the books. The Awliyâ both invite to this and call to the bâtin of the Sharî’at. First they invite to the Sharî’at. Then they show how to mention the name of Allâhu ta’âlâ. They especially ask us to busy ourselves with dhikr-i ilâhî all the time, incessantly. By doing so, one’s body will altogether be suffused with the dhikr, and the heart will contain nothing but Allâhu ta’âlâ. Everything else will be forgotten so utterly that one will not be able to remember anything besides Allâhu ta’âlâ however hard he may try to do so. Why should it be necessary for the Awliyâ to exhibit wonders for these two kinds of invitations? Guiding means to give these two kinds of invitations. Miracles and wonders have no place here. We must also say that a vigilant disciple perceives many of his master’s miracles and wonders as he makes progress on the way of tasawwuf. In that unknown way every moment he has recourse to his [master’s] help and is always blessed with his help. Yes, it is not necessary for him [his master] to exhibit wonders to others. But to his disciples he exhibits miracles every moment and wonders come upon them one right after another. Can it ever be that the disciple will not feel the wonders of his master, who has enlivened his dead heart? He has made him attain mushâhadas and kashfs. The ignorant think it is a great miracle to enliven a dead man and resurrect him out of his grave. But the great superiors have especially dwelt upon curing sick souls. Khwâja Muhammad Pârîsa, one of the greatest Sôfiyya-i aliyya, notes, “Because most people think of someone who enlivens the dead as great, those who are close to Allâhu ta’âlâ have not wished to do this but have enlivened dead souls and have tried to enliven the dead hearts of their disciples. Indeed, enlivening the dead is of no value when compared with enlivening hearts and souls. In fact, the former is useless, it means to waste time doing useless things. Enlivening a dead man provides him with a few more days to live. But enlivening the heart provides an endless life. The existence of those who are close to Allâhu ta’âlâ is a miracle in itself. Their inviting people to Allâhu ta’âlâ is one of Allah’s compassions. Their enlivening dead hearts is their greatest miracle. Men’s

salvation is by means of their existence. They are the most valuable creatures. Allâhu ta'âlâ showers His compassion through them. He sends food by means of them. Their words are medicine. One single compassionate glance they cast at you is a healer. They are jalîs-i ilâhî. Allah's gifts and blessings are never absent from the place where they are. Those who are with them are never evil. Those who know them are never deprived."

The most clear difference distinguishing them from liars is the fact that their words and actions are suitable with the Sharî'at and that the hearts of those who are with them are filled with the fear and love of Allah and cease to care for other things. These signs are seen on those who are in contact with the Awliyâ. Those who have no relations with them are deprived of everything. Translation of a Persian couplet:

*A person who is not apt for goodness,
Will not benefit, even if he sees the Prophet.*

[Hadrat Ubaydullah-i Ahrâr says in **Rashahât**, "To do himmat means for an exalted person who has relation with Allah's names to keep the accomplishment of only one thing in his heart. He pays his tawajjuh to that thing. He does not bring anything else to his heart. He wants only that thing to be done. And Allâhu ta'âlâ creates that thing. This is Allah's 'âdat. It is also a witnessed fact that things on which disbelievers have paid their himmat have come about. Allâhu ta'âlâ has bestowed this power upon me. But occupying this grade requires adab. And adab, in its turn, means the slave's adapting himself to Allah's will, not adapting Allah to his will. It means to be always under Allah's command and to do himmat when He decrees a command." Khwâja Muhammad Yahyâ, Hadrat Ubaydullah-i Ahrâr's son, says, "There are three groups of those who have tasarruf (power to do himmat, to pay tawajjuh to others). Those who are in the first group use their tasarruf whenever they want in the heart of any person they like and make him reach the grade of fanâ. Some do not use their tasarruf unless Allâhu ta'âlâ commands. They pay their tawajjuh to people they are commanded to do so to. The third group perform their tasarruf in others' hearts when some attribute, some hâl enwraps them."]

You write in your valuable letter that the sultan of our time has been esteeming Islam, administering justice and observing the commandments of the Sharî'at. We are pleased to read these. As Allâhu ta'âlâ illuminates countries with their presidents' light of justice, so He strengthens Hadrat Muhammad's Sharî'at with their protection and help. O my dear brother! "**The Sharî'at is under the sword's protection,**" was declared. That is, the Sharî'at's spreading and being observed is dependent upon the presidents' protection and help. [As long as the government is strong enough, everybody will enjoy security of property and life. Also, Muslims living in non-Muslim countries wherein human rights are observed and people perform their religious duties freely should not stand against the government or violate the laws because they are

given freedom, and also they should not cause fitna or anarchy. They should pay their taxes and debts in time and should be helpful to the government. Scholars of the Ahl as-sunnat advise us to act as we have explained above.] Sad to say, the Indian government's protection of Muslims had been slack for a long time. And Islam had become weak, too. The Indian disbelievers had shamelessly ruined the mosques and turned them into their own temples and playgrounds. Demolishing the gaves of blessed people, they had changed them into parks. While the disbelievers had been frankly committing every sin and every sign of disbelief, the Muslims had been suffering hardships in practising Allah's commands. It being prohibited for the Indian disbelievers to eat and drink during their festivals, they had been preventing the bakers and cooks in the Muslim cities from selling bread and food. In the blessed month of Ramadân, they had been eating and drinking wildly before the Muslims at public places. The Muslims could not say anything. It is a shame that we had fallen down into such a weak and wretched situation though the state and government officials were on our side. When esteemed by the authorities, Islam had shone and the highest savants, the superiors of Sôfiyya had been loved and respected by everybody. With the authority given by the State, they had struggled for the spreading of the Sharî'at. As I have heard, when Timur (Tamerlane) 'alaihirrahma', the prosperous and victorious amîr, was passing a Bukhârâ street, he saw a number of men shaking off the dust from a number of carpets. He wondered whose they were. Upon finding out that the carpets belonged to Khwâja Naqshiband Bahâeddîn-i Bukhârî's 'quddisa sirruh' residence, he approached the place and, replete with love and respect for Islam, stood under the dust of carpets, rubbed the dusts of the residence on his face and eyes as if putting on the perfume of musk and amber, and wanted to get honoured with the fayd and barakat of those who were on the way of Allah. He is hoped to have died with îmân owing to his love and respect for those who were close to Allâhu ta'âlâ. As we have heard, when the news of Timur's death was heard, one of the Awliyâ of the time 'quddisa sirruh' said, "Timur has died and taken away îmân with him."

While reciting the khutba on Fridays, the khatîbs mention the sultans' names after descending down to the lowest step. Its reason is that the sultans want to show the fact that they are lower than Rasûlullah 'sallallâhu alaihi wa sallam' and his four Khalîfas. They have it recited in this manner because they deem it unbecoming to have their names mentioned together with the names of those great people.

Sajda (prostration) means to put the forehead on the ground, which indicates inferiority, self-humiliation. It is the last grade of humbleness and reverence. For this reason, prostration is done only to Allâhu ta'âlâ. It is not permissible to prostrate oneself before anybody other than He. One day, while our Prophet was going somewhere, a villager came up to him and said that he

would have î mân in him if he would exhibit a miracle. Sarwar-i 'âlam 'sallallâhu alaihi wa sallam' said, **“Go to the yonder tree and tell it that Allah’s Messenger calls it.”** When the villager did so the tree left its place and came before Rasûlullah 'sallallâhu alaihi wa sallam'. No sooner had the villager seen this than he became a Muslim. “O Rasûlallah! If you would grant, I will prostrate myself before you,” he said. **‘Before none but Allâhu ta’âlâ should one prostrate oneself. If it were permissible to prostrate oneself before others, I would command women to prostrate themselves before their husbands,’** was declared. Some of the savants of fiqh permitted prostration before sultans with the intention of greeting them, but in this respect what would become the sultans is to observe their adab towards Allâhu ta’âlâ and not to permit prostration before anyone besides Allâhu ta’âlâ. Allâhu ta’âlâ has made them superior to and dominant over everything and all others needy before them. In gratitude for this great blessing, they must allow prostration, the greatest expression of incapability and self-humiliation, only to Allâhu ta’âlâ, and not make themselves partners with Allâhu ta’âlâ. Though it has been permitted by some savants, they themselves [the sultans], on account of their beautiful modesty, must not permit it. Favours only will be the reward for those who bestow favours. I shall say more when we see each other. Salâm to those who are on the right way, who follow the footsteps of Rasûlullah 'sallallâhu alaihi wa sallam'!

EPISTLE - 94

This letter, written for 'Abd-ul-Qâdir Enbâlî, provides information on Fanâ and Baqâ:

I offer my hamd (praise and gratitude) to Allâhu ta’âlâ, who is the Rabb of all beings, of the entire creation. I send my salât and benedictions for the Sayyid, the highest of Prophets 'sall-Allâhu ta’âlâ 'alaihi wa sallam'!

According to the understanding of this faqîr, (i.e. the blessed scholar and Walî Imâm Rabbânî 'quddisa sirruh',) the haqîqats, the real essences of creatures are the images and appearances in the 'ilm-i-ilâhî of the adams and of the names and attributes. These images have been reflected on the adams, appearing on them. [Adam means non-existent.] All sorts of vice and imperfection originate from adams. These adams are like what philosophers call 'heyûlâ (matter)'. And the images being reflected on them are like what philosophers call 'sûrats (images)'. Adams are distinguished from one another by the images reflected on them. Combination of these reflections with the adams is comparable to the images' establishing themselves on matter. Similarly, the reflections' being different from one another is consequent upon their combining with the adams. Their combination is dissimilar to attributes' combining with names. Rather, it is like the images' combining with matter. It is by means of the images that matter becomes known. When the 'sâlik' pays tawajjuh (turns and

focuses his attention) towards Jenâb-i-Haqq (Allâhu ta'âlâ) by way of dhikr and murâqaba, and thereby attains a perpetual turning away from all other beings, these images of the Names and Attributes of Allâhu ta'âlâ, which exist in a level of knowledge, gain an ever-increasing concreteness. They begin to get the better of their compeers, the adams. Eventually a state is attained wherein the adams, which are, so to speak, are the origins of these reflections, i.e. matter, begin to be covered up, to evanesce. In other words, the sâlik sees them no more. For, the mirror has to disappear. This state is called the grade of **Fanâ** and is extremely valuable. If the sâlik who has become Fânî, (i.e. who has attained the grade of Fanâ,) is blessed also with (the grade of) Baqâ and henceforth made to descend back to this world, his own adam will be like a tight garment protecting his body in his view. So impressively has he been separated from his own adam that he will know it as a separate garment, a self-standing being separate from him. The fact, however, is that the adam has not left him. When he says, "I," about himself, he means the adam as well. Only, it has been relegated from the status of 'essential' or 'original' or 'basic' down to the status of 'dependent'. In fact, it has been demoted from its former state of an entity with whose existence the reflections used to sustain down to a dependent being whose existence can survive only with the reflections. This faqîr -the blessed Walî means himself-remained in this grade for years on end. I saw my own adam as something separate from me, like a coat of hair. Eventually, the Divine Grace and Kindness of Allâhu ta'âlâ came to my rescue, so that the already beaten adam melted away for good and all. Its appearance, which was dependent on the reflections, was completely gone. It, so to speak, melted into its origin, the true adam. Likewise, plaster of Paris is made into shape in moulds. When the plaster becomes hard enough to retain its shape the moulds are broken, so that the plaster remains in the desired shape without the support of the moulds. In our case as well, the reflections that have been existent owing to the adam realize that in actual fact they exist on their own or, rather, owing to their own origins. When the sâlik in this state says, "I," he sees only the reflections and their origins. It is as if he has no connections with his adam itself. At this grade the haqîqa (true essence) of fanâ is attained. The former fanâ was, sort of, an image of this fanâ. If from that grade he is brought to the grade of 'Baqâ' and thence made to descend back to the world, the adam, which had been a part from him at one time and which had been triumphant and dominant before parting with him, is brought back; and they are made compeers again. Yet now it is separate from him and will not join in when he says, "I." For some useful reasons it remains in a state like that of an externally worn coat made of hair. The adam is back now, but the reflections of the names and attributes no longer need it. In fact, it is owing to them that the adam stays. As a matter of fact, that has been the case also with the former baqâ. When it is the case with the former baqâ, then a fortiori it should be the case with this true baqâ, and certainly with a more immaculate and perfect version.

Clothes will have a certain effect on a person wearing them. Warm clothes will make you feel warm, and clothes that are cold will make you cold. Likewise, this adam has an effect analogical to that of clothes. Its effect is felt throughout the body. It is sensed, however, that all the effect is of external origin and that no such effect is felt internally. And so are the evils and imperfections that originate from this adam; they come from abroad and afterwards. They do not originate from the sâlik, and it is like an adjective accompanying another adjective. Neither the adjective nor matter itself is perpetual. People who occupy this grade are identical with others in being human and they evince the same human attributes. However, their attributes come from without, not from themselves. Others' attributes, in contrast, originate from within themselves. There is a considerable difference between them. When ignorant people observe that these great people have the same attributes as theirs (in appearance), which is the case even with Prophets 'alaihi-us-salâm', they fall into the fallacy of assuming that those great people are no different from themselves, deny them, and oppose them, consequently depriving themselves of the benefits they would reap from those magnificent people. As a matter of fact the sixth âyat-i-kerîma of Teghâbun Sûra, which purports, "... Shall (mere) human beings direct us?" **they said. So they rejected (The Message) and became deniers. ...**" and the seventh âyat-i-kerîma of Furqân Sûra, which purports, "**And they said: "What sort of an apostle is this, who eats food and walks through the streets? ...,"**" exemplify the fallacy of such people. I can see in myself none of the attributes of the adam, which, as a Kindness and Favour from Allâhu ta'âlâ, first thoroughly separated and receded (from me) and thereafter drew back (near me). May infinite gratitude be to Allâhu ta'âlâ!

Reflections of the attributes of adam on man concomitant with its contiguity to man are analogous to a person's looking crimson on account of a crimson garment he wears. Shallow people will overlook the crimson garment and marvel at the crimson person. A Persian couplet translated into English:

*He who listens to you as a bedtime story
Will benefit only what is in the story!
If you penetrate the essence of the matter,
The further on you listen to it the better.*

*Water of the Nile, limpid as it was,
Looked like blood to the poor gypsy's eyes.
For Ummat of Mûsâ 'alahis-salâm'
The blessed Nile was not blood; pure water it was.*

Yâ Rabbî! After Thou hast guided us to the right path, please do protect us from slipping! Sprinkle on us, too, from Thine Rahmat that hath no end! Thou, alone, is the Owner of Compassion and Kindness! We send our salâm (salutations, greetings, and best wishes) to those who follow the right path!

EPISTLE - 96

This letter, written to Khwâja Abdul-Hasan Bahâdir Badahshî, explains how our Prophet ‘sallallâhu alaihi wa sallam’ asked for paper towards his death:

Hamd be to Allâhu ta’âlâ. Salâm to the slaves whom He has chosen! Our Prophet ‘sallallâhu alaihi wa sallam’ asked for paper on his deathbed. **“Fetch me paper! I will write a book for you lest you go wrong after me,”** he ordered. Hadrat ‘Umar, together with a few other Sahabîs, said, “The book of Allâhu ta’âlâ will suffice for us! Let us ask him if he is talking in his sleep.” However, Resûlullah’s ‘sallallâhu alaihi wa sallam’ each word was wahy. As a matter of fact, the third âyat of **Wannajmi Sûra** purports, **“He does not talk nonsense. He always states the wahy.”** It causes disbelief to refuse the wahy. As a matter of fact, forty-fourth âyat of **Mâida Sûra** purports, **“Those who disobey what Allâhu ta’âlâ has sent are disbelievers.”** Furthermore, to think that the Prophet ‘sall-Allâhu alaihi wa sallam’ may talk in his sleep or such nonsense undermines the belief in him and the trust in his Sharî’at, a case which is also disbelief, being zindîq. How should we reconcile these important facts?

May Allâhu ta’âlâ increase your understanding. May He bless you with the lot of walking on the right way! If those who strive to denigrate the three Khalîfas and the other Sahabîs by bringing forward such doubts become reasonable and realize the honour and value of the sohbat of the Best of Mankind and if they know that the Sahâba ‘alaihimurridwân’ had gotten rid of the desires of their nafs completely and had been purified from such bad habits as grudge and enmity by benefiting from this sohbat; that they were all great men of the dîn and Islam’s eye-apples; that they strove with their utmost to strenghten the dîn and to help the Best of Mankind, that they sacrificed all their property to exalt Islam; that they left and sacrificed their clans and tribes, their children and wives, their homes and homelands, their waterways, fields, trees and rivers, for their excessive love of Rasûlullah ‘alaihissalâm’, that they loved Rasûlullah ‘sallallâhu alaihi wa sallam’ more than their own lives; that they were honoured with seeing the wahy, the angel; that they saw miracles and wonders; that they realized by seeing what should be believed without seeing; that what is knowledge for others was experience for them; and that they are praised and lauded by Allâhu ta’âlâ in the Qur’ân, they will realize that these doubts are sheer fibs, and they will pay no heed to them. They will not even consider it necessary to find out the unsound places in these fibs or to eliminate the wrong points in them. All the Sahâba have this superiority. How could we ever describe the superiority of the **Khulafâ-i râshidîn**, the four Khalîfas, who are the most superior among them? Hadrat ‘Umar ‘radiyallâhu anh’ is such an ‘Umar that Allâhu ta’âlâ declared to His Messenger about him: **“O my Prophet! Allah and those Believers who follow you will**

suffice for you!” in the sixty-fourth âyat of **Anfâl Sûra**. Hadrat Abdullah Ibnî Abbâs informs that the âyat was revealed upon Hadrat 'Umar's conversion to Islam. Such slanders fabricated about the Sahâba are based on no truth. They are contrary to the obvious, known facts. They are refuted by the Qur'ân and by hadîths. However, lest the question should go unanswered and in order to expound the unsound places in the doubtful words, I have deemed it suitable to write a few prefaces with the help of Allâhu ta'âlâ. Read carefully! A few prefaces are necessary to remove the doubt entirely. Each of the prefaces can serve as an answer.

First Preface: Not every thought or every word of our Prophet's conveyed wahy. The âyat, **“He does not talk nonsense,”** in **Wannajmi Sûra** is about the Qur'ân. The books of tafsîr write so, too. If his each word had conveyed the wahy, Allâhu ta'âlâ would not have informed that some of his words were wrong. Nor would He have communicated that He had forgiven them. Allâhu ta'âlâ declares to His beloved Prophet in the forty-third âyat of **Tawba Sûra**, **“Allâhu ta'âlâ has forgiven you for your fault of giving permission to them.”**

Second Preface: In words through ijtihâd and in decisions made by mind, it was permissible to object to Sarwar 'alaihi wa alâ alaihissalawat wat-taslîmât' and to disagree with him. The second âyat of **Hashr Sûra** purports, **“O you owners of wisdom, take warning from others!”** [It is written in the tafsîr of Baydâwî that it is inferred from this âyat that qiyâs is permissible and necessary.] It is commanded in the hundred and fifty-ninth âyat of **Âl-i 'Imrân Sûra**, **“In your work consult your Sahâba!”** While taking warning and while consulting, opinions and words can be refused and changed. As a matter of fact, in the holy war of Badr there were two different opinions: to kill the slaves captured or to set them free in return for money. Hadrat 'Umar was of the opinion that they should be killed. The Prophet suggested to set them free. The wahy that was revealed concurred with Hadrat 'Umar's proposition. It was declared that it was a guilt to take money. Our Prophet declared: **“If torment had come upon us, none of us would have been saved, except 'Umar and Sa'd bin Mu'âz.”** For, Sa'd 'radiy-Allâhu ta'âlâ 'anh' also had been of the opinion that the slaves should be killed.

[The holy war of Badr took place in the month of Ramadân in the second year of the Hegira. The Muslim fighters left the city of Medîna on the twelfth day of the month of Ramadân. They stayed in Badr for three nights. They returned to Medîna in nineteen days. In this ghazâ (holy war) the enemy army was about a thousand strong. They all wore armours of iron. There were a hundred horsemen and seven hundred camel-riders among them. Mus'ab bin Umayr was carrying the white banner of the muhâjirs. Abû Azîz, Mus'ab's brother, Abdurrahmân bin Abû Bakr Siddîq, Hadrat Abû Huzayfa's father, Utba, his brother, Walid, his uncle, Shayba, Hadrat Ali's brother, Uqayl, his uncle, Abbâs, his uncle Hâris's sons, Abû Sufyân and Nawfal, and Rasûlul-

lah's son-in-law, Abul Âs bin Rabî, were in the enemy army. Seventy of the unbelievers were killed. And seventy were captured. The Muslim army consisted of three hundred and thirteen soldiers, eight of whom were on duty somewhere else. Three hundred and five people took part in the war. Sixty-four of them were from the Muhâjirs. There were three horsemen and seventy camel-riders. Fourteen people, six of whom from the Muhâjirs, became martyrs. The names of the three hundred and thirteen people are written in the book **Jâliyât-ul-Akdâr**, by Hadrat Khâlid-i Baghdâdi.]

Third Preface: It is possible, and an experienced fact, too, that prophets err and forget. As it is related in the hadîth of Zulyadayn, once Rasûlullah 'sallallâhu alaihi wa sallam' made the last salâm after the second rak'at of a prayer of namâz that was fard and which consisted of four rak'ats. Zulyadayn said: "O Rasûlallah! You performed the namaz in two rak'ats. I wonder if you forgot (that it was of four rak'ats)?" It being realized that Zulyadayn was right, Rasûlullah got up and performed two more rak'ats and then performed the sajdâ-i sahw. While it is possible for him to forget when he is not sick and he does not have any trouble whatsoever but only as a requirement of being human, it must certainly be possible for him to talk without thinking, unwillingly during his illness of death, when he is suffering severe pains, which is a requirement of being human. Why should it not be possible, and why shouldn't the Sharî'at be trusted any more only because of this? For, Allâhu ta'âlâ informed His Prophet through wahy that he had erred and forgotten and distinguished what was right from what was wrong. For, it is not possible for a prophet to remain in error. He is immediately informed that he is wrong. If it were not so the Sharî'at would not be trusted at all. This means to say that what would cause the Sharî'at not to be trusted any more is not erring or forgetting, but its remaining without being informed or corrected after erring or forgetting. And this second case is not possible. That is, he will immediately be informed.

Fourth Preface: Hadrat 'Umar - and the other three Khalîfas 'radiyallâhu ta'âlâ anhum', too - had been given the glad tidings that they would go to Paradise. The Qur'ân and hadîths inform that they will go to Paradise. That they will go to Paradise has been said so often that it has become a tawâtur. To disbelieve it is either vulgar ignorance or pig-headedness. Our imâms of hadîth wrote these pieces of information in their books, taking them from the Sahâba and from the Tâbi'în, who were their teachers. Even if all the hadîth communicators of the seventy-two sects gathered together they would not equal one-hundredth of the savants of hadîth of the Ahl as-sunnat Madhhab. That it does not exist in their books does not show that it does not exist at all. What will they say about the glad tidings in the Qur'ân? For example, the hundred and third âyat of **Tawba Sûra** purports, "**Allâhu ta'âlâ loves those who were first to become Believers, those who surpassed others in all kinds of virtue, also both the Muhâjirs who came from Mekka and the Ansâr who**

met them in Medina and helped them, also those who led in the front and those who followed them in goodness. He loves them all. And they love Allahu ta'âlâ, too. Allâhu ta'âlâ has prepared Paradise for them. They will stay in Paradise eternally.” The tenth âyat of **Hadîd Sûra** purports, “Those who warred against the unbelievers and spent their property in the way of Allah before Mekka was conquered and those who did these after the conquest of Mekka are not equal, they are not the same. The former group are surely higher. Allâhu ta'âlâ has promised them all the **Husnâ, that is, Paradise.**” Since those who warred and sacrificed their possessions before and after the blessed city of Mekka was conquered were blessed with the glad tidings of Paradise, what should be said about the greatest ones of the Sahâba, who surpassed all others in sacrificing their possessions, in jihâd-i fî sabîlillâh and in being muhâjirs? Who on earth could assess the degree of their greatness? It is written in books of tafsîr that the expression, ‘they are not the same,’ in this âyat, was intended for Hadrat Abû Bakr Siddîq ‘radiyallâhu anh’. For, he is ahead of all those who are ahead in sacrificing possessions, in performing jihâd. While explaining the glad tidings, “**Certainly, Allâhu ta'âlâ loves those Believers who have promised you under the tree,**” in the eighteenth âyat of **Fat’h Sûra** in his book of tafsîr titled **Ma’âlimut-Tanzîl**, Muhyissunna Imâm-i Baghâwî says: Jâbir bin Abdullah ‘radiyallâhu anh’, said that Rasûlullah ‘sallallâhu alaihi wa sallam’ had stated, “**None of those who promised me under the tree will go to Hell!**” This unanimous promise is called **Bi’at-urridwân**. For, Allâhu ta'âlâ loves them. [They were fourteen hundred people.] To say ‘disbeliever’ about a person who is blessed with the glad tidings of Paradise by the Qur’ân and by hadîths causes disbelief and is the most detestable thing.

Fifth Preface: Hadrat ‘Umar’s preventing the others from bringing paper was not disobedience. May Allah protect us against such a situation! Our Prophet’s viziers, assistants each had the best moral character. Would any of them ever do such irreverence? Even the lowest Sahabî who was honoured with attending his sohbat once or twice or even any person who had been honoured with îmân and become one of his Ummat cannot be imagined to have disobeyed him. Can such a thing ever be thought about those great people who were among the greatest of the Muhâjir and the Ansâr and who were the dearest to him? May Allâhu ta'âlâ make them reasonable enough not to think ill of those great men of the dîn and not to speak without due reflection, without understanding or observing the matter.

Hadrat ‘Umar’s purpose was to ask, to understand. As a matter of fact, he said, “Ask him.” That is, he meant to say, “Bring the paper if he really wants it. If he does not want it, let us not bother him at this critical time.” For, if he had wanted it through wahy or command, he would have asked for it again and with importance; he would have written what he had been commanded

to. A prophet 'alaihissalâm' has to announce the wahy. If his asking for the paper was not through wahy, through command, but if he was to write so out of ijtihâd or because he wished so, that critical time might not be convenient to do it. His Ummat would do ijtihâd after his death. Through ijtihâd they would deduce commandments from the Qur'ân, which is the basis of the dîn. While he was alive and the wahy was being revealed, his Ummat were doing ijtihâd. The wahy being stopped after his death, it would certainly be acceptable for men of knowledge to do ijtihâd. Our Prophet did not repeat or emphasize his demand for paper. On the contrary, he gave it up. Thus, it was realized that it was not wahy. It would never be wrong to hesitate for a while in order to see if it was a comment made in sleep. Angels wondered why Hadrat Adam became the Khalîfa and in order to know they asked, as is purported in the thirtieth âyat of **Baqara Sûra: "O our Allah! Are you going to create slaves who will instigate faction and shed blood on the earth? We are saying our tasbîh and hamd to Thee. We are paying our taqdîs to Thee."** Likewise, when Hadrat Zakariyyâ (a prophet) was given the good news that he would be given a son named Yahyâ, he said, as quoted in the eighth âyat of **Maryam sûra, "Is it ever possible for me to have a son? My wife is barren. And I have gotten old."** And Hadrat Maryam 'radiyallâhu anhâ', as quoted in the twentieth âyat of **Maryam Sûra, "Is it ever possible for me to have a child? I have never come together with a man. Nor have I ever sinned."** While it is not considered as a sin for prophets, angels and the great to ask such questions, why should it be a fault that Hadrat 'Umar asked about the bringing of paper? Why should it put him into a doubtful position?

Sixth Preface: We have to have a good opinion about the Sahâba of our Prophet 'sallallâhu alaihi wa sallam'. We have to know that the best of times is his 'alaihi wa alâ âlihissalâtu wassalâm' time and that the Sahâba are the best, the highest people after prophets. Thus, it will be realized that after our Prophet's 'sallallâhu alaihi wa sallam' death the Sahâba, who are the best of all people, except for prophets, would not agree on something wrong and corrupt or put sinners and disbelievers in our Prophet's place. Why shouldn't all the Sahâba be superior to all other people, since the Qur'ân declares that this Ummat is superior to all the past ummats? And they are the highest among this Ummat. No Walî can reach the grade of a Sahabî. Then, we should be reasonable and think well? If Hadrat 'Umar's preventing the paper from being brought had been disbelief, would Abû Bakr Siddîq 'radiy-Allâhu anh', who, as it is declared in the Qur'ân, was the best Allah-fearing Muslim, have chosen him the Khalîfa for his place? Would the Muhâjirs and the Ansâr have unanimously elected him the Khalîfa? Allâhu ta'âlâ praises the Muhâjirs and the Ansâr in the Qur'ân. He informs that He likes all and promises Paradise to them all. Would they have elected him for the Prophet's place? If a person has a good opinion about the Sahâba of our Master, the Prophet, he will get rid of such loathsome suppositions and doubts.

Loving requires a good opinion. If our Prophet's sohbat and those who attended the sohbat are not considered with a good opinion and if - may Allah protect us - they are slandered, this slandering blemishes the owner of the sohbat and the Sahâba. It even blemishes the Owner of the owner, [that is, Allâhu ta'âlâ]. We should consider well how abominable such a case would be. It has been said that a person who slights the Sahâba has not believed in Allah's Prophet. For describing the greatness of the Sahâba, our Prophet 'sallallâhu alaihi wa sallam' stated, **"He who loves them loves them because he loves me. He who bears hostility against them does so because he is my enemy."** Then, to love the Sahâba means to love him.

When these six prefaces are comprehended there will no longer be any place for doubt. In fact, one will be equipped with various responses. These prefaces save one from doubt without any need to think. Besides, it is obvious that such doubts are out of place. The prefaces are intended not to explain the corruptness of such doubts, but to remind us of the fact which is so obvious. According to this faqîr (Imâm-i Rabbânî means himself), such doubts can be exemplified as follows: If a clever person approaches a group of idiots and proves through various lies that a piece of gold happening to be in front of them at the moment is a piece of stone, the poor idiots, being unable to make out the unsound aspects of his lies because they do not understand that he is lying, will begin doubting. They will even begin thinking of the gold as stones. They will forget, or even disbelieve, what they have seen. But a clever person will believe what he sees clearly and will realize that the words disagreeing with it are wrong. Likewise, the Qur'ân and hadîths have announced the greatness and the highness of the three Khalîfas and even of all the Sahâba as obviously as the sun and shown it to everybody. Trying to traduce these great people through mendacious and falsely-adorned words is like misrepresenting the gold before the eyes as stone. O our Allah! After guiding us to the right way, do not let our hearts slip out of this way. Have mercy upon us! Only Thine mercy is so plentiful!

I wonder why they slander and speak ill of the great men of the dîn, who are Islam's eye-apples? It is not a worship, a virtue, a means to save one from Hell to speak ill of even one of those people who the Sharî'at calls disbelievers or sinners. What good is it, then, to slander those who helped the dîn, those who defended Islam? It is not commanded by the Sharî'at to curse even Abû Jahl or Abû Lahab, who were Rasûlullah's mortal enemies. Perhaps it is more proper not to waste time mentioning their names.

Allâhu ta'âlâ declares in the last âyat of **Fat'h Sûra**, **"They always do much good to one another."** Then, to think that these great people were hostile against one another, to suppose that they bore grudges against one another, means to disbelieve the Qur'ân. To say that they were hostile against one another and that they bore grudges against one another means to slander both

sides and to cause them to fall out of favour and trust. It means to make the best people after the Prophets ‘alaihimussalawātu wataslîmât’ the worst of people, to make the best of times the worst of times, if the people of that time are represented as having borne hostility and grudges against one another. Does anyone with î mân ever say so or think so? In order to praise Hadrat Alî ‘radiyallâhu anh’, to say that the three other Khalîfas were hostile against him and that he bore grudges against them, too, means to slander both sides. Why should they not love one another? None of them had any ardent desire for the caliphate; why should they be hostile against one another, then? Abû Bakr Siddîq’s word is well-known: ‘Excuse me from the caliphate.’ And Hadrat ‘Umar said, ‘If there were anyone to buy it, I would sell this caliphate for one gold coin.’

[Imâm-i Rabbânî ‘rahmatullâhi aleyh’ says in his book titled **Radd-i Rawâfid**: Hadrat Alî admitted Abû Bakr Siddîq’s caliphate willingly. The Shi’is, who, too, knew this fact, had to say, ‘He admitted it unwillingly,’ and they said no more. However, after Rasûlullah died, the Sahâba embarked on the job of appointing the Khalîfa before the interment. They knew it was wâjib, necessary. For, the Prophet had commanded that the guilty should be punished as it was prescribed by the Sharî’at, that they should be ready for war, in addition to other things which the government would do. It was wâjib to elect the representative who would execute these wâjibs. Therefore, Hadrat Abû Bakr ‘radiyallâhu anh’ stood up and said, ‘If you worship Hadrat Muhammad, know that he has passed away. If you worship Allâhu ta’âlâ know that He never dies, His life is endless. You have to choose someone to carry out His commandments. Think, find, and choose!’ Everybody said he was right. Hadrat ‘Umar ‘radiyallâhu anh’ immediately stood up and said, ‘We want you, o Abâ Bakr!’ All of those who were present there said, ‘We have elected you.’ Then Hadrat Abû Bakr mounted the minbar and looked around. ‘I cannot see Zubayr. Call him,’ he said, When Zubayr came Hadrat Abû Bakr said to him, ‘The Muslims have elected me as the Khalîfa. Will you disagree with their unanimity?’ ‘O you, the Messenger’s Khalîfa! I do not disagree with the unanimity,’ replied Zubayr. He held out his hand in admittance. Then Hadrat Abû Bakr mounted the minbar and looked around. He could not see Hadrat Alî. He told others to call him. When Hadrat Alî came, he repeated his question to him, who, also, said, ‘I do not disagree,’ and held out his hand and did musâfaha (shook hands in a manner prescribed by Islam) with him in admittance. Hadrat Alî and Zubayr apologized to the Khalîfa for being late for the election, and said, ‘We didn’t come because we had not been notified in advance. We are sorry about it. We see that who is worthy of the caliphate among us is Abû Bakr. For, he was Rasûlullah’s companion in the cave. He is the most honoured, the best of us. Rasûlullah chose him as the imâm from among us. He performed namâz behind him.’ If Hadrat Abû Bakr had not been worthy of the caliphate, Hadrat Alî would not have admitted him and would have

said, "It is my right." As a matter of fact, he refused Hadrat Muâwiyya's being the Khalîfa. He strove hard so that he himself would be the Khalîfa although Hadrat Muâwiyya's army was very strong. Thus, he caused many people to die. Since he asked for his right at such a difficult situation, it would have been much easier to ask for it from Hadrat Abû Bakr if he had considered it his right. He would have asked to be chosen, and that would have been done immediately. After choosing Hadrat Abû Bakr the Khalîfa and paying homage to him, Hadrat Alî sat in front of the minbar. In their next conversation he gave effective answers to the Khalîfa's questions and supported him.

Ghaws-i a'zam, Sayyid Abdulqâdir-i Geilânî, one of the greatest guides of the Sôfiyya-i âliyya, begins to write as follows on the eighty-fourth page of the Egypt-1322 edition, which coincides with the hundred and fourteenth page of the Istanbul-1303 edition of its Turkish translation, of his book titled **Ghunyat-ut-tâlibîn**, which he wrote in order to teach the Islamic dîn to his disciples and to all other young people and to correct their beliefs:

"According to the Ahl as-sunnat, Hadrat Muhammad's Ummat is higher than the ummats of other prophets. And the highest ones of this Ummat are the Sahâba, who had îman in him, who were honoured with seeing his blessed face, and all of whom obeyed him and sacrificed their possessions and lives for his sake. It was their first duty to do his commands, and they were his assistants in everything he did. And the highest ones of the Sahâba were those heroes who paid their homage to Rasûlullah and promised him that they were ready to die for his sake in Hudaibiyya. They were fourteen hundred people. The highest ones among them are those who were in the holy war of Badr, who were, like the soldiers of Tâlût, three hundred and thirteen people. [Also, there are three hundred and thirteen letters in the first volume of Hadrat Imâm-i Rabbânî's **Maktûbât**.] The highest among them are the forty people who became Muslim first and the fortieth one is Hadrat 'Umar 'radiyallâhu anh'. Thirty-four of them are men and six are women. The highest among them are the Ashara-i mubashshara, that is, the people who were given the glad tidings that they would go to Paradise. These are Abû Bakr, 'Umar, 'Uthmân, 'Alî, Talha, Zubayr bin Awwâm, Abdurrahmân bin Awf, Sa'd ibni Abî Waqqâs, Sa'îd bin Zayd, Abu Ubayda bin Jarrâh. Their highest ones are the Khulafâ-i râshidîn, that is, the four Khalîfas, and the highest among them is Abû Bakr, then 'Umar, then Uthmân, and then Alî 'radiyallâhu anhum ajma'in'. Of these four, Hadrat Abû Bakr served as Rasûlullah's Khalîfa for two years and four months. Hadrat 'Umar served as the Khalîfa for ten years, Hadrat Uthmân for twelve years, and Hadrat Alî for six years. After him, Hadrat Muâwiyya served as the Khalîfa for nineteen years plus several months. Hadrat 'Umar 'radiyallâhu anh' had formerly appointed him governor of Damascus. He had served as the governor for twenty years. The caliphates of the four were through the wish and unanimity of the Sahâba and because each was the highest of his time. They were not

obtained by force, by using power, or by either one's cheating another one of his rights, who was higher than he. Abû Bakr Siddîq became the Khalîfa with the unanimity of the Muhâjirs and of the Ansâr, as follows: when Rasûlullah 'sallallâhu alaihi wa sallam' passed away, the Ansâr-i kirâm said, "Let one amîr be from you and one amîr be from us." Hadrat 'Umar 'radiyallâhu anh' stood up and said, "O you, Ansâr! Have you forgotten how Rasûlullah called Abû Bakr, **'the imâm of my Sahâba'?**" They said, "We know, O 'Umar." Hadrat 'Umar went on, "Is anyone among you higher than Abû Bakr?" "We trust ourselves to Allah's protection from considering ourselves higher than Abû Bakr," was the answer from all the Ansâr. Then, when Hadrat 'Umar asked, "Who among you would tolerate to remove Abû Bakr from the ranking office where Rasûlullah appointed him?" The Ansâr said, "None of us will tolerate it. We trust ourselves to Allah's protection from removing Abû Bakr." Cooperating with the Muhâjirs, they appointed Hadrat Abû Bakr the Khalîfa. Hadrat Alî and Zubayr came there later. Both admitted the Khalîfa. Hadrat Abû Bakr Siddîq stood up three times and said each time, "Is there anyone among you who has given up choosing me the Khalîfa?" Hadrat Alî who was sitting in the front stood up and said, "None of us gives up. Nor shall we ever think of giving up. Rasûlullah has put you ahead of us all. Who on earth can remove you back?" Thus, we have understood through strong and sound witnesses that who wanted Hadrat Abû Bakr Siddîq to become the Khalîfa and uttered the most influential words was Hadrat Alî. For example, after the Camel Event, Abdullah bin Kawâ' came to Hadrat Alî and said, "Did Rasûlullah tell you anything about the caliphate?" Hadrat Alî replied, "First we mind our duty concerning the dîn. The archstone of the dîn is namâz. And we like and choose for the world what Allâhu ta'âlâ and His Messenger have chosen from among us. We have therefore made Abû Bakr the Kahlîfa." As Rasûlullah was sick during the final days of his life, he appointed Hadrat Abû Bakr the imâm for his own place so that he would conduct the prayers of namâz being performed. Each time Hadrat Bilâl-i Habashî called the adhân, he (Rasûlullah) used to say, "Tell Abû Bakr to be the imâm for the people." Rasûlullah said many words signifying that after him Hadrat Abû Bakr would be the most suitable for the caliphate, and that each of 'Umar, 'Uthmân and Alî was the most suitable for the caliphate among the people of his time."

Abdulqâdir-i Geilânî, after giving detailed information about the superiorities and the caliphates of Abû Bakr, 'Umar, 'Uthmân, Alî and Hasan in his book says: "When Hadrat Alî became a martyr, Imâm-i Hasan wanted to give up the caliphate lest Muslims' blood would be shed and so that they would live peacefully. He ceded it to Hadrat Mu'âwiyya. He began to act in obedience to his commands. From that day on the caliphate of Mu'âwiyya 'radiyallâhu anh' was right and sahîh. Thus, the meaning of Rasûlullah's hadîth, **'This son of mine is a sayyid. That is, he is great. Through him Allâhu ta'âlâ will reconcile two great groups with each other,'** came about. As it

is seen, Hadrat Mu'âwiyya became the Khalîfa compatibly with the Sharî'at, since Imâm-i Hasan obeyed him. Thus, the disagreement between the two groups of Muslims came to an end completely. The Tâbi'în, the Taba-i tâ-bi'în and all Muslims over the world recognized Hadrat Mu'âwiyya as the Khalîfa. As Sarwar-i âlam (Rasûlullah) said to Hadrat Mu'âwiyya, **'When you become the Khalîfa, act mildly and administer them well!'** so another hadîth declares, **'The Islamic mill will go on for thirty-five years or thirty-seven years.'** By saying 'mill,' our Master, the Prophet, wanted to signify the strength and soundness of the dîn. Thirty years of this duration of time being completed with the four Khalîfas plus Hadrat Hasan, the remaining five or seven years was the time of Hadrat Mu'âwiyya's caliphate." Discoursing upon the predictions which Rasûlullah made about future events, the second volume of **Mawâhib-i ladunniyya** states: "Ibni Asâkir reports that Rasûlullah stated to Hadrat Mu'âwiyya, **'After me, you will preside over my Ummat. Then do favours to the good and forgive the wrong-doers?'** Again, Ibni Asâkir informs that Rasûlullah stated, **'Mu'âwiyya will never be overcome.'** In the combat of Siffîn, Hadrat Alî said, 'If this hadîth had occurred to me, I would not have fought Mu'âwiyya.' [There is detailed information about Hadrat Mu'âwiyya in the Arabic book **Annâhiyatu an ta'n-i amîr-ul-mu'minîn Mu'âwiyyata**, by Allâma Abdul' Azîz Farhârî Hindî.]

Rasûlullah pointed to Hadrat Hasan and said: **'Know that this son of mine is sayyid. In the near future Allâhu ta'âlâ will reconcile two great groups of Muslim soldiers through this son of mine.'** When Hadrat Alî was martyred more than forty thousand people elected Hadrat Hasan Khalîfa. He remained as the Khalîfa for seven months in Iraq and Khorasan. Then, with a great army he marched against Hadrat Mu'âwiyya. When the two armies met, Hadrat Hasan, realising that neither side would win unless many people died on the opposite side, wrote a letter to Hadrat Mu'âwiyya lest the Muslims' blood would be shed. He ceded the caliphate to him on some conditions.

Imâm-i Bayhakî says that Hadrat Alî said that he had heard Rasûlullah say, **'Of my Ummat, some people will appear who will be called Râfidî. They will dissent from Islam.'** "

Hadrat Alî's fighting against Hadrat Mu'âwiyya [contrary to what the historians suppose] was not for the caliphate. It was because it was fard to fight against bâghîs (the disobedient). It was intended to quell a riot. The ninth âyat of **Hujurât Sûra** commands, **"Fighting the rebels, make them obey!"** However, because there were religious reasons for their rebellion, and because each of them was a savant in the grade of ijtihâd, none of them can be slandered though they had a wrong ijtihâd. They cannot be said to be disbelievers or sinners. Hadrat Alî said about the rebels, "Our brothers have revolted against us. They are not disbelievers or sinners. For, they have done what they inferred from the Qur'ân." [There is detailed information about ijtihâd in

the two Arabic books titled **Minhat-ul-wahhâbiyya** and **Ulamâ'ul-muslimîn wal-wahhâbiyyûn**, which are reproduced by photocopy in Istanbul.]

Hadrat Imâm-i Shâfi'î 'rahmatullâhi aleyh' said, "As Allâhu ta'âlâ has protected our hands from being imbrued with their blood, so let us keep quiet and not imbrue our tongues!" So had 'Umar bin Abdul'aziz said.

O our Allah! Forgive us and our Muslim brothers preceding us! May prayers and salâm be upon our Prophet Hadrat Muhammad, who is the dearest of creatures, and upon his close relatives and upon all his Sahâba 'rid-wânullâhi alaihim ajma'in' until Doomsday! Âmîn.

[Note: the savants of the Ahl as-sunnat wrote very many books giving answers and advice to the Shi'îs. The names of thirty-two of these books and their authors are appended to the 29th chapter of the second fascicle of **Endless Bliss**.]

EPISTLE - 98

This letter, written to his blessed sons Muhammad Sa'id and Muhammad Ma'thûm 'rahmatullâhi 'alaihimâ', each of whom a treasure of secret knowledge, explains how Allâhu ta'âlâ is close to creatures, and provides information about the difference between the vices of adam (man) and those of the devil:

I offer my hamd to Allâhu ta'âlâ. I send my salâm to His slaves whom He has chosen!

Question: Allâhu ta'âlâ is not within this 'âlam. He is not outside of it. He is not adjacent to the 'âlam. He is not separate (from it, either). How should that be explained?

Answer: Being within and being without and being adjacent and being separate and the like are situations that can be considered between two existing things. How can these situations be considered between the two things mentioned in our question in the face of the fact that they do not both exist. For, Allâhu ta'âlâ exists, whereas the 'âlam, i.e. everything other than Him, is imaginary, illusory. The apparent existence of the 'âlam is perpetual and does not cease to exist with the cessation of fancy and imagination, owing to the Power of Allâhu ta'âlâ. and it is these illusory and imaginary creatures that will be either enjoying the endless blessings or suffering the endless torment in the Hereafter. However, existence of the 'âlam is in fancy and imagination. [That is, they do not exist in the outside; it appears to imagination and fancy as if they existed.] They are not beings outside of imagination and fancy. The Power of Allâhu ta'âlâ makes these imaginary and illusory beings maintain their existence, [thus protecting them from ceasing to exist, as if they were existent in the outside.] He makes it appear as if they actually existed. Their perpetuated existence tricks the superficial onlooker into imagining them to

exist, and thus saying that there are two existences. Other letters contain comprehensive explanations on this subject.

Something that exists in imagination cannot be said to be adjacent to or inside of something that exists in the outside. Yet it can be said that something that exists is not within or without or separate from or adjacent to that which is in imagination. For, that which is in imagination does not exist at the place where the existent one does, which makes it unworkable to state their places with respect to each other. The following example will clarify our point: Supposing we tie a small piece of stone or iron to one end of a piece of string and make it revolve around our hand [like turning a length of chain around our finger]. The small object spinning round a circle is called a **revolving dot**. The high speed of the revolving dot causes it to appear like a circle. However, what exists in the outside is the dot. There is not a circle in the outside. The circle exists in the imagination. The circle does not possess an existence like the existence of the dot. The dot cannot be said to be inside or outside of the circle. Nor are they adjacent to or separate from each other. Since there is not a circle sharing the same place with the dot, it is out of the question to state their positions with respect to each other.

Question: Allâhu ta'âlâ declares that He is close to the 'âlam and encompasses it. How can that be explained?

Answer: The words 'closeness' and 'encompassion' used in that sense have nothing to do with a physical situation in which an object is close to or encompasses another. What is meant is a closeness or encompassment that cannot be known or comprehended (mentally or by way of imagination). We believe the fact that Allâhu ta'âlâ is close to us and encompasses us. But we cannot know (or imagine) how it is so. We cannot say that He is inside of the 'âlam or outside of it or adjacent to or separate from it. For, Islam has not stated any of these four situations. We may say that the revolving dot in our example is close to the imaginary circle or that it encompasses it or that it is together with it. But we cannot know its nature. For, it is only the dot that actually exists. We may say that it is adjacent to or separate from or inside or outside of the latter, but acknowledge at the same time that those situations are beyond the scope of (the human) knowledge. For, when the positions of two units with respect to each other are known, both of the units must necessarily exist in the outside. When it is not known how the two units are situated with respect to each other, both of the units do not necessarily have to exist. It is something wrong to make an analogy between things that are known and those which are not known. In other words, "It is bâtil (wrong, vain, null and void) to compare the ghâib (unknown) to the shâhid (known)."

An important note: We have said that the 'âlam is imaginary, and that it is a being in imagination. What is meant by that is that the 'âlam has been created at the level of fancy and imagination. It is a being that is perceived and realized

but which does not exist in the outside. If, for instance, the aforesaid circle, which does not exist in the outside and which exists only in imagination, could be made to stay in that state perpetually, so that it would retain its status quo when fancies and imaginations were suspended, it would be as if it existed in the outside, although it still would not be the case. However, the circle would not exist were it not for the dot in the outside. A Persian couplet in English:

*How nice is the way that beauty asserts itself;
In the talks of the distinguished to find oneself.*

It would make sense to say that the circle conceals the dot from sight. It would be all right as well to say that the circle is like a mirror showing the existence of the dot. It would also be apropos to say that it is symptomatic of the existence of the dot. To say that it conceals the dot would go with unlearned laymen. To say that it is a mirror would suit the ways and states of Awliyâ, and it would be called **îmân-i-shuhûdî**. And to say that it is an indication, a symptom, would be an example of **îmân-i-ghaybî**. The **îmân-i-ghaybî** is more powerful and more valuable than the **îmân-i-shuhûdî**. For, a dhil [a fancy] is seen in the **îmânî shuhûdî**, whereas the **îmân-i-ghaybî** does not entertain delusions of that sort. Nothing is obtained in the **îmân-i-ghaybî**; yet an attainment has taken place. In the **îmân-i-shuhûdî** something has been obtained, yet nothing has been attained, since what is being enjoyed is a series of shades and visions. In brief, whereas the **îmân-i-shuhûdî** is an imperfection, attainment is a perfection. Not everyone passing as a man of Tasawwuf will understand what we are saying. Shuhûd is superior to wusûl (attainment) in their view. The (ancient) Greek group of philosophers called Sôfistâyya [Sophists] said that the 'âlam was only a fancy, a vision in man's imagination, and that it would change with the changing of the fancy and vision. According to them, for instance, when imagination fancied something as sweet it would be sweet now, while the same thing would be bitter at some other time if imagination said that it was bitter. So ignorant and senseless they must have been to overlook the creativeness of Allâhu ta'âlâ. In fact, they denied the obvious fact. They failed to penetrate the proximity [of the existence of the 'âlam] to the existence in the outside. Thus they refused to believe that this 'âlam entertained deeds worthy of existence in the outside and which would deserve everlasting torment or eternal blessings. These facts, however, have been stated by the Mukhbîr-i-sâqiq [he who always tells the truth, (i.e. our blessed Prophet,)] 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. They will definitely take place. Those philosophers were the devil's soldiers. The nineteenth âyat-i-kerîma of Mujâdala Sûra purports: "... **Truly, it is the party of the evil one that will lose and perish!**"

Question: Why isn't the 'âlam said to be existent or known to be existent in the face of the fact that its existence is perpetual, though at the level of fancy and imagination, and the beings in it will either enjoy eternal blessings or suffer eternal torment?

Answer: According to men of Tasawwuf, wujûd is the most honourable and the most valuable thing. Wujûd [existence] is the beginning of all sorts of khayr and superiority. They cannot imagine ‘wujûd’, which is more valuable than anything else, with anyone but Allâhu ta’âlâ. For, everything other than Him is imperfect and bad. Can the most valuable thing be given to a bad one? These words of the men of Tasawwuf are based on kashf and firâsat (intuition). According to their kashf, wujûd is appropriate only with Allâhu ta’âlâ. He, alone, is mawjûd [existent]. Their calling things other than Him ‘mawjûd’ is because those things are inexplicably related to That Existence. As a shadow stays in existence owing to its origin, likewise it is with That Existence that everything exists. The imaginary thubût [appearance] is a shade of one of the shades of That Existence. [We Turkish people use the word ‘wujûd’ to mean ‘body’. However, ‘wujûd’ does not mean substance or object or body. ‘Wujûd’ means ‘existence’. It is an adjectival noun.] Since That Existence exists in the outside, Allâhu ta’âlâ exists in the outside. If we should, likewise, call the perpetuated level of fancy and imagination a ‘shade of one of the shades of the level of existing outside’, both of them will be shades; hence, it might be all right to call the thubût (appearance) in imagination **wujûd-i-khârijî** (existence in the outside). Accordingly, the ’âlam as well may be said to exist in the outside. As is seen, whatsoever the mumkin, (i.e. the creature,) possesses, it possesses it via the level of wujûd, (i.e. existence.) It would not be correct to say, without considering that it is a shade, that it exists in the outside. Otherwise it would be made a partner of Allâhu ta’âlâ in His Attribute ‘Wujûd’. I the faqîr, [i.e. Imâm Rabbânî ‘qaddas-Allâhu ta’âlâ sirrah-ul’azîz,] have said that the ’âlam exists in the outside; yet it should be construed in the meaning currently being elucidated. Scholars of (the Islamic Science called) Kalâm say that ‘wujûd’ and ‘thubût’ are identical words; they mean that lexically (only) they are synonymous. However, ‘wujûd’ is more than different from ‘thubût’. Most of the people with kashf and shuhûd and most scholars have said, “Allâhu ta’âlâ Himself is Wujûd.” Thubût, on the other hand, is theoretical, something mentally imagined.

