

بِسْمِ الرَّحْمَنِ الرَّحِيمِ
هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ
وَالْبَاطِنُ - (الحديد)

**HE IS THE FIRST
AND THE LAST &
THE HIDDEN &
THE APPARENT
(Holy Quran)**

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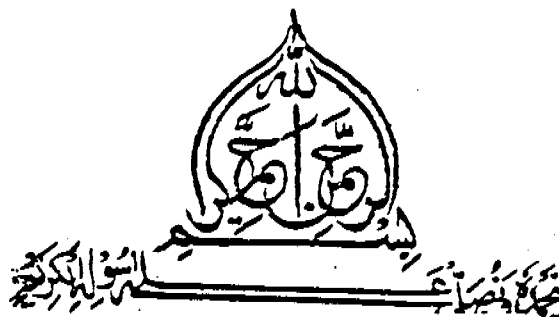
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The Science of Man



**A theoretical and
Practical study of
discipline & law
derived from holy
Qurān and Sufic-
Sciences.**



Foreword

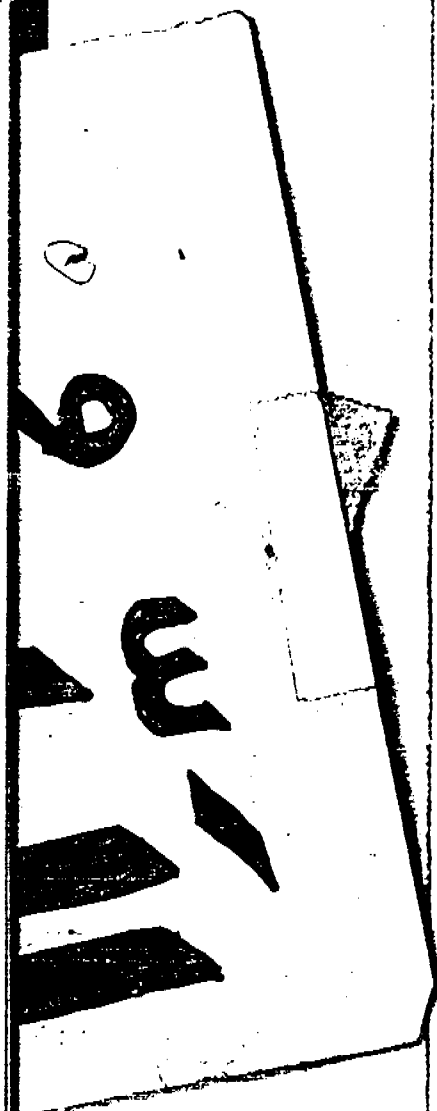
There is no topic as vitally important for Mankind than that which directly concerns his future, and Goal. This work itself is an introduction to the "Real Man", the true purpose of his creation, and progress he is capable of achieving on the physical and spiritual planes of existence, and beyond.

Western materialists uphold firm belief in their 'myth' regarding the evolution of Man and his world. These messengers of ignorance preach that our ancestors were monkeys, and therefore it is quite natural for man behave like a beast. The psychiatrists have also joined this campaign against humanity in attempts to justify their own animalistic behavior, and in so doing, have hatched the most dreadful conspiracy in the history of Man. There are two prominent figures in this plot, and both are highly revered and lauded for their respective works in "liberating" Man. In the last century, Charles Darwin posed a "scientific" theory that we are evolved from apes. Promptly following suit, taking full advantage of the stage which had been set, Dr. Sigmund Freud gave man the freedom to do anything, trying his level best to emancipate himself and all mankind from accountability, conscience, and guilt.

Adultery, homosexuality, and infact every sort of social ill and perversion was justified by Freud, and for three-quarters of a century psychiatrists, medical doctors, respected scholars, religious personalities of every faith, politicians, and law enforcement officials have not been able to undo the harm unleashed by his work. Crimes against humanity have reached an unprecedented peak. This so-called freedom has filled mental hospitals, prisons, and brought about immeasurable and universal suffering through diseases like AIDS, herpes, and countless other strands of viruses for which cures have yet to be seen.

Materialism pushed Mankind into believing the theory of "accidentalism". However, The Almighty Creator has invited Man to complete his evolution, whereby he could be raised to such a level that the Angels will prostrate to him, and all what exists between the Heavens and Earth will serve him. Upon attaining his goal of evolving into a Perfect Man, his heart will have become so pure that it will be the Throne of Almighty, where He dwells. By virtue of the love and devotion, this Perfect Man beholds Almighty, and through acts of intense Ibadat (Worship) and Dhikr (Commemoration), eventually he becomes the eyes by which his Creator beholds, the ears by which his Creator hears, the tongue by which his Creator speaks (vide Hadith-i- Qudsi).

Therefore, the psychological, social, moral, and intelligence level of those aspiring for this divinely ordained evolution is,



indeed, diametrically opposed to those who believe in a beastly origin. On this topic I have written several books and recorded lectures, which are available on VCR film and audio cassettes in several countries of the world. After completing this condensed introduction to Man and his True Evolution, if the reader desires to follow the path of Real Evolution, he or she is first advised to practise the basic discipline of Sharia (Law) in letter and spirit, which is included at the end of this book. Upon mastering this, advanced works on the subject should be read and efforts made to contact the undersigned in the United States or Pakistan for further assistance. May The Almighty guide you!

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August, 1984



Acknowledgement

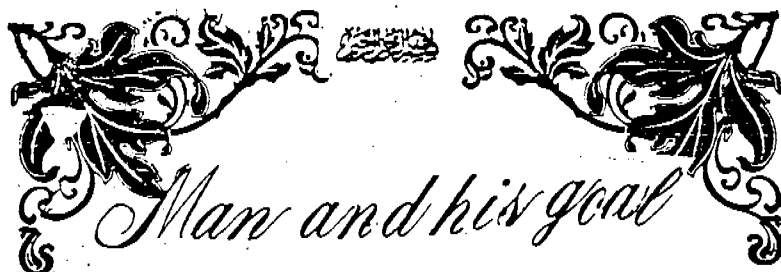
In the preparation of this book, I am profoundly thankful to Syeda Taliba Jilani, who worked with me from the very onset of this undertaking through its completion. She has edited on computer this work in its entirety, and taken great care in its development.

This acknowledgement would be incomplete without the mention of Mohammed Ammar Naveed, Qadri Mohammedi, to whom I am very grateful for his diligent efforts in having this book printed. Previously, he has assisted me in the publication of "Futuh-at-i-Mohammedia", and "Babul Mishahida wal Hazooree", classical works which have each achieved worldwide recognition.

May Allah Subhana wa Ta'ala bestow upon them His Immense Reward here, and in the Hereafter.

*Typical Sufi
Names*





Evolution and Perfection of the
Human Personality

Without Allah Ta'ala nothing can survive. It will die like a fish out of water. Allah Subhana wa Ta'ala nourishes every being irrespective of their beliefs, and everything came into existence by His Command, Planning, and Supremacy. None can deny Him verbally without first affirming His Presence. By stating, "I don't believe in God", the very declaration is an admission of the helplessness of a disbeliever, because by declaring this he has to first acknowledge Allah's Presence, and in so doing refutes his own declaration. By uttering such a statement of denial in fact means that an atheist does not believe in himself, and anyone who does not believe in himself cannot be trusted. All those who do not believe in One Almighty Creator are either dead beings, or mentally subnormal beings.

Therefore, the entire Western kafir society, their culture, and science is perpetually underdeveloped, paganistic, and misleading. Remember the incident of a "Bedouin" (meaning made from the desert) who came to Hazrat Ali (karamAllah wajaho), demanding of him some proof regarding the existence of Almighty Allah. Hazrat Ali asserted the following:

*Strong hostile labeling
of the Western Society*

"Supposing there was a huge, blue lake, wherein was a boat which would cross the lake everyday at a fixed time and place. Would you then not believe that there must be someone controlling or rowing the boat?" The Bedouin replied "Yes, of course." Babul 'Ilm (The Door of Knowledge, Hazrat Ali) elaborated further, "Then imagine the blue heavens like a lake, and the sun like a ship which traverses it at fixed times and place, and will you not believe that there ought to be someone controlling or managing its course, speed, and direction?" The Bedouin had no answer, and he declared that "I believe in One Allah and Muhammad is His Messenger, Peace and Blessing of Allah be upon him."

However, it is a matter of pity that all the universities and scientific institutes produce millions of atheists each year who claim to have attained the highest degree in their own professions, and yet they lack the common sense equivalent to that of the Bedouin, who readily acknowledged Allah and embraced El Islam as he had no preconceived prejudices and at the same time, used common sense.

This world is experiencing an unprecedented phase of neopaganism, satanism, and scientific sorcery. Freud, Darwin, and many others were in fact messengers of superstition, darkness and ignorance. These individuals behaved and functioned as rivals of Allah, His Creative Genius, and Hikma (Wisdom), and have brought into contest their own theories regarding the creation of the universe, evolution of mankind, his religion and his beliefs in Messengers,

Wahee (Divine Revelation), angels, miracles; death, life of the Hereafter, accountability, Jenna (Paradise), and Jehennam (Hellfire).

By bringing falsehood against the Wisdom and the Might of the Almighty Creator, they adopt a path of self-destruction and waywardness, but they have also sealed the fate of all those who followed them. Were you to examine Freud's sacreligious writings, as he is one who claimed to have scientifically explained away or refuted the "God phenomena", revelations and miracles, religious beliefs, and the Hereafter, you would note that apparently he discovered the golden key of psychoanalysis and dream interpretation, which are the vehicles through which he tried to explain everything about man, his beliefs, and morality. It is not possible here to quote his lewd and unscientific views for those who are unaware of the harm Freudism has done to mankind.

First of all, you should know that these modern pagans fabricated a scientific lie concerning the creation of the universe. They claim that billions upon billions of years ago, certain gaseous matters congealed, and thus the universe came into existence. Further, they elaborate that the earth and the moon were twin satellites which were detached and then hurled into space, expanding and contracting with the atmospheric pressures. This childish theory goes on to paint a vivid impression of the moon cooling before the earth and of the sun loosing it's heat and speed, and they are expected (in the next few millions of years) to collide or

Criticizing
Freud's
writings.

Theory of
Evolution.

very simply drop out of orbit. Everything will perish in an accidental manner, just as it had begun, according to these idiots.

In regards to the creation of man, these pagan fools and priests of darkness propagate their falsehood in the following manner:

Under the dark depths of some ocean, certain basic chemicals accidentally got mixed, (from where these chemicals originated is of no significance to them), and as the result of this great "accident", the first living matter, protoplasm, was formed. They have named it "amoeba", which is a very tiny worm which one can behold in decaying water.

To add insult to injury these paganistic individuals expect us to have blind belief in their hocus-pocus, as the scientific evidence in support of their theories is non-existent. Their studies are based on childish opinions coupled with low or at best inferior levels of intelligence. We could have readily believed in this ridiculous concept had they named the chemicals, and then performed a scientific demonstration by creating a similar atmosphere, then from these chemicals had produced some protoplasm and one amoeba at least. We know that one lie needs another lie to support it, for truth will never support falsehood. And so their theories run into so many obstacles that more lies, deceit, and cunning are used to

In spite of an educated background, he uses harsh words of anger against his opponent. This anger in my opinion is out of control and responsible for these thoughts and message of violence.

Academic discussion mixed with short sarcastic style criticism may be intended to form the mentality of his students, just like mixing spirituality with blood and violence.

support the original falsehood.

In the case of Darwinians, these people are thoroughly confused in their maze of childish explanations. There exist so many falacies and contradictions in Darwin's theory of evolution that since this mischief was invented the world has been divided into rival camps. Many people have been killed either for their belief in or rejection of this theory. This is one of the properties of falsehood, it always brings about dissention amongst the people. Further, these folks whom the Holy Quran refers to as "idiots" want us to believe that amoeba developed into a larger, cellular animal in the sea, and evolved into a sort amphibious fish, then a lizard, and through various phases eventually appeared as a monkey, and later, the ape man. From the ape man evolved man, as their theory would have us believe.

Then these apelike creatures began to live together in caves, thus they became "cavemen". These crude cavemen learned to make tools with sharp edges for hunting, building, and became intelligent enough to invent the wheel, from which the first modes of mechanical transport were born. Thus, the appearance of the first man is vividly painted by Darwin.

However, from amoeba to the first man, this theory has more gaps than can possibly be filled, and these "scientists" continue their quest to find all the missing links, until it has become a religious dogma in the church of the materialists. It is their "bitter pill"

This word is never mentioned in the Holy Quran.

which must be swallowed without any questions like the unexplained puzzle of the "Trinity" (Father, Son, and Holy Ghost). These modern pagans deny the existence of the Almighty Creator, and want us to believe that everything came into being as the result of an accident, and likewise it shall end. Now, if you follow my argument and use common sense, you will surely arrive at a scientific and logical conclusion.

In the United States a most modern house was advertised in a scientific journal. Not only did it have a robot to do odd jobs, but it was programmed in such a manner that the lights and water went on and off according to a prefixed schedule. Doors would open electronically, and musical selections played at a preset time. It could perform nothing short of a hundred and one tasks, all according to its programming. It received the admiration of all, and praise and honour were bestowed upon the scientist who invented this sophisticated machine. No one ever doubted that such a scientific feat could be achieved with the aid of a programmer. I am sure none of my readers will have any doubt about that, and assuming my assertions are correct, then what objection or scientific evidence (not explanation) do you bring forth to refute the following:

Consider this world of yours a room, the sky a roof, the sun a lamp, and stars a chandelier. Elements of nature such as clouds, winds, rain and snow are the instruments for carrying out the prefixed programmes. The grass and flowers

are carpets, the mountains your walls, rivers and oceans are your water supplying agencies. Now, gaze into the heavens. Answer me, do you know the depth of your cosmos, or how long and broad is this universe? Your answer, surely, will be 'no'. With scientific evidence these "men of science" are utterly confused about the most intricate, mysterious, and complex system of our universe, which is following an absolutely flawless programme. Is it not ironical that materialists have so much faith in the programmed function of cosmic order and the rotation of the planets that they synchronise the programme of their launched spacecraft with the orbital speed of the planet they hope to land on, often launching their manmade vehicles in the direction opposite to the orbital pattern of their target?

Spacecraft are programmed to rotate in an orbit around some planet and it is only made possible through the understanding of the programmed function of the planet concerned. Now, if you have no doubt in acknowledging the presence of a programme, objective, and flight path of the spacecraft, what objection will you have in acknowledging the Truth, that there ought to be some programmer who has programmed the movement of the planet for which the spacecraft is bound? And obviously, the programmer's creative intelligence must be a super-scientist because no one has been able to comprehend the immenseness, function, depth and distance of various stars and planets located within our earth system, or our own universe.

When we had failed to understand and know hardly anything about the creation and the programmes of our universal system, not to speak of the millions of universes situated in galaxies and the furthestmost clusters, you are left with two courses to adopt. One is to acknowledge the Hikma (Wisdom), Power, Majesty, Grandeur, and Planning of The Almighty Programmer, our Creator, and bow your head in gratitude, humility, and adoration for all He has programmed for us. Let me take you further in helping you realise that whatever the All-Creating Genius, The Mighty Programmer has created and programmed is directed towards you, as signs of His Love, Generosity and Guidance for you!

Just think deeply and you have to realise that the entire universal order, suns, moons, and planets, their rays, light, and influence work in harmony with other elements of nature such as clouds, winds, rains, and snow to make your house (the world) beautiful, and a befitting place to live. Look at the oceanic currents, tradewinds, all programmed to carry ships from shore to shore. Who programmed these, and for whom? Who admires the beautiful flowers and their perfumed petals? Who admires beautiful valleys, lakes, streams, and for whom the little bee wanders from flower to flower to collect nectar? For whom do the dark depths of oceans surrender their pearls, and the towering mountains their gems? Unless you have known beasts to enjoy the beauties of nature, flowers, or perfume, you will have to acknowledge that all has been done for the sake of Mankind, and


further, you will also realise that everything between heaven and earth has been programmed for mankind.

Obviously, one ought to realise further that everything has been programmed to serve mankind BY THE ALMIGHTY CREATOR. Then the mankind also must have been given a programme and objective, and this is the desired realisation of the true scientists, men of vision, contemplation, and intelligence. This is the greatest veil and it can only be lifted if one contemplates upon the wonders of creation. It will be only then that one will be forced to acknowledge as a true scientist, the following:

"O Almighty Creator, You have created nothing in vain, and all that is between heaven and earth is a living testimony of Your Wisdom, Might, Immense Intelligence, and Creative Genius, which teaches me to imitate the moral truth of Your Attributes so that I learn from the universal languages of Your Creation and their programming. That I should realise The Almighty Creator is One, and I see the same universal pattern and programme in an atom as well as in the orbital system of galaxies and planets, then scientifically, logically, and morally, there could not have been two Creators, Programmers, or goals for me.

O Almighty Creator! I discovered Your Love and Guidance by studying the

programme of all that is around me. I have realised that every single blade of grass comes into existence with the combined effort of all the planets and elements of nature, so that our animals eat it and yield meat and milk for us, and we receive bread and fruits and vegetables.

 O Almighty Creator! I have come to the conclusion that since everything You have created serves me, I must adore and serve Thee and thank Thee as my Lord Creator, and The Programmer, and The Guide."

Regarding the so-called evolution of Man, I will conclude that, according to the neo-pagans, this world and men have come into existence due to an accident. I must tell you here that whenever you are forced with a situation like this where falsehood and lies are served as scientific truths or theories, or even as religious and moral truth, don't ever think of verifying the credentials of the authors of such fabrications, nor demanding any proof. Just submit their writings and character to technical scrutiny. You will find that according to the immutable law of the Creator, their character, writing, theories, dogmas and narrations contain contradictions and undergo change from time to time, because it is only the Divine Truth which remains unchanged under all ages and all circumstances.

If you examine closely the character and writing of Freud, you will be shocked to find the truth. Allow me here to quote Elizabeth Thornton, an English woman and member of the Royal Society of Medicine, in a sweeping denunciation of Freud's theories, which she refers to as "baseless and aberrational". Dr. Thornton rediagnosed Freud's patients and Freud himself in light of modern medical discoveries. She declared, "What Freud frequently diagnosed as 'hysteria' of a neurotic origin was often an organic problem." She continues, "Victims of these diseases underwent long and fruitless sessions of psychoanalysis and psychotherapy, their hopes raised by the spontaneously occurring remissions that are characteristic of the disease, only to have them dashed by the relentless onset of the subsequent relapses."

Thornton even applies a medical analysis to Freud's own thinking and behavior, and the effects of cocaine addiction, from which we are now certain he suffered. Freud believed in the therapeutic benefits of cocaine, which he used regularly. But Thornton goes further: "Cocaine produces vivid dreams, hence Freud's attention to the psychological importance of dreams. Excessive use often produces paranoia, feeling that others are trying to get you, and steal your ideas".

