

*Mysteries*  
*of the*  
*Qalb*

# *Mysteries of the Qalb*

Ameer Muhammad Akram Awan  
**Shaikh Silsilah Naqshbandiah Owaisiah**

Dar ul Irfan  
District Chakwal  
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## Author's Note

*I seek refuge with Allah, from Shaitan the Outcast.*

*With the Name of Allah, the Beneficent, the Merciful.*

All Praise is for **Allah**<sup>-swt</sup>, the Creator of the Universe and the Source of all knowledge. He<sup>-swt</sup>, Who has concealed so many mysteries in every particle that no creature can claim to know everything, this (claim) suits His Majesty alone. Creation can know only as much as He<sup>-swt</sup> grants to whomsoever He<sup>-swt</sup> wills. Man is the masterpiece of His creation. Every straw, leaf and particle houses countless secrets within itself and each secret is a witness to **Allah**<sup>-swt</sup> Greatness. The more the revelation of such mysteries to a person, the more he acknowledges the greatness of **Allah**<sup>-swt</sup>, provided his human nature has not been corrupted. However, if his nature has been contaminated, every medicine will produce the opposite effect and the revelation of each mystery will mislead him and inflate his ego. May **Allah** Kareem grant protection from this malady!

By **Allah**<sup>-swt</sup> Grace, I wish to put across some basic points. Possibly these may serve as a guide for a true seeker and help in the attainment of Salvation.

*I have no capability except that granted by Allah<sup>-swt</sup>.*

Tasawwuf and Sulook is a subject that is as important as it is unique. It deals with the feelings of faith and belief and the inspirations on the Qalb. Many scholars have written that these people (the Soofis) wore woollen clothing (soof) and thus came to be known as Sufis. However, my opinion is different. In my view, Tasawwuf is the Persian translation of the Quranic word 'Tazkiyah', which means cleansing of the heart, it is included within Prophetic blessings and, in reality, something one cannot do without. I don't want to write anything as its proof, since beginning with the Companions and the Khair ul Quroon,

countless scholars have written about Tazkiyah and have proved it as the essence and the most important part of the Deen. If someone isn't convinced by their writings, then what is my position and what difference will my writing make to him?

The present day situation is reflected in the letter of a friend from India. He wrote that he visited Dar ul Uloom Deoband but did not find anyone there who knew about Zikr-e Qalbi; I was shaken when I read this letter. The scholars, who laid the foundations of this institution, were all, till the very recent times, Sufis. However, their successors have shelved their works that not only contained the evidence of Sulook, but also contained substantial material on different methods of Zikr and on guidance for seekers. From Hadhrat Nanotvi to Maulana Thanvi, which scholar was not a Zakir and a teacher of Zikr, and who did not write about the various forms and methods of Zikr? Our Shaikh ul Mukarram<sup>-rua</sup> himself made a valuable and worthy contribution to this resource in the form of Dalael us-Sulook. I wish to mention just a few of the books that are available in the library of Dar ul Irfan (as the whole list would be very lengthy). In addition to this, every Mufassir and Muhaddith has written about it in his works on Tafsir or Hadith.

The few words that I wish to pen down here deal only with the feelings of the Lata'if and the Maraqbaat (meditations), their effect on practical life and the ways to find or determine the reality of the Lata'if and the Maraqbaat. It is a very delicate subject and has probably never been addressed in this manner before. Every age has its own requirements and probably this hasn't been a requirement of the previous times. When we learnt Sulook, we would not dare to even speak to Shaikh ul Mukarram<sup>-rua</sup>. Rather, at times, when two of us realized a spiritual feeling differently (although the difference was only in its detail and interpretation, not in its essence), we kept to our individual version for the rest of our lives, but wouldn't dare to ask the Shaikh<sup>-rua</sup>. Today, the time and its people have changed. They want to know the logic and the

reason behind everything and ask for its interpretation and explanation. This change occurred in front of us and we have to put up with it. Therefore, with **Allah**'s Grace, this Faqeer (humble soul) is trying to write, to an extent, about those feelings. The purpose is not to convince those who deny, but that the travellers of this Path may be guided and enabled to understand the feelings of their Qalb and their effects. A list of books is attached for those who want proof; they can benefit. Those are only a few titles of the books in the Dar ul Irfan library; indeed, there should be many more treatises on the subject.

Along with the above, is a topic that requires much attention and that is about Kashf and Mushahidah (spiritual visions and observations). These (spiritual visions and observations) are not integral or necessary elements (of Tasawwuf), but belong to the category of rewards bestowed by **Allah**<sup>-swt</sup>. If someone is blessed with Kashf, he should consider it a Divine blessing and not an indication that his Zikr is being accepted. Indeed, it is the feelings and effects noticed in one's practical life that are the criteria for acceptance, since the results of an effort that is accepted, which in turn depends upon one's sincerity of intention and purity of faith, most certainly become visible in one's conduct; and this is a special Divine Favour. Some friends remain under the misunderstanding that as they have not been blessed with Mushahidah, their Lata'if are not illuminated; this is not the right impression. What is essential is that the effect of the Lata'if and the Maraqbaat is reflected in one's character.

Ameer Muhammad Akram Awan

## **Lata‘if**

A human being is the combination of five elements: fire, air, water, clay and the Nafs, latter being the product of the combination of the first four. Though, these five elements constitute the human body, yet (by themselves) they cannot be called a ‘human being’. In the opinion of research scholars the word ‘human being’ will mean the Rooh (human spirit), because until the Rooh is inspired into a body, it is not called a human being. Similarly, when the Rooh departs from the body, it is called a dead body or corpse but not a human being. The Rooh is from the ‘Aalam-e Amr (the Realm of Command). Basically, there are two Realms:

1. ‘Aalam-e Khalq (the Realm of Creation): other than the Divine Being, it includes everything (the entire creation).
2. ‘Aalam-e Amr (the Realm of Command): it is above the Realm of Creation and begins where the upper limit of creation ends.

