**Minha 1**

Question: How Allah fulfilled desire of Imam Mujaddid for his path?

Answer: When I had experienced the desire for this path, divine grace (`inaya) made me reach (rasaandam, mirasanam= to cause to reach) one among the caliphs (khalifa) of the family of the Hazrat Khwajas (hadrat-i khwajaha) (qs) [or the Naqshbandi masters]. I learned the tariqa of these masters from him [i.e. Khwaja Baqibillah] and tenaciously clung to his companionship (suhbat).

Question: what is importance of companionship (suhbat) in naqshbandi tariqa?

Answer: Companionship (suhbat): it means to be around a master and receiving energy from him. Attaining companionship of the teacher is especially critical for students in the Naqshbandi tariqa. For this Naqshbandi-Mujaddidi tariqa is the sunna tariqa ― it strictly follows the sunna. Companions of the Prophet are the greater than the greatest friends of Allah (awlia’) and they realized their sublime station only via the companionship of the Prophet. Through the bondage of love and affection they nurtured with the prophet, they attained energy and blessings abundantly. In the same way, the aspirants in the Naqshbandi tariqa attain all the benefit that they receive via the companionship of their teacher.

Question: in naqshbandi tariqa attraction (jadhdhba) comes before or wayfaring (suluk)

Answer: attraction (jadhdhba)

Question: what are stages of ascent of Imam Mujaddid?

Answer:

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|  | Stages of the ascent of the Mujaddid |  |
| stage | what the Mujaddid experienced on that stage | By whose spiritual intermediation? |
| 1 | attains the Naqshbandi attraction | Khwaja Baqibillah |
| 2 | reaches the end of the Mujaddid’s path upto the divine name, which is his origin of entification | Hazrat Ali |
| 3 | reaches the supreme receptivity or the Muhammadan reality | Khwaja Bahauddin Naqshband |
| 4 | soars above the Muhammadan reality | Hazrat Umar Faruq |
| 5 | reaches the station of the Muhammadan poles, which is the last station of shadownessANDProphet Muhammad grants the Mujaddid the post of the pole of good-instruction-giving | Hazrat Muhammad, Khwaja `Alauddin Attar |
| 6 | reaches the station of the solitaries where prototype is commingled with the shadow; some poles may ascend here due to their companionship of the solitaries |  |
| 7 | reaches the prototype (that is exclusive to the solitaries) | Hazrat Ghauth-i A`zam Muhyi ‘l-din Shaykh `Abdu ‘l-Qadir Jilani |
| 8 | reaches the prototype of the prototype (that is also exclusive to the solitaries) | As above(Hazrat Ghauth-i A`zam Muhyi ‘l-din Shaykh `Abdu ‘l-Qadir Jilani |

Question: what is transmission of solitariness (nisbat-i fardiyat)?

Answer: From my father, I attained the transmission of solitariness, nisbat-i fardiyat, which is specific to the [station of the] last ascent (`uruj).  My father in turn had attained it from an exalted man (`aziz) [Qadri sufi saint Hazrat Shah Kamal Kaithali (qs)] who possessed powerful attraction (jadhdhba) and was famous for his miracles (khawa’riq). However, due to my own weak perception (basirat) and a weak display of that transmission, I did not discover that transmission before I had completed the waystations of the wayfaring (manazil-i suluk) [and had attained an initial level of perfection on the sufi path]. Indeed, I even did not at all know that I had that [transmission of solitariness].
Shah Kamal Kaithali: Qadri sufi saint from Kaithal which was in the vicinity of Sirhind. He experienced strong attraction (jadhdhba) and he often used to roam around that area in an intoxicated (madhdhub) state. He was the sufi teacher of the Mujaddid’s father in the Qadri tariqa, and the Mujaddid in turn received his Qadri transmission (nisbat) from his father.

Question: what is importance of supererogatory prayers (salawatin nafila) and why Ordination (ijazat) is required?

Answer:  I attained the capability of performing supererogatory worship (tawfiq-i `ibadat-i nafila), specificaly the ordination (ijazat) to perform supererogatory prayers (salawatin nafila), by the assistance from my father [Shaykh Abdul Ahad (qs)]. And my esteemed father attained this felicity [of performing supererogatory worship] from his own shaykh [Hazrat Shaykh Abdul Quddus Ganguhi (qs)], who was in the Chishti silsila.
Note: The Mujaddid’s father was Shaykh Abdul Ahad. His shaykh in the Chishti silsila was Hazrat Shaykh Abdul Quddus Ganguhi (ra). It was from Hazrat Adbul Quddus who gave Hazrat Abdul Ahad the ordination (ijazat) to perform supererogatory prayers.
Ordination (ijazat): Its sufi meaning is that when the disciple is given a formal permission or ordination from a master, that establishes a channel via which energy transmits from the master to the disciple. That is, Hazrat Mujaddid was ordained, he started to receive energy in his supererogatory prayers though the intermediation of his father and his teachers.

Question: how Imam Mujaddid received knowledge? By which sources?

Answer: Also, I attained other-worldly knowledge (`ulum-i ladunni) via the spirituality (ruhaniyat) [or spiritual assistance or medium] of Hazrat Khidr (slm). However, [it was only] until the time that I passed the station of the poles (aqtab) [that I was attaining knowledge via that method.]
Second, after he ascended beyond the station of the poles, the Mujaddid started to receive knowledge from God spontaneously within himself without any intermediation.
Afterwards, I crossed over (`ubur) that station and progressed (taraqqiyat) to exalted stations [that are even higher]. Then I started to attain knowledge through myself (haqiqat-i khod) [spontaneously]. Or I started to attain knowledge [spontaneously] within myself, by myself, from myself (dar khod, be-khod, az khod). Then I strongly continued to attain knowledge spontaneously. [lit., nothing else had an opportunity to come in-between.]

Question: what were the stages of Imam Mujaddid descent?

Answer:

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| Mujaddid’s Descent |
| Stage | Where does he descend to |
| 1 | Station of the Chishti great ones |
| 2 | Station of the Qubrawi great ones |
| 3 | Station of the Suhrawardi great ones |
| 4 | Station of attraction |
| 5 | Station of the heart or all-comprehensive reality |

 |

Question: how was the second ascend after descent ?

Answer: Now having made his final descent, the Mujaddid ascends again, he ascends to an even higher place than he ascended the last time, but this time he becomes stable.
Before I became stable (tamkin) on this station, I ascended (`uruj) [again]. This time I left the prototype (asl) behind me just as I left the shadow (zill) behind me. In this ascent (`uruj) ― which took place on the station of the heart ― I attained stability (tamkin).

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| Sufi Journeys |
| Sequence | Type of Journey |
| 1 (initial) | ascent towards God |
| 2 (middle) | descent to the created beings |
| 3 (final) | Final ascent towards God |

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**Minha2**

Question: how Imam Mujaddid explained about pole of good-instruction-giving (qutb-i irshad)??

Answer: Such a pole of good-instruction-giving (qutb-i irshad) ― who also possesses all the perfections of solitariness (jami` kamalat-i fardiyat) ― is definitely the exalted of existence (`aziz al-wujud). [It is only] after many (besiyar) centuries and countless (beshumar) ages that such a jewel (gawhar-i) appears (bi-zuhur mi-ayad).
The light of his emergence (nur-i zuhur-i u) illuminates the darkened cosmos (`alam-i zulmani) and the light of his good-instruction-giving (irshad) and good-guidance-giving towards God (hidayat-i u) shines over (shamil) the entire cosmos.
From the expanse of the heavens (muhit-i `arsh) to the center of the earth (markaz-i farsh), whosoever realizes well-instructedness to follow the path of God (rushd) or receives good-guidance towards God (hidayat), faith (iman) or knowledge on God (ma`rifat), he attains them only on the path of [that pole] (ra) and realizes benefit only from [that pole]. Without the intermediation, (bi-twasti u) of that shaykh [who is that pole], no one can attain this felicity.

Question: how aspirant (wayfarer) can attain & satisfy by pole of good-instruction-giving (qutb-i irshad)

Answer: the light of his good-instruction-giving encircles the entire world like an all-encompassing sea (darya-i muhit) and that sea seems to be frozen (munjmad) and truly still (aslan harkat nadarad). For the aspirant who is face-turned (mutawajjuh) towards that master and has sincerity (ikhlas) towards that master, or a aspirant towards whom that master has the state of being face-turned (mutawajjuh-i hal) ― a small window (ruzn-i) seems to open up (kushadeh mishod) in the heart of the aspirant during the time of the face-turning. And on that path, according to the measure of face-turning [on part of that master] and sincere intention (ikhlas) towards that sea [-like master on the part of the aspirant], his [the aspirant’s] thirst is quenched and he becomes satisfied (sirab).

The Mujaddid explains that the intermediation of that pole is essential in order to reach God.
In the same way, a person who is absorbed (mutawajjuh) in the zikr of God (ilahi) but is not face-turned towards that exalted master because he does not know [that exalted man], not that he denies [that exalted man] ― in such a case he will obtain the same measure of benefit from that [exalted man]. However, [the benefit that he will receive will be] more in the first situation [when he is attentive to that master] than in the second situation [when he is inattentive to that master but it is because he does not know that master].

Question: what happens when anyone denies pole of good-instruction-giving (qutb-i irshad)??

Answer: whosoever denies that master (bozorg) or on whom that master is dissatisfied, however much is he absorbed in the zikr of God (SWT), still he will be deprived (mahrum) of the reality of well-instructedness (rushd) and well-guidedness (hidayat). Likewise, that denial of that master will form barriers (sadd) on his path of receiving energy (fayd). Even when that exalted man does not wish him not to receive any benefit (ifada) or does not intend (qasd) him harm (dar), he will not have any true guidance (haqiqat-i hidayat), instead only the outer form of guidance (surat-i rushd). Form without meaning has only little benefit.
The people who have sincerity (ikhlas) and love (mahabbat) for that exalted man ― even though they may not have his face-turning (tawajjuh) and they may not be immersed in the zikr of God (ilahi) (SWT) ― still then, because of that love and nothing but that love (mujarrad-i mahabbat), they will receive the light of guidance (rushd, hidayat).
Peace to them who follow guidance  (Wa ‘l-salamu `ala mani ttaba`a ‘l-huda).

**Minha3**

Question: what is station of perfection (maqam al-takmil) ??

Answer: At first, [on the first station,] the door (dar) that opened up to me had the desire to receive (dhawq-i yaft) but not the receipt [itself]. Secondly, [on the second station], the receipt was obtained but the desire to receive disappeared. And thirdly, [on the third station], the receipt also disappeared in the color of the desire to receive.
And the state of the second [station, where the receipt was obtained but the desire to receive disappeared] is the state of perfection and “arrival” onto the level (darajatu) of elect friendness (walayat-i khassa).
And the third station [where both receipt and the desire to receive vanishes] is the station of the completion of the perfection (maqam al-takmil) or the station of returning to the creation [i.e. the people] for invitation (da`wat).

Question: what is importance of step-by-step journey in the structured sufi path (suluk)?

Answer: The sufi who has experienced attraction from God (jadhdhba) and has made the effort and completed the step-by-step journey in the structured sufi path (suluk), only he may realize the second or the third station. The attracted (madhdhub) who has not done the step-by-step journey (suluk) may only realize the first station.
The previous state (hal) [which is the state of the first station] is being perfect in attraction (jadhdhba) only.
However, when [step-by-step differentiated] wayfaring (suluk) is contained in (indamma) [the sufi’s journey on the sufi path] and the wayfarer (salik) completes his attainment of the states [of the first station] then [he advances to the next step, which is] the second station and then [he advances further to the third and the last step, which is] the third station.
However, the attracted (madhdhub) who has not done the [step-by-step detailed differentiated] wayfaring (suluk) truly does not have any share from the states (halat) of the second or the third station.
The Mujaddid explains that the sufi aspirant should seek to become someone who is both at attracted-wayfarer and a wayfarer-attracted at the same time. Only then he can become both perfect himelf and at the same time able to bring others to perfection.
Therefore he who has realized perfection [for himself] and has also attained the ability to make others perfect (kamilu ‘l-mukammilu), he is an attracted-wayfarer (madhdhubu ‘l-saliku). Then he is a wayfarer-attracted (saliku ‘l-madhdhubu). If he has not attained both of those two [states of attracted-wayfarer and wayfarer-attracted], then he is truly neither perfect (kamil) [himself] nor is he a perfection-giver (mukammil) [to others]. So do not become [contented by only becoming] one among those incompetent people [who are neither perfect themselves nor can make others perfect. But instead, you should strive to progress higher than them and become an advanced God-realized sufi who can do both that.]
May peace and blessings be on our master Muhammad who is the most exalted of men and on his pure progeny!

Question: what is sequence & level of station of perfection?

Answer:

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| --- | --- | --- | --- | --- |
| sequence | level | description | The station of | Method of reaching |
| 1 | low | the desire to receive (dhawq-i yaft) but not the receipt [itself]. |  | jadhdhba only |
| 2 | medium | the receipt was obtained but the desire to receive disappeared | perfection and “arrival” onto the level (darajatu) of elect friendness (walayat-i khassa) | wayfaring (suluk) is it’s integral part (indamma) and the wayfarer (salik) completes his attainment of the states [and realizes perfection] |
| 3 | supreme | And thirdly, the receipt also disappeared in the color of the longing for receipt (dhawq-i yaft) | the completion of the perfection (maqam al-takmil) or the station of returning to the creation [i.e. the people] for invitation (da`wat). | A more perfect case of the previous station |

**Minha4**

Question: The Naqshbandi transmission (nisbat-i naqshbandi) is a name for what?

Answer: in the middle of the Islamic month of Rajab of that year, I was graced by the presence of the Naqshbandi tariqa (hudur-i tariqa-i naqshbandi), which was on that homestead of insertion of the end inthebeginning [indiraj-i nihayat dar bidayat]. That exalted man said, “The Naqshbandi transmission (nisbat-i naqshbandi) is a name for this presence (hudur) [of the heart].”

Question: why naqshbandi tariqa is superior over others?

Answer: because homestead of insertion of the end inthe beginning [indiraj-i nihayat dar bidayat]

**Minha5**

Question: why all adherents of this naqshbandi tariqa are elects of God who will be forgiven in the day of the last judgement and enter paradise without any judgement?

Answer: Spread the word about the blissful gifts (niyamat) of your Lord  (Wa Amma bi-ni`mati rabbika fahaddith). (Koran 93:11)
One day, I was sitting with my sufi brothers (yar) in a group. And I was meditating on my defects. This condition pre-dominated me in such a degree that I found myself completely unconnected with this situation [of being an aspirant of Allah. That is, I found myself so full of faults that I thought that I’m not good enough to be even a sufi aspirant of Allah.] At that instance, the saying, "Whosoever lowers himself in order to please Allah, Allah raises his honor. Man tawada`a liLlahi rafa`ahu ‘Llahu." ― it raised me, [the Mujaddid who is] this poor humble man, up from this humiliating position.
Then this “calling” (nida’) started to reverbrate in my inner realm, "I forgive you and I also forgive everyone who, up until the day of resurrection, will gain access (tawassul) to Me through you, be it with intermediarie(s) in-between or without. Ghafartu laka wa li-man tawassalabika ilayya bi-wasitatin aw bi-ghayri wasitatin ila yawmi ‘l-qiyamati." This meaning started to reverbrate again and again until I no longer doubted [that it was an inspiration from God.]
Praise be on Exalted Allah for this! This [gift] is plentiful and pleasant! It is blessed itself and it blesses the recipient! Allah! Send peace and blessings on Your messenger and our master Muhammad and his progeny. At last, I was ordered [by God via ilham, inspiration] to disclose this incident.
If the emperor comes to the door of the old woman
Khwaja! Don't pull out your moustache [in anger!]
Agar padishah bar dar-i pir-i zan
bi-yayad to-i khajeh sablat nakun
Verily your Lord is very forgiving. [Inna rabbaka wasi`u ‘l-maghfirati] (Koran 53:32)

**Minha6**

Question: what is journey towards Allah or sayr ila ‘llah?

Answer: Journey towards Allah (sayr ila ‘llah) is the name for the journey (sayr) upto that name (ism) among all the names (asma) of God (ilahi), which is the origin of entification (mabda’-i ta`ayyun) for that wayfarer (salik). This explanation will be correct only then when the blessed name (ism) Allah will refer to that level of Necessaryness (wujub) that will bring together (mustajam`) the names and the attributes (asma va sifat).

