Hadhrat Sultan Bahoo's Proposed Human Society

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Abstract

In recent times, human savagery has reached at alarming level and intolerance has shaken very foundations of our social and religious values. Discrimination among humans is the biggest obstacle for just and peaceful society. Even though, the world has been transforming into a global village, humanity is still facing social and ethical evils; Hadhrat Sultan Bahoo (may Allah bless his soul) fought against such issues in his era with pen. In this article, it is argued the guiding principles of Hadhrat Sultan Bahoo's philosophy for human society stand on purification and reformation of individual on which the society of peace and love can be built. Inner peace and satisfaction of individuals can lead towards the stable and peaceful society. His teachings mainly emphasize on the purity of heart to reject extreme rigidity of sectarian, ethnic, linguistic or other such divisions. Moreover, he outlined tolerance, justice and equality in the first place as commanded by Allah Almighty. Therefore, human society has to follow divine values otherwise, in the words of Bahoo, we will not only lose this world, but the next world too. It is suggested that Muslim Ummah needs purity and unity, of hearts and belief rather than indulging in racial or geographical discriminations. More importantly, Muslims should live a practical life according to Islamic-Divine-law instead of monasticism, and act justly for every creature of the world what to speak of humanity alone.

Keywords:

Human society, Islam, Sultan Bahoo, Sufism, Muslim Ummah, Tolerance

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1. Introduction

Sultan-ul-Arifeen Hadhrat Sultan Bahoo (may Allah bless his soul) belonged to the age of seventeenth century when social and ethical evils were prevailing and the condition of society then and now have disturbing similarities. Here the term human society includes a group of peoples whose positive energies can bring peace, stability, and harmony in community to avoid human suffering. In the Muslim world, communities and society both were in distress. In the global village prospective, the whole world has transformed as one Society (McLuhan, 1962). The term 'Ummah'/Millah, is interpreted as "Muslim Community", living all over the world, without distinction, not confined to any particular region or nationalism. In the Holy Qurãn 'Ummah' is repeated 64 times for the people to whom the Prophet was bestowed by Allah *Subhanahu Wa Ta'ala* (SWT). Hadhrat Bahoo fought against the societal ills with his pen. He thus raised slogans of following the teaching of Muhammad [blessings and salutations be upon him[1] (BSBUH)], rejecting extreme rigidity of sectarianism as practiced by so called theologians and misguided mystics (Sufis). He was even not pleased with what the followers of 'Imams' said and did, as he has tested them on the touchstone of the Quran and the Hadith, constituting the basic principles of Islamic society. A close study of the authorship of the great *Wali-Allah* (friend of Allah Almighty), Hadhrat *Sultan-ul-Arifeen* addresses the well-being of all mankind fully believing in Allah (SWT) as "Lord of the Worlds[2]". The Holy Quran nowhere particularizes Allah (SWT) with Muslims only, so is the case with the last and the Holy Chief of Prophets, *Syed-ul-Ambiya* Mohammad-e-Mustafa (BSBUH) sent to humanity as defined in the Holy Quran "And We (Allah) have not sent thee (Muhammad) but as a mercy for both the worlds"[3], and therefore the love and teachings of Holiest Prophet (BSBUH) is the fundamental principle of a just Islamic society embedded in Oneness[4] and omnipotence of Allah (SWT) culminating into love for humanity irrespective of cost, creed and religion. Hadhrat

[1] صلی اللہ علیہ وآلہ وسلم
[2] رب العالمین
[3] وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ
[4] وحدانیت

Sultan Bahoo has strong belief that by recognizing self, human recognizes Allah[5] (God) and individuals in his proposed human society must have the following human values inculcated:

> Hundred thousand sacrifice upon those Sufis who don't utter awful thing Hoo.[6] (Bahoo, 2010, p. 48)
>
> Do not accompany treacherous and with slandering everyone you do not treat Hoo. (Bahoo, 2010, p. 71)
>
> Your life is few days establish worshiping or you will be regretful but Hoo. (Bahoo, 2010, p. 63)
>
> The true path is of Mohammed 'Bahoo' upon which God is to achieve Hoo. (Bahoo, 2010, p. 16)