All of creation is destined to Fana (extinction, end); it is not eternal. Whereas, Amr (Command) is one of the Divine Attributes and is Eternal, non-transient. The Rooh is from the ‘Aalam-e Amr and so are its five Lata‘if (akin to the organs of the body). Hence the Qalb, Rooh, Sirri, Khaffi and Akhfa, all these five Lata‘if are from the ‘Aalam-e Amr. A human being is thus a combination of ten elements.

### **Latifah Qalb**

The Qalb is the first Latifah, it is a Divine subtlety placed inside the heart. On it descends the beneficence from Hadhrat Adam<sup>-as</sup> and the colour of its lights is yellow. This is the Latifah that governs. Here desires originate, needs arise and from here instructions are transmitted to the brain for their fulfilment, which in turn deputed the entire body for their accomplishment. Along with these qualities, it possesses yet another attribute, that if it

accepts the Faith, it can become the centre of Divine Lights and can attain excellence in worldly affairs by obeying the Divine Commands and following the teachings of the Prophets<sup>-as</sup>. The accomplishment of his Akhirah (the next world) is based on this foundation.

This subtlety is placed inside the Qalb. **Allah**<sup>-swt</sup> has granted man the right to accept or reject the Faith. Many external factors also influence this decision. The foremost factor is Rizq (livelihood, earnings, food, provisions), that he should avoid unlawful Rizq. Then it is the company that he keeps and the environment in which he has been brought up. However, regardless of any of this, the real decision is his to make. If he is lucky to accept Faith, all evil effects are washed away and he embarks upon a new and pleasant phase of life.

Mere verbal acceptance of Iman (the Faith) is not enough; confirmation by the Qalb is essential for it. This confirmation illuminates the Latifah Qalb and it starts shining. A ray of light emanating from the Qalb of the Holy Prophet<sup>-saaws</sup> connects to his Qalb and thus his Iman-filled Qalb establishes a connection with the noble Qalb of the Holy Prophet<sup>-saaws</sup>. Thereafter, pious company and Halaal (lawful) Rizq strengthen his adherence to the Shari'ah. However, if he finds the company of an accomplished Shaikh, with just one look by the Shaikh, he becomes so strong that his capacity to adhere to the Shari'ah is enhanced and his practical life is reformed. This is what Tasawwuf is! Tasawwuf does not denote trickery. On the contrary, it signifies the attainment of high (spiritual) stations and consequently the reformation of conduct and achievement of Taqwa (piety). The foundation of all this excellence is the Latifah Qalb. This is also the sign of an accomplished Shaikh that the Qalb is illuminated in his company, bringing about the reformation of one's conduct.

## **Latifah Rooh**

When the Qalb gets illuminated by the Tawajjuh (spiritual attention) of a Shaikh, this light doesn't confine itself to the Qalb alone; it thereafter illuminates the second Latifah, which is called the Rooh. The colour of its lights is golden red. The Qalb is the foundation of the connection between the Realm of Creation and the Realm of Command, and the Latifah Rooh is its manifestation. This Latifah is the connecting link between the body and the Rooh. The more and more it is illuminated, the greater will be the dominance of the spiritual needs over the material cravings and a person will incline towards lawful Rizq and truthful speech. He would work for the betterment and the development of his Rooh in addition to looking after his body.

It is a strange relationship, because the elements of the body are material and dense in nature. Furthermore, being a creation, they are Fani (impermanent, temporary), whereas, the Rooh is from the Realm of Command and is incorporeal and eternal. The Rooh is not liable to Fana (extinction) because Command is a Divine Attribute, and His Being and Attributes will never be liable to Fana. Now, how did this connection get established? This mystery is beyond the reach of human intellect. However, one thing is certain and that is, once established, this connection will never break.

The Faidh (spiritual beneficence) of two Prophets, Hadhrat Nooh<sup>-as</sup> and Hadhrat Ibraheem<sup>-as</sup> descends on Latifah Rooh. Both of them were rock-solid in steadfastness. The distinction of Hadhrat Adam<sup>-as</sup> was that he was directly created by the Divine Being. Therefore, through his Tawajjuh, the Latifah Qalb became the masterpiece of Divine Attributes. Similarly, when Latifah Rooh is illuminated, one becomes steadfast on what is right, whether one has to face the might of falsehood as that of Shaddad, or is thrown into the difficulties and problems of the likes of Nimrod's inferno.

Prophet Nooh<sup>-as</sup> preached for nine hundred and fifty years but very few people accepted Islam. The infidels ridiculed him and persecuted him for such a long time, but he continued to preach with unflinching determination. The results became manifest in accordance with his personal status, the disbelievers were ultimately destroyed by drowning and the human race began again from him. It signifies that a 'man of truth' stands by the truth in the most trying of circumstances. He doesn't follow others, but his conduct inspires others to follow him.

### **Latifah Sirri**

Sirri is the third Latifah. Faith from Hadhrat Musa<sup>-as</sup> descends on it. The colour of its lights is white. The word 'Sirri' means secrets or mysteries. There are numerous mysteries associated with Prophet Musa<sup>-as</sup>, that include his upbringing in the house of the Pharaoh, when in order to kill him, he was killing thousands of children; his escape from Egypt and his reaching Prophet Shoaib<sup>-as</sup>, where he got a wife, children and home; his arrival at the Valley of Tuwa and the greatest of mysteries is the honour of his conversation with **Allah**<sup>-swt</sup>, how does a human body hear Divine Speech and how can the human intellect accept it as true?