Question: what is journey from Allah in Allah sayr `aniLlah bi-‘Llah?

Answer: This journey [i.e. the journey from Allah in Allah, sayr `ani-‘Llah bi-‘Llah] is within the pure person (dhat-i bahat), and so it cannot be conceived in the end-point of the end of the ends (nuqta’i nihayat al-nihayat). After reaching that endpoint (nuqta’), [the sufi] does not stop there. Instead, he returns to the cosmos (`alam). So [this journey] is called the journey from Allah in Allah , sayr `ani ‘Llah bi-‘Llah.  This [is such a deep] knowledge (ma`rifat) that it is reserved who have “arrived on” the end of the ends. Except for me, no friend (wali) of Allah has spoken on this knowledge.

Question: Mujaddadi tariqa concentrate more on towards Allah or sayr ila ‘llah or journey from Allah in Allah sayr `aniLlah bi-‘Llah?

Answer: journey from Allah in Allah sayr `aniLlah bi-‘Llah. This term refers to the “person” (dhat) of Allah devoid of any attributes (sifat). In the Mujaddidi tariqa, we concentrate on the person of Allah, instead of any of His attributes.

**Minha7**

Question: how many degrees on the station of the perfection of the friendness (sayr-i kamalat-i walayat) Imam Mujaddid described?

Answer: five

Question: how Imam Mujaddid classified level of degree on the station of the perfection of the friendness (sayr-i kamalat-i walayat) ??

Answer: In the journey (sayr) on the [station of] perfection of friendness (sayr-i kamalat-i walayat), there are different steps (aqdam). There are many who have the preparedness (isti`dad) to attain only one degree (darajat) from the many degrees of friendness (walayat). There are some who have the preparedness to attain two degrees. And another group has the preparedness for three degrees. Yet another group has the receptivity (qabiliyat) for four degrees. Still, there are some who are prepared (musta`id) for five degrees but they are few in number.

Question: How Imam Mujaddid defined first two degrees and last three degrees?

Answer: Of these five degrees, attaining the first degree is related to the self-disclosure of the acts (tajalli-i af'al). The second degree depends on the self-disclosure of the attributes (tajalli-i sifat). The other three degrees are related to the self-disclosures of the person (tajalliyat-i dhatiya) which has many degrees.
Many of my compatriots in the path are related to the third degree, among the previously-mentioned degrees. And a few are related to the fourth degree. Even fewer are related to the fifth degree and that is the last one of the degrees of friendness (darajat-i walayat).

Question: what perfection and degree Imam Mujaddid posses?

Answer: The perfection that Imam Mujaddid declare to possess (mu`tabir) is beyond these degrees. After the time of the honored companions (sahaba-i qiram) (daad), this perfection (kamalat) has not been manifested. And that perfection is beyond the perfections of attraction and progression (jadhdhba va suluk). Allah willing! In the future, this perfection (kamalat) will be manifested in Hazrat Imam Mahdi.
Allah gives peace and blessings to Prophet Muhammad who is the best of creation.

Question: what is preparedness (isti`dad) and receptivity (qabiliyat) ?

Answer: Preparedness (isti`dad) refers to the ability of something or “preparedness” to realize advancement on the path of God-realization. The related term receptivity (qabiliyat) refers to the ability of something to “receive” advancement.

**Minha8**

Question: in the path of GOD realization SUFI has two segments. Which are those?

Answer: 1. the sufis ascent towards God (`uruj)
2. the sufi’s descent from God back to the created realm (nuzul)

Question: explain, higher the sufi ascends in his ascent to God, the lower he descends in his descent back to the created realm

Answer: During the time of the [the sufi’s descent or nuzul, which is his] return backward (ruju`-i qahqari), [from Allah,] he [the sufi] who has arrived on (waslan-i) the end of the end, descends to the ultimate limit [i.e. the lowest point] of the low points (sufl-i ghayat). And when he descends to the ultimate limit of the ultimate limits (ghayat al-ghayat) [or the lowest of the low points], he confirms that he has “arrived on” the end of the end.
When the sufi indeed reaches the lowest of the low points i.e. the end of the ends (nihayat al-nihayat), he no longer employs miracles at all. Instead, he employs worldly means exclusively

Question: according to maktubat what is the reason that  the Great Succour Abdul-qadir Jilani showed so many miracles??

Answer:  because in his descent (nuzul), he only descended upto the subtle center of spirit (ruh), instead of the heart.

Question: what are conditions of subtle centers during the prayer (salat) and without prayer?

Answer: During prayer, the subtle centers of the worshipper are face-turned towards God. For the obligatory (fard) or sunna salat, it is all the six subtle centers of the sufi, or during the supererogatory prayer, it is the super-arcanum (akhfa) that is face-turned. When he finishes the prayer, those subtle centers turn their faces towards the created things.
This is the summary of this chapter: “Prayer is the station from where the person of faith ascends in his heavenly ascension (ma`arij). And at the time of the performance of the prayer (namaz), the subtle centers (lata’if) of the returned sufi (sahib-i ruju`) [who has completed his journey to Allah (sayr fi ‘l-Lah) and then completed his return to the creation (??????????) to give them guidance] are deeply face-turned (tawajjuh-i khwass) towards the holy person of God (SWT). And it ends when he comes out of the prayer. As soon as he finishes his prayer (salat), he becomes totally face-turned (mutawajjah) towards the created things. However, when he performs an obligatory (fardh) or sunna prayer, his six subtle centers (lata’if-i sitta) becomes face-turned (mutawajjah) towards the holy person of God (SWT). And when he performs a supererogatory (nawafil) prayer, only the most subtle (altaf) of these subtle centers [i.e. the super-arcanum orakhfa center] (lata’if) is face-turned.”

Note: according to maktubat, Imam Mujaddid is made connector (SILA) between the inner esoteric knowledge and the outer knowledge of the Koran and hadith.

**Minha9**

Question: what is reality about the claim which sufi masters (mashaykh) have said, “After they have ‘arrived’ on the level of friendness, the people of Allah ‘witness’ (mushahada) in the interior (dar anfas) [i.e. they see Allah located inside their bodies].”

Answer: That witnessing is not really the witnessing of the reality of Exalted Haqq

Note: Allah is unqualifiable (bi-chun va bi-chuguneh). So how can he be seen in this world which is qualifiable? Indeed, He is transcendant

He (SWT) is “without what manner, bi-chun” and “without how, bi-cheguneh”. And He cannot [be seen] in the mirror of the how or chun. Then [how can He be seen] in the mirror of the external world (afaq) or the internal world (anfas)? He (SWT) is neither within (dakhil) the cosmos nor outside (kharij) of it, and He is neither conjoined (ittisal) with the cosmos nor disjoined (munfasil) with the cosmos

Question: what would be kind of beatific vision of God that the faithful will see in the last world?

Answer: witnessing or vision of God will be a transcendant experience. That’s why the ulama have decided that the beatific vision of God that the faithful will see in the last world will also be a transcendent, unqualifiable ((bi-chun va bi-chuguneh) experience

Question: how Imam Mujaddid described his type of the beautific vision of Allah in this world that very few friends of God have seen??

Answer: The Mujaddid alludes that he has received a type of the beautific vision of Allah in this world that very few friends of God have seen. That vision was also seen by the companions in the past and it will be seen by Imam Mahdi in the future as well. And he is describing that first-hand experience in this writing.
[However, Almighty Allah] has unveiled this mystery (sirr) [of the vision of God] to the elect of the elect in this world  It may be noted that that vision [of Allah that his elect sees in this world] is not like the vision (ri’wayat nist kal-ri’wayat ast) [which all the faithful will see in the last world]. This [which is seeing Allah in this world] is a great felicity

**Minha10**

Question: what are necessary recommendations for aspirant ( a person who has desire to attain GOD realization) who want to join sufi teacher?

Answer:

1. The aspirant should perform a set of istikhara prayers seeking divine guidance, and if he does not receive a negative signal only then his training may be started.
When an aspirant (talib) comes to a [sufi] shaykh, the shaykh should suggest him to perform istikhara, prayers seeking divine guidance. The aspirant should repeat the istikhara three to seven times. After the set of istikharas, if the aspirant does not show any sort of hesitation (tadhbadhbi), his [training] may be started.
2. he should be taught the proper way to seek repentance (tariq-i tawba) and he should be instructed to offer two cycles (raka`at) of prayer of repentance (namaz-i tawba). It is because without the acceptance of repentance (tawba), setting feet on this path does not yield any result. However, [for te initial time], he should consider a brief repentance (tawba bi-qadr-i ijmal) sufficient and leave full (tafsil) repentance for the future days. It’s because in these times man has little aspiration (himam). And so, if people are prescribed to attain a full repentance (tawba) initially, then that is bound to take a long time.
3. After that, the aspirant should be instructed (ta`alim) in that tariqa which is suitable (munasib) to his preparedness (isti`dad). And he should be given (talqin) that type of zikr that seems gentle (mula’im) for his receptivity (qabiliyat). And he should give him face-turnings and his state (hal) should be observed.
There are many different sufi tariqas, e.g. Qadri, Qadri Mujaddidi, Chishti Nizami, Chishti Sabri, Suhrawirdi, archaic Naqshbandi, Naqshbandi Mujaddidi and so on. A specific tariqa may be appropriate for some, and inappropriate for others. For example, one loves loud zikr and singing, then he may follow the Chishti tariqa. On the other hand, one loves to follow the sunna strictly and stay away from all deviation, and then he may follow the Naqshbandi tariqa.
4. Master should exhort the aspirant to follow the Koran and the sunna. He should be taught the manners (adab) and rules (shara’it) of this path. He should be exhorted to follow the Book, the Sunna and the foot-marks of the pious predecessors (athar-i salf-i salihin). You should know that it is impossible to reach the destination without this emulation (mutaba`at) [of the prophet and the pious predecessors, thesalaf].
5. [The shaykh] should notify [the aspirant] that if he [the aspirant] has any unveiling or mystic visions (kushuf va waqa’i`) which diverges from the sunna even by the breadth of a hair then he not consider it. Instead, he [the aspirant] should seek forgiveness (mustagfir) [from God for experiencing such a deviant unveiling or vision.]
6. At the same time, you should give him religious advice (nasihat) so that he rectifies (durust) his creed (`aqida) according to the established tenets of the saved sect (firqa’i najiya) [i.e. the mainstream Sunni community].
7. The teacher should teach the aspirant the sharia and encourage him to practice it. The Mujaddid believes that belief and practice, both are pre-requisites for God-realization.
And you should hold it necessary to teach him the rules of religious law (ahkam-i fiqhiya) and emphasize practicing (`aml) that what is incumbent [on him] as per that science. It is because without the two wings of belief (i`tiqad) and practice (`aml), it is not possible to fly (tiran) on this [sufi] path (rah) [of God-realization].
8. The teacher should exhort the aspirant to eat only lawful food.
Additionally, you should consider it a good deed (mar`a) to be cautious (ihtiyat) of even a mouthful of forbidden (muharram) or suspicious (mushtaba) [food.] He should not eat whatever he finds or from wherever he finds it, until that food has been proven to be sound (durust) according to the criterion of the shining sharia [that is discussed] in this chapter.

Note: In short, the aspirant must follow the sunna meticulously.
In short, in every matter, this noble verse should be considered, Obey whatsoever the messenger of Allah has ordered you and stay away from whatsoever he has forbidden.(Ma atakum al-rasulu fa-khuzuhu wa ma nahakum `anhu fa-ntahu.) (Koran 59:7]

Question: how many types of aspirants Imam Mujaddid informed?

Answer: two, Either he will have unveilings (kashf) and knowledge (ma`rifat)
Or he will be the ignorant and bewildered (arbab-i jahl va hayrat)

Question: after GOD realization both types of aspirants have same rank/status?

Answer: YES, Imam Mujaddid employs an analogy to explain why these two groups have the same rank. It is like when two individuals who reach the Kaaba from a distant place. One of them comes seeing all the interesting things (tamasha) [beside the road] from that place of departure. And he understands (danistan) those things as much as he can understand. And the other individual comes with both of his eyes closed understanding (ittila`) nothing on the road from the place of departure.
On the matter of arriving at the Kaaba, both individuals are equal and neither one has any superiority (ziyadati) in this arrival over the other, although there is a great difference between them in learning about the places on the road (manazil-i rah).
To whichever group the sufi belongs, he becomes ignorant and bewildered (jahl, hayrat) when he realizes God. Then he realizes that he knows nothing about God and he could never know God.
However, once they have reached (rasidan) the destination, both of them definitely (dharuri) become ignorant (jahl). It is because when one truly knows (ma`rifat) the person (dhat) of Allah, he realizes that he knows nothing about Him and that he can never know Him (ma`rifat).

Note: ultimately both types of aspirants becomes ignorant after GOD realization

Question: how many stations sufis consider in wayfaring?

Answer: TEN

Question: journeying through ten stations of wayfaring, wayfarer depends of which type of self-disclosure (tajalli) ?

Answer: THREE, self-disclosure of the act(s) (tajalli-i af`al)
the self-disclosure of the attributes (tajalli-i sifat)
the self-disclosure of the person [of God] (tajalli-i dhati)

Note: The Mujaddid explains that three types of divine self-disclosure (tajalli) are related to these ten stations.
You should know that cutting through (qat`i) the waystations of wayfaring (manazil-i suluk) means journeying through the ten stations. And journeying through the ten stations depends on the three self- disclosures (tajalli)

Question: provide the names of ten stations of wayfaring

Answer: 1. repentance (tawba) 2. solicitude (`inayat) 3. God-wariness (wara’) 4. abstinence (zuhd) 5. patience (sabr) 6. surrender to God (taslim) 7. contentment (qana`at) 8. gratefulness (shukr) 9. God-reliance (tawakkul) 10. good-pleasure (ridha)

Question: what is most highest station and on which self-disclosure (tajalli) it depends?

Answer: The station of good-pleasure (ridha) is the highest of these stations and only that station needs the self-disclosure of the person of God (SWT) (tajalli-i dhatiya) and the love of the person of God (mahabbat-i dhatiya) to develop at all.

Question: Except the station of good-pleasure (maqam-i ridha), all other stations is related & depends to what?

Answer: Except the station of good-pleasure (maqam-i ridha), all other stations are related to the self-disclosure of acts (tajalli-i af`al) and the self-disclosure of attributes (tajalli-i sifat)

Question: what is the necessary condition of station of good-pleasure ((maqam-i ridha)?

Answer: when the lover equates both pleasure and pain coming from the Beloved as equally accepted. Then necessarily good-pleasure (ridha) is realized and dissatisfaction (karahat) vanishes [from the inner realm of the sufi.]

Question: ultimately other nine stations need the self-disclosure of the person of God (SWT) (tajalli-i dhatiya) at final stage?

Answer: YES, In their final stage of development, the rest of the nine stations also need the self-disclosure of the person of God in order to grow to the highest limit of their development. This self-disclosure of the person is necessary to engender complete annihilation in the aspirant.
In the same way, all these stations develop to the maximum perfection (bulugh) when they receive the self-disclosure of the person (tajalli-i dhati) [of God]. Because, complete annihilation (fana’-i atamm) depends on this self-disclosure (tajalli) [of the divine person].
However, in their initial stage of development, these nine stations need only the self-disclosure of acts (tajalli-i af`al) and the self-disclosure of attributes (tajalli-i sifat) in order to grow to their normal level.

Question: how sufi obtains ten stations?

