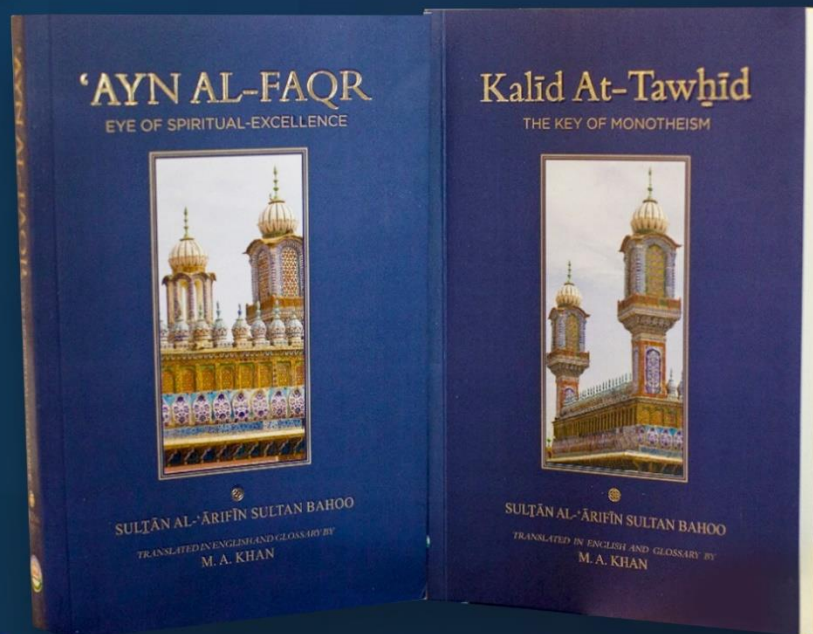


Launching ceremony of
Hadrat Sultan Bahoo's books
'Ayn Al-Faqr & Kalid At-Tawhid
April 13, 2022



MUSLIM Institute
Mission of Unity, Stability & Leadership In Muslims
www.muslim-institute.org

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MUSLIM Institute organised launching ceremony of English translations of Hadrat Sultan Bahoo's Persian books 'Ayn Al-Faqr & Kalid At-Tawhid' on Tuesday April 19, 2022 in Islamabad. H.E. Sahibzada Sultan Ahmed Ali (Dewan of Junagadh & Chairman MUSLIM Institute) shared his welcoming remarks. Dr. Saira Alwi (President and CEO Precision Diagnostic Laboratory Chicago USA) moderated the proceedings of the event. A large number of people from different walks of life participated in the launching ceremony.



From Left: Prof. Dr. Qibla Ayaz, H.E. Mr. Yerzhan Kistafin, Maj. Gen. Dr. Shahid Ahmad Hashmat (Retd), H.E. Sahibzada Sultan Ahmed Ali, Mr. Manzoor Ahmed Khan Luton, UK, Amb. Afrasiab Mehdi Hashmi Qureshi, Prof. Dr. Aalia Sohail Khan

Honourable Speakers

Syed Fakhar Imam

Former Minister for National Food Security & Research

Sahibzada Sultan Ahmed Ali

Dewan of Junagadh & Chairman MUSLIM Institute

Prof. Dr. Qibla Ayaz

Chairman of the Council of Islamic Ideology of Pakistan

Mr. Manzoor Ahmed Khan

Luton, UK (Translator of Sultan Bahoo's Books)

Maj. Gen. Shahid Ahmad Hashmat (Retd)

Former High Commissioner to Sri Lanka

H.E. Mr. Yerzhan Kistafin

Ambassador of Kazakhstan to Pakistan

Dr Muhammad Ali Shah

VC Quaid-e-Azam University, Islamabad)