His hearing of the Personal Speech was not dependent upon his ears, it was heard by every cell of his blessed body. Hearing the Divine Speech induced a distinctive pleasure. If a normal person can experience ecstasy by listening to the compositions delivered in a melodious voice, can anyone imagine the impact of the Divine Speech? This taste and pleasure of hearing Divine Speech caused him to verbalise his uncontrollable longing to see **Allah**. How was this longing inspired? It was the effect of the Divine Speech. Therefore, when this Latifah is illuminated, the seeker, whose illuminated Latifah Qalb had been filled with faith and trust in the Divine Being and whose illuminated Latifah Rooh has granted him unflinching resoluteness for Divine obedience, now starts longing

for the pleasure of witnessing **Allah**. When the desire to witness Divine Beauty develops (in the Qalb), the lover cannot even think of something, that is against the liking and pleasure of the beloved, doing something against it is an even remoter possibility. However, these are practical experiences. One may write a thousand pages about them but only that seeker will be able to understand, who has been actually blessed with this wealth or even with a ray or a particle from this treasure.

### **Latifah Khaffi**

The fourth Latifah is Khaffi. The Faidh of Hadhrat Isa<sup>-as</sup> descends on this Latifah. 'Khaffi' means hidden and even more concealed and mysterious than 'Sirr'. There is a great mystery in his blessed personality and in his birth, because **Allah**<sup>-swt</sup> created him without a father. As well, his ability to speak immediately after his birth about Divine Greatness and about the events of this world and the next is a mystery, which cannot be explained by any one other than the Divine Being Himself. Similar is his ascension to the heavens in his prime youth and living a worldly life in the heavens. What a grand mystery! The body is physical, its requirements material, health and disease, comfort and discomfort are its distinctive characteristics, but it was granted a subtlety with which it can stay in the heavens! His bodily requirements were modified according to that world, but their essence is still retained, so when he<sup>-as</sup> returns to this world, he will still be possessing every physical attribute of the body. He<sup>-as</sup> will eat and drink, feel happiness and sorrow, experience comfort and discomfort, will even marry and after attaining Divine Communion through a natural death will be buried in the Raudha-e Athar. These are all deep mysteries, and anyone who receives a reflection thereof attains sure belief about the Akhirah, the Reckoning, Jannah and Jahannam. The lights of this Latifah are of a deep blue colour and further deepen the colour of adherence to the Shari'ah in a Muslim's life. Many deep and

subtle mysteries unfold unto his Qalb and cause him to perfect his faith.

### **Latifah Akhfa**

The Fifth Latifah is Akhfa. As the name suggests, it is even more concealed than Khaffi. Beneficence from Hadhrat Muhammad<sup>-saaws</sup> descends on it and the colour of its lights is green.

The sum total of the Treasure of Knowledge that has been granted or will be granted to those arriving before or after, the knowledge that has been granted to all the Prophets, all of that and as much more as **Allah**<sup>-swt</sup> desired, has been granted to the Holy Prophet<sup>-saaws</sup>. His<sup>-saaws</sup> personality has been declared as the 'Mercy for the Universe'; therefore, the mysteries of Akhfa are correspondingly as deep and subtle and in it continue to flow oceans of mysteries, which saturate every Zakir according to his capacity as per his sincerity and effort. As well, this Latifah overwhelms and illuminates the remaining four Lata'if also. When Latifah Akhfa is illuminated, amazing mysteries are unfolded, which a person can only feel but cannot describe. Firstly, it is not within everyone's ability to describe the feelings and secondly, people do not have the capacity to listen these secrets. When people do not possess the capacity to listen, then it is futile to expect them to understand.

The seeker with this illuminated Latifah takes care of even minor acts that are normally overlooked, such as, not spitting in the direction of the Qiblah, taking care to put on the shoes or socks right foot first and remove them left foot first. How can such minor points draw attention in an environment, where people neglect even their five-time Fardh (obligatory) Salah? However, the realization of the increase and decrease of lights and feelings obliges a Zakir to be mindful. Thus, by **Allah**'s Grace, he strives to abide by the Shari'ah with his heart and soul, mind and body. It is

no small achievement, because a lifetime of education and exposure to external knowledge cannot bestow that sincerity and resolve to a seeker, which are inspired by the illumination of the five Lata'if by the Tawajjuh (Attention) of a Shaikh.

### **Nafs**

The Nafs is the sixth Latifah and comes into being through the combination of the elements of the body. It has been mentioned about Nafs, '*Indeed Nafs exhorts towards evil.*' Such a Nafs is known as Nafs-e Ammarah. Divine Lights descend on the Nafs and their colour and condition cannot be determined.

The Illumination of the five Lata'if also illuminates the Nafs. First it turns into Nafs-e Lawwamah, which means the Nafs that scolds a believer when he does something against the Shari'ah. Next it develops into Nafs-e Mutma'innah that constantly strives to obey the Divine Commands. This most wonderful treasure can be granted by a single glance and Tawajjuh of an accomplished Shaikh. The reins of a man's life are held by his Nafs. If the Nafs directs itself towards Divine Presence and the Court of the Messenger<sup>-saaws</sup>, then not only this life, but also the death and the next life of a believer are blessed and he achieves his objective.

### **Sultan al-Azkaar**

After this the seventh Latifah is Sultan al-Azkaar. Here, every cell of the body becomes Zakir and the Divine Lights descend on it. According to the scientists there are about 2.5 trillion cells in a human body. Imagine a body that houses 2.5 trillion lamps illuminated with Divine Light, and every cell chants '**Allah, Allah**' several times in each breath and beat. Such a body receives Divine Protection and is blessed to adhere to the Shari'ah during its whole life. It is something altogether different that, those not conversant with the Shari'ah or of its obligations may criticize him as a habit; yet, by **Allah**'s Grace he is granted the capacity to do righteous

deeds. His sleeping or awakening, earning or eating, friendship or enmity, on the whole every aspect of his life conforms to the Shari'ah. All of this is the wonderful effect of the Nisbat (connection) with an accomplished Shaikh. It is for this reason that, the Sufis have greatly praised the Shaikh, both in their poetry and prose. Even then, the fact is that, an accomplished Shaikh cannot be praised enough. If this is the standing of an accomplished Shaikh, then how exalted will be the status of the Holy Prophet<sup>-saaws</sup>! And Masha'ikh pride themselves with being compared to the blessed dust on his<sup>-saaws</sup> shoes. When all seven Lata'if are illuminated the body turns into a walking treasure trove of Divine Lights and Refulgence.