Answer: For example, when someone witnesses God’s power (qudrat) over himself and all the things, then he returns to Him with repentance (tawba) and solicitude (`inayat). He feels fear and dread [from God and as such he becomes Godwary and abstains from forbidden things.] And he becomes patient [as he is well-pleased] on whatever God has predestined knowing that he is powerless [over God’s pre-destination]. And he realizes that the lord is the giver of all bliss and giving or forbidding a favor is solely his discretion [and as such he surrenders to God and becomes contented at what God has destined for him.]
At that point, as a necessary consequence, he is elevated to the station of gratefulness (maqam-i shukr) and places a firm footstep (qadm-i rasikh) onto [the station of] God-reliance (tawakkul). And when divine generosity and grace (`atufat va mihrbani) self-disclose on him, then he enters the station of good-pleasure (maqam-i ridha).
After then when he witnesses the divine greatness and magnificence (`azimat va kibriyya), then he finds the world despised and disreputable (khar va bi-i`tibar). As a consequence, he longer longs (bi-raghbat) for the world (dunya).

|  |  |
| --- | --- |
|  | The Self-disclosures and the Sufi Path |
| Self-disclosure of | Station of |
| the divine attribute of power (qudrat)For example, when someone witnesses God’s power (qudrat) over himself and all the things, then he returns to Him with repentance (tawba) and solicitude (`inayat). | repentance (tawba) and solicitude (`inayat)then he returns to Him with repentance (tawba) and solicitude (`inayat). |
| the divine attributes (sifat), the divine act (af`al) | the first nine of the well-known ten stations |
| the divine person (dhat) | good-pleasure (ridha) which is the last one of the ten stations of the sufi path |
| the divine attributes of greatness and magnificence (`azimat va kibriyya)After then when he witnesses the divine greatness and magnificence (`azimat va kibriyya), | finding the world despised and disreputable (khar va bi-i`tibar), being disenchanted (bi-raghbat) with the world (dunya).then he finds the world despised and disreputable (khar va bi-i`tibar). As a consequence, he is disenchanted (bi-raghbat) with the world (dunya). |

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| --- |
| The Ten Stations in Sequence and their Self-disclosures |
| Sequence | the station | the self-disclosure |
| 1 | repentance (tawba) | self-disclosure of the acts (*tajalli-i* af`al), and the self-disclosure of the attributes (*tajalli-i* sifat) for normal developmentANDself-disclosure of the person of God (*tajalli-i* dhati) and love of the person of God (mahabbat-i dhati) for development to the extreme limit |
| 2 | solicitude (`inayat) |
| 3-4 | God-wariness (wara’)abstinence (zuhd) |
| 5 | patience (sabr) |
| 6 ― 7 | surrender to God (taslim)contentment (qana`at) |
| 8 | gratefulness (shukr) |
| 9 | God-reliance (tawakkul) |
| 10 | good-pleasure (ridha) | self-disclosure of the person of God (*tajalli-i* dhati) and love of the person of God (mahabbat-i dhati) for any development at all |

Question: what are types of friends of GOD ?

Answer: TWO, the attracted-wayfarer (madhdhub-i salik) and the wayfarer-attracted (salik-i madhdhub)

Question: what are major differences between these two friends of GOD on the way to GOD realization?

Answer:

|  |  |  |  |
| --- | --- | --- | --- |
|  |  | The Two Types: the attracted-wayfarer and the wayfarer-attracted |  |
|  | What are their primary characteristics? | How do they attain the stations of friendness? | How the common people view them? |
| attracted-wayfarer (madhdhub-i salik) | first step: the aspirants experience attraction from God(*jadhdhba*)second step:then they embark on wayfaring (*suluk*) or they traverse the stations step-by-step by their own effort | undifferentiated manner (ijmal), completetly attains the cream and the gist | ordinary people |
| wayfarer-attracted (salik-i madhdhub) | first step:the aspirants embark on wayfaring (*suluk*) or they traverse the stations step-by-step by their own effortsecond step: finally they experience attraction from God(*jadhdhba*) | differentiated manner (tafsil), these stations are well-developed | saintly people |

Question: who is superior?

Answer: attracted-wayfarer (madhdhub-i salik) because he does realize the essence of these ten stations completely; and in a more complete manner than the wayfarer-attracteds.

**Minha11**

Question: what are comments of Imam Mujaddid about all-existence-in-one or monism (wahdatu ‘l-wujud, tawhid) or encompassmentism (ihata) or permeationism (sarayan) etc ??

Answer: He suggests that the sufi aspirant in his journey should now avoid focusing on the existence of God, he should should focus on the person (dhat) of God. In that realm [of God] (mawtin), existence may not be predicated [for He is beyond existence. And you don’t need to believe that God is identical to existence like Ibn Arabi believes.] Therefore, you should seek that what is beyond existence, wujud, [which is the person, dhat of God.].

For people [or the Sufis] with great aspiration (buland himmat) who are seeking such an object [i.e. the person of God, ultimately what will happen is that] nothing will come to his hand. And he will not find even a clue (nam va nishan) [to the person of God]. There is a group [i.e. the monist Sufis like Ibn Arabi] that conceives it differently. They find that that [person of God] is identical to their own persons and create nearness and withness (qurb va ma`iyat) with Him. [That is, Ibn Arabi believes that God and the creation are made of the same substance and as such God is “physically” near them, with them and encompass them, just like a physical object can be near them, with them or encompass them.]
Where are You and where am I
O lord!

Question: what is right proposition/concept on GOD? How true object of the worship can be established?

Answer: The aspirant should negate all false gods both internal and external (nafi aliha’-i batil’-i afaqi va anfusi).  And he should also erase everything that comes [to his mind] via understanding or imagination (fahm va wahm), so that the true object of worship (ma`bud-i haqq) can be established [who is beyond human understanding or even imagination]. And he should believe that [the idea that] God exists (mawjud) is all [the idea] that is needed (iktifa) [to be believed in order to progress on the path of God-realization. And he doesn’t at all need to conceptualize or imagine all those anti-sharia sufi theories like all-existence-in-one or monism (wahdatu ‘l-wujud, tawhid) or encompassmentism (ihata) or permeationism (sarayan) etc.]

Question: what Imam Mujaddid and mainstream Sunni Ulama further explained proposition on GOD?

Answer: How eloquently have the ulama of the Sunni community have said, “The existence (wujud) of the Necessary (SWT) is “additional (za’id)” to His person (dhat) (SWT)”. It’s only due to defect in the considerative faculty. (nazar) that people [like Ibn Arabi] claim that existence (wujud) is identical to the person or establish nothing beyond existence. Shaykh Alauddawla [Simnani] has said, “Beyond the world of existence (wujud) lies the world of the loving Lord (maliku ‘l-wadud) [i.e. the Mujaddid agrees with Simnani’s idea that God is beyond existence (wujud) which stands in opposition to Ibn Arabi who proposed that God is existence (wujud) itself.]”

Question: did Imam Mujaddid experience intoxication (God-permeates-the-cosmos, God-is-near-the cosmos) during his ascent?

Answer: When I [the Mujaddid] ascended above the world of existence [in the Mujaddid’s `uruj, ascent towards God] then I was in excessive hal [i.e. then I was intoxicated in the love of God]. But still then, [despite this intoxication I still had some sobriety left, so that] I used to consider myself a Muslim by my “idea that I should faithfully follow the past masters” (`ilm-i taqlid) [i.e. since the masters whom I follow used to believe in the articles of faith of Islam, I also did so, however, I was so intoxicated that I did not experience what I perceived as per that articles of faith.]. This intoxicated experience, the Mujaddid experienced once in the earlier part of his life and later on he progressed much further and experienced all his states in accordance to the Islamic creed.

Question: have creation capability to know GOD?

Answer: GOD has made his creation incapable of knowing Him

**Minha12**

Question: the exalted Bahauddin Naqshband R.A said, Every shaykh’s mirror has two sides but my mirror has six sides. In this quote mirror stands for what?

Answer:  mirror refers to the heart of the gnostic (`arif)

Question: what is isthmus (barzakh) between the spirit (ruh) and the soul (nafs)?

Answer: Heart

Question: what are two sides of the mirror (heart)?

Answer: side of the spirit (ruh) and the side of the soul (nafs) and heart is (barzakh) between the spirit (ruh) and the soul (nafs)

Question: when side of the spirit (ruh) and the side of the soul (nafs) opens?

Answer: on the time of arrival of the sufi shaykhs onto the station of the heart, both of those sides open up.

Note: all the knowledge (`ulum va ma`arif) of both of those two stations [the spirit and the soul] that are related to the heart [by being on the two sides] effuses out (fa’id mishod).[to the heart of the Gnostic i.e. the Gnostic realizes that knowledge internally].

Question: when knowledge flows out to the heart of Gnostic (Arif), it means it flows out to the Gnostic himself. Can you brief on this point?

Answer: heart is the organ for cognition in sufi science. So that means that the knowledge flows out to the heart means it flows out to Gnostic because heart is HAQIQAT-I-JAMIA of the person

Question: why in naqshbandi method you can see six sides in the mirror of the heart instead of two?

Answer: That stands in contrast to the method that Hazrat Khwaja [Bahauddin Naqshband] instituted. In that method, the end is inserted in the beginning. And in that tariqa (tariq), you can see six sides in the mirror of the heart. Its clarification has been unveiled to the great ones of this most distinguished tariqa. Whatsoever that is in the totality of human individuals (dar kulliyat-i afrad-i insani) is realized in the six subtle centers (soul, heart, spirit, secret heart, arcanum and super-arcanum) that exist within the heart that is in the human body. The "six sides" refer to these six subtle centers.

Question: what is difference between journey (sayr) of heart by naqshbandi tariqa and other tariqas?

Answer: The shaykhs in the other tariqas journey (sayr) upto the outside of the heart (zahir-i qalb) [only, not the inside] but these masters [of the Naqshbandi tariqa] journey (sayr) into the inside of the heart (batin-i qalb). And in this journey (sayr), they reach inside the “belly of the bellies” (batn-i butun) i.e. deep inside [the heart].

Question: what happens when the shaykh goes deep inside the heart] on this station of the heart (maqam-i qalb)?

Answer: when the shaykh goes deep inside the heart on this station of the heart (maqam-i qalb), all the knowledge (`ulum va ma`arif) of the each of the six subtle centers are unveiled (munkashif). However, [although in the first glance, it seems that this knowledge is coming from all the six subtle centers, actually] this is that knowledge which is related to the station of the heart. [Remember! The heart is all-comprehensive and it comprehends all the knowledge of all the six subtle centers. And all that knowledge can be accessed when the shaykh goes deep inside the heart.]. This is the clarification of the holy utterence by Hazrat Khwaja [Naqshband] (qs)

Question: what Imam Mujaddid realized many esoteric ideas on the station of the heart?

Answer: On this station, by the blessings of those masters, many and many [mysteries] were [manifested] to me. I have verified and scrutinized (tadqiq) [those mysteries]. And obeying the command of the Generous Lord, And propagate the blessings of Your Lord. (Wa amma bi-ni`mati rabbika fahaddith).(Koran 93:11). Now I am [revealing] a few mysteries (ramzi) from all those [mysteries that were manifested to me;] and [I’m divulging] a few allusions from all that scrutinization. It is God (SWT) who protects from errors and grants the ability [to describe].

Note: READ many esoteric ideas on the station of the heart in coming questions & answers

Question: what are levels of heart?

Answer: five,

**first level** contains all six subtle centers soul, heart, spirit, secret heart, arcanum and super-arcanum.

**Second level** of heart is called heart of the heart and contain all subtle centers but soul center (nafs) and the arcanum center (akhfa) are manifested partially.

**Third level** of the heart is the same as second level but  arcanum (khafi) is not manifested there.

**fourth level**: the heart (qalb) is in the same state in the fourth level and the secret heart (sirr) is not manifested there. However, the centers heart (qalb) and spirit (ruh) are manifested in this level.

**Fifth level**: In the fifth level, the spirit center (ruh) is not manifested and so only thing that remains is only the heart that is a purely simple thing (qalbun mahdun wa basitun sirfun). And nothing to be considered is there [in the heart at the fifth level] except the prototypal thing (la i`tibar fihi li-shayyun aslan).
That is that heart on the fifth level is an absolutely and purely simple thing and that is the prototype from which all other levels of the heart are derived.

Question: is human body called microcosm (alam al-saghir), is a smaller form of the macrocosm (`alam al-kabir)?

Answer: YES, Imam Mujaddid says that the human body, also called the microcosm (alam al-saghir), is a smaller form of the macrocosm (`alam al-kabir). And this microcosm or the human body contains everything in the macrocosm.

Note: I (IMAM MUJADID) proclaiming by the grace of Allah (SWT), “All that is manifested (ma zahara) in the macrocosm [the cosmos] (`alam al-kabir) in a differentiated manner (tafsil), all that is also manifested in the microcosm [i.e. the human body] (`alam al-saghir) in an undifferentiated manner (ijmal).”

Question: how everything that is in the macrocosm in a differentiated form, [all those appear inside the human body or the microcosm in one undifferentiated form?

Answer: when the microcosm [that is the human body] is polished and its inside is illuminated (nuwwara zahara fihi)

Question: due to illumination the heart capacity to contain more things expands?

Answer: As a result of the polishing and the illumination (bi ‘l-siqalati wa ‘l-tanwiri), [the heart’s] capacity to contain things is expanded (ittasa`a di`a’uhu) and therefore the rule that it [the heart] remains small is withdrawn (fa-zala hukumu sigari-hi). (li-annahu bi ‘l-siqalati wa ‘l-tanwiri qadi ‘l-ttasa`a di`a’uhu fa-zala hukumu ‘l-sigarihi) [and so the heart expands and becomes large.]

Note: We already know that everything that is in the macrocosm appears in the microcosm or the human body in an undifferentiated form as reflection and in the same way everything that is in the human body appears in the heart in an undifferentiated form as reflection.
The relationship that the microcosm has with the heart is the same. We know that all that is in the macrocosm in a differentiated form appear on the microcosm in the undifferentiated form. And in the same way, all that is in the microcosm in a differentiated form, all that appear in the heart in the undifferentiated form. (wa ka-dha ‘l-halu fi ‘l-qalbi ‘llazi nisbatuhu ma`a ‘l-`alami ‘l-saghiri ka-nisbati ‘l-`alami ‘l-saghiri ma`a ‘l-`alami ‘l-kabiri min ‘l-ijmalin wa ‘l-tafsilin).
And in the same way, everything that is in the microcosm i.e. human body appears on the heart in an undifferentiated form as reflections.

Therefore, when the smallest microcosm (`alam al-asghar) ― which is the world of the heart (`alam al-qalb) ― is polished (suqila) and the darkness (zulmat) on it is removed [then an amazing thing happens]. At that point, all those things that are found in the microcosm (`alam al-saghir) [that is the human body] in a differentiated manner (tafsilan), all that also appears on it [i.e. the heart, in an undifferentiated manner. And all that appear] in the same way that [objects appear as reflections] on a mirror as well.

Question: with respect to differentiated and undifferentiated relationship on different levels of heart what is relationship on second level of heart?

Answer: On the second level, the heart of the heart reflects everything that is in the heart in an undifferentiated form.

This is how is the situation (hal) that the heart has vis-à-vis the heart of the heart. What appears in the heart in a differentiated manner appears in the heart of the heart in an undifferentiated manner.
The heart of the heart is similarly purified, its capacity to contain things is increased and that caused it to differentiate.
Originally the heart was undifferentiated, and then differentiation appeared (zuhur) there. Whats caused this differentiation was the [heart’s] purification and the illumination (bi-sabab-i ‘l-tasfiya wa ‘l-nuraniyati).

Question: with respect to differentiated and undifferentiated relationship on different levels of heart what is relationship on third & forth level of heart?

Answer: in the same previous sequence of context on the third and fourth levels, the again reflects everything that is in the earlier level in an undifferentiated form. As before, the heart is again polished and illuminated, and as a result the heart’s capacity to contain things is increased, and then again, the heart is again differentiated.
The same analogy may be made with respect to the heart which is on the third level and the heart which is on the fourth level. And the same analogy may be made on the undifferentiated and the differentiated levels. That is, what is differentiated on the third level becomes undifferentiated on the fourth level.
Here also, it is the purification of the heart that caused it to differentiate.

Question: respect to differentiated and undifferentiated relationship on different levels of heart what is relationship on fifth level of heart?

Answer: On the fifth level, the heart again reflects everything that is in the fourth level in an undifferentiated form.
In the fifth level, the heart is in the same situation [that everything that is in the heart in the fourth level in a differentiated form appears on the heart on the fifth level in an undifferentiated form.]  Indeed, the heart is simple (bisatatihi) and lacks even the slightest trace of a thing (`adami i`tibari shay’in) after it has realized a perfect purification (tasfiya).
However, as before, the heart is again purified, and as a result the heart’s capacity to contain things is again increased, and then again, the heart is differentiated. And then everything that is in the cosmos appears in the heart.
And after attaining the complete perfection, what does appear in the heart is everything that is found in the worlds i.e. all that, which is found in the macrocosm, microcosm or the smallest world (al-`alami ‘l-kabir wa ‘l-saghir wa ‘l-asghar).

