

Need and Significance of Guidance by Spiritual Mentor in the Teachings of Mulana Rumi & Sultan Bahoo

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Abstract:

Generally, the teaching process is a very important for the development of society, but especially for those who are seeking for spiritual guidance and knowledge. So, in this regard a leader, mentor or a teacher plays a vital role to provide the specific kind of knowledge because an ordinary person has not fully command on the deep myth of Sufis and Sufism. The proposed research through the deductive method of research is emphasized on the need and position of spiritual mentor and their responsibilities to meet the modern demands of our youth and people. Mulana Rumi and Sultan Bahoo both were the great personalities of their ages. They were prominent, perfect and pure in their sayings, poetry and teachings. The author will throw light on the qualities and abilities of the spiritual mentors as well as their efforts to bring eminent change in the behaviour of society and their followers. If a spiritual mentor is unable to provide reinforcement mechanisms to satisfy the curiosity in a specific framework of the actual teachings of mentioned above personalities. He may not consider a real religious or spiritual mentor. Thus, there is a core need of the exploration of new dimensions to open new doors of spirituality for the people and Islamic societies.

Keywords: Spirituality, Sufism, Mentor, Teachings, Society

During the history of mankind, there were many great figures in Islam, whose knowledge, spirituality, love, dedication and enthusiasm made them famous and reached their voices after centuries. In particular, there are some exceptional characters with enormous personalities such as Imam al-Ghazali, Imam Rabbani, and Mawlana Khalid al-Baghdadi, Bahaud-din Zakariya, Mueen-ud-Din Chsiti, Nizam-ud-Din Aulia etc. Jalaluddin Rumi and Sultan Bahoo are also included in such distinguished and monumental personalities of the Sufi world who served the people for a long time as the spiritual mentors.

An introduction of Spiritual Mentor:

The Spiritual Mentor is defined as the highest level person who can rely on personal ideas to exchange and provide guidance and support that can enhance the performance of his pupils or followers. The spiritual teachings are traditionally transferred through the human model, or guide.¹ The importance of the guide as a tool for teaching and knowledge depends on its activities and knowledge. Ibn al-Arabi explained that according to the opinion of the people, the guide must show miracles and clear ways for the guidance of the society. In fact, the condition of the mentor or teacher is that he must possess qualities according to the expectations and needs of his disciples. The journey begins to truth, mysticism, and love to God with a guide or a teacher walking on the right path and directing followers to achieve their goals in life. The counselor or teacher is also responsible for the proper application and integration of higher knowledge, according to the needs of a particular culture, circumstances, period and individual or group pupil. In general, the average person cannot recognize and benefit from the developmental effects of spiritual evolution.

A leader or mentor has the qualities to lead and encourage the people to learn mystical knowledge. It is expected to be very rich in moral values, strong in nature and shows concern about all the members of the disciples. However, the practical approach is quite different and a teacher focus on morals, ethics and spirituality is likely to face many obstacles to success.

A causal theory of spiritual leadership is developed in a basic impulse model that includes vision, hope, faith, human love, spiritualism in the workplace and spiritual survival. The goal of the spiritual leader is to create a specific concept and to match values across strategic, individual and collective levels, and ultimately to promote higher levels of organizational commitment and productivity. The spiritual guidance is essentially an activity of people in relation to other persons. Therefore, the spiritual leader or mentor is a leadership exercised in response to the work of the holy spirit of God.

A mentor works in different ways and a spiritual leader refers to personal faith, piety, and good life to the leader. The spiritual teacher or mentor refers to education and the integration of educational vision into the lives of his followers.² Thus, the teacher or mentor provides guidance and initial lessons to the followers in the process of training. Before guiding others along the path to human achievement, the mentor must have passed through the succession of the progressive experiences that are necessary for a higher understanding and the training of his followers.³ After completing the knowledge of the Special Guide through a series of "trips", he was later granted permission to transfer teaching to a specific place or culture.

A linkage between Mentor and the followers:

The follower or disciple is a person who intends to search for the spiritual knowledge and directions of mystical power. He is weak in sharing intimate life issues as well as responding to and respecting the guidance of his mentor or spiritual teacher.⁴

The main objective of the relationship between the mentor and his followers is to strengthen intimacy with Allah, to recognize the role and importance of God in his life, to develop his personality and to recognize the direction of God in decision-making system of life and societies. Mystical guidance or training is a relationship between the mentor and the followers and the Holy Spirit. Through this relationship, the follower or student seeks to discover what the mystical power is already doing in his life and thus grows in friendship with God, identity in God, and awareness of God's mission.⁵ Many people including the younger generation in our culture suffer from the absence of spiritual relationships with mature adults. Often, it leads to poor decision-making and bad models of relationships. However, guiding a good leader empowers people and young generations to lead their lives correctly. In other words, the mentor is responsible for preparing the next generation to teach the people's spiritual knowledge.

