Selected Excerpts of Mevlana Rūmī, Hadrat Sultan Bahoo and Allama Mohammad Iqbal

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

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

Haḍrat Mevlana Rumi (رحمۃ اللہ علیہ), Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Haḍrat Allama Mohammad Iqbal (رحمۃ اللہ علیہ) have a time difference extended over centuries but their preaching is similar. Mevlana Rumi (رحمۃ اللہ علیہ) was born in Balkh in 1207, Sultan ul Ārifeen Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) was born in Shorkot (Jhang) in 1629 and Allama Mohammad Iqbal (رحمۃ اللہ علیہ) was born on 9th November 1877 in Sialkot. There is a gap of 422 years between

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Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ). However the gap between Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) and Allama Mohammad Iqbal (رحمۃ اللہ علیہ) is of 248 years. Despite a gap of 670 years' between Mevlana Jalāl ad-Dīn Rumi (رحمۃ اللہ علیہ) and Allama Mohammad Iqbal (رحمۃ اللہ علیہ) their teachings revolve around the same point.

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

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

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

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

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

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

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

Oneness

Say He is Allah (جل جلالہ) who is one (Al-Qurʾān, 112:1)

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

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

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

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

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

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

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

Haḍrat Abraham (علیہ السلام)

Allah (ﷻ) said! O fire be coolness and safety upon Abraham (علیہ السلام) (Qurʾān 21:69)

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

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

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

Haḍrat Ismāʾīl (علیہ السلام)

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

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

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

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

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

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

Sharia

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

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

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

Virtue of Qurʾān

Indeed, We sent the Qurʾān down during the Night of Decree. (Qurʾān, 97:1)

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

You consider first word "ain" of knowledge (Divine Self) and learn thirty thousand knowledge of Qurʾān from its core (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)

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

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

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

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

Life of Prophet Mohammad (ﷺ)

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

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

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

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

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

Love of Prophet (ﷺ)

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

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

Raise you, through love, all humble to greatness and to fame;
Enlighten you the groping world with dear Mohammad's (ﷺ) Name. (Bang-e-Dra, Allama Mohammad Iqbal)

Faqr-e-Mohammadi (ﷺ)

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

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

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

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

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

The crown, the throne, and mighty arms by faqr are wrought these wonders all: In short, it is the chief of

chiefs and king of other kings withal. (Zarb-e-Kaleem, Allama Mohammad Iqbal)

Greatness of Haḍrat Umar Farooq (ؓ)

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

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

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

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

Greatness of Haḍrat Ali (ؓ)

To whom I am Master; Ali (ؓ) *is his Master*. (Ḥadīth Trimzi # 23)

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

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

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

Iqra (Recite)

Recite in the name of your Lord who created. (Qurʾān, 96:1)

Haḍrat Adam (علیہ السلام) learnt knowledge from Allah (جل جلالہ), his knowledge shot beams up to the seventh heaven. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

If anyone from Ummah of Haḍrat Mohammad (صلی اللہ علیہ وسلم) recite اَقْرَأْ بِاسْمِ رَبِّکَ الَّذِی خَلَقْ *and remains busy in remembrance of Allah's (جل جلالہ) name, recognition of Allah (جل جلالہ) is enlightened in one's heart.* (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)

The claim of this verse of Qurʾān is that Allah (جل جلالہ) has taught Haḍrat Adam (علیہ السلام) names of all things, Adam (علیہ السلام) is the keeper of secret of secret (aware of religious and spiritual knowledge). (Asrar-e-Khudi, Allama Mohammad Iqbal)

Importance of Remembrance of Allah (جل جلالہ)

Allah (جل جلالہ) says:

And remember Allah (جل جلالہ) often that you may succeed." (Qurʾān 62:10)

Ḥadīth of Prophet Mohammad (صلی اللہ علیہ وسلم)

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

O Allah (جل جلالہ), my soul being whelmed in blush and eternal conditions of Your recognition and the love always dispread to shout slogan of devotion and O my real beloved it wishes to remain in same blessed and

overwhelmed devotion till Judgement Day (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

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

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

Allah Almighty (ﷻ) has provided us law of His extensive remembrance, we were playing with fire of worldly desires and Allah (ﷻ) called us towards His illumine through command of "Allah's (ﷻ) Remembrance" (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

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

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

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

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

Safety of spirits is in unlimited remembrance and thinking, and safety of body is in controlling your Self