After doing this Latifah, the whole Tawajjuh is directed back to the first Latifah, the Qalb.

### **Rabitah**

After doing Zikr on Latifah Qalb for some time, the method of Zikr changes. Previously, it was Pas Anfas, meaning that when a breath is drawn inside the body, it should take (the word) 'Allah' into the Qalb and when it comes out it should strike (the word) 'Hoo' on the Latifah under Zikr. However, now the breath going in will, as before, continue to take the word 'Allah' inside the Qalb, but the breath coming out will strike the word 'Hoo' onto the 'Arsh (the Divine Throne). This practice is called Rabitah, that is establishing a connection with the 'Arsh, while remaining on the earth.

The Rooh is from the Realm of Command, therefore when the Lata'if become illuminated, the Rooh dominates the body, which then starts fulfilling its worldly affairs according to the Shari'ah, due to which both this world and the Akhirah are ameliorated. The Rooh attains the capacity to establish a connection with 'Aalam-e Amr and thus begins its journey towards its station and home.

‘Aalam-e Amr starts from above the ‘Arsh, therefore the Rooh has yet to cross the vastness of the ‘Arsh. Even the ‘Arsh has nine levels, which are known as nine ‘Arsh and the vastness of each of them is immeasurable. It should be remembered here that while such excellence demands sound belief and righteous conduct, it is also dependent upon the Tawajjuh of a Shaikh. An accomplished Shaikh receives this strength from the blessed Qalb of the Holy Prophet<sup>-saaws</sup>, through his Masha’ikh and it is this strength that reforms the conduct as well. Therefore, after doing Zikr on the Lata’if, full attention is focussed on the Rabitah, which serves as the path or channel for the Rooh’s journey towards the Higher Realm (‘Aalam-e Bala).

## **Maraqbaat (Meditations)**

Maraqbah means to sit with full concentration and a lowered head. The purpose being, with closed eyes and lowered head, to completely concentrate on the objective and receive or absorb the feelings of the station being concentrated on. Hence, after doing the Lata'if, the Maraqbaat are practised.

### **Maraqbah Ahadiyyat**

This Maraqbah is the first step. One finds one's Rooh standing in front of the magnificent gate of a radiant white building, standing on its lofty columns, above the skies and at the entrance to the Majestic Throne (the 'Arsh). I won't go into further detail so that some peddler, after reading everything about it, doesn't use it to promote his own goods.

The Tasbeeh (of Ahadiyyat) is:

Fa IzUllah Munazzah, bay Choon-o Chagoon

Wa Ilah-o kum Ilahun Wahid

Wahdahu la Shareeka laka ya **Allah**

Here, the realization of Divine Unity becomes very intense and the Qalb is freed from the thought of Ghair **Allah** (any one other than **Allah**). As the Tasbeeh starting from addressing the absent pronoun (he) turns towards addressing the present pronoun (you), the Zakir expressing the Tauheed (Oneness) of **Allah**<sup>-swt</sup> experiences Divine Presence and therefore submits in the form of the present pronoun (you). This feeling of Divine Tauheed (Unity) allays all worries and grants peace of mind and happiness.

### **Maraqbah M'aiyyat**

The next lesson is Maraqbah M'aiyyat. The Shaikh takes the Rooh of the student to the next higher stage, whose lights are green and

its gates and walls are also green. There is a magnificent building with arches and green light filtering through them. Its Tasbeeh is:

**Allah**-o Haziree, **Allah**-o Naziree, **Allah**-o M'ace

Wa Hova M'akum ainama Kuntum

This stage is also full of great details. Here the Rooh realizes that my Master is with me all the while, everywhere. He<sup>-swt</sup> is fully Aware of my condition and is extremely Merciful towards me. Standing in Divine Presence the seeker trembles, even at the thought of disobedience, and adorns his life with adherence to the Sunnah. He associates all his hopes with the Absolute Being and doesn't allow his fear of **Allah** be overwhelmed by the fear of anyone else.

### **Maraqbah Aqrabiyyat**

Above M'aiyyat, is another station that has bright red lights. Its gates and walls, floor and ceiling and the whole environment is red. This building also has arches but there is a subtle difference between the arches of M'aiyyat and Aqrabiyyat. Here, the realization of Divine Nearness overwhelms the Rooh. Its Tasbeeh is:

Nahno Aqrabo elaih-e min Hablil Wareed

**Allah** is Nearer to you than your jugular vein.

The jugular vein is itself a part of the body. The Hand of Nature, that arranges 2.5 trillion cells into a body, out of which the jugular vein is also made, must be much Nearer, since It is creating and arranging each cell of the body.

Here the Rooh experiences a strong feeling of Divine Nearness and comprehends the realities of life.

These three meditations are a single lesson and are known as Maraqbaat-e Thalatha. Hadhrat Ji<sup>-rua</sup> used to say, 'It is gross

ignorance to demand any more Karamah from a Shaikh, who has conducted (a seeker) to only Maraqbah-e Ahadiyyat.' May **Allah** Kareem grant this blessing! All these are all precious pearls that are picked up from the dust on the Holy Prophet's<sup>-saaws</sup> blessed feet.

## **Dawa'ir-e Thalatha (The Three Circles)**

Ahead of this, are the Dawa'ir-e Thalatha. These are three circles that are known as the Circles of Love.