A useful note: Whereas ‘wujûd’ is the source of all sorts of khayr and perfection and the beginning of all sorts of beauty, ‘adam’ is definitely the source of all sorts of evil and imperfection and the beginning of all sorts of ugliness and flaw. It is the latter that produces all sorts of wrongdoing and causes aberrations. Nevertheless, it is possessed of skills and beauties as well. It is its greatest merit to completely annihilate itself before the ‘Wujûd’. Its skill is to present a contrast with the ‘Wujûd’ by being an accumulation of all vices and defects. And its beautiful faculty is to serve as a mirror for the Wujûd, to reflect all the Wujûd’s perfections, to variegate those perfections beyond knowledge, and to diversify them so as to convert them from compendis into minutiae. In short, it serves the Wujûd, and the beauty of the Wujûd becomes

manifest in its mirror made up of vices, uglinesses, and imperfections. It is by their contrasting attributes, such as the Wujûd's needlessness versus the adam's neediness, the former's grandeur versus the latter's humbleness, the former's highness versus the latter's baseness, the former's mastery versus the latter's slavery, that the Wujûd is known. A Persian couplet in English:

*It is me who has made a master of my teacher;
I am the slave who has manumitted my master.*

Worse than the adam is the accursed devil, the cause of all sorts of vice and aberration. He has none of the skills possessed by the adam. His answer, "**I am better than he,**" as is quoted in the twelfth âyat-i-kerîma of A'râf Sûra, evicted all the faculties of goodness from his nature, making him worse than anything else. The adam, being good for nothing and non-existent, has served as a sign for the Wujûd and a mirror reflecting beautiful things. The accursed one, on the other hand, put up a resistance with a pretence to existence and goodness, which in turn cost him his expulsion. From the adam should one learn how to accommodate one's manner of meeting things, as he meets existence with non-existence and encounters perfection with imperfection. When 'izzat (glory, greatness, might) and jelâl (majesty, wrath of Allâhu ta'âlâ) appear, he presents his humbleness and inkisâr (brokenness, defeatedness, contrition). The accursed devil, succumbing to his obduracy and rancour, has absorbed, so to speak, all the vices inherent in the adam, so that it is as if the adam has nothing but goodness left to him. Naturally, being a mirror for reflecting goodness requires being good. As the saying goes, "It devolves only on the Sultân's own animals to carry his belongings." The devil had had a valuable task. He had been purifying the creatures from vices. Yet his conceit and arrogance deprived him of reaping the fruits of his services. He suffered a loss both in this world and in the Hereafter. The adam, on the other hand, with all his imperfection and vileness, escaped deprivation owing to his non-existence. He was honoured with being a mirror reflecting the Wujûd. A Persian couplet in English:

*The cane said, "I'm hollow." So, for sweet it was made a gown;
The tree grew up high and tall, only to be levelled down.*

Question: Whence did that wickedness come to the devil? Anything other than the adam is wujûd, which in turn does not harbour any wickedness. Then, whence did the wickedness come?

Answer: As the adam is a mirror reflecting the khayr (goodness) and perfection inherent in the wujûd, likewise the wujûd is a mirror reflecting the vices and defects of the adam. [The devil, like all other creatures, was made up of adam and wujûd.] The devil adopted not only the vices in his own adam, but also the vices being reflected on his own wujûd from the adam, thus becoming laden with all the vices, the inherent ones and those coming from the outside

alike. The phantasms of his vice-reflecting wujûd concealed from his sight his own non-existence, which is one of the good attributes of the adam. When there appeared also the vices seen on the mirror of wujûd, he ventured into endless loss. Yâ Rabbî (O our Rabb, Allah)! After Thou hast blessed us with hidâyat (guidance, salvation), please do not let our hearts lapse into siding with Thine enemies! Please lavish plenty of Thine Mercy and Compassion on us! Thou, alone, art the owner of favour and kindness!

EPISTLE - 99

This letter was written to Sayyid Muhammad Nu'mân. It explains why some Awliyâ, while making progress on a path of tasawwuf, see themselves in the grade of the Sahâba, why so many calamities and sufferings befell Prophets in the world, and gives information on 'adam, Fanâ and Baqâ:

Bismillâhirrahmânirrahîm. Hamd be to Allâhu ta'âlâ. Salâm to those slaves of His whom He has chosen!

Question: As a sâlik makes progress on a path of tasawwuf, he sometimes visualizes himself in the grade of the Sahâba, who are superior to him with the unanimity. He even sees himself in the grade of prophets. How does that happen? Some people think that the sâlik says he is in the grade of the owners of those ranks. So they do not believe what the sâlik says. They even censure him. What is its reason?

Answer: Low people going up to the grades of the high is like poor people going to the doors of the rich or to the homes of the owners of favours, asking for what they need from them, and attaining their favours. Those who think that such people going up to those grades means to become equal to the owners of the grades must be ignorant. This promotion of theirs is sometimes intended for them to see the grades and yearn for them. It is like going to see the palaces and villas of sultans and princes in the world. It would be idiocy to think that such people have become equal to sultans and princes. Servants enter their master's private rooms to serve them. To sweep or dust, they approach the sultans.

Sufferings shower upon the afflicted from every direction.

Some people look for a pretext to blame, or slander a poor person. May Allâhu ta'âlâ give them reason! They should have looked for a way to protect a lonely dervish from slander and calumny. They should have striven to protect a Muslim's chastity and honour.

Those who calumniate the sâliks who are made to ascend to those grades may be of two groups:

If they say that the sâlik thinks that he is equal to the owners of the grades, they have deemed the sâlik as a disbeliever, a zindîq. For, if a person considers himself equal to prophets, he becomes a disbeliever. It has been communicated

by the Sahâba and the Tâbi'în unanimously that the Shaikhayn [Abû Bakr and 'Umar 'alaihimurridwân'] are superior to all other Muslims. Our imâms of the dîn write this unanimity in their books. One of them is Imâm-i Shâfi'î. All the Sahâba are superior to all other Muslims who came after them. For, no superiority can be like the superiority in the sohbât of the Best of Mankind. In that age when Islam was so weak and Muslims were so few, a small action done by the Sahâba to strengthen Islam and to help the Master of Prophets was given so much thawâb that others cannot get that much thawâb even if they spend all their lives with strict and heavy mortifications and by worshipping all the time. For this reason our Prophet 'sallallâhu alaihi wa sallam' declared: **"If any one of my Ummat gives alms in gold as big as Uhud mountain, he will not get so much thawâb as that which is given for my As'hâb's alms of one mud of barley."** [One mud is equal to two ritls; one ritl is a hundred and thirty dirham-i shar'î. One dirham-i shar'î is 3.365 grams. One mud is a unit of weight which weighs 875 grams.]

The reason why Hadrat Abû Bakr Siddîq 'radiyallâhu anh' is the highest of the Ummat is because he was ahead of others in being converted to Islam, in sacrificing most of his property and his life, and in every kind of service. The tenth âyat of **Hadîd Sûra**, **"There is a higher grade for the person who sacrificed his property and who performed jihâd before the conquest of Mecca than the grade which is for the person who gave away his property and who made jihâd after the conquest. Allâhu ta'âlâ has promised them all Paradise,"** was sent down for Hadrat Abû Bakr. Taking the virtues and events into consideration, some people hesitate to admit that he is the highest. They do not know that if virtues and wonders were the reasons for superiority, any Muslim who had more virtues and wonders than his own Prophet would necessarily be superior to his Prophet. This means to say that the mystery, the reason for superiority is something other than virtues and wonders. According to this faqîr, the reason is to be ahead of others in strengthening the dîn, in helping Allah's dîn by sacrificing property and life. He who is ahead of the whole Ummat will certainly be superior to them all. Anyone who is ahead will be superior to those following him. Those who are ahead are the religious masters, teachers of those who follow them. Those who follow are illuminated with the nûrs of those who precede them and benefit from their barakats. In this Ummat, after our Prophet 'alaih wa alâ âlihissalawâtu wassalâm', the next owner of this fortune, of this happiness, is Abû Bakr Siddîq 'radiyallâhu anh'. For, he is ahead of the leaders in strengthening the dîn, in sacrificing his property, performing jihâd, struggling hard and losing his fame and honour for helping the highest of Prophets. Then, he is higher than all others.

Our Prophet 'sallallâhu alaihi wa sallam' wished that Islam's exaltation and strengthening would be through 'Umar-ul-Fârûq. Allâhu ta'âlâ made him sufficient to help His beloved Prophet. He declared in the sixty-fourth âyat of

Anfâl Sûra: “O My Prophet! Allâhu ta’âlâ and those Believers who follow thee will suffice in helping thee.” Abdullah ibni Abbâs ‘radiyallâhu anhumâ’ said, “This âyat descended when ‘Umar-ul-Fârûq became a Muslim.” Then, after Abû Bakr Siddîq, he is the highest one. It is for this reason that the Sahâba and the Tâbi’în declared unanimously that these two were the highest. Hadrat Alî ‘radiyallâhu anh’ said, “Abû Bakr and ‘Umar are the highest of the Ummat. He who thinks I am higher than they are is a slanderer. As slanderers will be beaten, I will beat him with a stick.” I have explained these in detail in my other letters. [The superiority of these two is explained in detail in the book **Qurrat-ul-’aynayn** and in the Turkish book, **As’hâb-i kirâm.**]

It is idiocy to consider oneself equal to the Sahâba. It is ignorance to liken oneself to the superior people who came earlier. Let us mention also that the superiority caused by the honour of being earlier is peculiar to those who attained the sohbat of the Best of Mankind in the first century (of Islam). This rule does not apply to the later centuries. Those who came in the later centuries may be superior to those who came in the centuries previous to them. In fact, of those who are in the same century, the later ones may be higher than the earlier ones [the disciple may surpass his master]. May Allâhu ta’âlâ awaken those who slander them from the sleep of unawareness! It is so base, so abominable to gossip about a Muslim, to swear at him thinking that he is guilty. It is stubbornness, a grudge to say that a Muslim is a heretic or that he is a disbeliever through illusion or supposition. Those who commit such slanders without any grounds become heretical, they become disbelievers. The hadîth states that this is so.

Let us come back to our subject. Let us explain the second group of those who speak ill of the sâliks. They do not say ‘disbelievers’ or ‘heretical’ about those sâliks who say that they are in those grades, yet one of the two possibilities may be the case: they say that the Sâlik is a liar. This means to think ill of a Muslim and is harâm. But if they believe what he says and know that he does not claim to be equal to the great, there will no longer be any reason for their slandering him. Why do they swear at him, then? True kashf should be interpreted in a good sense. The owners of true kashf should not be blamed, or bad and ugly words should not be said about them.

Question: Suppose those who gossip about him said, “Why should the sâliks reveal that state of theirs which will cause instigation and gossip?”

Answer: The great men of tasawwuf have divulged such states of theirs often. In fact, it has become a custom. They have divulged such states of theirs with good intentions, for honest purposes. Its reason sometimes is that they want to find out if such doubtful states of theirs are right or wrong by divulging them to their murshids. And sometimes they have divulged them in order to encourage youngsters. And sometimes, without any reason whatsoever, they only utter it inadvertently, which happens during the spiritual intoxication on

a path of tarîqat. He who divulges such states for fame, in order to advertise himself, is a liar. If he has such a state, it is harmful to him; it is istidrâj.

Question: Prophets have always lived with hardships and calamities. In fact, it has been stated, “**Disasters and troubles come upon prophets most. Next they come upon the Awliyâ, and then upon those who are like them.**” On the other hand, the thirtieth âyat of **Shûrâ Sûra** purports, “**The disasters which come upon you are punishment for your sins.**” According to the âyat, a multitude of disasters signifies a multitude of sins. Those who are not prophets should suffer more adversity. Why does He send calamities and difficulties upon those whom He loves? How can those who are beloved to Him be in difficulties and problems while His enemies are in comfort and blessings?

Answer: The world was not created for pleasures, for flavour. It is the next world which was created for such purposes. This world and the next are opposites. To please one of them will offend the other. In other words, to look for pleasures in one of them will cause you to suffer difficulties in the other. Then, those who have had many benefits in the world [if they do not fulfil the thanks for them] will fear much and will suffer many hardships in the next world. Likewise, a Believer who has suffered much in the world [though he has done his best to keep away from dangers] will attain many blessings in the next world. The world’s life, when compared with the long duration of the next world, is not even a drop of water compared with something endless? So, pitying His beloved ones, He makes them suffer hardships for a few days in the world so that they will attain endless blessings. Playing tricks on His enemies, He gives them a little gain, and thus drags them towards bitter pains, a case which is called istidrâj.

Question: A poor disbeliever suffers hardships in both this world and the next. The difficulties which he suffers in the world will not cause him to attain benefits in the next world. What is its reason?

Answer: The disbeliever is Allah’s enemy. He must be tormented eternally. Not to torment him in the world, to let him live as he wishes, means a favour, a pleasure for him. It is for this reason that it has been stated, “**The world is disbelievers’ Paradise.**” Not only favours are done to some disbelievers by not tormenting them in the world, but also they are given additional blessings and favours. To others favours are done by only not tormenting them, though they are not given any blessings in addition. There are always hidden ultimate divine causes, useful reasons in these cases.

Question: Allâhu ta’âlâ is Almighty. If He gave His beloved ones blessings and benefits in both this world and the next, and if the advantages He gave them in the world did not cause them to suffer sorrows in the next world, would it not be better?

Answer: There are various answers to this:

Answer 1: If they did not suffer cares and disasters in the world, they would not appreciate the endless favours in Paradise, nor would they appreciate the blessing of endless comfort and health. He who does not suffer hunger will not get pleasure from eating. He who does not suffer difficulties will not appreciate comfort. To give them hardships in the world is sort of intended to increase the eternal flavour. These hardships are blessings, and the blessings given to the great are guised in adversity in order to test ignorant people. What is represented as problems to aliens is blessings to the beloved ones.

Answer 2: Disasters, hardships are problems to the ignorant, yet anything coming from their Beloved tastes sweet to those great people. As they take pleasure from the blessings, so they take pleasure from the hardships. In fact, being the Beloved's wish, with which their own desires have not been mixed, the problems taste sweeter. Such flavour cannot be found in the blessings. For, the blessings contain the desires of their nafs, too. When a calamity comes upon them, their nafs weeps, moans. Those great people like the adversities more than the blessings. The adversities taste to them sweeter than the blessings. The flavour which they taste in the world originates from calamities and disasters. If it weren't for hardships and disasters in the world, the world would mean nothing to them. If it weren't for the world's painful events, the world would look empty and nonsensical to them. Translation from a Persian poem:

*My purpose in loving you
Is to taste cares and sorrows.*

*Were my wish not so; well,
The world has many other tastes.*

Then, Allah's lovers are in pleasures and are happy in both this world and the next. The pleasures which they get from hardships do not detract from the pleasures of the next world. What eliminates the pleasures of the next world is the kind of flavour which is looked for by the ignorant. O our Rabb (Allah)! What a great favour it is which Thou doest to Thine lovers! The blessings which Thou givest to others are Thine compassion to them, too. And what is trouble, pain to others is, again, a blessing to them. Others become happy when the blessing comes. But these great people are happy both in favours and in difficulties. For, they do not care if the deed is beautiful or ugly. What they care for is the beauty of the One who does the deed. He is the most beautiful of the beautiful. Since He who does the deed is beloved, His deed is beloved and tastes sweet, too. Because everything in the world is the deed of the beautiful Maker, no matter if it causes harm and trouble, it is for them what they love and desire. It tastes sweet to them. O our Allah! What kind of favour and blessing is it that Thou sendest these secret and valuable gifts to Thine lovers without letting the outsiders know of them! Making them content with Thine Wish every moment, Thou keepest them in pleasures and flavours! What Thou

sendest as affliction, shame and disgrace to others, is beauty, perfection to them. Thou hast placed their wishes in those things that are not wished for. Contrary to what Thou doest to others, Thou hast made their tastes and pleasures in the world means for increasing their grades and pleasures in the next world. This is a great favour from Allâhu ta'âlâ. He gives it to whomever He likes. Allâhu ta'âlâ is the owner of great blessings.

Answer 3: This world is a place for testing. Here, right is mixed with wrong and the right are mixed with the wrong. If He did not give hardships and cares to His lovers, if He gave them only to His enemies, the lovers, being distinguishable from the enemies, would be known. There would be no use in testing. But it is necessary to believe without seeing. All the happinesses of this world and the next are dependent upon believing without seeing. This fact is communicated in the twenty-fifth âyat of **Hadîd Sûra: "Allâhu ta'âlâ, in order to know those who help His Prophets without seeing..."** This means to say that by showing His lovers in cares and difficulties, He has camouflaged them from the eyes of His enemies. Thus, the world has become a place for testing. His lovers are in disasters outwardly, but in actual fact they are in pleasures and flavours. Hence, the enemies are suffering loss and harm.

So was the case with Prophets fighting the enemy in holy wars. The Holy War of Badr was won by the Muslims, while the Holy War of Uhud was won by the disbelievers. Allâhu ta'âlâ informs of this fact in the hundred and fortieth âyat of **Âl-i 'Imrân Sûra.**

Answer 4: Yes, Allâhu ta'âlâ is Almighty. He can give His beloved ones comfort in both this world and the next. But His âdat is not so. He likes to hide His power under His hikmat and âdat. He has hidden His deeds, His creating, under causes. Then, because the world is the opposite of the next world, His beloved ones should suffer hardships in the world so that they will attain the next world's blessings. [Those who are beloved to Allâhu ta'âlâ take measures against hardships, disasters and dangers. They try to avoid them. It is the Prophets' sunnat to avoid things that are unbearable. They take pleasure from hardships which come upon them despite precautions. It is a high grade to take pleasure from disasters. It is something which can be done by very few distinguished people.]

Main answer: The reason why hardships and disasters come upon a person is because he has sinned. Yet the troubles and disasters cause the sins to be forgiven. Then, the beloved ones should be given many troubles so that they will be purified of their sins. [To forgive the sins of His beloved ones, Allâhu ta'âlâ afflicts them with misfortunes and disasters. When you do tawba and istighfâr, your sins will be forgiven. Then there will be no reason for the coming of misfortunes and disasters, and the misfortunes that have already come will go away. Then, you should say (the prayer of) istighfâr very often in order to secure yourself against misfortunes and disasters.] We should not think that

the sins of the beloved are like the sins of enemies. “What the good look on as doing good is sinning to the beloved,” has been said. Their sins, many as they may be, are unlike others’ sins. They are similar to forgetting or erring. They have not been committed on purpose, by intent. The hundred and fifteenth âyat of **Tâhâ Sûra** purports about Hadrat Adam ‘alâ nabiyyinâ wa alaihissalâm’, **“We had told Adam. But he forgot. He did not commit on purpose, deliberately.”** Then, disasters’ and hardships’ coming upon the beloved show that their sins are being forgiven to a large extent. It does not indicate that their sins are many. Causing many disasters to befall His beloved ones, He forgives their sins and purifies them. Thereby, He protects them from the disasters of the next world. Rasûlullah ‘sallallâhu alaihi wa sallam’ was about to die and was suffering immense pains, and Hadrat Fâtima ‘radiyallâhu anhâ’, who loved and pitied her father very much and about whom Rasûlullah had said, **“Fâtima is a part from me,”** was writhing, too. Upon seeing his daughter in this state, he stated to console her: **“This is the only trouble which your daddy will ever suffer. He will no longer see anything unpleasant!”**

It is such a great blessing that the very bitter torments in Hell are eliminated with a few days’ trouble and that causes are sent in the world to clear away sins. He postpones the accounting of others’ sins until the next world. Then, He should place many calamities and disasters upon the beloved ones in the world. Others are not worthy of this blessing. For, they commit sins but do not entreat Him or hang their heads in shame or trust themselves to Him. They commit sins without feeling shame, deliberately and intentionally. In fact, they sin insistently. In fact, making fun of Allah’s âyats, they go unbelievably too far. Penalty varies depending on the gravity of the crime. If the crime is small and the guilty one hangs his head in shame and entreats, the crime may be forgiven through worldly hardships. But if the crime is big and heavy and the guilty one is stubborn and apathetic, his penalty in the next world should be endless and extremely bitter. The thirty-third âyat of **Nahl Sûra** purports, **“Allâhu ta’âlâ does not treat them unjustly. They have done cruelty to themselves and deserved heavy penalties.”**

[Sin is not to do Allah’s commandments and not to abstain from His prohibitions. Commandments and prohibitions are for Muslims, for those who have î mân. He has not honoured those who have no î mân, disbelievers, with commanding them or making them worship. Like animals, they do what they wish, and it is not a sin. They are not tormented in the world for not worshipping, for sinning; they get every kind of blessing; they obtain what they wish and work for. Only, the cruel ones, those who torment creatures get their deserts in the world. Disbelievers have been commanded one thing only, they have been asked to do one thing only. This one thing is having î mân, becoming Muslim. Disobeying this one command, disbelievers have committed only one crime. Yet, it is the gravest crime. The penalty for the crime is very great, very bitter

and endless. There cannot be such a penalty in the world. This endless penalty will be given to them in the next world, in Hell.]

You say that the ignoramuses, the idiots make fun [of those who perform namâz, who fast and obey the Sharî'at. They call them retrogressive, you say.] You say that they say, "Why does Allah send disasters, misfortunes upon His beloved ones? Why doesn't He send them goodness and blessings. [We are not obeying His commands. Why doesn't He punish us! Aha! We are comfortable, we are amusing and enjoying ourselves and making merry as we like, getting the world's delicacies through tricks and lies. You are wasting time performing namâz and fasting, keeping away from worldly pleasures and living in straits! In addition to these difficulties, your Allah is sending disasters, calamities upon you. If Islam were a way of happiness, you would live more comfortably, better and more happily than we do.]" Thus, with such despicable waffles, they deny these beloved slaves of Allâhu ta'âlâ.

Disbelievers did say so to the Best of Mankind, too. It is purported in the seventh âyat of *Furqân Sûra*, "**The disbelievers said, 'What kind of prophet is this? He eats, drinks and goes about in the streets as we do. Were he a prophet, angels would come to him, help him, and they, too, would warn us and threaten us with Hell. Or he would be sent treasures of money, or he would have orchards, farms, and would eat whatever he liked...'**" Such words are said by those who disbelieve the Hereafter, Paradise and Hell, and who are short-sighted. Does a person who knows that the blessings in Paradise and torments in Hell are endless ever mind a few days' disasters and hardships in the world? Thinking that these problems will cause endless happiness, he meets them as blessings. He takes no heed of what the ignorant say. Anxiety, calamities, disasters are the unerring witnesses of love. What difference does it make if idiots do not understand this. The best to do is not to talk to such ignoramuses [not to listen to their radios, not to see their motion pictures, newspapers and books].

Answer 6: Hardships are the Beloved's lasso. [It is a lasso thrown by the Beloved One to pull the lover to Himself]. It is like a whip protecting the lovers from looking at things other than the Beloved One. It makes the lovers return to the Beloved One. Then, anxiety and disasters should be sent upon the lovers. Disasters protect the lovers against the sin of being fond of things other than the Beloved One. Others are not worthy of this blessing. They pull the lovers to the Beloved One by force. They pull those whom they like through anxiety and disasters. And those whom they dislike they let free like vagabonds. Among them, he who is worthy of endless bliss will come round to the right course by himself, will strive hard, thus attaining favour and blessing. Let him who will not do so think of what is going to happen to him!

As it is seen, disasters will come abundantly upon the selected ones. Not so many of them will come upon those who strive and struggle. It is for this

reason that our Prophet, leader of the selected, loved and honoured best by the liked and loved, stated, “**No other prophet suffered as much as I have.**” Then, anxiety and disasters are such a skilled guide that they will unerringly make the lover attain to the Beloved One. They protect him from being blemished by looking at things other than the Beloved One. It is surprising that, if the lovers have treasures, millions, they will give away all of them to buy anxiety and disasters. And he who knows nothing of divine love will spend millions to rid the anxiety and disasters.

Question: Sometimes a lover becomes sorry when disasters and hardships come upon him, a case which shows that he dislikes them. What is its reason?

Answer: That kind of sorrow and reluctance is in appearance. It originates from his nature, from his construction. There are benefits in this reluctance. For, if it weren't for this reluctance one could not be hostile or fight against one's nafs. The trouble which our Prophet was seen suffering when he was about to die was the final parts of the jihâd against the nafs. Thus, even his last breath was given out struggling against the enemy. Hence, he performed the most vehement struggle. He got rid of his human attributes which existed in his nature. He brought his blessed nafs round to complete obedience, to real passification.

Then, trouble is the broker of the market of love. What business will a person who has no love have with the broker? What use will the broker be to him and what value will the broker have in his eyes?

Answer 7: Another reason why disasters are sent is to distinguish the true lovers from those liars who pretend to love. A true lover takes pleasure from disasters, he gets happy. But a liar feels pain, complains. If he has tasted love, he does not feel real pain. His suffering is in appearance. Lovers distinguish these two kinds of pain from each other. For this reason, “A Walî will recognize a Walî,” has been said.

Question: Again, you ask: 'Adam means nonexistence in every respect. It has no connection with existence. Then, how is it possible that 'adam exists in mind, in knowledge? How can something existing in mind go out of imagination?

Answer: Yes, 'adam means nonexistence. But all creatures were made from it; owing to its serving as a mirror, everything came into being. The appearances of Allah's names in the 'Ilm-i ilâhî were reflected in the mirror of 'adam, divided it into 'adams and caused it to exist in knowledge. Thus 'adam, escaping nonexistence in every respect, became the origin of creatures. These creatures exist outside of knowledge, too. They are in the grade of sense and illusion. They do not cease to exist when sense and illusion cease to exist. In fact, they may be said to exist outside. Why should you marvel at this progress of 'adam? All the events of this universe are based on 'adam. We should real-

ize the greatness of the power of Allâhu ta'âlâ, who has based the universe on 'adam. He has manifested the perfections in the existence through its defects. The reason for 'adam's progress is obvious. For, the appearances of the names and attributes of Allâhu ta'âlâ in the divine knowledge are seated in its room. They are in its bed. It has become a way that leads the appearances, the shades to the real origin. Blind hearts will not see this. **“Our duty is to guide those who want to find the way to Allâhu ta'âlâ.”** The words 'illusion' and 'imagination' made you doubt. Do not marvel at 'adam's progress! For, not every event or deed in this universe is outside knowledge or outside imagination. But there is a difference between one imagination and another. Being in the grade of imagination is different from coming into being in imagination. The being in the grade of the imagination is a real being. In fact, it may be said to be a being outside. But a being which has occurred to imagination is not so. It is not so permanent. I wrote some of 'adam's talents. Amîr Muhibullah took one copy with him. Just read it if you want to know!

Question: You ask about Fanâ and Baqâ.

Answer: I have written about them in my various letters and booklets. If there are any unintelligible places left, we have to see each other, sit together to understand them well. Their essential explanation will not go into writing. Even if it went into writing, it would not be right to write. For, who on earth would comprehend, understand them? Fanâ and Baqâ are shuhûdî, not wujûdî; [In other words, Fanâ is to deem oneself as nonexistent. It is not to cease to exist. And so is Baqâ.] Man, who is nothing, cannot become Allah. He does not unite with Allah. Man is always man. And Allah is always Allah. If a person thinks Fanâ and Baqâ are wujûdî and, removing man's ta'ayyun-i wujûdî, says that man will unite with the real being who is free from ta'ayyun and from likeness and that man himself will cease to exist and then will exist eternally with Allah, he becomes a heretic. To say that man will get rid of all dependences and bonds and will unite with the independent, like a drop of water leaving its place and dropping into the sea, is to be a heretic. We trust ourselves to Allah's protection against such a rotten belief. **Fanâ** means to forget everything other than Allâhu ta'âlâ, not to set one's heart on others and to purify one's heart of all one's wishes. Being a born slave consists of these. And **Baqâ** means man's adapting himself to Allah's will and adapting his wishes to Allah's wishes.

Question: You mention the sayr [walking] above the anfus (inside man). Which sayr is this? The sayr in the ten grades of âlam-i khalk and âlam-i amr and the sayr of hey'et-i wahdânî are the sayr inside the anfus. Then, which sayr is the sayr which is outside the anfus? What kind of travel is it?

Answer: Anfus (inside man), like âfâk (outside of man), is the shade, image of names. If, through Allah's grace, the shade forgets about himself and returns to his origin and begins to love his origin, he finds himself as his ori-

gin, as is stated in the hadîth, “**Everyone will be together with whomever he loves.**” He deems his existence as the existence of his origin. This origin also has an origin. From the first origin he passes to the second origin. He finds himself this second origin. Thus, he moves forward from one origin to another. This sayr is a journey which is above the âfâk and the anfus. Some called the sayr-i anfusî **sayr-i fillâh**. The sayr which we are explaining is different from the sayr which they talk about. For, their sayr is husûlî, whereas this one is wusûlî. We have explained the difference between husûl and wusûl in our various letters.

Question: You ask us to explain that Allah’s Person, Attributes and Names are so close?

Answer: The answer to this question depends on our seeing each other and talking. It will not be right to write. Written, it will be unclear. It might be understood, but not certainly. It will be very useful if it is talked over in person. [See first fascicle, 45th chapter, letter no: 3-1.]

Question: You ask about the kamâlât-i nubuwwat (perfections in prophethood). “Fanâ, Baqâ, tajallî and mabada’iyyat-i ta’ayyun are all perfections in Wilâyat. What signifies the sayr in the kamâlât-i nubuwwat?” you say.

Answer: During the urûj, while making progress, if there are differences, if one passes from one origin to another, such perfections are all in Wilâyat. If there is no difference left, if everything has become the same, one has begun the perfections in the grade of prophethood. There is wideness in this grade, too, yet it is a different type of wideness. There is difference, too, yet it is a different type of difference. We could write no more, nor would it be understood if we did.

You ask about some of the mysteries in namâz. I shall answer it some other time.

I have written a little in response to your complaint about the people of our time. Please ask no more. Pity this faqîr!

O our Allah! Forgive us our sins and our defects in doing your commandments. Do not let us deviate from the right way! Help us against disbelievers, o Allah! Âmîn.

SUPREME EPISTLES (Maktûbât Sharif)

FIRST EDITION

EDITOR

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**AL-IMÂM AR-RABBÂNÎ
AHMAD AL-FÂRÛQÎ AS-SIRHINDÎ**

VOLUME 3

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EPISTLE – 1

This letter, written to As-sayyed Murshid-i kâmil Hadrat Mîr Muhammad Nu'mân, explains that Allahu ta'âlâ and His Attributes and Deeds are very close to His born servants.

My hamd (thanks) be to Allahu ta'âlâ, and goodness and salâms to the people whom He chooses and loves! We have received your precious letter. You went to a great trouble. May Jenâb-i-Haqq reward you for your efforts! You ask us time after time to explain Allahu ta'âlâ and His Attributes and Deeds, which are closer to these classes of beings than anything else is, and you are eager to learn the answer. So I feel compelled to reveal the matter a little:

Everything exists with its true nature, with its essence. There is no need for giving something its own nature, or for anybody to give it, for everything has its nature in itself. It is for this reason that it was said that the nature of anything could not be made. Every substance has an essence, a nature. It is not necessary to do some work to give substances their natures. But, some work is to be done to produce the nature of something in something else. For example, the dyer's work is to dye fabrics, but not to make a fabric fabric or to make a dye dye, which is unnecessary. Then, the nature of a thing is not given to that thing later. But some work is done to bring that thing and its nature together. Everything is itself together with its own nature. This word of ours is not valid when shade is considered. The shade of something, or its reflection or fancy, or its image on a mirror, has become a shade, or a reflection, etc., not with its own nature, but with the nature of the original that causes it to be formed, for a shade, or an image, does not have a nature of its own. The nature that exists in the shade is the nature of the original thing that forms it. Then, the original is closer to its shade than the shade is to itself, for the shade has become the shade with the nature of its original, that is, with the original, not with its own nature; for it does not possess its own nature.

Since all classes of beings, all creatures are the shades, reflections, and images of Allahu ta'âlâ's deeds, these works, which are the originals of these beings, are closer to these beings than these beings are to themselves. And since these deeds are the shades of the Divine Attributes, Allahu ta'âlâ's Attributes are closer to the beings than the beings and the deeds, that is, the originals of the beings, for they are the originals of originals. And since the Divine Attributes are the shades of the Divine Person (Zât-i ilâhî), and since Allahu ta'âlâ Himself is the original of all the originals, the Person of Allahu ta'âlâ is closer to the beings than the beings themselves, the Divine Deeds, and the Divine Attributes. The intellectual individuals, who will understand these by reading them carefully, will admit our word, if they are reasonable enough. If there should be any person who does not believe us, it is not important at all, for our word is not intended for them.

EPISTLE – 3

This letter, written for Sayyid Muhibbullah Manqpurî, expatiates on the meanings secreted in the statement termed Kalima-i-tawhîd:

May hamd be to Allâhu ta'âlâ, and salâms and perfections be over His born slaves whom He has chosen and loves! **Lâ ilâha il-l-Allah!** This statement means: Allâhu ta'âlâ, alone, has the right of ulûhiyyat and ma'bûdiyyat. He does not have a partner, a co-owner, or a likeness. He is the Wâjib-ul-wujûd; His existence is definitely indispensable. Attributes and symptoms of imperfection and creatableness do not exist in Him. **Ma'bûd** means 'something worshipped'. **'Ibâdat** means 'to serve as a qul', 'to worship', i.e. khudhû and tezellul. In other words, it means to humiliate oneself. A Being who possesses all Attributes of Perfection, Highness, and Goodness, who does not have any imperfection, who is needed by all beings so that they may exist and continue existing, who does not need anything for anything, who, alone, can be of benefit or cause harm to all, and nothing can be of benefit or cause harm to anything else without His permission and order, and who always exists and the only Being who always exists, all others being nonexistent both in the beginning and in the end, is the only Being to be worshipped. Only such a person is possessed of the right to be worshipped. And such a person is Allâhu ta'âlâ, alone, and no one else; nor can another such person exist. If we should say that another person also possesses these attributes of perfection, then That other Person cannot be said to be 'another person'. Being another person will require being a different person. If we should think of such another person as a person different from Him and other than Him, then that second person will be short of fulfilling the conditions for ulûhiyyat and ma'bûdiyyat. So he will not have the right of ulûhiyyat and ma'bûdiyyat. For, in order for that second person to be different from the first one, the second person will have to lack one of the attributes required for being a ma'bûd, which in turn means imperfection on the part of the second one. If we should suppose that the second one has all the attributes of perfection and yet let him retain one of the attributes of imperfection so that it should be different from the first one, this, again, will mean imperfection on his part. For instance, supposing he is a being not needed by all, then why should those who do not need him need to need him? Supposing he needs something in a certain respect; this also will mean imperfection. Supposing benefit or harm to all does not come from him, then why should he be needed, and why should he be worthy of being worshipped? Supposing another person is capable of being of benefit or causing harm to something without his permission or knowledge, in that case also he will be a being not needed, and he will not be worthy of being worshipped. There has to be only one Being who is the sole possessor of all attributes of perfection, only one, without a partner, and who is the only One Being who is worthy of being worshipped. And that one Being is Allâhu ta'âlâ.

Question: Granted that there cannot be a second ma'bûd different in the respects cited, can't there be another ma'bûd possessed of other attributes that we do not know? Thus that other being will not be imperfect, either?

Answer: Those supposed attributes of his that we do not know will have to be either attributes of perfection or those of imperfection, in either of which cases a contrary-to-fact situation will exist, and that other supposed being will have to be imperfect. There is another point of view from which we would like to explain that no one other than Allâhu ta'âlâ is worthy of being worshipped: Since Allâhu ta'âlâ is capable of meeting the needs of all beings so that they survive and all sorts of benefit and harm to everything come from Him, the other ma'bûd will have to stay aside, unemployed. Nothing will need that other ma'bûd. Then, why should he have any right to be worshipped? In other words, why should it be necessary to humiliate and debase oneself before him? Unbelievers worship and entreat beings other than Allâhu ta'âlâ and expect them to give them their needs. They worship idols and icons that they themselves make. They say that those things will intercede for them and help them in the Hereafter. They are so wrong. How do they know that those things will intercede for them? How anomalous and ultimately suicidal a policy it is to attribute a partner to Allâhu ta'âlâ in one's acts of worship, especially when one's mere incentive is personal surmise or misguidance on someone else's part. Worship is not something so simple or so unimportant as to be squandered by idolizing a dead person, a rock-hewn statue, or an icon. One simply does not attach the right of being worshipped on a weakling that is even more helpless than oneself. The right of being worshipped cannot sustain absence of ulûhiyyat. Worship will be offered only to a being possessed of the **Attributes of Ulûhiyyat**. A being that does not have these attributes does not have the right to be worshipped. And the primary condition for ulûhiyyat is being wâjib-ul-wujûd. In other words, it is essential to be an indispensable existence, a being whose existence is definitely necessary. A being whose existence is dispensable cannot be an 'ilâh' and will not be worthy of being worshipped. How idiotic and eccentric they are to avow, on the one hand, that no existence but that of Allâhu ta'âlâ is indispensable, and to worship others, on the other. They do not know that being a ma'bûd, i.e. being worshipped, requires being an indispensable, definitely necessary existence. Since there is no one but Allâhu ta'âlâ whose existence is definitely necessary, it inexorably follows that no one but Allâhu ta'âlâ must be worthy of being worshipped. To worship a being other than Him means to deem that being also as indispensable.

Consequently, by reiterating the kalima-i-tayyiba, **Lâ ilâha il-l-Allah'**, time and again, one avows that no one but Allâhu ta'âlâ is the wâjib-ul-wujûd and that no one but Allâhu ta'âlâ has the right to be worshipped. Of these two facts, the one that another being does not have the right to be worshipped yields the most benefit, which is a fact that has been declared only by Prophets

‘alaihim-us-salawât-u-wa-t-teslîmât’. The fact that existence of something other than Allâhu ta’âlâ is not necessary, and that there is only one wâjib-ul-wujûd, is avowed also by non-followers of Prophets ‘alaihim-us-salawât-u-wa-t-tahiyât’. Those people, however, lose their way in the matter of being worthy of worship. Failing to realize that there is no one but Allâhu ta’âlâ who deserves to be worshipped, they lapse into an unscrupulous state of worshipping others. So they see no reason for not building churches for this purpose. It is Prophets ‘alaihim-us-salawât-u-wa-t-tahiyât’, alone, who annihilate churches and prevent people from worshipping idols and icons or a human being dead or alive. These blessed people, (i.e. Prophets,) have called those who worship beings other than Allâhu ta’âlâ **mushriks** (polytheists). They have explained that mushriks are still mushriks even if they say, “Any existence other than that of Allâhu ta’âlâ is dispensable. It makes no difference whether someone other than Him is existent or non-existent. He, alone, is the Wâjib-ul-wujûd,” since they worship others. For, what they, (i.e. Prophets,) have attributed paramount importance to is to not worship anyone but Allâhu ta’âlâ. In other words, actions, and not words, have been of value in their view. For, when no one other than Him has the right to be worshipped, it becomes manifest that no one but He is the Wâjib-ul-wujûd. Then, unless a person adapts himself to the religious teachings revealed to Prophets and thereby knows that no one other than Allâhu ta’âlâ is worthy of being worshipped, he will not safeguard himself against polytheism and being a mushrik. He will not be immune from the varieties of shirk (polytheism) or from worshipping the idols inside and outside the human nature. It is only the religious tenets taught by Prophets ‘alaihim-us-salawât-u-wa-t-teslîmât’ that will protect mankind from that. And Prophets’ ‘alaihim-us-salawât-u-wa-t-teslîmât’ mission has been to guide mankind to a way of life whereby to attain this great fortune and blessing. It will not fall to one’s lot to be safe against polytheism unless one adapts oneself to those superior people. Tawhîd will be impossible unless one joins their followers. The forty-eighth and the hundred and sixteenth âyat-i-kerîmas of Nisâ Sûra purport: “**Allâhu ta’âlâ shall not forgive the mushrik.**” ‘Mushrik’ in this context means ‘unbeliever’. For, it is unbelief to deny (Prophet’s) religions. Shirk (polytheism) is one of the varieties of that unbelief. It is a statement in which the entire species is represented by one of its varieties. Therefore, as polytheism shall not be forgiven, likewise a person who denies one of Islam’s tenets shall not be forgiven, since he will become an unbeliever on account of his denial. Then, it would be out of place to say, “Why does the âyat-i-kerîma state only that polytheism shall not be forgiven?”

That no one other than Allâhu ta’âlâ is worthy of being worshipped is a fact that can be seen writ large. In fact, it is intuitive. That is, it will appear in one’s mind without the need for conscious reasoning. If a person understands well what ‘worship’ means and ponders deeply on the Attributes of Allâhu

ta'âlâ which we have explained above, he will immediately know that no one other than Him is worthy of being worshipped. Arguments presented to show this fact are, so to speak, efforts in labouring the obvious. It is out of the question to refute or to reject or to dispute arguments of this sort. Seeing this fact without the need for such arguments requires having attained the nûr of î mân, the light of î mân. There is many an obvious and self-evident fact that addle-brained and thick-headed idiots cannot see. And there is many a sickly and neurotic person who cannot discern many obvious facts, conspicuous and inconspicuous ones alike.

Question: Great people of Tasawwuf 'qaddas-Allâhu ta'âlâ esrârahum' say: "Your desires are your ma'bûd." What does that mean, and what is the truth behind it?

Answer: If a person's purpose and desire is something that they focus all their attention on, which they yearn for, which they try to obtain as long as they live and at all costs including all sorts of humiliation and debasement, and which they would never desist from for anything, that desire of theirs becomes their ma'bûd (something that they worship), and the state they are in is (a glorification called) worship. For, worship is the nadir of humiliation and self-effacement. Knowing no ma'bûd but Allâhu ta'âlâ requires having no other purpose or desire than Allâhu ta'âlâ. Therefore, as one says, "**Lâ ilâha il-l-Allah,**" one should know that there is no other maqsûd (purpose, wish, desire) than Allâhu ta'âlâ. They, (i.e. the aforesaid great people of Tasawwuf,) repeat this expression, (i.e. the statement, 'Lâ ilâha il-l-Allah',) so many times with that meaning in their imagination that they no longer have any (other) maqsûd. (In that spiritual state) they wish for nothing but Allâhu ta'âlâ. Thus, their statement, "We have no other ma'bûd." becomes a truth, since they have rid themselves of all other ilâhs (deities). To do away with all ones maqsûds other than Him and thereby attain a spiritual state wherein one no longer has any ma'bûd but Him is an essential prerequisite of a perfect î mân, and that spiritual state is peculiar to (beloved slaves of Allâhu ta'âlâ whom we call) Awliyâ. It is dependent on one's ridding oneself of the ma'bûds inherent in one's nature. This elevated spiritual state will not be attained unless the (malignant being that is inherent in man's nature and which is called) nafs (-al-ammâra) attains (the spiritual purity and maturity called) itmi'nân. And the itmi'nân of the nafs follows the attainment of the spiritual grades called Fanâ and Baqâ. (Please see the thirty-eighth chapter of the first fascicle, and also the twenty-fifth chapter of the fourth fascicle, of **Endless Bliss** for the terms 'Fanâ' and 'Baqâ'.) The essence of the brilliant religion of Islam and the basis of its lightsome path leading to se'âdet-i-ebediyye (endless bliss) is facility, simplicity, and deliverance of born slaves from hardships and toilsome undertakings. For, men are weak and delicate by creation. So, Islam says, "If a person goes out of Islam in order to attain his goal –may Allâhu ta'âlâ protect us from doing

so-, [for instance if he ignores one of the (compulsory acts that are called) farz or commits a (forbidden act called) harâm, i.e. if he neglects namâz or fast or drinks alcoholic beverages or goes about without properly covering his body, that goal of his becomes his ma'bûd. If he does not go out of Islam for the sake of his maqsûd (goal), if, for instance, he does not commit a harâm in order to obtain his maqsûd, Islam will not reject or interdict that maqsûd or deem it as his maqsûd and says that his maqsûd is Allâhu ta'âlâ, alone, for he has been observing His religion, Islam. That maqsûd has appealed to that person's nature and a desire has arisen for that maqsûd. Yet that desire has been outshone by his desire for Islam.

Because teachings of Tasawwuf make î mân attain perfection, there should not be a maqsûd other than Allâhu ta'âlâ. For, if there should be another maqsûd, that person's desire, with the help of his nafs, may sometimes tower over his maqsûd's being Allâhu ta'âlâ. The desire to attain that goal may choke the desire to attain the grace of Allâhu ta'âlâ and cause eternal, endless perdition. Therefore, absolutely no other maqsûds should be allowed to remain in the maturation of î mân. Thus î mân will be protected and insured against diminishing and fading away. Yes. Some fortunate people are given irâda (will) and ihtiyâr (option) again after they have been freed from their own ihtiyâr and irâda. After their irâda-i-juz'iyya have gone away from them, those blessed people are honoured with irâda-i-kulliyya.

[We have said that teachings of Tasawwuf make î mân attain perfection. Tasawwuf means to follow the way guided by Muhammad 'alaihîs-salâm', to follow in his footsteps. In other words, it means to adhere to Islam in all one's words and actions, in everything. It is a shame, however, that for quite a long time a number of ignorant and fâsiq people, with the ignoble purpose of obtaining their base wishes, established various guilds by exploiting the names of our valuable sholars and caused the Islamic religion to degenerate and collapse. Especially in recent years all the tekkas (convents of Tasawwuf) were already awash with bid'ats and harâms and the name of 'tarîqa' was being manipulated as a most effective means for destroying Islam. Music was inserted into the tekkas. Ferocious revels and dances in the accompaniment of musical instruments and wild chantings were being called worship. Bid'ats such as 'Turkish religious music', etc. were invented. That all these things are bid'ats is written and explained in detail in Qâdi-Zâda's commentary to the Turkish book **Birgivi Vasiyyetnâmesi**.

We have been hearing about some people masquerading as shaikhs and men of tarîqa and performing feats such as putting fire into their mouths, blowing flames out of their mouths, sprawling in the middle of a street and letting lorries run over them without them being hurt a bit, as the eye-witnesses relate. Simpletons who watch them believe their lies that their feats are karâmât. Allâhu ta'âlâ informs that such people existed in the time

of Mûsâ 'alaihi-salâm', too, and calls their feats 'magic', not 'karâmât'. Such sleights of hand are explained in the hundred and nineteenth page of the book entitled **Fatâwâ-i-hadîthiyya**, as well as in the final section of the two hundred and sixty-sixth letter of **Maktûbât** and in its third volume, and a fatwâ declaring that they are among acts of harâm has been issued. (Please scan the last eight paragraphs of the first chapter of the second fascicle of **Endless Bliss!**) Also the books entitled **Hadîqa** and **Berîqa** contain lengthy explanations that magicians, false shaikhs, and impostors in the name of men of 'tarîqa' are abject liars. Those two books explain the bitter fact that such people are not men of religion, but they are fiends whose real purpose is to misguide Muslims. Their shows are not religious acts; on the contrary, they are irreligious stratagems. The non-Muslim clowns, acrobats, and jugglers in the European and Japanese fairs and circuses accomplish legerdemains far more skilful and astounding than the ones performed by these false shaikhs. Islam is not a religion of plays, comedies, buffoonery, music, magic, rope-walking, or artful trickery. Islam is a religion from which to learn facts to be believed; acts and deeds to be practised as well as those to be avoided; behavioral habits and manners that are beautiful as well as those which are unsightly; ways and manners of practising its commandments; and how to be obedient Muslims and individuals good and useful to mankind. Shaik-ul-islâm Ahmad ibni Kemâl Efendi 'rahmatullâhi ta'âlâ 'alaihi'^[28] states in his book **al-Munîra**: What is primarily wâjib for a Muslim is to adapt himself to the Ahkâm-i-islâmiyya, i.e. commandments and prohibitions of Allâhu ta'âlâ and His Messenger 'sall-Allâhu 'alaihi wa sallam'. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"If you see a person fly in the air and/or walk on the surface of the sea and/or put fire into his mouth and swallow it, and yet if he does something that Islam disapproves of, you should know that he is a magician, a liar, a heretic, and a person who misguides others from the right way, even if he says that he is a man with karâmât!"** Here we end our translation from **al-Munîra**. This hadîth-i-sherîf draws a clear-cut demarcation line between a true man of Tasawwuf who is in the right way and heretics who pass themselves as men of Tarîqa. In the decaying years of the Ottomans ignorant and fâsiq men of Tarîqa informed about in the hadîth-i-sherîf appeared in the country. Thanks be to Allâhu ta'âlâ, He prevented them, thus protecting the blessed names of great people such as 'Abû Bakr as-Siddîq and 'Alî bin Abî Tâlib 'radiy-Allâhu 'anhumâ' and Sayyid Ahmad Rifâ'î and Sayyid Sherîf Ahmad Bedevî and Abu-l-Hasan bin 'Alî bin 'Abdullah Shâdilî and Sayyid 'Abd-ul-Qâdir Geylânî and Mawlânâ Jelâl-ad-dîn Rûmî and Muhammad Behâ-ad-dîn Bukhârî and Hâdji Bayrâm Walî and Ziyâ-ad-dîn Khâlîd Baghdâdî from being playthings in the hands and tongues of those ignoramus, who were qâti'i tarîq-i-ilâhî, (i.e. people who barricaded the paths leading to the grace of Allâhu ta'âlâ.) As of today, we do not know whether a Murshîd-i-kâmil or an 'Ârif-i-mukammil exists in our country or

elsewhere the world over. Yes. There always is a **Qutb-i-medâr**. There is one now, too. And there was one also in the time of Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’. Those people are also called **Qutb-ul-aqtâb**. Yet seclusion is essential for those people. No one knows who they are. In fact, sometimes they themselves are unaware of their own status. As for the **Qutb-i-irshâd**; he is the Qayyûm-i-’âlam. It is through him that all other people receive rushd (guidance to the right path) and îmân. He protects Islam. The Islamic religion is never left unattended. Enemies of religion cannot attack undeterred to change and defile the religion. Imâm Rabbânî ‘qaddas-Allâhu sirrah-ul-’azîz’ states in the fifteenth ma’rifat in his book **Ma’ârif-i-ladunniyya: The Qutb-i-abdâl**, [i.e. Qutb-i-medâr,] serves as a medium for the fayz (or faydh) that are sent and through which all beings in the universe come into existence and stay in existence, whereas the Qutb-i-irshâd is the means through whom fayz are sent for the enlightenment and guidance of all beings. It is by way of the fayz emanating through the Qutb-i-ibdâl that all beings are created, sustenances (rizq) are sent, disasters and catastrophes are eliminated, invalids are cured, and bodies are given health. The fayz coming through the Qutb-i-irshâd, on the other hand, are sent so that people should have îmân, attain guidance (hidâyat), and make tawba for their sins. The Qutb-i-ibdâl has to exist in all times and ages, always. No time can exist without him. For, it is through him that the entire existence attains order. When the existent one dies, another one is appointed for his place. Yet the Qutb-i-irshâd does not necessarily exist always. There are such long times throughout which the entire universe is totally devoid of îmân and hidâya (guidance). Rasûlullah ‘sall-Allâhu ‘alaihi wa sallam’ was the Qutb-i-irshâd of his time. And the time’s Qutb-i-ibdâl was ‘Umar ‘radiy-Allâhu ta’âlâ sirrah-ul-’azîz’. Through the Qutb-ul-irshâd the entire humanity receives îmân and hidâya. The fayz coming to wicked-hearted people degenerates into dalâla (heresy, deviation from the right path) and wickedness. It is like the degeneration of valuable nutriments given to a diabetic into poison in his blood, or, like sweet things’ tasting bitter to a bilious person. This is the end of the passage translated from **Ma’ârif-i-ladunniyya**.

It is stated in the three hundred and eighty-fifth page of **Berîqa**: “Most of the great people of Tasawwuf were profoundly learned scholars, mujtahids. And so were all the Qutb-i-irshâds. A hadîth-i-sherîf quoted in the blessed book of Hadîth entitled **Sahîh-i-Bukhârî** reads: ‘**’Ilm** (knowledge) **is learned for an ustâd** (master, profoundly learned scholar and teacher).’ As for ma’rifa; it is aquired by way of kashf and ilhâm (inspiration). ’Ilm (knowledge) is not acquired by way of kashf and ilhâm. The source of ’ilm is the Qur’ân al-kerîm and hadîth-i-sherîfs.” It is stated in its three hundred and seventy-seventh page: “Most of the great people of Tasawwuf were mujtahids. Imâm Ghazâlî and Sufyân Sawrî and Ibrâhîm bin Adham (or Ed-hem) were so. And so were the Qutb-i-irshâds.” It is stated in the three hundred and seventy-eighth page

of **Hadîqa**: “(Spiritual) pieces of information called ma’ârif-i-ilâhiyya and haqâiq-i-rabbâniyya are acquired by way of kashf and ilhâm. They are not learned from a religious teacher. Teachings of how the acts of worship are to be performed, as well all the other Islamic teachings are learned from an ustâd. If the Islamic teachings were acquirable by way of kashf and ilhâm, there would have been no reason for Allâhu ta’âlâ to send Prophets and Heavenly Books.” From today onwards, great care should be taken lest we should fall for the sequinned statements that one of those ignorant strays plagiarized and memorized from books written by great Islamic celebrities; otherwise we may be lured into the traps set by unlearned men of Tariqa and deviate from the path of Ahl as-sunnat!

Yâ Rabbî (O our Rabb, Allah)! Enhance the nûr (light) of îmân and yaqîn that Thou hast bestowed upon us. Bless us with the fortune of being enlightened with the light of Islam. Cover up our faults. Forgive us our sins!

