



Scholarly and Literary Thoughts of Shah Mohammad Ghous

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ABSTRACT: This article highlights the biography of a saint, Sufi Shaykh Shah Muhammad Ghous (d.1759 A.D-1173A.H) throwing light on his intellectual and literary thoughts. It advocates the strong belief in the authenticity of Prophet's ﷺ revelation in following the Islamic law of Shari'a. He emphasized on humble submission and absolute dedication to Almighty Allah ﷻ that purified the soul for achieving nearness to Him. The main objective of this study is to investigate how Sufism revamped and improved the general attitude of the followers in their circles of influence. Shah Muhammad Ghous' monumental contribution to the study of Islamic philosophy and spiritual development was brought into practice by following the religious in-junctions through a literary and moderate thought. The execution of such ornate contemplation possessed intrinsic value. This research focuses on how Sufi Shaykh represented and embodied the Prophet ﷺ, as a spiritual leader in traditional Sufism, or increasingly in the present times, as mediating presence. It enabled Muslims to perform various religious practices with correct understanding and attitude. It also explores the contribution of his descendent Syed Muhammad Ameer Shah Gillani who brought forward his Sufi mission and inculcated the vision of true submission to Allah and practice of Quran and Sunnah.

Keywords:- Islamic philosophy, Shah Muhammad Ghous, Spiritual development, Syed Muhammad Ameer Shah Qadri Gillani, Traditional Sufism.

In 10th and 11th A.H, the fast spreading Islamic culture of "Taswuf" had attained the highest circles of its expansion in the Muslim world before commencement in India. In sub-continent Almighty Allah has bestowed the natural treasure of greenery, but illiteracy lead people to aloofness from Divine commandments and source of religious guidance which placed them at the disposal of traditions and customs. As a result it caused immense inner impairment to community. Ignorance and superstitions, idolatry and class-based society paved the way for injustices to rise. People were engaged in worldly gains and promotion of class based society, which gave birth to internal conflicts, indiscipline and immorality. There was a great confrontation in this part of the world due to political and fanatic conflicts because different sects were at war to get upper hand and superiority over one another. Political disorder and chaos was prevailing in their communities. People were scattered over the world to seek the real truth and reality of life. The spread of materialism compelled people to seek guidance from those saints and religious scholars who were serving humanity in their circles. They were like torch bearers at the end of tunnels for the seekers of ultimate goal *al-Haq* and were always ready to provide their services to those stray and misguided people. This greatly enhanced the capacity of the material-stricken people to combat the ignorance. These spiritual and intellectual devotees were the people, who were known as Sufis in the coming centuries. India being situated at the extreme end of the Muslim world had started becoming the hub of religious activities and God-seeking society. For all times, these spiritual leaders have reputable and trustworthy supervision of the community by directing and leading the people to the right path. These Sufis and saints worked for the glorification of religion without caring for the response of the government which was ruling at that time. These Sufi saints had played a vital role in cultural centres of the sub-continent during the (10th A.H/ 11th A.H) as introducing and practicing the inward way of realizing the spirituality of Islam. That led to the purely ecstatic ideal of moral enhancement and affirming its effect increasingly on the authorization of political forces in their communities. Peshawar is situated on the outskirts of *Hindukush* ^[1] which had a historical position in Central Asia. At that time Kushan regime was expanded to the boundaries of China and Purshpur (Peshawar) was its centre in the northern areas of Indo-Pakistan. Therefore socio cultural developments also took place along with the political rules in these territories.