Thornton diagnosed Freud as neurotic, paranoid, a drug addict, and a pervert. She writes that, "Freud's famous 'neurotic period' during the 1890's which culminated in his self-analysis, was characterized by extreme

changes of mood from elation to depression, a classic symptom of cocaine usage." She contends that Freud's sinus infection, fainting attacks (epilepsy), cardiac irregularity, aberration of memory, and sudden behavioral spasms (psychosis) were all signs of prolonged cocaine use.

As stated earlier, there are many virtues of Allah's Blessed Name and Noor. The Holy Quran raises an individual to the most honorable station of the Viceroyhood of Allah unto whom the angels were commanded to do prostration. Now compare the psychological state of a person who is aware of his supreme station which Allah has bestowed upon him, and with that he tries to follow the guidance and direction contained in Holy Quran. He spends all his energies and resources in preparing himself for entering into the Eternal World of bliss and peace (Jenna). He knows the purpose of his coming into this world. He imitates many attributes of his Creator, and shows kindness, generosity, and love to his fellow human beings. In Holy Quran, his Creator has taught him that,

✿ "He (Allah) is with him (Man) wherever he is".

✿ "He (Man) must rely upon Him (Allah) if he is a true believer".

✿ "If Allah chooses to harm him (Man), there is none who can prevent it, and if He chooses to do good unto him there

is none who can prevent it."

Similarly, a Believer is told that all his deeds shall be brought to account, and Allah knows the secrets of hearts, and whatever is between heaven and earth glorify and obey His Programme (Law).

Now, compare the mental and psychological state of an individual who firmly believes in the above mentioned facts, and bears all hardships of life with fortitude and patience, and is totally absorbed in reaching his eternal home with the mental and psychological state of the so-called educated modern man who believes in Darwin, Freud, and other materialists, as well as in a beastly origin, and life without purpose or goal. Since he does not believe in Allah, The Almighty Creator, the programme He has made, or the Goal, the Hereafter, or Accountability (for deeds in this life), he finds himself in a big psychological and moral void. There is no peace and happiness for him save whatever he derives from drugs, adultery, alcohol, and all sorts of perversions. For him, death is a horrible termination, and millions go mad or commit suicide from the fear of death, and to millions more death comes slowly. For years they rot in hospitals and their polluted bodies do not give up the ghost until relatives force the doctor to execute them by pulling the plug on the "life-support" device which had sustained them for years.

Such things don't happen with Muslims. They live with peace and happiness, meet their Lord in peace and happiness, and their bodies (those of Wallees and Sahaba) remain intact in their graves. Death does not mean an end for them, but a beginning of eternal life filled with bliss, happiness, and unions.

A tree is known by the fruit it yields and we can say that what is happening at present in the West is due to following materialistic theories like those of Freud and Darwin, which have served to deprive man of his Creator, his Programme, and his Goal. It has instead left him in the darkness of ignorance and superstition. He is told that he is nothing but matter, while on the other hand thousands of scientifically observed phenomena prove that within man resides a spiritual body which has the capacity to get out of its shell (physical body) under stress, grave situation, or with training. It can go about in a fully conscious state, visiting places and people, and in many cases under controlled experiments, people see the spirits of others who are experiencing out of body travel (OBE). It is no more a myth or hallucination but a factual phenomenon which is repeated and happens everywhere in the same manner.

I will quote many instances observed by western investigators which totally refute all the theories of the evolution of the universe and of the Darwinian-posed evolution of man, as well as Freud's blasphemies. Finding themselves in a hopelessly irretrievable situation, the

materialists have taken refuge behind empty, meaningless terms such as E.S.P., KS-PK, and poltergiests, and have come up with a new set of lies which claim to discover the power of mind over matter. These "scientists" do not know from where these powers originate and how to control them and neither are they prepared to learn from those who know the Truth.

The modern pagan scientist is totally cornered. He can't acknowledge the existence of the Almighty Creator, the soul (spirit), or miracles, all which take place in front of him every day. Even thousands of psychiatrists have acknowledged the presence of a subtle body which resides within a man but they will never refer to it as Ruh or Soul. Freudists still say that these are things seen in hallucinatory state or as the fulfillment of a wish.

The Holy Quran informs us that Ar-Ruh (soul) was created by Almighty. Every night He takes possession of the souls of mankind and returns those which have yet to live out their appointed time, retaining those whose time has run short. We are also told that in union and transference (the vulgar call it death), Allah sends someone to escort the Ruh unto His Presence. It attains Jenna if deeds are good, otherwise Hell.

I hope now you have no problem in arriving at the obvious logical conclusion, that all those who deny Almighty Creator and His Books are mentally inferior beings and hence cannot be trusted in any manner.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
لِلَّهِ اللَّهُ لَهُ
هُوَ مُحَمَّدٌ فَقْرٌ



*On the threshold
of Lahot*





The Virtues, Secrets, and Properties
of The Almighty Creator's
Personal Name,
ALLAH

O Qari (Reader), if you really understand the significance of the Almighty's Personal Name, it will turn a new leaf in your existence. In this era of waywardness, satanism, agnosticism, and materialism, very few people have time to contemplate upon such topics. However, we shall be more than happy even if people only follow the Universal Din, El Islam.

Nevertheless, knowing well that the Wisest of the Wise, and the Best amongst all mankind, the Holy Last Messenger, Muhammed (peace and blessing of Allah be upon him) has stated, "Speak to people according to their understanding (so that they may understand you)." Hence, in this work, there exist simple explanations and instructions for all. At the same time, one will discover numerous passages unveiling mysteries of Uloohiyya (الوحي), Lahoot (لاهووت), Haqiqat-i-Muhammedia (حقيقت محمدية), and Haqiqat-a-Insania (حقيقت انسانية), along with the rules of the Path, etc. These are intended for the Sufis, Fuqras, and all Lovers and Seekers of Almighty Allah Subhanahu, to enable everyone in accordance with one's own level of aspirations, capacity, and understanding, to quench their thirst from the spring of the Elixir of Life.

Know, O Qari, that the Ism (Name) Allah does not reflect any attribute because it is His Own Name, from which all His Attributes emanate. The Holy Quran is the Tafseer of Ism Allah (commentary of Allah's Personal Name), and none can comprehend His Immense Hikma (Wisdom and Secrets of Creation), nor can any name convey His Might, Power, Majesty, or Splendour.

Within His Name, the Alif stands alone, being a symbol of His Ahdiyyat, which is beyond Oneness, and human intelligence, as well. Infact, He is He: He is neither one, nor two, nor three. He is Ahad, and we are told in Holy Quran to declare:

"Qul Hoo Allahu Ahad!"
(Say: Allah is Ahad!).

Again, it is for the sake of the limited vocabulary of man that we declare Almighty Allah is "One" which, infact, means He is "Ahad", which is beyond any count. How can created knowledge with a limited scope begin to convey the Name of Him, Who is Qadim (Self Existing), Azali (Eternal), uncreated, and beyond Oneness.

Ahad has chosen to manifest His Name in the alphabetical symbols of **ا ل ل ا ح** Alif, Lam, Lam, Alif, Ha, which correspond to His Unveiling stages or "Tannazilat-a-Sitta" (Six stages of manifestation). Here the subject will become very difficult for ordinary mortals to understand. These secrets are unveiled to the eyes of the Quloob (Esoteric Hearts) of the

Fuqra 'Arifeen who have cast off their Basharia (cloak of human existence), and have been adorned with the Crown of Union.

The secret of the Personal Name, Allah, is related to the uncreated world of Lahoot, and no person born of a woman nor any created being can enter this realm. It was stated by the second-to-last Holy Messenger, Hazrat Isa bin Maryam (Jesus Son of Mary) that, "None can enter Lahoot (Kingdom of Allah) who is not born twice."

We have already quoted the hadith regarding the saying of RasoolAllah, sallallahu alaihi was salam, "Whosoever knows himself knows his Rabb (Lord)." Therefore, it should be the goal of all men of intelligence to learn the most noble of sciences, the Science of Man, by virtue of which one is made aware of one's reality. The moment one has mastered this science he is led into the higher realm of knowledge, which is known as "Haqiqat-i-Mohammedia" or, "The Science of Perfect Manifestation".

It is here that we should mention the meaning of the saying of Syedeena Isa (alaihi was salam) regarding entrance to Lahoot. By this it is meant that man's physical birth is symbolic, and in this state of physical existence he is subject to all the laws of the elements of nature. Infact, he remains a slave of everything. Yet, we know that in the Holy Quran Allah Subhanahu has mentioned that He has made all the forces between the heavens and earth to serve Mankind, and that Man is His Viceroy. But how often we observe people fleeing from pillar to post in fear of storms, winds, calamities, death and destruction. In

many religions apart from El Islam, either these elements are worshipped, or certain alledged deities who "rule" them are worshipped. In times of calamity, famine, or draught, special religious and supertitious rites are performed in efforts to appease these so-called deities.

O Qari, may Almighty Allah grant you the conviction to undertake the study of the very science related to your true self, so that you may find ultimate salvation, freedom from being ruled by elements and man-made laws. There are many signs and indications for all men of intelligence who contemplate upon the wonders and secrets of creation, and who learn that "Verily, Allah showeth the way to those who struggle." Know that human beings in their normal state of existence are but prisoners of their own physical shells, and physical sense faculties. In this state, they are divided into the following categories:

(1) HUMANOID --- These are dead bodies, like walking graves in which their dying souls are imprisoned. Esoteric forms of beasts which correspond to their evil actions and lifestyle haunt them. These are the Kafirs (unbelievers), Munafiqeen (hypocrites), and Murtideen (apostates, such as the Qadianis, Ahmadis, and Shias).

(2) HUMAN BEINGS --- These are the Mominoon and Mominaat, the general body

of those who believe in Allah, His Book (Holy Quran), and His Din (El Islam). Allah has given to them Life and Insaniyya (Humanity), by virtue of 'Ilm (Knowledge), Hidayya (Guidance), and Izza (Honour). These are the people whom, despite their being prisoners of their own physical selves and their existence, shun worldly pleasure, and attach no importance to their physical life in this world and by virtue of their 'Ibadat (Worship), and dedication to Almighty Allah, their hearts remain turned towards Him, and their Arwah (Souls) ascend high at night to stand before Him.

(3) HIMUNOID --- This third group of people are El Insania Kamil, or Perfect Insan (Man), which is then sub-divided into two branches:

- a) El Insan (انسان)
- b) Mokammel (مكتمل)

Remember, O Qari, that all these stations leading directly towards man's perfection are related to Ism Allah, it's Huroof (Alphabets), Noor (Uncreated Light), Tajalliyyat (Divine Irridations), Alwan (all colours of Noor), Tasawwar (visual and verbal Concentration), and Dhikr (Commemoration). The Ism Allah is the key which unlocks the talisman hidden deep within one's Qalb (the esoteric heart---the treasure chest), wherein Almighty Allah kept hidden His Trust: the Noori seed of His

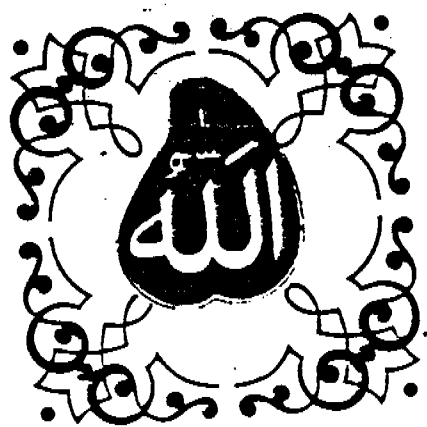
Uncreated Noor, from which a Noori being is born, whose destination is Lahoot, and whose perching place is the Hand of The King. Like a drop falls into the Sea of Noor of His Ahdiyya, in this state of Noori existence, the Himunoid beholds Almighty Allah with his Noori, Lahooti Self (the Secret Self).

I have explained this in great detail in my previously published works, "Futuh-at-i Muhammedia (Muhammedan Revelations)", and "Babul Mushahida wal Hazooree (The Doors of Beholding and Presences)", and in numerous discourses recorded on audio and VCR film cassettes, as well. For all who wish to delve deeper into this ocean of knowledge, these sources are all available through the Quranic Open University of New York. However, here I will briefly explain that human beings born out of woman are likened to an egg (or seed), and in the scientific terminology of "Haqiqat-a Insania" (the Science of Man), these are referred to as "Baidha Nasootee" (eggs of Nasoot, the physical world). The Real Man is within this egg, and he will emerge only if and when he is placed under the wing of a Bird of Lahoot (a competent Master, Sheikh).

once they come under the wing of some Bird of Lahoot, an evolutionary process will commence, and stage-by-stage the results will manifest from the physical self in the form of a Perfect Human Being, El Insania Kamil. That being of Noor is the ultimate in human evolution, described as the "شخص اکبر" Shakksh Akbar ('Great Being') by Hazrat Mohyuddin ibni Arabi,

طقن المعاني Tifl-i-Ma'ani (the beginning stage of Real Man) as narrated Hazrat Ghaus-ul-Azam, Sheikh Syed Abdul Qadir Jilani, and according to Sultan-ul-'Arifeen, Hazrat Sultan Bahu, the Fifth Sultan, of Faqr, this station is known as فرزند نوری Noori Farzand (Son of Noor)".

O Qari! You must know who you are, from where you have come, what is the true purpose of your coming into this world, where you are going, and what will be the ultimate state of your evolution. InshaAllah, in the Holy Quran, as well as in this Tafseer of the Name Allah, you shall find an invitation to discover freedom from this Nasootee prison and the dark womb of the universe, wherein the raw human beings are just existing in this physical world in a state similar to the pre-natal stage of the embryo, in relation to the degree of its development (physical sense faculties, desires and knowledge).



Returning to our initial analogy of the bird and the egg, were you to compare the egg with the bird to which it belongs, you would say that the egg has nothing in common with the bird, although it has been born from that very bird. Apparently the egg has no life, while the bird has. The egg can neither move, nor eat, sleep, or communicate with others, nor is it able to defend itself against marauders, or even accidents. It lies in the corner at the mercy of the cat, rat, snake, weather, fire, and elements of nature, and any slight touch can shatter it.

Whereas, the characteristics of the bird to which it belongs are diametrically opposed to those of the egg, insomuch as the bird is alive and able to defend itself from attack and accidents. It can multiply, and perform the functions of intelligent, living beings. Yet, when the same egg whose properties were diametrically opposed to those of its own parent bird was to go under the wing of that bird for hatching, then, after having passed through specific inner changes of development over a certain period of time (Real Evolution), a similar being in the form of the parent bird will emerge from the broken shell of its existence in a raw state. At this stage, this new being has absolutely nothing in common with its previous Nasootee (physical) existence, and now has everything in common with its parent bird under whose wings it was hatched.

O Qari, you must pause here and prepare yourself for a surprise in discovering a

scientific reality regarding you and all. That is, all human beings in their raw form of "Basharia" are like eggs, and as such, they share nothing in common with their Rabb. They remain at the mercy of the elements and forces of nature, such as intense sunlight, extreme cold, flood waters, devastating winds, famine, disease, hunger, sorrow, grief, pain, injuries, death, time, space, dimension, and physical sense faculties. All dominate and rule over individuals. Also, like the egg imprisoned in its own shell, until and unless precise conditions are met, the Huminoid will never escape from the prison of his Nasootee existence. Therefore, in this raw state, any science, knowledge, opinion, or explanation brought forth by any Humanoid, be it Darwin, Freud, or others, will be self contradictory, and devoid of Truth, referring here to scientific Truth. The work of these obviously perverted and backwards individuals is to lead one to draw the conclusion that mankind is evolved from a beast, and therefore, his beastly tendencies are quite natural.

Allah Subhana wa Ta'ala has opened a way for arriving at the ultimate station of moral and spiritual evolution, through Dhikr and the visualisation of His Personal Name, Allah, which acts like alchemy upon the raw self of the human being.

Therefore, with the constant visualisation of the Ism Allah and Dhikr of "Hoo", combined with the love-laden (lutfi) glances of the Perfect Faqeer Master (wings of the Bird), a

chain of evolution commences within the egg, or physical self of a human being who, in his ordinary, egg-like state, possesses inner attributes which are satanic:

1. Shirk (شُرْك - Polytheism) كِبْر
2. Takabbar (تَكَبُّر - Haughtiness) كِبْر
3. Ghadhab (غَضَب - Anger) كِبْر
4. Hasad (حَسَد - Jealousy) كِبْر
5. Hiras (حِرْص - Greed) كِبْر
6. Ana (أَنَا - Ego) انانیت
7. Kizb (كِبْر - Lying) كِبْر

Through discipline and prescribed litanies these base attributes are eliminated, and the evil, commanding-self known as "Nefs Ammara" (نفس اماراة) undergoes an evolutionary process comprised of seven stages, which correspond with the exoteric (physical) developmental process of a human baby in its mother's womb.

The Qalb of a True Seeker can be compared with the Rahm (womb), which already contains a speck of the Uncreated Noor of Ahdiyyat (Ghair Makhlooq). When a Seeker commences with Tasawwar of Ism Allah and Dhikr of Allah, this dot of Noor begins to expand. Initially it becomes a Noori Hayoola (هَيُولَا - a diffused, hazy form). Then it is connected with a Noori Cord to the Qalb of the Perfect Faqeer Master, from which it receives nourishment and a supply of Noor with which the Noori dot starts developing into a Noori being, by following stages which are very similar to that of a clot developing into an embryo, then foetus, and eventually leading to the human birth.

For the Fuqra perfectionists, the physical birth is only symbolic, because children born of a physical wedlock and nourished with polluted blood within the womb are born to die, and are subject to all the laws of the physical world. Moreover, such children remain as prisoners in this dark, physical womb known as the physical universe, whereas children born of "Bayya", the spiritual allegiance with a Competent Faqeer Sheikh, (and if in the depths of their Qalb they are a True Seeker) then indeed, they are the very beings for whom Allah Subhana wa Ta'ala created everything.

Allah has chosen to manifest Himself in the Qalb (heart) of Insania Kamil, then what all exists between the heavens and the earth do Tawaf (circumambulation) of his Qalb, including the Kaaba. Such Noori children start flying in Lahoot, and enter the Noori Majlis of the Holy Last Messenger and his Ahl-i-Bait, where they grow up into fully-perfected Noori beings, within whom lies all the heavens and the earth, and whose Qalb becomes the Throne of Allah, whose eyes become the eyes of Allah, whose words become the words of Allah, whose hearing becomes the hearing of Allah, in accordance with the following Hadith-i-Qudsi:

"The Proximity (Qurb) which a Servant of Mine acquires by obeying obligatory acts is remarkable, but the Qurb which a Servant endeavors to achieve by offering nawafal (optional) devotion and prayer, I start loving such an

individual, and when I love him, then I become his hearing by which he hears, and his eyes by which he sees, and the tongue by which he speaks."