(nafs) in young age. (Javed Nama, Allama Mohammad Iqbal)

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

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

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

Allah's (ﷻ) Attributes

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

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

Pure blue colour does not accept yellow, green - Hoo,

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

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

Reality of Be (Kun)

O beloved come and bless this Rumi (ﷺ) because I am a slave of Shams-i-Tabrīzī and wandering like freethinker

for visualization. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

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

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

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

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

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

Perfect Man

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

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

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

Guide / Mūrshid

Prophet Mohammad (ﷺ) said:

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

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

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

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

Love and Anger

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

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

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

Ardent Love ('ishq)

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

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

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

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

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

Where every particle of ardent love is precious and is being weighed in milligrams there ardent lovers of Allah (ﷻ) glorified their pleasure of ardent love. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

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

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

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

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

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

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

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

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

Separation

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

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

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

Even though nothing other than oration is created from my dust still my compositions couldn't explain the full story of separation. (Javed Nama, Allama Mohammad Iqbal)

Water of Eternal Life

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

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

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

Aim of Knowledge

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

What do you think about knowledge, knowledge is path to realization, just consider it as running track towards divine self of Allah ﷻ! (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)

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

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

Aim of knowledge is acquiescence with Allah ﷻand enmity with Satan. (Nūr-ul-Hudā, Haḍrat Sultan Bahoo)

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

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

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

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

Arrogance of Knowledge

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

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

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

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

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

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

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

Non-Practicing Scholars

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

Don't ask secrets of recognition from (non-practicing) people of schools because worm cannot become sagacious even if it eats up the entire book. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)

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

Respect

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

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

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

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

Good Morals

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

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

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

Veracity

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

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

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

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

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

Endurance

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

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

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

Legitimate Livelihood

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

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

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

Humbleness

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

If I am 'Ratti' I will be weighed in 'Ratti' that is not even complete - Hoo,
Weight will be balanced Bahoo, when Allah showers His blessings - Hoo. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

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

Innermost

We will show them Our signs in the horizons and within themselves. (Qurʾān 41:53)

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

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

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

Master of Heart

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

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

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

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

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

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

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

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

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

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

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

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

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

Some are awake, some are unable to be awake and some are awake in their sleep - Hoo,
Some attained unison while asleep and some remained deprived whilst awake - Hoo, (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

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

Peaceful Heart

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

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

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

Hajj (Pilgrimage)

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

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

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

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

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

Remember the apparent Kaʿbah is the one built by Haḍrat Abraham (علیہ السلام) with soil and water (clay) and Kaʿbah of innermost is the one created by

Allah Almighty (ﷻ) with spirit and heart. (Mehk-ul-Faqr, Haḍrat Sultan Bahoo)

Upkeep your innermost inside you and become like Haḍrat Abraham (علیہ السلام) the constructor of sacred place of Allah (ﷻ). (Payam-e-Mashriq, Allama Mohammad Iqbal)

Heart is Superior Kaʿbah

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

If you possess heart rove Kaʿbah of heart, heart is the greatest Kaʿbah why you consider it piece of dust. (Mehk-ul-Faqr Kalan, Haḍrat Sultan Bahoo)

You rove around Kaʿbah and also wandered around idol house but regretful that you didn't visualised yourself. (Payam-e-Mashriq, Allama Mohammad Iqbal)

Self (Nafs)

Breaking idol is easy very easy, but taking easy the matter of self is a mistake, a serious mistake. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

It is easy to bring under your possession, command and control of both the worlds but getting rid of self is very difficult and arduous. (Amir-ul-Konain, Haḍrat Sultan Bahoo)

If you are weak, become strengthened by concurring self of yours." (Zabur-e-Ajam, Allama Mohammad Iqbal)

I have seen many things through wickedness of self; self through its wickedness relinquish the conscious of differentiating between good and bad. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

Be informed that the divine pleasure (ﷻ) is acting against self. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)

You be a man and control thyself because you could become a diamond even if you are stone. (Asrar-e-Khudi, Allama Mohammad Iqbal)

Effects of Bad Company

Don't befriend disloyal who disgraces all (truth seekers) – Hoo. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

Flying high could not be developed in crow and bad company of crow has destroyed the descendants of falcon. (Bal-e-Gabrāʾīl, Allama Mohammad Iqbal)

