

400 years apart, yet teachings of both share similarities that continue  
to be relevant in 21st Century.

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Mevlana  
Jalal ud Din



Rumi

&

Sultan ul Arifeen  
Sultan



Bahoo

Collection of Selected Essays



Compiled By:

**Sahibzada Sultan Ahmad Ali**



Mavlana Jalal ud Din Rumi  
&  
Sultan ul Arifeen Sultan Bahoo

Collection of Selected Essays

By: Sahibzada Sultan Ahmed Ali

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The image displays the Basmala (Bismillah) in Arabic calligraphy. The text is written in a bold, black, highly stylized script. The words are arranged in a vertical column, with the first word 'Bismillah' at the top, followed by 'Ar-Rahman' and 'Ar-Rahim'. The letters are thick and rounded, with some overlapping and decorative flourishes. The overall style is reminiscent of modern or 'thick' calligraphy. The text is centered on a white background, with a thin horizontal line above and below it.



*Dedicated to Sheikh-ul-Qur'an Maulana  
Manzoor Ahmad, the great 20th century  
scholar of Māturīdī theological tradition,  
whose guidance and company enabled me to  
understand Mevlana Rumi (رحمۃ اللہ علیہ).*

Sahibzada Sultan Ahmed Ali



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## Preface

Sufism is no doubt highly indebted to the intellectual depth and breadth of Mevlana Jalāl ad-Dīn Mohammad Rumi (رحمۃ اللہ علیہ) and Sultan ul Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Mevlana Rumi (رحمۃ اللہ علیہ) was born in Balkh (Afghanistan) in 1207. Haḍrat Shams Tabrīzī (رحمۃ اللہ علیہ) – a Qur’anic scholar and an adept in Sufi mysticism – entered in Mevlana (رحمۃ اللہ علیہ)’s life, who awakened and brightened his inner being. Around four centuries after Mevlana Rumi (رحمۃ اللہ علیہ), Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) was born in 1629 in a village named Shorkot located in the city of Jhang, at the eastern bank of Chenab, flowing through the land of five-rivers, the Punjab. Before the birth of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), his mother was informed through intuitive inspiration that she would give birth to a special child who would illuminate the world with his pervasive beneficence and guidance. She was told to name him “*Ba-Hoo*”. Beneficence of guidance was evidently manifest in his early childhood.

As an index of their comprehension of divine reality, Mevlana Rumi (رحمۃ اللہ علیہ) expressed the bliss of his inner world in Persian language, while Sultan Bahoo (رحمۃ اللہ علیہ) both in Punjabi and Persian. In spite of vast space and temporal distance, cerebral similarities are evident in intellectual and scholarly work of both personalities. Satiated from the spirit of Islam and holy traditions of Exalted Prophet Mohammad (ﷺ) with love, compassion, and intuitive knowledge, both divine scholars fought against the negative forces and social evils of their times. Both emphasized on uplifting of human and humanity stands highest in their thoughts, no matter with which tradition or beliefs it is associated. Teachings of Mevlana Rumi (رحمۃ اللہ علیہ) and Sultan Bahoo (رحمۃ اللہ علیہ) become more relevant and applicable to contemporary globalized, multinational and multicultural diverse world. Exquisite sponge of interfaith harmony

would heal the wounds of internal dissonance and international conflicts everywhere.

Way back in 2010, the idea of studying Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ) simultaneously was planned and presented by Haḍrat Sultan Muhammad Ali (Chief Patron Islahee Jamaat & Aalmi Tanzeem ul Arifeen). Under his dynamic guidance and untiring supervision, the first Seminar was organized titled “Haḍrat Sultan Bahoo, Mevlana Rumi & Spiritualism” in 2010 at Islamabad under the auspices of Islahee Jamaat & Aalmi Tanzeem ul Arifeen (Shrine of Haḍrat Sultan Bahoo (ؒ)). Furthermore, Urdu Magazine Monthly Mirrat ul Arifeen International, Lahore – published under the untiring supervision of Haḍrat Sultan Mohammad Ali – also published some articles on this subject. After the establishment of MUSLIM Institute, a Three Days International Conference on Haḍrat Sultan Bahoo (ؒ) was organized in 2013 by the Institute. Some papers were presented in that conference about the similarities of Haḍrat Sultan Bahoo (ؒ) and Mevlana Rumi (ؒ)’s teachings.

In continuity of the idea presented by Haḍrat Sultan Mohammad Ali – to study the teachings of these two towering personalities together – the Institute organized an international conference on “Mevlana Rumi and Haḍrat Sultan Bahoo” in 2014 in Islamabad. The papers presented and discourse analysis made in the conference were much appreciated by the academics, researchers and general audience because people not only have literary connection with these two great personalities but they also have spiritual attachment with Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ). Such positive and appreciative feedback led us to work further on this innovative idea.

Afterwards, the discussion with Prof. Dr. Saleem Mazhar led us to plan international conferences in collaboration of MUSLIM Institute and Faculty of Oriental Learning, University of the Punjab Lahore. Since then, two International Conferences have been organized with the mutual efforts where scholars have presented their papers and statements on

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Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ). I would like to pay my sincere gratitude to thank Prof. Dr. Muhammad Saleem Mazhar for his kind cooperation and input in organizing these conferences.

Contents presented in this book consist of essays and statements presented in aforementioned events, one special essay written on the subject and few writings selected from ‘Haḍrat Sultan Bahoo (ؒ) Special Edition II’ of Monthly Mirrat ul Arifeen International, Lahore published in 2011.

We hope that this book would serve as a valuable asset specifically for the students of Sufism, and in general for common people. Please communicate suggestions and corrections, which would be delightedly incorporated in the next edition.

Sahibzada Sultan Ahmed Ali  
February 12, 2020  
Darbar Hadrat Sultan Bahoo (Jhang) Pakistan



## Introduction of Mevlana Rumi

Mevlana Jalāl ad-Dīn Mohammad Rumi (رحمۃ اللہ علیہ), born in 1207 in Belkh (Central Asia), was a great poet, jurist, theologian, and Sufi mystic of his time. Most of his works including poems are in Persian. His writings, particularly his six volume didactic epic work, the Mathnawī-i ma'nawī and Dīwān, have been translated into many languages around the world. Mathnawī is considered as one of the purest literary glories of Persia, and one of the crowning glories of the Persian language. Mevlana Rumi (رحمۃ اللہ علیہ) is popular among people all around the world due to his universal and humanistic message and he is one of the best-selling poets in the West as well. Among other notable things, ney (flute) and Sufi whirling, draw reverent followers and visitors to his tomb from all over the world each year. His poetry evokes feeling of being alive and helps understand love and ecstatic in the coil of daily life. His sense of humour with his wisdom makes his teaching much more attractive and effective for the readers. He passed away in 1273 and his tomb is in city of Konya, Turkey.



## Introduction of Haḍrat Sultan Bahoo

Sultan ul Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), born in Shorkot (District Jhang, Pakistan) in 1629, is highly regarded for his role in promotion of Islam in Indo-Pak subcontinent. Through his pacifist teachings, he promoted mutual respect, peace and harmony among people. He talked about the unanimity in his teachings to bring social concord and stability. Besides being a highly respected Sufi of all times, he is also revered for his intellectual, philosophical, literary and social reformation contributions. He authored around one hundred and forty books, mostly in the Persian language, for the guidance of truth-seekers. These contain poetry and prose in Persian and poetry in Punjabi language. His writings have been translated in many languages and are taught across the world. He holds a distinguished and celebrated position among all-time great Punjabi Sufi poets and his poetry always remained popular among academics as well as common people alike. His teachings revolve around identification and recognition of man's own status as being crown of the creation, respect for humanity, and social reformation through bringing change in individual's conduct. In his writings, he laid emphasis on the highest form of Islamic mysticism and described it as *faqr*. He passed away in 1691. His shrine is situated in District Jhang, Pakistan.



# *Essays*



## Denotative Similarity Between Sultan Bahoo and Mevlana Rumi\*

Prof. Dr. Ehsan Akbar

بو علی اندر غبارِ ناقه گم! دستِ رومی پردهٔ محمل گرفت

This verse of Iqbal connotes the unique status of Mevlana Rumi (ؒ) which bestows on him a distinguished place in the history of poetry, Sufism and philosophy thereby unveiling this secret,

ان من الشعر لحكمة وان من البيان لسحر

Indeed, in the poetry of this Muslim nation, there is something beyond poetic delicacy and pleasure. How skilfully it has been said,

مشو منکر که در اشعار این قوم ورائے شاعری چیزے دگر هست

It is reasonable and indubitable to state that after the advent of Islam the languages were treasured with the written text. The Persian language, an ancient language, also faced the same situation. More than 90% linguists in Pakistan comprised of those men of letters who created great literary masterpieces. The reason is quite evident that this group of people was the follower of the first and foremost revelation of the Exalted Qur'ān that begins with the instruction of reading.

Muslim men of letters were privileged to enjoy the blessings of the Exalted Qur'ān. They were taught that “the creation is the *aayal* of

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\* Translation of the article published by Prof. Dr. Ehsan Akbar in Special Edition II, *Mirrat ul Arifeen International* Lahore in May, 2011.

Allah Almighty (ﷻ); man is created free; all men are equal without any discrimination of colour and cast. However, only their good or bad deeds (*taqwa*) distinguish them from one another.

The literature, which revolves around the subject of human being and secret of life, attained universal origination with the advent of Islam. When the love for the Exalted Prophet (ﷺ) has been declared the foundation of Islam, the believer came to know the true flavour and universal nature of the love. Thus Alī al-Hujwīrī Dātā Ganj Bakhsh (ؒ), Amīr Khusrau (ؒ), Jalāl ad-Dīn Rumi (ؒ), Sa'di Shirazi (ؒ) and Sheikh Abdul Qādir Gīlānī (ؒ) were not only the men of letters but also great Sufis. Love, the universal emotion, is the soul of the religion and the life of Sufism. The literature of the world is constantly revolving around the same focal point i.e., love.

Love is the gem that is the essence of the devotion of a man. This pearl is the foremost need of human life. When the bodies interact with bodies, the society evolves and its uniting factor is a mutual attraction.

ہیں جذبِ باہمی سے قائم نظام سارے پوشیدہ ہے یہ نکتہ تاروں کی زندگی میں

*All systems are established on mutual attraction. This secret is concealed in the life of the stars*

According to Allama Muhammad Iqbal, the cure for the frailty and sickness of the nations is also love.

محبت ہی سے پائی ہے شفا بیمار قوموں نے

*Sick nations have been cured only through Love*

It's not a trivial gift of Islam that it made love the centre of literature instead of gender as the influence of "*Kashf ul Mahjoob*"

seems to be transitted to “*Ghaniatul Tālibeen*,” “*Kemiyay Saadat*,” and “*Fasoos ul Hikm*.” Similarly, ‘Aṭṭār (ؒ), Rumi (ؒ), Abu Saeed Abi Al-Khair (ؒ) and Tahir Uryan (ؒ), despite their individual experiences of Sufism, appear to be the light of the same lamp.

After the invasion of Mongols, Rumi (ؒ) rises with the hope of a new life for Baghdad. Islamic literature has been characterised with an ardent desire to be a great man from the time of the people who had witnessed the Exalted Prophet (ﷺ). Similarly in Islam, the world and the religion are not two separate entities, rather religion has the outcomes based on the worldly affairs and the worldly affairs are also incorporated within the religion. Rumi (ؒ) says;

آنکه بر افلاک رفتارش بود      بر زمین رفتن چه دشوارش بود

*He whose walk is on the spheres, how should it be hard  
for him to walk on the earth?*

Rumi (ؒ) does not allow a man to be segregated in worldly and religious affairs. The matters in which Iqbal sought guidance from Rumi (ؒ), has been summed up in his beautiful poetic creation “*Pir o Mureed*,” (mentor and disciple) in the form of a conversation between *Mureed e Hindi* (spiritual follower from India) and *Pir e Rumi* (ؒ). This poem constitutes those questions and answers, which are guideline from Rumi (ؒ) for not only Iqbal but it seems to serve as a problem solver to all the sages of the nation.

Haḍrat Sultan Bahoo (ؒ), who was born in 1629 to a righteous religious scholar, a learner of the Exalted Qur’ān from Shorkot, serving in Mughal Army, had *Sharia* in one hand and *faqr* (spiritual excellence) in the other. Exactly, as in his family, on one side, his family was constantly keeping religious tradition and on the other side, he had continuity of successive worldly triumphs. Jalāl ad-Dīn Rumi (ؒ) had also inherited the worldly glory and religious magnificence from his

familial traditions. If Rumi (رحمۃ اللہ علیہ) had desired, he would have got the highest seat from his ancestors' heritage but he preferred the life of a common man and stood with the sufferers. The ancestors of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) were gifted 50 thousand *Begha* land from the court during the time of Shahjahan. He preferred '*faqr*' over the material world. Like Mevlana Rumi (رحمۃ اللہ علیہ), Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) also sought religious and spiritual instruction and training.

Besides his worthy mother, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) sought the spiritual bliss from Habibullah Qādiri (رحمۃ اللہ علیہ) and in Dehli from Haḍrat Abdurehamn Qādiri (رحمۃ اللہ علیہ). States of his many spiritual experiences are similar to that of the spiritual guide of Rumi (رحمۃ اللہ علیہ). Rumi's (رحمۃ اللہ علیہ) knowledge paced, stepping with *faqr*, and so was the situation with Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). According to some tradition, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) wrote approximately 140 books from his pen in Punjabi and Persian. In the last part of his life, he witnessed the common use of Punjabi on an intellectual level, besides Persian. From academic perspective, 'Ezid Bari', 'Allah Bari', 'Farsi Nama, Raziq Bari' - 'Wahid Bari' and 'Sift Bari' appeared in last. He also wrote some books for the reformation of the thought and awareness of adults and sensible people. Like Rumi (رحمۃ اللہ علیہ), he also used to teach and instruct the people of his city. In the poetry of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), the rhyming morpheme "*Hoo*" is persistent. The Sufis idea is that no breath should lapse without the remembrance of Allah (ﷻ).

جو دم غافل سو دم کافر مرشد ایہہ فرمایا ھو  
مرشد سوہنی کیئتی باھو پل وچ جا پہنچایا ھو

*Breath of negligence means breath of  
'Kufr', mentor taught me - Hoo,  
Mentor did the best Bahoo, made me reach  
destination in a moment - Hoo.*

That is why Sufis always maintain the unstopped remembrance of ‘Allah Hoo’ or ‘Allah’ in their imagination. Whatever task they may be busy in, their routine is akin to this proverb in Punjabi,

ہتھ کاروئل دل یاروئل

Means, hands may be busy in worldly affairs, the heart is always immersed in the remembrance of Allah Almighty (ﷻ). For Bahoo (ﷻ), either *Sharia* or Sufism, both should aim at reaching Allah (ﷻ).

یقین دانم دریں عالم کہ لا معبود الا هو      ولا موجود فی الكونین ولا مقصود الا هو

*I am certain within universe there none worthy of  
worship besides Hoo. There is no existence or objective  
in both worlds besides Hoo*

His topics of poetry include Oneness of Allah (ﷻ), Prophethood, Sufism, *dhikr* (Remembrance) humility, the worthlessness of the world, consistency of good deeds, quest for truth, denial and avoidance of disbelief. The earlier writers of Punjabi language, Haḍrat Baba Farīd (ﷻ) and Haḍrat Noshā Ganj Baksh (ﷻ) resorted to the same light. However, the illuminating point of the poetry of Haḍrat Sultan Bahoo (ﷻ) is also the exquisiteness of ‘*ishq* (love).

جیں دل عشق خرید نہ کیتا سو دل بخت نہ بختی ہو  
استاد ازل دا سبق پڑھایا ہتھ دتس دل تنختی ہو

*The heart that does not cherish love is  
hapless - Hoo,  
The Eternal Teacher taught the lesson (of  
love) and handed me the slate of heart -  
Hoo,*

جنہاں حق نہ حاصل کیتا اوہ دوہیں جہاں میں اُہڑے ہو

*Those who do not acquire true love Bahoo,  
depart from this world, empty handed - Hoo.*

Described the love as

عشق جنہاندے ہڈی رچیا اوہ رہندے چپ چپاتے ہو  
لوں لوں دے وچ لکھ زباناں اوہ پھر دے کنگے باتے ہو

*Those whose spirit has imbibed love till  
bone-marrow, they remain silent - Hoo,  
Though thousands of tongues in every hair  
yet they wander about speechless - Hoo,*

For Rumi (ؒ), 'ishq is a great reformer and messiah:

اے طیبِ جُمْلہ علتِ ہائے ما      شاد باش اے عشقِ خوش سودائے ما

*Hail, our sweet-thoughted Love —thou that art the  
physician of all our ills,*

Both the Sufi poets, Sultan Bahoo (ؒ) and Mevlana Rumi (ؒ), seek light from Islam. For both of them, spiritualism and love ('ishq) are more important than wisdom and matter. For Rumi (ؒ), music is an important source and from the tune of fiddle, Mathnawī, picks the first verse:

بشنواز نئے چون حکایت می کند      از جدائیِ باشکایت می کند

The besieging tune of the flute rises in the sorrow of being departed from its origin. The desire to merge into its origin again always keeps it restless. Thus, the human soul is always restless to reunite with its actual origin, its actual Creator. The ideology of *Wahadat ul Wajood*

(The Unity of Existence) and *Wahadat ul Shahood* (Oneness of Appearance) both had the same destination of the journey in their own domains.

Rumi (ؒ) states keeping in mind the love for pragmatism in his early period and the wisdom he attained later because of love,

مولوی پرگز نہ شد مولائے رومؒ تا غلام شمس تبریزی نہ شد

The love of Shams Tabrīzī (ؒ) transformed Rumi (ؒ) into a gem. On a chance of meeting with the *mūrshid* (spiritual mentor), he would spend days in and days out in his service. He immersed in such deep agony over his separation from *mūrshid* that the poetry that he composed in this state became a whole anthology and he named it as *Dīwāne Tabrīzī* instead of *Dīwān e Rumi*. When he talks about *'ishq*, he doesn't talk about that crime of man which Rumi (ؒ) proclaims was the result of *'Khurdan Gundum'* (eating wheat) rather he talks about the real love. Sultan Bahoo (ؒ) says:

عشق مجازی ملکن بازی پیر اولے دھردے ہو  
اوه شرمندہ ہوسن باھو اندر روز حشر دے ہو

*Their profane proclamation is a slippery  
game such pseudo-lovers step clumsily -*

*Hoo,*

*On the Day of Judgment Bahoo, they will  
feel ashamed of themselves - Hoo.*

Sultan Bahoo (ؒ) makes himself obedient to love for *mūrshid* or rather humbleness is permanent in front of him:

ایہہ تن میرا چشمیں ہووے تے میں مرشد ویکھ نہ رجاں ہو  
لوں لوں دے مڈھ لکھ لکھ چشمیں ہک کھولاں ہک کجاں ہو

اتنیاں ڈٹھیاں صبر ناں آوے ہوو کتے دل بھجاں ہو  
مرشد دا دیدار ہے باہو مینوں لکھ کروڑاں جھاں ہو

*My whole body be an eye; I will never be  
satisfied in beholding my spiritual mentor  
(mūrshid) - Hoo,*

*Every bit of me be millions of eyes, I would  
constantly view my mentor, by closing one  
and opening another - Hoo,*

*Even then my incessant zeal wouldn't  
subside, where would I go? - Hoo,*

*Sight of my "Mūrshid" is, Bahoo, like  
millions of pilgrimages - Hoo.*

His popular Abyat about the blessings of mūrshid is:

اللہ چنے دی بوٹی میرے من وچ مرشد لائی ہو  
نفی اثبات دا پانی ملیس ہر رگے ہر جائی ہو  
اندر بوٹی منک مچایا جاں پھلاں تے آئی ہو  
جیوے مرشد کامل باہو جیس ایہ بوٹی لائی ہو

*Spiritual mentor planted the "Jasmeen"  
sapling of Allah's name in my heart - Hoo,*

*Irrigated with water of negation and  
affirmation in whole body - Hoo,*

*It has blossomed and emit sweet fragrance  
all within - Hoo,*

*Long live my perfect guide, Bahoo, who  
planted it in me - Hoo.*

Mevlan Rumi (ؒ) says:

علم رابر تن زنی ماری بود

علم رابر دل زنی یاری بود

Bookish knowledge is a special subject of Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) which cannot be absorbed easily. Such knowledge that rejects adherent love ('ishq) Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) opposes such knowledge as well as the religiosity without purity and absorption.

باہجہ حضورى نہیں منظوری توڑے پڑھن بانگ صلاتاں ہو  
 روزے نفل نماز گزارن توڑے جاگن ساریاں راتاں ہو  
 باہجہوں قلب حضور نہ ہووے توڑے کڈھن سے زکاتاں ہو  
 باہو باہجہ فنا رب حاصل ناپیں ناں تاثیر جہاتاں ہو

*Without hazoori there is no Divine approval  
 even performed all kinds of prayers - Hoo,  
 Night vigils, fasting and with super-  
 erogatory prayers– Hoo,  
 Without focused soul, no approval from  
 Divine Hazoor even they give hundreds of  
 elms away - Hoo,  
 Without annihilation for Rabb (Lord)  
 Bahoo, there isn't any impact in  
 congregational prayers - Hoo.*

People only focusing on intellect are dealt as well:

عقل دے کوتاہہ سمجھ نہ جانن بیون دا لوڑن پانی ہو  
 باہجہوں ذکر ربے دے باہو کوڑی رام کہانی ہو

*They are senseless people who despite  
 having subsistence from Lord are searching  
 food - Hoo,  
 Except remembrance of the Lord Bahoo, all  
 else are just tales - Hoo.*

But Sultan Bao (ؒ) doesnt negate the fundamental importance of knowledge:

علموں باجھوں فقر کماے کافر مرے دیوانہ ہو  
سے درہیاں دی کرے عبادت رہے اللہ کنوں بیگانہ ہو

*He who tries to attain 'faqr' without  
knowledge is an infidel, will die insane -*

*Hoo,*

*Worship for hundreds of years, yet remains  
unaware from Allah (ﷻ) - Hoo,*

Such unity of intellect and knowledge is also present in the teachings of Mevlana.

The door of love opens the door of court of Prophet (ﷺ). Rumi (ؒ), thus, reveals various exquisite stages of court of Prophet (ﷺ) that the cane assumes the form of cobra and comes to serve Moses (ؑ), while a lifeless tree trunk screamed like a sad human being, because of being away from the Exalted Prophet Haqrat Mohammad (ﷺ) and that was heard by everyone. Have a look on the poetry:

معجزہٴ موسیٰ واحمد درنگر

چوں عصا شد مارواستوں باخبر

In his poetry, Haqrat Sultan Bahoo (ؒ) has discussed the actual status of the human being. However, in his book Aqal-e-Baidar, he has dilated on this issue. He states that human beings have been blessed with heavenly powers. Haqrat Sultan Bahoo (ؒ) also proclaims that one reaches the love of Almighty Allah (ﷻ) after passing through the stages of love for *mūrshid* and the Exalted Prophet (ﷺ). Rumi (ؒ) also attaches central importance to love. Rumi's (ؒ) love considers all the sections of Islam as part of Islam. For him, *Sharia*, Sufism and *ṭarīqat* are all coordinated. Rumi (ؒ) tried for the re-institutionalising of Islamic

thought during the political and social destruction of the Muslim world. That's why he embraced all and dreamed of a perfect human being. His poetry is full of this citing:

دی شیخ با چراغ همی گشت گردشهر      کزدیووددملوم وانسانم آرزوست

Making the heat a source, he also describes love for Exalted Prophet (ﷺ) as his way of life:

علم را بر دل زنی یاری بود

Dr. Lajwanti Ram Krishna states the period of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) from 1039 to 1104. During the last part of Shahjahan's reign, Dara Shikoh, Shuja, Murad and until the age of Aurengzeb, this period was characterised with political chaos and destruction. Then *faqīr* Sultan Bahoo (رحمۃ اللہ علیہ) insisted on the reformation of self and called the material world a place full of filth. He desired for the emergence of dignified human character by cleaning one's inner soul. Heart about which Rumi (رحمۃ اللہ علیہ) had talked, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says,

دل دریا سمندروں ڈوگھے کول دلاں دیاں جانے ہو  
 وچے بیڑے وچے جھیڑے وچے ونجھ موبانے ہو  
 چوداں طبق دل دے اندر جتھے عشق تمبو ونج تانے ہو  
 جو دل دا محرم ہووے باہو سوئی رب پہچانے ہو

*Heart is deeper than rivers and oceans who  
 can fathom Heart - Hoo,  
 Seamen, boats and oars all are inside ocean  
 of Heart - Hoo,  
 All the fourteen Realms (Spheres) are open  
 in Heart like a tent - Hoo,  
 Those who fathom Heart Bahoo, are the  
 ones who recognize Lord - Hoo.*



## ***Ya-Hoo! Some Mystical Moments With The "Sultan"\****

Muhammad Afsar Rahbeen

يقين دارم در ایں عالم کہ لا موجود الا هو      ولا موجود فی الكونین ولا مقصود الا هو

*I am certain within universe there none worthy of  
worship besides Hoo  
There is no existence or objective in both worlds  
besides Hoo*

### **Highlight**

Mystical poetry is such an important and magnificent aspect of Eastern literature such that the culture and civilization remain incomplete and inferior without it. Indo-Pak subcontinent especially Pakistan is the homeland of such great Sufi saints and mystics and their fame has spread all over the globe. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is one of such great personalities.

This outstanding and marvelous *faqīr* spent his whole life in the service of great mystics and taught the lessons of mysticism and sacred love of God to his disciples to become true lovers of Almighty Allah (ﷻ).

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\* Translation of the paper presented by Mr. M. Afsar Rahbeen (Cultural Director, Directorate of Culture, Islamic Republic of Afghanistan during Three Day International Conference on Haḍrat Sultan Bahoo organized by MUSLIM Institute in 2013 at Islamabad.

## Dīwān-e-Bahoo

Sultan Bahoo (رحمۃ اللہ علیہ) has written more or less one hundred and forty books (140) books and Dīwān-e-Bahoo is one of them. There are fifty one (51) odes in this collection. In his many books, one can find Persian versus focusing on love of God and oneness. The following ode is the opening of his literary collection:

یقین دانم در این عالم که لا معبود الا هو	ولا موجود فی الكونین لا مقصود الا هو
چو تیغ لا بدست آری بیاتنها چه غم داری	مجاز غیر حق یاری که لا فتاح الا هو
بلا لا لامه لا کن بگو الله والله جو	نظر خود سویی وحدت کن که لا مطلوب الا هو
هو الا اول هو الا آخر ظهور آمد تجلی او	بذات خود پویدا حق که لا فی الكونین الا هو
آای یار شوفانی مگو ثالث مگو ثانی	هو الواحد هو المقصود لا موجود الا هو
هو الهو هو هو الحق هو، ندانم غیر الا هو	هو الهو هو هو الحق هو، نخوانم غیر الا هو
یکی گویم یکی جویم، یکی در دل چو گل رویم	همو یک را به یک پویم، نه پویم غیر الا هو
به گرد عالم چو گردیدم، هو الحق هو پسندیدم	یکی خواندم یکی دیدم، ندیدم غیر الا هو
منم غمخوار خود خستم، به جز یا هو نه در دستم	دل و جان را به هو بستم، نه بستم غیر الا هو

*I am certain within universe there none worthy of  
worship besides Hoo*

*There is no existence or objective in both worlds  
besides Hoo*

*In hand with sword of negation come alone without  
grief of hesitation*

*Depending on acquaintance other than truth is no  
triumph besides Hoo*

*Negate all besides Allah (ﷻ) and seek Allah (ﷻ) from  
Allah (ﷻ)*

*Keep your sight toward unison there is no purpose  
besides Hoo*

*He is first He is last manifests His splendour  
Actual Divinity manifests from truth there is none  
besides Hoo*

*Listen o friend of passion there is no trinity or duality  
He is One He is the purpose none exists beside Hoo  
He is Hoo He is truth I know none other than Hoo  
He is Hoo He is truth I don't recite none other than  
Hoo*

*I mention one I search one and one I keep in my heart  
like flower*

*That one I find one besides that I find none other  
I traversed entire universe I only liked that Truth  
(Haqq)*

*I called out one seen one and seen none other than one  
I am consoler of myself nothing is in my hand besides  
Ya-hoo*

*I have attached my heart and soul with Hoo and not  
attached with none other besides Hoo*

Now let us comment on these holy distiches taking them as an ode. His poetry is mystical according to structure and style and encompasses mystical secrets of sacred love of Allah (ﷻ). This becomes more clear and transparent when we comment his work critically. As one critic explained,

*His ode has broader meanings and insights with reference to structure and style. It does not mean the mere use of language and expression; these are critical and philosophical texture. Unless you consider the art of critique and aesthetic philosophy, you cannot understand the importance of his work.*

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has created a fabulous ode. Though rhymes have importance in ode, yet a few bouts of rhymes are being overemphasized. But a deeper look can make one understand the focus of Haḍrat Bahoo (رحمۃ اللہ علیہ) and his wisdom and one forgets the use of lesser rhymes. This wisdom appears in the use of words “*Illah-Hoo*” and “*Hoo Hoo*”. These words are fitted into the beautiful ode in such a delicate and charming manner that listener gets lost in spiritual touch and gets isolated from the world. This special feature of Haḍrat Bahoo (رحمۃ اللہ علیہ) can be found in many other distiches. Just have a look at the following distiches:-

من من مگو تو من من، هیہوی گوی ہا ہا	ہا ہا و ہا ی ہی ہی، ہو ہا ہی ہا ہا
اسراں کس نداندا این ہا ہیہوی ہی را	واقف کسی نگردد، ہیہوی ہی ہا ہا
شوق دلم نداند، ہیہی چه چارہ سازم	از خود چرا براندی، ہیہوی ہی ہا ہا

*You don't mention I am but say that it is He  
Yes it is He it is He only He  
None knows the secret of this innhialtion  
It is only He no one is aware of this proclamation  
No one knows passion of my heart what effort I can  
make  
Why have you distanced me alas so sad so sad*

This expression can be better termed as linguistic excellence. This is the similar work as done by great poet Jalāl ad-Dīn Muhammad Balkhi (Rumi) (رحمۃ اللہ علیہ) in ‘Kulyat-e-Shams’. Read carefully the following distiches:

ہر دم ز من تن تن تن، یرلی یرلی یرلی یرلی	باز آکون بيشنوز من، یرلی یرلی یرلی یرلی
برگو تالا لا تالا، یرلی یرلی یرلی یرلی	ساقی بیار آن جام می، مطرب بز آوازی

*Come back a hear melody yer le yele yer le yele from  
my inner  
I am mentioning every moment tan tanan yer le yele  
yer le yele  
O cupbearer, bring that goblet and sing in the sound of  
flute  
Then say Tala lala tala lala yer le yele yer le yele  
absolute*

Or see more:

بس از سرمستی، همه این ناله بر آرند  
قو قو بققوبق بققوبق بققیقی  
من بندهء شمس الحق تبریز که مه کرد  
شقا شققاشق شققاشق شققاشق شققاشق

*Due to absorption every lament sound  
Qu Qu beQuqu beq beququ beq beququ  
I am slave of Shams ul Haq Tabrizi who had taken this  
immaterial thing to height  
Shaq Shaqaqa Shaq Shaqaqa Shaq Shaqaqiqi*

Such distiches are called distiches of emotions because here rhymes and traditional style of expression is not given importance. Here the poet talks about his inner spiritual feeling of love and devotion. He is not concerned about form and structure; it is all useless effort. Distiches of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are cultivated with truth and common understanding; they do not contain the fantasy of love and beauty. Sometimes, mystical passion reaches the highest level and aesthetic form of ode is challenged.

Sultan Bahoo (رحمۃ اللہ علیہ)'s distiches revolve around faith and oneness and artificial aesthetic sense is often ignored because faith is his life. As the distiches of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) reveal, he seems to monitor the tradition and style of two famous poets, namely, Mevlana Jalāl ad-Dīn

Muhammad Balkhi (رحمۃ اللہ علیہ) and Khawaja Shams-ud-Din Muhammad Hāfez Sherazi (رحمۃ اللہ علیہ).