Allah Subhanahu does not have physical limbs, nor does He become one's physical eyes, tongue, etc. This Hadith narrates the ultimate stage of human evolution, when there is nothing left of the individual, and he finds Fana (فناء - Annihilation). The Noor of Allah then fills his being, a phenomenon which has been depicted in the Holy Quran in the case of Hazrat Musa, alaihi was salam, who wandered in search of fire, and upon reaching near a tree inside of which he conceived a flame was kindled, he heard, " **انا الله رب العالمين** (O Musa! I am your Allah)." Now think for a moment, that Allah chose a tree upon which to manifest His Tajalli (Divine Irridation), and from His Noor Hazrat Musa heard that "I am your Allah", and verily, Musa did speak to Him. Yet, the tree never was Allah, nor is it taken as such by anyone. In the same manner in which an individual does a tremendous amount of optional 'Ibadat (Tasawwar, Dhikr, Nawafal Prayers, etc.), similarly Allah's Tajjal of Lutf (Dhati) falls upon his 'tree' (Wajud - being), and everything of his Basharia is burned, whereby only a thin, physical Hijab (veil) of his physical appearance is allowed to remain. Then, just as Allah Subhanahu chose a tree through which to communicate with Hazrat Musa, alaihi was salam, similarly He chooses some blessed, beloved Servants of His through whom His Tassaraf (**تصرف**) operates. It might state in

the beginning, " **أَنَا الْحَقُّ** (I am the Truth)", a stage whereby very simply the words of such a person are Allah's Words, and his seeing is Allah's Seeing, etc.

Therefore, Fuqras endeavor to arrive at this state of Fana (Annihilation) and Baqa (Eternal Subsistence in Allah) by following discipline of the Path and performing Tassawar. However, the Maqam (Station) of Fuqras is still beyond that which is devoid of proximity, separation, Fana, Baqa, and stations, that is:

Annihilation of dhat in The Dhat,
and then nothing remains of the Faqeer.

After the development of the Noori Hayoola (hazy form), as the Seeker experiences progress through the six remaining stages of his development, this raw individual (the Humanoid) realises the missing link between God and Man, whereby he is then fully developed into a Perfect Man, Insania Kamil. One good day he breaks his shell of existence and casts off his cloak of humanhood, which enables him to begin flying in the uncreated Noori world of Lahoot Lamakan, finding all his attributes of Basharia (one born of woman) had vanished. Having experienced a second birth, which is the true birth of man, he gradually

begins to enter Lahoot (Kingdom of Allah), where even the angels, djins, and common Wallees cannot gain entry. No Bashr or created thing can enter Lahoot Lamakan, because it is beyond Sidratul Muntaha, the point about which on the blessed night of Mi'raj Hazrat Jibraeel informed Syedeena Rasool-i-Akram, sallallahu alaihi was salam, that he could not travel beyond.

It is here the Insania Kamil or the Faqeer Kamil finds the secrets of existence, "Kun Fa Ya Kun" ("Be! and it is"). By freeing himself from the physical world and its existence, a human being completes the very purpose of creation, because it is only in this state that he becomes eligible for the Crown of Allah's Viceroyhood. He is no more a slave to the sun, moon, planets, winds, storms, and elements, because it is at this stage that Allah chooses to manifest Himself within the Qalb (heart) of the Insania Kamil, and what all is between the heavens and earth do Tawaf (circumambulation) of his Qalb, including the Kaaba. The Faqeer Kamil infact becomes the Kaaba, and Master of all existence, for Allah Subhana wa Ta'ala has stated:

"None can contain Me save the Qalb of a Momin."

The Holy Last Messenger has said,
"The Qalb of a Momin is the Throne of
Ar-Rahman."

According to Hadith Qudsi, "Allah becomes the tongue with which he speaks (Kalam of Allah), Allah becomes his hearing with which he hears."

In this state, everything serves him, and his Noori Wajud (body of Noor) becomes so large that all the physical as well as non-physical universes revolve within it. This is not a similitude or analogy that I am giving; rather, it is fact. The doors are opened to all who are prepared to escape from the prison; for those who choose to remain in Nasoot as dead (humanoids), they are doomed to perish in their own filth.

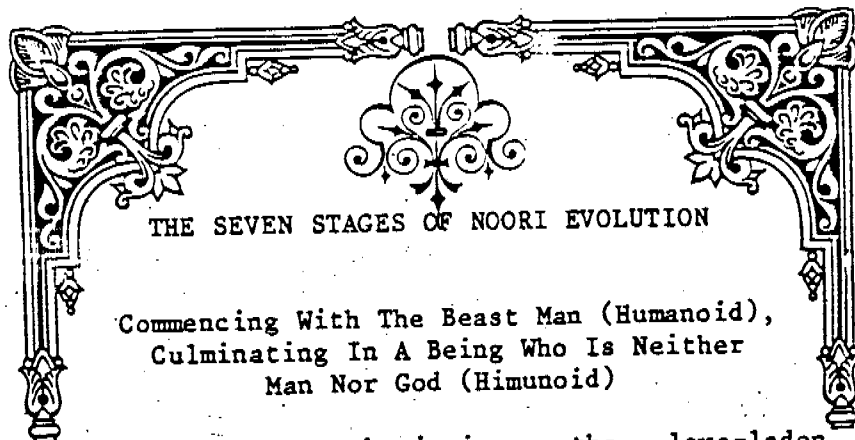
There is so much more in regards to the Barka and Virtue of Allah's Glorious Name, and there is no barrier for any individual according to his or her capacity, to follow the path of self-perfection, since the Qalb of every Muslim contains the speck of Allah's Uncreated Noor. For those who are not yet Muslim, they will receive this precious gift the moment they embrace Islam (by taking "Shahada", to bear witness that there is no deity save Almighty Allah and Syedeena Muhammed, peace and blessing of Allah be upon him, is His Servant and Messenger).

There is yet another type of Kamileen (the Perfected), who are pure beings born as Mokammel, or Faqeer. They are created as such and need only a Perfect Master to guide them. Many amongst them are not even aware of this occurrence. They are Fuqra Masters who shun the world and worldly people, keeping themselves

occupied with Dhikr and 'Ibadat, and assisting the Seekers of Allah in reaching their goal.

And still there is another type of Kamileen, aside from the "Mokammel" Fuqra, namely, the "Akmal" Fuqra. They are seven in number, and came into existence thousands of years before the creation of Hazrat Adam, alaihi was salam. They were created from the Noor-a-Jamal of Jamal Ahmed, when Allah decided to manifest His Jamal (Beauty), and at the first stage of determination in Lahoot. Here I quote from the book "Futuh-at-i-Mohammedia":

"The stage of the first determination is, in fact, a great buffer-zone (Barzakh-i-Kubra), or an isthmus, or Haqiqat-i-Muhammedia, where incomprehensible, unlimited, uncreated Divine Rigour (Jalal) and Glory cast its Uncreated Light on the Moon of Ha (ح) of Hoowiyyat of His Secret Name, Hoo (هو). Therefore, in Alam-i-Lahoot, or Allah's World, to enable His Creatures to look at His Incomprehensible, formless form, in a symbolic, human-like form of His Noor called "Haqiqat-i-Muhammedia", a symbolic appearance and manifestation of His Jamal and Jalal, no doubt He used this humanlike form as a veil of Light for communication with His Creatures."

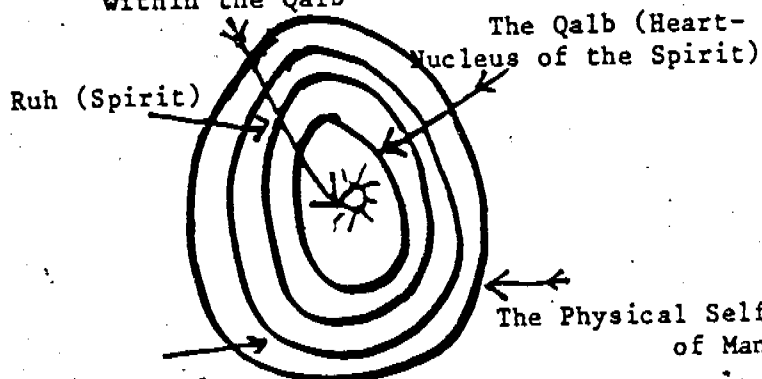


THE SEVEN STAGES OF NOORI EVOLUTION

Commencing With The Beast Man (Humanoid),
Culminating In A Being Who Is Neither
Man Nor God (Himunoid)

In the very beginning, the love-laden (lutfi) glances which are impregnated with the Noor of Ahdiyyat emanate from the Qalb of the Perfect Faqeer Master. They fall upon the Qalb of the Talib Sadiq (True Seeker), and the Noori seed hidden within is instantly fertilized. From that point onward, the Qalb of the Talib is esoterically connected by a Noori Cord to the Qalb of the Perfect Faqeer Master, by which the Talib receives his spiritual nourishment.

Noori Seed hidden deep
within the Qalb



Animal Soul-
(Esoteric energy force which
keeps the physical body functioning)

This stage has been beautifully described by the third Sultan el Faqr, Hazrat Sultan Bahu in the following couplet:

Alf Allah the Jasmine bush my Murshid implanted in my
heart O'Hoo
With water of negation and affirmation it covered my
veins and everywhere O'Hoo
When it came to flowering within me its fragrance
spread everywhere O'Hoo
May my Perfect Murshid live forever Bahu who planted
the seed of the bush O'Hoo

In this initial stage, the development of the Noori infant commences in the Qalb of a Talib Sadiq. In Faqr terminology, this process is referred to as ارتقا (evolution).

2nd STAGE

The Noori infant is growing, and fills the inner-self (Ruh) of the Talib. The Ruh begins to fly by leaving the physical body, but its flight is generally restricted to the physical and spiritual worlds. One thing must be remembered, that now-a-days many uninitiated and non-Muslims experience out-of-body travels (OBE). There is no doubt or argument that the tendency to leave one's physical body is present in all.

In the case of non-Muslims, the journey or "flight" is a misguided one, restricted to the

physical world, including the sun, moon, and planets. During the course of OBE people do find themselves tied with a white cord, which prevents their leaving certain spheres. By and large, these individuals suffer terrible experiences, pains, and psychic attacks from alien, non-physical beings, who may try to obstruct the re-entry of the soul into the physical body.

In the case of a Seeker, generally he will be accompanied in flight by the Perfect Faqeer Sheikh, who guides and protects him, as well. Also, by virtue of the purity of the Seeker's Qalb and frequent remembrance of the Personal Name of Almighty, he is capable of using a very powerful projection of the Ism Allah, which falls like a thunderbolt on the attacking entities, which disintegrate or are extinguished (killed).

3rd STAGE

The entire being of the Talib is now occupied by the Noori being, and at this stage the Talib might start flying into Malakoot, and Jabroot, where he beholds mysteries related to the non-physical worlds. Also at this stage he meets Messengers and Wallees, and beholds the Reality of all things.

4th STAGE

The Ruh finds itself incapable of leaving the outermost frontier of the created world, known as **سِدْرَةُ الْمُنْتَهَا** "Sidratul Muntaha", and it stays back. This is the point about which Hazrat Jibrael informed the Holy Last Messenger on the Night of Mi'raj, "If I proceed a step beyond I shall be burnt." At this stage, the Noori infant which had hitherto lived in the Ruh now leaves the Ruh, and enters the uncreated Noori world of Ahdiyyat, flying in the skies of Lahoot. Being an infant, the Noori self does not yet remember all what it beholds or learns, and generally is made to forget at the moment of re-entry into the soul and body.

أَنَا الْبَيْزِيَّ سَّ أَتَنْهَبُ كُلَّ شَيْخٍ

Translation:

"I am like a White Eagle amongst all Sheikhs."

It is here that the real meanings of the above declaration of the Ghaus-ul-Azam, Mohyuddin Sultan El Sheikh Syed Abdul Qadir el Jilani is manifested before the Seeker in the form of a Noori, White Eagle, under whose wings the Noori "chicks" fly towards their Goal, which is the Noori Majlis of the Holy Last Messenger and his Ahli-Bait. Here, the Noori infant is presented by the Perfect Faqeer Sheikh (who must be a direct descendant of the

Holy Last Messenger; a member of Ahli-Bait), whereupon the Noori infant is given a bowl of Noori milk to drink, and he is declared by the Holy Last Messenger as his "Farzand-i-Noori" (Son of Noor).

The Noori being starts growing out of his body and the physical world. It often beholds the sun, moon, and stars all existing within his Noori self, but he still does not remember fully all the details of his upbringing and training in the Noori Majlis of the Holy Last Messenger.

5th STAGE

The Seeker finds his Noori self growing, and he participates in the Salat and Dhikr of the Noori Majlis of the Holy Last Messenger, where he meets all the past Messengers, and they make du'a for him. The Holy Companions bless the Seeker with their specialities of character and conduct (Ikhlāq and Adaab).

6th STAGE

The Noori being of the Seeker envelopes all the created worlds, and he becomes a permanent resident of Lahoot Lamakan. His Qalb becomes a mirror in which he beholds the Jamal and Noori Manifestations of his Rabb, and at this stage he remains engaged in the beholding of Allah and the Holy Last Messenger. However, all what he beholds and learns, he finds impossible to convey in any written language.

7th STAGE

The Stage of Non-Being and Unborn, and of Being Not of This World

The final stage of this Noori evolution is very strange, mysterious, and perplexing, at least for others. It is at this stage the Noori being fully realises its station. Being born of an uncreated Noori seed of Allah's Noor, the Noori being no longer finds any use for his physical body, sense faculties, and memories, nor of his spiritual sense faculties and memories, as both are limited. His physical memories take him back to his physical beginning or birth, and his spiritual memories take him back to when Allah Subhana wa Ta'ala took out Arwah (Souls) of all the human beings to issue from Hazrat Adam, alaihi was salam, and Allah spoke to these Arwah, saying, "Am I not thy Rabb." All said, "Yes".

Even here one finds limitation, because Ar-Ruh (the Soul) is also created, whereas the child of uncreated Noor grows up with senses and memories which transcend time, space, and dimension, creation, here, and the Hereafter. Read what such a noble being could barely write regarding his existence, and development into a being whose life began with Almighty, and it is here that he declares:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَنَا نَلْتُ فِي الْعَلِيَا بِنُورِ مُحَمَّدٍ وَفِي مَابِ تَوْسِينِ اجْتِمَاعِ الْإِحْيَاءِ
 أَنَا نَلْتُ مَعَ نُوحٍ ائْتَاهِدَ فِي الْوَرَى بِحَارِ اِدْوَانَا عَلَى لَفِ قَدْرِي
 وَأَنْتَ مَعَ اِبْرَاهِيمَ مَلِي بِنَارِهِ وَمَا بَرَّذَ النِّزَانِ اَلْأَبْدَعُوْتِي
 أَنَا نَلْتُ مَعَ رَأْيِ الزَّبِيحِ فِدَاؤُهُ وَمَا نَزَلَ اَللِّبْشَانِ اَلْإِنْفُوْتِي
 أَنَا نَلْتُ مَعَ لِقَوِي فِي غَمْسُوْتِي عَيْنُهُ وَمَا بَرَّتُ عَيْنَا اَلْأَيْتَلِي
 أَنَا كُنْتُ مَعَ مُوسَى مَنَاجَاةَ رَبِّهِ وَمُوسَى عَصَاهُ مِنْ عَصَايِ
 أَنَا نَلْتُ مَعَ عِيسَى وَفِي الْمَعْدِنَا طَعَابِ
 وَأَعْرَابِيْتُ دَاوُدَا حَلَاوَةَ لَفْمَةِ

وَلِي لِنَشَاةٍ فِي اَلْطَبِّ مِنْ بَيْنِ آدَمَ
 وَسُرِّي سُرِّي فِي اَللَّوْنِ مِنْ فَيْلِ لِنَشَاةٍ
 وَسُرِّي فِي الْعَلِيَا بِنُورِ مُحَمَّدٍ

فَلَنَا بِسْمِ اللَّهِ بَيْنِ اَلنَّبُوْتَةِ

وَمَا قَلْتُ هَذَا الْقَوْلَ فخرًا وَالتَّأَنُّبَ
 أَلِي اَلْإِزْنَ حَتَّى يَفْرُقُونَ حَقِيقَتِي

This is an advice given by Hazrat Ali, may Allah bless his countenance, to his son, Hazrat Imam Hassan, may Allah be pleased with him.

Translation:

1. O my Son! If you should contemplate upon your inner self (with a view to understand it) it will suffice you, because there is nothing which exists outside you.

2. Within you lies the pain you know not, and the remedy for your ills are within ye, you see not.

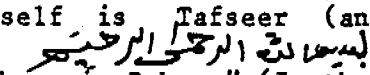
3. You think that thou art a small body whereas within you a great world has been concealed (condensed).

4. Thou art that "Umm-al-Kitab" (the Qalb knowing all the Secrets and Sciences related to Man), that with its words ye shall know the Reality (it shall reveal to you whatever your heart may desire).

Here, an Insan Kamil (Perfect Man) has been compared with Umm-al-Kitab, and with that, Hazrat Ali, karamAllah wahjaho, has explained to his son and directed him towards the path of true progress, or Real Evolution. Further, the basis of our **حقیقت انسانیت** Haqiqat-a-Insania is this afore-mentioned declaration.

THE MEANING OF UMM-AL-KITAB

Sura Fateha, the opening chapter of the Holy Quran, has been called "Umm-al-Kitab", because of the following:

1. The Holy Quran in its entirety has been condensed in the seven ayaat (verses) of Sura Fateha. The Holy Quran is an explanation (Tafseer), or interpretation of Sura Fateha, and yet Sura Fateha itself is Tafseer (an explanation of  "Bismilla hir Rahma nir Raheem" (In the Name of Allah, the Rahman, The Raheem). Bismilla is the Tafseer of the Personal Name of Almighty, Allah.

2. Similarly, el Insan-a-Kamil, or Insan-a-Haqeeqi (vide Sheikh Syed Abdul Qadir Jilani), Shakksh-i-Akbar (vide Mohyuddin ibni Arabi), Farzand-i-Noori (vide Sultan Bahu), all are one and the same, but the previous description of "Umm-al-Kitab" is the most outstanding, because a person who arrives at this Station of Perfection becomes an index, a mirror, or an archetype of Allah. In simpler terms, the Insan-a-Kamil is the Umm-al-Kitab, by which is meant that he is to Almighty what Sura Fateha is to the Holy Quran.

3. One of my blessed ancestors and grandson of Hazrat Ali karamAllah wahjaho, Hazrat Imam Zain-ul-Abideen, may Allah be pleased with him, has spoken: "O Allah! If I reveal the Reality of 'Ilm (Knowledge), then the people will call me an idol worshipper, and shall declare my blood halal (lawful)."