This great Sufi saint Shah Muhammad Ghous was born at Peshawar in an environment which was profoundly inspired by Sufism. *Syed Hassan Badsha* (1115A.H), his father as well as his spiritual guide was a well-known Sufi of *Sultanpur at Peshawar*. In *Akbar Nama*, *Abul Fazal* described that "Peshawar was known as *Bigram or Begram* in the constituency of *kabul Parghana* and "*Begram*" is the other name for Peshawar which was known as capital city of *Parghana*". It is also mentioned by Charls Masson that *Begram* was a province with its major cities being *Peshawar, Kabul, Samarqand and Bukhara* in Central Asia. At the time of the birth of Shah Muhammad Ghous (1680 AD/ 1091 AH) it was called *Bigram or Begram* as a *Parghana* of *Kabul*, as narrated by Shah Muhammad Ghous in his book. *Jalalabad* was one of the Provinces of *Kabul* while *Mahmud Kama* was a Town in *Jalalabad*.^[2] A well Known scholar of that time *Akhund Muhammad Naeem Papani* (1121 A.H)^[3] belonged to this Town who taught him *Towzeeh-o-Talweeh* from discipline of philosophy.^[4] When Shah Muhammad Ghous was eighteen he completed his religious studies under the supervision of his father *Syed Hassan* (1023/1115AH). After *Syed Hassan* passed away he was head dressed (*Dastar Bandi*) as a deputy being in the chain of blessed lineage (*Silsila tuz Zahab*) and performed all duties regarding the affairs of Convent (*Khanqah*). He carried out the related ceremonial activities and made committed efforts for the promotion of *Khanqah* and *Madrasa*. He performed Hajj and during this pilgrimage met with different religious leaders and scholars. This spiritual journey ended at *Lahore* in 1173AH/1759AD.^[5] As a memorial of his magnificent work in 1992 *Syed Muhammad Ameer Shah Qadri Gillani* established an Academy at Peshawar attributed to his name, "Shah Muhammad Ghous Academy." Pioneer of this academy patronized the legacy of his intellectual and spiritual mission which spread over the span of three centuries (1759/2004). *Syed Muhammad Ameer Shah* from his progeny was an eminent scholar and spiritual guide of *Qadri Order (Silsila)*, its founder was *Abdul Qadir Gillani* (470/561AH),^[6] as in the family tree they belong to the same lineage. He compiled and promoted his literary work which was in the form of manuscripts. These manuscripts were basically on Quranic literature, Hadith, Fiqh and Sufism scripted in Arabic and Persian languages. He considered that this worthy work deserved to be brought forward and translated into Urdu for the people of present time. The hand written manuscripts of *Shrah Saheeh Bukhari* is preserved in *Islamia College Peshawar Library*. Whereas the original manuscript consisting of 1200 pages is owned by *Shah Muhammad Ghous academy*, "*Qasida Ghousia al Mahrouf ba Khamriya* in Persian, *Fasusul Hikam Shara Fiss e Adamia Israr u Thowhid, Maratib e Saluk* in Persian and a manuscript *Dar kasab-e-Saluk-o-Biyane-Haqiqath-o-Marifath*" is translated in Urdu.^[7] *Shah Muhammad Ghous* carried out the magnificent foundation of leadership for the coming generations of this area through his writings (Manuscripts) which was supported by *Syed Muhammad Ameer Shah Qadri Gilani* a lineal descendent who was born in 1920 at *Yakatoot* (Peshawar). His father *Hafiz Syed Muhammad Zaman Shah Qadri Gilani* (d-1950/1887)^[8] was well known in Muslim League leadership in *Khyber Pukhtunkhawa*, who had deep affection for knowledge. He encouraged and supported him on the path of saluk. He came across that *Syed Muhammad Ameer Shah* was gifted with an unusual potential for religious understanding which required to be groomed. So with self-assurance he sent him to the famous scholars of that time, where he got Islamic education by the eminent scholars of Peshawar. *Sahibzada Hafiz Ali Ahmad Jan* (1301/1376 A.H) taught him *Tafseer ul Quran* while he also attended *Drs e Quran* of *Allama Abd ur Raheem Popalzai* (1310 /1364 A.H) He got his *Sanad e Hadith* from *Allama Moulana Gul Faqeer Ahmad Chishti* (1301 / A.H) may Allah be pleased with them all.^[9] When he completed his education, he was known as distinguished and outstanding scholar of his time. So he took over the responsibilities of *Khanqah* for the purpose of teaching, guiding and serving people of his community. He negated the illogical and irrational beliefs which were prevailing in the society. His great contribution was to preach real and true meanings of Islam in accordance with Quran and Sunnah. He acknowledged the tie of love amongst Al- Mighty Allah and his servants be tokened as described clearly in the Quran, "He loves them and they love Him."^[10] He firmly believed to serve humanity and persistently worked for spiritual and religious awareness. So he spent over sixty years in much crowded public life preaching for this cause. He always established direct contact with the community at all levels and from all walks of life. He at all times directed and advised his followers to remember Allah and to follow the lifestyle of Holy Prophet Muhammad ﷺ. Meanwhile in 1955 he had also commenced bimonthly Journal known as "*AL HASAN*." It is being published regularly and appreciated in religious circles and by general public. His reputable work has been highly recognized and regarded by *Muhammad Hussain Tasbihi* in his writings.^[11] He was the author of a number of books such as Urdu interpretation of Quran "*Tafseer e Quran Al Hasania*", *Sharh "Shimail e Tirmizi"* and "*Khasais e Nisaai*" (*Anwar e Ali*). He also translated the manuscript of *Shah Muhammad Ghous Sharah Sahih Bukhari* that was in Persian, owned by *Shah Muhammad Ghous Academy*. By any standard all aspects of his life were distinguished and had a remarkable impression on the society. In October 2004 he passed away in Peshawar.