If a person had studied ‘Kulyat-e-Shams’, he would have easily inferred that Dīwān-e-Bahoo has similarities in several distiches with that of Haḍrat Mevlana (رحمۃ اللہ علیہ) in terms of rhymes and alteration. As we have already explained, Haḍrat Mevlana (رحمۃ اللہ علیہ) is the originator of such style. Similarly, the style of Hāfez Sherazi (رحمۃ اللہ علیہ) can also be found in several odes of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Now compare the following distiches:

ای عزیزان شناسندہ، رہ، بہر خدا از کہ پرسم سکن یار کہ آن یار کجاست؟

*Those friends familiar with the path for sake of God  
guide me*

*With whom I could mention me beloved that where He  
resides.*

And now Hāfez’s:

ای نسیم سحر آرامگہ، یار کجاست؟ منزل آن مہ، عاشق کش عیار کجاست

*O morning breeze where is beloved abode  
Moon that pulls ardent lover itself where is its abode.*

Thus, we come to know that Haḍrat Sultan (رحمۃ اللہ علیہ) has not only considered the poetic style of Mevlana (رحمۃ اللہ علیہ), but also Hāfez Sherazi (رحمۃ اللہ علیہ). In poetic collection of Haḍrat Sultan (رحمۃ اللہ علیہ), you can find numerous ecstatic distiches representing his poetic emotional state. This phenomenon is also reflected in poetic work of several other Sufis and revolves around enthusiasm and motivation.

It is quite apparent that a distich represents the beliefs, feelings and emotions; a piece of paper is an index of inner feelings emanating

from the core of heart. Therefore, he said, what he felt in his spiritual state.

The distiches of Haḍrat Bahoo (رحمۃ اللہ علیہ) are perfumed vase of mystical thoughts and observations, filled with blissful rays of lovers, a purified mystical and spiritual echo at the shrine of *faqīrs*, and oblation of Holy Sufi saints.

The poetry of Sultan Bahoo (رحمۃ اللہ علیہ) is filled with *Sharia* and *ṭarīqat* and a marvelous heritage for the desirers of oneness. Such a path of truth where human doesn't forget his status of being 'human' and reach his destination by curbing the beastliness.



## **Sultan Bahoo's Love-Message and *Faqīri Ṭarīqa* to Elevate Our Lowest Self to the Highest Grade of *Lahoot* to become *Insan-i Kamil*\***

Prof. Dr. Mohammad Farid Uddin Khan

### **Abstract**

In this present world of demonic turmoil and warfare, the crying needs of the mankind are love, peace, security, welfare, harmony, humanity, brotherhood, and justice. Mankind, as the progeny of Haḍrat Adam (ﷺ) is the single nation or Ummah which could be reestablished only by the divine love as depicted by the Exalted Prophets (ﷺ). Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) (1207-1277 AD) and Sultan al-Ārifin Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) (1629-1691 AD) are the two best examples for being the preacher, teacher and guide of divine love. In this article we shall try to show the best prescriptions shown and advised by them especially by Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). The main clarion call and saying of Haḍrat Bahoo (رحمۃ اللہ علیہ) in the journey of spiritual uplift to the ultimate court of Allah (ﷻ) is “Allah (ﷻ) bas ma-sewa Allah (ﷻ) hawas” i.e., Allah (ﷻ) is enough and the rest is lust or greed (based on imagination and lower self).

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\* Article presented by Prof. Dr. Mohammad Farid ud Din Khan from University of Information Technology and Sciences Dhaka, Bangladesh during International Conference on “Sultan Bahoo (رحمۃ اللہ علیہ) & Mevalan Rumi (رحمۃ اللہ علیہ)” organized by MUSLIM Institute on December 9, 2014 at Islamabad.

## Introduction

Six Books (parts) of Mathnawī-ī ma'nawī of Mevlana Rumi (رحمۃ اللہ علیہ) are the six oceans of divine love. Whereas the *A'lam* (universes) explained by Sultan Bahoo (رحمۃ اللہ علیہ) are the bridges (flyovers) to reach the final world of love, the *tawhid* of Allah (ﷻ) which is *A'lam-e-Hahoot*. Mathnawī-ī ma'nawī and Dīwān Shams are the vast oceans of love without shores. Rumi's (رحمۃ اللہ علیہ) Mathnawī-ī ma'nawī preaches love through poems and Dīwān through gazal-songs.

Sultan Bahoo (رحمۃ اللہ علیہ) also guides the *faqīr* desirers (*tālib-e-moula*) to the divine love through both prose and poems, but mostly through prose in Persian. In modern time prose is the most reachable and nearest to the understanding then the poems of the past centuries. Only the intellectuals and thinkers can feel and smell the love messages of poems. However, the ordinary people can also understand and follow the guidelines and road maps of divine love as presented in easy way by Sultan Bahoo (رحمۃ اللہ علیہ).

Rumi (رحمۃ اللہ علیہ), the preacher of love, conquers America (and other areas) after 700 years of his death as it is reported by the Time Magazine in recent years. Sultan Bahoo's (رحمۃ اللہ علیہ) songs are being sung by the common masses of Punjab irrespective of religions. His books are gaining popularity day by day particularly in this region and the world at large.

Rumi (رحمۃ اللہ علیہ) promotes theories of divine love and Sultan Bahoo (رحمۃ اللہ علیہ) presents road maps to the divine presence *Awalam-e-Anwar e Zaat*, i.e., *Alam-e-Lahoot*, *Alam-e-Yahoot*, and finally to the *Alam-e-Hahoot* - the World of purest *Tawhid*. Rumi (رحمۃ اللہ علیہ) preaches divine love through stories and allegories. Whereas Bahoo (رحمۃ اللہ علیہ) provides prescriptions along with proper method to reach the divine kingdom of love. Rumi (رحمۃ اللہ علیہ) provides information about the master of love, the Last Prophet (ﷺ) and his close followers. Bahoo (رحمۃ اللہ علیہ) shows the way to reach the court of the

Exalted Prophet (ﷺ) and through him to the highest court of divine love, *Hahoot*.

While Mevlana Rumi's (ﷺ) message of love can be called as the sky of supreme lover i.e., *Zaat-e-Pak* Allah (ﷻ), then the formulae of Bahoo (ﷺ) is the swift lift like *burāq* and *raḫḫāf* to touch the exalted universe of *Yahoot* to take to the highest glorious court of *Hahoot-e-Rabbani* i.e., *Ma'shook-e-Mutlaq*.

Mevlana Rumi (ﷺ) spread the seeds of divine love through his *Dīwān* and *Mathnawī-ī ma'nawī* and Sultan Bahoo (ﷺ) showed the path and process of reaping the crops of divine love to the earnest followers through his marvelous books of prose ornamented with poems of his own and of others. Rumi (ﷺ) detailed the characteristics of the *pir* (spiritual mentor) for guidance and Bahoo (ﷺ) also made conditions for the seekers to be attached with the *Pir-e-Kamil O Mokammil* (Perfect spiritual mentor). Rumi (ﷺ) invited the followers of divine love to the vast universe and ocean of love and asked for awaiting for the *pir* like Shams Tabrīzī (ﷺ) while Sultan Bahoo (ﷺ) presented the nearest parth (*ṭarīqa*) of *Sarwari Qādīri* order to suit the modern time busiest mankind as a whole.

Mevlana Rumi (ﷺ) did not claim to take away the *salik* or *tālib* to the courts of *Yahoot* and *Hahoot* whereas this claim is prominent in almost all books of Sultan Bahoo (ﷺ). Nowadays, diving into the vast oceans of *Mathnawī-ī ma'nawī* and *Dīwān-i Shams* is too difficult for the modern professional people. It requires an experienced guide to make the divine journey a success. Otherwise the voyagers can be misled or even drowned in the deep sea. But Haḍrat Sultan Bahoo (ﷺ) – himself being the skilled guide – guides and helps us through his books, methods and *ṭarīqa-e-Faqr-e-Mohammadi* (ﷺ). His beautiful method is most suitable for the professional busy people of all times.

Here we shall give some citations from Mevlana Rumi (ؒ), Sultan Bahoo (ؒ) and some other beloved personalities of Allah Almighty (ﷻ) for our easy understanding of love, specially the divine love.

Khawaja Hāfez Shirazi (ؒ) in his Dīwān declared that:

*Any one being in this circle if is not alive with extreme love, Say for him namaz-i Janaza according to my fatwa, though he is not dead yet.*

Man is the creation of divine love. From Arabic root “*uns*,” comes the word *insan* (human). *Uns* means love. Sufi traditions hold this view. Allah (ﷻ), the most beautiful and the most beloved, out of His will of love to be expressed and represented in the creation, has created His beloved *insan* as the image of Himself. This best image or the first *insan* is Exalted Prophet Mohammad (ﷺ) and from him started the whole of the creation. Thus Haḍrat Sultan Bahoo (ؒ), Mevlana Rumi (ؒ) and all other spiritual masters hold this view that Prophet Mohammad (ﷺ) is the first and all other creations to the last are the result of the sacred love of Allah (ﷻ) being expressed in His most beautiful qualities and names. Mevlana Rumi (ؒ) says,

*Mostafa Aiine Rue Khudast, munakkes dar vi hame  
khuie Khudast.*

Mevlana Rumi (ؒ) said,

*Eshq wasfe izad ast” (2185/5) and “pas mohabbat  
wasfe Haq dasn” (2187/5)*

Meaning love is the introduction of Creator!

Again he said,

*Jesme khak az Eshq bar Aflaq shod*

He declared,

*Asheqan ra mellat wa mazhab Khudast (1770/2)*

And again declared,

*Radhe Asheqan juz Khuda hich nist*

He said,

*If I explain the 'ishq, hundred qiyamat (day of judgement) will be over, for qiyamat is in limited time after all but Allah (ﷻ) is timeless and over and above time. And the 'ishq has 500 feathers and each feather reaches above the arsh (throne of Allah Almighty (ﷻ)) (2190-91\5).*

Again he said:

*The creation and the universes run and revolve due to the waves of 'ishq (3854/5).*

He urged the people to

*Accept the love of the eternal living One. (219, 220/1)*

Sultan Bahoo (ﷻ) said:

*Zaheda! Az bime duzakh chand tarsani mara?*

*Atashi daram ke dozakh nazde ou Khakstar ast.*

And Mevlana Rumi (ﷻ) reflected this sayings as:

*'Ishq Jane Tur omad Asheqa, Tur mast, kharra Musa saeqa.*

Hāfez (رحمۃ اللہ علیہ) called us not to love this temporary world, because it is “gaddar”. Sa’di Shirazi (رحمۃ اللہ علیہ) said in Gulestan,

*Asheqan koshtegane Ma'shoqand*

Whereas Rumi (رحمۃ اللہ علیہ) said,

*Jumle Qurbanand andere kish Eshq (2184/5).*

Again he said,

*'Ishq on shule ast ke chun bar forukht, hark e juz Ma'shuq bashad jumle sukht.*

And Sultan Bahoo (رحمۃ اللہ علیہ) said,

*Ta namord be tige 'ishq bi sar nashavi. (Mehek al-Faqr /385)*

Hadrat Bahoo (رحمۃ اللہ علیہ) said,

*'Ishq dani ke chist? Koshtane nafse Khish (Mehek al-Faqr/ 285).*

Hāfez (رحمۃ اللہ علیہ) said,

*Ma maste Alastim be ek jor'e chu Mansur*

*And ishe parwae sar dar nadarim*

And Rumi (رحمۃ اللہ علیہ) also said,

*Jomle Ma'shuq ast wa Asheq parde, zende Ma'shuq ast wa Asheq morde*

While Sultan Bahoo (ﷺ) said,

*Ba 'ishq dar meidan bia, gar sar ravad raftan bedeh.*

Haḍrat Sultan Bahoo (ﷺ) in his books also supported the sayings of the great lover like Ḥāfez (ﷺ) and Sa'di (ﷺ) when he (Sa'di (ﷺ)) said,

*Man on niam ke Halal az haram nashenasam, Sharab ba tu  
Halal ast, Ab bi tu Haram,*

and (Ḥāfez (ﷺ)) said,

*Ze on mei 'ishq kaz ou pukhte shaved har Khami, Gar che Mahe  
Ramaḍan ast biaavar Jami.*

Sultan Bahoo (ﷺ) gave support to the sayings of Rumi (ﷺ) by quoting from Mathnawī-i ma'nawī

*Hark e Jame ze 'ishq Chak shod, ou az herch o eib jomle Pak  
shod.*

Sultan-ul-Ārifin Sultan Bahoo (ﷺ) gave his love formula as,

*Bahoo 'ishq ra bame boland ast, IsmoAllah nardeban, har  
makasni bi neshani mibarad dar La-Makan.*

So Sultan Bahoo (ﷺ) said the last and final formula to be with Bahoo (ﷺ) and i.e.,

*Allah (ﷻ) bas ma seva Allah (ﷻ) hawas.*

*As because I am not only a raw but a poor person in the great  
domain of love and learning so as Mevlana Ruma advised me  
too:*

*Dar na yabad hale pukhte hich kham, Pas sokhan kotah boyad,  
wassadlam.*

## **Social Balance and Equity: Teachings of Sultan Bahoo and Mevlana Rumi\***

Prof. Dr. Aalia Sohail Khan

Human societies are united by certain common shared feelings, desires and values, e.g. the desire for safety and respect for human dignity, the ideal of peace, harmony, equity, justice, fair play, desire for the love of God and communion with God. When these feelings and drives are opposed and deprived of positive cultivation, a society is formed wherein greed, materialism, animosity, cut-throat competition and hatred run rampant. Such a society promises nothing in the way of goodness and decency. When faith in God and Judgment day, the values of sincerity, honesty, purity, truthfulness, mercy, giving and caring that underlie the ideal of human perfection are spurned as flattering words and lies only, then the society becomes completely disordered. As a result chaos and confusion reign.

However, it is imperative to set up balance and order in human societies, so that humanity can conform to nature's universal harmony and live in accordance with their own innate disposition. Allah (ﷻ) breathed His soul into human beings and endowed them with soul and heart, the intuitive faculties whereby 'Ultimate Reality' is revealed. Sultan Bahoo (ﷺ) says,

*This body of yours is the True Lord's dwelling.*

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\* Principal Government Postgraduate College for Women, Rawalpindi Prof. Dr. Aalia Sohail Khan presented this paper during International Conference on "Sultan Bahoo (ﷺ) & Mevalan Rumi (ﷺ)" organized by MUSLIM Institute on December 9, 2014 at Islamabad.

This optimistic view of human nature gives us hope in the possibility of moral elevation and spiritual uplift against arrogant rejections by the ‘pseudo prophets’ of 20<sup>th</sup> century like Marx and Freud, who denied belief in God, described religion as a figment of imagination and opium for the masses, reduced human nature to animal instincts and thrust for monetary profit only.

Loss of faith and reductive view of human nature breeds scepticism, nihilism, uncertainties and despair. Above all, deficiencies of the heart and soul are a threat like a terrifying tornado that can destroy completely balance and equity in society.

Human life in this world is a composite of two distinct powers, soul and ego, *nafs-e-ammara*, the lower or animal self that incites evil and prompts base desires. Mevlana Rumi (رحمۃ اللہ علیہ) compares soul to a falcon and ego (arrogance) to a crow put together into the same cage. Within human breast, soul and ego are in constant strife. When these two powers act in harmony, i.e. when the ego is tamed by soul, the result is social balance, but when they remain in conflict with each other, and ego dominates soul and emerges victorious, it results in a disastrous imbalance that extends from the individual to all the levels of society as an individual is the nucleus of society. Sultan Bahoo (رحمۃ اللہ علیہ) likens a spiritually bankrupt society to a dark jungle. A culture which has not developed an ethos that encourages virtue is like a patient suffering from cancer. Coarse insensitive people, who pay no attention to anything except their own pleasures, who do not consider their lives as connected with the well-being and happiness of others, are responsible for upsetting the social balance of society.

However, society can be rescued if we listen to the sincere voice of Sufis like Mevlana Rumi (رحمۃ اللہ علیہ) and Sultan Bahoo (رحمۃ اللہ علیہ) and practice their teachings. The quality of a society is defined by the kind of heroes it praises. Sufis are spiritual masters; they embody the best qualities of the perfect ideal man. They are beacons of light.

If we earnestly wish to restore balance and equity in society, then we must revive the message of sacred truths, divine love and selflessness as given by Mevlana Rumi (ﷺ) and Sultan Bahoo (ﷺ). Their lesson works to counter these destructive tendencies. Sufis are immersed in love of God, they hold fast to the rope of God; they are respectful of the divine truths, have radiant hearts and hold the love and rule of God above everything else. As Sufis have their hearts filled with the most sublime ideals and love of God, they become the source of spreading goodness and happiness around them. They transcend their carnal desires, grow spiritually and attain victory over the insinuation and directives of ego. They do not think of their own happiness or comforts for they have transcended all selfish interests; they, absorbed as they are in oneness and love of God, transmit happiness and comforts to others. They alleviate the distress of others. They are like a shady tree, healers of soul.

In order to create a balanced society based on the principles of equity, justice, giving, service as presented by Mevlana Rumi (ﷺ) and Sultan Bahoo (ﷺ), the first requisite is to engage oneself in the greater *jihad* (struggle) against the pull of the base self that incites us to be aggressive, arrogant and violent in acquiring money and power. Both Mevlana Rumi (ﷺ) and Sultan Bahoo (ﷺ) compare worldly desires to a seductress, a sorcerer who dupes human beings into folly and wrong acts. Unflagging effort is required to resist the temptations in order to create an ideal society. It is written in the Exalted Qur'ān:

*Indeed! Allah (ﷻ) will not change the good condition of the people as long as they do not change their state of goodness themselves. (Qur'ān 13:11).*

## **Equity**

Equity is about fairness. Jim Falk puts it this way;

*Equity derives from a concept of social justice. It represents a belief that there are some things which all the people should have, that there are basic needs that should be fulfilled. There should be no discrimination and that policy and effort should be made by authority bearers to achieve impartiality, fairness & justice. Within a community, it usually also means that everyone should have access to community resources and opportunities and that no individual or group of people should be deprived or exploited or burdened more than the rest of the community. It asks for entitlement of every one to an acceptable quality & standard of living.*

The concept of equity is well entrenched in Sultan Bahoo (ﷺ) and Mevlana Rumi's (ﷺ) teachings. They time and again instruct *qazi* and *mulla*, the two symbols of authority and law to recognise the inherent human dignity and equal and inalienable rights of all members of the human family, for this is the foundation of freedom, justice and peace in the world.

### **Scholars: Hypocrisy and Greed**

Observers make the mistake of attacking “Islam” and demanding its reform, instead of understanding the vested interests of particular activists and thinkers. It is often said that religion has failed to solve the problems of life, that it cannot eradicate social evils and ensure peaceful existence. Unfortunately, some people have started equating Islam with fanaticism and terrorism. However, Sultan Bahoo (ﷺ) and Mevlana Rumi (ﷺ) point out that it is the abuse of religion by selfish and corrupt people that prevent establishing social balance and equity.

Sultan Bahoo (ﷺ) warns the religious preachers who are accomplished in theological doctrine and religious dogma, but who use religion as a means of making money, acquiring power and fame. He strongly criticizes the hypocrisy, arrogance, greed and selfishness of such religious scholars and calls them bandits and thieves. Exalted Prophet

(رحمۃ اللہ علیہ) said that the way farer to God must first of all imprison senses, control and subdue base desires prompted by the animal self *nafs-e-ammara*. An enlightened heart, immersed in love of God, to which the mystery and vision of God is revealed is liberated from ego (arrogance), from all kinds of attachments to the material world even from desire for reward in the Hereafter.

On the other hand, the scholar who is proud of his learning, thrives on self-promotion. Sultan Bahoo (رحمۃ اللہ علیہ) says;

*With books under their arms,/ they swan around, selling their honour. Wherever they find an affluent household, they read the scripture in loud, fervent strains for a lucrative commission.*

Allah (ﷻ) commands in the Qur'ān (Qur'ān 2:41);

*Do not sell My Revelation for a trifling price. (such as worldly gain , status and renown)*

In this context, Sultan Bahoo (رحمۃ اللہ علیہ) writes,

*O Bahoo! They have put God's name on sale just to make a living.*

In another verse Sultan Bahoo (رحمۃ اللہ علیہ) says;

*They are spiritually bankrupt people. These people are called great scholars and are respected by the world, but their inner self is rotted by the thief of sensual desires.*

*They think they have acquired great learning;/ They call themselves sheikhs./ while they perform much outward worship./ they do not know the manner in*

*which temptation, like a thief, enters to ravage their hearts.*(Bait 32)

In another verse, Sultan Bahoo (ﷺ) writes;

*They exploit their followers to satisfy their greed;  
they have no inkling of the exaltation of the mystic  
path...*(B, 184)

Similarly, Mevlana Rumi (ﷺ) condemns the hypocrisy of greedy religious scholars, (p.192)

*For the sake of a loaf of bread, you invoke the name of  
God again and again.  
Give up your greed & then call Him.*

To extort money forcibly or fraudulently from others is a great obstacle on the path to God. Violation of *haqooq-al-Ibad* (rights of people) is an unforgivable sin. One should develop contentment and try to live on his own income even if it is meagre. It is universally acknowledged by all the religious traditions that happiness arises from contentment. Worldly desires make us restless and agitated. That is why Mevlana Rumi (ﷺ) compares worldly desires to rotten walnuts. Sultan Bahoo (ﷺ) warns that selfishness and greed not only harm fellow human beings, they are also self-destructive drives. He says;

*The soul is a merchant, the ego a highway who robs  
her on her way to God. (B: 89)*

Mevlana Rumi (ﷺ) says that worldly desires can surface up any time like the Libyan lizard that pops up its head now and then from under the sand. He also likens them to sirens that lure one to go astray, deviate from the straight path. Therefore, Sultan Bahoo (ﷺ) exhorts that the seeker of God should always remain vigilant and keep watch over his heart. Worldly desires should be controlled. Both Sultan Bahoo (ﷺ) and

Mevlana Rumi (ﷺ) use the analogy of dog for unbridled desires and advise us to enchain it and mince it. Sultan Bahoo (ﷺ) says;

*The dog of ego must be slain and minced into bits / by  
the repetition of God's name/ practised with love, with  
every breath of one's life. (B-114)*

And Mevlana Rumi (ﷺ) writes in the same vein. He says,

*Do not leave alive the dog of your mind. It has always  
been an enemy of your soul.*

A person liberated from desires is a happy person, at peace with the people around him, for he does not covet anything. Mevlana Rumi (ﷺ) says that those foolish people who use the word of God as a marketable commodity and cheat others, live an unhappy life and suffer from constant worry in their minds, whereas lovers of God always revel in ecstasy within and enjoy peace of mind and heart that can't be expressed in words.

Sultan Bahoo (ﷺ) believes that human beings are 'created to give and share the bounty of God,' because all that exists belongs to God. He is *Gani*, human beings are *muhtaj*. The riches of this world are a gift and loan from God. They should be shared with fellow human beings. This is equity, fair play. He condemns materialistic, miserly people and says;

*When it comes to giving, you feel strangled; when  
taking, you grab like a lion. (B.43)*

This thrust for acquisitiveness subjects us to the bondage of materialism and ego.

## Miracles

On the way to God, by dint of various meditational practices, a mystic acquires tremendous power, but one who uses his spiritual powers to work miracles to gain name, wealth or position in society is not a Sufi. He degrades himself. As Mevlana Rumi (ؒ) says that although a Sufi acquires the power to work all sorts of miracles, he should not use these powers for selfish ends. He says;

*Every miracle which you wish from your heart to occur will surely happen when you wish it. You invoke the name of God, calling Allah (ﷻ), Allah (ﷻ) for a piece of bread. Rise above your greed, and then call for Allah (ﷻ). (519)*

Sultan Bahoo (ؒ) is equally critical, he says;

*Walking on water is not spirituality nor is praying on  
mats suspended in mid air  
They alone may be called mystics, O Bahoo,  
Who have enshrined the Friend in their hearts (B. 177)*

## Good Conduct

And one who enshrines The Friend, i.e., God in his heart is par excellence an epitome of good conduct. Almighty Allah (ﷻ) says that He sent the Exalted Prophet Mohammad (ﷺ) to teach the best manners to human beings, and Sufis have been entrusted to carry and spread the light and teachings of Prophet Mohammad (ﷺ). Good conduct is a prerequisite to ascending the ladder of spirituality. The best among you are those who practice piety, i.e., *taqwa*. Without it, the seed of spirituality cannot germinate in the soil of heart. In fact, good conduct and spiritual progress are concomitants of each other. Good deeds form the basis of spiritual development. In this regard Mevlana Rumi (ؒ) gives the famous seven advices;

*In generosity and helping others be like a River  
In compassion and grace be like a Sun  
In concealing others faults be like Night  
In anger and fury be like Dead  
In modesty and humility be like Earth  
In tolerance be like a Sun*

Sultan Bahoo (رحمۃ اللہ علیہ) says that without good deeds no one can be accepted in the court of Almighty (ﷻ). Only those whose motives are good, pure and sincere can reach God;

*God is realized by those, O Bahoo,  
Who are pure of heart, noble of intent (B.63)*

Sultan Bahoo (رحمۃ اللہ علیہ) condemns the hypocrisy of those who pretend to meditate on God during night but indulge in backbiting and slander during day time. One must restrain from such trespasses. He commends sweetness of tongue, commitment to one's words, full and single minded faith and utter humility. He says:

*I could sacrifice myself a 100 times/ For those who  
never say a/ dispiriting word;  
A thousand times for those who/ stand firm by their  
word  
A million times I could make an offering of myself  
To people who keep their ego on a leash;  
And a billion times to the pure as gold,  
Who present themselves like the base metal lead. (B,  
108)*

Good deeds are the essence of all the religions. It is written in the Exalted Qur'ān:

*Doubtless, the grace of God is on them who perform good  
deeds. (Qur'ān 42:23)*

Good deeds are an umbrella term that includes many virtues. People who are never oblivious of God for even a split of second, never deprive their fellow human beings of their rights, never extort money and property from others, and they do not violate the sanctity of human life.

Mevlana Rumi (رحمۃ اللہ علیہ) says, before the beginning of any action, look at its results, its end, so that you may not have to repent on the day of judgment.

This concept of accountability, check and balance controls and disciplines socially destructive impulses and tendencies. It also induces a sense of personal responsibility, asking us to sit in judgment on one's self.

At another place, Mevlana Rumi (رحمۃ اللہ علیہ) writes:

*God brings to light the hidden secrets  
Do not sow a bad deed, it will certainly germinate*  
(486)

## Empty Rituals

The way to God cannot be traded successfully simply through observing rituals and formal practices. If a person fasts, keeps vigil at night, recites Exalted Qur'ān and offers prayers regularly, but his heart is contaminated with envy, malice, lust for power, desire for fame, pleasure and wealth, his observances of rituals will remain a barren practice. If his fellow human beings do not benefit from his knowledge and piety, rather they are harmed by him, he is like a shadeless tree, coarse cloth that can give no comfort to body. Sultan Bahoo (رحمۃ اللہ علیہ) says;

*If God could be found by bathing in waters frogs & fish  
would find Him.  
If God was realized by cutting off your hair, sheep &  
goats, which are shorn for their wool, would realize  
Him too.*

*If God was found through mighty Vigils, Bats & owls  
would find Him.*

*If God could be found through Celibacy Castrated  
bulls should also discover Him.*

*God is realized by those O Bahoo, who are pure of  
heart, noble of intent. (B. 63)*

### **Tawwakil**

Afraid of loss, because of lack of faith in God, and menaced with the mania of hoarding things and money, people forget that Allah Almighty (ﷻ) is the Provider, *Razaq*. To such people, Sultan Bahoo (ﷻ) says that learn the lesson of *Tawwakil* from birds. He says;

*Have faith in the Lord, like the birds  
Those fly through the air without carrying their food  
When they are hungry they fly in search of  
nourishment-  
They don't store provisions.  
The Lord provides food/ even to the insect that lives  
encased in a rock. (B, 88)*

### **Humility**

A Sufi is a *wali*, friend of God; he is a *muqarab*, i.e., close to God. As Sultan Bahoo (ﷻ) says;

*I am a falcon of paradise that flies high  
In the heavens of God's blessing.  
In my word is hidden the command of God;  
In my will lies the power to reverse destiny.  
Trivial before me is the wisdom of Plato and Aristotle;  
Millions like Hatem, unmatched in their generosity are  
but beggars at Bahoo's door (b, 175)*

However, despite the fact that a Sufi has his feet planted in the 7<sup>th</sup> heavens, though he can give sight to a person born blind, can turn back the shot arrow, yet he looks upon himself as nothing, as Sultan Bahoo (رحمۃ اللہ علیہ) says that he finds himself even less significant than a *ratti* (the smallest measure of weight). This is because he knows that Allah (ﷻ) is the Absolute Reality, the one and the only Sovereign Power, Allah (ﷻ) has all the power and treasures. This knowledge inculcates humility, the cardinal virtue in all the religions. As Mevlana Rumi (رحمۃ اللہ علیہ) says;

*On this path lowliness in progress.*

Such a person who looks upon himself as less than a straw, *ratti* or gnat, whose objective of life is annihilation, self-naughting, effacing his separate identity in the ocean of divine love, can never think of exercising power over fellow human beings or cheating or hurting them. One, who is drowned in love of God, reflects the divine attributes of generosity, forgiveness, compassion and mercy.

Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) draw upon the Qur'ānic verse,

*God does not like proud, boastful men. (4:36).*

Sultan Bahoo (رحمۃ اللہ علیہ) writes,

*If someone splatters you with dirt  
be like a dunghill, take it without reproach, let them  
hurl abuse at you –accept it in humility  
Bear complaints, censure, blame, cummy,  
with patience –for the sake of the beloved. (B, 62)*

Here is a lesson in humility, tolerance, patience, forgiveness, generosity of spirit. There is no anger neither reaction, nor retaliation. People of Taif abused Exalted Prophet Mohammad's (ﷺ) and pelted stones on him, however, he forgave them. Not only he forgave them, he

also prayed for them, for he is, as he told the Archangel Gabrā'īl, *Rahmat-al Alameen*, mercy without any discrimination, for all the inhabitants of multiple universes. In the unifying vision of Oneness of God, i.e. *wahdat*, all the polarities and differences are resolved and all are seen as creatures of the same creator.

## **Multiculturalism**

The masses in the hand of the so called religious leaders, who are corrupt, have been dragged into folly. The ill-intentioned corrupt political and religious leaders have sown conflict and hatred, turning society into “enemy-camps”. They have destroyed balance and robbed people of peace and security. Their teachings and activities defy and ridicule the essence of religion.

That is why Sultan Bahoo (ﷺ) says;

*I am neither a Sunni nor a shia  
both make me sick, both cause me heart burn*

His disgust with *Shia* and *Sunni* is a rejection of division of humankind into warring groups. This is a protest against sectarianism, prejudice, hatred, hard-heartedness and consequent aggression and violence. Multitudes are fooled and set against each other, with wrong being shown as right and truth presented as falsehood. The consequences are extremism, retaliation with anger and brute force. Forgetfulness of the divine truths has plunged society into fanaticism and terrorism.

Opposed to this parochial narrow approach that divides society into alienated warring groups, that destroys peaceful coexistence of different religious beliefs, is the broad and broadening stance of Sultan Bahoo (ﷺ), whose criterion, yard stick of human excellence is love of God, says:

*I sacrifice myself to those O Bahoo  
who enter the arena of Love and win its game (B, 181)*

Harmony in society arises out of coexistence of different belief-systems in society. If the diverse belief systems adopt an inclusive, not an exclusive worldview, recognize, accept and respect the diversity inherent in life, then social balance can be established and consolidated.