Amb. Afrasiab Mehdi Hashmi Qureshi

Former Additional Foreign Secretary of Pakistan

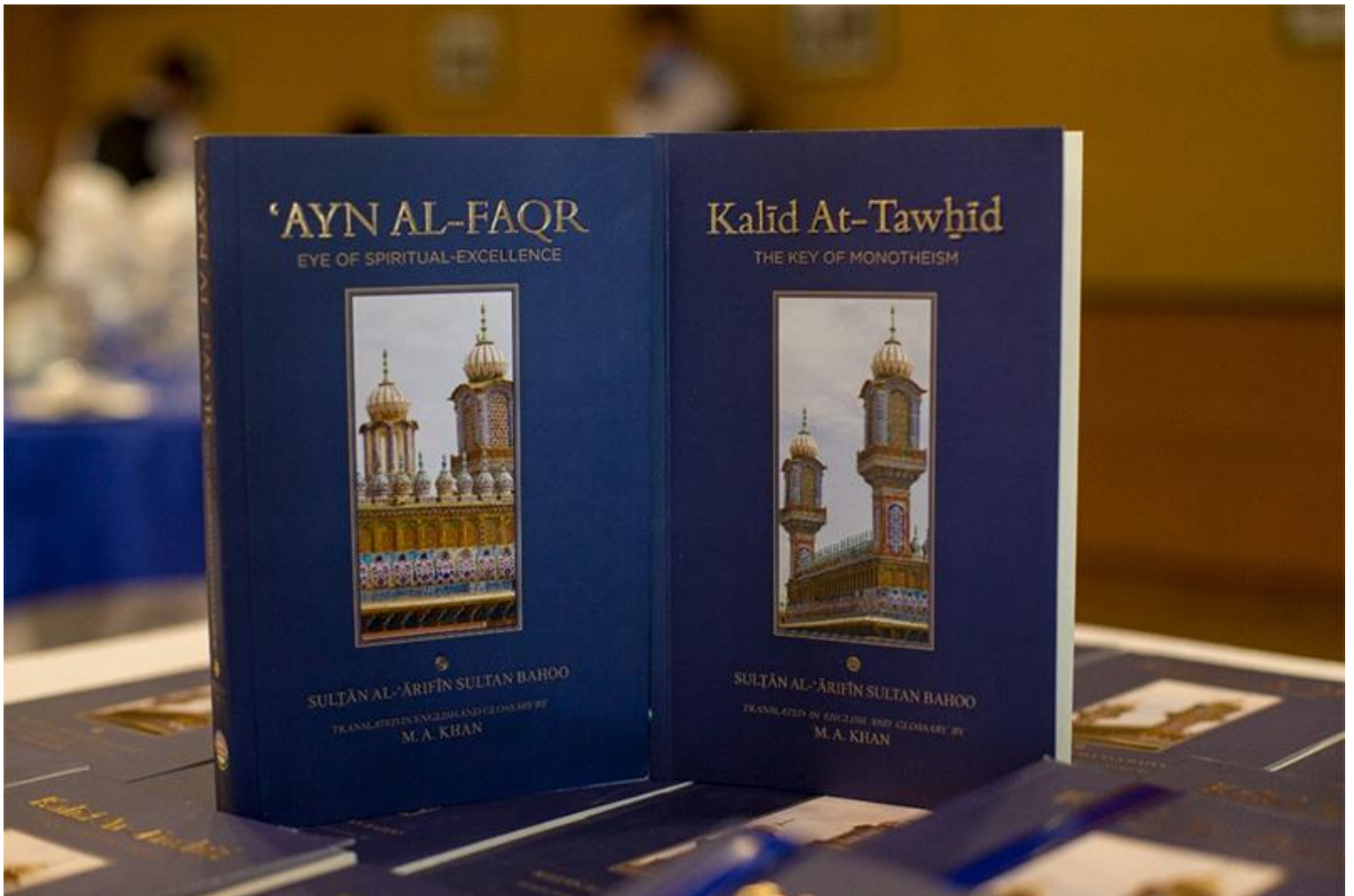
Dr. Aalia Sohail Khan

Former Vice-Chancellor of Rawalpindi Women University

Dr. Saira Alwi

President and CEO Precision Diagnostic Laboratory Chicago USA

The two valuable books 'Ayn Al-Faqr & Kalīd At-Tawhīd were originally written by Sultān Al-'Ārifīn Ḥaḍrat Sultan Bahoo in the Persian Language and are now translated into English by Mr. M.A Khan. These books are distinct from other books of tasawwuf written on spirituality by non-Sufis. These books are the inside story of Taṣawwuf. When Ḥaḍrat Sultan Bahoo writes, he does not merely fall into philosophical discussion rather he explains his personal experiences of highest spiritual states. The 'Ayn Al-Faqr (Eye of Spiritual Excellence) is a great book of Sufism exploring the tremendous tradition of Qādirī spiritual-order particularly that of Indo-Pak Subcontinent. The whole manuscript revolves around faqr (spiritual-excellence) and the ways to understand the reality of human being. Mr. M.A. Khan, the translator of the book, has performed a superb job in translating this classical manuscript. His efforts to introduce the English reading world with such valuable literature of Sufism are highly commendable.



Kalīd At-Tawḥīd, translated as ‘The Key of Monotheism’ is a short Persian Sufi treatise written by Sultān Al-‘Ārifīn Ḥaḍrat Sultan Bahoo. Ḥaḍrat Sultan Bahoo writes that Kalīd At-Tawḥīd is an exposition of secrets of Sufism, extremely subtle and pious ideas based on Glorious Qur’ān and Ḥadīth about Allah Almighty’s attributes Dhat (Self) as well. Each and every line of Kalīd At-Tawḥīd reveals the Divine secrets. Ḥaḍrat Sultan Bahoo compares this world along with 18000 universes and everything therein to a lock that can be unlocked by a Sufi master, who is a spiritually favoured person in the state of spiritual-excellence. Divine knowledge (‘ilm ladunnī) is conferred on him. Secrets of Ultimate Reality are revealed upon him.

This book serves as a complete guide for the desirous of Allah, both the beginners and the accomplished ones, who encounter various difficulties on the Sufi path of spiritual-excellence. Ḥaḍrat Sultan Bahoo likens this book to a perfect spiritual master (murshid e Kamil) as it illuminates the discipline of the path of spiritual excellence.