INTELLECTUAL WORKS OF SHAH MUHAMMAD GHOUS

The main motive behind the writings of Shah Muhammad Ghous was to show the intellectual perspective of Sufism within the framework of Quran and Sunnah. His book “*Dar kasab-e-Saluk-o-Biyān-e-Haqiqath-o-Marifath*” is a true guide for the seekers of the spiritual path. He recommended a particular code of discipline for training of the aspirants to follow the spiritual guidance and his instructions. *Shaykh* monitors the spiritual activities regarding the performance of the seeker, primarily under his supervision disciple contemplate and concentrate on different *owrad* like remembrance of Allah (dhikr and muraqaba) soul’s communication to Divine. Shah Muhammad Ghous described in his book that, ^[12] “I remained in isolation at a deserted place in hardship for six continuous years. In this period, I performed *Dhikr* (recollection of names of Allah) either silently or loudly or by heart”. Remembrance generally comprises recital of Quran and other solemn text, religious performances and rituals. During this process of remembrance one should concentrate his attention and intensity of passion on Almighty Allah because remembrance without attention is nothing but a vain fancy. The refinement of the heart communicates and coordinates with excellence of this fine intricacy therefore remembrance connects the evoking of essential Realities and designates every form of concentration on the Divine Presence; the highest “remembrance” is no less than identification with the Divine world. Shah Muhammad Ghous spent six years under supervision of his father as he stated further in his book, ^[13] “I also performed the *Muraqbaat* (soul’s communication with Allah) and contemplation as per my capability, I faced some mystic situations, which I always narrated to my Shaykh (father). He used to appreciate the righteous path and corrected the mistaken path.”