EPISTLE – 6

This letter is (a piece of) advice to the Sultân.^[84] Mu’âz bin Jebel relates: (One day) the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’ held me by the hand. After walking for a few steps, he said, “**Yâ Mu’âz! Act with taqwâ steadily. Always tell the truth. Abide by your promises. Never commit a breach of trust. Have mercy on orphans. Observe the rights of your neighbor. Do not become angry with anyone. Always talk softly. Greet every Muslim. Know that an Imâm is necessary. Learn the knowledge of fiqh, which is the way taught by Qur’ân al-kerîm, and never turn away from these teachings. Whatever you do, think of the Hereafter. Prepare to the yourself for the Judgement Day. Do not set your heart to the world. Always do what is beautiful and useful! Do not backbite any Muslim. Never bear false witness. Admit the right word. Do not revolt against an Imâm (religious leader) who administers justice. Do not arouse fitna on the earth. Always make dhikr of Allah. Make secret tawba for your secret sins. Make open tawba for your open sins!**” Abdullah ibni ’Umar relates: Someone asked the Messenger of Allah, “How many times should I pardon my servant?” There was no answer. So the person asked again. The Messenger stated, “**Pardon him seventy times daily!**” O Emîr-ul-mu’minîn! I present my regards and love to you. I should like to express my gratitude. I am very thankful to see you in safety and peace and also for the services you have rendered to Islam and for the supports you have given to the Sharî’at. My disciples and I have been wishing you a long life and praying very earnestly day and night that you be given more strength and that you be victorious over your enemies. Relying on the fact that sincere benedictions pronounced (over a person) in absentia are more likely to be accepted, we carry on our prayers. May thine sun of sultanate and sovereignty always shine on high horizons! Âmîn.

EPISTLE – 7

This letter was written to Muhibbullah Manqpurî. It informs that it is necessary to endure the troubles caused by people:

May hamd be to Allâhu ta'âlâ and prayers be upon His beloved Prophet! I pronounce my benedictions over you and over all Muslims. My brother Muhibbullah's honourable letter has arrived here to please us very much. It is necessary to endure people's bothering you. There is nothing to do but to be patient with your relatives' hurting you. Allâhu ta'âlâ commands His Beloved Prophet and declares in **Ahkâf Sûra**, **“As the Ulul'azm ones of the Prophets were patient, you, too, be patient! Do not hurry to pray that they be tormented!”** The most useful thing to those being there is the annoyance and trouble given to them by others there. You do not wish this blessing and abstain from it. Yes, he who is used to always eating sweet things will abstain from the healing, bitter medicine. I am at a loss as to what to say about this. Translation of a Persian couplet:

*Though they may be coy, those who have fallen in love
Should get used not to coyness but to adversity!*

You ask for permission to move to a place called Ilâhâbâd. “... Or recommend some other place. The hardships caused by the people here have become unbearable. I will go there and breathe freely for a while,” you say. **Rukhsat**, permission, can be given for this. **But azîmat**, that is, the better way, is to remain there and to be patient with and endure the difficulties. As you know, this season makes me feel enervated. That is why I write briefly. I send my salâm.

EPISTLE – 9

The ninth letter of the third volume of the book entitled ‘Maktûbât and written by Imâm Rabbânî Mujaddid-i-elf-i-thânî Ahmad Fârûqî ‘rahima-hullâhu ta'âlâ’ was written for Mîr Muhammad Nu'mân. It explains the âyat-i-kerîma that purports: “Take what Rasûlullah has brought for you!” The letter is in the Arabic language. The following is its English version:

Bism-illâh-ir-Rahmân-ir-Rahîm! The seventh âyat-i-kerîma of Hashr Sûra purports: **“Take what Rasûlullah has brought for you. Avoid his prohibitions and fear Allah!”** [Doing the commandments and avoiding the prohibitions, in the aggregate, are called obeying Islam.] Allâhu ta'âlâ's adding, “... fear Allah,” after saying, “Avoid his prohibitions...,” shows that it is more important to avoid the prohibitions. For, to fear Allâhu ta'âlâ, i.e. taqwâ, means to avoid the prohibitions, (i.e. harâms.) Taqwâ is the basis of Islam. It is called **wara'** to avoid the doubtful acts as well. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **“Wara' is the mainmast of our religion.”** He stated in another hadîth-i-sherîf: **“Nothing can be like wara'.** This importance which our religion attaches to

avoiding harâms is on account of the greater number of the acts to be avoided and its being more useful to avoid harâms. For, doing a commandment contains a kind of avoidance as well. To do a certain commandment means to avoid not doing it. And its being more useful is on account of its entailing unyielding opposition to the nafs. When a commandment is being done, the nafs also has a share from the pleasure taken. The less the indulgence allowed for the nafs in doing something, the more useful will it be to do it. In other words, the faster will it make you attain the grace of Allâhu ta'âlâ. For, the Ahkâm-i-islâmiyya, i.e. Islam's commandments and prohibitions, are intended to oppress and undermine the nafs. The nafs is Allâhu ta'âlâ's enemy. It is stated in a hadîth-i-qudsî: **“Be inimical to your nafs! For, it is My enemy.”** Therefore, of all the turuq-i-'aliyya (paths and orders of Tasawwuf), the one which tutors more strict obedience to Islam is the one which will guide closer to Allâhu ta'âlâ. For, that one contains more opposition to the nafs. And this, as is known to the connoisseurs of the matter, is the path we have been following. It was for that reason that the profound scholar Behâaddîn Bukhârî, our superior guide, stated: “I have found the shortest of the paths making one attain Allâhu ta'âlâ.” For, this path instructs more opposition to the nafs. As for this path's championship in its strictness of obedience to Islam, it will be quite easy for an intelligent and reasonable person who studies the books written by our guides to realise this fact. That person will see the fact clearly. So clear a fact as it is, I have explained it in detail in a number of my letters. Allâhu ta'âlâ knows the truth of everything. His help will suffice for us. He is a very good wakîl. Salât (prayers and benefactions) and salâm (greetings, salutations, salvations) to our Master Muhammad ‘alaihissalâm’, to his Âl and Ashâb ‘radiy-Allâhu ta'âlâ ‘anhum ajma’in’, and to people following the right way!

EPISTLE – 11

This letter was written for Sayyid Mîr Shems-ud-dîn Alî Halhalî. It provides information on man's ten component parts that are from the 'âlam-i-emr and the 'âlam-i-khalq, and explains how the human heart is superior to the 'Arsh:

Hamd be to Allâhu ta'âlâ, and salâm to those slaves of His chosen and loved by Him! Man is a sampler of patterns made up of ten component parts. These component parts are substances that are in solid, liquid, and gaseous forms and which, with the inclusion of energy, make up the quartet termed **'anâsir-i-erbe'a** (four elements); man's nafs, heart, and soul; and his latîfas called sir and khafî, and akhfâ.

[It is stated as follows in the book entitled **Nebrâs**, and also in the hundred and fourteenth page of its annotation rendered by Muhammad Berhurdâr Multânî ‘rahmatullâhi ta'âlâ ‘alaih’: (Suleymân bin Ahmad) Taberânî ‘rahmatullâhi ta'âlâ ‘alaih’, (260, Taberiyya, Damascus - 360 [971 A.D.], the

same place,) quotes 'Abdullah bin 'Umar 'radiy-Allâhu 'anhumâ', (fourteen years before the Hegira - 73 [692 A.D.], Mekka,) as having said: "Allâhu ta'âlâ created His creatures from water, air, nûr, and zulmat." The 'nûr' here means 'heat energy', [which Greek philosophers called 'fire', and which may change into other types of energy.] And what is called 'zulmat' is the earthen substances. Hence, all objects are made up of solid, liquid, and gaseous substances, and energy, which means to say that all substances carry energy.]

All the organs and forces that man possesses originate from these ten components. These ten components are dissimilar to one another. They pull in opposite directions. [Each and every one of them wishes that the others should all be like it.] The initial five components belong in the '**âlam-i-khalq**. That is, they are material. As these five components are opposite to one another, likewise the other five components, which are from the '**âlam-i-emr**, are opposite to one another, each having a different duty. One of these ten components, the one called **nafs-i-nâtiqa**, or man's nafs, always tries to foist its own desires on the others. It never bows to others' preferences.

Allâhu ta'âlâ has created these ten irreconcilable components, brought them together, and made a unity with quite new properties, giving it its human shape. Because man is a unity made up of these ten component parts, he has been honoured with the title, 'Khalîfa of Allah on the earth'. No creature other than man has attained this honour. So great as is the '**âlam-i-kebîr**, since it subsumes all beings outside of man, none of its members has accumulated all these ten components in itself. This honour is commonly possessed by the entire humanity. The 'Arsh is the most valuable of all the creatures in the '**âlam-i-kebîr**. The tajallî that is reflected on it is superior to the tajallîs reflected on the other creatures. For, the tajallî reflected on the 'Arsh is the collection of the other tajallîs. The tajallî reflected on the 'Arsh takes place with all the Names and Attributes of Allâhu ta'âlâ, and it is a perpetual, ceaseless tajallî. The heart of a kâmil Muslim is identical with the 'Arsh in many respects. Hence, a heart with that maturity has been called the '**Arshullah**. And hence also has it attained a tajallî that approximates to the tajallî reflected on the 'Arsh. The tajallî reflected on the 'Arsh is complete. The tajallî reflected on the heart of an 'ârif is a part from that tajallî. Yet the heart possesses a superior property of which the 'Arsh is devoid. That superior property is awareness; it is 'to know Him'. The heart falls in love with the tajallî that is reflected on it and becomes infatuated with the zuhûr that takes place on it. The 'Arsh lacks this love. On account of this awareness and love that the heart has been gifted with, it is capable of making progress and improving. In fact, it does improve and gain height. The hadîth-i-sherîf that reads: "**A person will be with his beloved one,**" verifies this fact. So the heart is with its beloved one. If it has loved the Names and Attributes of Allâhu ta'âlâ, it will be with them. If it has loved the Dhât-i-ilâhî (Allâhu ta'âlâ Himself), it will proceed beyond the

Names and Attributes and attain grades far and far afield. The 'Arsh cannot attain tajallis beyond the Names and Attributes. Wa-s-salâm.

Menba-i-fayz-u-ma ânî is majlis-i-Abd-ul-Hakîm, ^[83] Menzil-i-qurb-i-ilâhî, is sohbat-i-'Abd-ul-Hakîm. Malja-i-bî-châra-ghân, dermân-i-derd is Hakîm, Ma'dan-i-irfân, nûr-i-Subhân, sirr-i-Qur'ân is Hakîm!

EPISTLE – 13

This letter was written to Sayyid Mir Muhibbullah Manqûrî. It encourages one to obey the owner of this brilliant Sharî'at and to love one's master from whom one has learned one's dîn:

Bismillâhirrahmânirrahîm. My Brother Sayyid Mîr Muhibbullah's honourable letter has arrived here. Your writing, which begins by saying that you are hopeless because of hardships, has been understood. It is disbelief to give up hope of Allâhu ta'âlâ. Be hopeful. If two things exist in you, do not worry! The first one is to obey the Owner of this brilliant Sharî'at 'sallallâhu alaihi wa sallam', and the second one is to believe in the greatness of the exalted person from whom you have learned the dîn and to love him. Trust yourself to Allâhu ta'âlâ and entreat Him so that there will not be slackness in these two blessings. When these two exist, it is easy to correct the other things. As I wrote to you before, if you feel uncomfortable in Manqûr go to the place called Ilâh-âbâd and settle there. It is expected that the place will be found blessed. You understood the other way round. Even the word "blessed" did not help you understand our purpose. And now I say so again. Tonight it came to my heart that your belongings were sort of taken from Manqûr to Ilâh-âbâd. Go there and settle at a remote place and illuminate the place with the dhikr of Allâhu ta'âlâ! Do not be friends with anybody! Perform the dhikr of **nafy** and **ithbât** very much! When repeating that beautiful word, expel all your wishes and thoughts from your heart! Let your purpose, your beloved, and your wish not be more than one! If you cannot perform the dhikr with your heart do it with your tongue! But you should do it silently. For, it is prohibited in this path to do the dhikr aloud. You know the other things to be done on this path. Do your best to follow them! It makes one attain many things to follow the teaching master. It is so dangerous to deviate from his path. What more should I write? Salâm to those who are on the right way and who obey Hadrat Muhammad Mustafâ 'alaihi wa alâ Âlihi wa as'hâbihissalawâtu wattaslîmâtu atammuhâ wa akmaluhâ'!

EPISTLE - 15

This letter, written to Mîr Muhammad Nu'mân 'qaddas-Allâhu ta'âlâ sirrah ul-'azîz', informs that the troubles and pains coming from the Beloved are, to the lover, sweeter than His blessings and sweets.

Hamd^[69] be to Allâhu ta'âlâ and salâm to those people beloved and chosen by Him! My dear sayyid brother! Listen with attention! I have heard that

our good-willed brothers have had recourse to all kinds of remedies so that we might rid ourselves of our grief and that none has availed. The hadîth-i sherîf, **“There is khayr, goodness in what Allâhu ta’âlâ creates and sends,”** is well-known. Being human, for some time we sorrowed over the events that had befallen us; we felt annoyed. But after a few days, with the favour of Allâhu ta’âlâ, the sorrows and grievances disappeared, not a bit of them being left. They left their places to joy and relief; for, those who have been disturbing us have been wishing and doing what Allâhu ta’âlâ wills. Hence, it has been realized that it would be useless to feel sorry or grieved and that a person who claims to love Allâhu ta’âlâ must not feel so. For, the afflictions which the Will of the Beloved sends upon the lover must be, like the favours coming from Him, endearing and sweet to the lover. As the Beloved’s favours come sweet, so should His hurting. In fact, one must find more pleasure in the bitterness than in the sweetness coming from Him. For, pains and distresses do not please the nafs^[70]. The nafs does not like such things. When Allâhu ta’âlâ, who is beautiful in every respect and beautiful from every aspect, wills to hurt this slave of His, His Will must, certainly, come sweet to the slave. As a matter of fact, he must take delight in it. Because the wills and wishes of those who have been disturbing us concur with Allâhu ta’âlâ’s Will, because their will indicates the Will of the Beloved, what they will and do also is certainly beautiful and sweet. A person’s work representing the Beloved’s Work is, like the Beloved’s Work, endearing and sweet to the lover. Therefore, that person also becomes beloved for the lover. Amazing to say, the greater the pain and torture that person inflicts on the lover, the sweeter they come to the lover. For, the tortures inflicted by him show that the Beloved is like an enemy. The doings of those who have gone out of their minds in this way are beyond mind’s grasp. In summary, to retort upon that person, or to loathe him, is repugnant with loving the Beloved. For, that person is like a mirror reflecting the Beloved’s Deeds. Those who disturb and hurt us seem more lovable than others. Tell our brothers and friends! They must not be sorry or worried about us. They must not loathe those who hurt us. And they must not hurt them! (On the contrary), it will be quite right if they are happy about what those people have been doing. Yes, we have been commanded to pray. Allâhu ta’âlâ likes those who pray, who hang their heads before Him, who beg and invoke Him. Such behaviour pleases Him. Pray for the dispelling of the pestilence and trouble! Beg for forgiveness and good health!

I have said that that person’s hurting us presents the Beloved as an enemy. It is the case, because the Beloved’s enmity is for enemies; His enmity towards His friends is only in appearance; and this indicates His mercy and pitying. Such outward acts of enmity of His are of so many benefits to the lover that they could not be tallied. Furthermore, His displaying such behaviour, which seems like enmity to His friends, destroys those who do not believe these facts and brings ruination to them. Muhyiddîn-i Arabî ‘qaddas-Allâhu ta’âlâ sirrah ul-’azîz’ says,

“The Ârif^[21] does not have an intention or purpose,” which means, “A person who knows Allâhu ta’âlâ does not have recourse to anything for getting relief from a nuisance.” The meaning of this statement must be learned well. For, he (the Ârif) knows that distresses and calamities come from the Beloved, that they are His will. Now, does he want to part with something sent by the Beloved and yearn for its deserting him? Yes, he prays and entreats for it to go away; but this he does to obey the command that he must pray. Actually, he does not wish it to go away at all. Everything coming from Him pleases him and comes sweet to him. May Allâhu ta’âlâ give salvation to the adherents of the right way! Âmîn.

***A’ûdhu billah-imin-esh-shaytân-ir-rajîm
Bi-s-mi-llâh-ir-Rahmân-ir-Rahîm***

Resûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: “When fasâd (mischief, instigation, disunion, tumult) runs rife among my Ummat (Muslims), a person who abides by my Sunnat will acquire blessings equal to the amount deserved by a hundred martyrs.” Scholars affiliated with any one of the four Madhhabs, (which are, namely, Hanafî, Mâlikî, Shâfi’î and Hanbalî,) are called Scholars of Ahl as-Sunna. The leader of the scholars of Ahl as-Sunna is al-Imâm al-a’zam Abû Hanîfa. These scholars recorded what they had heard from the Sahâba-i-kirâm, who, in their turn, had told them what they had heard from the Messenger of Allah ‘sall-Allâhu ’alaihi wa sallam’.

The earth is populated by three groups of people today:

1– Disbelievers. These people say that they are not Muslims. Jews and Christians are in this group.

2– The Sunnî Muslims. These people exist with an ever-increasing population in every country.

3– (Hypocrites called) Munâfiqs. They say that they are Muslims. With respect to îmân and some acts of worship, they are not comparable to the Ahl as-Sunnat. They are not true Muslims.

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated, “A person whom Allâhu ta’âlâ loves very much is one who learns his religion and teaches it to others. Learn your religion from the mouths of Islamic scholars!”

A person who cannot find a true scholar must learn by reading books written by the scholars of Ahl as-sunna, and try hard to spread these books. A Muslim who has ’ilm (knowledge), ’amal (practising what one knows; obeying Islam’s commandments and prohibitions), and ikhlâs (doing everything only to please Allâhu ta’âlâ) is called an Islamic scholar. A person who represents himself as an Islamic scholar though he lacks any one of these qualifications is called an ‘evil religious scholar’, or an ‘impostor’. An Islamic scholar is a guard who protects Islam. An impostor is Satan’s accomplice.^[22]

EPISTLE - 17

This letter, written to a very pious lady, explains beliefs and encourages worship:

May hamd-u-thenâ¹ be to Allâhu ta'âlâ, who sends us all the conspicuous and invisible blessings, who shows us the way to safety, and who has honoured us by making us an Ummat of His beloved Prophet Muhammad 'alaihissalâm'.

Allâhu ta'âlâ is the only One who gives every blessing, every goodness to all creatures. He is the One who creates everything and who gives the blessing of existence. He is also the One who keeps everything in existence every moment. Perfect and good attributes are given to men through His mercy, through His sympathy. Our attributes of life, knowledge, hearing, seeing, power and speech are all from Him. He, alone, sends innumerable blessings. He is the One who saves people from troubles. He is the One who accepts prayers and rescues people from disasters. He is such a Razzâq² that He does not cut off the sustenance of His born slaves on account of their sins. His forgiveness and mercy is so plentiful that He does not disclose the ugliness of the faces of sinners. He is so lenient that He does not hurry in punishing His born slaves.

He is so bounteous that He showers His favours and blessings upon everybody, whether beloved or hostile. And, as the most honourable, the most valuable and the highest of all His blessings, He teaches Islam to His born slaves clearly, and shows them the way He likes. He so kindly commands them to attain endless bliss by following the highest of creatures. Thus, His blessings and favours are clearer than the sun and more conspicuous than the moon. Also, He is the One who sends the blessings that come through others. Others' favours are similar to the custodian's entrusting something to another person for safekeeping. To ask anything from somebody else means to expect something from a poor person. An ignorant person as well as a learned one knows this. A blockhead as well as a clever person understands it.

Couplet:

Even if the hairs on my body began to speak

They couldn't do even one-thousandth of the thanks Thou deserve.

Everybody knows that he who does favours should be thanked. It is a requirement of being human. Those who do favours are respected. Generous people are deemed great. Then, it is a requirement of being human to thank Allâhu ta'âlâ, who is the real owner of every blessing. It is a duty, a debt, which reason necessitates. However, since Allâhu ta'âlâ is free from any defect or fault, while men are smeared with the taint of defects and with the stains of deficiency, they do not have any relationship with Him. They cannot understand how great He is or how to thank Him properly. Methods which they think of

1 Gratitude, praise, and laud.

2 He who gives sustenance, food.

as beautiful and use to describe Him may be loathsome to Him. What they think appropriate as a way of lauding and praising Him may, in fact, insult and belittle Him. Unless He dictates the means by which He should be praised and thanked, other ways cannot be trusted as being worthy of Him, nor can they be acceptable ways of worshipping Him. A way that a man chooses to thank Him may actually be a form of slander. Therefore, the religions which have been communicated by His Prophets ‘‘alaihîm-us-salawâtu wa-tteslîmât’ reveal how He should be praised, respected, and thanked. Ways of respecting Him through the heart are taught by Islam, and the thanks that must be rendered to Him with the tongue are, again shown by Islam. Religions explain clearly and in detail the actions which every organ will do. Then, thanking Allâhu ta’âlâ by believing with the heart and doing certain things with the body is possible only by adapting oneself to Islam. The reverence and the worship that is rendered to Allâhu ta’âlâ without Islam cannot be depended upon. They usually are done in a form contrary to His wishes and what is thought of as a blessing turns out to be a sin. As is understood from these words, following Islam is a requirement of being a human and is something which mind approves of and likes. Allâhu ta’âlâ cannot be thanked without His religion.

Each religion which Allâhu ta’âlâ declared is of two component parts: i’tiqâd (belief) and ’amal (worship); i.e., îmân and rules. Of them, i’tiqâd is the same in every religion. I’tiqâd is the essence and the basis of the religion. It is the trunk of the tree of the religion. And ’amal is like the branches and leaves of the tree. The i’tiqâds communicated in ancient religions were defiled in the course of time. The only correct i’tiqâd today is the i’tiqâd which is communicated by the Islamic religion. He who does not have this correct i’tiqâd will not be saved from Hell. It will be impossible for him to escape the torment in the next world. There is hope for those without ’amal to be saved. They may rely on the mercy of Allâhu ta’âlâ; He may forgive them, if He wills, or may torment them as much as they deserve on account of their sins, if He wills, and then take them out of Hell. Staying eternally in Hell is for those who do not hold the correct i’tiqâd taught by the Islamic religion, that is, those who do not believe the tenets of the Islamic religion, which were conveyed by Muhammad ‘‘alaihîs-salâm’. Those who hold the i’tiqâd, but who do not have ’amal, that is, who do not carry out the rules with their heart and body, will not stay in Hell eternally, though they may go there.

Since the tenets that must be believed are the essentials, the absolutely indispensable bases of Islam, it is necessary for everybody to teach and to learn them. [It is everybody’s first duty to learn them. He who does not learn correct îmân and its rules and who does not teach them to his children has not done his duty as a human being. Everbody has the right to learn them. It is the first of all human rights.]

Since the Ahkâm-i-islâmiyya, that is, the commandments and prohibitions, are dependent upon i’tiqâd (îmân) and since they are lengthy and detailed, we

will leave the job of dealing with them to the books of Fiqh [and morals]. We will touch only upon the very essential ones, inshâ-Allâhu ta'âlâ.

[Îmân and i'tiqâd are the same. There is a very lengthy and profound branch of knowledge describing them called '**Ilm-i Kalâm**'. Savants of Kalâm are very great people, and books of Kalâm are numerous. These books are also called **books of 'aqâid**. Things that are to be done or abstained from with the heart and body are called **Ahkâm-i-islâmiyya** or shortly **Islam**. The branch of knowledge teaching the Ahkâm-i-islâmiyya, which consists of acts to be practised with the body, is called '**Ilm-i-Fiqh**'. The books of Kalâm of the four Madhhabs are the same, but their books of Fiqh are different. The books that are written for non-educated people and that briefly and clearly describe the knowledge of Kalâm (îmân), morals and Fiqh, which everybody should know and do, are called the books of '**Ilm-i hâl**'. It is the first duty of each Muslim to get books of 'Ilm-i hâl written by blessed people who know, love and take care for their religion. Thereafter, he must teach what he has learned to his wife and children. To attempt to learn Islam from the speeches and articles of ignorant people who call themselves and pass themselves as men of religion means to throw oneself down into Hell.]

TENETS THAT ARE ABSOLUTELY NECESSARY TO BE BELIEVED:

Allâhu ta'âlâ exists by His Dhât; His existence is of Himself. As He exists now, He has always been existing and will continue to exist. There cannot be nonexistence before or after His being. His existence is indispensable. That is, He is **Wâjib-ulwujûd** (the Indispensable Being). There cannot be nonexistence at that rank. Existence of Allâhu ta'âlâ can be understood both scientifically and mentally. The scientific way (of understanding His existence) is also called **limnî way**. His existence is proved through both these ways in the sixtieth chapter of the current book. Allâhu ta'âlâ is One. That is, He does not have a partner or a likeness. He does not have a partner in being Wâjib-ulwujûd, in being worshipped or in being worthy of worship. To have a partner would mean insufficiency and dependence on the part of Allâhu ta'âlâ, which are defects and faults. There cannot be deficiencies in wujûb and ulûhiyyat³. He is sufficient, independent. That is, He is by Himself. Then, there is no need for a partner or a likeness. And being unnecessary is a defect and is not compatible with wujûb and ulûhiyyat. As it can be seen, to think that He has

3 'Wujûb' means 'being necessary.' It also means 'the being whose existence is indispensable.' Allâhu ta'âlâ and his eight Attributes are in the grade of wujûb. They are wâjib. 'Ulûhiyyât' means 'being worthy of being worshipped and entreated.' It is necessary to worship, entreat a being who creates man and keeps him in existence every moment and who creates everything which is necessary for man and who protects him against horror and who is powerful enough to do everything and who does not have a likeness, an assistant or any being powerful enough to oppose Him. This being is the rank of ulûhiyyat.

a partner shows that each of the partners is insufficient. That is, to think that there is a partner exposes the fact that there cannot be a partner. That means to say that Allâhu ta'âlâ does not have a partner. He is One.

Allâhu ta'âlâ has perfect Attributes that are not deficient. They are: hayât (to exist), 'ilm (to know), sem' (to hear), basar (to see), qudrat (to be omnipotent), irâda (to will), kalâm (to say) and tekwin (to create). These eight Attributes are called **Sifât-i thubûtiyya** or **Sifât-i haqîqiyya**. These Attributes of His are eternal. That is, they are not existences that came into being later. They exist separately from Himself. The Ahl-i Sunnat savants have stated so, so may Allâhu ta'âlâ reward them for their work! None of the seventy-two sects, but only the Ahl-i Sunnat could realize that Allâhu ta'âlâ had separate Attributes. In fact, the recent ones of the Sôfiyya-i 'aliyya (great men of Tasawwuf) said that those Attributes were the same as the Divine Person (Allah Himself), thus they made themselves akin to the seventy-two sects, though they were Sunnî people. Yes, they do not say that the Attributes are nonexistent, like the others do, but it is understood from the implications of their words that they view the Attributes as nonexistent. The seventy-two sects claim that they protect Allâhu ta'âlâ against defects and that they know Him as perfect by considering the Attributes to be nonexistent. While they think of this as perfection, they disagree with the **Qur'ân al-kerîm**. May Allâhu ta'âlâ bless them with adhering to the way of the **Qur'ân alkerîm!**

The other Attributes of Allâhu ta'âlâ are either i'tibârî (thought to exist) or selbî (impossible to exist). For example, qidam (not nonexistent before His existence), ezeliyyat (not having a beginning as an existence), wujûb (impossible to cease to exist), and ulûhiyyat. For example, Allâhu ta'âlâ is not a substance. He is not of a substance. He is not material. He is not a state. He does not have a place. He is not with time. He has not entered anything or settled in any place. He is not limited or surrounded by anything. He is not on any side or in any direction. He is not connected with anything. He does not resemble anything. He does not have a likeness or an opposite. He does not have a mother, father, wife or children. [He who says, "Allah, the Father," becomes a kâfir.] All these are things that exist in creatures, in beings that were created later. They are all signs of a defect and fault. They are all **sifât-i selbiyya**. All perfect Attributes exist in Allâhu ta'âlâ. No defective attributes exist in Him.

Allâhu ta'âlâ knows the wholes, the fragments, the big things and the tiny motes. He knows every secret. He knows the tiniest motes in earth and in the skies. He is the One who creates everything. Certainly, He knows the things He creates. Creating requires knowing. Some unfortunate people say that He does not know of every mote. They suppose that it is greatness and perfectness not to know of every mote. Likewise, by saying that Allâhu ta'âlâ created something which they call 'the first intellect', willy-nilly; they suppose that this is perfection, too. They are so ignorant that they think of ignorance as

perfection. They suppose that it is an act of greatness to do something willy-nilly, like the forces recognized by the knowledge of physics. They fabled something called the great first cause. They say that everything comes to being from it. According to them, the creator of the worlds and heavens and all their contents is at the same time someone who is incapable and ineffective. To this faqîr, (Hadrat Imâm-i Rabbânî means himself), nobody on earth is more ignorant and baser than they are. And some other people think of them as scientists, as men of positive knowledge, and suppose that they know something and tell the truth.

Allâhu ta'âlâ is the Speaker of one Word from eternity in the past until eternity in the future. All His commandments are from that one Word. All His prohibitions are, again, from that one Word. Likewise, all His news and all His questions originate from that one Word. The books **Tawrât** and **Injîl** denote that one Word. Also, the **Zebûr** and the **Qur'ân al-kerîm** signify that one Word. Likewise, His other Books and Pages are all explanations of that one Word. When eternity in the past and eternity in the future become one moment at that rank despite their being infinite—even though it would not include the word 'one moment,' we use the word 'one moment' since there is no other word—the word, which is in that one moment, is also certainly one word, one letter, and even one dot. To say one dot, like saying one moment, is due to there being no other appropriate word. Otherwise, it would not be correct to say even one dot. The wideness and the narrowness in Allah Himself and in His Attributes are not like those which we know and with which we are familiar. He is far from being wide or narrow, which is an attribute for creatures.

Believers will see Allâhu ta'âlâ in Paradise. But they will see Him by way of a seeing which is not known. Seeing something which is not known or comprehended, will be seeing which is not comprehended. Maybe the one who sees will go into a state that cannot be understood, and then will see. This is a mystery, a puzzle, which has been communicated to the distinguished ones of the Awliyâ in this world. This profound, difficult matter, which is hidden to everybody, has been revealed to them. It has not been understood, with the exception of the Ahl-i sunnat, neither by groups of Believers nor by any individual among the disbelievers. All but those great people said that Allâhu ta'âlâ could not be seen. Others went wrong because they likened the things which they did not know to those which they saw. It is obvious that such comparisons and measurements will give wrong results. [And today, many people are drifting towards eternal disaster by losing their îmân because of this wrong measurement and comparison.] To be blessed with the honour of îmân in profound matters such as these falls to one's lot only in the light of obeying the Sunnat (that is, the Ahkâm-i-islâmiyya) of Muhammad 'alâihi-s-salâm'. How can they be honoured with attaining this blessing, those who are deprived of the honour of believing in seeing Allâhu ta'âlâ in Paradise in light

of the famous saying, “He who rejects will be deprived”? On the other hand, it is not suitable to be in Paradise and not see Him, for Islam says that all of those in Paradise will see. It does not say that some of them will see and others will not see Him. We will quote for them the answer which Hadrat Mûsâ gave to Pharaoh, which Allâhu ta’âlâ declares through the 51st and 52nd âyats of Sûra Tâhâ: **“Pharaoh said, ‘What became of those who came and passed before us?’ He said in response, ‘My Allah knows their states and futures. It is written in Lawh-i mahfûz. My Allah never goes wrong or forgets anything. As for me, I am merely a born slave like you. I know only as much as He lets me know.’”**

Paradise also is a creature of Allâhu ta’âlâ, as everything is. Allâhu ta’âlâ does not enter or stay in any of His creatures. But His divine lights appear on some of His creatures. And others do not have that talent. The mirror reflects the images of the things opposite itself. But stone or soil does not reflect them. Though Allâhu ta’âlâ is in the same nisbat (relation) to each of His creatures, the creatures are not the same in respect to one another. Allâhu ta’âlâ cannot be seen in the world. This world is not convenient for attaining the blessing of seeing Him. He who says that He can be seen here is a liar, a slanderer. He has not understood the truth. If this blessing were attainable in this world, Hadrat Mûsâ ‘alaihîs-salâm’ would have seen Him before anybody else. Our Prophet ‘sall-Allâhu ‘alaihi wa sallam’ was honoured with this good luck in the Mi’râj⁴. Yet it did not happen in this world. He went into Paradise. He saw Him there. That is, he saw Him as He will be seen in the next world. He did not see Him in the world. While being in the world, he went out of the world, went into the next world and saw Him.

Allâhu ta’âlâ is the creator of the worlds and heavens. He is the One who created mountains, seas, trees, fruits, metals, germs, animals, atoms, electrons and molecules. As He ornamented the first heaven with stars, so He ornamented the earth by creating human beings. He created simple substances, elements. Compounds came into being through His creation. He is the One who created everything out of nothing. Everything other than Him was nonexistent. None of them is eternal. All righteous religions declare that everything other than Allâhu ta’âlâ came to being later while having been nonexistent and that there is nothing eternal except Allâhu ta’âlâ. They say that those who know others as eternal are disbelievers. Imâm-i Ghazâlî, the Proof of Islam, said in his book **al-Munqidhu ’anid-dalâl** (reproduced by offset press by Hakikat Kitabevi) that he who knows anybody besides Allâhu ta’âlâ as eternal is a kâfir (unbeliever).

The **Qur’ân al-kerîm** communicates that those who know the heavens, the stars and other things as eternal are liars. There are many âyat-i-kerîmas showing that the ’âlams were created out of nothing. Extremely dissolute is the person

4 The Prophet’s ascent to Heaven. Please see the seventh of the Muslims’ ten sacred nights being dealt with in the sixtieth chapter of the third fascicle of **Endless Bliss**.

who contradicts the **Qur'ân** by following his mind, which may go wrong at any time. **Unless Allâhu ta'âlâ gives light to a person, he will not be enlightened.**

As human beings are creatures, so are all their deeds and actions; they are Allâhu ta'âlâ's creatures. For, nobody besides Him can make or create anything. How can a creature create another, while it itself has been created? The stamp of createdness denotes little power and signifies insufficient knowledge. He who has little knowledge and power cannot create or invent. In man's action, what falls to his lot is a result of his acquiring. That is, action has been produced through his power and will. It is Allâhu ta'âlâ who has created and made that action, and it is man who has acquired it. As is seen, the optional actions of men, those which they do willingly, happen from their acquiring and Allah's creating. If man's acquiring or option [that is, his liking] does not take part in his action, that action turns into convulsions. [It becomes like the movement of the stomach or of the heart.] However, it is obvious that optional actions are not like them. The difference between optional actions and convulsions, though they are both created by Allâhu ta'âlâ, is in the acquiring. Pitying His born slaves, Allâhu ta'âlâ made the creation of their actions dependent upon their intention and wish. He creates man's action when man wants. It is for this reason that man is responsible. The blessing or the sin of the action is given to man. The intention, the option, which Allâhu ta'âlâ has given to His born slaves, is equal in doing or not doing the action. He declared clearly to His born slaves through His Prophets what actions are good or bad to do or not to do. Man, being free to do or not to do each of his actions, will for certain choose one of them; the action will be either good or bad, and he will receive either a blessing or a sin. Allâhu ta'âlâ has given His born slaves as much power (energy) and option (liking, choosing) as to obey His commands and prohibitions. There is no need for Him to give any more ability. He has given as much as is necessary. He who does not believe this is a person who cannot realize things easily. Because his heart is sick, he looks for pretexts for not obeying the Ahkâm-i-islâmiyya.

[Allâhu ta'âlâ willed in pre-eternity to give to mankind the power of option, and to let them choose freely the things they want to do or do not want to do. He never forces men to do something. The reason for mankind having the power of option is because Allâhu ta'âlâ willed it to be so. The freedom that mankind has in doing what he wishes clearly indicates that mankind has the power of option; as well, it denotes that Allâhu ta'âlâ willed it in pre-eternity that way. If He had not willed mankind to have the power of option, and if He had not created it in them, then man would not be free, but would be obliged to do the thing he wished for. However, when a man wishes and wills to do something, Allâhu ta'âlâ, too, wills it and creates it. Allâhu ta'âlâ is the Creator of the things men opted for. Man cannot create and then do any one of his wishes. After he wills something, then Allâhu ta'âlâ also wills it and

creates it. He, Allâhu ta'âlâ, is the only Creator and Maker of everything. There is no creator other than Him. To call anyone other than Him **Creator**, or to say '...someone created' is very wrong and is an act of making someone a shareholder, a partner with Allâhu ta'âlâ, which is what He most emphatically prohibited and informed that such people will experience an endless and most vehement torment.]

All of this which we have stated concerns profound matters involving the knowledge of Kalâm. Their easiest and clearest explanation consists of what we have written here. We have to believe what the savants of the right way have communicated. We shouldn't busy ourselves with discussing or researching (them).

Couplet:

*Attacking is not good in all circumstances,
Digging in is better in some instances.*

Having mercy upon His born slaves, Allâhu ta'âlâ sent them Prophets 'alaihîm-us-salawâtu wa-t-teslîmât'. Through them He guided His born slaves to the right way, to the way of endless bliss, and called His born slaves to Himself. He invited them to Paradise, the place for His grace and love. So poor should be a person to turn down an invitation on the part of such a giver of favours. How idiotic it would be to deprive oneself of His blessings. All the information which those great people conveyed from Allâhu ta'âlâ is true. It is necessary to believe all of it. Though mind is a means for finding out the truth and what is good, it cannot find it alone, for it is insufficient. It has been completed with the coming of Prophets 'alaihîm-us-salawâtu wa-t-teslîmât'. There is no excuse, no pretext left for men. The first Prophet is Hadrat Âdam. And the last one is hadrat Muhammad Rasûlullah 'alaihî wa 'alaihîm-ussalawâtu wa-t-teslîmât'. It is necessary to believe in all the Prophets. All of them should be known as innocent (sinless) and true. To deny one of them means to deny all of them. For, all of them taught the same îmân. That is, the essentials, the bases of the things to be believed were the same in all their religions. [Wahhabis do not believe that Âdam 'alaihî's-salâm' was a Prophet. The book **Kashf-ush-shuhubât**, a book of Wahhabism, states in its initial pages that the first Prophet was Noah 'alaihî'ssalâm'.] This is only one of their wrong credal tenets. Hadrat Îsâ (Jesus) did not die. When Jews wanted to kill him, Allâhu ta'âlâ raised him alive up to Heaven. At a time towards the end of the world he will descend to Damascus from Heaven and will follow the religion of Muhammad 'alaihîssalâm'. Hadrat Khwâja Muhammad Pârisâ, one of the great Awliyâ educated by Hadrat Bahâaddîn-i Naqshibandî Bukhârî, a great Walî, a diver into the ocean of Tasawwuf, says in his book **Fusûl-i sitta**: "Hadrat Îsâ will descend from Heaven, will act according to the Madhhab of Imâmi Abû Hanîfa, (i.e. the Hanafî Madhhab,) will say halâl about what he said was halâl, and will say harâm about what he said was harâm."

ANGELS: They are valuable born slaves of Allâhu ta'âlâ. Some of them have been honoured with conveying information to other angels and to His Prophets 'alaihi-us-salâm' among mankind. They do what they are commanded to do. They do not revolt. They do not eat or drink. They do not get married. They are neither male nor female. They do not have children. They carried the (heavenly) Books and Pages. Because they are trustworthy, what they convey is true. To be a Muslim, it is necessary to hold this belief concerning angels. According to the majority of the savants of the right way, the exalted ones of human beings are superior to the exalted ones of the angels. Since human beings struggle against the Devil and against their own nafs, they are exalted, though they are in need. But angels were created exalted already. Angels say tasbîh and taqdîs⁵. Yet it is peculiar to the higher ones of human beings to add jihâd to it. Allâhu ta'âlâ declares in the ninety-fourth âyat of Sûrat-un-Nisâ: **“Those Muslims who perform jihâd, who war against the enemies of religion by sacrificing their property and lives for Allah’s sake, are more exalted than those who do not go out, but instead only worship. I promise Paradise for all of them.”**

All of what the Mukhbir-i sâdiq 'alaihi wa 'alâ âlihi-s-salâtu wa-s-salâm' (he who always tells the truth, the Prophet) communicated about the grave, Rising, Hashr (assembling in the space of Arasât after the Rising), Neshr (dispersing after the settling of accounts to go into Paradise or Hell), and about Paradise and Hell, is true. Believing in the next world, like believing in Allâhu ta'âlâ, is an essential of îmân. He who denies the next world is a kâfir, as if he denied Allâhu ta'âlâ.

Torment in the grave and the grave's squeezing the corpse are true facts. He who denies them does not become a kâfir, but he becomes on ahl-i bid'at since he has denied the hadîths that are well known. [Such people deny the torment in the grave because they doubt that those hadîths are true ones. If they accepted them as hadîths, they would believe it. For this reason, they do not become disbelievers, but they stray from the Ahl-i sunnat. But, he who says, “I do not believe in the torment in the grave, whether it is written in hadîths or not. Mind and experiments do not confirm it,” becomes a kâfir. People who deny it in this manner today become disbelievers.] Since the grave is a pass between this world and the next torment in the grave is transient like worldly torment but resembles the torment in the next world. That is, in one respect, it is like worldly torment, while in another respect, it is like torment in the next world. The torment in the grave will be mostly done to those who fouled their clothes while urinating and to those who spread gossip among Muslims while they are in the world. Two angels named Munkar and Nakîr will ask questions in the grave. It is difficult to answer their questions. ['Munkar and Nakîr' means

5 The words 'tasbîh' and 'taqdîs' are used in the same meaning. Though there is a very delicate difference between their meanings, they both mean 'without any fault or defect.'

‘(something) whose nature is not known’. See the explanations after Friday Prayer in the twenty-first chapter of the fourth fascicle of **Endless Bliss**.]

There is the day when the world will end. That day will surely come. On that day, the skies will be torn into pieces, the stars will disperse, the earth and mountains will break into pieces and will be annihilated. The **Qur’ân** communicates this fact and all groups of Muslims believe it. He who denies it becomes a *kâfir*. Even if he misrepresents his obstinacy well by means of some fantastic stories, or deceives the ignorant by pushing knowledge and science on them, he is still a *kâfir*. At the end of the world, after all creatures are annihilated, they will be recreated, and all people will be resurrected from their graves. Allâhu ta’âlâ will resurrect the bones that have rotted and turned into dust. That day a pair of scales will be set up; the account-books of all humans will fly to their owners, to the righteous ones from their right and to the evil ones from their left. The bridge of Sirât, which is set over Hell, will be passed, the pious ones will pass over it and will go into Paradise, but those who are for Hell will fall down into Hell. These things which we state are not impossible. Since the Mukhbîr-i sâdiq ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ has declared them, we have to accept them and believe them instantly. We shouldn’t doubt about them by being fed on illusions. Allâhu ta’âlâ declares in the seventh âyat of Sûrat-ul-Hashr: **“Take what My Messenger has brought for you!”** In other words, believe whatever he says! On the Day of Rising, with the permission of Allâhu ta’âlâ, the virtuous ones will perform shafâ’at for the bad ones; that is, they will intercede for them. Our Prophet stated: **“My shafâ’at is for the ones with grave sins from among my Ummat.”** After settling accounts, disbelievers will go into Hell and will stay in Hell and be tormented eternally. Believers will stay in Paradise and in the blessings of Paradise eternally. Those Muslims whose sins are greater than their good deeds will possibly go into Hell, being tormented there for a while or as much as they deserve on account of their sins. Yet they will not remain in Hell eternally. A person with *îmân* equaling a speck will not remain in Hell eternally, but being blessed with Divine Mercy, he will enter Paradise.

[It is written in the two hundred and ninth page of the book **Âmentü Şerhi**, written by Kâdızâde Ahmed Efendî: “In Hell, there is a place called Zemherîr. That is, it is the cold Hell. Its cold is so vehement that it cannot be endured even for a moment. Disbelievers will be tormented by being thrown now into the cold Hell and then into the hot one, and then again into the cold one and then again into the hot one.” It is written in the sixth chapter of the fourth part of the book **Kimyâ-yi Sa’âdat**, and also in the chapter **“Calling One’s Nafs to Account”** at the end of the book **Kiyâmet ve Âhret**, which is the Turkish version of the book entitled **ad-Durrat al-Fâkhira**, by Imâm-i-Muhammad Ghazâlî, that there are cold zemherîr⁶ torments in Hell. This fact is also stated clearly in hadîth-i-sherîfs.

6 Please see our book entitled **the Rising and the Hereafter**.

By attacking Islam through lies and slanders, the enemies of religion say, “Because all Prophets came to hot countries, they always frightened people with fire by saying that fire was the means of torment in Hell. If they had come to the poles, to the cold northern countries, they would have said that the torment would be done with ice.” These disbelievers are both ignorant and stupid. As a matter of fact, if they knew of the **Qur’ân** and if they had heard of the words of the great men of Islam and if they were a little clever, they would become Muslims immediately. At least, perhaps, they would not be so mean as to write these reckless lies. Our religion both declares that there are also cold torments in Hell, and states that Prophets were sent not only to hot countries, but also to every country on earth, hot or cold alike. The **Qur’ân** answers the questions asked to our Prophet in accordance with the knowledge and understanding of the people who asked them. Also, it explains the unknown beings in the next world by likening them to the ones which people have seen and known in the world. Since the Meccans had not heard of the poles and of the countries of ice, it would be useless to tell them about the freezing torments of Hell. The existence of such information compatible with this subtlety in the **Qur’ân** and hadîths causes today’s unbelievers to become more confused.]

It is at the last breath when it is determined whether a person is a Believer or an unbeliever. Many people remain disbelievers throughout their lives, and, at last, they get blessed with *îmân*. Likewise, there are people who spend their entire lifetimes with *îmân* in their hearts and yet who turn renegades in the end. At the Last Judgment, they will be judged according to their last breath. *Yâ Rabbi!* After showing us the right way and honouring us with *îmân*, protect us against going wrong, against aberration! Have mercy upon us, pity us! Thou alone can show the right way!

ÎMÂN (FAITH): It is called *îmân* to believe through the heart the facts that are known to be of Islam, and to express one’s *îmân* with one’s tongue. The facts that must be believed are: To believe the existence of Allâhu ta’âlâ, His Oneness, His Books and Pages, and His Prophets and Angels. To believe in the Hashr (Allâhu ta’âlâ’s making people rise and assemble for judgment) and Neshr (dispersal after judgment), the next world, the eternal blessings in Paradise, the eternal torment in Hell, the cracking of the skies, the dispersing of the stars, and the breaking of the earth into pieces. To believe that it is fard to perform the prayer of namâz five times daily, to believe in the numbers of rak’ats⁷ in these prayers, to believe that it is fard to pay the zakât of one’s property (see first chapter of fifth fascicle), to fast every day in the month of Ramadân and, for those who qualify, to go to the city of Mecca and perform

7 In the performance of namâz, the actions of standing, bowing, putting the head on the ground twice are altogether called one ‘rak’at.’ Most prayers consist of two or four rak’ats. One of them consists of three rak’ats. Please see the initial twenty-three chapters of the fourth fascicle of **Endless Bliss**.

the hajj. It is necessary to believe that it is harâm to drink wine, to eat pork, to kill a person unjustly, to disobey one's parents, to steal, to commit fornication, to appropriate an orphan's property, to charge or pay interest when lending or borrowing money, [for women to go out without covering themselves properly or naked, and to gamble.] If a person with îmân commits a grave sin, his îmân does not go away, nor does he become a kâfir. A person who says halâl about a sin, that is, about a harâm, becomes a kâfir. He who commits a harâm becomes fâsiq (sinful). One should say, "I am certainly a Mu'min." One should say that one has îmân. One should not say inshâ-Allah (if Allah wills) while saying that one is a Believer. It may imply doubt. Yes, it may be permissible to say inshâ-Allah about one's last breath, yet it is still better not to say so.

The superiority of the four Khalîfas to one another is in accordance with the sequence of their caliphates. All the savants of the right way said: "After the Prophets 'alaihîm-us-salawâtu wa-tteslîmât' the highest of human beings is Hadrat Abû Bakr Siddîq 'radiy-Allâhu 'anh'. Next after him is Hadrat 'Umar Fârûq 'radiy-Allâhu 'anh'." To this faqîr, being higher or superior does not depend on having virtues, attributes or good habits. It depends on accepting Islam before others, giving one's property more than anybody else for one's religion, and risking one's life. That is, it depends on being a teacher to one's successors. The successors learn everything from their predecessors. All of these three conditions were found in Hadrat Siddîq. He accepted Islam before anybody else and sacrificed his property and his life for the sake of the religion. This blessing has not been the lot of anybody else besides him in this Ummat. Rasûlullah stated towards his death: **"Nobody equals Abû Bakr in sacrificing his property and life for my sake. If I were to have a friend, I would have made Abû Bakr my friend."** He stated in a hadîth: **"Allâhu ta'âlâ sent me to you as a Prophet. You did not believe me. Abû Bakr did. He helped me with his property and life. Do not hurt him; revere and respect him!"** He stated in a hadîth: **"There will not come another Prophet after me. If there were another, certainly 'Umar would be a Prophet."** Hadrat Amîr 'Alî 'radiy-Allâhu 'anh' said: "Both Abû Bakr and 'Umar are the highest of this Ummat. He who holds me superior to them is a slanderer. As slanderers are to be thrashed, I will thrash him."

We should know that the wars amongst the Ashâb-i kirâm 'alaihîm-ur-ridwân' were for good reasons. Those differences among them were not for the desires of the nafs or for the passion of obtaining a post, a chair, an office, or to become a leader, all of which are the evils of the nafs-i ammâra. In fact, their nafs had become quite pure through the company, or by the presence of the Best of Mankind (Rasûlullah). Only, in the wars that took place during the caliphate of Hadrat Amîr 'Alî, he ('Alî) was right. Those who disagreed with him were wrong. But, because it was a mistake of ijtihâd⁸, it can by no means

8 (Meaning or conclusion drawn by a mujtahid by) endeavoring to understand the hidden meaning in an âyat or a hadîth.

be criticized, let alone saying that they were fâsiq (sinful)! All of them were just. The judgments given by any of them were acceptable. With respect to correctness and dependability, there was no difference between the judgments given by those who followed the Amîr and the ones which were given by those who disagreed with him. The wars between them did not cause them to lose their being trustworthy. Then, it is necessary to love all of them; to love them is to love our Sayyid, the Prophet. He stated in a hadîth: **“He who loves them does so because he loves me.”** We should utterly avoid disliking them or, especially, feeling hostility towards one of them, since enmity towards them means enmity towards our Prophet. He said in a hadîth: **“He who is their enemy is so because he is my enemy.”** To revere, to respect those great people would be to revere and to respect the Best of Mankind. To belittle them would mean to belittle him. For respecting the company of the Best of Mankind and the words of the Best of Mankind, it is necessary to respect and esteem all the Ashâb-i kirâm. Hadrat Abû Bakr-i Shiblî ‘quddisa sirruh’, one of the greater ones of the Awliyâ, says: “A person who does not respect or esteem the Ashâb-i kirâm ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ has denied Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’.”

A’MÂL-I SHAR’IYYA: After correcting our belief, it is necessary to do the things which Islam commands. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ declared: **“The building of Islam has been constructed upon five pillars. The first of them is to say, ‘Eshhadu an lâ ilâha illallah wa eshhadu anna Muhammadan ’abduhu wa rasûluh,’ and to believe its meaning.”** The meaning of this word of Shahâdat is: “I know and believe as if I saw that there is no god, nobody besides Allâhu ta’âlâ, whose existence is necessary and who is worth being worshipped and obeyed. I know and believe as if I saw that Muhammad ‘’alaihi-salâm’ is both a born slave and the Prophet of Allâhu ta’âlâ. He having been sent, the dispensations of the Prophets preceding him have been antiquated and their validity has been abrogated. Attaining endless bliss requires following him. Each of his utterances has been imparted to him by Allâhu ta’âlâ. All of them are correct. There is no likelihood for any mistake.” [A person who wants to become a Muslim first expresses this word of Shahâdat and its meaning. Then he learns how to perform a ghusl and namâz, and then the fards and harâms, as many of them as he needs.]

The tenets to be believed have been written above.

The second pillar of Islam is to perform namâz five times daily, which is a basic pillar of the religion. Namâz is the highest of worships. The most valuable worship after îmân is namâz. Like îmân, its beauty also is of itself. But the beauty of other acts of worship are not of themselves. We should be extra careful to perform namâz correctly. First, we should perform a perfect ’abdst (ablution), and then we should begin namâz without showing any indolence. We should try to perform it in the best manner in the qirâat (standing and

reciting the **Qur'ân** when performing namâz), in rukû' (bowing by putting the hands on the knees, in sajdâs (prostrating twice), in qawma (standing upright and motionless after rukû') and in jalsa, (sitting upright and motionless for a moment between the two sajdâs) and in its other stages. We should know that tumânînat is necessary, which means to keep each of our limbs motionless during rukû', sajdâ, qawma and jalsa. We should perform namâz in its early time and avoid slackness.