Note: The Mujaddid comments that indeed, the heart is amazing.
Therefore, it [the heart] is the narrow while being the widest thing (al-dayiqu ‘l-awsa`), the simple while being the simplest thing (al-basitu ‘l-absat) and the fewest while being the most numerous thing (al-aqallu ‘l-akthar).

Question: what are exclusive capabilities of heart to make strong connection with GOD?

Answer: And it is the heart that contains many signs from God.
In this singular subtle center (al-latifati ‘l-badi`ati), verily many amazing signs of the Maker (SWT) appear which do not appear in any of His created things (khalqihi).
And the Mujaddid proves that amazing quality of the heart by a hadith report.
It is written in a hadith report where God speaks in the first person, Neither the heavens nor the earth can contain Me. However, what does contain me is the heart of my faithful servant (la yas`uni  ardi wa la sama’i wa la kin yasa`uni qalbu `abdi ‘l-mu’mini.) [Hadith: untraced]

Note: It is clear , as it is not been hidden that only that thing can be adequate (hariy) for a relationship [with the person of God] which is the narrow while being the widest thing (al-dayiqu ‘l-awsa`), the simple while being the simplest thing (al-basitu ‘l-absat) and the fewest while being the most numerous thing (al-aqallu ‘l-akthar). [The heart is the only such thing and therefore, it is only the heart that is adequate to relate to God.]

Question: why GOD cannot be found in cosmos?

Answer: The macrocosm (`alamu ‘l-kabir) is the widest mirror in terms of manifestation (zuhur). Still due to its multiplicity and differentiation (katharatihi wa tafsilihi), it has no inter-relationship with [the person of God.] For God has no true multiplicity or veritable (ra’asan) differentiation.

Question: who is heart of all the worlds and all manifestations and who is ruler of other saints of GOD?

Answer: The Imam Mujaddid describes it as MOST EXALTED PERFECT GNOSTIC. In the Mujaddidi tradition, it is believed that the Mujaddid is that MOST EXALTED PERFECT GNOSTIC.

[There may be a rare] gnostic who has realized knowledge completely and have attained perfect witnessing (shuhud).  Such a gnostic (`arif) may reach this [supreme] station, which is exalted in its existence (`aziza ‘l-wujuduhu).and noble in its degree (al-sharifa rutbatuhu). That gnostic would become the heart of all the worlds and all the manifestations (qalban lil-awalimu kulliha wa ‘l-zuhurati jami`yiha). He realizes the Muhammadan friendness (walayat-i muhammadi) and he is honored by the invitation from the chosen one (da`wat al-mustafawiyya) (on its owner, [Prophet Muhammad] be salutation, peace and benediction).

Question: what kind of relation MOST EXALTED PERFECT GNOSTIC has with all the poles (aqtab), pegs (awtad) and substitutes (abdal) and the solitaries and the singulars (afradu wa ‘l-ahadu) and the rest of the classes of the friends (awliya)??

Answer: all the poles (aqtab), pegs (awtad) and substitutes (abdal) are within his circle of friendness (da’irati walayatihi). And the solitaries and the singulars (afradu wa ‘l-ahadu) and the rest of the classes of the friends (awliya) are illuminated in the light of his good-guidance-giving (hidayatihi).

Question: who is appointed deputy (na’ibu manab) of the messenger of Allah (slm)?

Answer: Such a most perfect exalted man is appointed deputy (na’ibu manab) of the messenger of Allah (slm) and well-guided (mahdiyu) by the good-guidance of [Prophet Muhammad,] the beloved of Allah.

Question: Even Imam Mahdi will also realize the transmission by MOST PERFECT EXALTED MAN?

Answer: YES, This transmission is the most exalted spiritual gift.
This exalted and noble transmission is the lot of the elect few whom Allah seeks (murad). It is not the lot of the [ordinary] aspirants (muridin) to attain this perfection. This is the highest magnificence (`uzma) and the final station of ultimate pre-eminence (ghayatu ‘l-quswa). There is no station beyond this perfection and there is no gift of Allah more exalted than this [transmission].
Everyone should try to connect to that exalted Gnostic via initiatic lineage. Even Hazrat Imam Mahdi will realize that transmission.

Question: It is he whose speech is like medicine and the glance of his eyes (nazaruhu) is the cure of diseases. And what further Imam Mujaddid described?

Answer: If a gnostic like this is found once in a thousand years, capture that spoil of war [by becoming his disciple]. His blessings (barakat) emanate for a long period of time (mudadin madidatin).in those appointed times [that are found] at distinct intervals [that he appears] (ajalin mutaba`idatin). It is he whose speech is like medicine and the glance of his eyes (nazaruhu) is the cure [of diseases]. Hazrat Imam Mahdi will have this noble transmission in this [Muhammadan] community [after the Mujaddid – such is the interpretation of it according to the Mujaddidi tradition].
This is the bounty of Allah! He gives whomever He wants and Allah possesses magnificent bounties! (Dhalika fadlu Llah. Yu’tihi mayyasha’u wa ‘llahu dhu ‘l-fadli ‘l-`azi). (Koran 62:4).

Question: what should be done to attain that great honor and most exalted transmission(nisbat)?

Answer: one must progress highly in the sufi path.
This felicity (dawlat) is attained maximally (quswa) when the suluk-method and the jadhdhba-method (tariqayi suluk wa jadhdhba) are completed in a differentiated manner level after level (tafsilan martabati ba`d martabatin), and when the station of annihilation is perfected completely and the station of abidingness (baqa) is perfected perfectly degree after degree (darajatan).
And one may progress highly on the sufi path if one emulates Prophet Muhammad perfectly.
However, it is impossible to attain unless you follow perfectly [Hazrat Muhammad,] the noblest of all prophets (sayyid al-mursalin) and the beloved of the Lord of the worlds (habib-i rabbi ‘l-`alamin). (on him and on his progeny be the most excellent salutations and the most perfect peace). Praise be to Allah who has made me one of his followers. I ask Exalted Allah to make me follow (mutaba`at) [the Prophet] perfectly, keep me firm on it [being the Prophet’s follower], and keep me resolute on his sharia. May Allah shower mercy (raham) on those ones of His servants who says amin after this supplication that I have made!

Note: This knowledge is a subtle mystery that is unique to the Mujaddid.
This knowledge (ma`arif) is among those subtle mysteries (asrar-i ‘l-daqiqati) and undisclosed secrets (rumuz-i khafiyati) about which none of the greatest friends have spoken or to which none of the greatest sufis have given a clue. Exalted Allah, by the grace (sadaqati) of His beloved (habibihi) [Prophet Muhammad] (on him and on his progeny be salutations and peace), has elected to divulge these secrets to me. As a Persian poet has composed,

If the emperor comes to the door of the old woman
Khwaja! Don't pull out your moustache [in anger!]
Agar padishah bar dar-i pir-i zan
bi-yayad to-i khajeh sablat nakun

Whatsoever that God accepts (qabuluhu) is not caused by anything or occasioned by any occasion (mu`allalan bi shay’in wa la musabbaban bi-sababin)! Allah does whatsoever He wills (yasha’) and commands whatsoever He desires! By His mercy, Allah elects whomsoever He wills. And Allah possesses magnificent bounties!
Almighty Allah! Give peace, blessings and grace to our master Muhammad and his progeny! And on all the prophets, messengers, the angels who are near you, and the wholesome humans! Peace be on them who follow good-guidance and are committed to follow [Prophet Muhammad] the Chosen on whom be peace and blessings.

**Minha13**

Question: The spirit is indeed unqualifiable and non-spatial and God is also unqualifiable and non-spatial. However, the qualities of God cannot be compared with the qualities of His creation. And He is unqualifiable and non-spatial in a far higher degree than the spirit possessing those characteristics. How Imam Mujaddid explained this point?

Answer: The spirit (ruh) is from the [unqualifiable] world that is without-what-manner and non-spatial (`alam-i bi-chuni, la-makaniyat). However, when we compare that without-what-mannerness [of the spirit] (bi-chuni-i u) with the [without-what-mannerness of the] level of Necessaryness (martaba-i wujub), it [the without-what-mannerness of the spirit] is “what manner itself” (`ain-i chun)”. And when we compare the non-spatialness of the [spirit] with the true non-spatialness of God (SWT), it [the non-spatialness of the spirit] is “spatial itself” (`ain-i makaniyat).
The world of the spirits is an intermediary realm between this world and the realm of God.  This world is qualifiable and spatial. On the other hand, the realm of God is unqualifiable and non-spatial. Since the world of the the spirits lies in-between them, so it is at the same time qualifiable and unqualifiable, spatial and non-spatial.

Question: what is isthmus (barzakh) between this world (alam-i-khalq) and the level of “without what manner” (martaba-i bi-chuni)?

Answer: It is said that the world of the spirits (`alam-i arwah) is an isthmus (barzakh) between this world and the level of “without what manner” (martaba-i bi-chuni)

Question: how many colors world of spirits (alam-i-arwah) have?

Answer: TWO, Necessarily, the world of what manner (`alam-i chun) considers it [world of the spirits] to be without what manner (bichun). On the othet hand, by the viewpoint of the level of without what manner (bi-chun), [the world of the spirits is] what manner itself (`ain-i chun). And it is due to [the spirit’s] innate nature (fitrat-i asli) that it is the isthmus (barzakhiyat) [between world that is without what manner that is non-spatial (bichuni, lamakani) and the world of what manner that is spatial (chun, makani).]

Question: when quality of spirit (ruh) as a unqualifiable and color of without-how-ness (bichuni) faded away from the [spirit]?

Answer: [the spirit] had been connected to this corporeal body (badan-i `anasiri) and it had been confined within this dark frame (haykal). And at the time that it was connected, the spirit came out of this isthmus (barzakh) [that is the world of the spirits] and completely descended into the world of how (`alam-i chu) [i.e. the world of empirical things, `alam-i khalq]. As a result, the color of without-how-ness (bichuni) faded away from the [spirit]. At that point, an analogy for [the spirit] would be the angels Harut and Marut. It is due to a beneficial reason that the spirits of the angels came down to the lowest point of humanness. Such is the opinion [of the Mujaddid and other enlightened masters].

Question: spirit after descending in this world and again during its ascend, body and soul(nafs) also ascend with it? How Imam Mujaddid explained?

Answer: YES, after, by divine grace (`inayat-i khudawandi) (SWT), help (dastgiri) arrived. And I returned from this journey. And from this descent I ascended (`uruj). The darkened soul (nafs-i zulmani) and the corporeal body (badan-i `anasari) also followed the spirit (ruh) and ascended (`uruj). And they traversed (ti) through many waystations (manazil).
And the soul, which was previously darkened and the home of all evil, became peaceful and illuminated. And the purpose behind why the spirit was connected to the body became clear to the Mujaddid --- and it seems that the purpose was the rectification of the soul and the body.
At that time, the purpose behind this connection (ta`alliq) [to the body] and the descent (tanazzul) of the spirit (ruh) became clear. And the instigating [soul] (ammara) realized inner peace (itminan). And the darkness gave way to light. When the spirit (ruh) completed this journey (safr) and when the purpose of the descent (tanazzul) was attained, it [the descent] reached its conclusion (injam).

Note: after again ascending of spirit successfully one may realize the purpose of descending the spirit in this world.

Question: after extreme ascending above the world the spirits (alam-i-arwah) where it again descended?

Answer: At that point, the spirit started to ascend ultimately reaching back to the world of the spirits, where the spirit was originally located.
And it [the spirit, it started an ascent that ultimately] reached [back to] (rasidan) the realm of the isthmus [that is the world of the spirits, which is an intermediary realm that, on one end, is connected] to the prototype (barzakhiyat-i asl). And that ended my return to the beginning.
Could that barzakh be the `alam-i ruh

Question: truly holy man whose soul seems to be in inner peace, even he can commit sins? Give detailed reasons mentioned by The Mujaddid

Answer: [yes, he can and these are the reasons in this context] The Mujaddid here explains a quandary. Sometimes, we may see that even a truly holy man whose soul seems to be in inner peace, even he commits sins. The Mujaddid starts to explain it by first pointing out that the heart is located in the world of the spirits and so it is incapable of committing sin. And while the soul originally belongs to the world of empirical things, it has realized inner peace for a God-realized master and then it has also ascended to the world of the spirits. Therefore, it is also incapable of committing sin.
The heart (qalb) belongs (az) to the world of the spirits (`alam-i arwah) [which is the barzakh]. And so it is domiciled (tatan) in the realm of the isthmus (barzakhiyat). The soul in inner peace (nafs-i mutma’inna) [although it is of the world of empirical things, still it] is colored by a color (rangi) of the world of command (`alam-i amr). [And this nafs-i mutma’inna] is an isthmus between the heart and the body. And so, it [nafs-i mutma`inna] is also located there [in the barzakh, which is the world of the spirits.]

 In contrast, the corporeal body is in the created world that the source of all evil and rebelliousness. So if the God-realized sufi master shows any rebelliousness, then it must come from the constituent qualities of the elements.
In contrast, the corporeal body (badan-i `anasiri) that is composed of the four elements [fire, air, water, earth] is settled in this world of the engendered things (`alam-i kawn) or the spatial [world] (makan), [meaning the world of empirical things or `alam-i khalq which stands apart from the world of command that is beyond space or location i.e. la-makani.]. And it [the body] is polished (pardakht) by good-deeds and worshipful acts (ta`at va `ibadat). After [the soul have attained inner peace], if [an aspirant] shows rebelliousness or disobedience (sarkashi va mukhalifat), then that may be predicated on [his] “natures” (taba`i) or constituent qualities of the elements.
So from which bodily element does the desire to sin comes? The Mujaddid feels that that rebelliousness comes from the element fire.
For example, let us take the ingredient of fire. By its intrinsic nature (ba ‘l-dhat), fire is rebellious and quarrelsome (sarkash va mukhalifat). Like the accursed Iblis, whenever there is an opportunity, it also cries out, I am better than him [Ana khayrum minhu)!] (Koran 7:12)
However, that rebelliousness could never come from the soul as it and God are mutually well-pleased towards each other.
In contrast, the soul in inner peace (nafs-i mutma’inna) remains aloof from rebelliousness because it is well-pleased (radhi) towards the Haqq (SWT) and the Haqq (SWT) is also well-pleased and agreeable (radhi va mardhi) towards it.  And you cannot imagine that two beings who are well-pleased and agreeable towards each other, one of them is in rebellion aginst the other.
Therefore, any rebelliousness for the sufi with his soul in inner peace must come from the physical body, specifically the element fire.
Therefore, if there is any rebelliousness, then it must come from the corporeal body (qalib). For this reason, [Prophet Muhammad], the prince of the messengers (slm) has interpreted the greater struggle (jihad al-akbar) to be [resisting] this satanic rebelliousness. And the source of that [rebelliousness] is that bodily ingredient [that is fire.]
Note: In the above paragraph, the Mujaddid is referring to the Hadith “we’re coming from a lesser jihad to a greater jihad.”

Question: how the The Mujaddid gave an esoteric interpretation on a hadith.
The blessed prophet had said, My satan has been pacified (Aslama shaytani)?