In the path of *Sluk* when the traveller discovers the power of Allah ﷻ surrounding him and he is irresistibly driven to repentance and penitence, starting weeping and crying, he takes to isolation and disciplinary exercises. Out of fear and apprehension and asceticism, he involves and turns to worship and remembrance of Allah. When he perceives the greatness and majesty of Allah, the gross world becomes worthless and polluted in his eyes. Whenever he has to take interest in the world he adopts continence and contentment. When the beneficence and kindness of Allah flashes on his servant, he enters at the stage of rapt attention and hope. He considers Allah as the Lord of bounty, regarding beneficence and denial of oneself, which makes him patient and pleasing Allah in his practices. This state of pleasing arises when the vexing of the Beloved becomes equal to His caress. *Abu Saeed* reports in authentic compilations *Saheeh Muslim and Saheeh Bukhrari*, ^[14] that the Holy Prophet ﷺ said, “Indeed Allah said to the dwellers of Heaven: ‘Oh residents of Heaven! And they said ‘Oh our Lord, all auspicious things are in your hands and the good of all’, He said: Are you pleased? They replied ‘Being pleased does not lie with us; whatever you grant is beyond anyone among your creatures. ‘He said: Beware you will be bestowed even more than this, so they said: Oh Allah ﷻ, what is better than this?’ He replied: “We have made paradise lawful for you, so there would never be wrath on you after this.” While proceeding through the path of *saluk*, bearing passions and witnessing visions, this high station is attained by the seeker. Beyond the stage of excellence none is better than that of submission, Oh Allah ﷻ except the rank of your personal love allocated for your beloved Prophet Muhammad ﷺ who is above all relative considerations and associations for the faithful. ^[15] The servant hood of the spiritual world is the servant hood to Love, which has no bondage at all; as they choose it willingly. Therefore the term bondage is used for fastening of the heart to Allah by obtaining consideration of the spiritual leader. At this stage he is on the rank of witnessing and perceived the extraordinary enlightenment.

In this state of vision, with the uniqueness of Allah and His absolute sovereignty, Shah Muhammad Ghous writes that Holy Quran stated, Allah is the friend of those who believe.^[16] Allah’s love for the believers is mirrored in their hearts, causing them to overflow with His love. After being bestowed with honour of Allah’s friendship the blessed person should prepare to sacrifice all for his Lord. As Quran says, Allah will love them and they will love Him. ^[17] At this junction compulsive and recurring practices lead one to become more permanent in one’s deeds and actions of servant hood. Now this visionary stage leads from the real world to a greater slavery and they further spread this light to their followers. They often live in lodges of Sufi communities where outward behaviour in initial stage of obedience, inwardly guide and direct them according to their spiritual journey. When the inner transformation involving the inculcation of an unquestioning and uncritical attitude towards the Shaykh and his actions had been achieved and a spontaneous love for the master had developed, the disciple would be in harmony with the Shaykh and ready to achieve a direct connection with Prophet Muhammad ﷺ and Allah ﷻ. Recitation of the Quran, offering volunteer prayers with prolong “*Duaa e Qanut*” and spending the whole night in the remembrance of Allah ﷻ. Study of the traditions of Prophet Muhammad ﷺ and offering prayers with humility bring many benefits, virtuous actions although raise up the rank. Prophetic authority often endorsed through the institution of the *Khanqah* where Sufis could direct and lead the specific practices of their disciples without interference. They explain prophetic experience on the basis

of Quran and Sunnah, legitimized their pattern of authority by claiming to have inward experience. Then they could be capable enough to help others to carry on along the same path.

Shah Muhammad Ghous's writings have well worth deep reflection in accordance with Quran and Sunnah. The first chapter of "*Dar kasab-e-Saluk-o-Biyān-e-Haqiqath-o-Marifath*"^[18] illustrates clearly that first part of Shari`a is faith (*iman*), which means conviction in transcendent realities Allah, Angels, Hereafter, Revelation, prophecy, etc as defined by Shari`a. Shah Muhammad Ghous clearly stated that only way to know these realities of faith is the revelation (*wahy*) of the Prophet so interpreting Sufism and reconciling it with the Prophetic Islam, as his predecessor did, he interpreted Prophetic believes in the light of Sufi ideas, experiences and practices, and demonstrated that Islam when properly understood was not different from Sufism as presented by its great scholars. This is the task which he performed in Arabic and Persian languages. His teachings emphasize that Islam at its best was identified and preached with Sufism as the maximum numbers of embracing Islam was witnessed in the world by the teaching of Sufis. Shah Muhammad Ghous stated^[19] that affirmation of Allah's uniqueness has four gradual stages:

1. At this stage one should orally declare the oneness of Allah without consciousness of its allusions.
2. After the verbal acceptance with consent of the heart in collaboration of mind.
3. Third stage is that wherein intuition from the light of Truth (*tajjali*) is experienced which is derived from the unique source of Almighty Allah.
4. The fourth and final stage of those believers who absorbs so much that he sees no one except Allah as one and only one in the universe.

