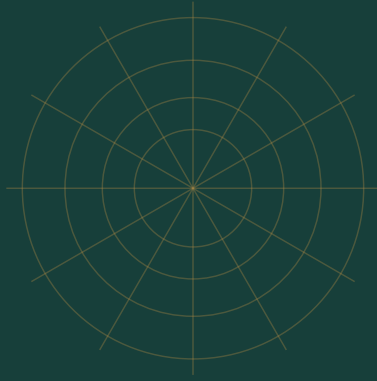




SILK ROAD SUFI ATLAS / TEXTS OF CENTRAL ASIA

Al-Usul al-Asharah

The Ten Principles



NAJM AL-DIN KUBRA

English research edition

Al-Usul al-Asharah

The Ten Principles

Najm al-Din Kubra

English working translation prepared from the Urdu translation by Professor Muhammad Ghazanfar Ali Waraich. The edition describes an earlier Persian translation and commentary by Abd al-Ghafur Lari.



Silk Road Sufi Atlas / Central Asian Sufi Houses

Editorial and Rights Note

This volume presents the project's English working translation as a designed research edition. It is not a critical edition or a direct translation from a verified Arabic witness.

The translation path is layered: the classical Arabic treatise, later Persian translation and commentary, a modern Urdu translation, and the present English working draft. Biographical passages, explanatory commentary, index material, and some devotional expansions belong to later editors or translators and should not be read automatically as Kubra's own words.

The Urdu translation is credited throughout to Professor Muhammad Ghazanfar Ali Waraich. This English edition preserves that provenance and makes no claim to replace his edition, the Persian commentary, or the classical Arabic text.

Source-page markers preserve the pagination of the Urdu edition used by the working draft. Names, quotations, Qur'anic references, hadith attributions, bibliography, and title mappings require a final scholarly collation before publication.

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Contents

Foreword	5
From the Urdu Translator	10
The Life and Works of Najm al-Din Kubra	11
Preface and Introduction to the Persian Translation	26
The First Principle	32
The Second Principle	35
The Third Principle	37
The Fourth Principle	40
The Fifth Principle	41
The Sixth Principle	45
The Seventh Principle	52
The Eighth Principle	56
The Ninth Principle	59
The Tenth Principle	62
Conclusion	64
Bibliography	67
Index of Persons Books and Places	68

Foreword



URDU SOURCE PAGE 9

Foreword

Najm al-Din Kubra, 540-618 AH, was a very great Sufi of his age and was the founder of the Kubrawi order. The great saints of his time were his pupils and disciples. Among his disciples, the especially famous Sufis are Sa'd al-Din Hamawi and Majd al-Din Baghdadi.

Al-Usul al-Asharah is a brief treatise by Najm al-Din on Sufism. The original treatise is in Arabic, and Mawlana Abd al-Ghafur Lari, died 912 AH, translated it into Persian. Along with translating Najm al-Din Kubra's original text, Abd al-Ghafur Lari also added explanations and clarifications of his own.

Among the great Sufis there has generally been a tradition that, for wayfarers and seekers of gnosis and Sufism, they would arrange a program of action and would usually offer guidance for acting according to a number of principles. In this same way there is also a book named Manahij al-Talibin wa Masalik al-Sadiqin, authored by Najm al-Din ibn Mahmud Sa'd al-Din Isfahani, from the ninth century. In that book too the author has written ten chapters, and in those ten chapters there are almost the same topics that are found in Al-Usul al-Asharah, such as piety, trust in God, patience, seclusion, leaving the world, and complete obedience to the spiritual guide.

The aim of explaining these principles and rules was that seekers and wayfarers, by acting upon these principles and rules, should not only improve their Hereafter...

URDU SOURCE PAGE 10

...but also receive a lofty rank in gnosis and Sufism, and be granted a share in nearness to God.

Among books of this kind, Najm al-Din Kubra's Al-Usul al-Asharah is a very concise, comprehensive, and useful treatise. Biographical

writers have also remembered Al-Usul al-Asharah by the following names:

In Arabic, a commentary on this book has also been written under the title *Marakiz al-Usul fi Sharh al-Usul*. The name of the commentator is not known. This commentary was under the authority of Muhyi al-Din ibn Nuqtachi.

In Turkish, too, Isma'il Haqqi Bursawi translated this book with commentary. Sayyid Ali Hamadani, died 786 AH, also translated it into Persian under the title *Risalah Dah Qa'idah*. Husayn Khwarazmi also produced a translation and complete commentary. The present Persian translation of this book was made by Khwajah Abd al-Ghafur Lari, died 912 AH. Abd al-Ghafur Lari was among the disciples of Mawlana Abd al-Rahman Jami.

According to Hazrat Najm al-Din Kubra, there are different paths or roads for reaching God or traveling toward God. The first path is the path of shari'ah, meaning to act upon the shari'ah in everyday dealings: not only observing prayer and fasting strictly, but also performing many supererogatory prayers, keeping fasts, performing hajj, taking part in jihad, and in all dealings...

URDU SOURCE PAGE 11

...that relate to the outward body. This is the path of the elect. Those who walk on this path attain their objective only rarely. The elect can reach their intended destination only when their works illumine their inward being, and when this light reaches such a degree that it becomes a means for obtaining the self-disclosures of the Real.

The second path is the path of the people of struggle. Through worship, spiritual discipline, purification of the soul, and purification of the heart, these people replace blameworthy traits with beautiful traits and obtain inward light. This path also is not lacking in blessedness. In comparison with the elect, the pious reach their intended destination more quickly; yet such people are very few. For example, when Ibn Mansur al-Hallaj asked Ibrahim Khawwas, "At what station are you in spiritual struggle?" he replied, "For thirty years I have been training the self at the station of trust in God." Ibn Mansur said, "You have wasted

your life in cultivating the inward, and you have remained far from the station of annihilation in God.”

Spiritual struggle or discipline, in reality, means keeping the self away from its demands. In Shaykh Muhyi al-Din’s view this statement is not correct. He holds that the human self must remain the human self. He also said that discipline is in fact the refinement of character and the restraining of the self from rebelliousness. Although the refinement of character and the acquisition of good qualities are necessary, to make them the object of attention can itself become a cause of distance from nearness to God. To make the Real the absolute object of attention and to become annihilated in Him, however, brings nearness to God and at the same time becomes the cause for acquiring beautiful character, which is gained without struggle and discipline.

The purpose of this book is, in reality, to show this very path. Those who walk on the third path reach the court of Allah Most High through His good pleasure and help, not through their own strength and resolve. These are the people who are overcome by divine love and affection, and whom the attraction...

URDU SOURCE PAGE 12

...of love itself brings to the divine court. Those who adopt this path usually obtain nearness to the Real more quickly than those who walk on the first two paths.

The subject of Al-Usul al-Asharah is also this same path, and the explanation and clarification of this same way. This path is based on the blessed hadith, “Die before you die.” This death is not natural, outward, or material death. It is inward death, indeed voluntary death. Those people who, before natural death, give up their own will before the will of the Real or the good pleasure of the Real become blessed with true life. This voluntary death, or true life, is obtained by acting upon the ten principles recorded in the book.

My valued and dear Muhammad Ghazanfar Ali Waraich, Assistant Professor of Persian at Government Islamia College, Railway Road, Lahore, has translated the Persian translation of this treatise by Mawlana Abd al-Ghafur Lari into Urdu in a very simple and fluent style.

It has always been my wish that those literary works of the Persian language which hold a high rank in poetry and literature, knowledge and ethics, and gnosis and Sufism, should be transferred into Urdu, so that people who are not familiar with Persian language and literature may also benefit from these precious works.

Among my friends and students who are nowadays engaged in the promotion of Persian language and literature is one of my dear students and a graduate of Government College, Lahore, Muhammad Ghazanfar Ali Waraich. With full effort and devotion he has translated Al-Usul al-Asharah into Urdu. Although Al-Usul al-Asharah is a brief treatise, some passages in it are difficult and subtle. Understanding them and translating them into easy Urdu is very hard. For example, this passage:

“The patience of the heart regarding desirable things is patience over the continuation of presence and unveiling, without occupation in necessary outward actions. This is called patience from Allah...”

URDU SOURCE PAGE 13

“...and the patience of the spirit regarding disliked things is patience in closing the eye of insight, by fixing the gaze upon the witnessing of the eternal Beauty, and in the folding up of the spirit within the folds of modesty, out of regard for the Presence of witnessing. This is called patience with Allah.”

Translation of the quoted passage: “Patience of the heart regarding desired things means that the heart should be patient over always remaining in presence and unveiling, while being occupied with necessary outward actions; that is, it should not abandon presence and unveiling in order to become occupied only with outward works such as prayer, fasting, and worship. This is called patience from Allah. In the same way, patience of the spirit regarding disliked things means that, in witnessing the eternal Beauty, out of respect for the Presence of witnessing, one should close the eyes from sharpness of vision, and that the spirit should contract within the folds of modesty. This is called patience with Allah.”

The translator has rendered this difficult portion of Al-Usul al-Asharah with great success. I hope this book will be received with

approval among people of knowledge, and that those who have a taste for gnosis and Sufism will be able to benefit from it. My prayer is that the honorable translator will continue to work with full devotion for the promotion and development of Persian literature, which is our great literary and cultural inheritance, and that he will attain a high rank in this field.

Professor Dr. Zahir Ahmad Siddiqi Government College, Lahore

Footnotes on the page refer to printed and manuscript catalogues connected with Persian research centers in Iran and Pakistan.

From the Urdu Translator



URDU SOURCE PAGE 15

From the Translator

First of all, I must thank my respected teacher, Professor Zahir Ahmad Siddiqi Sahib. He not only encouraged me to translate Al-Usul al-Asharah into Urdu, but also made me aware of its importance and provided me with a photocopy of the edition of Al-Usul al-Asharah published from Iran. During the translation, I fully received the guidance of my compassionate and noble professor, which enabled me to succeed in completing the translation.

The honor of making the first Urdu translation of Al-Usul al-Asharah has fallen to this humble one. In this respect, it can rightly be said that a new addition has been made to the translations of books on spiritual wayfaring and gnosis into Urdu. How successful I have been in translating Al-Usul al-Asharah from Persian into Urdu is for the learned readers to decide. I hope that if they find any shortcoming in my translation, they will inform me and oblige me. This translation is now being adorned for publication a second time by Maqsood Publishers, Urdu Bazaar.

Dust at the feet of the great ones, Muhammad Ghazanfar Ali Waraich, son of Chaudhry Khushi Muhammad Chhuto Botali Assistant Professor and Head, Department of Persian Government Islamia College, Railway Road, Lahore

The Life and Works of Najm al-Din Kubra



URDU SOURCE PAGE 17

Hazrat Najm al-Din Kubra, may his secret be sanctified

His noble name was Ahmad ibn Umar ibn Muhammad ibn Abdullah al-Khiyuqi al-Khwarazmi, known as Najm al-Din Kubra. He is also called Abdullah al-Hamawi. His kunya is Abu al-Jannab. This kunya was bestowed on him by the Prophet, peace and blessings be upon him, in a dream. People say that the reason for his title “Kubra” is that at the beginning of his youth, when he was occupied with acquiring knowledge, whenever anyone debated with him on any question, he would prevail over that person. For this reason people began to call him Tammat al-Kubra; but through frequent usage, the word Tammah was dropped and only Kubra remained.