### **Da'ira-e Muhabbat Awwal (The First Circle of Love)**

When the Salik sees his Rooh here, he sees a circle of light, bright like the sun, is around his forehead. Its Tasbeeh is

Yuhibbo hum wa Yuhibboona-hoo

**Allah** loves them and they love **Allah**.

In time, a person values something or loves someone because of its beauty or excellence. However, **Allah**<sup>-swt</sup> is Absolute, He<sup>-swt</sup> can neither be seen nor imagined. So, how can love, which is a natural feeling and blossoms in the heart, develop for Him<sup>-swt</sup>? **Allah** Kareem loves them because He sees all of them and knows all things at all times. However, love is a feeling that demands its response, and that too, is love. Let alone human beings, if you love even an animal, it also responds with love and starts growing up and flourishing... and what can compare with **Allah**'s Love! When it rains, it softens the soil of the Qalb, which starts blossoming the flowers of love and yielding the pearls of love for **Allah**. The practical effect of these Circles is that a Salik doesn't consider the obedience to **Allah**<sup>-swt</sup> or the adherence to the Holy Prophet<sup>-saaws</sup> as a mere routine Fardh or Sunnah, but starts to love them and adheres to them with his utmost sincerity, in a passionate manner.

### **Da'ira-e Muhabbat Doam (The Second Circle of Love)**

Beyond the first circle is the second Circle, which is larger than the first and is seen to surround it. It further intensifies the fire of love. Its Tasbeeh is the same as that of the first Circle.

### **Da'ira-e Muhabbat Soam (The Third Circle of Love)**

Then is the third Circle, which is bigger and brighter than the first two and makes the Salik experience the pangs of inner love, the way this Faqeer had mentioned in a couplet:

Your<sup>-saaws</sup> obedience sure induces,  
The joy, pleasure of life, Faqeer,  
The pangs of inner pain, but strike,  
Chords of ecstasy, intense, unique

Its Tasbeeh is also the same, as the Rooh of the Salik recites this Tasbeeh, it is overwhelmed by **Allah's** love and views the whole world from that perspective.

In actual fact, these matters are not for writing, reading or talking about, but are for practically doing, because feelings can only be realized and perceived once they actually descend. This realization is also proportional to one's capacity, because there is definitely a difference in the feelings of every seeker about every meditation.

### **Maraqbah Ism-e Zahir wal Batin**

After this is conducted the Mararqbah of Ism-e Zahir wal Batin. Its Tasbeeh is

Howal Awwalo wal Akhiro was Zahiro wal Batin

That He<sup>-swt</sup> is everything, the First, the Final, the Revealed and the Concealed! He<sup>-swt</sup> Alone is Self-Sustaining, everything else exists because He<sup>-swt</sup> sustains it. Here the Salik sees that the lights of these Circles of Love leap unto his Rooh and the Light of Love covers from all directions, the inside and outside, and the front and back. The Rooh of the Salik glows in this fire of love, the way iron

glows in fire and itself becomes the fire. His every thought and feeling is overwhelmed by **Allah**'s love and is transformed into devoted obedience.

It should be noted that it is from this meditation that the Rooh derives its strength to fly; the stronger the meditation, the greater the Rooh's ability to fly. This principle remains applicable even for higher stations.

### **Maraqbah 'Abudiyyat**

Next the Maraqbah 'Abudiyyat is conducted, in order to prevent the Salik from developing a notion of his self-importance, under the sway of love and ecstasy. In this meditation, he witnesses everything of the earth and the heavens, every tree, stone and mountain, or in other words, every living and non-living object prostrating itself. Its Tasbeeh is

Un-Najm-o Washajar-o yassjudaan

The Salik finds everything, everyone whether from the Visible Realm or from the Higher Realm, as far as he can observe, prostrating itself. Even the Salik's own Rooh is prostrating itself and reciting the Tasbeeh of Sajdah,

Subhana Rabbiyal A'ala

At this point, this realization dawns upon him: 'I, or any of my excellences, is nothing. Everything belongs to **Allah**<sup>-swt</sup>. It is just Him, no one else!'

### **Maraqbah Fana Fillah**

After this the Maraqbah of Fana Fillah is conducted, whose Tasbeeh is:

Kullo mann alaiha Faan

Everything is going to pass away.

When the Rooh of the Salik steps in here, it sees that all things are vanishing one by one and their every sign is fading away. Even the feeling of one's own existence comes to an end. There is pitch darkness all around; this feeling of Fana dominates every other feeling.

### **Maraqbah Baqa Billah**

After this, the Maraqbah 'Baqa Billah' is conducted. Please note that there are some other Maraqbaat within Fana o Baqa that are not taught to everyone and are therefore not being written about. These are for the select few; a normal seeker could lose his senses. The Tasbeeh of Baqa Billah is

Wa Yabqa Wajho Rabbika Zul Jalal-e wal Ikraam

The everlasting Being is only **Allah**<sup>-swt</sup>.

In this Maraqbah, lights start descending from the Higher Realm and gradually everything becomes visible. However, the Lights of Baqa are seen permeating everything and everyone, implying that everything exists only because **Allah**<sup>-swt</sup> is causing it to exist; otherwise, it has no reality of its own. This Circle is the representation of Divine Majesty (each Maraqbah encompasses all the world beneath it, therefore it is referred to as a circle).

It should be noted that while much has been mentioned in a few sentences, realistically, it is not that easy. The vastness of each of the Circle defies human calculation. It is only the Tawajjuh of an accomplished Shaikh that can take a Salik across in an instant; otherwise, many renowned saints exhausted their lives in the vastness of Ahadiyyat, M'aiyyat and Aqrabiyyat. Now a large number of their Arwah (Plural of Rooh - Spirits) can be seen at these stations, whilst the vastness of Fana Baqa is immeasurable. Many a great people wandered here and started exclaiming 'Ana al Haqq' and 'Subhani ma Azam Shani.' Had there been someone in their times who could have taken them across and onto the next

stations, this wouldn't have been their condition. I heard from my Hadhrat<sup>-rua</sup>, 'Had Mansoor been present during my time, I would have taken him across this Circle in a single glance. It was **Allah**'s Will that he didn't find anyone who could guide him.'

### **Sair-e K'abah**

The Maraqbaat of Sair-e K'abah and Fana fir Rasool are conducted after the Three Meditations, because Barzakh has become accessible to a Rooh that has attained Maraqbaat-e Thalatha. After conducting the Maraqbaat of Fana Baqa and Fana fir Rasool, the seeker is taken to the next stations. In any case, this is all a part of the Maraqbaat of Fana Baqa, whether it is conducted after Maraqbaat-e Thalatha or after Fana Baqa. The Shaikh conducts these after viewing a Salik's capacity. We have seen newcomers coming to our Shaikh<sup>-rua</sup>, attaining these Maraqbaat within a week and going back; however, in my case, it took years.