Answer: The Mujaddid now gives us an esoteric interpretation on a hadith.
The blessed prophet had said, My satan has been pacified (Aslama shaytani).
The Arabic verb aslama may have two different meaning. The first is “to become Muslim”. And the other meaning is “to become pacified” i.e to enter into a state where it obeys Allah. The Mujaddid seems to be be employing this esoteric meaning here.
Now that Hadith has two different interpretations. The first interpretation is that the Prophet referred to the external satan, the genie named Iblis, by the term “my satan.”
That [satan which the Prophet called "my satan",] refers to the “external” (afaqi) satan who is always with (qarin) the holy prophet (slm). However, [the satan to whom the Prophet refers in the hadith of greater struggle] is the “internal” (anfusi) satan. [Yes! We still carry on that struggle against the internal satan, but what the Prophet means by the external satan becoming Muslim is that] the tyranny (sawlat) of this [external] satan [that always accompanies every human being, in this case, the Prophet] is ruined (shakasteh) and his defiance (tamarrud) starts a fast (baz bandeh) [or starts to disappear. Still that external satan will always remain a rebel against God.] For that what is in the essence does not leave the essence.(Amma ma bi-‘l-dhati la yanfaku `ani ‘l-dhati.)
The black complexion of the Ethiopia
That is his innate color
[However hard do you try
Does it ever go away?]
Siyahi az habashi KI ra-wa-dal
keh khod rang ast
write on the Hadith, “Now we have returned from the lesser jihad to the greater jihad.”
And the second interpretation of the term “my satan is that it refers to the internal satan, the lower self or the vulgar instinct.
Or "my satan" may refer to the internal satan (shaitan-i anfusi). However, his pacification does not mean that his rebelliousness will end completely.Although his soul has been pacified, it is possible that someone may still abandon difficult-to-do pious deeds (`azimat) and take up only easy-to-do pious deeds (rukhsat). And he may still commit minor (saghira) sins apart from those good deeds. Instead, the good deeds of the ‘ordinary pious’ (abrar), they are of the same type as the bad deeds (sayyi’a) of the near ones (muqarraban). These are all types of rebelliousness (sarkashi). And that the rebelliousness [of the internal satan] does not go away [completely, instead remnants of that rebelliousness remains] for his [the sufi’s] own rectification and progress (islah va taraqqi).
It is though that rebelliousness that spiritual growth takes place
It is because after the sufi abandons [the hard-to-do practices] that are the superior practices and instead has taken up those bad practices (nihayat-i naqs) that proves his rebelliousness, he feels sorrow and he regrets, repents and seeks forgiveness (nidamat, pashmani, tawba, istigfar) greatly. And that [repentance] makes (mawjib) him to progress to the end (taraqqiyat bi-nihayat) [of his path of God-realization].

Question: what are two types of SATAN?

Answer: external SATAN (shaitan-I afaqi) and internal SATAN (shaitan-i anfusi).

Question: when corporeal body becomes deputy of subtle centers?

Answer: The six subtle centers (lata’if-i sitta) separates from [the corporeal body] and ascends in the world of command (dar `alam-i amr). Then the corporeal body (badan-i `anasiri) settles (istiqrar) in its own station. At that point, this very body becomes the deputy (khalifa) [of the six subtle centers] and it [the body] does all their work [on behalf of the six subtle centers.]

Question: what is the source to receive inspiration (ilham) for highly GOD-REALIZED saint?

Answer: [Physical Heart] having reached that point, if an inspiration (ilham) comes then it is to this very bodily part (mudgha) [that is the heart made of flesh]. And, that [heart of flesh] is the reality of the comprehensiveness of the heart (haqiqat-i jam`i’a qalbiya).
And he proves by hadith reports that it is the physical heart that receives inspirations from God. Some of them are the following.

* *He who worships Allah faithfully and sincerely (akhlasa) for forty days in a beautiful manner (sabahan), streams of wisdom gushes out of his heart and [flows] onto the tongue.* [Man akhlasa liLlahi arba`in sabahan zaharat yanabi`ul hikmati min qalbihi `ala lisanihi, Hadith: untraced] This hadith refers to the [physical] heart. Allah knows the best!
* *Verily! My heart is blackened [some of the times].*[Innahi layughanu `ala qalbi, Hadith: untraced] Here, what is blackened is that bodily part (mudgha), not the reality of the heart (haqiqat-i qalb). For that [reality] is absolutely free from all blackness.
* *The heart of the faithful is between two of the fingers of the All-merciful*. [Qalbu ‘l-mu’minu bayna isba`aini min asabi`I ‘l-Rahmani, Hadith: Muslim] In this hadith report, this fluctuation (taqallub) of the heart is also mentioned as well.
* *The heart of the faithful is like that stray feather of a bird which lies in some open field.* [Qalbu ‘l-mu’mini ka-rishatin fi ardi falatin, Hadith: untraced]
* *Allah! O You who make hearts fluctuate! Keep my heart firm on doing things that pleases You.* [Allhumma! Ya muqalliba ‘l-qulubi! Thabit qalbi `ala ta`atika, Hadith: Tirmidhi, Ibn Majah]

Question: what further The Mujaddid explained that physical heart receives inspiration (ilham) instead of the subtle heart as HAQIQAT-I-JAMIA?

Answer: fluctuation (taqallubu) and the lack of stability (`adamu ‘l-thabati) of the heart (thabitatun) refers to that bodily part (mudgha) because truly, the reality of the [heart] that brings all together (haqiqata ‘l-jami`ata) does not fluctuate (taqallub) in that manner ― for that [reality of the heart] is in inner peace (mutma’innatun) and it is deeply rooted (rasikhatun) in that inner peace.

Question: by which example The Mujaddid proved that physical heart receives inspiration (ilham)?

Answer: The Mujaddid is corroborating his view by bringing an example from Hazrat Abraham. When [Hazrat Abraham] the friend (slm) [of Allah] was supplicating for the heart to be in inner peace (al-itminani li ‘l-qalbi) then he was meaning nothing else but that bodily part (mudgha) because his real heart (qalbahu ‘l-haqiqiya) had already been in inner peace (mutma’in). Even his soul (nafs) was in inner peace (mutma’in) as it was under the administration of his real heart (bi-siyasati qalbihi ‘l-haqiqiyi).

Question: what is proposition of Hazrat Shihabuddin Suhrawardi about receiving inspiration (ilham) and why The Mujaddid rejected?

Answer: The author of the `Awarif [-i Ma`arif, Shaykh Shihabuddin Suhrawardi] (qs) has written, “Inspiration (ilham) is the attribute (sifat) of a soul in inner peace (nafsi ‘l-mutma’inna) that has ascended (`arajat) to the station of the heart (maqami ‘l-qalb).  Verily the variegations (talwinat) and transformations (taqlibati-hin) [of all the colors, in that case, those] become attributes of the soul in inner peace.” ― It contradicts the previously-mentioned Hadith report “as you see Him (hua kama tara)”.

Question: Why The Mujaddid rejected the proposition of Hazrat Shihabuddin about receiving the inspiration (ilham) through the soul in inner peace (nafsi ‘l-mutma’inna)?

Answer: If Hazrat Shihabuddin could ascend [to a higher level] from this above-mentioned station [that is on a lower level] then he surely would have experienced the [correct] knowledge on the matter (`alima ‘l-amra) and would have realized the truth in what I have told you. In that case, his unveilings and inspirations (al-kashfu wa ‘l-ilhamu) would have been in accordance with the saying of the Prophet (salam).

Question: what is proposition of The Mujaddid about receiving the inspiration (ilham)?

Answer: Certainly, you realize that what I said before contradicts him [Shaykh Shihabuddin. And I said before] that this bodily part (mudgha) [i.e. the physical heart] that is the comprehensive reality (haqiqat-i jam`iya) becomes the deputy (khalifa) [of the soul in inner peace, nafs al-mutma’inna]. And [then, instead of the soul in inner peace, it is the physical heart itself, which, having become the deputy,] receives the inspirations (ilham), experiences all the states (hal) and is colored by the different colors (rang). [What I said is] too hard to comprehend to them who are fanatic, uninformed and ignorant (al-muta`assibina ‘l-jahilina ‘l-qasirina) of the true meaning or the reality (haqiqat) of the thing and it is unpleasant (thaqula) to them.

          The Mujaddid quotes a hadith report to demonstrate the validity of his position.
What will they comment on this report of the Prophet, Verily there is a bodily part (mudgha) in the body of the children of Adam such that when it is wholesome then it makes the entire body wholesome and when it is corrupt then it makes the entire body corrupt. Take note! That [bodily part] is the heart. [Inna fi jasadi bani-`adama la-mudghatan idha saluhat saluha ‘l-jasadu kulluhu wa idha fasadat fasada ‘l-jasadu kulluhu. Ala! Wa hiya ‘l-qalbu, Hadith: Bukhari]
In this saying, [the Prophet Muhammad,] (slm) has clearly declared this bodily part (mudgha) to be the heart. And he has created a connection between the wholesomeness and the corruption of the body (salaha ‘l-jasadi wa ‘l-fasadahu) with the wholesomeness and the corruption of the heart. Therefore whatsoever is true for this bodily part (mudgha) is also true for the real heart (al-qalbi ‘l-haqiqiyi). However, this relationship is on the basis of being the deputy (al-niyabati wa ‘l- khilafati).

Question: who is the deputy of subtle centers in this world?

Answer: physical heart of the body and whole body is dependent on this

Question: when the spirit (ruh) of GOD-REALIZED sufi Gnostic is separated from the body (jasad) by the death that occurs before the usual kind of death [i.e. the sufi experience of death before death] then the Gnostic who has arrived (`arif-i wasil) [on the station of death before death] what he presumes about his spirit?

Answer: Know! When the spirit is separated from the body (jasad) by the death that occurrs before the usual kind of death [i.e. the sufi experience of death before death] then the Gnostic who has arrived (`arif-i wasil) [on the station of death before death] presumes that his own spirit has neither entered (dakhil) the body nor been outside (kharij) the body. And it is neither attached to the body (muttasil ma`ahu) nor detached from the body (munfasil ma`ahu).

Question: the spirit separated from the body before the usual death; still it retains a connection to the body?

Answer: Yes! When the spirit is separated from the body, however even then it still retains a connection to the body through which the body receives good.
Then he concludes that the spirit still has a connection (ta`alliq) to the body. And the purpose is so that the body becomes wholesome. Also another purpose is to return the perfection of the spirit back to the spirit.
And it is via this connection with the spirit that the body attains good.
And this connection (ta`alliq) [between the spirit and the body], it is the source of the wholesomeness and good in the body (jasad). If this connection [between the spirit and the body] were not there, the entire body would be ruined and worthless.

Question: how GOD is connected with the cosmos? Note: the words how,when,what cannot be attached with person of GOD but here HOW is being used for general purpose

Answer: God is connected to the world via a connection (ta`alliq) just like the human spirit has a connection to the body.[we cannot comprehend this just like]. On the other hand, God has no anti-sharia “monist” relationship with the world.
This is the state [station of death before death] between the Necessary on one hand and the spirit and the other [subtle centers] on the other hand. Verily God (SWT) is neither inside (dakhil) the cosmos (`alam) nor outside (kharij) it, neither attached (muttasil) with the cosmos nor disattached (munfasil) from the cosmos.

Question: how GOD creates, sustains and gives energy to the cosmos?

Answer: [just like the body of GOD-REALIZED sufi Gnostic gets wholesome, goodness and energy from his perfected spirit when it is separated from body for the sake and love of GOD]. GOD (SWT) has a connection (ta`alliq) with the cosmos (`alam) and through which He creates it (khalqan), sustains it (abqa’) and gives energy (ifada) [to the spirit] for its perfection and makes [the spirit] suitable (ila’n) for [receiving] bliss and blessings (li ‘l-ni`ami wa ‘l-khayrati)

Note: connection (ta-alluq) between the body and the spirit is the source to receive wholesome for the body

Question: The ulama of the people of truth, they have not spoken any such thing on the spirit as what has been spoken [by The Mujaddid].  Instead, they have on the verge of not permitting them (lam yujayyizuhu) [such statements]. And you consider it imperative to follow them [the ulama of the people of truth] in both small matters and big matters. So how do you explain this mutual contradiction?

Answer: the answer is that the ulama have not spoken about this knowledge because few ulama know it and because it might confuse the common people. I (The Mujaddid) said that the scholars who know the reality of the spirit (`alimu bi-haqiqat-i ruh-i) are few. Therefore, because they [the regular alims or scholars] know so little, they have not said anything on the [little information that they have received via] unveiling on the [the evolution or the process of] perfection of the spirit (bi-kashfi ‘l-kamalati ‘l-ruhaniyati). And they have considered it sufficient to describe it briefly (ijmal). They have avoided this topic out of fear that the common people (`awam) will fall into error (dalala).

Question: what was the sensitive reason mentioned by The Mujaddid that the scholars (ulama) did not reveal such sufi mysteries about spirit (ruh)?

Answer: Because [in one specific level], the perfection of the spirit (kamalat al-ruhiyyata) appears to be similar to the perfection of the Necessaryness (kamalat-i wujubiyyati). There is a fine difference between them which none knows except the scholars who are deeply rooted in knowledge (rasikhuna). So they have narrated this matter in brief and renounced (inkar) them who clarified it and unveiled its reality. However, they have never renounced its perfection that has been mentioned earlier.

Question: The Mujaddid leaned this knowledge of spirit from his unveilings and inspirations, not rational consideration or speculation but why he disclosed?

Answer: I [the Mujaddid] am an incompetent person! Still then, I am clarifying and unveiling some of the major components of the sublime science (khwassihi i`timadan) [that is the science of the spirit]. [I’m narrating this knowledge] by my true knowledge (`ala `ilmihi al-sahihi) and clear unveilings (kashfihi al-sarihi). By the help from Exalted Allah! By the blessing and as the present of His beloved [Prophet Muhammad] (slm)! Along with it, the hesitation [that was an obstacle] on describing (ni`atin) this clarification is removed. So try to understand it.

Question: body benefits from its connection to spirit, spirit also benefits from body?

Answer: YES, We know from it (yunbaghi an yu`lama) that just as the body benefits from the perfected spirit (al-ruhi kamalatin) beyond measures (la tuhsa), so does the spirit as well. It also acquire from the body sublime energy (fawa’ida `uzma). [Through the body,] the spirit hears, sees, talks and corporealizes itself into [a separate] body (mutajassidan) [within the human body.] As a result, the spirit is able to do many tasks related to the corporeal world (af`alin nasabat bi-`alami ajsad). [That is, the spirit now can do many tasks, which only a body can do and which the spirit could not have done by itself beforehand].

Question: when the soul (nafs) joins the world of spirits (alam-i-arwah)?

Answer: when it becomes soul in inner peace (nafs-i mutma’inna) [ascends to the world of the] spirits and joins them

Question: what is relationship of intellect (aql) in corpus world (alam-i-jasd) with the soul in inner peace (nafs-i mutma’inna) when it joins the world of spirits?

Answer: the soul in inner peace (nafs-i mutma’inna) [ascends to the world of the] spirits and joins them (bar ruhaniyan mulhaqq shod). And in the world of the corpus (`alam-i ajsad), intellect (`aql) sits in its place [the place of the soul in inner peace] assuming the name the ‘intellect that has returned’ (`aql-i ma`ad). At that time, it thinks only about the last world and does not at all think (indisheh) about living this earthly life (ma`ishat). And the light (nur) that Allah gives him makes him worthy of perspicacity (firasat). This level is the end or final level (nihayat) of the levels of the perfection of the intellect (maratib-i kamalat-i `aql).

Question: The imperfect ones may disagree here. [They may make an alternative claim] that the end or final level of the levels of the perfections of the intellect should be when it would forget both this life (ma`ash) and the return (ma`ad) [or the last-worldly life, and instead concentrate solely on God]. In the beginning the focus (indisheh) of [the intellect] was nothing but Allah (SWT). Why would it not be the same [at the end]?

Answer: [The wayfarer] attains this [initial] forgetfulness (nisiyan) on the level of the annihilation in Allah (martaba’i fana fi-Llah). However, this perfection is realized after many days journey (marahil) beyond that.

 However, intellect may progress towards many higher stations above that station. And when the intellect realizes perfection, it progresses to those higher stations.
Here, [in this station of perfection, for that perfected intellect,] knowledge comes back after ignorance, the full intensity of the separation (`aud-i farq) comes after realization of the union (tahqiq-i jam`a) and true Islam (islam-i haqiqi) is realized after the rejection of Islam in the sufi path (kufr-i tariqat).

Question: what are comments of The Mujaddid about The philosophers’s view on the four level advancement of the intellect?

Answer: Witless philosophers have established four levels (maratib) [of advancement] for the intellect (`aql) and have reduced (munhasar, mukhtasar) the perfection of the intellect [to those four levels]. That line of thinking is the result of their ignorance (az kamal na-danist). Study these four levels

Question: which sufi masters understand true fact of intellect (aql) that has realized the perfection and how?

Answer: However, even the perfected intellect is limited. Only the sufi masters who strictly follow the sunna may realize, by the method of unveiling, that knowledge that they obtain from the storehouse of the knowledge of the prophets. Unless the intellect follows that unveiling-derived inner knowledge, it will not realize true knowledge.
Even when it [the intellect] has realized perfection (kamalat), the reality of the intellect (haqiqat-i `aql) cannot be realized through [that perfected] intellect and imagination (`aql va wahm) ― that reality can be realized only via true unveiling (kashf-i sahih) and clear inspiration (ilham-i surih) collected from the lamp of the light of prophetness (nur-i mishkat-i nubuwat).
Benediction and peace of Allah on all the prophets and the messengers in general and especially on His beloved prophet Muhammad PBUH!