He is also called Wali-tarash. The reason is that, according to Dara Shukoh, in the state of ecstasy, whoever his blessed gaze fell upon would attain the rank of sainthood. Thus, one day, a Christian merchant came to visit the khanqah. At that time, a special spiritual state had come over the Shaykh. As soon as his gaze fell upon the Christian merchant, the eyes of that man became illumined, and he reached the highest station of sainthood. The Shaykh asked the merchant, “Where are you from?” He replied that he belonged to such-and-such country. The Shaykh...

URDU SOURCE PAGE 18

...wrote him a permit for preaching and guidance in that country.

One day, while the Shaykh was sitting with his companions, a falcon was pursuing a small bird in order to seize it. Suddenly the Shaykh’s gaze fell upon that small bird. The small bird turned upon the falcon, seized it, and brought it before the Shaykh.

Another day, a discussion and investigation concerning the People of the Cave was taking place. A thought arose in the heart of one of the Shaykh's disciples, Shaykh Sa'd al-Din Hamawi: "Will there be anyone in this community too upon whom the company of a dog might have an effect?" The Shaykh, Hazrat Najm al-Din Kubra, perceived this through the light of his insight. He rose and went to the door of his khanqah and stood there. Suddenly a dog arrived. His gaze fell upon it, and a strange state came over it. Like one mad, it took the road to the cemetery instead of the city. It would rub its head on the ground, and wherever it passed, as many as fifty or sixty dogs would gather around it and stand silently and respectfully before it. After a few days this dog died. By the Shaykh's command it was buried, and a structure was also built over its grave.

Mawlana Jalal al-Din Rumi alluded to this in a verse:

"Cast one glance upon me, that I may become free of need of my own kind; look what became of the dog upon whom Najm al-Din's glance fell: it became a leader."

The author of Nafahat al-Uns writes that in Tabriz one day, when he was sitting in the presence of his teacher with other students and reading Sharh al-Sunnah, a dervish arrived. He had not seen him before. As soon as he saw the dervish, his state changed and the session of recitation did not remain as before. In astonishment he asked, "Who is this elder?" The people said, "This is Baba Faraj Tabrizi, who is a majdhub and beloved of the Real." He remained restless through the night. When morning came, he requested his teacher...

URDU SOURCE PAGE 19

..."Let us go for a visit to Baba Faraj." The teacher, accompanied by his companions, reached the door of Baba Faraj's khanqah. Baba Shahdan, his servant, was there. When he saw this group, he went into the khanqah to ask permission. Baba Faraj said, "If these people wish to come to us in the way that people present themselves in the service of Allah Most High, then allow them to come." They accepted this condition, tied a cord around their necks, and entered.

They came before Baba Faraj, and after a short time Baba Faraj's state changed. Such majesty appeared in him that his face began to shine like the sun, and the garment he was wearing was torn. A little while later he returned to his original state, dressed the Shaykh in that garment, and said, "Now is not the time for you to read registers and books. Now is the time for you to become the chief register of the whole world." The Shaykh says, "Baba's words overturned my state, and my inward being was cut off from all that is other than Allah."

When we came out from there, the teacher said, "There is only a little of Sharh al-Sunnah left; read it for two or three days, and after that do whatever you wish, because Sharh al-Sunnah is a highly reliable book in the science of hadith." When, on the second day, I began the book, I saw Baba Faraj enter and say, "Yesterday you crossed thousands of stages of the knowledge of certainty; now you have turned again toward outward knowledge." Hearing this, I abandoned the study of outward knowledge and became occupied with spiritual discipline and retreat. The descent of divine knowledge and unseen inspirations began upon me. I said in my heart, "I will write down these inspirations so that they are not lost." Baba Faraj appeared and said, "You have disturbed yourself with scattered thoughts; do not write these things." I threw away pen and inkpot and emptied the heart of all things.

URDU SOURCE PAGE 20

The author of Nafahat al-Uns writes: Amir Iqbal Sistani, in his book in which he gathered all the sayings of his spiritual guide Shaykh Rukn al-Din Ala al-Dawlah, may his secret be sanctified, transmitted from his guide that Shaykh Najm al-Din Kubra studied hadith and received authorization. Then, hearing that in Alexandria, Egypt, there was an eminent hadith scholar with a lofty chain of transmission, he set out for Alexandria and received authorization from that great scholar. On his return journey, one night he was honored in a dream with the visitation of the Prophet, peace and blessings be upon him and his family. He asked the Prophet to bestow a kunya upon him. The Prophet bestowed the kunya Abu al-Jannab. He asked, "What does Abu al-Jannab mean?" The Prophet said, "Mujtanib," one who keeps apart.

When he awoke from the dream, it became clear to him that he should avoid the world. At that very time he cut off attachments and set out in search of a spiritual guide. But whomever he came to, because of his own arrival at the limit in knowledge, he did not obtain benefit from anyone. When he reached Khuzistan in Iran, he fell ill, but no one would give him a place to stay. At last, helpless and greatly weakened, he asked a person, "Is there any Muslim in this city who would give a sick and foreign man a place, so that I may rest there for a few days?" That person said, "There is a certain man's khanqah here. If you go there, they will serve you." He asked, "What is the name of that elder?" The person replied, "Shaykh Isma'il Qasri."

He went there. They gave him a place in a room in front of the residence of the dervishes, and he stayed there. His illness became prolonged. He says, "Despite this, the illness did not trouble me much, because I would hear their sama' music. Although I objected to sama', my belief was sound, and if there was any intoxicated person in the sama' gathering, or anyone whose state shifted..."

URDU SOURCE PAGE 21

...I did not have the strength even to sit. One night a sama' gathering was taking place. During the sama', Shaykh Isma'il Qasri came to me and said, "Do you wish to rise?" I said, "Yes." He took my hand, embraced me, and took me into the sama' gathering. At that very moment he made me well. He seated me against the support of the wall. I said, "I will fall during the state." When I came back to myself, I saw that he had made me healthy, as if I had had no illness at all. In this way I became devoted to Shaykh Isma'il Qasri.

The next day I presented myself before him, pledged allegiance to him, and became occupied with spiritual wayfaring and discipline. For a time I remained in the service of the Shaykh. When I became aware of inward states, a desire for more knowledge arose in my heart. I thought: "I have acquired inward knowledge. In outward knowledge too I have already surpassed my Shaykh." In the morning the Shaykh summoned me and said, "Rise and travel, because you must go to Shaykh Ammar Yasir." I understood that the Shaykh had become aware of the thought

that had arisen in my heart. I said nothing, departed from there, and reached the service of Shaykh Ammar Yasir. There I remained occupied in wayfaring and gnosis.

At Shaykh Ammar Yasir's place, too, one night the same thought arose in my heart that had arisen while I was with Shaykh Isma'il Qasri, and because of which he had sent me to Ammar Yasir. In the morning Ammar Yasir said, "Najm al-Din, rise and go to Egypt. There, go into the service of Ruzbihan. He will remove such thoughts from your head." I rose and set out for Egypt.

When I entered Shaykh Ruzbihan's khanqah, the Shaykh was not present; all of his disciples were in meditation. No one paid attention to me. There was another person there as well. I asked him, "Where is the Shaykh?" He said, "The Shaykh is outside and is performing ablution."

URDU SOURCE PAGE 22

I went outside and saw Shaykh Ruzbihan performing ablution with a small amount of water. A thought arose in my heart: "The Shaykh does not know that performing ablution with such a small amount of water is not permissible." He completed his ablution and shook his hands over my face. When the water touched my face, a state of selflessness overcame me. The Shaykh entered the khanqah. He became occupied with offering the prayer of thanks for ablution, while I waited for the Shaykh to finish saying the salutation so that I might greet him.

Standing there, I became absent from myself. I saw that the Resurrection had taken place and hell had appeared; the angels were seizing people and throwing them into the fire. On the path there was a mound of fire, and on that mound a man was sitting. Whoever would say, "I have a connection with this man," they would release him and throw the others into the fire. Suddenly they seized me too and dragged me toward hell. When I reached there, I said, "I have a connection with him." They released me. When I went up, I saw that the person was Shaykh Ruzbihan.

I went to him and fell at his feet. He struck the back of my neck with such a slap that by its force I fell to the ground. He said, "Do not make a display of such nonsense before the Real." When I fell and came back

from that state, I saw that the Shaykh had finished his prayer and had said the salutation.

I went before the Shaykh and fell at his feet. He gave me a powerful slap on the neck in the world of ordinary witnessing too, and said the same words he had said before. The inward illness that remained in me was cured. After this, he ordered me to return to Shaykh Ammar.

URDU SOURCE PAGE 23

When I returned, he wrote a letter to Shaykh Ammar saying, "Whatever copper you sent to us, I have changed it into pure gold." From there I returned to the service of Shaykh Ammar and remained there for some time. When I had traversed all the stages of wayfaring and gnosis, he ordered me to go to Khwarazm. I said, "The people there are strange; they reject this Sufi path and even the method of witnessing the Resurrection." He said, "Go, and do not worry about anyone."

I came to Khwarazm, spread this Sufi path there, and a large number of disciples gathered around me. I became occupied in guidance and spiritual direction.

When the unbelieving Tatars reached Khwarazm, the Shaykh gathered those of his companions who were with him. Sultan Muhammad Khwarazm Shah had already fled, and the unbelieving Tatars thought that he was in Khwarazm; in this way they came to Khwarazm. The Shaykh called some of his companions, including Shaykh Sa'd al-Din Hamawi and Shaykh Radi al-Din Lala, and said, "Rise quickly and go to your cities, for a fire has been lit from the east, and it will soon burn the whole west. This is a great calamity, one whose like has not appeared until now." Some companions asked the Shaykh to pray that the calamity might be averted. The Shaykh said, "This is a fixed decree. Prayer cannot remove it."

The companions said, "Mounts are present. If Hazrat Shaykh Najm al-Din agrees to go with us, then under his protection we can set out toward Khurasan, which does not seem very far." The Shaykh said, "I will be martyred here; I do not have permission to go out from here." The companions turned toward Khurasan. When the unbelievers entered the city, the Shaykh called his remaining companions...

URDU SOURCE PAGE 24

...and said, "Rise for the sake of Allah, and perform jihad in the path of Allah." He put on his cloak, fastened his belt firmly, filled the front of his cloak with stones, took a spear in his hand, and came outside. When he faced the unbelievers, he threw stones at them until not a single stone remained in the front of his cloak. The unbelievers rained arrows upon him. One arrow struck his blessed breast. When the blessed arrow was pulled out, he fell and entrusted his soul to the Creator of souls.

They say that at the time of martyrdom a lock of hair of one unbeliever was in his hand. After his martyrdom, some men tried hard to free that lock from his hand; when they could not succeed, they cut off that lock. In the year 618 AH he attained the rank of martyrdom. Some say that Hazrat Mawlana Jalal al-Din Rumi alluded to this event in his verses and, declaring his own affiliation with the Shaykh, said:

"We are not among those bankrupt ones who rise from weakness; we are among those intoxicated ones from whose cup weakness rises. One hand drinks the pure wine of faith; the other hand seizes the banner of the unbeliever."

Apart from Mawlana Jami, Rida Quli Hidayat has also written similar words. Mazhar al-Haqq Sahib has given the date of his death in verse, saying in effect that Najm al-Din Kubra, titled as one before whom the sun itself was small, departed from this world for paradise. He was a poet as well; a sample of his poetry is given in Riyad al-Arifin.

URDU SOURCE PAGE 25

The page gives several Persian verses attributed to him. The following is a free English poetic rendering:

When crowns are lost and thrones grow cold, The tyrant speaks like saints of old. Like Bayazid with lowered head, Soft words of dust and tears are said.