When these chosen ones have attained the stage at which they see the whole world in obedience of Allah and acknowledge it as salvage to Allah, and love it as the servant hood of Allah. Shah Muhammad Ghous clearly differentiate the experience of prophecy and prophet hood in a category by himself however prophet share lot of experiences with the *wali* like his dreams (*ru'ya*) and visions (*mushahadat*), his heart directly perceive (*ilham*), hears voices and talks to appearances. These extraordinary forms of revelation which are called *kashf* are common between *wali* and prophet but two things distinguish the revelation of the prophet from the revelation of *wali*. The revelation through angels is received by prophet is called *wahy* whereas *wali* do not have it. *Wahy* is specific to the prophet and is the real basis of prophecy. All the revelation to the prophet whether in the form of dream, vision, audition and inspiration are true and certain but the revelation to *wali* are uncertain and imperfect. The revelation to the prophet is binding on the people whereas the *kashf of wali* is not. The prophet conveys that *wahy* through recitation of Quran, his preaching and mission, his instructions to his followers for self purification and piety, his struggle against his opponents, and his efforts to establish sovereignty of Allah in the universe. Wisdom of Allah awaited the existence of a pure man, prepared for the revelation. He had ordained the exaltedness of his character and the elevation of his station. Prophet's saying "Glory to God" and by his praising Him, for He conformed about Himself attributes that people know and use among themselves such as life, hearing, seeing, power, will, speech, anger, wrath, sovereignty and self-sufficiency. He conformed along with these "that there is nothing like unto Him,"^[20] in these attributes, for He is living in a way different from our life, seeing in a way different from our seeing, powerful and sovereign in his Kingdom.

One of the most valued Manuscript of Shah Muhammad Ghous is *Sharah Qasida Ghousia known as Khamaryya*, an explanation to the Qasida in Arabic language written by *Shaykh Abdul Qadir Gilani* (470/561). This Manuscript is in Persian language consists of 29 verses on 11 pages and written in 1282 A.H. Its font is *Naskh and Nastaliq*. Original Arabic text has been separated from the Persian explanation by a red line. Its Page dimension is 10 x 17 c.m. Shah Muhammad Ghous on the first page of this Sharah has written "this humble person, hopeful for mercy of God, full of bad deeds and greed Muhammad Ghous son of Syed Hasan Qadri says that this Qasida name as *Khamaryya* is attributed to *Hazrat Ghous al Azam, Qutub-e-Afgham Shaykh Abdul Qader Gilani Hasani Al-Hussaini*." In the Preface the reason for writing of this Sharah (Explanation) is given that "being a sinful person and one of the most humble servant of *Shaykh Abdul Qadir Gilani*, I be supposed to explain some expressions and phrases which had inconceivable and incomprehensible meanings as called (*Mutashabihat*)."^[22] So the readers may become keen to understand the meanings of these verses, in accordance to my knowledge. Shah Muhammad Ghaus explains in the beginning of Qasida emphasizing that it can be interpreted without corresponding philosophical doctrine. In other words, if we are to elicit any definite meanings from the symbols, which have dual meanings as he called it (*ishtibah*). In the commentary he explained the meaning of incomprehensible words and exceptional linguistic erudition and sends the reader securing from dictionary.

The following saying of *Shaykh Abdul Qadir Gillani* communicate the elucidation of "*Mahabba*" as When the lover is lost to love, he attains union with the beloved.