A study of Kalīd At-Tawḥīd helps the seekers to distinguish between a perfect master i.e murshid kāmīl and hypocrites who pretend to be men of God but are actually slaves of desires of their base-self (nafs), their material desires.

Kalīd At-Tawḥīd is divided into two parts. The first part focuses on perfect Sufi master and his attributes. The perfect master is a friend of Allah, a Sufi i.e., pure, a lover of Allah, one who is immersed in the Oneness of Allah Almighty. His body remains in the world, but he is a denizen of the Divine realm. Love and knowledge of Allah are an endowment of Allah to him; union with Allah is not an acquisition and it cannot be attained by mere practices and rituals.



From Left (File Photos): Prof. Dr. Qibla Ayaz, H.E. Mr. Yerzhan Kistafin, Maj. Gen. Shahid Ahmad Hashmat (Retd), Sahibzada Sultan Ahmed Ali, Mr. Manzoor Ahmed Khan, Amb. Afrasiab Mehdi Hashmi Qureshi, Dr. Aalia Sohail Khan

A friend of Allah has been given the Divine power to guide desirous of Allah and remove material traits of their nafs, like arrogance, hypocrisy, anger, malice, greed, jealousy, backbiting, sensual pleasures and ostentation. The source of this tremendous power is Divine illumination derived from immersion in the Oneness of Allah and convention of Exalted Prophet Muḥammad (SAWW). In the second part of the book Ḥaḍrat Sultan Bahoo describes the stages of creation. He begins with spiritual condition of pre-eternity (azal) and then makes a step-by-step commentary on the entire creation.

The prime purpose of translating the literature of Ḥaḍrat Sultan Bahoo is to eloquently explain the text in most simplified manner to the English reader, and in particular our youth who are unaware of spiritual dimension of Islam.

The book 'Ayn Al-Faqr was written in the peak time of Muslim glory. However, today Muslims are living in the time when their intellect, economies, literature, and all major dimensions of civilization are still facing colonial impacts. In such a time, to introduce a free-literature is an uphill task. The path of spiritual-excellence is what can give courage and energy to carry out such arduous task.