The acceptable, beloved born slave is the one who does the commands of his owner only because they are his commands. It will be an act of obstinacy and impertinence to be late in doing the command. You should always keep at hand one of the Fiqh books written in Persian, such as the book **Targhîb-us salât wa taysîrulahkâm**, or any other one of the same kind. [Teachings in the book Targhîb-us salât wa taysîrul-ahkâm are a collection of information borrowed from about one hundred books. The book has three parts. The first part deals with the fact that namâz is fard, the second part is about 'abdash, and the third part deals with the things which break an 'abdash. This book can be found in the Library of Nûr-i Osmâniyye] We should learn religious matters by referring to such books. [He who learns Islam from books and magazines written for the sake of earning money by people of doubtful origin, will learn wrong things. We should find and read books written by pious Muslims for Allah's sake. The best Turkish books for learning Islam are the books **Birgivî Vasiyetnâmesi Şerhi** and **Âmentü Şerhi** by Kâdîzâde. Also helpful are the books **Mewkûfât, Dürr-i Yektâ Şerhi, Ey Oğul İlmihâli, Mevâhib-i Ledünniyye, Mecmû'a-i Zühdiyye** and **Miftâh-ül Cennet İlmihali**. The book **İslam Yolu** (The way of Islam) written by Muhammad Âtif Efendi of 'skilip, who was a dersiâm (lecturer of that time) in Fâtih medresesi and the head of a school named 'İbtidâ-i dâhil Medresesi,' is very useful. This book was printed in 1959. It has sixty-three pages. They have been printed in Arabic letters. A book may be trusted not only after seeing its title, but also after seeing the name of its author.] We should not read the book entitled **Gulistan** or other story books before learning the Ahl-i sunnat belief and knowledge of Fiqh. The book **Gulistan** or other books of its kind are unnecessary when compared with Fiqh books. [When Gulistan is unnecessary, I wonder what we should say about those who are addicted to newspapers and magazines that are Islam's enemies?] It is primarily necessary to read, learn, and teach what is indispensable in the religion. What is more than this remains as of secondary importance. [Especially those who learn other things before learning religious knowledge and those who strive so that their children acquire money, property and posts, instead of teaching them correct religious knowledge – they are so wrong! I wonder if earning one's future means to acquire these things? Or does it mean to earn Allah's grace? All parents should first think of having their children earn their real future, their endless bliss.]

We should try not to miss **Tahajjud** namâz (namâz performed after midnight) unless there is a darûrat. [The namâz which is performed after the two-thirds of the night has elapsed is called the tahajjud; it is performed before dawn. Tahajjud means to forgo one's sleep. Our Prophet 'sall-Allâhu 'alaihi wa sallam' would perform tahajjud even during war. He who has omitted prayers of namâz should perform his omitted prayers during the time of tahajjud. Thus he will both pay his debt of omitted prayers and earn the thawâb of tahajjud. How to perform the namâz called tahajjud and other nâfila (supererogatory) prayers of namâz is written in our book entitled **Ethics of Islam**. If it is difficult to wake up at midnight, order some of your servants to wake you up then. After getting up for a few nights, you will make it a habit and will begin to wake up. He who wants to wake up for tahajjud and morning prayer should go to bed immediately after performing the night prayer, instead of being late for sleep by busying oneself with useless things. At the time of tahajjud, it is necessary to make tawba, to say istighfâr, to trust oneself to Allâhu ta'âlâ, to entreat Him, to think of one's sins, to remember one's faults, defects, to fear with the thought of the torment in the next world; and to tremble in anticipation of the bitter torments of Hell. One should beg for **afw** and maghfirat (forgiveness) very much. At that time and also at any time, it is necessary to say istighfâr (**Astaghfirullahal-'azîm-allazî lâ îlâha illâ huwa-l-hayy-al-qayyûma wa atûbu ilayh**) a hundred times and to think of its meaning. ['Azîm' means one whose person and attributes are perfect. 'Kabîr' means one whose person is perfect. 'Jalîl' means one whose attributes are perfect.] One should say it a hundred times after late afternoon prayer [after saying one's tasbîhs and invoking one's blessings.] It may be said when one has an 'abdast (ablution) as well as without an 'abdast. It is stated in a hadîth: **“Good news to those on whose pages there are many istighfârs on the Day of Last Judgment!”** [Muhammad Ma'thûm-i Fârûqî, in the eightieth letter of the second volume, states: “It has become a proven fact after a number of events experienced by various people that saying istighfârs is effective in getting rid of calamities and hardships. It has been reported in a hadîth-i sherîf that saying istighfâr causes every sort of adversity to be removed and one's sustenance to increase. After each fard namâz it must be said three times, and this number, (three,) must be complemented to seventy by saying its abbreviated form, 'Astaghfirallah.' (sixty-seven times).” Please see the 'Second Volume, Eightieth Letter' in 'Part Seven' of the book entitled **Documents of the Right Word!** If a person says the 'Istighfâr' or other prayers only in the form of a lip-service instead of saying them with a pure heart and in deep concentration on the meanings that those prayers contain, he will reap no benefit from them. Saying them three times with the mouth will prime a pure heart into following the example and starting to say them as well. A heart darkened by the sins committed needs a powerful oral support so that it may start saying them, and that support is

to say them frequently with the mouth. The heart of a person who does not perform his daily prayers of namâz and who eats harâm food has become quite black. Hearts as dark as that need at least seventy verbal repetitions so that they also can start saying them, (i.e. the prayers uttered with the mouth.)] During the time of duhâ, that is, at a certain time after sunrise,⁹ it is necessary to perform at least two rak'ats of namâz. The namâz of tahajjud or **duhâ** (forenoon) is of twelve rak'ats at most. [In supererogatory prayers of namâz, you should say salâm after each two rak'ats at night and after each four rak'ats during the day.]

After performing each fard namâz, you should try to recite the **Âyat-ul-Kursî**. Our Prophet stated: **“Between Paradise and the person who recites the Âyat-ul-Kursî after fard namâz, there is no obstacle besides death.”** After each of the daily five prayers of namâz, you should silently say the word tanzîh (**Subhânallâh**) thirty-three times, the word tahmîd (**Alhamdulillâh**) thirty-three times, the word takbîr (**Allâhu akbar**) thirty-three times and a certain prayer (**Lâ ilâha illallâhu wahdahu lâ sharîka-lah, lahu-lmulku wa lahu-l-hamdu yuhyî wa yumîtu wa huwa 'alâ kullî shay'in qadîr**) once; all of them add up to a hundred.

You should say **“Subhânallâhi wa bi hamdihî”** a hundred times every day and every night. There are many blessings in it. Also, it is necessary to say once every morning and once every evening the prayer, (**Allâhumma mâ asbaha bî min ni'matin aw bi-ahadin min khalqika, fa minka wahdaka, lâ sharîka laka, fa laka-l-hamdu wa laka-sh-shukr**) by substituting (**mâ amsâ**) for (**mâ asbaha**) in the evenings, which the Prophet has prescribed. Our Prophet stated: **“He, who says this prayer during the day, will have offered the gratitude for that day. When he says it at night, he will have offered the gratitude for that night.”** It is not necessary to have an ablution for saying it. You should say it every day and every night.

The third essential of Islam is to pay the zakât of one's property. It is certainly necessary to pay zakât. You should pay zakât willingly to people whom Islam commands you to pay it to.¹⁰

Allâhu ta'âlâ, Who is the real Owner of all blessings and possessions, commands the rich to pay Muslims one-fortieth of their blessings He has given them and promises that as a recompense for this He will give them many blessings and many more rewards. [He declares: “Certainly I will increase the property for which zakât has been paid, and I will bless you with using it at useful occasions. As for the property for which zakât has not been paid, I will make you spend it unwillingly through disasters and catastrophés; I will take it away from you and give it to your enemies, and you, seeing this case, will

9 Please see the tenth chapter of the fourth fascicle of **Endless Bliss** for 'duhâ'.

10 The first chapter of the fifth fascicle of **Endless Bliss** provides lengthy and detailed information about 'zakât'.

be burned and scorched about it.”] It will be such a great absurdity, obstinacy not to pay such an insignificant amount [to any one of your Muslim brothers whom you choose.]

Not to do the commandments of Allâhu ta’âlâ is caused by a sickness in the heart. A sickness in the heart means that it does not believe in Islam thoroughly. To be a Believer, it is not enough only to express the word Shahâdat (Esh hadu an lâ...). Munâfiqs (those who pretend to be Muslims though they are disbelievers) also express it. The sign of the existence of îmân in the heart is to do the commands of Islam willingly. To give one gold coin to a poor Muslim with the intention of zakât is more blessed than giving a hundred thousand gold coins as alms because to pay zakât is to obey Islam’s command. But those that are given without the intention of zakât are supererogatory worships. Supererogatory worships are of no value when compared with fard worships. They are not even like a drop of water compared with an ocean. The devil, by deceiving Muslims, prevent them from performing their omitted salâts. Performing the supererogatory salâts, [supererogatory pilgrimage, and ‘umra] are made to appear more beautiful. Also, by misrepresenting supererogatory deeds and actions as beautiful, he prevents them from paying zakât. [The promised great rewards for the sunnats and for the supererogatory are for those who do not owe fard deeds and who have paid their omitted fard worships. But those who still have omitted fard worships will not be given any rewards for any worships besides the fard ones.]

The fourth principle of Islam is to fast every day in the holy month of Ramadân. We should be sure to fast every day in the blessed month of Ramadân. We should not miss this important fard for any reason. Our Prophet stated: **“Fasting is a shield that protects the Believer against Hell.”** If one cannot fast for some inevitable reasons, such as sickness, one should eat secretly and, immediately after the excuse is over, one should perform it. We are all His born slaves. We are not independent or without an owner. We should live within the commandments and the restrictions of our Owner so that we may be saved from Hell. Those who disobey Islam are obstinate born slaves and perverse, disobedient agents; they must be punished.¹¹

The fifth essential of Islam is the hajj [once in a life, to go to the city of Mecca and perform the duty of hajj]. The duty of hajj has certain requirements. All of them are written in Fiqh books. It is stated in a hadîth-i-sherîf: **“An accepted hajj wipes off one’s past sins.”**¹²

He who wants to escape Hell should learn very well what is halâl and what is harâm and should earn from the halâl and avoid the harâms. He should avoid the things which the conveyor of Islam (Rasûlullah) has prohibited. He should

11 Detailed information about fasting is available from the second chapter of the fifth fascicle of **Endless Bliss**.

12 Please see the seventh chapter of the same fascicle for ‘hajj’.

not go beyond the limits of Islam. How long will this sleep of unawareness last? When will we become attentive? When the hour of one's death comes, one will be awakened, and one's eyes and ears will be opened. But repentance will be no good then. Nothing will be obtained, except being disgraced. Death is gradually approaching us all. The various torments in the next world are awaiting people. When man dies, the end of his world takes place. Let us wake up before death wakes us up and before it is too late! After learning the commandments and prohibitions of Islam, let us live these few days of life of ours compatibly with them. Let us save ourselves from the various torments in the next world! The meaning of the sixth âyat of Sûra Tahrîm, is: **“O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.”**

After correcting our belief and doing the worships compatible with Islam, we should enrich our time with dhikr-i ilâhî; we should not live one moment without remembering Allâhu ta'âlâ. While the body, the hands and feet are busy with worldly occupations, the heart should always be with Him, getting flavour from remembering Him. This great fortune falls to anybody's lot in a short time who follows the way shown by our superiors. Alhamdulillah, you know that this is so. Perhaps, some of it has occurred to you, little as it may be. You should not let go of what you have obtained; you should thank Allah very much and strive so that it may increase. Things which everybody may attain only in the end are attained at the beginning of this way. Then, the little that has been obtained by the wayfarers of this way has been great and much. For, what is to be known in the end they know in the beginning. Nevertheless, you should not be contented with what you have obtained no matter how much it is. You should not, however, discontinue thanking Allâhu ta'âlâ. You should both thank and wish that it will increase. The purpose of the heart's making dhikr of Him is to dispel the love of anybody else besides Him from the heart. The illness of the heart is that it has various attachments. Unless such attachments are eradicated, real îmân will not fall to one's lot. It will not be easy to perform the commandments of Islam and to avoid its prohibitions.

A couplet:

***Make dhikr, dhikr as long as you are alive
Your heart gets purified, into dhikr as you dive.***

[Dhikr means to remember Allâhu ta'âlâ. And this may well be done through the heart. When a person makes dhikr, his heart becomes purified. That is, love of the world leaves his heart and love of Allah takes its place. It is not dhikr for several people to assemble together and to shout “Hiy” or “Huy!” or to dance and whirl. Many things have been made up under the name of Tarîqat for a hundred years. The way of the great men of religion, of the murshids of Tasawwuf, of the Ashâb-i kirâm has been forgotten. Inorant and

sinful people have become shaikhs and have committed sins under the name of dhikr and worship. Especially recently, there has not been a dervish convent left in which harâms and Shi'ism have not asserted themselves. Today, there are almost no real savants of Tasawwuf in Istanbul, in Anatolia, in Egypt, in Iraq, in Iran, in Syria, in Hidjaz, or in Pakistan; there is no Islamic country worllover where you can find them. Numerous, however, are those false and counterfeit murshids and members of Tarîqat whose Sufism has been based on an exploitation of Muslims. We should read the old, real books of great men of religion and correct our acts of worship, dhikr and thoughts in accordance with them. We should not believe the thieves of property and religion, who work behind the curtain of valuable names, such as, men of Tarîqat, shaikhs, murîds; but we should avoid them.]

We should eat food not for pleasure or flavour, but for getting strong enough to do Allah's commands. If in the beginning you cannot intend so, force yourself to intend so at each meal. Entreat Allâhu ta'âlâ so that you can develop a true intention! We should wear new and clean clothes, and, when dressing, we should intend to adorn ourselves for worship, for namâz. Allâhu ta'âlâ declares in the Qur'ân: **"When performing each namâz, wear your adorned, clean, and favorite clothes!"** We should not wear our clothes for ostentation in the presence of others; this is a sin. [Ibni 'Âbidîn, while explaining the makrûhs in fasting, says that it is mubâh to dress smartly.] All actions, manners, words, reading and listening, [sending one's son to school] should always be for Allah's sake. We should try so that these will be compatible with His religion. Then each of our limbs and our hearts will turn towards Allâhu ta'âlâ. Our hearts will mention Him, [that is, they will remember Him.] For example, sleep, which is altogether a state of unawareness, will thoroughly be an act of worship when done with the intention of performing our acts of worship with strength and soundness. For, we have slept with the intention of worshipping. Our Prophet stated: **"A savant's sleep is worship."** Yes, I know, it will be difficult for you to do these today. For, you are surrounded by various obstacles. You have been seized by customs and by fashions. You have been struck with such misgivings as to feel shame if your self-respect should be injured. All these prevent you from carrying out Islam's commands. As a matter of fact, Allâhu ta'âlâ sent Islam in order to exterminate corrupt customs, loathsome fashions, and to tranquilize the madnesses of the nafs-iammâra, such as egoism and self-respect. Yet, if it falls to your lot to remember Allâhu ta'âlâ's name continuously in your heart, if you perform namâz five times daily without being slack in observing its conditions, and if you are careful about halâls and harâms as much as you can be, it may be hoped that you will get rid of these obstacles and will be allured towards doing everything for Allah's sake. The second reason why I have written this advice is that it will help you to realize your own defects and faults, even if you do not fulfill them,

and that is a great blessing, too. We trust ourselves to Allâhu ta'âlâ against the complacency of missing a blessing and yet being unaware of what we have missed, against not knowing of our fault, and against not being ashamed of not having done our duty. Such people are stubborn and ignorant people who do not know of Islam and who do not do their duties as worshippers.

[In the one hundred and fortieth letter of the second volume, Muhammad Ma'thûm Serhendî 'rahmatullâhi 'alaih' says: "In a hadîth-i qudsî it was stated: **'He who feels hostility toward a Walî slave of Mine will (on account of that hostility) have made a war against Me. Among the things [deeds] which bring my born slave closer to Me, I like the fards best. I like very much my born slave who comes closer to Me by making nâfila 'ibâdat. I will be the ears which hear, the eyes which see, the hands which hold things, and the feet which walk, of my born slave whom I like very much. I will certainly give him whatever he wants. I will certainly protect him when he trusts himself to Me.'**" This hadîth-i qudsî has been explained in the third page of the seventeenth chapter of the second part and in the one hundred and eighty-second page of the book **Hadîqa**, in the one hundred and sixty-fifth page of the Turkish book **Kıyâmet ve Âhiret**,¹³ and also in the sixty-second page of the book **The Sunni Path**. The qurb, (i.e. closeness to Allâhu ta'âlâ,) which is attained by performing the fards, is more than the qurb which is obtained by performing the nâfilas. However, it is the fards performed with ikhlâs that produce qurb. Ikhlâs means to do the worships because Allâhu ta'âlâ commands them. Every Sunnî Muslim has an amount of ikhlâs. Depending on his taqwâ and worshipping, pieces of information pertaining to heart and called fayz (fayd) will come to his heart. If he receives these fayds, which emanate from a Walî's heart, his ikhlâs will grow stronger in a short time. Taqwâ is to hate the harâms and not to ever think about committing a harâm. It means a case of spiritual closeness to Allâhu ta'âlâ, and to attain His grace, and to be loved by Him. [See the last paragraphs of the section **Final Word of Se'âdet-i Ebediyye** in the current fascicle.] The nûrs and fayds, which Allâhu ta'âlâ sends to Believers' hearts, will come more profusely to those who have stronger taqwâ and who worship more. In other words, there will be an increase in such people's aptitude and tendency to receive fayd. Fayds emanate from Rasûlullah's blessed heart. Receiving the fayds coming requires loving Rasûlullah. And loving him, in its turn, requires learning his knowledge, beautiful moral properties, miracles and perfections. If Rasûlullah, too, sees a person, his receiving fayds will become augmented. It is for this reason that those who attended his sohbat and saw his beautiful face and heard his sweet words received more fayz. And it is for this reason that the Ashâbi-kirâm received more fayz, their hearts were purified from worldly affections and they had ikhlâs. The nûrs and fayds they attained travelled through the hearts

13 Please see our booklet entitled **the Rising and the Hereafter**, which is its English version.

of the Awliyâ and reached our time. If a person knows a Walî living in his time, loves him, attends his sohbat and ingratiates himself with him, the nûrs which emanated from Rasûlullah's blessed heart and arrived into the Walî's heart will flow into his heart, too, and thus his heart will become purified. If he cannot attain his sohbat, he might as well do Râbita, that is, imagine the Walî's countenance, face, in which case he will be blessed as if he attained the Walî's sohbat. Mazhar-i-Jâni-Jânân, who was in Delhi, made tawajjuh towards Shâh Behîk, who was in Kâbil (Kabul), and made him attain high grades despite the enormous distance. Hadrat Mazhar-i Jân-i Jânân said: "I have attained all my blessings and fayds because of my love for my masters. Can our defective 'ibâdât be a means for our getting closer to Allâhu ta'âlâ?" In order to become closer to Allâhu ta'âlâ humans must perform 'ibâdât with ikhlâs. Ikhlâs is possible only by receiving fayd from the 'Ârifis. A hadîth-i sherîf written in **Qunûz ad-deqâiq** reads: **'Everything has a source. The source of ikhlâs and taqwâ is the hearts of 'Ârifis.'** In order to be a Walî, that is, to obtain spiritual closeness to Allâhu ta'âlâ, that is, to attain love for Allâhu ta'âlâ, the things that are fard must be performed. The first of the fard things is to have a belief as taught by Ahl-i sunna scholars. The second step is to avoid the things that are harâm, to perform the acts of worship that are fard.]

EPISTLE - 22

This letter, written to Molla Maqsûd Alî Tabrîzî, says that the uncleanliness of the disbelievers refers to the unclean moral state of their souls, of their creed. Their bodies, their limbs may not be unclean.

Every kind of thanks belongs to Allahu ta'âlâ by right. I send my salâms to the pure people whom He has chosen. My merciful Sir! We can not understand why you sent us **Tafsîr-i Husainî**. This interpretation, in explaining the twenty-ninth âyat of Sûrat-ut-Tawba, says, **"Since disbelievers' souls and beliefs are filthy, they are certainly filthy."** Also, savants of the Hanafî Madhhab explained it in this manner. That is, they said that the reason why Allahu ta'âlâ declared **"Disbelievers are filthy"** is because their hearts, their creeds are filthy. It is written in **Tafsîr-i Husainî** that some savants said, "Since disbelievers do not perform a ghusl (ritual washing) or abstain from najâsat^[52], they are foul." Yet it is not suitable to interpret it in this manner, for the majority of the Muslims in India today do not avoid najâsat. Some ignorant Muslims, too, like disbelievers, slight cleanliness. If not avoiding najâsat caused one to be foul, the life would become very difficult for Muslims. But, it was declared: "There is no hardship in Islâm." Though it is written in **Tafsîr-i Husainî** "Abdullah Ibnî Abbâs 'radiy-Allâhu anhumâ' said that disbelievers' bodies are foul like dogs" great men of religion have received much information such as this which does not conform with what the majority of the other savants think, and which is not like what everybody understands. Such expressions should be somehow

adapted to what is generally accepted. How can the skin and the bodies of disbelievers be foul in light of the fact that our Prophet ate a meal in a Jew's home? He cleaned himself with a disbeliever's water container. Also, Hadrat 'Umar (Radiyallahu anh) cleaned himself with a Christian woman's container. If one claims that these might have been done before the âyat was revealed, one will have based this statement on sheer supposition; it should be proven that the âyat came afterwards. If it can be proven, it still does not prove that they are foul, dirty or that the things which they touch will be foul and harâm. At most, it shows that their creed is foul. A prophet never does something that was harâm or that would be harâm in his own Shari'at or in other Shari'ats. That is, he does not use something that will be harâm later though it is currently halâl (permitted). For example, formerly it had been halâl to drink wine. Later it became harâm. No Prophet drank wine at any time. If it were to be declared afterwards that disbelievers' bodies were foul like dogs, Hadrat Muhammad, who is the darling of Allahu ta'âlâ, would have never touched their containers. Then in this case, would it ever be possible for him to drink their water or eat their food? Moreover, when something is foul, it is always foul. It cannot be thought of as foul one time and clean at some other time. If disbelievers' bodies were foul, they would always be foul, and Hadrat Muhammad would have never touched them. Nonetheless for drinking their water and eating their food. Moreover, when something itself is foul, it will always be foul. It will never be permissible, neither beforehand, nor afterwards. If disbelievers themselves were foul, they would have been so formerly, too, and Rasûlullah 'sall-Allâhu alaihi wa sallam' would have acted upon this principle. Since this major premise does not exist, how can the minor premise exist? Furthermore, it imposes great difficulty on Muslims to think of their bodies as foul. May Allahu ta'âlâ give infinite goodness to the savants of Hanafi madhhab because they made the life of a Muslim easier. They rescued them from committing the harâm. How could it ever be a righteous act to speak ill of these great savants and to censure the accurate interpretations they wrote, instead of thanking them? Can anything be said against the mujtahids? They will also be given rewards for their wrong deductions. Muslims who act according to the wrong findings [of a mujtahid] will be rescued from torment. If disbelievers are foul, the things which they touch and do will be foul and harâm. Those who describe disbelievers as foul will have said harâm about the meals and sherbets which they make. In such a case, people cannot protect themselves against this harâm. It is next to impossible, especially for Muslims in India, to protect themselves. Because Muslims are in contact with disbelievers everywhere, it is better to give the fatwâ^[53] which is the easiest. Even if it is not compatible with one's own madhhab, the easy fatwâ in another madhhab should be given to him. The hundred and eighty-sixth âyat of Sûrat-ul-Baqara declares: "**Allahu ta'âlâ wants to have you do the things that are easy. He does not want what is difficult.**" It is declared in the twenty-eighth âyat of

Sûrat-un-Nisâ: “**Allahu ta’âlâ wants your worships to be light, easy. Man was created weak, frail.**” It is harâm to oppress or hurt Muslims, and it is something which Allahu ta’âlâ dislikes. Shâfi’î savants submitted a fatwâ that gave permission for the things that were difficult in their madhhab to be done according to Hanafî madhhab. Thus, they facilitated the life of a Muslim. For example, according to Shâfi’î Madhhab, zakât^[54] should be given to each of the eight classes of people declared in the sixtieth âyat of Sûrat-ut-tawba. Out of these eight classes, the classes of disbelievers whom one must please [and the class of officials who collect the zakât and the class of debtors that must be rescued from slavery] do not exist today. Since it has become impossible to find them, Shafi’î savants (rahmatullahi ta’âlâ ’alaihima ajma’în) issued a fatwâ sanctioning giving zakât according to Hanafî madhhab; in Hanafî madhhab it is permissible to give to any one of these classes.

[Likewise, in performing a ghusl (ritual bathing), it is fard in the Hanafî madhhab to rinse the mouth, to wash between the teeth and the tooth sockets. Since water cannot penetrate into crownings and fillings, the ghusl of those who have them is not accepted, and they remain in a state of impurity. But in the Shâfi’î madhhab it is not fard to rinse the mouth. If a person in the Hanafî madhhab has his teeth crowned or filled for some necessity, he says through his heart when performing a ghusl, “O my Allah! I am performing a ghusl ablution according to the Shâfi’î madhhab,” then his ghusl ablution will be accepted, and he can perform namâz in a clean state. It is written on the seven hundred and ninth page of the book **Hadîqa**, “It is permissible to imitate another madhhab in abdash (ritual ablution) or in ghusl. For doing this, the principles of the madhhab imitated must be observed. If all its principles are not observed, it will not be permissible to imitate it. It is permissible to imitate another madhhab even after having done the action that does not conform with one’s own madhhab. For instance, Hadrat Abû Yûsuf, after having performed a Friday prayer, was told that a dead mouse was seen in the well where he had performed his ablution. He said, ‘Our ghusl is acceptable according to the Shâfi’î madhhab. It was declared in a hadîth that when something foul gets mixed with water that amounts to a qullatayn, it is not foul unless one of its three peculiarities is changed.’ A qullatayn is two hundred and twenty kilograms of water. The book **al-Barîqa**, explaining this point, says that it is permissible to imitate another madhhab when necessity for it arises. The book **Durr-ul Mukhtâr** says at the end of its chapter on ‘Prayer Times,’ “When there is darûrat (compulsion, strict necessity), another madhhab is imitated.” While explaining this, the book Ibnî Âbidîn says, “One of the two inferences (qaul) is written here. According to the second inference (qaul), when there is harâj, hardship, one of the other three madhhabs is imitated, no matter whether there is darûrat or not. This is the preferable inference. When there is difficulty in doing something, if your own madhhab shows a way of making it easy, or if it is excused, there will be no need to imitate any other madhhab.

Quoting from the book **Husn-ut-tanabbuh Fit-tashabbuh**, it is written in the two hundred and eleventh page of the book **Hadîqa**: “When someone’s nafs does not want to do what is easy, then it is useful for him to act according to a rukhsat by leaving the azîmats (difficulties). But this should not lead one to search for rukhsats because collecting the easier parts of madhhab, which is called **Talfiq**, is harâm and an act of obeying the nafs and shaytân (satan).”]

If disbelievers themselves were foul, necessarily they wouldn’t be clean after accepting îmân. Then, calling them foul is intended to declare that their hearts are foul. When they accept îmân, this foulness disappears and they become clean. That their beliefs and their hearts are foul does not mean that their bodies are foul. These âyats declare that disbelievers are foul. These facts do not change. Changes can be made in commands and prohibitions. Changes cannot be made in the fact of how something is. [The book **Hadîqa**, in explaining the disasters incurred by the tongues says, “Allahu ta’âlâ has made alternations, changes in twenty âyats that communicate His commandments and prohibitions.” He has not made any alterations in qisas (facts about ancient people) and facts.] Since facts do not change, disbelievers must be always foul. This is the foulness of disbelief and of creed. Thus, the interpretation made will be compatible with the original information. Thus teachings will not contradict each other. It will not be harâm to touch disbelievers and their possessions. One day, while explaining this, I recited part of the fifth âyat of Sûrat-ul-Mâida: “**It is halâl [permitted] for you to eat what the men with holy books, that is, Jews and Christians, cook and slaughter**”; and you said that it was wheat, chick-pea and lentil which was permitted. Today, if one of the Muslims under these conditions likes this word of yours, I cannot say anything against it. But, to be reasonable, the right word is obvious. Then, pitying Muslims, we should not look upon disbelievers as foul, nor should we deem dirty the Muslims who have relations and trade with disbelievers. We should not abstain from the food and drinks of such Muslims by assuming that they have become dirty; we should not deviate into the way of abstaining or parting from Muslims. This state is not a precaution. It is a precaution to get rid of this state. Let me not cause your head to ache any longer. My salâms be upon you.

A couplet:

*Saying little, I paid attention not to break your heart
A lot to tell you but I feared breaking the heart.*

EPISTLE - 27

This letter was written to Mulla Alî Kashmî. It says that a slave should give up his own wishes and adapt himself to his Owner’s wishes. Also, it informs with diseases that are inherent in man and those which come from outside:

What a slave wishes should only be his Owner and his Owner’s wish. He should have no wishes besides his Owner’s wishes. If not so, he has cast off the shackles of slavery and escaped from being a slave. A slave who always

pursues his own wishes is a slave of his own wishes. He is a slave of his nafs. He always does the commands of the accursed Devil. The blessing of being a slave to Allâhu ta'âlâ is attained only after reaching the grade of Wilâyat-i khâssa. Becoming such a Walî falls to one's lot only after a complete **fanâ** and a perfect **baqâ**.

Question: The Walîs who are so have wishes, desires, too. For, they want various things. Also, the leader of Prophets, the Sultan of Walîs, Hadrat Muhammad, liked cool, sweet sherbets. The Qur'ân informs of the fact that he used to toil for the good of his Ummat. What is the reason for the existence of such wishes in the great?

Answer: Many wishes are the requirements of natural laws. So long as man is alive he cannot get rid of these wishes. When it is hot the body wants to get cool. And in cold weather appears the desire to get warm. The body's desire for the things indispensable to live is not contrary to being a slave. Such desires are not the desires of the nafs. They have nothing to do with the nafs. The Shari'at has not prohibited these desires which are the outcomes of natural laws. Having these desires does not mean following the nafs. It is mubâh to satisfy such desires. The nafs wants the mubâhs more than needed. The mubâhs more than indispensably needed are called **fudûl**. Or, the nafs wants dubious things and things that are harâm. Those things that are indispensably necessary for living do not have anything to do with the nafs. As it is seen, to follow the nafs, to do evil things, means to desire and do those things that are fudûl. For, the mubâhs more than necessary are close to the harâms. If one, deceived by the Devil, goes a little further, one will fall down into the harâms. For this reason, mubâhs should be done as much as necessary. A little over-indulgence in doing so will cause you to slip and fall down into the fudûls. And if you slip as you enjoy the fudûls, you will end up in the harâms.

Many inclinations do not exist in man. They come to man from without. Allâhu ta'âlâ, who is very compassionate, sends man the useful ones of them. It is declared (in a long hadîth): "**Allâhu ta'âlâ keeps a preacher in every man's heart.**" The harmful ones are sent by the Devil. The Devil always incites men to do evil and enmity. The hundred and twentieth âyat of **Nisâ Sûra** purports, "**The Devil promises man many things and reminds him of many things. All the things which the Devil promises are lies.**" One day during my imprisonment in the fortress of Ghuwalyar, this faqîr (Hadrat Imâm-i Rabbânî means himself) sat down silently after the morning prayer as it was customary on this path. Useless thoughts suffused me, so much so that I felt very uneasy. I could not collect my heart in any way. After some time, I managed to control myself with the help of Allâhu ta'âlâ. I saw that the thoughts were gone like the dispersing of clouds. What had brought them to my heart went away together with them, leaving my heart free and pure. It was realized that those thoughts and wishes had come from the outside, that they had not originated from the inside. If they had originated

from the inside, the case would have been incompatible with being a slave. In brief, the evil issuing from the nafs-i ammâra are man's own diseases. They are fatal poisons and are incompatible with being a slave. Those diseases coming from the outside are among the transient diseases, though they are caused by the Devil. They can be cured with a little medicine. The seventy-sixth âyat of **Nisâ Sûra** declares: **"The Devil's deceit is certainly weak."** Our greatest enemy is our own nafs. Our mortal enemy is this ferocious friend of ours, who is always with us. Our enemy outside attacks us with the help of this enemy within us. He wounds us with his help. Of all beings, man's nafs is the most ignorant. For the nafs-i ammâra feels hostility against itself. It always desires things which will annihilate itself. Its every wish is something which Allâhu ta'âlâ has prohibited. Its every deed is somehow a revolt against Allâhu ta'âlâ, its owner and the owner of everything. It always follows the Devil, its own mortal enemy.

It is very difficult for man to distinguish his own disease from the transient disease coming from the outside. It is very difficult to distinguish the evil inside from the evil coming from the outside. An ignoramus thinks of his own disease as the transient disease coming from the outside, thus becoming self-respecting and thinking of himself as perfect. And thus he may roll down into perdition. Frightened by this thought, I could not write about this subtle piece of information. I found it not right to explain it. I did not write about it for seventeen years. For, I had been confusing the evil inside and the evil coming from the outside with each other. Yet now Allâhu ta'âlâ has separated the right from the wrong. For this and for many such blessings of His may hamd and thanks be to Allâhu ta'âlâ! Another reason for explaining this secret piece of information is that it is intended to prevent short-sighted people, who see that desires coming from the outside exist in perfect people, from thinking that those great people are low. Those who think so cannot benefit from the barakats of those great people. Disbelievers' being deprived of the honour of following prophets were because of the existence of such attributes in these great people. An âyat in the sûra of Taghâbun purports, **"They said, 'Are other men supposed to guide us?' Thus they became disbelievers."** Our superiors said, "When an ârif's own wishes are annihilated, Allâhu ta'âlâ bestows on him a will and option from Himself." I will, inshâallah, explain these words of mine at some other place. May Allâhu ta'âlâ bless the travellers of the right way with salvation! Âmîn.

EPISTLE - 31

This letter, written to Mulla Badraddîn, gives information on âlam-i arwâh, âlam-i mithâl and âlam-i ajsâd, and explains the torment in the grave:

Thanks be to Allâhu ta'âlâ. Salâm to those people distinguished, loved by Him! You say that the soul was in the âlam-i mithâl before it was united with the body. "After leaving the body it will go back to the âlam-i mithâl. Torment in the grave, therefore, will take place in the âlam-i mithâl. The sorrows, pains

in the âlam-i mithâl will be felt like feeling them in dreams. Furthermore, this information has various branches. I will write you much about this subject if you allow me to,” you say.

Answer: Know that such illusions, rootless words are so far from being correct. I am afraid that such thoughts may lead you out of the right way. Though I hardly have time, I will force myself to write a few words on this subject. Allâhu ta’âlâ, alone, makes men attain to the right way.

My dear brother! The world of mumkînât, that is, creatures, have been classified in three groups: **âlam-i arwâh**, **âlam-i mithâl** and **âlam-i ajsâd**. The âlam-i mithâl has also been called **âlam-i barzah**. For, this âlam is between the **âlam-i arwâh** and the **âlam-i ajsâd**. This âlam is like a mirror. The real beings and meanings in the other two âlams are seen in fine figures in this âlam. For, a figure, a shape which is suitable with each real thing, each meaning in the two âlams exists in this âlam. This âlam does not contain any real thing, any substance, any meaning that exists in itself. The figures, the shapes being here are all appearances which are reflected from the other âlams. There is not a figure or a shape in a mirror. When a figure appears in a mirror, this appearance comes from some other place. So is the case with the âlam-i-mithâl. When this is realized well, we say that the soul also was in its own âlam before getting attached to the body. The âlam-i arwâh is higher than the âlam-i mithâl. When the soul is united with the body it falls in love with the body and descends into this âlam. It is not related with the âlam-i mithâl. As the soul has no relation with the âlam-i mithâl before it gets attached to the body, so it has no relation with the âlam after the cessation of its connection with the body. Only, at times when Allâhu ta’âlâ wishes, some states of the soul are seen in the mirror of this âlam. This helps understand if the states of the soul are good or bad. Kashfs and dreams happen in this manner. Another event which has happened many times is that man has seen the figures in the âlam-i mithâl without losing his senses. When the soul parts from the body it goes up if it is high. If it is low it gets down. There is no connection between it and the âlam-i mithâl. The âlam-i mithâl is an âlam in sight. It is not an âlam of beings. There are two âlams of beings. The âlam-i arwâh and the âlam-i ajsâd. In other words, the world of substances are the âlams of beings. Things being in these are not only appearances. They themselves exist, too. But there is no being in the âlam-i mithâl. Only, it is like a mirror for the beings in the âlam-i arwâh and the âlam-i ajsâd. When dreaming, the sorrows, the pains, the troubles in the âlam-i mithâl are seen. This is seeing the appearance, in the âlam-i mithâl, the torment deserved by the one who sees it. It is shown to him in order to wake him up from unawareness so that he will pull himself together.

Torment in the grave is not seeing the visions in the âlam-i mithâl when dreaming. Torment in the grave is unlike dreams. Torment in the grave is not the appearing of torment. It is the torment itself. Moreover, even if it should be said that the pain, the torment which is seen when dreaming is the torment

itself, it is still like worldly torment. But the torment in the grave is one of the torments of the next world. These are unlike each other. For, worldly torments are nothing when compared to torments in the next world. May Allâhu ta'âlâ protect us against those torments! If a spark of the torments in the next world came to the world, it would burn, annihilate everything. To think that torment in the grave is like the torment seen in dreams results from not knowing, not understanding the torment in the grave. It originates from mistaking the torment itself and its vision from each other. This wrong thought may also be because of thinking that torment in the next world and worldly torment are the same. It is quite wrong to think so. It is obvious that it is wrong, corrupt.

Question: The forty-second âyat of **Zumar Sûra** declares: **“As man dies, Allâhu ta'âlâ parts his soul from his body. Before he dies, He parts his soul as he sleeps, too.”** As it is understood from this âyat, as man's soul parts from him as he dies, so his soul parts from him when he goes to sleep. Accordingly, how could it ever be correct to deem the torment in dreams as one of the worldly torments while deeming the torment in the grave as one of the torments in the next world?

Answer: The soul's parting from the body when asleep is like a person's leaving his own country smilingly, with pleasure, in order to go on a journey or on a picnic; he will return to his home happily. The place where the soul will travel is the âlam-i mithâl. There are interesting, sweet things to be seen in this âlam. Not so is the case with the soul's leaving the body when dying. This leaving is like that of a person who leaves his country because his country has been demolished, his houses, apartment houses have been destroyed. It is for this reason that there is no trouble or pain in its leaving the body when asleep. On the contrary, there is happiness and comfort. But there are many pains, hardships in its leaving the body when dying. The sleeping person's country is the world. They practise on him the same exercises as those in the world. But the dead person's world has been demolished. He has migrated to the next world. They practise on him exercises pertaining to the next world. Therefore, a hadîth [reported by Daylamî] declares: **“When a man dies his Doomsday has come.”**

Mind you, do not dissent from the belief taught by the savants of **Ahl as-sunnat wa 'l-jamâ'at** by being deceived by the kashfs happening in the imagination and the things seen in the âlam-i mithâl! May Allâhu ta'âlâ plentifully reward those great savants for their work! Do not believe in dreams, illusions! For, unless this Madhhab of salvation is followed escaping torment in the next world cannot be thought of. Those who want to be saved in the next world should give up their own opinions and do their utmost to follow those great people. A messenger's duty is to say what he knows. Seeing the slackness in your writing, I feared much that you might fall for your illusions and fall into the calamity of abandoning the good luck of following the great, that you might be seized by the current of your own kashfs. We trust ourselves to Allâhu ta'âlâ against the evils of our nafs

and the corruptness of our deeds. The Devil is our arch enemy. You should be on the alert so that it will not make you deviate from the right way! It is not even a year that we have not seen each other, and yet what happened to your strictness in following Rasûlullah's Sunnat, [that is, the way shown by the savants of the Ahl as-sunnat] and to your works showing that the only way to salvation is to cling to the way of those great people? How soon they were forgotten! You have been rolling behind your illusions. I understand that we will probably meet at a rather late date. You should regulate your daily life in such a way that the hope of saving yourself will not perish! O our Allah! Pity us! Bless us with good deeds! We send our salâm to those who are on the right way.

EPISTLE - 34

This letter, written to the mother of Mîr Muhammad Nu'mân, gives some advice:

The first piece of advice is to correct the belief in accordance with the tenets which the Ahl-i sunnat savants teach in their books. For, it is this group only that will be saved from Hell. May Allâhu ta'âlâ give those great people plenty of rewards for their work! [Scholars of the four Madhhabs who have attained the grade of ijtihâd and the great scholars educated by them are called scholars of **Ahl as-sunnat.**] After correcting the belief (îmân), it is necessary to perform the acts of worship taught in the science of **Fiqh**, i.e. to do the commandments of Islam and to avoid what it prohibits. One should perform namâz five times daily without reluctance or slackness, observing its conditions and the ta'dîl-i arkân.

He who has as much money as nisâb should pay zakât.

Îmâm-i a'zâm Abû Hanîfa says: "Also, it is necessary to pay the zakât of gold and silver which women use as ornaments."

A person with îmân should not waste his time [playing musical instruments]. He should not waste his valuable life even on unnecessary mubâhs. It is more conclusively necessary not to waste it on the harâms. We should not busy ourselves with taghannî, singing, or songs. We should not be deceived by the pleasure they give our nafses. They are poisons mixed with honey and covered with sugar.

One should not commit **giybat**. Giybat is harâm. [Giybat means to talk about a Muslim's or a dhimmî's¹⁴ secret faults behind his back. It is necessary

14 The Islamic religion recognizes two kinds of countries in the world: 1) The Muslim country called "Dâr-ul-Islâm"; 2) The country of disbelievers called "Dâr-ul-harb," Those disbelievers who live in "Dâr-ul-Islam" and who have submitted to pay the jizya (tax imposed on non-Muslims living in an Islamic country), are called "ahl-idhimmet" or 'dhimmî.' They live comfortably and peacefully enjoying Muslims' rights and freedom fully. They perform their worships freely. See our book entitled **Islam's Reformers**, chapter No. 49

to tell Muslims about the faults of harbîs¹⁵ and bid'at holders, about the sins of those who commit these crimes in public, about the evil deeds of those who abuse Muslims. Such efforts help Muslims to be aware of their harm. Also to reveal those who slander and intentionally misrepresent Islam in their writings is not a sin; this is not giybat (backbiting). **Radd-ul Muhtâr: 5-263.**]

Namîma, that is, gossip, carrying words among Muslims, should not be done. It has been declared that various kinds of torments will be inflicted on those who commit these two kinds of sins. Also, it is harâm to lie and to slander; it must be avoided. These two evils were harâm in every religion. Their punishments are very heavy. It is very thawâb¹⁶ to conceal Muslims' defects, not to spread their secret sins, and to forgive them. One should pity one's inferiors, those under one's command, [such as, wives, children, students, soldiers] and the poor. One should not reproach them for their faults. One should not hurt or beat or swear at those unfortunate people for trivial reasons. [One should not violate anybody's religion, property, life, honour or chastity, and should pay one's debts to individuals and to the State. It is harâm to take or give a bribe. Only, it would not be bribery to give money unwillingly in order to shun being persecuted by a cruel ruler or under duress. However, it is harâm to accept something offered as such. Everybody should see his own defects, and should every hour think of the faults which he has committed against Allâhu ta'âlâ. He should always bear in mind that Allâhu ta'âlâ does not hurry in punishing him, nor does He cut off his sustenance. Parent's and the State's orders compatible with Islam must be obeyed, but the ones incompatible with Islam must not be rejected or refused outright. We should not cause fitna (discord and trouble). See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya.**] After correcting the belief and doing the commands of Fiqh, one should spend all one's time dhikring Allâhu ta'âlâ. One should continue remembering and mentioning Allâhu ta'âlâ in a manner taught by great religious guides. By feeling hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ, i.e., from dhikr, one should avoid them. The more you adhere to Islam, the more delicious will it taste to make dhikr of Him. When indolence and laziness increase in obeying Islam, that flavour will gradually decrease, eventually vanishing altogether. There are kinds of dhikr. One of them is to say, "Allâhu akbar. Allâhu akbar. Lâ ilâha il-l-Allâhu wallâhu akbar, Allâhu akbar wa lillâhulhamd." It is also called **Takbîr-i-teshrîk**. It must be said daily.

15 Those disbelievers who live in Dâr-ul-harb and who are not under Islam's authority are called "harbîs."

16 Muslims will be rewarded in the next world for all their pious acts which they have done in the world. The rewards which Muslims will be given in the next world are called "thawâb." The word is used as an adjective as well as a noun. For example, when we say that an act is very thawâb, it means that Allah will give many rewards for that act.

Another very useful kind of dhikr is (to say) the prayer termed **Īstighfār**, (which is said as follows: “**Estaghfirullah al-’azīm al-ledhī lā ilāha illā Huwa-l-hayy-al qayyūm wa etūbu ileyh.**”) One should not believe the slanders concocted by the enemies of Islam and should be extremely wakeful not to fall into their traps.] What should I write more than what I have written already? It will be enough for a reasonable person. May Allāhu ta’ālā bless us all with doing the things that will make us attain eternal happiness! Āmīn.

*What is sweet besides dhikring Him whatsoever;
Is poison for the soul, even if it were sugar!*

EPISTLE - 35

This letter, written to Mirzā Manū Jahr, gives advice.

May Allāhu ta’ālā bless you with an auspicious life! Giving you happiness and goodness, He makes you forget about the tragedies that befell on you! My child! When a person is young, the desires of the nafs surround him. The time of youth, however, is the most profitable time for learning knowledge and worshipping. During this time, which is the time when lust and fury invade a person, to carry out one commandment of the Sharī’at is much more valuable than the same worship which is done when one is old. [Especially if other obstacles join them, the worship which is done by overcoming them will increase the blessings so much that only Allāhu ta’ālā knows how much.] For the difficulty and trouble in doing a worship against obstacles will exalt the honour of a worship to the skies. Acts of worship that are done easily and without any obstacles to prevent them will remain lower. It is for this reason that the higher ones among men have become higher than the highest ones of angels. This is because man worships among obstacles. But angels obey the commandments without any obstacles. During the time of war, the value of a soldier increases and his one insignificant deed done in combat becomes more valuable than all his efforts done in the time of peace. The desires of youth are things which the nafs and the Devil like, but they are the enemies of Allāhu ta’ālā. The things that conform with the Sharī’at are the things which Allāhu ta’ālā likes. It is not worthy of wise and intelligent people to please the enemies of Allāhu ta’ālā, while, by doing so, angering the real owner who gives all blessings. May Allāhu ta’ālā bless us with doing reasonable actions and protect us against being deceived by the nafs, by the Devil, or by the sayings and writings of the enemies of religion! [Especially at a time when the irreligious, those who ridicule Muslims, are on the increase, and when propaganda causing Muslim children to deviate from the religion is spreading, little worship will be given much greater rewards, provided that it is correct. Our Prophet (sall-Allāhu ’alaihi wa sallam) declared: “**O my Ashāb! You have come at such a time that you will be destroyed, you will go to Hell, if you do not do one-tenth of Allah’s commands, though**

you do nine-tenths of them! However, there will come such a time that at that time, Muslims will be saved from Hell, if they do one-tenth of the commands and cease from doing nine-tenths of them. How lucky for those with îmân at that time.”]

EPISTLE - 36

This letter was sent to Hadrat Mîr Muhammad Nu'mân. It was written in order to remove the doubts of those who deny torment in the grave:

Thanks be to Allâhu ta'âlâ! Salâm upon His distinguished, beloved slaves! Despite the fact that it has been informed by sahîh, mashhûr hadîths, and even by âyats in the Qur'ân that there will be torment in the grave, it is seen that many people have been doubting it, even disbelieving it, and saying that it is impossible. Because they see that the dead are motionless and remain as they are put before they are interred, they doubt the fact that there is torment in the grave. They say that if a dead person were tormented and hurt, it would move, flutter as the alive do. In response we say that the dead's state, which is called **“life in grave”** or **“life in the âlam-i barzah,”** is unlike the life of the living in the world. As the world's order and harmony require, life here contains both feelings, senses, and voluntary actions. But in the life of barzah, it is not necessary to move. In fact, the life of barzah should not contain movements. Senses are sufficient for those who are in that life for feeling the pains and torments. As it is seen, the life of barzah, that is, life in the grave, is sort of half the life in the world. The soul's attachment to the body in the grave is half its attachment when alive. Therefore, those dead people who have not been interred, being in the life of barzah, feel the pain and torment but cannot move or react. So it is understood that the Mukhbir-i sâdîq 'sallallâhu alaihi wa sallam', who always tells the truth, has told the truth.

Let us add this to eradicate the doubts: The rank of prophethood is beyond and above mind and thought. Many things which mind cannot grasp or understand are understood at the rank of prophethood. If everything could be comprehended through mind, prophets would not have been sent 'sallawâtullâhi ta'âlâ wa taslîmâtuhu subhânahu 'alaihim ajma'in'. Torments in the next world would not have been communicated by sending prophets. Allâhu ta'âlâ declares in the fifteenth âyat of **Isrâ Sûra: “We shall not torment before sending the Prophet and letting know.”** Mind can comprehend many things. But not everything. And its comprehension is not perfect, without defects. It understands many things after prophets' communication. Prophets' coming has prevented men from making up excuses or pretexts. It is purported in the hundred and sixty-fourth âyat of **Nisâ Sûra: “I sent prophets in order to threaten and to give the glad tidings. Thus, men have been prevented from putting forth pretexts towards Allâhu ta'âlâ.”** Mind errs so often even in worldly affairs. There is no one who does not know this fact. It could

not be right to attempt to weigh the teachings of the Sharīʿat with such a gauge as mind. To study the teachings of the Sharīʿat with mind to see if they are suitable with mind means to trust mind like trusting something unerring and to disbelieve the rank of prophethood. May Allāhu taʿālā protect us all from doing this corrupt deed! First, it is necessary to believe the Prophet and to confirm that he is Allah’s Prophet. Thus, everything he has communicated will have been admitted to be true. One will have been blessed with the lot of getting rid of suspicions and doubts. Islam’s basis is belief in the Prophet. It is mind’s admitting the fact that the Prophet has been sent by Allah and he always says the truth. When mind accepts this basic information it has accepted also all of what the Prophet communicated. Unless mind accepted the fact that the Prophet had been sent by Allah and that he reported what Allah had declared, it would be impracticable to make it believe Islam’s teachings one by one.

The shortest way for mind’s believing the Prophet easily and to form of a perfect îmân in the heart is the dhikr of Allāhu taʿālā. The thirtieth âyat of **Ra’d Sûra** purports: **“Be it known well that hearts will attain serenity and ease with dhikr!”** In other words, they will attain perfect îmân. It is difficult, very difficult to reach this high rank by thinking, by measuring with mind.

Couplet:

*A rationalist’s feet are made of wood.
So, it is impossible to claim them to be sound.*

I would like to add that a person who follows the Prophet’s way and adapts himself to the Prophet in everything he does by accepting and confirming the fact that the Prophet has been sent by Allah and is always true in his words after thinking over it for a long time has done everything thoughtfully, and he has followed mind in everything. His following each word of the Prophet means to follow mind. If the human mind understands and accepts the existence of something it has also understood and accepted the existence of the parts which issue from that thing and which make up that thing. It does not need to understand the existence of each of the parts by studying, thinking over them one by one. Since it has accepted the existence of that thing after observation, it will be deemed to have accepted all the parts after observation. Thanks be to Allāhu taʿālā, Who has blessed us with this right way! If he had not guided us to the right way, none of us could have attained to the right way. All prophets were sent by Allah. We believe that they all said the truth. Our salâm be upon those who are on the right way!

EPISTLE - 38

This letter, written to Mulla Ibrâhim, explains the hadîth which informs that this Ummat will part into seventy-three groups:

It is declared in a hadîth that this Ummat will part into seventy-three groups, seventy-two of whom will go to Hell. This hadîth informs that the seventy-two groups will be tormented in the fire of Hell. It does not inform that they will stay

in torment eternally. Remaining in the torment of Hell-fire eternally is for those who do not have îmân. That is, it is for disbelievers. The seventy-two groups, on account of their corrupt belief, will go to Hell and will burn as much as the corruptness of their belief. One group, the seventy-third, will be saved from Hell-fire because their belief is not corrupt. If among the members of this one group there are those who committed evil deeds and if these evil deeds of theirs have not been forgiven through tawba or shafâ'at, it is possible that these, too, will burn in Hell as much as their sins. All of those who are in the seventy-two groups will go to Hell. But none of them will remain in Hell eternally. Not all of those who are in this one group will go to Hell. Of these only those who have committed evil deeds will go to Hell. The seventy-two reported **groups of bid'at**, which will go to Hell, should not all be called "disbelievers", because they are **Ahl-i qibla**. However, of these people, the ones who disbelieve those Islamic tenets that are indispensable to be believed, as well as those who deny those **rules of the Sharî'at** which every Muslim has heard and knows become disbelievers. The savants of the **Ahl as-sunnat** declare: "If a Muslim's statement signifies a hundred meanings ninety-nine of which causing disbelief and one showing that he is a Muslim, it is necessary to take this one meaning, thus saving him from the state of disbelief." Allâhu ta'âlâ knows the truth of everything. His Word is the most reliable word.