But give him back the seat of flame, The sword, the seal, the worldly name, And saints turn Shimr beneath the skies, And Yazid wakes behind their eyes.

The world bows low before a coin, And calls the rich both wise and joined
To secrets deep and hidden art, Though greed has blackened all his heart.

But let a dervish own no gold, Though stars within his breast unfold,
They laugh and whisper, "He has strayed," Blind to the wealth that cannot fade.

Men fear the evil eye above, But I, I fear the eye of love. Not serpent's
tooth nor tyrant's hand, But one soft curl across the sand.

That moon-like face, that amber hair, That sudden fire hidden there,
A single gaze, a fleeting sign, And all this restless heart is thine.

O Friend, what wound is beauty's art, A rose that blooms inside the heart.
The saints have said through grief and flame: The wound and healer are the same.

The source note says this sample was taken from Riyadh al-Arifin, corrected by Sayyid Husam al-Din Rashidi, second part, published by the Center for Persian Research of Iran and Pakistan, Islamabad.

Works attributed to him include:

Al-USul al-Asharah, Al-Sa'ir al-Ha'ir, and Al-Kha'if al-Ha'im min Lawmat al-La'im. Some other books are also attributed to his name.

Translations and commentaries of Al-USul al-Asharah in Persian, Arabic, and Turkish are listed as follows:

In Arabic, there is a commentary titled Marakiz al-USul fi Sharh al-USul by an unknown commentator. It was written by order of Muhyi al-Din ibn Nuqtachi. Isma'il Haqqi Bursawi translated and explained Al-USul al-Asharah in Turkish. According to Najib Asim, two copies of this commentary are preserved in the Atif Efendi and Nadir Pasha libraries.

Sayyid Ali Hamadani, a khalifah known as Ala al-Dawlah Simnani, translated Al-USul al-Asharah into Persian under the title Dah Qa'idah. The translation was made in such a style that some bibliographers have counted Risalah Dah Qa'idah among the works of Sayyid Ali Hamadani.

Kamal al-Din Husayn Khwarazmi, who was a famous gnostic of the first half of the ninth century AH, translated and commented upon Al-USul al-Asharah in Persian.

Muhammad Dehdar, author of the well-known and very useful book Alif-e Insaniyat, translated Al-USul al-Asharah into Persian in the ninth century AH. A copy of this translation exists in the Faculty of Literature in Tehran, under number 502.

At the end of the ninth century AH and the beginning of the tenth, the famous gnostic and companion of Mawlana Abd al-Rahman Jami, Mawlana Radi al-Din Abd al-Ghafur Lari, translated and commented upon Al-USul al-Asharah in Persian.

The Persian translation and commentary of Mawlana Abd al-Ghafur Lari is the version before the present writer, and the honor of transferring it into Urdu has fallen to this humble one. The privilege of making the first Urdu translation of Al-USul al-Asharah belongs to this humble writer.

Here, brief accounts of some of the author's sincere disciples are given.

1. Shaykh Majd al-Din Baghdadi, may his secret be sanctified

His name was Majd al-Din Sharaf ibn al-Mu'ayyad ibn Abi al-Fath al-Baghdadi. His kunya was Abu Sa'id. Some say he was connected with Baghdad, while others hold that he belonged to Baghdak, one of the villages of Khwarazm. When the Khwarazm Shah asked the caliph of Baghdad for a physician, the caliph sent the Shaykh's father with medicines. One day he was sitting with many dervishes, and a state of intoxication came over him. He said, "We were like ducks' eggs on the bank of the river. Shaykh Najm al-Din Kubra trained us, and we came out of those eggs like ducklings and went into the river, while Shaykh...

URDU SOURCE PAGE 27

...Najm al-Din Kubra remained outside."

Hazrat Najm al-Din, through the light of his miracle, perceived this, and from his blessed tongue these words issued: "A son has died in the

river.” According to the author of Nafahat al-Uns, it means: “He has drowned in the sea.”

When Shaykh Majd al-Din heard these words, he became afraid. He went to Shaykh Sa'd al-Din Hamawi and pleaded at length, saying, “When the Shaykh, Hazrat Najm al-Din Kubra, is happy, inform me, so that I may come before him and offer my apology.” When the Shaykh was joyful during sama', Shaykh Sa'd al-Din Hamawi informed Shaykh Majd al-Din Baghdadi. Shaykh Majd al-Din came barefoot in such a state that he held a tray full of fire on his head and stood in place of the shoes. Hazrat Najm al-Din Kubra looked toward him and said, “Since you have apologized in the manner of dervishes, your religion and faith will remain safe; but your head will be given to the wind, and your death will occur in the world. In exchange for your head, not only the heads of Khwarazm's chiefs, but the heads of the rulers of Khwarazm and the surrounding lands will be given to the wind, and the land will be ruined and destroyed.” Shaykh Majd al-Din fell at the feet of his elder, Shaykh Najm al-Din Kubra, and after a short time things happened exactly as the Shaykh had said.

Shaykh Majd al-Din used to preach in Khwarazm. The mother of Sultan Muhammad was very pious. She would come to hear his sermons and would sometimes be honored with visiting him. Those who spread mischief waited for an opportunity. One night, when Sultan Muhammad was in a state of deep intoxication, they told him that according to the legal school of Imam Abu Hanifah, his mother had entered into marriage with Shaykh Majd al-Din. The sultan became angry and ordered that the Shaykh be thrown into the Tigris. When news of this reached Shaykh Najm al-Din Kubra...

URDU SOURCE PAGE 28

...according to the author of Nafahat al-Uns, his state changed and he said, “Indeed we belong to Allah, and to Him we return. Our son Majd al-Din has been thrown into the water, and he has died.”

Then he placed his blessed head in prostration and remained for some time in a state of grief. Then he raised his head from prostration and said, “I have petitioned the court of the Great and Exalted God to

take my revenge for this son of mine, Majd al-Din, from the kingdom of Sultan Muhammad, and Allah Most High has accepted this petition.”

When the sultan was informed of this, he became extremely distressed and came on foot to Hazrat Najm al-Din Kubra. He brought a tray filled with gold, with a sword and shroud placed upon it. Bareheaded, he stood and began to plead: “If you want blood-money, take the gold; if you want retaliation, here is the sword and here is my head.” The Shaykh replied with the Qur’anic phrase, “It is a decree inscribed.” The blood-money for this is your entire kingdom, and in exchange for it your own head will also go, and in addition to the heads of many of your chiefs, your whole realm will pass away. Sultan Muhammad returned disappointed. After this, Chinggis Khan arose, and what then befell Khwarazm and the people of Khwarazm is well known. The event of Shaykh Majd al-Din’s martyrdom is mentioned not only by the author of Nafahat al-Uns, but also by the authors of Tarikh-e Guzidah and Jami al-Tawarikh.

It should be clear that Baha al-Din Baghdadi, who was the physician of the Khwarazm Shah and the author of Al-Tawassul ila al-Tarassul, is someone else.

He is also said to have been a poet. In Tarikh-e Guzidah, two verses of his are given; in meaning they say that until one comes face to face with oneself, one has access to everyone, and that whoever did not find Him found pain, while whoever found Him found both worlds.

URDU SOURCE PAGE 29

2. Shaykh Sa'd al-Din Hamawi, may his secret be sanctified

According to the author of Nafahat al-Uns, his full name was Muhammad ibn al-Mu'ayyad ibn Abi Bakr ibn Abi al-Hasan ibn Muhammad ibn Hamuyah. He was among the companions of Hazrat Shaykh Najm al-Din Kubra, may his secret be sanctified. He was peerless in the outward and inward sciences. The Shaykh wrote many works. His book Al-Misbah fi al-Tasawwuf is very well known for its theoretical discussions of Sufism. In general, his writings are famous for obscurity and mystery, and it is difficult for the ordinary reader to grasp their meanings.

3. Shaykh Najm al-Din Dayah, may his secret be sanctified

Among the works of Shaykh Najm al-Din Dayah is Mirsad al-Ibad. At the time of the Mongol turmoil, he went to Rum, to the Seljuq sultans. There he reached the Real, and he is buried in Konya, Turkey. A few of his verses are given on the page; in meaning, they speak of love as something beyond measure, as the remedy for the wounded heart and soul, and as a matter that has been before him from eternity and remains before him forever.

4. Shaykh Sayf al-Din Bakharzi, may his secret be sanctified

In Fawa'id al-Fu'ad and Durr-e Nizami, many events concerning him are found through the report of Hazrat Nizam al-Din Awliya, may his secret be sanctified. But keeping brevity in view, only a few events are recorded here.

Hazrat Khwajah Nizam al-Din said that when Shaykh Sayf al-Din Bakharzi was young and used to preach, during his sermons he would speak very harshly about the community of shaykhs and people of spiritual poverty. When news of this reached Shaykh Najm al-Din Kubra, may his secret be sanctified, he said...

URDU SOURCE PAGE 30

..."Take me to his sermon." The attendants present there said, "It is not appropriate for you to go to his sermon. He speaks very harshly about dervishes and shaykhs; it is possible that he may speak disrespectfully even in your presence." Although the attendants said much to stop him from going, he continued to say, "You must take me to his sermon."

When his insistence became great, he was taken to Shaykh Sayf al-Din Bakharzi's sermon. That day too, in his sermon, Shaykh Sayf al-Din spoke very harshly about the community of shaykhs and said things that ought not to have been said. Despite this, Shaykh Najm al-Din kept nodding his head during the sermon and softly saying, "Glory be to Allah, how much capacity there is in this young man."

In short, when Shaykh Sayf al-Din Bakharzi finished his sermon and came down from the pulpit, the gathering began to rise. When he

reached the door of the mosque, he turned his neck back and looked down, saying, “Has that Sufi not come yet?” At that moment, Shaykh Sayf al-Din Bakharzi came down from the pulpit, shouting and tearing his clothes, and fell at the feet of Shaykh Najm al-Din Kubra, may his secret be sanctified.

Shaykh Shihab al-Din Suhrawardi, may his secret be sanctified, was also present in that gathering. He too came forward and fell at Shaykh Najm al-Din Kubra’s feet. In short, both Shaykh Sayf al-Din Bakharzi and Shaykh Shihab al-Din Suhrawardi became his disciples, and both shaved their heads.

It is said that when Shaykh Najm al-Din Kubra was going toward the mosque, Shaykh Sayf al-Din Bakharzi was walking barefoot on his right side and Shaykh Shihab al-Din Suhrawardi on his left side. In this way, Shaykh Sayf al-Din removed the shoe from his right foot, and Shaykh Shihab al-Din removed the shoe from his left foot. As a result of this extraordinary act of obedience...

URDU SOURCE PAGE 31

...at that time Shaykh Najm al-Din Kubra said to Shaykh Sayf al-Din Bakharzi, “You will receive a full share in this world, and in the Hereafter you will receive even more than that.” To Shaykh Shihab al-Din, may his secret be sanctified, he said, “You will receive comfort and tranquility in this world and the next, but Sayf al-Din will receive more.”

After some time he said to Shaykh Sayf al-Din Bakharzi, “Go to Bukhara and settle there. That region has been granted to you.” Shaykh Sayf al-Din replied, “There are many scholars there, and they are opposed to the people of gnosis and poverty; you know their force and rigidity. What will become of me there?” Shaykh Najm al-Din Kubra said, “Your task is to go. The rest I know.”