4. Hazrat Sheikh Mohyuddin Syed Abdul Qadir el Jilani has explained the law and phenomenon related to Haqiqat-a-Insania:

"It is absolutely essential for a man to know about himself, and he should never lodge a claim regarding himself for which he has no right, because Hazrat Ali has said, 'Allah Ta'ala blesses an individual with 'Rahma who knew himself and did not exceed his limits.' "

El Sheikh Abdul Qadir Jilani reminds the Seeker or would-be Scientist in the following words:

"It is essential for a scientist (an 'Alim doing research) that he should know the facts (meanings) related to Insan-a-Haqiqi, a Real Man."
(Sirr-ul-Israr, p. 62)

The Science of Man was fully revealed and developed by one of the spiritual sons of El Sheikh Jilani of Baghdad, Hazrat Mohyuddin ibni Arabi, who wrote the famous work "Futuhut Makkiyya", which dealt exclusively with this topic. To this day it remains one of the greatest books ever written on Man and his Reality, and there are very few ever to have comprehended its contents. Nevertheless, hundreds of ignorant 'Ulema (religious scholars of Law) have declared its author a kafir.

The Fifth Sultan-el-Faqr, Hazrat Sultan Bahu wrote the following:

"When the Command, "Be! and it is" was given, I, too, was there, O Hoo."

In yet another couplet he states, "Qalb (of a Kamil, compared to a river) is deeper than Oceans; none knows its depth.....fourteen spheres (words meaning heavens and earth) are within it."

With these few quotations, I would further explain another aspect related to the development of the personality of a True Seeker. He enters in a realm where all his Noori sense faculties start functioning. Remember, these sense faculties are different from the physical sense faculties which, of course, are far inferior inasmuch as they are confined to the created, physical world. The

Noori sense faculties have developed from the dot of uncreated Noor of Ahdiyya, and as such are blessed with a memory which transcends even the creation of Hazrat Adam, alaihi was salam, in Azal and Qiyyama (Doomsday), the Hereafter, Jenna, and the Hoorites in the Abad. Human intelligence nor Arfaan of an ordinary Wallee cannot reach the frontier of this Science and Reality.

With the translation of a few couplets written by the Third Sultan-el-Faqr, Hazrat Mohyuddin Syed Abdul Qadir el Jilani, I will conclude this chapter. In his renowned work, "Qaseeda Ghausia", the Sheikh wrote:

فَلَوْ أَلْقَيْتُ سِرِّي فِي بَحَارِ
 لَصَارَ الْكُلُّ غُورًا فِي الزُّوَالِ

Translation:

"If I divulge my Secrets to the fire, then with knowledge of my states it shall become cold. And if I divulge my secrets to a dead body (meaning a "Humanoid") he, too, shall become alive by the Power of Allah."

In another Qaseeda, the great Sheikh reveals that, "I was present in the heavens at the time of Union, Qaba-Qaussain (Night of Ascension)."

And further, "I was with Nuh, alaihi was salam, beholding the flood from far away...I was with Ibraheem, alaihi was

salam, when he was thrown into the fire..."

In this Qaseeda, the Sheikh also narrates that he was present with Hazrat Isma'il, alaihi was salam, at the time of his intended Zabiha and, turn-by-turn, he mentions his having been present with all Messengers and Nabees at the time of their tests and trials. In still another Qaseeda, Ghaus-ul-Azam, Sheikh Syed Abdul Qadir el Jilani sheds light on his eternal existence and life before the creation of this world.

Therefore, O Qari, when this humble servant of Allah wrote "Futuh-at-i-Muhammedia" containing details of the experiences, details of beholding the Majlis (Assembly) of the Holy Last Messenger, and stage-by-stage developments of some Seekers, I, too, was ridiculed by ignorants, any many resorted to branding me as a 'sorceror', or 'hypnot'. Najdees went so far as to declare me a kafir! Nevertheless, the flow of the Knowledge from Ahli-Bait (descendants of the Holy Last Messenger, Hazrat Fatima, and Hazrat Ali, may Allah bless them) shall keep on unfolding new horizons of science related to Man and his Creator, and discipline to help him achieve his Ultimate Goal.

May Allah Subahana wa Ta'ala grant you a strong conviction to follow the path of total freedom to an eternal life, which is the very basis of the Science of Man or, Haqiqat-a Insaan!

ON SHAITAN AND HIS DECEPTIONS, TAZKIA WA TASFIA
TUN NEFS (DISCIPLINE AND PURIFICATION OF NEFS),
AND HAZOOREES (PRESENCES), OR ENTERING THE HOLY
ASSEMBLY (COURT) OF THE HOLY LAST MESSENGER

Know, O Qari, that Shaitan uses thousands of ways to mislead mankind. He is our open foe who attacks us from six sides, and we cannot see him, nor his progeny. He brought disgrace and shame upon our father, Hazrat Adam (alaihi was salam), who was living in Jenna, and of course his progeny would have continued to live there had not our father fallen victim to the advice of Shaitan.

Imagine, O Qari, the fate of that blessed person whom Allah created with His Own Hands and blew in him His Own Spirit. "And I blew unto him My Spirit." The angels were ordered to prostrate before him, and Allah Subhana wa Ta'ala placed the Crown of His Viceroyhood upon him, and taught him what the angels did not know.

We know there was a very close companion of Allah Subhana wa Ta'ala from amongst the creatures who were inhabitants of this ancient world, the djins. Azazeel was his name; he, too, was asked to prostrate before Hazrat Adam (alaihi was salam), but he rebelled, saying, *أنا خير من آتينا* "Ana Khair um Meen Ho (I am better than him)," because he has been created from mud, while I have been created from fire (See Sura Swad, verse 79). Therefore, we see

that the first rebellion took place on account of 'Ana' (أنا - ego). Another factor was jealousy. Shaitan was too proud of his proximity with Allah Subhana wa Ta'ala, and took it for granted that it was due to his untiring worship and knowledge that he was able to become so close a companion of Allah's Court.

We observe that Shaitan had profound knowledge of the exoteric and also knew a great deal about the future. But, he had neither Ma'arfa, nor love for Allah Subhana wa Ta'ala, but he was a very crude and impertinent unitarian (موحِد - Mohad), who refused to accept any other beings' proximity with Allah Subhana wa Ta'ala. Had he loved Allah Subhana wa Ta'ala, or in other words we could say, had he found annihilation in Allah Subhana wa Ta'ala, he would not have rebelled against Allah and would have followed the golden principle of 'hear and obey'. In this manner he could have saved himself from eternal damnation. His haughtiness had no bounds, and he showed a contemptuous attitude towards Allah's Command.

Allah Subhana wa Ta'ala has said that Shaitan died the day he rebelled. Here we are also told that the real death, which is not the common phenomena of dying which we behold everyday, but real death, the eternal death of the spirit, takes place whenever an individual rebels against the Creator, His Book, His Messengers, or those guiding mankind as Naibeen of the Holy Last Messenger, sallallahu alaihi wa alihi wa salam. Shaitan rebelled against

Allah Subhana wa Ta'ala on account of his knowledge of the exoteric, and the very idea of prostrating before anybody other than Allah apparently seemed repugnant to him and his knowledge of Tauheed (Unity). He still believes / in "La ilaha illAllah", but "Muhammedur Rasoolullah" he shall never acknowledge.

In the present age of waywardness and contempt for the Islamic way of life, there are shayyateen who also call themselves "Ahli-Tauheed". For them as well, the association of our blessed Master's Name, Muhammed, sallallahu alaihi was salam, with the Name of Allah is most repugnant. Like Shaitan, with jealousy and contempt they refuse to show any affection or love for the Holy Last Messenger, because for them Muhammed, sallallahu alaihi was salam, was sent like a postman, to deliver a message. Those who love the Holy Last Messenger are referred to by these individuals as "Mushriqeen" (Polytheists), and in reference to him, they have the audacity to state he is "Sanam-a-Akbar" (the Great Idol) Astaghfirullah! This subject needs a separate discourse, but you will understand what I mean to elaborate. In the name of Tauheed, Shaitan rebelled against the Almighty, and here at present, his disciples in human form ("Shaitan ul Ins", Shaitan in the garb of human beings), about whom Allah has stated are harder than the djin Shaitan, are doing exactly the same.

In this discourse I am confining my points to the many ways and means of Shaitan whereby he misleads mankind. For Najdees the La'ana (Curse) of the worlds, Shaitan, is ever present and alive, while they declare the Rahmatil-lil 'Alameen, Mercy to all the Worlds, Muhammed, sallallahu alaihi was salam, as dead! Shaitan has declared that he would lead all of mankind astray, but Allah Subhana wa Ta'ala has guaranteed that all those who strictly adhere to the Straight Path shall never be overpowered by Shaitan.

At the same time, we must not forget that the Shaitan will keep on trying and nobody will ever be immune from his attempts, be he a Messenger, Wallee, or a Momin. Attempts he must make, because this is the way of the stubborn and jealous. But, he cannot overpower those who remain on the Sirat-a-Mustaqeem. For Muslims, his attempts are limited to "Waswasa" only, i.e. his satanic invitation or suggestion. He is not allowed in dealing with Muslims to go beyond his whispering. However, those Muslims who are weak in their practice of Sharia (Islamic Law) are not immune from satanic attacks.

VARIOUS INSTRUMENTS AND AGENTS OF SHAITAN

An enemy without though he is, nevertheless Shaitan has a helper within human beings, the nefs-i-ammara *نفس آمارا*. This nefs is not a separate entity within us, as many people believe. This is actually a crude, rebellious, uncultivated state of ones spirit, which at that muqam (level) readily accepts outside satanic inspirations, invitations, and influences, which ultimately lead to destruction and damnation. This unruly self has a tremendous energy and drive in it. The wisdom lies in harnessing, training, and channeling these potentialities, these esoteric forces of raw nature, in achieving our objective. Ideally, the trained nefs can be used as a watchdog against the possible intrusion of satanic invasion.

To make it more clear, initially a person is born with raw, untrained, spiritual faculties and powers. If this very raw aspect of oneself is trained like a horse or dog, then the entire picture will be changed. This trained dog within us, the Nefs, will fight back the thief, Shaitan, whenever he should attempt to steal into the house. At the same time, if the unruly self, the Nefs-i-Ammara, (which induces evil suggestions into the Qalb) is left untrained, then it will no doubt join hands with Shaitan and destroy us, deprive us of Faith, Ma'arfa, and Love of Allah.

Therefore, none are safe from the suggestions, inspirations, dreams, and visions of Shaitan as long as ones Nefs remains undisciplined. All those who have tried to circumvent this cardinal principle invariably became the instruments of satanic influence and invitations, resulting in their deaths (not the physical, but according to Allah Subhana wa Ta'ala, he who forsakes the Straight Path dies the eternal death of the spirit (the physical death has nothing to do with eternal life of the Faithful; for them it is transference from this life to the next, from the temporal to the Eternal).

...the soul is not safe from the influence of Shaitan as long as it is not disciplined. The soul is a weak creature, and it is the duty of the believer to guard it against the temptations of Shaitan. The soul is a creature of Allah, and it is the duty of the believer to obey Allah's commands and avoid His prohibitions. The soul is a creature of Allah, and it is the duty of the believer to obey Allah's commands and avoid His prohibitions.

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THE DIVINE DISCIPLINE

Salman *radi-Allaho 'anho* narrates that he had asked Rasul-Ullah *sall-Allaho 'alaihe wa sallam* about the forty *ahadith* concerning which he had said that if anyone from amongst his *Ummat*, memorized them he would enter Paradise. Rasul-Ullah *sall-Allaho 'alaihes allam* replied : 'You should believe :

- (1) In Allah, i.e. in His Person and Attributes and
- (2) The Last Day and
- (3) The Angles and
- (4) The earlier (Divine) Books and
- (5) All the Prophets and
- (6) The rising after death and
- (7) The destiny, i.e. all that is good or bad is from Allah and
- (8) That you bear witness that there is none worthy of worship except Allah and that Mohammad *sall-Allaho 'alaihe wa sallam* is His Messenger and
- (9) That at the time of each *salat* you establish the *salat* at its proper time after performing a perfect *wudu*.

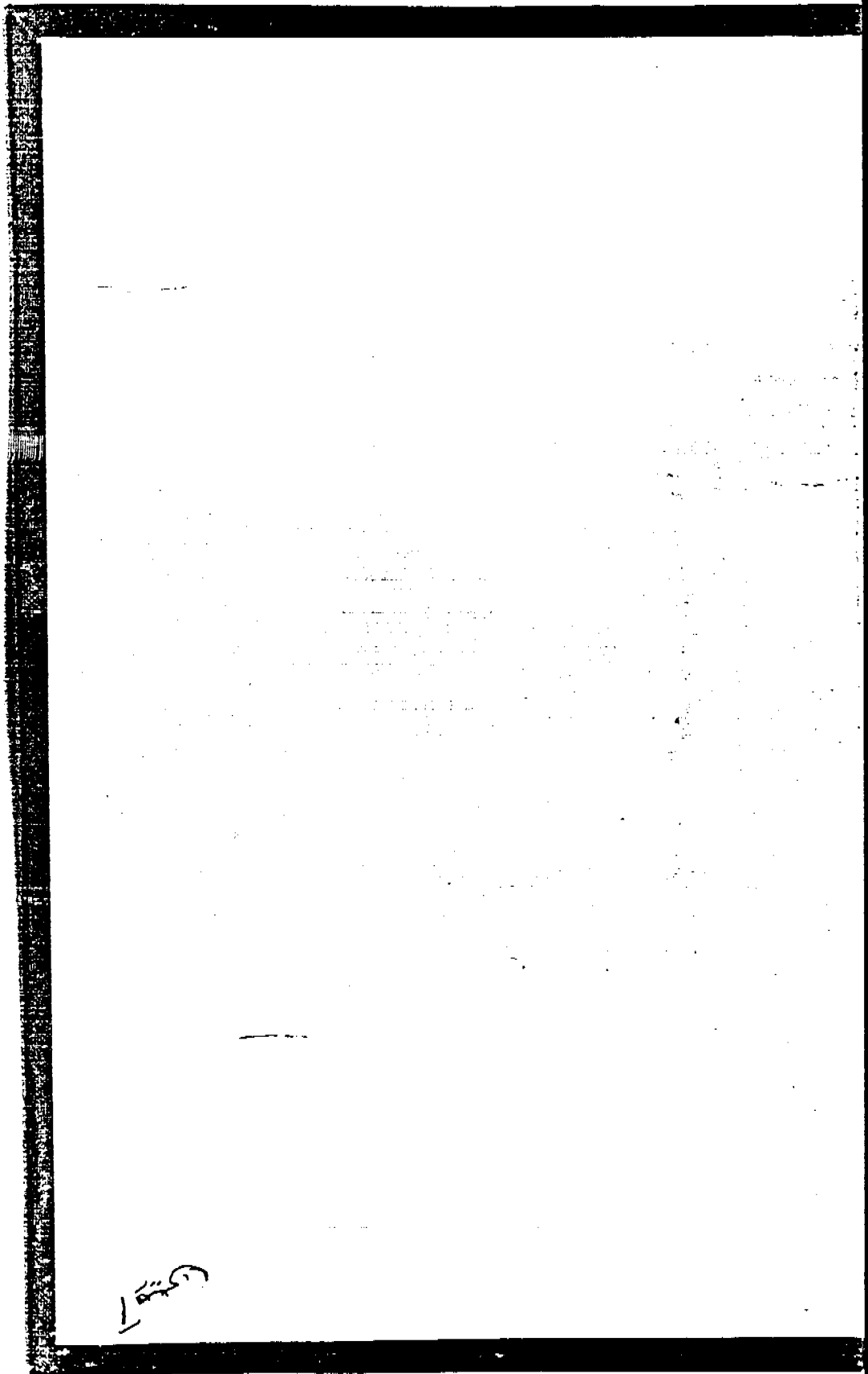
Perfect *wudu* is one performed with due regard even to *adab* (due respects) and *mustahibat* (plural of *mustahib*—desirable action).

- (10) Pay the *zakat* (obligatory charity on wealth exceeding a prescribed limit) and
- (11) Fast during the month of Ramadan and
- (12) Perform *Haj* if you have wealth.

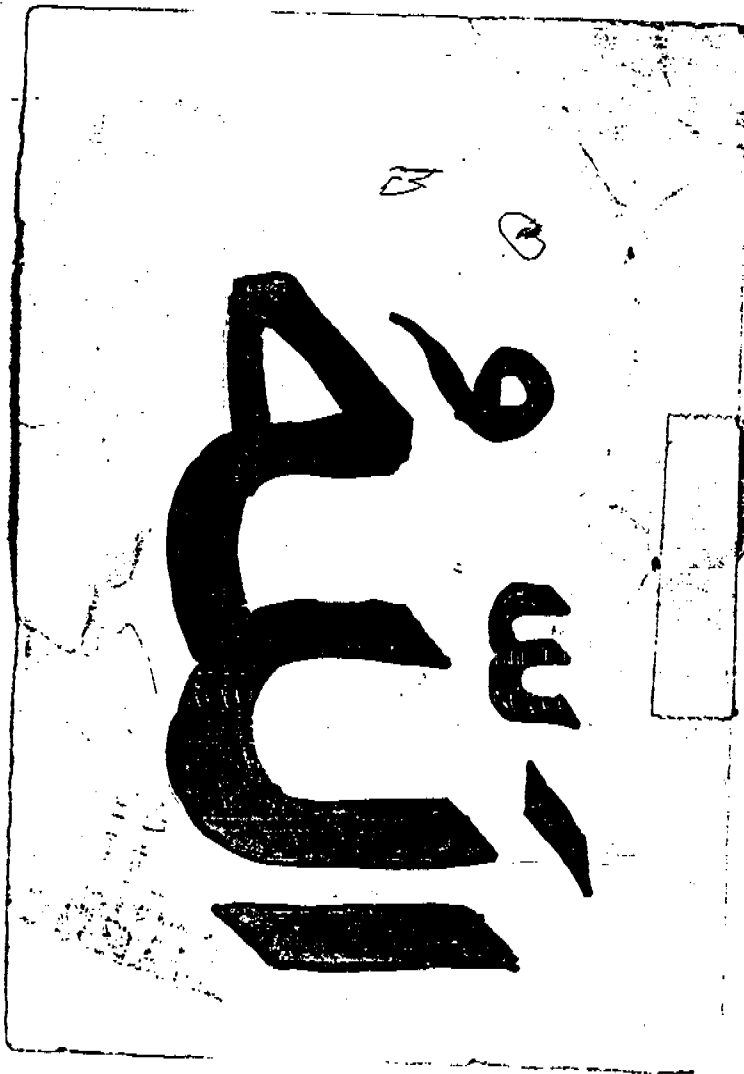
The availability of wealth has particularly been mentioned because want of wealth is generally made an excuse for non-performance of *Haj*. Otherwise this is evident that the other prerequisites that make the *Haj* obligatory should also exist.