It was informed that the poor ones of this Ummat would go to Paradise half a day before the rich ones. This half day is equal to five hundred worldly years. For, one day expressed by Allâhu ta'âlâ is as long as a thousand worldly years. It is declared clearly in **Hajj Sûra** that this is so. Allâhu ta'âlâ, alone, knows why it is that long. For, the next world does not have the night, the day, the month or the year, which exist in the world. The poor people having the privilege of going to Paradise earlier are those poor people who obey the Sharî'at and who are patient. To obey the Sharî'at means to do what the Sharî'at commands and to avoid what it prohibits. And there are grades, degrees in poverty. The highest of grades is obtained in the rank of fanâ. A faqîr who is in this grade knows everything other than Allâhu ta'âlâ as poor, needy. [There is not a creature who does not need Allâhu ta'âlâ, that is, who is not poor before Him.] He forgets all creatures. He remembers none of them. He who has attained all grades of poverty is superior to the one who has attained a few. It is for this reason that the state of a person who has reached the grade of fanâ and who is poor, needy outwardly is better, more valuable than that of a person who has reached the grade of fanâ but who is not poor outwardly.

EPISTLE - 39

This letter, written to Mawlânâ Muhammad Sâdiq Keshmirî, explains the difference between the 'ilm-ul-yaqîn of the men of tasawwuf and the 'ilm-ul-yaqîn of philosophers:

Hamd be to Allâhu ta'âlâ! Salâm to those slaves of His chosen and loved by Him! According to men of tasawwuf, 'ilm-ul-yaqîn means to infer the

agent of the work by seeing the work. Also philosophers, who follow the way of understanding and judging everything under the guidance of the mind, are of the same opinion. What is the difference between these two? Why does the 'ilm-ul-yaqîn of men of tasawwuf get formed through kashf and shuhûd? In what way is the 'ilm-ul-yaqîn of those savants of the dîn who are not men of tasawwuf like that of philosophers? We shall explain these briefly. In both types of 'ilm-ul-yaqîn it is necessary to see the work. A path through the work will lead to the unseen doer. The path that leads man to the doer from the work is the relation between these two. In the 'ilm-ul-yaqîn of the men of tasawwuf, this relation is seen through kashf and shuhûd, too. But in the 'ilm-ul-yaqîn of savants of the dîn and of philosophers this relation is realized through mind, by thinking and observing. For this reason, men of tasawwuf's recognizing the doer from the work is hadsî (inductive, intuitive). That is, it happens automatically and spontaneously. In fact, it is **badîhî**, that is, it is obvious, quite clear. But the others' inferring the doer by seeing the work is by thinking, observing. As it is seen, the 'ilm-ul-yaqîn of men of tasawwuf is through kashf and shuhûd. But the others' 'ilm-ul-yaqîn cannot be formed without observing with mind. The 'ilm-ul-yaqîn of men of tasawwuf also is called **istidlâl**, that is, thinking, yet it is called so because inferring the doer from the work is given this name. In actual fact, it is not istidlâl, but it is kashf and shuhûd. The 'ilm-ul-yaqîn of savants of the dîn is through istidlâl. Many people could not understand this subtle difference. Some of them spoke ill of great men of tasawwuf. Allâhu ta'âlâ, alone, communicates the truth of every matter. May our salâm be upon those who are on the right way!

EPISTLE - 41

This letter, written to a pious lady, gives advice necessary for women:

The sûra of **Mumtahina** contains an âyat that was revealed when the blessed city of Mekka was conquered and which informs of the fact that there are promises that women made to the Messenger of Allah. After the covenant with men, our Prophet 'sall-Allâhu alaihi wa sallam' made a covenant with women. But with women it was only through words, and his blessed hand did not touch the women's hands. Because women are more inclined than men to atrocities, more restrictions were imposed during the covenant with women. They were told that having done Allah's commands required observing these restrictions.

First restriction: not to worship anything besides Allâhu ta'âlâ. If a person worships so that others will see him or if he worships Allâhu ta'âlâ but likes it also when others see him or if, when worshipping, he expects a reward such as the expression "Well done" from others, this person has not gotten rid of shirk (polytheism) and cannot be a true muwahhid. Our Prophet stated, "**Protect yourselves against small shirk!**" When he was asked, "What is small shirk?" "Riyâ," he stated, that is, to worship in order to show yourself to others.

It is also shirk to imitate disbelievers during their festivals. A person who practices both Islam and the worship of disbelievers is a mushrik (polytheist). He who likes disbelief is also a **mushrik**. For being a Muslim it is necessary to avoid disbelief. For being a Believer it is a must to secure oneself against shirk.

It is shirk^[10] to expect help from idols, statues and priests to get rid of an illness, a widespread practice among Muslims. It is disbelief to ask for what one needs from idols and statues. Allâhu ta'âlâ declares in the fifty-ninth âyat of **Nisâ Sûra**, **“Though I told them not to believe the disbelievers, they have been acting upon the disbelievers’ words. Shaytân has been deceiving them.”** Most women, not knowing the fact, catch this pestilence. Expecting help from some names of no meaning, they try to get rid of problems through them. They practise the customs of disbelievers and the signs of disbelief. Especially in cases of small-pox, this nuisance is seen on good ones as well as on bad ones. There are very few women who can escape this nuisance and who do not do any of the signs of disbelief. It is shirk to respect the festival days of Hindus [and the Christmas nights and Easter days of Christians] and to imitate their customs on those days. It causes disbelief. On festival days of disbelievers the ignorant ones of Muslims, especially the women, do as disbelievers do, think of those days to be Muslims’ festivals and send presents to one another like disbelievers on those days; they ornament their furniture and meal tables like disbelievers. They distinguish those nights from other nights. All these are shirk, disbelief. Allâhu ta'âlâ declares in the sûra of **Yûsuf**, **“Most of those who say that they have believed the existence and the oneness of Allâhu ta'âlâ and that He is the Creator of everything and that they have become Muslims, have become polytheists by worshipping and obeying others and by many other actions and utterances.”** [Please see the beginning of the seventeenth chapter in the fifth fascicle of **Endless Bliss**.]

They vow sacrificials to shaiyks, to tombs. Then they take [the animals they have vowed] to the graves and kill them near the graves. Books of fiqh count this to be shirk. Some people even go further and say that such sacrifices become the sacrifices of genies. Our dîn forbids this and counts this as shirk. There are various ways of vowing. What is the use of vowing to sacrifice an animal, killing it and then saying that it has become the sacrifice of genies, thus becoming like those who worship genies? [See the fifth chapter of the fifth fascicle of **Endless Bliss**, and the Arabic book **Hayât-ul-Haywân** by Abdullah Damîrî!]

The case is the same with their fasting for shaikhs. Concocting some names, they make their niyyat (intention) on them; at the times of iftâr, they make it a condition to have a special meal and fix a definite day [for each fast]. They think that their problems are solved owing to such fasts. This is shirk in worships, and means to worship someone else for the solution of one’s problems. We must realize how loathsome this situation is. Ahadîth-i qudsî purports, **“Fasting is performed for Me. I shall give its reward,”** which

means, “One fasts only for Me. None can be My partner in fasting.” It is not permissible to attribute a partner to Allâhu ta’âlâ in any worship, yet He has declared this only about fasting in order to emphasize the fact that we should be extra careful not to commit shirk in this. Some women deceitfully say that they fast for Allâhu ta’âlâ and present the thawâb for fasting to their shaikhs. If their word is true, why do they fix a certain day for their fasting, eat certain food at iftâr and practice detestable acts at the time of iftâr? Most of them commit harâm at iftâr. In order to fulfil these conditions they even commit beggary and believe that their problems are solved owing to these harâms. All these are heresy, Satan’s tricks.

[In explaining the **zabâyah**, it is written towards the end of **Radd ul-muhtâr**, “It is harâm to sacrifice an animal for the arrival of state authorities and rank occupiers. For, it is shirk to sacrifice an animal for anybody besides Allâhu ta’âlâ. It is harâm even if one mentions the name of Allah while killing the animal. But it is not harâm if one kills it in order to give food to a visitor. For, it is the sunnat of Hadrat Ibrâhîm to give a feast to visitors. It brings thawâb (blessings) to entertain one’s guest. It is written in the fatwâ book of **Bezzâziyya** that it is wrong to say, ‘To kill in order to give good food to a man means to kill for someone other than Allâhu ta’âlâ, which is not halâl.’ Saying so is unreasonable and incompatible with the Qur’ân and hadîths. For example, a butcher kills [animals] in order to earn money. None has said harâm about the meat in a butcher’s shop. If an animal killed for earning money were dirty, no butcher would kill animals. The ignorant person who says so should not buy meat from the butcher’s or eat the meat of an animal killed (at some occasions such as) wedding parties or (supererogatory worships such as) aqîqa.

“If one offers the meat of the animal which one has killed for a visitor to the visitor, that is, if the visitor eats the meat, one has killed it for Allah and its use has been for the visitor. Also, what the butcher kills is for Allah’s sake. And its use and earning are for the butcher. If one does not give the meat to the guest but gives it all to others, one has killed it for someone other than Allâhu ta’âlâ, which is harâm. As it is seen, whether an animal is killed for someone other than Allâhu ta’âlâ in order to respect him or for Allah’s sake is judged by whether or not the meat is given to the person to eat for whom the animal is killed. Hence, it is understood that it is halâl to kill an animal when laying a foundation, when one becomes sick or when a sick person recovers. For, the meat is given to the poor to eat. Likewise says Hamawî. It is written in the book **Bahr-ur-râiq** that the case is the same with offering a sacrifice to Allâhu ta’âlâ for the fulfilment of one’s wish. But the meat must be given to the poor only. What is important is whether or not the visitor for whom the animal has been killed has been offered to eat from the meat. It is not important whether the meat is given entirely to him or to someone else. Others can be given meat from the animal from which he has eaten. Also, the person who has killed the

animal can get a share from it. This is not important. Whether or not we must let him eat from the meat is dependent upon the intention when killing the animal. If we have not intended to respect him when killing the animal, it does not cause a harâm not to give him from the meat and to give him something else to eat instead. For, when killing the animal we have intended to let him eat from the meat. Hence, it is understood that when killing an animal for the arrival of a government official, if we intend to respect and honour him it is not halâl even if we give him meat from it to eat. If, as we kill the animal, we intend to offer him meat from it to eat, it is halâl even if we do not give him meat from it but give him something else to eat.

“When it is harâm to kill it, is it disbelief also, or not? It is written in **Bezzâziyya** that both the opinions are valid [among savants]. Since intention is something secret we must not think ill of a Muslim; we must not stigmatize him with disbelief in discordant matters. A Muslim cannot be thought of as worshipping a person in order to approach him or to ingratiate himself with him. His killing the animal is intended to show his sympathy for him. By expressing his sympathy, he wants to approach him and get some worldly advantages. When killing for Allah’s sake, it is harâm to intend also to show reverence to a man, yet it cannot be said to be disbelief. Harâm and disbelief are quite far apart from each other.”]

The second condition on which women were made to promise is not to steal. Stealing is one of the grave sins. Most women have been seized by this sin. Very few women have escaped the subtle particulars of stealing. For this reason, it became the second condition to avoid stealing. Those women who spend their husbands’ possessions without their husbands’ permission become thieves. Thus, they commit a grave sin. Almost all women have this habit. This unfaithfulness exists in all of them. Only a very few women protected by Allâhu ta’âlâ have escaped this. I wish they knew this was theft and sinful. Most of them deem this halâl. It is feared greatly that those who deem it halâl become disbelievers. After prohibiting them from shirk, Allâhu ta’âlâ prohibited women from theft. For, most of them become disbelievers because they deem this halâl. Therefore, this sin has become graver for women than other sins. Because such women get used to unfaithfulness by taking away their husbands’ possessions, the loathing of using others’ possessions will leave their hearts. It will come slight to them to use others’ possessions without their permission. Without hesitation, they will unfaithfully steal others’ possessions. If we think well, we will realize that this is so. Then, it is very important in Islam to prohibit women from stealing. This has become the second ugliest thing for them after shirk. [In order to rescue his faithful wife from this grave sin, a Believer must give her permission in advance to spend his possessions as she likes.]

Addition: One day, asking his Sahâba, our Prophet ‘sallallâhu alaihi wa sallam’ stated, “**Do you know who the biggest thief is?**” “Allah and his

Prophet know better,” they replied. Upon this he stated, **“The biggest thief is the one who steals from his own namâz, because he does not carry out the rules of namâz precisely!”** One must avoid this theft, too, thus securing oneself against becoming a big thief. One must intend to perform namâz without having anything in one’s heart. If the intention is not correct the worship will not be accepted. One must recite the qirâat correctly, do the rukû’, the sajdâs, the qawma and jalsa in due itmînân. In other words, after the rukû’ one must stand upright and remain so as long as the duration in which one could say, “Subhânallah,” and must sit upright and remain so as long as the same duration between the two sajdâs. Thus, itmînân [tumânînat] will be fulfilled in the qawma and jalsa. Those who do not do so become thieves and will be tormented bitterly.

[Ibni Âbidîn writes at the end of the subject of **Luqâta** that Ibni Hajar and Nawawî and others say that to find something lost it is necessary to recite the prayer, “Yâ jâmi’annâsi li-yawmin lâ rayba fihi innallâha lâ yukhlif-ul mâ-âd ijma’ baynî wa bayna...” in which the name of the thing lost is inserted in place of the dots. It is written in **Fatâwâ-i qâri-ul-hidâya**, “A person who has a wish must perform an ablution before going to bed, sit on a clean cloth, say a salawât three times, then recite the sûra of **Fâtîha** ten times saying the **Basmala** before each; then recite the sûra of **Ikhâlâs** eleven times, and then, with his face towards the qibla and his right hand under his right cheek, lie down on his right side and go to sleep. With the permission of Allâhu ta’âlâ, he will dream of how his wish will come true.” As it is written at the end of **Bostân-ul-’ârifîn**, Ibn ’Umar said that a person who has lost something shall perform two rak’ats of namâz and, after saying the salâm of namâz, recite the prayer, “Allahumma yâ Hâdî wa yâ Râddaddâllati, ardid ’alayya dâllatî bi-izzatika was sultânika ainnahâ min fadlika wa ’atâika.”]

The third condition women were asked to fulfil is not to commit fornication. Asking for this condition only from women is because the committing of this sin depends mostly on their consent and because they show [surrender] themselves to men. They are the first cause of this sin. Their consent is valid in this evil deed. Therefore, it became necessary to prohibit women more emphatically from this sin. For this reason, in the Qur’ân al-kerîm Allâhu ta’âlâ has mentioned women before men in respect of this sin and has declared: **“Flog the woman and the man a hundred strokes!”** This sin harms man both in this world and the next and has become ugly and prohibited in all dîns. Our Prophet stated, **“Fornication has three harms in the world. Firstly, it removes beauty and brightness. Secondly, it causes poverty. Thirdly, it causes one’s life to become shorter. As for its three harms in the next world, firstly, it incurs Allah’s wrath. Secondly, it causes the questioning and accounting (on Judgement Day) to be bad. Thirdly, it causes torment in the Hell-fire.”** Another hadîth states, **“Looking at nâ-mahram women is**

fornication of the eyes. Touching them is fornication of hands. And going to them is fornication of the feet.” Allâhu ta’âlâ declares in the sûra of Nûr in the Qur’ân: **“Tell the Believers not to look at nâ-mahram women and not to commit fornication! And tell Muslim women not to look at nâ-mahram men and not to commit fornication!”** The heart is dependent on the eyes. If the eyes do not avoid harâms, it will be difficult to protect the heart. If the heart dives into the harâms, it will be difficult to avoid fornication. Then, those who have îmân, those who fear Allâhu ta’âlâ, must not look at the harâms. Only by this way can one protect oneself and thus escape dangers in this world and the next. Allâhu ta’âlâ prohibits in the Qur’ân women and girls to talk politely and with a soft voice to nâ-mahram men and to bring evil thoughts to the hearts of evil men by doing so, and commands them to talk in such a way as not to cause such things. He prohibits women to adorn themselves for nâ-mahram men. He commands them to walk slowly, silently lest the noise of their bracelets will be heard. That is, everything causing sins and evil is a sin. Then it is necessary to refrain from things that cause sins and harâms. Only by this way will it be possible to escape the harâms.

Sapphism, that is, women’s looking at other women or touching them lustfully, is harâm like the looking or touching of nâ-mahram men. It is not permissible for women who fear Allâhu ta’âlâ to adorn themselves for the nâ-mahram, no matter who they are, whether they are men or women. As pederasty, that is, looking at or touching boys lustfully, is harâm for men, so lesbianism is harâm for women, that is, looking at or touching other women lustfully. To escape perdition in this world and the next, it is necessary to observe these subtleties well. Men and women being of opposite sexes, it is difficult for them to come together. But it is easy for a woman to approach another woman. For this reason, a woman should be prohibited more emphatically from looking at or touching another woman than from looking at a man.

[It is written in the Turkish book **Gayr-i tabî’î aşklar** (Unnatural Lovers) published in 1343 (1925) by Doctor Fahreddîn Kerîm, that pederasty was common among the Romans and ancient Greeks.]

The fourth condition women were asked to fulfil is not to kill their children. At that time women, with fear of poverty, used to kill their daughters. This abominable action both means to have no pity on and to kill someone and is not to recognize the rights of children, both of which are grave sins. [So is abortion. It is written on the two hundred and seventy-sixth page of the fifth volume of **Radd ul-muhtâr**, “Abortion without any excuse is harâm no matter for what reason. In case there is an excuse which may cause the death of the mother or of another suckling, it is permissible if the limbs have not been formed yet. Harmless medicines which can take effect within a few days are sold on prescription in drugstores, including those kinds that can be injected intradermally or intramuscularly. It has been said that the limbs are formed

after a hundred and twenty days.” It is harâm to have or cause the abortion of a living foetus. To prevent the child’s formation, it is permissible to take precautions in advance, for instance, to use condoms. The fear of being unable to sustain and feed the child because of poverty cannot be a valid reason for an abortion. Fear of being unable to give the child information about the dîn or to educate it with Islamic teachings because it is prohibited by enemies of Islam can be an excuse. As written at the end of **Bostân-ul-’ârifîn**, to give birth to a child in comfort and ease, Ibn ’Abbâs said, “The prayer, ‘Bismillâhilladhî lâ ilâha illâ huw al-halîm-ul-Karîm. Subhâna Rabbil ’Arsh-il-’azîm Alhamdu lillahi Rabbil ’âlâmîn,’ then the last âyat of **Nâzi’ât Sûra** and, beginning with ‘Ka-anna-hum’, the last âyat of **Ahkâf Sûra** shall be written in Islamic letters on a dish or container, then water shall be put in it and, after the writing has dissolved, the mother shall drink it.”

It is stated on the two hundred and forty-ninth (249) page of the fifth volume of Ibni Âbidîn, and also in the chapters dealing with kinds of mischief incurred by one’s genitals: “It is permissible to castrate beasts for slaughter in order to fatten them. It is harâm to sterilize other animals or human beings.”

The fifth condition asked from women is not to slander or calumniate. This sin being common mostly among women, it has been made a condition for them. Slandering is a grave and atrocious sin. It also includes lying, which is harâm in every dîn. Also, it includes hurting a Believer, which is harâm, too. In addition to these, slandering causes fitna, chaos on the earth, which is also harâm.

The sixth condition is to obey every command of our Prophet. This condition means to carry out all the fard and sunnat actions and to avoid all prohibitions, and informs of the five principles of Islam.

Namâz is one of the five principles of Islam. We should perform namâz five times each day willingly without feeling reluctance. We should willingly give the zakât of our property to people nominated (by Islam). Fasting in the holy month of Ramadân causes forgiveness of a year’s sins. We must enjoy fasting. Our Prophet ‘sall-Allâhu alaihi wa sallam’ stated, “**The past sins of a person who performs hajj will be pardoned.**” Visiting the Ka’ba-i muazzama and performing hajj should be deemed as a great advantage. We should not neglect wara’ and taqwâ. Our Prophet stated, “**Wara’ is the pillar of our dîn.**”

We must not have alcoholic drinks. Everything intoxicant is harâm like wine. We must also abstain from music, which is lawh and la’b, that is, something useless desired by the nafs and is harâm. A hadîth states, “**Music causes fornication.**” Backbiting Muslims, talking from behind a Muslim in order to slander him or passing one Muslim’s word on to another Muslim is a graver sin than music. [It is written in the book **Bahjat-ul-fatâwâ** that backbiting a zimmî is also harâm.] These actions must be avoided. Also, it is harâm to make fun of a Muslim and hurt his heart, and it must be avoided.

We must not believe in ill omen or that it has any effect. While giving an

explanation to the thirty-seventh âyat of **Sûrat at-Tawba** in the Qur'ân al-kerîm, the book **Rûh-ul-bayân** says, "After Rasûlullah 'sallallâhu alaihi wa sallam' honored the earth with his presence there were no longer inauspicious days ahead of Muslims." We must not admit that a disease will certainly be caught by a healthy man. It will be caught if Allâhu ta'âlâ decrees and will not be caught if He does not wish it to be caught. Our Prophet 'sall-Allâhu alaihi wa sallam' stated, "**Islam does not include ill omen or that a disease will certainly infect a healthy man.**" [Nevertheless, it is wâjib to keep away from dangerous things and doubtful places. We must take precautions not to catch a disease.] We must not believe fortunetellers or soothsayers. We must not ask them about unknown things. We must not think they know about the unknown. [It is written at the beginning of the book **Sharh-i aqâid**, "Man's knowing something is by means of his sense organs, by dependable information or by mind. There are five sense organs. There are two kinds of dependable information: tawâtur and prophetic information. **Tawâtur** is a report unanimously given by all the dependable people of every century. There are two kinds of mental understanding. Knowing something spontaneously without thinking is called **badîhî** (intuitive, self-evident). If it is known by thinking it is called **istidlâlî** (inferred). That everything is bigger than its own part is badîhî. Information which is acquired by calculation is istidlâlî. Information which is acquired by the sense organs and mind together is **tajrûbî** (experimental)." As it is understood from all these, things that are not communicated by Islam, by calculations or by experiments are called **ghayb** (unknown). No one but Allâhu ta'âlâ and people informed by Him know the ghayb.]

We must not practise sorcery, nor have someone else practise it. It is harâm, the worst harâm, and it is closest to disbelief. We must be extra careful not to do the tiniest action which is close to sorcery. A hadîth states, "**A Muslim cannot practise sorcery. His sorcery will take effect not before his îmân -may Allah protect us- is gone.**" Sorcery and îmân are sort of opposite of each other; when sorcery is practised îmân is gone.

[Imâm-i Nawawî said, "If a statement or action causing disbelief takes place when practising sorcery, it is disbelief. If there is no such statement or action it is a grave sin." Sorcery makes people sick. It causes discord and hatred. That is, it affects both the body and the soul. Sorcery affects women and children more. The effect of sorcery is not for certain. Like the effect of medicine, Allâhu ta'âlâ creates its effect if He wills. But if He does not will, He does not make it effective. A spell that is cast by disbelievers who have subjected themselves to hunger and other inconveniences and thus mortified their nafs to a state of unwillingness to commit harâm are effective. Therefore, priests in this group have been successful in removing spells, too. Today's priests, being fond of worldly pleasures and their nafs being unbridled, cannot cast or remove spells.

He who says and believes that a sorcerer does whatever he likes by sorcery and that sorcery is certainly effective becomes a disbeliever. We must say that sorcery can take effect if Allâhu ta'âlâ has predestined it. If a spell-bound person recites after the morning and late afternoon prayers for seven days and hangs and carries on his neck the âyats and the prayers on the hundred and eighty-seventh page of the second volume of **Mawâhib-i ladunniyya**, and also the **Âyat-i-hirz**, which is written at the end of the Arabic book **Tashîl-ul-manâfi**, he will recover health. We must say the **Âyat-al-kursî**, the **Iklâs** and the **Mu'awwizatayn** and breathe onto some water. Then the spell-bound person must have three gulps from it and perform a ghusl with the remainder. He will recover health. The book **Ibni Âbidîn** in the section dealing with divorce because of illness, the book **Zarkânî** on its pages number 7-104, and (a passage) in the translation of **Mawâhib-i ladunniyya** say as follows: "Pulverize seven green leaves of the tree named sidr between two stones. Mix it with water. Recite the **Âyat-al-kursî**, **Iklâs** and the sûras **Qul-a'ûdhu**, then breathe onto that water. Drink three mouthfuls of it. Then, make a ghusl (have a bath) with that water," Sidr is the name of a wild cherry called lotus. In the letter number 96 of the book **Makâtîb-i-sherîfa**, it is said, "In order to attain what you need, perform two rak'ats of salât, and give its thawâb as a gift to the souls of those scholars in the line called Silsile-i aliyya, and then pray to Allâhu ta'âlâ to give what you need for the sake of them."

Mawlânâ Muhammad 'Uthmân Sâhib says at the end of the hundred and third page of his book **Fawâid-i 'Uthmâniyya**, "For getting rid of the disasters caused by witchery and sorcery, say the Salawât-i-sherîfa three times, the **Fâtiha** seven times, the **Âyat-al-kursî** seven times, the **Kâfirûn** seven times, the **Ikhâs-i sherîf** seven times, the **Falaq** seven times and the **Nâs** seven times and breathe them on you and on the sick person. Then, saying them once more, breathe them on the room and bed of the spell-bound person, on all the house including the garden. Inshâallâhu ta'âlâ, he will be saved from the spell. [You must not get any payment for this.] This is good for all other illnesses, too. In order that a barakat will come upon the field, give the 'ushr (zakât) of the crops, then write the names of the As'hâb-i kahf on four different pieces of paper and wrap them up separately and bury them separately at four different untrodden corners of the field. After the namâz of morning and night, if you mention the names of the **Silsila-i aliyye**, say the **Fâtiha-i sherîfa** and breathe it to their souls, any prayer which you do through them will be accepted; this has been experienced very often." And it is written on its hundred and forty-eighth page and in **Rûh-ul-bayân**, "It will also protect and give barakat to carry a piece of paper containing the names of the As'hâb-i kahf or to keep it in the home." Domitianus, or Docianus, one of the Roman Emperors, was a wicked, unjust idolator. He declared himself to be a god and was killed in 95. While he was in Ephesus (Tarsus), seven young men who would not renounce

’Îsa’s ‘alaihissalam’ religion took refuge in a cave 15 km north-west of the town. They slept in it continuously for three hundred years. During the time of the Emperor Theodus, they woke and talked with Arius’s disciples. They slept again. Theodus defeated idolatry, spread Nasrâniyyat and went to the cave and talked with the As’hâb-i kahf and attained their benedictions. He built a place for praying in front of the cave and passed away in 395. Ma’mûn, Khârûn Rashîd’s son and the seventh Abbasid caliph, rests in his grave in Tarsus. The names of the As’hâb-i kahf were Yamlihâ, Maksalînâ, Mislînâ, Marnûsh, Dabarnûsh, Shâzanûsh, Kafashtatayyûsh and their dog Qitmîr.

Evil eye is true. That is, illness caused by evil eye is true. When some people look at something and like it, the rays coming out from their eyes are harmful and cause damage to everything whether it is living or lifeless. This has many examples. Perhaps some day science will be able to find out these rays and their effects. When a person sees something he likes, he should say “**Mâshâ-Allah**” before expressing his admiration so that his looks should not give harm. Saying “Mâshâ-Allah” will avert the evil eye. It is written in **Fatâwâ-i hindiyya** that to cure a child who has been harmed by evil eye or who has been frightened, it is permissible to burn straws and fumigate him by turning them around him or to pour melted **wax** (or lead) into cold water over his head. In **Mawâhib** and **Madârij**, Abdullah bin Wahab Qurayshî, a Mâlikî savant who died in 197 (813), says, “According to Imâm-i Mâlik, it is makrûh to do ruqya with iron, with salt, by knotting two pieces of thread or with the seal of Sulaymân.”

Ruqya means to say prayers and breathe on something or to carry on oneself. Doing ruqya with âyats and with the prayers coming down from Rasûlullah is called ta’wîz. **Ta’wîzis** permissible and gives use to the person who believes and trusts. As written in **Halebî** and in **Durr ul-mukhtâr**, at the end of the chapter about tahârat (cleanliness) [p. 119], after wrapping up the amulet containing ta’wîz with such waterproof things as tarpaulin and nylon, it is permissible for a junub to bear it or to go to the restroom with it on. It is called **afsûn** (incantation) to say a ruqya whose meaning is not known or which causes disbelief. Carrying this or other things called nazarlık (anything worn in order to avert the evil eye) on oneself is called **tamîma**. Those ruqyas made in order to cause affection and love are called **tiwala**. A hadîth, which exists on the two hundred and thirty-second and the two hundred and seventy-fifth pages of the fifth volume of **Radd ul-muhtâr** and which is also written in the books **Mawâhib** and **Madârij**, states, “**Tamîma and tiwala are shirk.**” At the same place Ibni Abidîn informs that it is permissible to put bones or animal skulls in a field to avert the evil eye. A person who looks at the field will first see these things and then the field. Hence, it is understood that carrying such things as blue beads and others with this intention is not **tamîma**; so it is permissible. It is written in the Persian book **Madârij-un-nubuwwa** and on the hundred and

seventy-ninth page of the second volume of **Mawâhib-i ladunniyya** that for curing a person harmed by evil eye it is certainly helpful to recite the **Âyat-al-kursî**, the **Fâtiha**, the **Mu'awwaza-tayn** and the end of **Nûn Sûra**. It is also useful to recite the prayers written in these two books and on page 200 of the book **Tas'hîl-ul-manâfi**. The most valuable and the most useful prayer is the sûra of **Fâtiha**. It is written on the last page of **Tafsîr-i Mazharî**, "A hadîth written in Ibni Mâja and communicated by Hadrat Alî states, **'The best medicine is the Qur'ân.'** If it is recited and breathed on the ill person, he will feel better." If his death time has not come yet, he will recover health. If it is his death time, it will become easy for him to surrender his soul. For ridding sorrow, anxiety and annoyance, Rasûlullah used to say the prayer, **"Lâ ilâha illallâhu-l-'azîm-ul-halîm lâ ilâha illallâhu Rabb-ul-'Arsh-il-'azîm lâ ilâha illallâhu Rabb-us-samâwâti wa Rabb-ul-Ardi Rabb-ul-'Arsh-il-kerîm."**

It has been communicated by Anas bin Mâlik that it is good for neuralgia and for all other sicknesses to say the prayer, **"Bismillâhirrahmânir-rahîm wa lâ-hawla wa lâ-quwwata illâ billâhil 'aliyyil 'azîm."** The prayer of a person who commits harâm and whose heart is unaware will not be accepted. The reciting (these prayers) by a person who does not have the belief of the Ahl as-sunnat will not be useful. Allâhu ta'âlâ creates everything through a means. One who wants to attain something should cling to its means. Praying, giving alms, and taking medicine are things created by Allâhu ta'âlâ as means to give health to His born slaves or to restore them to health. An âyat-i-kerîma or a prayer is written in a pot. Or it is written on a piece of paper, which is then put into the pot. Then it is filled with some water. When the writing is washed off and mixed with the water in the pot, one drinks some of it every day. Another way is to make an amulet of the paper and carry it on you. Another way is to read it and blow it on your both palms. Then you rub your palms gently on your body. Prayers or medicine will not lengthen one's lifetime. Nor will it save someone whose time of death has come. Since such things as lifetime and time of death are unknown to us, we should pray and use medicine. A person whose time of death has not come yet will regain his health and strength. One should expect the healing not from the medicine, but from Allâhu ta'âlâ. Muhammad Ma'thûm 'rahmatullâhi aleyh' states in **Mektûbât**, "It has been stated (by savants) that to attain your wish you should take permission and read the âyat-i-kerîma or the prayer (prescribed)." The person who gives the permission will have deputed you (by giving permission). A well-known savant's or Wali's having written that you "should read" in his book shows (that he has given) permission. If you imagine (yourself) the owner of the permission as you read (the âyat-i-kerîma or the prayer), it will be as useful and as effective as if it were read by that exalted person. It is a grave sin to read the (âyat from) Qur'ân al-kerîm or the prayer in return for money, that is, to charge for it beforehand. It is forbidden to ask for a wage and the money taken will be harâm, nor will the person concerned benefit from what

has been read. Payment not demanded beforehand but offered afterwards is a gift. And a gift, in its turn, is permissible and can therefore be taken. It is stated on the thirty-seventh [37] page of **Fatâwâ-i-fiqhiyya**, “It is permissible to write one or two âyats of Qur’ân al-kerîm in a letter sent to disbelievers. No more than that should be written. And the (permission for) one or two âyats is intended for admonishing them and (will serve) as documentation (for your having admonished them). Even if a disbeliever believes in the use of an amulet, it is not permissible to give him an amulet containing an âyat-i-kerîma or blessed names. It is harâm. It is not permissible even if the letters are written separately. No matter whether an amulet is written by a Muslim or by a disbeliever, using it requires knowing that it does not contain any writing meaning disbelief or harâm.” It is stated in **Mawâhib-i-ladunniyya**, “Ruqya is permissible when it meets three conditions. It must contain an âyat-i-kerîma or names of Allâhu ta’âlâ. It must be written in the Arabic language or in an intelligible language. It must be believed that ruqya is like medicine, that it will be effective if Allâhu ta’âlâ wills, and that Allâhu ta’âlâ gives the effect. The following incantation, taught by our Master, the Prophet, should be uttered on a person harmed by evil eye: ‘**A’ûdhu bi-kalimâtillâh-it-tâmmati min sherri kulli shaytânin wa hâmmatin wa min sherri kulli ’aynin lâmmatin.**’ If this incantation is uttered and breathed on oneself and on one’s household daily, three times in the morning and three times in the afternoon, it will protect them against evil eye, against the harms of shaytâns and beasts.” When it is uttered on one person (other than yourself), you say **u’îdhuka** instead of a’ûdhu. When it is uttered on two people, **u’îdhu-kumâ** is said, and when the people are more than two you say **u’îdhu kum** (instead of the first word - a’ûdhu - in the incantation)].

In short, we must do our best to carry out whatever the Mukhbir-i sâdiq (he who has always told the truth, the Prophet) communicated and whatever the savants of Ahl as-sunnat wrote in books of the Sharî’at. We must know that doing the opposite is a vehement poison and will cause endless death. That is, it will cause eternal and various torments.

The women who were in the presence of Rasûlullah ‘sall-Allâhu alaihi wa sallam’ accepted all these and took an oath only by words. Rasûlullah asked blessings on them and asked for Allah’s pardon on their behalf. It must be hoped completely that these prayers have been accepted and so all of them will be forgiven. Hadrat Hind, who was Abû Sufyân’s wife and Hadrat Mu’awiyya’s mother was among them and acted as their spokeswoman. She spoke on behalf of them. On account of her oath and her attaining that prayer of istighfâr, it is greatly hoped that she won her next world.

If any Muslim woman accepts these conditions and follows them, she will be included to this solemn promise and will get her share from this prayer. Allâhu ta’âlâ declares in the hundred and forty-seventh âyat of **Nisâ Sûra:**

“If you have îmân and give your thanks for the blessings of Allâhu ta’âlâ, why should Allah torment you?” that is, “He shall not torment you.” To give thanks to Allâhu ta’âlâ means to admit and practise His Sharî’at. To be saved from Hell there is no other way than obeying the owner of the Sharî’at ‘sallallâhu alaihi wa sallam’ in belief and in deeds. The purpose in looking for a master is to learn the Sharî’at, and to obtain facility in belief and in following the Sharî’at by observing him. You could not expect to do and eat whatever you like and then escape torment by merely clinging to the master’s arm. Such a supposition is to be fed on sheer illusions. On the Day of Resurrection, no one will intercede for anyone without being allowed to do so. And he who is allowed will intercede for the one whom he likes. To get his consent it is necessary to obey the Sharî’at. After this, only those faults done out of human weaknesses will be forgiven through intercession.

Question: Is it possible that a faulty, sinful person will be liked?

Answer: If Allâhu ta’âlâ wills to forgive him and places the means to forgive him, he will for sure be among those who are liked, though outwardly he seems to have a lot of sins. May Allâhu ta’âlâ include us all among those slaves of His whom He likes! Âmîn.

EPISTLE - 44

This letter, written to Nûr Abdurrahmân, Mir Muhammad Nu’mân’s son, responds to those who disbelieve the fact that Allâhu ta’âlâ will be seen in Paradise:

Bism-illâh-ir-rahmân-ir-rahîm. People who disbelieve the fact that Allâhu ta’âlâ will be seen, and those who say that Allâhu ta’âlâ cannot be seen, strive to authenticate their argument with the syllogism that “Something seen must be opposite the one that sees it. Allâhu ta’âlâ cannot be opposite anything. For, He is without direction. Being with direction means having a limit, an end, a surrounding. And these, in their turn, would be defects, faults for Allâhu ta’âlâ. These defects cannot exist in Allâhu ta’âlâ.”

In response to them we say: Allah’s power is so much that, in this transient and weak worldly life, He has given two senseless, motionless and empty nerves the power to see the things opposite them. Cannot Almighty Allah, who has given the nerves this power, give the two nerves, which will be stronger and everlasting in the next world the power to see without direction things that are not opposite them or things that are in every direction? For, He has endless power, and it is possible to see or perceive Him in the next world. At some places and times He has made it a condition of seeing that the two things will be opposite each other and will be in a certain direction, while at others He has given the power of seeing without this condition. Since these two kinds of places are quite unlike each other, it is, indeed, utterly unreasonable to say that the conditions necessary in one are necessary in the other, too. It

means to know creatures to be only in this **âlam-i mulk**, which can be seen and measured, and to disbelieve the astounding beings in the **âlam-i malakût**.

Question: If Allâhu ta'âlâ is seen, this means that He has to have a surrounding and be comprehended through the eyes. And this means that He has an end, a limit. These defects cannot exist in Allâhu ta'âlâ.

Answer: It is possible for Allâhu ta'âlâ to be seen but He does not have a surrounding and cannot be comprehended through the eyes. The hundred and third âyat of **An'âm Sûra** purports, **“The eyes cannot comprehend Him. But He knows, comprehends the eyes. He bestows and is omniscient.”** Believers will see Allâhu ta'âlâ in the Hereafter and will say that they have seen Him. They will enjoy the pleasure, the flavour in seeing Him. But they will not comprehend what they have seen. They will get nothing of this seeing. They will realize the seeing, enjoy the taste of seeing but will not comprehend what they have seen.

A Persian couplet in English:

***Phoenix cannot be hunted, undo your trap!
Sheer air is what this hunting will trap.***

Allâhu ta'âlâ will be seen but will not be comprehended. There will be no deficiency in seeing. Kindly and generously, He will show Himself to His lovers. He will abundantly give them the flavour of seeing Him. No defect, no deficiency comes to Him from this. Nor does this mean that He is surrounded or directed. A Persian couplet in English:

***His Highness is never reduced, in no manner.
One never gets tired of this great honour!***

To say that to see Allâhu ta'âlâ it is a condition that the one who sees Him will be opposite Him and in the same direction with Him, would mean to say that Allah's seeing will require these conditions, too. For, the existence of these conditions in the one who is seen means their existence in the one who sees, too. Then, these conditions will be necessary in Allah's seeing His creatures, too, and, as a conclusion, He must not be seeing them. Thus, Allah's attribute of seeing will have been denied, and the Qur'ân will have been disbelieved. However, many sûras of the Qur'ân purport, **“Allâhu ta'âlâ sees whatever you do,”** and, **“He is hearing and seeing,”** and, **“Allâhu ta'âlâ sees your deeds.”** Furthermore, it is a defect not to see. It means to be deprived of the attribute of being Allah.

Question: Doesn't Allah's seeing mean that He knows, that He is omniscient? So, would it be necessary to set another condition whereby Allâhu ta'âlâ would be supposed to have a direction, a limit?

Answer: Seeing is a beautiful attribute. The Qur'ân informs that Allâhu ta'âlâ has this attribute, too, besides His other attributes. It is contradictory with the Qur'ân to say that seeing is none else than knowledge. When we

say ‘knowledge’ (instead of ‘seeing’), the one that knows will not be saved from the position of being opposite the one known. There are, as it were, two kinds of knowledge. In the first one, it is not a condition to be opposite the one that is known. But it is a condition in the second one. This (second kind of knowledge) is called **ru’yat**, that is, seeing. The most powerful, the highest grade of knowledge in creatures is seeing. By seeing only is the feeling of satisfaction and security formed in the heart. Man’s imagination can deny things known and thought. But fancy cannot deny things that are perceived through the senses. Such things are free from this danger. For this reason, though Ibrahîm Khalîlurrahmân ‘alâ nabîyyînâ wa alaihissalâtu wassalâm’ believed with the heart and most positively that Allâhu ta’âlâ would resurrect the dead, he wanted to see how the dead would be resurrected in order to form **itmi’nân**, that is, conviction in his heart.

If such a beautiful attribute as seeing should be said to be nonexistent in Allâhu ta’âlâ, we shall ask whence this beautiful attribute has come to creatures. For, every beauty existing in creatures is a reflection, a manifestation of a beauty existing in Allâhu ta’âlâ. It is something impossible for a beauty that exists in creatures not to exist in the Wâjib-ul-Wujûd (Allâhu ta’âlâ). For, creatures are nothing but evil and defects. Every perfection, every beauty seen in them has been lent to them for temporary use by the rank of Wujûb (Allâhu ta’âlâ). For, the rank of Wujûb is only perfection and beauty. A Persian distich in English:

*I have nothing brought from home;
I and all I have are only, merely from Thee!*

Another answer which we would give to the first question is that the reason which you assert is a dangerous way of thinking concerning Allah’s existence. To say that it is impossible to see Him means that His existence also is impossible. This is not a reasonable thought. For, according to this reasoning, when Allâhu ta’âlâ exists He must exist in one direction of this âlam. He must be above or beneath, before or behind, on the right or on the left. And this, in its turn, means His being surrounded, limited, which is a defect. But Allah must have no defects.

Question: Perhaps His existence is in every direction of the âlam. Does not this also mean His being surrounded, limited?

Answer: Being on every side of the âlam would not free Him from the position of being surrounded and limited. Accordingly, He would have to be outside the âlam. Something different must be outside. Being different means being at a different place. And this, in turn, would mean being surrounded, limited.

To get rid of such wrong, deceitful thoughts we must get rid of the illness of supposing that unknown things are like the things that are known. We must not

compare the unknown to the known. A beautiful state in something seen can remove the beauty of one that is not seen. For, when the conditions are different the attributes and states are different, too. Especially, if the difference between the conditions is as much as to present a contrast; the difference between the states also will necessarily be contrastive. An Arabic line in English:

Does the dusty and soiled one ever look like the one that is clean?

May Allâhu ta'âlâ give them enough intellect and reason not to contradict the Nass, which are declared clearly in the Qur'ân, and not to deny the sahîh hadîths. Such facts and the like, which are declared clearly, must be believed. We must say that Allah knows how these will happen. Because we cannot comprehend, we should say that our mind cannot comprehend. It is quite wrong and utterly unjust to depend on our mind and to disbelieve what we cannot comprehend. There are lots of right things which mind cannot understand to be right and correct. If mind could comprehend everything correctly, Abû Alî Sînâ^[2] and the like, leaders of those who relied on their minds, would have comprehended everything correctly and would have never gone wrong. In fact, he said, "Only one thing issues from one thing," thus making such a great mistake that would take only an instant of thinking to realize. Imâm-i Fakhraddîn-i Râzî harshly castigates him for having said so, and says; "Though he had spent all his life on those branches of knowledge protecting man against thinking wrong, at that most valuable and most important point, he made such a great mistake that would make even children laugh."

[It is written in the book **Akhlâq-i Alâî**, "Ibni Sînâ denied the rising after death in his book **Mu'âd**. He is said to have made a ghusl towards his death and made tawba for the cruelties which he had done while he had been a vizier, yet it has been stated (by savants) that the ghusl, the namâz, the prayer of a person with a wrong belief will not be accepted." Also, scientists of the twentieth century say that such ancient Greek philosophers as Plato and Aristotle erred and thus caused the civilization to remain stranded throughout centuries. In Europe, French chemist Lavoisier, who is said to be the father of today's modern chemistry, made such wrong statements that the harm that he inflicted on science of chemistry, in which he was specialized, overshadowed his services. See 39th chapter in second fascicle!

Imâm-i Ghazâlî, in his book **Al-munqîz**, classifies those disbelievers who think of themselves as clever, unerring scientists in three groups: the first group are the Dahriyyûn and materialists, who existed centuries before Greek philosophers. [And today, some idiots who pass for scientists, communists, and freemasons are in this group.] They deny the existence of Allâhu ta'âlâ and say that the âlam (all beings) came into being from itself, that it will exist forever, that it does not - may Allah protect us from saying - have a creator, that the living will multiply from one another and this will go on forever. An atheist who pretends to be a Muslim and tries to demolish Islam from within

by undermining the beliefs of Muslims, is called a **zindîq** or **bigoted scientist**. The second group, naturalists, seeing the astounding order and delicacies in the living and the lifeless, had to confess that Allâhu ta'âlâ exists, but denied the Rising Day, the next world, Paradise and Hell. The third group maintained the philosophies of Socrates and Plato, his disciple, and Aristotle, a disciple to the latter. In order to divulge how wrong and how base the Dahriyyûn and the naturalists were, they refuted them and said so many things about them that others need not add any more. But they could not escape disbelief, either. All these three groups, together with their followers, are disbelievers. To our astonishment, we have heard that some credulous people have been looking on these disbelievers as religious authorities and even holding them to be equal with prophets, so much so that they have fabricated hadîths about them. Disbelievers can say anything. But it is a pitious situation that those who seem to be Muslims cannot distinguish between îmân and disbelief.

It is written in **Nabrâs** and in its annotation by Barhurdâr 'rahmatullâhi ta'âlâ aleyh': "The whole creation is called 'âlam. 'Âlam, that is, everything, was nonexistent. Allâhu ta'âlâ created everything from nothing. Democrates said, ' 'Âlam had been nonexistent. It became existent by itself.' Most naturalists said the same. According to Aristotle, 'Âlam is made up of matter (hayûlâ). Matter which has taken a shape is called an object (jism), which is seen in three physical states [gas, liquid and solid], 'Âlam has come this way and it will go on as such. The four elements [fire, air, water and earth] have been eternally existent. Though objects originate from one another, these four elements, which are their origin, are eternal.' Plato said that 'âlam was nonexistent in the beginning and became existent later on, learning it from the books of ancient prophets. Pythagoras and his disciple Socrates said as Aristotle said. Democrates asserted that the matter was made up of tiny particles [atoms] which moved in a vacuum. Calinos, on the other hand, said that he could not understand whether the 'âlam was eternal (qadîm) or made up at a certain time (hâdith). According to both, 'What an eternal creator creates must be eternal. Saying that He began creating later means that His power was deficient earlier.' We answer them: 'He began creating when His Eternal Will wished to. It is like a thirsty man's taking one of the glasses of water after choosing. This man cannot be said to have lacked will or power before. Today we observe that the Creator is still creating new things as He wishes.' If it is claimed, 'That the 'âlam had not existed in the past means that time had existed while the 'âlam was not existent. Time, too, is a part of the 'âlam. It is impossible to say that a part of the 'âlam had existed while the 'âlam itself had not,' we respond that we do not say, 'Time existed while the 'âlam was nonexistent.' There is extensive information on this subject in '**Aqâ'id-i Jalâliyya**, and it would be as nonsensical as saying that there were an endless length of time from this 'âlam to eternity.

The 'ulamâ of the Ahl as-sunnat 'rahmatullâhi ta'âlâ alaihim ajma'in' said, 'The 'âlam is made up of 'ayn (essence, matter) and araz (peculiarity). Matter is what occupies place in space, and peculiarity is what exists not by itself but with other things. [Energy and power are peculiarities.] Light is a peculiarity. If it were an object, it would not pass through glass and water, since two different objects cannot occupy the same place at the same time. It is the same for heat. Matter is made up of atoms (jawhar al-fard). Matter is either a simple substance (element) or a compound (combination of elements). Between the atoms that make up matter, there is very small space that cannot be seen. Every object [substance, atom] changes. Things that change are hâdith (become existent while having been nonexistent). Then, the 'âlam is hâdith.' The first two of the last three propositions are muqâddama (introductory). In the knowledge of logic, the first one is called '**sughrâ**' (minor premiss), while the second '**kubrâ**' (major premiss). The third one is **isnatija** (conclusion). If matter existed in the eternal past, it would have changed in the eternal past, too. 'Eternal' means 'that before which nothing exists, no change exists.' Then, matter cannot be eternal."

Ahmed Âsim Efendi wrote in the annotation of **Emâlî Kasîdesi**, "Âlâm, with all its parts, is hâdith, that is, it came into being from nothing. Everything, the earth and sky, was nonexistent. Christians, Jews and Magians, too, believe as such. Aristotle, Fârâbî, and Ibn Sînâ (Avicenna) said that matter was eternal. The 'ulamâ of Islam said: Something eternal does not change. Physical and chemical properties of substances [elements] always change. If substances did not change in the eternal past, they would not change now forever. It cannot be said, either, that there was no change in the past but changes took place later. For, in order for there to be a change, a power must take effect. If change took place later, it would be understood that the power became existent later and is not eternal." This is the end of our quotation from Ahmed Âsim Efendi. As it is seen, saying that matter is eternal proves that natural forces are hâdith and not eternal.

Scholars of positive and natural sciences observe that many kinds of plants and animals have vanished and many other kinds have come into being. Everything, living or lifeless, has a life-span. Life-span, or period of life, of everything is different. There are beings whose life-span is measured by seconds, while there are those which exist for centuries. Beings with the longest period of life are the simple substances called elements. This very long life of theirs has puzzled naturalists much, and some said, "Objects disappear and matter changes. But, matter does not cease to exist." However, to say that this changing of substances and objects is an eternal process and will go on like this, means to acknowledge the existence of the Eternal Being. It shows that even materialists and naturalists cannot deny Allâhu ta'âlâ's existence in the eternal past and eternal future. These idiots claim that everything living and lifeless, infinitely come about from one another while elements never

cease to exist. However, elements are made up of atoms. They are piles of atoms. Allâhu ta'âlâ created atoms from nothing. If elements existed in the eternal past and everything came about from their various combinations in the eternal past, a tremendous energy and infinite power to combine them should have existed in the eternal past. For, atoms cannot unite without energy. And this power, which necessarily should have existed in the eternal past, is the Power of Allâhu ta'âlâ. Neither atoms nor elements existed in the eternal past. In the eternal past, solely Allâhu ta'âlâ existed. Muslims believe that Allah created everything out of nothing. According to them, for the existence of everything, preexistence of the maker is necessary, and, for the existence of the latter, preexistence of its maker is necessary. 'Eternal past' means 'without beginning.' If something had not existed in the beginning, things that would ensue from it would not exist, either, that is, all of the things we see and know would necessarily be nonexistent. Then, it is obvious that everything ensues from only one thing which, having been nonexistent before, was made existent, created later. Although the materialistic theory of 'existence from the eternal past' can never apply to substances and objects, it becomes a valid and indispensable fact when it comes to the Unique Creator, who created all substances but who is not a substance. Saying so, therefore, does not cause the contradiction stated above. As it is seen, there is the One Being who is eternal. This Being is, contrary to what materialists, naturalists or communists suppose, unlike the insensible, inert and short-lived objects that we know and which soon perish and rot. This Eternal Being is Allah, the One Who is not material, Who resembles nothing, knows, sees and dominates everything and in Whom Muslims believe. Everything was and is created by Him. Substances, objects, living beings and various energies, which we call 'nature', are not creative as unbelievers suppose. Allâhu ta'âlâ created all of them, gave them the power of affecting one another and made the old ones to be causes and means for His creating new ones. Allâhu ta'âlâ does not need such causes or the effects of causes. He could create without any means, too. Yet He creates through causes and means. There is wisdom, benefits for His human slaves in His creating through causes. One of such benefits is that man, seeing or hearing from others the effects and properties given to these causes, uses material and non-material causes. On the one hand, by establishing new syntheses and analyses, he causes the creation of new materials and objects, and various industrial plants and factories; on the other hand, his heart and moral values are purified and man thus resembles angels, becomes a Walî of Allah and attains ma'rifat-Allah. Man can obtain something by clinging to its cause. Applying, clinging to causes is a prophetic behaviour. The human mind or power, too, causes Allâhu ta'âlâ's creation and forms a ring on the chain of causes. Naturalists' and communists' considering causes as creative resembles a child's saying, "Dad created chocolate," when its father brings chocolate to it. For, the child sees its father as giving the chocolate and knows nothing else.