سقا نى الحب كآ سات الوصا لى = فقلت لخمترى نحوى تعا لى

The Arabic word, *Hubb* (love) is composed of two letters, which signifies *ruh* or soul, and signifies *baddan* or body.” It means that whoever treads on the path of love sacrifices both life and body and passes into the beloved. The fineness and lightness of this wine affects the heaviness and the grossness of the cup, changes the grossness to fineness; its heaviness to lightness. In the cup of their souls; lover drink this wine and on hearts and *nafs* (self) pour the waste. It confers the lightness of agitation to soul (*ruh*) of yearning (*shauq*) to hearts and devotion to *nafs* (carnal self). In fact Sufism appeals to the heart at the higher spiritual level and supreme state of spiritual perfection in love of Almighty. Therefore *Mahabba* has two kinds: *mahaabt-i am* (the affection of the common folk) and *mohabbat-i khas* (the affection of the few elects). So by grace of Allah, soul asserts the delight of beholding and heart get absorbed in the delight of remembrance; to *nafs*, the delight of good deeds and works, to such a degree that in *nafs* the delight of devotion prevails over all natural delights. From its exceeding pureness and fineness, the essence of the cup becomes the colour of this wine, so effaced that discrimination remains not and the form of unity appears. Love effaces all existence, on the condition that it be established in the *hal* (the mystic state) it gives its own colour, and like lightings and flashings not extinguishes quickly. The wine of His majestic love reached the taste of my soul in the cup of pure beauty. Who alone deserve real love, none but He is worthy of love. The great Prophets and eminent saints, too, are loved not on account of their selves but on account of their being loved by God. For the beloved of the beloved is always held dear; the Prophets and the Messengers of the Beloved are also loved; the lover of the Beloved is also loved. Love for all of them is nothing but love of God Almighty alone, He should be loved and this love is called “Real Love.” When one passes through the stage of Contingency for the abode of the Realm called the world of bodies, while angels are called the world of spirits whereas the world of *Mithal* (Ideas) is for being seen, not for staying and the world of Command is contained in this stage. At this time they are illuminated by a special illumination with which they develop life again, reaching the station of abiding in Allah and getting absorbed in His qualities.^[23]

The sincere and true devotees (*Saliks*) of traditional Sufi path always pursue the trivial rules of Shari’a with its inner dimension, so they practice and monitor all of the requirements of both the outward and inward attributes. *Shah Muhammad Ghous* had a strong and sound opinion regarding to the differentiation in scholarly school of thoughts in *fiqah* and Quranic interpretations. He emphasized that full understanding could be developed if his own explanation and interpretation is perceived as he discussed in “*Maratib e Saluk, Israru Towheed and Fasmus Hikam Shra Fiss e Adamia*”. He explained the incomprehensible words in consensus to *Shari’a* and the literal meaning of the word *Haq* stands for alone and the Absolute Being. He considered its origin from same derivation of *Haq* (God) and *Haqeeqth*. Everything originates from it and all initiatives or the spirit of things have come into being from Absolute Being (*Haq*) the same are evident in *Haq* so in creation and origination of the universe the Essence of Allah and His very existence is understandable. Therefore it illuminates that ‘He is the outward’ as well as it makes more comprehensible by the verse in the Quran, Allah will pay back to them in full their just reward, and they shall know that Allah is the manifest Truth,^[24] Quran says, ‘Allah is the light (Nur) of the heavens and the earth’^[25] which proved the sound support to this declaration. The Essence (*Dhat*) of Allah is an absolute Existence, the highest caliber of His appearance is through ‘Light’ (*Nur*), that is visible by Himself and other things are also visible all the way through His reflection. He is the First and Last, the Outward (*Al-Zahir*) and Inward (*Al-Batin*) has been the same attributes to Allah the absolute Being. These attributes of Allah exist through forever by Him and create other things obvious. So travelling of the seeker in the illumination of Attributes is in the manifestations of the name *al-Zahir* for Allah is Apparent by His attributes, sign and travelling of the seeker in the illumination of the attributive Names is in the manifestations of the Name *al-Batin*. Therefore ‘Allah in His own unchallengeable state, and His uniqueness, is evident by exceptional essence in the attribute of Light, “He is the first and the Last and the Outward and the Inward and He is the knower of all things”.^[26] The revelation is the light given to man by God in the Holy Quran it is stated that “believe then, (O men) in God, and His Apostle, and in the light (of revelation) which we have bestowed (on you) from on high”.^[27] Allah bestowed this light (revelation) to disclose Him, to know Him; this is the light of Knowledge, Reason and Conscience. *Shah Muhammad Ghous* writes in *Sharah Fusus al- Hikam* “all possibilities (*mumkinat*) are primarily reducible to non- existence (*‘udum*) and there is no Being other than the Being Allah, may He be exalted, in Quran Allah says: “O mankind a manifestation of the truth has now come unto you from your Sustainer and We have sent down unto you a clear light.^[28] Quran is a clear proof while the life and teachings of Prophet Muhammad are light. For, they who attained to faith in Allah and His Apostle – it is they, they who uphold the truth and they who bear witness (thereto) before Allah: they shall have their reward and their light.^[29] It is important that particularly these two are high in ranks in the spiritual realm, just below the status of Prophet Hood. Therefore they are not only rewarded in front of His Divine Majesty but they are also resources for spiritual leadership.

Shah Muhammad Ghous illustrates in his writings the word “*Marifat*” for the realization of inner reality, which means to infiltrate one’s inner soul and facilitate it to make contact with Allah. This process purifies the inner faculty and soul comes to realize itself. The latent potential of the soul is ultimately awakened: in the words of Quran, (the virtuous soul will be said) Oh soul you in absolute peace and satisfaction.^[30] He indeed will be successful who purify himself^[31] and in verse,^[32] Quran says, that “He is the one who sends to his servant, Manifest Signs, that he may lead you from the depth of darkness into light.”^[33] Therefore Prophets bear relation to the overall categories and have been fostered by them. Whereas all people other than them, are concerned with the reflections which are in the nature of constituents and have been natured on them. These qualities comprise many parts out of which one is granted to the traveler. At this stage Salik perceives Hazrat Adam’s feet and his attainment through the subtlety of the heart. “*Al-qalb*” (the spiritual heart) represents the central organ of the soul, corresponding to the vital centre of the physical organism, the focal point of all senses, illuminative powers, such as insight, perception, the intellect, realization and determination. Therefore truth-seeker identify it as a human truth; philosophers describe it the speaking selfhood as well as an individual real nature is found in the heart with respect to this intellectual and spiritual aspect of real being. When it receives a Divine knowledge like a polished mirror which reflects on the soul of the recipient, physical reality and thoughts as it becomes an eye-of the soul. Esoteric or inward aspect may be regarded as its power of sight, motive being its spirit and determination is its insight enlightenment. Therefore Seeker’s heart illuminates by the *fadl* or grace of Allah. Hazrat Nuh and Ibrahim were molded by a positive attribute particularly that of a knowledge which is most excellent of personal attributes. Hazrath Musa was fostered by personal attributes, and the quality of speech was his nurture while Hazrat Isa abode was sanctity and purity. Fostering of the last Prophet Muhammad (P.B.U.H) was by the complete cumulative comprehension of attributes, states, sanctities and purities which is the centre of all the circle of these excellences.

Spiritual leaders and scholars whether they belong to South East Asia or anywhere else in the World, their aim is to establish and express religious, spiritual and intellectual thoughts and practices of Islamic heritage with its real meaning. Shah Muhammad Ghous and Syed Muhammad Amir Shah Gillani were amongst such spiritual scholars and leaders who guided the general public towards better understanding and practices of Islamic values in their circles of influence. Their literary work and deliberation is a line of action for their followers. In fact their great contribution was to harmonize the wandering people towards the attainment of ultimate goal of submission to Allah and welfare services to humanity. Consequently institutional harmony and balance within the system as per Sufi traditions is maintained in the society which is a real need of the time.

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