Question: what is opinion of The Mujaddid about the sufi shaikhs(exalted guider) saying “intellect is the translator of the spirit”?

Answer: Some sufi shaykhs have said, “Intellect (`aql) is the translator, tarjuman for the spirit. `Aql tarjuman-i ruh ast.” What does it mean?
In answer, first, the Mujaddid discusses on the prototypal heart that is in the world of the spirits. It is that prototypal heart that receives the knowledge from God via inspiration (ilham).
Answer: The heart (qalb) takes the knowledge (`ilm va ma`rifat) that gushes out of its fountainhead by the method of spiritual reception (bi-talaqqi-i ruhani). And [we already know that] the heart is from the world of the spirits (`alam-i arwah).

Second, the Mujaddid teaches us that the intellect translates that knowledge that the heart has received.
Intellect (`aql) translates (tarjuman) that [knowledge, which has been received by the heart]. It [the intellect] records and condenses (muharrar va mulakhkhas) that [knowledge] so that [even] those who are captivated by the world of empirical things (giriftaran-i `alam-i khalq) could understand that [sublimely spiritual knowledge that the heart had received originally]. Unless the intellect (`aql) interpretes that [knowledge], it is very difficult or even impossible to understand it.

Question: what is substitute of the true heart of the world of the spirits?

Answer: The bodily part that is the heart (mudgha’i qalbiya) is the deputy of the reality of the all-comprehending heart (khalifa’i haqiqat-i jam`iya qalbiya). Therefore, that [bodily heart] realizes the properties of the prototypal [heart, which is a sublime entity of the world of command] (hukm-i asl)

Note: And its [the bodily heart’s] capability to receive (talaqqi) is similar to the spirit’s capability to receive (talaqqi-i ruhani).

Question: bodily heart depends on what to receive inspiration from true heart of world of spirits?

Answer: that bodily heart] depends on the translator [that is the intellect].

Question: at which level bodily heart do not need intellect as a translator?

Answer: The Mujaddid comments that when the intellect that has returned reaches the supreme level of perfection, it leaves the mold and makes the physical heart its substitute. And then the intellect no longer translates the heart, instead, then the heart translates itself.
You should know that there is a time when the intellect that has returned (`aql-i ma`ad) longs (shawq) to be adjacent (mujawara) to the soul in inner peace (nafs-i mutma’inna). [When this longing] reaches the extreme, it elevates [the intellect that has returned] onto the station of [the soul in inner peace]. Then [the intellect that has returned] leaves the mold (qalib) empty. At that time, wisdom and zikr (ta`aqqul va tadhakkur) [takes the place of the intellect that has returned and] settles in the bodily part that is the heart (be-mudgha qalbiya). Verily, there is advice in this description to him who has a heart. (Inna fi dhalika ladhikra liman kana lahu qalbun).Then this very heart translates itself.

Question: The cry "I am better than him, Ana khayrum minhu" is an intrinsic nature (nahad) due to which element?

Answer: the element fire

Question: when obedience of GOD is reduced due to element of fire?

Answer: And [at that time that element fire] is dealt with and it is reduced to obedience (inqiyad). And degree by degree, it [the element fire] is ennobled by the noble gift that is true submission to Allah or the “inner” Islam (islam-i haqiqi).

Question: what islam-i-haqiqi means?

Answer: Here the word islam-i haqiqi means not the “outer facets” of the religion of Islam but instead a true submission to Allah or the “inner” Islam. In that state, the Gnostic unquestioningly obeys Allah always.

Question: when diabolical robe (khil`at-i iblisi) of the element fire comes off?

Answer: [And when the element fire realizes true submission,] its diabolical robe (khil`at-i iblisi) comes off. And it reaches the prototypal station of the soul in inner peace (be-maqam-i asl-i nafs-i mutma’inna). And it [the bodily ingredient or the element that is fire] becomes the substitute for the principal (na’ib-i munab) [that is the soul in inner peace.]

Question: when diabolical robe (khil`at-i iblisi) of the element fire comes off then which kind of two transformations take place] within the mold (qalib) [or the physical body.]?

Answer: 1. The bodily part (mudgha) [i.e. the physical heart] becomes the deputy (khalifa) of the real heart (qalb-i haqiqi) [that is in the non-spatial realm nearer to God.] 2. And the fiery ingredient (juzw-i nari) [or the element fire in the human body] ― it becomes the substitute for the principal (na’ib-i munab) that is the soul in inner peace (nafs-i mutma’inna) [that has ascended to the world of the spirits upom realizing inner peace].

The copper of my body turns to gold
By the alchemy of burning love [for God]
zar shad  mis-i wujud-i man
az kimiya-i `ishq

Question: the ingredient AIR is related or similar to what?

Answer: The ingredient “air” is related to the spirit (ruh).

Question: when wayfarer arrives at the station of air what he realizes mistakenly?

Answer: when the wayfarer “arrives on” (usul) and ascends (`uruj) to the station of the air (be-maqam-i hawa), it happens that he [mistakenly] recognizes this very air as the proof that he has realized God (`unwan-i haqqaniyat). And he becomes a captive in that station [and he does not even want to progress any further as he mistakenly believes that he has found God.]

Question: what is similarity between station of air and station of spirit (ruh)?

Answer: sufi often makes the same mistake on the station of the spirit[ just like on the station of air] ― he is captivated by the spirit and he loses the urge to progress under the false premise that he has found God.
In the same way, this very witnessing [that is so wrong and defective that happens on the station of the air] comes in hand in the station of the spirit [as well] and captivates the wayfarer.

Note: Some sufi shaykhs have said, “Fot thirty years, I have worshipped the spirit (ruh) as God (khuda) [mistakenly while I was on that station of air. Only] after I have traversed that station, I have [been able to] distinguish between the truth [that God is something that is beyond the spirit] and the falsehood [that God is the spirit].”

Question: when wayfarer can distinguish that GOD is beyond station of spirit and station of air?

Answer: when he traverse above these stations

Question: when spirit ascends from the body which element takes its place in body?

Answer: the element air takes its place

Question: what is the third element in the body after fire and air?

Answer: water

Question: the ingredient water is related to what?

Answer: The ingredient water is inter-related (munasib) with the reality of the comprehensiveness of the heart (haqiqat-i jami`a’-i qalbiya). It is for this reason that its energy (faydh) is in each and every thing. As the Koran says, I have made every living thing from water.[Wa ja`alna min al-ma’i kulla shayyin hayyin.] (Koran 21:30) Its place of return (baz gast-i U) is also the bodily part that is the heart (mudgha’i qalbiya).

Question: what is the major constituent (juzw-i `azim) of that mold [that is the human physical body.]?

Answer: The ingredient earth is the major constituent (juzw-i `azim) of that mold [that is the human physical body.]

Question: what is the intrinsic nature of the ingredient earth?

Answer: By its intrinsic nature (sifat-i dhatiya), it is bad and nasty (dana’at va khissat).

Question: when ingredient earth rules over and dominates (hakim va ghalib) the mold (qalib)?

Answer: after it has been purified [of that evil nature], it [the earth element] rules over and dominates (hakim va ghalib) the mold (qalib). [The element earth] rules whatever that is in the mold [or the physical body]. And [that whatever that is in the physical body] takes on the color [of the earth].

Question: what is the relation between the ingredient earth and the elements fire,air,water(anasiri)?

Answer: The earth element predominates because it constitutes the entire mold. Yes! There are other elements in the human body (e.g. fire, air and water), but they are like “colors” that modify the earth element.
[The earth element predominates] because it constitutes the entire [mold] (jam`iyat-i tam]. Indeed, every particle (ajza’) of the mold is truly a particle (ajza’) of [the earth element]

Question: what is the reason that the terrestrial earth (kura’i ardi) is the center (markaz) of the elements (`anasir) and the celestial spheres (aflak)?

Answer: answer is same as previous answer which is that’s why The earth element predominates because it constitutes the entire mold. Yes! There are other elements in the human body (e.g. fire, air and water), but they are like “colors” that modify the earth element.
[The earth element predominates] because it constitutes the entire [mold] (jam`iyat-i tam]. Indeed, every particle (ajza’) of the mold is truly a particle (ajza’) of [the earth element]

Question: what is the center of entire cosmos?

Answer: the center (markaz) [of that earth] is the center of the entire cosmos (`alam).
diagram

Question: when The Sufi Saint attains the capability to make others perfect (kamil-i takmil, kamil-i mukammil)?

Answer: [When all the four elements of the mold are pacified,] in such a situation, the inter-action of the mold (mu`amila’i qalib) concludes and it [the mold] comes to the end of ascent and descent (nihayat-i `uruj va nuzul). It is the moment that it [the mold] reaches perfection in its ability to make others perfect (kamal-i takmil). This is that end that returns to the origin (nihayat keh ruju` be-bidayat).

Question: when spirit ascends and is brought together with GOD, still it focuses on the world to nurture the body?

Answer: YES, First, we may note that when the spirit is brought together with God (jam`) during this “union”, it still focuses on the world in order to nurture the body.,
You should know the following. The spirit, along with its own levels and along with its subordinates (ba maratib va tawabi`-i khod) [i.e. the spirit in its totality], ascends to (rasideh bud, bi-tariq-i `uruj) its own domicile (bi-maqr-i khod) [or the original station]. Still then, in order to nurture (tarbiyat) the “mold” (qalib) [or the body], it [the spirit] concentrates on this world.

Question: when body is perfected then what kinds of two happenings happen?

Answer: When the inter-action [of the spirit] with the mold (mu`amila-i qalib) concludes [with the mold having reached perfection] then [two happenings happen],

* The spirit ― along with the [six subtle centers, *lata’if*] secret heart, the arcanum, the super-arcanum, the heart, the soul (ruh, sirr, khafi, akhfa, qalb, nafs) and the [entity] intellect (`aql) ― concentrates its mind towards God (khudavandi) turning its concentration away from the mold.
* And the mold completely (bi-kulliyat) turns its face towards the station of slavehood (`ubudiyat).

Question: what further two more happenings happen in context of previous question?

Answer: Then [two more happenings happen].

* The spirit, with [all] its own levels (maratib-i khod), positions itself onto the station of witnessing and presence (maqam-i shuhud va hudur) and [at that point, it no longer] sees or knows (did va danish) anything that is apart from God (\emph{ma sewa}).
* On the other hand, the mold, in its entirety, become deeply rooted (rasikh) in the station of obedience and servanthood (ta`at va bandegi). This is the station of separation after union (farq ba`d al-jam`).

Exalted Allah grants success in realizing perfection (kamalat)!

Question: how The Mujaddid revealed his personal experience on the station of  “separation after union”?

Answer: I have walked over this station in a unique (khass) way. [It is on this station that] the spirit, ― with all its levels (maratib) ― returns to the world of empirical things (`alam-i khalq) in order to invite the people towards the Haqq (SWT). At this time, the spirit attains the characteristics (hukm) of the body (qalib) and follows it. And it becomes that if the body is present (hadir) then the spirit is also present and if the body is heedless (ghafil) then the spirit is also heedless.
salat
However, during the time that one performs the salat (namaz), the spirit ― with all its levels ― turns its attention (mutawajjah) towards the Holy Being (SWT) even when the body is heedless (ghafil). It is because, for the person of faith (mu’min), salat is the platform from where he ascends to the heavens (ma`arij).
Note: The Mujaddid is referring to the hadith report, Salat is the heavenly ascension for the person of faith (Al-salatu  mi`raju ‘l-mu`min).

Question: Why GOD returns the spirit to the world of empirical things (`alam-i khalq)?

Answer: in order to invite the people towards the Haqq (SWT).

Question: after returning from GOD to the empirical world (`alam-i khalq) the spirit follows the body or not?

Answer: YES, At this time, the spirit attains the characteristics (hukm) of the body (qalib) and follows it.

Question: in (hadir)(huzur) spirit remains still dependent on body after witnessing GOD to come down to the empirical world (`alam-i khalq)?

Answer: YES, if the body is present (hadir) then the spirit is also present and if the body is heedless (ghafil) then the spirit is also heedless.

Question: what is the time for spirit when it turns his face with its all levels towards the Holy Being (SWT)?

Answer: during the time that one performs the salat (namaz), the spirit ― with all its levels ― turns its attention (mutawajjah) towards the Holy Being (SWT) even when the body is heedless (ghafil). It is because, for the person of faith (mu’min), salat is the platform from where he ascends to the heavens (ma`arij).
Note: The Mujaddid is referring to the hadith report, Salat is the heavenly ascension for the person of faith (Al-salatu  mi`raju ‘l-mu`min).

Question: what is station of invitation?

Answer: You should know that when [the sufi] who has reached [or “arrived” with] God returns [towards the creation] completely (ruju`-i wasil-i keh be-kulliyat) [in his descent,] then that would be the perfect station for inviting [people towards God] (akmal-i maqamat-i da`wat).

Question: The God-realized sufi would reach the station of heedlessness again as compared to initial station of heedless?

Answer: YES, he reaches but this heedlessness is diametrically opposite the initial type of heedlessness

Question: How The Mujaddid compares and contrasts three stages of sufi saint?

Answer: 1.The initial heedlessness that the sufi had in his initial level
2. The presence that the sufi attained in his ascent, and
3. The final heedlessness that the sufi realized when he had descended completely in his descent.
[Paradoxically,] this heedlessness (ghaflat) [that takes place after the sufi has descended completely] is the occasion (sabab) that makes many people to become attentive (hudur).
[On one hand,] the [truly] heedless ones (ghafilan) [who have been heedless on the initial level] are heedless to this [good] heedlessness (ghaflat) [that comes on the final level]. [On the other hand], the attentive ones (hadiran) are ignorant (jahilan) about this return (raj`at) [that the God-realized sufi makes towards the creation in his descent].

Note: This station [of final heedlessness] deserves praise although it may seem that it deserves censure.
People of little understanding may not understand this. However, if I describe the perfections (kamalat) of this [final] heedlessness (ghaflat), then no one will ever want to be attentive (hudur).

Question: what are the major benefits of this final level of heedlessness that the sufi realizes after his return from God when he has descended completely to the world of empirical things?

Answer: This is that heedlessness (ghaflat) that has granted the most distinguished of men superiority (fadilat) over the most distinguished of the angels.
This is that heedlessness that has made Hazrat Muhammad (slm) the mercy to the inhabitants of the cosmos (rahmat-i `alimiyan).
This is that heedlessness that elevates one from of friendness to prophetness.
This is that heedlessness that elevates one from being an ordinary prophet (nubuwat???) to being a major prophet (risalat).

* This is that heedlessness that has granted superiority to the friends of God who live within the society (`ashrat) over the friends who live in seclusion (`azlat).
* This is that heedlessness that has granted superiority to Hazrat Muhammad the messenger of Allah (slm) over [Hazrat] Abu Bakr the champion of truth although they were [so similar that they were] like two ears of the same horse.
* This is that heedlessness that has granted superiority to sobriety (sahw) over intoxication (sukr).
* This is that heedlessness that has granted [absolute] superiority to the prophetness (nubuwat) to friendness (walayat) despite what the defective ones [like Ibn Arabi] say. [And Ibn Arabi said that friendness is superior to prophetness in some contexts].
* This is that heedlessness, due to which, the pole of good-instruction-giving (qutb-i irshad) is superior to the pole of the substitutes (qutb-i abdal).
* This is that heedlessness which [Hazrat Abu Bakr] the champion of truth desired. In this context, he used to say, "Alas! How I wish that I could be an absent-minded act (sahw) of Muhammad *ya laytani kuntu sahwa muhammadin*.”
* This is that heedlessness to which attentiveness (hudur) is a lowly servant.
* This is that heedlessness whose “arrival” (wusul) is prior to (muqaddima) its “attainment” (husul).
* This is that heedlessness which outwardly appears to be regress (be-surat-i tanzil) but in reality, it is progress (taraqqi).
* This is that heedlessness which confuses (mushtabeh misazad) the commoners about the elect (khwas ra be-`awam mushtabeh misazand) and hides their perfections [before the commoners] (qubab-i kamalat-i ishan migardad).