Reality of World

What is world? Neither wealth nor gold, silver, wife and children but is becoming ignorant from Allah (ﷻ). (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

O Bahoo! Don't you know what is world? World is painful beast which make one ignorant from remembrance of Allah (ﷻ) and contemplation. (Ain-ul-Faqr, Haḍrat Sultan Bahoo)

Whosoever adopts separation from world, the world itself chases the one. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

This word is unclean it can never be pure at all - Hoo,

Love for materialism keeps one away from the Lord, control it - Hoo,

The worldly wealth and riches too, ties of blood and friends a dream. The idols wrought by doubts untrue, all save God's Oneness empty seem. (Zarb-e-Kaleem, Allama Mohammad Iqbal)

Hypocrisy

Prophet Mohammad (ﷺ) said that: Whosoever commits hypocrisy then Allah (ﷻ) will also humiliate that one in front of people. (Ḥadīth # 4206, Sinan Ibn-e-Maja)

Hypocrites consider that he/she is busy in worship; this unaware does not know that by committing hypocrisy he/she is taking he/she's spirit on the path of torment. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

With education they claim to be spiritual lots (Mashaikhs), they do multiple prayers - Hoo,
Their inner self is being robbed but their carnal desires are unaware – Hoo. (Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

تیرا امام بے حضور، تیری نماز بے سُرور ایسی نماز سے گزر، ایسے امام سے گزر!

Your imam is unabsorbed, your prayer is uninspired, forsake an imam like him, forsake a prayer like this. (Bal-e-Gabrāʾīl, Allama Mohammad Iqbal)

Sectarianism

And hold firmly to the rope of Allah (ﷻ) all together and do not become divided. (Qurʾān 3:103)

Suspicion about humans is a bad deed. In-fact reality is indulged due to which seventy rather many sects have arisen. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

I am neither 'Sunni' nor 'Shia' my heart is disgusted with both of them - Hoo,
As I entered the ocean of Oneness all the journey came to an end – Hoo.
(Abyāt-e-Bahoo, Haḍrat Sultan Bahoo)

Sectarianism is the tree, prejudice is its fruit. This fruit caused expulsion of Adam from paradise (Bang-e-Dra, Allama Mohammad Iqbal)

Hopelessness

Don't walk on the dark path of hopelessness because in Holiness of Allah (ﷻ) are shinning hundreds of thousands suns of hope. (Mathnawī-ī ma'nawī, Mevlana Jalāl ad-Dīn Rumi)

Depart your heart from abomination of dangers so that you attain access to oneness of Allah (ﷻ). (Kaleeda-ul-Toheed Kalan, Haḍrat Sultan Bahoo)

Hopelessness similar to grave splits you into pieces, this will make you fall even if you are mountain. (Rumuz-e-Bekhudi Allama Mohammad Iqbal)

Ending Note

It becomes well evident by brief reading from vast teachings of three personalities that there exists a clear resemblance in their teachings and philosophy which is very important for recognition of Allah (ﷻ),

ascension of humanity, purity of self and cleaning of heart. According to true massage and teaching and preaching of these great personalities perfect mentor (*mūrshid*) is mandatory to attain the purpose of life about which Haḍrat Sultan Bahoo (رحمۃ اللہ علیہ) has said that:

Without treating milk with yogurt, it cannot be converted into yogurt, even though milk becomes red through intense heating

Sufis have given the message of patience, thankfulness, negation, trust, willingness for Allah (جل جلالہ) and service of humanity. They have not considered the opposition and even tough conditions like torture could not stumble their commitment. They fulfilled the duty of preaching and teaching with truthfulness and boldness.

Unique is their condition and they are different from entire world. O Lord these ardent lovers are habitant of which town.

Saints (Friends of Allah (جل جلالہ)) prove from the commandments of Allah (جل جلالہ) and his beloved Prophet (صلی اللہ علیہ وسلم) that when any human being becomes true lover of Allah (جل جلالہ) in reality Allah (جل جلالہ) bestow His special bounty and compassion on him/her about which Mevlana Rumi says that:

Human's saying is same like saying of Allah (ﷻ) even though it is being said from the throat of servant of Allah (ﷻ).

This knowledge and recognition of Gnostics are without discrimination of school of thought and geography and is beneficial for every human being living on earth. It is equally motivational to promote love, brotherhood, peace and prosperity. There is no second opinion that promotion of these teachings has become inevitable to accelerate the welfare of the contemporary world.