Hazrat Nizam al-Din Awliya, may his secret be sanctified, said, “How excellent was that age in which five great shaykhs lived: Shaykh Uwais Qarani, Shaykh Sayf al-Din Bakharzi, Shaykh Sa'd al-Din Hamawi, Shaykh Baha al-Din Zakariya Multani, and Shaykh al-Islam Farid al-Din Ganj-i Shakar, may Allah have mercy on them all.”

Speaking about poetry and prose, Hazrat Nizam al-Din Awliya said that some shaykhs composed very fine poetry and in great abundance, such as Shaykh Awhad al-Din Kirmani, Shaykh Abu Sa'id Abu al-Khayr, and other great figures. In particular, Shaykh Sayf al-Din Bakharzi had a strong attachment to poetry and composed excellent verse. Once his disciples asked him, "Why have you not left behind any book or composition?" He replied, "My poetry is equal to a book." Two of his verses are recorded here; in meaning, they advise spiritual nobility and warn that even a glance from the beloved can wound more sharply than an arrow.

URDU SOURCE PAGE 32

Hazrat Nizam al-Din Awliya also said regarding Shaykh Sayf al-Din Bakharzi that one day he saw his own spiritual master, Shaykh Najm al-Din Kubra, in a dream. The master said to him, "The longing has greatly increased. Come now." When Shaykh Sayf al-Din saw this dream, during that very week he delivered a sermon entirely about separation, farewell, and leave-taking. The people were astonished that the Shaykh spoke only of parting and departure. At that time he recited a poem whose refrain was "farewell," saying in effect, "O friends, farewell."

After reciting it, he turned toward those present and said, "O dear ones, know and be aware: my master Shaykh Najm al-Din Kubra, may his secret be sanctified, appeared to me in a dream and said, 'Come.' Therefore I am now departing. Farewell." Having said this, he came down from the pulpit, and on the eighth day he passed away.

The year of his death was 658 AH. His blessed tomb is in Bukhara, Uzbekistan. In Durr-e Nizami it is recorded that thirty years after the death of Shaykh Sayf al-Din Bakharzi, Hazrat Baha al-Din Zakariya passed away, and thirty years after that, Hazrat Baba Farid al-Din Ganj-i Shakar, may Allah have mercy on him, departed this world.

URDU SOURCE PAGE 33

5. Shaykh Jamal al-Din Gili, may his secret be sanctified

He wrote both poetry and prose well. He died in Qazvin, Iran. A chronogram is given for his death, saying in effect that Jamal of the

community and the faith, who had been a qiblah for the saints and one of the poles of the friends of God, departed on Monday night, the fourth of Shawwal, in the year 651 AH.

6. Shaykh Radi al-Din Lala, may his secret be sanctified

He died in 642 AH in the khanqah of the Abbasid caliph al-Mu'tasim bi-Allah.

Preface and Introduction to the Persian Translation



URDU SOURCE PAGE 35

Preface and Introduction to the Persian Translation by Abd al-Ghafur Lari

In the name of Allah, the Most Merciful, the Most Compassionate.

All praise belongs to Allah, who guided us to this, and we would never have been guided had Allah not guided us. Blessings and peace be upon Muhammad, the guide to the paths of rightness, and upon his family and companions, the wayfarers on the road of guidance.

This poor, humble, and needy Abd al-Ghafur Lari submits that I have written a few words concerning the Persian translation and commentary of this treatise, Al-Usul al-Asharah, which was composed concerning the Shattari path of the pure-hearted companions and the faithful people of the great pole, Shaykh Abu al-Jannab Najm al-Din Kubra, may Allah sanctify his secret. May Allah, through the blessing of their gnosis, grant us spiritual purity and the adornment of their lofty qualities...

URDU SOURCE PAGE 36

...and not deprive us of the effects of those qualities. I have also explained one blessed saying of the Prophet, peace and blessings be upon him and his family, "I was given the comprehensive words," and I have determined a single aim for this path, namely death.

Although this poor one was not fit to carry out this work, certain noble and generous people, may Allah keep them safe and enduring, who look kindly upon this poor one and toward whom this poor one also feels sincerity, commanded it. In obedience to them, I became engaged in this work. Whatever points I obtained through the study of books and the sayings of the great ones, I have explained after the translation in the commentary. For this reason I have named this

treatise *The Divider Between Translation and Commentary*, so that, by Allah's grace, it may suit the condition of the seekers.

“Our Lord, do not take us to task if we forget or make a mistake.”

O our Lord, do not seize us if we forget or fall into error.

URDU SOURCE PAGE 37

Introduction

The Shaykh said, may Allah sanctify his secret: “The paths to Allah Most High are as numerous as the breaths of created beings.”

The meaning and purpose of this statement is undoubtedly the multiplicity and countlessness of the paths. Yet their kinds are only three, while the endlessness concerns their degrees. If there is doubt in this matter, the following example will clarify it.

Prayer, which is one of the outward acts, has as one of its pillars recitation. Within recitation, a multiplicity of degrees can be conceived:

URDU SOURCE PAGE 38

When the condition of one pillar becomes known to you, the rest of the pillars of prayer, and indeed all outward and inward acts, may be understood by analogy with it.

The path whose explanation we now begin is the nearest, clearest, and most rightly guiding of the paths to Allah Most High.

It is the nearest because the wayfarer can quickly reach the goal. Those who tread this path are called birds, and because it is the clearest, the light of the primordial Dawn appears upon them at the very beginning of the state. That is, the wayfarer sometimes begins the work and immediately reaches the station. Because this path runs from the beginning to the end of the aim, the traveler upon it is not halted as on the other two paths, which terminate with natural death. It is the most complete path because it is far from dispersion and close to gatheredness. The saying, “I am your companion on the journey,” means that the journey brings together those matters that perfect the human being.

The reason is that, despite their great number, the paths are confined to three kinds.

URDU SOURCE PAGE 39

That is: although the paths of spiritual wayfaring are many, they are limited to three kinds. Our path is the nearest, clearest, and most complete. The reason is that, although the number of paths is very great, their kinds are only three. Once the reality of those kinds is known, the superiority of this path over them becomes clear.

The first is the path of those devoted to devotional works: abundant fasting, prayer, recitation of the Qur'an, pilgrimage, striving in the path of God, and other outward acts. This is the path of the elect. Yet those who reach the goal by this road, even over a long time, are fewer than few.

Those who tread this path reach their true aim only rarely, because this is a path of dealings whose relation is to outward actions. It proceeds together with outward life. As the great Sufis have explained, this group succeeds in reaching its goal because outward acts produce outward purity, and outward purity affects the inward being of the human person, just as inward states affect the outward. The purity of the inward polishes the mirror of the heart, and it may happen that this polish reaches such a point that the true aim becomes completely clear.

URDU SOURCE PAGE 40

The second is the path of the people of spiritual struggle and discipline. They seek to replace blameworthy qualities with praiseworthy ones, purify the self from impurities, cleanse the heart from stains, brighten the spirit from the rust of multiplicity, and strive in all that pertains to the cultivation of the inward being. This is the path of the righteous. Those who reach the goal by this way are more numerous than those of the first path, but still they are rare.

For example, Ibn Mansur asked Ibrahim Khawwas, "At what station are you training your self?" He replied, "For thirty years I have been disciplining my self at the station of trust in God." Ibn Mansur said, "You have wasted your life in cultivating the inward, and you are still far from annihilation in Allah."

Spiritual struggle means bringing the self to bear bodily hardships that are contrary to its temperament. Discipline, according to most shaykhs, is purification from the desires of the self. Shaykh Muhyi al-Din, may Allah sanctify his secret, says...

URDU SOURCE PAGE 41

...that to come out of the desires of the self is not correct, because its meaning would be that the self would no longer remain a self. According to him, what is required is the correction of character and the disciplining of the self, restraining it according to the measure of the shari'ah. "Character" is the name of a quality that becomes firmly rooted in the self, so that action proceeds from it easily. If the action is praiseworthy, it is called a good trait; if blameworthy, a bad trait.

Although changing bad character is necessary, making this one's aim can become a cause of distance from the divine presence. But to make the Real one's object of attention and to become annihilated in Him, apart from any desire, brings nearness to God; and through this, one's character will change without struggle and discipline, as will be mentioned in this book.

Those who reach the divine presence by way of struggle and discipline are more numerous than those who reach by outward dealings, because they train the inward and become closer to God through purification. But those who reach are still few, because this path reaches Allah through the attributes.

The third kind is the path of those who journey toward Allah and fly toward Him by the power of God, not by their own strength and resolve. This is the path of the bold and fearless ones, the path of those dominated by love and drawn by attraction. Among this group, more people reach God at the beginning than people of the other paths reach at the end.

URDU SOURCE PAGE 42

In this path, arrival at the Real in the very beginning is more common than arrival at the end in the other two paths. If this is the case at the beginning of the first stage, then in its middle stages the degrees of arrival at the Real are even more numerous. The purpose here is only

to prefer this path over the other two paths and to encourage people toward it.

“Journeying” means moving from one action to another action, from one abandonment to another abandonment, from an action to an abandonment, from an abandonment to an action, from one state to another state, from one station to another station, from a state to a station, from a station to a state, or from one self-disclosure to another self-disclosure. Such moving is called journeying to Allah. What is meant is that in spiritual wayfaring there should be no aim or meaning except the Divine Essence, and for this reason the wayfarers call this journey “journeying to Allah.”

This chosen path is based on voluntary death. The Prophet, peace and blessings be upon him, said: “Die before you die.”

That is, the path we have chosen rests upon voluntary death, as this blessed hadith indicates: die before death comes.

URDU SOURCE PAGE 43

That is, before natural death, when the spirit separates from the body, detach yourself from your own desires and habits, which remain with you from your birth until your end. Make the will of Allah Most High your own will, because the result of dying in this way is true life.

In a noble hadith it is said that one day the Commander of the Faithful, Hazrat Abu Bakr al-Siddiq, was passing by. The Messenger of Allah, peace and blessings be upon him and his family, said, “If anyone wishes to see a dead man, let him look at this man.” If someone dies through natural death, not eternal death, then for such a person this warning applies: “Woe to the one who becomes aware after death,” meaning, woe to the person who awakens only after he has died.

Some say that in involuntary death the spirit remains connected to the body, just as this body exists, and there is no obstacle in the path of that body. It remains with its own choices. Therefore, dying by choice means leaving one’s choices in such a way that the spirit becomes connected to the true body, and that body is made fit for ascension. For

such a person, ascension and bodily attachment are cut off only when the spirit becomes lost in the arc of ascent.

This voluntary dying is confined to ten principles. When these principles are established, one reaches the perfection of dying by one's own will.

If someone asks why the shaykhs, may Allah sanctify their secrets, say that the foundation of the Sufi path is upon twelve stations, while others do not assign it a fixed number, the answer is...

URDU SOURCE PAGE 44

...that the path of death is distinct from the paths described by the shaykhs, while all the stations are contained within these ten principles.

“Those are ten complete.” This is like the Qur’anic verse where the phrase is tilka 'asharah kamilah, not fa-tilka. The note says this is Surah al-Baqarah, verse 196, and that in Mawlana Abd al-Ghafur’s introduction to Al-Usul al-Asharah, the letter fa is extra.

Muhammad Ghazanfar Ali Waraich, Urdu translator of Al-Usul al-Asharah.

The First Principle



URDU SOURCE PAGE 47

The First Principle: On Repentance

Translation: The first principle is repentance. Repentance means returning toward Allah Most High with intention and will. Natural death is also a return to Allah, but without will. When a person's life ends, the command "Return to your Lord" is addressed to the tranquil soul.