The article is based on these guiding values of Hadhrat Sultan Bahoo for his proposed human society. "A society is a kind of community (or a part of community) whose members have become socially conscious of their mode of life, and are united by a common set of aims and values" (Ottaway, 1970, p. 3). Hadhrat Sultan Bahoo, as an author, has stressed that members of a society should never disparate or should not make ill-mannered people as their friends which destroys the prestige of the whole family and advised to recoil the society on basis of universal dignity, equality and equity, security, and justice on Earth according to the will of Allah (SWT), encompassing all human regardless of their ethnic origin assuring unity of the human family, fostering acquaintance among people, and activating the divine values. Being a man of exceptional intellect and values embedded in Islamic society, a pluralistic one Hadhrat Sultan Bahoo, fought with his pen for an ideal society, as he was born to pious parents and linage.

1.1. Contribution of Hadhrat Sultan Bahoo and His Descendants in Recent Time

Ancestors of Hadhrat Sultan Bahoo migrated to this part of world (Soon Valley) from Arabia after the death of Hadhrat Imam Hassan and Hadhrat Imam Hussain (may Allah bless their souls). Having fought and

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[5] من عرف نفسہٗ فقدعرف ربہٗ

[6] For all Abyat -e- Bahoo, cited in the article, the translation of M. A. Khan is used from http://www.sultanbahoo.net/abyat/

defeated the Hindus of Pind Dadan Khan and the districts around them, preached them to enter Islam by their virtues. The father of Hadhrat Bahoo[7], was *Hafiz-ul-Quran* and a distinguish scholar of his time, migrated to Jhang district. He was a person of quiet disposition and so was his spouse, the mother[8] of Hadhrat Bahoo. His family was held in great regard by the Emperor Shah Jahan who conferred on his father, Sultan Bazid, Kahar Janan in *jageer*. Hadhrat Sultan Bahoo was born in 1629 AD (1039 *Hijri*). Legends relating to his childhood are numerous and of a varied nature. One of them is so interesting that we cannot help relating it here. It runs thus: When Hadhrat Bahoo was a boy, he was such a devout Muslim that a sort of radiance spread round his face, and whenever a Hindu witnessed it, he was so impressed by it, that forgetting all, he renounced his own religion and became a Muslim. This miracle wrought exclusively by his radiance frightened the Hindus, who sent a delegation to wait upon his father and request him to keep his son Bahoo indoors, except certain hours. Thus request was complied with, and the young boy thereafter had to remain indoors (Krishna, 1938, p. 49). Witnessing that he was a kind of force, which changes the minds of humanity to the righteousness, brotherhood, tranquillity, peace and course of history and society. To these causes he contributed 140 books in Persian and Punjabi, which for the most part have been out of the reach of general public and humanity. Acknowledging efforts of (besides many others), to the International Tanzeem-ul-Arifeen and its founder Hadhrat Sultan Muhammad Asghar Ali *Sarwari Qadri* (may Allah bless his soul) who took the initiative to get the books collected and print them with translation for the Urdu knowing people. However, in English there were not many translations. Praise to the 'Sahibzadagan' of Hadhrat Sultan Muhammad Asghar Ali (14.8.1947 - 26.12.2003) namely; Hadhrat Sultan Mohammad Ali, Sultan Ahmad Ali and Sultan Bahdar Aziz, who despite many difficulties continued the efforts of their great father and ancestors and along with maintaining the International Tanzeem-ul-Arifeen established an Institute 'Mission of Unity, Stability

[7] Name of Hadhrat Sultan Bahoo's father was Hadhrat Bazid Muhammad (may Allah Bless his soul) (ascendant of Prophet Mohammad BSBUH) and he belonged to the Awan tribe.