Mevlana Rumi (ﷺ) says;

*I and You are the veil  
Between heaven and earth  
Lift this veil and you will see  
No longer the bonds of  
Sects and creeds  
When I and You  
No longer exists:  
What is a mosque?  
What is a synagogue?  
What is the temple of Hindus?  
What is the church of Christ?*

This all embracing, cosmopolitan view arises from the faith in oneness of God. Mevlana Rumi (ﷺ) says;

*Every Prophet and saint has a path  
But it all leads to one God  
All paths are the same*

Other verses that show his inclusive global world view are:

*Come, come  
Whoever you are, come  
Infidel, idol worshipper  
Or fire worshiper  
It doesn't matter, come.*

*Our Dargah (Sufi shrine)  
Is not a door way of despair.  
Come again if you have broken your vows  
A hundred times.  
Come, come again, come.*

The true signification of all that Sultan Bahoo (ﷺ) and Mevlana Rumi (ﷺ) have said and written, lies in its practice. Every saying, every line points to action in some form or another. Our task does not finish by only reading and talking about what they have written. Thinking or deliberation by itself is just an intellectual luxury. If we live according to their teachings, we can succeed in building an ideal man and an ideal society based on equity and social balance.

To conclude, I will quote Sultan Bahoo (ﷺ) as says;

*Be steadfast in your faith, bold in your step;  
Only then will you find God. Every pore of your body  
will repeat the Name of Allah (ﷻ)/ with every breath of  
your life (47).*



## Significance of *Sharia* in Sufism: Guidelines from Sultan Bahoo and Mevlana Rumi\*

Dr. Abdul Rauf Rafiqi

In various eras of Islamic history, numerous intellectuals, Sufi saints and mystics illuminated the inner-self of human beings with self-recognition and consciousness. They enriched the divine seeker with Allah's (ﷻ) nearness which resulted in dominancy of his inner spiritual beauty over the external materialism. Mevlana Jalāl ad-Dīn Bilkhi Al Rumi (ﷻ) (1207-1273) and Haḍrat Sultan Bahoo (ﷻ) (1629-1691) are considered among the galaxy of renowned spiritual clan. Although respective times of both Sufi saints are about 400 years apart, yet both possess various aspects of intellectual similarities in particularly diverse dimensions. One of such dimensions is the mutual and integrated importance of *Sharia* and *Taşawuf*, regarding which both Sufi mystics have expressed their views and thoughts.

Al Sharif Al Jurjani writes in his book *Kitab Al Taa'refaat* that literal meaning of *Sharah* is an expression and explanation. *Sharah* is the way and code showed by the Almighty Allah (ﷻ). Therefore, *Shaira* is a religious code which guides the believer to spend one's life in the light of Allah Almighty's (ﷻ) directions. Muslims jurists especially belonging to modern era explained the principles and definitions of *Sharia* in detail. It

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\* Translation of the paper presented by Dr. Abdul Rauf Rafiqi from University Of Balochistan, Quetta during International Conference on "Sultan Bahoo (ﷻ) & Mevalan Rumi (ﷻ)" organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore. (Translation of Mevlana Rumi's poetry is used from [www.masnavi.net](http://www.masnavi.net))

is expressed that *Sharia* deals with matters of earth and its dwellers. Likewise, *Sharia* is the straight and safe way. In this context, *Sharia* is also considered as a safe and straight way which ultimately culminates at piety and goodness. Therefore, importance of *Sharia* in human life is self-evident.

When word “*Sharia*” is employed in the world, it denotes each and every direction and order on which Islam is based. All these directions and orders have been deduced from the four sources of Islamic jurisprudence i.e. Qur’ān, *Sunnah*, *Ijmaa* and *Qiyas*.

While discussing importance of *Sharia*, Haḍrat Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) designated the compliance of *Sharia* as the soul of *Tarīqat*.

گر نکردی شرع افسونی لطیف	بردریدی هر کسی جسم حریف
شرع بهر دفع شر را بی زند	دیورادر شیشه ی حجت کند
از گواه و از یمین و از نکول	تابه شیشه در رود دیو فضول
شرع چون کیله و ترازودان یقین	که بدو خصمان رهند از جنگ و کین
گرترازو نبود آن خصم از جدال	کی رپداز و ہم حیف و احتیال

*If the Law had not exercised a gracious spell (over them), every one would have torn the body of his rival to pieces.*

*The Law makes a plan for repelling evil: it puts the demon into the bottle of (legal) proof—*

*Witness and oath and shrinking (from the oath)—till (at last) the insolent demon goes into the bottle (prison).*

*Know for sure that the Law is like the measure and scales by means of which the litigants are saved from*

*wrangling and enmity.*

*If there be no pair of scales, how shall the litigant  
escape from disputing when he suspects fraud and  
deceit?*

Strict obedience to *Sharia* is the real source of excellence in *Taşawuf* because criteria and standards laid by *Sharia* are the basic foundations of *Taşawuf*. According to Imam Abū al-Qāsim al-Qushayrī (رحمۃ اللہ علیہ), basis of *Taşawuf* lies upon upholding the principles of *Sharia*, avoiding the forbidden entities and engaging the attention in remembrance of Almighty Allah (ﷻ). A disciple should avoid the doubtful things even at the time of dire need, not to speak of the time of sufficiency and power. The main goal of a disciple should be focusing the purgation of inner self. Whosoever follows the whims of libido, more the inner self gets polluted. Worst for a follower is getting attracted towards a habit which he has shun for the sake of Almighty (ﷻ).

شریعت دے دروازے اُچھے راہ فقر دا موری ہُو  
عالم فاضل لنگھن نہ دیندے جو لنگھدا سو چوری ہُو  
پٹ پٹ اٹاں وٹے مارن دردمنداں دے کھوری ہُو  
راز ماہی دا عاشق جانن باہُو کی جانن لوک اتھوری ہُو

*The gates of Sharia (Law) are very high but  
the path of 'Faqr' (Mysticism) is narrow -  
Hoo,*

*The learned scholars do not allow anyone to  
pass through the gates except those who just  
sneak away - Hoo,*

*They are the enemies of the afflicted lovers,  
they throw bricks and stones upon them -  
Hoo,*

*The lovers know the Secret Bahoo, how can*

*those adulterated (with love for materialism)  
know it - Hoo.*

In addition to *Sharia*, intellectuals have eloquently discussed importance of *Tarīqat* in different eras. According to various intellectuals and thinkers, *Taşawuf* is a specific and clear way of thinking like other ideologies related to life and universe. As it is concerned with the inner-self of a human, it is equally important like other aspects of human life.

One of the prominent personalities of contemporary era, Prof. Dr. Muhammad Hameed Ullah (late) has eloquently explained the meaning of *Taşawuf* and *Tarīqat* in a simple way. He expresses that Haḍrat Gabrā'īl (عليه السلام) first asked the Exalted Prophet (ﷺ) about the *Emaan*, then regarding Islam and the *Ehsaan*. Literal meaning of *Ehsaan* is glorifying a thing. *Ehsaan* means to perform a task to complete perfection. When *Ehsaan* is used in religious meaning, it is meant to accept the Almighty's decrees wholeheartedly and perform the worship with utmost humility and sincerity. Our forefathers named practicing of this sincerity as *Tarīqat* and *Taşawuf*. *Tarīqat* and *Salook* both lead the path towards the Almighty Allah (ﷻ). Later on, terminology of *Taşawuf* is in use for the same purpose.

Mevlana Rumi (رحمته الله) and Haḍrat Sultan Bahoo (رحمته الله) stress in their universal message that mankind should consult the source of *Sharia* i.e. Qur'ān for its betterment, liberation and existence.

چون تو در قرآن حق بگریختی	باروان انبیا آمیختی
بست قرآن حالهائی انبیا	ما بیان بحر پاک کبریا
ور بخوانی و نه ای قرآن پذیر	انبیا و اولیا را دیده گیر
ور پذیرایی چو بر خوانی قصص	مرغ جاننت تنگ آید در قفص

*When you have fled (for refuge) to the Qur'ân of God,  
you have mingled with the spirit of the prophets.  
The Qur'ân is (a description of) the states of the  
prophets, (who are) the fishes of the holy sea of  
(Divine) Majesty.*

*And if you read and do not accept (take to heart) the  
Qur'ân, suppose you have seen the prophets and saints  
(what will that avail you?);*

*But if you are accepting (the Qur'ân), when you read  
the stories (of the prophets), the bird, your soul, will be  
distressed in its cage.*

حرفِ قرآنِ رامدان کہ ظاہر است      زیرِ ظاہرِ باطنے ہمِ قہراست

زیرِ آں باطنِ یکے بطنِ دگر      خیرہ گرداندر و فکرو نظر

زیرِ آں باطنِ یکے بطنِ سوم      کہ درو گرد خرد پا جملہ گم

بطنِ چارم از نبی خود کس ندید      بے خدائے بے نظیرو بے ندید

ہم چنیں تا ہفت بطنِ اے بوالکرم      مے شمر تو زین حدیثِ معتصم

نورِ قرآنِ اے پسرِ ظاہرِ مبین      دیو آدم را ندیدہ غیر طین

پر کہ گوید حق نگفت او کافراست      گرچہ قرآن از لبِ پیغمبر است

Rumi (رحمۃ اللہ علیہ) expresses that Almighty (ﷻ) Himself has pledged to be the custodian of Exalted Qur'ân and it is the greatest proof of importance and utility of Exalted Qur'ân. No doubt, Exalted Qur'ân is full of meanings, mysteries and miracles.

مصطفیٰ را وعدہ کرد الطاف حق      گر بمیری تو نمیرد این سبق

من کتاب و معجزہ تارا ارفعم      بیش و کم کن راز قرآن مانعم

*The loving kindnesses of God made a promise to Mustafá (Mohammed), saying, "If thou shalt die, (yet) this Lesson (the Qur'án) shall not die.*

*I am exalting thy Book and Miracle, I am defending the Qur'án from those who would make it more or less.*

ای گروهی جهل را گشته فدای      تاقیامت می زند قرآن ندی

که مرا افسانه می پنداشتید      تخم طعن و کافری می کاشتید

خود بدیدیت آنک طعنه می زدیت      که شما فانی و افسانه بدیت

من کلام حقم و قایم به ذات      قوت جان جان و یا قوت زکات

نور خورشیدم فتاده بر شما      لیک از خورشید ناگشته جدا

نک منم ینبوع آن آب حیات      تارها نم عاشقان را از ممات

خود بگیر این معجزه چون آفتاب      صد زبان و نام او ام الکتاب

*The Qur'án is proclaiming till the Resurrection—"O people devoted to ignorance,*

*Who were deeming me to be an idle tale and were sowing the seed of raillery and infidelity,*

*(Now) ye yourselves have seen (the truth of) what ye were scoffing at, (namely), that ye were perishable and idle tale.*

*I am the Word of God and subsistent through the (Divine) Essence; I am the Food of the soul of the soul.*

*And (I am) the Jacinth of purity.*

*I am the Sunlight that hath fallen upon you, but I have not become separate from the Sun.*

*Lo, I am the Fountain of the Water of Life, that I may deliver the lovers (of God) from death*

*Even (supposing that you) do not admit (arguments),  
behold this Miracle, (manifest) like the sun, hundred-  
tongued, whereof the name is Ummu 'l-Kitáb.*

معنی قرآن زقرآن پرس و بس      وز کسی که آتش زد دست اندر هوس

پیش قرآن گشمت قربانی و پست      تاکه عین روح او قرآن شد دست

روغنی کوشد فدای گل به کل      خواهد روغن بوی کن خواهی تو گل

*Ask the meaning of the Qur'án from the Qur'án alone,  
and from that one who has set fire to (and  
extinguished) his idle fancy,  
And has become a sacrifice to the Qur'án and is (laid)  
low (in self-abasement), so that the Qur'án has become  
the essence of his spirit.  
The oil that has wholly devoted itself to the rose—smell  
either the oil or the rose as you please.*

On the other hand, the discourse of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) not only stresses upon following the *Sharia* in Sufism but also frequently utilizes the Qur'ānic verses and Ḥadīth in his books.

All Punjabi Abyāt of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are based upon the Exalted Qur'ān and the Ḥadīth and none of his idea is beyond the purview of *Deen* and Sufism. Being a true admirer of Allah (ﷻ) and a Sufi mystic by birth, he is preaching the Exalted Qur'ān and Ḥadīth. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is infusing the heart of seekers with real soul of Islam which purifies the inner self and unveils the reality of righteous deeds.

لا یحتاج جنہاں نوں ہویا فقر تنہاں نوں سارا ہو  
نظر جنہاں دی کیمیا ہووے اوہ کیوں مارن پارا ہو

دوست جنہاں دا حاضر ہووے دشمن لین نہ وارا ہو  
میں قربان تہاں توں باہو جنہاں ملیا نبیؐ سوہارا ہو

*People achieved (La-Yahtaj) without want  
have attained ultimate 'Faqr' - Hoo,  
They don't experiment alchemy whose looks  
turn everything into gold - Hoo,  
Enemies cannot overpower them whose  
Friend is Omnipresent - Hoo,  
I sacrifice upon those Bahoo, who have the  
blessings of the Exalted Prophet (ﷺ) - Hoo.*

Dr. Muhamamd Hameed Ullah designated the evolutionary form of *Ehsaan* and *Salook* as *Taşawuf* in the light of Ḥadīth. Likewise, Mevlana Rumi (رحمۃ اللہ علیہ) logically and eloquently described the *Ehsaan*, *Salook* and *Taşawuf* and requirements to practice them. He also stressed that spiritual mentor is imperative to successfully guide the disciple or divine seeker towards the final destination of nearness to Almighty Allah (ﷻ).

ورعدو باشد پمیں احسان نکواست	کہ بہ احسان بس عدو گشتہ است دوست
ورنگرد دوست کینش کم شود	ز آنکہ احسان کینہ را مریم شود
محسنان مردند و احسان ہا بماند	اے خنک آنرا کہ این مرکب براند
مرد محسن لیک احسانش نمرد	نزدیزدان دین و احسان نیست خرد
راہ چہ بود پر نشان پایا	یار چہ بود نرد بان را پایا
راہ دین زانو پر از شور و شراست	کہ تہ پر راہ مخنث گو پر است
در رہ این ترس امتحان ہائے نفوس	بمچو پرویزن بہ تمیز سبوس

And look at this:

چونکہ باشیخی تو دور از زشتی	روز و شب سیاری و در کشتی
در پناه جان جان بخشی توی	کشتی اندر خفته ای ره می روی
مسکل از پیغمبر ایام خویش	تکیه کم کن برفن و بر کام خویش
گرچه شیری چون روی ره بی دلیل	خویش بین و در ضلالی و ذلیل
هین میرالاکه با پرهای شیخ	تاببینی عون و لشکرهای شیخ

*When you are with the Shaykh you are far removed  
from wickedness: day and night you are a traveller and  
in a ship.*

*You are under the protection of a life-giving spirit: you  
are asleep in the ship, you are going on the way.*

*Do not break with the prophet of your days: do not rely  
on your own skill and footsteps.*

*Lion though you are, you are self-conceited and in  
error and contemptible when you go on the way  
without a guide.*

*Beware! Do not fly but with the wings of the Shaykh,  
that you may see (receive) the aid of the armies of the  
Shaykh.*

اندرین ره ترک کن طاق و طرب	تا قلا و زت نجنبند تو مجنب
پرکه او بی سر بجنبند، دو بود	جنبشش چون جنبش کژدم بود

*In this Way abandon ostentation: do not move unless  
your (spiritual) guide move.*

*Any one who moves without the head (guide) is a  
(mere) tail (base and contemptible): his movement is  
like the movement of the scorpion.*

رہ دین پر گم رہے خود کے رود عارفے باید کہ مرد رہ بود

جملہ درزنجیر و ہم وابتلا میروند این رہ بغیر اولیا

Mevlana Rumi (ؒ) says:

ما التصوف قال وجدان الفرح فى الفاد عند اتیان الترح

(Some one asked), "What is Sufism?" He (the Shaykh) said, "To feel joy in the heart at the coming of sorrow."

Like Haḍrat Rumi (ؒ), Haḍrat Sultan Bahoo (ؒ) advises the divine seekers to comply with the principles of *Sharia* and follow a perfect spiritual mentor.

پڑھیا علم تے ودھی مغروری عقل بھی گیا تلواں ہُو  
بجلا راہ ہدایت والا نفع نہ کیٹا دوہاں ہُو  
سردتیاں جے سز ہتھ آوے سودا ہار نہ توہاں ہُو  
وڑیں بزار محبت والے باہُو کوئی رہبر لے کے سوہاں ہُو

*Arrogance increased by knowledge, though  
intellect turned out to be dull - Hoo,*

*Neither knowledge nor logic were  
profitable; so the Real way was lost - Hoo,  
Do not hesitate in making a bargain, if the  
secret of life can be attained by sacrificing  
your ego - Hoo,*

*When you enter the realm of love Bahoo,  
seek guidance from a guide who is familiar  
with the ways - Hoo.*

SIGNIFICANCE OF SHARIA IN SUFISM: GUIDELINES FROM SULTAN BAHOO  
AND MEVLANA RUMI

It is a matter of great hope that future researchers will dwell upon the universal ideas of Haḍrat Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ) to find out unique and newer aspects from their ideologies which not only be the source of peace and harmony for mankind but also show the path towards success in this world and the afterworld.



## Mevlana Jalāl ad-Dīn Rumi and Hadrat Sultan Bahoo's Concept of *Faqr*\*

Dr Muhammad Safeer

The literal meaning of *faqr* is impoverishment, pauperization, need and desire but for the Sufis, *faqr* is dependence on Allah Almighty (ﷻ) only and indifference and unconcern to the superficial means and the material world. Indifference is an attribute of Almighty Allah (ﷻ) and this attribute is manifested in the personality of a human when he annihilates himself in the Being of Almighty Allah (ﷻ) and renounces all the materialistic pomp, power, luxury, wealth and grandeur. The Sufis have inferred the meaning of *faqr* from the Exalted Qur'ān and the sacred life of the Exalted Prophet (ﷺ). Thus it is stated in the Exalted Qur'ān:

*O mankind, you are those in need of Allah (ﷻ), while  
Allah (ﷻ) is the Free of need, the Praiseworthy.  
(Qur'ān, 35:15)*

There is a saying (Ḥadīth) of the Exalted Prophet (ﷺ) that:

*Faqr is my pride and also faqr is my wealth.*

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\* Translation of Paper presented by Dr. Muhammad Safeer (Head of Persian Department, National University of Modern Languages, Islamabad) during the Two Day International Conference on Mevlana Rumi & Ḥadrat Sultan Bahoo organized by MUSLIM Institute, Islamabad and Faculty of Oriental Learning, University of the Punjab, Lahore on February 19-20, 2019 at University of the Punjab. Lahore.

The poetry of both, Mevlana Rumi (ؒ) and Sultan Bahoo (ؒ), is universal. They are the men who kept the voice of truth high in every age and disseminated the message of love, peace, high moral values and the purgation of self. This is the reason that after the lapse of centuries, still, they are alive and indelible in the hearts of people.

Mevlana (ؒ), particularly in his poetry and especially in Mathnawī-i ma'nawī, and Haḍrat Sultan Bahoo (ؒ) in all his books especially 'Ain ul Faqr' and 'Mehak ul Faqr' has comprehensively dilated upon the subject of *faqr*. According to them, the path to *faqr* passes through the path of *ṭarīqat* and *salook* (order of Sufism). One has to detach from the materialism and corporal desires because greed and self-indulgence are the biggest hurdles on the path to mysticism. This journey is not possible without abandonment of the world and a denial of everything except Allah (ﷻ).

According to Mevlana (ؒ), the status of a Sufi saint is so exalted that Sultan Al-Sanjar, who was entitled as the Greatest Emperor (*Sultan e Azam*), and who enjoyed an exemplary grandeur and authority, appeared meagre and mean in front of the glory of a saint. While addressing the *faqīr* (Sufi saint) he said:

هان ای فقیر، روز فقیری گلہ ممکن      زیرا کہ صد چو ملکت سنجر گرفته ای

ہجده ہزار عالم اگر ملک تو شود      بی روی دوست چیز محقر گرفته ای

Haḍrat Sultan Bahoo (ؒ) says

کوڑا تحت دنیا دا باہو تے فقر سچی بادشاہی ہو

*This worldly throne is false Bahoo, and faqr  
is the Real Kingship - Hoo.*

Haḍrat Sultan Bahoo (ؒ) says,

*Faqr is an illumination (Nūr) whose name is Sultan-ul-Faqr (the King of Faqr). It is always present in front of Allah (ﷻ) and is a blue-eyed of Allah (ﷻ). It can reach immediately wherever it desires. This is neither God but nor separate from God. This is faqr which is illumination of Safa (Nūr e Safa). Faqr is a great kingdom of proximity to Allah (ﷻ) which enjoys ancientness. In this state of faqr, the base self, the mean world and the cursed Satan can't enter.*

Further says:

قلب بی قرب است نفس سر هوا	روح بی خبر است وحدت از خدا
پرسه را بگزار گر خواهی فقر	فقر با تو حید سری سربه سر
فقر سلطانتست چون گویند گدا	بادشاهی فقر بر ملک بقا
نیست آنجا ز کز نه فکر است روا	پر که این جامی رسد ببیند خدا

Mevlana (ﷺ) says that *faqr* is proclaimed as '*faqr*' because it prevents from sins, and rescues from greed, lust, grief, anxiety and distress.

فقر ازین رو فخر آمد جاودان	که به تقوی ماند دست نارسان
زان غنا و زان غنی مردود شد	که ز قدرت صبرها بدرود شد
آدمی را عجز و فقر آمد امان	از بلای نفس پر حرص و غمان

*For this reason faqr is everlasting glory,  
since the hand that cannot reach (to objects  
of desire) is left with fear of God (and  
nothing else).*

*Riches and the rich are spurned (by God)  
because acts of self-denial are relinquished  
by power.*

*Weakness and faqr are security for a man  
against the tribulation of the covetous and  
anxious (fleshly) soul.*

Sultan Bahoo (رحمۃ اللہ علیہ) says that *faqr* is the pride of Prophets and saints but its path is quite perilous. A lover of worldly desires and lusts can't achieve it.

فقر را تحقیق کردم از فقر      فقر طالب نیست دنیا (ی) سیم وزر

فقر فخر انبیا و اولیا      فقر فخری را چه داند پرها

The first stage of *faqr* is the rejection of the world. For Rumi (رحمۃ اللہ علیہ) and Bahoo (رحمۃ اللہ علیہ), *faqīr* is a person who has casted-off the world, its attractions and customarily faced the adversities that comes across on account of the renunciation of the world with patience and dignity because the love of the world and the love of God cannot co-exist in a heart. Mevlana (رحمۃ اللہ علیہ) says:

بند بگسل، باش آزاد ای پسر      چند باشی بند سیم و بند زر

گر بریزی بحر را در کوزه ای      چند گنج قسمت یک روزه ای

کوزه ای چشم حریصان پر نشد      تا صدف قانع نشد پر در نشد

هر که را جامه ز عشقی چاک شد      اوز حرص و عیب کلی پاک شد

شاد باش ای عشق خوش سودای ما      ای طیب جملہ علتہای ما

*O son, burst thy chains and be free! How  
long wilt thou be a bondsman to silver and*

gold?

*If thou pour the sea into a pitcher, how  
much will it hold? One day's store  
The pitcher, the eye of the covetous, never  
becomes full: the oyster-shell is not filled  
with pearls until it is contented.*

*He (alone) whose garment is rent by a  
(mighty) love is purged entirely of  
covetousness and defect.*

*Hail, our sweet-thoughted Love —thou that  
art the physician of all our ills,*

Sultan Bahoo (رحمۃ اللہ علیہ) says:

جاں جاں ذات نہ تھیوے باہوؔ تاں کم ذات سدیوے ہو  
ذاتی نال صفاقی ناہیں تاں تاں حق لہیوے ہو  
اندر بھی ہوتے باہر بھی ہو باہوؔ کتھے لہیوے ہو  
جیندے اندر حب دنیا باہوؔ اوہ مول فقیر نہ تھیوے ہو

*Until one's being submerged in Hoo, he  
remains impure - Hoo,  
There are no impurities with Divine Essence  
then attainment of Lord will be possible -  
Hoo,  
Hoo is inside and Hoo is outside wherefrom  
Hoo could be accessed by me - Hoo,  
Within whose heart is worldly love Bahoo,  
he could never become a 'Faqir' - Hoo.*

The second stage is self-restraint. The rectification and refinement of *nafs* play a pivotal role in the fruitful life here and hereafter. Thus, the Exalted Qur'ān states:

*So repent to your Creator and kill yourselves. (Qur'ān, 2:54)*

Although today's man is conquering the universe with his knowledge yet he is incapable of conquering his thyself. He would never be able to enjoy the nobility, accomplishment and the bliss that is the result of the acceptance desirable attributes and rejection of undesirable qualities.

Sultan Bahoo (رحمۃ اللہ علیہ) States:

*The actual of faqr, the embracing of faqr, the foundation of faqr and the triumph of faqr is the abnegation of base self and finding Allah (ﷻ) and enjoying the magnificence of the recognition of Allah (ﷻ), His proximity, connection with Him, and the pleasure of witnessing divine presence.*

اللہ پڑھیوں پڑھ حافظ ہو یوں ناں گیا تجا بوں پر دا ہُو  
 پڑھ پڑھ عالم فاضل ہو یوں بھی طالب ہو یوں زر دا ہُو  
 سینے ہزار کتاباں پڑھیاں پر ظالم نفس نہ مردا ہُو  
 باجھ فقیراں کسے نہ ماریا باہُو ایہو چور اندر دا ہُو

*You memorized the Qur'ān but the "veils"  
 were not lifted - Hoo,  
 You became a scholar even then you seek  
 riches - Hoo,  
 You studied thousands of books but the  
 tyrant "Nafs" did not perish - Hoo,  
 Nobody could kill this inner thief Bahoo,  
 except the "faqir" - Hoo*

Sultan Bahoo (رحمۃ اللہ علیہ) states about how to harness the self. According to him, the contemplation of *Ism-e-Allah Zaat*, which is *Ism-e-Azam*, is the only viable method to harness the self.

*All the four revealed books are the interpretation (commentary) of Ism-e-Azam. The Ism-e-Azam is exactly the Exalted Ain Zaat (عین زات) about which it has been said "Say, "He is Allah (ﷻ), [who is] One" (Qur'ān, 112:1). The one who learns this Ism-e-Azam by heart becomes beloved of Allah (ﷻ). This Ism-e-Azam opens the doors of intuitive knowledge (Ilm e Laduni) and this Ism-e-Azam is a key to both the worlds.*

دل تے دفتر وحدت والا دائم کریں مطالیا ہو  
ساری عمریں پڑھدیاں گزری جہلاں دے وچ جالیا ہو  
اکو اسم اللہ دا رکھیں اپنا سبق مطالیا ہو  
دوہیں جہان غلام تہانہ دے باہو جسیں دل اللہ سمجھالیا ہو

*Heart is the centre of Oneness, always study  
it - Hoo,*

*The whole life was spend in studying books,  
and still your remained ignorant - Hoo,*

*Ready only the name of Allah (ﷻ) (Ism-e-  
Zaat), that is the only lesson to be learnt -*

*Hoo,*

*Both worlds bow before those hearts Bahoo,  
that become abode of Lord - Hoo,*

Mevlana Rumi (رحمۃ اللہ علیہ) also emphasizes the importance of remembrance (*dhikr*) of Almighty Allah (ﷻ) that it's with the *dhikr* that one acquires intrinsic cleaning from coveting evils.

ذکر حق پاکست چون پاکی رسید رخت بر بندد برون آید پلید

چون در آید نام پاک اندر دهان نه پلیدی ماند و نه اندهان

*Praise of God is pure: when purity has  
come, defilement packs and goes out.  
When the pure (holy) Name comes into the  
mouth, neither impurity remains nor (any)  
sorrows.*

According to a statement which says that a *mufliṣ* (*faqir*) is in the safety of God, the noble folks seek for the human peace and calm in *faqr*. For Mevlana Rumi (ؒ) and Sultan Bahoo (ؒ), only *faqr* and humility can rid the man of the enemy's deception. Mevlana (ؒ) narrates the story of Hadrat Khidhr (ؑ) and Hadrat Moses (ؑ) in a dramatic manner:

راه زن هرگز گدایی را نزد گرگ گرگ مرده را هرگز گزد

خضر کشتی را برای آن شکست تا تواند کشتی از فجار رست

چون شکسته می رهد اشکسته شو امن در فقرست اندر فقر رو

*No highwayman ever attacked a beggar  
does a wolf ever bite a dead wolf ?  
Khidhr (ؑ) made a breach in the boat in  
order that the boat might be saved from the  
wicked.  
Since the broken (contrite) one will be  
saved, be thou broken (contrite).  
Safety lies in faqr enter into faqr*

Sultan Bahoo (ؒ) also states:

*Whoever enters the realm of faqr, actually enjoys peace as there Allah Almighty (ﷻ) says, "whoever entered it, achieved peace."*

Then, he states,

*Faqr has four provinces i-e the province of eternity, the province of perpetuity, the province of the World and the province of the Hereafter. Whoever enters the realm of faqr, becomes the ruler of these four provinces.*

Then, he says,

*Those who claim to reach the stage of faqr, some of them only reach the stage of verbal faqr and some to the observatory level of faqr, some to the deeds of faqr only. It is only one among thousands who accesses the eternal status of Sultan-ul-Faqr and observes the submergence of the Truth and reaches the status of faqr.*

And who are those:

لا یحتاج جنہاں نوں ہویا فقر تہاں نوں سارا سُھو  
نظر جنہاں دی کیمیا ہووے اوہ کیوں مارن پارا سُھو  
دوست جنہاں دا حاضر ہووے دشمن لینظ نہ وارا سُھو  
میں قربان تہانتوں باہُو جنہاں ملیا نبیؐ سوہارا سُھو

*People achieved (La-Yahtaj) without want  
have attained ultimate 'faqr' - Hoo,  
They don't experiment alchemy whose looks  
turn everything into gold - Hoo,  
Enemies cannot overpower them whose*

*Friend is Omnipresent - Hoo,  
I sacrifice upon those Bahoo, who have the  
blessings of the Holy Prophet (ﷺ) - Hoo.*

When a man recognises the bliss of *faqr*, he acquires highly dignified attributes. The secrets are both the worlds reveal upon him and all those attributes gather in his personality about which Iqbal had said:

اک فقر سکھاتا ہے دنیا کو نچھیری  
اک فقر سے کھلتے ہیں اسرارِ جہاں گیری  
اک فقر سے قوموں میں مسکینی و دلگیری  
اک فقر سے مٹی میں خاصیتِ اکسیری  
اک فقر ہے شبیری، اس فقر میں ہے میری  
میراثِ مسلمانی، سرمایہٴ شبیری!

*There is a faqr that teaches the hunter to be  
a prey;*

*There is another that opens the secrets of  
mastery over the world.*

*There is a faqr that is the root of needfulness  
and misery among nations;*

*There is another that turns mere dust into  
elixir.*

*One faqr is Shabiri, and it has qualities of  
emperor*

*Which is Muslim heritage and real wealth of  
Shabir (ؒ).*

## **The Divine-Love (*'Ishq*) Philosophy of Mevlana Rumi and Haḍrat Sultan Bahoo be Utilized to Address Contemporary Challenges and Crises of the World\***

Dr. A. K. M. Mahboob-ur-Rehman

Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are both friends of Allah (ﷻ) by achieving divine unison as attributed to their philosophy of divine love (*'Ishq*). Their philosophy of divine love is associated with true love of Allah (ﷻ) and Prophet Mohammad (ﷺ), and for humanity.

Where were we? How were we? Where did we come from? Why did we come? Where will we go? How will we go? Where our destination or what is our end? The answers to these questions should be discovered through divine love and human dignity.

The divine seeker, whether temporal or eternal, cannot find true path without spiritual mentor (*mūrshid-e-kamil*) and chosen persons of Allah Almighty (ﷻ). On this spiritual path, several stages of self-accountability, self-introspection, self-analysis, meditation, repetition and observation should be accomplished.