For the wayfarers, repentance means leaving all sins. A sin is anything that prevents one from going toward Allah Most High, whether it is a worldly rank or an otherworldly rank. It is necessary for the seeker of the Real to give up every aim other than God, even to give up his own existence, because the Sufis say: "Your existence is a sin with which no other sin can be compared."

Repentance is not among those human acts whose result brings about the love of God, such as obligatory and supererogatory acts. Rather, Allah says, "Indeed, Allah loves those who repent."

URDU SOURCE PAGE 48

Repentance means keeping away from sin. Sin has three kinds.

The first kind of sin is committing forbidden acts and leaving obligatory acts. Guarding against both of these is necessary for everyone. Allah Most High says, "Whoever does not repent, they are the wrongdoers."

The second kind of sin is doing disliked acts and leaving Sunnah acts. For people of pure heart, the occurrence of such actions is disliked, and such sins should be abandoned.

The third kind of sin is those acts that prevent wayfarers from presence in the divine court, or that keep them from higher ranks. For this group, leaving these matters is also necessary. Some people have understood repentance in this sense in relation to the Prophet's saying,

peace and blessings be upon him and his family: “I seek Allah’s forgiveness seventy times every day.”

Here, in this blessed hadith, “seventy” does not mean only seventy, but rather abundance. The Prophet, peace and blessings be upon him and his family, was always advancing from one rank to another rank, and he would ask forgiveness for the previous lower rank. This kind of sin takes the form of a person keeping his own existence in view. This is the root of all sins, because all other sins arise from it. When one forgets the imagined form of one’s own essence, all the remaining sins disappear.

Those who uphold the doctrine of the unity of existence explain the saying, “Your existence is a sin with which no other sin can be compared,” in another way. They say that to understand the Essence of Allah Most High as separate is a very great sin, because all things exist only through Allah Most High’s existence. Therefore, to affirm another existence separate from the existence of the Real...

URDU SOURCE PAGE 49

...is, in effect, to associate something with the divine existence. There is no partner for Allah Most High in existence, just as there is no partner for Him in divinity. Another meaning may also be stated: to keep one’s own existence in view, and to see one’s own existence in the presence of God, is a very great sin.

Shaykh Muhyi al-Din says in Futuhat: “People have defined repentance in this way: to leave sins, to feel remorse for what has passed, meaning the sin that occurred, and to make a firm resolve not to do that sin again.”

As for firm resolve, the state of the repentor will fall into one of three conditions. Either he knows that the sin is being made to occur through him. In this case, resolve to leave the sin is not possible, since he knows that the sin is being made to occur through him; in this state, making a resolve has no benefit. Or he is uncertain whether it will occur or not occur. In this case, if he makes a resolve, there is the possibility that he will not remain firm in fulfilling the promise and will enter the class of

those who break their promises, concerning whom there is a divine warning.

Therefore it is more suitable that, instead of making a resolve, he should seek refuge in the Essence of Allah Most High and plead in the divine presence regarding the occurrence of sins, just as Hazrat Adam, peace be upon him, adopted this way.

They say that repentance itself should also be repented of: one should remove the thought of one's own repentance from the heart...

URDU SOURCE PAGE 50

...and keep one's gaze upon the grace and generosity of Allah Most High, for He has brought the person from the station of compulsion to the station of subtle grace, and from the station of servanthood to the station of nearness.

This statement also has another meaning: since repentance is included in what is other than Allah, one should leave it too and repent even from this repentance. The end of repentance is to turn toward the Real and keep one's gaze upon His Essence alone. A second meaning is that by remembering repentance, one remembers the sin; and through the imagining of sin, the purity of the human spirit becomes stained.

The Second Principle



URDU SOURCE PAGE 51

The Second Principle: On Renunciation

Translation: The second of the ten principles is to adopt renunciation in the world. Renunciation means withdrawing from useful things and from the desire for them, whether they are few or many, whether they appear in the form of wealth or in the form of rank and position. Through natural death, a person is separated from these things; the reality of renunciation is to leave the desire for both this world and the Hereafter.

The Messenger of Allah, peace and blessings be upon him and his family, said that the Hereafter is forbidden to the people of this world, because they enjoy worldly wealth and possessions; and the world is forbidden to the people of the Hereafter, because being graced with the benefits of the Hereafter is not the lot of worldly people. Both this world and the Hereafter are forbidden to the people of Allah, because they do not gain enjoyment from either of them.

When a wayfarer escapes the mire of sins and slips, their stain is removed from the mirror of his heart. Not only the reality of the world, but also the reality of the Hereafter is unveiled to him as it truly is. Then the wayfarer turns his face away from them and becomes inclined toward the Real, Most High. For this reason, renunciation is discussed after repentance.

URDU SOURCE PAGE 52

Renunciation is the abandonment of desire, and it has two kinds.

The first kind is leaving worldly benefits and pleasures, such as eating, drinking, marriage, wealth, the desire for fame, drawing near to rulers, governance, and enjoying similar things. Leaving these attachments depends upon desire for the Hereafter, because the world is perishing and the Hereafter is everlasting.

The second kind is leaving desire for both this world and the Hereafter, from the standpoint that in comparison with the court of God Most High, neither this world nor the Hereafter has any reality. The first kind of renunciation still contains an attachment to enduring sensual pleasures; therefore, true abandonment of desire has not yet arisen. In place of one desire, another, more perfect desire has appeared, and this desire cannot be joined with seeking the Real. Therefore, for seekers of the Real it is necessary that their desire be cut off from the Hereafter just as it is cut off from the world, so that they are not content with anything other than the Real.

If someone asks how the station of renunciation can be obtained, since this station can only be obtained by one who possesses something, and not by one who possesses nothing, the answer is: whoever has desire for something in the heart, when he leaves that desire, the station of renunciation is obtained for him.

It should be kept in mind that since renunciation means leaving desire, it can be joined with wealth and rank. Many shaykhs have prescribed it for the affluent but not for beginners. Some people say that one should also renounce renunciation. This means that one should not make renunciation itself the object of attention or the final aim; rather, the final aim should be the Divine Essence.

The Third Principle



URDU SOURCE PAGE 53

The Third Principle: On Trust in God

Translation: The third of the ten principles is trust and reliance upon Allah Most High. Trust in God means that a person should rely upon the Divine Essence, cut off all connection with causes and acquisition, and depend upon Allah Most High because of His promise. Just as, at death, causes and acquisition come to an end, so the seeker must detach from them.

The divine command says: “Whoever trusts in Allah, He is enough for him.” That is, whoever leaves his affair to God, Allah Most High is sufficient for him and resolves his difficulties.

Desire for the world is also connected with seeking the causes for obtaining wealth and rank. For the sake of the world, a person must strive to obtain the means of wealth and rank. When desire for the world comes to an end, the effort to obtain causes also comes to nothing. The eye of insight begins to shine, and in the heart the light of faith in “whoever trusts in Allah” appears. Then the wayfarer becomes fit for the station of trust. For this reason, trust in God is mentioned after renunciation.

URDU SOURCE PAGE 54

The meaning of trust is to acknowledge one’s own incapacity and to rely upon Allah Most High. At a time when the causes toward which a person turns in order to obtain aims disappear, one should not become anxious.

The first degree of trust is this: while relying upon the Real, Most High, and handing one’s affairs over to Him, one still obtains a little provision for oneself, so that the self remains occupied with some work. If the self is not kept occupied, it will necessarily incline toward something unsuitable, because it is the habit of the self that if it is not

kept occupied, it occupies the person. In seeking provision, one should also keep in view the benefit of others.

The second degree of trust is to abandon seeking entirely, close one's eyes to causes, and keep one's gaze only upon the Cause of causes. This is sometimes done to perfect the rank of trust, and sometimes to preserve the requirements of this path: for example, meditation, presence, good works, and spending one's time well. Since these are the aim of abandoning seeking, abandonment of seeking is not the result of a deterministic belief. In other words, abandoning seeking does not mean holding a doctrine of compulsion.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says that agency requires both a principal matter and an agent; the principal matter should belong to the one who appoints the agent. Therefore, if the servant makes God Most High his agent, it is because Allah Most High says: "I created the whole universe for you, and I created you for Myself." Since the servant does not know the wisdoms of affairs, while Allah Most High fully knows those wisdoms...

URDU SOURCE PAGE 55

...and knows what is suitable, it is fitting that a person should entrust his affairs to Allah Most High, especially where he has been commanded to do so:

"There is no god but Him, so take Him as your trustee."

Because Allah Most High has made the human being His representative and vicegerent, this can be understood. He created what He created for His worship and sanctification. He placed a veil between Himself and creation. And since He created the human being according to His own form, He made him a vicegerent. A vicegerent ought to correspond to the form of his master. He granted you certain powers as mercy and fixed a limit so that you would not go beyond it. If you exceed it, you wrong your own self.

The divine word says: "Whoever transgresses the limits of Allah has wronged his own soul."

He also said that, according to the gnostics, there are twenty-eight degrees of trust, and according to the Malamati group, three hundred fifty-six degrees. In the first degree of trust, four miraculous abilities appear: folding the earth, walking upon water, flying in the air, and obtaining one's food from the universe. That is, every living thing can obtain its preferred nourishment.

The Fourth Principle



URDU SOURCE PAGE 57

The Fourth Principle: On Contentment

Translation: The fourth of the ten principles is contentment. Contentment means that a person withdraws from selfish desires, animal pleasures, and enjoyments, just as at the time of death he is separated from these things. However, withdrawal from things that are necessary up to a certain limit is not required. Thus, in eating, drinking, and lodging, one should not exceed the limit of necessity.

Contentment is mentioned after trust in God because contentment arises after trust. The great Sufi elders explain contentment as being satisfied with what is present. Shaykh Muhyi al-Din, may Allah sanctify his secret, says that contentment means that a person asks and seeks only from Allah Most High, not from anyone else. When the elders say that one should be satisfied with what is present, what they mean is that in asking and seeking one should be satisfied with the Real, exalted is He. The saying of the great Shaykh that contentment is “being satisfied with what is present according to need” is also true contentment.

The Fifth Principle



URDU SOURCE PAGE 59

The Fifth Principle: On Seclusion

Translation: The fifth of the ten principles is seclusion. Seclusion means that one willingly cuts off relationships with people and chooses separation from them, just as happens at the time of death. One should, however, remain in the service of one's spiritual master, if he has reached God and is one's guide. Such a shaykh is like the washer of the dead.

It is fitting for a person to be with his shaykh as a corpse is with the washer, so that the shaykh may dispose of him as he wishes. By this disposal the shaykh washes away the impurity of his estrangement, his being other-than-God, and the uncleanness of perishing existence from the foot of sainthood. In other words, the shaykh removes the impurity that has arisen from the meeting of spirit and self and that becomes an obstacle to perpetual witnessing. What is meant by perpetual witnessing is constant prayer.

The reality of seclusion is that, by retreat, one prevents the senses from acting among sensible things. That is, one does not please the senses, meaning the self, through worldly pleasures, because these are calamities and trials in which the spirit becomes entangled, and by which the self is strengthened.

URDU SOURCE PAGE 60

From these things the qualities of the self are nourished. The senses are windows through which they enter; through them the self makes the spirit obedient to itself, lowers it into the lowest degree of sensuality, imprisons it there, and overcomes it. Therefore, through seclusion and retreat, the aid of the world and Satan cannot reach the self.

The seclusion of the senses is like this: when a physician treats a patient, he commands the patient to abstain from things that are

harmful and that increase the illness. Because of that abstinence, the corrupt matter diminishes. People say that abstinence is the secret of every medicine; after abstinence the physician treats easily. The medicine removes the corrupt matter, and the vital heat that had been buried beneath that corrupt matter gains strength and becomes active, so that the disease disappears and health returns.