[8] Hadhrat Bibi Rasti (may Allah bless her soul)

and Leadership In Muslims (MUSLIM)' with the aim to promote research and dialogue in Muslim world for addressing its concerns and finding practical solutions to the problems. One may further extend that it would rather address the concern of humanity at large, according to the following message of Allah (SWT):

> O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. (Al-Quran 4:1)

The mankind evaded the commands of Allah (SWT) right from the time of Adam (peace be upon him) and societies have been in distress. Allah (SWT) sent 124,000 Messengers to curb the ills of the human societies according to the requirements of the times. And finally Allah Almighty sent Mohammad-e-Mustafa (BSBUH) with final Divine Book covering all issues concerning the life in this world and the life hereafter, which is said to be: "What do you sow in this world, will you harvest in the next[9]".

1.2. Society Issues at Time of Hadhrat Sultan Bahoo and Current Era

One perceives disturbingly provocative similarities between the conditions of society as prevailing during the days of the great Sultan and that of the present days. The same conflict of ideals, more or less, which tore apart the society at the time preceding the time of Sultan Bahoo, like in the time of great Sufi saint and scholar Mawlana Rumi (1207 - 1273) and Imam Al-Ghazali (1058 - 1111), respectively, who emphasized on the amazing concept of 'dying before death' for attaining a high spiritual life to curb such conflicts (Fahm, 2014). Therefore, It is believe that such conflicts remain persist with variable intensity in the today's world which trigger humans to explore different approaches for bringing peace in societies (Helminiak, 2016; Pettit, 2014).

With a view to kindling thought and perception on the dynamic aspect of Islamic principles and Islamic society, Hadhrat Sultan Bahoo

[9] الدنيا مزرعة الآخرة

preferred to fight with his pen rather than with his sword throughout life, and launched a vigorous attack, unprejudiced, against all the groups, particularly of the 'Ulamā', the so-called learned men deemed as the upholders of Islam, and the Sūfīs, the pseudo-mystics, considered as the repositories of Divine mysteries (Jalbani, 1979, p.2).

2. Methodology

According to many scholars like William Stoddart, who think that degree of Sufism in Islam is similar to the degree of Yoga is in Hinduism, Zen in Buddhism, and mysticism in Christianity (Stoddart, 1986, p.19). Sufism is the spiritual aspect of Islam and prime goal of Sufi is to recognize and be one with the God. Hadhrat Sultan Bahoo was a Sufi questing to seek proximity with the Ultimate Reality Allah (SWT)/God. This practice of man has driven him to the practice of mysticism, which is generally found to be an essential part of almost every religion in the world. "Rishis, Munis and other holy people among Hindus have described the human form as the 'garb of God', which means that God has not only created the human body, but also resides in it. Jews believe that God created man in his own image. It is only in this form that God can be realized" (Puri & Khak, 1998, p. 18-19). While in Islam the supremacy of Islam lies in manifesting Allah/God within himself.

Goethe (German Poet, 1749 -1832) heard that 'Islam' means Submission to the law, he said "Do we not all live in Islam then". He, as well as the English writer Carlyle were great admirers of the Prophet Mohammed (BSBUH). Here is a small poem of Goethe which the Viscount was particularly fond of, it said:

The remembrance of the good, Keeps us ever glad in mood,

The remembrance of the fair, Makes a mortal rapture share;

The remembrance of the One Is the greatest joy that's known

By the "One" he meant God, and this gives evidence of Goethe's faith in the Islamic Unity of God (Kazi, 1988, p.198).

It is believed that people who believe in one Allah/God the Almighty, teaching of Hadhrat Sultan Bahoo would lead them towards

the way of recognizing the Allah. Therefore, in the following subsections significant guiding principles, extracted from his writings are discussed in detail.