If I explain it
It would be limitless
Gar be-gu’im sharh-i in
Bi-hadd shod
A little points out to a lot. A drop [of knowedge that is described here] indicates that there is [a body of knowledge as big as] a sea-like body of water (al-bahru ‘l-ghadir) [beyond that what has been described here].
Peace to them who follow guidance and fully follow the Chosen One [Prophet Muhammad]! On him and on his progeny be the most complete and the most perfect salutation and peace!

**Minha14**

Question: in which kind of disclosure (tajalli) of God THE PROPHET MUHAMMAD PBUH is uniquely distinguished over the rest of prophets?

Answer: Prophet Hazrat [Muhammad], the “seal of the messengers” (slm), has been uniquely distinguished over the rest of the prophets (SLM) by [being given] the self-disclosure of the person of God (tajalli-i dhati). This felicity that is above all the perfections is unique (makhsus). The perfect ones (kummal) who follow him [Prophet Muhammad] have a share of this elect station.

Question: The perfect ones (kummal) who follow him [Prophet Muhammad] have a share of this elect station of getting the self-disclosure of the person of God (tajalli-i dhati)?

Answer: YES

Question: Question: Does not this statement prove that the perfect ones (kummal) of this community are superior to the rest of the prophets [other than Prophet Muhammad. Since the Sunni creed says that even the highest of the companions is below the lowest of the prophets,] would that not contravene the creed of the Sunni community?

Answer: And this superiority (fadl) [of the prophets over the friends] is not partial (juz’i) ― if it were then there could be some reservation on this elevation [and we could then believe that a few highly exalted friends may indeed be higher than some prophets] ― but instead it is universal (kulli) [and that means that each and every prophet is ranked higher than a friend, even if that friend were the most exalted friend.]

Question: what are criteria for being superior?

Answer: superiority between men is in accordance to their nearness to God (qurb-i ilahi) (SWT). All other excellences that one may have are below this excellence [that is nearness to God. And prophets are indeed nearer to God than anyone else.

Question: how could a Muslim friend have a share of the self-disclosure of the person of God while all the other prophets do not share that?

Answer: In answer to that question, we say that the perfect ones (kummal) of this community have a share in that station [of the prophets, not that] they have “arrived” on that station. [We can consider them] excellent?????  had they “arrived” on that station. The highest point (nihayat) to which that the perfect ones of this community, which is best of all communities ascend (`uruj), [that point] is the feet of the prophets (slm). Right below the prophets is [Hazrat Abu Bakr], the Great Champion of Truth, (siddiq-i akbar) who is the most excellent of all men [other than the prophets]. Even for him, the highest point of his ascent (nihayat-i `uruj-i u) is at the feet of the prophet (nabi) who is ranked the lowest.
In summary, the perfect ones of this community, who follow [our Prophet Muhammad (slm) perfectly, (kummal-i tabi`an-i in ummat) fully share (nasib-i tamam ast) the station which is [right] below [the prophet’s station. They obtain] the perfections of the station that is below. [And thus they share from] the perfections of the station of beyond the beyond (maqam-i tahta az kamalat-i maqam-i fawq al-fawqa).  [In contrast,] the station of beyond the beyond is reserved (khass) for the prophets (slm).
Wherever the servant may be, the left-over food of his master will reach him. The far away servant receives that as a tufayli of his master. The servant who is near, he also cannot receive it without serving (khidmat) his master.
That is the caravan, which is there
I know that but I can not reach there
This is enough that I hear the sound
Of its bells, from afar.
dar qafila’i keh ust danim neh rasam
in bas keh rasad ze dur bang-i jarasam

Note: sometimes disciples (muridan) may have the idea that after they have attained the station of their pirs, they have reached equality (musawat) with the pir. However, the truth on this inter-relationship has been mentioned before

Question: is there any way the equality happens between disciple and Pir?

Answer: Equality can happen only when the disciple “arrives on (wusul)” those stations [of his own pir], not when he “attains (husul)” those stations. It is because he attains [those stations] as atufayli, [i.e. he receives blessings because of the pir in the same way as an uninvited servant accompanying the pir to an invitation also receives food.]
Let none mis-interpret this statement. [It does not] mean that a disciple (murid) can never become his pir’s equal. It is not like that. On the contrary, equality [between the pir and his disciple] is conceivable and it does happen some times. There is a fine distinction between “attaining (husul)” a specific station (husul) and “arriving on (wusul)” that specific station. Every disciple (murid) is not capable of realizing this distinction. The true unveiling (kashf-i sahih) and clear inspiration (ilham-i surih) is needed to understand this fine distinction.
Exalted Allah inspires with what is correct. Peace be on them who follow good-guidance!

Question: Why the The Mujaddid explained this deep mystery?

Answer: In reality, Allah (SWT) through His grace (fadl and karam) has explained this deep mystery to me and taught me its true meaning (haqiqat) to his good-pleasure. That's why I have decided to write down the description of this precious pearl. After performing special prayers seeking divine wellguidedness (istikhara), I am writing it. My supplication to Allah is that He protects me from errors and grants me the ability to describe it correctly.

**Minha15**

Question: Question: A dervish asked “What is the reason (sabab) behind it? While traversing this path, a hal or state appears and then at a later time, it disappears. After some more time the [same hal] re-appears and after some more time it again disappears. The same sequence continues to repeat as long as Allah wishes so. [How do you explain it?]

Answer: Answer: Man has seven subtle centers (latifa) and each subtle center has a unique period of time when it [predominates. And at that time, that specific subtle center] rules and administers (dawlat va sultan) [all the other subtle centers of that sufi.]
[To illustrate this point, it would be useful to take the case when a situation of predomination] appears on one of the subtle centers and a powerful hal descends there. Then, as a consequence, that traveler (salik) is totally (be-kulliyat) colored in the color of that [predominant] subtle center. And [that means that] that hal [of the predominant subtle center] spreads to all the subtle centers.
As long as that [predominant] subtle center reigns they [the rest of the subtle centers] remain in the same hal [that the predominant subtle center has]. When that [so-far-predominant] subtle center’s felicity [of being predominant] ends [i.e. that so-far-predominant subtle center is no longer predominant], that hal [where the rest of the subtle centers are colored by hal of the subtle center that has been predominant so far] also disappears [and as a result, the rest of the subtle centers are no longer affected by the hal of that so-far-predominant subtle center].

Question: with how many subtle centers MAN is composed?

Answer:  Man is composed of ten subtle centers (sing. latifa, pl. lata’if). The first six are points on the physical body. They are 1. heart,  2. spirit, 3. secret heart, 4. arcanum, 5. super-arcanum, 6. soul (qalb, ruh, sirr, khafi, akhfa, nafs). The four others constitute the entire physical body (qalib). They are 7. fire 8. air 9. water 10. earth. These four latifas are also often considered as one single subtle center ― the body (qalib). If counted that way, then human beings have seven subtle centers.

Question: what are two ways in which the same hal [that the subtle center had before] re-appears?

Answer:

* Either it [the *hal* that the subtle center had before] would re-appear on that “same” first subtle center. And [as a consequence] for that time, that traveller’s road to progress would be blocked.
* Or it [that *hal*] would re-appear on “another” [second] subtle center. And then, [as a consequence,] the traveller’s road to progress would open up.

And after that hal would disappear on that new subtle center, the same inter-action would take place. It would happen in one of the two ways that happened before. [And this sequence could repeat itself for a while].
Such is what happens for all the subtle centers.

Question: what happens when the *hal* “truly permeates” all the subtle centers?

Answer: In contrast to the above scenario, if that hal “truly permeates” all the subtle centers (instead of “merely coloring” the subtle centers by its color) then an amazing transformation takes place. So far the sufi has been experiencing that hal transiently only. But now, the sufi attains that “station” where that hal is permanent.

Question: when DERVISH relocates from *hal* to *maqam*?

Answer: However, if it happens that [that hal] truly permeates (sarayan) all the subtle centers (lata’if), then [the dervish] relocates from the hal to the maqam, station. [That is, the dervish, from being a possessor of thehal transiently, becomes a possessor of the maqam, station where he has the hal permanently.] And he is protected from decline (zawal) [from that exalted hal and instead, he enjoys that hal permanently.]
Allah (SWT) teaches the reality about hal. Salutations and peace be on the ‘noblest man’ [Prophet Muhammad] and his pure progeny!

Question: when the *hal* becomes permanent?

Answer: when DERVISH reaches at MAQAM from *HAL* then *HAL* becomes permanent and all this happens when that hal truly permeates (sarayan) all the subtle centers (lata’if).

**Minha16**

Question: How the Mujaddid explained the verse of Koran---- Allah (SWT) has stated, You who have brought faith! Eat from that tasteful food (tayyabati) that I have given to you as provision (razaqnakum) and be grateful to Allah, if you truly want to worship Him. [Ya ayyuhallazina amanu! Akulu min tayyibati ma razaqnakum wa shukuru li’Lahi in kuntum iyahu ta`budun.] (Koran 2:58)?

Answer: Only a person who worships God and God alone may eat those delicacies.
This prerequisite (shartiyatu) [if you truly want to worship Him, in kuntum iyahu ta`budun] has been set (yahtamilu) regarding eating i.e. eat from the delicacies from what I have provided for you,(akulu min mustaladhdhati ma razaqnakum.) Therefore, [that permission] is true for you only when you elect Allah [alone] for worship (takhussuhu bi ‘l-`ibadati).
On the other hand, a person who follows his passions instead of God may not eat those. If he does, then he will be afficted with a spiritual disease.
On the other hand, if that pre-condition is not true for you and instead you are slaves of your [instigating] souls (anfusikum) and immerse yourself in fun and frolic, then you must not eat the delicacies. For you will be afflicted with an ailment of the inner realm (marda bi ‘l-maradi ‘l-batiniyyi).
Only a sufi who has purified his inner realm has attained that state where he worships God and God alone. While we are not worshipping idols, we are indeed sharing partners with God until we have purified ourselves internally through the sufi method. And until we have killed our instigating souls completely and have attained a spiritual re-birth, until we have realized God-realizatiom; we are still slaves of our instigating souls and we are partnering our passions as gods with God. So we have not fulfilled that pre-condition and so are not permitted to eat the delicacies.

And eating those delicacies would harm us until we have purified ourselves through the sufi path.
And the delicacy which is in the abidingness (al-mustaladhdhatu min al-marzuqati), that is like potent poison to you. However, when you will be healed of this ailment of the inner realm (al-maradu ‘l-batiniyyu) that is in you, it is then that you may eat the delicacies.
The Mujaddid replaces the word tayyibat by the word mustadhdhat, taking his cue according to the Kashshaf, the Koranic exegesisby Imam Zamakhshari.

This interpretation uses an explanation from Imam Zamakhshari.
The author of the [Koranic exegesis] Kashshaf, [Imam Zamakhshari] explained the word tayyibatu or pleasant here by the word mustaladhdhat or delicacies, noting what the word shukr or gratefulness may mean.

**Minha17**

Question: can sin harm a Gnostic? How the Mujaddid explained some ancient sufi masters (qs) saying, He who knows Allah, no sin can harm him. (Man `arafa ‘l-Lahu la yadurruhu dhanbun.) according to SHARIA?

Answer: The Mujaddid now presents several alternative explanations of this sufi saying all of which agrees to the sharia. The first explanation is:
It may refer to the sins which the gnostic (`arif) committed before attaining God-realization (ma`rifat) [i.e. those sins will not harm the sufi.]  It is because [conversion into] Islam erases [the sins] that happened before [conversion to the faith.] And real Islam (haqiqatu ‘l-islam) is to attaining realization of Exalted Allah [or God-realization] (ma`rifatu ‘Llah subhanuhu) on the sufi path after attaining annihilation (fana) and abidingness (baqa). When such God-realization (ma`rifat) is realized, all past sins are forgiven.
The Mujaddid now presents a second explanation that would also agree with the sharia.
That statement may also refer to the sins committed after attaining this God-realization (ma`rifat). In that case, “sin” means “small sin” (al-dhanbu ‘l-saghiru) not great (al-kabiru). It is because that the friends of Allah are protected from those [great sins anyway]. And small sins are not harmful for him because the [sufi] does not engage in them repeatedly; instead he repents (tawba) and seeks forgiveness (istigfar) for them without any delay.
The Mujaddid presents a third explanation now that also agrees with the sharia.
Or the statement may also mean that he [the gnostic] never commits sins. It is because if no sin is committed, then it means that there is no harm. So it is a tautology.
The Mujaddid condemns the heretical meaning of this statement.
The deviants (sing.mulhid, pl. malahid) interprete this statement as meaning that the gnostic may engage in committing sins because sin will not harm him. [Those deviants who believe in that wrong meaning] are clearly wrong and they are patent heretics whose existence is a threat to the community (batil, zindiq).

The Mujaddid supplicates to God for protection from those heretics.
Paki book p 44 l 7
“They are the gang of the Satan! Take note! Verily the gang of Satan is ruined. Our Lord! Please do not renounce our hearts to the twisted path after having blessed us with good-guidance. And bestow on us mercy from You. Verily, you grant bountiful rewards.”
 May the Haqq (SWT) bestow His mercy, blessings and greetings to our leader Muhammad and his progeny.

paki l. 10

I ask Allah the Generous, whose forgiveness knows no bounds, to forgive that gnostic ― who has realized the reality of Islam, tahaqquq-i haqiqatu ‘l-islam ― for the sins that he had committed before his God-realization (ma’rifat) unless they are because of oppressing the people or violating the rights of the people. Because He (SWT) is the lord of forgiveness and the heart of men are between His two fingers. He can change the heart however He wills.
All Muslims accept that when a nonbeliever accepts Islam, all his past sins are forgiven
Actually, all sins are forgiven with the acceptance of Islam except the sins for oppression of man and violating the rights of man. As it’s well-known [among Muslims]!

Question: when someone accept islam, his/her all kinds of sins are forgiven?

Answer: Actually, all sins are forgiven with the acceptance of Islam except the sins for oppression of man and violating the rights of man. As it’s well-known [among Muslims]!

Question: True Islam has two components, what are those and their connection with gift of forgiveness?

Answer: The Mujaddid qualifies that belief by saying that the mere external form of Islam is not sufficient to receive that gift of forgiveness, but that Islam must be the real and perfect Islam. That true Islam has two components ― the first is the external law and second is the internal purification realized through sufi tariqas.
Therefore, verily, the reality of the matter [i.e. Islam] and the perfection of its adornment [of Islam] is not [realized] in its external form (laysa limutlaqihi) [which lacks the spiritual side of islam, namely, sufism.]

**Minha18**

Question: What is concept of Ibn Arabi about existence of GOD which is different than The Mujaddid?

Answer: Ibn Arabi had proposed that God’s person (dhat) is identical to existence (wujud) and that divine existence is the only existence that there is. Created things exist because they “borrow” their existence from God. This science of existential monism or wahdatu ‘l-wujud, it has held sway all over the Islamic sufi world.

Question: What is The Mujaddid proposition about existence of GOD?

Answer: Haqq (SWT) exists by (mawjud) by His own person (dhat), not by His existence (wujud). That is unlike the others things that exist by existences. So He (SWT) does not need to exist by His [attribute of] existence.

Question: what are main reasons of The Mujaddid to reject the proposition of Ibn Arabi about existence of GOD?

Answer: And he contrasts it with Ibn Arabi who proposes that the existence of God is “identical” to the person of God.
[Ibn Arabi] has proposed that existence of God is “identical (`in) to the person of God, not “additional (za’id)” to it. So God does not need to depend on something else to exist.
In discussing Ibn Arabi’s proposition, first, the Mujaddid comments that there is no evidence behind Ibn Arabi’s proposition.
However, we need solid evidence to proove that the existence of God is identical to the person.
Second, Ibn Arabi’s proposition contradicts the decision of the Sunni community whose scholars propose that the existence of God is additional to His person.
And also we’ll have to face the opposition of many ulama of the mainstream Sunni community. It is because these great masters do not propose that the existence of God is identical [to the person of God]. Instead they recognize the existence of God to be “additional (za’id)” to person of God.

Question: How The Mujaddid compares what he proposed (God exists by His person) with what the Sunni ulama proposed (God exists by His attribute of existence that exists additional to His person)?