Hazrat Jalal-ud-Din Rumi (1207-1273):

Jalal al-Din Muhammad ibn Muhammad Hussein al-Rumi is considered one of the greatest Sufi poets, the master of love.⁶ Maulana Jalaluddin Al-Roumi was a

Persian poet, darwisha and a Sufi mystic. He was one of the great spiritual leaders and poetic geniuses of mankind and the founded a Mawlawi sufi order in the thirteenth century. He was born in 1207 in Balkh, a city presently in Afghanistan, but then a part of kingdom of Khawarzem Shah. His family migrated from Balkh and settled in Konia (Turkey) where he lived till his death (1273AD). He was an outstanding jurist, great mystical poet and theologian of Islam. His lineage is traced to the first caliph of Islam, Hazrat Abu Baker Siddique (R.A.). He belonged to the religious family as his father Shaikh Muhammad Bahauddin was a learned Islamic scholar of his time who established a madrassa in Konia (city of Rome but now part of Turkey). Jalal-ud-din Rumi got religious education from different great scholars of his time including Sufi Saint Attar, who divined his spirituality and gave him a book related to the mystical knowledge called '*Asrar-namah*'. Later on, Burhan-ud-Din Muhaqiq worked as the teacher and preacher of Rumi for nine years, then sent him to great centers of learning Halab (Aleppo) and Damascus for mystical education including Quranic commentary, Hadith, Jurisprudence and Arabic literature.⁷ In Damascus he met with Shams-ud-Din of Tabriz, who also came in Konia (situated in Anatolia, Turkey). Maulana Rumi's meeting with Shams Tabriz had the most profound impact upon his intellectual and spiritual career. It was the real turning point of his life. Rumi said about Shams that he was the enlightened personality, who assisted him to solve the issues of people and considered a universal man." After Shams, Rumi's affection was diverted towards Saladin Zarkub and Husam Celebi who urged him to write the Mathnavi (a mystical epic) completed in forty three years.⁸ Rumi's Mathnavi bears ample evidence of his vast learning. Thus, as an outstanding theologian and juries consult, Rumi adopted a puritanical mode of life and abided by all legal and formal norms of behaviour in consonance with his office.

Jalal-ud-Din Rumi's literary work consisted of the Mathnavi-e-Manavi (six books and 26000 couplets), Diwan-I-Shams-I-Tabriz (comprising of 50,000 couplets, Rubaiyat). Further, he wrote almost one thousand and six hundred authentic Rubaiyat or Quatrains and a collection of his letters titled Fi-ma-Fi available in various libraries of the world. The manuscripts of these letters were discovered by Mulana Abdul Majid Dariyabadi. These letters are an illumination of fundamental significance. His

Mathnavi (a Persian manuscript) has been universally acclaimed as a masterpiece of exceptional wisdom and translated in almost all major languages of the world.⁹ It covers or refers to a complex range of philosophical, religious, mystical and even scientific issues and themes. Rumi, through this masterpiece has given an abiding moral and spiritual direction to humankind. Thus, Mulana Rumi's literature is full of spiritual love, passion and ultimate reality of this world.

Hazrat Jalal-ud-Din Rumi and his teachings:

During the thirteenth century, when Jalal-ud-Din Rumi emerged, the social and political conjuncture was very turbulent. The people of the society were facing wars with the Christians as well as the Mongol invasions and other socio-political issues. The Muslim society was shattered condition and divided into different groups. Moreover, the Saljuk dynasty was going towards rapid decline and failed to control the system and administration of the empire. There were increasing internal conflicts, rebellions and institutional disturbances. Thus, the bordering states and communities were advantaging from this chaotic environment and the lack of power in the region by exploiting the people for their own material and political interests. As a result, all these negative effects spread throughout Anatolia. In this anxious era, Jalaluddin Rumi emerged as a strong researcher who have not only spoken about it, but also produced an atmosphere of dialogue and tolerance for mystical knowledge through his poetic words for his followers. Through tolerance and empathy, he conveyed his message of man's relationship to his Creator, and the relationship of the individual to others.

Humanity, love, affection, tolerance, respect, sincerity to each other, and acceptance in the environment and dialogue are the foundations of thought and action of Jalaluddin Rumi. He fully realized the reality that the world is a global village and a house of people who perform different duties.

Through his writings, I have received spiritual ceremonies of almost every religion in the world for hundreds of years. Rumi's speeches include tolerance, positive thinking, goodness, and benevolence through love, and in the same way appear to Muslims, Jews, Christians, and others alike. His writings and poetry are much inspired that has attracted all those who intended to learn the mystical knowledge from every

community of the world. Rumi's poetry and mystical knowledge based on sincerity, love, tolerance, positive awareness, goodness, charity and awareness to all including Muslims, Jews, Christians and others. He teaches us how to reach inner peace and happiness so that we can stop the constant flow of hostility and hatred and bring about real world peace and harmony.¹⁰ Rumi believed that all religions have the same essence to reach God that is truth or absolute reality. He also elaborated that all religions are different in characteristics but same in nature. His faith was one of unlimited tolerance, positive thinking, goodness, charity and awareness through love.

Mulana Rumi strongly affirms that human beings like darvishes should not ignore the laws of this universe and the doctrine of causes, not sit waiting for God, but they devotionally work themselves to transform this broken world into a world of peace and justice. As he explained in his poetic lines that:

“I am looking all over the world for students of the action so that I can teach action. I am looking all over the world for anyone who knows action, but I find no student of action—only of words.”¹¹

Moreover, he explained that those who always feel that their God is seeing their all activities and know about their inner feelings tried to live in a harmonious social system. Such people are just like those who keep one foot in the realm of the divine commandments and transform the other, like the compass needle, all over the world. They suffer from rising and falling at every moment. This insulation is recognized and favored by the Prophets and saints as well.¹² Rumi's activism and mystical trainings were not only for any specific group or class but for all the people.

Mulana Rumi had the ability to discuss and explained various aspects, different meanings of things in his writings. In fact, he gave explanations and keys to unlock the meaning of reality to know the real founder of this universe. His all writings and philosophy revolve around the concepts of metaphysics and mysticism like other masters of the traditions of Sufism in Islam. He had great experiences and observed

the reality of life during his education and relations with the religious, common and political figures.¹³

In short, Rumi was not a politician, but a religious and mystical mentor who had deep rooted knowledge about the reality of this ordinary world and intended to inculcate his ideology in the minds and life of his followers. Mulana Rumi also tells us that the people should spend life with specific aims and not to ignore the laws of the universe, not to sit aimlessly, but to exert all energies to transform this world into a world of peaceful coexistence, harmony and justice.

His poetry, like his life, is an expression of deep sincerity. He rids the *ghazal* of the artificial atmosphere created by his predecessors and gave it a freshness and charm, born of an intense personal experience of love.

عشق است در آسمان پریدن صد پرده بهر نفس دریدن
اول نفس از نفس گسستن آخر قدم از قدم بریدن
نادیده گرفتن این جهان را مردیده خویش را ندیدن

زان سوئی نظر نظاره کردن در کوچه سینها دودن

*“This is Love: to fly heavenward,
To rend, every instant, a hundred veils.
The first moment, to renounce life;
The last step, to fare without feet.
To regard this world as invisible,
Not to see what appears to one's self.”*

*“To look beyond the range of the eye,
To penetrate the windings of the bosom!”¹⁴*

Hazrat Sultan Bahoo (1629-1691):

Hazrat Sultan Bahoo (RA) was one of the greatest saints of the seventeenth century who known as *Sultan-ul-Arifeen (King of knowers of Allah)* and *Sultan-ul-Faqr* because of his spiritual excellence. Genealogically, he belonged to the tribe of Awans, which linked to the family tree of Hazrat Ali (R.A). Basically, the Awans are the offspring of Hazrat Ali (R.A) from other wives rather than Hazrat Muhammad (S.A.W)'s daughter Fatima (R.A). Sultan Bahoo gave his short introduction and biography in his almost all books. In his book *Noor-ul-Huda Kalan*, he says Sarwari Qadri Faqeer Bahoo, Fana-Fi-Hoo, son of Bazayad Mohammad, commonly known as Awan, lived in Qilla Shorekot (Jhang, Punjab).¹⁵ Spiritually, he was attached to the Qadri Sufi order which founded by Abdul Qadir Jilani (Baghdad) and later on he established his own branch of the Sufi order known as *Sarwari Qadiri silsilah*.¹⁶ His father was a pious man and served the Mughals during the reign of Shah Jehan (1627-1658). According to the mystical orders, he was named '*Bahoo*' by his mother, which means *Sultan-ul-Arifeen*. It considers the exact manifestation of '*Ism-e-Hoo*' which he used in his poetry as well.¹⁷ He got his early spiritual education by his mother 'Bibi Rasti' who had profound knowledge of spiritualism and belonged to the Awan tribe. In order to achieve spiritual excellence, he visited many Sufis of different orders, but did not take an oath. At last, he was spiritually directed to take oath at the hand of Hazrat Abdul-Rehman Al-jilani (R.A.). According to historical evidences, Hazrat Sultan Bahoo was a man of God as he fully and deeply immersed in love of God. From an early age, he used to remain immersed in spiritual experiences and triumphs. Therefore, he acquired this spiritual and divine knowledge because of heavenly experiences as he says that:

“Although, I have not got a worldly education, but spiritual knowledge has sanctified me so much that all the knowledge is absorbed in my body and mind. Further he says I could not find time to get education due to excess of revelations and effects The Divine Self Disclosures and neither had I

ever done excessive desirable prayers or mystic exercises.”¹⁸

There has been given the list of Sultan Bahoo’s renowned works or writings, which is a source of mystical knowledge for the contemporary and future people.

Sultan Bahoo’s Writings:

Nurul Huda,	Shamsul Arifeen,	Hujjatul Asraar,
Risala-e-Roohi, Aql Baidaar,	Magzane Faiz,	Jannatul Firdaus,
Mahq-ul-Fuqar,	Ameerul Quonain,	Kash-ful Asraar,
Aurang-Shaahi,	Asrare Qaderi,	Risaala Ruhi Shareef,
Jami-il-Asraar,	Kaleed Jannat,	Abayat-e-Bahu (poetry),
Taufiq-Hedaayat,	Muhqamul Fuqar,	Muhabbatul Asraar,
Kaleed Tauheed,	Majaalis-tun Nabi,	Ganjul Asraar,
Ainul Faqr,	Muftahul Arifeen,	Dewaan Bahu,
Panj Ganj,	Panj Ganj,	Panj Ganj,

Source: <http://www.techofheart.co/2012/09/sultan-bahu-books-spiritual-guidance.html>

These are the titles of some writings of Sultan Bahoo which explained the details of Sharia, Tariqat, Haqiqat and Marifah of Allah and many other issues.

Hazrat Sultan Bahoo (R.A) as the Mentor:

It can be said that there is a divine divinity and spiritualism in the meandering poetry of the Sufis. Their teachings are directed towards God (Allah) as Rumi said that there is no salvation for the human spirit but to increase his love and affection with a divine power or Allah. It is the only way to be a successful human of this worldly life and the life after death. Like Mulana Rumi, Hafiz, Kabir, Baba Farid, Sarmad, Bulleh Shah and many other Sufi devotees, Hazrat Sultan Bahu (RA) also embraced the way of God's love.¹⁹ He is the author of almost one hundred and forty books which have been

written in Persian odes as well as Punjabi Abiyats. Unfortunately, his Persian writings are not known much in the world. He is well known for his Punjabi poetry but not for his great philosophical work in Persian and it is a strange coincidence with Umar Khayyam, who is also famous for his four line poetry, not for his prose work.

Sultan Bahoo's writings and teachings have a significant position because of proper explanation about social, religious as well as spiritual issues of the societies. His teachings and prose are an element of concealment that can only be understood by those who intended to understand the hidden aspects of life and this universe. He as the mentor touched upon every aspect of thought and gave space to the researcher to learn his own experiences and find meanings according to his spiritual level. For every disciple, there is something that can only be understood by him. The purpose of all his books is to allow people to acquire knowledge about the spirit of Islam. There has been given a detail of all those elements and subjects which discussed by Hazrat Sultan Bahoo (R.A) in his writings as:²⁰

Faqr	Majlis-e-Mohammadi (PBUH)	Kashaf	Silsila Sarwari Qadri
Tauheed and Talib-e-Maula	Deedar-e-Elahi,	Ilm-e-Dawat	Jamiyat
Irfan-e-Nafs	Insan-e-Kamil,	Shariat	Tawakkal
Murshid Kamil Akmal	Shan Sultan-ul-Faqr	Fazaile Sahaba and Ahl-e-Bait	Yaqeen
Ishq-e-Haqeeqi	Ilham	Nafs and Turk-e-Dunya	Istqamat

Hazrat Sultan Bahu (R.A)'s poems are a combination of mysterious thoughts and traditions. He is one of the great leaders of the Punjabi Sufi Poets and for a long time, the people of Muslim world especially of Sub-continent have acquired through his mystical poems. His poems contain strong impressions of spiritual reality and the realities of life inherent in human existence.²¹

In his writings has been given some clear views of the reality and the jurisdiction of Sharia, Tariqat, Haqiqat, and Marifat of Allah. It is considered the real philosophy of Hazrat Sultan Bahoo (R.A). To seek mystical and spiritual knowledge, he spent all his life in the search of great spiritual mentors and Sufis as well as to educate and guide the people about Faqr and Divine Love.

Hazrat Sultan Bahoo (R.A) offers a vision of the universe based on the principles of love, humanity and tolerance. A sufi is the wali and friend of Allah, whose heart has been purified of all desires as Sultan Bahoo said that:

I am a bird of paradise that flies high

In the heavens of God's blessing

In my word is hidden the command of God;

In my will lies the power to reverse destiny

Trivial before me is the wisdom of Plato and Aristotle²²

Further, he said that O Bahoo, the secret of affection and devotion is that the humans sacrifice their life in the way of religion according to the directions of Allah without any hesitation and allegations. He believed that the people who not realized the truth of life and heaven will not able to get their objectives of life and hereafter. All human beings as the servants are bound to follow the religion of Allah and the ways of his pious people including Prophets. O Bahoo; let us get the devotion to Allah through our prayers and good deeds. It is the only way to get rid of all the sorrows and difficulties of this life.²³ Thus, he wanted to realize the people to adopt Islamic teachings and laws to spend a successful life in this world.

Sultan Bahoo's world view was cosmopolitan as he believed that one, who loves God, necessarily loves and respects His entire creation. Love, respect and service of humanity are marked of reverence for God, the Creator. He believes that human beings are created to give and share the bounty of God. The riches of this world are a gift and loan from God. They should be shared with fellow human beings. This is equity, fair play. Sultan Bahoo's message to humankind is to develop a balanced society based on the principles of equity, justice and affection. Social harmony arises out of co-existence of different belief-systems in society. If the diverse belief systems

adopt an inclusive, not an exclusive world view, recognize, accept and respect the diversity inherent in life, then the social balance can be established and consolidated.

Contemporary Society & teachings of Mulana Rumi & Sultan Bahoo:

Human societies are united by certain common shared feelings, desires for safety of human beings, respect for human dignity, ideal of peace, harmony, equality, justice and fair relationship of love with God. It is essential to set up balance and order in the human societies through sincerity, honesty purity, mercy and justice. Mulana Rumi and Sultan Bahoo also gave the lesson of peaceful coexistence because it is the most important for the social innovation, to improve co-operation among the people. Through their teachings, writings and activities, both Sufis had inspired the people and encouraged their followers actively participate to preach the real teachings of Islam to the Muslim societies. Instead of isolating them from society, they try to reconcile their spiritual life with their followers and the people. Without their teachings, the growing problems of society over extremism and extremism cannot be solved. Thus, these were the Sufis who did not belong to one country or one nation, or one religion or denominations, but to all mankind. They were world-class literary figures whose work excelled in philosophical, narrative and poetic forms.

Conclusion:

This prejudiced world view based on the fragmentary concept of truth and reality generates bias, suspicion, division, hatred, hostility, injustice, violence and aggression. The observers said that Islam failed to solve the problems of life and cannot eradicate social evils and ensure peaceful existence. However, Sultan Bahoo (R.A) and Jalal-ud-Din Rumi pointed out that this misperception arises from misinterpretation of Islam by the selfish and corrupt jurists and religious scholars. These can correct by the understanding of their poetic and religious writings and lessons. There is so much depth and spirituality in their poetry writings and teachings that distinguished them from other Sufi poets. In their all life, these both Sufis served as a true guide to aware people about religious spirit and Islamic ideology. With the passage of time, the followers of these great mentors increased and even in the present world lot of people are following his teachings. His poetry and literature provide us a

message that we should spend our lives according to the rules of Allah and His messenger Holy Prophet (S.A.W). The philosophy of the Sultan Bahoo(R.A) Jalal-ud-Din Rumi or the original ideas is dispensed from Allah. To understand this reality, their work must be translated and widely distributed to aware the people. So that his actions will heal the hearts of man.

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