2.1. Union with One God

In Islam the belief that Allah lives in the heart of a 'momin' a Pious man, as the Holy Quran intimates "We are near to him than to his royal/jugular vein". Thus, the supremacy of human lies in manifesting God within himself. This is the true aim of human existence. We truly deserve the exalted position of 'top of the creation' when we attain union with Him (SWT). In fact, these are two ways of saying the same thing. Union with God is the final goal; devotion to God is the means to be adopted for reaching that goal. *Tab'aeen* (followers of the Holy Companions.) described it as "*Tasawwuf*" (*Awarif-ul-Ma'arif* means *Haqeeqat-e-Tasawaf*) while in modern period it is known as Sufism or mysticism (Ali, 2012, p. 7).

The real mystics, Saints according to Hadhrat Sultan Bahoo are those who are "*Faqir*"[10] having sovereignty of *Faqr* (spiritual excellence), who drowned themselves in the search of Allah (SWT)/God, by following a complete Islamic way of life living according to the teaching and practice of Mohammad-e-Mustafa (BSBUH). For "*Faqir*" there is nothing more precious than union with and the love for Allah (SWT), the God is used for Arabic word Allah[11], *Haq*[12] is frequently used by Hadhrat Sultan Bahoo. The love and union with Allah (SWT)/God is to following the commands of Allah (SWT)/ God, exactly as prescribed in the religion Islam. "…according to Islam, religion is that which is an agreement with science, reason, men of reason and men of reflection, are capable of understanding Moslem religion" (Conferences of Riyad, 1972), the last and complete code of human life for whole world/society, wherein Muslims should hold fast to the message of the Holy Quran in order to progress in this life and the life hereafter, for which one have to live like a '*Faqir*' who is not subservient to his '*base-self*' *(*material wills) but follows the Divine teaching. "Sufi is the person

[10] فقیر
[11] اللہ
[12] حق

who commands his *Nafs* (self) and is not commanded by it" (Urfi, 1973, p.223). Thus, Union with Almighty by adopting Sufism, with true spirit of Holy Quran and Sunnah, and negating the desires of base self is the foundation for purity of individual.

According to law of Allah (God) no one can discriminate anyone, and this is the principle of *Faqr* adopted by *Faqir* who have merged themselves in Allah (God) through law of Allah:

> Sustainer is achieved with spiritual excellence why be remorseful Hoo. (Bahoo, 2010, p. 69)

The Holy prophet, Mohammad (BSBUH) said "*Faqr* is my glory[13]". Hadhrat Amir Khusru (1253 – 1325) also pronounces the same thought:

> من تو شُدم تو من شُدی، من تن شُدم تو جاں شُدی
>
> تا کس نہ گوید بعد ازیں، من دیگرم تو دیگری
>
> We have so merged into each other that I am the body and You the soul, and from now on none can tell us apart. (Dar, 2006, p.15)

True happiness can come only from something everlasting. From the false world and its false things only pain can result. That is why Bahoo repeatedly says that to merge in God and become one with Him is to attain the truth. All else, including thrones and riches, is false.

> Worldly throne is false 'Bahoo' and spiritual excellence is the true kingship of Thee Hoo. (Bahoo, 2010, p. 34)
>
> They breathe with name of Allah and hopeful in remembrance and reflection they retain Hoo. (Bahoo, 2010, p. 38)

It is for this reason that man has been called the top and 'the noblest of creatures'.

2.2. Rejection of Monasticism

It must be made clear that Hadhrat Sultan Bahoo never favoured or followed 'the monastic Christianity's[14] way of life, which is strongly

[13] الفقر فخری
[14] رہبانیت

opposed by Islam, as "monasticism is not permitted in Islam"[15]. He led an Islamic and pious normal life, had four married spouses and eight sons from these spouses. He used to plough land and harvest crops. Thus he was not sequestered from the world/society. However, Hadhrat Sultan Bahoo has covered unity of Ummah in his poetry vis-a-vis his other descriptive writings. He gave lessons of love for the entire mankind, and not for the Muslims only or one sect of Muslim only (Hanif, 2011).