- (13) You should perform the twelve *rak'at Sunnat-e-mu'kkadah salat* every day. (According to other *ahadith*, the twelve *rak'at* are detailed as two *rak'at* before the two *fard rak'at* of *Fajr salat*, four before and two *rak'at* after the four *fard rak'at* of *Zohr*, two after the three *fard rak'at* of *Maghrib* and two after the four *fard rak'at* of '*I sha*.)
- (14) You should never miss the *Witr salat* at night. *Witr salat* is *wajib* (compulsory, but, less than *fard* and more important than *sunnat*) and is, therefore, specially emphasized.
- (15) You should ascribe no partners unto Allah.
- (16) You should not disobey your parents.
- (17) You should not devour the property of orphans unjustly. (Unjustly implies that there is no harm in using the belongings of an orphan in a lawful manner as in the case under certain circumstance.)
- (18) You should not drink wine.
- (19) You should not commit adultery.
- (20) You should not indulge in false oaths.
- (21) You should not give false evidence.
- (22) You should not yield to your base desires.
- (23) You should not backbite a Muslim brother.
- (24) You should not bring a false charge against a chaste woman (or a chaste man).
- (25) You should not bear ill-will towards your Muslim brethren.
- (26) You should not indulge in useless amusements.
- (27) You should not join the idle spectators.
- (28) You should not call a short-statured person "O, you short-statured one!" with the intention of finding fault with him. (There is no harm if a person is called by a derogatory nickname which has become associated with him provided the nickname is used neither as a taunt nor as a term of abuse. But using it as a taunt is not permissible.)
- (29) You should not indulge in jokes at the cost of others.
- (30) You should not indulge in slanders among Muslims.
- (31) You should be ever grateful to Allah for His bounties.

- (32) You should be steadfast in suffering and calamity.
- (33) You should not be heedless of chastisement by Allāh.
- (34) You should not sever your ties of kinship with your relatives.
- (35) You should discharge your obligations to your relatives.
- (36) You should not curse any creature of Allāh.
- (37) You should remember and glorify Allāh by repeating سبحان الله (*subhān-Allāh*), الحمد لله (*al-ḥamdo li-Llāh*) (all praise is for Allāh), لا إله إلا الله (*la ilāha il-Lallāh*) (there is no god but Allāh) and الله أكبر (*Allāho akbar*) frequently.
- (38) You should not miss the *Friday* and *ʿĪd ṣalāt*.
- (39) You should believe that whatever good or bad lot befalls you was predestined and could not be avoided and whatever you have missed, you were predestined to do so, and
- (40) You should not give up the recitation of Qurʿān under any circumstances.”



10/17



DUA SAIFUR RAHMAN

دعاء الرحمن
سيفي

(Sword of the Rahman)

World's Most Powerful Dua

- 1 -

" THE SWORD OF RAHMAN "

Hitherto a Secret invocation the Saif-ur-Rahman Du'a Comes down to us from Hazrat 'Ali, May Allah Bless His Countenance, the cousin and Son-in Law of the Last Messenger.

This Du'a (Supplication) was not made public, but was guarded as a treasure by the members of the Ahl-E-Bait of the Last Messenger (صلوات الله عليه وآله وسلم).

This Du'a or Hizb used to be given to competent and deserving followers of the Ahl-E-Bait, from the time of Hazrat 'Ali down to the Pole Star of Wallees, White Hawk of Lahoot, Sultan El Faqr Muhiyuuddin El Sheikh Syed Abdul Qadir Jilani, Founder of Qadiria order and patron of all major sufi orders of Islam, (Died 561 A.H.).

During His time this Du'a was made available to all his competent Fuqra, and with that a great deal of its secrets related to this Du'a were revealed.

In the Muslim world this is the most powerful Du'a. It has 12,000 properties' 6,000 related to this world, and 6,000 related to the Hereafter. Allah Subhana Wa Ta'Ala grants the desire of any supplicant who invokes him with this Du'a. In time of crisis, difficulty, or suffering, be it physical or spiritual, or being oppressed by enemies, be they human beings or jinns, or being imprisoned, in all such circumstances, this Du'a should be recited in Arabic whenever the reciter comes to the point where he finds Arabic Alphabets such as ش ك ف ق or written in English as Sheen, Kaf, Fa, Qaf he should, while reading, stop there, and in his heart think of his desire. Generally talibs of Qadiree order recite it every day, for Allah's sake.

دُعَاة

TERMS & CONDITIONS

No non-Talibs should recite this Du'a in Arabic. Those non-Talibs and Talibs who have not yet been given permission to recite it in Arabic can read it in English everyday, and in case of emergency. In cases of serious diseases, imprisonment, or oppression by Kuffar, they may read it thrice a day for forty days. However, in order to read this Du'a in Arabic, Talibs must seek permission of their Sheikh, because there is always danger of reverses.

There are more than 70,000 angels attached to this Great Du'a, who help the reciter, whenever he or she goes off for Jihad or any other task undertaken for Allah's sake. The majority of Talibs see the white shining sword of Noor, or Hear armed angels going along with them. Therefore, Talibs must be very careful in their conduct and attitude.

This Du'a should be recited whenever possible daily and at a fixed time, pure place, and while facing the Qibla. There should not be any interruption while reading it. No Talib should miss it at any cost if one had been reciting it in the morning and could not do so, then it should be recited before sunset of that day.

The reciter should not eat raw onions at times of recitation, and incense should be burned and body perfumed. But most important thing is that the reciter must never tell lies, bring false accusation or indulge in backbitting.

Nevertheless, whosoever wants to read this Du'a should be following the discipline contained in Babu-Mashahidah. If this fact is remembered, this Du'a and the companionship of its MUWAKILEEN (Guarding Angels) are perpetual. Therefore, the reciter must try to cultivate angelic, Attributes on Himself/ Herself. Try hard to exterminate or suppress human carnal attributes which are not found in angels such

- 4 -

and powerful in destroying the enemies of Allah than the earthly swords. That is why this Du'a is used only against the enemies of Allah when the situation arises.

If somebody misses to recite Saif-Ur-Rahman then according to directions given by Hazrat 'Ali, May Allah Bless His Countenance, one should recite the following 7 times:

أَزَادَا وَمَا كَانَ حَتَّىٰ أُرِيدَ
فَطَوَّبَنِي لَهُ مِنْ مُرَادٍ مُرِيدِ

One Recites the Following Hissar known as 5 lines of Hazrat 'Ali, May Allah Bless His Countenance.

اِعْتَصَمْتُ بِاللَّهِ فَفِرُّوا إِلَى اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ
وَمَا النَّصْرَ إِلَّا مِنْ عِنْدِ اللَّهِ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ
حَسْبِيَ اللَّهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ تَحَصَّنْتُ
بِذِي الْمَلِكِ وَالْمَلَكُوتِ فَاعْتَصَمْتُ بِذِي الْعِزَّةِ
وَالْجَبْرُوتِ تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ
دَخَلْتُ فِي حِزْرِ اللَّهِ وَفِي حِفْظِ اللَّهِ مِنْ شَرِّ الْبَرِيَّةِ
اجْمَعِينَ بِحَقِّ كَهَيْعَتِهِ وَبِحَقِّ حَمْدِهِ وَلَا
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Which should be followed by Fatihah, Ayat-ul-Kursi, Iklas, Falaq and Nas, then recite thrice and blow on body from head to toe and recite this Du'a:

رُحَايَسِي

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَللّٰهُمَّ اَنْتَ اللّٰهُ الْمَلِكُ الْحَقُّ الَّذِي لَا اِلٰهَ
اِلَّا اَنْتَ ، قَا اَنْتَ رَبِّيْ ، وَاَنَا عَبْدُكَ كَعَمَلْتُ
سُوْءًا وَّظَلَمْتُ نَفْسِيْ ، وَاَعْتَرَفْتُ بِذُنُوبِيْ
فَاغْفِرْ لِيْ ذُنُوبِيْ جَمِيعًا كَلِمًا فَانَّهُ لَا كَيْفَ فِرُّ
الذُّنُوبِ اِلَّا اَنْتَ يَا اللّٰهُ يَا رَحْمٰنُ يَا
رَحِيْمُ يَا رَبُّ يَا غَفُوْرُ يَا شَكُوْرُ يَا
حَلِيْمُ يَا كَرِيْمُ يَا حَكِيْمُ اَللّٰهُمَّ
اِنِّيْ اَحْمَدُكَ وَاَنْتَ لِلْحَمْدِ اَهْلٌ عَلَيَّ مَا
خَصَصْتَنِيْ بِهِ مِنْ مَّوَاهِبِ الرَّغَائِبِ وَ
اَوْصَلْتَ اِلَيَّ مِنْ فِضَائِلِ الصَّنَائِعِ وَاَوْلَيْتَنِيْ
بِهِ مِنْ اِحْسَانِكَ وَاَبَوَّأْتَنِيْ بِهِ مِنْ مَّظَنَّةِ

وَالْمَعَارِبِ وَاللُّوَارِبِ وَاللُّوَارِمِ وَاللُّوَارِبِ
وَالسُّدَّانِ وَالْهُمُومِ الَّتِي قَدْ سَاوَرْتَنِي
فِيهَا الْعَمُومُ بِبَعَارِ بَعْضِ اصْنَافِ الْبُكْلَاءِ
وَضُرُوبِ جُهْدِ الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ
لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلَ وَلَمْ أَسْرِ مِنْكَ
إِلَّا التَّقْضِيلَ خَيْرَكَ لِي شَامِلٌ وَصُنْعُكَ
لِي كَامِلٌ وَ لُطْفُكَ لِي كَافِلٌ وَفَضْلُكَ عَلَيَّ
مُتَوَاتِرٌ وَنِعْمَ عِشْدِي مُتَّصِلَةٌ وَأَيَادِيكَ
لَدِي مُتَكَثِرَةٌ لَمْ تَخْفِ جَوَارِي وَصَدَقَتْ
رَجَائِي وَصَاحَبْتِ أَسْفَارِي وَأَكْرَمْتِ
أَحْضَارِي وَأَشْفَيْتِ أَمْرَاضِي وَعَافَيْتِ
أَعْضَائِي وَأَحْسَنْتِ مِنْقَلْبِي وَمَثَوَانِي
وَلَمْ تَنْسِ بِي أَعْدَائِي وَرَمَيْتِ مَنْ رَمَانِي
بِسُوءِ وَكُنَيْتِي سِرْمِي عَادَانِي وَحَمْدِي

لَكَ وَاصِبٌ وَأَصْلٌ وَتَنَائِيٌ عَلَيْكَ مُتَوَاتِرٌ
دَائِمٌ وَمِنَ الدَّهْرِ إِلَى الدَّهْرِ بِأَلْوَانِ الشَّبِيحِ
وَأَنْوَاعِ التَّقْدِيرِ لَيْسَ لَكَ خَالِصٌ إِذْ كَرِهَ
مَرْضِيًّا أَلَا كَيْفَ بِبِصَاحِ الشُّوْجِيدِ وَالتَّحْمِيدِ وَ
إِخْلَاصِ التَّعْزِيدِ وَإِفْحَاضِ الْقُرْبِ وَالتَّجْمِيدِ
بِطَوْلِ التَّعْبُدِ وَالتَّعَدِيدِ لَمْ تَعْنُ فِي قُدْرَتِكَ
وَلَمْ تُشَارِكْ فِي إِلَهِيَّتِكَ وَلَمْ تَعْلَمْ لَكَ مَا يَبِيَهُ
وَأَلَا مَا هِيَ فَتُكُونُ لِأَلْشْيَاءِ الْمُخْتَلِفَةِ مَجَانِسًا
وَلَمْ تُعَايِنِ إِذْ حَسِبْتَ الْأَشْيَاءَ عَلَى الْعَزَائِمِ
الْمُخْتَلِفَاتِ وَلا خَرَقْتَ الْأَوْهَامَ مُجِبِّ الْغُيُوبِ
إِلَيْكَ فَاعْتَمِدْ مِنْكَ مُحَمَّدٌ وَدَا فِي عَظَمَتِكَ
لَا يَبْلُغُكَ بَعْدَ الْهِمَمِ وَلَا يَسْأَلُكَ غَوْصُ
الْفِلَنِ وَلَا يَنْتَهِي إِلَيْكَ نَظَرُ النَّاطِرِينَ فِي مُجْدِ
جَبْرُوتِكَ إِذْ تَفَعَّتْ عَنْ صِفَةِ الْمَخْلُوقِينَ

صِفَاتُ ذَاتِكَ وَقَدْ رَتَبْتَ وَعَلَا عَنْ ذِكْرِ
الذَّاكِرِينَ كِبَرِيَاءَ عَظَمَتِكَ فَلَا يَنْتَقِصُ مَا
أَرَدْتَ أَنْ يَزِدَادَ وَلَا يَزِيدَادُ مَا أَرَدْتَ أَنْ يَنْتَقِصَ
وَلَا ضِدٌّ شَهَدَكَ حِينَ فَطَرْتَ الْخُلُقَ وَلَا رِدٌّ
حَضَرَكَ حِينَ بَرَأْتَ النَّفُوسَ كَلَّتِ الْأَلْسُنُ
عَنْ تَفْسِيرِ صِفَتِكَ وَالْمُحَسَّرَاتِ الْعُقُولُ عَنْ
كُنْهِ مَعْرِفَتِكَ وَكَيْفَ يُوصَفُ عَنْ كُنْهِ صِفَتِكَ
يَا رَبِّ وَأَنْتَ اللَّهُ الْمَلِكُ الْجَبَّارُ الْقُدُّوسُ
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَا تَزَالَ أَرْزُلِيَا أَبَدِيَا سَرْمَدِيَا
دَائِمًا فِي حُجُبِ الْغُيُوبِ وَحَدِّكَ لَا شَرِيكَ لَكَ
لَيْسَ فِيهَا أَحَدٌ غَيْرُكَ وَلَمْ يَكُنْ لَهَا إِلَهٌ
سِوَاكَ حَارَتْ فِي بَحَارِ مَلَكُوتِكَ عَمِيقَاتُ
مَذَاهِبِ التَّمَكِّيَّةِ وَتَوَاضَعَتِ الْمُلُوكُ لِهَيْبَتِكَ

وَعَدَّتِ الْوُجُوهُ بِذِلَّةِ الْإِسْتِكَانَةِ لِعِزَّتِكَ
وَأَنْقَادِ كُلِّ شَيْءٍ لِعَظَمَتِكَ ۝ وَاسْتَسْلَمَ كُلُّ
شَيْءٍ لِقُدْرَتِكَ ۝ وَخَضَعَتْ لَكَ الرِّقَابُ وَكُلُّ
دُونَ ذَلِكَ حَبِيرُ النَّغَابِ وَصَلَّ هُنَالِكَ
التَّدْبِيرُ فِي تَصَارِيفِ الصِّفَاتِ فَمِنْ تَفَكُّرٍ
فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ حَسِيرًا وَعَقْلُهُ مُبْهُوتًا
وَتَفَكُّرُهُ مُتَحَبِّرًا أَسِيرًا ۝ اللَّهُمَّ لَكَ الْحَمْدُ
حَمْدًا كَثِيرًا إِذْ أَبَامُوا إِلَيْكَ وَأَتَمَّتْ قَارِبًا
مُتَسَعِّمًا مُسْتَوْثِقًا يَدُومًا وَلَا يَبِيدُ عَسِيرًا
مَفْقُودًا فِي الْمَلَكُوتِ وَلَا مَطْمُوسًا فِي الْمَعَالِمِ
وَلَا مُنْتَقِصًا فِي الْعُرْفَانِ ۝ اللَّهُمَّ فَكَالْحَمْدُ
عَلَى مَكَارِمِكَ الَّتِي لَا تَخْتَصِي فِي اللَّيْلِ إِذَا أَدْبَرَ
وَالصُّبْحِ إِذَا أَسْفَرَ ۝ وَفِي الْبَرِّ وَالْبَحَارِ وَالغُدُورِ
وَالْأَصَالِ وَالْعَيْشِيِّ وَالْإِبْكَارِ وَالظَّهَيْرَةِ وَ

الْأَسْحَابِ وَفِي كُلِّ جُزْءٍ مِنْ أَجْزَاءِ السَّبِيلِ وَ
النَّهَارِ اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي
النَّجَاةَ وَجَعَلْتَنِي مِنْكَ فِي وِلَايَةِ الْعِصْمَةِ فَكَلِمَةُ
أَبْرَحَ مِنْكَ فِي سُبُوغِ نِعْمَاتِكَ وَتَسَالُجِ آيَاتِكَ
مُحَرِّمًا لَكَ فِي الرَّدِّ وَالْإِمْتِنَاعِ وَحَقُّوْظًا لَكَ فِي
الْمُنْعَةِ وَالِدِّفَاعِ عَنِّي وَلَمْ تَكْفِنِي فَوْقَ طَاقِي
وَلَمْ تَرْضَ عَنِّي إِلَّا بِطَاعَتِي فَإِنَّكَ أَنْتَ اللَّهُ الَّذِي
لَا إِلَهَ إِلَّا أَنْتَ لَمْ تَغِبْ وَلَا تَكُنْ عِنْدَكَ عَائِبَةٌ
وَلَا تَخْفَى عَلَيْكَ خَافِيَةٌ وَلَنْ نُضِلَّ عَنْكَ فِي
ظُلْمِ الْخَفِيَّاتِ ضَالَّةٌ إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ
شَيْئًا أَنْ يَقْبَلَ لَهُ كُنْ فَيَكُونُ ۝ اللَّهُمَّ ارْحَمْنِي
أَحْمَدُكَ فَكَانَ الْحَمْدُ مِنْكَ مَا حَمَدْتَ بِهِ نَفْسَكَ
وَأَضَعَاكَ مَا حَمَدَكَ بِهِ الْحَامِدُونَ ۝ وَتَجَدَّدَكَ
بِهِ الْمُتَجَدِّدُونَ ۝ وَوَحَّدَكَ بِهِ الْمُوَحِّدُونَ ۝

وَكَبَّرَكَ بِهِ الْمُكَبِّرُونَ، وَهَدَّكَ بِهِ السَّائِلُونَ،
وَاعْتَمَدَكَ بِهِ الْمُعْتَمِدُونَ، وَسَبَّحَكَ بِهِ السَّابِّحُونَ،
وَقَدَّسَكَ بِدِيَارِ الْمُقَدَّسُونَ، بِمَا كُنْتَ يَوْمَ خَلَقْتَ
مَعْنَى وَخَلَقْتَ فِي كُلِّ طَرْفَةِ عَيْنٍ أَوْ أَقْلٍ مِنْ ذَلِكَ
مِثْلَ مُحَمَّدٍ جَمِيعِ الْحَامِدِينَ، وَتَوْحِيدِ أَصْنَافِ
الْمُؤَحِّدِينَ، وَالْمُخْلِصِينَ، وَتَقْدِيرِ أَجْنَاسِ
الْعَارِفِينَ، وَتَنَاءِ جَمِيعِ الْمُجَلِّدِينَ، وَالْمُصَلِّينَ، وَ
الْمُسَبِّحِينَ، وَمِثْلَ مَا أَنْتَ بِهِ رَبُّ الْعَالَمِ عَارِفٌ،
وَهُوَ مَحْمُودٌ، وَمَحْبُوبٌ، وَمُحِبُّوبٌ مِنْ جَمِيعِ
خَلْقِكَ كُلِّهِمْ، مِنَ الْحَيَوَانَاتِ وَالْجَمَادَاتِ
وَالْبَرَايَا وَالْأَنْبَاءِ، وَأَرْغَبُ إِلَيْكَ فِي بَرَكَاتِ مَا
أَنْظَفْتَنِي بِهِ مِنْ مُحَمَّدٍ، فَمَا أَيْسَرَ مَا كَلَّفْتَنِي
بِهِ مِنْ حَقِّكَ، وَأَعْظَمَ مَا وَعَدْتَنِي بِهِ عَلَى
شُكْرِكَ، إِنْ شَاءَ رَبِّي بِالنِّعَمِ فَضْلًا وَطَوْلًا، وَ