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\* Translation of the paper presented by Principal, Faridganj Mozidia Kamil Madrasha Faridganj, Chandpur, Bangladesh Dr. A. K. M. Mahboob-ur-Rehman during International Conference on “Sultan Bahoo (رحمۃ اللہ علیہ) & Mevalan Rumi (رحمۃ اللہ علیہ)” organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore.

Haḍrat Khawaja Abdullah Ansari (رحمته الله) says,

لا يوصل اليها الاستدلال ولا يدل عليها شاهد ولا يستحقها وسيلة وهي مشاهدة القرب والصعود  
عن العلم ومطالعة الجمع (منازل السائرين)

*It is to say that reasoning has failed to prove that evidence is not well-accepted and it has three pillars, namely, divine proximity, excellence of knowledge, and studying the source.*

Accordingly, we could say that Mevlana Rumi (رحمته الله) and Haḍrat Sultan Bahoo (رحمته الله) were annihilated into divine ocean, and divine names and characteristics, and illuminated mirror of *Nūr-e-Mohammadi* (رحمته الله) and have the status of:

ان تعبد الله كأنك تراه فان لم تكن تراه

*Worship Allah (رحمته الله) as if you see him, or at least you can perceive as if He sees you.*

Divine-love (*'ishq-o-muhabbat*) is an invitation towards Allah (رحمته الله) through which global issues can be resolved. At this level, a person makes efforts for others and considers this as an honorable duty to perform. Mevlana Rumi (رحمته الله) and Haḍrat Sultan Bahoo (رحمته الله), through their poetry and prose writings, make an invitation of divine friendship based on divine love, annihilation, subsistence, eternal subsistence and annihilation in "*Ba-Hoo*". Every person who desires that this world becomes a place of peace, sustainability and humanity, he ought to apply the basic principles of the divine-love philosophy, as suggested by Haḍrat Mevlana Rumi (رحمته الله) and Sultan Bahoo (رحمته الله), to one's life.

## **What is love? Who is beloved?**

Love is that entity which resulted in the creation of *Nūr-e-Mohammadi* (رحمته الله) (Divine Illumination). Later on, beloved God created

whole universe with this Divine-Illumination. Ḥadīth-e-Qudsi verifies this statement as;

*I was a hidden divine treasure and I desired to be recognized, so I created all the creatures.*

Love, according to Imam Raghav Al-Isfahani (رحمۃ اللہ علیہ), is the one which is only attached with Allah (ﷻ) (*Al-Mufrudaat*). Ḥadīrat Sultan Bahoo (رحمۃ اللہ علیہ) defines it as “only Allah (ﷻ), and all is lust except Him”. Allah (ﷻ) has mentioned eighty times the word of divine-love in Exalted Qur’ān. Love of God is an integral part of our faith and Allah (ﷻ) says in Qur’ān,

*O believers, love Allah (ﷻ) passionately (Qur’ān 2:165).*

One does not get this divine-love automatically rather this love is bestowed upon a person by Allah Almighty (ﷻ). Allah (ﷻ) says in Qur’ān,

*I blessed you with My love so that you get ready in front of my eyes (Qur’ān 2:39).*

According to Imam Raghav (رحمۃ اللہ علیہ), love is of two types, natural love and chosen love. If one reaches the status of annihilation and subsistence, then he achieves the destination of annihilation and mortality.

The quotation of Ḥadīrat Sheikh Sa’di (رحمۃ اللہ علیہ):

ای مرغ سحر عشق ز پروانه بیاموز    کان سوخت ہر جان شد و او از نیامد

ای مدعیان در طلبش بی خیرانند    کانراکہ خبر شد خبری باز نیامد

*O Morning Peacock! Learn the love from moth who  
gave its life but it did not utter a single cry.  
The persons who make high claims about divine-love,  
they are actually void of the real desire for Allah (ﷻ);  
if they knew this reality, they have not expressed it in a  
boastful manner.*

Allama Ibn-ul-Qaim Jozi (رحمۃ اللہ علیہ) describes love in the following manner:

*Love is the power of heart, food for soul and calm for eyes and  
whosoever called it forbidden, would be included among dead  
persons. And the light that was supposed to be bestowed due to  
it, would be converted in the ocean of darkness, the healing that  
was present in its heart, would be converted in sorrows and the  
taste of happiness that was supposed to be tasted would be  
converted in despair and worries.*

As per the sayings of Ibn-e-Batal (رحمۃ اللہ علیہ) and Qazi Ayaz (رحمۃ اللہ علیہ), they consider divine-illumination (*Nūr-e-Mohammadi* (ﷺ)) and divine soul (*Rooh-e-Mohammad* (ﷺ)) as a source of divine sight when a person gets engaged in divine-love. And one cannot achieve the ultimate objective without the love of Haḍrat Mohammad (ﷺ).

In a similar fashion, Ḥāfeẓ Bangal Khawaja Syed Fatah Ali Wesi (رحمۃ اللہ علیہ) states,

دین ما عشق محمد حب او ایمان ما      ویسا از دین ایمان این قدر دانیم و بس

*Wesi, I know the religion and faith to only this extent  
that my religion and faith is the desire for the sacred  
love of Haḍrat Mohammad (ﷺ).*

He further explains the Annihilation with Prophet (ﷺ),

اگران شاه خوبانم نهد بر چشم من پارا به خاک پائے او بخشم معاد دنیا و عقبی را

*If the sacred sight of the most elegant and graceful  
Emperor (Prophet Mohammad ﷺ) were in my eyes, I  
would sacrifice both the worlds at the sacred dust of  
his heavenly feet!*

In the state of annihilation, one should forget oneself. Mevlana Rumi (رحمۃ اللہ علیہ) explains this concept in the following words:

با خودی تو لیک مجنون بیخود است در طریق عشق بیداری بداست

هر که را جامه ز عشقی چاک شد او از حرص و عیب کلی پاک شد

*You are still in senses, while Majnoo is intoxicated in  
love, get rid of your egocentric sanities!*

*Whose clothes are torn due to divine-love, purified is  
he from all the worldly lusts and sins.*

The reason for today's world destruction and crises is the pursuit of egocentric and selfish behaviour in the world. If the seed of divine love is planted in the heart of a person, it eradicates all the evils from the heart such as lust, greed, envy and wicked thoughts. Divine-love creates love and respect for humanity and this is actual philosophy of Mevlana Rumi (رحمۃ اللہ علیہ).

شادباش ای عشق خوش سودای ما ای طیبب جمله علت های ما

علت عاشق ز علتها جداست عشق اصطرلاب اسرار خداست

غرق عشقی ام که غرق است اندر این عشق های اولین و آخرین

ملت عشق از همه دینها جداست عاشقان را مذهب و ملت خداست

*Be happy my passionate love! The curer of all my  
diseases  
The disease of love is separate from all other diseases,  
love is the key to divine secrets  
Get lost in love as all the present and past lovers are  
drowned in it!  
The caste of 'ishq is different from all other religions,  
as divine-love is source of caste and religion!*

If divine-love is awakened in one's heart, it eliminates all the desires and wishes of base-self and removes all the pains of heart. Mevlana Rumi (ؒ) states that:

از محبت دردها صافی شود      و ز محبت دردها شافی شود  
از محبت سنگ روغن می شود      بی محبت موم آهن می شود

*Love makes the heart purifier and it is love that makes  
all the pains as healers.  
Love transforms stones into oil, and without love even  
plastic becomes steel.*

The love for humanity is inevitable. Allah (ﷻ) says in Exalted Qur'ān that everything is mortal and everlasting is His Face, Glorious and Magnificent (Qur'ān 55:26-27).

Mevlana Rumi (ؒ) says:

جمله معشوق است و عاشق پرده ای      زنده معشوق است و عاشق مرده ای  
از محبت مرده زنده می شود      و ز محبت شاه بنده می شود

*All the universe is beloved, and lover is a veil, beloved  
is alive and everlasting and lover is dead*

*Love makes the dead person alive, and it is love that  
makes a slave a king in the world!*

Their philosophy is termed as philosophy of ‘One’ entity, and all the journeys of love go in this particular direction. Only ‘One’ remains in our souls! He further explains, “He is the First, He is the Last, He is the Explicit and He is the Hidden. And he has knowledge of all things.” In other words, all the things are mere reflection of His illumination. “Only Allah (ﷻ), and all are lust except Him”. The philosophy of Haḍrat Sultan Bahoo (ﷺ) also disconnects the love of material things. The rope of divine-love directly connects a person with Allah (ﷻ). The vision is engraved in heart in such a manner that apparent body is submerged into the inner illumination of soul.

### **Who is Spiritual Mentor? And What is Concept of Spiritual Submission (*Bai’at*)?**

The perfect mentor (*mūrshid-e-kamil*) is at the highest level of divine-love and spiritual reflection of illuminated mirror of Haḍrat Mohammad (ﷺ) and absorbed in the love of Prophet Mohammad (ﷺ). Mevlana Rumi (ﷺ) explains:

پیش مرد کامل پامال شو

قال را بگذار مرد حال شو

چوں به صاحب دل رسی گوهر شوی

گرتوسنگ خاره و مرمر شوی

بهتر از صدساله طاعت بریا

یک زمانه صحبت با اولیاء

*Leave all the logical discussion and arguments, and  
become the man of present.*

*And purify yourself in the blessed company of a perfect  
mentor.*

*If you are a hard stone or marble, you would become  
jewel in the court of spiritual master.*

*A little company with Friends of Allah (رضي الله عنهم) is better than pure worship of hundred years.*

In this regard, Allama Muhammad Iqbal says:

عاشقی آموز و محبوبی طلب چشم نوحی قلب ایوب طلب

کیمیایا پیداکن از مشقت گلی بوسه زن بر آستان کاملی

شمع خود را بچو رومی بر فروز روم را در آتش تبریز سوز

*Learn the divine-love and search any beloved, pray for the eye of Haḍrat Nooh (عليه السلام) and patience of Haḍrat Ayub (عليه السلام).*

*With one palm of dust, learn the alchemy by kissing the sacred threshold of any perfect mentor.*

*Lit the candle like Rumi (رحمته الله) and burn the Rome in the fire of Tabrez (رحمته الله).*

Haḍrat Sultan Bahoo (رحمته الله) talks about spiritual mentor.

*Spiritual mentor is one who is of noble character, respected, true follower of Sharia, and is courteous and has all the great characteristics or he is characterized with the attribute of sagacity, or the attribute of kindness, or the attribute of a noble heart or the attribute of submission to the ultimate truth or he is characterized with the quality of over powering his self and devil and he is privileged to have eternal presence in the assembly of Haḍrat Mohammad (صلى الله عليه وسلم).*

## **The Significance of Knowledge in the Eyes of Haḍrat Sultan Bahoo (رحمته الله)**

*You should realize that the knowledge is the treasure of faith, enlightening both the worlds, taking oneself to divine court*

*beyond time and space (Lahoot Lamaakan) and it is also killing sword for base-self and devil. Once a person acquires divine knowledge, he gets rid of worldly knowledge. Divine reality is the name of reaching facts of divine reality and recognition, which is only possible through basic principles of Islam. The foundation of knowledge relies upon the comprehensive form of Islam which removes all the evils such as idolatry, ignorance, bad deeds, fears of base-self and devil, and worldly worries. This is the divine reality, the reality of knowledge. The divine researchers derive Oneness from divine knowledge. You should realize that the objective of knowledge is the excellence of worship, not satisfying your appetite and worldly elegance. Allah (ﷻ) says in Qur'ān,*

*Eat and Drink, but do not extravagante (Qur'ān 7:31) (Aqal-e-Baidaar, page 265).*

## **What Does Spiritual Master Do in First Stage?**

In this regard, Haḍrat Sultan Bahoo (ﷻ) explains:

*The perfect mentor, in the very first breath and step, bestows all the divine secrets and treasures upon his disciples or divine seekers such as explicit concentration, hidden concentration, primordial concentration, eternal concentration, worldly and heavenly concentration, divine absorption, concentration of Oneness recognition, and he opens absorption of every divine stage and status to his divine-seeker. Such a secret is only bestowed upon by readily gracious Sarwari Qādiri perfect mentor with all-inclusive set of characteristics and qualities (Shams-ul-Ārifeen, 9).*

The perfect mentor, with his concentration and training, heightens the status of his disciple from where he can willingly obtain the necessary leadership for his nation, the remembrance of Allah (ﷻ)

should continue inside the leader, and he should be representative of this verse:

*Remember Allah (ﷻ) repeatedly (Qur'ān 33:41).*

And he ought to receive all the decisions from the spiritual court of Haḍrat Mohammad (ﷺ). Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says:

*Divine remembrance is not established until these four things are not acquired:*

- 1) *Observation of annihilation in divine and absorption.*
- 2) *The sacred sight of court of Haḍrat Mohammad (ﷺ)*
- 3) *Disassociation from all things.*
- 4) *And access to the stages of divine subsistence. (Shams-ul-Ārifeen, 24).*

When a person acquires the concentration of divine annihilation, he or she cannot hurt others. When a person attends the court (of Prophet Mohammad (ﷺ)), he/she cannot think of hurting other persons. And when the thought-process of a man reaches the status of *اللہ بس ماسواء اللہ* (only Allah (ﷻ), except Allah (ﷻ) everything is lust), then it becomes easier for *Ārif* (one who recognizes Allah (ﷻ)) to eradicate worldly desires from his or her heart. Kindly understand the reality of monotheism as all persons are equal in His eyes, and sectarian and religious differences are automatically resolved. In this regard, Haḍrat Sheik Sa'di (رحمۃ اللہ علیہ) explains:

بنی آدم اعضای یکدیگرند      کہ در آفرینش زیک گوهرند

*All human beings are just like one body as their creation has been made from one jewel.*

When a person reaches the destination of divine subsistence, he is saved from all evils such as lust, greed, misery, pride, show-off,

worldly demands and desires and all mind and heart-related sicknesses and worries.

## **What is the Reason of War and Lack of Security in the World and What is its Solution?**

What are the reasons of downfall, crises and tension in the Muslim World? There are some points to be addressed.

First, human beings are unaware about Allah (ﷻ), and they do not fully trust on Allah (ﷻ).

The remedy lies in that the human being should get divine recognition. If the divine philosophy of ‘One Entity’, in other words “Only Allah (ﷻ) except Allah (ﷻ) is Lust”, as suggested by Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ) is taught to people, then they would love the human beings as if they are their integral part. Divine love removes all evil and negative forces such as lust, greed, envy, jealousy, pride and bad thoughts. There are four acts for creating divine love:

- 1) Invocation of *Ism-e-Allah Zaat* (Personal Name of Allah (ﷻ)).
- 2) Supplication of *Ism-e-Mohammad* (ﷺ).
- 3) Remembrance of Islamic creed by heart.
- 4) *Da'wat -e-Qaboor* (invocation to the grave spirituals) through Qur'ānic Verses.  
(Nūr-ul-Hudā Muqadma, page 15).

We can see that in present world especially Muslim world, every day the blood of mothers, children and other people is being shed, and everywhere cries of poor and helpless people are being heard. Deception, blames of deception and self-made Islamic disguise have made the world a living hell. To address this dilemma, we should take guidance from Exalted Qur'ān, the life of Haḍrat Mohammad (ﷺ), his family members, his disciples and friends of Allah (ﷻ).

The second issue is the lack of complete understanding of prophetic life of Haḍrat Mohammad (ﷺ). The solution depends upon giving higher importance to prophetic status of Haḍrat Mohammad (ﷺ), divine-love, respect, dignity and complete submission and followership to Prophet Mohammad (ﷺ) over all other thoughts and respects. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) explains this concept further in the following words:

*When divine-seeker supplicates and visualizes the sacred name of Mohammad (ﷺ), he becomes need-free. The effect of such supplication and invocation enlightens the conscience and heart of the person, and he starts following the straight-path. He achieves splendid glory. His breath, steps, soul, tongue, dialogue and sight get coordinated with those of Prophet Mohammad (ﷺ) and he always follows the Sharia wholeheartedly (Shams-ul-Ārifeen, page 30-31).*

What should we do to stop this destruction and killings in the world? There is an urgent need to focus upon certain points as per the perspectives of Mevlana Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ).

1) All the Muslims in the world should follow the basic pillars such as faith, Islam and *ehsan* in reshaping their thoughts and actions. The spiritual leader (*imam*) of the Muslim world should give invitation to Muslims about *Sharia* (Islamic laws), *ṭarīqat* (methodism), *haqīqat* (divine reality) and *mārifat* (divine recognition). Moreover, he should direct the mere followers of *Sharia* towards *ṭarīqat*, *haqīqat* and *mārifat*, and invite the followers of *ṭarīqat* to *Sharia*, *haqīqat* and *mārifat*, and the followers of *haqīqat* to *Sharia* and *mārifat*, and lastly the followers of *mārifat* to all four elements. People should take guidance from *Ārif-Bilhah* (a spiritual leader) about *nafs-e-ammara* (base-self), *nafs-e-lawwama* (conscience self), *nafs-e-mulhimma* (apparent good self) and *nafs-e-mutmainna* (satisfied self). Without seeking forgiveness from the love of people and worship of the world, we cannot save the world from

fear, threat and crises. In thoughts, remember the philosophy of “Only Allah (ﷻ) except Allah (ﷻ) everything is lust”.

2) All the Muslims should be educated about the secrets of Islamic Creed. In this regard, Hadrat Sultan Bahoo (ﷺ) states:

*In Islamic Creed, the sanctity of Allah Almighty (ﷻ) has been expressed, and its remembrance removes kufr-o-shirk (Mehk-ul-Faqr Kalaan, page 5).*

Mevlana Rumi (ﷺ) says,

زنگ دل از صیقل لا پاک کن      سینه با تیغ محبت چاک کن

*Purify your heart-rinse with negation (“laa”), and tear your chest with the sword of divine-love.*

3) Muslim Ummah should be able to clearly distinguish between friends and foe. Nowadays the biggest issue with the Muslim world is that Muslims are making friendship with enemies to kill their own Muslim brothers. Mevlana Rumi (ﷺ) says:

صحبت صالح ترا صالح کند      صحبت طالح ترا طالح کند

*The company of good people make a person good, while bad company creates bad persons.*

4) The spiritual leader of Muslims should be true follower of Prophet Mohammad (ﷺ). Hadrat Sultan Bahoo (ﷺ) says in the following words:

*Hadrat Mohammad (ﷺ) says, “religious and spiritual scholars are successors of Prophets. True successors are those who strictly follow prophets step-by-step and whose hearts and bodies are not filled with lies, falsehood, jealousy, pride, lust,*

*and they are rather true representative of divine reality. Prophet Mohammad (ﷺ) says, "if scholars were not indulged in jealousy, they would have achieved the status of prophets (ﷺ)." The real scholar is one who gives divorce to the world, and secondly spends all his household things and wealth in the way of Allah (ﷻ) following the Sunnah of Haḍrat Mohammad (ﷺ). Lastly, he follows the character of Prophet Mohammad (ﷺ) and becomes free of greed and lust. (Ain ul Faqr, p.172)*

## Summary

The philosophy of Mevlana Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) is the spotlight and candle for removing the darkness and destruction in the world. It is not possible to deal with any crises without love, respect, brotherhood and humanity. The Muslims who have diverted from the love, respect and followership of Prophet Mohammad (ﷺ), love for *Ehl-e-Bait* and *Sihaba Karam* (companions of Exalted Prophet (ﷺ)) and friends of Allah (ﷻ), they should get benefit from the teachings and philosophy of Mevlana Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ).

## **Selected Excerpts of Mevlana Rumi, HaḌrat Sultan Bahoo & Allama Muhammad Iqbal\***

Mufti M. Sher AlQadri & Muhammad Azeem

In world's history such personalities are rare who are still alive even after centuries because of raising voice of truth, respect of humanity, love and complete guidance to uplift the status of human beings. These great spiritual personalities are source of guidance and mentorship. They obtain the light of guidance from Lord of humanity and the crown of Prophets HaḌrat Mohammad (ﷺ), every moment of their lives. Their hearts are enlightened with the wealth of Allah's (ﷻ) ardent love and devotion to act. Their words are shining stars for humanity and they possess high and prominent ranks among personalities who love Allah's (ﷻ) creation. They lit spiritual and ethical illumine in dead hearts, bestowed light of guidance to followers of spiritual path and even today they are source of guidance for humanity. HaḌrat Mevlana Rumi (ﷺ), HaḌrat Sultan Bahoo (ﷺ) and HaḌrat Allama Mohammad Iqbal (ﷺ) are shining stars among such personalities. Their teachings are source of guidance even today just as they were in their own times.

HaḌrat Mevlana Rumi (ﷺ), HaḌrat Sultan Bahoo (ﷺ) and HaḌrat Allama Mohammad Iqbal (ﷺ) are among those personalities who preached teachings of HaḌrat Mohammad (ﷺ) in the world and planted the motivation of love, devotion and unity in ignorant humanity. They spared their lives to free humanity from its linguistic and ethnic groupings. While bearing all kind of hardships, they strived to unite Allah's (ﷻ) creation in the string of one family.

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Haḍrat Mevlana Rumi (ؒ), Haḍrat Sultan Bahoo (ؒ) and Haḍrat Allama Mohammad Iqbal (ؒ) have a time difference extended over centuries but their preaching is similar. Mevlana Rumi (ؒ) was born in Balkh in 1207, Sultan ul Ārifeen Haḍrat Sultan Bahoo (ؒ) was born in Shorkot (Jhang) in 1629 and Allama Mohammad Iqbal (ؒ) was born on 9<sup>th</sup> November 1877 in Sialkot. There is a gap of 422 years between Mevlana Jalāl ad-Dīn Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ). However the gap between Haḍrat Sultan Bahoo (ؒ) and Allama Mohammad Iqbal (ؒ) is of 248 years. Despite a gap of 670 years' between Mevlana Jalāl ad-Dīn Rumi (ؒ) and Allama Mohammad Iqbal (ؒ) their teachings revolve around the same point.

Mevlana Rumi (ؒ), Sultan Bahoo (ؒ) and Allama Iqbal (ؒ) had encountered different experiences, obtained education from different sources but extracted similar results. Mevlana Rumi (ؒ) obtained education of Qur'ān and *Fiqh* from religious school and rendered duties of learning and teaching for long time. However Haḍrat Sultan Bahoo (ؒ) did not obtain customary education from school as his knowledge is through spiritual revelation. He said:

گرچه نیست ما را علم ظاہر      ز علم باطنی جاں گشته طاہر

*Although I have not obtained customary education but  
I became pure and clean by obtaining knowledge of  
inner most that is why all knowledge are absorbed in  
my heart through reflection.*

Allama Mohammad Iqbal (ؒ) started education with traditional Islamic teachings and syllabus of school and passing through different times attained comprehensive grip on modern knowledge as well. At the same time he benefited from the knowledge of philosophers, visionaries and intellectuals from East and West.

The results of education of these three Sufis is similar e.g. Oneness, Love of Prophet (ﷺ), *Faqr-e-Mohammadi* (ﷺ), remembrance of Allah (ﷻ), abiding by *Sharia*, Allah's (ﷻ) vicegrant, profound morals, respect, abdicate, trust, ardent love, patience and thankfulness, refrain from greed, love of humanity, etc.

There is temporal distance of centuries between Mevlana Rumi (ﷺ), Sultan Bahoo (ﷺ) and Allama Iqbal (ﷺ) but even today their teachings are fresh. About their teachings and philosophies, more and more books and research articles are being written in every upcoming era compared to past one, seminars and conferences are also being held. These Sufis have left extensive literary treasure in shape of books containing complete guidance for people of every era.

World renowned books *Mathnawī-tī ma'nawī*, *Fih Mafih* and *Dīwān-e-Shams Tabrīzī* are writings of Mevlana Rumi (ﷺ). HaḌrat Sultan Bahoo (ﷺ) wrote around 140 books out of which one named as “*Abyāt-e-Bahoo*” is written in his mother tongue “Punjabi” and rest of the books are in Persian language. HaḌrat Allama Iqbal (ﷺ) wrote in Urdu prose “*Ilm e Iqtasadiat*” (Knowledge of Economy), in poetry four, in Persian seven and in English two books, besides many lectures.

Their literature is not limited to people of one region only rather they have provided complete guidance to all kinds of people in every era and will continue to provide the same, and this is the literature which is known as universal literature. These Sufis have incorporated in their teachings the explanation of the *Qur'ān* and *Ḥadīth* (ﷺ). People who benefit from their teachings are a source of mercy for others.

## Oneness

*Say He is Allah (ﷻ) who is one (Al-Qur'ān, 112:1)*

بندگانہں راجز او سالارنی

واحد اندر ملک اور ایارنی

*One: He has no associate in Kingship; His slaves have  
no master but Him.*

*He (ﷺ) is one, there is no partner to Him (ﷺ) and there is no  
commander for His servants other than Him (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

هُوَ الْوَاحِدُ هُوَ الْمَقْصُودُ وَلَا مَوْجُودٌ إِلَّا هُوَ

*He (ﷺ) is one, He (ﷺ) is intended, nothing is real  
except His (ﷺ) divine self (Dīwān-e-Bahoo, Ghazal 1,  
Haḍrat Sultan Bahoo)*

آنکہ ذاتش واحد است ولا شریک      بندہ اش ہم در نسا زد با شریک

*The One (ﷺ) whose divine self is one only, His (ﷺ)  
servant also doesn't tolerate anyone to be partner with  
him (Rumuz-e-Bekhudī, Haḍrat Allama Mohammad  
Iqbal)*

تا زہر و از شکر در نگذری      کی تواز گلزار وحدت بربری

*Till the time you don't taste poison and show  
thankfulness how can you smell the fragrance of  
garden of oneness? (Mathnawī-ī ma'nawī, Mevlana  
Jalāl ad-Dīn Rumi)*

*O idolize! Refrain from infidelity and pantheism so that you can  
reach to Oneness of Al-Ast (When Allah Almighty (ﷻ) spoke to  
the spirits of all of the creations, grand convention) (Kaleeda-  
ul-Toheed Kalan, Haḍrat Sultan Bahoo)*

ہے زندہ فقط وحدت افکار سے آلت      وحدت ہو فنا جس سے وہ الہام بھی الحاد

*Only identity of thought keeps the faith thriving,  
Doctrine by whose means schism is brought  
is impious striving (Zarb-e-Kaleem, Allama  
Mohammad Iqbal)*

### **Haḍrat Abraham (عليه السلام)**

*Allah (سُبْحٰنَهُ) said! O fire be coolness and safety upon Abraham  
(عليه السلام) (Qur'ān 21:69)*

برخلیل علیہ السلام آتش بُود ریحان و ورد      لیک برنمرود آن مرگست و درد

*Fire is fragrance and flower for Abraham (عليه السلام) but  
death and pain for Nimrod (Mathnawī-tī ma'nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

*Haḍrat Abraham (عليه السلام) has friendship with Allah (سُبْحٰنَهُ) due to  
which fire became flower (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)*

آج بھی ہو جو براہیم کا ایماں پیدا      آگ کر سکتی ہے اندازِ گلستاں پیدا

*But if the faith of Abraham (عليه السلام) there, once again, is  
born. Where leaps this flame, flowers will bloom, and  
laugh its blaze to scorn. (Bang-e-Dra, Allama  
Mohammad Iqbal)*

### **Haḍrat Ismā'il (عليه السلام)**

*And when he reached with him [the age of] exertion, he said, "O  
my son, indeed I have seen in a dream that I [must] sacrifice  
you, so see what you think." He said, "O my father, do as you  
are commanded. You will find me, if Allah (سُبْحٰنَهُ) wills, of the  
steadfast." (Qur'ān, 37:102)*

خاصہ آن منفق کہ جان انفاق کرد حلق خود قربانی خلاق کرد

*O God, Give the prodigal a boon in return, and O God  
give the miserly a bane.*

*Special is the spender who spend life and sacrificed his neck for  
Allah (ﷻ) (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

پر صادق دین تہاں دے باہو جو سر قربانی کردے ہو

*Only those were truthful in their faith  
Bahoo, who sacrificed their heads - Hoo.*

It has been usual recipe of devotees of Prophet Abraham's (ﷻ) religion to sacrifice even their lives to safeguard the divine constitution whenever there comes difficult time, following the *Sunnah* of Haḍrat Ismā'īl (ﷻ) when knife was drawn on neck of but he remained steadfast and didn't say anything. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

یہ فیضانِ نظر تھا یا کہ کتب کی کرامت تھی سکھائے کس نے اسمعیل کو آدابِ فرزندِ

*Was it book-lesson, or father's glance, that taught. The  
son of Abraham (ﷻ) what son should bear? (Bal-e-  
Gabrā'īl, Allama Mohammad Iqbal)*

## Sharia

شاہراہ باغ جانہا شرع اوست باغ و بستانہای عالم فرع اوست

*The path of gardens for spirit is Sharia and worldly  
gardens and springs are its branches (Mathnawī-ī  
ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

پیشوائے خود شریعت ساختم ہر مراتب از شریعت یافتم

*I attained each and every rank by following Sharia and  
I made Sharia my guide and leader (Aqal-e-Bedar,  
HaḌrat Sultan Bahoo)*

این گوہر را خود خدا گوہر گراست      ظاہرش گوہر بطونش گوہراست

*Sharia is that pearl which is made by Allah (ﷻ)  
Himself, its manifestation as well as innermost is pearl  
(Rumuz-e-Bekhudi HaḌrat Allama Mohammad Iqbal)*

### **Virtue of Qur'ān**

*Indeed, We sent the Qur'ān down during the Night of Decree.  
(Qur'ān, 97:1)*

بطن چارم از نبی خود کس ندید      جز خدای بی نظیری ندید

*No one has seen the forth innermost of Qur'ān except  
one and only non-exemplary Allah (ﷻ) (Mathnawī-  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*You consider first word "ain" of knowledge (Divine Self) and  
learn thirty thousand knowledge of Qur'ān from its core (Mehk-  
ul-Faqr, HaḌrat Sultan Bahoo)*

قرآن میں ہو غوطہ زن اے مرد مسلمان      اللہ کرے تجھ کو عطا جنت کردار

*O Muslim, dive deep in the Book, Which was revealed  
to Prophets' Seal; May God, by grace on you bestow  
politeness, for good deeds much zeal! (Zarb-e-Kaleem,  
Allama Mohammad Iqbal)*

در نبی فرمود کین قرآن زدل      ہادی بعضی و بعضی رامضل

*It has been said in Qur'ān that this Qur'ān with respect to state of heart is guidance for someone and ignorance for some others (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

باتو گویم بشنوای جان عزیز      ز قرآن بیرون نباشد پیچ چیز

*O my dearest! I am talking to you, listen to me carefully! Nothing is out of Qur'ān. (Nūr-ul-Hudā, Haḍrat Sultan Bahoo)*

آن کتاب زنده قرآن حکیم      حکمتِ او لایزال است و قدیم

*(That secret) is Qur'ān the Wise which is live book whose wisdom is old as well as never ending. (Rumuz-e-Bekhudi Haḍrat Allama Mohammad Iqbal)*

## **Life of Prophet Mohammad (ﷺ)**

Haḍrat Anas Bin Malik (رضی اللہ عنہ) says that Prophet (ﷺ) has said that:

*Prophets (ﷺ) are alive in their graves and say prayers (Jamia Sagheer Siuti Book 1, Khasias Kubra Book 2)*

اندر احمد آن حسی کو غاریست      خفته این دم زیر خاک یغریست

*Even today when sacred body of Prophet Mohammad (ﷺ) is resting in soil of Yathrib (Madinah) and bodily senses are asleep that same great and strong face still exits (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Listen! If anyone considers life of Prophet Mohammad (ﷺ) as dead, one's faith is stripped out. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

*I have a faith that Prophet Mohammad (ﷺ) is alive and people of this era can benefit from His (ﷺ) company as His companions (رضي الله عنهم) used to benefit. (Letter to Niazudin Khan, Fitrak-e-Rasool 7, Allama Mohammad Iqbal)*