In the same way, spiritual illness has a remedy that removes corrupt substances from the spirit. That remedy comes after abstinence, and the purification of those corrupt substances is done by constant remembrance. Therefore, seclusion has been mentioned after contentment.

It should also be known that the human subtle faculty and perception naturally incline toward the divine presence. The health of its temperament calls for turning toward the divine court and adopting divine character. But because of attachment to the body, and because the senses are its windows, a defect has arisen in it. Such deviation has appeared in it that, from the highest degree of existents, it has fallen to the lowest rank of sensible things...

URDU SOURCE PAGE 61

...and has become obedient and submissive to them. This is according to the divine command: "Have you seen the one who has taken his own desire as his god?"

The self has made its preferred things and desires into its god and object of worship in place of the divine presence. And according to another divine saying: "As for the one who rebelled and preferred the life of this world, indeed hell is his abode." That is, the one who rebelled and gave precedence to worldly life, his dwelling is hell. Thus, because of distance from the higher existents, he has fallen into the hell of distance.

For such a person, all the living senses, meaning the perceiving senses, become one gate among the gates of hell. Through those gates, he has fallen into hell. Since their number is seven, they are listed as: sight, hearing, smell, taste, touch, imagination, and estimation.

The human spirit has become obedient to these senses and has taken on their color. For this reason the gates of the cosmic hell are also seven, as in the Qur'anic verse: "It has seven gates." Since the cosmos follows the self, and the doors of the self's hell are seven, the cosmic gates are seven as well.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says that seclusion is of two kinds.

Translator's note: The Urdu translator notes that the Qur'anic citation is from Surah al-Nazi'at, and that in the printed Arabic the wording appears with a slight textual issue.

URDU SOURCE PAGE 62

The first kind of seclusion is that the people of spiritual aspiration separate their forms and bodies from the company of anything other than Allah.

The second kind is the seclusion of the realized ones: they separate their hearts from anything other than the Real.

The seclusion of those who practice seclusion has three degrees.

First: protecting oneself from people's harm.

Second: protecting people from one's own harm. This is better than the first degree, because the first implies suspicion toward people, while the second implies suspicion toward one's own self. Suspicion toward one's own self is higher, because every person knows his own self well.

Third: preferring the company of one's Lord over the company of people. Whoever gives preference to the Lord over others, the secret of unity and oneness is revealed to him, and such showers of divine generosity fall upon him from the treasuries of Allah that the human message cannot reach their reality.

Seclusion causes the tongue to remain silent, and the one in seclusion is protected from the warning: "Are people thrown upon their faces, or upon their noses, except because of what their tongues have earned?"

Until one in seclusion has obtained complete certainty, he should strengthen himself through seclusion. When his certainty becomes complete, it becomes clear that the seclusion mentioned in this treatise is the seclusion of the realized ones, from which he receives his daily sustenance.

From this discussion it is known that in the world and inside the self there are trials and calamities that arise through the windows of the senses. Therefore, treatment is necessary.

URDU SOURCE PAGE 63

The method of treatment has also been explained: first adopt seclusion, then remember Allah. Constant remembrance by the spirit is one of the ten principles.

When the human spirit comes out from obedience to the senses, it gains witnessing of the world of dominion. The senses become followers and servants of the spirit. According to the guidance of God's unseen guidance, they study the book of creation. Then these senses become gates of the self's paradise; and for this reason the gates of the cosmic paradise are also eight.

Translator's note: The page notes a textual point about the Qur'anic phrase "it has seven gates" in Surah al-Hijr, saying that the printed original has an error in the wording.

The Sixth Principle



URDU SOURCE PAGE 65

The Sixth Principle: On Constant Remembrance

The sixth of the ten principles is constant remembrance. The reality of remembrance is to abandon the remembrance of anything other than Allah. In this way, everything other than Allah is forgotten. Allah Most High said regarding this remembrance: when you forget what is other than Allah, remember your Lord. In the same way, at natural death a person turns only toward one side.

The phrase *la ilaha illa Allah* is also like a medicine, a compound mixture made from negation and affirmation. Through negation, corrupt substances are removed: the sickness of the heart, the captivity of the spirit, the strengthening of the self, and the training of the self's qualities. The qualities of the self are in reality the self's bad character: lustful and animal traits, and attachments to the two worlds, meaning unseen and witnessed, world and Hereafter, knowledge and direct vision.

Through affirmation, which is the meaning of *la ilaha illa Allah*, health of the heart is obtained, and the heart is protected from those bad habits. The heart returns from deviation to its original temperament, and all wrong things are removed from it. The divine light enters it, and through divine light the heart receives life.

URDU SOURCE PAGE 66

When this state appears, the spirit becomes illumined by witnessing the Real, by the lights of the divine essence, and by the manifestations of the divine attributes. The darkness of the attributes of the self disappears. Allah Most High says: "On the day when the earth will be changed into another earth, and the heavens also; and all will appear before Allah, the One, the Overpowering."

That is, on that day the earth will be changed into something other than this earth, and the heavens too will be changed. All people will stand before Allah, the One, the Overpowering. In the same way, the earth of the self and the heaven of the spirit are changed, and they are brought before the one, matchless God, who by His overpowering attribute has annihilated everything other than Himself.

In accordance with the divine saying, "Remember Me; I will remember you," the one who remembers becomes the Remembered, and the Remembered becomes the one who remembers. The one remembering is annihilated in the act of remembrance, and the Remembered takes the place of the one who remembers as his function and inner reality. Then, when you seek the one remembering, you find the Remembered; and when you seek the Remembered, you find the one remembering.

At that time the tongue of the state says: when You see me, You see Him; and when You see Him, You see me.

From studying the original text, it becomes clear that the corrupt substances are those things that enter through the senses, by which the heart is seized. All bad qualities are born through these windows.

This also makes clear that whatever the heart desires is, in reality, its god.

URDU SOURCE PAGE 67

That desired thing becomes the person's god, and for different people this god is different. Some people seek inanimate things, such as gold, silver, books, goods, and worldly equipment. Some seek plants. Some seek animals. Some people are overpowered by habits and animal traits. For example, if anger overcomes a person, such a person may be said to be subjugated by the dog-like or predatory quality; that quality has become his god, and he has become obedient to it. If pride overcomes him, he may be called subjugated by the leopard-like quality. If lust overcomes him, he may be called subjugated by the donkey-like quality, and so on.

Therefore, anyone who wants to go toward God must reflect on which of these gods has taken him captive, so that he may find release from them.

There are several ways of removing these corrupt substances.

The first form is that the human spirit should have an essential suitability for the divine light and the divine attraction. This is very rare. By this path the matter becomes known, and the particular method becomes clear, so that a person becomes madly devoted to that excellence and frees himself from this attachment, while cutting himself off from attachment to anything else. This resembles a skilled physician who, without purging medicine and without treatment, removes corrupt matter. This divine attraction sometimes happens without human mediation, and sometimes through the mediation of a human being.

For example, if the master himself is a possessor of attraction, then it is transmitted. It has been reported that when the great shaykh, may Allah sanctify his secret, would come out of retreat, the first person upon whom his gaze fell would receive this fortune.

There is disagreement among the masters about the work of determining the necessary discipline and restriction for the seeker.

URDU SOURCE PAGE 68

Some masters determine one of the divine names and set the seeker to remembrance with that name, according to the seeker's capacity. They test this suitability by presenting the divine names to him and, through their spiritual insight, discovering by which name he has been affected. Then they give him remembrance by that name.

Some people have chosen the blessed name Allah. Its being preferred is from this angle: the human life is extremely doubtful and uncertain, and every moment is subject to change. Therefore the traveler should bind his palace of hope to this name and make it the final breath of his life.

It should be clear that at the last breath one should take the blessed name Allah, because this is the name of the Essence. They conceive the

divine Essence in this way: that Essence is the gathering-point of all beliefs, so that all beliefs are turned toward that Essence in a summarized way. For He Himself is manifest, and all creation is manifest through Him.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says that one should contemplate the divine Essence in this way: He is such a Being that no existing thing can limit Him in any way.

Most shaykhs perform the remembrance of la ilaha illa Allah, because the Noble Messenger, peace and blessings be upon him, said that it is the best remembrance.

Another reason is that the goal of the one who remembers is twofold: the removal of corrupt substances and the attainment of health. This phrase removes corrupt substances by way of negation, and grants spiritual health by way of affirmation. This has already been indicated in this discussion.

Among the verses that support this meaning is the noble verse:

URDU SOURCE PAGE 69

"And remember your Lord when you forget."

That is: remember your Lord when you forget.

Its explanation is this: Allah Most High has commanded His remembrance at the time of forgetfulness. Therefore, if one forgets anything other than Allah, one should remember only Allah. And if one forgets the Real, one should remember la ilaha illa Allah.

The seeker should have complete belief in the meaning of the good word, because no one except Allah Most High has any right to be worshiped or obeyed. The remembrance of Allah is done only because it is the cause of a servant's obedience and submission, since Allah Most High has said: "Remember Me." One should not perform this remembrance for worldly or otherworldly rank, nor even for presence and tranquility. Rather, with full brokenness and humility, one should seek refuge in Allah Most High from the false gods.

The seeker should persevere in this method. Sleep overcoming him does not break the practice of remembrance. The dominance of sleep is not opposed to the continuity of remembrance, though the sleeping person does not have full remembrance while asleep. Shaykh Muhyi al-Din, may Allah sanctify his secret, said that in the state of sleep the heart's action is not cut off, and in sleep its purpose is to reflect on the waking state.

When the seeker perseveres in this path, Allah Most High, through His overpowering attribute, annihilates all false gods from him in such a way that all those intimate things are forgotten by him. They vanish from the seeker's witnessing gaze, and the influence of the false gods ends. Then, according to the divine saying, this state appears: "Everything is perishing except His Face."

Every thing is perishing, except His Essence.

The absolute God and true object of worship appears with His attribute of oneness.

URDU SOURCE PAGE 70

The seeker's gaze then witnesses no one but Him. The call comes: "To whom belongs the kingdom?" When no one in the world of witnessing remains, He Himself answers: "To Allah, the One, the Overpowering."

In this state the one who remembers is, in reality, the remembrance itself, because he witnesses the absolute Real. Rather, he is annihilated in the Remembered, who is Allah, glorified is He. When the one remembering is annihilated in the Remembered, and the gaze witnesses only one, then the whole basis of witnessing rests on the Remembered. The Remembered becomes His own rememberer, meaning the rememberer of the one who remembered. In this way the promise is fulfilled: "Remember Me; I will remember you."

That is: if you remember Me, the result of your remembrance will be that I remember you within your own manifestation, your own existence.

Two meanings have been given for the verse "Remember Me; I will remember you."

The first meaning is: if you remember Me, I will remember you. I will remember you with a remembrance higher than your remembrance. Remembrance has many ranks.

The first rank is outward speech, in which there are words and expressions. This has two degrees: speaking and thinking.

The second rank is inner speech, which concerns meaning and perception. It has degrees of perception. The first degree is faithful and confirmatory perception; this is like the form of remembrance.

The second degree is experiential perception. This arises after the false gods have been annihilated.

URDU SOURCE PAGE 71

This experiential perception also has many ranks, according to the degrees of nearness to the true God.

These are the degrees of intimacy and familiarity. The greater the estrangement from other familiar things, the greater the intimacy will be. The greater the nearness to the Real, glorified is He, who is true Reality itself, the greater the knowledge of Him will be, and the stronger and more correct it will become.

The second meaning of the verse is this: if you remember Me in word or in deed, and if you remember Me actively, then I will remember you with a gift suited to that action.

The remembrance of God may also be explained in another way. It is to call the bird of the spirit through divine attraction, just as a hunter brings a hungry animal by showing it food. If remembrance is free from defects, then it will be adorned with the ornament of acceptance and will become accepted.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says: whoever does not hear the One he is remembering during remembrance, his remembrance is not truly remembrance. This is because Allah Most High has said: "If you remember Me, I will remember you." Hearing

Allah's remembrance is therefore necessary. Outwardly, hearing the remembrance of the Real means obtaining the invitation of the Real by way of attraction.

The Seventh Principle



URDU SOURCE PAGE 73

The Seventh Principle: On Turning Toward Allah Most High

The seventh principle among the ten principles is turning one's whole existence, that is, one's very being, toward the divine presence. Turning toward God means that a person completely separates his own being from every thing that calls him toward itself apart from God, just as a person is separated from worldly things by death. Nothing should remain for him as aim, desire, or purpose except Allah Most High.

If all the ranks of prophets and non-prophets were displayed before him, he should not turn toward them, because that would cause him to turn away from the Real, even if it lasted only for the blink of an eye.

Hazrat Junayd of Baghdad said: if a truthful one remains turned toward Allah for a thousand years, and then becomes heedless of Him for even a moment, the spiritual loss that reaches him in that little time will be greater than the spiritual benefit he gained in those thousand years.

URDU SOURCE PAGE 74

Turning toward God is only truly established when a person becomes separated from himself. This is the result of remembrance. This is why turning toward Allah has been discussed after constant remembrance.

What is meant by turning is to make the divine presence one's aim and direction. There is disagreement among the Sufis about the cause or form by which this turning is produced.

Some say that turning is produced in the manner that comes about through remembrance of the divine name.

Some say that turning means that a person knows himself as pure non-being, and knows Allah Most High as absolute Being. He should be certain that his own additional or borrowed existence is like a ray from

the sun's light. One eye of his insight should be on his own non-being and on the negation of existence from himself, while the other eye of perception should be on affirming the eternal and everlasting Being of Allah Most High. Thus in turning there are both negation and affirmation, and this is the full meaning of *la ilaha illa Allah*. If you say it a thousand times, but this quality does not arise in you, then understand that you have not truly said it.

Shaykh Sadr al-Din Qunawi says that the method of turning is this: suspend your outward and inward faculties from their various activities; empty the heart of every knowledge and belief related to anything other than Allah Most High; and turn toward Allah Most High as He is in reality. This must be a turning that is wholly summarized and without quality, purified of all beliefs, even of all the beliefs that may be found in the world. Remain established upon this as much as possible.

Some say that what is meant by turning is *muraqabah*, watchful meditation: one turns with one's entire existence. Its meaning is that turning arises in the person's inner finding, and that he does not scatter this turning. If the ranks of prophets are shown to him, degree after degree, he should not turn toward them.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says: if anything is presented before the Sufi...

URDU SOURCE PAGE 75

...and he is commanded, "Take it," then as a matter of courtesy he should take it. But he should not pause there; with courtesy he should pass beyond it. If he is given the choice, he should not accept it.

Several reasons are given for not accepting. The first is that high aspiration is part of his faith, and the sciences are related to the human being's elevation. The station of the Essence, the names, and the attributes of the Creator is higher than all remaining ranks; so why should he not aim toward that?

The second is that it is possible he is being tested. If he turns toward that thing, there is the possibility that his faith will be harmed.

In addition, from what has been said by the master of the Sufi path, Hazrat Junayd of Baghdad, this matter becomes clear. It has already been indicated in this discussion: if a truthful one remained turned toward Allah Most High for a thousand years, and then turned toward something else for the blink of an eye, the spiritual loss reaching him in that one moment would be far greater than the spiritual benefit he obtained in a thousand years.

The explanation of this saying is this: through iqbal, meaning turning toward Allah, the traveler's rank first becomes higher than all other ranks. Then if, instead of turning away, he again turns toward Allah, by that turning he receives a rank even higher than all his previous ranks.

Some great ones have compared this to trade. Suppose a merchant has one hundred dinars and invests his whole capital in trade; he gains profit. Then he invests the whole sum again and gains another profit upon that total. On this basis, there is no doubt that the profit obtained the second time will be greater than the profit he obtained the first time.

Furthermore, Allah Most High commanded the community to converse with the Prophet, peace and blessings be upon him...

URDU SOURCE PAGE 76

...in word, deed, and state. The state of the Prophet, peace and blessings be upon him, was this: "The sight did not swerve, nor did it transgress."

Hazrat Makhdum, Shaykh Najm al-Din Kubra, may Allah sanctify his secret, explains the saying, "Whoever seeks traces is an associator through traces," in this way: love cannot bear duality. Its object is only the essence of the Beloved. In love there is no room for the Beloved's attributes, acts, or traces as separate objects. If, by chance, the lover is compelled by the demand of nature to attach himself to one of these attributes, he makes that attribute a partner with the Essence of the Beloved. Then the jealousy of the Beloved rebukes him, and the echo of this associating reaches the whole world and the peoples of the world.

Persian verse:

My beloved is very merciful and of gracious habit, yet it is far from his way that he should accept any partner in his love. His meaning is this: he does not want anyone as a partner with himself.

The Eighth Principle



URDU SOURCE PAGE 77

The Eighth Principle: On Patience

The eighth principle among the ten principles is patience. Patience means that a person, by his own striving, hardship, and discipline, abandons the pleasures of the self by his own will, just as happens at the time of natural death. He remains firm in leaving the things with which the self has formed intimacy and which it likes, and he does not turn back toward them.

The purpose of this is that the heart may be purified of the self's impurities, and that the spirit may be cleansed of the rust that has arisen from the self. Allah Most High says: "We made from among them leaders who guided by Our command when they were patient, and they had certainty in Our signs."

The general meaning of patience is this: to keep the self away from desires that have been forbidden, or to prepare the self for those things that it dislikes and has been commanded to do.

URDU SOURCE PAGE 78

Patience in relation to things liked by the self, but from which one has been forbidden, is of two kinds: obligatory and supererogatory.

The obligatory kind is patience from those things that are unlawful in the religion.

The supererogatory kind is patience from those liked things that are disliked in the religion. For example, one refrains from eating doubtful things, things about which there may be suspicion that they are unlawful. A person may be given food as a gift, but there may be suspicion about the giver's earning, that perhaps his earning is unlawful.

Patience over words and deeds, meaning patience with those things that the self dislikes, is also of two kinds: obligatory and supererogatory.

Obligatory patience with disliked things relates to what is obligatory in Islam, such as prayer, zakat, and pilgrimage.

Supererogatory patience with disliked things relates to the voluntary practices of Islam, such as patience in voluntary prayer, patience with spiritual gifts and states, patience against sin, patience in poverty, patience in hiding good deeds, patience in calamities and afflictions, patience with blessings so that wealth is not spent on things forbidden by Allah Most High, and patience in well-being. This is called patience for Allah.

Patience also has ranks belonging to the spirit and the heart.

Patience with disliked things in the heart is that one keeps one's intention pure, maintains sincerity, and refrains from the self's lusts. This kind is called patience through Allah.

Another patience is to remain continually established in watchfulness. This is called patience upon Allah.

Another patience is to remain in the world of command and to be occupied with its ordering and governance.

URDU SOURCE PAGE 79

This is called patience for the sake of Allah.

Patience with things liked by the heart is this: one remains patient by occupying oneself with necessary outward works, despite the presence of direct spiritual encounter and unveiling. This is called patience from Allah. That is, leaving the pleasure of direct presence and unveiling, one remains busy with outward actions such as prayer, fasting, and worship.

Patience with disliked things in the spirit is this: in the state of witnessing the eternal Beauty, within the consecrated state of the Presence of witnessing, one closes the eye of sharp seeing and shelters the spirit in the depths of modesty. This is called patience with Allah.

Patience with things liked by the spirit is this: in the court of the Beginningless, while witnessing the eternal Beauty, one is patient from applying the kohl of insight to one's eyes by the force of that witnessing. This is called patience from Allah. This is the translation of the gnostic's explanation.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says that one should be patient in all divine commands, whether in the world of joy or the world of sorrow, because the verse "Be patient for the judgment of your Lord" is general.

He also said that asking Allah Most High, and pleading in His court, is not contrary to patience. This is because Allah Most High called Hazrat Ayyub, peace be upon him, patient, although he prayed to Allah Most High for healing from his illness.

It is reported that Sultan al-Arifin used to weep greatly. People asked, "Why do you weep?" He answered, "Allah Most High has kept me for this very reason: that I should weep."

He said that bodily states which are the necessary results of a change of temperament, and which are not in a person's control, do not contradict patience. When the hands of Husayn ibn Mansur were cut off, he rubbed the blood on his face so that paleness would not appear...

URDU SOURCE PAGE 80

...and so that the color of his face would not change; otherwise the common people would think that color a deficiency in spiritual rank.

He also said that Shaykh Makhluf al-Marakhishi, when any hardship came upon him, would show freshness and ease on his face. One day he was asked, "Dreadful things come upon you, and by nature they are disliked. How do you remain patient with them?" He replied, "I do not have to be patient with them. The state is this: when any affliction comes upon me, Allah Most High grants me such a special delight in it that the affliction remains veiled within that delight."

The shaykh's statement is that the station of patience reaches completion only when the people of Paradise have settled in Paradise and the people of Hell have settled in Hell.

The Ninth Principle



URDU SOURCE PAGE 81

The Ninth Principle: On Watchfulness

The ninth principle among the ten principles is watchfulness, muraqabah. Watchfulness is to keep looking toward the overflowing grace of the divine Essence and to offer one's own capacity to it. In this state, the eye of hope is fixed upon the gifts of Allah Most High, and the face is turned toward the winds of His kindness.

One empties the self entirely of everything other than Allah, and turns all one's qualities and states away from everything else, so that one does not incline toward them, even if these qualities and states are very subtle. One becomes drowned in the ocean of Allah Most High's love, longs for His vision, desires only Him, and calls out with body and soul in His presence, wanting only Him.

Then Allah Most High opens the doors of His mercy in such a way that nothing remains as an obstacle, and He closes the door of His punishment so that nothing of it reaches the person. This condition arises in the luminous self, upon which the dawn of divine mercy rises. It casts its radiance upon the self and erases, in the blink of an eye, the darkness of the commanding self, a darkness that years of discipline and worship cannot remove. Allah Most High has related this on the blessed tongue of Hazrat Yusuf, peace be upon him: "Except what my Lord has mercy upon."

That is, when divine mercy arrives, the rebellion of the self comes to an end.

URDU SOURCE PAGE 82

Rather, the evils of the self are changed into the virtues of the spirit, as the divine saying declares: "Allah will change their evil deeds into good deeds." More than this, the good deeds of the righteous and virtuous, though they were obtained by divine favors and subtle graces,

are not liked by the servants who are brought near to Allah, the possessors of watchfulness. In their view, even those good deeds are faults.

As the divine saying says: "For those who do good is the best, and more." Those who are in the station of ihsan, that is, in the station of watchfulness and witnessing, attain a very excellent rank. Yet there is a rank greater even than that, and this is also from Allah Most High's grace and generosity. He gives it to whomever He wills.

Until the station of patience appears, watchfulness cannot be obtained. Therefore watchfulness has been mentioned after patience.