أَمَرْتَنِي بِالشُّكْرِ حَقًّا وَعَدُّ لَأَوْ وَعَدُّ شَيْءٍ عَنِّي
أَضْعَافًا مِثْلَ عَفَاةٍ وَمَزِيدًا أَوْ أَعْطَيْتَنِي بِهِ مِنْ
رِزْقِكَ وَأَسْعَاكَ كَثِيرًا أَوْ كَبِيرًا أَوْ اِغْتَبَارًا أَوْ اِخْتِيَارًا
وَرِضَاءً وَسَأَلْتَنِي مِنْهُ شُكْرًا أَيْسِيرًا صَغِيرًا
أَوْ بَعْضًا عَنِّي وَعَافَيْتَنِي بِهِ مِنْ جُحْدِ الْبَلَاءِ وَسُوءِ
الْقَضَاءِ وَلَمْ تَسْأَلْنِي بِسُوءِ قَضَائِكَ وَبِلَاؤِكَ
وَجَعَلْتَ مَلْبَسِي الْعَافِيَةَ وَتَوَلَّيْتَنِي بِالْبُسْطَةِ
وَأَوْلَيْتَنِي الْبُسْطَةَ وَالرَّحَاءَ وَأَكْرَمْتَنِي بِالْأَلَاءِ
وَالنَّعْمَاءِ وَشَرَعْتَ لِي مِنَ الدِّينِ أَيْسَرَ الْقَوْلِ
وَالْفِعْلِ وَالْعَمَلِ وَسَوَّغْتَ لِي أَيْسَرَ الْقَصْدِ
وَضَاعَفْتَ لِي أَشْرَفَ الْفَضْلِ وَالْمَزِيدَ مَعَ مَا
وَعَدْتَنِي مِنَ الْحَجَّةِ الشَّرِيفَةِ ۝ وَبَشَّرْتَنِي بِهِ
مِنَ الدَّرَجَةِ الرَّفِيعَةِ ۝ وَأَضْطَفَيْتَنِي بِبَيْتِكَ
أَعْظَمَ الشَّانِ وَجَعَلْتَهُ أَكْظَمَ التَّيْبِينِ دَعْوَةً ۝

الصِّدْقِ وَأَنْتَلْتَنِي بِهِ مِنْ مَتْنِكَ الْوَاصِلَةِ
إِلَيَّ وَأَحْسَنْتَ إِلَيَّ مِنْ إِندِ فَاغِ الْبَلِيَّةِ عَنِّي
وَالْتَوْفِيقِ لِي وَالْإِجَابَةِ لِدُعَائِي حِينَ أُنَادِيكَ
دَاعِيًا وَأُنَاجِيكَ رَاغِبًا وَأَدْعُوكَ ضَارِعًا
مُضَارِعًا مُصَافِيًا وَحِينَ أَرْجُوكَ رَاغِبًا
فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَارًا حَاضِرًا
حَافِظًا حَفِيظًا بَارِعًا وَفَاؤًا فِي الْأُمُورِ كُلِّهَا
لِي نَاصِرًا وَنَظِيرًا وَلِلْخَطَايَا وَالذُّنُوبِ
غَافِرًا وَلِلْعُيُوبِ سَاتِرًا لَمْ أَعُدْ مَرَعِي
عَوْنِكَ وَبِرِّكَ وَخَيْرِكَ لِي وَاحْسَانِكَ
عَنِّي طَرْفَةَ عَيْنٍ مُسْنَدٌ أَشْرَلْتَنِي كَارًا لِاخْتِيَارِ
وَالْفِكْرِ وَالْإِعْتِبَارِ وَلِتَنْظُرَ إِلَيَّ فِيمَا أَسْتَدِيمُ
إِلَيْكَ لِدَادِ الْقَرَارِ فَإِنَا عَتَيْتُكَ يَا مَوْلَانِي
مِنْ جَمِيعِ الْمَضَارِّ وَالْمَضَالِّ وَالْمَصَائِبِ

ہیں اور کچھ سادہ دوشیدہ والی دوسری ہیں جو اولاد کا موت پر غالب ہیں۔

حرف الاطلاق

حرف التام

حرف التام

روان صورت علیٰ صریح

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<p>وَمِنْ أَشْهُمٍ مُّطَوَّرٍ وَهُوَ مُطَوَّرٌ عَلَى كُلِّ مَنْ كَرِهَ اللَّهُ لِيُنزِلَ فِيهِ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>	<p>وَمِنْ أَشْهُمٍ مُّطَوَّرٍ وَهُوَ مُطَوَّرٌ عَلَى كُلِّ مَنْ كَرِهَ اللَّهُ لِيُنزِلَ فِيهِ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>
<p>وَمِنْ أَشْهُمٍ مُّطَوَّرٍ وَهُوَ مُطَوَّرٌ عَلَى كُلِّ مَنْ كَرِهَ اللَّهُ لِيُنزِلَ فِيهِ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>	<p>وَمِنْ أَشْهُمٍ مُّطَوَّرٍ وَهُوَ مُطَوَّرٌ عَلَى كُلِّ مَنْ كَرِهَ اللَّهُ لِيُنزِلَ فِيهِ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>

لہ خط سادہ دوشیدہ والی دوسری ہیں جو اولاد کا موت پر غالب ہیں۔

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<p>هَذَا آتَاكَ الْعَامُ وَالزَّمَانُ قَابِلًا عَمَّا سَأَلَ عَنِّي مَنَّانُ لَقَدْ عَلِمْتُمُ الَّذِينَ أُوتُوا الْكِتَابَ عَلَّمَ اللَّهُ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>	<p>هَذَا آتَاكَ الْعَامُ وَالزَّمَانُ قَابِلًا عَمَّا سَأَلَ عَنِّي مَنَّانُ لَقَدْ عَلِمْتُمُ الَّذِينَ أُوتُوا الْكِتَابَ عَلَّمَ اللَّهُ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>
<p>هَذَا آتَاكَ الْعَامُ وَالزَّمَانُ قَابِلًا عَمَّا سَأَلَ عَنِّي مَنَّانُ لَقَدْ عَلِمْتُمُ الَّذِينَ أُوتُوا الْكِتَابَ عَلَّمَ اللَّهُ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>	<p>هَذَا آتَاكَ الْعَامُ وَالزَّمَانُ قَابِلًا عَمَّا سَأَلَ عَنِّي مَنَّانُ لَقَدْ عَلِمْتُمُ الَّذِينَ أُوتُوا الْكِتَابَ عَلَّمَ اللَّهُ الْقُرْآنَ لِيُبَيِّنَ لَهُ مَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا وَمَا لَمْ يَكُنِ اللَّهُ يَجْعَلُ سُبْحَانَكَ مُبَيِّنًا</p>

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رَابِطَةُ الْحَبَّةِ قَرَأَى بِنَهْ يَوْمَانِي وَاقْتَعَرَ الْجَذْبَةَ فَقَالَ اللَّهُ تَعَالَى لَهُ
 تَمَنَّ عَلَى يَامُظَرَ فَقَالَ رَبِّ ائْتَمَّرْ دَرْدَ حَالِ ابْنِي بَكْرِ الْمُقْضِرِ فَقَالَ اللَّهُ
 تَعَالَى لَهُ لَكَ ذَلِكَ عِنْدَ قَلْبِي فِي الدَّارِ مِنْ عَبْدِ الْقَادِرِ وَقَالَ لَهُ يَقُولُ
 لَكَ رَبُّكَ بِأَمَارَةِ ابْنِي وَعَدَّتْكَ قَبُولَ شَفَاعَتِكَ فِي دَفْعِ الْبَلِيَّةِ
 وَالْجَابَةِ دُعَائِكَ لِنَفْعِ الْبَرِيَّةِ قَدْ ضَيَّعْتَ عَنْ ابْنِي بَكْرٍ فَارْضَ عَنْهُ
 وَأَصْحَ عَمَّا ضَرَمْتَهُ وَبَعْدَ ذَلِكَ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَا مَظَرَ قُلْ لِي ابْنِي عَبْدِ الْقَادِرِ يَقُولُ لَكَ جَدُّكَ إِنَّمَا تَكْرَهُ أَبَا بَكْرٍ
 لِأَجْلِ شَرِّ عَمَلٍ لَطَاهِرٍ فَإِنَّ قَدْ عَفَوْتُ عَنْهُ فَردَّ عَلَيْهِ مِنَ الْأَحْوَالِ
 مَا سَلَبْتَ مِنْهُ فَلَمَّا سُرِّي فِي هَبَالِهِ فَتَلَا قِيَامِي أَشَاءَ الطَّرِيقِ
 ثُمَّ اتَّيَا الشَّيْخَ صَاحِبَ التَّحْقِيقِ فَقَالَ بَلِّغْ رِسَالَتِكَ يَا مَظَرَ فَذَكَرَ
 شَيْئًا وَشَيْئًا مِمَّا أَخْبَرَ فَذَكَرَ ثُمَّ اسْتَتَابَ أَبَا بَكْرٍ مِمَّا كَرِهَتْ مِنْهُ
 وَضَمَّهُ إِلَى صُدْرِهِ فَوَجَدَ فِي الْحَالِ جَمِيعَ مَا نَقَدَ مِنْ بَيْتِهِ كُلِّ ذَلِكَ
 مِنْ فَيْضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى الرَّوْحِيِّهِ وَشَرَفَ وَكَرَّمَ

اللَّهُ اللَّهُ رَبَّنَا	اللَّهُ اللَّهُ حَسْبُنَا
وَهُوَ النَّبِيُّ الْمُصْطَفَى	مُحِبُّونَا سَيِّدُنَا
عَمَّتْ مِنَ لَبْرِ الْجَوَادِ	الْأَوْهْ كُلُّ الْبِلَادِ
إِذَا اشْرَقَتْ شَمْسُ الرَّشَادِ	مِنْ شَرْقِ جَيْدِ الْعَسَادِ
فِي بَطْنِ يَأْسٍ ثُمَّ دَالِ	مِنْ مَرْتَضَى شَاهِ الرِّجَالِ
إِلَى أَبِي شَيْخِ الْجَلَالِ	صَالِحِ بَعَادِ دَسْتِنَادِ

وَأَرْفَعِهِمْ دَرَجَةً وَأَفْضَلِهِمْ لِنَاشِئَتِهِمْ وَأَقْرَبِهِمْ
مَنْزِلَةً وَأَوْضَحِهِمْ حُجَّةً مُحَمَّدًا صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَعَلَى جَمِيعِ الْأَنْبِيَاءِ
وَالْمُرْسَلِينَ ۝ اللَّهُمَّ اعْفُرْ لِي مَا وَسَّعَتْهُ إِلَّا
مَغْفِرَتُكَ وَلَا يَحْكُمُهُ إِلَّا عَفْوُكَ وَلَا يَكْفُرُهُ إِلَّا
بِحَاوِزِكَ وَفَضْلِكَ وَهَبْ لِي فِي يَوْمِي هَذَا
لِيَلْتَمِسَ هَذَا وَشَهْرِي هَذَا وَسَلْتَمِسَ هَذَا بِإِقْتِنَانِي
صَادِقًا تَاهِبُونَ بِهِ عَلَى مَصَائِبِ الدُّنْيَا وَ
الْآخِرَةِ وَأَخْزَانِهِمَا وَيُشَوِّقَنِي إِلَيْكَ وَيُرْغِبَنِي
فِيمَا عِنْدَكَ الْمَغْفِرَةَ وَبَلِّغْنِي الْكِرَامَةَ مِمَّنْ
عِنْدَكَ وَأَوْزِعْنِي شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ
وَأَرْزُقْنِي وَالضَّرْفِي عَلَى الْأَعْدَاءِ فَإِنَّكَ أَنْتَ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الْأَحَدُ
الْمُبْدِي الرَّفِيعُ الْبَدِيعُ السَّمِيعُ الْعَلِيمُ الَّذِي

لَيْسَ لِامْرِئِكَ مَدْفِعٌ وَلَا عَنْ قَضَائِكَ مُتَنَجِّعٌ وَ
أَشْهَدُ أَنَّكَ أَنْتَ رَبِّي وَرَبُّ كُلِّ شَيْءٍ فَاطِرُ
السَّمَوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَلِيِّ الْكَبِيرِ الْمُتَعَالِ ۝ اللَّهُمَّ إِنِّي أَسْأَلُكَ
التَّيَّابَاتِ فِي الْأَمْرِ وَالْعَرِينِيَّةَ عَلَى الشَّرِّ وَالشُّكْرَ
عَلَى نِعْمِكَ ۝ وَحُسْنَ عِبَادَتِكَ ۝ وَأَسْأَلُكَ مِنْ
كُلِّ خَيْرٍ تَعْلَمُهُ وَلَا أَعْلَمُهُ ۝ وَأَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ
مَا تَعْلَمُهُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ أَنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ ۝ وَأَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ
وَكِبْغِي كُلِّ بَاغٍ وَحَسَدِ كُلِّ حَاسِدٍ وَمَكْرِ كُلِّ
مَآكِرٍ وَعَدْوِ كُلِّ غَادِرٍ وَكَيْدِ كُلِّ كَايِدٍ
وِظْلَمِ كُلِّ ظَالِمٍ وَكَذِبِ كُلِّ كَاذِبٍ وَسِحْرِ
كُلِّ سَاحِرٍ وَشَمَاتَةِ كُلِّ شَامِتٍ وَكَشْحِ كُلِّ
كَاشِحٍ بِكَ أَصُولُ عَلَى الْعَدْوِ وَإِيَّاكَ أَرْجُوا

وَلَا يَهْدِي إِلَّا إِلَى سَبِيلِ الْمَوْلَىٰ وَجِئْنَا بِكَ خَيْرًا مِّنْ نَّفْسِنَا
فَلَا تَكُن مِّنَ الْكَافِرِينَ
مِنْ عَوَارِفِ فَضْلِكَ وَعَوَارِفِ رِزْقِكَ وَالْوَالِدِينَ
أُولِيئِنِّي بِهِ مِنْ أَرْقَادِكَ فَوَيْلٌ لَّكَ أَنْتَ اللَّهُ
الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْفَاضِلُ فِي الْخَلْقِ حَمْدُكَ
الْبَاسِطُ بِالْجُودِ يَدُكَ لَا تَضَادُ فِي حُكْمِكَ
وَلَا تَنَازَعُ فِي سُلْطَانِكَ تَمْلِكُ مِنَ الْأَنْفَامِ
مَا تَشَاءُ وَلَا يَمْلِكُونَ مِنْكَ إِلَّا مَا تَرِيدُ ۝
اللَّهُمَّ أَنْتَ اللَّهُ الْمُحْسِنُ الْمُتَعَمِّرُ الْمُفْضِلُ
الْقَادِرُ الْقَاهِرُ الْمُقْتَدِرُ الْقَائِمُ الْقَدَّاسُ
الْمُقَدَّسُ فِي نُورِ الْقُدْسِ تَرَدَّدَتْ بِالْعِزِّ وَالْجَبَرُوتِ
الْعُلَاوِ (ش ك ف ق) وَتَأَزَّزَتْ بِالْعِظْمَةِ
وَالْجَبْرِيَّةِ وَتَغَشَّيَتْ بِالنُّورِ وَالضِّيَاءِ وَتَجَلَّتْ
بِالْمُهَابَةِ وَالْبَهَاءِ اللَّهُمَّ لَكَ الْمُنُّ الْقَدِيمُ

وَالْفَضْلُ الْعَظِيمُ وَالْعِزُّ الشَّامِعُ وَالْمَدْكُ
الْبَارِعُ وَالْجُودُ الْوَاسِعُ وَالْقُدْرَةُ الْكَامِلَةُ
وَالْحِكْمَةُ الْبَالِغَةُ فَذَلِكَ الْحَمْدُ عَلَى مَا جَعَلْتَنِي
مِنْ أُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُوَافِئِهِ
مِنْ بَنِي آدَمَ الَّذِينَ كَرَّمْتَهُمْ وَحَمَلْتَهُمْ فِي
الْبَرِّ وَالْبَحْرِ وَرَزَقْتَهُمْ مِنَ الطَّيِّبَاتِ وَ
فَضَلْتَهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْتَهُمْ تَضْيِلًا
وَخَلَقْتَنِي سَمِيعًا بَصِيرًا صَبِيحًا سَوِيًّا
سَأَلْتَهُمَ عَافَاؤًا لَمْ تَشْغُلْنِي بِمُقْصَرٍ فِي
بَدَنِي وَلَا بِأَفِيَّةٍ فِي جَوَارِي وَلَا مَنَنْعِي كَرَامَتِكَ
إِيَّايَ وَحُسْنَ صَبِيغَتِكَ عِنْدِي وَفَضْلَ
مَنَائِحِكَ لَدَيَّ وَنِعْمَتِكَ عَلَيَّ أَنْتَ اللَّهُ
الَّذِي أَوْسَعْتَ عَلَيَّ فِي الدُّنْيَا وَالْآخِرَةِ
رِزْقًا وَاسْعَادًا وَافِيًا وَفَضَلْتَنِي عَلَى بَنِي آدَمَ مِنْ خَلْقِكَ

تَفْضِيلًا فَجَعَلْتَ لِي سَمْعًا تَسْمَعُ آيَاتِكَ وَعَقْلًا
يَفْقَهُمْ إِيمَانًاكَ وَبَصَرًا يَرَى قُدْرَتَكَ وَفَوَادًا
يَعْرِفُ عَظَمَتَكَ وَلِسَانًا يَتَلَقُّ كَلَامَكَ وَقَلْبًا
يَعْتَقِدُ إِيمَانًاكَ وَتَوْجِيهًا فَارْتَبِعْ بِفَضْلِكَ
عَلَى حَامِدٍ وَبِتَوْفِيقِكَ إِيَّاكَ ذَاكَ كَرِيمًا
لِنَفْسِي شَاكِرًا وَبِحَقِّكَ شَاهِدًا فَإِنَّكَ حَيٌّ
قَبْلَ كُلِّ حَيٍّ وَحَيٌّ بَعْدَ كُلِّ حَيٍّ وَحَيٌّ بَعْدَ كُلِّ
مَيِّتٍ وَحَيٌّ لَمْ تَرْتَبِ الْحَيَاةَ مِنْ كُلِّ حَيٍّ وَلَمْ
تَقْطَعْ خَيْرَكَ عَنِّي فِي كُلِّ وَقْتٍ وَلَمْ تَقْطَعْ
رِجَائِي قَطُّ وَلَمْ تَنْزِلْ فِي عَقُوبَاتِ النِّعَمِ وَلَمْ
تَمْنَعْ عَنِّي دَقَائِقَ الْعِصَمِ وَلَمْ تَغَيِّرْ عَنكَ
وَسَائِقَ النِّعَمِ فَكُلُّ لَهْرٍ أَذْكَرُ مِنْ إِحْسَانِكَ
عَلَيَّ إِلَّا عَفْوَكَ عَنِّي وَالتَّوْفِيقَ لِي وَالرِّسْوَاقَةَ
لِدُعَائِي حِينَ رَفَعْتَ صَوْتِي بِتَوْجِيهِكَ

يَا اللَّهُ وَتَحْمِيدِكَ وَتَسْبِيحِكَ وَتَمْجِيدِكَ
وَتَعْظِيمِكَ وَتَكْبِيرِكَ وَتَهْلِيلِكَ وَإِلَّا فِي
تَقْدِيرِكَ خَلَقْتَنِي حِينَ صَوَّرْتَنِي فَأَحْسَنْتَ
صُورَتِي وَإِلَّا فِي قِسْمَتِ الْأَرْزَاقِ حِينَ
قَدَّرْتَهَا لِي لَكُنْ فِي ذَلِكَ مَا يَشْغُلُ شُكْرِي
عَنْ جُهْدِي فَكَيْفَ إِذَا فَتَرْتَنِي فِي النِّعَمِ الْعَظِيمِ
الَّتِي أَنْتَلَبُ فِيهَا وَلَا أَبْنَعُ شُكْرَ شَيْءٍ مِنْهَا
فَلَكَ الْحَمْدُ عَلَى مَكَارِمِكَ الَّتِي لَا تُحْصَى
عَدَدُ مَا حَفِظْتَهُ عِلْمُكَ ۝ وَعَدَدُ مَا وَسِعَتْهُ
رَحْمَتُكَ ۝ وَعَدَدُ مَا أَحَاطَتْ بِهِ قُدْرَتُكَ
وَأَضْعَافُ مَا اسْتَوْجِبُهُ مِنْ جَمِيعِ خَلْقِكَ ۝
رِسْكَ فِيقَ، اللَّهُمَّ فَتَنِّمْ إِحْسَانَكَ إِلَيَّ فَيَمَّا
بَقِيَ مِنْ عُمْرِي كَمَا أَحْسَنْتَ إِلَيَّ فَيَمَّا مَضَى
مِنْهُ ۝ (رطش) اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَسَّلُ

إِيْدِكَ بِتَوْجِيْدِكَ وَتَمْجِيْدِكَ وَتَنْتِيْبِكَ وَ

تَهْلِيْلِكَ وَتَكْبِيْرِكَ وَكِبْرِيَّاتِكَ وَكَمَالِكَ

وَكَعْظِيْمِكَ وَتَقْدِيْرِيْسِكَ وَنُورِكَ وَجُودِكَ وَ

رَافِقِكَ وَرَحْمَتِكَ وَعِلْمِكَ وَوَقَارِكَ وَ

عِلْمِكَ وَلِقَائِكَ وَفَنَائِكَ وَبَهَائِكَ وَجَمَالِكَ

وَجَلَالِكَ وَسُلْطَانِكَ وَعَظْمَتِكَ وَقُوَّتِكَ

وَقُدْرَتِكَ وَإِحْسَانِكَ وَأَمْتِنَانِكَ وَ

عَفْوِكَ وَنَبِيَّتِكَ هُمْدِكَ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ وَسَائِرِ إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ

وَالْمُرْسَلِيْنَ عَلَيْهِمُ السَّلَامُ وَبِعْتَرْتِهِ الطَّيِّبِيْنَ

الطَّاهِرِيْنَ أَنْ لَا تَحْجِرَ مِنِّي رِفْدَكَ وَفَضْلَكَ

وَجَمَالَكَ وَجَلَالَكَ وَفَوَائِدَ كَرَامَاتِكَ

فَإِنَّهُ لَا يَعْتَرِيْكَ بِكَثْرَتِ مَا قَدْ نَشَرْتُ بِهِ مِنَ

الْعَطَايَا عَوَائِقُ الْبُخْلِ تُنْكَدِي وَلَا تَنْقُصُ

جُودِكَ التَّقْصِيرُ فِي شُكْرِ نِعْمَتِكَ وَلَا يَنْفَدُ
خِزَانَتُكَ مَوَاهِبِكَ الْبُشَيْرَةُ وَلَا تَوَشِّرُ فِي
جُودِكَ الْعَظِيمِ ۝ (ر ش م ص م) مِنْحُكَ
الْفَائِقَةَ الْجَمِيلَةَ الْجَلِيلَةَ وَلَا تَخَافُ
صَيْمَ إِمْلَاقٍ فَتُكْذِبِي وَلَا يَلْحَقُكَ خَوْفٌ
عُدْمٍ فَيَنْقُصُ مِنْ جُودِكَ فَيُضْضِ فَضْلَكَ ۝
يَا رَبِّ جِبْرَائِيلَ يَا رَبِّ مِيكَائِيلَ يَا رَبِّ
إِسْرَافِيلَ يَا رَبِّ عِزْرَائِيلَ يَا رَبِّ مُحَمَّدٍ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَدِ دِنِي
اللَّهُمَّ ارْزُقْنِي سَلْبًا خَاشِعًا خَاضِعًا
ضَارِعًا خَاضِرًا وَبَدَنًا صَابِرًا وَيَقِينًا صَادِقًا
وَلِسَانًا ذَاكِرًا وَحَامِدًا أَوْ عَيْنًا بَاطِنِيَّةً
وَرِزْقًا حَلَالًا وَوَسْعًا وَعِلْمًا تَافِعًا وَوَلَدًا
صَالِحًا وَسِنًّا طَوِيلًا وَامْرَأَةً مُؤْمِنَةً

صَالِحَةٍ وَتَوْبَةٍ مَّقْبُولَةٍ وَلَا تَكْرِمْ مَنِّي مَكَرَكَ
وَلَا تُنْسِنِي ذِكْرَكَ وَلَا تُكْثِفْ عَنِّي سِتْرَكَ
وَلَا تَقْتِطِنِي مِنْ رَحْمَتِكَ وَلَا تُبْعِدْ نِي
مِنْ كَنَفِكَ وَجِوَارِكَ وَأَعِدْ نِي مِنْ
سَخَطِكَ وَغَضَبِكَ وَلَا تَوَيْسِنِي مِنْ رَحْمَتِكَ
وَرَوْحِكَ وَكُنْ لِي أَيْسًا مِنْ كُلِّ رَوْعَةٍ
وَرَحْشَةٍ وَجَلِيسًا فِي كُلِّ وَحْدَةٍ وَغَرْبَةٍ
وَأَعِصِنِي مِنْ كُلِّ هَلَكَةٍ وَجَنِّي مِنْ كُلِّ
بَلِيَّةٍ وَأَفِئْ وَعَاهَةٍ وَإِهَانَةٍ وَذِلَّةٍ وَ
عَلَّةٍ وَقِلَّةٍ وَمَرَضٍ وَفَقْرٍ وَفَاقَةٍ رِيَاءٍ
وَدُبَايَةٍ وَبَلَاءٍ وَزَلْزَلَةٍ وَخِثَّةٍ وَنَشْدَةٍ
فِي الدَّارَيْنِ وَإِنَّاكَ لَا تُخَيِّفُ الْبُعَادَةَ شَكْ
ق، اللَّهُمَّ ارْفَعْ عَنِّي وَلَا تَضَعْ عَنِّي وَأُدْفَعْ عَنِّي
وَلَا تَدْفَعْ عَنِّي وَأَعْطِنِي وَلَا تُخْرِضْنِي وَأَكْرِمْ مَنِّي

وَلَا تَهَيِّئْ وَرِدِّي وَلَا تَقْطَعْنِي وَأَرْحَمْنِي وَلَا

تَعْدُ تَبِيَّ وَالنَّصْرُ بِي وَلَا تَخْذُلْنِي وَأَسْتَرْفِي

وَلَا تَقْضُحْنِي وَأَثْرِي وَلَا تُؤْثِرْ عَلَيَّ أَحَدًا

فِي أَمْرِ الدُّنْيَا وَالْآخِرَةِ .

اللَّهُمَّ فَرِّجْ هَسْبِي وَأَكْشِفْ عَنِّي

وَأَهْلِكَ عَدُوِّي وَأَرْزُقْنِي خَيْرَ الدُّنْيَا وَ

الْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

اللَّهُمَّ مَا قَدَّرْتَ لِي مِنْ أَمْرٍ وَشَرَعْتَ

فِيهِ بِتَوْفِيقِكَ وَتَيْسِيرِكَ فَتَمِّمْنِي

لِي بِأَحْسَنِ الْوُجُوهِ كُلِّهَا وَأَصْلِحْهَا وَأَصْبِحْهَا

فَاتَّكُ عَلَى مَا نَشَاءُ قَدِيرٌ ۝ وَبِالْإِجَابَةِ جَدِيرٌ ۝

يَا مَنْ قَامَتِ السَّمَاوَاتُ وَالْأَرْضُونَ بِأَمْرِهِ ۝

يَا مَنْ يَهْبِسُكَ السَّمَاءُ أَنْ تَقَعَ عَلَى الْأَرْضِ

الْأَبْيَازُ بِهِ يَا مَنْ أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ

يَقُولُ لَهُ كُنْ فَيَكُونُ ۝ فَسُبْحَانَ الَّذِي
بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ۝
وَحَسْبِيَ اللَّهُ تَعَالَى عَلَى خَيْرٍ خَلَقَهُ سَيِّدَنَا
مُحَمَّدٌ وَإِلَيْهِ وَأَصْحَابُهُ أَجْمَعِينَ ۝
الطَّيِّبِينَ الظَّاهِرِينَ وَسَلَّمَ تَسْلِيمًا
كَثِيرًا كَثِيرًا يَا أَرْحَمَ الرَّاحِمِينَ وَيَا خَيْرَ
التَّاهِرِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ۝

تَبَاكَ

DU'A SAIFUR RAHMAN
(SWORD OF RAHMAN)

YA ALLAH! THOU ART THE MALIKUL HAQQ.
ALLADHI LA ILAHA ILLA HOO. THOU ART
MY RABB, AND I AM THY SLAVE WHO HAVE
DONE WRONG, AND ZULM UPON MY NAFS,
AND I (HEREBY) ADMIT MY SINS.
FORGIVE ALL MY SINS (GREAT OR SMALL)
BECAUSE NONE CAN FORGIVE SAVE THEE,
YA ALLAH, YA RAHMAN, YA RAHIM, YA
RABB, YA GHAFFUR, YA SHAKUR, YA
HAQIM, YA KARIM, YA HAKIM! (MAKE
PROSTRATION, AND RECITE THREE TIMES

KALIMA TAUHID, THEN RESUME RECITATION). YA ALLAH, I GLORIFY THEE AND VERILY THOU DESERVETH TO BE GLORIFIED, FOR ALL THOSE GIFTS AND BOUNTIES BY WHICH THOU HAD PREFERRED ME AND THOU HAST CAUSED TO REACH ME WONDERS OF THY HANDIWORK AND THOU HAD RESTORED ME WITH IHSAN AND THOU HAD PREPARED ME WITH SADIQ (TRUTH) AND THOU HAS GRANTED ME FROM THY FAVOURS WHICH ARE ABOUT TO REACH ME, AND THOU HAST SHOWN ME KINDNESS BY TURNING AWAY THE CALAMITIES FROM ME, AND HATH GRANTED ME PERMISSION AND ACCEPTANCE FOR MY DU'A SO WHENEVER I INVOKE THEE I MAY COMMUNICATE WITH THEE IN INTIMACY SO THAT I ADORE YE AND INVOKE YE IN COMPLETE HUMILITY AND WITH PURITY OF HEART AND I HAVE ALL MY HOPES IN THEE. THUS I FIND YE PRESENT AT ALL PLACES PROTECTING ME AND LOOKING AFTER ME WITH AFFECTION AND FAVOURS AND MERCIES AND IN ALL MY AFFAIRS THOU ART MY HELPER AND OBSERVER AND ARE FORGIVER OF ALL THE MISTAKES AND THE SINS AND THOU COVERETH MY FAULTS. NEVER EVER WAS THY HELP, THY BLESSINGS, THY BENEVOLENCE AND THY FAVOURS AWAY FROM ME EVEN FOR THE BLINK OF AN EYE, AND WHEREAS THOU HAS SENT ME IN THE WORLD OF CHOICE (DAR-EL-IKHTIAR-FREEDOM TO CHOOSE RIGHT FROM WRONG) AND CONTEMPLATION AND TO TAKE HEED SO THAT THOU COULD OBSERVE THE THINGS WHICH I AM SENDING FORTH TO THEE IN DAR'UL QRAR (THE HEREAFTER). VERILY, (O MY MASTER) I AM THY FREED SLAVE, I SEEK THY PROTECTION FROM ALL THE INJURIES AND WAYWARDNESS AND CALAMITIES AND FAULTS AND FALSE ALLEGATIONS AND

ACCIDENTS, CATASTROPHES AND SORROWS AND THOSE GRIEFS WHICH HAVE OVERPOWERED ME IN THIS WORLD AND ON ACCOUNT OF THOSE CALAMITIES WHICH FALL IN THIS WORLD, AND ON ACCOUNT OF THE ACTS OF DESTINY TAKING THEIR COURSE AND DUE TO THE MISCHIEFS OF MY ENEMIES I CRY UNTO THEE, AND I INVOKE THEE NOT TO GAIN BENEVOLENCE, AND I BEHOLD NOT COMING FROM THEE SAVE THY MUNIFICENCE; THY BENEVOLENCE IS IN ABUNDANCE FOR ME, AND THY CLEMENCY IS PERFECT FOR ME, AND THY LUTF (KINDNESS) IS A PROVISION FOR ME, AND THY FAVOUR FLOWS CONTINUALLY TOWARD ME, AND THY BLESSING IS NEAR ME, AND THY KINDNESS IS IN ABUNDANCE, THOU HAST NOT TAKEN AWAY THY PROTECTION FROM ME, AND THOU HAST GIVEN TRUTH (MEANING) TO MY HOPES, THOU HAST BEEN (ALWAYS) MY COMPANION IN MY TRAVELS, AND THOU GAVE ME HONOUR IN MY RESIDENCE, AND THOU GAVE SHIFA TO MY IMPAD (DISEASES), AND THOU PROTECT MY LIMBS (?), AND THOU SHOWERED FAVOURS WHEN I WENT INTO CHANGES (3), AND THOU HAST NEVER HUMILIATED ME WHENEVER I CONFRONTED MY ENEMIES, AND VERILY THOU THROW AWAY (VANQUISH) THOSE WHO SHOW ANIMOSITY TO ME, THUS, MY ACT OF DOING YOUR HAMMAD (4) IS EVERLASTING AND UNITED, AND MY ACT OF DOING YOUR THANA (5) IS CONTINUOUS AND ETERNAL - FROM ONE SPAN OF TIME UNTO ANOTHER WITH DIVERSE KINDS OF TASBEEHS (GLORIFICATION) AND MANY TYPES OF INVOCATIONS (OF PURITY) ARE MEANT TO SEEK THY PLEASURE WITH SUCH DHIKR, SO THAT YOUR TAUHEED (ONENESS), TAHNEED (GLORIFICATION), IKHLAS

(SINCERITY), TAFREED (UNIQUENESS), NEARNESS AND MAJESTY ARE MANIFESTED, THOU BEING A PERFECT MA'ROOD (THE ONE WHO IS WORSHIPPED) DESIRETH NO ONE'S HELP IN THY QUDDUS. THOU SCARCELY I HAVE BEEN ABLE TO ENCOMPASSETH A PART OF THY EXALTEDNESS NOR... THE FAR REACHING HIMMA (1) COULD NOT COMPREHEND THY WASTINESS AND NOR THE DEEP DIVES (IN THE OCEAN) OF WISDOM COULD REACH YOU AND NOR THE SIGHT OF THE BEHOLDERS HAD BEEN ABLE TO COMPREHEND IMMENSENESS OF THY JABROUT YOUR BEING (DHAT) AND QUDRA AND THEIR SIFFAT TRANSCEND ATTRIBUTES OF ALL CREATED THINGS AND EXALTED IS THY KIBIRYAT (1) AND AZMAT FROM THE DHIKR OF DHAKREEN. (2) THY EXALTEDNESS AND OMNIPOTENCE IS FAR ABOVE THAN THE COMMORATION OF THE COMMEMORATOR (DKIKR OF DHAKREEN), AND IF THOU DECREE A THING TO PROSPER NONE CAN DECREASE IT, NOR ANYONE CAN DECREASE A THING UNLESS THOU WATH DECREED TO INCREASE, AND NONE OPPOSED THEE WHEN THOU WILLED TO CREATE THE MURKLOO, AND WHEN THOU WERE CREATING NUFOOS (-LIFE) NONE BECAME THY PARTNER, ALL TONGUES ARE HELPLESS IN GLORIFYING THEE, AND INTELLECTUALS ARE UTTERLY CONFOUNDED IN COMPREHENDING THY MA'ARFA, HOW COULD ONE KNOW THE REALITY OF YOUR ATTRIBUTES, YA RABB, AND THOU ART ALLAH AND SUCH MALIK EL JABBAR (3), AI QUDUS (2) THAT THY KINGDOM SHALL NEVER SUFFER DOWNFALL, AND BEHIND THY HIJAB (4) OF GHATA (4) THOU ART EXISTING SINCE AZAL (5), ABAD (6) ETERNALLY FOREVER AND ART ONE WITHOUT ANY PARTNER, THERE IS NONE

SAVE THEE IN THE UNIVERSE NOR IS THERE ANY WORTHY OF WORSHIP SAVE THEE IN THE OCEANS OF THY MALAKOOT ALL SCIENTIFIC INVESTIGATIONS ARE CONFOUNDED AND THE HEADS OF KINGS ARE BOWED BEFORE THY HAIBAT (1) AND ON ACCOUNT OF THY MAJESTY AND AWE, FACES OF ALL THE KINGS ARE STRUCK WITH FEAR: AND EVERYTHING DECLARES THY GLORY AND SUBMITS BEFORE THEE. AND EVERYTHING OBEYS THY QUDRA (1) AND ALL NECKS BOW BEFORE THEE AND SCHOLARS STAND BEFORE THEE AND ARE SPEECHLESS ALL SCHEMES FAIL IN THE FACE OF THE TASSARAF (2) OF THY SIFFAT (3). THUS, WHOSOEVER DARED TO USE HIS INTELLECT (4) HIS SIGHT RETURNED TO HIM FATIGUED, HIS INTELLECT CONFOUNDED YA ALLAH ALL PRAISES ARE FOR YOU AND ARE IN ABUNDANCE AND ETERNAL AND PERPETUAL, ALWAYS CLOSE BY, ALL EMBRACING AND HONOURED, EVERLASTING, UNENDING: SUCH AS THAT IT IS NOT EXTINGUISHED IN MALIKOOT. AND, NOT SUBJECT TO TERMINATION IN NASOOT NOR FAILING IN ARAFAN, ALL HAMMAD IS FOR YOU FOR ALL THOSE FAVOURS WHICH WE CANNOT COUNT--NEITHER DURING NIGHT WHEN IT RETURNETH (3) AND THE MORNING (4) WHEN IT SHINETH OVER WET AND DRY, MORNING AND EVENING, ASLEEP AND AWAKE, AT LATE AND NOON HOURS, AND IN SHORT ALL DAY AND NIGHT (WE KEEP RECEIVING BOUNTIES FROM THEE). YA ALLAH IT WAS DUE TO THE COMPETENCY THOU SAVE ME THAT I FOUND SALVATION, AND THOU HAST PRESERVED ME IN THY REALM OF PURITY AND THY MERCIES HAD ALWAYS BEEN BESTOWED UPON ME AND I HAVE BEEN BENEFITTING FROM THY

THOU HAST MADE EASY FOR ME ALL THAT BY WHICH YOU HAVE PUT ME IN TEST AND TRIAL AND IN DISCHARGING MY DUTY-----INDEED GREAT IS THAT THING WHICH THOU HAST PROMISED ME UPON THANKING THEE. THOU HAS AUGMENTED MY BEGINNING WITH FAVOURS AND THY FADAL AND BECAUSE OF THY DECISION, WILL, AND PLEASURE THOU HAST GRANTED ME THY RIZD WHICH IS IN ABUNDANCE/VASTNESS AND IN RETURN THOU HAST COMMANDED ME TO GIVE/SEND THANKS SMALL OR GREAT (FAVOUR) UNTO THEE. AND THOU HAST GIVEN ME SALVATION AND PROTECTION (1) FROM EVERY CALAMITY AND EVIL DESTINY AND THOU HAST NOT SUBJECTED ME TO THE EVIL QADA AND BALA AND THOU HAST GIVEN ME CLOTHES OF WELL BEING AND HAS GRANTED ME PROSPERITY AND HAST SHOWN FAVOUR OF ABUNDANCE AND THOU HAST HONOURED ME BY THY FAVOURS (NAEMA).