In the Maraqbah of Sair-e K'abah, the Shaikh takes the Salik's Rooh in front of Bait **Allah**. He recites the Tasbeeh '**Allahumma Labbaik**' and finds the Bait **Allah** in front of him. He is taken around the K'abah (Tawaf) and he sees countless Arwah, as far as the eye can see, going around the K'abah; nothing else is visible here.

Sometimes Sair-e Salah is enjoined. When the Takbeer is called, the Arwah line up and get ready. Normally, the Shaikh of the Time leads the Salah and two Nawafil (voluntary prayers) are offered. At times, one of the senior Masha'ikh leads the Salah. This Faqeer has the honour of offering his Salah led personally by the Holy Prophet<sup>-saaws</sup> more than once, but such occasions are very rare.

After this is the stage of Sair-e Quran. The Arwah stand, with folded hands, in front of Bait **Allah** and attain the honour of reciting a few verses from the Holy Quran.

## **Fan fir Rasool**

After this, the Shaikh instructs the Salik to proceed to Raudha-e Athar and takes the Salik's Rooh with his Tawajjuh to the Raudha-e Athar. The Arwah go inside and partake of the blessings of the presence (of the Holy Prophet<sup>-saaws</sup>). What is it like there? Those who wish to know will find out by acquiring all of this, Insha **Allah** (**Allah** willing).

After the Maraqbah of Raudha-e Athar, the Maraqbah of Masjid-e Nabvi is conducted. The Rooh of the Salik comes before the audience of the Holy Prophet<sup>-saaws</sup>. The Holy Prophet<sup>-saaws</sup> is gracing the occasion. To his left are seated the Righteous Caliphs in the order of their Caliphate. In front are seated the Companions and the grand Masha'ikh according to their status. There are four chairs placed just behind the Righteous Caliphs. These are for those four chosen slaves of **Allah**<sup>-swt</sup>, who after the Taba' Taba'een till the Last Day, came to this world at different times and served to re-establish the supremacy of the Deen. Two of them, who have since passed away, are seated there, one behind the First Caliph, who holds the first position and the other behind Hadhrat 'Uthman<sup>-rau</sup>, who is at the third position. On the fourth chair will sit Imam Mahdi, after his death, while the one to sit on the second chair has not yet arrived in Barzakh. It may be that he is still in this world, or may be he has not even arrived in this world yet.

The Rooh of the Salik is presented before the Holy Prophet<sup>-saaws</sup> and he is blessed with Roohani Bai'at (Spiritual Oath of Allegiance). Then, after taking this spiritual Bai'at with Hadhrat Abu Bakr<sup>-rau</sup> and Hadhrat Ali<sup>-rau</sup>, he is brought back before the Holy Prophet<sup>-saaws</sup> where he is honoured with a gift. The service that **Allah**<sup>-swt</sup> desires to take from him is indicated by the gift, like some are granted a pen, some a sword, a flag or a prayer mat; women are usually granted a Chadar, a Tasbeeh or a prayer mat.

Thus the first chapter is completed at Bai'at-e Roohani and the mediations of Fana Baqa. The majority of scholars have written that this is the culmination of Sulook, while in actual fact, this is just the introduction to Sulook, which actually begins from here. The Owaisiah Masha'ikh maintain, 'we begin from where others end.'

Sulook never ends nor is there any limit to Divine Nearness, it continues forever! The progress of Sufis continues even in Barzakh; all of them progress in feelings whilst some progress in stations also. For these people progress will continue even on the Day of Resurrection and also in Jannah, where, their each day will be better than their previous day. As Jannah will last forever, their progress and advancement will also continue forever.

This Faqeer has written, to an extent, in the form of hints, for the guidance of the Salikeen of this Grand Silsilah. The purpose is not to convince anyone or initiate a debate. Did the sceptics accept the views of the Men of God, from the earliest of times till the present, who were of a very high academic standing, who always wrote and spoke about Tasawwuf and Sulook, and consolidated and put forward solid arguments? Yes, the topic on which this Faqeer dared to write had so far remained un-addressed, since it was talked about with only those people who possessed these feelings. But, probably it is now required for guiding those who have been initiated and for inspiring others, provided they are not stuck in the quicksand of rejection.

## Knowledge

All sources of knowledge and that which is said to be knowledge is not at all knowledge; it is only information. A person may have a lot of information, but this does not influence his character. However, the Prophets, and only the Prophets disseminate knowledge. They not only tell about all things, the Divine Being, the Akhirah i.e. belief, worship and worldly issues, but it is the distinctive characteristic of Prophetic teachings that the feelings associated with their words, flow into the Qalb. Thus, only that information, which also has feelings associated with it, deserves to be called as knowledge. Therefore, knowledge is obtained only from the Prophets<sup>-as</sup>. The Holy Prophet<sup>-saaws</sup> is the treasure of all knowledge of the first and the last, but much more than all of that, is his personal knowledge. Therefore his teachings are, in fact, the real source of knowledge. Whatever the Holy Prophet<sup>-saaws</sup> says, the lights of his noble Qalb enter the Qalb of a seeker and produce those feelings in it. That is why the Companions are the most superior because, the Lata'if and every cell of the body of any one blessed with Companionship, were instantly illuminated and his Rooh crossed the nine 'Arsh and reached the 'Aalam-e Amr. As **Allah**<sup>-swt</sup> says:

*Then did soften their skins and hearts towards Allah's Zikr.*

Having arrived at the 'Aalam-e Amr, his Rooh started advancing to higher stations. Hence, every one of the Companions passed away in some Circle of 'Aalam-e Amr. This was the miracle of a single glance of the Holy Prophet<sup>-saaws</sup>. Now, imagine their further greatness and see those who, in this world, Barzakh and the Hereafter, are present in his exalted company. Thereafter, whoever came to the Companions was called a Taba'i and was blessed with the entire Sulook by only being in their company. This excellence continued till the Tab'a Taba'een, as these three periods are the

best of all times. Later on, the way the scholars were categorised as Mufassir, Muhaddith and Faqih, in the same way, those who achieved spiritual excellence came to be known as Sufis. Those fortunate ones who received the wealth of knowledge and then were also blessed with the feelings of the Qalb came to be known as 'Ulama-e Rabbaniyeen (Divine Scholars). On the other hand, the exoteric knowledge of those unfortunate ones, who remained deprived of this wealth of the Qalb, couldn't reform even their own selves.