### **Love of Prophet (ﷺ)**

از درمہا نام شاہان برکنند نام احمد تا بدبر می زند

*Names of kings are removed from coins but “Ahmad (ﷺ)” your respected name is stamped forever till judgement day (Mathnawī-ī ma’ nawī, Mevlana Jalāl ad-Dīn Rumi)*

*You sacrifice your life on name of Mohammad (ﷺ), in a single moment acknowledge, testify and sacrifice thousand times on the face of Mohammad (ﷺ) (Aqal-e-Bedar, HaḌrat Sultan Bahoo)*

توت عشق سے ہر پست کو بالا کر دے دہر میں اسم محمد (ﷺ) سے اجالا کر دے

*Raise you, through love, all humble to greatness and to fame;*

*Enlighten you the groping world with dear Mohammad’s (ﷺ) Name. (Bang-e-Dra, Allama Mohammad Iqbal)*

### **Faqr-e-Mohammadi (ﷺ)**

فقرفخری از گزاف است ومجاز نی ہزاران عزیز پنهان است و ناز

*Faqr is my pride, it is neither talk nor metaphor, it is thousands of hidden glories and disdains (Mathnawī-ī ma’ nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Faqr is the heritage of Mohammad Mustafa (ﷺ) (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

فقردوق وشوق وتسليم ورضاست ما امينيم اين متاع مصطفی است

*Faqr is the name of devotion, recognition and satisfaction, this is treasure of Mohammad Mustafa (ﷺ) and we are its custodians. (Pas Chey Bayad Kard Allama Muhammad Iqbal)*

امتحان کن فقرا روزی دو تو تا به فقرا ندر غنا بینی دو تو

*Practice faqr for two days so that you can visualize richness twice because of faqr. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

جاودانی التجانی با فقر باشد تمام احتیاج از کس نه باشد فقر لا یتحتاج نام

*When faqr is accomplished, it neither need to request and appeal, nor it keeps any purpose from anyone because it's name is non-dependent faqr (Mehk-ul-Faqr Kalan, Haḍrat Sultan Bahoo)*

فقر کے ہیں معجزات تاج و سریر و سپاہ فقر ہے میروں کا میر، فقر ہے شاہوں کا شاہ

*The crown, the throne, and mighty arms by faqr are wrought these wonders all: In short, it is the chief of chiefs and king of other kings withal. (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

### **Greatness of Haḍrat Umar Farooq (رضی اللہ عنہ)**

*If there was any Prophet after me that would have been Umar (رضی اللہ عنہ). (Haḍīth # 25, Sahi Bukhari, Book Fazial Al Sihaba, Chapter Manaqib Umar Bin Khitab)*

چون عمر شیدای آن معشوق شد      حق و باطل را چو دل فاروق شد

*When Umar (رضی اللہ عنہ) was bestowed with Nūr of beloved,  
became capable of distinguishing right and wrong  
(discerner) like the heart (Mathnawī-ī ma' nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

*What are meanings of tālib of Allah (ﷻ)? Heart taurus same  
like Umar Bin Khitab (رضی اللہ عنہ) the Just. (Ain-ul-Faqr, HaḌrat Sultan  
Bahoo)*

درون خویش بنگرن جهان را      که تخمش در دل فاروق کشتند

*Habituate in your innermost that world the seed of which was  
cultivated in heart of Umar Farooq (رضی اللہ عنہ). (Armaghan-e-Hijaz,  
Allama Mohammad Iqbal)*

### **Greatness of HaḌrat Ali (رضی اللہ عنہ)**

*To whom I am Master, Ali (رضی اللہ عنہ) is his Master. (Ḥadīth Trimzi #  
23)*

اقرار کن اظهار کن مولا ی رومی این سخن      هر لحظه سر من لدن اللہ مولا نا علی ﷺ

*O Mevlana Rumi testify and declare the faith granted  
by divine benevolence, because with grace of Allah  
(ﷻ) and our Master is Ali (رضی اللہ عنہ). (Mathnawī-ī ma' nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

*King of men HaḌrat Maula Ali (رضی اللہ عنہ) attained the wealth of faqr  
from Hazoor Mohammad (ﷺ). (Mehk-ul-Faqr, HaḌrat Sultan  
Bahoo)*

مسلم اول شه مردان علی ﷺ      عشق را سرمایه ایمان علی ﷺ

*Maula Ali (عليه السلام) chief of all brave men, was the first one to accept Islam, Maula Ali (عليه السلام) is capital of faith for ardent love. (Asrar-e-Khudi, Allama Mohammad Iqbal)*

### ***Iqra (Recite)***

*Recite in the name of your Lord who created. (Qur'ān, 96:1)*

آدم خاکی ز حق آموخت علم      تا به هفتم آسمان افروخت علم

*Haḍrat Adam (عليه السلام) learnt knowledge from Allah (ﷻ), his knowledge shot beams upto the seventh heaven. (Mathnawī-tī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

*If anyone from Ummah of Haḍrat Mohammad (ﷺ) recite اَقْرَأْ بِسْمِ اَللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and remains busy in remembrance of Allah's (ﷻ) name, recognition of Allah (ﷻ) is enlightened in one's heart. (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)*

مدعی "علم الاسما" ستی      سر "سُبْحَانَ الَّذِیْ اَسْرَا" ستی

*The claim of this verse of Qur'ān is that Allah (ﷻ) has taught Haḍrat Adam (عليه السلام) names of all things, Adam (عليه السلام) is the keeper of secret of secret (aware of religious and spiritual knowledge). (Asrar-e-Khudi, Allama Mohammad Iqbal)*

### ***Importance of Remembrance of Allah (ﷻ)***

Allah (ﷻ) says:

*And remember Allah (ﷻ) often that you may succeed." (Qur'ān 62:10)*

Ḥadīth of Prophet Mohammad (ﷺ)

*O Allah (ﷻ), please bestow on us good (your intimacy and unison) in the world and in after world save us from wrath of (grieve and separation) by providing good (your intimacy and unison). (Ḥadīth # 1321, Sahi Bukhari, Book Third)*

نعرهٔ مستان خوش می آیدم      تا ابد جانا چنین می بایدم

*O Allah (ﷻ), my soul being whelmed in blush and eternal conditions of Your recognition and the love always dispread to shout slogan of devotion and O my real beloved it wishes to remain in same blessed and overwhelmed devotion till Judgement Day (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*O Allah (ﷻ) please don't give me the head which prostrate in front of creations rather than You and don't give me the heart which is filled with proximity of others rather than You. (Aqal-e-Bedar, Haḍrat Sultan Bahoo)*

ایکه نزدیک تراز جانی و پنهان زنگه      هجرتو خوشترم آید ز وصال دگران

*O the Divine self who is closer to us more than our flesh and spirit but veiled from our sights, sense of separation from you is dearer to me than unison with others. (Payam-e-Mashriq, Allama Mohammad Iqbal)*

اندر آتش دیدمارانور داد      از کبر و الله شاه ما دستور داد

*Allah Almighty (ﷻ) has provided us law of His extensive remembrance, we were playing with fire of worldly desires and Allah (ﷻ) called us towards His illumine through command of "Allah's (ﷻ)*

*Remembrance*” (Mathnawī-ī ma’ nawī, Mevlana Jalāl ad-Dīn Rumi)

*Faqīr adopts the exercise of remembrance of Allah (ﷻ) then effects of remembrance of Allah (ﷻ) start flowing from his body due to which his heart is enlightened. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

گفت مرگ قلب؟ گفتم ترک ذکر

*He asked about death of heart? I replied abandonment of remembrance of Allah (ﷻ) (Javed Nama, Allama Mohammad Iqbal)*

چون در آید نام پاک اندر دهان      نه پلیدی ماند و نه اندهان

*When personal name of Allah Almighty (ﷻ) is recited, simultaneously filth is wiped out. Due to blessing of this personal name your mouth also gets pure. (Mathnawī-ī ma’ nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Remembrance is like soap and body of desirer is like an unclean cloths. This body should be cleaned day and night with soap of remembrance and water of fear of Allah (ﷻ). (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

حفظ جانها ذکر و فکری حساب      حفظ تنها ضبط نفس اندر شباب

*Safety of spirits is in unlimited remembrance and thinking, and safety of body is in controlling your Self (nafs) in young age. (Javed Nama, Allama Mohammad Iqbal)*

پس ز جان کن وصل جانان را طلب      بی لب و بی کام میگو نام رب

*That is why always, keep desire of proximity with  
beloved, recite the name of the Lord without sound and  
use of lips. (Mathnawī-i ma' nawī, Mevlana Jalāl ad-  
Dīn Rumi)*

جو دم غافل سو دم کافر سانوں مرشد ایہہ پڑھایا هو

*Breath of negligence means breath of  
'Kufr', mentor taught me - Hoo,*

شوق مری لے میں ہے، شوق مری نے میں ہے  
نغمہ اللہ هو میرے رگ دپے میں ہے

*My song is the song of aspiration. My lute is the  
serenade of longing. Every fibre of my being Resonates  
with the refrains of Allah Hoo! (Bal-e-Gabrā' īl, Allama  
Mohammad Iqbal)*

### Allah's (ﷻ) Attributes

*[And say, "Ours is] the religion of Allah (ﷻ). And who is better  
than Allah (ﷻ) in [ordaining] religion? (Qur' ān 2:138)*

صبغة الله هست خم رنگ هو  
پیسہایک رنگ گرد داندراو

*Human being attains colour (attributes) of Allah (ﷻ)  
when reaches to status of mortality, same like iron  
after burning in fire attains characteristics of fire even  
being originally iron. (Mathnawī-i ma' nawī Mevlavi  
Ma'navi, Chapter 2, Mevlana Jalāl ad-Dīn Rumi)*

خالص نیل پرانے اتے نہیں چڑھدا رنگ مجیٹھی هو

*Pure blue color does not accept yellow,  
green - Hoo,*

*Yellowish green colour can never effect upon true blue colour  
the true colour of Divine truth would not let any other influence  
settle over it. (Abyāt e Bahoo, Haḍrat Sultan Bahoo)*

عشق را ناموس و نام و ننگ ده      قلب را از صبغة اللہ رنگ ده

*Colour your heart with Allah's (ﷻ) colour and in this  
way give recognition, glory and wealth to your ardent  
love. (Asrar-e-Khudi, Allama Mohammad Iqbal)*

### Reality of Be (Kun)

بیا جانا عنایت کن تو مولانا ی رومی را      غلام شمس تبریزم قلندر وارمی گردم

*O beloved come and bless this Rumi (ﷺ) because I am  
a slave of Shams-i-Tabrīzī and wandering like  
freethinker for visualization. (Mathnawī-ī ma' nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

کنہ کن دریا ب دل دریا شوی      بر دردم ہم چو حبابش روی

*Know the reality of Be (Kun) and make your heart like  
river and learn to swim like bubble on tides of breath  
at door. (Mahek-ul Faqr, Haḍrat Sultan Bahoo)*

یہ کائنات ابھی نا تمام ہے شاید      کہ آ رہی ہے دما دم صدائے کن فیکوں

*The Life perhaps is still raw and incomplete:  
Be and it becomes e'er doth a voice repeat. (Bal-e-  
Gabrā'īl, Allama Mohammad Iqbal)*

عارفان کہ جام حق نوشیدہ اند      راز ہا دانستہ و پوشیدہ اند

*Gnostics who have drunk the goblet of Truth have known the mysteries and kept them hidden. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Reality of secret is obedience of Allah (ﷻ) secret is the word extremely great word which is linked to heart and is recited without tongue. (Mahek-ul Faqr Kalan, HaḌrat Sultan Bahoo)*

وہ حرفِ راز کہ مجھ کو سکھا گیا ہے جنوں خدا مجھے نفسِ جبرئیل دے تو کہوں

*The breath of Gabrā'īl if God on me bestow, I may in words express what Love has made me know. (Bal-e-Gabrā'īl, Allama Mohammad Iqbal)*

## Perfect Man

طالبِ حکمت شو از مردِ حکیم تا از دو گردی تو پینا و علیم

*Be desirer of wisdom from man of wisdom so that you become visionary and scholart. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Hold the hand of perfect man so that you also become man because no one can be guide of righteous path except perfect men. (Mahek-ul Faqr Kalan, HaḌrat Sultan Bahoo)*

شکوہ کم کن از سپہرِ گردِ گرد زنده شو از صحبت آن زندہ مرد

*Stop complaining about wandering around and adopt company of live man to attain life. (Pas Chey Bayad Kard Allama Mohammad Iqbal)*

## Guide / Mūrshid

Prophet Mohammad (ﷺ) said:

*First search guide then walk on the path. (Ḥadīth, Mustadrak Al Wasail wa Mustanbat Al Masial, Volume 8, page # 209)*

پیر راہ بگزین کہ ہے پیرایں سفر

*To opt path of spiritual doctrine (tarīqat) adopt resource of perfect man (friend), this journey cannot be completed without pir (mentor). (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Mūrshid is called the pir (mentor) of path. Hence it is saying of Ḥaḍrat Mohammad (ﷺ) first search pir (mentor) of path then walk on the path. (Ain-ul-Faqr, Ḥaḍrat Sultan Bahoo)*

من از طریق نپرسم، رفیق می جویم      کہ گفتہ اند نخستین رفیق و باز طریق

*I don't ask for the way, I search for companion because it is said that first companion then the path. (Zabur-e-Ajam, Allama Mohammad Iqbal)*

## Love and Anger

گفت ازین خشم خدا چہ بود امان      گفت ترک خشم خویش اندر زمان

*What is the trick of security and safety from anger of Allah (ﷻ)? Control your anger and don't impose it on creations of Allah (ﷻ). (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

و آن مرد است دارد خشم باز

*Real believer human being is the one who stays apart from anger.” (Kaleed-e-Tauheed Kalan, Ḥaḍrat Sultan Bahoo)*

یہی مقصودِ فطرت ہے یہی رمزِ مسلمانی      اخوت کی جہاںگیری محبت کے فراوانی

*This is the destiny of nature; this is the secret of  
Islam— World-wide brotherhood, an abundance of  
love! (Bang-e-Dra, Allama Mohammad Iqbal)*

### **Ardent Love ('ishq)**

*If you become aware of reality of life, certainly you will not  
select any companion other than ardent love. (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

نه مذہب عاشقی درویش دانی      چرادرپیش درویشی نخوانی

*If you don't know the religion of ardent love, why don't you  
learn knowledge of ardent love from any Darwaish. (Ain-ul-  
Faqr, HaḌrat Sultan Bahoo)*

عشق ہے ابن السبیل اس کے ہر-اروں مقام      عشق فقیہ حرم عشق امیر جنود

*Love is the commander of marching troops, Love is a  
wayfarer with many a way-side abode. (Bal-e-Gabrā'īl,  
Allama Mohammad Iqbal)*

ہرکہ راجامہ ز عشقی چاک شد      اوز حرص و عیب کلی پاک شد

*The dress of whom is torn due to ardent love, one  
becomes purified from greed and flaw. (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

جتنے عشق پیاتلہ انال رتیں دے باہو اتھے عاشقاں لذت کھیردی ہو

*Where every bit of love is regarded precious  
Bahoo, lovers gain pleasure there - Hoo.*

*Where every particle of ardent love is precious and is being  
weighed in milligrams there ardent lovers of Allah (ﷻ) glorified*

*their pleasure of ardent love.* (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

توڑ دیتا ہے بت ہستی کو ابراہیم عشق ہوش کا دارو ہے گویا مستی تسنیم عشق

*The Abraham (عليه السلام) of Love is the destroyer of the idol of existence. The ecstasy of Tasnim of Love is the cure of awareness.* (Bang-e-Dra, Allama Mohammad Iqbal)

عشق را پانصد پیراست و ہر پیری از فراز عرش تا تحت الثری

*Ardent love has five hundred wings and every wing is from the heights of Throne of Allah (ﷻ) to beneath the earth.* (Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

*Be informed that ardent love is the name of flying high, bee cannot reach to the status of falcon or moth even if do extensive struggle or repent and try to fly as much as possible.”* (Ain-ul-Faqr, Haḍrat Sultan Bahoo)

عشق کی ایک جست نے کر دیا قصہ تمام اس زمین و آسمان کو بے کراں سمجھا تھا میں

*One leap by Love ended all the pother, I fondly imagined, the earth and sky were boundless.* (Bal-e-Gabrā'īl, Allama Mohammad Iqbal)

ملت عشق از ہمہ دینہا جداست عاشقان را ملت و مذهب خداست

*Religion of ardent lovers is entirely different from all religions; religion of ardent lovers is only attaining intimacy of Allah (ﷻ).* (Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

ایمان سلامت ہر کوئی مٹے عشق سلامت کوئی ہو

*Everyone prays for faith, but only few seek  
infatuation ('ishq) – Hoo.*

*Everyone demands security of faith but security of ardent love is  
demanded by few. (Abyāt-e-Bahoo, HaḌrat Sultan Bahoo)*

عقل و دل و نگاہ کامرشد اولین ہے عشق  
عشق نہ ہو تو شرع و دین بکندہ تصورات

*Intellect, heart and vision, all must take their first  
lessons from Love— Religion and the religious law  
breed idols of illusion if there is no Love. (Bal-e-  
Gabrā'īl, Allama Mohammad Iqbal)*

## Separation

سینہ خواہم شرحہ شرحہ از فراق  
تابگویم شرح درد اشتیاق

*My chest is that much riddle due to separation that I  
am discussing loud this pain of longingly. (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

تن من میرا پڑے پڑے جیوں درزی دیاں لیراں ہو

*My body-soul are torn into pieces like  
tailor's tatters - Hoo,.*

*My body and soul due to pain of separation from beloved is torn  
like pieces of cloth torn by tailor. (Abyāt-e-Bahoo, HaḌrat  
Sultan Bahoo)*

گرچہ از خاکم نروید جز کلام  
حرف مہجوری نمی گردد تمام

*Even though nothing other than oration is created from  
my dust still my compositions couldn't explain the full*

*story of separation.* (Javed Nama, Allama Mohammad Iqbal)

### Water of Eternal Life

پس کریم آن است کاو خود را دهد آب حیوانی کہ ماند تا ابد

*Venerable is the one who drink water of eternal life  
(ardent love of Allah (ﷻ)) so to live forever.  
(Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

ناں کر منت خواج خضر دی، تیرے اندر آب حیاتی ہو

*Do not ask favors from Khawaja Khidhr, the  
water of immortality is within you – Hoo.  
(Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)*

ہے آب حیات اسی جہاں میں شرط اس کے لیے ہے تشنہ کامی

*The Fount of Life in worldly life is found, Provided you  
have a thirst quite true and sound. (Zarb-e-Kaleem,  
Allama Mohammad Iqbal)*

### Aim of Knowledge

علم را برتن زانی مارے بود علم را بر دل زنی یارے بود

*Knowledge if attained for manifested body it is like snake,  
knowledge if obtained for soul becomes friend. (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

علم دانی چیست راہ در یافتن بس بدان راہ سوی حق بشتافتن

*What do you think about knowledge, knowledge is path  
to realization, just consider it as running track towards*

*divine self of Allah (ﷻ)! (Mehk-ul-Faqr, HaḌrat Sultan  
Bahoo)*

علم از سامانِ حفظِ زندگی است      علم از اسبابِ تقویمِ خودی است

*Knowledge is one of means for safety of life, knowledge  
is source to stabilize innermost (Khudi). (Asrar-e-  
Khudi, Allama Mohammad Iqbal)*

گرچه مقصود از بشر علم و هدی است

*Although aim of knowledge is guidance of human  
being. (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn  
Rumi)*

*Aim of knowledge is acquiescence with Allah (ﷻ) and enmity  
with Satan. (Nūr-ul-Hudā, HaḌrat Sultan Bahoo)*

علم راه مقصوداگر باشد نظر      می شود هم جاده و هم راپر

*If aim of knowledge is visualization of divine self, then  
it is path as well as guide. (Javed Nama, Allama  
Mohammad Iqbal)*

هر پیری بر عرض دریا کی پرد      تال دن علم لدنی می برد

*Without wings how can anyone fly till river of reality,  
knowledge through revelation takes to the intimacy  
with Allah (ﷻ). (Mathnawī-ī ma' nawī, Mevlana Jalāl  
ad-Dīn Rumi)*

*With contemplation, recitation and remembrance of Ism-e-Allah  
Zaat, knowledge of revelation unfolds. (Ain-ul-Faqr, HaḌrat  
Sultan Bahoo)*

وہ علم اپنے بتوں کا ہے آپ ابراہیم  
کیا جس کو خدا نے دل و نظر کا ندیم

*Learning whom God has made the mate of heart and sight, like friend of God can break with ease all idols bright. (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

## Arrogance of Knowledge

علتی بدتر ز پندارِ کمال  
نیست اندر جان تو ای ذودلال

*There is no malady higher than malady of considering itself as perfect. O person who is considering oneself better than what one is, take care of your sequel. (Mathnawī-i ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

پڑھ پڑھ عالم کرن تکبر حافظ کرن وڈیائی ہو  
گلیاں دے وچ پھرن نمانے وتن کتاباں چائی ہو

*With education scholars become arrogant and "Mulla" filled with pride - Hoo, They are helpless and roam around streets with books in their armpits – Hoo.*

i.e. some (imperfect) scholars suffer from arrogance instead of becoming practitioners and abstinence, (non- practicing) Hāfez-e-Qur'ān magnify themselves (be proud) and wander each and every corner and are proud of this act. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

شیخِ مکتب کے طریقوں سے کشاد دل کہاں  
کس طرح کبریت سے روشن ہو بجلی کا چراغ!

*The ways of teachers don't expand the heart, Matchstick can't light to electric lamp impart. (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

گفت ایزدی حمل اسفارہ

بار باشد علم کان نبود ز هو

*Allah (ﷻ) said يَحْمِلُ اسْفَارًا meaning loaded with their books, the knowledge which does not take towards Allah (ﷻ) is burden. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Be informed that if you have become worker of kings, riches, and judge and perform justice in order to seek wealth then you are donkey, which is loaded with burden of knowledge. (Mehkul-Faqr Kalan, HaḌrat Sultan Bahoo)*

وہ علم نہیں، زہر ہے احرار کے حق میں جس علم کا حاصل ہے جہاں میں دو کف جو

*That knowledge is a poison for free people, Which ends in winning two handfuls of barley. (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

## Non-Practicing Scholars

صد ہزاران فصل دانند از علوم جان خود رامی بنداند آن ظلوم

*Scholars of manifestation contain hundreds of knowledge in their chests, but these brutal don't arrange for the recognition of Allah (ﷻ) (relation with Allah (ﷻ)). (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

ز اہل مدرسہ آسرا ر معرفت مطلب کہ نکتہ دان نشد کرم، گر کتاب خورد

*Don't ask secrets of recognition from (non-practicing) people of schools because worm cannot become*

*sagacious even if it eats up the entire book. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

اقبال! یہاں نام نہ لے علم خودی کا موزوں نہیں مکتب کے لیے ایسے مقالات

*Iqbal don't take the name of Khudi (satisfied self) here. These questions don't suit the schools (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

## Respect

از خدا جو بیہم توفیق ادب بی ادب محروم گشت از لطف رب

*We plea Allah (ﷻ) for the ability to respect, disrespectful always remained bereft from bounties of Allah (ﷻ). (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

بے ادباں ناں سار ادب دی، گئے ادباں توں وانجے سو

*The insolent are ignorant about respect; so they have gone astray from the code – Hoo.*

*Impertinent people have no idea and sense of status of respect, they are far departed from respect. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)*

نموش، اے دل بھری محفل میں چلانا نہیں اچھا ادب پہلا قرینہ ہے محبت کے قرینوں میں

*Silent, O Heart! Crying in the full assembly is not good. Decorum is the most important etiquette among the ways of Love (Bang-e-Dra, Allama Mohammad Iqbal)*

## Good Morals

خلق نیکو و صفا انسان بود آدمی با خلق بد حیوان شود

*Good morals are characteristics of humanity and unmoral person is just an animal. (Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

جے کوئی کڈے گا ہلاں مہنے اسنوں جی جی کیے ہو

*If someone abuses or shouts at you, be polite to him - Hoo, (Abyāt-e-Bahoo, HaḌrat Sultan Bahoo)*

حرف بدرابر لب آوردن خطاست کافر و مومن ہمہ خلق خداست

*Bringing bad words in language is a mistake, either believer or disbeliever, everyone is creation of Allah (جہانگیر). (Javed Nama, Allama Mohammad Iqbal)*

## Veracity

صدق بیداری ہر حس می شود حسہا را ذوق مونس می شود

*Veracity awakens every sense; determination becomes friend of all senses. (Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

ثابت صدق تے قدم اگیرے، تائیں رب لہیوے ہو

*Remain firm on truth and step forward, then you shall find Lord - Hoo, (Abyāt-e-Bahoo, HaḌrat Sultan Bahoo)*

گراز صدق و یقین داری نصیبی قدم بیباک نہ کس در کین نیست

*If you have attained veracity and certainty fearlessly  
step ahead no evil (Satan) will be there to lurk you.  
(Armaghan-e-Hijaz, Allama Mohammad Iqbal)*

گفته است الكذب ريب فى القلوب      گفت الصدق طمانين طروب

*Prophet Mohammad (ﷺ) said that falsehood creates  
doubts in hearts then said veracity creates contentment  
and happiness and outcome of falsehood is destruction.  
(Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*You should be aware that indeed salvation is in veracity and  
falsehood is destruction. (Amir-ul-Konain, Ḥaḍrat Sultan  
Bahoo)*

## Endurance

صبر تلخ آمد ولیکن عاقبت      میوه شیرین دهد پُر منفعت

*Endurance is bitter but at the end gives sweat and  
beneficial fruit. (Mathnawī-ī ma'nawī, Mevlana Jalāl  
ad-Dīn Rumi)*

عارفان گفته اند در ره عشق      صبر باید ترا دیگر بگزار

*Recognizers have said that you should be endured on  
the path of ardent love and should leave all other  
tactics. (Dīwān-e-Bahoo, Ghazal #40 Ḥaḍrat Sultan  
Bahoo)*

فکر رہتی تھی مجھے جس کی وہ محفل ہے یہی      صبر و استقلال کی کھیتی کا حاصل ہے یہی

*This is the congregation with which I was concerned.  
This is the reward of patience and perseverance (Bang-  
e-Dra, Allama Mohammad Iqbal)*

## Legitimate Livelihood

معدہ راخون بدن ریحان وگل      تابیبی حکمت و قوت رسل

*Make your stomach accustomed of Basil and rose  
(remembrance of Allah (ﷻ) and obedience) so that  
similar to Prophets (ﷺ) knowledge and recognition is  
bestowed in your inmost. (Mathnawī-ī ma'nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

*Person who takes legitimate provisions, very quickly reaches to  
proximity and intimacy of Allah (ﷻ) and recognition of Allah  
(ﷻ). (Kaleeda-ul-Toheed Kalan, Hadrat Sultan Bahoo)*

علم و حکمت زاید از لقمہء حلال      عشق و رقت آید از لقمہء حلال

*Knowledge, wisdom, burning and ardent love can  
practically be obtained by earning legitimate  
livelihood. (Bal-e-Gabrā'īl, Allama Mohammad Iqbal)*

## Humbleness

تو کریمی من کمینہ بردہ ام      لیکن از لطفِ شما پروردہ ام

*Ya Lord, You are merciful and benevolent and I am low  
capacity human being, and my existence is only due to  
your benevolence and blessings. (Mathnawī-ī ma'nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

رتی ہوواں ونج رتیاں تٹاں اوہ بھی پوری تاہی ہو  
وزن تول پورا ونج ہوسی باہو جداں ہوسی فضل الہی ہو

*If I am 'Ratti' I will be weighed in 'Ratti'  
that is not even complete - Hoo,*

*Weight will be balanced Bahoo, when Allah  
shows His blessings - Hoo. (Abyāt-e-  
Bahoo, Haḍrat Sultan Bahoo)*

کشادہ دستِ کرم جب وہ بے نیاز کرے      نیاز مند نہ کیوں عاجزی پہ ناز کرے

*When that Beniaz opens His Graceful Hand. Why  
should the niazm and be not proud of his humility  
(Bang-e-Dra, Allama Mohammad Iqbal)*

## Innermost

*We will show them Our signs in the horizons and within  
themselves. (Qur'ān 41:53)*

گفت مجنون تو ہمہ نقشی و تن      اندر آو بندگش از چشم من

*Demented said! O objector, you are insisting on  
(manifested) pattern, you should get familiarity with  
conditions (of heart) and see with the vision of  
innermost. (Mathnawī-i ma' nawī, Mevlana Jalāl ad-  
Dīn Rumi)*

دور گیاں کچھ حاصل نہیں شوہ لبھے وچ گھر دے ہو

*Nothing is achieved by travelling far, within  
the house (self) the objective is gained –  
Hoo. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)*

اپنے من میں ڈوب کے پا جا سراغِ زندگی      تو اگر میرا نہیں بتانہ بن، اپنا تو بن

*Delve into your soul and there seek our life's buried  
tracks; Will you not be mine? then be not mine, be your  
own right! (Bal-e-Gabrā'īl, Allama Mohammad Iqbal)*

## Master of Heart

طالب دل باش و در پیکار باش

*If you are not master of heart, remain awake, be the seeker of heart and keep fighting with self. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*One should dominate one's self, only master of heart can dominate one's self. (Mehk-ul-Faqr Kalan, HaḌrat Sultan Bahoo)*

کیا بات ہے کہ صاحب دل کی نگاہ میں      سچتی نہیں ہے سلطنت روم و شام ورے

*Why is it that in eyes of man on whom God has bestowed a heart, The realms of Syria, Rome and Rayy are fake effects in the mart? (Zarb-e-Kaleem, Allama Mohammad Iqbal)*

در کنز و ہدایہ نتوان یافت خدا را      بر صفحہ دل بین بہ ازین کتاب نیست

*I could not recognize Allah (ﷻ) through reading mere bookish knowledge, see the paper of heart because no book is better than it. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

بے کاغذ سیاہی دل کتاب است      مطالعہ دل کتاب بے حجاب است

*Heart is the book in which paper and ink does not exist, read the book of heart because it is book without veil. (Mehk-ul-Faqr, HaḌrat Sultan Bahoo)*

گرفتم اینکہ کتاب خرد فروخواندی      حدیث شوق نفہمیدہئی دریغ از تو

*I agree that you have learned entire book of intellect,  
but regretful that you didn't understand about love and  
interest. (Payam-e-Mashriq, Allama Mohammad Iqbal)*

کہ نگنجدیم در فلک و خلا در دل مومن بگنجدیم چو ضعیف

*Allah (ﷻ) said that I cannot be contained in heavens  
and space, I come in the heart of believer as guest.”  
(Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

نیزے وسن دور دسیون ویزھے ناپیں وڑے شو  
اندروں ڈھونڈن دا ول نہ آیا مورکھ باہروں ڈھونڈن چڑھدے شو

*He lives very close yet seems far away, He  
doesn't enter the courtyard - Hoo,  
Unable to find Him internally ill-fated ones  
pursue Him outwardly – Hoo. (Abyāt-e-  
Bahoo, Haḍrat Sultan Bahoo)*

جسے میں ڈھونڈتا تھا آسمانوں میں زمینوں میں وہ نکلے میرے ظلمت خانہء دل کے مکینوں میں

*The one I was searching for on the earth and in  
heaven. Appeared residing in the recesses of my own  
heart (Bang-e-Dra, Allama Mohammad Iqbal)*

وصف بیداری دل ای معنوی در نگنجد در ہزاران مثنوی

*O apprehender of the meaning, depict of awakening of  
heart cannot be contained in thousands of books.  
(Mathnawī-tī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

زندہ دل پمہ خلیل است مردہ دل پمہ بخیل است

*All heart awakened recognizers are friends and all  
with dead heart are parsimonious. (Mehk-ul-Faqr  
Kalan, HaḌrat Sultan Bahoo)*

دل بیدار پیدا کر کہ دل خوابیدہ ہے جب تک ! نہ تیری ضرب ہے کاری، نہ میری ضرب ہے کاری

*Beget a heart alive and sound, for, if it be in slumber  
bound, you cannot strike a deadly blow, nor even I can  
daring show. (Bal-e-Gabrā'īl, Allama Mohammad  
Iqbal)*

گفت پیغمبر کہ خسپد چشم من لیک کے خسپد دل اندر وسن

*Prophet (ﷺ) said that my both eye sleep while sleeping  
but my heart never sleeps. (Mathnawī-tī ma'nawī,  
Mevlana Jalāl ad-Dīn Rumi)*

بک جاگن بک جاگ نہ جان بک جاگدیاں ہی تے ہو  
بک نٹیاں جا واصل ہوئے بک جاگدیاں ہی مُٹھے ہو

*Some are awake, some are unable to be  
awake and some are awake in their sleep -  
Hoo,*

*Some attained unison while asleep and some  
remained deprived whilst awake - Hoo,  
(Abyāt-e-Bahoo, HaḌrat Sultan Bahoo)*

زندہ دل سے نہیں پوشیدہ ضمیر تقدیر خواب میں دیکھتا ہے عالم نو کی تصویر

*Decrees of fate are not concealed from man whose  
heart throbbing seems: He sees the image of new world  
in slumberous state, during dreams. (Zarb-e-Kaleem,  
Allama Mohammad Iqbal)*

## Peaceful Heart

أنس حق را قلب می باید سلیم

*Peaceful heart is needed for ardent love of Allah (ﷻ).*  
(Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

*Peaceful heart is the one in which nothing is there except Allah (ﷻ).* (Mehk-ul-Faqr Kalan, Haḍrat Sultan Bahoo)

چاہتے سب ہیں کہ ہوں اوجِ ثریا پہ مقیم پہلے ویسا کوئی پیدا تو کرے قلبِ سلیم

*Aspiring for the Pleiades, How simple it all seems! But  
let there first be hearts like theirs, To justify such  
dreams.* (Bang-e-Dra, Allama Mohammad Iqbal)

## Hajj (Pilgrimage)

*And [due] to Allah (ﷻ) from the people is a pilgrimage to the  
house - for whoever is able to find thereto a way. (Qur'ān 3:97)*

پاشکستہ می روند این قوم حج از حرج را ہیست پنہان تا فرج

*They go to hajj with broken legs in suffering (and Hajj  
of innermost) is hidden path of assuage.* (Mathnawī-ī  
ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

*Fifth foundation of Islam is Hajj the manifestation of which is  
Hajj Oblation and innermost of it is Hajj without veil.* (Mehk-ul-  
Faqr, Haḍrat Sultan Bahoo)

مومنان را فطرت افروز است حج

*Hajj enlightens heart of believers (with Illumine of  
Allah (ﷻ)).* (Asrar-e-Khudi, Allama Mohammad Iqbal)

حج زیارت کردن خانه بود      حج رب البیت مردانه بود

*Hajj is the visualization (pilgrimage) of Ka 'bah however the visualization of owner of Ka 'bah is Hajj of recogniser beings. (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

*Remember the apparent Ka 'bah is the one built by HaḌrat Abraham (عليه السلام) with soil and water (clay) and Ka 'bah of innermost is the one created by Allah Almighty (جبار) with spirit and heart. (Mehk-ul-Faqr, HaḌrat Sultan Bahoo)*

خودی تعمیرکن در پیکر خویش      چو ابراهیم معمار حرم شو

*Upkeep your innermost inside you and become like HaḌrat Abraham (عليه السلام) the constructor of sacred place of Allah (جبار). (Payam-e-Mashriq, Allama Mohammad Iqbal)*

### Heart is Superior Ka 'bah

دل بدست آور که حج اکبر است      از هزاران کعبه یک دل بهتر است

*You have heart in your control because this is the greatest Hajj, heart is better than thousand Ka 'bah 's. (Mathnawī-ī ma' nawī, Mevlana Jalāl ad-Dīn Rumi)*

طواف کعبه دل کن اگر دلی داری      دل است کعبه اعظم تو گل چه پنداری

*If you possess heart rove Ka 'bah of heart, heart is the greatest Ka 'bah why you consider it piece of dust. (Mehk-ul-Faqr Kalan, HaḌrat Sultan Bahoo)*

طواف کعبه زدی گرد دیر گردیدی      نگه به خویش نیچیدهئی دریغ از تو

*You rove around Ka 'bah and also wandered around idol house but regretful that you didn't visualised yourself. (Payam-e-Mashriq, Allama Mohammad Iqbal)*

### Self (Nafs)

بت شکستن سهل باشد نیک سهل      سهل دیدن نفس را جهل است جهل

*Breaking idol is easy very easy, but taking easy the matter of self is a mistake, a serious mistake. (Mathnawī-ī ma 'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*It is easy to bring under your possession, command and control of both the worlds but getting rid of self is very difficult and arduous. (Amir-ul-Konain, Haḍrat Sultan Bahoo)*

اگر زیری ز خودگیری زبر شو

*If you are weak, become strengthened by concurring self of yours. " (Zabur-e-Ajam, Allama Mohammad Iqbal)*

من زمکر نفس دیدم چیزها      کو برداز سحر خود تمییزها

*I have seen many things through wickedness of self, self through its wickedness relinquish the conscious of differentiating between good and bad. (Mathnawī-ī ma 'nawī, Mevlana Jalāl ad-Dīn Rumi)*

بد آنکه خوشنودی خدا خلافِ نفس است

*Be informed that the divine pleasure (عشق) is acting against self. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)*

مرد شو آور ز مام او بکف      تاشوی گوپرا اگر باشی خرف

*You be a man and control thyself because you could  
become a diamond even if you are stone. (Asrar-e-  
Khudi, Allama Mohammad Iqbal)*

## Effects of Bad Company

نال کو سنگی سنگ نہ کریئے گل نو لاج نہ لایئے ہو

*Don't befriend disloyal who disgraces all  
(truth seekers) – Hoo. (Abyāt-e-Bahoo,  
HaḌrat Sultan Bahoo)*

ہوئی نہ زاغ میں پیدا بلند پروازی خراب کرگی شاہین بچے کو صحبتِ زاغ (کو)

*Flying high could not be developed in crow and bad  
company of crow has destroyed the descendants of  
falcon. (Bal-e-Gabrā'īl, Allama Mohammad Iqbal)*

## Reality of World

چیست دنیا از خدا غافل بدن نہ قماش و نقدہ و میزان وزن

*What is world? neither wealth nor gold, silver, wife  
and children but is becoming ignorant from Allah (ﷻ).  
(Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

*O Bahoo! Don't you know what is world? World is painful beast  
which make one ignorant from remembrance of Allah (ﷻ) and  
contemplation. (Ain-ul-Faqr, HaḌrat Sultan Bahoo)*

ترک دنیا ہر کہ کرد از زہد خویش بیش آید پیش او دنیا و بیش

*Whosoever adopts separation from world, the world  
itself chases the one. (Mathnawī-ī ma'nawī, Mevlana  
Jalāl ad-Dīn Rumi)*

ایہہ دنیاں زن حیض بلیتی ہرگز پاک نہ تھیوے ہو

*This word is unclean it can never be pure at  
all - Hoo,*

حُب دنیاں دی رب تھیں موڑے ویلے فکر کھیوے ہو

*Love for materialism keeps one away from  
the Lord, control it - Hoo,*

یہ مال و دولت دنیا، یہ رشتہ و بیوند  
بتان و ہم و گماں، لا الہ الا اللہ

*The worldly wealth and riches too, ties of blood and  
friends a dream. The idols wrought by doubts untrue,  
all save God's Oneness empty seem. (Zarb-e-Kaleem,  
Allama Mohammad Iqbal)*

## Hypocrisy

*Prophet Mohammad (ﷺ) said that: Whosoever commits  
hypocrisy then Allah (ﷻ) will also humiliate that one in front of  
people. (Ḥadīth # 4206, Sinan Ibn-e-Maja)*

خواجہ پندار دکھ طاعت می کند  
بی خبر کز معصیت جان می کند

*Hypocrites consider that he/she is busy in worship, this  
unaware does not know that by committing hypocrisy  
he/she is taking he/she's spirit on the path of torment.  
(Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)*

پڑھ پڑھ علم مشائخ سداون کرن عبادت دوہری ہو  
اندر بھگی پئی لٹیوے تن من خبر ناں موری ہو

*With education they claim to be spiritual  
lots (Mashaikhs), they do multiple prayers -  
Hoo,  
Their inner self is being robbed but their  
carnal desires are unaware – Hoo. (Abyāt-  
e-Bahoo, HaḌrat Sultan Bahoo)*

تیرا امام بے حضور، تیری نماز بے سرور ایسی نماز سے گزر، ایسے امام سے گزر!

*Your imam is unabsorbed, your prayer is uninspired,  
forsake an imam like him, forsake a prayer like this.  
(Bal-e-Gabrā'īl, Allama Mohammad Iqbal)*

## Sectarianism

*And hold firmly to the rope of Allah (ﷻ) all together and do not  
become divided. (Qur'ān 3:103)*

بل حقیقت در حقیقت غرقہ شد زین سبب هفتاد بل صد فرقه شد

*Suspicion about humans is a bad deed. In-fact reality is  
indulged due to which seventy rather many sects have  
arisen. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn  
Rumi)*

ناں میں سنی ناں میں شیعہ میرا دوہاں توں دل سڑیا ہو  
مک گئے سبھ خشکی پیڑے جدوں دریا رحمت وچ وڑیا ہو

*I am neither 'Sunni' nor 'Shia' my heart is  
disgusted with both of them - Hoo,  
As I entered the ocean of Oneness all the  
journey came to an end – Hoo. (Abyāt-e-  
Bahoo, HaḌrat Sultan Bahoo)*

شجرے فرقت آرائی، تعصب ہے ثمر اس کا یہ وہ پھل ہے کہ جنت سے نکلواتا ہے آدم کو

*Sectarianism is the tree, prejudice is its fruit. This fruit caused expulsion of Adam from paradise* (Bang-e-Dra, Allama Mohammad Iqbal)

## Hopelessness

کوی نومیدی مرو امیدہاست سوی تاریکی مرو خورشیدہاست

*Don't walk on the dark path of hopelessness because in Holiness of Allah (ﷻ) are shining hundreds of thousands suns of hope.* (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

ازدل بدرکن پیشہ خطرات را تاییابی وحدت حق ذات را

*Depart your heart from abomination of dangers so that you attain access to oneness of Allah (ﷻ).* (Kaleeda-ul-Toheed Kalan, Haḍrat Sultan Bahoo)

نامیدی ہمچو گور افشاردت گرچہ الوندی ز پامی آردت

*Hopelessness similar to grave splits you into pieces, this will make you fall even if you are mountain.* (Rumuz-e-Bekhudi Allama Mohammad Iqbal)

## Ending Note

It becomes well evident by brief reading from vast teachings of three personalities that there exists a clear resemblance in their teachings and philosophy which is very important for recognition of Allah (ﷻ), ascension of humanity, purity of self and cleaning of heart. According to true message and teaching and preaching of these great personalities

perfect mentor (*mūrshid*) is mandatory to attain the purpose of life about which Hadrat Sultan Bahoo (رحمۃ اللہ علیہ) has said that:

جاگ بنا دودھ جہرے ناپیں باہو بھانویں لال ہونون کڑھ کڑھ کے شو

*Without treating milk with yogurt, it cannot  
be converted into yogurt, even though milk  
becomes red through intense heating*

Sufis have given the message of patience, thankfulness, negation, trust, willingness for Allah (ﷻ) and service of humanity. They have not considered the opposition and even tough conditions like torture could not stumble their commitment. They fulfilled the duty of preaching and teaching with truthfulness and boldness.

انوکھی وضع ہے سارے زمانے سے نرالے ہیں یہ عاشق کون سی بستی کے یارب رہنے والے ہیں

*Unique is their condition and they are different from  
entire world. O Lord these ardent lovers are habitant  
of which town.*

Saints (Friends of Allah (ﷻ)) prove from the commandments of Allah (ﷻ) and his beloved Prophet (ﷺ) that when any human being becomes true lover of Allah (ﷻ) in reality Allah (ﷻ) bestow His special bounty and compassion on him/her about which Mevlana Rumi says that:

گفتہ او گفتہ اللہ بود گرچہ از حلقوم عبد اللہ بود

*Human's saying is same like saying of Allah (ﷻ) even  
though it is being said from the throat of servant of  
Allah (ﷻ).*

This knowledge and recognition of Gnostics are without discrimination of school of thought and geography and is beneficial for

every human being living on earth. It is equally motivational to promote love, brotherhood, peace and prosperity. There is no second opinion that promotion of these teachings has become inevitable to accelerate the welfare of the contemporary world.

## The Confluence between the Ideologies of Haḍrat Sultan Bahoo and Mevlana Rumi<sup>\*</sup>

Dr. Nazar Abid

When a Sufi is absorbed in the mystic vision of his beloved and lost in the depths of his heart and soul, he is in another world. On his return, he brings back the wealth of the other world. His intellectual treasuries get filled with the riches of real love and knowledge. This is the time for him to pay back. He dispenses invaluable gifts to everyone without any distinction. He distributes with boundless generosity of his soul. Mysticism is, in fact, the other name of unlimited kindness. If the followers of mysticism happen to have a poetic imagination to complement their mystic vision, their penetrating influence becomes even more powerful. Their spiritual experience becomes all the more significant because it is accompanied by a quick imagination and a passionate expression.

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) belong to an elect class of the Sufis who were great poets besides being great mystics. So, they used poetry to express their soulful and heartfelt experiences. One buried in Konya, Turkey (lived in 12<sup>th</sup> Century AD), and the other in Punjab (lived in 17<sup>th</sup> Century AD). With the temporal separation of several centuries and spatially at thousands of miles the two mystic thinkers Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan-ul-Faqr, Sakhi Sultan Bahoo (رحمۃ اللہ علیہ) still have astonishing similarities between their

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\* Translation of the paper presented by HoD Urdu, Hazara University Dr. Nazar Abid during International Conference on “Sultan Bahoo (رحمۃ اللہ علیہ) & Mevalan Rumi (رحمۃ اللہ علیہ)” organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore.

thinking patterns. There is confluence in their intellectual themes including Oneness, Prophethood, *faqr*, self-discovery, divine love, tolerance, humanitarianism, peace and friendship, universal love, fraternity, brotherhood and human equality. In the context of language, Mevlana Rumi (ؒ) has produced his entire work in Persian. On the other hand, Sultan Bahoo (ؒ) has produced literature in his native language Punjabi as well as in Persian. Both of the great Sufi mystics have created a work of great artistic merit with the content of a most sublime nature.

Both Mevlana Rumi (ؒ) and Sultan Bahoo (ؒ) draw their inspiration from the luminous teachings of the Exalted Qur'ān and Ḥadīth. These teaching will continue to guide humanity until the doomsday.

Mathnawī-ī ma'nawī, Mevlana Rumi's (ؒ) work, is regarded very highly in the Persian language.

مثنوی مولوی معنوی ہست قرآن در زبان پہلوی

Similarly, Sultan Bahoo (ؒ) writes about his texts that he has merely compiled the Qur'ānic principles. His work takes direct inspiration from the golden principles of the Exalted Qur'ān and Ḥadīth.

سچ تالیف نہ در تصنیف ما      ہر سخن تصنیف ما را از خدا

علم از قرآن گرفتہم وز حدیث      ہر کہ منکری شود اہل از خبیث

He says that he has not imitated someone in his artistic creation. Instead, his work is a consequence of divine inspiration. Because his verses draw inspiration from the teachings of the Exalted Qur'ān and Ḥadīth, nobody with his heart at the right place can afford to contradict them. He also says that he has been guided only from the *Sharia*. Whatever he has achieved, he has got it by meticulously observing the principles of the *Sharia*.

پر مراتب از شریعت یافتم      پیشوائے خود شریعت سا ختم

*I have attained each state from divine law (Sharia).  
I have taken divine law as my guidance*

Mevlana Rumi (ؒ) is convinced of the fact that only by finding the right kind of mentor one can travel on the righteous path of spiritual edification. Without a perfect spiritual master, one gets lost in the byways of the spiritual road. He says that without the guidance of Shams Tabrīzī (ؒ), one cannot hope to become Mevlana Rumi (ؒ).

مولوی پرگزنہ شمد مولائے روم      تا غلام شمس تبریزی نہ شد

Sultan-ul-Faqr Sultan Bahoo (ؒ) believes that the purification of the soul entirely depends upon the edificatory process started and supervised by the perfect mentor. The mentor kindles a fire in the inner world of the seeker so that all his desires except the desire for God turn to ashes. The thirst of the spiritual seeker is quenched with the pure water of divine unity.

اللہ چنبے دی بوٹی میرے من وچ مرشد لائی ہو  
نفی اثبات دا پانی ملیس ہر رگے ہر جائی ہو  
اندر بوٹی مٹک چایا جاں پھلاں تے آئی ہو  
جیوے مرشد کابل باہو جیں ایہ بوٹی لائی ہو

*Spiritual mentor planted the "Jasmeen"  
sapling of Allah's name in my heart - Hoo,  
Irrigated with water of negation and  
affirmation in whole body - Hoo,  
It has blossomed and emit sweet fragrance  
all within - Hoo,  
Long live my perfect guide, Bahoo, who  
planted it in me – Hoo.*

According to Mevlana Rumi (ؒ), one must be very humble and a keen follower to win the attention of the spiritual mentor. Only through the spirit of obedience, one can illumine one's soul with the luminous secrets of the spiritual world. These are revealed directly by the great mentor. Mevlana Rumi (ؒ) calls these great mentors the preachers of conscience. He asks the spiritual seeker to be as obedient before the preachers of conscience as the Angel Isrāfeel (ؑ) remains vigilant, ready to blow his trumpet on the first command of God. These preachers of conscience reveal the well-kept secrets only when the seeker bends double with the reverential obedience.

این رسولان ضمیررازگو      مستمع خوابند اسرافیل خو  
 که رسانند آمانت رابتو      تابناشی پیش شان راکع دو تو

At one point, Mevlana Rumi (ؒ) gave the title of the luminous master to the spiritual mentor because of his ability to illumine even the speech and actions of the desirer. Mevlana Rumi (ؒ) advises the desirer to persist in observance of the commands of the illustrious spiritual mentor so that he himself may become the emissary of the light.

شیخ نورانی ز راه آگه کند      با سخن ہم نور را پمرد کند  
 جهد کن تا مست و نورانی شوی      تا حدیثت را شود نورش روی

Losing one's identity in complete obedience and subservience to the great emissary of light is tantamount to achieving complete submersion in the being of the spiritual mentor. When one has dissolved one's own being in the being of one's spiritual mentor, one remains in his presence. At this point, the duality between the two appears to dissolve as the one tries to spend every moment of one's life in complete harmony and resonance with the other. Similar to Mevlana Rumi (ؒ), Sultan Bahoo (ؒ) too passionately adheres to the idea of dissolving oneself in the being of the spiritual mentor:

ایہہ تن میرا چشماں ہووے تے میں مرشد ویکھ نہ رجاں تُو  
لُوں لُوں دے مڈھ لکھ لکھ چشماں ہک کھولاں ہک کجاں تُو  
اتنیاں ڈٹھیاں صبر ناں آوے ہو رکتے ول بجاں تُو  
مرشد دا دیدار ہے باہُو مینوں لکھ کروڑاں ججاں تُو

*My whole body be an eye; I will never be  
satisfied in beholding my spiritual mentor  
(mūrshid) - Hoo,*

*Every bit of me be millions of eyes, I would  
constantly view my mentor, by closing one  
and opening another - Hoo,*

*Even then my incessant zeal wouldn't  
subside, where would I go? - Hoo,*

*Sight of my "mūrshid" is, Bahoo, like  
millions of pilgrimages - Hoo.*

The inordinate passion and ecstatic feelings throbbing in these verses evidence that Sultan Bahoo (رحمۃ اللہ علیہ) considers the sighting of the spiritual mentor is end-all and be-all of the spiritual quest of the desirer. Mevlana Rumi (رحمۃ اللہ علیہ) too displays a similar approach in relation to the sighting of the great companion. In fact, he thinks that only real sight that is worth seeing is the sight of the great companion.

آدمی دیداست و باقی پوست است دید آن است آن کہ دید دوست است

*Man is eye, and (all) the rest is (worthless) skin: the  
sight of that (eye) is (consists in) seeing the Beloved.*

The desire for this sight is the only true passion worth-having, and it comes from the real love. It enlivens the heart of the desirer and it palpitates in the heart of the desirer in the form of life force. To Mevlana Rumi (رحمۃ اللہ علیہ), the love of the 'Real' is the panacea for all ills of heart and

soul. It is the reason that a human being is elevated from his earthly existence to the ethereal and heavenly status:

شادباش ای عشق خوش سودای ما      ای طیب جملہ علتہای ما  
 اے دوائے نخوت و ناموس ما      اے تو افلاطون و جالینوس ما  
 جسم خاک از عشق بر افلاک شد      کوہ در رقص آمد و چالاک، شد

To Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), when the love of the 'Real' throbs in every vein and in every drop, the seeker becomes privy to the secret of the universe. These blessed ones float in the ocean of unity and their hearts turn into the seat of cosmic secrets.

عشق جنہاندے ہڈیں رچیا اوہ رہندے چپ چپاتے ہُو  
 لوں لوں دے وچ لکھ زباناں اوہ پھر دے گنگے باتے ہُو  
 اوہ کردے وضو اسم اعظم داتے دریا وحدت وچ ناتے ہُو  
 تدوں قبول نمازاں باہُو جد یاراں یار پچھاتے ہُو

*Those whose spirit has imbibed love till  
 bone-marrow, they remain silent - Hoo,  
 Though thousands of tongues in every hair  
 yet they wander about speechless - Hoo,  
 They perform ablution with Glorious Name  
 (Ism-e-Azam) and bath in the River of  
 Oneness - Hoo,*

*The prayers were accepted Bahoo, only  
 when friends recognized each other - Hoo.*

Mevlana Rumi (رحمۃ اللہ علیہ) finds wisdom and sagacity, and love and its ecstasy contingent upon the food earned through fair means. Useful knowledge and mature vision are the product of fair means of livelihood. A knowledge entirely focused upon the fulfillment of physical needs is

the deadly poison for individual as well as collective life. The real knowledge contributes equally to the growth of body and soul and helps humanity flourish in every possible way.

علم و حکمت زاید از لقمه، حلال عشق و رقت آید از لقمه، حلال

*From the lawful morsel are born knowledge and  
wisdom; from the lawful morsel come love and  
tenderness.*

علم را برتن زنی مار بود علم را بر دل زنی یار بود

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) considers the knowledge that fails to civilize the body and restrain, the physical desires the highest form of ignorance. While taking the human body as a seminary for the lesson of unity, he asks the seeker to keep on learning the lesson of unity. He calls for a level of knowledge, purity, and worship that could illumine the heart and soul.

تسبی پھری تے دل نہیں پھریا کی لیناں تسبی پھڑ کے ہو  
علم پڑھیا تے ادب نہ سکھیا کی لیناں علم نوں پڑھ کے ہو  
چلے کئے تے کجھ نہ کھٹیا کی لیناں چلیاں وڑ کے ہو  
جاگ بنا ددھ جہرے ناہیں باٹھو بھانویں لال ہونون کڑھ کڑھ کے ہو

*If moving beads of rosary does not move  
heart, what is the use of it - Hoo,  
If acquisition of knowledge does not  
inculcate respect, what is the use of such  
knowledge - Hoo,*

*If going into hermit (chilla - 40 days) does  
not help get anything, what is the point of  
this solitude - Hoo,*

*The milk can't turn into butter without a*

*little ferment (Curd) even if you boil it red -  
Hoo.*

دل تے دفتر وحدت والا دائم کریں مطالیا هُو  
ساری عمریں پڑھدیاں گزری جہلاں دے وچ جالیا هُو  
اکو اسم اللہ دا رکھیں اپنا سبق مطالیا هُو  
دوویں جہان غلام تہاندے باهُو جیوں دل اللہ سمجھالیا هُو

*Heart is the centre of Oneness, always study  
it - Hoo,*

*The whole life was spend in studying books,  
and still your remained ignorant - Hoo,  
Ready only the name of Allah (ﷻ) (Ism-e-  
Zaat), that is the only lesson to be learnt -  
Hoo,*

*Both worlds bow before those hearts Bahoo,  
that become abode of Lord – Hoo.*

On learning the lesson of the oneness, one learns the lesson of the unity of humanity. It is because the ideology of the oneness promotes the idea of oneness of humanity and universal brotherhood, and renders every divisive ideology untenable.

ناں اوہ ہندو نائن اوہ مومنین نائن سجدہ دین مسیبتی هُو  
دم دم دے وچ ویکھن مولا جنہاں قضا نہ کیتی هُو

*They are neither Hindus nor Muslims, they  
do not prostrate in mosques - Hoo,  
They behold Divine Light every moment and  
miss no prayers - Hoo,*

ناں میں سُنّی نّاں میں شیعّا میرا دوہاں توں دل سڑیا هُو  
مک گئے سبھ خشکّی پینڈے جدوں دریا رحمت وچ وڑیا هُو

*I am neither 'Sunni' nor 'Shia' my heart is  
disgusted with both of them - Hoo,  
As I entered the ocean of Oneness all the  
journey came to an end – Hoo.*

Mevlana Rumi (ؒ) wants a similarly broad-based human ideology that encompasses the entirety of humanity and purges it of its self-centric corporeal desires and limiting ambitions – the ambitions which, in the Qur'ānic idiom, render somebody less than human.

دی شیخ با چراغ ہمی گشت گرد شہر      کز دام و دم لولم و انس نام آرزوست

This is the kind of person who lives his life to the fullest, and when he dies, he does not suffer eternal death. Instead with Bulleh Shah (ؒ), he chants that it is not he who is dead, somebody else is being taken to the grave. Or as Hāfez Sherazi (ؒ) says,

پرگز نہ میرد آن کہ دلش زندہ شد بہ عشق      ثبت است بر حبریدہ عالم دوام ما

To Mevlana Rumi (ؒ), the one who knows God, is in the people's hearts rather than in their earthly graves.

بعد از وفات تربیت ما بر زمین مجو      در سینہ ہائے مردم عارف مزار ماست

To Sultan Bahoo (ؒ), those who are worthy of being called the mystics would have their graves blessed with eternal life.

نام فقیر تہاں دا باھُو قبر جنہاں دی جیوے هُو

*The title of 'faqir' (mystic) is only for those  
Bahoo; who are alive in their graves – Hoo.*

## Deradicalization: Significance of Mystic Teachings of Melvana Rumi and Sultan Bahoo\*

Dr. Basira Azizaliyeva

Some researchers believe about Mevlana (ﷺ) that because he wrote Persian, he is of Persian origin. However, Mevlana (ﷺ) is of Turkish ethnic origin. Because the Turks used Persian as the literary language, he wrote his poetry in Persian. The word "Rumi" in his name means "Anatolian" or "Turk". For example, the Anatolian Seljuk Empire was called "Selcūkiyân-ı Rūm" in Persian.

Mevlana Rumi's (ﷺ) family moved to Konya and lived there for a while, then Rumi (ﷺ) met with a thinker poet Shams-i-Tabrīzī (ﷺ), they talked about the unique beauties of divine love and Almighty Allah (ﷻ).

After Shams-i-Tabrīzī left Konya Mevlana expressed the physical departure from Shamsaddin Tabrīzī (ﷺ) in his poem like that:

*I am apart from him in terms of body, but we are both  
bodiless and lifeless light. Hey created human being!  
Either see him or me. I am he, he is me.*

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In these terms, despite the fact that the thinker poets who were the travelers of a path to divine love lived in different time periods, their souls unite in the light of love. There are many examples of genius poets of the East like – Nizami (نظامی), Rumi (رومی), Fuzuli (فوزلی), Sultan Bahoo (سلطان باهو), Muhammad Iqbal (عقبال) etc.

Mevlana's (مصلانا) works such as “Mathnawī-i ma'nawī” consisting of 25,000 verses, “Dīwān-Kabir” comprised of 70,000 verses, “Rubaiyat”, which is a collection of his rubais, “Majalis-i Saba” and “Fihi Ma Fihi” works consisting of conversations by Mevlana (مصلانا) had an influence on many Eastern and Western writers living many years after his period. The reason why Mevlana (مصلانا) was welcomed, loved and had followers from all over the world is related by his life philosophy. In the thoughts such as “Do not despair of the mercy of Allah (الله)” which had been mentioned in Al-Qur'ān al Kareem like do not follow the direction leading to despair; there is always hope. Do not go to darkness; there is the sun. These ideas can conquer anybody's heart regardless of their nationalities and religions. Thinker poet wrote:

*Do not despise any infidels. He can may die as a  
Muslim. Why do you act like you have any thought  
about how he is going to die? So why do you turn away  
from him?*

In one of his timeless works Mevlana (مصلانا) said:

*We are like a compass. One of our feet is in sharia, it  
stands steady, another one walks among 72 nations.*

Therefore, Mevlana's (مصلانا) philosophical thoughts played an important role in the progress of many writers in the terms of Sufism. This thought was expressed very meaningfully by a well-known Pakistani poet and philosopher Muhammad Iqbal. According to Muhammad Iqbal, Rumi (رومی) is a human being created with divine light

and a guide showing the right way to wise people who became mature as a result of the combination of divine love and science. In his work named “*Javidnama*” Mevlana (ﷺ) recommends to raise the curtains covering the realities with help of a love eye. He mentions that:

*The importance of seeing for eyes is what love means  
to a soul.*

Iqbal speaks about three stages of becoming closer to Allah (ﷻ), the poet describes them as specific witnesses. According to Iqbal the first witness is self-consciousness, to behold oneself in one’s own light. The second witness is the consciousness of another, to behold oneself in another’s light. The third witness is the consciousness of God’s essence, to behold oneself in the light of divine essence. Iqbal considers that the aim of life is the last one:

*Life is to attain one’s own station,  
life is to see the Essence without a veil;*

In “*Javidname*” Iqbal considers that in order to unite with “Me,” rising to ascension, going through three witness stages are important. The first witness is the author himself introduced as *Zinderud*, the second witness is Mevlana Rumi (ﷺ), the third witness is Essence.

In the Islamic history, there are very important personalities who dedicated their life to bright ideas, spreading divine truth. Pakistani sufi mystic and poet Sultan Bahoo (ﷺ) is also one of these personalities lived in 17th century. In the present days, the existence of Muslims in Pakistan, Bangladesh, Afghanistan, India is a result of thinker personalities’ – such as Sultan Bahoo (ﷺ) – struggles to spread Islam. His Excellency Sultan Bahoo (ﷺ) set a goal to contribute to people and society to gain wisdom, deepen unity and solidarity feelings with the help of nurturing soul (*nafs*) through his works urging people to harmony, peace and compassion.

Sultan Bahoo (رحمۃ اللہ علیہ) is author of nearly 140 books (prose and poetry) expressing decency and soul nurturing, he spent his life on traveling and dedicated his life to the propagation of divine truth.

According to Sultan Bahoo (رحمۃ اللہ علیہ) when God willed to manifest and make recognizable Himself, He created Prophet Mohammad's (ﷺ) light from His light, so He manifested and descended from *LaHoot- lâhût* (the world) stage to *jabarut* spiritual stage, then he manifested in *malakut*, and *nasut* realms with his name and appearance. Sultan Bahoo (رحمۃ اللہ علیہ) likened this situation to a turned down tree, according to him *lahut* is a root, *jabarut* is a branch, *malakut* is a kind of a leaf and *nasut* is like fruit.

Sultan Bahoo (رحمۃ اللہ علیہ) mastered the notion of a united body, he was a supporter of spiritual wisdom. Sultan Bahoo (رحمۃ اللہ علیہ) said:

*I made the sharia (Islamic Law) my guide, I got the  
knowledge of reality from Prophet Mohammad (ﷺ).*

He gave a wide coverage to issues such as *dhikr*-mentioning Allah (ﷻ) and His Exalted Prophet Mohammad (ﷺ).

Sultan Bahoo (رحمۃ اللہ علیہ) expressed possibility of reaching divine truth by comprehension by saying:

*I found The Ka'bah in my own heart while others keep  
seeking it in Macca.*

Sultan Bahoo (رحمۃ اللہ علیہ) is one of the greatest preachers and masters of spiritual awareness. He is considered one of the greatest personalities of discovery in history of Sufism.

There are many points in Sultan Bahoo's (رحمۃ اللہ علیہ) creative works that coincide with Rumi's (رحمۃ اللہ علیہ) immortal thoughts. We observe that the

thoughts expressed in Sultan Bahoo's (رحمۃ اللہ علیہ) "Abyā" work coincide with ideas presented in Mevlana's (رحمۃ اللہ علیہ) "Mathnawī-i ma'nawī". Features which are important for a human such as spiritual beauty, purity of soul, courtesy unite the teachings of Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ). Since spiritual wisdom leads human to Allah (ﷻ), Sultan Bahoo (رحمۃ اللہ علیہ) says:

*When morality reaches its highest point , there is Allah (ﷻ) and nothing but Allah (ﷻ).*

Mevlana (رحمۃ اللہ علیہ) considers love as a peak of morality:

*The thing that is called Love should come from Allah (ﷻ) or should be for Allah (ﷻ) or it should lead to Allah (ﷻ); otherwise it should be blown up.*

Thinker poets and sufi mystics express similar thoughts in their love and adoration definition. Mevlana Rumi (رحمۃ اللہ علیہ) said:

*Love is that flame which, when it blazes up, consumes everything else but the beloved.*

According to Sultan Bahoo (رحمۃ اللہ علیہ), love is above all and everything melts with its light:

*Every end is my start, No one knows about my secret,  
There is no match of a fly and an Eagle, I am the  
message of his (divine) love, I have forgotten myself.*

Another similarity between the two saints endorses the fact that the pain inflicted on the lover in the quest of the love of Allah (ﷻ) is the real beauty of his life. The more will be the pain, the more will be the likelihood of achieving the destination. Mevlana Rumi (رحمۃ اللہ علیہ) says:

*I want a bosom torn by severance, that I may unfold (to  
such a one) the pain of love-desire.*

Azerbaijan's Sufi thinker poet Fuzuli living in the 16th century  
wrote:

*Pənbeyi-daği-cünun içrə nihandır bədənim,  
Diri olduqca libasım budur, ölsəm, kəfənim.  
Canı canan diləmiş, verməmək olmaz, ey dil!  
Nə niza eyləyəlim, ol nə sənindir, nə mənim.*

*There are so many wounds in my body because of love  
that my body can not be seen due to the cotton put on  
them, my whole body has been covered with the cotton  
wrapping my wounds. As long as I am alive, my  
garment will be like this, if I die it will be my shroud.  
Soul is wanted by God, we cannot reject giving it, hey  
my heart. Because, my heart, my soul is neither yours,  
neither mine.*

Sultan Bahoo (رحمة الله عليه) writes:

*My body-soul are torn into pieces like tailor's tatters –  
Hoo*

Mevlana says:

*Both death and life are pleasant if you are with God.*

In another line he says:

*Love resembles to a claim, suffering is like a witness. If  
you don't have a witness, you cannot win the claim.*

There is great importance of studying and advocating mystical  
trainings of genius personalities, thinker-poets such as Mevlana Rumi  
(رحمة الله عليه) and Haqrat Sultan Bahoo (رحمة الله عليه).

Both authors conveyed God's words to people, they expressed divine truth. Therefore, even if many centuries have passed, their works are still read, accepted and appreciated. As Mevlana (ﷺ) said:

*Say nicely, so people can read it for many centuries.  
The fabric weaved by God would never get old.*

Mevlana Rumi (ﷺ) and Sultan Bahoo (ﷺ) invited all people to unity, solidarity having Allah's (ﷻ) love in their hearts. As Mevlana said:

*Not those who speak the same language, but those who  
share the same feelings can agree.*

Mevlana Rumi (ﷺ) and Sultan Bahoo (ﷺ) placed a great value on a human, and assessed him as a mirror of beauties created by Allah (ﷻ). Mevlana (ﷺ) said:

*Hey human being, a copy of God's book! You are a  
mirror of God's beauty creating the universe!*



## **Parallels in the Intellectual Canons of Mevlana Jalāl ad-Dīn Rumi and Ḥaḍrat Sultan Bahoo \***

Mr. Muhammad Azeem

Compendiums of the world's history reflect paucity in the number of such masters, who live today, after hundreds of years of leaving this world stage; owing to their aspirations for human dignity and respect, love, and perfect guidance. These noble masters are source of truth and guidance, receiving the radiance of guidance from the Lord and of all Prophets (ﷺ). Their hearts are filled with the love of their Lord and pure acts. For humanity, their words are like bright stars. They actualise distinct place among the people who love creatures of God. They inspired spiritual and moral radiance in the dead hearts. They have been supporting the wayfarers with the light of guidance and are on the same task even today.

Among these masters, Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are glittering like bright stars: sustaining the loudness of their call for truth as it was in their own time. One sees them as real example of following Prophet's (ﷺ) life, and their teachings and acts affirm divine symbols.

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\* Translation of the paper presented by Research Associate MUSLIM Institute Mr. Muhammad Azeem during International Conference on “Sultan Bahoo (رحمۃ اللہ علیہ) & Mevalan Rumi (رحمۃ اللہ علیہ)” organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on February 19-20, 2019 at University of the Punjab, Lahore.

Haḍrat Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are among those selected ones of Almighty (عز و جلالہ) who inspired the aspirations of love, purity, and union among the off guided humanity, with the teachings of Exalted Prophet (صلی اللہ علیہ وسلم). They devoted their lives to the humanity's struggle for freedom from the shackles of racial, linguistic, and sectarian divides. Working on the tradition of the Prophet (صلی اللہ علیہ وسلم) that all creatures are dependent on Allah (عز و جلالہ), they strove to bring them together.

Literature they produced does not provide the guidance to people of a particular region only, but the entire humanity: not only today but in future as well. This is in fact universal literature. Teachings of these Sufis are crystallised from the true exegesis of Exalted Book and Prophet's (صلی اللہ علیہ وسلم) traditions. Anything which draws its sustenance from its inner remains fresh. People who benefit from their teachings also become source of compassion for others.

Centuries are lying between Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), they also belong to different regions; yet, when their teachings are deeply studied, evident parallels are found in their intellectual fabric. Some of the subjects discussed in their teachings are as following.

## Exalted Qur'ān

Alluding to the Prophet's (صلی اللہ علیہ وسلم) tradition that in context of heart, many would earn guidance and many would betrayal. Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) says in Mathnawī-ī ma'nawī:

در نبی فرمود کین قرآن زد ل      ہادی بعضی و بعضی را مضل

*He (God) hath said in the Qur'ān, "This Qur'ān with all its heart leads some aright and others astray."*

While describing reality of Qur'ān in his book Nūr ul Hudā, Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says:

باتوگویم بشنوائی جان عزیز      زقرآن بیرون نَباشد بیچ چیز

*Dear! I am addressing you. Listen me carefully that nothing is out of  
Qur'ān's knowledge.*

### Highlighting the Zenith of Sharia

Mevlana Rumi (رحمۃ اللہ علیہ) says in Mathnawī-ī ma'nawī,

شاهراہ باغ جانہا شرع اوست      باغ و بستانہای عالم فرع اوست

*Way to the gardens of spirit is Sharia: gardens and  
springs of this world are a mere branch from it.*

On the importance of Sharia, Ḥaḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says in  
Aql e Baidar,

پر مراتب از شریعت یافتم      پیشوائے خود شریعت ساختم

*I have earned all my stations through the perfect following of Sharia, and  
always made it my guide and master.*

### Reality of Spiritual Excellence: Faqr

In Mathnawī-ī ma'nawī, sultan of spiritual excellence (faqr) Ḥaḍrat Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) says,

امتحان کن فقر را روزی دو تو      تا بہ فقر اندر غنابینی دو تو

*Taste the faqr for two days, so that you may see two  
times bounties through faqr.*

While describing the glory of faqr in Mehk ul Faqr Kalan, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says,

جاودانی التجانی بافقر باشد تمام      احتیاج از کس نباشد فقر لا یحتاج نام

*Faqr at its complete actualisation becomes free from the needs of entreat and beseech, neither have any expectations from someone, as it is named self sufficient (la yahtaaj) faqr.*

### Highlighting the Zenith of Remembrance of the Name Allah Hoo

Mevlana Rumi (رحمۃ اللہ علیہ) in Mathnawī-tī ma' nawī says that;

چون در آید نام پاک اندر دهان      نه پلیدی ماند و نه اند دهان

*When you will actualise incessant invocation of the Exalted Name from your mouth, it will be purified with the beneficence of the Exalted Name.*

In his book Ain ul Faqr, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) states the reality of faqr with a beautiful analogy:

*Remembrance (dhikr) is like soap and seeker's being is like unclean clothes, which ought to be washed day and night with the soap of remembrance of Allah (ﷻ).*

Likewise, the thesis of perfect man is described beautifully by Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) says in Mathnawī-tī ma' nawī;

طالب حکمت شو از مرد حکیم      تا از او گردی ثوبینا و علیم

*If you are seeking to become an insightful and perfect man, then seek this wisdom from a wise man and become insightful and learned.*

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says in Mehk ul Faqr Kalan,

*Hold the hand of a perfect man, so that you also become a man, nobody guides you to the Truth except the perfect man.*

## Forbearance

In Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) says,

گفت ازین خشم خدا چه بود آمان      گفت ترک خشم خویش اندر زمان

*What is the strategy of finding refuge and safety from the fury of God? Quaffing off one's own anger and not implementing it on creatures of God.*

In his book Kaled u Tawheed Kalan, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) observes that one who keeps away from anger is a faithful man.

و آن مرد است دارد خشم باز

## Love

In Mathnawī-ī ma'nawī Mevlana Rumi (رحمۃ اللہ علیہ) asserts that if you come to know the reality of life, then for sure you won't seek the friendship of anyone but love (of the Real). In his book Ain ul Faqr, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) notes that when you are not familiar with the religion of love, why don't you learn the knowledge of love from a dervish.

نه مذب عاشقی درویش دانی      چرا در پیش درویشی نخوانی

In Mathnawī-tī ma'nawī, Mevlana Rumi (رحمۃ اللہ علیہ) proclaims about love,

ہرکہ راجامہ ز عشقی چاک شد      اوز حرص و عیب کلی پاک شد

*He (alone) whose garment is rent by a (mighty) love is  
purged of covetousness and all defect.*

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says in Abyāt that every atom of love is precious, being appraised as gold and invaluable gems. There are the lovers of the 'Real Being' (zaat) who are rich with the wealth of love. Their pleasure in love bestows them with distinct status.

جتے عشق پیاملد اناں رتیں دے باہو اُتھے عاشقاں لذت کھیردی ہو

*Where every bit of love is regarded precious  
Bahoo, lovers gain pleasure there - Hoo.*

Thus, we observe intellectual parallels in the concepts like separation from the beloved, water of life, objective of knowledge, literature, good morals, patience, humility, men of heart, duplicity, internal divisions, and hopelessness. Intellectual fabrics of Haḍrat Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) share many other fibres.

It is evident from the brief study of the vast teachings of venerable Sufis mentioned above that their teachings and guidance reflect clear similarities which are indispensable for gnosis of God (*mārifat-e-Ilahi*), glory of humanity, inner purification, and purity of heart. According to the true message of these great Sufis, for the actualisation of the objective of life, one's heart must receive an insightful gaze of an accomplished perfect master. Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) alludes to it as:

جاگ بنا دودھ حمدے ناپیں باہو بھانویں لال ہونون کڑھ کڑھ کے ہو

*The milk can't turn into butter without a  
little ferment (Curd) even if you boil it red -  
Hoo.*

Saints demonstrate from the commands of Almighty (ﷻ) and His beloved Hadrat Mohammad Mustafa (ﷺ), when a person becomes Allah's (ﷻ) servant in his essence, then Almighty Allah (ﷻ) blesses upon him with His special mercy and love. Mevlana Rumi (ﷺ) mentions it as:

گفته او گفته الله بود گر چه از حلقوم عبد الله بود

This Sufi and intuitive knowledge is not only beneficial indistinctively for every human being inhabiting on this earth – no matter whichever school of thought he belongs to – but also invites to brotherliness and peace. Dissemination of these teachings is essential in this age of immense dissension. In fact, instead of presenting the kind of ideals to the young generation, personalities which are totally devoid of true Islamic cultural values, it is time to portray such masters as role model who sacrificed their life, heart, and entire belongings in love of the Exalted Prophet (ﷺ) and for the universal peace.



# *Statements*



## **Haḍrat Sultan Bahoo and Mevlana Rumi\***

Prof. Dr. Fateh Mohammad Malik

Honorable President, respected serving and former ministers and august gathering,

Considering the topic of this conference, from Rumi (رحمۃ اللہ علیہ) to Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) there is a time distance of around four hundred years, and around same time is there between Sultan Bahoo (رحمۃ اللہ علیہ) and Allama Iqbal.

Going back from now, to the time of around one millennium ago, in this entire period almost everything has been going through a continuous change. However, universal values of Islam remain constant, even when these essential eternal principles taken-up in different languages, poets of different languages and regions and cities. They continued preaching of these values in a disciplined way. They used poetry as an instrument for disseminating this guidance. When the veil of distinct time periods is removed, the message comes out to be the same, which had been presented in colors corresponding to the challenges of that particular time.

When I was thinking what is the message of these three outstanding men, Rumi (رحمۃ اللہ علیہ) comes in my mind. I tried first to understand

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\* Translation of the Remarks shared by Prof. Dr. Fateh Mohammad Malik during the seminar “Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), Mevlana Rumi (رحمۃ اللہ علیہ) & Spiritualism” organized by Islahee Jamaat & Aalmi Tanzeem ul Ariffen on July 01, 2010 in Islamabad.

the Rumi (ﷺ) in English and Urdu books of late Khalifa Abdul Hakeem. Rumi's (ﷺ) inner world is manifested in Iqbal's message everywhere.

Today, whole of our region, South Asia, rather entire Asia is in the grip of violence which occupies my mind. An incident narrated by Khaleefa Abdul Hakeem in one of his books reads as: when Mevlana Rumi (ﷺ) gains immense popularity in the *Ulema* (religious scholars) of that area, instead of being proud, it caused jealousy in the hearts of other *Ulema*. They contrived a plot to defame Mevlana Rumi (ﷺ). Design was to arrange a competition with Rumi (ﷺ), at the end of which Rumi (ﷺ) would be declared defeated. A group of these *Ulema* thus approached Rumi (ﷺ), who welcomed them and inquired about the purpose of their visit. They asked that there are seventy-two sects in Islam, and they wanted to learn the fundamental principles that which one you believe corresponds with the right way. Plot would go on the track that when Rumi (ﷺ) will name one specific sect, then they will start to put fore the questions only about that chosen sect. Mevlana (ﷺ) smiled, and said that all seventy two sects are on right direction with right beliefs. All *Ulema* were stunned, because now they could not extend the conversation to their ends. They became angry and said, "we seek God's refuge", by saying this you are going into infidelity. Mevlana (ﷺ) replied that he also agreed with it. They laughed at it and left.

When we put our situation in front of this perspective, and see our sectarian divides we have made in the world of Islam, where every sect deems itself on the right way and tries to push others out of the circle of Islam, and would go even up to the extent of taking out swords to accomplish this desire. I think that all commentaries of Exalted Qur'an belong to the one Exalted Book. There is only one Islam, but there might be many sects. You deserve full respect in your form of belief, and there is no place of dispute in it. One ought to understand the intellectual foundations of the tenants of his sect, and live his life by going firmly on these principles. If we actualize this tolerance today, all this hatred and terrorism can be eliminated from here.

Heading towards the seventeenth century Sufi Sultan-ul-Ārifeen Sultan Bahoo (سُلطان باہو), it is not necessary to say that Sultan Bahoo (سُلطان باہو) did not titled himself as ‘Sultan’. His name was Bahoo (بہو) Awan, it was his identity. In fact, it was the public who entitled him with the name ‘Sultan’. He is more exalted than this title. This is the reality. He was Awan Bahoo (بہو) who was a farmer, used to plough the fields and did not think that agriculture and ploughing fields might affect his spiritual eminence. He worked in agriculture and produced grains like other Awan people of his area did. With ploughing and producing grains like cultivators, he realized the *Sharia*: exterior way of purification and way of ‘*tarīqat*’ comes after this.

Sufis teach that a person with his entire concentration and absorption, totally detached from his surroundings, establishes contact with Allah Almighty (اللہ). This kind of condition can be actualized. Everything going around us, I would observe it, read the news, write the features then I recall Mevlana Rumi (مولانا رومی), Haḍrat Sultan Bahoo (سُلطان باہو), and Allama Iqbal and my heart demands the part of those poems of Allama Iqbal which tell what is Sufism? When terms of *Sharia* are interiorized into the heart, then it would be called Sufism.

We can pay best tribute to these three personalities: first we ought to understand their message, disseminate it across humanity, and save Sufism from descent, sceptics, and state patronage. Sufism never grows under government sponsorship. In fact, it prospers when kept away from the guardianship of regime.

Thank you



## **Haḍrat Sultan Bahoo, Mevlana Rumi & Spiritualism\***

Nawabzada Malik Amad Khan

Honorable Sahibzada Sultan Muhammad Ali, Sahibzada Sultan Ahmed Ali, Raja Zafar-ul-Haq, Professor Fateh Muhammad Malik, distinguished members of the Parliament, distinguished scholars, ladies and gentlemen!

Assalam o Alaikum

I congratulate the organizers for organizing this important seminar. I would like to extend my gratitude to speak in this seminar before august gathering of distinguished scholars and the students of universities.

The subject of this seminar is to focus on Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) which has great relevance not only in the past but also in twenty first century. Haḍrat Dātā Ganj Bakhsh (رحمۃ اللہ علیہ) narrates that spirit and spiritualism is the challenge to establish relationship with Allah (ﷻ) and that relationship is special relationship. This is the reason that *Auliya* (Friends of Allah (ﷻ)) are God's special people because they love the creatures immensely and love humanitarian performance.

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\* Minister of State for Foreign Affairs of Pakistan Nawabzada Malik Amad Khan delivered these remarks during the seminar “Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) & Spiritualism” organized by Islahee Jamaat & Aalmi Tanzeem ul Ariffen on July 01, 2010 in Islamabad.

The fact is that spiritualism is based on the interaction of the real human self and depends on the association between the soul and Creator which is called Sufism. When one establishes this relationship with Allah (ﷻ), worldly affiliations are consequently diminished. Qur'anic philosophy of spiritualism reveals that the human self by virtue of relations with Allah (ﷻ) develops day by day and then rises higher and higher in the scale of mysticism. All of this is not an easy task and man is required to be on guard against all threats, within and outside. The best model to follow is the *Sunnah* of Exalted Prophet Mohammad (ﷺ).

Distinguished scholars, ladies and gentlemen!

Haḍrat Sultan Bahoo (ﷺ) is one of the distinguished saints of the subcontinent. He belonged to the *Qādiri* Sufi order. Importantly Haḍrat Sultan Bahoo (ﷺ)'s education was initiated by his mother who herself was a saint. Like other Sufis Sultan Bahoo (ﷺ) was a perfect writer. His works are for Islam. He contributed approximately hundred and forty books which include *Asrar ul Qādiri*, *Dīwān e Bahoo*, *Shams ul Ārifeen* and *Nūr-ul-Hudā*. In his books Haḍrat Sultan Bahoo (ﷺ) discusses *taṣawuf* and its varied domains and practices. His writings give a deep insight into the reality and the realm of *Sharia*, *ṭarīqat*, *haqīqat* and *mārifat* and original ideas about the *Zaat* of Allah Almighty (ﷻ). He discusses also the *Raheem*, the *Rahman*, and *Arham-ul-Rahemeen*, again through *taṣawuf* with reflection, contemplation and veneration. In this regard the *dhikr-e-Allah* (ﷻ) plays very vital role. This particular work has strong relevance to religion and the poetry is coloured by the conscious of intellect and by the mystical traditions.

The works of Haḍrat Sultan Bahoo (ﷺ) are true guide to the people who have lost their way. They influence the seekers so much that he gets strengthen in this regard for higher knowledge. Haḍrat Bahoo (ﷺ)'s message is unambiguous, speculate for Allah (ﷻ) and His Prophet Mohammad (ﷺ). The popularity of this great seventeenth century *Qādiri*

Saint can be gauged with the number of people who visited his Mausoleum in Garh Maharaja every year to pay tribute to his everlasting services to the cause of Islam.

Mevlana Rumi (رحمۃ اللہ علیہ) 's important work is the *Mathnawī-i ma'nawī* the six volumes that is considered as one of the best works of mystical poetry. Rumi (رحمۃ اللہ علیہ) is considered as the revolutionary thinker. He believes in the unification of the might with the law. Rumi (رحمۃ اللہ علیہ) stressed that man is the caliph of Allah (ﷻ). He said that all men must be respected. The person who attains spiritual perfection directs attention to the universalism rather than the individualism.

The message of love propagated by these great Sufi saints provided the proof that people of all religions and background can live together in peace and harmony. Their practice and vision teach us how to be the promoter of peace and harmony.

I mentioned earlier Ḥadrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) were great scholars. I would like to mention one point from the Ḥadīth of Exalted Prophet (ﷺ) that drop of ink of a scholar is more valuable than the drop of the blood of a martyr.

I would also like to complete my remarks by quoting from Ḥadrat Sultan Bahoo (رحمۃ اللہ علیہ) that He is playing the game of love by Himself, He Himself is sight, He Himself is seer, He Himself is seen, He Himself is love, He himself is lover and He himself is beloved.



## Sultan Bahoo and Mevlana Rumi\*

Prof. Dr. Muhammad Saleem Mazhar

Hadrat Rabia Basri (ؒ) asked to the leading *Ārif* of her time that if I ask for repentance to Allah (ﷻ), will He forgive me? He replied that when Allah Almighty (ﷻ) blesses his man, then brings the idea of repentance in his mind. It is also said by Sa'di (ؒ) in a different way:

این سعادت جزور بازو نیست      تانه بخشد خدائے بخشنده

I pay my gratitude and congratulate Sahibzada Sultan Ahmed Ali that Allah Almighty (ﷻ) blessed him the energy to hold this conference on this spiritual topic. I want to present this poetry of Sa'di (ؒ) before him:

منت منے کہ خدمت سلطان پمی کنی      منت شناس ازو کہ تو خدمت گزاشتت

*It is not kindness to King that you are serving him in  
spite you should be thankful to Almighty (ﷻ) that he  
blessed you with this job.*

In fact, it is need of the time to repeat the message of love, peace, tolerance, reconciliation, and patience given by Sultan Bahoo (ؒ) and Mevlana Rumi (ؒ) to humanity.

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\* Translation of the remarks delivered by HoD Persian University of the Punjab Lahore Prof. Dr. Saleem Mazhar during International Conference on “Sultan Bahoo (ؒ) & Mevalan Rumi (ؒ)” organized by MUSLIM Institute on December 9, 2014 at Islamabad.

There are many similarities between Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ). As I was reading the Persian books, poetry, *Abyāt-e-Bahoo* (رحمۃ اللہ علیہ), *Mathnawī-i ma'nawī* of Mevlana Rumi (رحمۃ اللہ علیہ), *Dīwān e Shams-i-Tabrīzī* (رحمۃ اللہ علیہ) and *malfūzāt* I was feeling that in two different streams of time Allah Almighty (ﷻ) blessed the Muslims with two Sufi poets having similar message.

The sources of inspiration and information of both personalities are Exalted Qur'an, Ḥadīth, sayings of Imams (رحمۃ اللہ علیہ) and the quotations of Sufis, *Ulemas* (religious scholars) and their *malfūzāt*.

Moreover, both these personalities had faced the similar socio-political circumstances i.e according to the researchers and scholars Mevlana Rumi (رحمۃ اللہ علیہ) was the reaction of anarchy and genocide of Muslims committed by Chengez Khan and Halagu Khan in Central Asia specifically and overall Muslim world generally. The people from the centers of Islamic Civilization of Muslim world like Bukhara, Samarqand, Khujand, Tashkent, and Aosh faced such a genocide and anarchy that they fell into the inferiority complex and hopelessness and they lost the hope for future and also lost the desires of life and struggle. Mevlana Rumi (رحمۃ اللہ علیہ) guided them not to be the victim of despair and urged them to awake with unity. Poet of East Allama Iqbal advised the Muslims about unity and avoiding the sectarianism and urged to stand before evil.

Look at this message:

کزدام و ددملوم انسانم آرزوست	دی شیخ با چراغ ہمی گشت گردشہر
شیر خداورستم دستانم آرزوست	زاین ہمرہان سست عناصردم گرفت
گفت آنچه یافت می نشود آنم آرزوست	گفتم کہ یافت می نشود جستہ ایم ما

In fact, in Allama Iqbal's first book of Persian poetry – *Asrar-e-Khudi* published in 1915 – Allama Iqbal made the preamble of above-mentioned poetry of Mevlana Rumi (ؒ). He told that Muslim world needs a personality as Rumi (ؒ) who should be the combination of spiritual and physical power and according to researches he idealized Haḍrat Ali (ؑ). On that time Rumi (ؒ) wrote poetry to motivate and awake people for struggle and get rid of the despair.

If we analyze the period of Haḍrat Sultan Bahoo (ؒ) it was the period when Mughal princes Aurangzeb, Dara Shikoh and others were fighting to be the successor. There were also disturbances, anarchy, despair and Sultan Bahoo (ؒ)'s poetry is also the reaction of his time and he urged the Muslims for purity, love, peace, reconciliation, unity and to leave the bigotry, fanaticism and sectarian division.

Sultan Bahoo (ؒ) was inborn Sufi and according to writers, Sulan Bahoo (ؒ) in his early life did not take feed during the daytime in the Islamic month of Ramaḍan. Even doctors were called to examine the child that why he is not taking feed? After some time, as he accepted the feed after *Iftari*, it was clear that he was inborn Sufi and *wali*.

Mevlana Rumi (ؒ) was born in Balkh and after travelling to different places he spent a lot of time in Konya and died there. He was a juristic, scholar, orator, but he converted as Sufi and *Ārif*. When his life was revolutionized by Shah Shams-i-Tabrīzī (ؒ), he said:

سجاده نشین باوقارم دیدی      بازیچه، کودکان کویم کردی

Mevlana Rumi (ؒ) said that,

*I was a juristic, scholar, orator and person of elite class and Shams-i-Tabrīzī (ؒ) converted me into a toy and now children of streets play with me.*

After this, according to the Sufis of Asia and especially subcontinent, the dilemma that they see as the major difficulty of humanity is ‘communication gap.’ It is also described by Mevlana Rumi (ؒ), Allama Iqbal, Ḥaḍrat Sultan Bahoo (ؒ) and Khawaja Farīd (ؒ) as Mevlana said:

من گنگ خواب دیده و عالم تمام کر      من عاجزم ز گفتن و خلق از شیندش

*I am dumb and I saw a dream and everyone deaf. I am  
selfless to say anything, and public is selfless to  
understand.*

He also said in a Mathnawī-i ma’ nawī:

هر کسے از ظن خود شد یار من      وز درون، من نه جست اسرار من  
سینه خواهم شرحه شرحه از فراق      تا بگوئیم شرح درد اشتیاق

*Everyone became my friend according to his own  
assumption and thinking but nobody tried to find my  
inner secret of heart. I am in need for the heart, inner  
self which had been destroyed into particles due to the  
sorrows and separation of beloved with whom I can  
share my hardships and pains of separation from  
beloved... none else can understand.*

Sultan Bahoo (ؒ) also stressed upon this point of understanding. In Fact, it can also be seen in Iqbal’s poetry:

پس از من شعر من خوانند دریا بندومی گویند  
جهان را دگرگون کرد یک مرد خود آگهی  
طور من سوزد که می آید کلیم

Allama Iqbal used the metaphor of ‘Mountain of Toor’ and *Kaleem* and said that the Toor (Mountain) of my ideas and thoughts is waiting for any *Kaleem* who can communicate and understand my ideas.

There is very popular *Kafi* of Haḍrat Khawaja Ghulam Farīd (رحمۃ اللہ علیہ):

کیا حال سنز اوں دل دا کوئی محرم راز ناملدا

منہ دھوڑ مٹی سر پائیئم سارا رنگ نمود و نجائیئم

کوئی پیچھن نہ دیہڑے آئیئم ہتھوں انا عالم کھلدا

کوئی محرم راز ناملدا

You can see the prose and poetry of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) in Persian as well as Punjabi, everywhere theory is the same. Mevlana Rumi (رحمۃ اللہ علیہ) also presents the same theory.

Mevlana Rumi (رحمۃ اللہ علیہ) presents the theory that the speaker and listener should be on same columns like in same condition, at same intelligent level, and in same circumstances and environment. If during the communication both speaker and listener are happy, then they can understand each other. If one is happy and the other is sad, it is difficult to understand properly. It will only be possible by the miracles of Sufis and such Sufis in our age are Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ). Even during the time of these Sufis, people with whom they were concerned and whom they preached the message of Islam were not the Muslims. They treated them with love and held them closer. Now when Eastern people are of same faith then what is the hurdle to be closer to each other? The attentions and teachings of these Sufis are here which are spiritual and immaterial. If we utilize them it is sure that we can bring the peace, love, and reconciliation back in the world.

There is an interesting similarity that the book written on Mevlana Rumi (ؒ) is titled as ‘Manaqib ul Ārifeen,’ and book extracted from the ideas of Sultan Bahoo (ؒ) – which can be said as Encyclopedia – is titled as ‘Shams ul Ārifeen.’

While reading Persian poetry of Haḍrat Sultan Bahoo (ؒ) one enjoys the similar excitement, rhythm and music found in the poetry of Mevlana Rumi (ؒ) especially in the poems.

There is a verse from Ḥāfeẓ Shirazi’s (ؒ) sonnet:

ما پرچه خوانده ایم فراموش کرده ایم      الاحدیث یار که تکرار می کنم

*All which we read and learn is forgotten except the  
talks of beloved which we are repeating.*

Sa’di Sherazi (ؒ) said a poetic impression extracted from the teachings of Exalted Prophet Mohammad (ﷺ) which became very popular:

بنی آدم اعضای یکدیگرند      که در آفرینش ز یک گوهرند  
چو عضوی به درد آورد روزگار      دگر عضوها را نماند قرار  
تو کز محنت دیگران بی غمی      نشاید که نامت نهند آدمی

Why we move from love and integration like one body to such decline of a body divided in different parts of body? Its basic reason is that we left centers of guidance and sources of inspiration.

Allama Iqbal said in *Asrar e Khudi* that Asia is the land of light but:

غیر بین از خویشتن اندر حجاب

*It observes the strangers but unaware of itself, it is  
veiled to itself.*

Therefore he guides us about “*Khudi*” (self).

The beautiful link, a bridge and a spiritual way between Mevlana Rumi (رحمۃ اللہ علیہ) and Allama Iqbal is Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Allama Iqbal borrowed many ideas and things directly from Mevlana Rumi (رحمۃ اللہ علیہ) but there are many things which he directly borrowed from Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). The spiritual developments and gaining climax in this field are the part of miracles of both Sufis.

What we have missed from the teachings of Sufis, is the impartiality and unfortunately we have been indulged into the fanaticism and bigotry.

There is a poem of Allama Iqbal in his book Javed Nama in which he, through using the name of his son Javed Iqbal, addressed to the youth and guided and stressed upon the lesson that youth should struggle for spirituality and the way of training through spiritual attention.

Secondly, the source of knowledge and learning should be spiritual. Earning should be legitimate according to Islamic faith. It is like the seed i.e., if you will sow the seed of *halal* in land of mind, the outcome crop will be beneficial. In a poem Allama Iqbal said:

بندہء عشق از خدا گیرد طریق      می شود بر کافر و مومن شفیق!