Again Ahmed Âsım Efendi wrote: “If Allâhu ta’âlâ were hâdith but not qadîm (eternal), He would have been created by a creator, who, if qadîm, would have been Allah, or, if hâdith, should have been created by another creator. Thus, there would have been a chain of creators who were not qadîm. The existence of this chain, called **tasalsul** is impossible. That tasalsul is impossible is proved by **burhân-i tadbîq** (supra-application). Let’s arrange the infinite creators of one thing, beginning from the first to infinity side by side. Let’s arrange a second row of creators beginning from the second creator. The second row, which is infinite on one end, is shorter than the first one since it lacks the first creator. The short row, then, cannot be said to be ‘infinite.’ Since the second row cannot be infinite, the first row, which is greater than the second only by one number, cannot be infinite, either. That is, a **half** line with one end at infinity can be assumed, yet such a thing cannot exist. There cannot be tasalsul. An infinite number of creators cannot exist. There can be one creator who exists infinitely. This One Creator is eternal in the past and eternal in the future, and exists endlessly. His existence depends on Himself, not on someone else. If a person who has reached puberty and heard that Allâhu ta’âlâ exists eternally and that everything else was created from nothing does not use his reason and thought and denies, or uses his reason and thought but denies and says, ‘Reason does not accept it; it is not agreeable with science,’ he becomes a kâfir. He will suffer endless torture and burning in Hell.” On the other hand, a person who has not heard it and, therefore, does not use his thought and thus does not know or believe in Him becomes a kâfir, too, and he will not go to Paradise; yet, he will not go to Hell, either. He will not be subjected to the penalty inflicted on kâfirs; yet he will be made into soil and vanish after his questioning is completed. Allâhu ta’âlâ declared in the fifteenth âyat of **Îsâ Sûra**, “**We do not torment unless we have sent prophets.**” It is understood from this âyat that it is only after prophets’ revelations and after learning these revelations by hearing or reading that it becomes fard to investigate the order in nature in order to understand Allâhu ta’âlâ’s existence and unity. Ibnı Âbidîn says in its section dealing with the murtad (apostate), “Those scholars from the city of Bukhârâ said, ‘An injunction is not done before the appearing of a prophet and his teaching the religion.’ The Madhhab of Ash’ari says the same. This is the most preferred statement. These scholars said that the meaning of the statement, ‘A person wise enough cannot be exempted from (the liability of) knowing of the existence of a Creator inasmuch as he sees the sky, the earth, and himself,’ conveys the connotation that ‘he will not be exempted after learning the fact from prophets ‘alaihıussalawâtu wattaşlîmât.’ ” İmâm-i Rabbânî ‘quddisa sirruh’ states the same fact in his letter number 266.

It is written in **Burhân-i qâti** that Plato lived during the time of ‘Îsâ ‘alaihıssalâm’. And in European books, it is written that he died three hundred and forty-seven (347) years before the honourable birth of Îsâ (alaihıssalâm). Since the teachings of this Greek philosopher are famous, his time of death is

dependable. But, because Hadrat Îsâ ‘alaihissalâm’ was born secretly, taken up to heaven after a short life in the world and known only by his twelve apostles, and because the Îsâwîs (his followers) were few and they lived in seclusion for centuries, Christmas Eve, that is, his birthday, could not be determined correctly. Along with the fact that the birthday is estimated to be on December twenty-fifth or January sixth or some other day, it is written in books in various languages, and for example, Hasîb Bey’s book **Kozmografya** [edited in 1333 A.H. (1915)], and also in **Taqwîm-i-Abuzziyâ**, that today’s years of the Christian era are lacking five years. Then the anno domini, unlike Muslims’ year, hijrî, is not correct and certain, and its day and year are doubtful and wrong. As Hadrat Imâm-i Rabbânî ‘quddisa sirruh’ and **Burhân-i qâti**’ note, it lacks more than three hundred years, and the elapse of time between Îsâ ‘alaihissalâm’ and Muhammad ‘alaihissalâm’ is no less than a thousand years. It is written in the third chapter of the second volume of **Mawâhib-i ladunniyya**, “As Ibnî Asâkir quotes from Sha’bî, there are nine hundred and sixty-three (963) years between Hadrat Îsâ and Hadrat Muhammad.”

Imâm Muhammad Ghazâlî, Imâm Ahmad Rabbânî and many other Islamic superiors studied Greek philosophy, picked it into pieces and divulged how ignorant, stupid and agnostic those philosophers were. They wrote in many of their books that Muslims should not like or believe such disbelievers.

Then, it is quite out of place and wrong for disbelievers, renegades, enemies of Islam to say, “Islamic savants and men of tasawwuf were influenced by Greek philosophers, by the Roman mystics and by the school of Ptolemy.” These are slanders antagonistically intended to belittle Islamic savants by demoting them to the degree of their disciples and imitators. However, Islamic savants have refuted the Greek and Roman philosophy and law with their very subtle and strong knowledge, beaten them to the ground and announced that, of their statements on law, morals and medicine, the true ones were stolen from the books of ancient prophets ‘alaihimussalawâtu wattaslîmât’. Statements of The Sôfiyya-i aliyya on tasawwuf, contrary to the supposition of the ignorant and hostile, were not made by reading books, learning from others or imitating, but they were the ma’rifats flowing into their blessed hearts, pure souls, which is called kashf. Many letters of **Maktûbât** explain these facts very well and explicitly.

Philosophers and today’s communists are people who attempt to comprehend everything through mind and to adapt it to mind and who believe only what mind approves. They have been able to find out the truth in things that mind can comprehend, yet have gone wrong and erred in facts that mind cannot grasp or reach. As a matter of fact, later ones have censured earlier ones, and they have reproved one another.

But Islamic savants ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’, after studying the scientific knowledge up to their time and learning well the eighty main

branches of knowledge, have opened their hearts and purified their nafs in the way shown by the Sharî'at, thus finding out the truth and reaching perfection in those branches of knowledge which mind cannot comprehend, too. To call Islamic savants philosophers means to downgrade them. Philosophers are people enslaved, imprisoned by the erring mind. When they say something through mind without experimentation, and when they are tricked by their imagination while explaining the experiments, they make mistakes and are harmful. For this reason and since they cannot exceed the limits of mind, they cannot be exalted like Islamic savants.

He who is without a mind is mad. He who does not use his mind is prodigal. It is prodigality not to act reasonably. He who has a little mind is an idiot. A person who follows and depends on mind only and who goes wrong in what mind cannot comprehend is a philosopher. And those exalted people who depend on mind on what mind can comprehend and who the guide mind to the right way under the light of the Qur'ân in matters that may confuse mind, are Islamic savants. Then, there is no philosophy in Islam. There is no Islamic philosophy, nor are there Islamic philosophers. There are the branches of Islamic knowledge, which are above philosophy, and Islamic savants, who are superior to philosophers.

Mind is like an eye, and the Sharî'at is like light. In other words, man's mind is weak by creation, like his eyes. Our eyes cannot see objects in the dark. Allâhu ta'âlâ has created the sun, light, so that we might utilize our organ of sight. If it were not for the light of the sun and various sources of light, our eyes would be useless. We could not shun dangerous things or places, nor could we find useful things. Yes, he who does not open his eyes or whose eyes are out of order cannot utilize the sun. But such people do not have the right to blame the sun.

Likewise, our mind cannot understand heavenly facts, useful and harmful things by itself. Allâhu ta'âlâ created prophets, the light of the Sharî'at so that we might utilize our mind. If prophets had not shown the way of being comfortable in this world and the next, our mind would be useless, for it could not find it. We could not avoid dangers and harms. Yes, people or peoples who do not adapt themselves to Islam and who have a little mind cannot appreciate prophets. They cannot elude dangers and the harms in this world and the next. No individual, no society can be prosperous unless they follow the way shown by prophets, no matter how many scientific means, how high posts and ranking positions, and how much money they have. Happy, pleased as they may look, they are in deep distress. Those who live comfortably and happily both in this world and in the next are only those who adapt themselves to prophets. It should be known also that to attain comfort and happiness, claiming or pretending to be Muslim only is not sufficient. It is necessary to learn Islam well and to obey the commandments and prohibitions.]

The savants of Ahl as-sunnat proved the teachings of the Sharî'at, whether

mind can comprehend them or not. May Allâhu ta'âlâ profusely reward them for their efforts! They never contradicted any of these teachings just because mind would not comprehend it. Thus, they immediately believed in torment in the grave, the fact that two angels named **Munkar** and **Nakir** will ask questions in the grave, the existence of the Bridge of Sirât and the scales of the Judgement Day. They did not say that these were impossible because mind could not comprehend them. For, these superior people adapted themselves to the Qur'ân and to hadiths. They made their minds dependent upon these two basic sources. They explained what they could understand. And what they could not understand, they believed exactly as it was. About what they could not understand, they said they could not understand it because their minds could not grasp it. They did not do as philosophers did. Philosophers believed things that are within mind's grasp and disbelieved those which their minds could not comprehend. They did not know that the sending of prophets 'alaihimussalawâtu wattaslîmât' was because mind could not comprehend most of the things liked by Allâhu ta'âlâ. Mind is a document but not a perfect one. It has become a complete document with the sending of prophets 'alaihimussalawâtu wattaslîmât'. [In other words, mind has learned everything only because those superior people were sent.] Allâhu ta'âlâ declares in the fifteenth âyat of **Isrâ Sûra**, **“We do not torment unless we have sent prophets.”**

Returning to the subject under discussion, we say that though seeing something opposite us requires being in the same direction, seeing something which is not near us does not require it. Something far away is not in one direction with respect to our position, nor is it seen at one side. Something which is not in one direction before being seen is not in any direction while it is being seen, either. Seeing something that cannot be understood happens in a manner which cannot be understood. A material being cannot understand someone beyond matter. An Arabic line in English:

The Sultan's numerous presents can be carried only with His vehicles.

It is wrong, unreasonable to liken seeing the one that cannot be understood to seeing things which we understand. Allâhu ta'âlâ alone makes man attain to the right way.

***I am a Muslim, the throne that I worship day and night is One
Not for a minute did I cease from Unity; Allah is One.***

EPISTLE - 45

This letter was written for Sultan Serhendî. It expatiates on the value of a Believer's heart, and dissuades from hurting a heart. The letter was written in the Arabic language:

May hamd be to Allâhu ta'âlâ, the Rabb of all beings, and salât and salâm be to His Messenger, Muhammad 'alaihissalâm', and to all his âl (family,

descendants) and As-hâb (Companions)! The heart is a neighbour of Allâhu ta'âlâ. Nothing else is as close as the heart to Allâhu ta'âlâ. Nobody's heart should be hurt, Believers and disobedient people alike. For, a disobedient neighbour has to be equally protected. Avoid, and avoid hurting a heart, and avoid it very much! After kufr (unbelief, disbelief, denial), which is the most hurtful ones of the offenses perpetrated against Allâhu ta'âlâ, no other sin is as grave as hurting a heart. For, of all the things that attain to Allâhu ta'âlâ, the heart is the closest. All people are the slaves of Allâhu ta'âlâ. If a person's slave is beaten and hurt, the slave's master also will become hurt. We should meditate over the honour and the greatness of the master, who is the single owner of everything. His creatures can use only what He allows them to and to an extent He has dictated. To exercise (authority) with His permission does not mean to hurt others. He has commanded that a virgin caught in the act of fornication be flogged with a hundred stripes. One extra stripe would mean to hurt her by doing an injustice to her.

The heart is the highest and the most honourable of all creatures. As man is the most valuable of creatures because he has accumulated in himself all the beings in the **'âlam-i-kebîr**, i.e. all beings outside of man; likewise, the heart is very valuable because it is the elementary and compact collection of all the things existent in man, who is called the **'âlam-i-saghîr**. It is a treasure of such a large variety of valuables that it is closer than anything else to Allâhu ta'âlâ. Some of the components of man's nature are from the **'âlam-i-khalq**, and others are from the **'âlam-i-emr**. [**'Âlam-i-khalq** means creatures that are material and measurable. The **'âlam-i-emr** are things that are not material and which cannot be measured.] The heart is is a **berzakh**, an isthmus connecting the two **'âlams** (worlds). As a person makes progress in a path of Tasawwuf, first the *latîfas* inherent in his nature go up and attain to their essences in the **'âlam-i-kebîr**. For instance, that person first attains to the essence of the water existent in him, thereafter to the essence of the air, thereafter to the essence of the heat (, and so fourth); then he attains to the essences of his *latîfas* in the **'âlam-i-emr**, thereafter to a part of a Name that is his *rabb*, [i.e. his educator and trainer,] thereafter to the entirety of that Name of Allâhu ta'âlâ, and thereafter to the high grades determined by Allâhu ta'âlâ. Not so is the case with the heart, which does not have an essence to go up to, to attain to. It goes up directly to the *Dhât-i-ilâhî*. Its destination in upward progress is that *Dhât* (Person), who cannot be known or comprehended. However, a progress only by way of the heart in the absence of the aforesaid ways of upward progress is difficult. The easier way is to first go through ways of promotion one by one and then attain to the destination directly by means of the heart. For, it is after heart has attained to those grades that the heart will be expansive, so that it will contain all. What we call 'heart' here is a *latîfa* that accumulates all in itself and which is vaster than anything else. It is not the piece of flesh called 'heart' among people.

*A rare pearl in the ocean of haqâiq,^[79] is 'Ârif;^[80]
 In the rose garden of ma'ârif,^[81] rose of grace is 'Ârif.
 In eloquence, in rhetoric, in elegance, he is immaculate;
 Of esoteric meanings, a watery store is 'Ârif.
 These words say nothing to slaves of their own nafs;
 Yet in the knowledge of heart and soul, a master is 'Ârif.
 False pretences pertaining to Tasawwuf abound;
 Islâm, îmân, they know not; in name only are they 'Ârif.
 For, being an 'Ârif requires a heavenly life;
 Illuminating darkness, full moon of Haqq is 'Ârif.*

EPISTLE – 47

This letter was written to the then Sultan [Salim Jihanghîr Khan 'rahmatullâhi ta'âlâ aleyh'.] It explains the pieces of secret information in praying and praises savants and pious Muslims.

I, Ahmad 'rahmatullâhi ta'âlâ aleyh', the lowest of your humble servants who have been praying for you, present my humiliation and my benedictions to your exalted place of refuge and to the door of your superior servants. I offer my thanks for the promotion of slaves and for the blessings that everybody, ignorant and learned alike, whether near or far, has been living free from fear and in comfort. At times when I am hopeful of being accepted, and during the meetings of faqîrs, I have been praying to Allâhu ta'âlâ so that He will bless your courageous soldiers with aid, conquest and victory. Translation of a Persian line:

Everyone is created for some purpose!

Allâhu ta'âlâ does not create anything nonsensical or useless. The duty of the soldiers of the army is to strengthen the state. Promulgation of this brilliant Shari'at is possible with the state's help. It is declared: **“The Shari'at is under the shade of swords.”** This valuable duty has been given to the soldiers of prayers, too. Those who pray are the poor, needy people who live in inconvenience.

There are two ways of helping to strengthen the state. Firstly, there are material means. This is done with soldiers, with the army [with technical, economic means]. All these are obvious, visible help. The second type of means is the real help and is done by the One Who creates the means. It is declared in the hundred and twenty-sixth âyat of **Imrân Sûra** and in **Anfâl Sûra**, **“Help is only and only from Allâhu ta'âlâ.”** This help is attained through the army of prayers. Because the soldiers of the army of prayers are lower than everybody else and are broken-hearted, they are ahead of the soldiers of the fighting army. Leaving the means behind, they have set up a connection with their Creator. Translation of a Persian line:

The broken-hearted kicked the ball forward!

Furthermore, prayers repel accidents and calamities. The ever truthful ‘sallallâhu alaihi wa sallam’ declared: **“Accidents can be stopped with prayers only.”** Swords, jihâd [and all kinds of means of war] cannot stop an accident. As it is seen, soldiers of the army of prayers, weak and broken-hearted as they are, are more important than soldiers of the fighting army. Soldiers of the army of prayers are sort of the souls of the soldiers of the fighting army. Soldiers of the fighting army are their bodies. Then, soldiers of the fighting army can manage nothing without the army of prayers. For, no help or force will be useful for a body without a soul. Therefore, during times of trouble in his ghazâs, Rasûlullah ‘sallallâhu alaihi wa sallam’ used to ask for help from Allâhu ta’âlâ for the sake of the poor ones of the muhâjirs. Though he had an army and soldiers, he would pray by making the poor ones of the muhâjirs intermediaries. We faqîrs, soldiers of the army of prayers, are wretched, humiliated before everybody, and heart-broken. For, it has been said, “Poverty is a disgrace in this world and the next.” So as we are, we are made valuable ahead of the men of action. Muhkbîr-i Sâdiq (he who always says the truth: the Prophet) declared: **“On the Day of Resurrection, the martyrs’ blood will be weighed against the savants’ ink. The ink will weigh heavier.”** This darkness, this disgrace causes them to be cherished, honoured. It promotes them from the lowest to the highest. Yes, translation of a Persian line:

The water of life exists in darkness!

This low person who prays for you is not worthy enough to deem himself as one of the soldiers of the army of prayers; yet only in the name of poverty and with the hope of probable acceptance of a prayer, he has been counting himself among the praying soldiers of your powerful state and has been praying with his spirit and tongue and saying the Fâtiha for your salvation. O our Allah! Accept our prayers! You hear every word and know everything.

EPISTLE – 50

This letter, written to Qâdî Nasrullah, explains the difference between the istidlâls of the ’ulamâ-i rasikhîn and that of other Islamic scholars:

Istidlâl means to infer the existence of the doer of the work by seeing the work, that is, to know the existence of the Creator by seeing creatures. The ’ulamâ-i râsikhîn and the ’ulamâ-i zâhir always perform istidlâl and say that creatures have been communicating [the existence of] the Creator. Those savants who, as stated in a hadîth, are prophets’ inheritors are called ’ulamâ-i râsikhîn. Not all the Islamic scholars are so. Those savants who are not râsikh understand the existence of the Creator by knowing the existence of creatures. They say that the existence of the work communicates existence of the doer. Thus, they believe in the existence of the doer. But the ’ulamâ-i râsikhîn have passed beyond all the high grades of Wilâyat, that is, of being Awliyâ, and have

reached the grade of da'wat (call, invitation), which is peculiar to prophets. After the happening of tajallîs and mushâhadas in them, they, too, deduce the doer from the work. And through this way they believe the real doer, that is, have îmân in the existence of Allâhu ta'âlâ. After reaching the end, they realize that everything which they have found out through mushâhada and tajallî is not the real being but one of the shades of the appearances of the real being. "It cannot be believed as the real being. One cannot have îmân in the real being without istidlâl," they say. By doing istidlâl, they go on searching for the real being without the shades coming between. Because they love the real being only and because they will sacrifice everything else for the real being, they attain to the real being through such istidlâl. As it is stated in the hadîth, "**A person will be together with whom he loves,**" they attain to the real being, who actually exists beyond the tajallîs and zuhûrs, which are mixed with shades. Being pulled with the rope of love, these great people reach the true origin in person while the savants of zâhir reach there in knowledge only. An attainment happens which cannot be understood. The difference between these two types of attainments comes from love. He who loves and ceases from everything other than his beloved attains to his beloved. But he who does not have such a love only learns, knows about this attainment and considers this knowledge of his as a great blessing. However, such savants do not know precisely the grade which those great superiors have reached. And the ones who know only know the way that leads to that grade. Those who have reached have reached, attained completely, and have become united. As expressed by the following Arabic line, one of those superiors states:

The slave's attaining to his Creator is like sugar's being mixed with milk.

The first thing to be done is to be a slave and to get rid of other things by being a slave to Him.

EPISTLE – 52

This letter was written for Muhammad Hâshim Keshmî 'rahmatullâhu ta'âlâ 'alaih', (d. 1054 [1645 A.D.], Burhânpur,) compiler of the third volume of Maktûbât. It explains the Fanâ of the heart and of the nafs and the 'ilm-i-husûlî's and the 'ilm-i-hudhûrî's ceasing to exist:

Fanâ means to forget about the mâ-siwâ. And **mâ-siwâ**, in its turn, includes all beings other than Allâhu ta'âlâ. There are two groups of mâ-siwâ: **Âfâq** means creatures outside of man. **Enfus** (or anfus) means things that are within man. To forget about the âfâq is an event that takes place when the 'ilm-i-husûlî, i.e. the knowledge pertaining to the âfâq, ceases to exist. To forget about the enfus means for the 'ilm-i-hudhûrî, whereby the enfus is known, to cease to exist. For, the âfâq is known through the 'ilm-i-husûlî, and the enfus is known through the 'ilm-i-hudhûrî. It is difficult for the 'ilm-i-husûlî to cease to exist, and it is attained by the Awliyâ 'qaddas-Allâhu ta'âlâ asrârahum-ul'azîz'. It is

much more difficult for the 'ilm-i-hudhûrî to cease to exist, and it falls only to the lot of the very high ones of the Awliyâ. Most of the people who look on facts by using their mind only, deny these facts. In fact, they say that such things are unthinkable. They say that it is out of the question for a person with perception to forget about himself. They say, "A person has to be aware of himself. A person cannot forget about himself even momentarily, let alone perpetually."

It is at the grade called **Fanâ-i-qalb** that the 'ilm-i-husûlî ceases to exist. And when the 'ilm-i-hudhûrî ceases to exist the **Fanâ-i-nafs** takes place; it is the perfect Fanâ, the true Fanâ. The Fanâ-i-qalb is like the image, the shadow of the Fanâ-i-nafs. For, the 'ilm-i-husûlî is the shadow, the image of the 'ilm-i-hudhûrî. Therefore, the Fanâ of the 'ilm-i-husûlî, i.e. its ceasing to exist, is the shadow, the appearance of the Fanâ of the 'ilm-i-hudhûrî. When the 'ilm-i-hudhûrî attains its Fanâ, the nafs attains itmi'nân. (That is, it attains a state of maturity in which) it is pleased with Allâhu ta'âlâ. And Allâhu ta'âlâ in turn is pleased with it. After the Baqâ and the return, the nafs is given the task of guiding the disciples and leading them to kemâl (maturity, perfection). (At this grade) the nafs becomes blessed with the ability to make jihâd and ghazâ against all four of the **anâsir-i-erbe'a** (four elements), which exist in the human body and which are quite different from one another and at loggerheads with one another in their desires, inclinations, properties, and preferences, so much so that things wanted by any one of them bear no similarity to any of the needs of any of the other three. None of the other nine components of the body can attain this blessing. If the energy in the human body increases, the body will become like a fiend and induce its owner to say, "Aren't I peerless?" And a nafs that has attained itmi'nân will make jihâd against it and save its owner, man, from that nuisance. The other vicious properties in the human nature such as lust, wrath, etc. exist in other animals, too. The nafs will tame them as well, turning them into useful versions. Subhân-Allah! How amazing it is that the nafs, which is the worst of the ten latifas, develops into being the best of them and, to the bargain, makes jihâd, (i.e. fights, struggles,) against vices. It is stated in a hadîth-i-sherîf: "**Among you, the ones who were good in the time of jâhiliyya, (i.e. before the advent of Islam,) will also be the best ones after learning Islam!**"

A note: The symptom of the heart's forgetting about the mâ-siwâ is its never thinking about the mâ-siwâ. [Busy as the mind may be thinking of worldly matters,] the heart will reject thoughts belonging to the mâ-siwâ. What is symptomatic of a state in which the 'ilm-i-hudhûrî of the nafs has ceased to exist is man's having ceased to exist. At this grade man is unaware of himself, of his attributes. At this level both the knowledge itself and what is known have ceased to exist. For, both the knowledge itself and what is known are man himself. The knowledge itself and what is known will not cease to exist unless man himself ceases to exist. The heart's Fanâ is the Fanâ of âfâq, whereas the Fanâ of the nafs is the Fanâ-i-enfus (the Fanâ of the enfus), which is the true Fanâ.

*Come on, o man, captivated in the world of forlornness;
 Come on, o man, in the earth's ruins lying in unawareness!
 Open your eyes and look around, many a lord has passed by;
 How lunatic it would be to love this lousy transience!
 The nightingale will not stay in a cage, with sweets as it's fed;
 Why should one shut up in this dungeon abide in its darkness!
 Come to your senses, o dear, as you still have the chances;
 If a person says, "Never mind," him endless torment awaits!*

EPISTLE – 54

This letter was written to Khân-i Jihân. It enjoins holding fast to the Sharî'at, which is firm, and informs that to be careful about observing the Sharî'at in one's worldly businesses is to earn the dîn and the world together:

May Allâhu ta'âlâ bless you with doing the things which He likes! May He bestow safety upon you and bless you with being valuable and cherished! For the sake of His high Prophet and his close relatives 'alaihi wa alaihimussalawâtu wataslîmât', may He accept this prayer of mine! Translation of a Persian couplet:

*The ball of prosperity and happiness is thrown onto the field.
 There is none in sight, where are the polomen?*

The world's sweet things and transient blessings are useful and halâl only when they help one to obey the brilliant Sharî'at. A worldly advantage is good when it is together with the advantage pertaining to the Hereafter. Those worldly blessings which do not help earn the Hereafter are like poisons covered with sugar. Idiots are deceived by them. Shame on those who do not use the theriac prescribed by Allâhu ta'âlâ as a curative against these poisons! So wretched are those who do not cure these sugary, sweet poisons by enduring the difficulty of obeying the commandments and prohibitions of the Sharî'at. A person who makes only a small effort, who makes a little attempt at following the Sharî'at, will attain endless advantages. It is so easy to follow the commandments and prohibitions of the Sharî'at. And with only a little unawareness and slackness these endless blessings will be lost. A person with a far-sighted, accurate mind should follow this brilliant Sharî'at. He should not be like a child who misses useful things by being absorbed in playing with walnuts and cypress cones. If you observe and obey the Sharî'at during your worldly occupations you will have followed the Prophet's 'alaihimussalawâtu wataslîmât' way and clung to your faith. Even if we worship sincerely for many years, we incapable people cannot approach the grade of a hero like you, who have earned the dîn and the world together. O our Allah! Bless us with the lot of doing the deeds which You like! Let me say also that dear Khwâja Muhammad Sa'id and Khwâja Muhammad Ashraf, who have taken up to you

this piece of paper written by your humble servant who prays for you, are among those who are beloved by us and close to us. The gifts which you will bestow upon them will please this faqîr. May Allâhu ta'âlâ bless you with the lot of doing valuable deeds, and may He exalt your honour!

EPISTLE – 55

The twenty-eighth âyat of Âl-i-'Imrân sûra purports, **“Believers should not love people other than Believers, i.e. disbelievers. A person who likes them will not have loved Allâhu ta'âlâ. It is permissible to be friends with them outwardly in case of strong necessity in the Dâr-ul-harb.”** The author of Tafsîr-i-kebir^[85] explains this âyat-i-kerîma very well, and states, “This âyat-i-kerîma prohibits us from liking disbelievers.” The hundred and eighteenth âyat-i-kerîma of Âl-i-'Imrân sûra purports, **“O Believers! Do not be friends with non-Believers, disbelievers!”** The twenty-second âyat-i-kerîma of Mujâdala sûra purports, **“If a person believes in Allâhu ta'âlâ and in the Hereafter, he will not like the enemies of Allah and His Messenger.”** The fifty-fourth âyat-i-kerîma of Mâida sûra purports, **“O Believers! Do not like Jews and Christians!”** The first âyat of Mumtahina sûra purports, **“O Believers! Do not like My and your enemies.”** The seventy-second âyat of Tawba sûra purports, **“Believing men and women like one another.”** These âyat-i-kerîmas, too, forbid to like disbelievers.

There are three kinds of a Believer's liking a disbeliever. The first kind is his liking him on account of his disbelief. This kind of liking is forbidden because it means to like his disbelief, his (wrong) religion. A person who likes disbelief will become a disbeliever. This kind of liking eliminates one's îmân. The second kind of liking is to pretend to be friends with the disbeliever only for the sake of getting on well with everybody. This kind of friendship is not forbidden. The third kind is something between the former two kinds. The person concerned is inclined towards them (disbelievers). Though he knows that their religion is invalid, he makes friends with them on account of his kinship or business relationship with them. This kind of closeness is not permissible although it will not cause disbelief. For this relationship will cause one to like their religion in the course of time. The âyat-i-kerîma quoted above means this (third) kind of liking. Should it be asked, “Does not this âyat-i-kerîma prohibit from hating Believers and liking disbelievers? Will it not be permissible if one likes Believers, too (that is, while liking disbelievers)?”; then, the other âyat-i-kerîmas forbid it, too. Two Sahâbîs were captivated by men of Musaylâmat-ul-kezzâb.^[86] When Musaylâma asked one of them, “Do you believe in Muhammad's prophethood?”, he said, “Yes.” This time the former asked, “Do you believe that I am a Prophet also?” The answer was, “Yes,” again. Musaylâma believed that he was a prophet for the tribe of Benî Hanîfa and that Muhammad 'alaihis-salâm' was a prophet for the tribe of Qoureish. He set him free. When they brought the other Sahâbî, he

asked him the same questions. While answering in the affirmative to the first question, this Sahâbî said, "I am deaf," when he was asked the second question. Musaylama killed him. When the event was reported to Rasûlullah 'sall-Allâhu ta'âlâ alaihi wa sallam', he stated, **"The second one attained martyrdom on account of his îmân. The first one utilized the permission given by Allâhu ta'âlâ."** The hundred and sixth âyat-i-kerîma of Nahl sûra, which purports, **"If a person whose heart is full with îmân says (something that causes) disbelief as a result of ikrâh [under duress], he will be pardoned,"** gives permission for disbelief under duress.

Taqiyya means to say (or do) the opposite of what one has in one's heart. This is also called **Mudârâ**, which means to conceal one's belief and Madh-hab. It has various types: The first type is for a person who is among disbelievers and therefore fears for his property or life to sympathize with them though his heart does not like it. This (type of taqiyya) is permissible. The second type is to say frankly what one has in one's heart, which is preferable. An example of this type is the way chosen by the Sahâbî martyred by Musaylama. The third type embodies harmful deeds such as homicide, fornication, usurpation, false witness, qazf of a chaste woman [imputing unchaste motives to her], betraying Muslim women to disbelievers, which are forbidden. The fourth type of taqiyya is permissible at places where there are disbelievers. In Shâfi'î Madh-hab it is permissible also when one is among cruel Muslims. The fifth type of taqiyya is done in order to protect one's property and it is permissible. The hadîth-i-sherîf, **"The Believer's property is as valuable as his life,"** confirms this fact. Another hadîth-i-sherîf in this connection is: **"A person who is killed in his struggle for protecting his property attains martyrdom."** Property is extremely necessary for a person. For instance, when water (is so scarce that it) is sold at exorbitant prices called Ghaban-i-fâhish, it is not farz to make an ablution (for types of worship, e.g. namâz, which require ablution). In such cases it becomes permissible to make tayammum. The sixth type is the one which, as Imâm-i-Mujâhid^[87] states, was employed during the initial years of Islam. For at that time Muslims were lonely and weak. When an Islamic state was established this rule was modified. There are scholars who say that taqiyya is permissible till the end of the world. This inference of theirs is preferable. For a Believer has to do his best to elude harms.

Ignorant pantheistics and **Mulhids**, whose credal eclecticism has exceeded the limits of belief laid down by Islam, do not hesitate to be friends with disbelievers. They say, "The essence of Tasawwuf is to get on well with everybody." Rasûlullah 'sall-Allâhu alaihi wa sallam' was the leader of Awliyâ and said, **"I am proud of poverty."** However, Allâhu ta'âlâ commanded (him) as is purported in the seventy-fourth âyat of Tawba sûra: **"O My Prophet! Make Jihâd against disbelievers! Do hostility against them!"** The way taken and guided by the Messenger of Allah 'sall-Allâhu alaihi wa sallam' was

hostility towards disbelievers and Jihâd against them. What kind of sufis are these people? They have strayed from the way guided by the Messenger of Allah and wandered away into an altogether different way. The way taken by these people is sheer aberration, which means abandonment of the right way. It is stated plainly in Qur'ân al-kerîm and in hadîth-i-sherîfs that Allâhu ta'âlâ is hostile against disbelievers. Is it possible for a person who sympathizes with His enemies to love Him? If disbelievers and fâsiqs were not enemies of Allâhu ta'âlâ, **Bughd-i-fillâh** (enmity for Allah's sake) would not be wâjib. It would not be the most superior way to make one attain Allâhu ta'âlâ and the most effective cause of perfection of îmân. It is stated in a hadîth-i-sherîf, **"If a person does not love Allâhu ta'âlâ and does not know enemies of Allâhu ta'âlâ as his enemies, his îmân will not be true. If he loves Believers for Allah's sake and knows disbelievers as enemies, he will attain love of Allâhu ta'âlâ."** It is stated in another hadîth-i-sherîf, **"If a person loves Allah's friends and knows His enemies as his enemies, too, and gives for Allah's sake and does not give, again for Allah's sake, his îmân will be mature."** And another hadîth-i-sherîf: **"Become close to Allah by doing hostility towards the disobedient!"** Another hadîth-i-sherîf states, **"Allâhu ta'âlâ intimated to a Prophet through Wahy: Say to such and such âbid (a person who worships very much): 'By making zuhd in the world you have provided peace for your nafs and made yourself valuable. What have you done for Me?' When the âbid asked, 'Yâ Rabbî! What should be done for Thee,' Allâhu ta'âlâ said: 'Have you done hostility to My enemy for My sake and have you loved My darlings for My sake?'"** A person who loves should love whomever the darling loves and hate whomever the darling hates. This state of love and hostility is not within his will. It is a consequence of love. In this case, will and acquisition, which are necessary in other sorts of behaviour, are not needed. It is an involuntary state. Friend's friends will look amiable. And friend's enemies will seem unlovely. If a person claims love for someone, he will not be believed unless he estranges himself from his darling's enemies. If he does not do so, he will be called a hypocrite. Shaikh-ul-islâm Abdullah-i-Ansârî says: I do not like Abu-l-Hasan Sem'un because he annoyed my master Hidrî. If a person annoys your teacher and you are not upset by this, you must be lower than a dog. Allâhu ta'âlâ purports in the fourth âyat of Mumtahina sûra, **"Take lessons from the statements made by Ibrâhîm 'alaih-salâm' and those Believers who were with him! They said to the disbelievers: 'We are far from you and your idols. We dislike your religion. There is enmity between you and us until you believe in Allâhu ta'âlâ.'"** And the âyat-i-kerîma following it purports, **"These statements of theirs contain lessons for you and for those who wish love of Allâhu ta'âlâ and the blessings in the Hereafter."** Hence, this tabarrî [keeping away] is necessary for those who wish to attain love of Allâhu ta'âlâ. Allâhu ta'âlâ purports, **"To love disbelievers means not to love Allâhu ta'âlâ. One could not love both of two opposites."** Two enemies cannot be loved at

the same time. If a person claims to love someone and at the same time does not keep away from his enemies, this claim of his will not be believed. The twenty-eighth âyat of Âl-i-'Imrân sûra purports, **“Allâhu ta'âlâ threatens those who love disbelievers with His torment.”** This grave threat shows how critical the offense is. One day they said to Khalîfa 'Umar 'radiy-Allâhu ta'âlâ anh', “There is a Christian from the people of Hîra here. He has a very strong memory and beautiful handwriting. He will be very useful for you if you employ him as a secretary for yourself.” He refused and said, “I cannot make friends with a non-Believer,” quoting the aforementioned âyat-i-kerîma. One day Abû Mûsal Esh'arî said to Khalîfa 'Umar, “I have a Christian secretary. He is a great hand.” The Khalîfa chided him, saying, “May Allah not perish you! Why don't you employ a Muslim secretary? Haven't you heard the âyat, **‘O Believers! Do not like Jews and Christians,’** in Mâida sûra?” (Abû Mûsal Esh'arî relates the rest of the conversation as follows): “Upon this I said, ‘His religion is his and his service as a secretary is mine.’ The Khalîfa said, ‘Do not honour a person degraded by Allâhu ta'âlâ! Do not cherish a person scorned by Allâhu ta'âlâ! Do not get close to a person repelled by Allâhu ta'âlâ!’ When I finally said, ‘I am administering (official matters of) Basra with his help,’ the Khalîfa commanded, ‘Now do what you would do if the Christian died! Replace him immediately!’” Imâm-i-Rabbânî 'radiy-Allâhu ta'âlâ anh', who is our Murshid and the cause of our happiness, states in the two hundred and sixty-sixth letter, “Ibrâhîm 'alaihis-salâm' attained the rank of Halîlullah and became the tree of Prophets owing to his strictly keeping away from the enemies of Allâhu ta'âlâ. The fourth âyat of Mumtahina purports, **‘There are lessons for you in Ibrâhîm 'alaihis-salâm’.** According to this faqîr, none of the things that will make one close to Allâhu ta'âlâ could equal tabarrî (keeping away from disbelievers). The hostility which Allâhu ta'âlâ has against disbelief and disbelievers originates from His Person. He Himself is hostile towards idols such as Lât and Uzzâ and those who worship these idols. Burning eternally in Hell is the retribution for this abominable deed. This is not the case with the desires of nafs and all other sorts of sins. For the enmity and wrath Allâhu ta'âlâ has for these things do not come from Himself. His Wrath is one of His Attributes and His Torment is one of His Deeds. Therefore, the punishment for these sins is not burning eternally in Hell. On the contrary, He will forgive these sins if He wishes.”

EPISTLE - 57

This letter, written to Mawlânâ Hamîd Ahmadî, informs that the âlam was created from nothing, and refutes the thing which the Greek philosophers called active mind:

Thanks be to Allâhu ta'âlâ who, is the creator of âlams, and salât and salâm be on the highest of Prophets! Allâhu ta'âlâ exists by Himself. Allah's existence is from Himself. As He exists now, so He always existed in the past. And He

will always exist in **future**. It is impossible that He be nonexistent before or after His existence. He should exist always. Nonexistence cannot approach Him. Everything other than Allâhu ta'âlâ is called **âlam**. All the âlam, matter's physical states, [that is, solid substances, liquids and gases, atoms, molecules and energies], heavens, minds, selves [cells, all the living], elements and compounds came into existence by His creation. While being nonexistent, they came to being later. Only He exists eternally. All besides Him were nonexistent. They came to being afterwards. After a while they will cease to exist again. He created the earth in two days. Then He created heavens, the stars in two days, too. That is, He created them from nothing. The ninth âyat of **Hâ-mîm Sajda Sûra** purports: **"He created the earth in two days,"** and its twelfth âyat purports: **"then, He created the seven heavens in two days, too."** If a person comes forward, denies these âyats of the Qur'ân, and says that some creatures, heavens, stars, elements, minds and souls are eternal, it will be understood that he is an idiot. All dîns have communicated that everything other than Allâhu ta'âlâ is hâdîth, that is, they were created afterwards while they had been nonexistent. This unanimity of all dîns is communicated by Hujjat-ul-Islâm Imâm-i Muhammad Ghazâlî in his book **Almunqidhu Aniddalâl**, in which he also writes that those who say that some of the things in the âlam are eternal will become disbelievers. As it is seen, to say that one of the creatures is eternal means to go out of the dîn and to become a philosopher. All things other than Allâhu ta'âlâ were nonexistent, and they will cease to exist again. Towards Doomsday, stars will leave their places and disperse, heavens will be rent asunder, and mountains also will be torn to pieces, and all will be annihilated. The Qur'ân informs with the fact clearly. All groups of Muslims have communicated this unanimously. **Al-hâqqa Sûra** purports, **"Once the Sûr is blown, the earth and mountains shall be lifted up and shaken off. That day, end of the world shall come, the sky shall be divided and rent asunder."** **Takwîr Sûra** purports, **"When the sun shall darken, the stars shall fall and the mountains shall be broken to pieces and dispersed...";** **Infitâr Sûra** purports, **"When the sky shall be broken apart and the stars shall be dispersed and annihilated..."** and the last âyat of **Qasas Sûra** purports, **"Everything shall be annihilated, He only shall remain!"**

These and many other similar âyats exist in the Qur'ân. It will be ignorance not to believe that they will be annihilated. Or it is to believe in the falsely-adorned lies of the philosophers who deny the Qur'ân. As it is seen, it is one of the conditions of imân to believe that creatures will be annihilated as well as to believe that they were created from nothing. It is certainly necessary to believe it. Some savants said that seven things, namely the Arsh, the Kursî, the Lawh, the Pen, Paradise, Hell, the Rûh, will not be annihilated, and they will remain eternally. But these words of theirs do not mean that these cannot be annihilated. They mean that Allâhu ta'âlâ will annihilate whichever He wishes of the things which He created and He will not annihilate some others which He wishes, for uses and reasons which He, alone, knows; these will eternally

exist. Allâhu ta'âlâ does what He wishes and commands what He wishes. As understood from what has been written so far, the âlam, that is, everything, exists through Allah's Will and Power. Everything needs Allâhu ta'âlâ to exist, to remain in existence. For, to be eternal means to go on existing every moment. It does not mean to become something else. It is by Allah's Will and Decree both to exist and to go on existing. How could the thing which was called **active mind** by the ancient philosophers [and which is called **natural forces** by today's enemies of the dîn] ever control creatures' existence or nonexistence? There have been various sayings even on its own existence. For, the thing which they have given the name has been put forward through their poor minds. According to the true teachings of Islam, these things are intermediaries in Allâhu ta'âlâ's creating. These intermediaries also were, and are being, created by Allâhu ta'âlâ. It is such a grave idiocy to end up the existence of creatures by such made-up, illusive names instead of believing the fact that it is from Allâhu ta'âlâ [who is Omniscient, Omnipotent]. In fact, creatures would deem it base and would be ashamed to be servants, slaves to something concocted by those shortsighted people who are the slaves of their own minds, instead of being creatures of Allah, Who is the highest of the high. They would prefer nonexistence to being such slaves. They would not wish to exist as the slaves of something fabulous instead of being creatures of a creator who is capable of everything and who can do what He wishes. As it is purported in an âyat in **Kahf Sûra**, such idiots are deccribed as **“What they utter is a very evil word. They always tell lies.”**

EPISTLE - 59

This letter was written to Sharafuddîn Husayn. It explains that everything that a person experiences daily happens through the Will of Allâhu ta'âlâ, and that one should find pleasure in them all:

May Allahu ta'âlâ bless you with making progress in the way of Hadrat Muhammad's religion and His attaching you to Himself in every respect! My dear and discerning son! Everything that a person encounters daily comes into being through the Will and Creation of Allahu ta'âlâ. Therefore, we should adapt our wills to His Will! We should deem all the things we encounter as the things we have been looking for and should be pleased with having attained them! This is how a slave should be. We should be so if we are slaves. Not to be so would mean to refuse to be a slave and to oppose our Owner. Allahu ta'âlâ declares in a **Hadîth-i qudsî**: **“If a person is not content with My qadâ and qadar and disapproves of them and is not patient with the disasters I send, let him look for another Rabb besides Me. Let him not stay on earth as a born slave of Mine!”** Yes, the poor, the destitute and many people who lived under your protection were comfortable because you were taking care of them and protecting them. They did not know what sorrow was. Their real

Owner will continue protecting them. You will always be remembered for your kindness. May Allahu ta'âlâ reward you abundantly for your benevolence both in this world and in the next! I send my salâm.

EPISTLE – 62

This letter, written to his blessed son Muhammad Ma'thûm 'madda zilluhul'âfî', informs that man's origin is 'adam and that there is no goodness in 'adam:

Man's essence, person, that is, man himself, is his nafs. This is called nafs-i nâtiqa. When man says "I," he points to his nafs. And the essence, the origin of this **nafs-i nâtiqa** is, in its turn, 'adam (nonexistence). Because lights and attributes of wujûd (existence) fell upon 'adam, he thinks of himself as existent. He thinks of himself as alive, knowing and capable. He thinks that such beautiful attributes as life and knowledge belong to him and that he is the cause of their existence. For this reason, he deems himself mature and good. He has forgotten about the evil and defects which came to him from 'adam, the source of all evil and which became his own property. If a person, attaining Allah's kindness and blessing, gets rid of his manifold ignorance and his wrong belief, he will realize that the goodness and beauty existing in him are not his own property, that they have come from some other place, and that he is not the cause of their remaining in existence. He will believe that his own essence is 'adam, which is the source of all evil. If, as a blessing from Allâhu ta'âlâ, this belief of his becomes stronger, if he returns the perfection and goodness in him to their owner and delivers these beautiful deposits to their proper place, he will know himself to be 'adam only. He will not see any type of goodness in himself. Then neither his name nor his fame or sign will remain. Neither his substance nor his trace will be left. For, he is 'adam only. And 'adam is nothing. He is nonexistent in every respect. For, if he were existent in any respect, he would not say that all beauty and goodness did not exist in him. For, it is beauty to exist. In fact, it is the origin, the source of all beauty.

As it is understood from all that has been said, formation of a complete **fanâ**, that is, nonexistence, in man, does not necessitate his own ceasing to exist. Why should he be thought to cease to exist while he is already nonexistent? He is nonexistent thinking of himself as existent. If he gets rid of this wrong supposition and does not deem himself existent, he will realize that he is 'adam. This means to say that **zawâl-i shuhûdî**^[7] is necessary to attain fanâ. **Zawâl-i wujûdî**^[8] is not necessary at all. Allâhu ta'âlâ, alone, knows the truth of every matter.

[All the vices of 'adam have been accumulated in the nafs-i-ammâra. The nafs-i-ammâra hates doing good. It always wishes to do evil. It loves things that will do harm to itself or to others. In order to attain felicity in the world and in the Hereafter, man has to oppose his nafs, enervate it and subjugate it

to harmlessness. The primary medicine to sap the nafs is to obey the Sharî'at. All kinds of harâms, fondness for worldly property and position, and self-indulgence are the essential nutrients for the nafs. They feed and strengthen it. When the nafs becomes strong, it attacks Islam, the source of all sorts of goodness, moral beauty, science and civilization. It makes fun of Islam, îmân, and the commandments of Allâhu ta'âlâ. It wishes others to follow its example and become excessive and eccentric, commit injustice, do evil and perpetrate savagery. It calls people who are like it 'neoteric,' and those who are unlike it 'regressive.' Man's arch enemy is his own nafs, and people who have overfed and unbridled their nafs are unaware, ignorant people.]

EPISTLE – 63

This letter was written for Mîr Mansûr. It provides subtle information on the Attributes termed 'ihâta', 'qurb', and 'ma'yyat' of Allâhu ta'âlâ:

Terms such as 'qurb', 'ma'yyat', 'ihâta', 'sereyân', 'wasl', 'ittisâl', 'tawhîd', and 'ittihâd', which have been used in contexts concerning Allâhu ta'âlâ, fall into the literary category called 'muteshâbihât' and 'shat-hiyyât'. (These two terms are synonymous in their lexical meanings, 'allegories, parables, satires'.) These terms have not been used in their lexical meanings that we know. Things that we imagine upon hearing these terms do not exist in Allâhu ta'âlâ. Allâhu ta'âlâ has no connection or proximity with these terms. It has been realized towards the final stage of the path of Tasawwuf that the qurb (closeness) and the ittisâl (liaison) of Allâhu ta'âlâ is like the qurb and ittisâl of the images seen in a mirror to the mirror itself. None of the images seen in a mirror actually exists in the mirror. They are nothing but images. Their closeness and relation to the mirror are of a nature of verbalization of a closeness and relation between things that exist in imagination and things that exist in the outside. Allâhu ta'âlâ exists actually. The 'âlam (the entire creation), on the other hand, appears to exist on the level of imagination. For that matter, Allâhu ta'âlâ's closeness and relation to creatures consists in a closeness and relation between something that exists in the outside and one that exists in imagination and which is fancied to exist. Hence, it is permissible to use words like qurb (closeness) and ma'yyat (association) in matters concerning Allâhu ta'âlâ. That dirty and ugly things appear in a mirror, which is a phenomenon that is expressed as the 'mirror's closeness to them' or 'its containing them', does not detract from the mirror's value. For, the mirror exists in the outside, whereas the images that appear in the mirror do not exist extraneously. Vices and faults of something nonexistent do not detract from the value of one that exists. The case as it is that Allâhu ta'âlâ created the 'âlam on a perceptual and imaginary level, He willed that they be not temporary but permanent. So, He gave them the attributes and properties of what exists extraneously, thus endowing the imaginary beings with the attributes and deeds of what

exists independently. Consequently, He made imaginary things like closeness and enclosure like closeness and enclosure existing extraneously. He turned imaginary visions into realities. We will give the following example so that the matter should be understood more clearly: A sweet sight in the outside will look equally sweet when its image is seen in a mirror, when it is fancied. The fact, however, is that that sight exists separately, whereas what is seen in the mirror is not that sight itself; it is its image. Yet they have identical functions and effects. So Kind and Magnanimous of Allâhu ta'âlâ to make the effects and deeds of the imaginary beings similar to those of the actually existing ones, thereby creating in the imaginary ones the hope to have a share in the blessings bestowed on the actually existing ones, which in turn is a harbinger of the great fortune of attaining a closeness to the True existence. An Arabic couple translated into English:

***Let the most fortunate ones rejoice in the greatest blessing;
Suffice a few morsels for the poor lover's well-being!***

Allâhu ta'âlâ bestows this highly valuable blessing of His on anyone He chooses. Allâhu ta'âlâ is the owner of greatest blessings.

You should know very well that to construe words like qurb (closeness) and ittisâl (attaining) in any way different from the definitions that we have made above means to liken Allâhu ta'âlâ to His creatures, to attribute corporeality to Him. The best thing to do is to have belief in these words which are used in the Qur'ân al-kerîm without thinking of how they are. We should not try to find out how they are; we should say, "Allâhu ta'âlâ knows them." If they are thought of in a manner as we have explained, they will no longer be 'muteshâbih'; they will be 'mujmal' and 'mushkil'. Allâhu ta'âlâ, alone, knows the true essence of everything.

***Rasûlullah would be fasting by day;
And by night, in namâz he would pray.
If you are for that Chosen One an Ummat,
Avoid the makrûh, and follow the Sunnat.***

EPISTLE – 67

This letter, written for Mîr Mansûr, expatiates on the haqîqat (true essence) of the Kâinât (universe) and on the difference between his, (i.e. Imâm Rabbânî's) kashf and that of Hadrat Muhyiddîn-i-'Arabî:

This Kâinât, which we see as a wide, flat, and long expanse, i.e. all beings, are, in the view of Hadrat Muhyiddîn-i-'Arabî, and also according to his followers, (in the aggregate,) a single being that exists in the outside. And this single being (according to them) is Allâhu ta'âlâ Himself. The Kâinât, they say, is the appearance of this single being. They call this being **zâhir-i-wujûd**. They say that the various images that are in the knowledge Allâhu ta'âlâ have

been reflected on this single being and appear in it in various shapes. They call these shapes in knowledge **bâtin-i-wujûd** and **a'yân-i-thâbita**. They say, "That being, which is single and simple, is being imagined as wide, long, and extensive shapes. The various shapes seen by all people, learned and unlearned ones alike, are Allâhu ta'âlâ. Unlearned people suppose these appearances are the 'âlam. The fact, however, is that the 'âlam have never gone out of the 'ilm-i-ilâhî (knowledge of Allâhu ta'âlâ). They do not exist in the outside. The 'âlam, which exist in knowledge in various shapes and images, have been reflected on the wujûd-i-ilâhî, which is like a mirror, and have appeared in the outside. Ignorant people suppose that these appearances are the 'âlam themselves." Molla 'Abd-ur-Rahmân Jâmî 'alaih-ir-rahma' expresses this as follows:

*Of old we have divided creatures
Into many various classes.*

*Now we have understood perfectly:
All are one. That's Dhât-i-ilâhî!*

I the faqîr, [i.e. Imâm-i-Rabbânî,] have had the following kashf and belief: All these things that appear are not existences; they are wahms (fancies). Allâhu ta'âlâ has created these various creatures of His at the **martaba-i-wahm** (level of fancy, imagination). They all stay in various shapes at that level. Everything that is seen or heard or known is a creature. Most of the wayfarers of Tasawwuf have supposed that these things are the wâjib, [i.e. Allâhu ta'âlâ Himself.] They have looked on them as one real existence. Yet they are all 'âlam, creatures. Allâhu ta'âlâ is beyond the beyonds. We can never see or know Him. He cannot be known by way of kashf and shuhûd. A Persian couplet in English:

*How can a creature ever know Him?
How can a mirror ever show Him?*

It is only Allâhu ta'âlâ who exists in the outside. All creatures exist at the level of wahm (fancy, imagination); they are the appearance of His Power. The level of wahm is the image and appearance of the level of real existence. Since the level of wahm is the image of the level of the existence in the outside, it is possible to call it **khârij** (existence in the outside). By the same token, it may be said to be mawjûd (existent), since it is the image of the wujûd (existence). Existences at the level of wahm, [i.e. creatures,] **arenafs-ul-emr**, like the existence in the outside, [i.e. Allâhu ta'âlâ.] [In other words, they are not a fancy or a thought; they themselves exist.] They have attributes, deeds. They will exist eternally. The **Mukhbîr-i-sâdiq**, he who has always reported the truth, i.e. the blessed Prophet 'alaih-salât-u-wa-s-salâm', has informed us that this is the case.

It requires careful consideration to judge which one of the two kashfs presented above is better in making tenzîh (or tanzîh) of Allâhu ta'âlâ, (i.e.

in expressing that He is free from defect,) and more consistent with His **Attributes of Ulûhiyyat**. We should listen to reason to see well which one has more to do with the beginning and the middle of the path being followed and which one would better suit the end of the path. I the faqîr had been believing as they had for years. I had been undergoing astounding hâls and curious mushâhadas agreeable with that belief. I had been relishing many flavours at that grade. Thereafter, as a kindness of Allâhu ta'âlâ, it was realized that none of the things being seen and known was Him. All those things would have to be annihilated. As another kindness of Jenâb-i-Haqq, they all disappeared by themselves. Thus the bâtil (wrong) that had been supposed to be Haqq ceased to exist. Love of the Ghayb (Unknown) was attained. The mawhûm (fancied) was separated from the mawjûd (existent). The Qadîm (eternal) was purified from the hâdith (not eternal).