AND IN THE DEEN THOU HAST MADE EASY FOR ME WITH WORDS AND DEEDS AND HAST GIVEN ME LEAVE TO CARRY OUT MY INTENTIONS AND HAS INCREASED DOUBLY THY FADAL AND SHARAF FOR ME. AND INCREASED IT WITH PROMISES MADE WITH--KINDNESS AND HUJAT AND THOU GAVE ME BUSHARRA (1) OF HIGHER STATION (2) AND THOU HAST PREFERRED ME THROUGH THY NABEE SALLA WASSALAM WHO IS EXALTED IN HONOUR AND THOU HAST RAISED HIM ABOVE ALL NABEES BECAUSE OF THE TARIFFAH (HE DID), HIGHER STATIONS, HE ACHIEVED, AND RIGHT OF SHAFFAT; AND DRAWN NEARER TO THE MANZIL, WITH MANIFEST PROOFS (OF HIS NABUWAT) MUHAMMAD SALLE ALLAHWASSALAM. AND SALAT UPON ALL NABEES AND NURSILEEN. YA ALLAH THY

CLEMENCY CAN ONLY OBLITERATE MY
SINS. THUS FORGIVE ME-NONE CAN
OBLITERATE MY WICKED DEEDS SAVE THY
MERCY. TOLERANCE, AND FADAL, AND
GRANT ME TODAY AND TONIGHT AND THIS
MONTH, AND THIS YEAR YAQEEN SADIQ
(2) WITH WHICH THE HARDSHIP OF THIS
LIFE AND HEREAFTER AND GRIEFS OF
BOTH THE WORLDS BECOME EASY (FOR ME
TO BEAR), AND BLESS ME WITH SUCH
YAQEEN THAT MY LOVE FOR THEE IS
INCREASED AND WHATEVER IS PRESENT IN
THY TREASURE (OF MAGHFRA) IT MAY
TURN MY HEART TOWARDS THEE AND
FORGIVE ME AND GRANT ME KARAMA FROM
AND GRANT ME COMPETENCY TO
THANK YOU FOR ALL THY FAVOURS, AND
GRANT ME RIZQ AND VICTORY OVER MY
ENEMIES. VERILY THOU ART ALLAH THAT
THERE IS NONE SAVE THEE, THE WAHID
(الواحد), AHAD (الاحد), MUBIDEE
(المبدئ), RAFFE (الرفيع), BADEE
(البديع), SAMEE (السيم), ALEEM
(العليم), THE ONE WHOSE COMMAND IS
CHALLENGED BY NONE, NOR THERE IS
ANYONE TO TURN AWAY THY QADA
(DECREE), AND I BEAR WITNESS THAT
THOU ART MY RABB, AND RABB
(CHRISHER) OF ALL CREATIONS, THE
SAMAWAT AND ARD, ALAM-E-GHAIB AND
THE PHYSICAL WORLD (SHAHADA) AND
THOU ART EXALTED IN GLORY AND
SPLENDOUR. YA ALLAH I BEG THEE AS
COMMANDED BY THEE TO GRANT ME
STEADFASTNESS SO AS I REMAIN FIRM ON
GUIDANCE AND ON GIVING THANKS TO
THEE FOR ALL THY FAVOURS AND TO
OFFER YOU SINCERE IBADA, AND I BEG
FROM THEE WELL BEING OF ISSUES KNOWN
OR UNKNOWN TO ME, AND I SEEK
PROTECTION FROM ALL SUCH EVIL WHICH
THOU KNOWEST, I SEEK THY FORGIVENESS

FOR SUCH SIN WHICH THOU KNOWEST;
VERILY THOU ART THE KNOWER OF GHAIB
(INVISIBLE) AND I SEEK THY
PROTECTION AGAINST THE OPPRESSION OF
AN OPPRESSOR AND REBELLION OF THE
REBEL AND JEALOUSY (HASD) OF THE
JEALOUS (HASAD) AND FROM THE
CONSPIRACY OF THE CONSPIRATOR FROM
THE FRAUDS OF THE FRAUDULENT AND
CHEATING OF THE CHEATER AND FROM
ZULUM OF EVERY ZALIM AND (I SEEK THY
PROTECTION) FROM THE LIES OF THE
LIARS AND SORCERY OF THE SORCERER
AND FROM ANTIMOSITY OF THE ENEMY WHEN
HE FEELS HAPPY UPON MY SUFFERINGS,
AND FROM THE MALICE OF THE MALICIOUS
WITH THY HELP I LAUNCH ATTACK UPON
MY ENEMY (Go into sajdah and recite
Sura Elephant, and visualize the
figure of your enemy. Imagine Du'a
Saifar Sword of Noor of Allah's
Jalal and imagine that you are
striking your enemy with that
sword). AND WITH THY BLESSING I HOPE
TO BE LOVED BY MY FRIENDS,
COMPANIONS, ACQUAINTANCES AND NEAR
ONES. VERILY YOU DESERVE ALL PRAISES
FOR THE FAVOURS I CANNOT COUNT AND
MEASURE AND FOR CONTINUOUS FADAL AND
MANY KINDS OF RIZQ AND FAVOURS FULL
OF COLOUR WITH WHICH THOU HAST
HONOURED ME. FA INNAKA ANTAL LAHU
LAZI LA ILAHA ILLA ANA FASHI
FILKHALQ HAMDOKA RAL BASITO
ATIL-MAOT YADAK. "VERILY THOU ART
THE ALLAH AND NONE IS WORTHY OF
IBADA SAVE THEE. THY BEING IS
PROMINENT IN THE CREATION. THOU BE
GLORIFIED FOR THE HAND OF THY
GENEROSITY IS OPEN." NONE CAN
REFUTE THY COMMAND AND NOR THERE IS
DISPUTE IN THY KINGDOM. THOU ART THE

OWNER OF WEALTH OF THE MANKIND, AND YOU DO AS YOU WISH, AND NONE CAN OWN UNTIL THOU DECREETH SO. YA ALLAH, THOU ART ALLAH THE MUHSIN (DOER OF FAVOURS) THE MUNIM (BESTOWER OF REWARD), THE MUFDIL (GRANTER OF BOUNTY) THE QADIR (THE GIVER IN MEASURES), THE QAHIR (THE STERN), THE MUQTIDIR (ALWAYS IN POWER), THE QAYAM (ETERNAL), THE QUDDUS (ALL HOLY), THE MAQADDAS (THE SACRED) IN THE NOOR OF HIS QUDS (HOLINESS) (HE IS) WRAPPED IN THE CLOAK OF IZZA (HONOUR) AND EXALTEDNESS (SHEEN-KAF-FA-QAF) HAVING DONE GIRDLE OF AZMA (MAJESTY) AND KII RTYFF (GRANDEUR/GLORY), THOU ART VEILED WITH THY NOOR AND ITS GLOW (LIGHT) AND THOU ART MANIFEST WITHIN THY GRANDEUR AND AWE. YA ALLAH THOU BESTOWETH FAVOURS ETERNALLY AND THOU GRANTETH IMMEASURABLE BOUNTIES AND EXALTED IS THY HONOUR AND UNLIMITED IS THY KINGDOM AND THY GENEROSITY IS UNABOUNDING AND THY OMNIPOTENCE IS PERFECT AND THY WISDOM IS EXCELLENT. ALL PRAISES ARE FOR YOU FOR THOU HAST RAISED ME FROM THE UMMA OF MUHAMMAD SALLI ALI AHU ALAIHI WASSALAM, AND HE IS SEATED AMONGST ENTIRE MANKIND (BANI ADAM) AND THOSE WHOM THOU HAST HONOURED GIVE HONOUR AND HAVE BORNE THEM IN THE SEAS AND LAND AND HAVE GIVEN PREFERENCE TO THEM ABOVE ALL YOUR CREATURES. AND THOU HAST CREATED ME WITH HEARING, SIGHT, WHOLE BODY WITH PERFECTION AND THOU HAST NOT GIVEN ME A DISTRESSED BODY AND NOR A LIMB DAMAGED AND NOR HAST THOU CEASED TO GIVE ME HONOUR, EXCELLENCE IN CONDUCT AND

THY FADAL (BOUNTIES) WITH FAVOUR.
THOU ART THE ONE WHO HATH GIVEN IN
ABUNDANCE RIZQ TO ME IN THIS WORLD
AND THE HEREAFTER AND HAST PREFERRED
ME ABOVE A GREAT MULTITUDE. AND
HATH GIVEN ME EARS WITH WHICH TO
HEAR YOUR AYAT (HOLY QUR'AN) AND
INTELLIGENCE WITH WHICH I UNDERSTAND
THY FAITH (ISLAM) AND EYES WITH
WHICH I BEHOLD WONDERS OF THY
OMNIPOTENCE AND THE HEART WITH WHICH
I RECOGNIZE THY EXALTEDNESS AND THE
TONGUE WITH WHICH THY WORDS (QUR'AN)
ARE RECITED.

Explanation:

That Holy Messenger is Exalted
amongst all mankind and those whom
Allah hath given honour and
dominance in the land and sea.
AND THE HEART BY WHICH I KNOW IMAN
AND TAUHEED THUS BY VIRTUE OF THY
FADAL I GLORIFY THEE AND I DO DHIKR
WITH TAUFEEQ (1) THOU HAST GIVEN ME
AND MY NAFS IS FULL OF GRATITUDE AND
BEHOLDS THY HAQQ THUS THOU LIVETH
AND BEFORE ALL THE LIVING BEINGS
LIVED AND SHALL LIVE AFTER ALL
LIVING THINGS (HAVE LIVED) THOU
SHALL LIVE WHEN EVERYTHING HAS
PERISHED. THOU ART SUCH LIVING ONE
THAT THOU GOT LIFE FROM NONE AND THY
FAVOUR NEVER CEASED FLOWING TOWARDS
ME AND I HAD ALWAYS MY HOPE IN THEE
AND NEVER, EVER HAD I BEEN SUBJECT
TO CHASTISEMENT AND NOR THE FINE
VIRTUES HATH CEASED TO COME TO ME
AND NOR THY GENEROSITIES WERE
WITHHELD FROM ME AND WHEN I FORGOT
TO REMEMBER THEE, WITH THY FAVOUR I
SOUGHT FORGIVENESS. AND BECAUSE OF
THE SUCCESS (TAUFEEQ) THOU HAST
GRANTED ME MY DU'A IS ACCEPTED. WHEN
AT THE TIME I RAISE MY VOICE WITH

AND AWE AND GRANDEUR AND MIGHT AND
OMNIPOTENCE AND IHSAN AND IMTINAN
AND FORGIVENESS (AND FOR SAKE OF THY
NABEE MUHAMMAD SALLA ALLAHU ALAIHI
WASSALAAM AND FROM THEE TO ALL HIS
BRETHREN FROM AMONGST NABEES AND
MURSILEEN (1) AND I BEG THEE FOR THE
SAKE OF THEIR PURE AND TAYYAB
DESCENDANTS THAT THOU DEPRIVE ME NOT
OF THY FADAL, JAMAL, JALAL AND
BLESSINGS OF THY KARAMA BECAUSE
VERILY THOU ART NOT THE ONE WHOSE
UNENDING BOUNTIES CEASE NOT TO FLOW
DUE TO AVARICE AND NOT GIVING AWAY
GRIEVES THEE NOT AND IN GIVING
THANKS TO THEE OUR FAULTS DEPRIVE US
NOT OF THY FORGIVENESS NOR THY
UNLIMITED GENEROSITIES CAN DECREASE
THY TREASURES. (SHEEN-MEEM-SAD-MEEM)
NEITHER THE PANGS OF HUNGER NOR
ANNIHILATION AND POVERTY CAN TOUCH
THEE SO THAT TO DECREASE THY BOUNTY
AND GENEROSITY. YA RABB OF JIBREEL,
YA RABB OF MICHAEL, YA RABB OF
ISRAFEEL, YA RABB OF IZRAEL, YA RABB
OF MUHAMMAD (SALLALLAHU ALAIHI
WASSALAAM, HELP ME.
then raise your hands and recite
this du'a in Arabic, even if you are
reciting in English--you must
memorize this du'a.)

ALLAHUMMA ZUQNI QALBAN KHASHIEN
KHADIUN DAREUN HADARUNWA BADAANAN
SABARAN WA YAQEENAN SADIQAN WA
LISANANAN SHABARUN WA HAMADAN WA
REENAN BABUYATAN WA RIZQAN HALLALAN
WASIAN WA ILMAN NAFIAN WA WALDAN
SALEHAN WA SINAN WA LA TAF DAH NI
WAATHAR NI WA LA ZURSHAR ALEY YA
AHDAN FI AMRIDUNIYYA WAL AKHRA.
ALLAHUMMA FARRI DHAMMEE WAK SHIF
DHAMMEE WA AH LIK ADUNEE WAR ZUQNI
KHAE RADDUNIYYA WAL AKHIRATI BIRAH
MATIKA YA ARHANA AR RAHEEM.

TRANSLATION:

YA ALLAH BESTOW UPON ME A HEART FULL OF THY FEAR, HUMILITY, SUPPLICATION AND ATTENTIVE IN YOUR PRESENCE, AND (GRANT ME) A BODY FULL OF PATIENCE AND SADIQ YAQEEN, A TONGUE TO REMEMBER AND GLORIFY THEE, AND (GRANT ME) EYES WEeping (OUT OF THY) FEAR AND FOR LOVE FOR THEE, AND HALLAL AND ABUNDANT PROVISION, AND KNOWLEDGE USEFUL, AND PIOUS CHILDREN, AND LONG (HAPPY) LIFE, AND A MOMINA ZOUJ, AND (GRANT ME) TAUBA ACCEPTABLE (BY YOU), AND SAVE ME FROM BECOMING OBSESSED BY YOUR STRATEGIES (SET FOR KUFFAR), AND DON'T KEEP ME AWAY FROM REMEMBERING THEE, NOR LIFT VEILS FROM (MY SINS) AND LET ME NOT BECOME HOPELESS OF THY MERCY, AND NOR CAST ME AWAY FROM THY PROXIMITY AND SHELTER, AND GRANT ME PEACE FROM THY RAHMA, AND (YA ALLAH THOU) BE MY PROTECTING COMPANION WHEN I AM ALONE AND STRICKEN WITH FEAR AND TERROR, AND SAVE ME FROM EVERY KIND OF CALAMITY AND GIVE ME IMMUNITY FROM EVERY KIND OF CATASTROPHIE, TRIBULATION, DEBASEMENT, HUMILIATION, POVERTY, WEAKNESS, DISEASE, AND FROM ANGER, EPIDEMIC, (زلزلة) EARTHQUAKE (معنة) AND HARDSHIP OF BOTH THE WORLDS, AND VERILY THY WORD SUFFERETH NO CHANGE. (SHEEN-KAF-QAF). YA ALLAH RAISE ME (IN HONOUR AND FAITH) THROW DOWN ME NOT AND RID ME OF THE CALAMITIES AND KEEP ME NOT AWAY FROM THEE AND GRANT ME (FAVOURS) AND DEPRIVE ME NOT (OF

ALL THE MERCIES OF ALLAH BE UPON OUR
MASTER MUHAMMAD, HIS FAMILY AND HIS
COMPANIONS, WHO ARE PURE AND
REFINED, AND SEND UNLIMITED SALAM
UPON ALL. O YE BESTOWER OF UNLIMITED
RAHMA, YE ARE THE BEST OF ALL IN
BESTOWING MERCY, AND YOU ARE THE
BEST OF HELPERS.

ALL PRAISE IS DUE TO THE RABB OF ALL
THE WORLDS.

RENDERED INTO ENGLISH BY EL SHEIKH
SYED MUBARIK ALI JILANI
AUGUST 1982
COMPTON, CALIFORNIA

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This Du'a, a great treasure from the Spiritual secrets of the Jilanese, was translated into english in California by this Humble servant of Allah, El Sheikh Syed Mubarik Ali Shah Jilani Hashmi, and its manuscript was prepared by her Eminence Syedah Talibah Jilani, and was typed by Faqeerah Habibah Qadiree Zoujah Amir Muhammad Musa Abdus Salaam Qadiree, Naib of the Sheikh. The final draft was prepared on computer by Talibah Hafizah Zoujah Muhammad Khalid Qadiree, and was printed and Published by Amir Muhammad Khalid Barr Qadiree from Philadelphia in the month of Dhul-Hajj, 1402.

It is hoped that while reading this Du'a the supplicant will not forget in sending Baraka and credit to these humble slaves of Allah, who have participated in the preparation of this Du'a.