Hazrat Baha al-Din, may Allah sanctify his secret, says that the nearest road to reaching Allah Most High is the road of watchfulness.

Shaykh Muhyi al-Din, may Allah sanctify his secret, says that watchfulness is of two kinds.

The watchfulness of the Real also has two kinds:

First: His watching over beings in general, preserving them from corruption and annihilation.

Second: His watching the servant at the time of obedience and at the time of opposition.

URDU SOURCE PAGE 83

The servant's watchfulness has three kinds.

The first is to turn toward the Essence of Allah Most High in such a way that, because of this turning, one becomes heedless of everything other than Him. This turning toward the divine Essence is produced through reverence for Him, nearness to Him, and the servant's awareness of his own lowliness.

The second is that one keeps in mind that Allah Most High sees one's outward and inward being, and every action that comes from one. Shaykh Muhyi al-Din, may Allah sanctify his secret, says that this kind of watchfulness is really the watchfulness of watchfulness, because this watchfulness relates to the Watcher, the Real.

The third kind is to protect one's outward and inward being from opposing the divine commands, to remain in the station of conformity, and to keep in view whatever good or bad passes over one, asking whether it calls for gratitude or calls for apology and repentance.

What the great shaykh, Hazrat Najm al-Din Kubra, may Allah sanctify his secret, has said is this: do not leave yourself in the hands of qualities and states.

Some of the shaykhs have adopted struggle and discipline for the reformation of the self. Some of the great ones say that the path of struggle and discipline is very long, while the path of watchfulness is easier and nearer.

When watchfulness takes a correct form, in a short time a person gains precedence over all the noble stations and states. It may even be that this degree is obtained in a single moment. The fruit of this watchfulness is nobler and more reaching than what is gained by struggle, worship, and discipline. Whatever station the righteous obtain by those means is a created, temporal matter; but what is obtained through watchfulness of the Real is a command from the Real, a lordly matter, and a truth arising from the Real by the domination of Reality. For this reason it is said: the good deeds of the righteous are the faults of those brought near.

The Tenth Principle



URDU SOURCE PAGE 85

The Tenth Principle: On Satisfaction

The tenth principle among the ten principles is satisfaction, *rida*. Satisfaction means that a person comes out of the satisfaction of his own self and enters the satisfaction of God. He bows his neck before the decree that was appointed in pre-eternity, and he shapes his actions according to the rule that will continue to issue from Allah Most High until eternity. He avoids objection, just as at the time of death.

His state becomes like the one who said:

I have entrusted all my affair to my Beloved. If He wishes, He keeps me alive; and if He wishes, He destroys me.

When the traveler's watchfulness becomes sound, he feels within himself a divine attraction that cuts off his attachment to everything other than Allah. He becomes certain that all things in the world exist in act and in essence through God. Therefore the station of satisfaction is founded upon divine love. It is the station of arrival and the final dwelling of the travelers.

URDU SOURCE PAGE 86

Satisfaction means being pleased with the rulings of decree and destiny. The explanation of decree is the determination of things in eternal knowledge; destiny means the bringing of things into creation according to that eternal determination.

The sign of the station of satisfaction is that all opposing states of life, such as poverty and wealth, pain and ease, death and life, become equal in the person's view. He does not prefer one over the other. This becomes his habit and disposition. When it becomes the habit and nature of the self, nothing seems disliked to him.

The Commander of the Faithful, Hazrat Ali ibn Abi Talib, peace be upon him, pointed to this very state and said: "Whoever sits upon the

carpet of satisfaction, no disliked thing reaches him." This means that whatever state comes upon him is necessary for him, and whatever is necessary for him is agreeable to him.

Whoever attains this station is, at that very moment, in Paradise, because divine satisfaction is among the necessities of Paradise. Satisfaction is hidden within the name Ridwan; for this reason, the gatekeeper of Paradise is named Ridwan.

Some scholars distinguish between submission and satisfaction. They say that submission and satisfaction are two high ranks. Submission means handing one's affairs over to God, without the self finding pleasure in it. But in satisfaction, the self's nature does find pleasure, and satisfaction does not coexist with the self's dislike. Since the station of satisfaction is a divine gift, it appears in the heart through firmly rooted love for the divine presence and sound certainty. This meaning is not opposed to the self's dislike in every respect. It is possible for a thing liked by the heart...

URDU SOURCE PAGE 87

...to be disliked by the self, and this too is a station of satisfaction.

But a satisfaction that is not firmly rooted, and in which the traveler's effort has no part, cannot coexist with the self's dislike. This is because satisfaction is a divine gift and is in accordance with the divine character, and its effect reaches all people. Therefore it also reaches the self. When the state is like this, satisfaction cannot coexist with the self's aversion.

And Allah knows best.

Conclusion



URDU SOURCE PAGE 88

Conclusion: The Result of the Ten Principles

The result and summary of the ten principles is this: whoever dies voluntarily to his dark desires, meaning whoever brings to an end the selfish desires that have been mentioned from the beginning to the end, Allah Most High gives him divine life through His care. Such a person is protected from ruin, and the signs of perfect life appear in him.

The Arabic text says in substance: whoever dies by his own will to dark qualities, Allah gives him life through the light of His care. As Allah Most High has said: "Is one who was dead, then We gave him life and made for him a light by which he walks among people, like one whose likeness is in darkness, from which he cannot come out?" That is: whoever was dead because of dark qualities in the human tree, We gave him life through lordly qualities and made for him a light from the lights of Our beauty. By that light he walks among people with spiritual insight and witnesses their inner states. But whoever remains in the darknesses of the human tree, the light of faith does not blossom for him, and the tree of sainthood and prophethood bears no fruit for him.

The Urdu explanation begins: the result of the ten principles is that the person who dies to his own desires, that is, who ends those selfish desires described throughout this treatise, Allah Most High grants him divine life by His care, so that he is preserved from ruin and the signs of life appear in him, as in the verse...

URDU SOURCE PAGE 89

"Is one who was dead, then We gave him life and made for him a light by which he walks among people, like one whose likeness is in darkness, from which he cannot come out?"

The meaning of this verse is: is the person who had become dead because of the bad habits found among human beings, and whom We

then gave life with that true life which is the special mark of divine character and lordly qualities, and for whom We made a light from Our lights of beauty so that through that light he gained spiritual insight and could come among people and see their inner conditions, like the person who remains trapped in the darkness of bad thoughts in the human chain? No. That second person is like a flower that has not opened, whose heart has not received the light of faith; the tree of sainthood and prophethood has not borne fruit in him.

By the light of faith is meant the attainment of an inner, experiential certainty. It differs from merely outward, customary faith. It is the result and fruit of spiritual progress, in which there is no argumentation or affectation. Taste and longing are among its necessary qualities. For this reason Mawlana Rumi, may Allah sanctify his secret, said that faith is the name of taste and longing, and that longing belongs to one who is not yet drowned. The meaning of his statement is that the reality of action is taste and longing; the longing of the travelers is a share from that longing.

That experiential certainty is the discovery of the knowledge for which creation was brought into existence.

This same matter is found in the sacred hadith...

URDU SOURCE PAGE 90

"I was a hidden treasure, and I loved to be known; so I created creation so that I might be known."

The teachings of the prophets and the instructions of the saints guide toward this aim. The purpose of every verse is to bring a person to his goal, which is Allah Most High. The person who knows the paths toward his purpose but does not travel on them is like someone who knows the road to Makkah but does not go.

The fruit of reaching the road of the spiritual path is the light of faith and the knowledge mentioned above. Therefore, if someone does not receive this fortune, no fruit from the tree of sainthood and prophethood has come into his hand.

From this discussion it should be understood that the light of faith and the fruit of prophethood and sainthood are obtained by voluntarily dying. When you understand this matter, you will find the way.

Peace be upon the one who follows guidance.

Bibliography



URDU SOURCE PAGE 91

Bibliography

The printed book gives a bibliography of sources used by the editor/translator. The OCR is weak here, but the entries include:

Index of Persons Books and Places



URDU SOURCE PAGE 92

Index of Persons, Books, and Places

The final six pages are an index. They do not add new teaching material, but they are useful for identifying the names and sources that appear in the book. The index includes, among others:

Adam Safi, Aftab Rai Lakhnawi, Ibrahim Khawwas, Ibn Arabi / Shaykh Muhyi al-Din Ibn Arabi, Ibn Mansur / Mansur Hallaj, Abu Said Abu al-Khayr, Najm al-Din Kubra under several names, Ahmad Manzun, Arzish-i Mirath-i Sufiyah, Iskandariyah in Egypt, Isma'il Qasri, the Companions of the Cave, Aqrab al-Turuq ila Allah, al-Usul al-Asharah, Imam Abu Hanifah, Amir Iqbal Sistani, Awhad al-Din Kirmani, Iran, Hazrat Ayyub, Baba Farid Ganj Shakar, Sayf al-Din Bakharzi, Bayazid Bistami, Bukhara, Baha al-Din Baghdadi, Baha al-Din Zakariya Multani, Baha al-Din, Tarikh-i Guzidah, Tabriz, Tehran, Jami al-Tawarikh, Jami / Abd al-Rahman Nur al-Din Jami, Jamal al-Din, Junayd Baghdadi, Husam al-Din Rashdi, Haqqi Burwi, Hamd Allah Mustawfi, Sa'd al-Din Hamawi, Hasan Dihlawi, Khurasan, Khwarazm, Khuzistan, Dara Shikoh, Dajlah, Riza Quli Hidayat, Shaykh Ruzbihan, Jalal al-Din Rumi, Riyaz al-Arifin, Zarrinkub / Dr. Husayn Zarrinkub, Safinat al-Awliya, Sultan al-Arifin / Bayazid Bistami, Shihab al-Din Suhrawardi, Sayyid al-Ta'ifah / Junayd Baghdadi, Sayyid Ali Hamadani, Shibli, Satan, Sadr al-Din Qunawi, Dr. Sayyid Ziya al-Din Sajjadi, Abd al-Rahman Chishti, Abd al-Rahman Shakir, Abd al-Ghafur Lari, Arais al-Usul fi Sharh al-Usul, Ala al-Dawlah Simnani, Ali ibn Abi Talib, Ali ibn Mahmud Jandar, the Punjab Awqaf scholarly office in Lahore, Ammar Yasir, Awarif al-Ma'arif, Futuhath-i Makkiyyah, Fawa'id al-Fu'ad, Qadi Faqir Muhammad, Qazvin, Qasri / Isma'il Qasri, Konya in Turkey, Kamal al-Din Husayn Khwarazmi, Government Islamia College Railway Road Lahore, Government College Lahore, Majd al-Din Baghdadi, Muhammad, peace and blessings be upon him, Khwarazm

Shah, Professor Muhammad Sarwar, Muhammad Waris Kamil, Sahibzada Muhammad Husayn Ali Nizami, Mir'at al-Asrar, Mirsad al-Ibad, Markaz-i Tahqiqat-i Farsi Iran wa Pakistan in Islamabad, Misbah fi al-Tasawwuf, Muqaddimah bar Mabani-yi Irfan wa Tasawwuf, Maqsd Publishers Urdu Bazaar Lahore, Minhaj al-Talibin, Mansur Hallaj, Mawlawi / Jalal al-Din Rumi, Mahdi Tawhidi Pur, Najm al-Din Razi, Najib al-Din Burwi, Nizam al-Din Awliya, Nafahat al-Uns, Wahid Bakhsh Siyal, Hamadan in Iran, Yazid, and Hazrat Yusuf, peace be upon him.