EPISTLE – 68

This letter was written for Muhammad Hâshim Keshmî 'qaddas-Allâhu ta'âlâ asrârahul'azîz', compiler of the third volume of Maktûbât. It explains that the 'âlam (creation in the aggregate) has been created at the level of wahn (or vehm):

To say that the 'âlam is mawhûm (adjectival form of wahn) does not mean to say that it is something made by wahn (fancy, imagination, illusion). Wahn itself is a part from the 'âlam. How could it ever create itself. To say that the 'âlam is mawhûm means to say that Allâhu ta'âlâ created the 'âlam at the level of wahn. Wahn did not exist as the 'âlam was being created. Yet it did exist in the Knowledge of Allâhu ta'âlâ. **Mertebe-i-wahn** means (that) which appears to exist although it does not (actually) exist. Existence of the circle made up by the **nuqta-i-jewwâla** (revolving dot) is at the level of wahn. [Supposing we tie a pebble at one end of a piece of string, hold the string by the other end, and turn it around our hand; the revolving pebble will form an apparent circle. The revolving pebble is called a nuqta-i-jewwâla, and the apparent circle is called the dâira-i-mawhûma (imaginary circle).] (Please see the thirty-first chapter.) There is not a circle. That is, it is only an appearance. Allâhu ta'âlâ created all His creatures at this level. Yet their appearances are perpetual. So, it will not be wrong that they exist; it is true. They have reached beyond the level of imagination and become **nafs-i-emrî**. In other words, they have become permanent beings instead of merely ephemeral appearances. Allâhu turns uglinesses into beauty if He wills to do so. The level of wahn (fancy, imagination, illusion) is a marvellous being. It is dissimilar to the being at the level of nafs-i-emr. It has nothing to do with it. It has no affinity with it in respect of time, place, or direction. It is neither adjacent to it, nor away from it. The nuqta-i-jewwâla exists at the level of nafs-i-emr, whereas the circle ensuing from it(s revolution) is at the level of wahn. The circle has

no relation with the dot, (i.e. the pebble revolving.) It is not in any direction with respect to the dot. The dot has not been limited with the appearing of the circle. The dot cannot be said to be to the right or left of the circle or before it or behind it or above it or below it. Words of this sort that are said with respect to the circle can be said only about other beings that also exist at the level of wahm. Such references do not exist between the beings at other levels and the circle. The dot has not been defined or limited or come to an end as a result of the formation of the circle. It is the same as it has been before.

When the above-given example is understood well, the state of Allâhu ta'âlâ with respect to the 'âlam will be understood. Allâhu ta'âlâ has not been limited or come to an end upon the creation of the 'âlam. Nor has He had a point of reference. How can such things be said about Allâhu ta'âlâ in the face of the fact that such things do not exist at that highest level. A few short-sighted and ill-starred people have envisaged that such connections between Allâhu ta'âlâ and His creatures came into being (as a result of the creation) and that thereby a direction with respect to Allâhu ta'âlâ was formed, and this poor discernment of theirs has misled them into denial of the fact that Allâhu ta'âlâ will be seen in the Hereafter. They have said an event of that sort is out of the question. They have held their ignorance and mendacious belief superior to the Qur'ân al-kerîm and to hadîth-i-sherîfs. They have said, "If Allâhu ta'âlâ is seen, then there will be a direction between Him and the person seeing Him, which in turn means a limitation, and end attributed to Him." As is understood from the aforegiven example and the explanation, such references and connections between Allâhu ta'âlâ and His creatures never exist. That is the case, regardless of whether they will or will not avow that He will be seen. He will be seen, and there will not be a direction. Below, we shall explain it more clearly. These people do not realize that that misconception of theirs is counteractive also to the creation of creatures. For, it will give rise to the supposition that as the creatures were being created Allâhu ta'âlâ was in a direction with respect to the creatures, which in turn would require His being limited and with an end. If they should say that He was in all directions and not only in one direction, that also means to attribute a limitation and an end to His existence.

What will safeguard a person against such parochial reasonings is to imitate the statements made by the superior guides of Tasawwuf. Those great people called the 'âlam 'mawhûm', thus protecting themselves against the narrow-mindedness of attributing a direction or end to Allâhu ta'âlâ. There is no harm in saying that the 'âlam is mawhûm. Being mawhûm in this sense is identical with true existence. Eternal existence and eternal blessings and torment are for such creatures. The idiotic group of ancient Greek philosophers called **Sofistâiyya** (sophists) also said that the 'âlam was 'mawhûm'. But what they meant by 'mawhûm' was something quite different. They said that it

was a ‘making of imagination; something imagined to exist.’ There is great difference between these two states of being mawhûm.

Let us repeat once again that the mawhûm (imaginary) circle formed by the nuqta-i-jewwâla is not in any direction from the nuqta (dot). The nuqta is outside of the directions from the circle. Supposing the entire circle were an eye, then it would see the dot without a direction of sight. For, there is no directional relation between them. By the same token, supposing the entire body of a Believer in Paradise has the sense of sight, then he will see Allâhu ta’âlâ without a direction. It is not something unbelievable at all. In Paradise Believers will be eyes all over. So they will see Allâhu ta’âlâ without a direction. In this world, because the Awliyâ have beautified themselves with the habitual attributes of Allâhu ta’âlâ, all their bodies become like eyes. So it feels to them as if they were seeing Him, were it not for the fact that He cannot be seen in this world. As a matter of fact, they have said, “Allâhu ta’âlâ Himself sees always, hears always, and knows always.” A person who has beautified himself with the habitual attributes of Allâhu ta’âlâ will be so, too. All his attributes will be eyes and they will be seeing. Inshâ-Allâhu ta’âlâ other Believers will be gifted with this blessing in Paradise. There is nothing unbelievable in this. Allâhu ta’âlâ, alone, knows the truth of everything [and imparts it to anyone He chooses].

EPISTLE – 77

This letter, written for Hadrat Muhammad Sa’îd ‘quddisa sirruh’, (1005-1070 [1660 A.D.],) his valuable (second) son, provides information on the secrets of the true essence of the Kâ’ba-i-muazzama and on the subtleties of the inner natures of namâz and the Kalima-i-tawhîd:

Hamd be to Allâhu ta’âlâ for having shown us the right path. Who ever would have been able to find the right path if He had not so magnanimously shown it to us? We believe in the Prophets ‘alahim-us-salawât-u-wa-t-teslîmât’ of our Rabb (Allâhu ta’âlâ). It was a nûr, alone, that occupied the highest rank. [This nûr (light) is a nûr which is not known how.] As I have written earlier, I have found that rank as the true essence of the Kâ’ba. There is yet another rank which is even higher, above that rank; which is true essence of the Qur’ân al-kerîm. It is owing to the Qur’ân al-kerîm that the Kâ’ba-i-mu’azzama has become the Qibla^[92] for all, which in turn has made it the honourable place towards which prostrations (sajdas) are made, now and for evermore.

The imâm (guide, leader) is the Qur’ân al-kerîm. And it is the Kâ’ba that is directly ahead. This rank is the starting point for the wus’at (vastness, wideness) of Allâhu ta’âlâ, which is not known how. It is the grade where the ’âlâm beyond comprehension differs. Wus’at (vastness, wideness) at this high level does not increase with length or width. Such measurable wus’at is for creatures, which in turn is a symptom of imperfection and deficiency. It is such a grade as cannot be understood by someone who has not attained and

tasted it. By the same token, difference at that level is not difference between two things that we know or that which takes place because they are dissimilar, for it involves a partition and scattering, which in turn characterize material substances. Allâhu ta'âlâ is not a substance. One thing or two different things cannot be considered at that level. For, difference or duality does not exist there. Nor can thinking take place. Two Persian couplets translated into English:

There's a bird, but how should I describe it to you?

For, phoenix is the bird it always lives next to.

Everyone's heard of phoenix, though no one's seen it;

Yet this one is such as no one has heard of it.

Although nothing can be thought of there, supposing something were thought of and that thing (thought of) were studied, nothing at that rank exceptionally peculiar to that thing and which were non-existent in other things would come out. Besides, studying something is out of the question there. However, there would be difference between the two things considered. The two things would differ from each other. Oh my Allah, Who has left no access open between Himself and Man, with the exception of the channel leading to inability to know and understand! You are quite far beyond the human cognition! And failure to understand Him, and to realize the fact that He cannot be understood, is a blessing that falls to the lot of the greatest Awliyâ. Not to understand is different from inability to understand. For instance, it is 'not to understand' the difference at that rank to say that no difference exists at that holy rank and to find all the kamâlât (perfections) of the Dhât-i-ilâhî the same as one another and to say that (His) Power is the same as (His) Will. On the other hand, it is 'inability to understand' the difference at that rank to acknowledge that there are differences at that rank and to admit being unable to comprehend the (nature of the) differences at that rank. Whereas 'not to understand' is ignorance, 'inability to understand', or 'to be unable to understand', is knowledge.

It fact, it is double knowledge 'to be unable to understand': One of the pairs making it double is 'to know something'. The second one is 'to know that you cannot understand its inner nature on account of its infinite greatness'. We might as well call it 'triple knowledge' since it incorporates also knowledge of one's inability and imperfection showing that one is only a qul, (i.e. a created slave of Allâhu ta'âlâ.) We have said that it is ignorance not to know. Sometimes this ignorance exacerbates itself into jahl-i-murakkab (vulgar ignorance, ignorance masquerading as wisdom); a person down with it thinks that he knows although he does not know at all, i.e. he does not know that he does not know. 'Inability to know', on the other hand, does not carry this illness. In fact, it cannot carry it. For, the unable person acknowledges his incapacity. If 'not to know' and 'not to be able to know' were the same, then all the ignorant people would be 'ârifis, and their ignorance would be the cause

of their perfection and superiority. In fact, the worse a person's ignorance the higher would his status be in ma'rifat at that rank. For, at that rank ma'rifat is not to know. On the other hand, what we have said so far applies to 'inability to know'. For, a better 'arif is one who is better in inability to know. 'Inability to know' is a praise in disguise of a disapproval, a perfection resembling a defect. 'Not to know', in contrast, is an out-and-out disapproval that does not receive a share of smell from praisal. Yâ Rabbî (Oh our Rabb, Allah!) Increase the greatness of our incapacity to know You, that is, our realization of the greatness of our inability to know You! If Muhyiddîn-i-'Arabî 'quddisa sirruh', (560 [1165 A.D.], Mursî, Andalusia - 638 [1240], Damascus,) had considered this difference, which has been shown to this faqîr, he would not have said, 'ignorance', about 'incapacity in ma'rifat', that is, about 'inability to know'; nor would he have said, "Both the one who knows and the ignorant one who says that to be unable to know that one understands means to understand, are with us." Thereafter he imparted knowledge from the first group, i.e. knowledge possessed by the 'ones who knew', taking pride in it. He asserted that the final link in the chain of Awliyâ, [i.e. he himself,] was the source of those pieces from whom even the final Prophet 'alaihi-us-salawât-u-wa-t-teslîmât' had been receiving a share, thus claiming to be the last of the Awliyâ. Many people dislike him on account of his statements of that sort. People who loved him, especially the ones who wrote commentaries to his book entitled **Fusûs**, had great difficulty supplying proper meanings for those statements of his. I, the faqîr, can say that those statements made by the Shaikh-i-ekber (Muhyiddîn 'Arabî), which reflected his knowledge of the matter, were many times as low again as the so-called incapacity. Perhaps, it has nothing to do with that incapacity. For, his knowledge pertains to the fancies and images, whereas the incapacity relates to the origin. Subhân-Allah! It is Abû Bakr as-Siddîq 'radiy-Allâhu 'anh' who acknowledged that incapacity and who was blessed with the honour of that incapacity, in the face of the fact that he was (and has been) the guide of all 'arifs and the leader of all siddîqs. How could any teaching ahead of that incapacity ever be of any value? How could any capacity ever surpass that incapacity? However, since the aforesaid assertion has already been made about that Siddîq's 'radiy-Allâhu 'anh' master 'alaihi wa 'alâ âlihîs-salât-u-wa-s-salâm', what can be said if he makes the same assertion about him? So strange to say, I still see the Shaikh-i-ekber 'quddisa sirruh' among the fortunate people who have been accepted and loved, with all such statements he made and the impermissible teachings he cherished. He is one of the Awliyâ. A Persian line in English:

Kerîms will make all things easy to do.

Yes. Some people take exception to a person who pronounces a blessing, while others smile at one who vituperates and castigates. A person who rejects the Shaikh-i-ekber (Muhyiddîn-i-'Arabî) stands in peril (by doing so). Equally dangerous is to accept him together with his statements. He must be accepted.

Yet his statements disagreeable with Islam must be rejected. It is this moderate way, which is between accepting him and rejecting him, that this faqîr prefers and recommends. Allâhu ta'âlâ, alone, knows the true essence of everything.

Let us again come back to the subject we have been dealing with. This holy grade, which we have called the true essence of the Qur'ân al-kerîm, cannot be said to be a 'nûr', either. A 'nûr' cannot approach to this grade, as it cannot approach to any of the other kamâlât (perfections) of the Dhât-i-ilâhî (Divine Person). Nothing can exist at this grade, with the exception of a wus'at (wideness, vastness) that cannot be known and differences that cannot be comprehended.

There is yet another grade above this grade: the true essence of namâz (or salât). Its image in the 'âlam-i-shehâdat is the namâz performed by the superiors who have attained the highest and last grade. (Please review the twenty-first chapter for the 'âlam-i-shehâdat.) The wus'at of this grade is very great. It has unknown differences and variations. For, the true essence of the Kâ'ba is a part from it. The true essence of the Qur'ân al-kerîm is another part from it. The namâz contains all the kamâlât of (all) the (other) acts of worship as well. It is together with the origin of the origin, which is the true grade of being worshipped. In other words, above the grade that is the true essence of the namâz, which in turn has accumulated all the other acts of worship in itself, is the origin of all, and all are attached to that origin. Wus'at also is shortness at this grade, and it does not contain unknown differences, either. Being worshipped belongs only to this rank by right.

Mature ones of Prophets and the greatest ones of Awliyâ 'alaihîm-us-salawât-u-wa-t-teslîmât' can make progress until they reach the end of the grade, which is the true essence of the namâz and which is the end of the grade of the worships performed by worshippers. Above this grade is the rank of being worshipped. By no means can anyone have a share from that highest rank. How could transcending it ever be imagined, then!

As it is possible to see with the heart's eye any grade that is smeared with worship and worshipping; by the same token, such grades are attainable. The true rank of being worshipped, however, is impossible to attain. Paths of Tasawwuf cannot carry a person to that rank. But, hamd (praise and gratitude) be to Allâhu ta'âlâ, they have not deprived (this faqîr, Imâm Rabbânî 'quddisa sirruh') of being shown there. They have let (me see) as much (of that rank) as possible, depending on (my) capabilities and talents. The (unknown) voice that commanded, **“Stop, yâ Muhammad!”** on the night of Mi'râj, was perhaps because above that true grade is the rank of 'wujûd (existence)'. It is the rank of tejerrud (or tajarrud) and tenezzuh (or tanazzuh) for the Dhât-i-ilâhî. There is no way to that rank. The haqîqat (true essence) of the kalima-i-tayyiba, **“Lâ ilâha il-I-Allah,”** is at this rank, which contains the true fact that concocted ma'bûds will not be worshipped. It is at this rank that the true Ma'bûd is the only Being worthy of being worshipped, and that there is none else, is truly and actually

proved. It is there that the exactly clear-cut difference between being an 'âbid (worshipper) and being the ma'bûd (one that is worshipped) becomes manifest, so that the 'âbid becomes definitely distinguished from the ma'bûd. Those who attain the final grade attain the knowledge expressed in the statement, "**Lâ ilâha il-I-Allah** (There is no ma'bûd other than Allâhu ta'âlâ)," which is the true essence of Islam's teaching. Meanings such as, "There is no mawjûd (existence) other than Allâhu ta'âlâ," and "There is no maqsûd (purpose) other than Him," are for the beginners of the progress and for those who have progressed halfway. The meaning, "There is no other maqsûd," is higher than meanings such as, "There is no other mawjûd," and "There is no other wujûd," it is closer to the meaning, "There is no ma'bûd but Allâhu ta'âlâ."

This should be known well: Improvement in the power of the heart's sight is exclusively contingent on the (prayer termed) namâz. The namâz is the worship continuously performed by those who have attained the final grade. The other acts of worship are, so to speak, assistants of the namâz, so that they compensate for the defects in the performance of the namâz. It may be to this effect that our superiors have stated: "Beauty of the namâz, like beauty of îmân, is of itself. Beauty of other kinds of worship is not of themselves." Wa-s-salâm.

['Ibâdat (worship) means to do the acts that please Allâhu ta'âlâ. 'Ubûdat means to know what pleases Allâhu ta'âlâ. 'Ubaydullah Ahrâr 'rahmatullâhi 'alaih', (806), Tashkent - 895 [1490 A.D.], Samarkand,) states as follows in **Rashahât**: "'Ibâdat means to do the commandments of Allâhu ta'âlâ and to avoid doing what He has prohibited. 'Ubûdiyyat means tawajjuh and iqbâl towards Allâhu ta'âlâ. In other words, it is heart's peace and awakesness.'"]

EPISTLE - 84

Hamd (praise and gratitude) be to Allâhu ta'âlâ, and salâm to His slaves whom He has chosen and loves! A person who wants to strive in this way [and to attain Allâhu ta'âlâ's love], first of all, has to correct his creed in light of the teachings of the scholars of the right way, [i.e. scholars of Ahl as-sunnat.] [These profound scholars acquired all their learnings from the Ashâb-i-kirâm. They should not be mistaken for their personal thoughts or for the ideas of philosophers.] May Allâhu ta'âlâ bless these great people with plenty or rewards [requitals] for their works! Thereafter, that person has to learn the knowledge of Fiqh necessary for every individual. Thereafter, he has to practise what he has learned. Thereafter, he has to make dhikr of Allâhu ta'âlâ all his time. [That is, he has to always think of Allâhu ta'âlâ and His (Attributes called) Sifât-i-dhâtiyya.] However, making dhikr is conditional on first learning how do so from a blessed person who is both kâmil, (i.e. who has attained perfection under the guide of another superior and blessed person,) and mukammil, (i.e. who has been authorized by his master and superior guide with an ijâzat [diploma] to guide other Muslims to perfection.) If he learns

it from defective people, [especially if they are the so-called unlearned and heretical shaikhs,] he can never attain perfection. In the beginning he should make very much dhikr; so much so that after performing the daily five) farz namâzes and their sunnat parts, no acts of worship other than dhikr should be performed; even reading (or reciting) the Qur'ân al-kerîm and other acts of nâfila worship should be left until some time later. Dhikr should be made with or without an ablution. This duty must be done continuously, when standing, when sitting, when walking, and when lying. Not a single moment should be spent without dhikring when walking in the street, when eating, when going to sleep. A Persian couplet in English:

***Make dhikr, as long as you live, all the time, and always!
With dhikr of Beloved is the heart clean, no other ways.***

So much dhikr should he make that no other wish or thought than the object of dhikr, [i.e. Allâhu ta'âlâ,] should be left in his heart. No names of things other than Him, not even their traces, should come to his heart. Even if he forces himself to think of things other than Him, he should fail to bring them to his heart. This unawareness of the heart of things other than Allâhu ta'âlâ is the beginning of (the great fortune of) attaining Him. This oblivion is the glad tidings of attaining the Matlûb's (Allâhu ta'âlâ's) grace and love. An Arabic couplet in English:

***How can we that high Su'âd attain,
With high hills and deep dales in between!***

[Su'âd is the name of a ma'shûqa (sweetheart).] Allâhu ta'âlâ, alone, makes a person attain anything. Salâm to the travellers of the right way! [It is stated in the seventeenth letter of the third volume: "Making dhikr with the heart frees a person from affection towards things other than Allâhu ta'âlâ. Affection of that sort is a heart illness. Unless the heart rids itself of that illness, it will not attain true îmân and it will be difficult to obey the Ahkâm-i-islâmiyya, i.e. commandments and prohibitions of Allâhu ta'âlâ. It will be dhikr as well to make niyya when obeying these rules and not to think of the nafs's gusto when doing the mubâhs (permissions)."] The heart's illness is its following the nafs. The nafs is Allâhu ta'âlâ's enemy. It does not want to obey Him. It is an enemy of itself as well. It relishes the heart's making all the limbs commit harâms and do harmful things. It wishes to be irreligious and without îmân so that it may attain these pleasures. It makes the heart ill to make friends with disbelievers and with people without a certain Madhhab, to read their books and newspapers, to listen to their radio programs and to watch their harmful television broadcast. What cures the heart's illness is to obey Islam. And it makes the nafs ill. It lessens its pleasures and desires and its power to affect the heart.]

***Who on earth in enforcing their wishes attains victory?
Definitely cometh true whatsoever is in destiny!***

EPISTLE - 86

This letter, written to Dervish Habîb Hâdim, explains the reason for the abundance or scarcity of khâriqas and karâmats:

Diving into an excess of mubâhs (actions permitted by the dîn) causes a decrease in karâmats. Especially if one reaches down to the doubtful actions and thence, may Allah protect, approaches the harâms, karâmats and khâriqas will disappear altogether. When mubâhs are infrequently used, not more than necessary, there will be an increase in the occurrence of karâmats and khâriqas. The exhibition of khâriqas (wonders) is necessary in prophethood. It is not necessary in Wilâyat. For, prophethood must be declared to everybody. But it is not wâjib to declare the fact that one is a Walî. On the contrary, it is better to cover the fact. For, prophethood is to invite people to Allâhu ta'âlâ. But being a Walî is to get close to Allâhu ta'âlâ. Everybody knows that inviting people requires advertising oneself. But approaching is to be done secretly. If many karâmats are seen on a Walî, this does not show that he is higher than another Walî who has few karâmats. A Walî who has no karâmats seen may be more exalted than the Awliyâ who exhibit many khâriqas. Author of the book **Awârif** [Hadrat Shihâbuddîn-i Suhrawardî], who is one of the greatest Awliyâ, wrote this fact in detail. While prophets' exhibiting many or few khâriqas does not denote their being higher or lower in degree despite the fact that it is a condition for them to exhibit miracles, how could it ever show superiority in a Walî though it is not a condition? In my opinion, prophets' doing riyâdat and mujâhada and using even the mubâhs in the least degree was intended to exhibit miracles. For, it is wâjib for them to exhibit miracles and it is a condition of prophethood. It was not intended to go up to the grades close to Allâhu ta'âlâ. For, prophets 'alaihimussalawâtu watahiyyât' are the beloved leaders who have been chosen for the way of ijtibâ. Allâhu ta'âlâ, by catching hold of them with the hook of love, pulled them up to Himself. Thus, they were made to reach the grades of closeness without taking pains. Doing riyâdat and mujâhada and struggling in order to reach the grades of closeness to Allâhu ta'âlâ are peculiar to the way of **inâbat** and **irâdat**, which is the way for murîds. But the way of **ijtibâ** through which prophets are taken is the way of **murâds**. Murîds proceed by suffering hardships. But murâds are made to proceed by fondling, by endearments. They are made to reach the grades of closeness without any hardships.

In the way of inâbat and irâdat, it is necessary to put up with riyâdats and mujâhadas. In the way of ijtibâ these are unnecessary. They are useful, however. If a person who is being made to proceed through fondlings and services struggles himself and facilitates his progress, he reaches the purpose faster and goes further up. If he himself does not struggle, his progress will not be so easy and fast. Yes, Allâhu ta'âlâ pulls a person whom He likes up so fast that he goes faster than all. In short, in the way of ijtibâ struggling or suffering hardships is not necessary either for reaching the goal or for going faster and

further up. But sometimes these are useful. Riyâdat and mujâhada means to use the mubâhs as much as necessary [and not to do the excessive desires of the nafs]; these things provide those who are in the way of ijtibâ with other benefits. Among these benefits are **jihâd-i akbar** and the purification of the heart from mundane dirt.

Using things which one needs as much as necessary or working to obtain them does not mean to set one's heart on the world. What is worldly is the **fudhûl** (excess), that is, things useless and more than necessary. [Even these things are not considered to be worldly if they are earned and spent in a manner approved by Allâhu ta'âlâ.] Another great benefit of riyâdat, that is, of using things that are mubâh as much as necessary, is that they will shorten and facilitate one's accounting on the Day of Last Judgement. It also causes one's promotion in the next world. The more one suffers in the world the more comfortable will he be in the next world. For this reason, too, did the Prophets suffer mortifications. All these sum up to mean that though it is not necessary in the way of ijtibâ to suffer riyâdats or to use the mubâhs as much as necessary, these are still good and useful. Considering their numerous benefits, we might as well say that they are necessary, and indispensable. O our Allah, have mercy upon us! Bless us with the lot of righteous and useful deeds! Salâm to those who are on the right way!

EPISTLE – 90

This letter, written for Muhammad Hâshim Keshmî 'qaddas-Allâhu ta'âlâ asrârahum-ul'azîz', explains how the hearts of the 'ârifîn see Allâhu ta'âlâ:

Bismillah-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta'âlâ. Salâm to His slaves whom He has chosen!

Question: Some people among the superior guides of Tasawwuf have said that they have been seeing Allâhu ta'âlâ with the eyes of their hearts. For instance, the Shaikh-ul-'ârif 'quddisa sirruh [Shihâb-ud-dîn Suhrawardî] states in his book entitled '**Awârif-ul-ma'ârif**': "Allâhu ta'âlâ will be seen with the heart's eyes." On the other hand, Abû Is-haq Ghulâbâdî 'quddisa sirruh' is one of the earliest guides in the blessed group of Awliyâ called Sôfiyya-i-aliyya. He states as follows in his book entitled **Te'arruf**: "It has been unanimously stated by our superiors that Allâhu ta'âlâ cannot be seen in this world; neither with the eyes on the head, nor with the heart's eyes. Only, a yaqîn and qanâ'at are felt in the heart." How can these two statements be reconciled?

Answer: On this subject, I, the faqîr, like the statement made by the blessed author of the book entitled **Te'arruf**. What falls to hearts' lot concerning Allâhu ta'âlâ in this world culminates in an attainment of 'yaqîn'. Call that 'ru'yat (seeing)' or 'mushâhada (beholding, contemplating)' as they may. When the heart cannot see, then *a fortiori* the eyes cannot see, either. In this world it is

impossible for the eyes to see Allâhu ta'âlâ. The 'yaqîn' that occurs in the heart is seen as 'ru'yat (seeing)' in the 'âlam-i-mithâl. For, in the 'âlam-i-mithâl every thought and every meaning has a shape each. In this world the best 'yaqîn' for the human being occurs by way of ru'yat (sight, seeing). The 'yaqîn' that occurs in the heart, on the other hand, is seen as 'ru'yat' in the 'âlam-i-mithâl. (Please see the sixth chapter of the third fascicle, and the appendix to the thirty-ninth chapter of the first fascicle, of **Endless Bliss**, for 'âlam-i-mithâl.)

As the 'yaqîn' that occurs in the heart is seen as 'ru'yat', likewise something of which 'yaqîn' is attained feels like something that is being seen. When the sâlik (devotee making progress in a path of Tasawwuf) sees this 'yaqîn' in the mirror of 'âlam-i-mithâl, he forgets that the 'âlam-i-mithâl is a mirror and supposes that the sûrat [appearance] is the haqîqa [essence, origin]. So he says that he has attained 'ru'yat'. He cannot realize that what he has seen is the appearance of 'yaqîn'. This state is one of the most widely-known mistakes of the wayfarers of Tasawwuf. When sighting in the 'âlam-i-mithâl gains strength, the sâlik thinks that the sighting he experiences takes place with his eyes. The fact, however, is that the event of seeing is out of the question, neither with the heart nor with the eyes. Most of the (great Awliyâ who are called the) Sôfiyya-i-aliyya have laboured under the delusion that what they have been experiencing is an event of 'seeing with the heart'.

Question: When something of which a 'yaqîn' occurs in the heart has a 'sûrat' in the 'âlam-i-mithâl, won't this lead to the conclusion that Allâhu ta'âlâ must have a sûrat, an appearance.

Answer: "Allâhu ta'âlâ does not have a mithl (equal). Yet He has a mithâl. A sûrat will be seen in the 'âlam-i-mithâl," they have said. As a matter of fact, the blessed author of the book **Fusûs**, [Muhyiddîn 'Arabî,] 'rahmatullâhi 'alaih' stated that the event of seeing (Allâhu ta'âlâ) in Paradise would take place in a manner of seeing the 'sûrat' in the 'âlam-i-mithâl. The 'sûrat' in the 'âlam-i-mithâl is not the 'sûrat' of Allâhu ta'âlâ in the 'âlam-i-mithâl. It is the 'sûrat' of the thing that occurs in the heart. And the thing that occurs in the heart, in its turn, is attained by way of 'kashf'; it is not the Dhât-i-ilâhî (Allâhu ta'âlâ Himself). It is one of the nisbats and i'tibars^[88] of the Dhât-i-ilâhî. Since the 'ârîf's business is with the Dhât(-i-ilâhî), such fancies appear. No sûrat or mer'î (observation, vision) takes place. For, the Dhât-i-ilâhî does not have a sûrat in the 'âlam-i-mithâl. What they have taken for granted as the sûrat of the ru'yat (seeing Allâhu ta'âlâ) is the sûrat of the yaqîn.

The 'âlam-i-mithâl does not contain the sûrats (appearances) of substances and dhâts (persons). It contains the sûrats of meanings. The 'âlam (creatures) are the appearances of the Names and Attributes of Allâhu ta'âlâ. They do not have their own persons and beings, which in turn means that the entire 'âlam consists in meanings. [The 'âlam does not contain any matter.] Therefore, there are no 'sûrat's in the 'âlam-i-mithâl. Since the Names and Attributes of

Allâhu ta'âlâ stay on with the Dhât-i-ilâhî (Allâhu ta'âlâHimself), they are like meanings. The 'âlam-i-mithâl may have their sûrats. Yet it can never have the sûrat of the Dhât-i-ilâhî.

A 'sûrat' will have borders and limitations. The 'âlams are His creatures. No creature can border Him or keep Him within certain limitations. To say that Allâhu ta'âlâ has a mithâl does not mean to say that the Dhât-i-ilâhî has a mithâl; it means to say that He may have mithâls in some respects and from some viewpoints. However, I, the faqîr, find it rather hurtful to say that He may have mithâls in some respects and from some points of view. The sûrat of a dhil (shade) that is quite far from the (actual) dhils might be the case. Let us repeat that the 'âlam-i-mithâl contains the sûrats of attributes and meanings, and not the sûrat of the Dhât(-i-ilâhî). Then, the statement, "In Paradise Allâhu ta'âlâ will be seen in His sûrat in the 'âlam-i-mithâl," which belongs to the blessed author of the book entitled **Fusûs**, is not expressive of a ru'yat of Him, (i.e. seeing Him.) In fact, not even of a ru'yat of His sûrat. For, the Dhât-i-ilâhî does not have a sûrat. How can something nonexistent can be seen? The sûrat in the 'âlam-i-mithâl is the sûrat of one of the dhils far away from His dhils. To see it does not mean to see the Dhât-i-ilâhî. Muhyiddîn 'Arabî 'quddisa sirruh' proves to be no less good than the group of Mu'tazila or philosophers in the denial of the fact that Allâhu ta'âlâ will be seen in Paradise. So good is he in proving that Jenâb-i-Haqq (Allâhu ta'âlâ) will be seen in Paradise, that his argument contradicts itself so as to minister to one that would have been intended to prove that He could not be seen. In other words, he perfectly proves that He cannot be seen (in Paradise). For, allusive remarks have more expressive power than do direct remarks. However, whereas the group called Mu'tazila and pilosophers are misguided by their own minds, Muhyiddîn 'Arabî follows his inaccurate kashf. Perhaps, the evidence produced by philosophers and by the Mu'tazila put down roots in Muhyiddîn 'Arabî's imagination and caused his kashf to err and follow them. However, because he was a Sunnî scholar, he adduced that kashf of his as evidence to prove that the ru'yat (of Allâhu ta'âlâ in Paradise) is a fact.

As for the word 'unanimously' that is used by the blessed author 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz' of the book entitled **Te'arruf**, 'unanimity of the people of Tasawwuf contemporary with him' must have been meant. Allâhu ta'âlâ, alone, knows the truth of everything.

EPISTLE – 92

This letter, written for Muhammad Hâshim Keshmî 'quddisa sirruh', again, provides information on how superior guides of Tasawwuf commune with Allâhu ta'âlâ:

Bismillah-ir-Rahmân-ir-Rahîm. Hamd (praise and gratitude) be to Allâhu ta'âlâ. Salâm to those slaves of His that He has chosen!

Question: Some 'Ârifin 'qaddas-Allâhu ta'âlâ esrârahum-ul'azîz' say:

“We hear the Kalâm (Speech, Word) of Allâhu ta’âlâ,” or “We say to Allâhu ta’âlâ.” For instance, Imâm Humâm Ja’fer Sâdiq ‘radiy-Allâhu ’anh’ stated: “I have heard every âyat-i-kerîma from their Owner, (i.e. from Him, who said them.)” ’Abd-ul-Qâdir Geilânî ‘quddisa sirruh-ul’azîz’ also makes similar statements in his **Risâla-i-Ghawsiyya**. What do these mean?

Answer: The Kalâm (Speech) of Jenâb-i-Haqq, as well as His Dhât (Person, He Himself), is bîchûn and bîchighûna. [That is, they are not like anything, and it cannot be understood how they are.] And since His Words are bîchûn, hearing them will be bîchûn as well. For, someone who is chûn, [i.e. someone who is comprehensible,] cannot know how the bîchûn is. Then, hearing that Kalâm will not take place through the auditory organs, [carried by air waves or nervous system.] For, all these means are chûn (comprehensible, understandable). If man hears that Kalâm, that hearing will take place only through the reception of his soul. For, the soul is fairly bîchûn. The reception will take place without any use of letters and words. Likewise, man’s saying to Him takes place through his soul, without letters and words. The speech used here also is fairly bîchûn. For, it is being heard by Someone who is bîchûn.

Allâhu ta’âlâ hears the human voice, [as well as all the sounds and words produced by all creatures,] in a manner that is bîchûn. He hears them without letters and words in between and without a certain order of priority. For, passage of time over Allâhu ta’âlâ is out of the question. [He existed when time did not exist. He created time afterwards.] If man hears that Kalâm, he will hear it through all his motes, all his existence. If he says to Him, he will do so with all his existence. All his existence is the auditory organ, and all his existence is the mouth. On the day of Mîsâq,^[82] the motes that were taken out heard the question, “**Elestu bi-Rabbikum?**” with all their existence, without anything [such as air, ear-drums, nerves] in between. They answered, “**Belâ** [Yes],” with all their existence. They were ears all over, and mouths all over. For, if ears had been different from mouths, then hearing and saying would not have been bîchûn. The communing would not have been bîchûn. A line of poetry:

The sovereign’s belongings will be carried only by his own animals.

Meanings received through man’s soul turn into letters and words in man’s imagination. Man’s imagination is like the ‘âlam-i-mithâl in the ‘âlam-i-kebîr. When meanings received turn into letters and words here, it is as if they were heard through ears. For, every meaning has a sûrat, an appearance in that ‘âlam. Although the meaning is bîchûn, it has a sûrat. In fact, that sûrat can be perceived because it manifests itself in its bîchûn appearance there.

When the sâlik (devotee) finds the letters and words arranged in an order in his imagination, he thinks they are coming from the original source, and says that he has heard them from the original source. He cannot realize that the letters and words (that he perceives) are the sûrats in his imagination of the meanings

that his soul is receiving and that the event of hearing and the Kalâm-i-lafzî he hears are the timthâl [sûrat] of the hearing that is bîchûn of the kalâm that is bîchûn. An 'ârîf who has attained perfect ma'rifat will distinguish the facts about each level from the others. He will not confuse them with one another. As is seen, the kalâm at the level that is bîchûn, and the event of its being heard, means its being imparted to the soul and the soul's receiving it, whereas the words and letters expressing the meanings being received by the soul are the sûrats of these meanings in the imagination, which is like the 'âlam-i-mithâl. When some people perceived those letters and words, they fancied themselves hearing from Allâhu ta'âlâ. There are two groups of such fanciful people: The first group argue that the letters and words they hear are hâdith [created] beings expressing the Kalâm-i-nafsî. The second group claim that they directly hear the Kalâm-i-ilâhî; they look on the letters and words arranged in an order as the Kalâm-i-Haqq (Speech of Allâhu ta'âlâ), thus failing to distinguish what is worthy of Allâhu ta'âlâ from something that is not worthy of Him. Of these two groups, the former are better people. The second group, however, are ignorant and heretical people. May Allâhu ta'âlâ bless the Best of Mankind and his pure-blooded 'Âl and his Ashâb with salâmat (salvation)! Âmin.

EPISTLE – 98

This letter, written to Hâdji Abdullatif Harazmî, informs of the mystery of why beautiful appearances are sweet:

Beauty, no matter where it is, is from the wujûd, that is, from the real existence. Wujûd, that is, existence, is the source of every goodness, every beauty. Only Allâhu ta'âlâ exists. The existence of creatures has originated from Allâhu ta'âlâ by way of shades. The beauty of creatures also has come from the Divine Being by way of shades. The essence, the origin of creatures is 'adam (nonexistence). 'Adam is vice. Nonexistence is the source of all evil. For this reason, the essence of creatures is ugliness, deficiency. The beauty seen on creatures has come from the real existence, yet since it is seen on the mirror of 'adam, it has become like 'adam and has obtained a share from ugliness and deficiency. Because the creature is ugly in actual fact, a creature's seeming beautiful to another creature is not from the true beauty of the real existence that causes the beauty in the creature. For, he has little relation with true beauty. Having an extensive relationship with the beauty which has been reflected on 'adam and which has for this reason become ugly, he gets flavour from it. A man who cleans or repairs sewers does not enjoy fragrance as much as he enjoys the noxious smells he is used to. As we have heard, while a man of the sewerage was passing the perfumery market, odorous scents affected him and made him faint. They made him smell some najâsat. The noxious scent smelling sweet to him, he recovered.

EPISTLE - 101

This letter, written to Shaikh Abdullah, informs that it is not permissible to interpret or explain away the âyats of the Qur'ân as philosophers understand them:

May Allâhu ta'âlâ give you safety and protect you against calamities! You sent the book named **Tabsîr-ur-rahmân**. I have read some parts of it. I am sending it back. [**Tabsîr-ur-rahmân wa Taysir-ul-mannân** is a book of tafsîr. It was written by Zayn-ud-dîn Alî bin Ahmad Armâwî 'rahmatullâhi ta'âlâ 'aleyh', one of the savants of the Hanbalî Madhhab. He died in the year 710.]

My dear brother! It is understood that the author of this book has deviated into the way of philosophers. He almost holds them equal to prophets. The meaning which he gave to an âyat of **Hûd Sûra** has caught my eye. He interprets the âyat like philosophers, disagreeing with prophets' way. He holds prophets' word and philosophers' word equal as if they were of the same value, and says, "**according to the unanimity of prophets and philosophers**" about the âyat, "**For them there is none in the next world,**" and says, "By feeling, or mentally, theoretically..." concerning the âyat, "**Torment by fire only.**" What value would philosophers' unanimity ever have at a place where there is prophets' 'alaihimus-salawât-u wa't-tahiyât' unanimity? What importance could their words have which inform of the torment in the next world, especially when they disagree with prophets' words? Philosophers say that Hell torment is mental and theoretical, and he says so, too. These words of theirs show that they deny the fact that the body will feel the torment. However, prophets have communicated unanimously that torment will be felt. The book, also in its other parts, writes the âyats of the Qur'ân as philosophers say. On account of its writings which disagree with those who follow prophets' way, the book bears secret, even very obvious, harm. Seeing that it would be necessary to inform you of this fact, I have caused your head to ache with a few words. I send my salâm.

EPISTLE - 105

This letter, written in response to a letter from Shaikh Hasan-i Berkî, encourages to recover the forgotten sunnats and to abstain from bid'ats.

I begin to write this letter with the Basmala. May hamd (grateful praise) be to Allâhu ta'âlâ. I send my salâms to and prayers for the good people chosen by Allâhu ta'âlâ. I was very much pleased to read the letter from my brother Shaikh Hasan. Valuable pieces of knowledge and ma'rifats were written in it. When I understood them, I became quite pleased. Thanks be to Allâhu ta'âlâ, all the knowledge and kashfs which you wrote are correct. They are all agreeable with the Qur'ân and hadîths. So are the right beliefs of the savants of Ahl as-sunnat. May Allâhu ta'âlâ keep you on the right way. May He bless you with attaining high grades! You write that you have been striving to do away with the

bid'ats that are so widespread. At such a time as this, when the darknesses of bid'ats are so prevalent, it is a very great blessing to bring about the annihilation of one bid'at and to recover one of the forgotten sunnats. Our Prophet 'sall-Allâhu 'alaihi wa sallam' states in a sahîh hadîth: **“He who recovers one of my forgotten sunnats will receive as many thawâbs as a hundred martyrs will receive!”** The greatness of this deed must be inferred from this hadîth. But, when doing this, there is an important subtlety to be observed. That is, while trying to recover one sunnat, we should not cause any fitna; one goodness should not give birth to a variety of problems or evils, for we are in the latest time. We are in a century when Muslims are weak and forlorn.

[It is written in **Hadiqa**, in its chapter about fitna, “Fitna means to cause faction among Muslims, to cause them to fall into trouble, harms and sins, to instigate the people to revolt against the State. It is wâjib to obey the government even if it is a cruel one.” In **Berîqa**, on page ninety-one, it is stated: “It is wâjib to obey the orders of the ruler in charge, if they are in conformity to the rules of Sharî'at, even if he is as low and despicable and common as an Abyssinian slave. If his orders are not agreeable with the rules of the Sharî'at, it is still better to obey him, not to cause fitna and fasâd.” Also, it will cause fitna for men of dîn to give people fatwâs that they will not be able to carry out. So is the case with telling a villager or an old person that he cannot perform namâz without tajwîd. For, such people can no longer learn it and may cease from namâz altogether. In fact, there are those (savants) who give the fatwâ that namâz can be performed without tajwîd. This fatwâ is weak, yet it is better than not performing namâz at all. Considering that it is permissible to follow another Madhhab when there is haraj, we should not produce hardships for the ignorant or the incapable. The book **Sharh-ul-ma'fuwât** explains this fact. We should not prevent them from visiting graves and tombs or from votive offerings for the Awliyâ or from asking for blessings by going to tombs. We should not deny the fact that the Awliyâ have karâmât also after their death, for there are fatwâs that say that it is permissible. [In **Berîqa**, on page 270, it states: “It is permissible to make means of prophets or pious people while praying to Allâhu ta'âlâ, or ask them to intercede, because a mu'jiza or miracle does not cease with death. Ramli also explained that a miracle will not become void by death. Ajhûrî informed us that the power of Awliyâ will increase after their death, and when alive, they are like swords in their sheath, whereas the sword is drawn when they die.”] We should not give advice that will cause fitna. If he who has power and authority does not advise, it will be **Mudâhana**, harâm. If he does not advise lest he will cause fitna though he has enough power it will be **Mudârâ**, permissible. In fact, it will be mustahab (an action which is liked by Allâhu ta'âlâ). To use power is the duty of state authorities. Those who ridicule and harm Islam should not be advised. Advice should not be thrown to the teeth of a person, but it should be given

generally, indirectly. We should not quarrel with anybody. A person came to Rasûlullah. Upon seeing him from the distance, he (Rasûlullah) said, **“He is the worst of his tribe.”** When he entered the room, he met him with a smile, praised him. When he had gone, Hadrat Âisha asked Rasûlullah why. He said, **“The worst of people is the person who is not approached in order to be safe from his harm.”** He was a munâfiq presiding over some Muslims. In order to protect Muslims against his harm, Rasûlullah implemented mudârâ. Hence it is understood that it is not ghybat (backbiting) to tell others about a person whose sins, indecencies and cruelty are public, that is, well known among people, and that mudârâ is permissible in order to be safe from his harm. It is declared in a hadîth in **Kunûz**, by ‘Abd-ur-Râ’ûf-i Munâwî: **“I was sent in order to apply mudârâ for people.”** It is called **Mudârâ** to give what is worldly in order to protect the dîn and the world. It is called **Mudâhana** to give the dîn in order to obtain what is worldly. To please someone’s heart through soft words, favours and even lies is to give what is worldly. When seeing Muslims’ grave sins, [which they have committed secretly], it is necessary to conceal them. It is **qazf** to tell them to others. It is a greater sin to reveal them to other people out of supposition or slander.”]

Do your best to educate and to bring up so as to be well-mannered and well-learned the late Mawlânâ Ahmad’s ‘rahmatullâhi ta’âlâ ’aleyh’ children. Teach them spiritual and bodily adabs! Be an example for everybody you know and meet and even all your brothers-in-Islam there by obeying the Shari’at and holding fast to the sunnat! Tell everybody about the harms of committing bid’at, of disbelief! May Allâhu ta’âlâ bless you with the lot of doing good deeds! May He give success to those who strive for the spreading of the Islamic dîn and for teaching it to the youngsters! May He protect us and our children against going astray by being deceived by the enemies of the dîn and virtue, by those who strive to demolish the Islamic dîn and steal the îman and morals of the pure youth, and by those who try to deceive the youngsters through lies and slanders! Âmîn.

[Imâm-i Rabbânî ‘rahmatullâhi ’aleyh’, in his 68th letter in the second volume of **Maktûbât**, says that in a hadîth it was declared: **“Until the earth is covered by kufr, so that kufr is prevalent and disbelief is practised everywhere, Hadrat-i Mahdî will not come.”** From this, it is understood that before Hadrat-i Mahdî, kufr and disbelief will cover the whole earth and Muslims and the Islamic religion will be gharîb. Our Prophet ‘sallallâhu alaihi wa sallam’ informed us that towards the end of the world Muslims will become gharîb, and he said **“Worship done during the time of harj^[24] and fitna will be similar to an immigration [from Mekka to Medina] to me.”** During fitna and fasâd times, everybody knows how valuable a small manoeuvre made by the police and soldiers is when compared to big and organized manoeuvres made during times of peace. Their heroism when there

is no fitna will have almost no value at all. Thus, the most precious of all prayers are those performed during times of fitna. If you want to be among those saved on the Day of Resurrection and be valuable at such a time, do the things which Allâhu ta'âlâ has approved of and the things He likes! Grasp the sunnat-i saniyya, that is, the path of Muhammad 'sallallâhu alaihi wa sallam'. Do nothing incompatible with this way. **Ashab-i Kahf** 'rahmatullâhi ta'âlâ 'alaihim ajma'in', by immigrating when fitna became widespread, attained a high rank. You are the Ummat (followers) of Muhammad 'alaihissalâm', the best Ummat of all. Do not waste your time in lahw and la'b, that is, in games and fun. Like children, do not spend your time kicking a ball!]

My son! When fitna is widespread and fasâds are abundant, it is time to repent and make istighfâr. You must keep aloof and not participate in fitna. Fitna is growing and spreading each day. Our beloved Prophet 'sallallâhu alaihi wa sallam' said: **“As the Doomsday approaches, fitna will increase. It will resemble the increase in darkness as night begins. Many who leave their homes in the morning as Muslims, will return home as kâfirs in the evening. While they are Muslim in the evening, they will lose their belief during the night at places of amusement. During such times, to stay at home is better than being involved in fitna. Those who stay aloof are better than those who attack and lead in front. On that day, break your arrows! Leave your weapons and swords! Address everybody with a smiling face and sweet words! Do not leave your house!”** This is the end of the translations from Maktûbât. Muslims should follow this advice. They should not be deceived by the books and fake interpretations that are harmful and encourage fitna and rebellion and which are written by ignorant heretics and lâ-madhhabîs, such as Mawdûdî and Sayyed Qutb. Jihâd means the war conducted by the state with armed forces against enemies, against kâfirs and those who are corrupt. Whether it is an Islamic state or a non-Muslim state, whether it is just or cruel, it is not possible to call a rebellion against the state and the killing of citizens as jihâd. It could only be called fitna, and fasâd. Our Prophet 'sallallâhu 'alaihi wa sallam' said: **“May Allâhu ta'âlâ damn those who cause fitna.”** Muslims do not rebel against the state. They do not take part in fitna and rebellions. They do not disobey the laws. [Ahl-i sunnat savants were never involved in politics, never accepted governmental duties, and they always advised state staff with their writings and words and in this way showed them the correct and just ways of ruling. Some ignorant religious people joined in state affairs by deviating from the way of the Ahl-i sunnat savants; they abandoned the job of learning and teaching, which were their main duties; and thus they brought no advantages for themselves or for Muslims. Mustafa Sabri Efendi, one of the latest Ottoman Shaikh-ul-Islâm, worked for a political party named **I'tilâf Fırkası**. Husamaddîn Pachali, who was a shaikh of a dargâh, asserted in his interpretation that the members of the political party named **Ittihâd and Tarakkî** were praised in the Qur'ân,

especially in the 111th chapter (Sûra Lahab). Musa Kâzim, Shaikh-ul-Islâm, and Mustafa Hayrî Efendi, of Urgub, were members of the political party Ittihâd and Tarakkî, and were also freemasons. Şemseddin Günaltay, of Erzincan, was a professor of the history of religions, yet after becoming a member of the Ittihâd and Tarakkî party, first he became a member of parliament and then the Prime Minister of Turkey. Yahyâ Gâlib was a shaikh of a dargâh called Ummi Sinan Tekkesi in Eyyub Sultan in Istanbul, but he went into politics, and then became the deputy of the city of Kırşehir. Mustafa Fevzi, of Akhisar, was a minister of religious affairs, but he entered a political party named **Halk Fırkası**, and became a member of parliament and also the head of a committee of judges. Fahmi Efendi, the son of Ziyâuddîn Efendi, of Gümüştane and a man of sufism, was the Mufti of Istanbul, but he joined the Halk Fırkası, a political party of that time. Sayyid Abd-ul-qâdir Efendi, who was a member of âyân [the Senate] during the time of Sultan Abdulhamîd Khân, and Mustafa Sabri Efendi, the last Ottoman Shaikh-ul-Islâm, were Sunnî scholars. They struggled against those venal statesmen who had sold themselves to the British and those men of religion who strove to demolish Islam from within.]

EPISTLE - 116

This letter, written to Khwâja 'Abd-ul-Mekârim, commends serving the slaves of Allâhu ta'âlâ:

May Allâhu ta'âlâ protect (us) against excess in behaviour! May He bless us with the lot of adhering to the level-headed, equitable, and right way! If Allâhu ta'âlâ has bestowed upon a slave of His the gift of accomplishing useful and beautiful deeds and meeting the needs of many people, so that many people will find refuge with him, that gift is a very great blessing for him. Allâhu ta'âlâ has called His slaves 'My family' and, being very compassionate, He has undertaken to provide the food and sustenance of all people. If Allâhu ta'âlâ employs a slave of His for the procurement of the food and sustenance of a few of His other slaves, so that this slave will now be responsible for the training, education and welfare of his slave siblings, He will have granted that slave of His a great blessing. So fortunate and so prosperous is the person who has attained that great blessing and who knows how to be grateful for it. It stands to reason that a person blessed with such a grand fortune would be wise to appreciate its value, to offer gratitude for it, and to look on it as an honour and happiness to serve the family of his Owner and Rabb, and he would have enough reason to take pride in training and educating the born slaves of his Rabb (Allâhu ta'âlâ). Hamd (praise and gratitude) be to Allâhu ta'âlâ that all the people being there are telling about your acts of goodness and kindness. Your acts of benevolence and favour have been on the grapevine far and near.

THE NAFS

*There are moments when it swells like oceanic waves;
Envelops its spirit, like unbreakable rings.
There are moments when it calms down, like a cool spring;
At your disposal, like a most beloved darling.
There are moments when it wishes all should be its;
Give it the world, it'll ask for more, faithless being!
There are moments when it is honest to darling;
Eyes in tears with sorrow, such a poor thing!
There are moments when it booms, all its sky lightning;
In a moment it burns many years' earning.
There are moments, it's an ocean, waveless, soundless;
Embarrassed, remorseful for all its wrongdoing.
There are moments when it's Pharaoh, Sheddâd, Nimrod;
The condemned devil in veins, circulating.
There are moments, it's so docile and contented;
World's none in its eyes, worship is all it's wishing.
There are moments, it roars like an angry lion;
Or a tiger, wounded, thirsty for blood-drinking.
There are moments when it's so good, like a touchstone;
All its wishes concord with the Prophet's uttering.
There are moments, it's so cruel that the soul bemoans;
With its own wicked hands its grave it keeps digging.
O my heart, that nafs you have is such a menace!
Mind you don't get entrapped by its fatal slyness!*

EPISTLE – 121

This letter, written for Mirzâ Husâm-ad-dîn Ahmad, expatiates about some of the subtle pieces of information provided in the eighty-seventh letter of the third volume of Maktûbât:

Hamd (praise and gratitude) be to Allâhu ta'âlâ, and salâm (salutations, greetings, and salvation in both worlds) to His quls (born slaves, human creatures) whom He has chosen! I have been honoured by reading the valuable letter which you mercifully and compassionately sent to this faqîr, [i.e. Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz'.] You say, "One of our superiors being here objects to some of the passages contained in the letter which you wrote as you were in Ajmer. Please explain them!" The passages that appear

to be doubtful have been mentioned also by a few other people beloved to us. With the help of Allâhu ta'âlâ I am writing a few preambles for the solution of those doubts. May Allâhu ta'âlâ show us all the right way!