*And for us is to explain plainly.*

Probably, I have written a lot, without having written much, and Insha **Allah** it shall be sufficient for the guidance of the Ahabab of the Silsilah. Who knows if any one, after this, would be able to uncover such mysteries or not! Everyone has to leave this world and the truth will become manifest on the Day of Resurrection. We will also be there and so will be the other creations of **Allah**<sup>-swt</sup>. But what will be the use of believing then? Believing and accepting are bound to the present. The one, whom **Allah**<sup>-swt</sup> grants the opportunity, must come and partake generously of all these blessings.

This Faqeer prays to **Allah**<sup>-swt</sup> for an end in which these feelings and the ways to their enhancement are safely taken along, because we have witnessed many vicissitudes of time where many a home was ruined or burnt and many a wilderness turned into gardens.

And the conclusion of our speech is: All Praise is for **Allah**, the Lord of the Universe.

Ameer Muhammad Akram Awan  
18 Safar 1430H  
15 February 2008

## **The Method of Zikr**

With complete concentration and attention, breathing should be so managed that the Personal Name 'Allah' should descend into the depths of the heart (Qalb) with every breath going in and the word 'Hoo' should strike the Qalb with every breath coming out.

When doing the second Latifah, the Personal Name Allah should descend into the depths of the Qalb with every breath going in and the word 'Hoo' should strike the second Latifah with every breath coming out.

Similarly, when doing the third, fourth and the fifth Latifah, the Personal Name Allah should descend into the depths of the Qalb with every breath going in and the word 'Hoo' should strike the Latifah under Zikr with every breath coming out.

### **The Method of doing Zikr on the Sixth Latifah**

The Personal Name Allah should descend into the depths of the Qalb with every breath going in and a flare of 'Hoo' should come out of the forehead with every breath coming out.

### **The Method of doing Zikr on the Seventh Latifah**

The Personal Name Allah should descend into the depths of the Qalb with every breath going in and a flare of 'Hoo' should come out of every cell and pore of the body with every breath coming out.

After doing Zikr on the seventh Latifah, the first Latifah is done again, whose method had been given in the beginning. During Zikr the breathing should be rapid and forceful, accompanied by the movement of the body, which starts automatically with rapid breathing. It should be borne in mind that no breath is left without Zikr. Attention should be focussed on the Qalb and the continuity in Zikr should not break.

## **Rabitah**

After doing Zikr on all the seven Lata'if, the (meditation of) Rabitah is practised. Its method is that after Zikr on the seventh Latifah, Zikr is done on the first Latifah and then breathing is restored to its normal speed for Rabitah. Then, with every breath going in, the Personal Name '**Allah**' should descend into the depths of the Qalb, whilst with every breath coming out the word 'Hoo' should strike the Grand 'Arsh (the Divine Throne).

## **The Method of Maraqbaat**

The best form of Maraqbaat is that one should attain bright and clear Mushahidaat (spiritual visions), for which Mujahidah (effort/endeavour) is a pre-requisite. Mujahidah is an effort, if adopted even by a Kafir (non-believer), he can also gain visions of this physical (world), because Iman is not a requirement to observe worldly events. Iman is required only for observing the realities of the Higher Realm and the Akhirah. If someone has the wealth of Iman and Mujahidah both, he may start experiencing Mushahidaat, even in the absence of a Shaikh. However, it is another matter that, once the faculty of Mushahidah develops, Shaitan may pluck him, because in the absence of a Shaikh, one cannot understand by oneself, which direction to go or what to do. The second fact is that in the absence of Tawajjuh, one may acquire Mushahidaat, but certainly not Maraqbaat.

With reference to Maraqbaat, it is necessary that the Tawajjuh of a Shaikh is available. Else, if one starts travelling in the right direction towards Ahadiyyat, with the speed of the Rooh, instead of the speed of light, it would take fifty thousand years to reach Ahadiyyat. Therefore, the Maraqbaat cannot be attained by oneself. It is only the Tawajjuh of a Shaikh that can take one to Ahadiyyat in an instant.

If a seeker is blessed with Maraqbaat through the Tawajjuh of a Shaikh, then the degree of Mushahidah should be such that, while doing Maraqbah Ahadiyyat, he should be able to see Ahadiyyat, his own self and those who are present there. This is the best observation. A lesser degree is that he should see the station and experience its feelings. If he cannot see the station, he should at least see himself (his Rooh) standing there, he should see at least one of the two. If, even this is not the case, then an even lesser

degree is that he should see the lights of Ahadiyyat, and when the station changes, he should start seeing the lights of the next station.

Some people are granted Wajdan instead of Mushahidaat. Wajdan is stronger and surer as compared to Kashf, and is a very superior form of intuition from **Allah**<sup>-swt</sup>. There is a much greater possibility of Shaitan's interference in Kashf than in Wajdan. As Wajdan is an intuition from **Allah**<sup>-swt</sup>, being received directly from the Divine Being, if Shaitan tries to interfere, the light is immediately interrupted and is replaced by darkness. Thus, there is much greater protection in it than in Kashf.

There is only one criterion for a normal person, seeker or a beginner to judge Wajdan. For example, a seeker has attained Maraqbah Ahadiyyat and his Rooh gets there. Although he doesn't have Mushahidah, but his heart feels convinced that his Rooh is present at Ahadiyyat. If this conviction is an intuition from **Allah**<sup>-swt</sup> and it is Wajdan, then no external reasoning can shake this conviction. However, if this conviction starts to wane, then it is his personal opinion and not an intuition from **Allah**<sup>-swt</sup>. In any case, Wajdan is certainly quite rare if not totally unavailable. One out of millions is blessed with this wealth of Wajdan, then that person becomes as solid as a rock. When he takes a stand, no power in the world can shake him. Try to achieve at least one of the two forms described above, and this requires a lot of attention.

First, while doing the Lata'if, try to guard every breath, so that '**Allah** Hoo' is continuous. It shouldn't happen that breathing continues rapidly out of habit, whilst the thoughts are wandering somewhere else. One has to make an effort to focus the thoughts at one point. It is a difficult task that has to be undertaken continuously. Continuous practice helps in developing concentration and the greater the concentration the clearer will be the visions. Once attained, it becomes second nature. It is so pleasurable and delightful that a person automatically remains

attentive towards it. He becomes habitual to this pleasure and wherever he may be, whether in the market or in the home or in any company, he remains absorbed in his own pursuit. In the terminology of Tasawwuf this is known as 'Solitude in a Crowd'. So, to attain this concentration, don't let a single moment go by without Zikr. Expel every foreign thought from the mind and try to focus only on this point so that complete concentration is achieved and the Qalb is firmly oriented in this direction. It gets stuck at one point so that even the Earthquake of Qiyamah cannot move it.

Remember, if the Lata'if are not strong and the Rooh is taken to various stations, it will return to its original place when the person separates from the Shaikh or when the Tawajjuh of the Shaikh is withdrawn. A person can only stay at these stations when he possesses his own strength. He goes to a station with the Shaikh's power but stays there due to his own.

After finishing the Lata'if with total attention and concentration, when you attend towards Ahadiyyat, then forget about the earth, the heavens and even yourself and see yourself at Ahadiyyat. (The Rooh has the same appearance, the same shape and the same clothing that the body is wearing). Leaving behind every other thought and consideration, see your self at Ahadiyyat and recite the Tasbeeh of Ahadiyyat with your full attention, thinking that the Rooh is also reciting the Tasbeeh at this station. Similarly, when you intend proceeding to M'aiyyat, then with the same attention and concentration, see yourself the very next moment at M'aiyyat, and, as before, imagine that the Rooh is reciting the Tasbeeh of Maraqbah M'aiyyat. This is the method for doing all the Maraqbaat.

## Tasawwuf Books

1. Kitab ut-T'arruf - Muhammad bin Ibraheem al-Kalabazi
2. Hulya tul Aulia - Abu Naeem al-Asbahani
3. Risalah Qushairiyah - Abdul Kareem bin Huwazin al-Qushairi
4. Kashf ul-Mahjoob - Shaikh Ali Hijweri
5. Ahya Uloom ud-Deen - Muhammad bin Muhammad Ghazali
6. Al-Munqiz min ad-Dhalal - Muhammad bin Muhammad Ghazali
7. Minhaj ul-'Abideen - Muhammad bin Muhammad Ghazali
8. M'eraj us-Salikeen - Muhammad bin Muhammad Ghazali
9. Keemiya-e Sa'adat - Muhammad bin Muhammad Ghazali
10. Al-Fatah ur-Rabbani - Shaikh Abdul Qadir Jilani
11. Ghunyah tu-Talibeen - Shaikh Abdul Qadir Jilani
12. Kitab un-Nafs war-Rooh - Imam Fakhar ud-Din Razi
13. Al-'Awarif al-M'uarif - Shahab ud-Deen Suharwardi
14. Fusooos ul-Hikam - Mohayy-ud-Deen ibn-e 'Arbi
15. Al-Futuhah-e Makiyah - Mohayy-ud-Deen ibn-e 'Arbi
16. Al-Kamal ash-Shayyam - Ibn-e Ata Ullah Sikandari
17. Madarij us-Salikeen - Ibn-e Qayyim Jozi
18. Aghatha tul-Lilfhan - Ibn-e Qayyim Jozi
19. Kitab ur-Rooh - Ibn-e Qayyim Jozi
20. Nafhat al-Ans - Maulana Abdur Rahman Jami
21. Jazb ul-Quloob - Maulana Abdul Haq Dehlavi
22. Anfaas ul-'Arifeen - Shah Wali Ullah Muhaddith Dehlavi
23. Intebah fi Salasil-e Aulia Allah - Shah Wali Ullah Muhaddith Dehlavi
24. Al-Qaul al-Jameel - Shah Wali Ullah Muhaddith Dehlavi
25. Fuyudh ul-Haramain - Shah Wali Ullah Muhaddith Dehlavi
26. Hujjah tul-Allah il-Balighah - Shah Wali Ullah Muhaddith Dehlavi
27. Irshad ut-Talibeen - Qazi Thana Ullah Pani Patti

28. Al-Abraiz - Abdul Aziz Dabagh  
29. Tuhfah tuz-Zakireen - Muhammad bin Ali ash-Shokani  
30. Kulyat-e Imdadiyah - Haji Imdad Ullah Muhajir Makki  
31. Nuzhah tul-Khawatir - Abdul Hayy bin Fakhar ud-Deen  
32. Rooh-e Tasawwuf - Maulana Ashraf Ali Thanvi  
33. At-Takashuff un-Muhimmaa-tu-Tasawwuf - Maulana Ashraf Ali Thanvi  
34. Masa'il us-Sulook - Maulana Ashraf Ali Thanvi  
35. Imdad ul-Mushtaq - Maulana Ashraf Ali Thanvi  
36. Bawadir an-Nawadir - Maulana Ashraf Ali Thanvi  
37. 'Irfan - Maulana Noor Muhammad Kalachvi  
38. Dalael us-Sulook - Maulana Allah Yar Khan