*Momin starts to travel with the guidance of Allah  
Almighty (عزوجل) and he is kind to Muslims and non-  
Muslims as well.*

Mevlana Rumi (رحمۃ اللہ علیہ) said about Prophet Abraham (عليه السلام) that he always tried to join someone during his meal. Once upon a time there was no guest for few days and Prophet Abraham (عليه السلام) was alone. He

traveled to sort out any guest who may enjoin him for meal. He found seventy years old man who was hungry. Prophet Ibrahim (عليه السلام) called him to join for meal. As they started eating Prophet Ibrahim (عليه السلام) felt that he did not say *Bismillah*. He asked the old man that you did not say *Bismillah*. Old man replied yes, we are not guided by our prophet to say *Bismillah*. Prophet Abraham (عليه السلام) condemned him for not saying *Bismillah* and asked him to leave and said you have no right to eat meal with a Muslim. Prophet Abraham (عليه السلام) received revelation by Allah Almighty (جبار) that I (مبارك) am the Creator and Owner of everything and I have provided him with living for seventy years and did not decline his request for livelihood. You are unable to bear your own living why you refused and declined him for meal?

Mevlana Rumi (رحمته) also quoted from Exalted Qur'ān in his Mathnawī-ma'nawī that we should restrain from bigotry and fanaticism. Pluralism is more appropriate thing to adopt and it is pluralism which raises and develops the societies. For this the important point we find in the teachings of Mevlana Rumi (رحمته) and Haḍrat Sultan Bahoo (رحمته) love, peace, fraternity, brotherhood, reconciliation, tolerance and patience. With this strangers and enemies will be converted into close friends; otherwise, we will lose our friends.

Mevlana Rumi (رحمته) advised:

عشق آن زنده گزین کو باقی ست      و ز شراب جان فرایت ساقی ست

عشق بر مرده نه باشد پائیدار      عشق را بر حئی و بر قیوم دار

Mevlana Rumi (رحمته) also said in Mathnawī-ma'nawī:

از محبت خارها گل می شود      محبت سرکه هامل می شود

از محبت دار تختی می شود      از محبت بار بختی می شود

*With love thorns converted into flowers, with love  
vinegar is converted to wine, with love curse and  
misfortune converted into fortune, with love the  
scaffold converted into royal throne.*

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) also guided in his prose and poetry that in every situation, with the help of mentor, creatures should be respected by heart and evils and deficiencies should be ignored.

If the poetry of Mevlana Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) are presented to anyone without any prior introduction, and understanding of method, he will accurately perceive that this poetry is by one poet and the excitement, zeal, love, directedness, rhythm, and continuity found in the poetry of Mevlana Rumi (رحمۃ اللہ علیہ), are dominantly found in the poetry of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) as well. I would like to share a brief excerpt of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ):

ولا موجود فی الكونین ولا مقصود الا هو	یقین دائم در این عالم کہ لا معبود الا هو
مجاز غیر حق یاری کہ لا فتاح الا هو	چو تیغ لا بہ دست آری، بیاتنها چه غم داری
همو یک را بہ یک پویم، نہ پویم غیر الا هو	یکی گویم یکی جویم، یکی درد ل چو گل رویم

*I am certain within universe there none worthy of  
worship besides Hoo.  
There is no existence or objective in both worlds  
besides Hoo.  
In hand with sword of negation come alone without  
grief of hesitation.  
Depending on acquaintance other than truth is no  
triumph besides Hoo.  
I mention one I search one and one I keep in my heart  
like flower.  
That one I find one besides that I find none other Hoo.*

It is also the translation of Islamic creed in a very beautiful way.

*There is no one existing in both worlds except Allah Almighty (ﷻ) and He is our destination and final objective. If you have the sword of nothingness except Allah Almighty (ﷻ), then why you are afraid of anything; proceed alone and struggle. Don't ask for the help and guidance from anyone else except Allah Almighty (ﷻ) because He only can help you.*

He further said that

*I ask for only One, I search for only One who has the face like flower I am only searching Him not searching anyone else.*

## **Haḍrat Sultan Bahoo, Mevlana Rumi & Spiritualism\***

Sahibzada Sultan Ahmed Ali

Teachings of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ), two eminent mystics, poets, intellectuals and philosophers, are not confined to their own language or region. People from other regions of the world and speaking different languages also benefit from their thoughts. I will not only highlight philosophical similarities between these two renowned Sufi mystics but also find out guidance provided by their teachings to arrest spiritual, intellectual, ethical, social and political decline of humanity.

I say with full confidence that if we analyze their teachings as well as characters in the light of modern and creative research, there is ample guidance for us. I would state a few instances in this regard.

After the fall of Baghdad at the hands of Tatars, the Muslim world faced decline. In those circumstances, mystics provided necessary support to the Muslim world. When the Muslims fell victim to multiple tragedies, a group of mystics, out of despondency, became hermits, while another group, associated with the rulers, was overpowered by materialism. The former considered themselves as "helpless" and the latter, "all powerful". Mevlana Rumi (رحمۃ اللہ علیہ) and his contemporaries adopted and highlighted moderate course of action, nurtured hope, concentrated

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\* Secy. Gen. Islahee Jamaat & Aalmi Tanzeem ul Arifeen Sahibzada Sultan Ahmed Ali delivered these remarks during the seminar "Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Mevlana Rumi (رحمۃ اللہ علیہ) & Spiritualism" organized by Islahee Jamaat & Aalmi Tanzeem ul Ariffen on July 01, 2010 in Islamabad.

on character building and encouraged actions. These aspects formed basis of his Mathnawī.

Similarly, when we study the era of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), we find three different groups that emerged in reaction to policies of the then Mughal King Akbar. One group of mystics going astray from mysticism, took inspiration from the movement of hermits and the recluse. We find its representation in Dara Shikoh. The other, in the shape of Prince Shujaa and Prince Murad, became obsessed with materialism and rule.

The third one, in the shape of Aurangzeb Aalimgir, strived for character building of the Muslims of the Indo-Pak subcontinent and to convert the Mughal dynasty into Muslim Caliphate. Owing to these efforts of Aurangzeb, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) supported him. As Iqbal said about Aurangzeb;

درمیان کارزار کفر و دین ترکش مارا خدنگ آخِرین

Besides we do not find traditional fatalistic concept in the teachings of Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Sultan-ul-Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). Both believed that man is true and comprehensive manifestation of Allah Almighty's (عزوجل) Omnipotence. Allah (عزوجل) has vested powers in man, who can do whatever he wants. Mevlana Rumi (رحمۃ اللہ علیہ) in his teachings highlighted that man is all powerful and independent. To him, concepts of helplessness and weakness are symbols of lack of courage or smugness. As he says;

بہر این فرمود رحمان ای پسر کل یوم ہوفی شان ای پسر

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), in his book "Aql e Bedar" or "Living Conscience" describes the same in these words, "Allah (عزوجل) has bestowed upon man His own powers as man is custodian of Allah's (عزوجل) mysteries in the light of *Hadīth-e-Qudsi* that says man is Allah's (عزوجل) confidant and

Allah (ﷻ) is man's confidant." Haḍrat Sultan Bahoo (ﷺ) says in his Punjabi poetry;

ایہہ تن رب سچے دا حجر اوج پا فقیرا جھاتی ھو  
ناں کر منت خواج خضر دی تیرے اندر آب حیاتی ھو

*This body of yours is the dwelling of Lord so  
Mystic (Faqir) look inside - Hoo,  
Do not ask favors from Khawaja Khidhr, the  
water of immortality is within you - Hoo*

Man is fountain of power as he is Allah's (ﷻ) *khalifa* or vice on the earth. He is free to choose his own path. He may adopt the path of progress and prosperity or may adopt decline and destruction. Whichever way he goes, that will be his destiny as disciple of Hind Allama Iqbal questions;

اے شریک مستی خاصان بدر میں نہیں سمجھا حدیث جبر و قدر

While his mentor Rumi (ﷺ) replies;

بال بازان راسوی سلطان برد بال زاغان رابہ گورستان برد

*Vultures remain contended with corpses but eagle finds  
comforts in heights.*

Haḍrat Sultan Bahoo (ﷺ) also says;

جیہڑے تھال مٹی دے بھانڈے کدی نہ ہوندے کانبجے ھو  
جیہڑے مڈھ قدیم دے کھیڑے ہون کدی نہ ہوندے رانجھے ھو

*The earthen wares cannot become glass  
wares - Hoo,*

*Those who are disloyal by nature can never  
become Ranjhay (lover) - Hoo*

I also want to draw attention of the researchers of mysticism towards a frequently discussed issue of views of Mevlana Jalāl ad-Dīn Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ) regarding "Wahdat ul Wajood" or unity of Being and Wahdat ul Shahud or unity of witness. In my opinion, this debate of unity of Being or unity of witness would be of no benefit for humanity that is already divided into numerous groups. We need Wahdat ul Maqsood or "unity of objective" for its benefit. We find both unity of Being and unity of witness in their teachings. Mevlana Rumi (ؒ) says;

گر هزار اندیک کس بیش نیست      چون خیالاتی عدد اندیش نیست

بحر وحدانیست جفت و زوج نیست      گوهر و ماهیش غیر موج نیست

Haḍrat Sultan Bahoo (ؒ) says;

هو الاول هو الآخر ظهور آمد تجلی او      بذات خود هویدا حق که لافی الكون الا هو

*He is first He is last manifests His splendor  
Actual Divinity manifests from truth there is none  
besides Hoo*

In this verse, unity of witness has been described till "Bazat e Khud Huwaida Haq", while "La Filkaun illa Hoo" highlights unity of being. Instead of unity of being or unity of witness, we need to focus on unity of objective and highlight the same for human welfare.

In the end, I would underscore another striking similarity between the afterlives of these two mystics. While visiting the shrine of Mevlana Rumi (ؒ) in Konya, I was amazed to notice similarity of the

essence of message of Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ).  
On the tomb of Mevlana Rumi (ؒ) is inscribed:

كعبته العشاق باشد این مقام      برکه ناقص آید این جا شد تمام

*This is Ka 'bah for lovers of Allah (ﷻ); any deficient lover would find perfection for himself here.*

Outside the shrine of Haḍrat Sultan Bahoo (ؒ), identical message is inscribed:

برکه طالب حق بود من حاضر م      زابتدا تا انتهای یک دم برم

*Whosoever wants to attain real objective of his life, may come here; I will get his spiritual journey completed within wink of eye.*

Another message inscribed on Mevlana Rumi's (ؒ) shrine is;

بعد از وفات تُریت ما بر زمین مجو      در سینه هائے مردم عارف مقام ماست

*Don't try to find me in my grave after my demise; I will live in the hearts of those who recognize Divinity.*

Haḍrat Sultan Bahoo (ؒ) has also given the same message in these words;

نام فقیر تنهاں دا باهُو قبر جنہاندی جیوے هُو

*Your name is 'faqir' Bahoo, whose grave is alive - Hoo.*



## Special Remarks on Sultan Bahoo and Mevlana Rumi\*

Prof. Dr. Najeeb Haider Mulghani

Respected Guests and Participants!

The forces of means and ends have been passing through various phases and changing faces over the centuries for construction of human society, and financial, economic and emotional exploitation of an individual has been carried on. The individual and collective struggles against the forces of brutalities have been continuing in its thinking evolution. Such a thoughtful evolution kept on progressing at both horizontal and vertical directions. Various religions and social theories were presented to create a balance between the conflicting forces of good and evil. And the time came when ears heard the pleasant news that your religion (*Deen*) had been completed then, and afterwards the short definition of *Deen* could be "Religion of Advice" and religion of common welfare.

Welfare is such a comprehensive word that engulfs all the dimensions of an individual's life, and Sufi mystics have an inevitable role of preaching and interpretation of the hidden everlasting love in this thought-process. Sufi saints have used such a delicate and magnificent style of emotional and sentimental expression which occupies one's heart.

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\* Translation of Remarks shared by Prof. Dr. Najeeb Haider Mulghani Registrar, Ghazi University, DG Khan during International Conference on "Sultan Bahoo (ﷺ) & Mevalan Rumi (ﷺ)" organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore.

Baba Farīd-ud-Dīn Ganj Shakkar (رحمۃ اللہ علیہ) has expressed such feelings in the following way:

کوک فرید اکوک توں جیوں راکھا جو ار      جب لگ ٹانڈا نہ گرے تب لگ کوک پکار

*Keep on echoing like the standing crop-stem of oat  
Keep singing until the crop-stain doesn't fall.*

This stem is the symbolic representation of base-self and its naive wishes according to Sufi mystics, and peace and stability cannot be restored until this ego-stem is healthy. Peace will occur after the fall of this stem, and till that time singing struggle is very important. Sufi saints utilize special phrases and analogies for better understanding of masses. These terminologies contain in-depth meaning and wisdom which continuously and successively provides new insights and secrets. According to Sufi saints, the meaning of Islamic creed (*La Ilaha Illallah Hoo*) is that there is no real entity except Allah (ﷻ) in the universe.

The objective of no entity except Allah (ﷻ) in Islamic creed generates a prolonged discussion of Existence of One Entity (*Wahdat-ul-Wajood*) and Existence by Incidents (*Wahdat-us-Shahood*). If you ponder over the poetry of Mevlana Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ), it becomes very difficult to discern that which of these monotheistic philosophies they are supporting academically and there exists a certain synchronization in their thought-process about these two perspectives which is very uncommon in other poets. Many Sufi saints in Indo-Pak subcontinent have derived this divine philosophy from Haḍrat Ibn 'Arabī (رحمۃ اللہ علیہ) and have openly proclaimed either Existence of One Entity or Existence by Incidents. However, we find a certain blend or synchronization of both concepts in the message of these great Sufi poets.

If we go back to the thirteenth century, we find that Crusade Wars were moving towards Jerusalem, Qustantunia had been occupied

and Byzantine state was being divided. Moreover, forces under the leadership of Chingiz Khan were engaged in expansion activities; in that tough situation, Christians were fighting against Christians and Muslims, and even Muslims against Muslims. The Muslim world was oriented towards a renowned scholar. In that time Mevlana Rumi (رحمۃ اللہ علیہ) had the honour to meet Haḍrat Shams-i-Tabrīzī (رحمۃ اللہ علیہ). The very spiritual grace of Shams broke all the obstacles of explicit knowledge like a stormy torrential rain and the eternal stream of divine-love was generated from the inner-self of Haḍrat Mevlana Rumi (رحمۃ اللہ علیہ). That divine love, above all the divisions of race, color and sectarian and religious thoughts, appeared as a dancing body in the singing tone of soul. On the other hand, the era of renowned Sufi poet of seventeenth century Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) was comparatively stable period.

Though both famous poets are centuries apart, yet they have a common value of divine-love. The love is regarded as eternal and dynamic force in their viewpoint. The love is the very force which takes a person to divine reality across all the boundaries of time and space, and a certain moment comes where the apparent difference between lover and beloved vanishes off and only divine-love remains forever.

شادباش ای عشق خوش سودای ما      ای طیب جملہ علتہای ما

Respected audience!

The self-ego and consciousness of being is the greatest hurdle on the path of love. Mevlana (رحمۃ اللہ علیہ) explains a very novel and beautiful point and look at his unique perspective:

اے دو ائے نخوت و ناموس ما      ائے تو افلاطون جالینوس ما

Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) also enlightens this secret aspect of divine-love. He expresses in very beautiful verses:

جس منزل نوں عشق پچاوے، ایمان نوں خبر نہ کوئی ہو

*'Ishq attains destinations that faith even  
does not know - Hoo,*

On another place, he says

اک نگاہ جے عاشق ویکھے لکھ ہزاراں تارے ہو  
لکھ نگاہ جے عالم ویکھے کسے نہ کدھی چاہڑے ہو

*Single glance of an ardent lover would take  
millions across Hoo  
With millions of glances by scholars, no one  
reached the shores any way Hoo*

Another common perspective between two Sufi poets is the element of divine recognition or entity beyond entity. One poet says that a perfect master can create colours for blind and can create music for deaf. And both of these poets are spiritual masters. Similarly, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) explains that one spiritual sight of perfect mentor helps the divine-seaker reach the destinations of divine recognition and bestows upon the real entity beyond material entity.

There is common misconception in Indo-Pak subcontinent that Sufi is a world-quitter. However, Sufi is never engaged in such behaviour. Actually Sufi negates those dirty actions which divide the people into different groups based on wealth, knowledge and sectarianism leading to exploitation. The Sufi personalities want peace in the world to restore the human dignity and respect. You are quite familiar with the famous poetic verses (*Abyāt*) of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and I would like to quote one line here,

اللہ چنبے دی بوٹی میرے من وچ مرشد لائی ہو  
 نفی اثبات دا پانی ملیس ہر رگے ہر جائی ہو  
 اندر بوٹی مشک چھایا جاں پھلاں تے آئی ہو  
 جیوے مرشد کامل باہو جیں ایہ بوٹی لائی ہو

*Spiritual mentor planted the "Jasmeen"  
 sapling of Allah's name in my heart - Hoo,  
 Irrigated with water of negation and  
 affirmation in whole body - Hoo,  
 It has blossomed and emit sweet fragrance  
 all within - Hoo,  
 Long live my perfect guide, Bahoo, who  
 planted it in me - Hoo.*

And one finds a very wonderful similarity with Mevlana Rumi (ؒ) who also emphasized the role of spiritual mentor for sowing the seed of consciousness inside for purification.

The third similarity is the humbleness and apparent distance from *mūrshid* which I consider the path of destination and the life of a person is attached with this pain. The harder the pain of such sorrow and apartness would be, the closer the union destination would be! In this regard, Haḍrat Sultan Bahoo (ؒ) says in his poetic manner,

تن من میرا پرزے پرزے جیوں درزی دیاں لیراں ہو  
*My body-soul are torn into pieces like  
 tailor's tatters - Hoo,*

Mevlan Rumi (ؒ) also explains the same sentiment:

سینا خاہم شترہ شترہ از فراق      تاب گویم شترادرد اشتیاق

It is generally regarded that Sufi mystics disregard worldly knowledge or do not give importance to it. This statement is true only to the extent of strands of knowledge that are acquired for worldly status as fame cannot lead towards divine recognition. Mevlana Rumi (ؒ) explains this reality in the following words:

علم را بر تن زنی مارے بود      علم را بر دل زنی یارے بود

I would like to end my speech with the two lines of Haḍrat Sultan Bahoo (ؒ). If you bring the whole background in your mind, we know, that acquisition of knowledge, spending a good life and financial aspects are very important, but I urge that Sufi is supporter of an elegant life, and he teaches you a respectful life as he believes in the elegant life in this world. As Haḍrat Sultan Bahoo (ؒ) says,

جاگ بنا دودھ حمدے ناہیں باہو بھانویں لال ہو نون کڑھ کڑھ کے ہو

*The milk can't turn into butter without a  
little ferment (Curd) even if you boil it red -  
Hoo.*

Even if you have material and religious knowledge, you cannot achieve real success if you don't have the fermentations of divine-love.

At the end, I would like to quote the famous verse of Haḍrat Sultan Bahoo (ؒ),

نام فقیر تمہاں دا باہو قبر جنہاں دی جیوے ہو

*The title of 'faqir' (mystic) is only for those  
Bahoo; who are alive in their graves - Hoo.*

## Teachings of Self-Knowledge in the Perspectives of Mevlana Rumi and Sultan Bahoo \*

Dr. Shehla Saleem Noori

Human training is an important topic as a result of which we get a society evolved from real human-beings. All persons reside in a society but the issue is an educated and talented society even if it lacks real human-beings.

Now what is meant by self-actualization? It means that a person should identify and overcome his faults and develop into a human-being that is being called "Caliph on Earth (*Khalifa-tul-Arz*)" by Qur'ān, a creature trained by Prophets (ﷺ) sent by Allah (ﷻ) and, atlast, Haḍrat Mohammad (ﷺ) carved the real human-being. Sufis consider it a mission because the purpose of universe's creation is Allah's (ﷻ) recognition. Out of so many creatures, Allah (ﷻ) willed to show Himself to human-beings only whom he created for His worship. Allah (ﷻ) said in Qur'ān (51:56);

*Allah Almighty (ﷻ) created jinn and human-beings just for His worship*

A human is a combination of body and soul; body created from water and soil; soul is Force Majeure. Human is pure from one angle and

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\* Translation of Remarks shared by Chairperson Persian Department, Karachi University Dr. Shehla Saleem Noori during during International Conference on "Sultan Bahoo (ﷺ) & Mevalan Rumi (ﷺ)" organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore.

density of dirt from the other. Now the purpose of Sufi is to spiritually train and bring human beings to a point where he should know, how and when to worship Allah (ﷻ).

Haḍrat Mevlana Rumi (ؒ) and Haḍrat Sultan Bahoo (ؒ) are considered among the highest ranked Sufi scholars, Mevlana Rumi (ؒ) came four hundred years (400) before Haḍrat Sultan Bahoo (ؒ). Haḍrat Mevlana Rumi (ؒ), the lover of Shams-i-Tabrīzī (ؒ), and Haḍrat Sultan Bahoo (ؒ) took allegiance at the hands of Exalted Prophet (ﷺ), as stated in his books.

Both true lovers consider love as very important element for human development because creation of universe is impossible without love. Rumi (ؒ) and Bahoo (ؒ) declare love as a father of all teachings. Love compels the true lover to burn whole universe in the flame of passionate love. Mevlana Rumi (ؒ) conveys his message of human development in the form of flute and teaches sincerity. A flute bears too much hardship to reach destination. Mevlana (ؒ) teaches us not to show disloyalty to the lover and nurture our souls instead of body.

Therefore Mevlana (ؒ) stated in search of human:

دی شیخ با چراغ همی گشت گردشهر      کز دیو و ددم لولم وانسانم آرزوست

Not only this, rather a real human reveals from inside. As human is a fabulous creature of Allah Almighty (ﷻ), he acquires animal instincts instead of humanity in the absence of passionate love. Mevlana (ؒ) wants us to ponder over reality of soul that is inside us and full of love.

In the teachings of Haḍrat Sultan Bahoo (ؒ) 'Laa' and 'Hoo' are two important elements. 'Laa' means 'no (refuse)'. If we really want to understand Bahoo (ؒ), we should concentrate on 'Laa' and 'Hoo'.

Therefore, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) declares *Kalima Tayyiba* (Islamic creed) as a basis of whole knowledge. He expresses this reality in the following sentence:

کلید گنج تمامے خزان

It implies that *Kalima Tayyiba* is the key to all treasures of the worlds. Why? Because it helps us to find eternal love. It creates a lover who doesn't see or listen anyone else but the beloved one, and the lover stating “*Laa*” as negating everything. Therefore *Kalima Tayyiba* starts with “*Laa*” that teaches human-beings how to love, negating everything except the beloved one.

He stated in his poetry;

یقین دانم دریں عالم کہ لا موجود الا هو      ولا موجود فی الکونین، لا مقصود الا هو

*I am certain within universe there none worthy of  
worship besides Hoo  
There is no existence or objective in both worlds  
besides Hoo*

This is pure love. Bahoo (رحمۃ اللہ علیہ) believes that we need to acquire honesty and purity to be called a true human. If we do not love these characteristics, we become materialistic. “*Laa*” protects us from all toxins and brings us to “*Hoo*”. A person should negate everything to become *Khalifa-tul-Arz* (caliph on Earth). So Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says that we cannot reach the stage of “*Hoo*” without acquaintance with “*Laa*.” At the end he says:

چوتیغ لا بدست آری، بیاتنہا، چہ غم داری      مجواز غیر حق یاری کہ لا فتاح الا هو

*In hand with sword of negation come alone without  
grief of hesitation*

*Depending on acquaintance other than truth is no  
triumph besides Hoo*

## An Overview of the Fundamental Thoughts of Mevlana Jalāl ad-Dīn Rumi and Haḍrat Sultan Bahoo\*

Mr. Akbar Ali Sasoli

I wil begin with the words of Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ):

یقین دانم دریں عالم کہ لامعبود الا هو      ولا موجود فی الکوین لامقصود الا هو

*I am certain within universe there none worthy of  
worship besides Hoo  
There is no existence or objective in both worlds  
besides Hoo*

A combined seminar on two great Sufis is indeed admirable. These masters are well known across the world of Sufism. Almost entire content of my talk, in fact, consists of verbatim excerpts from the works of these two masters. There would hardly be any sentences constructed by myself. Let us start from this world, about which Mevlana Rumi (رحمۃ اللہ علیہ) observes:

ایں جہاں زندان و ما زندانیاں      حفرہ کن زندان و خود راوارپاں

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\* Translation of Remarks shared by Lecturer Persian Department, University of Balochistan, Quetta Mr. Akbar Ali Sasoli during International Conference on “Sultan Bahoo (رحمۃ اللہ علیہ) & Mevalan Rumi (رحمۃ اللہ علیہ)” organized by Faculty of Oriental Learning, University of the Punjab Lahore and MUSLIM Institute on May 11, 2017 at University of the Punjab, Lahore.

چیست دنیا از خدا غافل بدن      نه قماش و نقدہ و میزان وزن

*This world is a jail and we are prisoners, dig a tunnel through it and free yourself. What is "worldliness", becoming forgetful of Allah (ﷻ), and not necessities, silver, children, wife etc.*

ترک دنیا هر که کرد از زهد خویش      بیش آید پیش او دنیا و بیش

*One who gives up this world for the sake of his piety, more comforts of this world would flow towards him.*

Going on the same lines, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) notes:

ایہہ دُنیاں زن حیضِ پلیدی کتنی لملل دہوون ہُو  
دُنیاں کارنِ عالمِ فاضلِ گوشے بہہ بہہ روون ہُو  
چیندے گھر وچ بوہتی دُنیاں اوکھے گھو کر سوون ہُو  
جنہاں ترکِ دنیا تھیں کیتی باہُو واہندی نکل کھلوون ہُو

*This word is unclean it can never be pure at all - Hoo,*

*Curse upon the life of the "Faqir" who keeps the world in his house - Hoo,*

*Love of the material world keeps away from the Lord; one should check this on time -*

*Hoo,*

*To tell you the truth Bahoo, one should divorce this world forever - Hoo.*

In his prose work, Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) says that people running after this world are like the thirst patients (polydipsia). This world is like poisoned river. When a thirsty person takes a dive in a poisoned river, drinks from it, he dies. More poisoned water he drinks,

thirstier he becomes. His thirst is like pain of death which becomes more painful every moment. Or put it in another way, thirst of this world is more agonising than the thirst of the Day of Judgement. This is the reason that the seekers of spiritual excellence (*faqir*) remains thirsty on the bank of the poisoned river of this world, refrains from drinking its poisoned water, also warns others that drinking poisoned water lest you die. One, who does not like their cordial council, keeps wandering around this poisoned river.

Comprehended well that the heart of the seekers of the spiritual excellence is saturated with the water of remembrance of the Name “*Allah Hoo*” that provides them with firmness, and they draw their honour only from it and actualize success in both worlds.

Coming to the present times, which also has been discussed earlier, the sectarianism and linguistic divides and all the carnage going on, has been a part of all times. A Sufi’s heart ever laments on it. Mevlana Rumi (ؒ) reflects:

چه تدبیر ای مسلمانان که من خود را نمی دانم  
 نه ترسانه یهودم من نه گبرم نه مسلمانم  
 نه شرقییم نه غربییم نه بریم نه بحریم

*What to do O Muslims! That I do not know myself  
 Neither am I a Christian, nor a Jew, neither am I a  
 Muslim nor a fire worshiper  
 Neither am I from east, nor from west, neither am I  
 from land, nor from water*

HaḌrat Sultan Bahoo (ؒ) goes in the same echo:

ناں میں سٹی ناناں میں شیعا میرا دوہاں توں دل سڑیا سُو  
 مک گئے سبھ خشکی پنڈے جدوں دریا رحمت وچ وڑیا سُو

کئی من تارے تر تر ہارے کوئی کنارے چڑھیا ہو  
صحیح سلامت چڑھ پار گئے باہو جنہاں مرشد دا لڑ پھڑیا ہو

*I am neither 'Suni' nor 'Shia' my heart is  
disgusted with both of them - Hoo,  
As I entered the ocean of Oneness all the  
journey came to an end - Hoo,  
Many swimmers were exhausted, hardly few  
of them reached the bank - Hoo,  
Safely reached the destination Bahoo, those  
who followed mentor - Hoo.*

When it comes to love, then how is it possible that these eminent masters would had evaded from reflecting on it. Let us start with the lord of the lovers Mevlana Rumi (رحمۃ اللہ علیہ):

شادباش ای عشق خوش سودای ما ای طیب جملہ علتہای ما

*Hail, O love that bringest us good gains – thou that art  
the physician of all our ills.*

از محبت تلخہا شیرین شود از محبت مسہازرین شود

*Love makes the bitter things sweet, with love silver is  
transformed into gold*

از محبت نارنوری می شود وز محبت دیو حوری می شود

*With love fire is transformed into light, and with love a  
terrible monster is transformed into a beautiful houri.*

Now listen to Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ): what exquisite wording he uses for love:

ایمان سلامت ہر کوئی مگے عشق سلامت کوئی ہو  
 مگن ایمان شرماون عشقوں، دل نون غیرت ہوئی ہو  
 جس منزل نون عشق پچاوسے، ایمان نون خبر نہ کوئی ہو  
 میرا عشق سلامت رکھیں باہو ایمانوں دیاں دھروئی ہو

*Everyone prays for faith, but only few seek  
 infatuation ('ishq) - Hoo,  
 Asking for faith and shying away from  
 inspiration my heart regrets - Hoo,  
 'Ishq attains destinations that faith even  
 does not know - Hoo,  
 'O' Bahoo, keep my "ishq" alive, I am not  
 much concerned about faith - Hoo.*

No matter how much is said about Sufis and love, it would still stand too little, and when we come to Mevlana (ؒ), bringing forth any description becomes almost impossible. An entire world of love exists from the start till end of the Mathnawī-ma'nawī. Few English lines take it as,

*Love is not return on paper for paper can be erased or  
 is it attached on stone for stone can be broken but it is  
 inscribed on a heart and their it shall remain for ever.*

Let us also bring the *Sharia* with love ('ishq). *Sharia* scholars from our friends, usually say that Sufis mostly show a bit evasion from *Sharia*. While focusing on it HaḌrat Sultan Bahoo (ؒ) notes:

ہر مراتب از شریعت ساختم      پیش وائے خود شریعت ساختم

*I have attained each state from Divine law (Sharia)  
 I have taken Divine law as my guidance*

On another place, he says;

هرمقامش خوش به دیدم سروحدت ازاله      بردبالا عرش کرسی از با شریعت شاهراه

Mevlana's (ؒ) very famous lines about knowledge:

علم را برتن زنی ماره بود      علم را بر جان زنی یار بود

Haḍrat Sultan Bahoo (ؒ) interprets it in following words:

*Knowledge is light on the way, without it the ignorant desirer of the spiritual excellence loses his way. Knowledge is the supporter and helper of a being. Ignorant wayfarer is worse than devil, a way-layer of the path of Allah (ﷻ). Knowledge makes two categories: knowledge of the phenomenon, expressed and delineated; and knowledge of the noumenon, gnosis and to be one with the Beloved.*

Going further, only that knowledge is better which yields possibilities of taking a man to his Lord. Means one comes to know his God and saves him from becoming a 'bu-jahal'. Actualisation of knowledge produces the gnosis of God and Mevlana Rumi (ؒ) says about God:

گرتوسنگ صخره و مرمرشوی      چون به صاحب دل رسی گوهرشوی

*If you are a hard stone or a marble, when you will reach to a man of heart, you will become a precious pearl.*

On love, like Mevlana Rumi (ؒ), Haḍrat Sultan Bahoo (ؒ) describes the essence:

*...basic four types of pleasures of the base-self exist there in every man: all of them being mortal.*

*Fifth type of pleasure: pleasure associated with the  
nearness to Almighty (ﷻ) Lord is glorious.*

In the end he says that when this fifth pleasure is actualised then a man keeps away from the material world, just like an ill patient who does not like food.

And Bahoo's (ﷺ) immense compendiums are filled with the teachings of Almighty Allah (ﷻ). There is no match of Sufis in remembrance of Almighty Lord (ﷻ) and love of Prophet (ﷺ).



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