2.3. Exploration of Inner-Self

In order to provoke love and peace in mankind, Hadhrat Sultan Bahoo emphasizes on the study of man's true-self. In his teaching he exhorted man that, besides strengthening, educating, purifying and beautifying physical body, he should also discover his inner-self, purify, beautify and strengthen his spirit as Sultan Bahoo says in his poetry:

> Blackened face is better than darkened heart so that people recognise Hoo.
>
> When face blackened and heart is fine such heart beloved recognise Hoo. (Bahoo, 2010, p. 39)

This is the thought that mystics have promoted in their teachings and literature. There is dire need for promoting this thought in the contemporary world. Human savagery has reached alarming levels and intolerance has shaken very foundations of our social and religious values (Hanif, 2011). This is the central and important point in the authorship of Hadhrat Sultan Bahoo while he addresses the humanity at large.

2.4. Knowledge is for people who think

Addressing the entire learned world, (so called East & West) Hadhrat Sultan Bahoo pronounces:

> If religion was within knowledge, then why heads on lances would be impaled Hoo.
>
> Eighteen thousands universes there, in presence of Hussain in death they would have excelled Hoo. (Bahoo, 2010, p. 34)

[15] لا ربہانیت فی الاسلام

> Here one recalls the message of Quran which is universal in this aspect too.
>
> We detail Our revelations for a people who have knowledge. Thus We display the revelations for people who have sense. Thus do We expound the revelations for people who reflect. (Al-Quran 9:11; 30:28; 10:24)

Ibn Kayyem Al- Jaouzia, said "Where there is common good, there is the Law of God" (Conferences of Riyad, 1972). According to Hadhrat Sultan Bahoo, learned people and people of knowledge whoever they are, they have to follow the law of God.

3. Discussion

3.1. Values Of Sultan Bahoo's Proposed Society

Hadhrat Sultan Bahoo's teachings are all Islamic and as such are for the whole world, addressing human society as a whole. The individual must be a believer, basis of which is Kalma (Bahoo, 2010), in unity of Allah and Muhammad (BSBUH) as the last Holy Prophet and His teaching and that all divine messengers were sent by Allah; must be Unselfish (Al-Quran 03:91; 76:8-9; 74:6); Truth worthy (Al-Quran 50:16); Sincere (Al-Quran 9:119; 33:70; 4:135; 39:2; 61:3; 107:4-6); Forgiving (even to enemies/non-Muslims) (Al-Quran 42:37,40,43; 3:134; 24:22; 20:130; 33:48; 41:34; 2:109; 5:13; 60:8-9; 3:115; 5:8); Clean and Pity (Al-Quran 74:4-5; 87:14-15); Honest (Al-Quran 2:188; 87:14-15); Respectful (Al-Quran 4:86; 24:27-28); Kindhearted (Al-Quran 2:195; 16:90); Courageous (Al-Quran 3:173); Moderate (Al-Quran 7:31); Cheerful (Al-Quran 33:35); Respectful and kind to Parents, Elderlies, Wives, Children, Relatives, Orphans, Destitute; Neighbours; Animals & Birds (Al-Quran 17:23-24; 2:187; 4:5-6 & 36; 17:26; 6:38); Committed, (Al-Quran 4:58-59; 23:8) Brotherly to all Muslims (Al-Quran 3:103; 49:10-12); and Friendly to Non-Muslims (Al-Quran 2:38; 2:213; 49:13; 21:107; 4:58).