Answer: First, he notes that if God’s existence is additional to His person, then God is dependent on things other than Him and that would negate the principle that God is all-powerful.  Then he notes that
We should not forget that if His existence is additional [to His person] (ziyadat-i wujud), then it implies that the Necessary needs others.  It is regardless of whether we say that the Necessary (SWT) exists by an [attribute of] existence that is additional to Him (be-wujud-i za’id-i wajib) or we say that He exists by His own person.
Second, if we qualify what the mutakallimuns call existence as an “ordinary qualifier” i.e. by the common understanding of the term existence instead of believing that God exists by His attribute of existence, which exists additional to Him as a reified attribute, then the proposition of the mutakallimuns is corrected.
On the other hand, if we take this existence as an “ordinary qualifier (`ard-i `am)” [i.e. we believe that God exists in the common understanding of the term existence instead if believing that God exists by His attribute of existence, which exists additional to Him as a reified thing], then the statement of the mutakallimuns [kalam-scholars] of the “people of truth” [i.e. the Sunni community] is rectified.
And at the same time, even the objection to the mutakallimun’s proposition that some people make also disappears. They argue that since God is independent and does not need anything else, He must be free of the need to have an attribute of existence in order to exist.
And the opponents [to the Sunni kalam-scholar’s proposition] object on the ground of God needing others. [They argue that since God is independent of others, then God must be independent of needing a hypostasized attribute of existence in order for Him to exist. So if we take existence as an ordinary qualifier then] that objection also vanishes.

Then the difference between the Ibn Arabi proposition and the Mujaddidi proposition becomes clear.
And the difference between these two propositions becomes clear, i.e., [between the Mujaddidi proposition] that the Necessary (SWT) exists by His own person but [His attribute of] existence truly has no relevence there and [the Ibn Arabi proposition] that He exists by His own [attribute of] existence but this [attribute of] existence is established to be identical to His person

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| --- |
| Existence of God: Ibn Arabi versus the Mujaddid |
| Ibn Arabi | Mujaddid |
| God exists by His own existence but this existence is identical to His person | God exists by His own person not by His existence, for He is beyond existence |

This knowledge is an elect knowledge that Exalted Allah has uniquely granted me. Praise to Exalted Allah for this [great gift], and salutation and peace on His messenger!

**Minha19**

Question: How The Mujaddid cautiously ignored the proposition of The faylasufs and the mutakallimuns and Ibn Arabi about existence of GOD?

Answer: The Necessary Being (SWT) is unique in that that He exists by His own person (dhat) and He need not depend on His [attribute of] existence in order to exist. He does so regardless of whether we maintain that God’s [attribute of] existence is “identical” to His person (`ain-i dhat) or “additional” to His person (za’id-i dhat).

Therefore, we must not believe Ibn Arabi’s proposition that God’s person, dhat is identical to His existence, wujud. Nor should we believe that God’s existence is additional to His person, as the faylasufs or the mutakallimuns believe.
We must be cautious [to stay away] from [holding] either of those two [ideas, the ideas that the existence of God is] identical [to the person of God] or additional [to the His person] (`ayniyat va ziyadat).

Question: what is GOD’s habit to create things in contingent world according to Ibn Arabi and how The Mujaddid described about it?

Answer: God’s habit is that whatever that is in His mind as prototype of contingent things or fixed entities in Ibn Arabi terminology, He creates a specimen of that in the contingent world.
The habit of Haqq (SWT) (sunnat-i haqq) is that whatever that may be on the Necessary level (martaba’i wujub) [as prototypes of created things in the mind of God], He makes an specimen (namuna) of that [prototype] appear on the contingent level. It does not matter if someone knows it or does not know it. He does make a model of such characteristic (anmudhaj-i in khassa) [according to the prototype in the mind of the Necessary] in the contingent world (`alam-i imkan). It is because that the existence [that is in the mind of God] truly does not exist and instead [that existence] is a rational concept [lit. secondary intelligible] (keh wujud har chand mawjud nist va az ma`qulat-i thaniya ast).
Note: Ibn Arabists may explore this idea. The Mujaddid seems to be saying that whatever that is in the mind of God is a prototype. And each thing of this world is a worldly manifestation of its prototype. Also, the Mujaddid believes that things that are in the mind of God may be concepts wereas Ibn Arabi may believe something else.
Even then, **God exists by His own person. On the other hand, created things exist by the attribute of existence**.
Still if we consider God’s existence to be required (fardh) then He will exist (mawjud) by His own person not through some other [attribute of] existence [that exists apart from His person. This rule is] different from the [rule regarding the] existentness’s (mawjudiyat) of the other [existent things. The other existent things] depend on [God’s attribute of] existence (wujud) [to be existent (mawjud)]; their persons are insufficient [to cause them to exist].

Question: Is GOD dependant on anything to exist?

Answer: God is the creator of existences and He is not dependent on any attribute of existence in order to exist. God is unique in this characteristic.
Indeed, [in case of God], whatever existence that people believe is required for something to be existent (mawjudiyat-i ashya`) exists (mawjud) then it will exist by His own person (mawjud be-dhat-i khod). He will not be dependent on some other existence [even the divine attribute of existence].  What is there to be surprised if the Creator of existences (khaliq-i mawjudat) (SWT) exists (mawjud) independently (be-istiqlal) by His own person and truly never dependent on [His attribute of] existence? Why even bother to discuss the real thing if the ignorant people think it is impossible! Exalted Allah inspires the truth!

Question: what are those three groups who says “God exists with an existence that is ‘identical’ to His person” and that could be interpreted to mean that God exists by His own person, which the Mujaddid is also saying?

Answer:

* the sages (hukama) [i.e. the philosophers of the*faylasuf* tradition]
* the Asharis and
* some sufis [including Ibn Arabi] who have proposed that the person of God (dhat) is identical to His existence (*wujud*).

Question: Then what is difference between The Mujaddid and these three groups proposition?

Answer: according to three groups God’s person is identical to His existence but The Mujaddid point of view is different as mentioned in detailed in minha 18-20

Question: Question:  [All these three groups], even they have also said just what you [the Mujaddid] have said in the previous exposition. [These groups are,]

* the sages (hukama) [i.e. the philosophers of the*faylasuf* tradition]
* the Asharis and
* some sufis [including Ibn Arabi] who have proposed that the person of God (dhat) is identical to His existence (*wujud*).

And that [what you, the Mujaddid, and those three groups, all of you have said] is that the person of Allah (SWT) exists by His person and not by His existence. Because, this statement [of theirs that “God] exists with an existence that is ‘identical’ (`ayniyat) to [His] person” [could be interpreted to] mean that God exists by His own person, [which you are also saying, and] not by [His] existence. [It only happens that God’s person is identical to His existence, but still He exists by His person instead of His existence. Could you please comment on this matter?]

Answer: Answer: We say this much that on this matter, the Sunni community does not dispute them in a diametrically opposite manner (barabar). Instead, in answering them, the people of truth [i.e. the ulama of the mainstream Sunni community] should have said this much here that Allah (SWT) exists by His [attribute of] existence, not by His person, [and leave it here without saying any more confusing talks like the divine existence is additional or identical to His person etc. that they have said. Then there would have been a clear-cut difference in opinion with the philosophers on one hand who proposed that God’s existence is additional to His person and the Sufis with defective witnessings like Ibn Arabi on the other hand who proposed that God’s existence is identical to His person. Instead, the Sunni ulama have also proposed that this divine attribute of existence is additional to His person.]
In this context, it is incorrect (mustadrak) to establish that existence is additional. Because, since [the mutakallimuns] have established that existence is additional, it seems that why these two groups [Ibn Arabi on one hand and the mutakallimuns on the other hand] differ is not on the matter of existence [i.e. if God exists by His existence or not by His existence, because both agree that God exist by His existence] but instead in the matter of the attribute [wasf, of that existence], that whether it [that existence] is identical to His person or additional to His person.

Question: Question: When the Necessary Being (SWT) exists (mawjud) by His own person (dhat-i khod), then why call the Necessary (SWT) existent (mawjud)? It is because the meaning of the term existent (mawjud) means something that stands with wujud, existence [i.e. something that possesses the attribute of existence]. However, [you, the Mujaddid, have said that] that what is there [i.e. the Necessary Being] truly does not have any wujud, existence.

Answer: Answer: Yes! There is no such existence in the Necessary (SWT) by which the person of the Necessary (dhat-i wajib) (SWT) exists (mawjud). However, it is fine to say that the Necessary exists [by an existence if by the term “existence”, we mean a type of] existence that is said about Him as an “ordinary qualifier (`ard-i `am)” and predicated (mahmul) derivatively (ishtiqaqan) [i.e. it is said that God possesses existence instead of saying that God is identical to existence]. It is fine to say something like that. Peace.

**Minha20**

Question: How The Mujaddid talks on the incomparability of God?

Answer: We do not worship a God who comes within the compass of witnessing (shuhud), can be seen, or can be known or can be imagined or conceived. It is because that what can be witnessed, seen, known, imagined or conceived (mash-hud, mar`i, ma`lum, mawhum, mutakhayyul)― that is a crafted and newly-originated (masnu` va muhdath) thing just like him who witnesses, sees, knows, imagines or conceives.
I am searching for that morsel
That is more than a mouthful
An luqma ke dar dihan
negunjad talabam

Question: what is purpose of journeying and wayfaring?

Answer: The purpose of the sufi is to destroy all barriers that separate him from God.
The purpose of journeying and wayfaring (sayr va suluk) is to tear (kharq) the veil (hizb) until one arrives onto [the level of] “naked arrival (wasl-i `uryan)”. Be it that veil that is related to the Necessary Being (wujubi) or be it that veil that is related to the contingent things (imkani). It is not that [the sufi] will shackle (qayid) or trap (sayid) the object that is being sought (matlub) [which is God].
You can't hunt the phoenix
O hunter! Pick up your net
He who puts his net out for a phoenix
returns home empty-handed
Anqa shikar kasi nashod va dam baz chin
ke-inja hamisheh bad be-dast ast dam ra

Question: How The Mujaddid teaches us on the vision of God that the faithful will see in the last world?

Answer: The Mujaddid teaches us on the vision of God that the faithful will see in the last world. He believes in it but he does not ponder on its nature.
You should know that the vision (al-ru’iyata) [of Allah] in the last world is true. We believe in it but we do not ponder on its nature (kaifiyat) [because we are] unable [to describe it].

The elect have been given a type of the vision in this world.
The common people are unable to perceive (idrak) [that vision]. However, the elect have been allotted (nasiban) a share of that station [of the vision of God, in their earthly lives] although it is not called the vision (ru’iyatan).
Peace to them who follow good-guidance.

**Minha21**

Question: is it possible to experience GOD through vision and cognition (did va danish) and meditation?

Answer: Whatsoever that is in the realm of vision and cognition (did va danish) is in chain (muqayyid) and lower than [the level of] sheer unboundedness [or pure meditation] (itlaq-i mahd).
The purpose is to become free from all chains. Therefore, you should search for that what is beyond vision and cognition. This transaction (mu`amala) [of searching for God who is beyond vision and cognition] is beyond the method of the intellectual gaze (nazar-i `aql).

Question: does intellect accept those things which are beyond vision and cognition (did va danish)?

Answer: No, intellect considers it impossible to search for something which is outside the realm of vision and cognition.

The secret of what is beyond the curtain

Ask the gnostic who is drunk [with love]

The[sober] sufi does not possess

The state of this exalted station

raz-i darun-i pardeh ze randan-i mast purs

kin hal nist sufi-i `ali maqam ra

**Minha22**

Question: Many Sufis experience mystic visions and claim that they have come to “know” God. What is The Mujaddid view about this claim of many sufis?

Answer: Many Sufis experience mystic visions and claim that they have come to “know” God. They bind God who is unbounded. Contradicting them, the Mujaddid views God as a sheerly limitless, unbounded Being who is unknowable.
The unbounded [being who is God exists] as a sheerly unbounded Being which He is. (mutlaq bar sarafat-i itlaq-i khod ast). There is no chain (qayd) that binds Him

Question: what actually is that which many sufis experience through mystic visions and claim that they have come to “know” God?

Answer: However, when GOD is manifested (zuhur) in the mirror of the chained things (marat-i muqayyad) [or when human beings, who are limited by the limitations imposed by the human mind, conceive of Him] then by the rule of that mirror [or human mind], His reflection (`aks) is colored [by the color of human mind] and becomes chained (muqayyad) [by the shackles or limitations of the human mind] and brought down (mahdur) [from His sublime unbounded incomparable self to a lower form that can be conceived by the human mind.] In this way, [God] comes into the realm of [human] vision and knowledge.

Question: how limitlessly ambitious ones consider reality of GOD?

Answer: to consider vision and knowledge (did va danish) sufficient (iktifa) is like considering a [mere] reflection of that desired object (matlub) sufficient. However, the highly ambitious are not satiated by such trivial things. Verily Allah (SWT) loves the limitlessly ambitious (ma`aliya ‘l-himam)!
Allah (SWT)! Include us among the limitlessly ambitious by Your love for the most exalted man [Prophet Muhammad]! Peace and blessings be on him and on his progeny!

**Minha23**

Question: how The Mujaddid describes a vision that demonstrates that man is higher than the angels?

Answer: This is a vision that I had when I was just starting on the sufi path. I saw,
“I am doing circumambulation (tawaf) in some place. And another group is also circumambulating along with me.  But the pace of their movement is so slow that in the time that I finished one circle of circumambulation (dur-i tawaf), that group had taken only two or three steps. Right on that instant, a thought emerged in my mind that this place was above in the heavens (fawqa ‘l-`arsh) and the circumambulating group (tawaf-konand-gan) is a group of holy angels (mala’ika-i kiram).”
Allah sends peace and blessings on our prophet and on them [the angels]! By His mercy, Allah elects whomever He wills. Allah possesses great favors.
The celestial reality of the Kaaba is the Baitu ‘l-Ma`mur (Koran 52:4)

**Minha24**

Question: what about the human attributes of friends of GOD?

Answer: For the friends of Allah (SWT), their human attributes are the cupolas (
a light structure on a dome or roof, serving as a belfry ) in which they hide. (qubab)

Question:  friendness (walayat) of friends of GOD can make them free from human needs as common people have?

Answer: As much as the rest of men need [worldly implements in oirder to do things], these masters also need (muhtaj) [those things, and they don’t make miracles all the time.] Their friendness (walayat) does not absolve them from that need [for worldly mediums].

Question: friends of GOD also feel anger like common people?

Answer: Their anger is like the anger of the rest of men. When the prince of the prophets [Prophet Muhammad] (salam) have said, I also become angry like the others (aghdabu kama yaghdabu ‘l-bashar) then how can the friends of Allah be free from it?

Question: when it comes to eating, drinking, inter-action with the family, social behaviour etc, they are similar to common peoples are not?

Answer: Similarly, these masters are like the rest of the human beings when it comes to eating, drinking, inter-action with the family, social behaviour etc. They are the same as the common people in terms of human needs. Allah has said about His prophets, I have not made their bodies such that they would not eat. (Wa ma ja`alnahum jasadan illa ya’kuluna ‘l-ta`am).(Koran 21:8)

Question: what is further reference from Koran about Prophet in previous question context?

Answer: Those who openly disbelieved [i.e. the polytheists in Mecca and Medina in the Prophet’s time] used to say [mocking the Prophet], Why do these prophets eat food and shop in the marketplaces [just like the common people do] (ma li-hadha ‘l-rasuli ya’kulu al-ta`ama wa yamshi fi ‘l-aswaqi)?”(Koran 25:7)

Question: who observe only the external appearences of the people of ALLAH (GOD) what loss they will face?

Answer: they who have observed only the external appearences of the people of Allah have been deprived. They are facing great losses in both this world and the last world at that time when the good people will be separated from the evil people. (naqd-i waqt-i u ayad).

Question: why Abu jahl was deprived of the felicity of Islam?

Answer: Since Abu Lahab and Abu Jahl saw only the external appearance [of the Prophet], they were deprived of the felicity of Islam. And it has cast them into endless loss.

Question: which people indeed will realize felicity of islam?

Answer: Those people indeed will realize felicity that does not look at the external appearances of the people of Allah. Instead their sharp sight reaches the qualities of the inner realm (sifat-i batin) of these saints, and that sight is confined to that inner realm (batin). They are like the river Nile in Eqypt in that the same water [affect people differently ― that water] is disaster (bala`) to the people who are forbidden (mahjubin) [from divine mercy] while it is life-giving water for the people who are loved (mahbubin) [by God.]

Question: