

## *Ajmir and Miraj*

Bismillah Er-Rahman, Er-Rahim

All that I know, all that I am comes from these two:  
Ajmir with its concomitant fana-fi-Sheikh;  
Miraj with its concomitant baqa-i-Rassoul.  
There is nothing that I really know,  
There is nothing that I really own  
Unless what is symbolized by the crescent moon,  
Indicating the Islam of Mecca Shereef.  
The moon is the symbol of submission,  
The sun is the symbol of expression,  
But who is it that submits? and who expresses?

At Ajmir the blessings of Er-Rahman,  
Fountained in the blessings of Pir Sahib Chisti,  
In light and love and clarity they fountained,  
And the consciousness of the present world engulfed  
In a universe of grandeur and purer realities.  
So I ceased to be what I was, if I ever was what I was,  
And became to be what I am called, though this is not my self.

At Ajmir the blessings of Er-Rahman,  
The full deliverance of the servitude of ignorance,  
In living surrender before the Perfect Teacher,  
And the disciple is wuzued in humility,  
Humble not in any sense of moral admonition,  
Humble in the sense of becoming not-becoming.  
The Message was given in music and love and prayer,  
For the Message of God is great, even as Allah is Greatest;  
And the Rahman of God is made known,  
Even as music and love and prayer are made known.  
Who is it that forbids? Who dares to forbid!  
Ya Fattah! When the doors are opened the devotee is accused of shirk;  
Accused by those whose inner doors have never been opened,  
Accused by those who dare to lecture on tauba,  
Accused by those who speak, but do not experience.

By music were the people of the region brought to Islam;  
By music were the animals of the region brought to Allah;  
By music a wonderful concordance of the masses.  
By love were many kafirs converted to Islam;  
By love were the ignorant acquainted with Holy Qur'an,  
By love the Magnificence and the Grandeur manifested,  
By love.  
People took their refuge in Allah and not in words;  
People were bathed with Er-Rahman and not by words;

The silsila was confirmed and the shekinah re-established  
That where the people of Moses failed in their undertakings,  
The people of the latest Book succeeded.  
Alhamdu lillah.

“Holy Qur’an was revealed in seven dialects  
And every one with an inner and outer meaning.”  
How many among men are known as Abdul-Rahman!  
How few among men are known as Abdul-Rahim!

For the Grace of God is offered to every people,  
But perfection is rare among the best of mankind —  
To find the light in the heavens is possible for all;  
To find the light in oneself pertains to few,  
Few indeed are worthy to be Abdul-Rahim.  
There is death in man and there is life in man,  
And the usual life in man is a dying life.  
What is achievement of the will of personality?  
What is acquisition of the Grace of Allah?  
I was as nothing until I heard the call:  
“You are too big, let me show you your nescience,”  
Thus the Vice-Gerent of the Lord of all the worlds,  
Thus the Servant of the Lord of all the worlds,  
Thus the Guardian of the Lord of all the worlds;  
Remove the Representative, remove the Vice-Gerent,  
Remove the Servant, remove the Guardian  
And the worlds will cease to be —  
Because of the Representative, the Servant, the Guardian,  
The worlds shall continue to become;  
Because of the Representative, the Servant, the Guardian,  
The life in man shall continue to be and become.  
Nufs is attached to continuance in being,  
Spirit is denoted to continuance in becoming.

Oh that grandeur in fana-fi-Sheikh, fana-fi-Rassoul, fana-fi-Lillah!  
Oh that perfection in baqa-i-Sheikh, baqa-i-Rassoul, fana-i-baqa!  
What is the utmost of being-becoming toward perfection?  
When the self in the self surrenders even surrender,  
The Grace of Allah falls in continuous rays,  
The Beauty of Allah is revealed in every atom,  
The Joy of Perfection has no shadow in the noon-day sun.

“I am a man like you,” said Mecca Shereef;  
“I am a man like you,” re-echoes the pulsing heart;  
But nufs must have its participation in everything —  
Alhamdu we know, Lillah we do not know  
And who is the Abdul-Rahim amongst us?

Grace impels the love without limitation,  
Grace impels the wisdom without limitation,  
Grace impels the vision without limitation,  
Grace impels the life without limitation.  
Who can be an Abdur-Rahim without Mohammed?  
Who can be an Abdallah in eternity?  
Alhamdu lillah, Alhamdu lillah!