3.2. Realization of Allah

Rejecting extreme rigidity of sectarianism as practiced by so called theologians and misguided mystics (so called Sufis) who do not follow

the Islamic teaching in letter and spirit as "not knowing"[16], Sultan Bahoo admonishes such ignorant man by reminding him that human life has been bestowed on him for just a short while. Death is always on the prowl, ready to attack at any time. One does not know when it will pounce on its prey. It is, therefore, incumbent on us to avail ourselves of this priceless opportunity to realize God. We have come to this world as tradesmen to purchase the worship of God/Allah (SWT) and must enter into this bargain while the shop of life is still open, that is, as long as death has not yet devoured us:

> Your life is few days establish worshiping or you will be regretful but Hoo.
>
> Be a trader and barter, the shop will gradually shut Hoo.
>
> Perhaps beloved acknowledges your passion, challenging is death alas Hoo.
>
> Thieves and pious filled the boat, 'Bahoo' Sustainer will take the boat across Hoo. (Bahoo, 2010, p. 63)

The Bible also urges people to make best use of their lives and not dissipate themselves in worldly activities:

> Provide yourselves with purses that do not grow old,
>
> With a treasure in the heavens that does not fail,
>
> Where no thief approaches and no moth destroys.
>
> Now the body is not for fornication, but for the Lord;
>
> and the Lord for the body. (Puri & Khak, 1998, p. 21)

May we repeat that of great significance is the Arabic word '*Haqq*', used frequently by Bahoo. Its primary meaning is 'truth' or 'eternal essence'. In other words, it points to the Lord Himself. Bahoo has used the word in this sense. But it has another meaning also – a 'right' or a 'just claim'. Used in this way, the word indicates the immutable truth of spirituality that the supreme Lord is the rightful claim of man; he is man's true heritage. This claim to God subsists even after death. Once God is realized, he cannot be lost. Thus our true right is to realize the

[16] لا يعلمون

Lord and to live forever in that quality, meaning that the human society must follow divine/Islamic values. Otherwise, in the words of Bahoo, we will lose not only this world and its luxuries, but the next world too (Puri & Khak, 1998, p. 21).

> Those who have not accessed Divine Truth, in both worlds is their devastation Hoo. (Bahoo, 2012, p. 14)
>
> By selling wealth and life, purchase spiritual excellence Hoo.
>
> To acquire wealth they waste their religion they are fake master and sheikhs Hoo.
>
> Wealth relinquished by *Qadri* 'Bahoo' it is Shah Miran's kingship Hoo. (Bahoo, 2012, p. 69)

The leading groups and classes are seeking a corner with a sense of frustration and resentment; and that explains a great deal of the over-emphasis on the ostensible formalities of religion on the one hand and Sufism of various complexions on the other.

3.3. Muslim Ummah Stature

One feels that the Muslims Ummah is facing, so to say, a gigantic dilemma, unfortunately indeed. 'Islamic principles or Western principles – which way to follow?' seems to be writ large on the weary brow of each Muslim country, fatigued by foreign embarrassments, distracted by insecurity, and detracted to ill-development of resources and understanding (Ashraf, 1976, p.xiii).

Closing eyes to the Islamic values of the society has sowed very dangerous seed of nationalism among Muslims. Muslims started fighting against their own Muslim brothers because either they were/are not from the same region or they were/are speaking a different language. Addressing the Muslims Ummah specifically, Hadhrat Sultan Bahoo seems admonishing that you are divided along religious, political, ethnic, cultural, racial, linguistic, and sectarian lines. Muslims all over world are facing brutality, hatred and image of Islam is being tarnished and portrayed as non-tolerant and highly uncivilized. Whereas, tolerance, basic rights of human society, justice and equality was outlined by our Holy Prophet (BSBUH) in the first place. The divisions of Muslims

extend further into subdivisions. Status, wealth, fame, and fortune have also created social differences among Muslims.

> You were a single nation, you have become now several nations,
>
> You have broken up your society yourself. (Iqbal, 2012)

Muslims are divided at the root into Sunnis and Shias. Sunnis are further divided into 'Hanafi', 'Maliki', 'Shaafai', and 'Hanbali'. Shias too are divided into 'Zaidia', 'Imamia' or 'Ithna' 'Ashari', 'Ismalia', etc. Sunnis are also divided into 'Ahle-hadith' and 'Ahle-fiq'. In the Indian subcontinent (at least) Ahle-fiqha are further divided into 'Deobandis' and 'Barelwis'. Hadhrat Sultan Bahoo (May Allah Bless his Soul) says:

> I am neither Sunni nor Shia, my heart is disgusted from both Hoo. (Bahoo, 2012, p. 72)

Addressing humanity, he advises that human should take guidance from Makkah and one should follow teaching of Holy Prophet Muhammad (BSBUH) who has bestowed with the message of Allah in the shape of Holy Quran to follow.

> Master is Makka disciple is pilgrim and ardent love becomes Kaaba Hoo.
>
> Within his presence, perform pilgrimage all the while Hoo.
>
> He would not separate from me for a moment yet heart is longing to meet him all the while Hoo.
>
> Master is actual life 'Bahoo' who live in my every hair all the while Hoo. (Bahoo, 2012, p. 68)

Because, those who do not consider the above message and do not act accordingly, they are not only non-believer but arrogant and destroy their both lives.

> Ignorant are unaware of respect, they have gone astray from respect Hoo.
>
> Whose heart don't quest for unison 'Bahoo' in both worlds shell remain without impact Hoo. (Bahoo, 2012, p. 20)

4. Conclusion

a. Ego is main obstacle to realize God

Hadhrat Sultan Bahoo states that the main obstacle to realizing God is the ego which disturbs the balance of existence in a society and egoist is following the iblees/Satan. And the *Faqir*/Saint/Mystic/Sufi is never egoist. The cloak worn by '*faqirs*' is a symbol of their state of 'death before dying'. However, this state is achieved not by wearing a cloak but by annihilation of the ego:

> Until your base self remains ostentatious, spiritual excellence not gained Hoo.
>
> Unaware of the condition of annihilation and yet as person of spirituality you maintained Hoo.
>
> Shroud would not suite without death by merely round the neck retained Hoo.
>
> Title of mentor only suits 'Bahoo' when death within life gained Hoo. (Bahoo, 2012, p. 35)

The lesson is that where there is ego, there is duality and therefore bondage and death. This clearly teaches that individuals in a society have to follow the laws & rules of that society. For Hadhrat Sultan Bahoo the law of love and equality of co-existence of individuals according to the teaching of Islam and following the way of Islamic life must be taken as cloak for inhabitants of the society or it leads to follow the wills of *nafs*/Satan.

> Perceive base self as dog he will not relinquish his pride Hoo. (Bahoo, 2010, p. 29)
>
> The feature of base self is dogs puppy that is black Hoo. (Bahoo, 2010, p. 50)
>
> What concern you have 'Bahoo' mentor within who reside Hoo. (Bahoo, 2010, p. 29)

May we remember that when Allah ordered angels to prostrate in front of His vicegerent Adam, all did except Iblees, who justified his disobedience by describing himself superior being made of fire to Adam,

being made of clay. Iblees could see and perceive only physical body of man, without understanding the inner divine jewel – spirit. This caused pride and defiance in Iblees. It is in the Holy Qurãn; (Iblees) did say:

> I am better than He: Thou created me from fire, and Him Thou created from clay (Al-Quran 7:12).

The egoist Iblees did not know that Allah (SWT) knew what he did not and had already decided to be nearest the human to observe his deeds: "I am closer to man than his jugular vein." (Al-Quran 50:16)

Hadith-e-Qudsi "Neither earth nor skies are My abode but My abode is the heart of a Momin". "The heart of a Momin is Allah's Throne"[17]

b. Every Human Being is equal

All human beings are taken as equal members of world/society by Allah (SWT):

> O mankind! We created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know each other (Not that ye may despise (each other). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you and Allah has full knowledge and is well acquainted (with all things). (Al-Quran 49:13)

The Holy Qurãn instructs humanity to respect tall religions and their followers, which witnesses that human beings are one society.

> (Our Lord Allah) if did not Allah Check one set of people by means of another, there would surely have been pulled down monasteries/high tombs, churches, synagogues, and mosques, In which the name of Allah is commemorated In abundance. (Al-Quran 22:40)

As Allah (SWT) does not prefer one nation on the others:

> And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them. (Al-Quran 46:19)

[17] مرات التحميل :46, مرات العرض :650

Hadhrat Sultan Bahoo elaborates this message of Quran as:

By wearing robe of Hoo I initiate remembrance of divine essence (*Ism-e-Allah Zat*) Hoo.

There is no infidelity or Islam neither there is life or death Hoo. (Bahoo, 2010, p. 76)

He is within us we are within Him 'Bahoo' closeness is farthest away Hoo. (Bahoo, 2010, p. 76)

Not only distance from him But even nearness to him has become irrelevant!

Hundred thousand sacrifice upon those Sufis who don't utter awful thing Hoo

Thousand of thousand sacrifices upon those Sufis who only say one thing Hoo

Billions of sacrifices upon those Sufis upon their ego they tread Hoo

Trillion and trillions of sacrifices upon those Sufis who are pure gold but call themselves lead Hoo. (Bahoo, 2010, p. 48)

In the Holy Quran, Allah (SWT) admonishes: "And swell not Thy cheek (for pride) at human". (Al-Quran 31:18). "Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing." (Al-Quran 2:263). "And the servants of (Allah) Most gracious are those who walk on the earth in humility, and when the ignorant address them, They say, 'Peace!'" (Al-Quran 25:63).

All these *Ayyats* of the Holy Quran give the same message which Hadhrat Sultan Bahoo has communicated in his above stanza which leads as to how individuals of a society, whoever, they are, should be soft spoken and honest. The Muslims have been given the responsibility to act justly for every creature of the world what to speak of humanity alone. "Thus, have we made of you an Ummat justly moderate, that ye might be witnesses over the people, and the Messenger a witness over yourselves." (Al-Quran 2:143)

c. Muslim Ummah is a Universal Society

Though the Islamic society is a universal and pluralistic society, includes all human beings, it generally is constituted of those who are believers and "regarded as its constitutive, necessary members" (Rashid & Alwi, 2010). This does not mean that it excludes the non-believers, or non-Muslims. Instead, it acknowledges and grants their rights and orders Muslims not to exploit them as well as it considers them "potential members" who ought to be persuaded to join Islam someday.

Following verse of the Quran bear the wide and comprehensive nature of Islamic community/society: "Let there be of you an Ummah which calls for the good, enjoins the good workers and prohibits the works of evil. Those are truly felicitous". (Al-Quran 3:104). Therefore, The Ummah demands unity of hearts and belief rather than that of race or territory.

d. Follow Allah Commandments

Muslims should hold fast to the teachings of the Quran and practice *Uswa-e-Hasanah* in order to progress in this life and the life hereafter (Dar, 2013). Muslims sufferings today are due to non-following the dictates of the Holy Quran as Muslims they have to face double penalty for any misdeed. This is the gist of the message of Hadhrat Sultan Bahoo (May Allah Bless his Soul) for his proposed society. "Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware." (Al-Quran 49:13)

> In whose heart name of Allah shines Ardent love also strikes there Hoo.
>
> The fragrance of musk cannot remain concealed even if you cover it with hundreds of layer Hoo. (Bahoo, 2010, p. 36)
>
> Without dedication there is no approval even if performed all kind of prayer Hoo.
>
> Night vigils, fasting and performance of supererogatory prayers Hoo.

Without focused soul, no approval from Divine court even they give hundreds of elms away Hoo.

Without annihilation in Sustainer 'Bahoo' there isn't any impact in congregational prayers Hoo. (Bahoo, 2010, p. 20)

"And Our duty is only to proclaim the Clear Message" (Al-Quran 36:17).

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