My dear sir! The treks of Tasawwuf termed **seyr-i-murâdî** and **seyr-i-murîdî** are treks which the wayfarers sense with their consciences and hearts. They are not among things about which others are to be informed and convinced. Nor is it necessary to adduce evidence to prove the statements (made to claim them). Nevertheless, if a congenitally keen-sighted and discerning person studies another person who claims (to have progressed in) such treks, and observes his barakats, learnings, and ma'rifats, he will immediately understand that he has progressed and attained high grades through one of the paths that he calls the **seyr-i-murâdî**. He will not expect him to prove his claim or to adduce evidence. It is like that a discerning person who observes the moon's rising and setting places on the horizon and the phases it undergoes will conclude that the light it reflects is from the sun. For those who are not keen-sighted and discerning, observing and studying this much will not be prima facie evidence. I was in the initial stages yet when my master Hadrat Khwâja Bâqî Billah stated that the progress this faqîr was making was **seyr-i-murâdî**. Some of our brothers being there (now) heard this good news. My blessed master said also that the state I was in would fit in with the following two couplets from Mesnevî (or Mathnavî) translated into English:

*Secret is the love felt by the beloved ones;
Yet the lover's love's loud; like a drum it sounds.
Whereas love saddens lovers, and it melts them,
With the beloved: it feeds and pleases them.*

Those who attain through the seyr-i-murâdî attain by way of the **râh-i-ijtibâ**, [i.e. path for the chosen.] This path is the one through which Prophets progressed 'alaihîm-us-salawât-u-wa-t-teslîmât'. The blessed author of the book entitled 'Awârif-ul-ma'ârif, [Shihâb-ud-dîn Suhrawardî, 539 [1145 A.D.] - 632 [1234], Baghdâd,] 'quddisa sirruh', explicates this as he deals with the **Majzûb-i-sâlik** and the **Salik-i-majzûb**. He calls the second path the râh-i-murîdân and the seyr-i-murâdî the râh-i-ijtibâ. An âyat-i-kerîma in the Shûra Sûra purports: "Allâhu ta'âlâ choses anyone He likes for Himself, and for those who wish to attain Him, He shows the way that will make them attain Him." Yes. The path termed râh-i-ijtibâ is, in essence, a path reserved for Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât'. As the excellent followers among their Ummats are blessed with shares from the kamâlât (perfections) reserved for them, likewise they are blessed with a share from this, too. As a matter of fact, the path called 'ijtibâ' is not a blessing that has been 'reserved only for Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât' and not to be given to anyone of their Ummats'. Nothing to that effect has been heard of.

My dear sir! The sâlik's receiving fayz through Rasûlullah 'alaihî wa

’alâ Âlihis-salât-u-wa-s-salâm’ continues until the haqîqat of that sâlik, who is **Muhammadî-meshreb**, unites with the **Haqîqat-i-Muhammadî**. When this haqîqat unites with that haqîqat as a fruit of a perfect obedience to Rasûlullah or as a special kindness and favour from Allâhu ta’âlâ, which may be attained at the grades of ’uruj (ascent), Rasûlullah will no longer serve as a medium. For, something will serve as a medium or a means for something else as long as the two things are different from each other. When the two things unite, such things as serving as a means for each other and screening or being screened by each other will no longer be thinkable. When the two things unite with each other, all their doings will be common. As long as the sâlik remains dependent and imitating, their doings will differ, like the transactions between a servant and his master.

Now let us explain the expression, “... the haqîqat of the sâlik unites with the Haqîqat-i-Muhammadî ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ ”: The **Haqîqat-i-Muhammadî** ‘alaihi wa ’alâ âlihi-s-salât-u-wa-s-salâm’ is an accumulation of all haqîqats. Therefore, this haqîqat is also called the **Haqîqat-ul-haqâiq**. Others’ haqîqats are, as if, parts of this haqîqat. The haqîqat of a sâlik who is Muhammad-il-meshreb is a part from that haqîqat and is of its nature. The haqîqat of a sâlik who is not Muhammad-il-meshreb is a part from that haqîqat, too; yet it is of a different nature. As a sâlik of this nature makes ’uruj, i.e. ascends, if his haqîqat should unite with the Haqîqat-i-Muhammadî, first it unites with the haqîqat of another Prophet, who has the same traits as his in his nature (meshreb). He becomes a share holder in the kamâlât possessed by that Prophet. Let us repeat at this point that this partnership is analogical to the transactional partnership between a servant and his master. If that sâlik has perfectly adapted himself to Rasûlullah, (i.e. if he imitates that Messenger of Allah perfectly in performing Islam’s commandments, in avoiding its prohibitions, and in all the other acts of worship and good behaviour observed by the Best of Creation,) maybe, as a very special kindness from Allâhu ta’âlâ, there will arise in the haqîqat of that salîk an affection towards the haqîqat of Rasûlullah. That affection will develop into a yearning to unite with that haqîqat, and the two haqîqats unite with each other. This faqîr -Hadrat Imâm Rabbânî means himself- experienced this affection between the two haqîqats, which was a kindest blessing of Allâhu ta’âlâ. So overwhelmingly suffused was I with that affection that I remember saying, “I love Allâhu ta’âlâ because He is the Rabb (Allah, Creator) of Muhammad ’alahis-salâm.” Meyân Shaikh Tâj and others were surprised. I expect that you will remember it. The two haqîqats cannot unite unless such excessive affection is experienced. It is such a great blessing of Allâhu ta’âlâ that He will bestow it upon anyone He chooses. Allâhu ta’âlâ is the owner of many a blessing.

Now I am explaining Rasûlullah’s ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ serving as a medium for sâliks’ receiving fayz. Listen well! During the progress along the path called **jadhba** a medium, a means is unnecessary

because Allâhu ta'âlâ pulls along and is ravishingly kind to the devotee (tâlib). Along the path called **sulûk**, however, a medium is needed, since the devotee is endeavouring to progress. Although a medium is not needed along the path called jadhba, completing the jadhba requires undergoing a process of sulûk. Sulûk means performances such as tawba and zuhd and other certain things. In other words, it means to adapt oneself to Islam. Jadhba without sulûk is incomplete and unfinished. I saw quite a number of people with jadhba among Hindus, mulhids, and other disbelievers and heretics. Yet, since those people have not adapted themselves to the owner of Islam, their jadhba is flawed and corrupt. Their jadhba has been a mere appearance.

Question: Attaining jadhba requires having been chosen and liked; to a slight degree, at least. How on earth could disbelievers attain jadhba, enemies of Allâhu ta'âlâas they are?

Answer: The haqîqats of some disbelievers may be possessed of a certain amount of affection, as a result of which they may have attained some jadhba. However, because they have not adapted themselves to the owner of Islam 'sall-Allâhu ta'âlâ 'alaihi wa sallam', that jadhba of theirs is doomed to perish. It is their chance that they miss. That jadhba of theirs will be evidence against them, for they will be cross-examined on account of it, too. They will be accused of having missed it because of nescience and obstinacy. Allâhu ta'âlâ is never cruel to any of His slaves. They are being cruel to themselves. Those who practise sulûk along the path of jadhba, i.e. who attain by striving to imitate the owner of Islam, attain without any means or curtains in between. To this effect is the statement, "You would attain Allâhu ta'âlâ if you extended a rope down to the bottom of the sea!" which means, "If you are pulled to Allâhu ta'âlâ and attain the most unknown grades there will be no means or curtains between you and Allâhu ta'âlâ." Perhaps you will remember our master Hadrat Bâqî Billah 'quddisa sirruh' saying, "If it falls to a person's lot to attain by way of ma'iyat, i.e. by being with Allâhu ta'âlâ, he will attain without a means or a medium in between. Attaining by way of training and education, i.e. by sulûk, requires a medium, a means." The way of ma'iyat is one of the paths of jadhba. The hadîth-i-sherîf that reads, "**A person will be with the one he loves,**" supports our argument. As a matter of fact, when a person is with someone he loves, there will no longer be any means between them. Please pay attention to this point! Every fancy or appearance is somehow related to its original. There is never a curtain between them. If Allâhu ta'âlâ blesses, so that the fancy is pulled towards its original and attains also the blessing of imitating the owner of Islam, the fancy will attain its original. This attainment will take place without a means or a curtain in between. Since that original is one of the Names of Allâhu ta'âlâ, there is, for the same matter, not a means or a curtain between the Name and the Owner of the Name. Thereby, the fancy will attain the origin of its origin, i.e. the Owner of the Name. That

means to say that there is not a means or a curtain for people who attain the Dhât-i-ilâhî, i.e. Allâhu ta'âlâ Himself, in a way called bâchûn, that is, in an unknown and incomprehensible manner. Since the Attributes of Allâhu ta'âlâ are not means or curtains for those who attain in that manner, could other things ever be curtains?

Question: The Attributes of Allâhu ta'âlâ are separate from Him. Then, how could it be the case that the Attributes could not be means or curtains for those who attain Allâhu ta'âlâ?

Answer: The sâlik's origin is one of the Names of Allâhu ta'âlâ. The sâlik is the dhil (fancy), appearance of that Name. When the sâlik attains Allâhu ta'âlâ, there is not a means or a curtain between him and the Dhât-i-ilâhî, (i.e. Allâhu ta'âlâ Himself.) For, there is not a curtain between a name and the owner of that name. Hence, the Attributes do not necessarily have to leave their medial position. I already explained this above, as I was describing how the haqîqat of the sâlik unites with the Haqîqat-i-Muhammadi. As well, I touched upon it as I was explaining how the fancy attained its origin.

An important note: The statement, "There is not a means or a media along the path of jadhba," should not be construed as, "It is not necessary for Rasûlullah 'alaihi wa 'alâ Âlihis-salât-u-wa-s-salâm' to serve as a medium for some people." Nor should it be supposed that those people will no longer have to adapt themselves to the Messenger of Allah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! An understanding of that sort would mean kufr and ilhâd and zindiqness and denial of his religion. Jadhba that exists without sulûk, i.e. without following Islam, will be defective and corrupt, and it will incur torture in disguise of a blessing. It will cause being called to account and being tormented in the Hereafter. Correct kashfs and open ilhâm (inspirations) have clearly shown that none of the ma'rîfats of the paths of Tasawwuf is attainable without Rasûlullah 'sall-Allâhu' being a medium in between and without following him. For the beginners as well as for those who have attained the final grade, the fayz and barakat will not be obtained a whit unless that highest Prophet is obeyed and the remnants of the blessings that fell to his lot are gleaned. A Persian couplet in English:

***Oh Sâdî! Progress along the way to felicity
Is attainable by Following Mustafâ only!***

When the idiot named Plato saw the safâ (peace, enjoyment, ease) that his nafs attained after the austerities and mortifications he had been practising, he conjectured that it would be unnecessary to follow Prophets 'alaihims-salawât-u-wa-t-teslîmât'. He said, "We are cleansed people. We no longer need others to cleanse us." He was unable to realize that a state of safâ attained only by subjecting oneself to austerities was like copper gildid with gold or like poison covered with sugar. To purify gold alloyed with copper and to improve the nafs from the state of ammâra to the state of itmî'nân, it is necessary to

follow Prophets ‘‘alaihim-us-salawât-u-wa-t-teslîmât’. Allâhu ta’âlâ, the real physician and the true doctor, sent Prophets and their religions ‘‘alaihim-us-salawât-u-wa-t-teslîmât’ for the mission of demolishing the nafs-i-ammâra and delivering it from its excessive state. He stated that for demolishing it, and perhaps for disciplining it, there was no other way than following those great people ‘‘alaihim-us-salawât-u-wa-t-teslîmât’. Unless those great people ‘‘alaihim-us-salawât-u-wa-t-teslîmât’ are obeyed, the number of austerities and mortifications multiplied by thousands will be a mere nothing in mitigating its state of ammâra as much as a hair’s breadth. On the contrary, they will cause its excessiveness to take a turn for the worse. The only medicine to cure its illness is Prophets’ religions ‘‘alaihim-us-salawât-u-wa-t-tehiyyât’. Nothing else will save the nafs from ruination!

Jadhba needs sulûk. Jadhba without sulûk, whether before or after it, is useless and valueless. It is more valuable for the jadhba to precede the sulûk. In that case the sulûk will help the jadhba. The jadhba after the sulûk, on the other hand, will be a servant for the sulûk. The blessing of sulûk will make him attain the jadhba. Not so is the case with the jadhba’s being before. He is being pulled beforehand; he is being invited; he is a **murâd**. A sâlik whose sulûk takes place beforehand is a **tâlib**. Muhammad ‘‘alaihis-salâm’ is the head of murâds and the leader of beloved ones. The invitation was extended to him first, and he was called before all others ‘‘alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’. Others are being called along with him, as his dependants. Whether murâds or tâlibs, they are behind him. It was declared in a hadîth-i-qudsî: **“Had it not been for him, Allâhu ta’âlâdefinitely would not have created the creatures or made His rubûbiyyat known.”**Because others are behind him and the invitation was extended to him alone, everybody needs him. It is through him that they attain fayz and barakats. Therefore, it would be correct to call all people his Âl (family) ‘‘alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’. All people are behind him, and they cannot attain kamâl (perfection) without him in between. Since the existence of all is dependent on his existence, how can perfections that are the fruits of existence ever be attained without him being in between as the medium? Such should be the Darling of the Rabb of the entire creation ‘‘alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’!

Please listen well! It has been understood by way of kashf that his being the Darling of Allâhu ta’âlâ ‘‘alaihi wa ’alâ Âlihis-salât-u-wa-s-salâm’ is on account of his affection towards the Dhât-i-ilâhî (Person of Allâhu ta’âlâ). There is nothing, no attributes and no qualities and no honours mixed in between. It is the same kind of affection with whichAllâhu ta’âlâ loves him. Not so is the case with His loving His other born slaves (quls). He loves them on account of honours, attributes and qualities, or by way of Names and Attributes or, even, by way of the fancies of His Names and Attributes.

Let us make it clearer. Rasûlullah is a medium in either one of two manners:

In the first manner, he is a curtain between the sâlik and the matlûb (desired, demanded, wished for). In the second manner the sâlik attaches himself to him, benefits from him as a means for himself, adapts himself to him, and thereby attains the matlûb. Both these manners of intermediation exist in the path of sulûk and before the haqîqat-i-Muhammadiyah is attained. The scholar who serves as a means in this path is a medium and a curtain for the sâlik's shuhûd. If, at the end of the path, the jadhba does not come for the rescue (of the sâlik) and the curtain does not disappear from between, a regrettable situation will arise. For, only the second manner of intermediation exists in the path of jadhba and after the haqîqat-ul-haqâiq is attained. That is, the sâlik attaches himself and follows. Curtaining is not the case. In other words, the manner of being a curtain fulfills no function in attainments such as shuhûd and mushâhada and others.

Question: Would it not be an imperfection, a defect for Rasûlullah's 'alaihîs-salât-u-wa-s-salâm' not being a medium, although in one sense only 'alaihî wa 'alâ Âlihîs-salât-u-wa-s-salâm-u-wa-t-tehiyya'?

Answer: Rasûlullah's 'alaihîs salât-u-wa-s-salâm' not being a medium in between is an indication of his perfection and superiority. It is not a sign of imperfection on his part. On the contrary, it would be a symptom of imperfection for him to be a medium in between. For, what is symptomatic of his kamâl (perfection) is (others') attaining the highest grades by adapting themselves to him, following him, and obeying him. And that, in turn, is when the one being followed is not in between. Not so is the case when he is in between. The shuhûd takes place without a curtain when the one being followed is not a medium. This is the highest one of the grades of kamâl. The shuhûd that takes place when he is a medium is with a curtain in between. As is seen, it is kamâl, superiority not to be a medium. And it is a defect, imperfection to be a medium. The serving person is following Him at every grade. By following Him he is getting a share from His blessings, which in turn shows the greatness of the one being served and the abundance of his honour. It is to that effect that Rasûlullah 'sall-Allâhu 'alaihî wa sallam' stated: "**The scholars of my Ummat are like the Israelite Prophets!**" In the Hereafter as well, Allâhu ta'âlâ will be seen without a curtain in between. It was stated in a hadîth-i-sherîf: "When a person starts performing a namâz the curtain between him and Allâhu ta'âlâ will go up"

Therefore, the namâz is the Mi'râj of a Believer. The namâz's being the Mi'râj culminates with those who have attained the highest grade in one of the paths of Tasawwuf. For, the curtain's going up is exclusive to those who are at the highest grade. As is seen, the medium and the curtains disappear from between. This ma'rifat, a special kindness and favour from Allâhu ta'âlâ, is among the subtlest of the pieces of information imparted to this faqîr, [i.e. Imâm Rabbânî. A Persian couplet in English:

*I am the soil whereon clouds in Spring
Are pure water in pellets sprinkling.*

And how beautifully the following couplet has been expressed:

*If the Shâh comes to the poor one's door;
No surprise, oh, master; don't you deplore!*

Many of the superiors of Tasawwuf said that Rasûlullah would be in between, while quite a number of them said that he would not be. None of them explained why he said so. They did not enlarge on which one of the two cases must be taken as perfection and which one must be construed as imperfection. Scholars of the zâhir said that the case of the medium's not being in between would be a state of disbelief, while it is, in actual fact, an immaculate state of îmân (correct belief). According to them, a person who said that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would not be a medium, would become a heretic, a miscreant. They supposed that the case of there being a medium in between was the culmination of îmân and looked on people who said so as kâmil (mature, perfect) people. The fact, however, is that Rasûlullah's not being a medium indicates a perfect obedience to him. In contrast, his being a medium signifies a shortcoming in following him. We explained earlier in the text that it is the case. Those people failed to penetrate the essence of the matter. An âyat-i-kerîma in the Yûnus Sûra purports: **"They deny because perhaps they do not understand. They have failed to penetrate the essence of what he said. Their predecessors denied in the same wise."**

My dear sir! The word 'uwaysî', which is used by experts of Tasawwuf, does not mean '(person) who does not have a master (educator)'. For, 'uwaysî' means that the souls of the Awliyâ have contributed to his education. Khwâja ('Ubeydullah) 'quddisa sirruh', (806, Tashkend - 895 [1490 A.D.], Samarkand,) although he already had a master, [for he had been educated in the service and under the supervision of Mawlânâ Ya'qûb Charkhî 'quddisa sirruh', (d. 851 [1447 A.D.]),] was called 'uwaysî' because he received help also from the blessed soul of Bahâ-ud-dîn Bukhârî 'quddisa sirruh', (718 [1318 A.D.], Qasr-i-'ârifân, Bukhâra - 781 [1389], the same place.) Likewise, Sayyid Emir Ghilâl 'quddisa sirruh', (d. 772 [1370 A.D.], Bukhâra,) was the master (educator) of Muhammad Bahâ-ud-dîn (Bukhârî). However, because the latter reaped benefits also from the blessed soul of Khwâja 'Abd-ul-Khâliq Ghonjduwânî 'rahmatullâhi ta'âlâ 'alaihi', (d. 575 [1180 A.D.], Gonjduwân, Bukhâra,) he was called 'uwaysî'. When a person says that he has had a master and that he is 'uwaysî' at the same time, it would be an appalling act of injustice to accuse him for having 'denied his master'.

[Hadrat 'Abdullah Dahlawî, (1158 [1744 A.D.], Punjab - 1240 [1824], Delhî,) states as follows in the eighty-seventh page of his book entitled **Durr-ul-me'ârif**: To be an 'uwaysî' to (the blessed soul of) Rasûlullah 'sall-Allâhu 'alaihi wa sallam' or to any one of the Awliyâ, (and thereby to receive fayz

from them,) all you have to do is perform two rak'ats of namâz once daily at a secluded place, say the Fâtiha Sûra once, send the thawâb (that you will be given for these acts of worship) as a gift to his soul, and thereafter sit for a while, meditating on his blessed soul. In a few days' time you will be his 'uwaysî'. The booklet entitled **Huwalghanî** was printed and appended to the book **Maqâmât-i-Mazhariyya** in India. In that booklet Hadrat Abdullah Dahlawî is quoted to have said: "A person who wants to be an 'uwaysî' to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' should, after performing the night prayer, imagine himself holding both the blessed hands of the Messenger of Allah and say to him: Yâ Rasûlullah (Oh, the Messenger of Allah)! I pay homage to thee in five things. They are: Saying Kalima-i-shehâdat, performing namâz, paying zakât, fasting in the month of Ramadân, and, for a person who can (both physically and financially) afford the journey, going on hajj. (These five acts of worship are explained in full detail throughout the fascicles of **Endless Bliss**.) He will attain this wish of his after doing so for a few days running. To be an 'uwaysî' to a Walî, one should perform two rak'ats of namâz at a secluded place, send the thawâb as a gift to that Walî's blessed soul, and wait, meditating on that Walî's blessed soul." He will definitely become an 'uwaysî' to that Walî as long as he is a Believer adhering to the credal tenets of Ahl as-sunnat and a Muslim obedient to (Islamic rules and principles called) the Ahkâm-i-islâmiyya. It is stated as follows in the thirty-eighth letter of the second volume of the book entitled **Maktûbât-i-Ma'thûmiyya**, (written by Muhammad Ma'thûm Fârûqî 'rahmatullâhi ta'âlâ 'alaihi:): "The most formidable obstacle to prevent man from attaining the grace of Allâhu ta'âlâ is his own nafs. That (obstacle called) 'nafs' is not surmountable by reading books or listening (to books being read). Sohbat with an insân-i-kâmil is required. If that sohbat does not fall to one's lot, then what one should do is to attach one's heart to that blessed person from afar, and love him very much; in that case the fayz and barakats in that blessed person's heart will flow into one's heart, varying directly as the depth of the affection in one's heart, and thereby one will attain kamâl. A hadîth-i-sherîf reads: **"One will be with the person one loves."**]

My dear sir; Abd-ul-Bâqî means a qul, a born slave of Allâhu ta'âlâ, Who is Bâqî. (In that context) it has not been uttered as a man's name. Although the word in question has been being used as a name for men, and my Murshid, (namely Muhammad Bâqî-billâh 'quddisa sirruh,) is a qul, a born slave of Allâhu ta'âlâ, what has been meant is, "It is Allâhu ta'âlâ, who is Bâqî, who disciplined and educated me." How on earth could changing the name and thereby behaving in violation of adab ever occur to one's mind?

My dear sir; Bâyezîd-i-Bistâmî 'quddisa sirruh' said, "**Subhânî,**" as he was in a state of sekr (ecstasy, spiritual intoxication). Supposing we should blame him for that utterance, then he would not have to carry the blame forever. Nor would it be a ground for holding someone else superior to him. For, depending on

situations and times, some ma'rifats issue from the Awliyâ; but in other situations and at other times they realize that those ma'rifats are an outcome of deficiency and desist from them. They become promoted to higher ma'rifats and ranks. You say in your letter, "Those Awliyâ who are mostly in a state of sekr may not be blamed for such unbecoming utterances of theirs. Yet those whose are in a state of sahw (sobriety), i.e. those who are always conscious, should not make such statements." My dear sir; the ones who say or write such things should be judged to be in a state of sekr! Such things cannot be written in states not mixed with sekr. It should be known, however, that there are various grades and different levels of sekr. The more inordinate the sekr, the more unbecoming will be the ecstatic's utterances. Bâyezîd-i-Bistâmî, a Walî who underwent very powerful states of sekr, once said, "My flag rises higher than the flag of Muhammad 'alaihi-salâm'." It should not be supposed that the ones who are in the state of sahw (sobriety) never undergo a state of sekr. A (continuous) state of sahw without any states of sekr is deficiency. Pure, unmixed state of sahw goes with the 'awâm (common people, lay Muslims). Those (scholars) who have attached value to the sahw have meant a state with more sahw (than sekr). They have not meant a state of sahw without any sekr in it. And the ones who have held the sekr valuable have meant a state with more sekr in it. For, a state of sekr without a sahw in it is a disaster, a catastrophe. Juneyd-i-Baghdâdî 'quddisa sirruh' was the chief of the people of sahw, and he said that the sahw was more valuable than the sekr; however, the states mixed with sekr and which he underwent were so numerous that it would be a challenge only to tally them. His makings are the statements: "It is Him who knows, and it is Him, again, who is known." "The colour of water is the colour of its container." "When the hâdith (not eternal) approaches the qadîm (eternal), no trace of it will be left." The blessed author of the book entitled 'Awârif-ul-ma'ârif [Shihâbuddîn Suhrawardî] was one of the superior people of sahw; yet so many were ma'rifats mixed with states of sekr does his book contain that an attempt to count them would never come to an end. This faqîr, [i.e. Hadrat Imâm Rabbânî,] compiled a few of his ma'rifats mixed with sekr. It has always been during states mixed with sekr that the Awliyâ have revealed their secret ma'rifats. Their acts of boasting and self-praise have all ensued from states of sekr. Their saying that they are superior to others have always been overflowingnesses of states of sekr. It is deemed as an act of kufr (denial, disbelief) in this way to reveal the secrets during pure states of sahw. And it is shirk (polytheism) to look on oneself as superior to others. A state of sahw mixed with a certain amount of sekr is like food salted for flavour. Saltless food will be insipid. No one will like it. A Persian couplet in English:

***Were it not for love, and cares caused by the dear,
Who would say all these sweet words, and who'd them hear!***

That Hadrat 'Abd-qâdir Geilânî 'quddisa sirruh' was in a state of sekr when he said, "My both feet are above the necks of all the (other) Awliyâ,"

is informed by the blessed author of the book 'Awârif-ul-ma'ârif 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz'. His quotation of the great Walî's statement is not intended to blame the great Walî for having made that statement. On the contrary, it is intended to praise him. For, it is the statement of a fact that he knows. Such boastful statements can be made only in states mixed with sekr. Those great people never talk like that during states of sahw not mixed with any sekr. I, the faqîr, [Imâm Rabbânî 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' means himself,] have been explaining the pieces of information and (spiritual) secrets belonging to those tâifa-i-'aliyya (exalted people) in all my writings. I would be honoured to request that you should not suppose that all these things have been said in a state of pure sahw! It is never the case, ever. For, it is harâm, and a distasteful loquacity, too, to reveal such secret states, especially in the path we have been following. There is many a person who talks much in a state of sahw that does not contain even a whit of sekr. Why don't those people reveal such secrets? Why don't they bewilder people? A Persian couplet in English:

*The hâfiz wails not for nothing;
His words say many things surprising!*

My dear sir; such words as being expressed so as to reveal secrets have not been used in meanings within everyone's comprehensive capacity. The superior leaders of this path 'qaddas-Allâhu ta'âlâ sirrah-ul-'azîz' have always said such things. Doing so is not a new passing fad invented by this faqîr, (i.e. Imâm Rabbânî.) It would be apropos at this point to recall the saying that goes, "This is not the first bottle broken in Islam." Then, what is all that clamour and aggression for? If there has been a statement deemed to be disagreeable with Islam, an optimistic hand might as well be lent by giving the statement a meaning agreeable with Islam. This would be a safer preference against the hazard of entertaining a bad opinion about a Muslim. It is harâm and an ugly sin to publicize bad deeds and to reveal the shameful acts of sinners. Is it something justifiable to stigmatize a Muslim as a wicked one upon a mere supposition or suspicion? Would it become a man of religion to go from one place to another and try to peddle the gossip that that Muslim is a heretic? When a person who is a Muslim and who loves Muslims hears a person say something that does not seem to be agreeable with Islam, he must first observe that person. If the person who has made the so-called unsuitable statement is a heretic or a zindiq, he must refute it by telling the truth; he must not try to find an optimistic meaning for his statement. If the person who has made that statement is a Muslim who has belief in Allah and His Messenger, then he must try to correct his statement, to give it a good meaning. If he fails to find a good meaning for the statement, he must ask the owner of the statement to explain his statement. If that person also fails to do so, then he is a person who needs advice, which is what the former person must do. **Emr** (or amr)-

i-ma'rûf (To try to counsel other Muslims to obey the Ahkâm-i-islâmiyya) and **Nahy-i-munker** (to try to dissuade Muslims from acts of disobedience to Islam) are two commandments of Islam. [**Ahkâm-i-islâmiyya** means commandments and prohibitions of Islam.] This, however, should be done softly and with a sweet language so that it will be useful. If it is intended not for being useful but for vilifying a Muslim, then I have nothing to say. May Allâhu ta'âlâ keep us all in the right way! What appals me even more is this: As far as I understand from your honourable letter, when your disciples saw the person spreading gossip about me the faqîr by showing my letter to people around, [i.e. the eighty-seventh letter of the third volume (of **Maktûbât-i-Imâm-i-Rabbânî**),] they, too, began to feel cold doubts about this faqîr. How I wish to know that the doubtful mood appearing on them is not a reflection from their Murshid (Master, Guide). You should have solved and elucidated the apparently doubtful points, instead of letting the problem reach us. You should have extinguished the fitna. I am at a loss as to what to say to my beloved friends living there for keeping silent while they had the power to eliminate the doubts and withholding their help. Yâ Rabbî! Please do pity us, and bless us with the lot of following the right way!

EPISTLE – 123

This letter was written for Nûr Muhammad Tehârî. It explains that there are two ways guiding to Allâhu ta'âlâ:

Bismillâh-ir-Rahmân-ir-Rahîm. Hamd be to Allâhu ta'âlâ, and salâm to those slaves of His whom He has chosen and loved! There are two different paths whereby man attains to Allâhu ta'âlâ: The first one is the path of **Nubuwwa**, which is analogical to the proximity of the Prophets and which leads man to the origin of the origin. It is this path through which the Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât' and their Sahâba (Companions) attained. Choosing also some non-Sahâbîs from among their Ummats (Believers following them), they honour them with an attainment through this path. Yet there are quite few of them. This path does not employ a means, an intermediary. That means to say that once the aspirants attain to the goal they start receiving the fayz directly from the essence. None of them serves as a means or as a curtain for another. The second path is the path of **Wilâyat**. This is the path through which the 'qutb's, the 'awtâd', the 'budelâ', the 'nujebâ', and all the 'Awliyâ' have attained. This path is the path termed '**sulûk**'. The 'jadhba's of the Awliyâ also are the 'jadhba's of this path. Those who attain through this path help one another by serving as a means or a curtain. The leader and the highest one of the guides of the wayfarers of this path is Hadrat 'Alî Murtedâ 'kerrem-Allâhu ta'âlâ wajhah-ul-kerîm'. He is the source of the fayz coming through this path. All the fayz and ma'rifa(t) coming from Rasûlullah 'alaihî wa 'alâ âlihi-s-salawât-u-wa-s-salâm' come through him. Fâtima-t-uz-Zehrâ

and Hadrat Hasan and Hadrat Huseyn ‘radiy-Allâhu ta’âlâ ’anhum’ are Hadrat ’Alî’s partners in this path. I think Hadrat ’Alî had been occupying this rank before he came to the world. After his passing away as well, through him do all the fayz and hidâyat come to all the Awliyâ in this path. For, he occupies the zenith of this path. He is the owner of that position. After Hadrat ’Alî ‘radiy-Allâhu ta’âlâ ’anh’ passed away, the fayz emanating from him came through Hadrat Hasan and Hadrat Huseyn. Thereafter the living ones of the Twelve Imâm also became intermediaries. After them, all the fayz coming to the Awliyâ came through the Twelve Imâm. It is always through them that the qutbs and the nujubâ were receiving fayz. That was the case until ’Abd-ul-Qâdir Geylânî ‘quddisa sirruh’ became a Walî. Then he, too, was blessed with that duty, and the fayz coming from the Twelve Imâm ‘qaddas-Allâhu ta’âlâ esrârahum-ul’azîz’ to the Awliyâ after him passed through him. No other Walî attained to a grade equal to his. It was for this reason that he stated: “The suns of other Walîs have all set. Our sun, however, will stay forever on the horizon.” He likened the flowing of fayz of irshâd and hidâyat to the spreading of sunlight, and the cessation of fayz to sunset. Hadrat Abd-ul-Qâdir Geilânî was given the duty of the Twelve Imâm. Thereby he became a means for rushd and hidâyat. Till the end of the world it will be through him that each and every Walî will receive fayz.

Question: Shouldn’t the mission of Hadrat Abd-ul-Qâdir Geilânî have ended with the advent of the great second-millennium (hijrî) Walî, who has been called the Mujaddid-i-elf-i-thânî? For, as the term ‘Mujaddid-i-elf-i-thânî’ is being defined in the fourth letter of the second volume of Maktûbât, it is stated that throughout the second millenium of the Hijrat (Hegira) it will always be through that mujaddid that all the Ummats, including the Qutbs, the awtâd, the budelâ, and the nujubâ, will be receiving fayz?

Answer: The Mujaddid-i-elf-i-thânî has been performing that duty as a deputy of Hadrat ’Abd-ul-Qâdir Geilânî. It is like the moon’s reflecting the lights it receives from the sun.

Question: How can that statement ever be made about the ‘Mujaddid’? For, Hadrat Îsâ (Jesus) ‘’alâ nebiyyinâ wa ’alaihis-salât-u-wa-s-salâm’ shall descend from heaven with the mission of a mujaddid. Another great person who will appear as a mujaddid is Hadrat Mehdî (or Mahdî) ‘’alaihi-r-ridwân’. Can these persons ever be imagined to be receiving the fayz they are to broadcast from someone else?

Answer: Being a means for fayz can be the case only in the second one of the aforesaid two paths. In the first path, i.e. in the path termed **qurb-i-nubuwwat**, fayz and hidâyat do not come through a means. A person who makes progress in this path gains spiritual height without the means and curtains in between. Being a means or a curtain is the case only in the path termed **qurb-i-wilâyat**. The two paths should not be mistaken for each other. Hadrat

Îsâ ‘alâ nebiyyinâ wa ‘alaihis-salât-u-wa-s-salâm’ and Hadrat Mehdî ‘alaihî-ridwân’ will attain through the path of nubuwwa(t). Also the Shaikhayn, i.e. Hadrat Abû Bakr and Hadrat ‘Umar ‘radiy-Allâhu ta’âlâ ‘anhumâ’ attained through the path of nubuwwa. They are under the protection of Rasûlullah ‘alaihî wa ‘âlâ âlihi-s-salât-u-wa-s-salâm’. So high is their honour.

A note: It is jâiz (possible) for a Walî to attain the path termed **qurb-i-nubuwwat** by making progress in the path termed **qurb-i-wilâyat** and thereby to receive fayz through both paths. A Walî in that capacity will be made to attain remnants from the special benefits that the Prophets have been blessed with. They will make him attain through the path of nubuwwat. They will make him a means for giving fayz to others. They will bless him with the lot of guiding their disciples through both paths. A Persian line in English:

He will make a slave of His a means for guiding all.

This is such a blessing from Allâhu ta’âlâ, and He bestows it upon whomever He likes. Allâhu ta’âlâ has so many blessings. [Imâm Rabbânî ‘quddisa sirruh’ is one of those Walîs. He attained maturity through the path of nubuwwat. He has been giving fayz by way of wilâyat as well.]

***All these spiritual states are paraphrased in Maktûbât,
A book from which emanate all sorts of fuyûzât^[84]***

***It is from it that divine lights spread worldover;
Whatever your problem, to that book hand it over.***

***Read it very much, guy, you shall be light all over;
You shall receive all fayz directly from its author.***

***Such a book it is, in Islam it is peerless;
Both in the past and in the future it is matchless.***

***Next after the Qur’ân and Hadîth that book cometh;
Such a gem the book is, to all people it sayeth.***

***Source of knowledge and ikhlâs, and land of wonders, too;
A lover will one find it, and a matchless one, too.***

***“Each letter o my father’s,” Qayyûm-’âlam^[2] says,
“Is an ocean so vast, it does not have any ends.”***

***In it Tariqat and Sharî’at come together;
Source of happiness in both world and Hereafter.***

***Here is the physicists, and true panacea.
Here is the cure for hearts, and for souls the fare.***

***Here is the word Haqq loves, by the beloved ones is said.
Here is core of Islam, of which irfân is made.***

Here is a variety of Awliyâ’s words;

*And the path of Ahl-as-Sunnat in most open words!
 The best news for the aspirant with love burning;
 Best guide for the wayfarer for his sweetheart yearning.
 Read this Maktûbât night and day alike; endeavour,
 To relish that cultivation, that first-rate flavour.
 Read the book until your eyes shed tears like rain;
 Read it until you to genuine love attain.
 Read it, so that that beauty will appear one day;
 One who reads it will be free from vanities one day.
 For hours, for days on end engage yourself with it;
 A path into your heart will open with words from it;
 A heart preoccupied with meanings it infuses
 Will certainly attain the rescue he furnishes.*

EPISTLE – 124

This letter, written to Molla Murâd-i-Keshmî, explains the greatness of the As-hâb-i-kirâm and the fact that they love done another:

Allâhu ta'âlâ declares at the end of Fat-h sûra, **“Muhammad ‘alaihis-salâm’ is the Prophet whom Allâhu ta'âlâ has sent to mankind. Those who are in his company are very harsh towards disbelievers and extremely compassionate towards one another.”** This âyat-i-kerîma is fairly long and ends as **“Lest disbelievers should resent them... .”** Allâhu ta'âlâ praises the As-hâb-i-kirâm by stating that they loved one another very much. The word **‘Rahîm’** used in the âyat-i-kerîma signifies exceeding mutual love. Such words are called **Sifât-i-mushabbihâ** in the Arabic grammar. They signify both muchness and continuance. It shows that the As-hâb-i-kirâm loved one another permanently, and that they always loved one another after the Messenger of Allah honoured the Hereafter with his presence as well as when he was alive. It is inferred from this âyat-i-kerîma that anything incompatible with mutual love never existed or happened among the As-hâb-i-kirâm. Allâhu ta'âlâ states plainly in this âyat-i-kerîma that such unlovely feelings as grudge, hatred and jealousy toward one another did not even occur to them. Each and every one of the As-hâb-i-kirâm possessed this common attribute. The expression **“Wallazîna’** in the âyat-i-kerîma indicates this fact. When this is the case with all of them, how can anything be said against the highest ones? Certainly, these great people had the most and the highest of virtues. It is for this reason that the Sarwar ‘sall-Allâhu alaihi wa sallam’ stated, **“Abû Bekr ‘radiy-Allâhu anh’ is the most merciful of my Ummat!”** He stated in another hadîth-i-sherîf, **“No Prophet shall succeed me. If there were a Prophet to come after me, ‘Umar ‘radiy-Allâhu anh’ would certainly be the Prophet.”** This hadîth-i-sherîf is recorded in Daylamî and Kunûz-ud-

deqâiq. This hadîth-i-sherîf shows that hadrat ʿUmar possessed all kinds of superiority peculiar to Prophets. The only virtue he was not given was the rank of prophethood, and this was because Rasûlullah was the final Prophet. One of the virtues possessed by Prophets is to love Muslims very much and to have mercy on them. Such bad habits as envy, grudge, enmity, resentment are quite incompatible with love and mercy. Could these bad habits be thought to have existed in those people who were spiritually educated by the best and the highest of mankind, Muhammad ‘alaihi-salâm’, and who were the highest members of the best of all Ummats? The As-hâb-i-kirâm ‘alaihim-ur-ridwân’ are ahead of all these people (Muslims), who, in their turn, have replaced all (past) peoples. The century in which they lived is the best of all times. Their educator is the highest of Prophets ‘sall-Allâhu ta’âlâ alaihi wa sallam’. The lowest individual in this Islamic Ummat would be disgusted with these bad habits. If the As-hâb-i-kirâm had had these bad habits, could they have been the best of this Ummat, and then could this Ummat be said to be the best of Ummats? Could such merits as having been the earliest Believers, the earliest alms-givers, having made Jihâd and sacrificing their own lives for the sake of Allah be said to be honours and superiorities? How could their time have been the best of times? And what would be the significance, the value of having been educated by the Messenger of Allah? While a person educated by a Walî or by a scholar of this Ummat gets rid of bad habits and becomes extremely clean, could it ever be possible for these bad habits to have remained on those people who spent all their lives in Rasûlullah’s company, serving him, sacrificing their property and lives for helping and supporting him and his religion, and who were always ready to dive into death upon a signal he would give? To believe it would mean to deny the greatness of the Messenger of Allah ‘sall-Allâhu alaihi wa sallam’. [May Allâhu ta’âlâ protect us from such denial]. It would mean to hold his educating inferior to the educating of a Walî or any other educator. On the other hand, it is stated unanimously by scholars that no Walî in an Ummat can be as high as any of the Sahâbîs of that Ummat. Then, how could they ever be as high as the Prophet of that Ummat? Abû Bekr-i-Shiblî states that a person who does not respect a Prophet’s ‘sall-Allâhu alaihi wa sallam’ As-hâb has not become a Believer of that Prophet.

Many people think that Rasûlullah’s ‘sall-Allâhu alaihi wa sallam’ As-hâb parted into two groups. They say that one group were against hadrat Alî while the others sided with him. According to these people, “These two groups were nursing a grudge against each other. Most of them withheld their inimical feelings for worldly interests. They were doing **Taqiyya**, which means hypocrisy. These atrocities continued for a hundred years.” Because of this bad opinion, they vilify those Sahâbîs who they think were against hadrat Alî, and accuse them of atrocities quite incompatible with their high honour. It would take only a little reasoning, a little consideration to realize that people who think or say so are reviling both groups of Sahâbîs and accusing them of being

bad-tempered by doing so. People who make such allegations are striving to represent all the best people of this Ummat as the worst of this Ummat, even as the worst of all people. They are trying to change an era which was praised as **“the best era”** in a hadîth-i-sherîf into the worst era. What sort of wisdom or reason should one have to let hadrat Abû Bekr and hadrat ‘Umar, the two archstones of Islam who are loved and respected so much by Muslims, to be censured and stained? Our ‘ân al-kerîm informs that hadrat Abû Bekr is the most valuable, the most virtuous member of this Ummat. It is stated unanimously by Abdullah Ibni Abbâs and other Sahâbîs and all scholars of Tafsîr that the âyat-i-kerîma that purports, **“He who fears Hell’s fire very much will give his property for the sake of Allah for attaining the blessings Allah promises,”** in Wa’l-layl sûra, denotes hadrat Abû Bekr. It needs no stretch of the imagination to discern the fact that it would be an utterly despicable attitude to impute disbelief, wickedness or aberration to a person who it is declared by Allâhu ta’âlâ is the most pious and the most valuable member of this Ummat, the best of Ummats. Hadrat Imâm-i-Fakhr-ad-dîn Râdî, one of the greatest scholars of Tafsîr, states that **“This âyat-i-kerîma shows that hadrat Abû Bekr is the highest member of this Ummat (Muslims).”** For the thirteenth âyat of Hujurât sûra purports, **“The highest one among you is the one who fears Allah most.”** Since it is declared in the former âyat-i-kerîma that in this Ummat hadrat Abû Bekr is the one who fears Allâhu ta’âlâ most, this second âyat-i-kerîma denotes that he is the highest of this Ummat. It is stated unanimously by the As-hâb-i-kirâm and by the Tâbi’în that hadrat Abû Bekr and hadrat ‘Umar are the highest ones among this Ummat. This unanimity is reported to us by the greatest ones of our religious imâms. One of the reporters is hadrat Imâm-i-Shâfi’î. Another person who acknowledges that hadrat Abû Bekr and hadrat ‘Umar are the highest ones in this Ummat is hadrat Alî. Imâm Zehebî, a great scholar of Hadîth, states in his book that **“This statement of hadrat Alî’s has been reported to us by more than eighty people.”** Therefore, that hadrat Abû Bekr and hadrat ‘Umar are the highest ones of this Ummat has been acknowledged even by some Shiite scholars, e.g. by Abd-ur-Razzâq, who is one of the most prominent. He made this statement: **“I say so because hadrat Alî stated that hadrat Abû Bekr and hadrat ‘Umar were superior to him. Otherwise, I would not say so. It would be very sinful if I did not agree with hadrat Alî as a person who loved him.”** That these two people (hadrat Abû Bekr and hadrat ‘Umar) are the highest ones of this Ummat, the best of Ummats, is denoted by the **Book**, i.e. Qur’ân al-kerîm, explained by the **Sunna(t)**, i.e. hadîth-i-sherîfs, confirmed by the **Ijmâ’**, i.e. unanimity of the As-hâb-i-kirâm ‘radiy-Allâhu ta’âlâ anhum ajma’în’, and acknowledged by hadrat Alî. So, it is not something a Muslim or any reasonable person would do to blemish or revile these people. If these people are reviled, what goodness will be left in this Ummat for us to praise? If it were a good deed, a worship to curse or vituperate a person, it would be a commandment to curse Abû

Jahl and Abû Leheb, who are declared to be evil, accursed people in Qur'ân al-kerîm. Cursing these people would deserve much thawâb. It is something unpleasant to curse a person. It means repugnance towards him. What good could there be in such behaviour? And if it is done unjustly, if the person who is cursed is a good one, it would mean to put something in the wrong place, which is cruelty. No two things, no two places are the same as each other. And each kind of cruelty is different from another.

Hadrat 'Uthmân Zinnûreyn also was elected Khalîfa by the unanimous vote of the As-hâb-i-kirâm 'radiy-Allâhu ta'âlâ anhum ajma'in'. All of them, men and women alike, agreed to his caliphate. It is for this reason that Islamic scholars said, "The degree of unanimity in the voting for hadrat 'Uthmân's caliphate was not reached in the election of any of the other three Khalîfas." For at that time there were various rumours and therefore the election was important for everybody. All the As-hâb-i-kirâm joined the election. [If the writer named Sayyed Qutb had realized this truth, he could not have said, "'Uthmân's becoming Khalîfa was an unfortunate event for Muslims."]

The Book and the Sunna(t), i.e. Qur'ân al-kerîm and hadîth-i-sherîfs, were taught to us by the As-hâb-i-kirâm. **Ijmâ'i ummat**, which is one of the four sources of Islamic knowledge, means the unanimity of the As-hâb-i-kirâm. Censuring all or some of these people, or saying that they turned bad afterwards, means mistrusting all or some of the Islamic knowledge. And this, in its turn, means denying the ultimate divine cause in Allâhu ta'âlâ's sending the final Prophet and the highest Messenger. Qur'ân al-kerîm was arranged by hadrat 'Uthmân. Or, rather, it was arranged by hadrat Abû Bekr Siddîq and hadrat 'Umar Fârûq 'radiy-Allâhu ta'âlâ anhum'. Now, if these people are vituperated and accused with injustice, will Qur'ân al-kerîm have any authenticity left? And will there be any Islam left? We have to realize how unsightly this attitude is. All the As-hâb-i-kirâm are just people. And all the teachings of Qur'ân al-kerîm and hadîth-i-sherîfs they reported to us are true.

The disagreements and disputes that took place among the As-hâb-i-kirâm in the time of hadrat Alî 'radiy-Allâhu ta'âlâ anh' were not intended to satisfy the desires of nafs, for pleasure or for obtaining posts and positions. They originated from disagreements in ijtihâd. They were based on differences of reasoning. The ijtihâd reached by one of the parties was wrong. These people could not reach a correct decision. Scholars of Ahl as-sunnat wa'l jamâ'at state that hadrat Alî was right and those who fought against him were wrong. However, since their mistake was based on ijtihâd, none of them can be criticized. None of them can be castigated. We say that hadrat Alî was right and those who were opposed to him were wrong. For scholars of Ahl as-sunna say so. Yet it would be an outrageous behaviour to curse or criticize those who were against him. It would serve no useful purpose, in addition to the most likely harm it would cause. For these people, too, are Rasûlullah's Sahâbîs.

Among them were people who had been blessed with the good news of going to Paradise directly after death, as well as those who had partaken in the Holy War of Bedr. Those who had joined this Holy War were forgiven their sins. It is informed that these people will not be tormented (in the Hereafter). It is stated in a hadîth-i-sherîf that **“Allâhu ta’âlâ said to those who joined the Holy War of Bedr: Do whatever you like! I have forgiven you all your deeds.”** Among these people were also those who had been present in the solemn covenant termed **Bi’at-i-ridwân**. Our Prophet ‘sall-Allâhu alaihi wa sallam’ stated that none of the people who had joined this covenant would go to Hell. According to Islamic scholars, it is inferred from Qur’ân al-kerîm that all the As-hâb-i-kirâm ‘radiy-Allâhu ta’âlâ anhum ajma’in’ will go to Paradise. The tenth âyat of Hadîd sûra purports, **“Those who gave their property and performed Jihâd for the sake of Allah before the conquest of Mekka are unlike those who did so after the conquest. These people (the former ones) occupy higher grades. Allâhu ta’âlâ has promised the Husnâ to those who did so, before or after the conquest.”** Husnâ means Paradise. As is seen, those who gave their property and made Jihâd before or after the conquest of the blessed city of Mekka are blessed with the good news that their destination is Paradise. The expressions ‘giving property’ and ‘performing Jihâd’ in this âyat-i-kerîma are not put as stipulations for entering Paradise. They are laudatory additions intended to praise these blessed people. For these qualifications were shared by all the As-hâb-i-kirâm. All of them gave their property and made Jihâd for the sake of Allah. Consequently, all the As-hâb-i-kirâm are blessed with Allah’s promise of Paradise. It must be realized now that it would be quite far from common sense and from Islam to vituperate or execrate these great religious guides.

Question: Some people say and write that after Rasûlullah’s ‘sall-Allâhu alaihi wa sallam’ death a few Sahâbîs abandoned the right way, degenerated, had recourse to atrocities for becoming Khalîfa or for seizing posts and positions, and deprived hadrat Alî ‘kerrem-Allâhu ta’âlâ wejheh’ of his right to caliphate. They say that some of those people turned disbelievers. According to such oral and written statements, many Sahâbîs will be deprived of Paradise. Attaining the honour of being a Sahâbî requires being a Muslim. Can a person who is said to have turned a non-Muslim or deviated from the right way still have the honour of being a Sahâbî?

Answer: That these three Khalîfas ‘radiy-Allâhu ta’âlâ anhum’ will go to Paradise is informed through the most authentic hadîth-i-sherîfs termed ‘Sahîh’. No one can contradict these hadîth-i-sherîfs. Nor can anyone think of the possibility of these people’s having turned disbelievers or deviated from the right way. Furthermore, hadrat Abû Bekr and hadrat ‘Umar ‘radiy-Allâhu anhumâ’ were blessed with the honour of having joined the Holy War of Bedr. It is informed through hadîth-i-sherîfs that people who fought in the Holy War

of Bedr would be forgiven all their past and future sins. On the other hand, these two Khalīfas were also among those fortunate people who took the so-called solemn oath called Bī'at-i-ridwān. And that those people who were present at the place of this covenant will go to Paradise is informed through 'Sahīh' hadīth-i-sherīfs. Hadrat 'Uthmān did not join the Holy War of Bedr, because he had been ordered by the Messenger of Allah to stay in Medīna and look after his ailing wife Ruqayya, [Rasūlullah's daughter]. The Messenger had told him that (by staying in Medīna to help with his wife's medical treatment) he would attain the same blessings as if he had joined the Holy War. Also, his failing to join the solemn oath called Bī'at-i-ridwān was because he had been sent on a mission to Mekka by the Messenger of Allah, who deputized him in the covenant and took the oath on his behalf. This is a generally known fact. Greatness of these three Khalīfas is informed in Qur'ān al-kerīm. Their high grades are apprized in āyat-i-kerīmas. Sheer stubbornness of those people who are unaware of Qur'ān al-kerīm and hadīth-i-sherīfs is of no value. A couplet:

*If a person is unconscious of the Qur'ān and Hadīth,
He deserves no answer; no other answer could be better!*

Shame on those people who speak ill of hadrat Abū Bekr! If that great Sahābī had had doubts of disbelief or aberration, thousands of Rasūlullah's Sahābīs, with all their knowledge and justice, would not have elected him as Rasūlullah's representative by unanimous vote. To deny hadrat Abū Bekr's caliphate would mean to deny the thirty-three thousand people living in that time which has been declared in a hadīth-i-sherīf to be the best of all times. A person with the smallest thinking capacity could not make such a false accusation. A time in which thirty-three thousand Muslims agreed on an erroneous decision and elected an aberrant and sinful person for Rasūlullah's place could not be a good time, let alone being the best of times. Such an accusation would mean to say that the hadīth-i-sherīf which declared it as the best of times is nonsensical. [May Allāhu ta'ālā protect us from saying so!] May Allāhu ta'ālā give those people who say or write so enough sense and reason to give up traducing these great Islamic persons! May He give them the understanding to realize the value of having attained Rasūlullah's 'sall-Allāhu ta'ālā alaihi wa sallam' sohbet and teaching! It is stated in a hadīth-i-sherīf,

“Fear Allah as you talk about my As-hāb! Fear Allah lest you should show any disrespect in a conversation about my As-hāb! After me, never have a bad opinion of them. He who loves them does so because he loves me. And he who bears hostility towards them is my enemy.” What more should I write? What else should I say to explain something so manifest? Qur'ān al-kerīm is full of laudatory statements praising hadrat Abū Bekr. **Wa'l-layl** sūra was revealed as a whole to inform about his superior virtues. 'Sahīh' hadīths reporting his high merits are innumerable. His beautiful moral character, his valuable demeanour, and the distinguishing goodnesses possessed by all the

As-hâb-i-kirâm had also been mentioned in the heavenly books revealed to past Prophets. Allâhu ta'âlâ informs about this fact at the end of Fat-h sûra, which purports, **“Goodnesses of thine As-hâb were stated also in the Torah and in the Injil.”** Hadrat Abû Bekr 'radiy- Allâhu anh' is the best and the foremost member of this Ummat, who are the best of all people and who have been blessed with the compassion of Allâhu ta'âlâ. If he is called a 'disbeliever' or a 'miscreant', what are the bad names that cannot be attached to others? What level of language can be used to talk about them? O my Allah, who created earths and heavens from nothing and who knows all, secret and open alike! You know the right one in the disagreements among Your born slaves! May our salutations be to those people who are in the right way.

*Do not take pride in your property!
Don't ever say, “No one is like me!”
A disastrous wind will winnow all,
Making only a defenceless chaff of thee!*