An important aspect to be considered is that the Muslim civilization has its own and distinct experience particularly in religious and spiritual realm.

Politically, economically and historically, in every context, Muslim philosophies especially the philosophy of language and philosophy of terminology is altogether different from the Western Judo-Christian culture.

Ever since Muslim world has been colonized they are not courageous enough in order to describe their own terms and ideas independently, as they used to do before this period.



There are number of terms used in these books to which there is a difference of opinion from what the orientalist have translated. For example, the word faqr was being translated as poverty. However, in spiritual context, it is totally different and therefore, in an effort to reflect the closest meaning, the term spiritual-excellence is introduced to translate faqr. As in a Hadith it is described,

اذا تم الفقر فهو الله

“When faqr reaches its perfection then there is only Allah”.

Similarly the word murāqabah is often translated as meditation or trans. However, neither of these words is appropriate in describing the actual meaning of murāqabah. The actual meaning of murāqabah is mounting over one’s own nafs while one is contemplating name of Almighty Allah and is not focusing on any candle or any other physical object.

Whereas meditation or trans is based upon contemplation of physical objects whereby they are often misled by mere light which they perceive as Divine light. The explanation of the term murāqabah is left in the glossary.

These books also contain footnotes to elaborate complex and concealed concepts. Like previous translations of Mr. M. A. Khan, a glossary is added at the end for the ease of readers to be aware of Sufi terms used in the book.

Harmonization with the spiritual-conditions of Sufis is pre-requisite for in-depth understanding of Sufi literature. In order to attain complete tranquility, alignment of nafs¹, qalb² and spirit is necessary. Where nafs accepts the supremacy of qalb. This is the soul of Sufi methodology that the revelation supersedes the intellect. Here the intellect becomes complete and realm of Ultimate Reality is attained.



The audience of Ḥaḍrat Sultan Bahoo was not only the Madrasah students rather his audience was the Divine desirous as he says in his Poetry

باجھ وصال اللہ دے باھو سبھ کہانیاں قصے ہو

Without unification (wisal) with Allah, Bahoo, rests are tales and stories - Hoo.

Ḥaḍrat Sultan Bahoo in his books addresses the desirous of Haqq and his books are guidance for the desirous of God.

The difficult terminologies of Tasawuf which truly need the inner meaning requires a momentous effort to translate their meaning. The way M.A Khan has expanded for the western readers and quality of the transliteration is an excellent work. A true person who knows English and who knows the depth of the mysticisms, only that scholar and that individual can do that, so great contribution and it's a great academic work and particularly in the English literature. M. A Khan spent more than two years on the shrine of Hadrat Sultan Bahoo and got spiritual training there and spent time with faqīrs and darwaishes in order to experience the realities described in these books.

Ḥaḍrat Sultan Bahoo has made a tremendous contribution to the Sufi literature by authoring around one hundred and forty books including poetry that is enriched with mystic secrets. Most of his books are in Persian except one book of poetry in Punjabi called Abyāt-e-Bāhoo. Very few of his books are made available yet to English readers. Modern world has not yet explored much of Sulṭān Al-'Ārifīn Ḥaḍrat Sultan Bahoo's writings, philosophical ideas, and teaching except a couple of books.



Therefore, a great initiative has been taken by the publisher to publish translations of this precious treasure in modern languages. This process should be continued in the future for introducing the modern world with the Sufi teachings to coup with the menace like Islamophobia and negative propagandas. In addition, it would not only help eradicating extremism and terrorism but also to inculcate the peace, tolerance and brotherhood in modern societies.

¹**Nafs:** Ego, Base self, animal self. Nafs is also described as soul and life. In general term nafs is associated with base self.

²**Qalb:** Wherever heart, Qalb or soul is mentioned in spiritual context, it means the spiritual self or soul. It does not mean the physical heart, which is on the left of the centre of the body, which pumps blood. Spiritual heart is soul.



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